



Chapter 2

Description

Chapter 2 Description

2.a Description of the property

The nominated property bears testimony to the traditions nurtured in the Nagasaki region **1** by Hidden Christians **2** who handed down their Christian faith from generation to generation while surviving the period of the ban on Christianity and coexisting with conventional Japanese society and its existing religions. It comprises 12 components demonstrating (I) the event that triggered the ban on Christianity and the subsequent formation of Hidden Christians' religious tradition, (II) how the tradition was developed in different ways, (III) how Hidden Christians migrated to remote islands in order to maintain their religious communities, and (IV) how they reacted to the new phase in their history when the ban was lifted, and how the religious tradition of the Hidden Christians transformed and ultimately ended.

The components are situated on peninsulas and remote islands of the Nagasaki region, where the Catholic mission was more active than in any other part of Japan during the Age of Exploration. Japan is located at the far eastern edge of the area within Asia in which Christianity was introduced at that time.

The Remains of Hara Castle, demonstrating (I), are located in the southern part of the Shimabara Peninsula. Four villages demonstrating (II) are located in Sotome on the Nishisonogi Peninsula, on Hirado Island, and on Amakusa Shimoshima Island. Another four villages demonstrating (III) are located on four offshore islands (as shown on the map). Egami Village demonstrating (IV) is located on Naru Island, situated among the Goto Islands, and, finally, Oura Cathedral, also demonstrating (IV), is located in the port town of Nagasaki.

(I) Components demonstrating the event that triggered the ban on Christianity and the subsequent formation of the Hidden Christians' religious tradition

1

In this nomination dossier, the 'Nagasaki region' refers to the mainland part and remote islands of Nagasaki Prefecture, as well as the area of Amakusa City in Kumamoto Prefecture. This region is located in the western part of Kyushu Island, which is one of the main islands comprising the Japanese archipelago.

2

Hidden Christians are those who secretly practised the Christian faith while Christianity was prohibited in Japan. At that time, Christians were called *Kirishitan*, from the Portuguese word 'cristão'. The people who refused to follow the missionaries and instead continued the distinctive religious system that they had nurtured during the ban came to be referred to as *Kakure Kirishitan*. For the details of *Kakure Kirishitan*, see p. 195.

The Catholic missionaries first arrived in Japan in the middle of the 16th century. They first baptised the feudal lords in the Nagasaki region who sought to profit from overseas trade. These Christian lords are referred to as *Kirishitan Daimyo*. Subsequently, the missionaries baptised people en masse within these lords' domains, and this region became the primary base for missionary activity. As the Japanese laypeople formed their own religious communities, such as the *Confraria de Misericordia* and various confraternities (hereinafter referred to as *Kumi*), Catholicism took root in the villages of the region even more deeply.

Toyotomi Hideyoshi ³ issued an edict banning Christianity in the late 16th century during the process of his unification of Japan. Tokugawa Ieyasu,⁴ who established the Shogunate in the early 17th century, initially tolerated Christianity but prohibited it throughout Japan in 1614, expelling missionaries and destroying all of their churches. In this new situation, the *Kirishitan Daimyos* and other aristocrats, who had eagerly received the missionaries before the imposition of the prohibition, recanted their faith and converted to Buddhism. Underground missionaries and followers harbouring them were brutally tortured and executed. The search for followers among the common people also intensified.

Amid the forcible suppression of Christianity throughout Japan, more than twenty thousand people, most of whom remained Catholics, took up arms and were besieged in the **Remains of Hara Castle (Component 001)** in 1637. This incident is known as the Shimabara-Amakusa Rebellion and it ended with suppression by the Shogunate armies, who slaughtered almost all of the rebels. This rebellion triggered the establishment of Japan's national seclusion policy by the Shogunate, which prohibited the arrival of Portuguese ships that could smuggle missionaries into Japan in order to ensure that they could not enter illegally. After the last missionary within Japan had been martyred in 1644, the remaining Japanese Catholics could only continue their faith by themselves in secret.

The component Remains of Hara Castle is therefore the important venue of a historic event that triggered the establishment of

3

Toyotomi Hideyoshi is the feudal lord who completed the unification of Japan in the 16th century.

4

Tokugawa Ieyasu is one of the feudal lords who continued the control of Japan as Shogun after Toyotomi Hideyoshi had died.



**Remains of Hara Castle
(Component 001)**

the national seclusion policy and thorough prohibition of Christianity, as well as the formation of the distinctive religious traditions of the Hidden Christians.

(II) Components demonstrating the development of the Hidden Christians' religious tradition in different ways

Even without any contact with missionaries, Hidden Christians in several parts of Japan continued to practise their faith by hiding from the intensive searches carried out to find them. Following a series of large-scale nationwide crackdowns called *Kuzure* in the latter half of the 17th century, however, the territory of the Hidden Christian communities shrank to just the Nagasaki region, where the missionaries had located the base of their activities. This is because the missionaries' guidance continued longer there than in any other region and provided foundations for the transmission of the faith in an organised manner, even without priestly leadership. Therefore only the Nagasaki region is home to sites bearing testimony to the cultural tradition of the Hidden Christians.

The Hidden Christians in the Nagasaki region maintained their communities, which had roots in Catholic lay communities formed in the 16th century, to maintain and strengthen their faith.⁵ The leaders of such communities compensated for the absence of the missionaries. For example, *Mizukata* conducted baptisms, and *Chokata* kept the Catholic liturgical calendar. The Hidden Christians continued their rituals and religious observances under the guidance of these leaders. In **Kasuga Village and Sacred Places in Hirado (Components 002 and 003)**, the local communities venerated nature sites as sacred places, such as the mountain that had been regarded as sacred by the pre-existing religious communities and the island where early Japanese Catholics had been executed. In **Sakitsu Village in Amakusa (Component 004)**, they substituted everyday items that were used in their livelihoods for Christian devotional objects, and such items themselves came to be revered over time. In **Shitsu Village in Sotome**

5

As for the composition of the Hidden Christian communities, or *Kumi*, there were some villages where just one Christian community existed, but there were also cases in which there were a number of communities composing a cluster in a single village. (Refer to page 212)



Kasuga Village and Mt. Yasumandake
(Component 002)



Nakaenoshima Island
(Component 003)



Sakitsu Village in Amakusa
(Component 004)

(**Component 005**), they secretly kept Christian devotional tools, including statues of the Virgin Mary. In **Ono Village in Sotome (Component 006)**, they combined their faith with common Shinto practice. In this way, they nurtured their religious system based on secrecy.

One of the reasons why the Hidden Christians could successfully maintain their faith for over two centuries while in hiding is that the Shogunate came to overlook their behaviour and the local authorities only revealed or punished them when they professed their faith publicly. Maintaining this delicate balance between the tacit acceptance by society and the need for secrecy, the Hidden Christians nurtured their distinctive tradition in order to pass down their faith to future generations while still coexisting with the conventional society and its religions.

The four villages all bear witness to different religious systems that the Hidden Christian communities employed.

(III) Components demonstrating the strategies that the Hidden Christians used to maintain their religious communities

To cope with increases in the population in Sotome on the western coast of the Nishisonogi Peninsula,⁶ ruled by the Omura clan, some of the villagers began to migrate to remote islands under the jurisdiction of the Goto clan at the end of the 18th century, based on an agreement between both clans.⁷ Many of the migrants were Hidden Christians and, as a result, they founded new villages in many parts of the islands. They intentionally decided to migrate and selected the places to migrate to, taking into account what they needed to do in order to maintain their religious communities. For example, on Kuroshima Island, it was necessary to redevelop the remains of pasturelands abandoned by the clan who owned the island. They migrated to Nozaki Island, which was regarded as sacred by Shinto practitioners, and Kashiragashima Island, which had been used as a sanatorium and therefore had no settled communities. On Hisaka Island they settled on untouched land, taking advantage of a policy



Shitsu Village in Sotome
(Component 005)



Ono Village in Sotome
(Component 006)

6

The population of the Sotome region where the steep slopes made agriculture difficult, was increased and became a serious social issue because, acting in accordance with their beliefs, the Hidden Christians did not limit their population, despite the prevailing limits on local food production.

7

The Goto clan and the Omura clan concluded this agreement. According to the historic record of the Goto clan, *Kofubetsuroku Shui*, the Lord Goto Moriyuki accepted 108 peasants migrating from the Omura domain as workers to cultivate his own domain.

established by the feudal lords.

Villages on Kuroshima Island (Component 007), Remains of Villages on Nozaki Island (Component 008), Villages on Kashiragashima Island (Component 009), and Villages on Hisaka Island (Component 010) are representative of the various strategies that the Hidden Christians employed during their migration.

(IV) Components demonstrating the event that triggered the new phase for the Hidden Christians and the transformation and the ultimate end of the religious tradition

In 1854, in response to intense pressure from western countries, the Shogunate opened the ports of Shimoda and Hakodate to foreign trade.⁸ Missionaries came to Japan, and Oura Cathedral was constructed in Nagasaki. Just after its dedication ceremony in 1865, a group of Hidden Christians came to the cathedral and revealed their secret faith to the missionary of the cathedral. This event came to be known as the Discovery of Hidden Christians, following which Hidden Christian communities in the Nagasaki region entered a new phase.

After Hidden Christian leaders in the region secretly contacted the missionaries, their communities had to elect whether to receive guidance from the missionaries or to continue their own rituals and customs by themselves. Faced with this new situation, there were differences of opinion, leading to conflict in some cases. In 1868 some communities professed their faith despite the fact that the ban on Christianity was still in effect, but they were severely persecuted afresh by the authorities.

Following the lifting of the ban in 1873, those Hidden Christians who had decided to follow the missionaries' guidance officially rejoined the Catholic Church, using the houses of former Hidden Christian leaders as temporary churches.⁹ On the other hand, there were some who refused to follow the missionaries and instead continued the distinctive religious system that they had nurtured during



Villages on Kuroshima Island (Component 007)



Remains of Villages on Nozaki Island (Component 008)



Villages on Kashiragashima Island (Component 009)



Villages on Hisaka Island (Component 010)

the ban. These people came to be referred to as *Kakure Kirishitan*. There were others who converted to Buddhism or Shintoism.

Although newly baptised Hidden Christians used ordinary houses as temporary churches, after about ten years had passed since the lifting of the ban they began to build simple churches in their own villages. These churches are emblematic of the revival of Catholicism in each village and they also visually mark the end of the religious tradition that the Hidden Christians had nurtured and spread in the Nagasaki region over two and a half centuries of suppression. **Egami Village on Naru Island (Egami Church and its Surroundings: Component 011)** contains the Egami Church, a small wooden building constructed by former Hidden Christians in such a way as to adapt to the topography and climate of the area to which the Hidden Christians had migrated. It demonstrates how traditional techniques were adopted to deal with the environment of the area and is a representative example visually marking the end of the cultural tradition of the Hidden Christians.

During this period Oura Cathedral continued to play an important role in training Japanese missionaries and catechists. They were dispatched to different areas in the Nagasaki region to guide the Hidden Christians, and were instrumental in helping them re-join the Catholic Church. **Oura Cathedral (Component 012)** is where the event (the Discovery of Hidden Christians) took place that triggered the transitional phase of religious identity among the Hidden Christian communities as well as the subsequent transformation and the end of the traditions that they had nurtured during the ban.

8

Present Shimoda City in Shizuoka Prefecture and Hakodate City in Hokkaido.

9

They used former religious leaders' houses or built simple churches for Catholic practices.

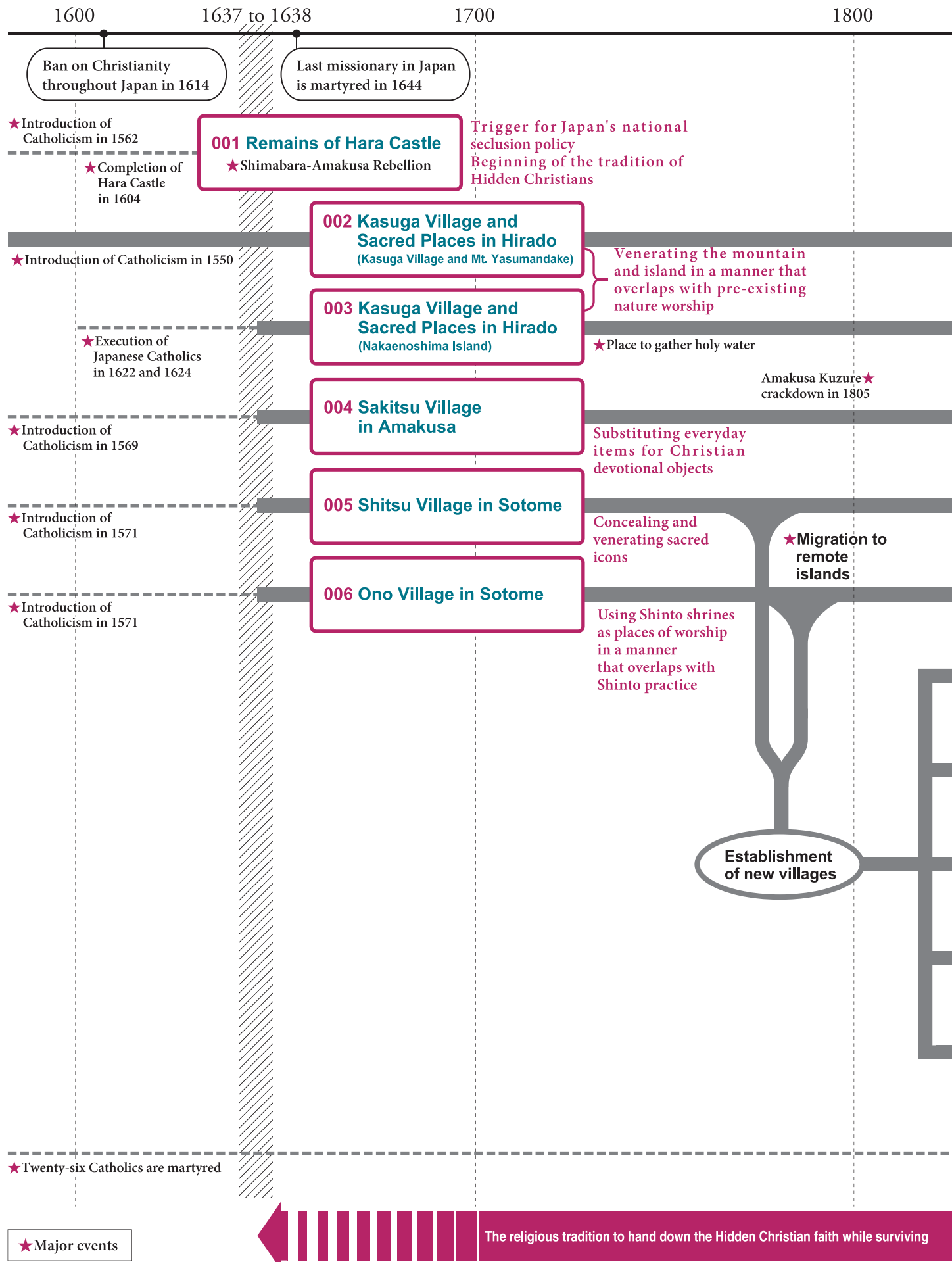


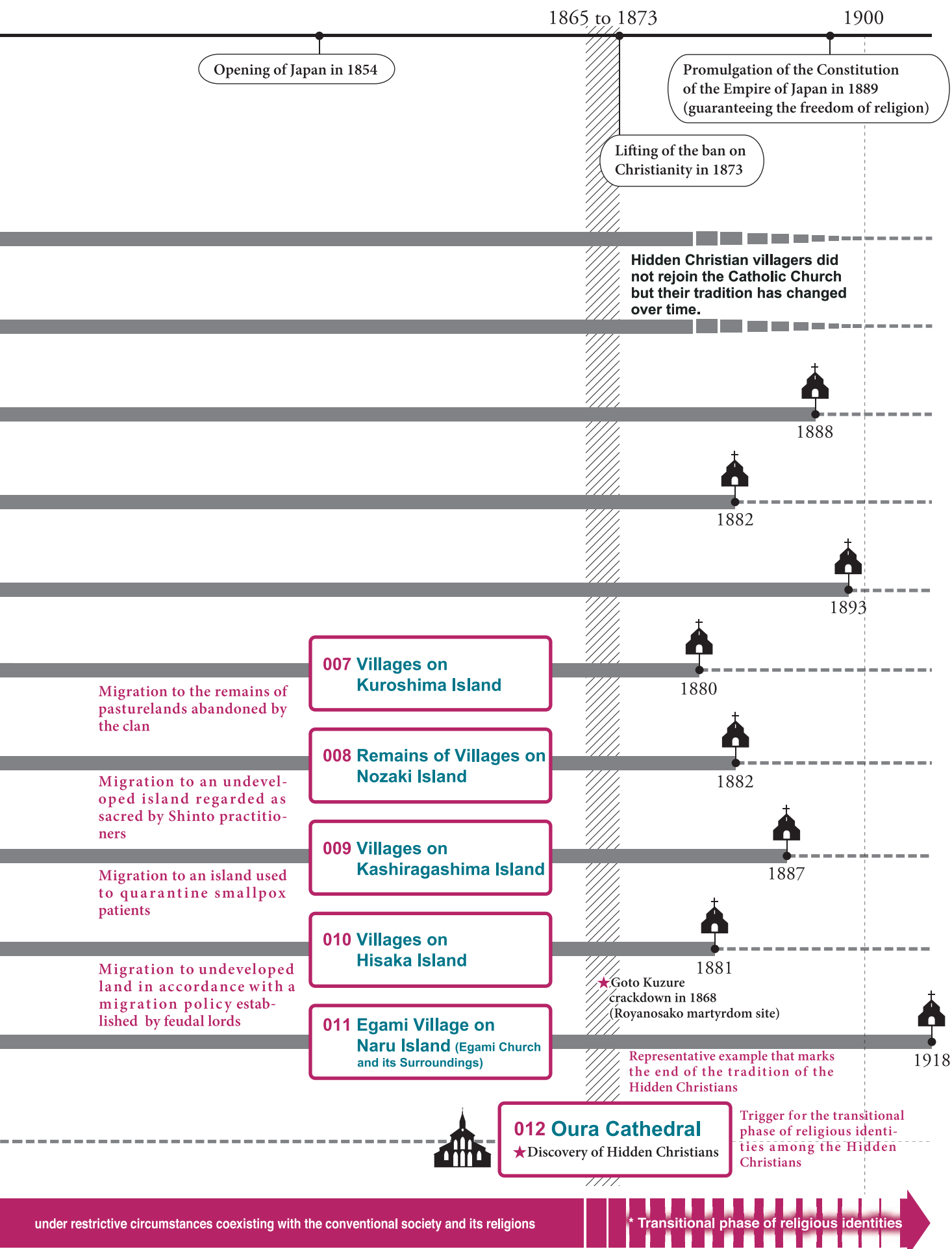
Egami Village on Naru Island (Egami Church and its Surroundings: Component 011)



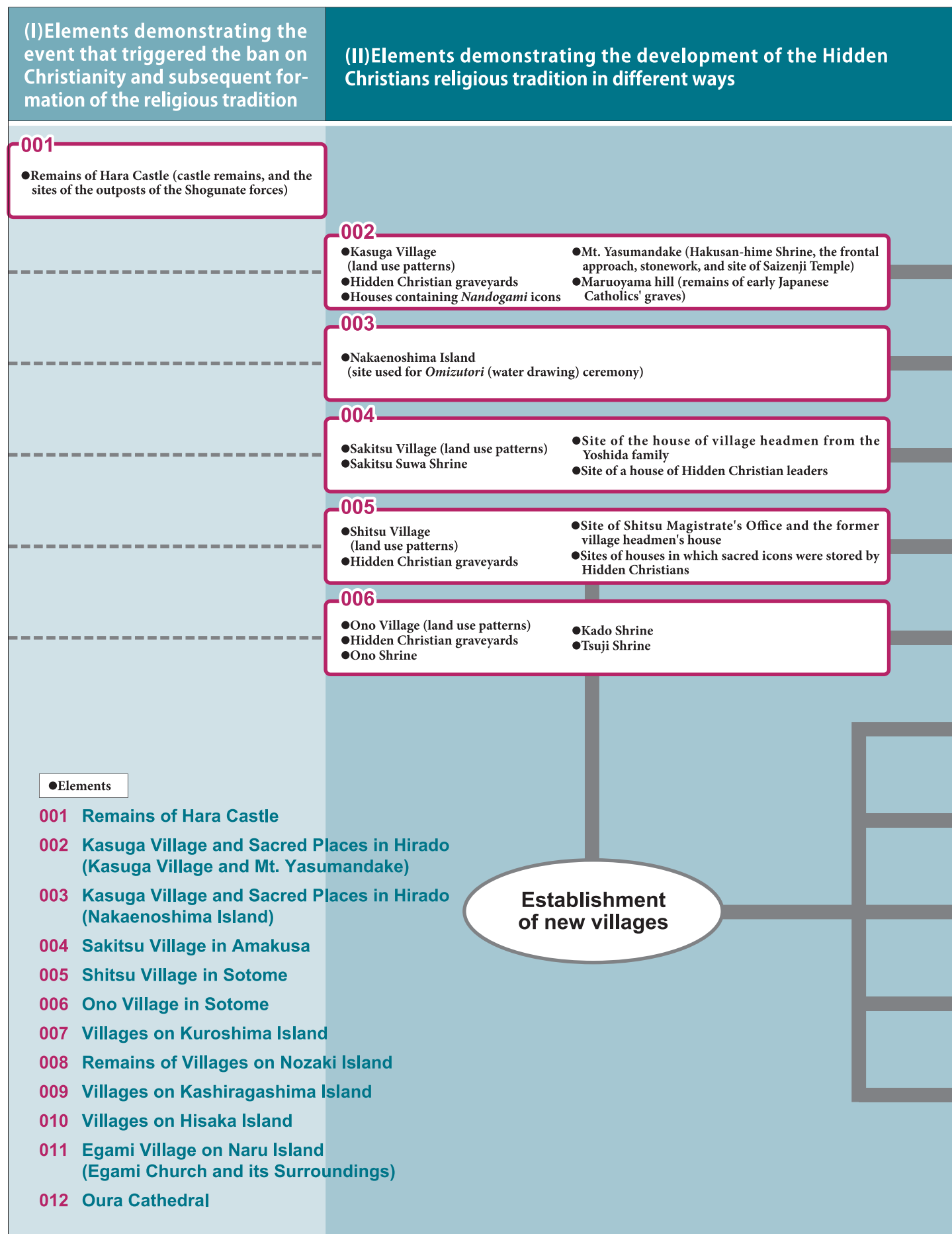
Oura Cathedral (Component 012)

Historical background and interrelationships of the components of the nominated property (chronological table)





Elements in each Component (physical evidence)



(III) Elements demonstrating the strategies of the Hidden Christians to maintain the religious communities

(IV) Elements demonstrating the momentum that triggered the new phase, and the transformation and the ultimate end of the religious tradition

●Site of the former Sakitsu Church

●Obamaura beach
●Site of a temporary church
●Shitsu Church

●Ono Church

007

●Villages on Kuroshima Island (land use patterns)
●Kozenji Temple

●Site of Honmura Office
●Hidden Christian graveyards

●Sites of houses of Hidden Christian leaders (sites of temporary churches)

●Site of the first Kuroshima Church

008

●Villages on Nozaki Island (land use patterns)
●Okinokojima Shrine

●Former residence of Shinto priests
●Hidden Christian graveyards

●Sites of houses of Hidden Christian leaders

●Site of the first Nokubi Church
●Site of Setowaki Church

009

●Villages on Kashiragashima Island (land use patterns)

●Kashiragashima-Shirahama ruins (remains of graveyard)
●Grave of Maeda Gidayu

●Site of a house of Hidden Christian leaders (site of a temporary church)

●Site of the first Kashiragashima Church

010

●Villages on Hisaka Island (land use patterns)

●Work space where Buddhists and Hidden Christians collaborated
●Hidden Christian graveyards

●Royanosako martyrdom site
●Sites of Hamawaki Church, Eiri Church, Zazare Church and Akanita Church
●Former Gorin Church

011

●Egami Village (topography)

●Site of the first church and its surroundings
●Egami Church

012

●Oura Cathedral and its precincts
●Former House of the Archbishop, Former Latin Seminary and Former Catechist School

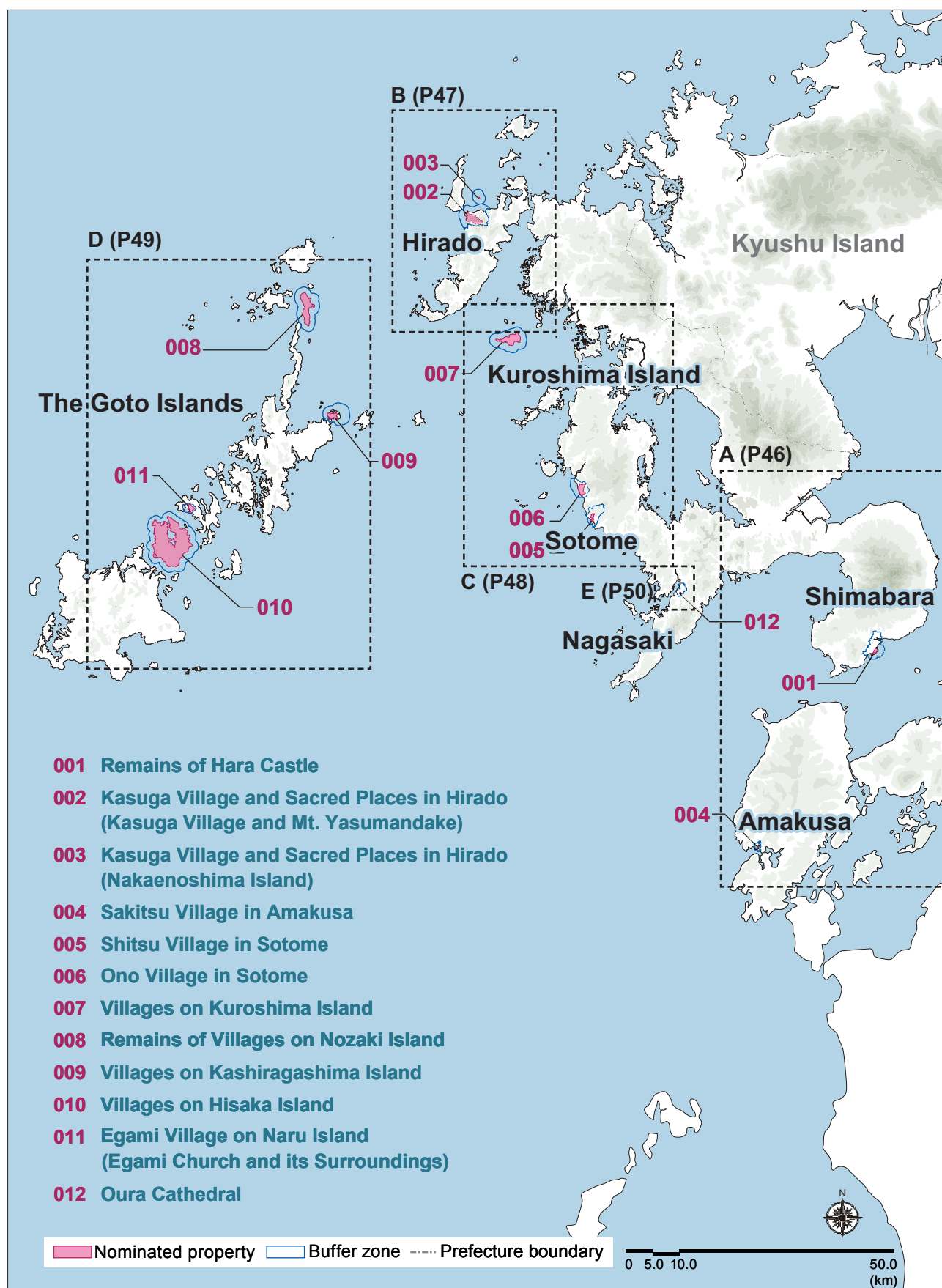


Figure 2-001 Map indicating the location of the components



Figure 2-002 Map indicating the location of the components (Map A)

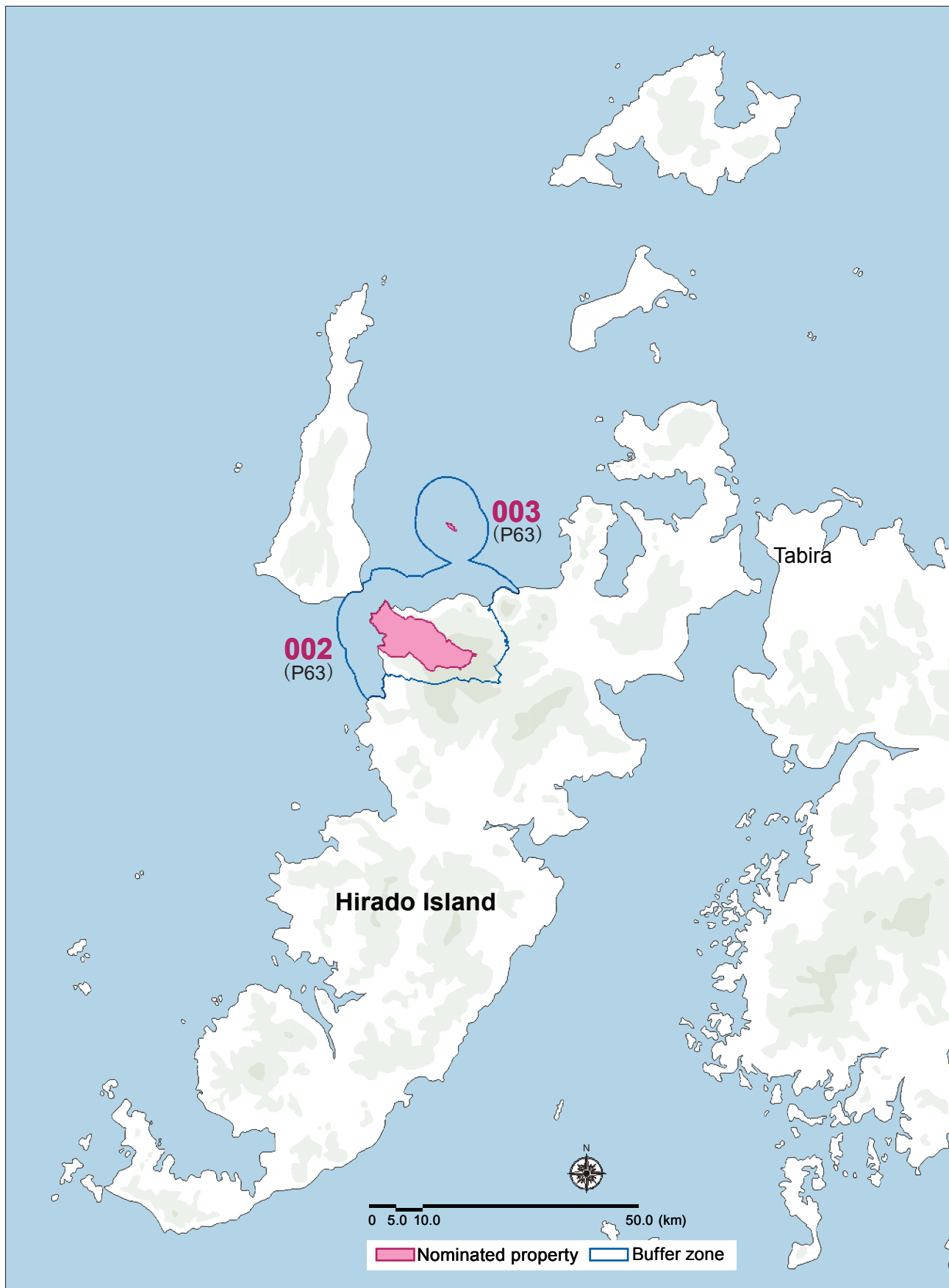


Figure 2-003 Map indicating the location of the components (Map B)

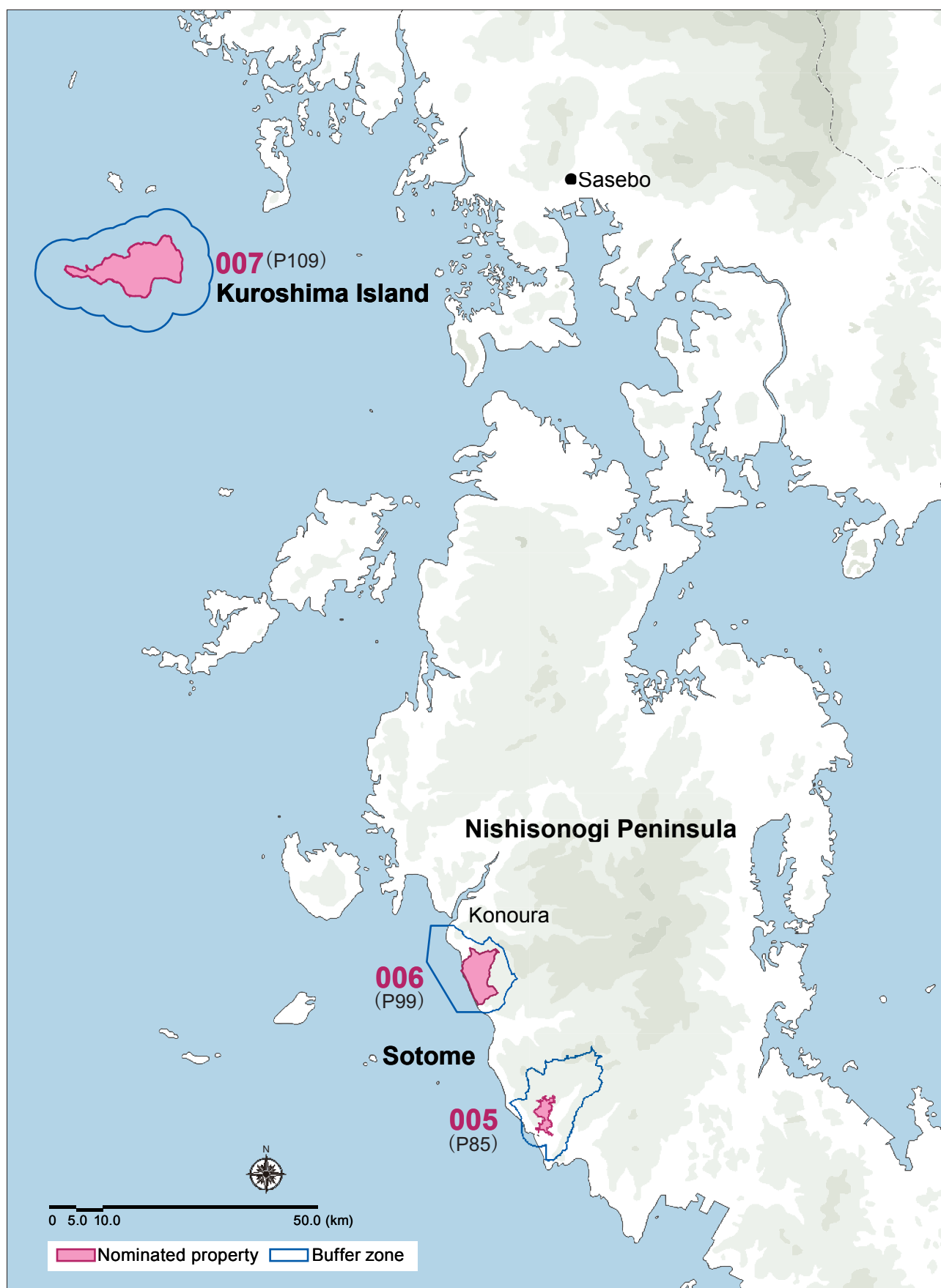


Figure 2-004 Map indicating the location of the components (Map C)



Figure 2-005 Map indicating the location of the components (Map D)

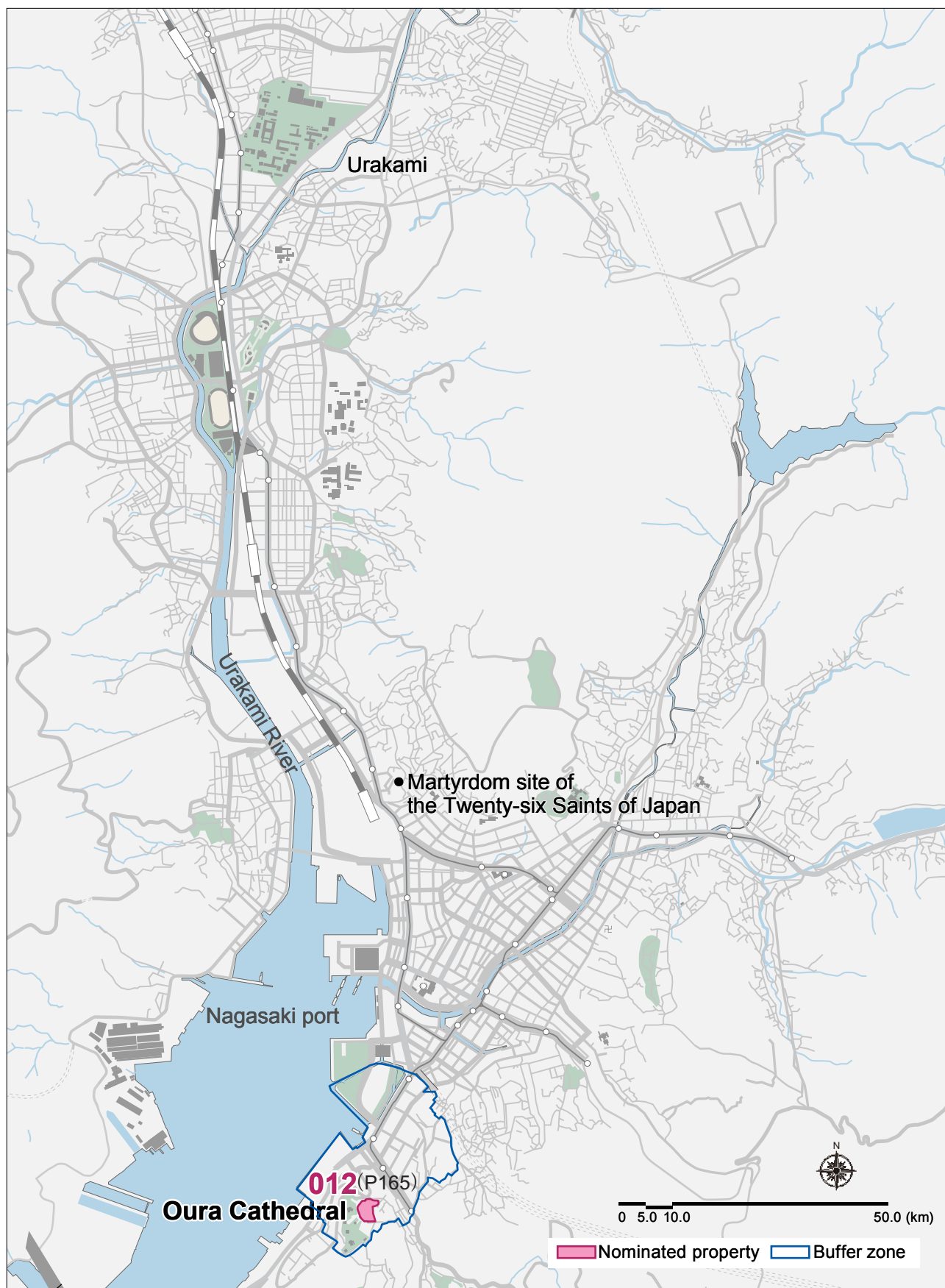


Figure 2-006 Map indicating the location of the components (Map E)

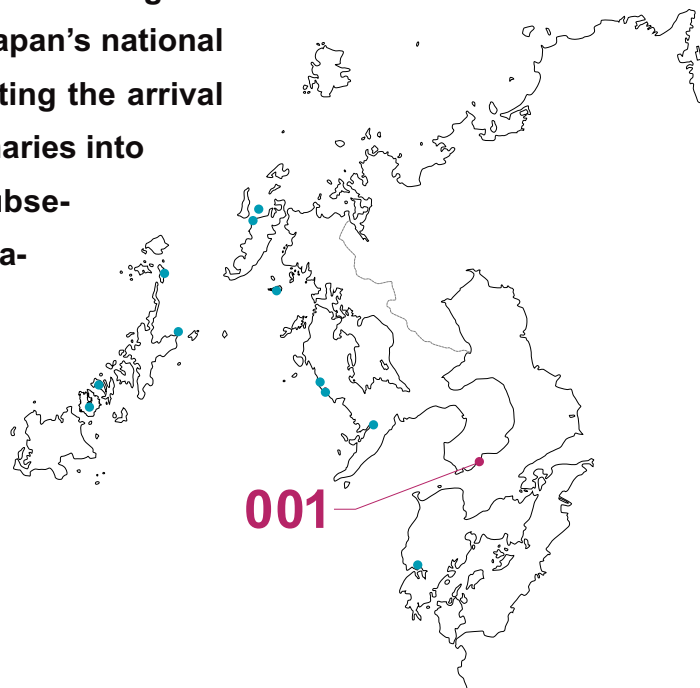


Photo 2-001 Remains of Hara Castle

001

Remains of Hara Castle

At what are now the Remains of Hara Castle, Japanese Catholics in the Arima domain took up arms during the Shimabara-Amakusa Rebellion in the early period of the nationwide ban on Christianity. The rebellion had a great impact on the Tokugawa Shogunate and triggered the establishment of Japan's national seclusion policy for over two centuries, prohibiting the arrival of Portuguese ships that could smuggle missionaries into Japan. Under this seclusion policy and the subsequent absence of missionaries, Catholics in the Nagasaki region were left to maintain their faith and small religious communities by themselves.



