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AN ANTI-CHRISTIAN REGISTER FROM NAGASAKI

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Abstract

Population registers of Japanese cities are rare for the pre-modern period. However, a set of population registers dating from the seventeenth through the nineteenth centuries and dealing with Hirado-machi, a ward in the city of Nagasaki, have been preserved by chance. Because of their unique value, these registers have received quite a bit of attention from Japanese scholars, ranging from transcriptions of the original documents to analyses of the data contained in them. In this article, a short introduction mostly based on this research by Japanese scholars precedes a complete translation into English of the most detailed register of the set containing data from 1642. The register shows that by this time overt Christianity had been extirpated throughout the city and that Nagasaki was going through a phase of being a city of apostates.

Resumo

São raros os registos populacionais de cidades japonesas no período pré-moderno. No entanto, um conjunto de registos populacionais, do século XVII ao século XIX, relacionado com Hirado-machi, um ward da cidade de Nagasaki, foi preservado por acaso. Devido ao seu valor excepcional, estes registos receberam bastante atenção por parte dos estudiosos japoneses, de transcrições dos documentos originais à análise dos dados que continham. Neste artigo, uma breve introdução, baseada essencialmente nesta pesquisa levada a cabo pelos estudiosos japoneses, precede uma tradução completa para Inglês do registo mais detalhado do conjunto que contém dados de 1642. O registo mostra que nesta altura o Cristianismo assumido tinha sido eliminado na cidade e que Nagasaki se encontrava numa fase em que era uma cidade de apóstatas.

要約

日本の都市の住民記録は、近世にまれである。しかし、17世紀から19世紀までの長崎市の一通りである平戸町は、偶然にも保存されている。他に類を見ないのでこの記録は翻刻からデータ分析まで日本人学者から多少
Introduction: Hirado-machi

The document translated here, dated Kan’ei 19.12.25 (13 February 1643), is entitled Hirado-machi ninbetsu seisho tadashi or “An Inquiry into the Places of Birth of Those Who are Registered as Living in Hirado-machi.” It is one of a group of such registers, commonly known as ninbetsuchō, compiled by Nagasaki officials about Hirado-machi to make sure that no one professed Christian beliefs any longer. This group of documents has been preserved by chance.

Variously translated as “street,” “block,” or “ward,” the machi were the main subdivisions of Japan’s urban areas, comprising both sides of a street or street segment. The machi were semi-independent as units of city administration, largely policing themselves. The performance of corvée duties and the collection of taxes imposed by the city government were the responsibility of the machi. In 1622, Nagasaki already counted more than forty machi. By 1643, this number had increased to around sixty, thirty-one of

1 Although the compilation of this register was officially completed in 1643, most of the information was collected in the previous year, 1642, which will be used as the standard throughout this article.
2 For a list of the different surviving registers, see Nakamura 1964, pp. 13-14. Similar registers were compiled of all of Nagasaki’s other streets as well, but these have not been preserved.
which are mentioned in the document translated below. In 1672, the city counted eighty *macho*, a number that would remain more or less constant until the middle of the nineteenth century.\(^3\)

Hirado-machi was one of the six streets that had formed the original nucleus of the old town, known as *uchimachi* 内町, established by the Jesuits at the far end of Nagasaki Bay in 1571.\(^4\) It was originally populated by Christians who had moved from Hirado to Nagasaki, and looked out over that part of Nagasaki bay where the Urakami river empties into it. This was the usual anchorage of the Portuguese ships. In contrast to most streets of Nagasaki, Hirado-machi consisted of only one row of houses along its road, and therefore every house had a good view of the anchorage.

The street traditionally housed the inns where the Portuguese merchants from Macao, visiting Nagasaki during the trading season, would lodge. The householders of Hirado-machi served as inn keepers (*funa yado* 船宿), merchandise handlers, dispatchers, intermediaries, interpreters, and [foreign] exchange providers. They were among those who received the lion’s share of the town’s profits from the overseas trade (*kuchizeni* 口銭). The renters in Hirado-machi are also likely to have been involved in the overseas trade in more humble capacities, such as sailors, laborers, vendors, etc.\(^5\)

Judging from information contained in the different registers of Hirado-machi, we know that the population of this street in 1634, two years before the Portuguese were to be quarantined on the artificial island of Deshima, stood at 339. It was divided over fifty-four households, 153 men and 186 women, 152 of whom were servants. Of these servants, the overwhelming majority (150) were employed by the twenty-six house owners of the street.\(^6\) On average, two thirds of these households consisted of servants. Female servants consistently outnumbered male servants, not only in 1634 but in all other years afterwards as well. This, again, is indicative of the function of the street as a service industry for foreign traders.\(^7\)

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3 Hesselink 2004, p. 190. Nowadays, Hirado-machi is part of a larger downtown administrative division called Manzai-machi 万才町.

4 For the founding of Nagasaki, see Koga 1957, Pacheco 1970, Schütte 1971, and Anno 1992. When the town grew past the perimeter granted to the Jesuits, that part was known as *sotomachi*, or the Outer Town. Sotomachi was expropriated from the Ōmura domain and annexed to Nagasaki by the Bakufu in 1605.

5 Nakamura 1964, p. 20.

6 Nakamura 2000, p. 39. The renters employed only two servants. There was only one home owner’s household that did not employ any servants.

7 Nakamura 1964, p. 20.
However, the anti-Christian legislation of the 1630s, known as Japan’s Closed-Country Policy, or sakokurei 鎖國令, greatly affected the prosperity of Uchimachi, of which Hirado-machi formed a part. Before 1636, Uchimachi had monopolized most of the profits derived from the overseas trade, but with the move of the seasonal presence of the Portuguese merchants away from Hirado-machi to an artificial island built into Nagasaki Bay, the street lost a major share of its traditional income.

This is shown by the great decrease in the street’s population between 1634 and 1642. By this latter year, it had fallen to 225 persons, divided over forty-nine households, i.e. a loss of 116 people, or a third of the population it had counted in 1634. The loss was mainly due to the discharge of eighty servants, more than half of the total number of servants in 1634. Of those discharged, forty-seven were female. After 1642, the population would slowly increase again until, by the 1680s, it had reached the level of the early 1630s, after which it slowly declined once more until the first half of the nineteenth century.

Many of those who rented in 1634 must have gone elsewhere to find employment, while the great households of Hirado-machi shrank by letting many of their servants go. In 1642, there were only two renters left of the twenty-eight who had rented housing in 1634. Of the twenty-four house owners living in Hirado-machi in 1634, only nineteen were still living there in 1642, eleven in 1651, and six in 1659, while only two families (the Ishimoto and the Ōsakaya) continued to live in the same street, generation after generation, until the second half of the nineteenth century.

