PAPERS COMMUNICATED

42. *Some Confirmatory Light from Japanese Sources upon the Records of Kirishitan Missions.**VI. Medical Service and Japanese Physicians.*

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Medical service is an almost necessary accompaniment of religious missions. This was the case with the Kirishitan propaganda, the more particularly because Japan in the middle of the 16th century, in turmoil of feudal strifes, was perennially visited by plagues without any public measures to fight them. Medical service was so little available that people knew only to appeal to deities or demons for remedy or prevention. Quite naturally they expected so much from Jesuit missionaries in this respect, that demands for healing poured upon them more than for the gospel of salvation or the mysteries of Paraiso and Inferno. Beside the alleged healing through the "sacred water" or prayers, one of the earliest proselytes, Paul Kyozen, a converted Buddhist bonze, was employed by Torres for medical service at Yamaguchi (Frois, 39). Then Luis Almeida started and organized medical service at the capital of Bungo (Frois, 51, 55 &c.) Hospitals and leprosories were established at important centres. Exaggerated stories of charity and medical work told in the popular tales¹⁾ indicate the impressions left upon the popular mind by the medical service of the missionaries and converts, particularly in connection with the new methods of surgery and imported medicaments. Records can be gathered from missionary reports about the hospitals at Bungo, Miyako, Sakai, Osaka, Nagasaki, and finally at Yedo; the names of the house of Misericordia, Bethlehem, S. Lazarus, San Diego, shall never be forgotten; the bell preserved near Tamarai in Bungo gives testimony to the existence of a hospital (probably at Takeda nearby) in 1616 or later.

Now beside some European missionaries who worked in medical service, there is a series of Japanese physicians converted and practising Occidental medicine, particularly surgery and obstetrics. Paul Yesan (Frois, 76), of Yamaguchi, can probably be Yoshida Ian (吉田意安), the court physician of Ouchi; Paul Yofo and his son Vicente Hoin (Frois, 256-57) may possibly be Ban Seiho-in (阪盛方院)

1) Cf. Proceedings, iv. 87.

and his son Joko Hoin (淨孝法印); the name of Manase Dosan (曲直瀬道三, 1506-1594) is too conspicuous to need comment. Caio Foin known as the founder of Deus-machi in Miyako (Pages, 410) may have been a physician, as the title Hoin indicates, and may mean Keyu Hoin to be referred to below, though there is a doubt about the date of his condemnation.

They are followed by another series of converted physicians mentioned in the record of martyrdoms, such as Joachim Chinde (probably Shindo 進藤), the martyr doctor of Hakata (Pages, 264); Laurent Chino (茅野 or Kino 木野), the martyr, and his father, both court physicians of the Shogun in Yedo (P. 326, 380); Leon Dotei, the martyr at Takaoka in 1616 (P. 341, 378); Jean Chenzai, the martyr at Miyako in 1619 (P. 412); the aged Juan Anzai (安齊), martyr at Sendai in 1624 (P. 574). Later documents records some physicians among the persecuted, Tomomi (友見) from Kurizaki in Mino, prosecuted in 1644 (Owari documents), Damian Koan (古庵) imprisoned at Tosa in 1643 (Proc., ii. 193).

Beside these authentic cases there are others who are told in Yaso-Seibatsu-ki¹⁾ and other legends. Some of the cases mentioned look largely fabulous but some others seem based on facts. Among the latter category Hongo Ihaku (本郷意伯), a court physician to Prince Hachijo, was prosecuted together with his father on Jan. 7, 1635, and later beheaded. Another, probably a contemporary of Ihaku, was Keyu Hoin (慶友法印) who was prosecuted by the governor Itakura Suwo of Miyako and may be identical with Caio as mentioned above. He was imprisoned but was spared his life because Itakura thought it a pity to kill an excellent surgeon like him and called for his service in cases of need. Anterior to this, in 1614, Cheya (Pages 283) was banished from Suruga, and Japanese records tell that he, Seian (清安), was a physician. Another "doctor of carbuncle," Kichian (吉庵), is said to have been executed about the same time.

Less certain cases mentioned in the Yaso-Seibatsuki are:

"Padre" Yayos, the apostate, served in surgery and obstetrics; he is known to have been a Dutchman who lived in Yedo, hence the street "Yayosu-cho."