001 Remains of Hara Castle

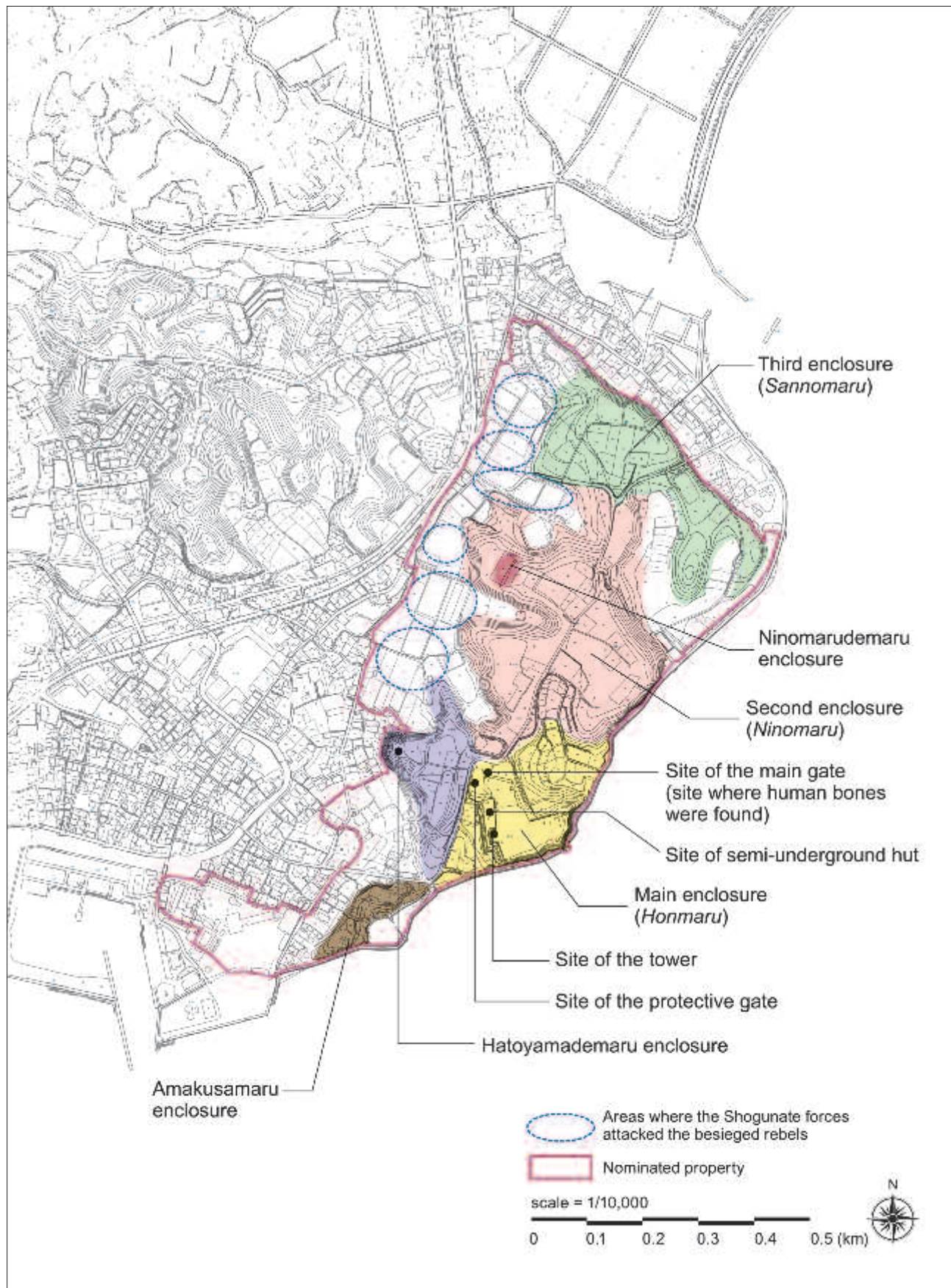


Figure 2-007 Location of the constituent elements (Remains of Hara Castle: Component 001)

001 Remains of Hara Castle

The component, 'Remains of Hara Castle', is located in the southern part of the Shimabara Peninsula, in the southeastern area of the Nagasaki region (**photo 2-001**). The castle was built on a hill where a cliff protrudes out over the sea. It was composed of the *Honmaru* (main enclosure), the *Ninomaru* (second enclosure), the *Sannomaru* (third enclosure), the Amakusamaru enclosure, and the Hatoyamademaru enclosure. The castle was protected on all four sides, by the sea to the east, north, and south and by swampland on the western side (**photo 2-002**, **photo 2-003**). The castle became a battlefield during the Shimabara-Amakusa Rebellion of 1637. Archaeological excavation has revealed that the Hidden Christians had united themselves in an organisational manner during the early phase of the ban on Christianity, having unearthed numerous human bones belonging to the besieged rebels together with their Christian devotional tools and the remains of lodgings.

Arima, the Catholic feudal lord, constructed the castle from 1598 to 1604, according to the Jesuits' reports.¹ The castle was owned by the Matsukura clan who ruled the Arima domain after the Arima clan, but was abandoned when Matsukura constructed Moritake Castle as his new residence in 1618.

Suffering from the strengthened ban on Christianity and excessive taxes imposed by the Matsukura clan, as well as famine, in 1637 some twenty thousand Japanese Catholics, most of whom were peasants, fishermen, and craftsmen in the Arima domain, revolted against their lord in what became known as the Shimabara-Amakusa Rebellion. They joined with another group of Catholics from Amakusa Island at the abandoned Hara Castle, and they were besieged in the castle under the command of Masuda Shiro (**figure 2-008**).

Former vassals of Christian feudal lords, Arima Harunobu and Konishi Yukinaga, led the rebel group, even though they had relinquished their rank and lived in agricultural communities as village headmen (*Shoya*). Such leaders had headed the Christian com-

1

For example, in a letter from 23 November 1604 included in '1604-*nendo Nihon Junkanku Nenpo*', João Girão Rodrigues writes, 'As the castle in which the Lord Arima had resided was considered neither advantageous nor safe in wartime, he decided to construct a more useful and formidable castle at a more favourable location in the neighbourhood'. (T. Gonoï, *Shimabara-no-ran-to Kirishitan*, Yoshikawa Kobunkan, 2014, pp. 13-18.)

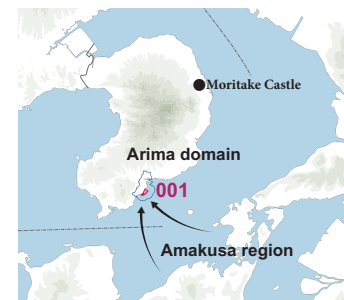


Figure 2-008 Location of the Arima domain and the Amakusa region

2

Matheus de Couros, the Jesuit Provincial of Japan, collected a series of documents from different parts of Japan, with the intention of presenting testimonials of Japanese Christian leaders to the effect that the Jesuits were still engaged in their mission within Japan, despite the ban on Christianity. One such document collected in the Arima domain on 29 August 1617 (the 3rd year of Genna) includes the names of the following Japanese leaders:

Vocumura Dōca Leão
 Masuda Gibunoxō Iacobe
 Yezaqi Yatayū Gaspar
 Masuda Cazoyenorio Luis
 Matcuxima Yayemōnogiō Mathias
 Vonaijcu Canzayemōnogiō Lião
 Mayeda Mozayemōnogiō Mathias

001 Remains of Hara Castle

munities, called *Kumi* and Confraternities, even after the imposition of the ban on Christianity—as demonstrated by a testimonial document collected by a Jesuit, Matheus de Couros.² The Shogunate forces also recorded that the rebel group built a chapel and preached Christianity in it during the siege of Hara Castle (**photo 2-004**).³

The Shogunate forces attacked the rebels with 120,000 armed troops. However, due to the fierce counterattack mounted by the rebels, the Shogunate forces counted more than 8,000 deaths and casualties. After four months of battle, almost all of the rebels were killed, regardless of age and gender.

Archaeological excavation at the Remains of Hara Castle has revealed not only the protective gates and stone walls of a tower in the *Honmaru*, but also countless human bones and devotional tools (**photo 2-005**), including crucifixes made of materials that had been used for bullets by the besieged Christians and medals that their ancestors had received from European missionaries during the period of Catholicism's introduction and had kept for generations (**photo 2-006**). In the western part of the *Honmaru*, remains of semi-underground type huts, built in a systematic manner, have been confirmed (**photo 2-007**, **photo2-008**). Such archaeological evidence attests to the fact that the besieged Japanese Catholics had maintained their faith on a village and family basis and in an organised manner even after Christianity had been prohibited. The fact that their devotional tools were found embedded in buried stone walls during archaeological excavations suggests that the Shogunate forces completely demolished the castle after its capture, for fear that it could be used for another rebellion (**photo 2-009**). The Shogunate forces also took back artefacts as trophies from Hara Castle after the rebellion, and some of these still exist, such as a confraternity's flag that had been brought to the castle by the besieged Catholics and used as a flag for the rebel forces,⁴ and a Christian prayer book that was written in Romanised Japanese and used during the rebellion (**photo 2-010**, **photo 2-011**).⁵

Faximoto Cambiōyēnogiō Thome
Masuda Ienyemōnogiō Gaspar
Nagano Saizō Thome
Yezaqi Qitnay Iōāo
Jtō Gorōzayemōnogiō Thome
Qitano Ficosaburō Paulo
Araqi Cābiōyēngiō Luis
Masuda Chūyemōnogiō Mathias
Matcuxima Sado Liāo
Masuda Sōmi Domingos
Vocumura magoyemōnogiō Paulo

3

'I report that Masuda Shiro has built a religious facility within the main enclosure, in which he lives, and he preaches inside it', reads a letter written by a feudal retainer of the Kumamoto domain, Shikata Hanbei, to Suwa Ibei on 29 December 1637 (the 14th year of Kan'ei)

K. Tsuruta, 'Shikata Hanbei Gonjooboe' in *Genshiryō-detsuzuru Amakusa-Shimabara-no-ran*, 1994, p. 621.

4

Silk banner displaying a colour image of the sacrament of the Eucharist, nationally designated as an Important Cultural Property and housed in the Amakusa Christian Museum.

5

Yasokyo Shakyo (Catholic prayer book), housed in the Tokyo National Museum. It contains hymns with Latin phrases transcribed in Japanese characters and was donated to the museum by the Katayama family, whose ancestor accompanied an envoy of the Shogun during the Shimabara-Amakusa Rebellion.

001 Remains of Hara Castle

The memory of the rebellion was kept alive by Hidden Christian communities in Sotome, Urakami, and other areas in the Nagasaki region throughout the period of the ban on Christianity.⁶

This component of the nominated property includes the entire area of the castle where structural remains have been confirmed using historical documents, pictorial maps, or archaeological findings from excavations, and the places in which the rebels were besieged, as well as the outposts of the Shogunate forces where they laid siege to the rebels during the rebellion.

6

Tsuji Shrine in Ono Village in Sotome enshrines a Japanese Catholic who fled from the Shimabara-Amakusa Rebellion to the village. In Takagi Sen-ue-mon's record, titled '*Sen-uemon Oboegaki*', on Urakami Yonban Kuzure persecution, he mentions that Amakusa Shiro raised the Shimabara-Amakusa Rebellion.

001 Remains of Hara Castle

Photo 2-002 *Honmaru* (or the main enclosure) in the Remains of Hara Castle



Photo 2-003 *Ninomaru* (or the second enclosure) in the Remains of Hara Castle

001 Remains of Hara Castle



Photo 2-004 A building marked with a cross in a painting of the Shimabara-Amakusa Rebellion ('*Harajo Koizu*'), housed in the Historiographical Institute of the University of Tokyo.)

001 Remains of Hara Castle



Photo 2-005 Human bones revealed in archaeological excavations (a picture taken during the excavation process)



Photo 2-006 Devotional items (medals and crucifixes) unearthed during the archaeological excavation (Housed in the Minamishimabara City Arima Christian Heritage Museum.)

Dimensions and thickness: **a.** 2.10 x 1.50 cm, 0.20 cm; **b.** 3.00 x 2.05 cm, 0.20 cm; **c.** 2.10 x 1.40 cm, 0.10 cm; **d.** 2.90 x 2.20 cm, 0.31 cm; **e.** 2.93 x 2.09 cm, 0.52 cm; **f.** 2.15 x 2.30 cm, 0.30 cm; and **g.** 2.75 x 2.09 cm, 0.40 cm

001 Remains of Hara Castle

Photo 2-007 Remains of semi-underground type huts (a picture taken during the excavation process)



Photo 2-008 Semi-underground type huts (Referential picture) ('*Shimabara Jinzu Byobu*', housed in the Akizuki Folklore Museum.)

001 Remains of Hara Castle



Photo 2-009 Destruction state of the stone walls of a watchtower (a picture taken during the excavation process)



Photo 2-010 Silk banner displaying a colour image of the sacrament of the Eucharist (commonly called Amakusa Shiro's battle flag, housed in the Amakusa Christian Museum.)

Dimensions: 180.60 x 180.60 cm

001 Remains of Hara Castle



Photo 2-011 Catholic prayer book (Housed in the Tokyo National Museum.)

This attests to the fact that the Japanese Catholics continued their faith and beliefs with such prayer books despite the ban

001 Remains of Hara Castle

Comparison of the component area: past and present**Past**

Photo 2-012 *Honmaru* of Hara Castle during the Shimabara-Amakusa Rebellion (*'Shimabara Jinzu Byobu'*, housed in the Akizuki Folklore Museum.)

Present

Photo 2-013 *Honmaru* of the Remains of Hara Castle

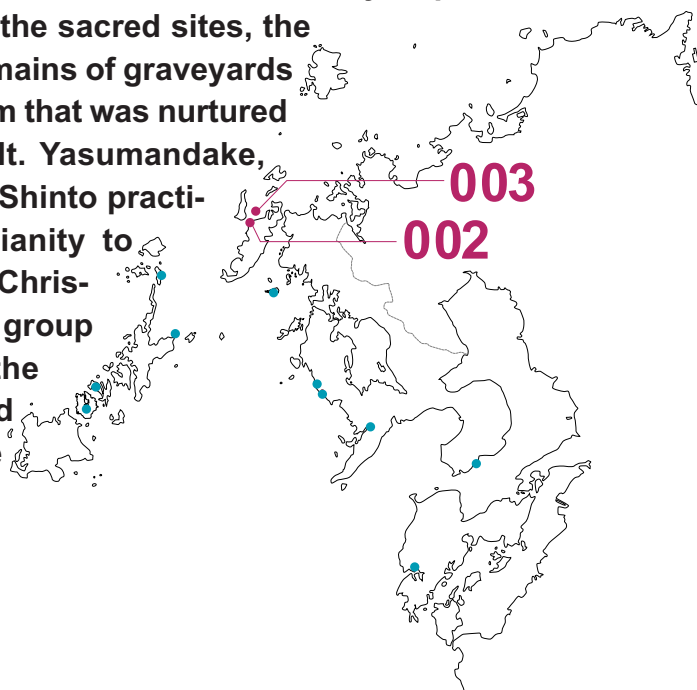


Photo 2-014 Kasuga Village, Mt. Yasumandake and Nakaenoshima Island

002, 003

Kasuga Village and Sacred Places in Hirado

In Kasuga Village and Sacred Places in Hirado, the local communities venerated nature sites as sacred places, such as the mountain that had been regarded as sacred by the pre-existing religious communities and the island where early Japanese Catholics had been executed. The stonework of the sacred sites, the land use characteristics in the village, and the remains of graveyards bear testimony to their distinctive religious system that was nurtured during the period of the ban on Christianity. Mt. Yasumandake, which had been a sacred site for Buddhists and Shinto practitioners long before the introduction of Christianity to Japan, became an object of worship by Hidden Christian communities. Nakaenoshima Island, where a group of Japanese Catholics were martyred during the early period of the ban, was also venerated, and the Hidden Christians gathered holy water for the baptismal ceremony and other rituals from this site.



002, 003 Kasuga Village and Sacred Places in Hirado

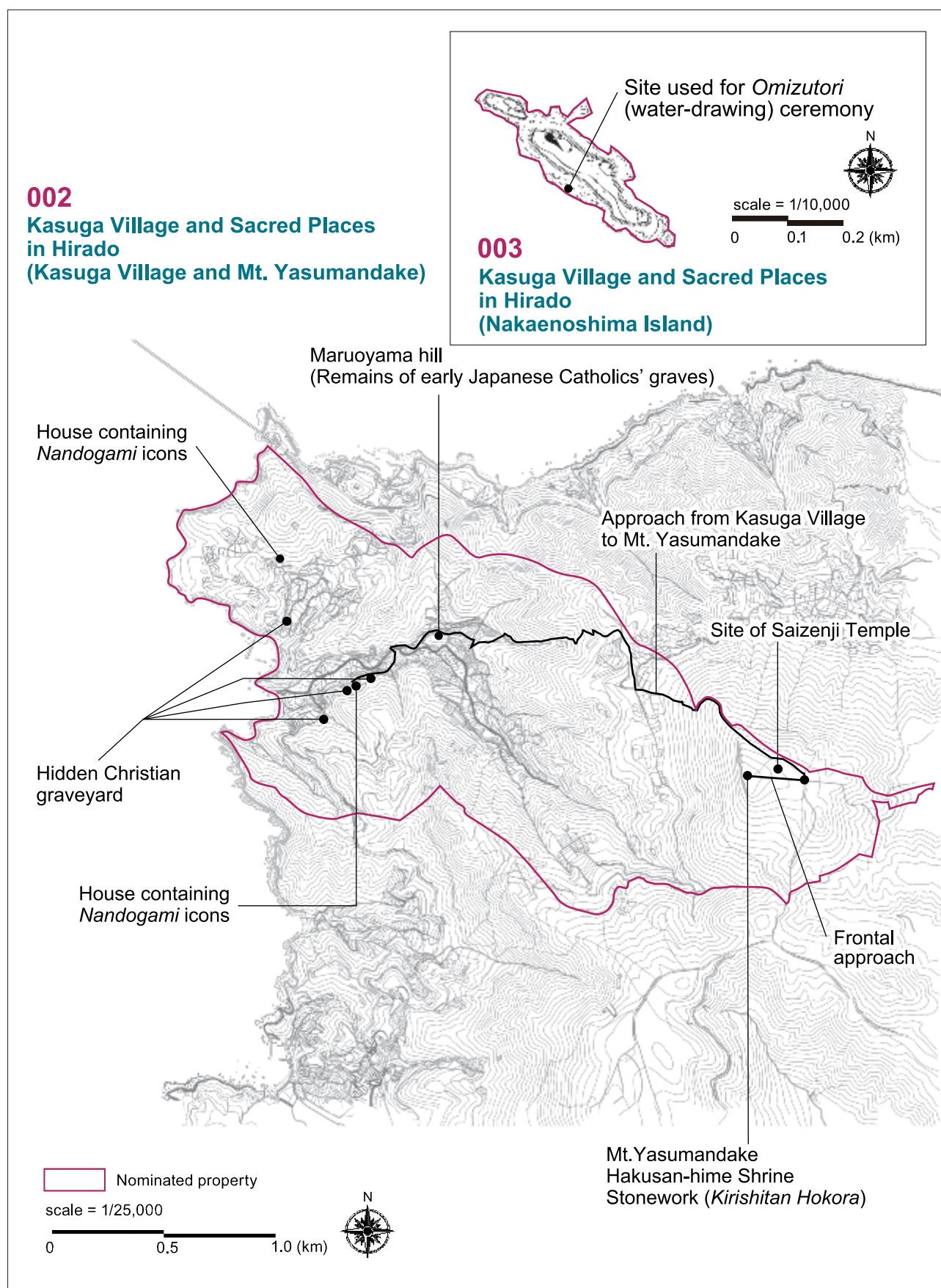


Figure 2-009 Location of the constituent elements (Kasuga Village and Sacred Places in Hirado: Components 002 and 003)

002, 003 Kasuga Village and Sacred Places in Hirado

Kasuga Village is located on the western coast of Hirado Island in a valley extending down from Mt. Yasumandake, east of the village (**photo 2-014**). In Kasuga Village, there are remains of Catholic graves on Maruoyama Hill dating back to the period of the initial introduction of Christianity to Japan, houses in which devotional tools have been secretly kept since that period, and Mt. Yasumandake, the sacred mountain which Hidden Christian villagers secretly venerated. Off the coast from Kasuga Village, there is Nakaenoshima Island, where a group of Japanese Catholics were executed. As a result, this island also came to be venerated as a martyrdom site by Hidden Christians.

In 1550, Catholicism was introduced to Hirado Island by Francis Xavier and it then spread to the western coast of the island after the baptism of the Koteda clan who ruled the area. A letter to the Jesuit Provincial of India and others written in 1561 by the Jesuit Luis de Almeida clearly indicate that Catholicism took root there, saying ‘We headed to another Catholic village called Kasuga. When we arrived, the street leading to a Cross was lively as if villagers were waiting for a Eucharistic procession.’¹ Another letter reveals that *Kumi*, or small religious community units, were established in Kasuga as early as 1562.²

Later, however, the Matura clan, who ruled Hirado Island, prohibited Christianity in their domain, and the Christian Koteda clan had to leave the island.³ Although Christianity was prohibited under the Tokugawa Shogunate, some underground missionaries visited Hirado from time to time. All missionary contact came to an end when Father Camillo Costanzo was martyred in 1622 in Hirado.⁴ In the complete absence of missionaries from then on, Hidden Christians in Kasuga Village had to maintain their religious communities themselves and then covertly passed down their faith to future generations under the guidance of the leaders of the *Kumi*.

Nakaenoshima Island is an uninhabited island located about 2 km off the northwestern coast of Hirado Island, extending about

1

A letter from Luis de Almeida, 1 October 1561.

Archaeological excavation of Maruoyama hill in Kasuga Village has revealed graves of early Japanese Catholics, suggesting that the Cross mentioned in the quoted letter was located on the top of this hill, overlooking the village (**photo 2-015**).

2

A letter from Juan Fernandez, 17 April 1563.

3

Hirado City Board of Education, *Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island*, 2009.

4

Hirado City Board of Education, *Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island*, 2009, p. 53.

002, 003 Kasuga Village and Sacred Places in Hirado

400m from east to west and 50m from north to south. Japanese Catholics were executed on this island by the Hirado clan in the early stages of the ban on Christianity. According to Jesuit documents, ‘Sucamoto (Sacamoto) Guenzayemon João and Indeguchi Jiroyemon Damian were taken to Nakaenoshima Island and decapitated there’.⁵ They were punished for offering Father Camillo Costanzo shelter and a boat, respectively. The same document provides details of another case in which ‘Yuqinoura Jiroyemon João was executed on 8 June, 1622, on Nakaenoshima Island, because he refused to swallow paper inscribed with pagan words’, and that Damian’s family members were also ‘killed at a place called “Hell” on Nakaenoshima Island’ in 1624.⁶

Hidden Christians in Kasuga Village formed two religious communities which maintained their faith and nurtured their unique system which was able to fit in with the pre-existing society and established religions (**photo 2-016, photo2-017**). In the leaders’ houses there were Buddhist and Shinto altars, in addition to a separate closed room called the *Nando* where devotional tools were concealed; those tools were called *Nandogami* (**photo 2-018, photo2-019**). The Hidden Christians worshipped Mt. Yasumandake as a sacred place for their faith.⁷ It also had been an object of ancient mountain worship long before the introduction of Christianity to Japan.

Situated to the east of Kasuga Village at an altitude of 536 meters, Mt. Yasumandake is the highest mountain on Hirado.⁸ Its wide expanse is covered by lush primeval forests of Japanese evergreen oak (*Quercus acuta*). Hakusan-hime Shrine and its frontal approach, the stonework at the summit, and the remains of Saizenji Temple are also important features on the mountain. It is said that Hakusan-hime Shrine (also known as *Hakusan Gongen*) received a tutelary deity in 718 from Kaga-hakusangu Shrine,⁹ which was one of the major bases of mountain worship in Japan. The shrine building at the summit was reconstructed during the modern period,

5

Archivum Romanum Societatis Iesu, Jap.Sin.60.ff.53v-60v.

6

Archivum Romanum Societatis Iesu, Jap.Sin60.ff.364-364v.

7

In ‘*Kamiyose-no-Oratio*’, a prayer passed down ever since the period of the ban on Christianity and revered even today by *Kakure Kirishitan* communities, prayers are offered to Mt. Yasumandake, using the expression, ‘Yasumandake-no-Okuno-in-sama’ (or ‘Inner temple of Yasumandake’).

Nagasaki Prefecture Board of Education, *The Kakure Kirishitan in Nagasaki Prefecture*, 1999, p. 268.

8

Hirado City, ‘Tairiku-tono-Setten–Hirado-no-Sizenshi’, *Hirado Kiyo*, vol. 3 Special Edition, 2015.

9

Hirado City Board of Education, *Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island*, 2009, p. 282.

002, 003 Kasuga Village and Sacred Places in Hirado

while both the *Torii* gate and the approachway paved with stones were built before the Edo period (**photo 2-020**). Behind the shrine are various types of stonework, including a small stone shrine known as a *Kirishitan Hokora* (or literally a Hidden Christian shrine) (**photo 2-021**).¹⁰ It is said that Saizenji Temple, close to the Hakusan-hime Shrine's approach, was established when the tutelary deity was received from Kaga-hakusangu Shrine, and ruins of its foundation stones, pond and stone structures still remain (**photo 2-022, photo 2-023**). It is known from a Catholic missionary's letter written in the 16th century that a mountain-based Buddhist group led by Saizenji Temple had significant influence in the area during the latter half of that century, calling itself 'Yasumandake', and this group was hostile to missionaries.¹¹ However, in the later years during the ban on Christianity, the Hidden Christian faith and the conventional Japanese religious views based on Buddhism and Shinto had become multi-layered, and that made Mt. Yasumandake a sacred mountain not only for Buddhists and Shinto practitioners but also for Hidden Christians. There was an approach connecting Kasuga Village and the mountain summit that could be used to offer prayers to the mountain. In a Hidden Christian prayer titled '*Kamiyose-no-Oratio*' that has been cherished since the period of the ban, the mountain is respectfully called 'Yasumandake-sama' or 'Yasumandake-no-Okunoin-sama' (or literally 'Inner temple of Yasumandake'), demonstrating that the mountain was an important object of worship for the Hidden Christians as well.

Nakaenoshima Island, where the execution of Japanese Catholics took place during the early period of the ban, was also venerated by Hidden Christians on the western coast of Hirado Island as a martyrdom site (**photo 2-024**).¹² There, they carried out a ritual called the *Omizutori* (or literally 'water-drawing') ceremony to collect the holy water that seeped out from the stones (**photo 2-025**). Hidden Christians visited and venerated Mt. Yasumandake and Nakaenoshima Island in such a way that it looked like they were

10

Research Centre for Advanced Science and Technology, University of Tokyo, *Research on Landscape Conservation of the Western Coast of Hirado Island*, 2013.

11

A letter from Luís Fróis, 3 October 1564.

12

In '*Kamiyose-no-Oratio*', the island itself is invoked using the name 'Nakaenoshima-no-Sanjiwan-sama'.

Nagasaki Prefecture Board of Education, *The Kakure Kirishitan in Nagasaki Prefecture*, 1999, p. 268.

002, 003 Kasuga Village and Sacred Places in Hirado

carrying out the standard rituals of conventional religions and folk customs, while concealing their true inner faith.

In 1865, the news of the Discovery of Hidden Christians at Oura Cathedral immediately reached the Hidden Christians in Hirado.¹³ This opened a new phase for the traditions of the Hidden Christian faith. Catholic devotional tools created outside Japan in the 19th century and kept as one of the *Nandogami* in Kasuga Village suggest that Hidden Christians had contacted missionaries from the Paris Foreign Missions Society. However, the Hidden Christian communities in Kasuga did not rejoin the Catholic Church, even after the lifting of the ban on Christianity, and instead decided to continue with their own distinctive religious system, nurtured for two and a half centuries. This system gradually declined during the 20th century and barely exists in the village any longer.

Analysis of pictorial maps and literature dating back to the Edo (until 1868) and Meiji (1868 to 1912) periods has revealed that land use patterns throughout Kasuga Village, as well as the village structure reflecting the livelihoods of the original Hidden Christian communities, remain almost unchanged since the 16th century, well beyond the period of the ban on Christianity. The entire area of this component of the nominated property contains places where historic land use patterns remain that are associated with the Hidden Christian communities, as well as Mt. Yasumandake, Hakusan-hime Shrine and its frontal approach way and associated stonework, the remains of Saizenji Temple on the mountain as well as the natural forests around its summit that were managed during the ban. The uninhabited island of Nakaenoshima remains almost unchanged since the period of the ban. The entire area of the Hidden Christians' sacred island has therefore been included in the nominated property.

13

In December 1865, Hidden Christian leaders in Hirado secretly visited Oura.

F. Marnas, *Nihon Kirisutokyo Fukkatsushi* (Translated by K. Kuno), Misuzu Shobo, 1985, p. 263.

002, 003 Kasuga Village and Sacred Places in Hirado**Photo 2-015 Maruoyama hill****Photo 2-016 Kasuga Village**

002, 003 Kasuga Village and Sacred Places in Hirado



Photo 2-017 Hidden Christian graveyard in Kasuga Village



Photo 2-018 Devotional item known as *Otenpensha* (kept by a villager)



Photo 2-019 A Shinto home altar and, on the right, a box containing Hidden Christian devotional items (kept by a villager). The altar is set near the ceiling in a room called *Nando*.

002, 003 Kasuga Village and Sacred Places in Hirado

Photo 2-020 Paved approach way to a Shinto shrine and *Torii* gate on the summit of Mt. Yasumandake

002, 003 Kasuga Village and Sacred Places in Hirado



Photo 2-021 Stonework on the summit of Mt. Yasumandake



Photo 2-022 'Shimokata Kaido Zue' created from 1806 to 1841 (Housed in Matsura Historical Museum.)



Photo 2-023 Site of Saizenji Temple

002, 003 Kasuga Village and Sacred Places in Hirado

Photo 2-024 Nakaenoshima Island (Component 003)



Photo 2-025 Omizutori ceremony held on Nakaenoshima Island

002, 003 Kasuga Village and Sacred Places in Hirado

Comparison of the component area: past and present

Past

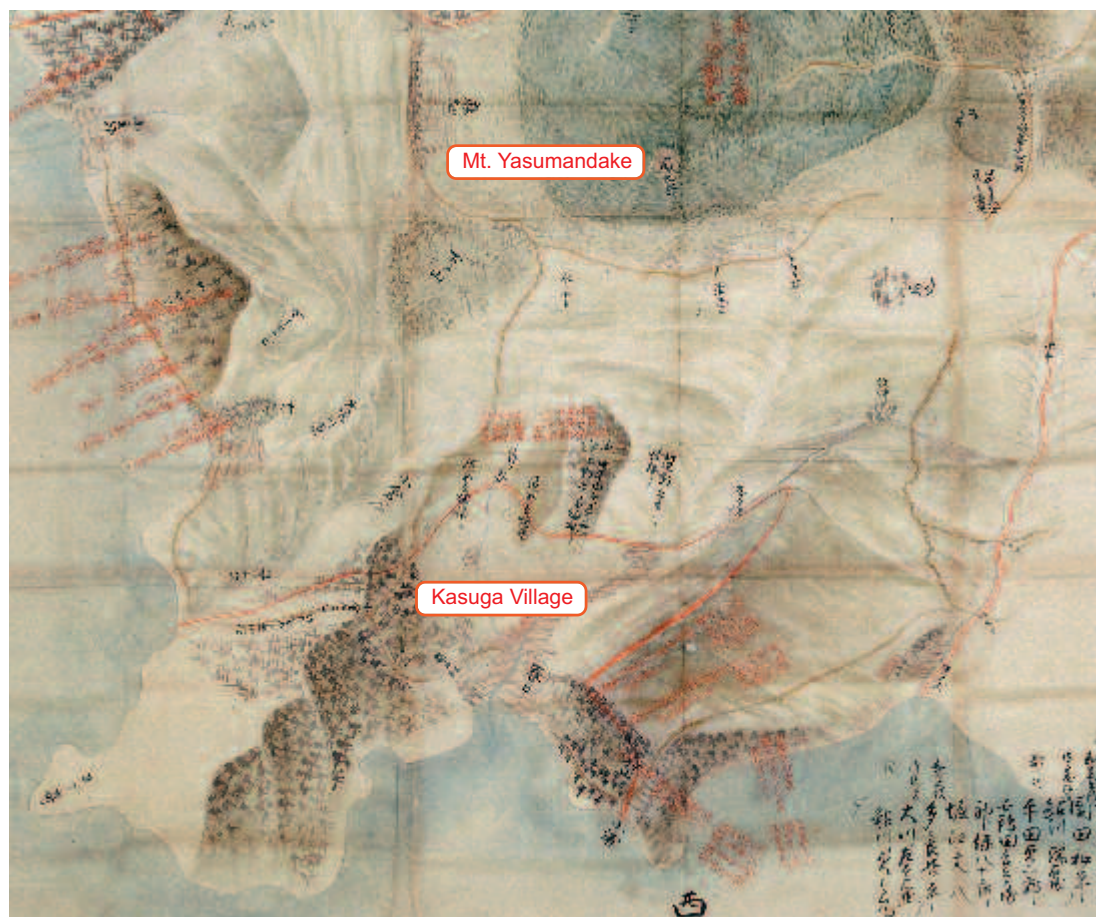


Photo 2-026 'Kasuga Makizu' created in 1866 (Housed in the Matsura Historical Museum.)

Present



Photo 2-027 Kasuga Village and Mt. Yasumandake

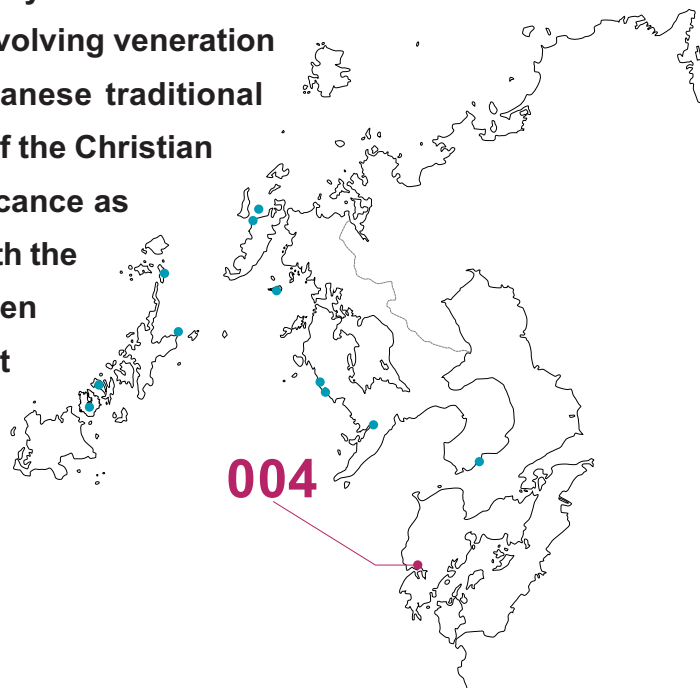


Photo 2-028 Sakitsu Village

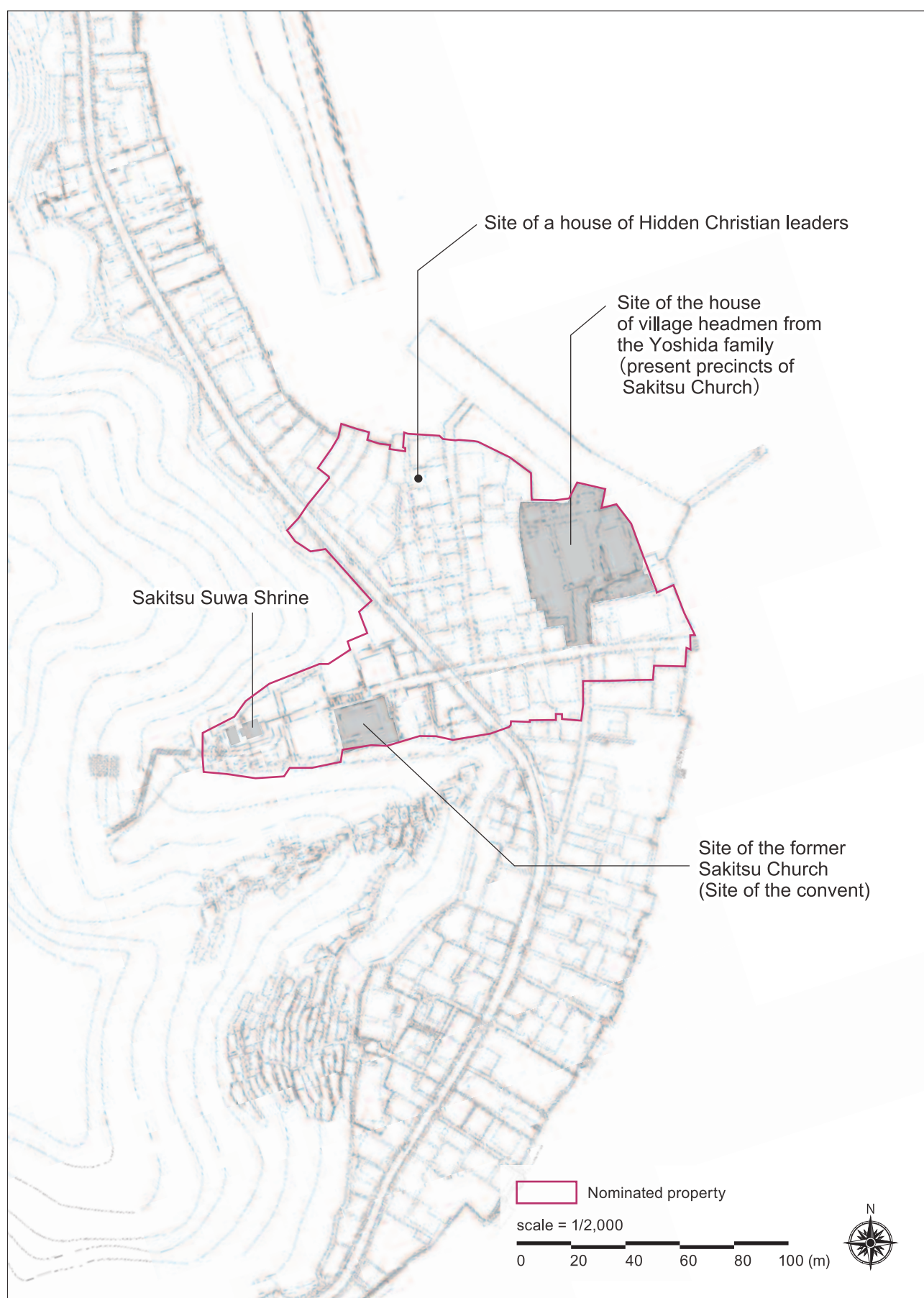
004

Sakitsu Village in Amakusa

Hidden Christians in Sakitsu Village in Amakusa concealed their faith by substituting everyday items that were used in their livelihoods for Christian devotional tools during the ban on Christianity. Under the guidance of their religious leaders, they nurtured a religious system specific to their fishing village—involving veneration of devotional tools such as statues of the Japanese traditional deities *Daikokuten* and *Ebisu* as Deus, the God of the Christian faith, and abalone shells that had special significance as their mother-of-pearl patterns were associated with the Virgin Mary. After the lifting of the ban, the Hidden Christians rejoined the Catholic Church and built a church beside a Shinto shrine where they had secretly offered prayers.