Between 1634 and 1659, the number of home owners remained more or less constant, but the number of renters increased dramatically (twenty-two in 1641 versus fifty-one in 1659). In 1634, twenty-four house owners in Hirado-machi together owned twenty-two rentals, but in 1659 sixteen house owners (out of a total of twenty-six) controlled forty-five rentals, while one of these owners even owned thirteen rentals. The sub-division of land into plots in Hirado-machi did not change over these years, indicating that the street had already reached the limits of its potential in this respect by the early 1630’s. This sharply contrasted with other areas of Nagasaki.

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8 Hesselink 2002, pp. 11-12.
9 The island was originally known as Tsukijima 築島, or the “man-made island,” but later became better known as Deshima-machi 出島町, or the “island sticking out” into the bay.
10 Nakamura 1964, p. 23.
11 Ibid., p. 24; see nos. [1] and [133] below.
12 In sotomachi, for example, mainly the area along the left and right banks of the Nakajima River, the number of homeowners continued to grow (Nakamura 1964, p. 24).
1. The Register of 1642

Among the different Hirado-machi registers, the one translated here is the longest and most completely preserved original, possibly based on filled-in questionnaires and/or direct oral testimonies. It is also the only one to be written in prose, instead of presenting the information in abstract columns. It gives all particulars considered important by the Nagasaki authorities about each individual living in Hirado-machi.\textsuperscript{13}

The first distinction made in the register is that between householders and household members (wife, son, daughter, nurse, relative [\textit{kanai}], male servant, female servant, hereditary slave [\textit{niwako}]). Young servants were listed among the household of their employer rather than with their parents, even if the latter also lived in Hirado-machi. This suggests the parents had relinquished their authority.\textsuperscript{14} Of the householders it is noted whether they were home owners [\textit{iemochi}] or just renters [\textit{kariya}]. If the latter, it is recorded what their relationship to the home owner was.

The information collected of each individual included: 1. name; 2. sex; 3. age; 4. relationship to householder; 5. place of birth; 6. religious affiliation; 7. names of parents; 8. ages of parents; 9. parents' place of birth; 10. parents' relationship to householder (if any); 11. religious affiliation of the parents.

For those who had moved to Nagasaki from outside the city, moreover, the following type of information was also collected: 1. time of the move to Nagasaki; 2. Buddhist sect before baptism; 3. time of baptism; 4. place of baptism; 5. time of apostasy; 6. place of apostasy; 7. present religious affiliation (membership of Buddhist sect and temple) in Nagasaki.

More than half of Hirado-machi’s 225 inhabitants in 1642 came from outside Nagasaki and its environs. Of those who were natives of Nagasaki, the parents were mostly immigrants from the surrounding areas of Kyushu, but some were also from places as far away as China and Korea. Less than ten percent of the population could still trace its origins to Hirado.\textsuperscript{15}

More than ten percent of the street’s inhabitants (twenty-six people) traced their origins outside Japan. Nine people reported to have been born in Korea, and all of these, except one, came to Japan as a result of Hideyoshi’s invasions of 1592 and 1597.\textsuperscript{16} Two people are children of Chinese who were

\textsuperscript{13} Nakamura 1964, p. 16.
\textsuperscript{14} See for example no. [95] below.
\textsuperscript{15} Nakamura 1964, p. 17.
\textsuperscript{16} Nakamura 2000, pp. 39-61; Gonoi 2003. See below nos. [84], [85], [111], [142], [165], [169], [198], [200], [216].
taken to Japan by Wako pirates.\textsuperscript{17} Foreigners living in Japan needed a Japanese sponsor at the time, but their children did not, and so they could own houses, which three of them do.\textsuperscript{18} Many others in Hirado-machi show that they were involved in overseas trade.\textsuperscript{19} 

Forty of those who were natives of Nagasaki and its environs owned houses, thirty-eight rented houses, and thirty-four were servants. Of those who had come from the outside, twenty-five owned houses, forty rented, and thirty-six were servants. The similarity of these figures indicates a high level of equal opportunity offered by the city. Of those who moved to Nagasaki, four did so between 1573 and 1591, four others between 1592 and 1595, twenty-two between 1596 and 1614, twenty-four between 1615 and 1623, sixty-five between 1624 and 1642.\textsuperscript{20}

2. Religious affiliations in Hirado

According to the ninbetsuchō of 1642, 121 out of 225 people living in Hirado-machi were apostates, like the others now members of one of the Buddhist temples of Nagasaki.\textsuperscript{21} The other 104 people were never Christians, and all had come to live in Nagasaki since 1617.\textsuperscript{22} Of the 121 apostates, two had apostatized between 1616 and 1625, or the period when the city was governed by Hasegawa Gonroku.\textsuperscript{23} Eight had done so between 1626 and

\textsuperscript{17} Called Bahan, see below nos. [23] and [88]. On the Chinese of Nagasaki, see Chang 1970.

\textsuperscript{18} Nos. [23], [88], [124].

\textsuperscript{19} Nakamura 1964, p. 19.

\textsuperscript{20} Ibid., p. 18.

\textsuperscript{21} The different Buddhist sects and temples referred to are: 1. the Hokke-shū 法華宗 or Lotus sect also known, as the Nichiren 日蓮 sect, located in the Honrenji temple 本蓮寺, built on the spot of São João Baptista Church, in present-day Uwa-machi; 2. the Ikko-shū 一向宗 or Single-minded sect, located in the Daikōji 大光寺 temple in Tera-machi 寺町, as well as in the Kōeiji 光永寺, in Furukawa-machi 古川町 on the spot of the St. Augustine church, and in the Shokakujī 正覚寺, location uncertain at this time (the Nagasaki Engi Ryaku 長崎縁起略, cited in Etchū 1980, p. 175, has it also on the site of the São João Church); 3. the Jōdo-shū 真宗 or Pure Land sect, located in the Daionji 大音寺, first built on the spot of the Misericordia Church in Moto Hakata-machi 本博多町, as well as in the Joanji 清薗寺 in Tera-machi (NSS, Chishihen, Butsujibu 仏寺部, vol. 1, pp. 192-3), and in the Sanbōjī 三宝寺, also in Tera-machi (NSS, Chishihen, Butsujibu 1, p. 171); 4. the Jōdo Shinshū 真宗真宗 or True Pure Land sect, located in the Shinsōji 深宗寺 in Tera-machi (NSS Chishihen, Butsujibu 1, pp. 383-4); 5. the Shingon-shū 真言宗 or Mantra sect, located in the Enmeiji 延命寺 in Tera-machi, opposite Shinbashī-machi (NSS Chishihen, Butsujibu 1, pp. 749-54); 6. the Zen-shū 禅宗 or Meditation sect, located in the Kōtaiji temple 皓台寺 in Takanohira-machi 高平町 (NSS, Chishihen, Butsujibu 1, p. 494 quoted in Nakamura 1967, p. 61).