A "Frate" worked in Hokkoku as a surgeon.

Ryogo (了悟 i.e. Diogo), a "disciple of the Padres," Chujo Tatewaki (中條帶刀), of Yedo, and several others, all apostates, eminent in obstetrics.

1) Proceedings, iv. 86.

A physician Genko (玄古) the apostate, had been a warrior of Osaka and practised surgery after the fall of Osaka.¹⁾

Lastly a fabulous case of Cosmo Yasuyemon and Simon Zengoro mentioned first in the *Kirishitan-Monogatari* (1639), repeated in the *K. Yuraiki*, and persistently told exaggeratedly in the later tales of *Kirishitan* missions. The details of the story differ more or less in the various writings but the outline is the same and is told in connection with the charity works carried on at the "Temple of South Barbarians." According to the tale both were native of Izumi and after conversion in Miyako worked there as Irmans. When the mission in Miyako was suppressed in 1585 they went down to the provinces and later lived in Sakai, Cosme bearing the name Ichihashi Shosuke as a surgeon and Simon Shimada Seian as a physician of inner medicine. When they were called to the court of Hideyoshi for entertaining him in magic and managed too many ghosts to appear, they were discovered to be Irmans in disguise and are said to have been crucified at Miyako in 1588.

This is the fable and the question is whether it has a background of facts. Cosmo may be Cosme Shobayashi (*Frois*, 284), i.e. Cosme Xoiiji in *Delplace* (i. 252 note); Simon or Shumon may be a distortion of Damian (*Frois* 153 &c.), or more probably a confusion of Jacque Seian, the exile of Suruga, referred to above. But the identity of the persons is not so much concerned here as the nature of the tale testifying the impressions left upon the popular mind by the medical service of the propaganda, in addition to the remembrance of certain converts who practised medicine.

All these, the reliable accounts as well as fictitious stories, indicate the extent of medical service and its influence upon Japanese medicine, and this report will be concluded by reproducing a passage in the *Kirishitan-Monogatari*. It says:—"In the period of Hideyoshi many Padres came over to Japan who seem to be pious people in their own countries. They worked with great zeal for propaganda, picking up beggars and outcasts, healed deformities, leprosy, syphilis and many other diseases, as occasions many offer, for inducing the suffers to the religion, etc." This shows that surgery and treating of external diseases were regarded as novelties and remembered as the chief service rendered by the *Kirishitan* missionaries, and told in exaggeration even nearly two centuries after. In this respect there is no need of dwelling upon the lepers and leprosaries mentioned in the annals

1) Cf. a similar case, that of Koan referred to above.

of the missions, but a special attention is to be paid to the mention of lepers in Japanese accounts, both historical and fabulous. Suffice to say that "Kattai-mura" or groups of lepers are mentioned so often in the accounts of the "evil religion," that the two terms are closely associated with each other in the stories from the 17th century.

SUPPLEMENTARY NOTES.

To Proceed. iii. 1-5.

The letter of Diego de S. Francisco, F.M., addressed to the Kirishitan communities in Oshu, is reproduced in translation in Delplace, ii. 119-23. Some remarks are to be made on it but here the geographical names only will be mentioned. An examination of the original document in a photographic reproduction sent from the Vatican Library has made possible definite identifications. All the nine communities are near Yoshioka about 20 km. north of Sendai and are:

Ishizumori (石積)	Owara (大童)	Maeno (前野)
Numata (沼田)	Hiwada (檜和田)	Yoshioka (吉岡)
Narita (成田)	Watado (渡戸)	Nagashiba (長芝)

To Proceed. iii. 248 and 638.

In Proceed. iii. 638 Kyui (休意) was provisionarily identified with Antonio Kiouni. But since the latter had been imprisoned before his martyrdom in 1622, he cannot be one of those persecuted after 1625. On the other side one of the legendary books mentions the name Kyuha (休巴) which is found in the Barberini document, i.e. Nixida Quifa Paulus (西田休巴). Now Pagés (662) mentions a Paul Kiza Kiufatchi, one of the martyrs at Unzen in 1627, together with Joachim Mine Sukedayu and others. Combining these two data it can safely be seen that Paul Kiufatchi was in fact Paulus Kyuha, and therefore he is to be added to the martyrs mentioned in Proceed. iii. 248.