004 Sakitsu Village in Amakusa

**Figure 2-010** Location of the constituent elements (Sakitsu Village in Amakusa: Component 004)

004 Sakitsu Village in Amakusa

Sakitsu Village is a fishing village located in the western part of Amakusa Shimoshima Island. It contains the site of the house of *Mizukata* in which Hidden Christians' devotional tools have been kept right up to the present day, the Sakitsu Suwa Shrine where Hidden Christians secretly offered the *Oratio* prayer, the site of the house of village headmen from the Yoshida family, in which the *Efumi* ceremony took place,¹ and the site of the Former Sakitsu Church built after the Hidden Christians rejoined the Catholic Church following the lifting of the ban on Christianity (**photo 2-028**).

1

Refer to Photo 2-142 on page 187.

The village was established as early as the 15th century, where the Jesuit Luis de Almeida started missionary work in 1569. Therefore, many villagers converted to Catholicism and many devotional tools from Europe were brought to the village.

During the ban on Christianity, every year in the house of the village headman, authorities conducted the *Efumi* ceremony, forcing all of the residents to trample on an image of Christ or the Virgin Mary to prove that they were not Christians. All villagers were officially registered in a book called the *Shumon Aratamecho*, in which the authorities recorded each villager's name and the temple he or she belonged to. The Hidden Christians were registered on the village temple, and at the same time they outwardly affiliated themselves with the Sakitsu Suwa Shrine and behaved as Shinto practitioners in order to camouflage their secret faith with Japanese conventional beliefs. The Sakitsu Suwa Shrine has been the seat of the village's guardian deity since its establishment in 1647. Prayers have long been offered to the deity for large fish catches and maritime safety (**photo 2-029**, **photo 2-030**).

In Sakitsu Village, the Hidden Christians maintained their religious community called the *Kogumi* which was the smallest unit of the confraternities established in the 16th century, and their leader, known as the *Mizukata*, conducted baptisms, funerals, and other rituals based on the Catholic Church's liturgical calendar (or

004 Sakitsu Village in Amakusa

Higuri).

In this fishing village, the religious practice of the Hidden Christians was closely associated with their livelihood. They venerated statues of the traditional Japanese divine beings associated with large fish catches, *Daikokuten* and *Ebisu*, as Deus, linked the shells of abalone and fan-mussel clams with their mother-of-pearl patterns to the image of the Virgin Mary,² and made medals from shells of the white-lipped pearl oyster. The medals and other types of devotional tools that were associated with sea are still kept in a house where the house of *Mizukata* used to stand (**photo 2-031**). When some villagers were exposed as Hidden Christians in the Amakusa Kuzure crackdown of 1805, they were only told to hand over their devotional items to the Sakitsu Suwa Shrine and the authorities tacitly accepted them by treating their belief as just a ‘different religion.’³

After Catholic missionaries returned to Japan in the latter half of the 19th century, the Hidden Christians in Sakitsu Village were baptised afresh and they rejoined the Catholic Church. They built the first Sakitsu Church in 1888 at the site offered by a Catholic who had served as a *Mizukata* during the ban on Christianity (**photo 2-032**). This site was adjacent to the Sakitsu Suwa Shrine where they had once offered *Oratio* prayers in secret during the ban. This church was eventually relocated and rebuilt due to the effects of aging. A convent building, which still exists, was later founded on the same site (**photo 2-033**).

The present church was constructed in 1934 at the site of the house of former village headmen from the Yoshida family. This is where the *Efumi* ceremony took place during the ban (**photo 2-034**). This came about because the French missionary, Father Halbout, strongly wished to build a church symbolising the revival of Catholicism at the same place in memory of the *Efumi* ceremony. The church was completed using the donations and volunteer work of Catholics as well as the private funds of the missionaries themselves. Tatami mats were used for the flooring from the very begin-

2

Amakusa City Board of Education, *Survey Report on Villages in Sakitsu and Imatomi (Historical Records Part)*, 2013. (Original text in Reports of Father Ferrié kept by Sakitsu Church.)

3

This incident was called the Amakusa Kuzure crackdown. At that time, the authorities did not punish them, deciding instead that they were acting under a ‘misapprehension’. According to records of investigations carried out during the crackdown, one of the revealed Hidden Christians said, ‘Anmenriyusu’. It has been confirmed that this means ‘Amen, Deus’, demonstrating that the Hidden Christians secretly offered *Oratio* prayers.

Amakusa City Board of Education, *Survey Report on Villages in Sakitsu and Imatomi (Historical Records Part)*, 2013. (Original text in Uedake Monjo, kept by the Ueda family.)

004 Sakitsu Village in Amakusa

ning, and its altar was set up on the very place where the *Efumi* ceremony was carried out (**photo 2-035**).

Sakitsu Village has retained its original structure and layout, such as the main streets and residential areas dating back to the period of the ban on Christianity, in good condition. The boundary of the nominated property is delineated based on the area of the *Kogumi* unit used in Hidden Christian communities. This includes the precincts of the Shinto shrine where Hidden Christians secretly offered their prayers, the site of the house of *Mizukata*, the site of the former village headmen's house where the *Efumi* ceremony took place (where the present Sakitsu Church now stands), as well as the precincts and surroundings of the Former Sakitsu Church that was built after the lifting of the ban.

004 Sakitsu Village in Amakusa**Photo 2-029** Sakitsu Suwa Shrine**photo 2-030** Festival of Sakitsu Suwa Shrine

004 Sakitsu Village in Amakusa



Photo 2-031 Devotional items (**a** *Daikokuten* statue, **b** *Ebisu* statue, **c** an abalone shell, **d** **e** medals made from shells of white-lipped pearl oysters, **f** **g** Japanese mirrors, all kept by villagers.)

Dimensions and thickness; **a**. 2.55 x 1.3 cm, 0.95 cm; **b**. 2.0 x 1.5 cm, 0.85 cm; **c**. 9.7 x 12.4 cm, 2.9 cm; **d**. 2.5 x 1.5 cm, 0.1 cm; **e**. 5.1 x 4.5 cm, 0.2 cm; **f**. 10.8 x 10.8 cm, 1.0 cm; and **g**. 8.1 x 1.8 cm, 0.3 cm

004 Sakitsu Village in Amakusa

Photo 2-032 The first Sakitsu Church
Father Halbout of the Foreign Missions Society of Paris stands beside the church.



Photo 2-033 Convent sited in the vicinity of the precincts of Sakitsu Suwa Shrine

004 Sakitsu Village in Amakusa

photo 2-034 Site of the house of former village headmen (the current Sakitsu Church)



Photo 2-035 Interior of Sakitsu Church with tatami mat flooring

004 Sakitsu Village in Amakusa

Comparison of the component area: past and present

Past



Photo 2-036 Pictorial map of Sakitsu Village (Created after 1842, housed in the Amakusa Collegio Museum.)

Present



Photo 2-037 Sakitsu Village

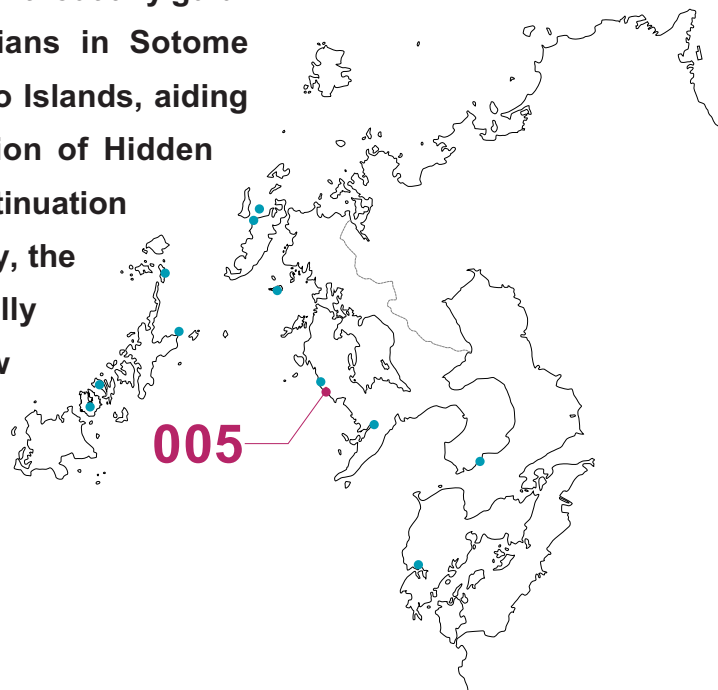


Photo 2-038 Shitsu Village

005

Shitsu Village in Sotome

In Shitsu Village, small Hidden Christian communities joined together and concealed their faith by venerating icons secretly. They continued their religious practices based on the Catholic liturgical calendar and the Christian catechism without any guidance by missionaries. Many Hidden Christians in Sotome migrated to remote islands, including the Goto Islands, aiding the spread of the distinctive religious tradition of Hidden Christians in such islands and ensuring its continuation there. After the lifting of the ban on Christianity, the Hidden Christians in Shitsu Village gradually rejoined the Catholic Church and built a new church on a hill overlooking the village.



005 Shitsu Village in Sotome

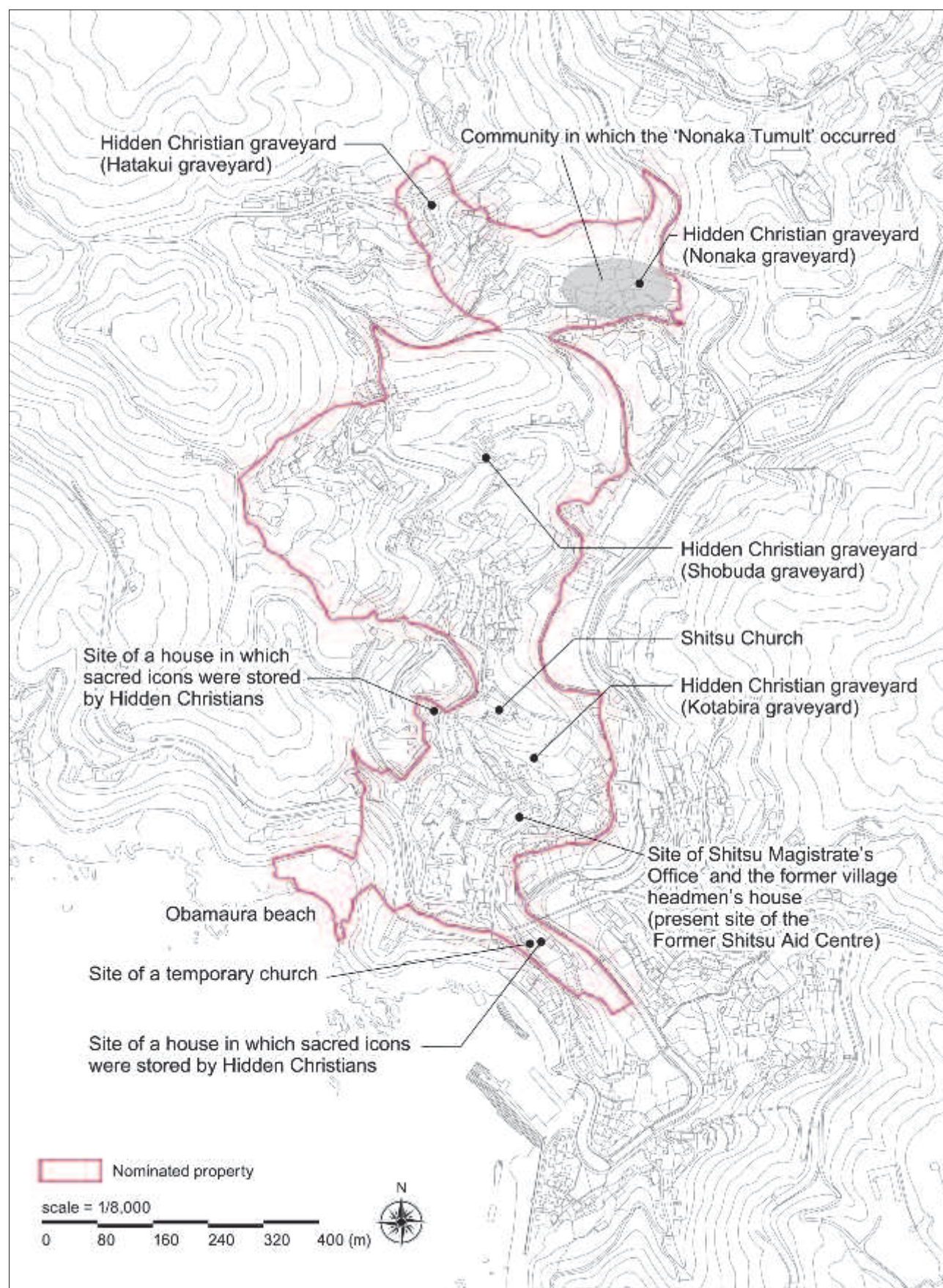


Figure 2-011 Location of the constituent elements (Shitsu Village in Sotome: Component 005)

005 Shitsu Village in Sotome

Shitsu Village is located in the Sotome area on the western coast of the Nishisonogi Peninsula, where the Shitsu River flows into the East China Sea (**photo 2-038**). It comprises several houses in which Hidden Christians' secret icons were kept, several Hidden Christian graveyards, the magistrate's office that controlled the village during the ban on Christianity, the beach on which Catholic missionaries landed after the 'Discovery of Hidden Christians', and the church that was constructed after the lifting of the ban.

Catholicism was introduced into the Sotome area by Jesuit missionaries in 1571.¹ Many villagers were baptised and a residence for missionaries was established in 1592 in Konoura, north of the Sotome area, suggesting that the missionary work had progressed well.²

Although Christianity was banned nationwide in 1614, Shitsu Village was ruled by the Saga clan, which was relatively lax about enforcing the ban, and the village headmen (*Shoya*) and other representatives in the village were all Hidden Christians. The Hidden Christian villagers all outwardly belonged to a Buddhist temple under the administration of the Shitsu magistrate's office,³ but they developed and maintained their own religious structure centred on local leaders who compensated for the absence of missionaries.

The Hidden Christian organisation in the village was composed of several small units called *Kumi*, and they observed the Catholic liturgical calendar (*Ocho*) that was introduced in the early stages of the ban.⁴ The representatives of these units elected the leaders, called the *Jihi-sama*, who represented all of the units of the village. The *Jihi-sama* was composed of three people, namely a leader, his assistant and a disciple. The expression *Jihi-sama* is presumed to have originated from the term *Jihi-yaku*—indicating a position in the Misericordia formed in the 16th century. The *Jihi-sama* conducted baptisms and funerals in the religious community of the village and Hidden Christians gathered at the leader's house to pray overnight on Christmas day (*Gotanjo*).

The Hidden Christian villagers possessed several secret icons: a large bronze medal known as the 'Plaque of the Immaculate Conception'⁵ presumably brought from Europe in the 16th century, a copper statue called 'Inassho-sama',⁶ presumably brought from China, that originally represented a hermit but was likened to Ig-

1

Melchior de Figueiredo recorded information about the Catholic mission in Konoura, a location adjoining Shitsu, in his letter of 16 October 1571.

K. Matsuda, *16, 17 Seiki Iezu-sukai Nihon Houkokusho*, Dohosha Printing, 1998, p. 112.

2

The report of Pedro Gomes in 1594, included in *Nihon Nenpo*.

3

The magistrate's office was established by the Saga clan as its branch office to control Shitsu Village. A pictorial map '*Sonogigun Mie-zu Shitsu-mura, Kurosaki-mura, Nagata-mura*' indicates that most buildings in the village had straw-thatched roofs but the office had a tiled roof—evidence that people of high rank and prestige lived in it. In the late period of the ban on Christianity, the authorities forced the villagers to choose 'white' or 'black', with Hidden Christians being required to choose the latter colour in order to reveal their religious identity. After the lifting of the ban, a series of Catholic vocational facilities were established at the site of this office as part of the Shitsu Aid Centre. During the preservation and repair work carried out on these facilities in 2010, stone walls, roof tiles, and ceramics dating back to the period of the ban were unearthed, supporting the depiction shown on the pictorial map.

4

The *Ocho* calendar of each *Kumi* group was established by copying a Catholic liturgical calendar from the year 1634, left by a Japanese missionary, Bastian, who operated the Catholic mission in Sotome during the early period of the ban on Christianity.

005 Shitsu Village in Sotome

natus of Loyola, one of the founders of the Society of Jesus, by the Hidden Christians, and several paintings of ‘*Saint Michael*’⁷ and ‘*the Fifteen Mysteries of the Rosary*’⁸ by Japanese artists (**photo 2-039**, **photo 2-040**, **photo 2-041**, **photo 2-042**).

The Hidden Christians venerated these icons in secret as part of their faith.⁹ They also transmitted the Christian faith using a catechism, transcribed into Japanese, including handwritten copies of ‘*Konchirisan-no-ryaku*’ (Abridgement of Contrition) printed in 1603 (**photo 2-045**).¹⁰ The Hidden Christians of each *Kumi* unit in Shitsu Village passed down a specific prayer (the *Oratio*) by word of mouth, but only chanted it in a low voice or prayed silently in daily life.

Hidden Christian graveyards in Shitsu Village look like ordinary Buddhist sites. However, while Buddhists laid the bodies of the deceased in the coffin in a sitting position (*Zakan*), Hidden Christians bent the knees of the deceased and laid their bodies on the side, with their heads toward the south (**photo 2-046**). They also buried a piece of camellia wood with the deceased, as this was regarded as sacred by the Hidden Christian communities.¹¹

During the ban, the villagers developed terraced fields by building stone retaining walls on sloping terrain, mainly in order to grow sweet potatoes (**photo 2-047**). As a result, the village layout was based on individual units composed of houses, farmland and graveyards (**photo 2-048**, **photo 2-049**). Since the population of the Sotome area was quite large despite its barren soil, people migrated to the Goto Islands based on the agreement between the Goto clan and the Omura clan in order to open up new land, beginning at the end of the 18th century. Shitsu Village was one of the major starting points of this migration.

Upon hearing the news of the ‘Discovery of Hidden Christians’ of 1865 in the Oura Cathedral, the Hidden Christian leaders in Shitsu Village secretly contacted the missionaries of the cathedral themselves. They revealed their faith, received catechetical guidance, and invited the missionaries to their village in secret.¹² In later years, the Hidden Christian communities in the village eventually split into several different groups, including those who rejoined the Catholic Church, and others who decided to continue their own religious system developed during the ban (*Kakure Kirishitan*).¹³

5

Father Marc-Marie de Rotz, the parish priest of Sotome in the late 19th century, kept the plaquette as an icon that had been retained by the Hidden Christians in the village.

6

This statue was kept in the house of the village headmen (*Shoya*), who were Hidden Christians. On New Year’s Day, the Hidden Christian villagers offered liquor (*sake*) to this statue and venerated it.

7

This icon was kept by the O family during the ban on Christianity. The original was destroyed by fire, but a copy of it is housed in the Nagasaki Museum of History and Culture.

8

This icon was kept by the J family during the ban on Christianity. The original was destroyed by fire, but a copy of it is housed in the Nagasaki Museum of History and Culture.

9

In addition to the three mentioned in the text, there are also ‘*Our Lady of the Snows*’ (housed in the Twenty-six Martyrs Museum) and ‘*the Immaculate Conception*’ (owned by the Catholic Archdiocese of Nagasaki) (**photo 2-043**, **photo 2-044**). The former is thought to have been transmitted from generation to generation in the Sotome area, including Shitsu, although it is not known exactly how it was kept hidden during the ban on Christianity. The latter is presumed to have been transmitted from generation to generation by Hidden Christians in Shitsu Village. It was later owned by Father de Rotz and brought to France, but was finally returned to Nagasaki in recent years.

005 Shitsu Village in Sotome

In 1873, when the ban on Christianity was lifted, some of the Hidden Christians rejoined the Catholic Church and built a temporary church next to the house of an adherent in which one of the icons had been kept during the ban. Afterwards, in 1882, Father de Rotz of the Paris Foreign Missions Society constructed a church on a hill overlooking the village. This is the present Shitsu Church (**photo 2-051**). The Shitsu Church has a characteristically low roof that was designed to cope with strong sea winds, as well as two steeples in both the front and the back as a result of extensions (**photo 2-052, photo 2-053**). Father de Rotz also established a series of vocational facilities at the Shitsu Aid Centre, adjoining the church, to help the poverty-stricken villagers (**photo 2-054**).

Immediately after the lifting of the ban, almost 3,000 former Hidden Christians rejoined the Catholic Church, fewer than the almost 5,000 *Kakure Kirishitan* who did not rejoin it. The number of Catholics in the village increased over the course of time, and there were almost as many Catholics as *Kakure Kirishitan* by the middle of the 20th century. Currently, most of the *Kakure Kirishitan* have converted to Catholicism or Buddhism.

Shitsu Village is an excellent illustration of the nature of Hidden Christian communities in which believers secretly practiced their faith using the Catholic liturgical calendar, catechism, and icons under the guidance of their religious leaders. Land use patterns can still be seen that date back to the period of the ban on Christianity and have survived without major alteration, such as the site of the magistrate's office, which controlled the village during the ban, the sites of the houses in which icons were kept, and graveyards and spaces for work. The boundary of this component of the nominated property has been delineated to include all of these elements within the village.

10

A new edition of '*Konchirisan-no-ryaku*' was secretly lithographed and published by Father Petitjean in 1869, along with a supplement in classical Chinese writing accompanying the pre-existing manuscript.

11

The manner of burial is confirmed in the 'Report on Conservation of the Cultural Landscapes Formed by Various Villages and Settlements in Nagasaki Prefecture', *Nagasaki Prefecture Research Report on Cultural Properties*, vol. 210, 2013, p. 328.

12

Father Petitjean landed at Obamaura beach during his first visit to Shitsu Village (**Photo 2-050**).

13

After contact with the missionaries, a conflict of opinion occurred in Shitsu Village over whether or not to submit to the authority of the missionaries. This even developed into conflict over the ownership of the icons transmitted over generations (an event called the Nonaka Tumult).

005 Shitsu Village in Sotome



Photo 2-039 *'Plaquette of the Immaculate Conception'* (Housed in the Father de Rotz Memorial.)

Dimensions: 11.0 x 7.0 cm



Photo 2-040 *'Inassho-sama'* (Housed in the Sotome Historical Folklore Archive Centre.)

The secretly hidden wooden box also contained rosary beads strung on a twisted paper string.

Dimensions: 12.0 x 7.5 cm



Photo 2-041 *'Saint Michael'* (Copy, housed in the Nagasaki Museum of History and Culture.)



Photo 2-042 *'The Fifteen Mysteries of the Rosary'* (Copy, housed in the Nagasaki Museum of History and Culture.)

*The above items are not all shown at the same scale.

005 Shitsu Village in Sotome

Photo 2-043 *'Our Lady of the Snows'*

This sacred image, transmitted over generations in the Sotome area, is presumed to have been painted around the same time as the imposition of the ban on Christianity. It was mounted on cloth in a distinctive manner so that it could be used as hanging scroll. (Housed in the Twenty-six Martyrs Museum.)

**Photo 2-044** *'The Immaculate Conception'*
(Housed in the Catholic Archdiocese of Nagasaki)

*The above items are not all shown at the same scale.

005 Shitsu Village in Sotome

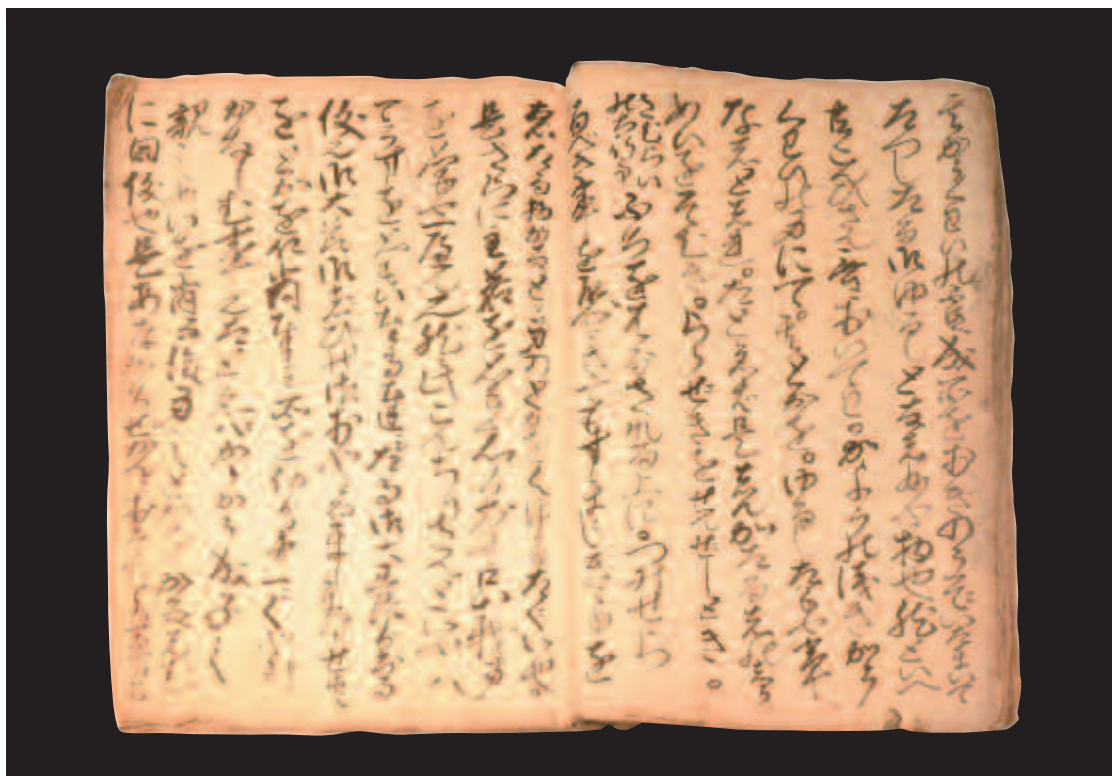


Photo 2-045 'Konchirisan-no-ryaku' (Housed in the Sotome Historical Folklore Archive Centre.)

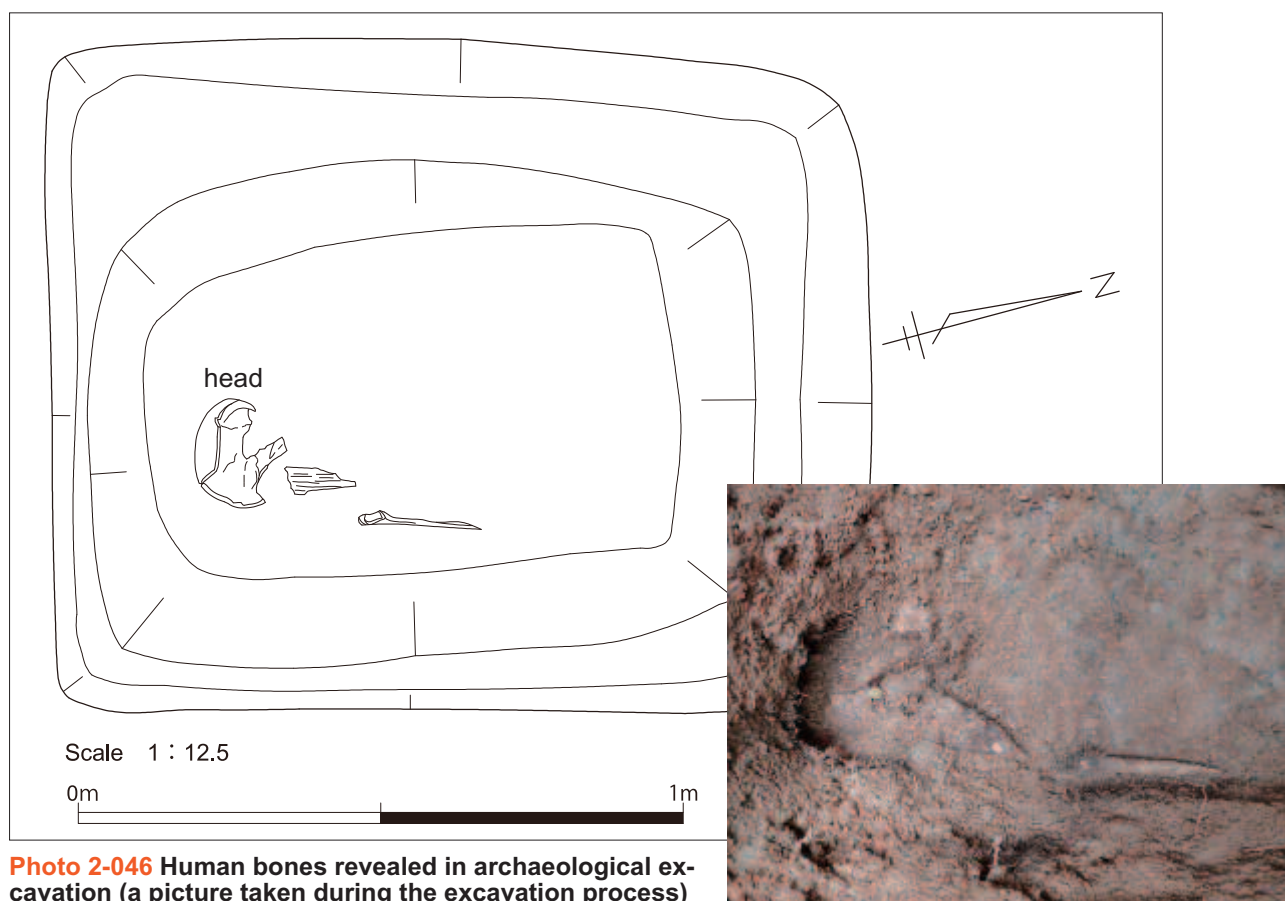


Photo 2-046 Human bones revealed in archaeological excavation (a picture taken during the excavation process)

005 Shitsu Village in Sotome

Photo 2-047 Shitsu Village (photo taken in the late 19th or early 20th century)



Photo 2-048 Nonaka community

005 Shitsu Village in Sotome**Photo 2-049** Shobuda graveyard**Photo 2-050** Obamaura beach

005 Shitsu Village in Sotome

Photo 2-051 Shitsu Church standing on a hill



Photo 2-052 Shitsu Church with its characteristic low ceiling

005 Shitsu Village in Sotome

Photo 2-053 Shitsu Church with its two steeples



Photo 2-054 Former Shitsu Aid Centre standing on the site of the Shitsu Magistrate's Office and the former village headmen's house

005 Shitsu Village in Sotome

Comparison of the component area: past and present**Past**

Photo 2-055 Old map of Shitsu Village created in 1862, 'Map of Mie in Sonogi—Villages of Shitsu, Kurosaki, and Nagata' (Housed in the Nagasaki Museum of History and Culture.)

005 Shitsu Village in Sotome

Present

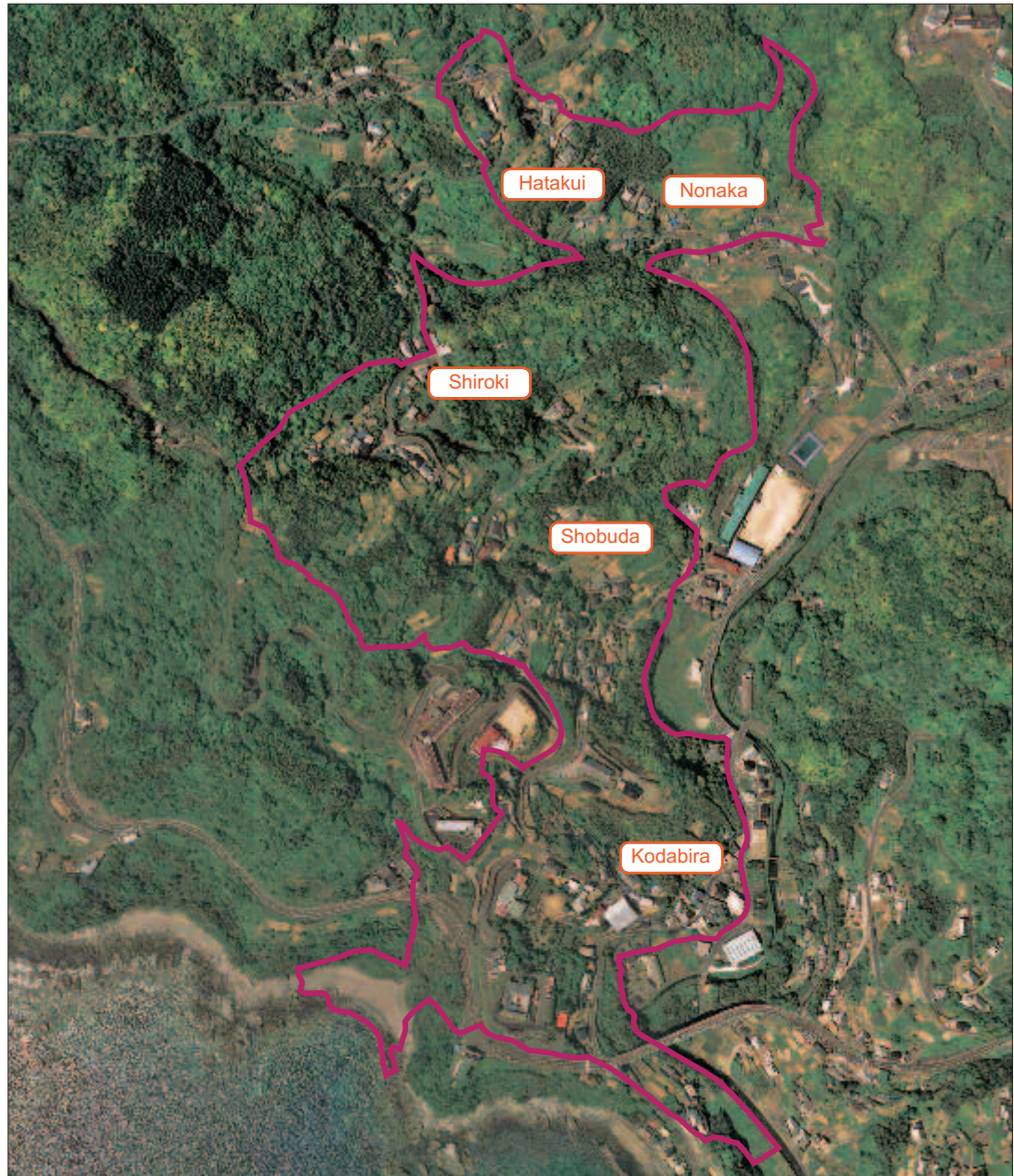


Photo 2-056 Shitsu Village

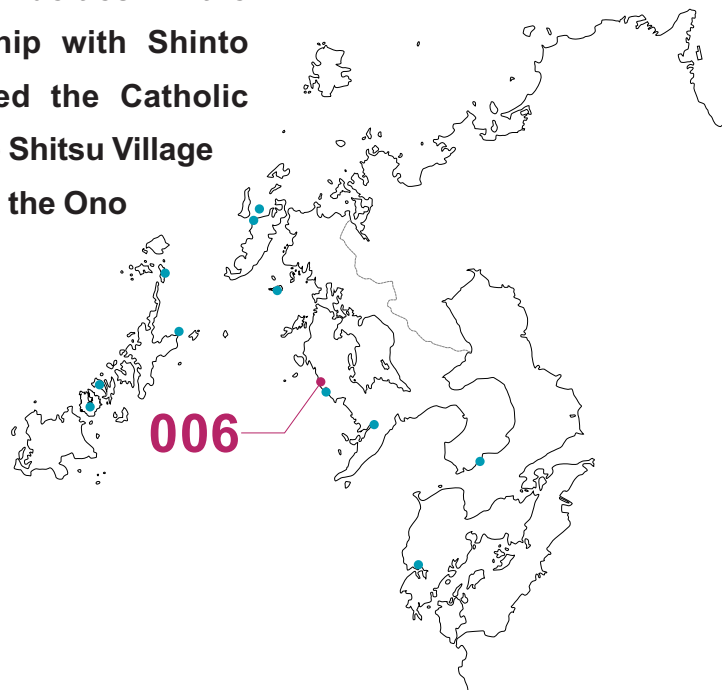


Photo2-057 Ono Village

006

Ono Village in Sotome

In Ono Village, the Hidden Christians outwardly behaved as Buddhists and Shinto followers, and venerated Shinto shrines commonly seen in conventional Japanese villages at that time. However, they secretly enshrined their own deities in the shrines, and shared these places of worship with Shinto practitioners. The Hidden Christians rejoined the Catholic Church after the lifting of the ban, and walked to Shitsu Village to attend church services. They eventually built the Ono Church in the centre of their own village.