\textsuperscript{22} Ikegami 1966, p. 54.

\textsuperscript{23} On Hasegawa Gonroku 長谷川權六 (?-1633?), see Shimizu 2001.
1628, during the tenure of Governor Mizuno Kawachi, and ninety-eight between 1629 and 1632, under Governor Takenaka Uneme.

That the vast majority of Hirado-machi’s apostates had only been forced to abandon their faith when Takenaka Uneme was Governor of Nagasaki testifies to the street’s staunch defense of its Christian beliefs. Takenaka had been the most excessively cruel of all the enforcers of the anti-Christian legislation the Bakufu had sent to Nagasaki. Only two more people apostatized after the governor’s disgrace in 1633. They may have been absent or somehow escaped notice during Takenaka’s time. All those who apostatized after 1633 had done so elsewhere. So, at least administratively, by 1633 there were no Christians left in Hirado-machi.

Of the 121 apostates, fifty-seven were born in Nagasaki. The youngest apostate was born in 1578. The big change in the religious atmosphere in the city, however, dates from around 1624. From 1626, children were no longer routinely baptized in Hirado-machi, and from 1628 baptism ceased altogether. Except for three cases of recent immigrants, the parents of the children born after 1626, however, were all Christians before they apostatized.

Of the fifty-seven apostates, born in Nagasaki and living in Hirado-machi in 1642, it is unclear when exactly they were baptized, presumably at birth. To understand their background (and in this way the nature of Hirado-machi and the city of Nagasaki), we need to look at the place of origin of their parents.

There are five categories of parents: 1. both parents were born outside Nagasaki (twenty-eight cases: forty-eight names, not double-counting the parents of siblings); 2. only the father came from outside Nagasaki (ten cases:
ten names, there were no cases of only the mother coming from the outside); 3. both parents were born in Nagasaki (fifteen cases: thirty names); 4. only the mother was born in Nagasaki (ten cases: ten names); 5. cases which are unclear as to where the parents were born (four cases: eight names). 29

In 1642, there were a total of fifty-eight parents of apostates living in Hirado-machi, who had come to Nagasaki in the period before the Kan’ei era, i.e. up to 1624. 30 Twenty-three of these, by far the largest number, had arrived in Nagasaki during the Keichō period (1596-1614). 31 Of these fifty-eight parents, moreover, twenty had been baptized before coming to Nagasaki, while twenty were baptized upon their move to the city or shortly after. There were only two cases of parents who remained unbaptized. 32

Even more suggestive of the pervasive Christian nature of the city is the fact that of the forty parents of apostates living in Hirado-machi in 1642, who had themselves been born in Nagasaki, all had been baptized without exception. 33 Furthermore, of the sixty-four apostates, who were not born in Nagasaki, more than half, i.e. thirty-four, were baptized upon their arrival in Nagasaki, while the other half (thirty people) had been baptized before coming to the city.

Of the first group, it is clear in thirty cases when they were baptized, while in four cases the date of baptism is unclear due to various causes (recording mistakes: two cases; baptism during infancy: one case; adoption: one case). Of those who had been baptized before coming to the city, there were twenty-one who had been Christian since their infancy, eight whose dates of baptism are unclear, while one had been baptized in Mogi. 34

Most surprising among these latter figures is that even after persecutions had started in earnest after 1614, there were still fourteen baptisms of new arrivals in Hirado-machi during the Genna period (1615-1623), and even one during the Kan’ei period (in 1625), while twenty others, who had been previously baptized, moved into Hirado-machi as well. 35

Looking at where these people came from, we see that the overwhelming majority had moved to Nagasaki during the Keichō and Genna periods

29 Ikegami 1966, p. 55.
30 Ibid., p. 56, table 3.
31 The next number –13 – is that of those of whom the period of arrival in the city is unknown and which, therefore, may have included some more arrivals from the Keichō period.
32 Ikegami 1966, p. 56.
33 Ibid., p. 57.
34 Ibid.
35 Of these, eight had already apostatized before coming to Nagasaki (Ikegami 1966, p. 57, table 4).
from the domains surrounding Nagasaki. In most cases it does not seem possible to state with confidence that those who moved to Nagasaki did so for religious reasons. Rather, either they were already Christians before coming to the city, or they became Christians as a matter of course when they joined a neighborhood organization which was already dominated by Christians.\[36\]

The most important instrument of the church, therefore, was the *otona* or “elder” of the *machi*. Chosen from among the richest and most respected inhabitants, he was the street’s representative to the outside world and responsible for its compliance with the city’s laws. He possessed wide-ranging judicial powers over the inhabitants of the street where he lived. Of the officials below him, the *nichigyōji*\[37\] and *kumigashira*\[38\] were also important in forcing baptism on all newcomers. Consequently, these officials also became the most important targets for the Nagasaki Governor, or *bugyō* 奉行, after he had been ordered by the Bakufu to extirpate Christianity.

In the case of Hirado-machi, for example, we note that Ishimoto Shinbei, the street’s *otona* from 1625 to 1634\[39\], was forced to apostatize in 1626, before most of the other staunch Christians in this traditionally Christian street.\[40\]

3. The Present Translation

The making of the *ninbetsuchō* followed the following procedure. Before a *machi* *ninbetsuchō* was compiled, the different *kumigashira* of the

\[36\] Ikegami 1966, p. 62.

\[37\] Cf. Bernardo Avila Giron: “Every *otona* has a number of helpers called *nichigyōji* [lit. “day-duty official”], whose task it is to inform all households of the things that have to be done, deliver messages and inform everyone when a contribution of some kind or other is required.” (Schilling and Lejarza 1933, p. 31).

\[38\] *Kumigashira* 組頭 – “head of the *kumi*.” The *kumi* were groups of five and more families into which the households of a *machi* were subdivided. The people making up these *kumi* were co-responsible for all crimes committed by any member of their *kumi*. Cf. Bernardo Avila Giron: “All houses are divided into groups of twelve, sometimes a little more or less, which have their own headman called *kumino-oya*, for these groups are called *kumi* and *oya* means ‘parent’ or ‘father.’ These *oya* are supposed to know everyone coming to live in their street, and if they don’t know someone for an honorable man, he has to get a sponsor. If he then commits some crime and flees, the sponsor will have to pay, or even the *oya* himself, for he bears responsibility before the *otona* for everything that happens on his block. If the *oya* does not solve the problem or investigates, the *otona* will inform the *nengyōji*, who similarly will inform the *bugyō* or call the *oya* before him.” (Schilling and Lejarza 1933: pp. 31-2).

\[39\] Harada 1985, p. 28.

\[40\] We know from other sources that some of the first martyrs of Nagasaki were Tomé Koteda (1576-1619) and Antonio Kimura (1596-1619), both from old samurai families of Hirado, who had moved to Nagasaki in 1598 for religious reasons and subsequently assumed leading positions in Hirado-machi (Ruiz-de Medina 1999, pp. 419-20).
machi’s *jūnin-gumi* (ten householder groups) compiled their own copies on the basis of the testimony of each of their members.\(^{41}\) This information was then ordered, organized, and each person’s story written down formulaically in the third person. In 1642, there were five such householder groups in Hirado-machi.\(^{42}\)

The final register was produced by reproducing the information in the collected registers in the order of the geographical lay-out of Hirado-machi. After everyone had been made to sign the information contained in the *ninbetsuchō*, either with their seal or their fingerprint, the information was verified with the different temples of the city, which also attached their seals. Then it was forwarded to the *bugyōshō*, which later returned it with the stamp “aratame” [seen]\(^{43}\).

