PAPERS COMMUNICATED

81. Two Kirishitan Documents discovered at Takatsuki.

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(Comm. by M. ANESAKI, M.L.A., July 12, 1933.)

As well-known to the historian, Takatsuki, the residence of Justo Takayama, played an important part in the Kirishitan missions in the years 1570–90. Since a remarkable group of Kirishitan relics were discovered in Otowa, a corner of the ancient Takatsuki territory,1) more has been expected to come out of the locality. Now the two documents discovered by Mr. Hatano, the proprietor of the Ganshodo book-store, bear a vivid, though fragmentary, picture of the conditions of the converts there in 1594, when Taiko-sama was constructing the Fushimi castle and the newly arrived Franciscans were being received by him there.

The two documents in question were kept in a Buddhist temple Josei-ji at Takatsuki, together with a little shrine containing a picture of Christ upon the cross covered by a Buddhist statue, as a group of forbidden things. One of the documents is a sheet of paper recording an oath presented by a Paulo Hitomi to the Jesuit Fathers and runs as follows:—

To the Padres of the Companha.
We are unquestionably Kirishitans belonging to the Companha. Hence, we shall never participate in any other Order, even though Padres of other Orders may come here. This is our oath.

On the third day of the last month in the year of Our Lord 1595.

Paulo Hitomi.

Paulo Hitomi’s oath not to participate in the activity of the non-Jesuits.
30.5 x 19.8 cm.

1) Report upon Archeological Research, Kyoto Imperial University (1926).
This date falls in with January 2nd, 1596, showing that the converts were still using the lunar calendar in dating and calling the lunar year after the Western fashion, as shown also in the second document.

This latter is a calendar covering fourteen sheets, followed by five more containing a memorandum on Kirishitan terms given in Portuguese written in the kana script with translations and another with the names of fifteen fellow Kirishitans. At the end of the Calendar the signature of Paulo Hitomi is given with a note that it was copied from the original prepared by Organtino and finished on the 3rd of Hashizuki (first lunar month), 1594, i.e. Feb. 22, 1594.

The last page of the Calendar with Paulo Hitomi's signature and the subsequent page with a Portuguese vocabulary. 15×18 cm.

The calendar begins with the 1st of the First Moon (Feb. 20), 1594, which was a Domingo (Sunday), and ends with the 26th of the Twelfth Moon (Feb. 4th, 1595), also a Domingo. Putting aside the notes on the festivals the interesting items in the calendar are the writer's own diary notes amounting to 27, written down between lines. The majority of these notes refer to the meetings held at Juan Yazaemon's Oratorio (Kaisho 會所), where fellow Kirishitans came from Fushimi, Yodo, Ryushoji, Hirakata, Suna. Among those fellows we see the names of the Irman Miguel Kimura, the Irman Diego,
Bartholomeo Noguchi, &c, and thereby we can see how those leading Kirishitans living in the places between Miyako and Osaka were in close touch and frequent communication with one another.

Beside these names, which will be treated in detail elsewhere, it is to be seen that in 1594, seven years after Takayama's expulsion from his fief, there was no more a public place of worship in Takatsuki but only Juan Yazaemon's private oratory where the fellow Kirishitans assembled.

One small but significant note is on the 24th of the Third Moon (May 14th), that Lord Takayama's daughter came to Miyako (from Hokkoku ?) and Paulo went up to Yamashina to meet her. This may show that Takayama living in Hokkoku kept connection with his fellows in Miyako and his former vassals kept allegiance to him.

Two notes refer to Taiko's construction of the Fushimi castle, while two others to Franciscans. One under the date of the 23rd of the Eighth Moon (Oct. 5) mentions that the Padres who had recently arrived, certainly Franciscans, were given audience by Taiko-sama. Nearly a month after that, on the 17th of the Ninth Moon (Oct. 30), a longer note is given:

In view of the unlawful acts (fu hô no furumai 不法の振舞) committed since recent times by the Padres of the Orders other than the Companha, an admonition is proclaimed not to listen to their words.

This, together with the oath given above, shows how the Jesuits were uneasy about the coming of the Franciscans from Manila and their activity, this note being perhaps the earliest document testifying the sectarian difference which later proved fatal to Kirishitan missions at large.

Referring more details to be made out of these notes to another occasion, we have lastly to add a remark on the writer of the docu-
ments. His name Paulo Hitomi seems to be unknown elsewhere, but we can naturally associate him with Pedro Hitomi,¹ the missionary to the north-east twenty years later. Possibly Pedro was Paulo's son and lived in Fushimi before going to the north-east, since Takatsuki became more and more uncomfortable for Kirishitans.

¹) Delplace, ii, 128.