006 Ono Village in Sotome

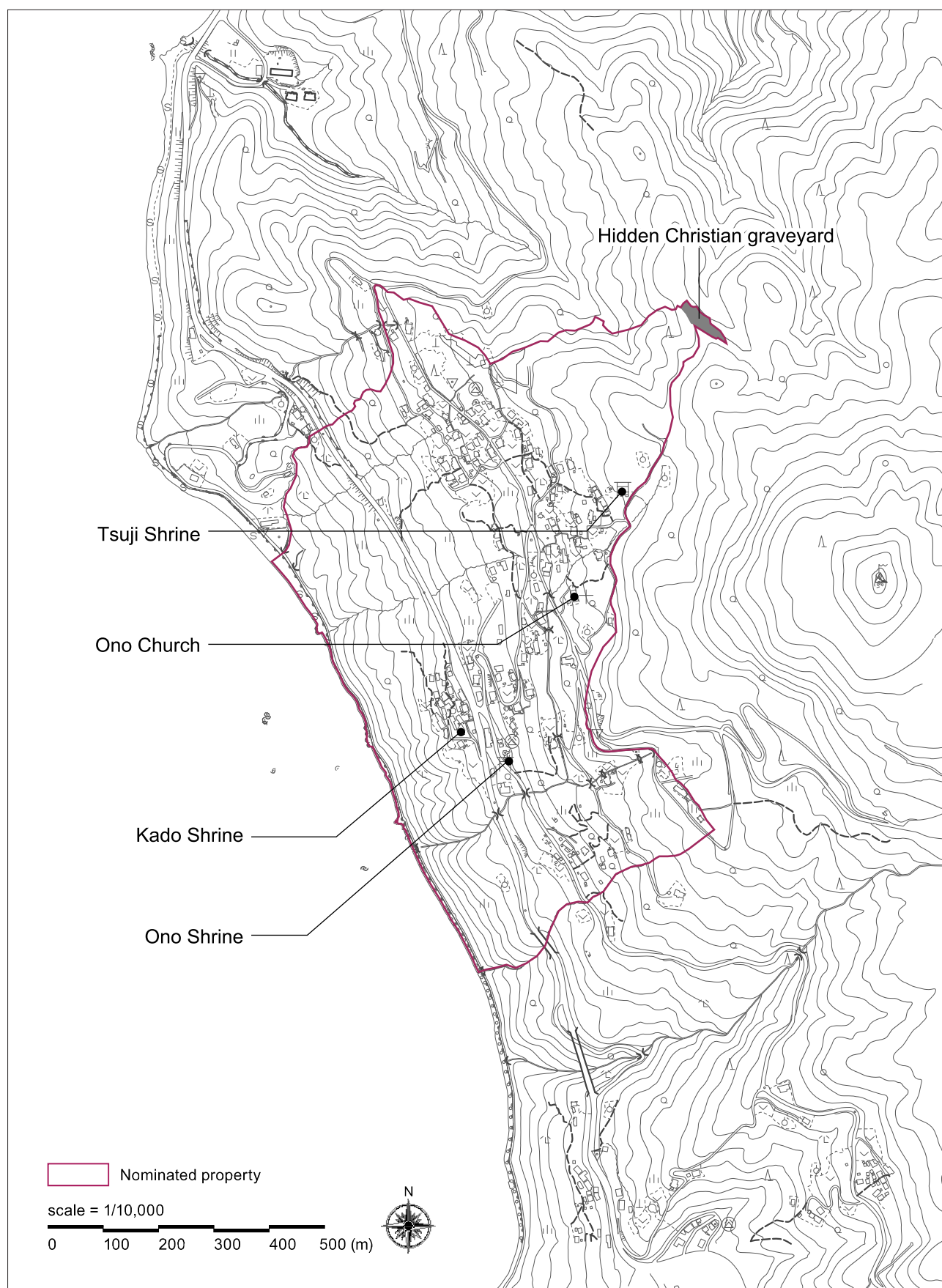


Figure 2-012 Location of the constituent elements (Ono Village in Sotome: Component 006)

006 Ono Village in Sotome

Ono Village is located on a steep hill facing the East China Sea, on the western coast of the Nishisonogi Peninsula (**photo 2-057**). It comprises several shrines where Hidden Christians outwardly belonged in order to hide their inner faith and where they secretly enshrined objects for worship, Hidden Christians' graveyards, and the church that was built after the lifting of the ban.

Christianity was introduced to the village and its surrounding areas by Jesuit missionaries in 1571.¹ Ono Village was then part of the Omura domain ruled by the Omura clan, and many villagers were baptised, suggesting that the missionary work had progressed well, as it had in Shitsu Village.²

When Christianity was banned nationwide in 1614, the Omura clan apostatised. Subsequently, all Catholics within its domain were persecuted. Nevertheless, the Hidden Christians maintained their faith in Ono Village—as shown by the testimonial documents of early Japanese Catholic leaders,³ titled '*Choshu-monjo*'. These documents, written in the early period of the ban, describe the persecution within the Omura domain and the activities of the Dominicans in such situations. Although the prohibition of Christianity became even stricter and missionaries were no longer able to stay in Japan, the Hidden Christians in Ono Village organised religious communities and maintained their faith by outwardly behaving as Buddhists and followers of three Shinto shrines in the village.⁴

The Ono Shrine located in the south part of the village was the highest-ranking Shinto shrine of the three and was worshipped as the seat of a guardian deity for the whole village (**photo 2-058**). The village headmen (*Shoya*)⁵ served as head priests from generation to generation, and most of the villagers were affiliated with this shrine. The Hidden Christians also outwardly behaved as its followers just like other villagers in order to hide their secret faith. They also venerated the Kado Shrine and the Tsuji Shrine, which were more familiar to the villagers, and secretly enshrined their own

1

Melchior de Figueiredo recorded information on the Catholic mission in Konoura, a location adjoining Ono Village, in his letter of 16 October 1571.

K. Matsuda, 16, 17 *Seiki lezusu-kai Nihon Houkokusho*, Dohosha Printing, 1998, p. 112.

2

The report of Pedro Gomes in 1594, included in *Nihon Nenpo*.

3

A testimonial document of the Dominican Diego de Collado from 1615 records the name 'Yamaguchi Kichiemonnojo Tomei of Ono Village'.

K. Matsuda, *Kinseishoki Nihonkankei Nanbansiryo-no Kenkyu*, Kazama Shobo, 1967, p. 1187.

4

During the ban on Christianity, every member of the population was forced to register at a Buddhist temple. At the same time, many people became *Ujiko* (or parishioners) of Shinto shrines that were regarded as seats of guardian deities of their villages.

5

Ono Village became a fiefdom belonging to a vassal of the Omura clan in 1661, and the village headman was appointed. The area of the fiefdom is indicated in red on a pictorial map of the Omura domain ('*Omura Kannai Ezu*') that was created from 1789 to 1814, coinciding with the present area of the village.

006 Ono Village in Sotome

deities and offered prayers there.

The Kado Shrine located in the southwest part of the village had been the seat of various deities, according to legend, one of which was a Japanese Catholic named Honda Toshimitsu (**photo 2-059**). He is said to have fled to the village when the Amakusa-Shimabara Rebellion broke out. The Hidden Christian villagers called him ‘Sanjuwan’⁶ after one of the Portuguese missionaries who was active during the early period of the ban in Sotome, and enshrined him at the Kado Shrine.⁷

The third shrine, the Tsuji Shrine, is located in the eastern part of the village and is dedicated to the deity of the mountains, derived from Japanese ancient mountain worship (**photo 2-060**). The Hidden Christians called this deity ‘Sanjuwan-sama’ and secretly venerated it.

Some graves made by piling up stone rubble for Hidden Christian burials can also be found on slopes of the mountain, northeast of the Tsuji Shrine (**photo 2-061**).⁸

During the ban, the villagers developed farmland by building stone retaining walls on steep slopes, mainly in order to grow sweet potatoes (**photo 2-062**). At the end of the 18th century, some people in Sotome, including the villagers of Ono Village, migrated to the Goto Islands based on the agreement between the Goto clan and the Omura clan in order to open up new land.⁹

As European missionaries came back to Japan after the opening of its ports to foreign countries in the 19th century, the Hidden Christians in Sotome started contacting the missionaries at Oura Cathedral. The Hidden Christians in Ono Village also took the opportunity to contact the missionaries when they visited Shitsu Village to the south of Ono Village. The villagers began to receive baptism around 1877 after the lifting of the ban on Christianity, and eventually the entire village of Ono rejoined the Catholic Church.

In the early years after rejoining, people walked to the Shitsu Church, approximately 3 km away from Ono Village, but later in

6

Local communities in the Sotome area have passed down the legend of a Catholic missionary who continued to be active around Nagasaki during the early period of the ban on Christianity. This legend is thought to have been combined with deities enshrined in the Kado Shrine. Local traditions say that this missionary taught the Catholic liturgical calendar and the like to a Japanese catechist named Bastian, providing the foundations for the transmission of the Hidden Christian faith to future generations.

7

Individual Hidden Christian households in the village venerated miniaturised shrines and stones in their houses, and some of these were enshrined in the Kado Shrine after the lifting of the ban.

8

R. Kataoka, *Kirishitan-bohi-no Chosa, Sono Genryu-to Keishik-ibunrui-no-tameno Saichosa*, Nagasaki Junshin Catholic University, 2012, p. 50.

9

Goto Aokatamura Tenshudo Omi-zucho (Housed in the Ebisawa Arimichi Archive, Rikkyo University Library)

006 Ono Village in Sotome

1893 they built the Ono Church in the centre of the village for the use of 26 Catholic households who could not visit Shitsu (**photo 2-063, photo2-064**). As no priests were permanently stationed at the Ono Church, priests from the Shitsu Church visited regularly and took care of both churches.

By the time the Ono Church was constructed, the number of baptised villagers totaled over 200, and another 200 villagers had been baptised by 1912. However, over the course of time, most of the villagers converted to Buddhism and today only a small number of Catholic households remain in the village.

In Ono Village, land use patterns can still be seen dating back to the period of the ban on Christianity without any major alteration, such as the three Shinto shrines whose enshrined deities were secretly venerated and regarded as Catholic in origin by Hidden Christian villagers, several graveyards containing Hidden Christians' graves, and the original structure of the village. The boundary of this component of the nominated property has been delineated to include all of these elements.

006 Ono Village in Sotome



Photo 2-058 Ono Shrine



Photo 2-059 Kado Shrine

Kado Shrine appears to be a common Shinto shrine at first sight, but it contains one of the Hidden Christians' objects of worship. In this way, they continued their inner faith while pretending to be normal Shinto practitioners.



Photo 2-060 Tsuji Shrine

006 Ono Village in Sotome

Photo 2-061 Graves made by piling up stone rubble



Photo 2-062 Ono Village

006 Ono Village in Sotome**Photo 2-063** Ono Church**Photo 2-064** Interior of Ono Church

Comparison of the component area: past and present

Past

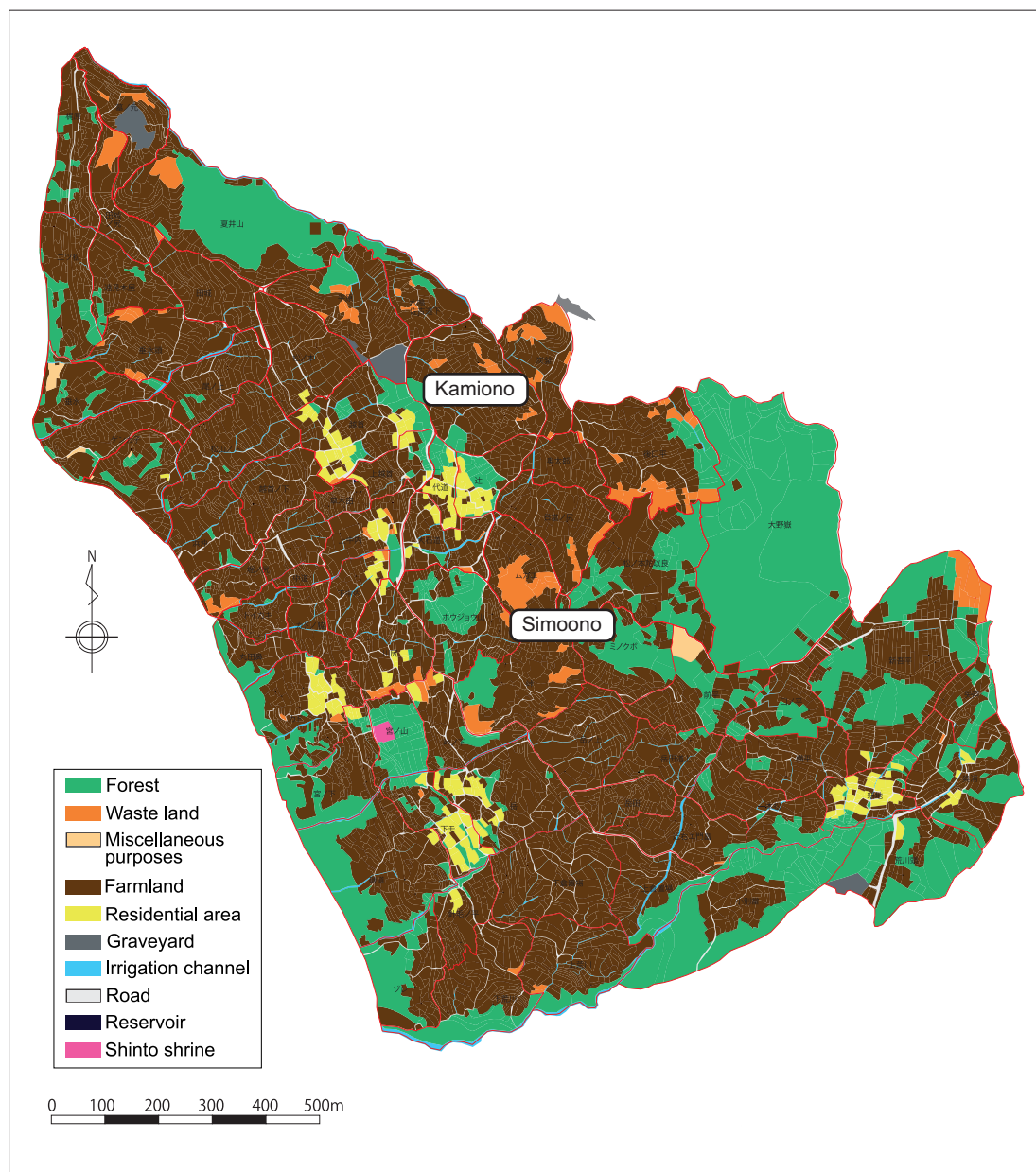


Figure 2-013 Land use patterns in Ono Village during the Meiji era

006 Ono Village in Sotome

Present

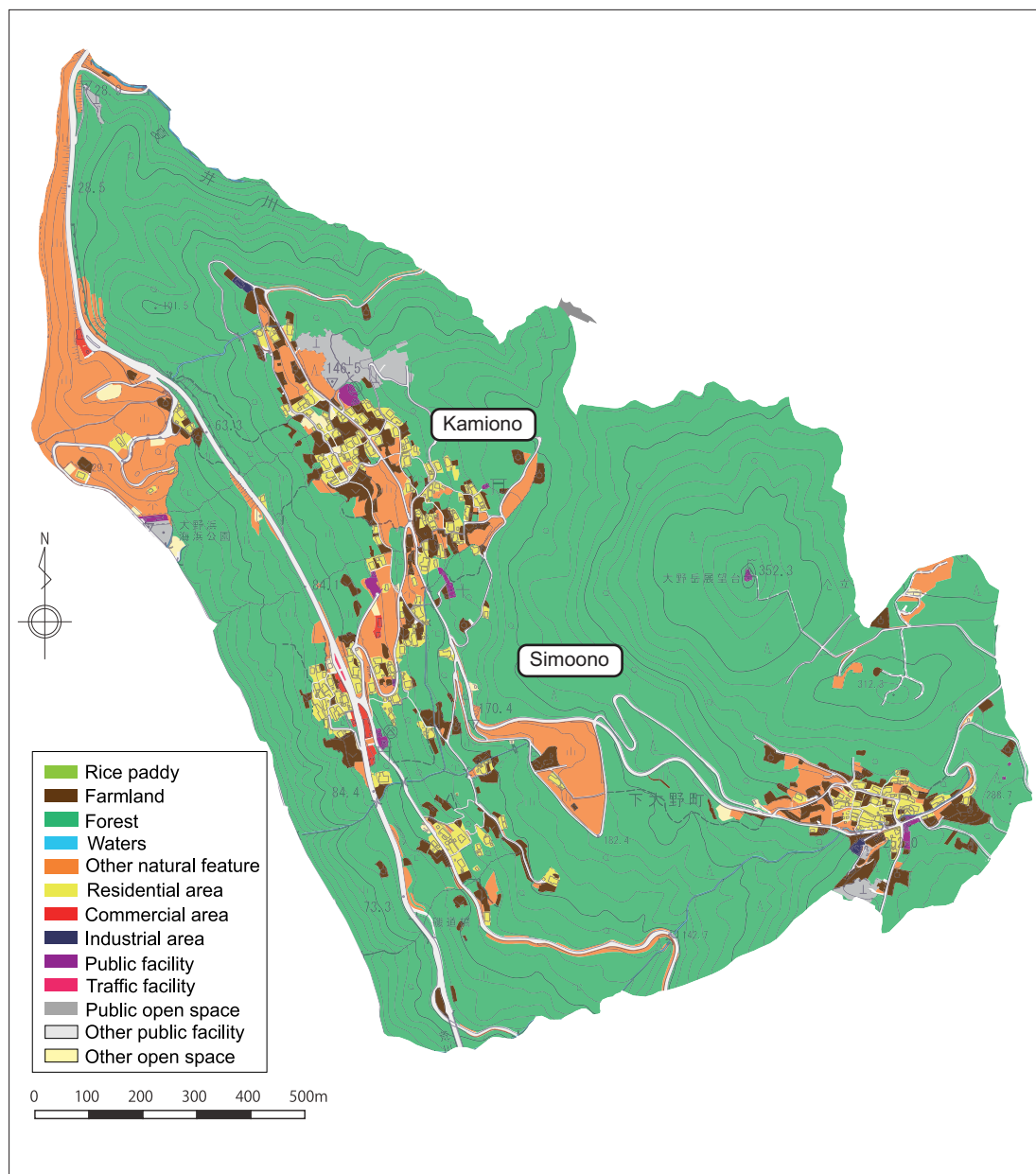


Figure 2-014 Present-day land use patterns in Ono Village

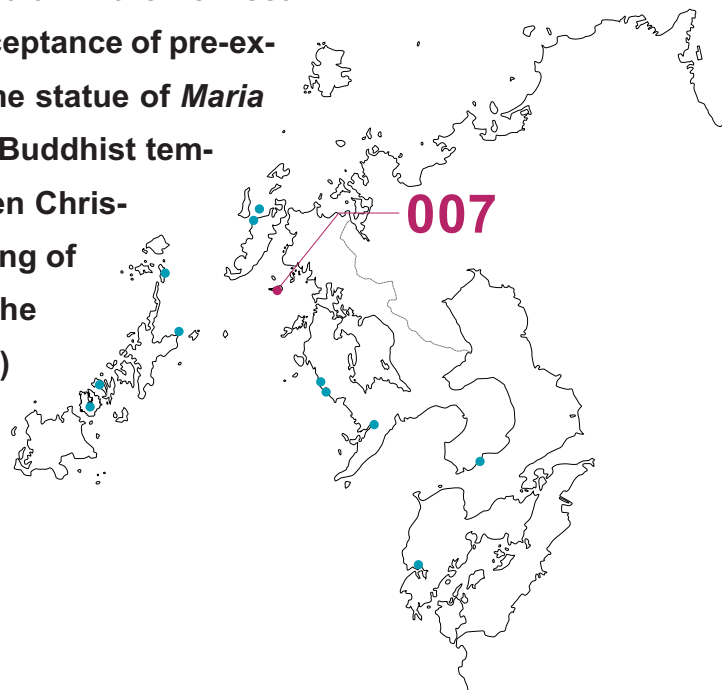


Photo 2-065 Kuroshima Island

007

Villages on Kuroshima Island

Hidden Christians migrated to uninhabited areas on Kuroshima Island and formed religious communities, following the policy of the Hirado clan to encourage migration and cultivation of official pastures which had earlier been abandoned by the clan.¹ The Hidden Christians continued to practise their faith in the new settlements on Kuroshima Island with the tacit acceptance of pre-existing Buddhist communities, and venerated the statue of *Maria Kannon* which they had secretly placed in the Buddhist temple that they outwardly belonged to. The Hidden Christians rejoined the Catholic Church after the lifting of the ban on Christianity. They initially used the house of the former religious leader (*Mizukata*) as a temporary church and eventually constructed a new church in the central area of the island.



007 Villages on Kuroshima Island

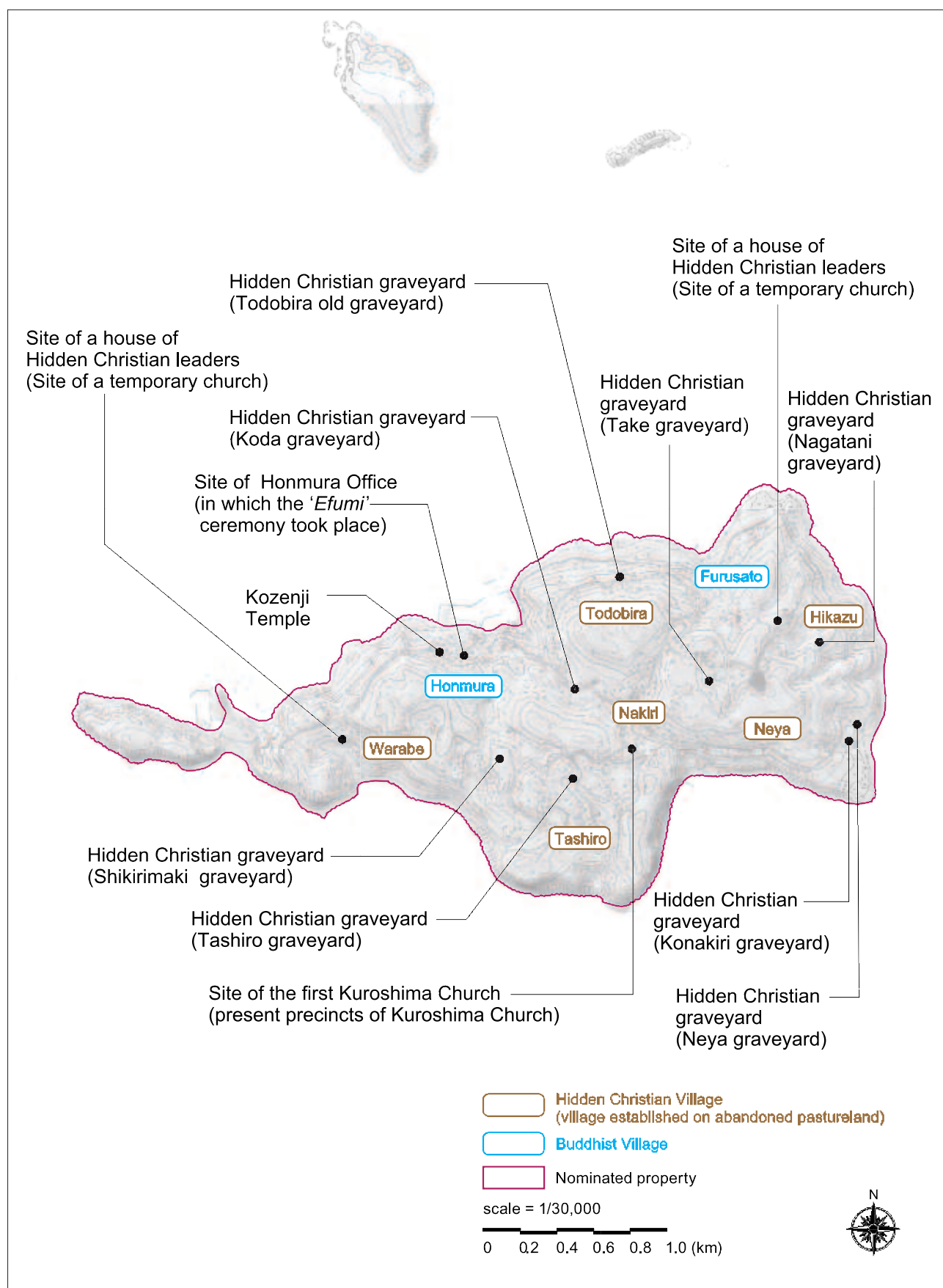


Figure 2-015 Location of constituent elements (Villages on Kuroshima Island: Component 007)

007 Villages on Kuroshima Island

Kuroshima Island, with a circumference of almost 12 km, is located to the west of Sasebo City, which is in the northwestern part of Kyushu Island (**photo 2-065**). On this island, there remain the former pastures that were cultivated by the Hidden Christian migrants from Sotome, the Buddhist temple where the Hidden Christians secretly venerated a Buddhist statue as the Virgin Mary (*Maria Kannon*), the sites of the houses of Hidden Christian leaders as well as their communities' graveyards, the site of the magistrate's office where the *Efumi* ceremony took place, and the site of the church that was built after the lifting of the ban.

References to Kuroshima Island can be found in a historical document dating back to the 13th century.² Around the 15th century, the island was under the control of the Hirado clan, located to the north, and Honmura Village was established in the northern part of the island at that time (**photo 2-066**). In contrast to other areas in the Nagasaki region, there are no records attesting to a Catholic mission on the island during the latter half of the 16th century, suggesting that there was no direct introduction of Christianity by the European missionaries to the island.

The Hirado clan established official pastures on the island in the 17th century,³ but they were abandoned in the early 19th century.⁴ The clan then decided to convert the pastures into farmland and encouraged peasants to migrate to the island to cultivate the once-abandoned sites. Following this encouragement, peasants migrated to Kuroshima Island from Sotome and other places, and had formed seven new villages by the middle of the 19th century. Among the migrants many were Hidden Christians, and six out of these seven villages were actually Hidden Christian villages: Hikazu, Neya, Nakiri, Tashiro, Warabe and Todobira (**photo 2-067, photo 2-068**).⁵

The Hidden Christians on Kuroshima Island outwardly behaved as Buddhists and were affiliated to a Buddhist temple, Kozenji Temple, which had recently been established in Honmura Village

1

Compared to the migration from the Sotome area to the Goto Islands that took place under the agreement between the Omura clan and the Goto clan, in the case of Kuroshima Island, the territory of the Hirado clan, the migration took place within the same clan territory under the lord's initiative. Also there were cases on Kuroshima Island in which the people who were heading to the Goto Islands from Sotome through Kuroshima Island stopped there and settled on the island just with the permission of the lord of the Hirado Clan and not under any agreement between the clans.

2

The '*Aokata Monjo*' notes the appointment of the Tatau clan (later the Matsura clan of Hirado) as *Jito* (land stewards) for the southern part of Kuroshima Island in 1271. However, the extent of their actual control remains unattested.

3

The '*Nishike Kyukishu*' records the establishment of these pastures in Kuroshima in 1690 and 1705; however, there are no records of their actual locations.

4

The abandonment of the pastures in 1802 is described in the '*Kaseiden*' and the '*Kaseiden Soko*'.

5

The remaining Furusato Village was Buddhist.

007 Villages on Kuroshima Island

in response to the increase in population resulting from migration to the island.⁶ On Kuroshima Island, the *Efumi* ceremony was conducted every year in order to confirm that there were no Christians in the villages.⁷ The ceremony took place in the Magistrate's Office at the house of the headman of Honmura Village—a branch office that the Hirado clan used to control the island (**photo 2-069**). The Hidden Christians were forced to step on plates bearing images of Christ or the Virgin Mary.

The Hidden Christians secretly placed a Buddhist figure representing the Virgin Mary (*Maria Kannon*) in the main hall of the temple.⁸ They outwardly participated in the Buddhist services while actually worshipping the Virgin Mary there (**photo 2-070**, **photo 2-071**). The Hidden Christians on Kuroshima Island thus maintained their faith by behaving as Buddhists outwardly. One of the ways in which this approach can be seen was in the distinctive way that they created their graveyards—at first glance they appeared to be Buddhist graveyards but in fact their burial method and the direction of their gravestones were actually quite different from ordinary Buddhist graves (**photo 2-072**).

When European missionaries came back to Japan in the latter half of the 19th century, the Hidden Christian leaders on Kuroshima Island secretly contacted them at Oura Cathedral and revealed their Christian faith. As the missionaries regarded the baptisms that the Hidden Christians had conducted by themselves as invalid, the Hidden Christians received new catechetical instruction from the missionaries. Consequently, by 1872, immediately prior to the official lifting of the ban on Christianity, all of the Hidden Christians on the island had rejoined the Catholic Church.⁹

In the beginning, they selected two sites for temporary churches. One of these was the house of the Deguchi family, which had served as *Mizukata* in Hikazu Village for generations during the ban (**photo 2-073**).¹⁰ As momentum for building a new church grew among the communities on the island, the first Kuroshima

6

According to a survey conducted by M. Hoki, the number of followers listed in the '*Kakocho*' register of Kozenji Temple changed over time. There were 20 persons in 1862, 16 persons in 1870, 14 persons in 1871, 6 persons in 1872, and 5 persons in 1873. (M. Hoki, '*Godo Shiseki Tanbouki*', in *Kyodo Kenkyu* 1, 1971, p. 76.)

This number decreased significantly in 1872, indicating that some Hidden Christians had rejoined the Catholic Church following the Discovery of Hidden Christians at Oura Cathedral in 1865 without waiting for the official lifting of the ban on Christianity in 1873. At the same time, this data supports the fact that Hidden Christians had only nominally registered at the temple.

7

In order to atone for their ancestors' trampling on Christian images during the *Efumi* ceremony in the period of the ban on Christianity, local Catholics still offer prayer every week in the Kuroshima Church. Thus, the site of the Honmura Office is a place of memory from the period of the ban.

8

Maria Kannon revered by Hidden Christians were quite often made of porcelain and imported from China. However, the one placed in Kozenji Temple was deemed to have been an earthenware piece created in the suburbs of Nagasaki. (Y. Okazaki, '*Kuroshima-to Maria Kannon-nitsuite*', in *Kyodo Kenkyu* 4, 1977, pp. 53-55.)

Unfortunately, its whereabouts are no longer known.

007 Villages on Kuroshima Island

Church was constructed in 1880 in the central part of the island, which was convenient for everyone (**photo 2-074**). Later, the Catholics on the island hoped to renovate the church to deal with the increased number of followers. With the help of all the Catholics on the island in transporting construction materials from the sea-coast to the construction site and with their donations of money for construction, the present Kuroshima Church was completed in 1902. Local Catholics still offer prayers at the church every week to atone for their ancestors' trampling on Christian images in the *Efumi* ceremony during the ban on Christianity, thereby keeping alive the memory of the period of the ban (**photo 2-075**).

On Kuroshima Island, the six villages formed by the Hidden Christian migrants in the first half of the 19th century still show land use patterns dating back to that period without major alterations. The sites of the homes of Hidden Christian leaders and the Hidden Christian graveyards also remain. The sites of houses used as temporary churches and the first church building, all of which were built in the transitional phase after the ban was lifted, still remain in good condition. The Buddhist villages that tacitly accepted the Hidden Christian communities during the ban on Christianity, including the Buddhist temple in which the Hidden Christians secretly venerated the *Maria Kannon* and the site of the magistrate's office where the *Efumi* ceremony took place, are also preserved in good condition. The entire island and all of these eight villages are included in the nominated property, demonstrating how Buddhists and Hidden Christians coexisted during the ban.

9

The 'Zaisaki Nikki Vol. 16', stored at Waseda University, records the baptism of almost a thousand inhabitants among 184 households on Kuroshima Island. (Nagasaki Prefecture World Heritage Registration Promotion Division, *Report on Conservation of the Cultural Landscapes Formed by Various Villages and Settlements in Nagasaki Prefecture*, Nagasaki Prefectural Government, 2013, p. 657.)

This record corresponds to the findings of M. Hoki's survey, mentioned above in footnote 6.

10

Another one of the temporary churches was built in the Warabe Village taking into account the convenience of transportation on the island.

007 Villages on Kuroshima Island**Photo 2-066 Honmura Village****Photo 2-067 Neya Village**

007 Villages on Kuroshima Island

Photo 2-068 Warabe Village



Photo 2-069 Site of Honmura Office

007 Villages on Kuroshima Island



Photo 2-070 Kozenji Temple and its bell
On this temple bell are engraved the names of Hidden Christian donors (photo above), indicating the close relationship between their communities and the Buddhist temple.



Photo 2-071 Maria Kannon statue in Kozenji Temple. (This does not exist any longer.)

007 Villages on Kuroshima Island



Photo 2-072 Shikirimaki graveyard

Many Hidden Christian graves in Shikirimaki graveyard, created in Buddhist style, face eastward, while ordinary Buddhist graves face westward.



Photo 2-073 Site of the house of the Deguchi family

007 Villages on Kuroshima Island



Photo 2-074 Current Kuroshima Church standing on the site of the first church



Photo 2-075 Prayer to atone for the ancestors' trampling on Christian images in the *Efumi* ceremony

Comparison of the component area: past and present

Past

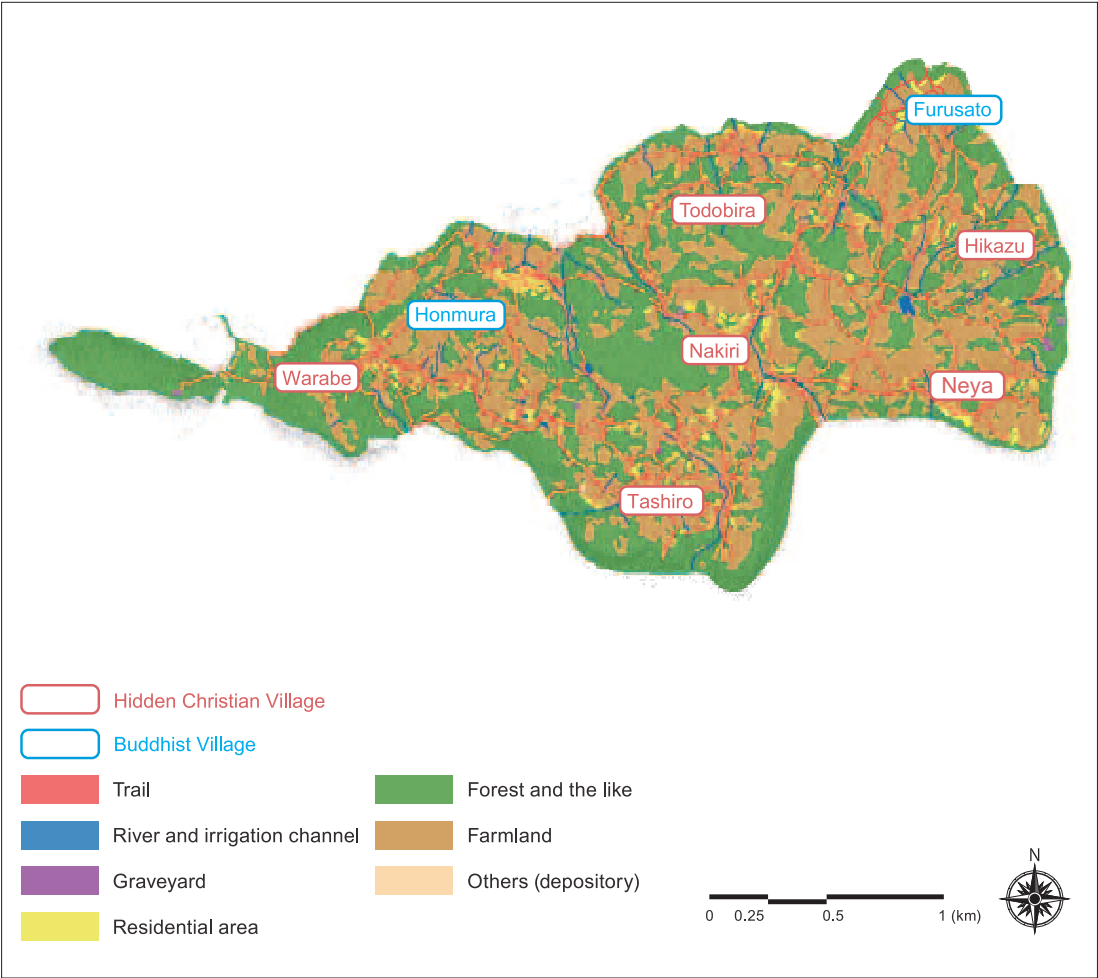


Figure 2-016 Land use patterns on Kuroshima Island around 1877

007 Villages on Kuroshima Island

Present

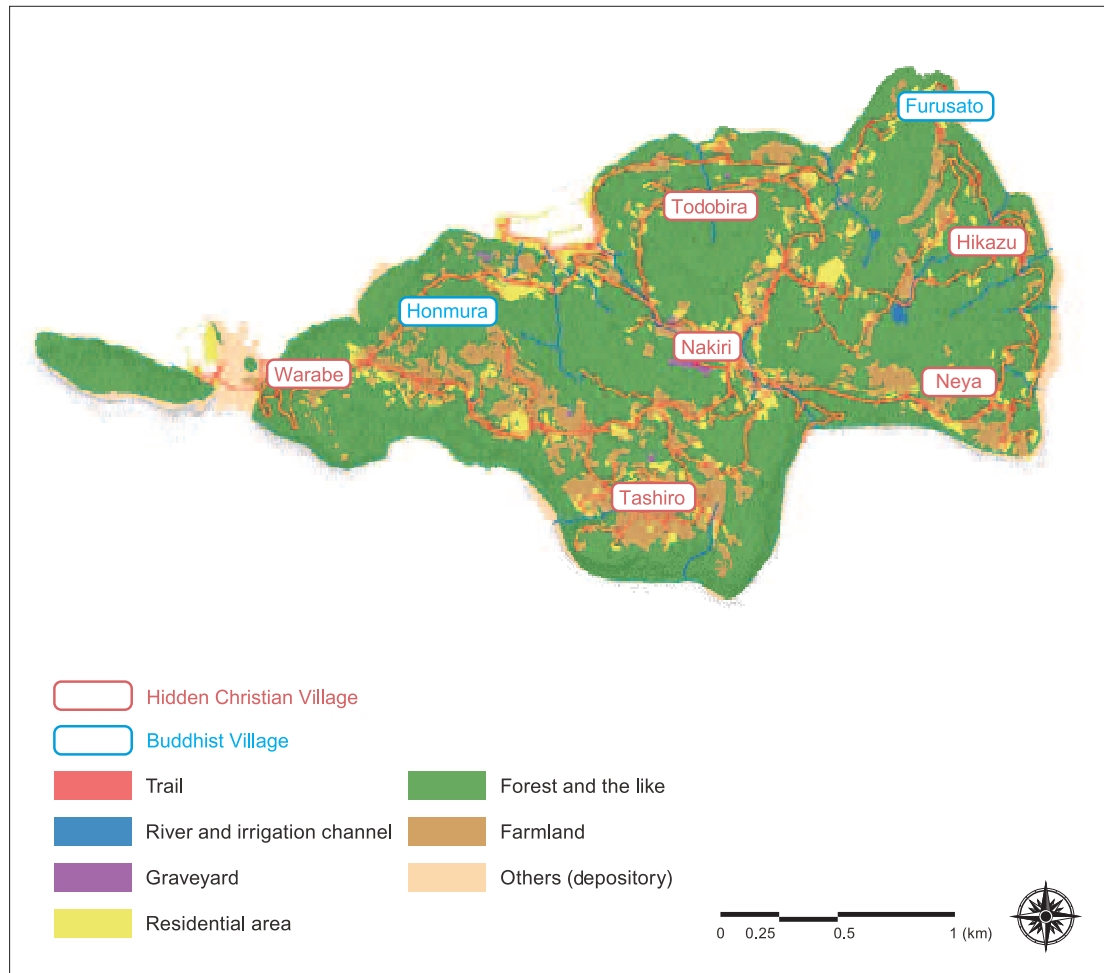


Figure 2-017 Land use patterns on Kuroshima Island at present



Photo 2-076 Nozaki Island

008 Remains of Villages on Nozaki Island

The remains of the villages on Nozaki Island bear testimony to the efforts of Hidden Christians to maintain their faith in the 19th century through migration to an island considered sacred by Shinto practitioners. Before the migrants arrived, the island's only inhabitants were the Shinto priests of Okinokojima Shrine, which Shinto communities throughout the Goto Islands venerated, and thereafter the Hidden Christians from Sotome settled and cultivated small plots of land in two locations in the central and southern parts of the island. They affiliated themselves with the Shinto shrine and outwardly behaved as its followers in order to continue their secret faith. Women served as religious leaders of the Hidden Christian communities there, for male householders had to play a major role in the Shinto rituals. The Hidden Christians on Nozaki Island rejoined the Catholic Church after the lifting of the ban on Christianity and constructed new churches in both of the island's two Christian villages.