This is the first translation of this document.\(^{44}\) In order to make the text a little livelier to read for a Western reader, I have taken the liberty to translate the personal information as if it were taken down verbatim, *i.e.* in the first person singular, except in those cases where it was obvious another close family member had provided the information. Still other information was clearly added by the investigating authorities themselves. This type of information has also been translated in the third person.

The individual entries start with two numbers. The first, between brackets (and therefore not part of the original document), numbers consecutively the biographies of the people mentioned in this document, so that each biography can be referred to and easily retrieved by this number alone. The second number refers to the position of the person in question inside the household of which he/she forms a part. The households are separated by three bold, center-page asterixes. The numbers are then followed by the Romanized version of the Japanese names, printed in bold, the same name in Chinese characters (where given), and the age of the person.

Whenever the biography mentions information dated through such expressions as “forty-five years ago,” the year referred to, recalculated into the modern calendar, then follows within brackets. Such dates are calculated counting back from 1642, when the information is likely to have been collected, rather than from 1643, formally the date of the completion of the document. Sometimes, however, such retrieved dates produce contradictions

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41 See note 38 above.
43 Nakamura 1964, p. 22.
44 A few entries were previously translated in Elisonas 2009.
that warn us not to take the recollections recorded here too seriously. All ages are given, moreover, in the Japanese system which counts a child one year old at birth.

**An Inquiry into the Places of Birth of Those Who are Registered as Living in Hirado-machi**

[I. House owners]

[1.] 1. **Ishimoto Shinbei** 石本新兵衛, 80 years old.

Born in Iki, I came to Ōmura-machi in Nagasaki at age fourteen [1576]. Although I became a Christian, I apostatized in 1626 in Hirado-machi when Mizuno Kawachi was Nagasaki bugyō, and registered as a member of the Hokke sect at the Honrenji. My father died of illness forty-five years ago [1597] and my mother forty years ago [1602].

[2.] 2. **His wife**, 74 years old.

Born in Hirado, I came to Ōmura-machi in Nagasaki at age nine [1577]. Although I became a Christian, I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the same Hokke sect at the Honrenji. My parents are both from Hirado, originally members of the Jōdoshū, they both died of an illness there while I was a child.

[3.] 3. **Kiku**, servant of the above [Ishimoto Shinbei], 30 years old.

Born in Kōri Village in Ōmura. I was a Christian when I came to Hirado-machi in Nagasaki at age nine [1621]. I apostatized when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the Hokke sect at the Honrenji. My parents are both from the same village [Kōri], where they apostatized twenty-five years ago [1617] and became members of the

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45 The original manuscript is preserved at the Research Center for Kyushu Culture and History at Kyushu University (Kyushū Daigaku Kyūshū Bunkashi Kenkyūjo). Two transcriptions have been printed, one in *Kyūshū shiryō sōsho* no. 37, pp. 53-131 (hereafter KSS, see Yanai 1965); and the other in *Nihon toshi seikatsu shiryō shūsei*, vol. 6, pp. 253-77 (hereafter NTSS, see Takeno 1975). For this translation, the latter transcription has been used with reference to the former when readings differed. The translator would like to thank Professor Matsui Yōko 松井洋子 of the Historiographical Institute at the University of Tokyo 東京大学史料編纂所 for her detailed comments on an earlier draft of this translation.

46 His father Ryō’un 了雲 came to Nagasaki from Iki via Hirado at the time of the founding of the city, and is said to have been one of the founders of Hirado-machi. At twenty-two [1584], Shinbei married and had one son, Kurō’emon, and two daughters. According to the family record, Shinbei traveled overseas with his father on a ship belonging to the Suetsugu family. He became *otona* of Hirado-machi in 1625.

47 Shinbei’s wife is said to have apostatized in 1630.
Jōdoshū. My father is still living in the same village, but mother died of an illness in 1624.

[4.] 4. **Hatsu**, daughter of Kiku, 12 years old.
   Same sect as her mother since birth. Illegitimate child, father unknown.

*   *   *

[5.] Widow of the late **Tōzuka Heizaemon** 豆塚兵左衛門, 55 years old.
   I was born in Nagasaki and a Christian since my youth. I apostatized when Takenaka Uneme was Nagasaki *bugyō*, and registered as a member of the Hokke sect at the Honrenji. My parents had come from Shimabara to Shimabara-machi in Nagasaki. They were Christians since before my birth. My father died a Christian twenty-five years ago [1617] in Shimabara-machi and my mother died of an illness a Christian twenty-two years ago [1620] in Yokosuka-machi. My husband Heizaemon was born in Nagasaki and apostatized in the same place as I did and became member of the same sect. Eleven years ago [1631], he traveled to Cochin-China on a ship owned by the Chaya family, and died of an illness there.

[6.] 1. His daughter **Ito**, 17 years old.
   Born in Nagasaki, she and her mother apostatized and registered as members of the same sect at the same temple.

[7.] 2. **Ichibe**, servant of the above [widow], 60 years old.
   Born in Shimabara, I came to Tsuki-machi in Nagasaki as a Christian when I was 26 years old [1608]. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki *bugyō*, and registered as a member of the Hokke sect at the Honrenji. My parents were from Shimabara, [father] died of illness as a Christian thirty-four years ago [1608] and mother thirty-two years ago [1610].

[8.] 3. **Kame**, servant of the above [widow], 48 years old.
   Born in Kurume in Chikugo and originally a member of the Ikkō sect, I came to Shita-machi in Nagasaki in 1618 and registered here as a member of the Hokke sect at the Honrenji. My parents lived in my birthplace and were originally members of the Ikkō sect. My father died in 1605 and my mother is still alive in my hometown.

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48 Members of the Chaya family were textile experts from Kyoto who worked for the Tokugawa since the time of Ieyasu (see Nakada 1956, 1957). In 1631, Chaya Shirōjirō sent a ship to Cochin-China (Iwao 1985, table between pages 220-1).
[9.] 1. **Karikaneya Chōzaemon no Jō かりかねや 長左衛門尉**, 21 years old.\(^{49}\)

    Born in Sakai, I am originally a member of the Hokke sect and came to Hirado-machi in Nagasaki seven years ago [1635]. Here I registered at the Honrenji. My parents lived in Sakai, and were members of the same sect. My father died there of an illness nine years ago [1633] and mother eleven years ago [1631].

