PAPERS COMMUNICATED

1. *Some Confirmatory Light from Japanese Sources upon the Records of Kirishitan Missions.**IV. Kirishitan Legends in Fudōyama.*

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Fudōyama is one of five or six "residences" or missionary stations attached to Nagasaki.¹⁾ Its name appears on the records not earlier than 1607, while its church building was destroyed by order of Nabeshima, the lord of Hizen, in 1614, and its last mention is in connection with the journey of Camilo Costanzo, who had smuggled into Japan and went from Nagasaki to Hirado *via* Fudōyama, in 1621, evading the vigilance of the persecuting authorities. In spite of the short duration of its existence, the station of Fudōyama played a respectable part in the missionary work under a régime of persecution; one time there lived two Padres and two Irmans; they made missionary itineraries in the adjacent territories of Nabeshima (Hizen) and of Terazawa (Karatsu), where they fought the oppositions of Buddhist bonzes and baptized many, fifty persons at one time, as it is told.²⁾ Question arises how long and how deep did its influence survive the persecution after 1621. Its name and location have been provisionarily identified on the map by the present writer.³⁾ The next step for him was to ascertain the location at the spot and to collect any traces of Kirishitan missions in the place. A trip was made there in October, 1927, and, thanks to the helps of the schoolmasters, several legends were collected which unmistakably point to the survival of Kirishitan influences and reminiscences, even to the present.

First, the geographical configuration of the place. It occupies the western part of the village district of Ureshino, the place of hot springs described by Kaempfer, and makes a side track to the highway between Sonogi and Saga, the capital of the Hizen fief. The region consists of

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1) The other residences are: Fukahori, Koga, Isahaya, Urakami, and Uchime, — the last one being the name of a district the station was probably at Tone. Compare the map.

2) Pages 213, 235, 272. *Histoire de l'Estat de la Chrestienté au Japon.....1612, 1613 & 1614* (Dovay, 1618), 138, 259, 510.

3) Proceedings, III. 3.

about six small communities scattered over the slopes of the valley of the little river Nibu-gawa¹⁾ having a length of four or five kms. running nearly due south and north. The hills ranging along the valley are of heights between 400 and 500 m, but at the northern end of the valley one can cross a pass of 300 m to the other side where runs the highway to Imari and Karatsu and further to Hirado. This location and configuration make one realize how the missionaries residing there made missionary trips, mostly in secret, to the domains of Saga on the one side and to Karatsu, the territory of Terazawa, on the other, and how Camilo Costanzo one time took refuge at Fudōyama on his way to Hirado, certainly *via* Imari. One can also imagine how the persecuted were driven from the plain of Fujitsu, where are located Kashima, Hamamachi and so forth, all once seats of churches, into this valley of Fudōyama and went up to its bottom. In fact local legends record some spots where the refugees lived on making pottery at the north end.

In the centre of the valley there is a small community Ofuna. On a little height of Ofuna is a shrine of "Tenjin-sama" once under the care of a Yamabushi family Fumonbō. The shrine, however, is not a regular Shinto one but simply a meeting house. An old man of 88 years and another a little younger tell that they found, when they were young and were excavating the ground by the side of the shrine, a skull with nails, and that they then reminded of the legend of the *Gedo-shu*, i.e. heretics or followers of evil religion, piercing the skull on burial.²⁾ Whatever this story of the skull may mean, it indicates a long survival of the stories of "*Gedo-shu*" always associated with

Nagasaki and the domain of Omura, indicating important places in the history of the missions.

The "residences" underlined.

1) This name was given by Kobo Daishi, as the local legend tells, and the whole valley has many legends connected with his missionary work, in the ninth century.

2) This is told in other districts near Nagasaki. It may be a mistake of the cross, or the Kirishitans may have started that superstitious custom.

horror. It may be supposed that this site of Tenjin-sama was once occupied by a Kirishitan church and cemetery.

Further up the valley one reaches the community of Baba where an height prominent between two brooks bears the name *Koyashiki* which is severally interpreted. One of the interpretations is that it means the "House of Children" and the villagers believe that there was once a Kirishitan house of children. Moreover, there stood a piece of simple stone in front of which the villagers used to celebrate a feast on the 25th day of 11th moon (lunar calendar). The celebration consisted of a meeting and offering "to the stone" saké-beer and triangular pieces of rice pudding. The stone has lost trace and the celebration is no more observed, perhaps since thirty or forty years. The remarkable point is that the stone was called *Mosi-sama* or *Moosu* or *Moisu*. This may be a survival of the Portuguese word *Moços*, children. But more important is the date of the celebration. When the Kirishitans had lost touch with their Padres and were at a loss how to observe the Church calendar, they nearly everywhere celebrated the *Natala*, i.e. Christmas, in the 11th moon roughly falling with Dec. 25th. Thus, it seems, a corrupted form of the Holy Communion was observed on that day and the custom survived the total extinction of Kirishitans.¹⁾

Omitting several other legends and relics which vaguely indicate the existence of Kirishitans in the valley and the stories of their extermination, one important legend handed down in a document of Fumombo tells of a fight of the priest against a Gedo-shu teacher of the name Shirobioye. Now the case of an Irman Shiroyemon arrested at Fudōyama in 1633 stands in the official documents of Omura.²⁾ Confusion of these two names in Japanese writings is rather natural. Thus it may safely be assumed that the local legend is confirmed by the official document and that activity of a teacher in Fudōyama can be traced down to 1633, i.e. twelve years after Costanzo's time.

The last point is the survival of the word "Amen" in the district, used mostly by children and signifying "thank you." This is quite common in the district, as the schoolmasters inform, and in other neighboring districts, as told by another informant.

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1) Compare: Proceedings, II. 462, note 2.

2) Proceedings: III. 580.