008 Remains of Villages on Nozaki Island

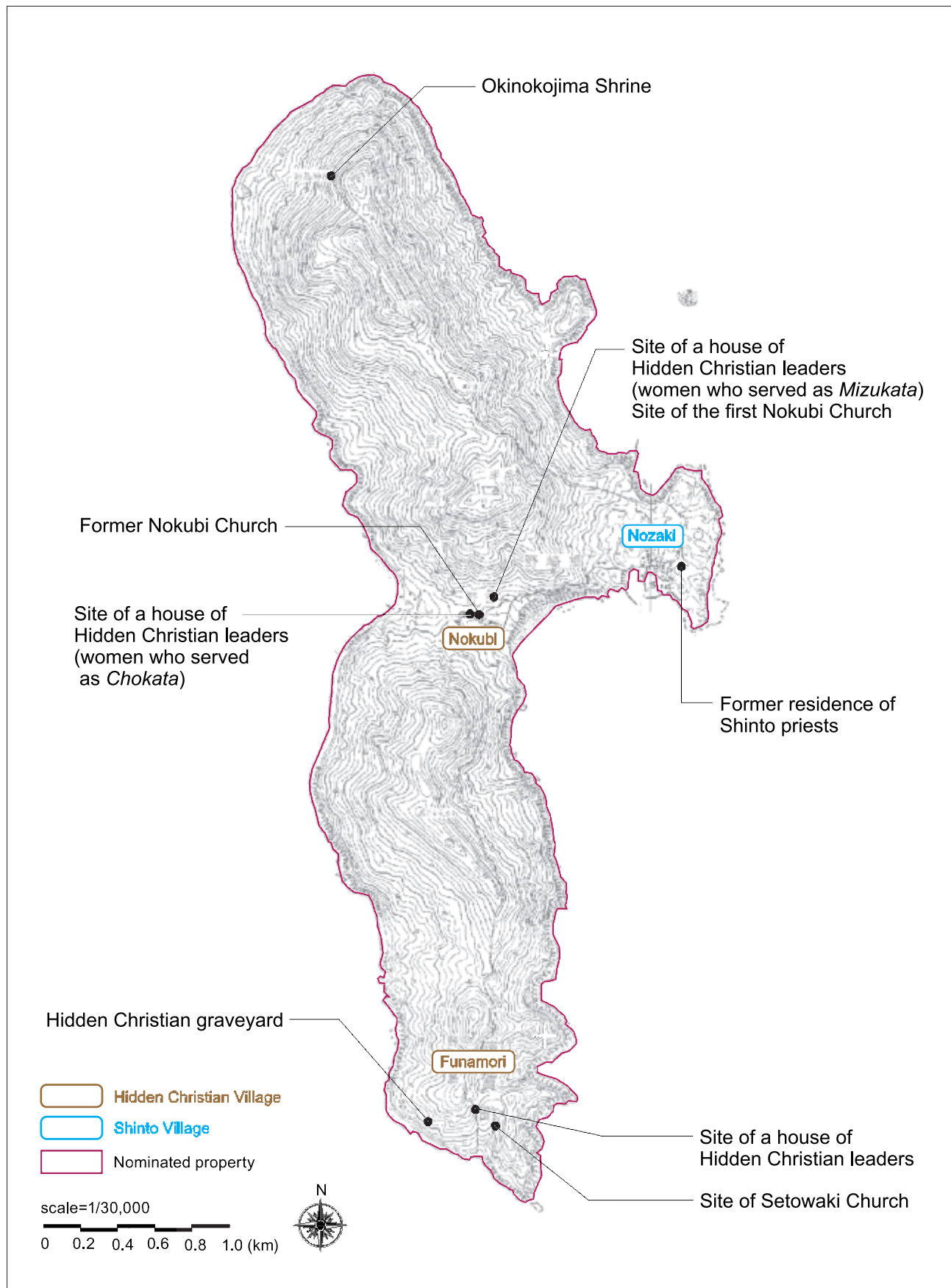


Figure 2-018 Location of constituent elements (Remains of Villages on Nozaki Island: Component 008)

008 Remains of Villages on Nozaki Island

Nozaki Island is a long narrow island, extending 6 km from north to south and 1.5 km east to west, located in the northern part of the Goto Islands territory. It consists of steeply sloping terrain surrounded by cliffs, except for some gentle slopes in the central part of the island (**photo 2-076**). The island includes the Okinokojima Shrine with which the Hidden Christians were outwardly affiliated in order to hide their secret faith, the residence of the Shinto priests who managed the shrine, farmland with stone retaining walls, and the Nokubi Church and the site of the Setowaki Church which were constructed after the lifting of the ban.

Archaeological excavation has revealed signs of human habitation on the island dating back to the prehistoric era in the Nokubi area in the central part of the island as well as the Nozaki area in the eastern part. The Okinokojima Shrine is situated in the northern part of the island. Behind the shrine, there is a formation of two volcanic stone pillars (24 m in height and 12 m in width), topped by a huge stone called the *Oeishi* (5.3 m in length, and 3 m in width and 1.2 m in height) (**photo 2-077**). Since ancient times, the shrine has been vererated as the seat of a guardian deity of maritime safety by Shinto practitioners throughout the Goto Islands.¹ Since Nozaki Island was considered such a sacred place for Shinto practitioners, there were hardly any settlements established there.

As the island is small with precipitous cliffs extending along most of its shoreline, human settlement only occurred in the Nozaki area on the eastern coast of the central part until the 19th century (**photo 2-078**). Only about twenty houses and the residence of Shinto priests were built there (**photo 2-079**). The Shinto priests were also appointed as administrative officials by the Hirado clan, and had ruled the entire island. According to the records kept in the shrine, the number of households on the island doubled in the middle of the 19th century. This attests to the migration of Hidden Christians to the island during those years.²

The Hidden Christians who migrated to the island in the 19th century outwardly followed the practices of the Okinokojima Shrine and participated in Shinto rituals held at a worship hall adjoining

1

According to the *Ujikocho* register formerly housed in Okinokojima Shrine, its followers spread to almost all areas of the Goto Islands.

2

There were 21 households during the Tempo era (from 1830 to 1844) according to the '*Ojika Oboegaki*', and 48 in the 1st year of the Bunkyu era (1861), according to the *Ujikocho* register formerly housed in Okinokojima Shrine. Although migration from Sotome to the Goto Islands started around the end of the 18th century, the migrants often moved from one place to another. Some of them finally came to Nozaki Island a little later via the northern part of the Goto Islands.

008 Remains of Villages on Nozaki Island

the residence of the Shinto priests—offering prayers to the deity from a distance. They were also affiliated with a Buddhist temple on Ojika Island, which is the main island in this area, and attended the *Efumi* ceremony conducted regularly at the magistrate's office. They concealed their secret faith as Hidden Christians by trampling on an image of Christ or the Virgin Mary.³

The Hidden Christians migrated to the Nokubi area in the central part of the island (establishing Nokubi Village), as well as to the Funamori area at the southern tip of the island (establishing Funamori Village) (**photo 2-080**, **photo 2-081**, **photo 2-082**); neither area had been inhabited prior to the migration. The Hidden Christians were not allowed to collect wood or catch fish, but they managed to make the steep difficult slopes usable, developing narrow plots of flat land by building stone retaining walls for residential space and cultivation, and creating plots which to grow potatoes and wheat.⁴

In Nokubi Village, women rather than men served as leaders of the Hidden Christian communities, as male householders had to take part in the Shinto rituals of the Okinokojima Shrine.⁵ This was a unique example of religious role sharing, even among Hidden Christian communities.

Following the 'Discovery of Hidden Christians' at Oura Cathedral in 1865, Hidden Christian leaders in the communities scattered throughout the Nagasaki region secretly started contacting the European missionaries at the cathedral who had come back to Japan after the ports reopened for foreign trade. It is very likely that the Hidden Christians from Nozaki Island also contacted the missionaries at that time.⁶ However, starting in 1868, a new wave of persecution swept the Goto Islands, and some of the Hidden Christians on Nozaki Island were arrested and detained on Hirado Island.⁷

Eventually, the ban on Christianity was lifted in 1873, and all of the Hidden Christians on Nozaki Island rejoined the Catholic Church. They initially used the houses of former Hidden Christian leaders as temporary churches for their rituals, but later constructed wooden churches in 1881 in Funamori Village (Setowaki Church)

3

It is suggested that the *Efumi* ceremony took place in the magistrate's office on Ojika Island.

4

Evidence for this is based on a pictorial map *Nozakigo Azazu*, created around 1877.

5

According to the *Setowaki Church Omizuchō* register created around 1870. The whereabouts of the original register is unknown, but a copy is housed in the Nagasaki City Sotome Historical Folklore Archive Centre.

6

In December 1865, Hidden Christian leaders in the north of the Goto Islands secretly visited Catholic missionaries in Oura.

F. Marnas, *Nihon Kirisutokyo Fukkatsushi*, 1896.

7

This happened in November 1869 according to F. Marnas, *Nihon Kirisutokyo Fukkatsushi*, 1896.

008 Remains of Villages on Nozaki Island

and in 1882 in Nokubi Village (Nokubi Church). In Nokubi Village, the present church (the Former Nokubi Church) was built in 1908, after rebuilding twice, beside the house of a former Hidden Christian leader (*Chokata*) (**photo 2-083**, **photo2-084**).

Although only the site of the Setowaki Church in Funamori Village still remains, after all the villagers moved out en masse in 1966 due to depopulation, its parish house was moved to Ojika Island and is still in use there (**photo 2-085**, **photo 2-086**).

Nozaki Island has been uninhabited since the last villagers left the island in 2001, but important elements of the site still remain in good condition, including the Okinokojima Shrine buildings and the huge stone formations behind them, which well express the history of the migration of Hidden Christians to Nozaki Island; the residence building of the Shinto priests in the Nozaki area, which existed before the migration; the remains of the Hidden Christians' villages established by migration, Nokubi Village and Funamori Village, including the sites of the religious leaders' houses, the Hidden Christian graveyards, the remains of residences, the stone walls of the surrounding former farmlands; and churches or their former sites constructed after the lifting of the ban. The entire island has been included in the nominated property—covering not only the steep terrain to which the Hidden Christians migrated but also all of the remains bearing testimony to the story of the Hidden Christians.

008 Remains of Villages on Nozaki Island**Photo 2-077** Okinokojima Shrine**Photo 2-078** Remains of Nozaki Village (1978)

008 Remains of Villages on Nozaki Island

Photo 2-079 Site of a residence that once housed Shinto priests



Photo 2-080 Remains of Nokubi Village

008 Remains of Villages on Nozaki Island

Photo 2-081 Remains of Funamori Village



Photo 2-082 Site of the house of Hidden Christian leaders in the remains of Funamori Village

008 Remains of Villages on Nozaki Island

Photo 2-083 Former Nokubi Church standing next to the house of the former Hidden Christian leaders called *Chokata* (Photo presumably taken around 1935.)



Photo 2-084 Former Nokubi Church at present

008 Remains of Villages on Nozaki Island

Photo 2-085 Setowaki Church (photo taken before 1967)

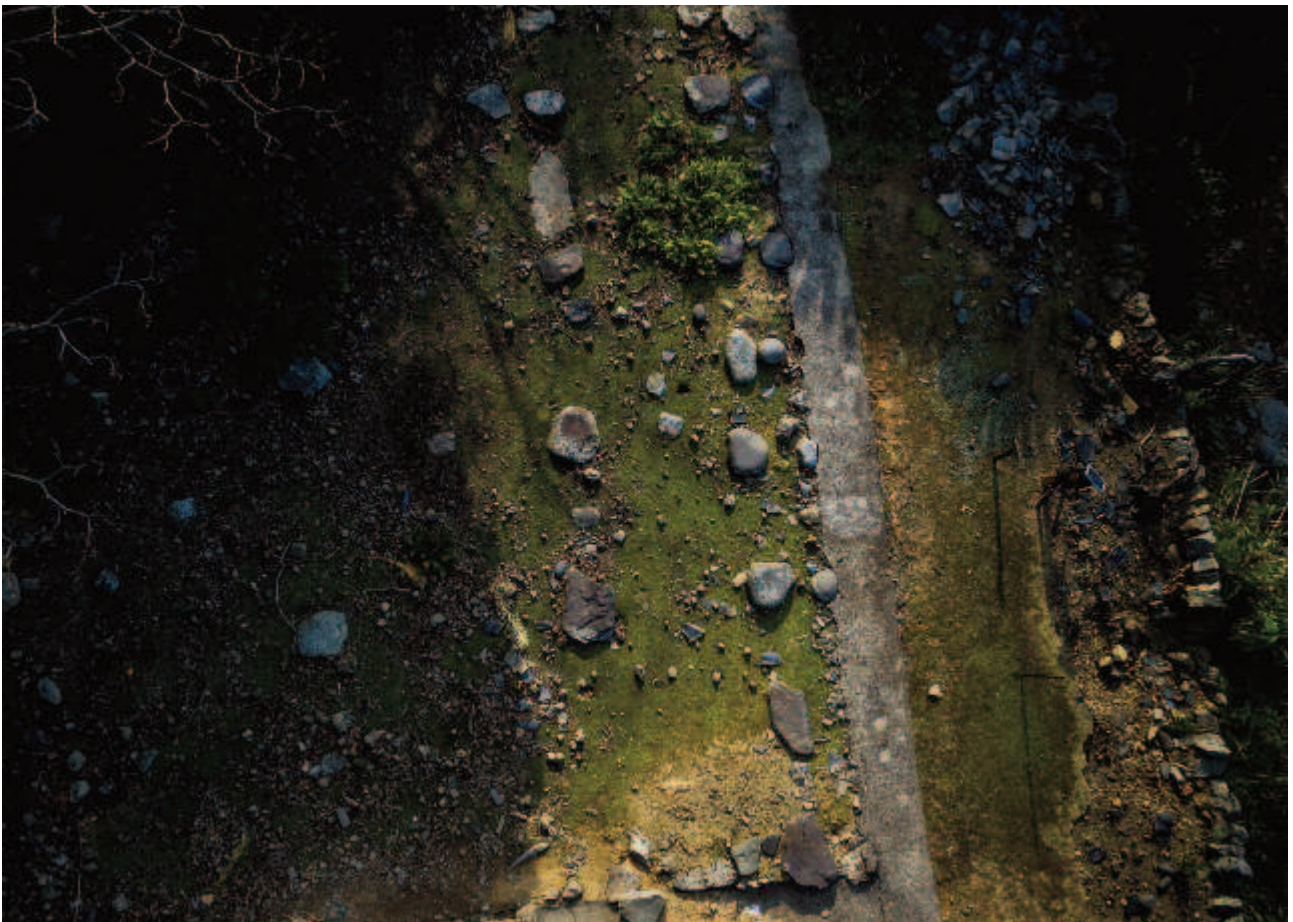


Photo 2-086 Foundation stones left at the site of Setowaki Church

008 Remains of Villages on Nozaki Island

Comparison of the component area: past and present

Past



Photo 2-087 'Nozakigo Azazu' presumably created around 1877 (Kept by Ojika Town.)

008 Remains of Villages on Nozaki Island**Present****Photo 2-088** Nozaki Island at present

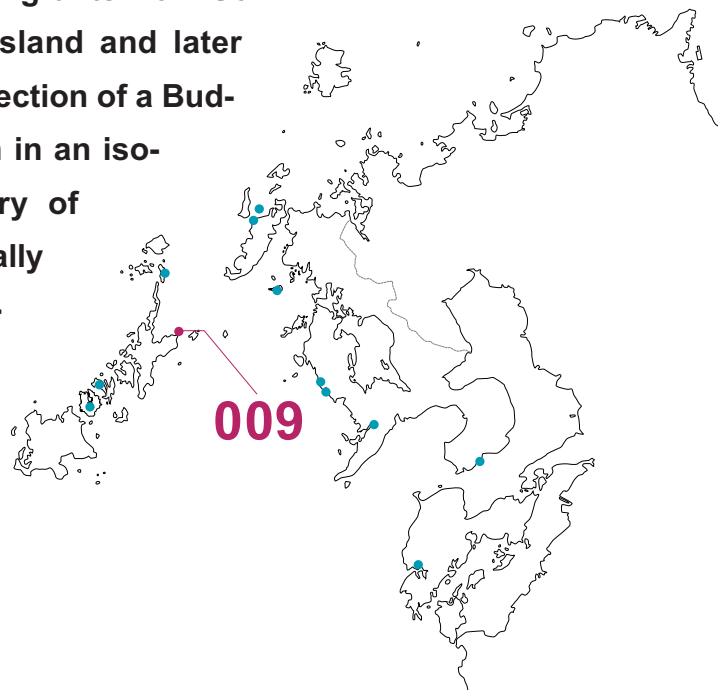


Photo 2-089 Kashiragashima Island

009

Villages on Kashiragashima Island

The villages on Kashiragashima Island bear testimony to the efforts of the Hidden Christians to maintain their faith through migration to an island that was once used to quarantine those who were suffering from smallpox, and which other communities therefore avoided. The Hidden Christian migrants from Sotome first settled in Tainoura on Nakadori Island and later moved to this uninhabited island under the direction of a Buddhist leader. They continued their secret faith in an isolated environment. Following, the 'Discovery of Hidden Christians' at Oura Cathedral, they initially built a temporary church in an open valley facing the sea and later constructed a church made from locally produced sandstone.



009 Villages on Kashiragashima Island

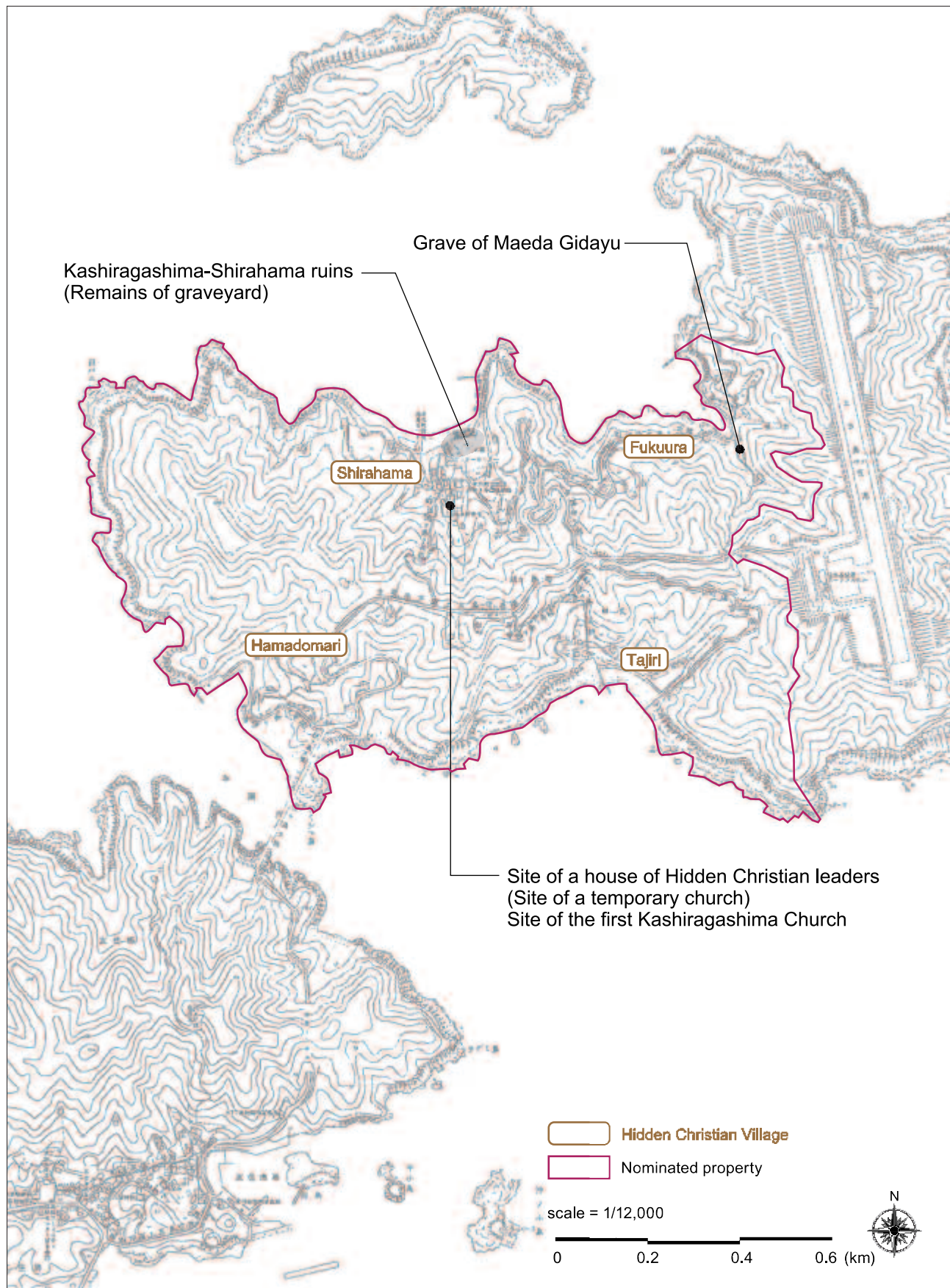


Figure 2-019 Location of constituent elements (Villages on Kashiragashima Island: Component 009)

009 Villages on Kashiragashima Island

Kashiragashima Island is quite a small island with a circumference of barely 8 km located in the northern part of the Goto Islands (**photo 2-089**). The component comprises the remains of a graveyard bearing testimony to the Hidden Christians' migration to an island which had been a smallpox quarantine station, the grave of the Buddhist who directed the migration and cultivation of the island, and the sites of the temporary church constructed there as well as the church built after the end of the ban.

The island is separated from neighbouring Nakadori Island (the main island in the northern part of the Goto Islands known as 'Kamigoto') by a 150-meter-wide strait, which frequently experiences violent tidal flows.¹ The perimeter terrain of this mountainous island is mostly steep cliffs, and there is a small beach on the northern coast of the island that is the only suitable place for a landing. Signs of human habitation dating back to the prehistoric era have been confirmed by archaeological excavations. However, the island seems to have been largely uninhabited since then due to geographical considerations such as the island's steep terrain and the violent tidal flows in the strait that prevent landing. Historical records from the middle of the 19th century ² state that the island was used to quarantine those who were suffering from smallpox.³ Tombs, presumably those of patients, were found on the beach of Shirahama Village in the north part of the island by an archaeological excavation (**photo 2-090**).⁴ The island remained isolated and uninhabited even in premodern times, with only sporadic use for fishing activities and the like.

In 1858, Maeda Gidayu, a Buddhist from Arikawa Village on Nakadori Island, moved to Kashiragashima Island to open up this frontier area and settled in the Fukuura area on the northern coast. With its relatively mild sea winds and a small river, Fukuura provided the best conditions for human habitation on the island and it could also serve as a modest natural port (**photo 2-091**). Gidayu built a house near the seacoast, founded a Shinto shrine behind it

1

Kashiragashima Island is now connected with Nakadori Island after the construction of a concrete bridge in 1981.

2

The '*Man-en Ninen Koshiyo Todomeki*' (in *Ezaki Monjo* vol. 2, housed in the Geihinkan Museum) records the quarantining of those who were suffering from smallpox on Kashiragashima Island in the second half of the 19th century.

3

The World Health Organisation declared the global eradication of smallpox in 1980.

4

'Kashiragashima Shirahama Is-eki', in *Arikawa Town Cultural Properties Survey Report*, vol. 1, 1996.

009 Villages on Kashiragashima Island

as the guardian deity of the area, and built a graveyard for his family in an adjoining location in later years (**photo 2-092**).⁵ During the next year, Gidayu invited several households from Tainoura on Nakadori Island to settle there also.⁶ These newcomers were Hidden Christians ⁷ who had initially migrated to Nakadori Island from Sotome under the agreement between the Omura clan and the Goto clan.⁸ The Hidden Christians decided to follow the Buddhist leader by behaving as Buddhists and further to migrate to Kashiragashima Island so that they could avoid conflicts with pre-existing Buddhist communities on Nakadori Island and live there more peacefully.

They first settled at Shirahama beach and cultivated the slopes extending from the beach up to the mountains behind the settlement by constructing stone retaining walls to make terraces, and grew potatoes as their main form of sustenance (**photo 2-095**). In later years, they established Hidden Christian villages and farmlands in other areas, namely Tajiri on the southern coast of the island and Hamadomari on the western coast (**photo 2-096**). While they outwardly behaved as Buddhists affiliated with a Buddhist temple on Nakadori Island, they continued their secret faith under the guidance of their own religious leaders.

After missionaries came back to Japan following the reopening of ports to foreign trade in the latter half of the 19th century, the Hidden Christian leaders in the Kamigoto area secretly contacted missionaries at Oura Cathedral. They revealed their centuries-long secret faith and invited the missionaries to visit their islands. As a result, the Hidden Christians on Kashiragashima Island rejoined the Catholic Church.

In 1867, Domingo Matsujiro, the principal Hidden Christian leader in the Kamigoto area whose father had served as the *Mizukata* in Sotome, moved to Kashiragashima Island. He built a house in Shirahama Village and used it as a temporary church, receiving a missionary from Oura Cathedral (**photo 2-097**). The lo-

5

Gidayu's grave is located between those of his son Chohei on the right and his grandson Masayoshi (who converted to Catholicism) on the left. The story of his work to tame Kashiragashima Island was inscribed on Gidayu's grave by his son Chohei (**photo 2-093**, **photo 2-094**). Gidayu was a Buddhist but he tolerated Hidden Christians, and his initiative invited the course of events from formation of Hidden Christian communities on Kashiragashima Island to their rejoining to the Catholic Church. His grave not only symbolises how individual Japanese who belonged to conventional Japanese society coped with the Hidden Christians, but also represents the strategy taken by Hidden Christians to hide their faith in silent cooperation with the Buddhists.

6

Based on '*Kashiragashima Yuraiki*' which was inscribed on the gravestone of the Maeda family built in 1895.

7

The '*Kofubetsuroku Shui*' of the Goto clan states, 'Lord Goto Moriyuki accepted 108 migrant peasants from the Omura domain, with the aim of cultivating his own holdings'.

8

Meiji-era baptismal records of the *Omizu-cho* or *Senreidaicho* indicate that ancestors of these Hidden Christians once lived in villages in the Sotome area, such as Shitsu and Ono, before their migration to the Goto Islands.

009 Villages on Kashiragashima Island

cals built a new wooden church near the temporary church in 1887, which was used until 1914. They, through 10 years of volunteer work, built a church made of local sandstone on the same spot where the temporary church used to stand. This church is the present Kashiragashima Church (**photo 2-098**). Near the seacoast in Shirahama Village, graveyards were also established for former Hidden Christians who rejoined the Catholic Church after the lifting of the ban (**photo 2-099**).⁹

On Kashiragashima Island, the graveyard, presumably originally for smallpox patients and dating back to premodern times, can still be seen, along with the residence and grave of the leader who supported the settlement of Hidden Christians on the island, despite the fact that he was a Buddhist, land use patterns and zoning dating to the period of the ban, such as farmland cultivated by the Hidden Christian migrants, the site of the temporary church as well as the church constructed after the end of the ban, and the graveyards created by Hidden Christian communities—all preserved in good condition. The boundary of this component of the nominated property has been delineated to include the steep terrain of the island to which the Hidden Christians resolved to migrate and all of the remains associated with the Hidden Christian faith and which bear testimony to the background and process of their migration.

9

On some gravestones, the names of Hidden Christians were inscribed, including some names that can also be found in historical records such as '*Ishu Shinko-no-mono Shirabecho*' of the first year of the Meiji era, '*Ishuto Kaishucho*', and '*Kaishu Ninzu Keppanjo*'.

009 Villages on Kashiragashima Island

Photo 2-090 Photos taken during archaeological excavation in Shirahama Village (1995)

During archaeological excavation at the graveyard established on the seacoast of Shirahama Village in pre-modern times, the bones of 45 people were unearthed. Burial goods indicate that these bones date back to around the 18th century and, based on comparisons with old documents, they are presumed to be the remains of people who suffered from smallpox and thus were quarantined on Kashiragashima Island. Therefore, the graveyard bears witness to the history of the island before the migration of Hidden Christians.

009 Villages on Kashiragashima Island**Photo 2-091** Fukuura Village**Photo 2-092** Graves of the Maeda family

009 Villages on Kashiragashima Island

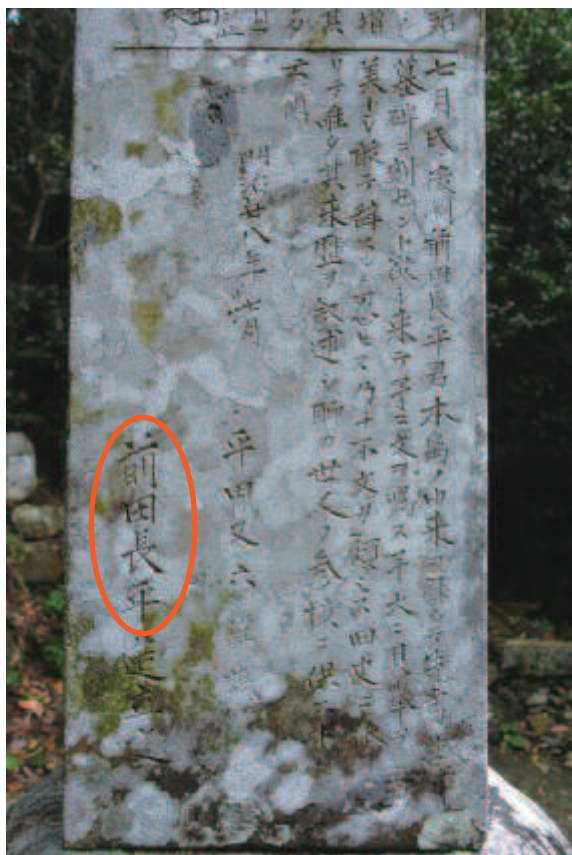


Photo 2-093 Gravestone inscribed with the name of Maeda Chohei

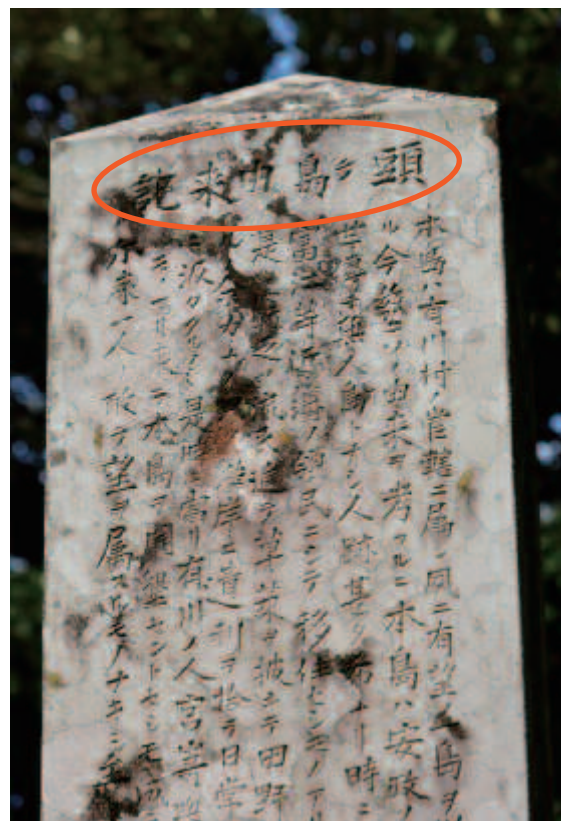


Photo 2-094 Gravestone with 'Kashiragashima Yuraiki (The Origins of Kashiragashima Island)' inscribed on it



Photo 2-095 Shirahama Village

009 Villages on Kashiragashima Island

Photo 2-096 Farmland in Tajiri Village developed with the help of stone walls



Photo 2-097 Stone monument indicating the location of the temporary church

009 Villages on Kashiragashima Island

Photo 2-098 Kashiragashima Church



Photo 2-099 Graveyard of those who rejoined the Catholic Church

009 Villages on Kashiragashima Island

Comparison of the component area: past and present

Past

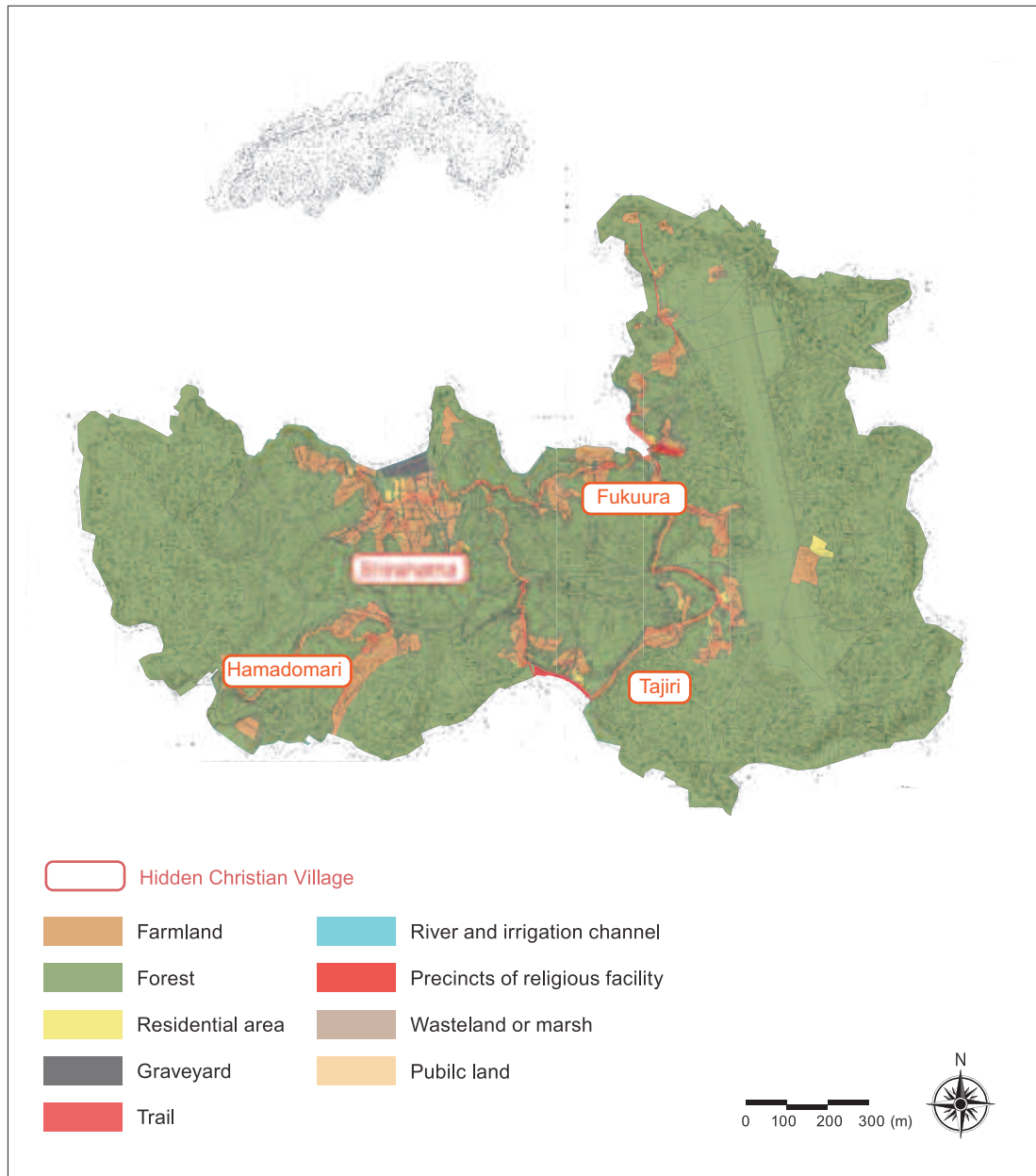


Figure 2-020 Land use patterns on Kashiragashima Island in the Meiji era

009 Villages on Kashiragashima Island

Present

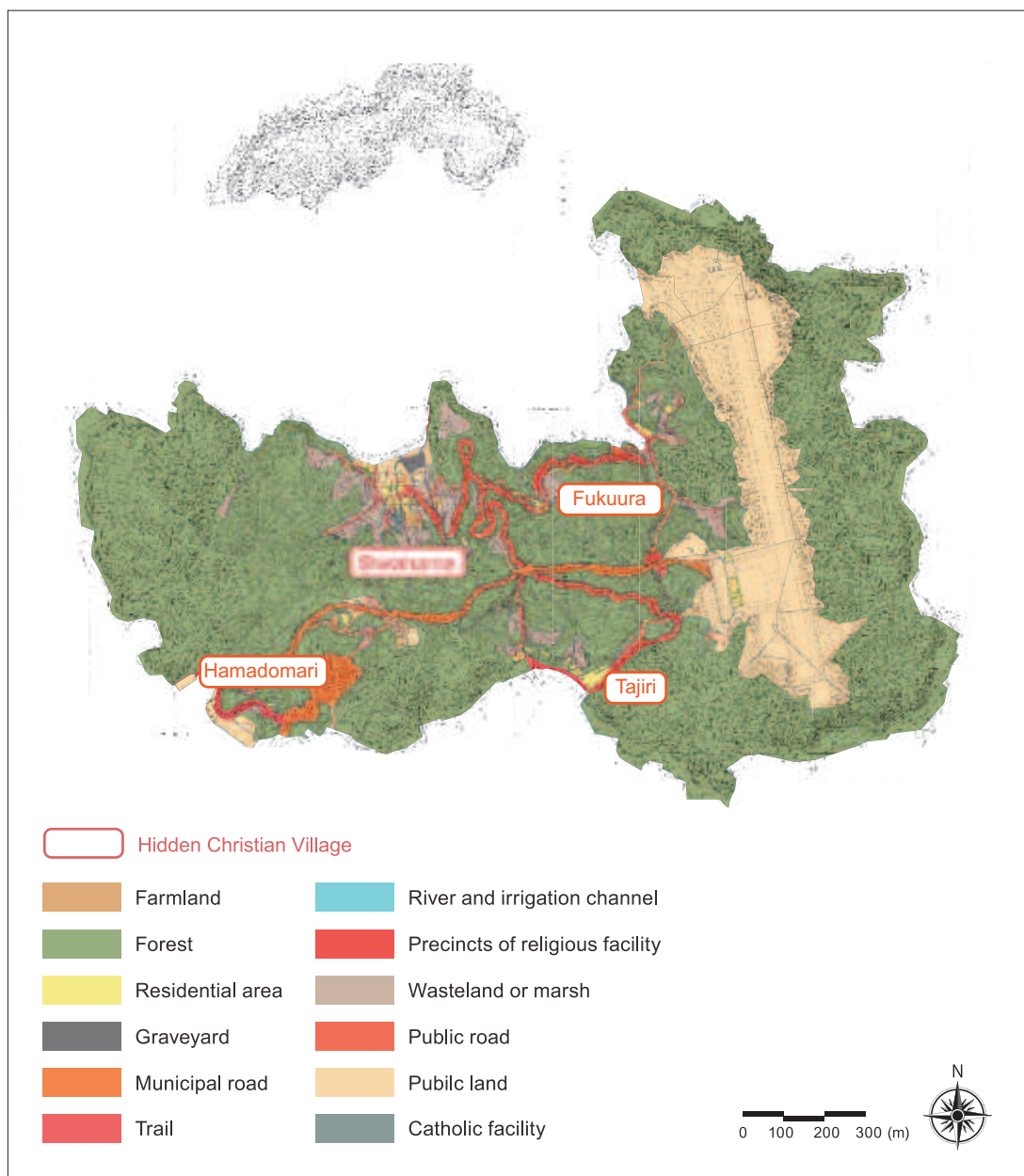


Figure 2-021 Land use patterns on Kashiragashima Island at present

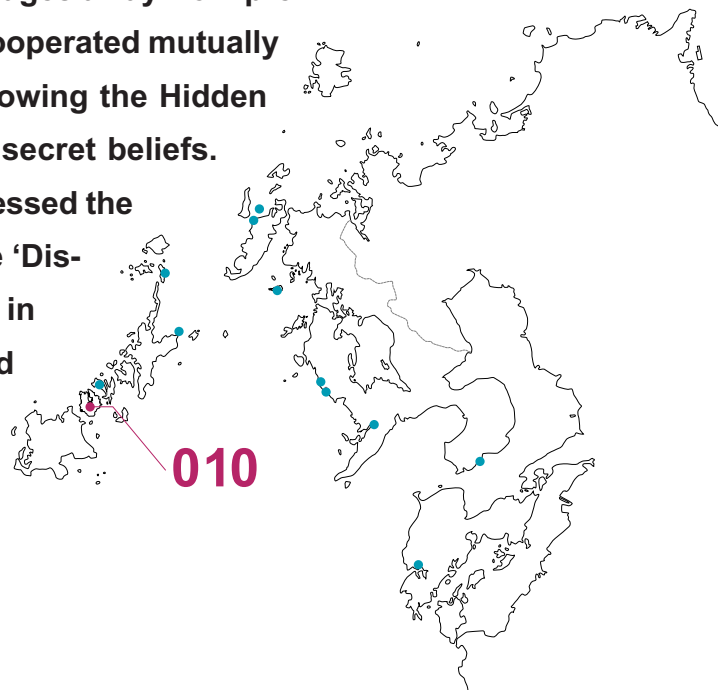


Photo 2-100 Hisaka Island

010 Villages on Hisaka Island

The villages on Hisaka Island bear testimony to the efforts of Hidden Christians to maintain their faith through migration to uncultivated and uninhabited areas on the island following a migration policy initiated by the local feudal lords. While the Hidden Christian migrants from Sotome established villages away from pre-existing Buddhist villages on the island, they cooperated mutually with them in fishing and farming activities, allowing the Hidden Christians to both conceal and continue their secret beliefs.