[10.] 2. **Furi**, servant of the above [Karikaneya Chōzaemon no Jō], 46 years old.

    Born in Hirado, I came with my mother to Furukawa-machi in Nagasaki in 1616 and we became Christians, but we apostatized in the same ward when Mizuno Kawachi was Nagasaki bugyō, and registered as members of the Jōdo sect at the Daionji. My mother is still living with me. My father was from Hirado and originally a member of the Jōdo sect. He died there of an illness forty years ago [1602].

[11.] 3. **Mother** of the above Furi, 75 years old.

    As recorded above.

[12.] 4. **Kichizō 吉蔵**, servant of the above [Karikaneya Chōzaemon no Jō], 20 years old.\(^1\)

    Born in Sakai, I am originally a member of the Ikkō sect, and came to Hirado-machi in Nagasaki in 1635. Here I became a member of the Hokke sect and registered at the Honrenji. My parents were both born in Sakai and are members of the Ikkō sect. They are both still alive in Sakai.

[13.] 5. **Chiyo**, servant of the above [Karikaneya Chōzaemon no Jō], 13 years old.

    Born in Mogi and originally a member of the Jōdo sect, I came to Hirado-machi in Nagasaki three years ago [1639] and registered here at the Daionji. My parents were born in Mogi and although they used to be Christians, they apostatized when Matsukura Bungo was daimyo of Shimabara\(^{50}\) and became members of the Jōdo sect. They are both still living there.

\(^{49}\) Kumigashira.

\(^{50}\) Matsukura Bungo no kami Shigemasa 松倉豊後守重政 (?-1630), fervently anti-Christian, he was made daimyo of Takaku (Shimabara) in 1625. He assisted Mizuno Kawachi and Takenaka Uneme in the eradication of Christianity in the area surrounding Nagasaki, which bordered on his domain. In the late 1620s, he was secretly preparing an invasion of the Philippines, which was the main source for the clandestine arrival of new priests in Japan. He died in 1630 before the plan could be executed. On him, see KCSF 17, pp. 236-7; and Iwao 1934.
Ishimoto Kuroemon no Jō 石本九郎右衛門尉, [son of Ishimoto Shinbei, no. 1 above], 56 years old.

Born in Nagasaki, he was a Christian since his youth, but he apostatized in Hirado-machi when Mizuno Kawachi was Nagasaki bugyō and registered as a member of the Hokke sect at the Honrenji. His parents are living in Hirado-machi [as well] and the above information was supplied by his father Shinbei.

Shimo, younger sister of Kuroemon no Jō, 51 years old, [inserted on a slip in a different brush:] born in 1592.

Born in Nagasaki, she was a Christian since her youth, but apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the same sect at the same temple.

Sen, younger sister of Kuroemon no Jō, 48 years old, [inserted on a slip in a different brush:] born in 1595.

Born in Nagasaki, she apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the same sect at the same temple.

Natsu, niece of Kuroemon no Jō, 19 years old.

Born in Nagasaki, she apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the same sect at the same temple.

Kujirō 久次郎, servant of the above [Kuroemon no Jō], 23 years old.

Born in Nagasaki, I was a Christian from youth, but apostatized in Hori-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Jōdo sect at the Daionji. Afterwards I came to Hirado-machi and registered as a member of the Hokke sect at the Honrenji. My father was born in Nakamura village in Hizen, and was originally a member of the Jōdo sect. Fifty-three years ago [1589], he came to Moto Hakata-machi in Nagasaki and became a Christian, but apostatized there [Moto Hakata-machi] when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Jōdo sect at the Daionji. My mother was born in Isahaya and came to Hori-machi in Nagasaki thirty-four years ago [1608]. She apostatized there at the same time as we did and registered as a member of the same sect at the same temple. Both my parents are still alive and live in Shin-machi.

   Born in Hakata in Chikuzen, I am originally a member of the Jōdo sect. 24 years ago [1618], Magozemon and I came to Tsuki-machi in Nagasaki and became Christians, but we apostatized in the same ward when Takenaka Uneme was Nagasaki bugyō and registered as members of the Jōdo sect at the Daionji. Nine years ago [1633], my husband was lost at sea. My parents were both born in Hakata and originally members of the Jōdo sect. My father died there of an illness fifty years ago [1592] and mother twenty-three years ago [1619].

[20.] 7. **Kame**, daughter of the above [Tsuru] and servant, 34 years old.

   Born in the same place [Hakata], I came with my mother to Nagasaki where I became a Christian. I apostatized at the same time as my mother and registered as a member of the Zen sect at the Kōtaiji.

[21.] 8. **Fuku**, daughter of the above [Tsuru] and servant, 30 years old.

   Born in the same place [Hakata], I apostatized at the same time as my mother and registered as a member of the same sect at the same temple [Daionji]. Fifteen years ago [1627], however, when she moved to Hiradomachi I registered as a member of the Hokke sect at the Honrenji.

[22.] 9. **Mitsu**, servant of the above [Kurō’emon no Jō], 11 years old.

   Born in Nagasaki, I was originally registered as a member of the Hokke sect at the Honrenji. My mother was born in Kumamoto in Higo and came to Kanaya-machi in Nagasaki thirty-five years ago [1607], where she became a Christian. She apostatized when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Hokke sect at the Honrenji. She is still alive and living in Bungo-machi. Because I am an illegitimate child, I do not know who my father is.

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[23.] 1. **Nagano Tōshirō** 長野藤四郎$^{51}$, 13 years old.

   Born in Nagasaki, I am originally registered as a member of the Hokke sect at the Honrenji. My father and mother were born in the same place [i.e. Nagasaki] and used to be Christians, but my father apostatized in

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$^{51}$ His father, Nikan 二官, was born in Nagasaki; the name indicates that he was originally Chinese. According to the *kakochō* 過去帳 [register of the deceased] of the Honrenji temple, he died on Kānei 9.02.26 [1632.04.15] while on a trip to China.
Hirado-machi when Hasegawa Gonroku was Nagasaki bugyō and registered as a member of the Hokke sect at the same temple. Eleven years ago [1631], he went to China and died there. My mother apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the same sect at the same temple. She is living with me at my house.

[24.] 2. **Mother** of Tōshirō, 47 years old.
   As recorded above.

[25.] 3. **Komatsu**, servant of the above [Nagano Tōshirō], 22 years old.
   Born in Nagasaki, I was a Christian from childhood. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Hokke sect at the Honrenji. My father was born in Kumamoto in Higo and came to Aburaya-machi in 1616. He became a Christian, but apostatized when Mizuno Kawachi was Nagasaki bugyō, and registered as a member of the Ikkō sect at the Daikōji. In 1636, he went to Higo and died there seven years ago [1635]. My mother was born in Isahaya. She came to Shin-machi in Nagasaki thirty-seven years ago [1605] and became a Christian, but she apostatized when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the Ikkō sect at the Daikōji. She is still alive and living in Enokizu-machi.

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[26.] 1. **Ishimoto Zen’emon no Jō** [son of Kurō’emon no Jō], 24 years old.
   Like both my parents, I was born in Nagasaki and a Christian since my childhood. I apostatized when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the Hokke sect at the Honrenji. Information about my father can be found in a separate entry [no. 14]. My mother died a Christian twenty years ago [1622] in Hirado-machi.

[27.] 2. **Rokuzō** 六蔵, servant of the above [Ishimoto Zen’emon no Jō], 17 years old.
   Both my mother and I were born in Nagasaki. Although I was a Christian in my childhood, my mother and I apostatized in Shita-machi when Takenaka Uneme was Nagasaki bugyō, and registered as members of the Hokke sect at the Honrenji. My mother is still alive and living in Moto Kōzen-machi. My father was born in Arie village in Arima and came as a Christian to Gotō-machi in Nagasaki in 1618. He apostatized there when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the same sect at the same temple. In 1631, he went back to Shimabara, where he is still living now.
[28.] 3. San, servant of the above [Ishimoto Zen’emon no Jō], 15 years old.

My parents and myself, we were all born in Mihara in Chikugo and originally belong to the Ikkō sect. In 1636, we came to Ima Uo-machi in Nagasaki, and I registered as a member of the Hokke sect at the Honrenji. My parents stayed in the Ikkō sect and registered here at the Daikōji. Both my parents are still alive. My father is living in Bungo-machi and my mother in Gotō-machi.

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[29.] 1. Shōzō 庄蔵, younger brother of Heizaemon of Ima-machi, 29 years old.

I was born in Sedaka village in Chikugo and am originally a member of the Ikkō sect. Fifteen years ago [1627], I came to Ima-machi in Nagasaki and registered here at the Daikōji. My parents were both born in the same village and were members of the same sect. My father came to Ima-machi in 1634 and registered here also at the Daikōji. He is still alive and living in Ima-machi. My mother, a member of the same sect, died of an illness eighteen years ago [1624] in our home village.

[30.] 2. Jin’emon no Jō 甚右衛門尉, servant of the above, 51 years old.

I was born in Kawatani in Ōmura and am originally a member of the Ikkō sect. Eight years ago [1634] I came to Ogawa-machi in Nagasaki and registered here at the Shōkakuji. My parents were both born in the same place and members of the same sect. My father died of an illness sixteen years ago [1626] and my mother twelve years ago [1630], both in my home village.


Born in Shiraishi village in Hizen, I am originally a member of the Ikkō sect. I came at the same time as my husband to Ogawa-machi in Nagasaki, and registered as a member of the same sect at the same temple. My parents were both from the same village and members of the same sect. My father died of an illness thirty-five years ago [1607] and my mother eight years ago [1634], both in their home village.


She was born in the same village as her parents and is a member of the same sect registered at the same temple.

52 小川町, also known among the foreigners in Nagasaki as Kogawa-machi.
[33.] 1. Furuteya Genzaemon 古手屋源左衛門, 73 years old.\(^5\)

I was born in Hasunoike in Hizen and originally a member of the Zen sect. In 1618, I came to Furukawa-machi in Nagasaki and here became affiliated with the Kōtaiji. My parents were both born in the same village and were members of the same sect. My father died of an illness in 1587, and my mother in 1601, both in their home village.

[34.] 2. Wife of Genzaemon, 47 years old.

I was born in Ryūzōji in Hizen and originally a member of the Zen sect. I came with my husband to Furukawa-machi and was registered at the same temple. My parents were both born in the same village and members of the same sect. My father died of an illness in 1611 and my mother did also in the same year, both in their home village.

[35.] 1. Iyoya Senmatsu いよ[伊予]屋千松, 10 years old.

I was born in Nagasaki and originally a member of the Ikkō sect registered at the Kō’eiji. My father [So’emon no Jō] was born in Sakai and originally a member of the same sect.\(^5\) Twenty years ago [1622], he came to Hirado-machi in Nagasaki and registered here at the Kō’eiji. He died of an illness in Hirado-machi in 1642. My mother was born in Nagasaki and a Christian. She apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Hokke sect at the Honrenji. [However,] twenty-five years ago [1617] she had had relations with a foreigner and had a child by him, so in 1636 they were sent to Macao.

[36.] 2. Senmatsu’s grandmother, 73 years old.

I was born in Fukuda and used to be a Christian. At the age of four [1573], I came to Hirado-machi in Nagasaki. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect. However, in 1633 I refused [a demand of the sect?] and became a member of the Ikkō sect instead and registered at the Kō’eiji.

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53 Likely to have been a second-hand clothes dealer, he was the head of his kumi (kumigashira).

54 The Iyoya were a famous merchant family involved in the shuinsen trade since the Bunroku period (1592-1595), see NKS taigai kōshōhen, p. 69). An Iyoya Sōkan 宗干 is mentioned as one of the six first Itowappu shukurō, representing Sakai (Nakada 1983, p. 37).

I was born in Osaka and originally a member of the Ikkō sect. In 1639, I came to Hirado-machi in Nagasaki and registered here at the Kō'ei. My parents were both born in Osaka, and members of the same [Ikkō] sect. My father died of an illness nineteen years ago [1623] in Osaka. My mother is still alive and living there.

[38.] 4. **Shōjirō 庄二郎**, servant of **Senmatsu**, 25 years old.

My mother and I were both born in Nagasaki and I was a Christian in my youth, but I apostatized in Enokizu-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Zen sect at the Kōtaiji. My mother apostatized in Enokizu-machi when Mizuno Kawachi was Nagasaki bugyō and registered as a member of the same sect at the same temple. She died of an illness in Shita-machi in 1640. My father was born in Shimabara and used to be a Christian. He came to Enokizu-machi in Nagasaki before I was born and apostatized there when Mizuno Kawachi was Nagasaki bugyō and registered as a member of the same sect at the same temple. He went to Osaka in 1638 and is still living there.

[39.] 5. **Ichizō 市蔵**, servant of the above [Senmatsu], 11 years old.

I was born in Yukinoura and originally a member of the Ikkō sect. Three years ago, I came with my parents to Edo-machi in Nagasaki and registered here at the Kōei. My parents used to be Christians, but apostatized sixteen years ago [1626] in their home village [Yukinoura]. Here they registered as members of the same sect at the same temple. They are still living in Edo-machi.