Hisaka Island also stands as the place that witnessed the last wave of persecution that occurred after the ‘Discovery of Hidden Christians’ at Oura Cathedral in 1865. They overcame that experience, rejoined the Catholic Church after the lifting of the ban on Christianity, and finally constructed churches in their own villages.



010 Villages on Hisaka Island

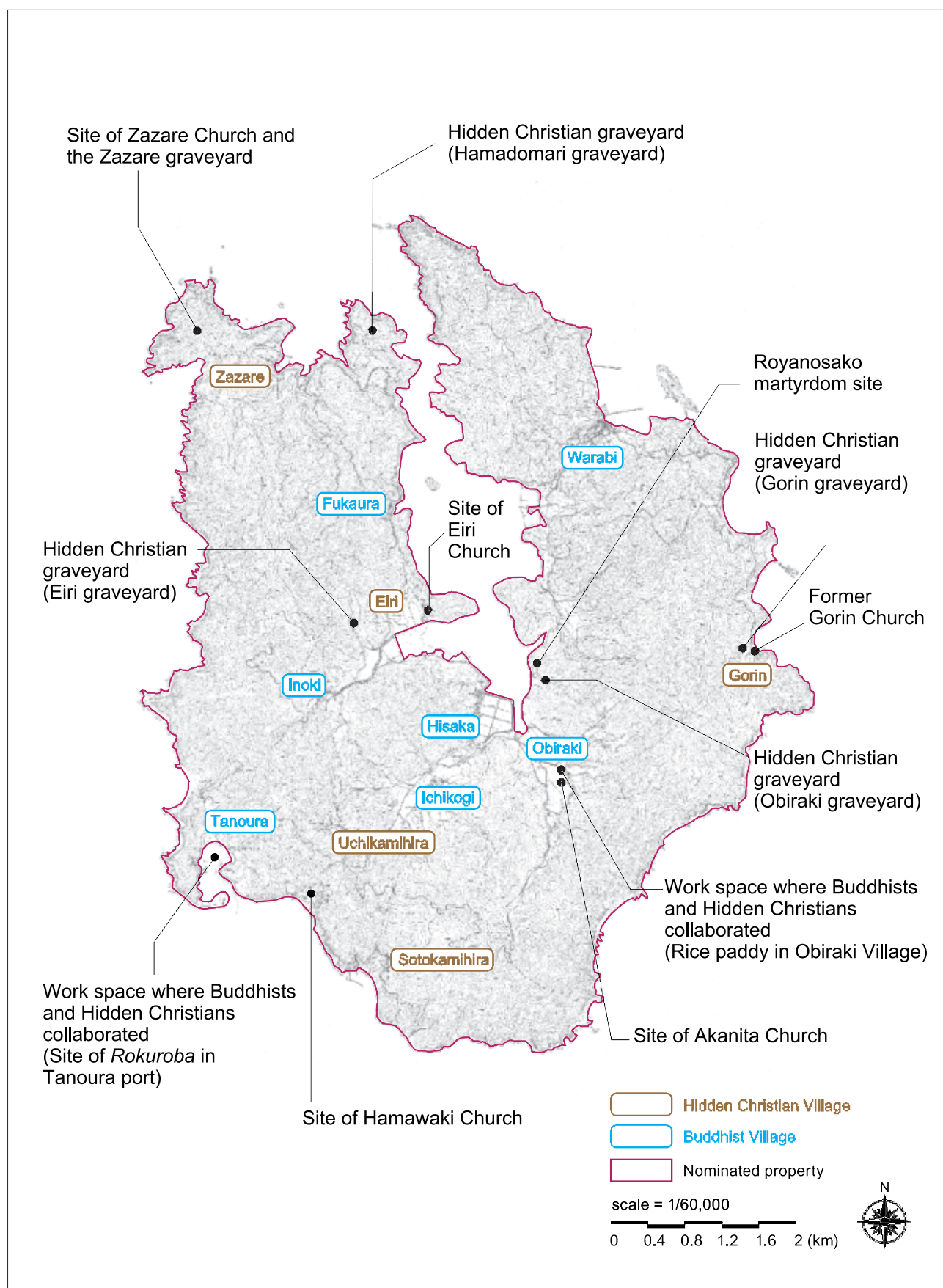


Figure 2-022 Location of constituent elements (Villages on Hisaka Island: Component 010)

010 Villages on Hisaka Island

Hisaka Island is located in the southern part of the Goto Islands. This horseshoe-shaped island, with Hisaka Bay located in its centre, has a circumference of almost 52 km (**photo 2-100**).¹ This island still retains rice paddies that were once cultivated by the Hidden Christians who migrated there under an agreement between the feudal lords, the site of the *Rokuroba* that bears witness to their co-operative relationship with Buddhist fishing communities, Hidden Christian graveyards, places where persecution occurred after the Discovery of the Hidden Christians, and the sites of churches that were built after the lifting of the ban.

The first comprehensive Catholic mission in the Goto Islands was initiated by the Jesuit Luis de Almeida in 1566 on Fukue Island, located to the south of Hisaka Island.² Although there is no direct record indicating missionary work being carried out on Hisaka Island, the names of Japanese Catholics are recorded in the early 17th century on Naru Island, which adjoins the north side of Hisaka.³ This suggests that it is highly likely that Christianity was also introduced to Hisaka Island, which is located between Fukue Island and Naru Island, in the late 16th or early 17th century.

However, all the Japanese Catholics are thought to have disappeared from the Goto Islands by around the 18th century due to the comprehensive ban on Christianity imposed by the authorities. According to the '*Hisakajima Hitodsukicho*' in 1775, which is part of the official chronicles prepared by the Goto clan called the '*Aokata Monjo*', 456 people lived on Hisaka Island at that time. This document also lists the names of then-existing villages such as Hisaka, Obiraki, Inoki, Ichikogi, and Warabi. These villages were built in areas of flat land suitable for cultivation. There were also fishing villages such as Tanoura, which served as the gateway to the island, and Fukaura, where the inhabitants were engaged in salt production. All of these villages were Buddhist communities under the control of the magistrate's office stationed in Tanoura Village.

After the Omura and Goto clans had concluded an agreement on the migration of peasants from the Omura domain to the Goto domain in 1797,⁴ new villages were formed in the Goto Islands by

1

The name of the village 'Tanoura' on Hisaka island can be seen mentioned in one of the official history books of Japan called '*Nihon Koki*', written in the early 8th century, as a port of call for ships bound for China from Japan. The name of the island can also be found in the Chinese book called '*Chouhaitubian*', written in the 16th century.

2

A letter from Luis de Almeida on 20 October 1566

Iezusukaishi Nihontsushin
Ge, Yushodo, 1969, pp. 82-117.

3

Among a collection of signatures of Japanese Catholics on the Goto Islands obtained in 1617 by the Jesuit Matheus de Couros is found the name of a location called 'Natsui', which has been identified as the present-day Natsui Village on Naru Island.

K. Matsuda, *Kinsei Shoki Nihon Kankei Nanbansiryō-no Kenkyū*, Kazamashobo, 1967, p. 1095.

4

According to the historic record '*Kofubetsuroku Shui*' of the Goto clan, the Lord Goto Moriyuki accepted 108 peasants migrating from the Omura domain as workers to cultivate his own domain.

010 Villages on Hisaka Island

the new arrivals collectively called *Itsuki*.⁵ Many of these were actually Hidden Christian villages. With the approval of the magistrate's office, the migrants established their own villages on the periphery of pre-existing Buddhist villages (such as Eiri, Uchikamihira, and Sotokamihira) or in isolated places far from Buddhist villages (such as Gorin and Zazare).

As these new communities had scarcely any land suitable for cultivation and since there were not enough people to open up new farmlands, the Hidden Christian migrants needed to build mutual cooperation with the existing Buddhist communities; for example, by developing new rice paddies next to those of the Buddhist communities, and by assisting in daily fishing and farming activities carried out by local Buddhists (**photo 2-101**).⁶

Inquiry survey records document the fact that Buddhist communities in Tanoura Village and the Hidden Christians in Kaminohira Village also collaborated in fishing activities, and the remains of the *Rokuroba* (or turntable) can still be seen, where they hauled in their fishing nets together (**photo 2-102, photo 2-103**).⁷

While the Hidden Christian migrants on Hisaka Island were building up mutual cooperation with the pre-existing Buddhist communities, they secretly continued practising their religion. The Hidden Christians offered prayers in the Takeyama Shrine, located within the central part of the island, and in Eiri Village they secretly revered a white porcelain statue of Buddhist Bodhisattva Kannon as the Virgin Mary (*Maria Kannon*) (**photo 2-104**).

After the missionaries came back to Japan when it reopened to foreign trade in the latter half of the 19th century, the Hidden Christian leaders on Hisaka Island secretly contacted them at Oura Cathedral, where they confessed their faith and received catechetical instruction. However, when the Hidden Christians on the island started revealing their faith in public, this resulted in a new wave of persecution (known as the Goto Kuzure) throughout the Goto Islands as the ban on Christianity had not been lifted yet. The authorities confined a large number of Hidden Christians in a small prison,⁸ and many lost their lives there (this incident is known as the 'Royanosako

5

The population of Hisaka Island in 1775 was 456 persons, accounting for 91 households, according to the '*Ninbetsu Aratamecho*' family register included in the '*Aokata Monjo*'. However, it increased more than threefold to 1,581 persons and 334 households in 1869, as recorded in the census of the Fukue clan. This suggests both a social increase due to migration to the island and a natural growth in population owing to the steady life that the migrants enjoyed. The number of Hidden Christians on Hisaka Island was 375, spread among 79 households, according to the '*Ishuto Jin-incho*' religious investigation record of 1869, although this number only includes those revealed by the authorities.

6

Several official documents provide a record of the amount of crops harvested. The land ledger of 1803 included in '*Goryobun Seiontakatsuji Gosoncho*' reads, 'Hisaka Village has new rice paddies worth 22 *koku* 5 to 3 *sho* 2 *go* (almost 4,064.8 litres) of rice, while in Warabi Village they account for 2 *koku* 6 to 6 *sho* 9 *go* (almost 481.5 litres)'. The land ledger of 1806 included in '*Shindenpata-narabini-aragaeri Takatsujimokuroku*' of '*Aokata Monjo*' reads, 'Obiraki Village has new rice paddies worth 9 to 9 *sho* 7 *go* 2 *shaku* (almost 179.9 litres) of rice, whereas the migrants (*Itsuki*) have new paddies worth 10 *koku* 9 to 9 *sho* 1 *go* (almost 1,982.8 litres) of rice'. These reference materials record the harvest yields of both pre-existing and *Itsuki* communities and support the fact that the migrants developed new rice paddies alongside those of Buddhist communities.

However, the land ledger of 1837 does not report any new

010 Villages on Hisaka Island

Martyrdom'). Hisaka Island is known as the place where the final persecution of Hidden Christians occurred just before the lifting of the ban on Christianity in 1873.

After the lifting of the ban, a church and a memorial for the martyrs were built at the site of the martyrdom. This site continues to hold great significance for the Catholics who rejoined the Catholic Church as a place of memory dating back to the period of the ban on Christianity (**photo 2-105**). Other churches were constructed one after another in the villages that rejoined the Catholic Church: Hamawaki Church in 1881, Eiri Church in 1918, Zazare Church in 1921, and Akanita Church in 1926.⁹ The graveyards of the Hidden Christian communities of Eiri, Zazare, Obiraki, Hamadomari, and Gorin are still in use today (**photo 2-110**).

These churches or their remains, as well as the graveyards, demonstrate how the Hidden Christian traditions—those that the migrants to the island had passed down from generation to generation while surviving in coexistence with conventional society and its religions under very difficult conditions—finally came to an end.

The villages founded through migration of the Hidden Christians and the Buddhist villages with which the migrants built up relationships based on mutual assistance are located throughout Hisaka Island. The land use patterns, such as the work spaces that bear witness to such mutual cooperation, are still preserved in good condition. The island is dotted with churches and graveyards that were established during the transitional phase of the Hidden Christians' religious identities in the latter half of the 19th century. Therefore, the entire area of Hisaka Island has been included within the boundary of the nominated property.

rice paddies on Hisaka Island, indicating that the number of new migrants to the island had shrunk by that time.

7

Goto City, *Conservation Plan for Cultural Landscape of Hisaka Island in Goto*, 2011

8

It is said that as many as 200 Hidden Christians were crowded into a space of 6 *tsubo* (a little smaller than 20 square meters).

9

Hamawaki Church, the first on the island, was relocated to Gorin Village on the eastern coast at the time of its reconstruction in 1931, and it still exists today (**photo 2-106**, **photo 2-107**, **photo 2-108** **photo 2-109**).

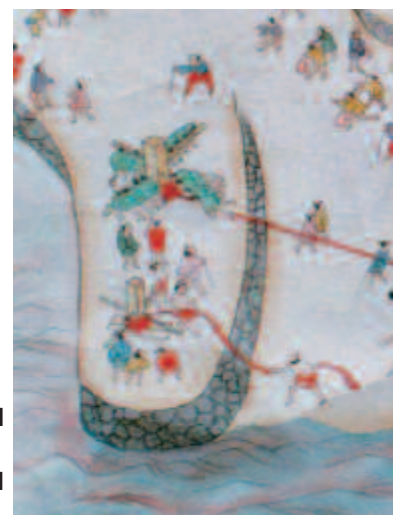
010 Villages on Hisaka Island

Photo 2-101 Obiraki Village



Photo 2-102 Site of the *Rokuroba*

Photo 2-103 *Rokuroba* (referential picture, housed in Nagasaki Museum of History and Culture.) This depicts how they used the turntables to haul in their fishing nets.



010 Villages on Hisaka Island



Photo 2-104 *Maria Kannon* statues from Eiri Village (Housed in Dozaki Church Christian Archive Centre.)



Photo 2-105 Royanosako martyrdom site

010 Villages on Hisaka Island

Photo 2-106 Former Gorin Church



Photo 2-107 Gorin Village

010 Villages on Hisaka Island

Photo 2-108 Hamawaki Church (photo taken before 1931)



Photo 2-109 Hamawaki Church at present

010 Villages on Hisaka Island**Photo 2-110 Gorin graveyard**

010 Villages on Hisaka Island

Comparison of the component area: past and present

Past



Photo 2-111 Old map of Hisaka Island created in 1822 ('Inozu, Kyushu Zenzu', housed in Matsura Historical Museum.)

010 Villages on Hisaka Island

Present



Photo 2-112 Villages on Hisaka Island at present

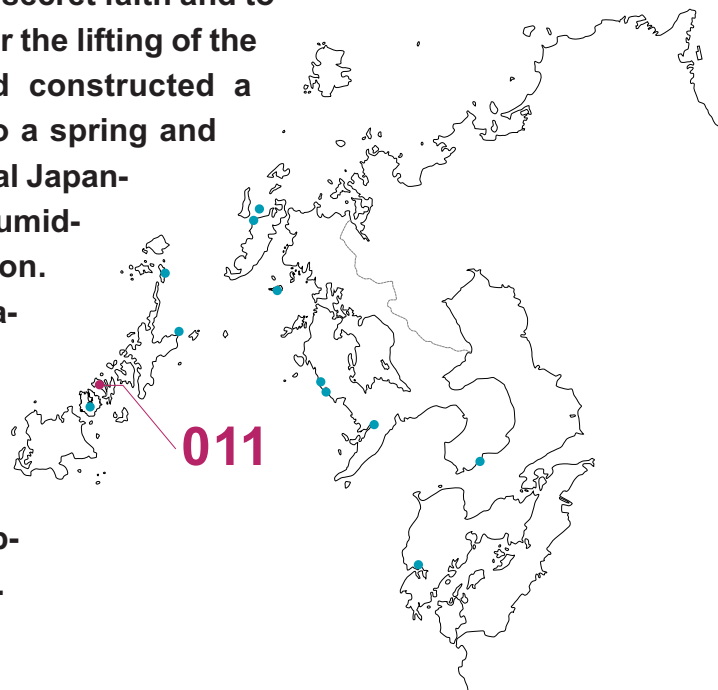


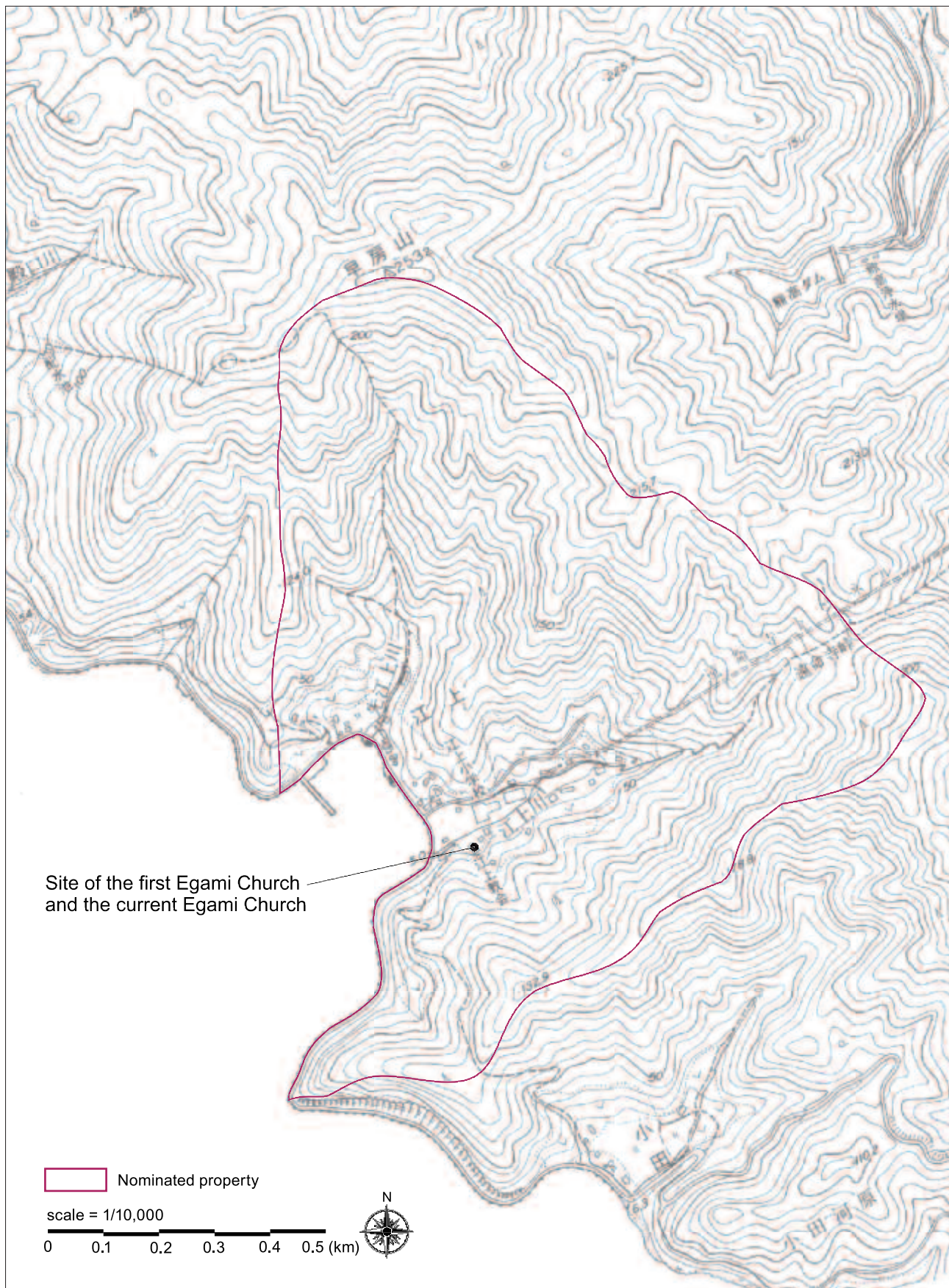
Photo 2-113 Egami Village

011

Egami Village on Naru Island (Egami Church and its Surroundings)

In Egami Village, the Hidden Christians maintained their faith while overcoming severe conditions during their migration in the period of the ban on Christianity, and eventually managed to survive in the midst of conventional society on the island. The Hidden Christian migrants settled in a valley near the seacoast, some distance from the pre-existing villages. They earned their living by cultivating scarce farmland as well as by fishing, and they continued to practise their secret faith and to maintain their distinctive religious system. After the lifting of the ban, they rejoined the Catholic Church and constructed a wooden church in a location that was close to a spring and was protected from strong sea winds. Traditional Japanese techniques were applied to deal with the humidity of the area and to maintain good ventilation. The Egami Church on Naru Island is representative of the series of churches built by the former Hidden Christians, showing a combination of local architectural design styles as well as forms derived from the distinctive topography of Egami and the western architectural style typically used for conventional Catholic churches.



011 Egami Village on Naru Island (Egami Church and its Surroundings)**Figure 2-023 Location of constituent elements (Egami Village on Naru Island: Component 011)**

011 Egami Village on Naru Island (Egami Church and its Surroundings)

Naru Island is located in the central part of the Goto Islands and is characterised by its complex shoreline and steep ridges (**photo 2-113**). Egami Village was established on a narrow strip of land in a valley facing the northwestern coast of the island. The Egami Church was built on a reclaimed area of flat land on the southern side of this small valley.

Naru Island was situated along the trading route between Japan and China from the 8th to the 16th century, and it is likely that the island was used as a port of call for trading ships. From around the 13th century onwards, the island fell under the jurisdiction of the Naru clan, but in the early 15th century the Uku clan took control of the Goto Islands, and the Naru clan became a magistrate appointed by the Uku clan to rule Naru Island.¹

As some documents record the existence of Japanese Catholics on the island in the early 17th century,² it is highly possible that Catholicism was introduced there between the late 16th and early 17th centuries. With the establishment of the Tokugawa Shogunate as the nationwide authority in the early 17th century, the Goto domain was also founded. After the imposition of the ban on Christianity by the Shogunate, Japanese Catholics in the Goto domain were persecuted to such an extent, by the 18th century, that none of their communities seems to have remained anywhere throughout the Goto Islands.³

Beginning in the late 18th to 19th centuries, Hidden Christians migrated from Sotome to Naru Island in a step-by-step manner. They first moved to the uninhabited island of Kazura and then to Naru Island, where they settled in the villages of Nagahae, Tsubakihara, and Nankoshi.⁴ As for Egami Village, it is said that four households migrated from the eastern Matsuura and Nishisonogi areas of the Nagasaki region.⁵ Many of these places which the migrants settled were very small alluvial plains isolated from the pre-existing Buddhist villages. The Hidden Christians established their own villages, opened up rice paddies in the plains and built houses

1

The magistrate (*Daikan*) was a chief officer of one of the branch offices within the Goto domain.

2

Among the collection of signatures of Japanese Catholics on the Goto Islands obtained in 1617 by the Jesuit Matheus de Couros is found the name of a place called 'Natsui', which has been identified as the present Natsui Village on Naru Island.

K. Matsuda, *Kinsei Shoki Nihon Kankei Nanbansiryō-no Kenkyū*, Kazamashobo, 1967, p. 1095.

3

Joshi Goshiko Gotosho, a report from an envoy of the Shogunate written in 1792, notes, 'Catholics gradually disappeared on the Goto Islands, and none of them remain now'.

4

Naru Town History Editorial Board, *Naruchō Kyōdōshi*, 2004, p. 343.

5

Kyōdo Naru, 1973.

011 Egami Village on Naru Island (Egami Church and its Surroundings)

on the sloping terrain.

The land ledgers created in the 19th century confirm the development of new rice paddies by the migrants who were called *Itsuki* at the time, attesting to the fact that Hidden Christian migrants were engaged in their development.⁶

The Hidden Christian communities secretly continued to practise their faith by forming a distinctive religious system centred on their own religious leaders, while adapting to the topography of the small valley to which they had migrated. The genealogy of the migrants testifies to the fact that there were several Hidden Christian communities in Egami Village during the ban.

After the lifting of the ban, the Hidden Christians in Egami Village rejoined the Catholic Church and used the houses of their former religious leaders as temporary churches. While in the case of other villages several Hidden Christian communities were often merged into one new religious community once the villagers had rejoined the Catholic Church, in the case of Egami Village they did not merge and were maintained separately, as demonstrated by the existence of several temporary churches established at the same time. Each of the Christian communities in the village also founded separate graveyards. The inscriptions on the gravestones in these graveyards indicate how former Hidden Christians gradually transformed their religious system once it was no longer necessary to hide their faith.

The Egami Church was built in 1918 on a small strip of terraced land in the valley, as was characteristic in the Egami area, with funds gathered from fishing for *kibinago* herring (**photo 2-114**, **photo 2-115**, **photo 2-116**). Its floor level is set high off the ground, taking into account the high humidity resulting from a nearby spring. It has distinctive designs and forms similar to those of ordinary houses in the village, such as ornamented vents in the soffits that help to ventilate the interior of the building (**photo 2-117**, **photo 2-118**, **photo 2-119**). The Egami Church is the best

6

According to *Goto Hennenshi*, the land ledger of 1806 records the value of new rice paddies in each village as follows; 10 *koku* 1 *sho* 4 *go* 6 *shaku* (almost 1806.6 litres) of rice in Naru Village, compared to paddies of *Itsuki* (or migrants) worth 8 *koku* 8 *sho* 3 *go* 6 *shaku* (almost 1458.3 litres); 14 *koku* 1 *to* 1 *sho* 1 *shaku* (almost 2545.5 litres) of rice in Funamawari Village, compared to paddies of *Itsuki* worth 1 *koku* 3 *to* 4 *sho* 7 *go* 6 *shaku* (almost 243.1 litres); 1 *koku* 7 *to* 9 *sho* 7 *go* 4 *shaku* (almost 324.3 litres) of rice in Okushi Village, compared to paddies of *Itsuki* worth 1 *to* 5 *sho* 7 *go* (almost 28.3 litres); and, 5 *koku* 1 *to* 7 *sho* 2 *go* 5 *shaku* (almost 933.1 litres) of rice in Natsui Village.

011 Egami Village on Naru Island (Egami Church and its Surroundings)

example in terms of design and structure among the wooden church buildings constructed in the Nagasaki region from the 19th century onwards.⁷

Constructed in a small valley on this remote island seashore, in a setting characteristic of the area to which the Hidden Christians had migrated, the Egami Church reflected the desire of the local people to have their church design express the western architectural features typical of conventional Catholic churches, in combination with their traditional local architectural design and techniques.⁸ The Egami Church most clearly showcases the gradual transformation of the Hidden Christians' religious tradition in the Nagasaki region and how it was eventually incorporated into modern society after the prohibition was lifted.

The boundary of this component of the nominated property was delineated to include the small strip of flat land in the valley, which is typical of the topography on the Goto Islands where Hidden Christians settled, and the Egami Church itself—constructed in such a way that it is well adapted to that environment.

7

H. Kawakami, *'On the Process of Development of the Architecture of Church in the Regi-on of Nagasaki Prefecture'*, 1985.

8

Tetsukawa Yosuke (1879-1976) was one of the Japanese who worked in church construction in the Nagasaki region including the Egami Church. He was an architect as well as a master carpenter from Kamigoto in Nagasaki Prefecture, and Father de Rotz supervised him regarding the architectural requirements for building Catholic churches. Later he participated in many church projects.

011 Egami Village on Naru Island (Egami Church and its Surroundings)

Photo 2-114 Egami Church standing on a narrow strip of land in a valley

011 Egami Village on Naru Island (Egami Church and its Surroundings)



Photo 2-115 Egami Church

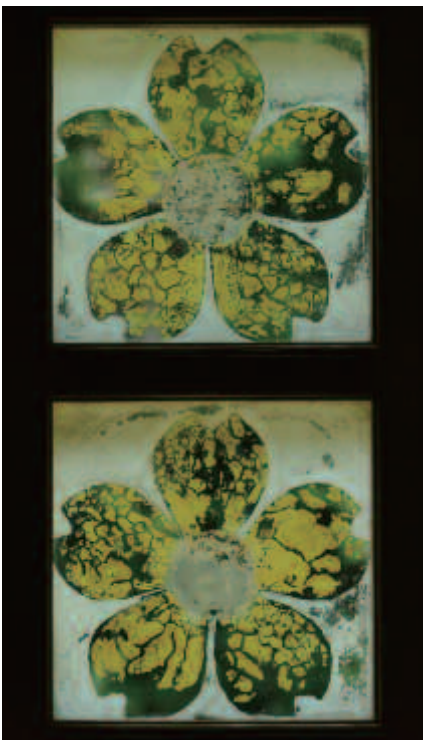


Photo 2-116 Interior of Egami Church

The internal space has three naves with three vertical elements, arcades, triforium-like decorative belts, and arches on the upper walls. The ceiling is rib-vaulted.

011 Egami Village on Naru Island (Egami Church and its Surroundings)

Photo 2-117 Watercourse behind Egami Church



Photo 2-118 The floor level of Egami Church set high off the ground

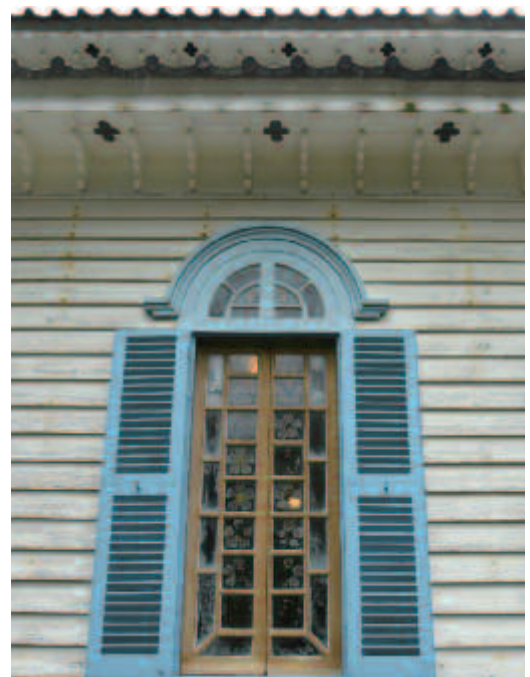


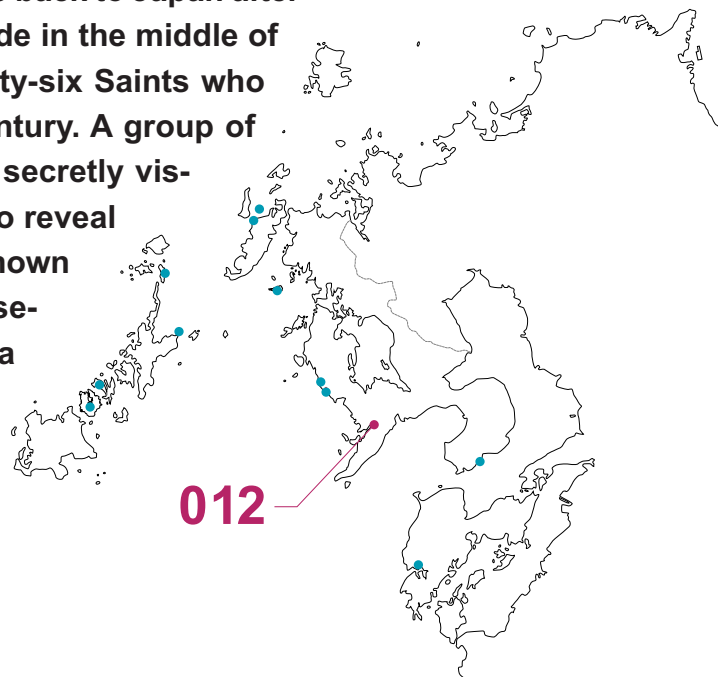
Photo 2-119 Ornamented vents in the soffits



Photo 2-120 Oura Cathedral

012 Oura Cathedral

Oura Cathedral is the site where the ‘Discovery of Hidden Christians’ took place, bringing about the new phase marking the transformation and subsequent end of the distinctive religious tradition of the Hidden Christian communities. This brought about significant changes for the Hidden Christians who had not been allowed to practice their faith in public but who had managed to keep it alive by building mutual cooperation with conventional Japanese society and its existing religions. Oura Cathedral was built in 1864 by missionaries who had come back to Japan after the opening of the nation’s ports to foreign trade in the middle of the 19th century. It was dedicated to the Twenty-six Saints who had been martyred in Nagasaki in the 16th century. A group of Hidden Christians in the suburbs of Nagasaki secretly visited Oura Cathedral soon after its completion to reveal their faith to the missionaries. This event was known as the ‘Discovery of Hidden Christians’. Subsequent contact with the missionaries at Oura Cathedral by Hidden Christian leaders throughout the Nagasaki region brought about a new phase of history in the Hidden Christian communities.