[40.] 6. **Shōkichi 庄吉**, servant of the above [Senmatsu], 11 years old.

I was born in Nagasaki and am originally a member of the Ikkō sect registered at the Kō’ei. My parents were both born in Chikugo. In 1598, they came to Hokaura-machi in Nagasaki and became Christians. They apostatized in Hamano-machi when Takenaka Uneme was Nagasaki bugyō, and registered as members of the same sect at the same temple. They are both still alive and living in Bunchi-machi.

[41.] 7. **Komatsu**, servant of the above [Senmatsu], 22 years old.

I was born in Fukahori and am originally a member of the Hokke sect. Seventeen years ago [1625], I came to Mukai Funazu-machi and registered

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55 Present-day Ōseto-machi 大瀬戸町 in Nishi Sonogi 西彼杵, Nagasaki Prefecture.
here at the Honrenji. My parents were both born in my home village and members of the same sect. My father died of an illness in 1632 and my mother in 1634.

[42.] 8. Maki, servant of the above [Senmatsu], 25 years old.
I was born in Nagasaki and a Christian in my youth. I apostatized in Hamano-machi when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the Zen sect at the Kōtaiji. My father was born in Hirado and a Christian since his youth. In 1624, he came to Kago-machi in Nagasaki. He apostatized in Hamano-machi when Takenaka Uneme was Nagasaki bugyō, and registered as a member of the Ikkō sect at the Daikōji. My mother was born in Korea and, fifty-three years ago [1589], came to Mukai Funazu Shita-machi, where she became a Christian, but she apostatized in the same ward [Hamano-machi?] when Takenaka Uneme was Nagasaki bugyō and registered as a member of the same sect at the same temple. Both my parents are still living in Ima Shikkui-machi.

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[43.] 1. Chōbei 長兵衛, 26 years old.
I was born in Chikugo. Both my parents and myself are originally members of the Ikkō sect. We came to Ima Kōya-machi and here registered at the Shōkakuji. Both my parents are still living in Hirado-machi.

[44.] 2. [Chōbei’s] wife, 20 years old.
I was born in Hirado and originally a member of the Ikkō sect. In 1634, I came to Uma-machi in Nagasaki and here registered at the Shōkakuji. My parents were both born in Hirado as well and originally members of the same sect. My father died of an illness in 1631 and my mother also in the same year there.

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[45.] 1. Shōjirō 庄次郎, 31 years old.
My parents and I were all born in Amakusa and we used to be Christians. In 1628, my parents and I came to Hori-machi in Nagasaki, where we apostatized when Takenaka Uneme was Nagasaki bugyō and registered as members of the Jōdo sect at the Daionji. My father died of an illness fourteen years ago [1628] in the same ward. My mother is still alive and living with me.
2. [Shōjirō's] mother, 55 years old.

   Information as above.

3. [Shōjirō's] wife, 30 years old.

   I was born in Chikugo. Twenty years ago [1622], I came with my mother to Hirado-machi and we became Christians here, but when Takenaka Uneme was Nagasaki bugyō, we apostatized in Hirado-machi and my mother registered as a member of the Zen sect in the Kōtaiji. In 1642, [my mother] went to Higo where she is still living today. As for myself, I am registered as a member of the Jōdo sect at the Daionji. My father was also born in Chikugo and originally a member of the Jōdo sect. He died of an illness when I was little.

4. Fuku, daughter of Shōjirō, 6 years old.

   Originally of the same sect.

5. Sakujirō 作十郎, younger brother of Shōjirō, 18 years old.

   Born in Amakusa, I was a Christian in my childhood. I came to Hirado-machi in Nagasaki in 1628 and apostatized there when Takenaka Uneme was Nagasaki bugyō. I registered as a member of the same sect at the same temple.

6. Masu, servant of the above [Shōjirō], 50 years old.

   I was born in Nagasaki and was a Christian since my youth. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and registered as a member of the Jōdo sect at the Daionji. As I was a foundling, I don't know who my parents are.

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1. Iyoya Shō’emon no Jō いよ屋庄右衛門尉, 53 years old.

   I was born in Sakai and originally a member of the Jōdo sect. In 1642, I came to Hirado-machi in Nagasaki and registered here in the Jōanji. My parents were both born in Sakai and members of the same sect. Both my father and my mother died of illness there in 1597.

2. Zenkichi 善吉, servant of the above [Iyoya Shō’emon no Jō], 28 years old.

   I was born in Hirado and originally a member of the Jōdo sect. In 1627, I came to Moto Kajiya-machi in Nagasaki and became a member of the Hokke sect registered at the Honrenji. Both my parents were born in Hirado as well and members of the Jōdo sect. They are still living there.
[53.] 1. Satō Kichi’emon no Jō 佐藤吉右衛尉, 32 years old. Both my parents as well as myself were born in Nagasaki, and we used to be Christians. My mother and I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō. We became members of the Hokke sect and registered at the Honrenji. My mother died in Hirado-machi in 1631. My father went to Cochin-China twenty-five years ago [1617] when he was still a Christian and no one knows what happened to his ship.

[54.] 2. [Satō Kichi’emon no Jō’s] wife, 17 years old. Both my parents as well as myself were born in Nagasaki and we used to be Christians. We apostatized in Hamano-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Hokke sect registered at the Honrenji. My father went to Cochin-China on a ship of the Chaya family in 1633, and is staying there. My mother still lives in Daiku-machi.

[55.] 1. Kamiya Denbei かみや伝兵衛, 40 years old. I was born in Ōmura and a Christian since my youth. I came to Uمامachi in Nagasaki when I was two years old [1604]. When I was nine [1611], I served in a Christian church, where I stayed for five years. When I was 13 [1615], I left the church. I apostatized in Shimabara-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My parents were both born in Ōmura as well and came to Uma-machi in Nagasaki in 1621, where my father died a Christian twenty-two years ago [1620]. My mother apostatized at the same time in the same ward and became a member of the same sect registered at the same temple. In 1632, she went to Kusuta village at Miike in Chikugo and died of an illness there that year.

Because the above Denbei once served in a Christian church, after having been interrogated in the ward he was made to provide a sponsor and his sponsorship certificate is kept in the kumi office.

56 Kumigashira.
57 洪泰寺=皓台寺. There is a grave of the Kamiya family in Teramachi, Nagasaki. The kamon or family crests on the gravestones are Maru-ni-mutsuboshi 丸に六つ星 and Agari-fuji-ni-kikyō 上がり藤に桔梗.
[56.] 2. [Kamiya Denbei’s] wife, 32 years old.

My mother and I were born in Gotō. Twenty-six years ago [1616], we came to Furukawa-machi in Nagasaki and became Christians at that time. We apostatized there when Takenaka Uneme was Nagasaki bugyō and became members of the Jōdo sect registered at the Daionji. My mother is still living with me. My father was from the same village and originally a member of the Jōdo sect. He died in Gotō before I was born.