012 Oura Cathedral

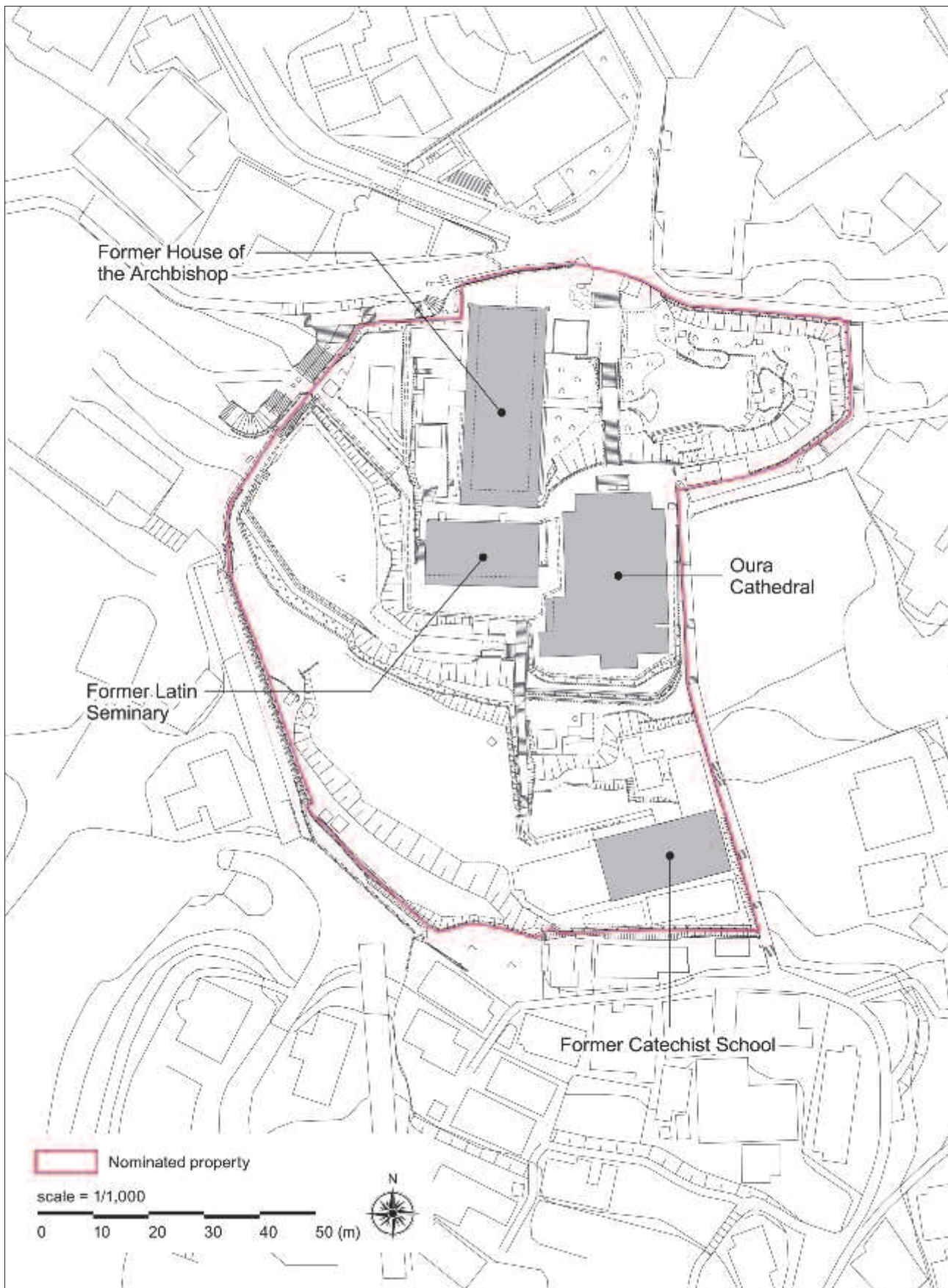


Figure 2-024 Location of constituent elements (Oura Cathedral: Component 012)

012 Oura Cathedral

Oura Cathedral is located on a hill facing the Port of Nagasaki in the south of the Nagasaki region. Its precincts contain the parish house, the church building that was initially built for the foreigners within the Nagasaki Foreign Settlement, a seminary and a catechist school (both of which were established for missionary work after the lifting of the ban on Christianity) (**photo 2-120**). Oura Cathedral stands within the former Foreign Settlement established in Oura after Japan opened its ports to foreign trade. In 1862, Father Furet of the Paris Foreign Missions Society selected the location to construct the church for use as the base of the Society's mission in Nagasaki (**photo 2-121**).

Within the precincts of the cathedral, a parish house was built first in 1863,¹ then the church building itself was built in 1864 (**photo 2-122**). It had a Gothic-style exterior with three belfries. The floor plan had three naves, and its façade had a building plaque just like Buddhist temples, reading 'Tenshudo' (literally meaning 'church') (**photo 2-123, photo 2-124**). It was dedicated to the 26 Catholics who were martyred in Nagasaki in the 16th century and canonised in 1862. The building faces in the direction of their martyrdom site to honour these saints, and it was officially named the 'Church of the Twenty-six Saints of Japan' (**photo 2-125**).

In 1865, soon after the dedication ceremony, a dozen Hidden Christians from Urakami Village in Nagasaki visited the church, and one of them approached Father Petitjean saying 'We are of one heart with you', 'Where is the statue of the Virgin Mary?', and secretly revealed their faith. News of this dramatic event, which came to be called the 'Discovery of Hidden Christians', immediately reached the Hidden Christian communities in the Nagasaki region, encouraging their leaders to visit the missionaries at the church as well (**photo 2-126, photo 2-127**).²

Such contact with the missionaries brought about a new phase in the development of the Hidden Christians' religious communities and prompted various reactions among them. Those who decided

1

Due to the effects of aging, the parish house was rebuilt in 1915. The new building is now called the Former House of the Archbishop.

2

These contacts occurred during the period from 1866 to 1867.

F. Marnas, *Nihon Kirisutokyo Fukkatsushi* (Translated by K. Kuno), Misuzu Shobo, 1985.

012 Oura Cathedral

to receive guidance from the missionaries revealed their faith in public, although the ban on Christianity was still in effect. As a result, the Tokugawa Shogunate arrested the Hidden Christians in Urakami in 1867, and the Meiji Government which continued the Shogunate's policy of banning Christianity exiled more than 3,000 of them to twenty domains throughout Japan and tortured them in order to make them recant their faith. This incident is called 'Urakami Yonban Kuzure'. On the Goto Islands, those Hidden Christians who revealed their faith in public were captured (Goto Kuzure), and on Hisaka Island, as many as 200 Hidden Christians were thrown in a jail cell roughly 19.8 square meters in area, killing many of them (the Royanosako Martyrdom). The missionaries of Oura Cathedral addressed the consulates of Western countries represented in Japan to help stop these persecutions. The Meiji Government lifted the ban in 1873 in response to increasing criticism from western countries, eventually putting an end to the suppression of Christianity in Japan.

Following the lifting of the ban, the Hidden Christian communities split into three groups: those who decided to receive guidance from the missionaries and rejoin the Catholic Church, those who decided to continue their unique way of practising the faith that they had developed for two and a half centuries, and those who converted to Buddhism or Shinto.

The missionaries of the church gave full catechistical instruction to the former Hidden Christians, placing great importance on the catechism and specific terms in Portuguese and Latin that had been introduced by the Catholic mission in the 16th century and that the religious communities of Hidden Christians had, hitherto, transmitted from generation to generation by themselves (**photo 2-128**).³ The missionaries made coloured engravings for the mission as well (**photo 2-129**).⁴ At the same time, they also reintegrated the distinctive religious traditions of the Hidden Christians into the more conventional rituals and customs of Catholicism.

3

Following such direction, various kinds of books were printed until 1883 in the precincts of the cathedral. They were called '*Petitjean-ban*' (or 'versions of Father Petitjean'). On the other hand, in Yokohama and other areas in Japan, the Catholic mission used translations from Chinese to give catechetical instruction to those who had no association with the Hidden Christian communities.

4

These engravings are commonly called '*Father de Rotz's large wood engravings*', and 10 versions were produced from 1875 to 1877.

012 Oura Cathedral

The church underwent extension work to deal with an increasing number of Catholics attending church services after the lifting of the ban,⁵ and in 1879 the scale and the appearance of the building took on the form that is seen today (**figure 2-025**). Within its precincts, the Latin Seminary and the Catechist School were established for the purpose of training Japanese clergy (**photo 2-130**, **photo 2-131**). The Latin Seminary was constructed in 1875, and the Japanese graduates were sent to the remaining Hidden Christian communities following the first graduation ceremony in 1879. The Catechist School was established around 1883 in order to train catechists to give catechistical instruction in the remaining Hidden Christian villages, in place of missionaries, so that it was easier to visit these villages scattered throughout such a large area. Many Japanese catechists graduated from the school, and until 1892 were sent to the Nagasaki region to carry out their missionary work. The Latin Seminary and the Catechist School provided the driving forces encouraging Hidden Christians to rejoin the Catholic Church during this transitional phase.

The Paris Foreign Missions Society conducted Catholic missionary work in Japan, dividing the country into two zones: the Apostolic Vicariates of Northern and Southern Japan established in 1876 after the end of the ban.⁶ The southern Vicariate was established in Nagasaki in 1880 after a temporary relocation to Osaka, and the Oura Church officially gained the status of a cathedral.⁷ In 1891, four dioceses were established in Japan: Tokyo, Osaka, Hakodate and Nagasaki, with Tokyo as the archdiocese. As of 1904, there were 41,458 Catholics in the Nagasaki Diocese, outnumbering those in other dioceses (with 9,178 in Tokyo, 4,000 in Osaka, and 4,235 in Hakodate).⁸ These data indicate that Nagasaki occupied an important position in the Catholic Church of Japan, owing to the fact that Hidden Christians had predominantly remained in the Nagasaki region during the ban on Christianity. Although French missionaries had played a leading role at Oura since 1862, the first

5

The floor plan was extended to include five naves. These changes were completed in 1875 and 1879.

6

An apostolic vicariate is a form of territorial jurisdiction of the Catholic Church established in missionary regions and countries where a diocese has not yet been established. In the sequence of development, an apostolic prefecture is elevated to an apostolic vicariate, and finally to a diocese.

7

Urakami Church, also located in Nagasaki, gained cathedral status in 1962.

8

Nagasaki City, *Survey Report on Oura Cathedral and Related Facilities*, 2012, p. 31.

012 Oura Cathedral

Japanese bishop was ordained in 1927. Since then, the Nagasaki Diocese has always been led by Japanese bishops (**photo 2-132**).

Oura Cathedral was the place that triggered the new transitional phase in religious identity among the Hidden Christian communities. The boundary of this component of the nominated property is delineated to comprise not only the cathedral building but its entire precincts, including the Former House of the Archbishop where the missionaries used to live, the Former Latin Seminary and the Former Catechist School, both of which provided the driving forces for the Hidden Christians to rejoin the Catholic Church.

012 Oura Cathedral

Photo 2-121 Old photo of the foreign settlement with a distant view of Oura Cathedral, taken in 1864 (Housed in Nagasaki University Library.)



Photo 2-122 Former House of the Archbishop

012 Oura Cathedral



Photo 2-123 Oura Cathedral at the time of its construction.
The façade had a building plaque just like Buddhist temple, reading ‘Tenshudo’.

012 Oura Cathedral

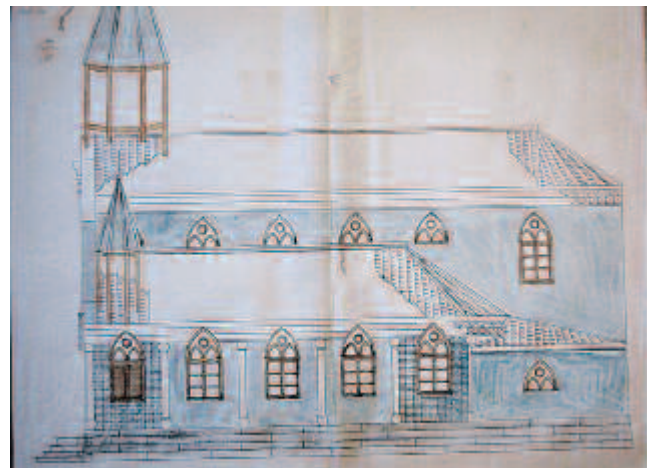
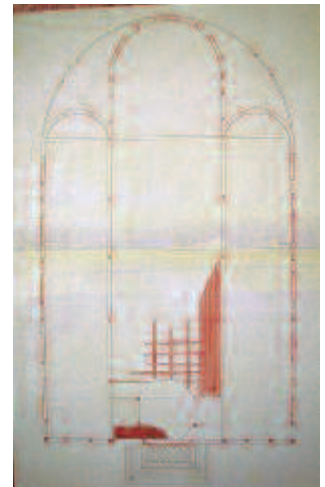


Photo 2-124 The original design drawing of Oura Cathedral (Kept by the Paris Foreign Missions Society.)



Photo 2-125 Oura Cathedral facing in the direction of the martyrdom site (Nishizaka) where the Twenty-six Saints of Japan were killed.

012 Oura Cathedral

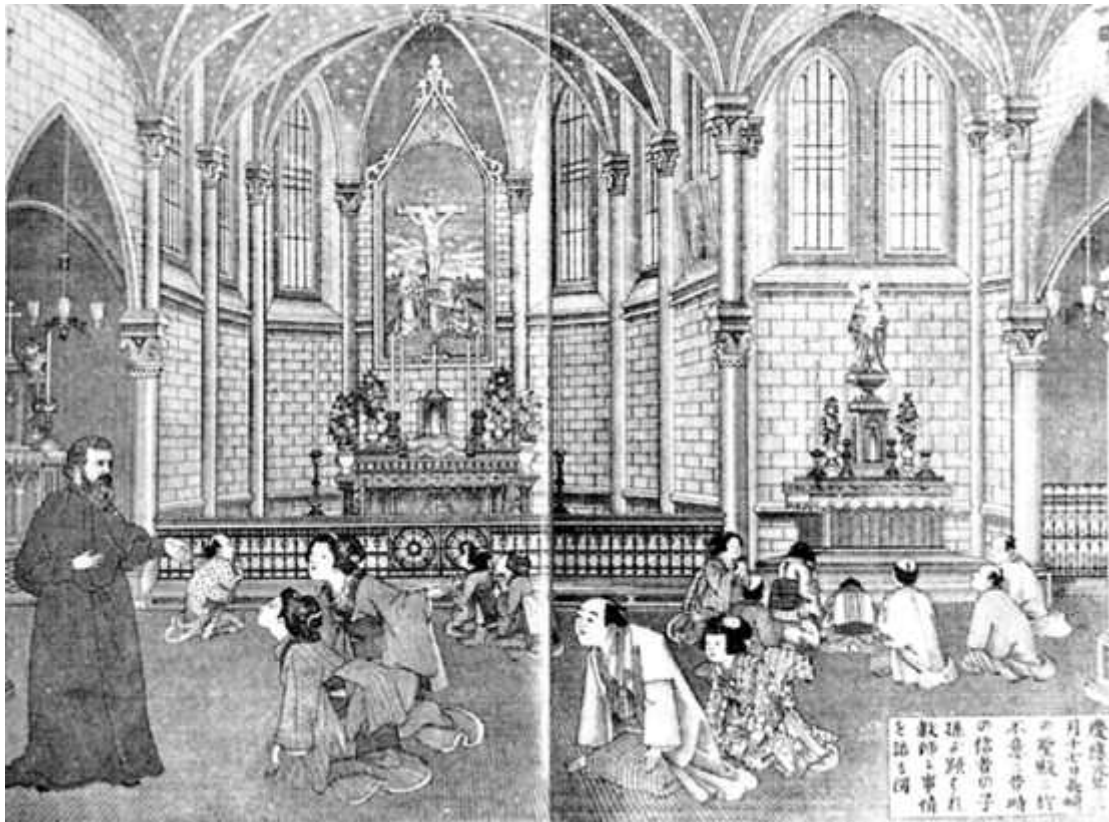


Photo 2-126 Illustration of the 'Discovery of Hidden Christians' (A. Villion, *Yamato Hijiri Chish-ionokakioki*.)



Photo 2-127 Interior of Oura Cathedral at present

012 Oura Cathedral



Photo 2-128 'Petitjean-ban (or versions of Father Petitjean)' (Housed in the Nagasaki Museum of History and Culture.)

These versions include the Catholic catechism and were published for the former Hidden Christians who had rejoined the Catholic Church. Specific terms in Portuguese and Latin are intentionally used since those terms were passed on from generation to generation during the ban on Christianity.



Photo 2-129 'Father de Rotz's Large Wood Engravings' (Kept by the Otsugenomaria Convent.)

012 Oura Cathedral

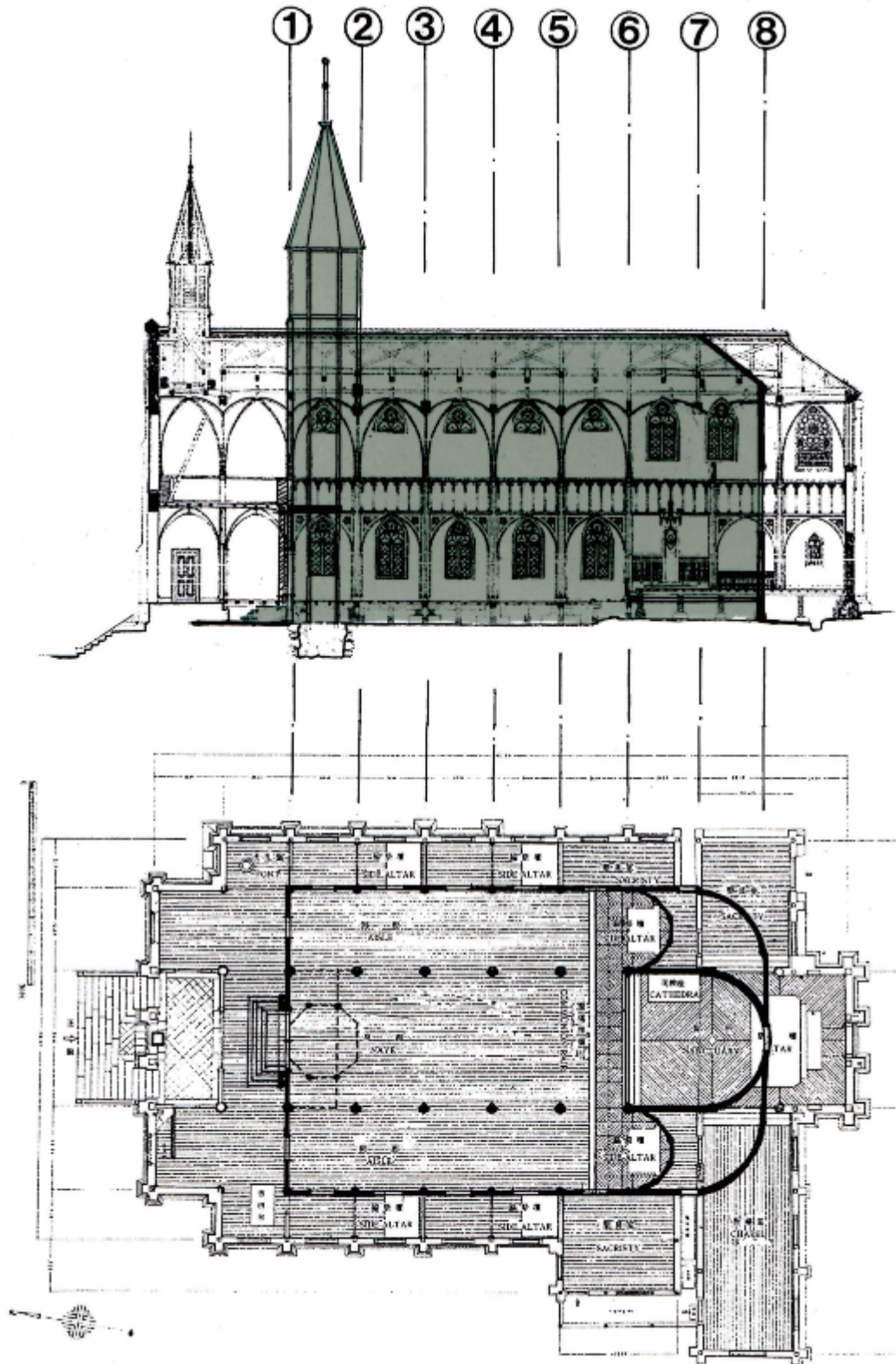


Figure 2-025 Comparison of the original plans with the current layout of Oura Cathedral (made by Hayashi Kazuma)

012 Oura Cathedral

Photo 2-130 Former Latin Seminary



Photo 2-131 Former Catechist School (photo taken before the 1960s)

012 Oura Cathedral



Photo 2-132 Mass held at Oura Cathedral to commemorate the 150th anniversary of the Discovery of Hidden Christians

2.b History and Development

(I) The event that triggered the ban on Christianity and the subsequent formation of the Hidden Christians' religious tradition

The introduction and spread of Catholicism

Portugal's global expansion that began in the mid-15th century had reached Asia by the end of the 15th century. At the request of the Portuguese king, Jesuit missionaries actively expanded their activities from their base in India. In 1549, the Jesuit priest Francis Xavier arrived in Kagoshima on a Chinese vessel and introduced Catholicism into Japan. Consequently, other missionaries soon followed Xavier's lead, arriving in Japan to further the spread of Catholicism.

The missionaries first approached the feudal lords (*daimyo*), converting them from Buddhism to Catholicism, and then converted their retainers and the local people in their domains. When the feudal lords did not accept Catholicism, the missionaries offered them gifts and used their good offices for trade in order to obtain permission from the feudal lords to spread Catholicism among their retainers and the common people. Using this strategy, they gained many converts in a short period. Many of the feudal lords in the Kyushu area who sought to benefit from trade with the Portuguese ships (the so-called *Nanban* trade) therefore accepted the Catholic mission in their domains. Some of these *daimyo* converted to Catholicism and became devout Catholics. They were called *Kirishitan Daimyo*, and they provided protection to the

Christians in their domain and supported the missionaries, allowing them to spread the Catholic faith. Omura Sumitada, Arima Harunobu, who later built Hara Castle, as well as Otomo Sorin were all well-known *Kirishitan Daimyo* on Kyushu Island. Konishi Yukinaga, who took control of the Amakusa region in 1588, was another.

The missionaries expanded their missionary work from Kyushu Island to the neighbouring Yamaguchi region, and then moved further eastward into the Kinai region. They established faith organisations so that the Japanese Catholics were able to maintain their Christian teachings by themselves. These faith organisations, known as *Kumi*, were established in the Arima, Omura, and Amakusa domains of the *Kirishitan Daimyo*, playing a leading role in spreading and strengthening Catholicism, as well as maintaining the faith during the phase when Catholicism was being introduced into Japan, at which time the number of European missionaries was still relatively small. These faith organisations took root more firmly in the villages within the areas where the missionaries were active and prepared the ground for Hidden Christians to maintain their faith later on during the long period when there was no guidance by missionaries or Japanese priests.

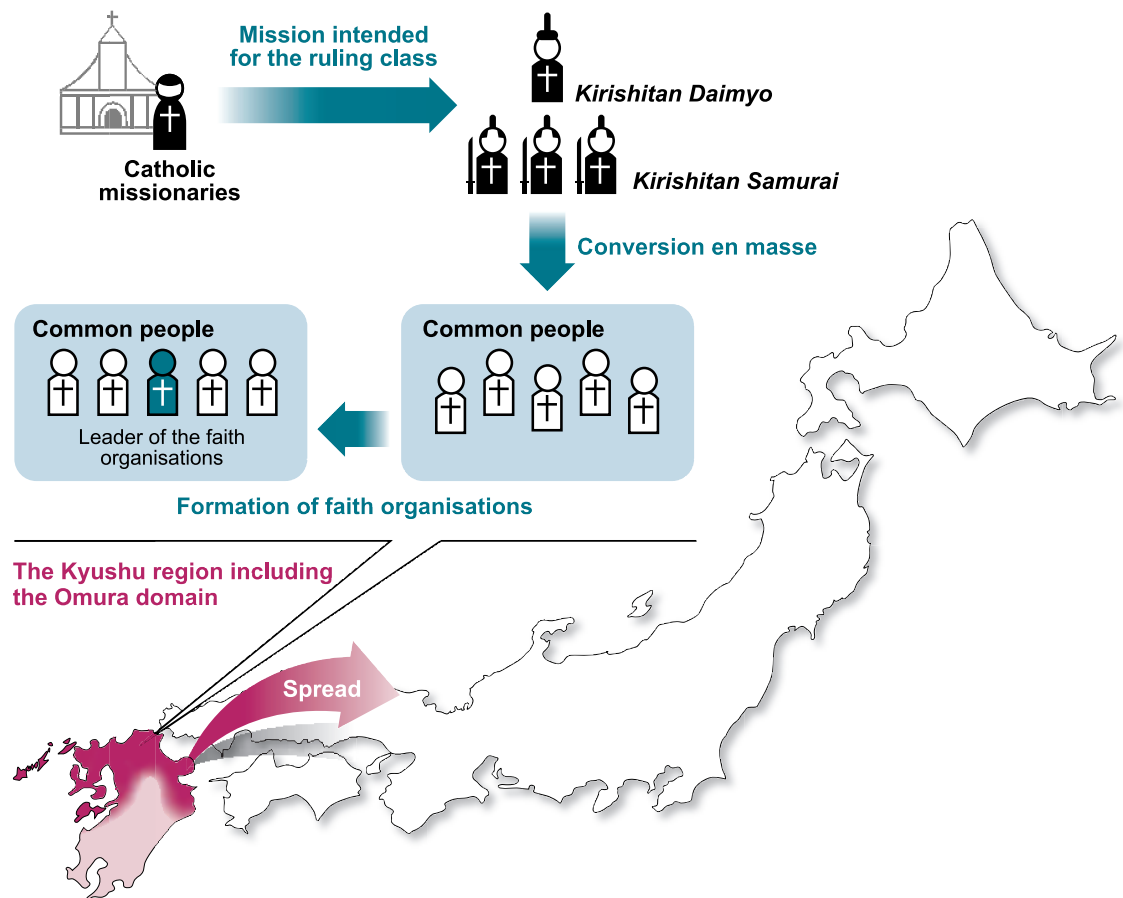


Figure 2-026 Catholic mission in the period of the initial introduction and subsequent spread in Japan



Photo 2-133 World Map (Published by Abraham Ortelius in 1570. Housed in the Nagasaki Museum of History and Culture.)



Photo 2-134 Portrait of Francis Xavier
(Housed in the Kobe City Museum.)



Photo 2-135 Nanban folding screen created in the late 16th century (Housed in the Kobe City Museum.)



Photo 2-136 Statue of Arima Harunobu (Housed in the Arima Christian Heritage Museum.)

While missionary work was progressing, centred on Kyushu Island, the Yamaguchi region and the Kinai region, in 1587 Toyotomi Hideyoshi, who became the supreme ruler of Japan during the age of provincial wars, issued an order to expel all Catholic missionaries (known as *Bateren Tsuihourei*) in Hakata (present Fukuoka), taking control of Nagasaki, which had been donated to the Jesuit order, and putting it under his direct control. While Hideyoshi issued a policy forbidding missionary work in Japan, he did not stop it completely but promoted continued trade with European countries (the *Nanban* trade), aiming to profit greatly from it. Therefore, his anti-Catholic policy was not strictly enforced. However, in 1597, an incident known as the San Felipe Incident occurred,¹ giving rise to reports that the missionaries were allies of Spain and were actively helping to expand its territory. Hearing these reports, Hideyoshi became enraged and had 26 Christians, including 6 Franciscan monks who lived in the Kinai region (around Kyoto), rounded up and executed in Nagasaki (the Twenty-Six Martyrs of Japan).

After Hideyoshi's death, Dominican and Augustinian friars (missionaries) arrived in Japan in 1602 and competition between the religious orders intensified in order to gain more converts.

Tokugawa Ieyasu, who ruled Japan after Hideyoshi and established the Tokugawa Shogunate in 1603, prioritised continued trade with Portugal and Spain for a while, and left the Catholic missionaries free to convert more Japanese people to Christianity. Thus, the number of adherents to Catholicism kept increasing, rising to a peak of more than 370,000.²

1

A Spanish ship named the San Felipe, which was heading to Mexico from Manila, drifted ashore at Tosa in Japan due to a typhoon. Following its crews' statements, Hideyoshi became suspicious that Spain intended to colonise Japan.

2

T. Gono, *Nihon Kirisutokyo-shi*, Yoshikawa Kobunkan, 1990, p. 206.

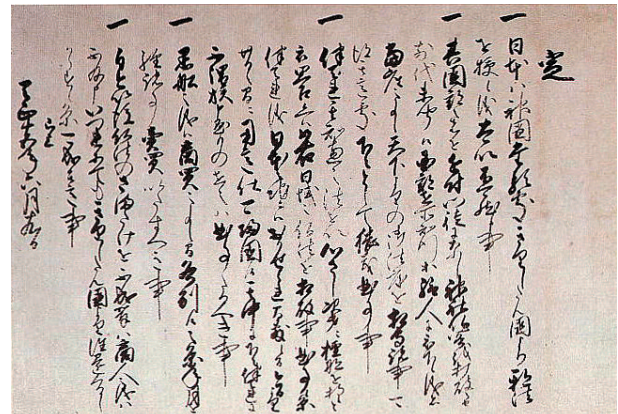


Photo 2-137 Toyotomi Hideyoshi's edict (1587) expelling missionaries from Japan (Housed in the Matsura Historical Museum.)



Photo 2-138 Monument commemorating the Twenty-six Martyrs of Japan

Full enforcement of the ban and concealment of the Catholic faith

In 1614, the Tokugawa Shogunate was preparing for war against the Toyotomi clan of Osaka in order to cement its supremacy over Japan and it issued a nationwide ban on Christianity to eliminate any further power games within the Shogunate and to solidify the feudal system centred on the Tokugawa clan. Missionaries were expelled to Macao and Manila and church buildings were demolished. However, missionaries tried to stay in hiding in Japan, or to surreptitiously reenter the country in order to keep providing guidance to Japanese Catholics.

For that reason, the Shogunate offered a reward to all those who could provide information leading to the capture of any underground missionaries, and when caught, the missionaries and those who had helped hide them were tortured and sentenced to death. In 1622, a total of 55 Catholics who had been incarcerated in Nagasaki, including priests, monks, and the Japanese who had hidden them, were burned and beheaded (the Great Genna Martyrdom).

Following this event, all of the *Kirishitan Daimyo* renounced their faith and converted to Buddhism, followed by the *samurai* who were punished if they remained Christians. At first, common people were left alone, but the Shogunate gradually intensified and expanded the scope of their investigations. Those who were found to be Christians were subjected to severe torture and forced to renounce their faith. In the city of Nagasaki, which had previously been the centre of missionary work and where most of the residents were Catholics, religious beliefs were

not initially subject to regulation, with some exceptions. However, Mizuno Morinobu, who was appointed as magistrate of Nagasaki in 1626, and Takenaka Unemenosho, who succeeded to the post in 1629, strictly enforced the ban among the common people with brutal torture, compelling almost all of them to either renounce their religion or accept martyrdom.

Following the imposition of the ban on Christianity by the Shogunate, the members of the ruling *daimyo* class and the *samurai* who had once enthusiastically accepted Catholicism were the first to renounce Christianity, followed by the common people. Meanwhile, in the areas surrounding Nagasaki, the former base for missionary work, and in villages where Christianity had once flourished, the faith organisations were maintained in secret at the commoner level.

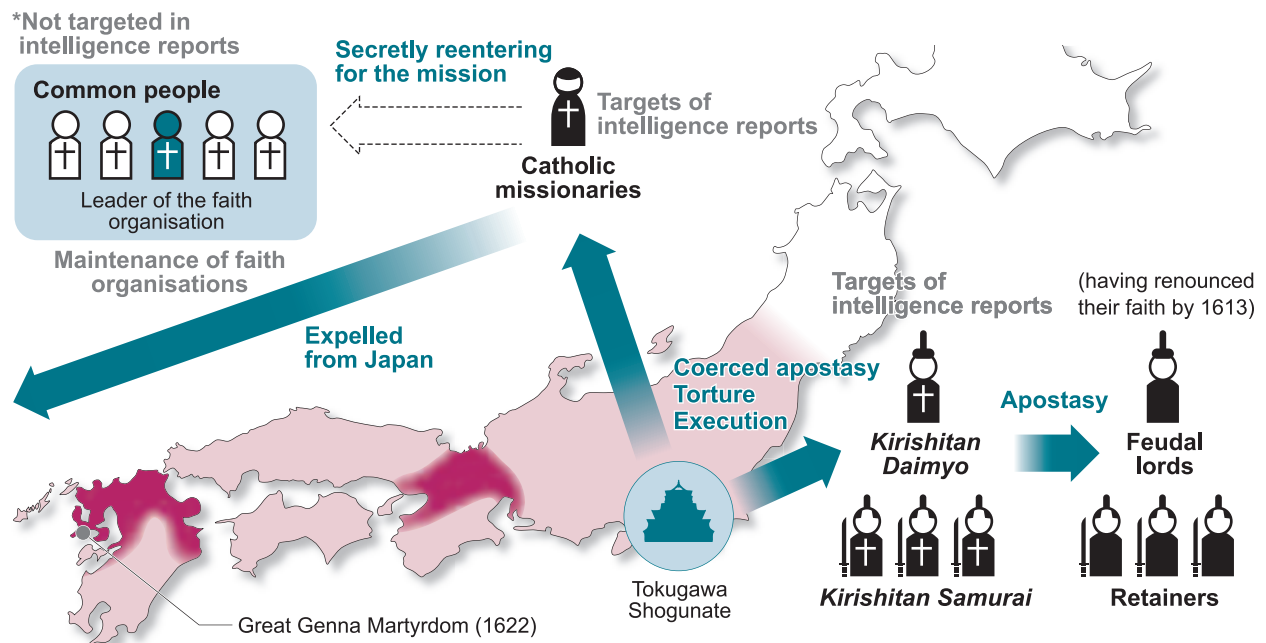


Figure 2-027 Continuation of the faith during the period from the imposition of the ban in 1614 to the Shimabara-Amakusa Rebellion of 1637



Photo 2-139 'Martyrs in Nagasaki, 1622' (Housed in the Church of the Gesù of Rome)

Establishment of the national seclusion policy, the destruction of faith organisations, and their continuation in the Nagasaki region

In 1637, despite the imposition of a strict ban on Christianity throughout the country, the starving people of the Arima domain and the Amakusa region rebelled against the tyranny of their feudal lord. This uprising is known as the Shimabara-Amakusa Rebellion. In the Arima domain, located in the southern part of the Shimabara region where Christianity had once flourished, the *Kirishitan Daimyo* Arima Harunobu was banished over a bribery case and later sentenced to death. When his heir, Arima Haruzumi, was forced to transfer his land to the Hyuga domain, many of the Catholic *samurai* abandoned their rank to stay in the Arima domain and fight alongside the local Christian population. Their uprising was then joined by more than 20,000 peasants from the Shimabara and Amakusa regions,³ all of whom had secretly continued their Catholic faith. They were led by the former vassals of the Arima clan and another *Kirishitan Daimyo*, Konishi Yukinaga, who had once ruled Amakusa, and were besieged in the abandoned castle of Hara (Remains of Hara Castle: Component 001). After four months of battle, the uprising was suppressed with the Shogunate forces killing more than 20,000 rebels. Hara Castle was then utterly destroyed by the Shogunate so that it could not be used for another rebellion.

As a result of the rebellion, the Shogunate regarded Christianity as a major threat to its rule over Japan. In 1639, it prohibited all visits by

Portuguese ships that could possibly be used to smuggle missionaries into Japan, and completely cut off its trade relations with Portugal that had lasted for nearly a century. This was the beginning of Japan's national seclusion policy, called *Sakoku*. Under this policy, trade with Europe was limited to the Dutch, who were Protestant rather than Catholic, and the authorised entry port was moved from Hirado to a manmade island created in Nagasaki, known as Dejima.

As the search for Hidden Christians intensified under the ban on Christianity, the Shogunate introduced the *Efumi* ceremony, forcing people to step on sacred images, medallions or other Christian devotional items. The focus of their intelligence-gathering efforts was expanded and the 'five-household group' (*Gonin-gumi*) system was introduced to uncover Hidden Christians.⁴ Everyone was required to belong to a Buddhist temple and have his/her religious background and affiliated temple registered in an official book called the '*Shumon-aratamecho*', which was placed under the control of the temple (the *Terauke* policy). As a result, a total of 75 missionaries were executed and more than 1,000 Japanese Catholics were martyred from 1617 to 1644.

In 1642 and 1643, ten missionaries split into two groups and tried to steal into Japan but

³

T. Nakamura, *Kinsei Nagasaki Boekishi no Kenkyu*, Yoshikawa Kobunkan, 1988, p. 165.

⁴

The five-household group was the smallest unit in the local communities and was used for joint responsibility, mutual surveillance, and reciprocal assistance.

they were all captured. The Shogunate's expulsion of missionaries made steady progress, and the last missionary, Konishi Mancio, was eventually martyred in 1644. There was no further missionary activity in Japan after this point and the remaining Hidden Christians had no other choice but to maintain their faith by themselves for the following two and a half centuries.

Even in the midst of this period of intense investigation and oppression, there were still some Catholic populations throughout Japan that chose to live in hiding and that remained undetected up until the mid-17th century. Evidence of this can be seen in a series of large-scale crackdowns (*Kuzure*) on Hidden Christians recorded in the latter half of the 17th century called Kori Kuzure,⁵ Bungo Kuzure, and Nobi

Kuzure. While Hidden Christians vanished from many parts of the country, there was one region where the faith organisations run by Hidden Christians continued to exist even in the early 18th century. This was the Nagasaki region, the former base for missionary work where long-term guidance by missionaries had enabled each village to form a strong faith organisation to maintain their religious beliefs.⁶

5

600 Hidden Christians mainly in the Kori region of the Omura clan (present Omura City in Nagasaki Prefecture) were arrested in 1657.

6

In addition, small-scale faith organisations were maintained in Imamura in Chikugo, and in Ibaraki in Settsu. (See chapter 3, Comparative Analysis.)

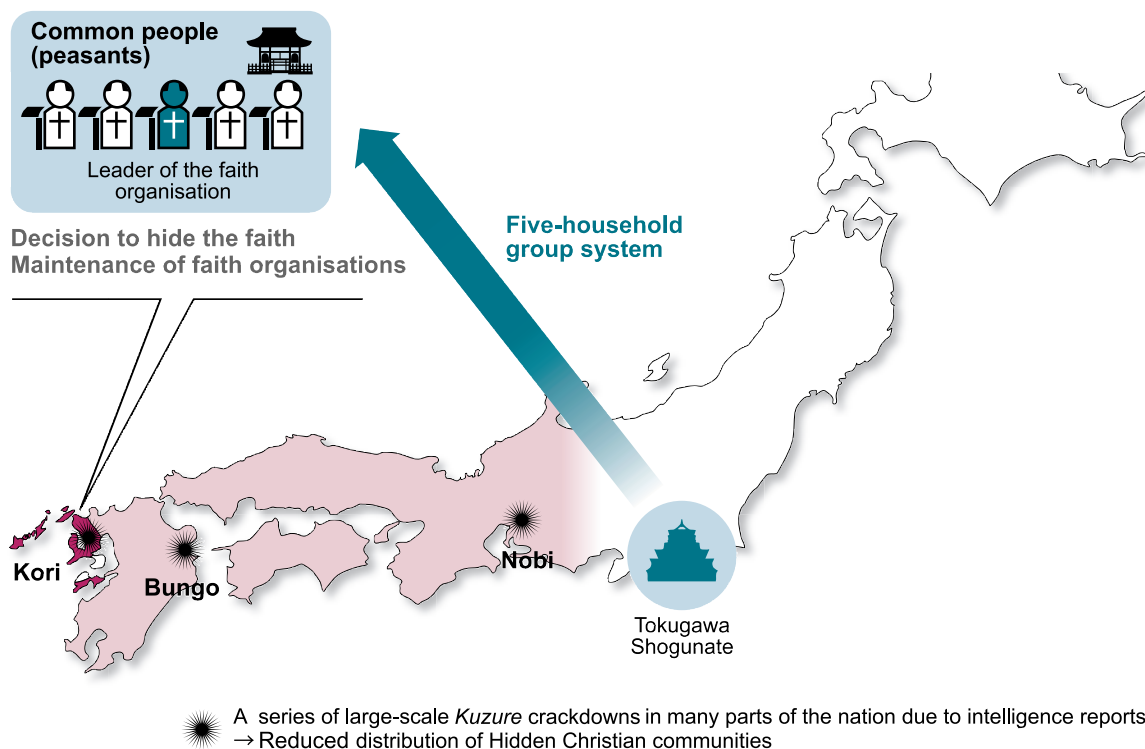


Figure 2-028 The ban on Christianity during the period from the end of the Shimabara-Amakusa Rebellion (1638) to the end of the 17th century



Photo 2-140 'Map of the Port and City of Nagasaki' drawn by J. N. Bellin in 1763 (Housed in the Kyushu National Museum.)



Photo 2-141 'Fumie' (Housed in the Tokyo National Museum.)

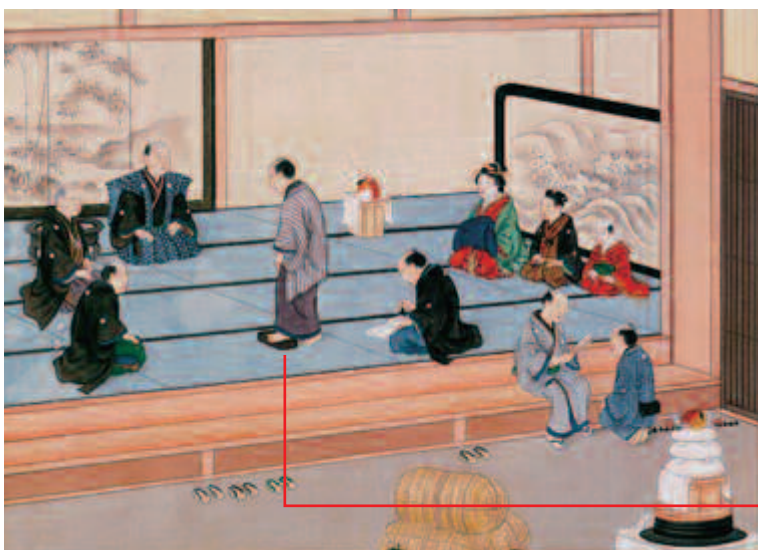


Photo 2-142 Efumi ceremony drawn by Kawahara Keiga (Housed in the National Museum of Ethnology, Leiden.)



(II) The development of the Hidden Christians' religious tradition in different ways

During the 18th century, Hidden Christians in the Nagasaki region maintained village-based faith organisations (*Kumi*) that grew out of the religious organisations which had taken root in each village since the 16th century, and transformed their organisational structures so that they could function as the foundation for the continuation of their Christian faith. By means of these organisations, religious leaders managed to conduct rituals, teach the catechism, and follow the liturgical calendar: the *Mizukata* performed baptisms instead of missionaries, and the *Chokata* administrated the observance of the liturgical calendar.

Hidden Christians nurtured a distinctive religious system which was based on concealment and secrecy, preventing their secret faith from being detected by others when they performed rituals and ceremonies, or when they offered daily prayers. More specifically, they venerated the mountains and islands that had been sacred sites for Buddhists and Shinto practitioners (Kasuga Village and Sacred Places in Hirado: Components 002 and 003), revered devotional tools that looked like daily commodities at first glance (Sakitsu Village in Amakusa: Component 004), kept icons of the Virgin Mary and other Christian devotional items in secret (Shitsu Village in Sotome: Component 005), or secretly enshrined Japanese Catholics in Shinto shrines (Ono Village in Sotome: Component 006). The fact that large-scale crackdowns on Hidden Christians were no longer reported dur-

ing the 18th century indicates that Hidden Christians in the Nagasaki region successfully hid their faith under their religious system and that this system was effectively passing on their faith in a relatively stable manner, compared to the past.

Furthermore, the Shogunate did not officially admit that Christians were among the people of Urakami when an incident called the Urakami Ichiban Kuzure occurred in 1790, after a century-long period of stability for Hidden Christians. The Shogunate played down the situation to prevent it from escalating into serious social disorder, which had occurred during the Kori Kuzure in the past. When the Amakusa Kuzure occurred in 1805, the Shogunate also determined that the beliefs of the people of Sakitsu were a 'different religion,' not Christianity. These facts indicate that Japanese authorities in the 18th century had a policy of 'tacit permission' and that they did not punish Hidden Christians unless they disturbed the public order, even when it was found that they were present among the common people. While maintaining this delicate balance between the 'tacit permission' policy of the authorities and the strategy of 'concealment and secrecy' practised by Hidden Christians, the Hidden Christians continued to nurture their religious tradition and transmit their faith to future generations while still living within the pre-existing communities and their established religions.

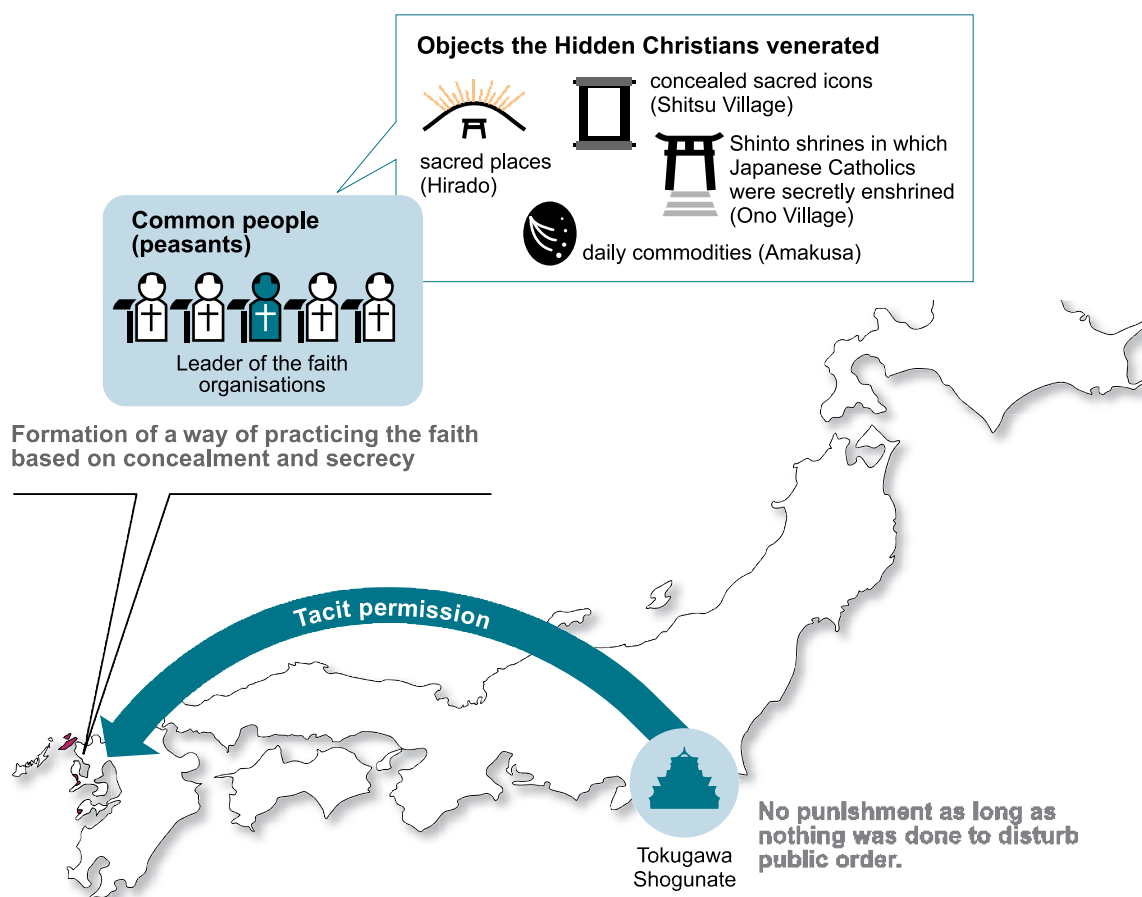


Figure 2-029 Secret transmission of the Hidden Christian faith in the 18th century

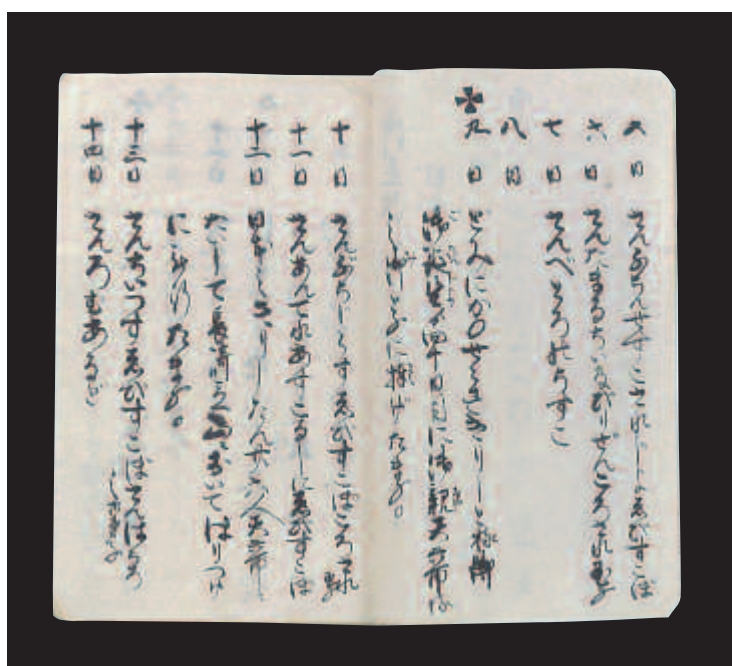


Photo 2-143 Higuri-cho calendar of the Sotome area (Housed in the Nagasaki Museum of History and Culture.)



Photo 2-144 'Plaque of the Immaculate Conception' (Housed in the Father de Rotz Memorial.) (an associated item of Component 005)



Photo 2-145 Kasuga Village and Mt. Yasumandake (Component 002)



Photo 2-146 Nakaenoshima Island (Component 003)



Photo 2-147 Japanese mirrors (associated items of Component 004)



Photo 2-148 Tsuji Shrine (an element of Component 006)

(III) The migration strategies that the Hidden Christians used to maintain their religious communities

As Hidden Christians successfully formed their own religious system for transmitting their faith, they enjoyed a relatively stable life throughout the 18th century—living peacefully together with conventional communities and the religions that surrounded them.

However, towards the end of the 18th century, the increasing population of the Sotome area in the Omura domain on the west coast of Nishisonogi Peninsula, where the steep slopes made agriculture difficult, became a serious social issue because, acting in accordance with their beliefs, the Hidden Christians did not limit their population, despite the prevailing limits on local food production. In 1797, the Goto clan, which had a small population and needed extra people to cultivate their lands, made an agreement with the Omura clan located across the sea to the east of Goto, and started encouraging peasants in the Sotome area to migrate to the Goto domain. As a result, a large number of peasants in Sotome migrated to the Goto Islands, and many of these migrants were Hidden Christians. These Hidden Christians kept moving from place to place in the Goto Islands, forming new Hidden Christian villages wherever they went.

Hidden Christians from Sotome decided where to settle, considering how they could live alongside pre-existing communities and the existing religions in each of these destinations. They migrated to one island where the local clan needed extra people to cultivate previously

abandoned pasturelands (Villages on Kuroshima Island: Component 007), to another island that was regarded as a sacred place by Shinto practitioners (Remains of Villages on Nozaki Island: Component 008), to an island where those infected with smallpox had been quarantined (Villages on Kashiragashima Island: Component 009), and to an island where undeveloped land needed to be cultivated in accordance with the policies of the local clan (Villages on Hisaka Island: Component 010). Hidden Christians who migrated to these islands lived in a cooperative relationship with the pre-existing communities and their religions, while secretly maintaining their faith and their own distinctive religious system.

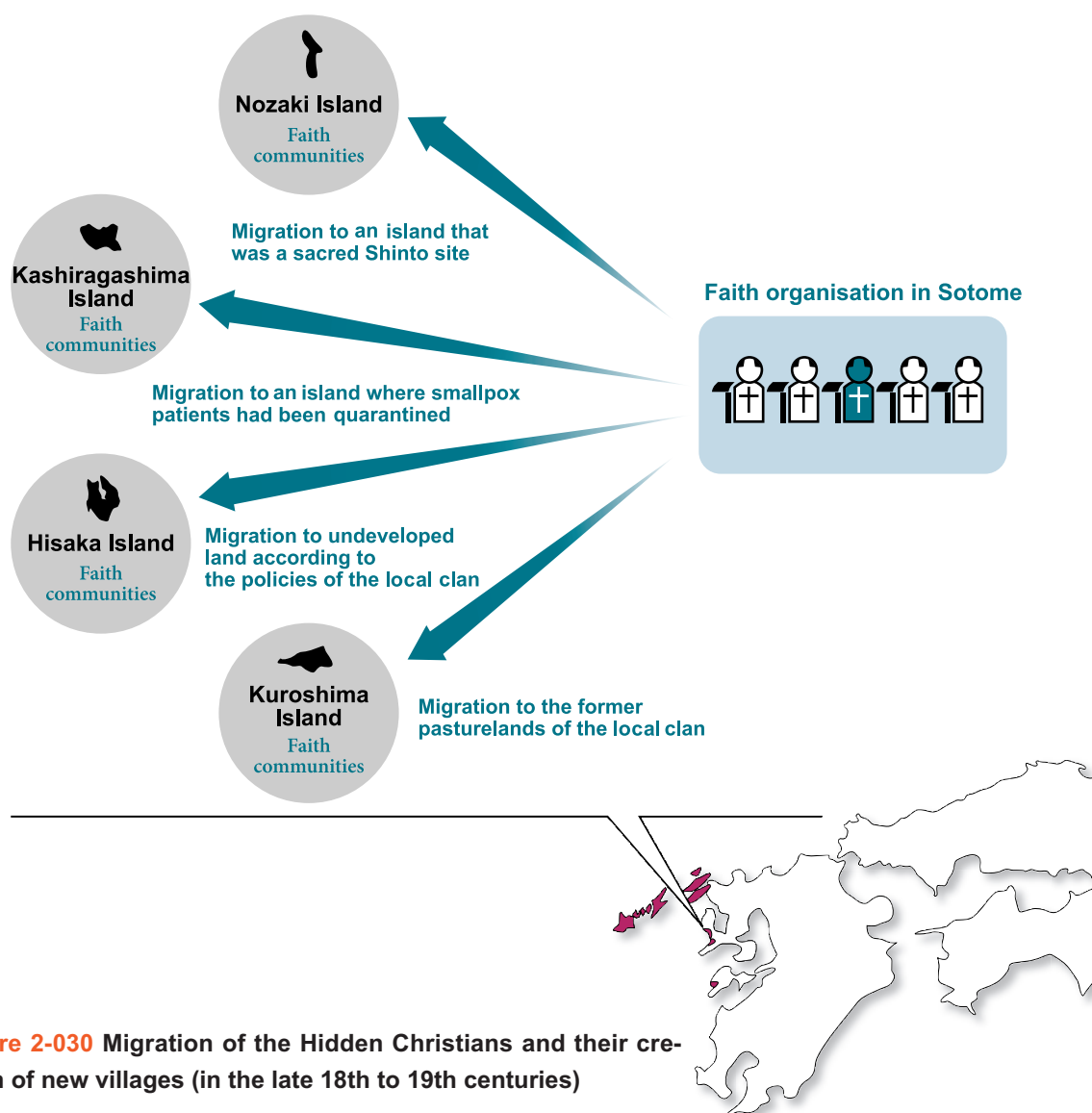


Figure 2-030 Migration of the Hidden Christians and their creation of new villages (in the late 18th to 19th centuries)



Photo 2-149 Neya Village (an element of Component 007)



Photo 2-150 Okinokojima Shrine (an element of Component 008)



Photo 2-151 Shirahama Village (an element of Component 009)



Photo 2-152 Obiraki Village (an element of Component 010)

(IV) The event that triggered the new phase, and the transformation and the ultimate end of the religious tradition

Hidden Christians in the Nagasaki region met missionaries again at Oura Cathedral when they returned to Japan after the opening of the country to foreign trade and constructed a new Catholic church in Nagasaki. In 1865, a dozen Hidden Christians from Urakami Village in Nagasaki visited the church (Oura Cathedral: Component 012), and one among them confessed the Hidden Christians' faith to the priest (the Discovery of Hidden Christians). This remarkable event brought about a new transitional phase for the Hidden Christian communities and their religious tradition.

Hidden Christian leaders throughout the Nagasaki region secretly visited Oura Cathedral to meet with the missionaries, asking questions about their religious practices, such as the validity of the baptisms they had performed by themselves during the absence of the missionaries and confirming whether this was acceptable according to Christian doctrine. Each village found itself facing a choice—either to receive the guidance of the missionaries or to continue with their own practices that had now been performed for almost two and a half centuries. In some villages this resulted in Hidden Christians confronting each other (the Nonaka Tumult in Shitsu Village).

Those who decided to receive guidance from the missionaries began to reveal their faith in public, despite the newly established Meiji Government continuing the ban on Christianity issued by the Tokugawa Shogunate. The situation

escalated to such an extent that the authorities could no longer ignore emerging Hidden Christians. As a result, the suppression of Christians once again strengthened, leading to persecutions known as the Urakami Yonban Kuzure and the Goto Kuzure. However, following strong protests by Western countries to the Meiji Government about the treatment of the Hidden Christians, in 1873 the ban on Christianity was eventually lifted in Japan.⁷

Consequently, Hidden Christians split into three groups: (1) those who reaccepted Catholicism under the guidance of the missionaries and rejoined the Catholic Church, (2) those who refused to submit to the authority of the missionaries and instead continued with their own practices nurtured during the lengthy period of the ban on Christianity (this group was known as the *Kakure Kirishitan*),⁸ and (3) those who decided to convert to Buddhism or Shinto, leaving

7

At that point in time, it is believed that there were about 20,000–30,000 Hidden Christians. K. Miyazaki, *Kakure Kirishitan*, Nagasaki Shimbunsha Shinsho, 2001, p. 44.

8

According to a survey conducted in the 1950s, the majority of Hidden Christians in Urakami and other areas in the Nagasaki region returned to the Catholic Church, the majority in Ikitsuki were *Kakure Kirishitan*, they were split evenly in Sotome, and in the Goto Islands the ratio was about 3:1 in favour of those who returned to Catholicism. However, only a small number of *Kakure Kirishitan* now remain—in Ikitsuki and along the western coast of Hirado, in Sotome, and in parts of Goto.

the Christian faith altogether after a long debate over whether to rejoin Catholicism or not.

In the villages which rejoined Catholicism and accepted the guidance offered by the missionaries, the houses of former religious leaders were used as temporary churches. In most villages, there had been multiplefaith communities during the ban on Christianity, and once the ban was lifted those communities merged, offering their prayers at one temporary church in each village, under the leadership of a single faith leader. In some cases, however, multiple temporary churches existed at the same time in one village, demonstrating that each faith community that had originated during the period of the ban had remained in place, with each of those individual

units adhering to the Catholic faith.

The renewed contact between Hidden Christians and foreign missionaries in 1865 brought about a new transitional phase in their faith as they had to decide whether they would return to Catholicism, continue practicing their faith as they had in the past, or convert to Buddhism or Shinto. As a result, the religious tradition which Hidden Christians had nurtured by transmitting their faith secretly while living together with conventional communities and their religions was gradually transformed over time and ultimately came to an end.

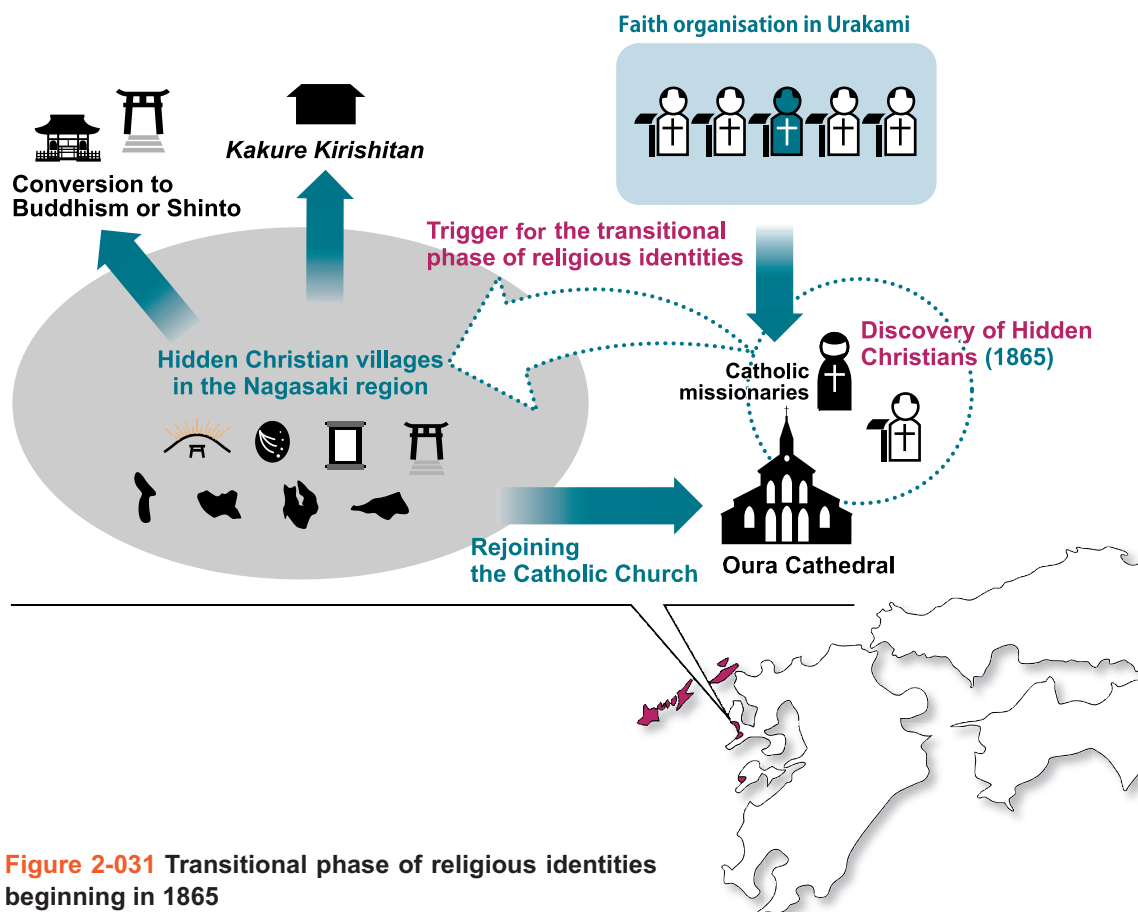




Photo 2-153 Egami Church (an element of Component 011)

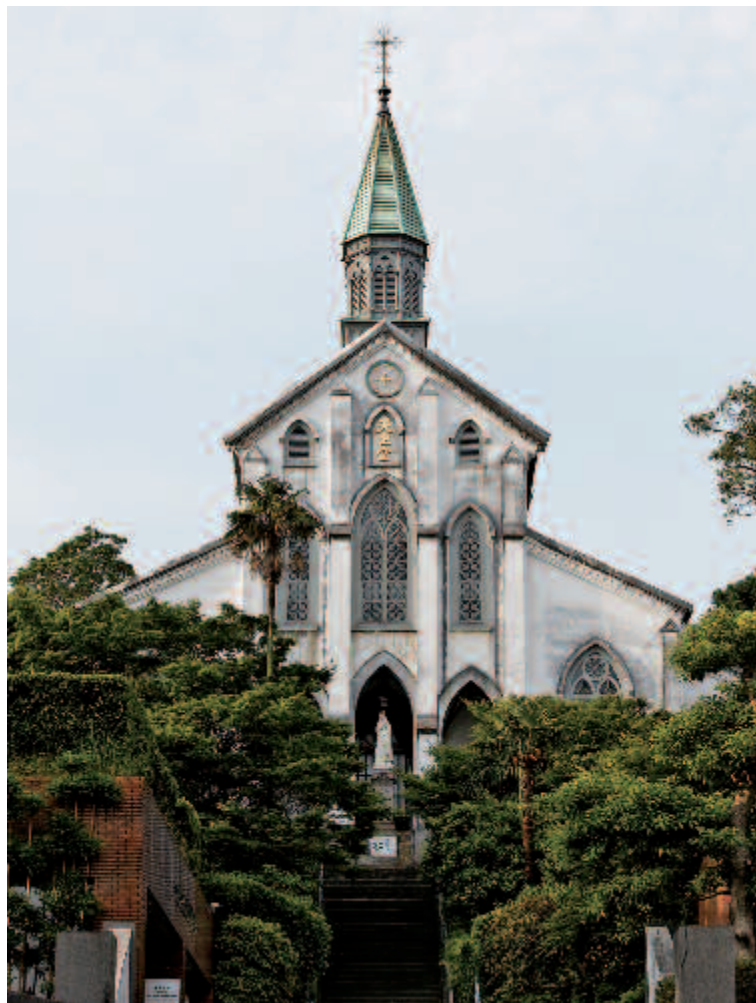


Photo 2-154 Oura Cathedral (an element of Component 012)



Photo 2-155 Sakitsu Church



Photo 2-156 Former Nokubi Church



Photo 2-157 Kuroshima Church



Photo 2-158 Former Gorin Church



Photo 2-159 Shitsu Church



Photo 2-160 Ono Church



Photo 2-161 Kashiragashima Church

*Churches standing within the component areas

Following the lifting of the ban on Christianity in 1873, Hidden Christians who had rejoined the Catholic Church, using temporary churches and other sites as places of worship, started to build simple wooden churches in their own villages from around the mid-1880s onwards. These churches were symbols of the revival of the Catholic faith, and they can also be seen as a visible indication that the traditions of Hidden Christians which were nurtured and secretly transmitted over the approximately 250-year period of the ban were now coming to an end. Many of the churches were constructed under the guidance of missionaries and were located in the centre of the village or on historic sites associated with martyrdom or other historic events. These churches were built using the same materials as those used for Western buildings, such as bricks or stones, and using Western construction methods. On the other hand, the Egami Church on Naru Island was constructed using local methods and materials that show a connection to the period of the ban on Christianity, but used local input to better adapt it to the topography and climate of its island location, for example, in order to avoid humidity damage and provide protection against strong seasonal winds. (Egami Village on Naru Island: Egami Church and its Surroundings: Component 011).

As described above, the distinctive religious tradition nurtured by the Hidden Christians during the ban on Christianity did not end suddenly on a specific day (for example, on the day of the ‘Discovery of Hidden Christians’ or on the day the ban was officially lifted). Instead, the Hidden Christian tradition was gradually trans-

formed through this ‘transitional phase’ before eventually coming to an end. The transformation started when the news of the ‘Discovery of Hidden Christians’ at Oura Cathedral first reached each faith community (marking the beginning of the transitional phase), and masses, baptisms and other religious rituals were later conducted at the temporary churches by religious leaders who received guidance from the missionaries. This affected the Hidden Christian religious tradition, which ultimately ended when the former Hidden Christians constructed new Catholic churches in their own villages (marking the end of the transitional phase). Therefore, the actual timing of the end of the Hidden Christian traditions differed from one village to another, according to the nature of their religious organisations.

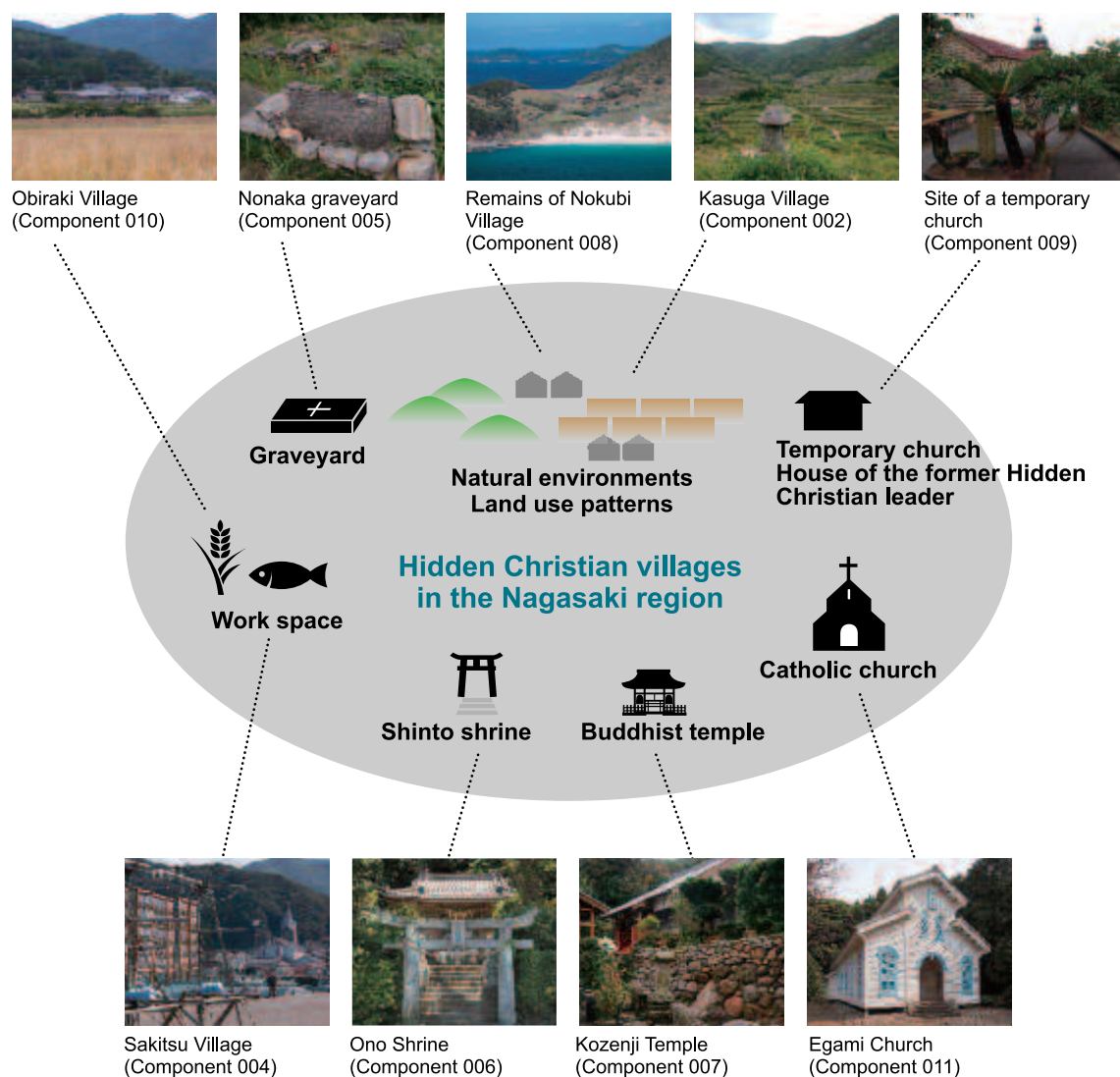


Figure 2-032 Schematic diagram showing the elements of various villages formed by traditions nurtured during the ban on Christianity

Conclusion: Heritage formed by traditions nurtured during the period of the ban on Christianity

There is no parallel anywhere in the world to the unique heritage of the Hidden Christians that was formed and secretly transmitted from generation to generation in the Nagasaki region, and which developed out of the religious traditions nurtured during the ban on Christianity. Based on surveys conducted to date, more than 200 Hidden Christian villages established during the time of the ban (or their remains) have been confirmed in the region. These villages were the places where Hidden Christians had secretly maintained their faith by forming religious organisations ever since the 16th century. Those villages still contain the elements that, today, represent the distinctive religious tradition of Hidden Christians—the sites of religious leaders' houses, graveyards of their communities, sacred sites where Hidden Christians offered prayers, Shinto shrines that were used as secret places of worship, Buddhist temples that the Hidden Christians were outwardly affiliated with, agricultural lands, forests and fisheries where they shared work spaces with pre-existing communities, as well as the sites of temporary churches and the churches that symbolise the eventual end of the tradition.

In the Nagasaki region, some other traces of Christian heritage can also be seen in its villages and surrounding areas. This is the heritage of the *Kakure Kirishitan* who did not rejoin the Catholic Church and it represents intangible heritage related to the way in which the religious beliefs and customs were transformed significantly

during the 20th century. The heritage of the *Kakure Kirishitan* is not tangible testimony of the Hidden Christian tradition that was nurtured during the period of the ban and which includes the nominated property and its respective components, but it has provided a good deal of information used for preparing this nomination dossier, taking into account that these intangible aspects help explain the Outstanding Universal Value of the nominated property as a whole.

Table 2-001 Major events relating to Hidden Christians in Japan (chronological table)

1498	Vasco da Gama reaches India.
1511	The Portuguese colonise Malacca.
1549	Catholicism is introduced to Japan.
1550	Francis Xavier disembarks in Hirado.
1562	A faith organisation called Jihi-no-kumi is formed in Kasuga Village in Hirado.
1563	Omura Sumitada is baptised and becomes the first <i>Kirishitan Daimyo</i> (or Christian feudal lord). People in his domain convert to Catholicism en masse.
1580	Arima Harunobu, who controls the southern area of Shimabara Peninsula, is baptised.
1587	Toyotomi Hideyoshi issues an edict expelling missionaries.
1597	Twenty-six Catholics are martyred.
1603	Establishment of the Tokugawa Shogunate
1604	Arima Harunobu completes Hara Castle.
1614	Christianity banned throughout Japan
1622	Great Genna Martyrdom in Nagasaki
1627	The first <i>Efumi</i> ceremony carried out
1635	The <i>Terauke</i> policy implemented throughout Japan
1637	The Shimabara-Amakusa Rebellion
1641	The office of VOC (Dutch East India Company) is forced to move to Dejima in Nagasaki. Completion of Japan's national seclusion policy
1642	The <i>Gonin-gumi</i> system introduced to uncover Hidden Christians
1644	Martyrdom of the last priest in Japan
1657	Kori Kuzure crackdown in Omura
1650s-80s	Bungo Kuzure crackdown in Oita
1660s	Nobi Kuzure crackdown in Gifu and Aichi (the central part of Japan)
1790s	Urakami Ichiban Kuzure crackdown in Urakami
1797	Peasants of the Omura domain begin to migrate to the Goto Islands. (about 3,000 persons in total)
1805	Amakusa Kuzure crackdown in Amakusa
1838	Roman officials delegate the re-evangelisation of Japan to the Paris Foreign Missions Society.
1842-73	Three crackdowns in Urakami at about 15-year intervals (Urakami Niban Kuzure, Urakami Sanban Kuzure, and Urakami Yonban Kuzure) Priests of the Paris Foreign Missions Society come to Japan.
1859	The port of Nagasaki is opened to foreign trade.
1862	The Twenty-six Martyrs of Japan are canonised as saints.
1864	Oura Cathedral is completed.
1865	'Discovery of Hidden Christians'
1868	Establishment of the Meiji Government Goto Kuzure crackdown in the Goto Islands
1873	Lifting of the ban on Christianity (i.e., tacit acceptance of Christianity)
1889	Promulgation of the Constitution of the Empire of Japan (guaranteeing the freedom of religion)
1918	Completion of Egami Church (a representative example of the end of Hidden Christians' tradition)

A view of Japanese Catholicism

Catholicism as it was spread by missionaries around the world in the 16th century and the uniqueness of the case of Japan

During the Age of Exploration, Portugal and Spain extended their reach to lands around the globe, and their exploration was also accompanied by Catholic missionary work in each of these locations. However, there were tremendous differences in the way in which Christianity was taken up in colonised areas compared to non-colonised areas, especially when one looks at the structure of society in those areas and the type of social hierarchy that was produced there.

In the areas that were colonised, a two-tiered structure was formed whereby the foreign Catholic rulers were at the apex and subjects who were forced to convert from their native religion to Catholicism were at the bottom. In contrast, in areas that were not colonised, as epitomised by Japan, the following characteristics can be noted. As described on page 179 of this nomination dossier, during the introductory period of Catholicism to Japan, the missionaries first converted the local ruling class and then brought about collective conversions of large sectors of the population by gaining permission from the ruling class to conduct missionary work. However, as the conversion of the central government was not successful, the governing body of the country remained non-Christian and thus the overall social structure did not change. During the ban on Christianity,

from the 17th century to the 19th century, non-Christians comprised central government at the apex of society, while the majority of the aristocracy and upper classes (including former *Kirishitan Daimyo*, *samurai*, and others who had renounced Catholicism in the early stages of the ban) formed the next tier down, with the common people who were predominantly members of the Buddhist lower class at the bottom. The Hidden Christians of the Nagasaki region were among this lowest level of commoners.

Therefore, the history of Catholicism in Japan, a country that was not colonised by European powers during the Age of Exploration, differs greatly from that in colonised countries. Christianity was voluntarily accepted, and secretly transmitted at the commoner level, even when the national policy was in favour of excluding it altogether as it was regarded as a threat that could lead to colonisation. The case of Japan is particularly unique in the way in which the religion was practiced secretly during the period of the ban to ensure that the faith was not exposed in public, thus creating a distinctive cultural tradition which was very different from that seen in colonised areas where the syncretism of Christian culture with indigenous culture occurred.

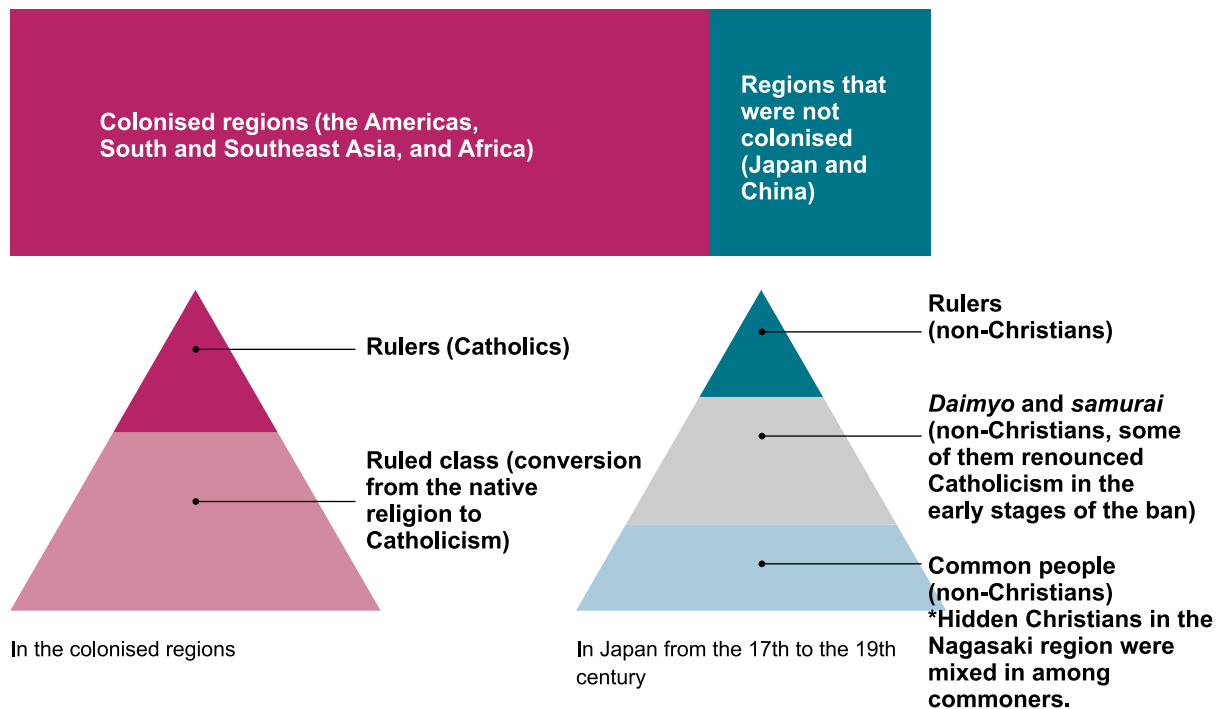


Figure 2-033 Comparison of the social and religious structures



Photo 2-162 Churches and Convents of Goa (India)



Photo 2-163 Churches of Chiloé (Chile)

'blank page'