[57.] 3. Chōkichi 長吉, Denbei’s son, 15 years old.

Born in Nagasaki, member of the same sect.

[58.] 4. Koma, Denbei’s daughter, 10 years old.

Same.

[59.] 5. Hanzaburō 半三郎, Denbei’s son, 8 years old.

Same.

[60.] 6. Kaya, Denbei’s daughter, 5 years old.

Same.


I was born in Yoshida village in Hizen, and am originally a member of the Hokke sect. In 1640, I came to Moto Daiku-machi in Nagasaki and registered here at the Chōshōji. My parents were both from the same village and members of the same sect. When I was still young, they both died of an illness there. I have never known them.


I was born in Nagasaki and was a Christian since my youth. I apostatized in Bunchi-machi when Takenaka Uneme was Nagasaki bugyō and was registered as a member of the Zen sect at the Kōtaiji. Both my parents were Christians from Ōmura, who moved to Uma-machi in Nagasaki before I was born. My father apostatized in Uma-machi when Mizuno Kawachi was Nagasaki bugyō and was registered as a member of the Ikkō sect at the Daikōji. He died in Uma-machi in 1630. My mother apostatized in the same ward when Takenaka Uneme was Nagasaki bugyō and became a member of the same sect registered at the same temple. She is still living in Yaoya-machi.


I was born in Yagami village and a Christian since my youth. My parents and I apostatized in our home village twenty years ago [1622], and
we became members of the Ikkō sect. I came to Moto Shikkui-machi in Nagasaki in 1642 and registered at the Shinsōji. My father died of an illness in 1636 and my mother in 1638, both in our home village.

[64.] 10. **Mosaku** 茂作, [Denbei’s] servant, 26 years old.

I was born in Higata village in Isahaya and am originally a member of the Ikkō sect. In 1639, I came to Uo-machi in Nagasaki and registered here at the Shinsōji. My parents were born in the same village and were members of the same sect. My mother died of an illness in 1626, but my father is still living in the same village.


I was born in Kyoto and I am originally a member of the Zen sect. In 1642, I came to Hirado-machi in Nagasaki and am registered here in the Kōtaiji.

[66.] 12. **Chōsaburō** 長三郎, [Kuri’s] son, 4 years old.

Born in the same city as his mother, he is a member of the same sect.


I was born in Sakai and was originally a member of the Hokke sect. In 1623, I came to Amekata-machi [Nagasaki dialect for: Ima Hakata-machi] in Nagasaki, and became a member of the Zen sect registered at the Kōtaiji. My parents were born in the same city and were members of the Hokke sect. They died when I was little.


My parents and I are all from Ōmura and we used to be Christians. Thirty-four years ago [1608], we all came to Sakurababa in Nagasaki. We apostatized all there when Takenaka Uneme was Nagasaki bugyō, and were registered as members of the Zen sect at the Kōtaiji. My father died at Sakurababa in 1631 and my mother in 1635.


My parents and me, we are all from Nagasaki. I used to be a Christian, but apostatized in Ima Kajiya-machi when Takenaka Uneme was Nagasaki bugyō. We became members of the Zen sect registered at the Kōtaiji. My father died of an illness in Edo-machi in 1641, but my mother is still living in Ushiro Kōzen-machi.

[70.] 16. **Koya** [Denbei’s] servant, 29 years old.

I was born in Sakai and am originally a member of the Ikkō sect. I came to Hirado-machi in Nagasaki in 1642 and registered here at the Kōtaiji. Both
my parents were born in Sakai and were members of the same sect. They
died of an illness when I was a little child.

[71.] 17. **Daisuke** 大介 [Koya’s] son, 5 years old.
        Born in the same city as his mother, member of the same sect.

        I was born in Kyoto and originally a member of the Zen sect. I came to
Hirado-machi in Nagasaki in 1642 and registered here at the Kôtaiji. Both
my parents were born in Kyoto as well, and members of the same sect. They
died of an illness in Kyoto when I was little.

        I was born in Nagasaki and was a Christian since my youth. I aposta-
tized in Moto Kajiya-machi when Takenaka Uneme was Nagasaki bugyō and
became a member of the Ikkō sect registered at the Daikōji. My parents were
born in Higo and originally members of the Ikkō sect. My father died of an
illness in 1640 in his hometown, but my mother is still living in Higo.

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[74.] 1. **Chawan’ya Tahei** 茶碗屋太兵衛, 38 years old.
        I was born in Sakai and was originally a member of the Zen sect. I came
to Hirado-machi in Nagasaki in 1626 and registered here at the Kôtaiji. My
parents were both born in the same city, where my father died of an illness
in 1618 and my mother in 1619.

[75.] 2. His **wife**, 34 years old.
        I was born in Nagasaki and was a Christian since my childhood. I aposta-
tized in Tsuki-machi when Takenaka Uneme was Nagasaki bugyō and
registered as a member of the Zen sect at the Kôtaiji. My parents are both
from Hirado and used to be Christians. In 1600, they came to Tsuki-machi
in Nagasaki, where my mother died of an illness as a Christian in 1618. My
father apostatized at the same time as I did and became a member of the
same sect registered at the same temple. He is still living in Tsuki-machi.

[76.] 3. **Toku**, servant of the above, 17 years old.
        I was born in Ōmura and a Christian since my childhood. I aposta-
tized there ten years ago together with my father and mother. We became
members of the Ikkō sect. I came to Hirado-machi in Nagasaki in 1632 and
became here a member of the Zen sect registered at the Kôtaiji. My parents
are still living in Ōmura.
[77.] 1. Watanabe Chūbei 渡邊忠兵衛, 32 years old.\textsuperscript{58}

My mother and I, we were both born in Nagasaki and used to be Christians. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My mother died of an illness as a Christian in Hirado-machi twenty-eight years ago [1614]. My father was from Buzen and came to Gotō-machi in Nagasaki in 1600, where he became a Christian. He apostatized at the same time in the same ward as I did, and became a member of the same sect at the same temple. He is living with me.

[78.] 2. Watanabe Zenzaemon no Jō 善左衛門尉, Chūbei’s father, 72 years old.

Information as above.

[79.] 3. Gorōsaku 五郎作, servant, 17 years old.

I was born in Nagasaki and was originally a member of the Zen sect registered at the Kōtaiji. My parents are from Hizen and members of the same sect. They came to Shita-machi in Nagasaki in 1618 and registered at the same temple. My father is still living in Daiku-machi, but my mother died of an illness in 1637 in Higashi Naka-machi.

[80.] 1. Takeyama Hikobei 竹山彦兵衛, 71 years old.

I was born in Kyoto and came to Hirado-machi in Nagasaki in 1592. I became a Christian at that time, but apostatized when Mizuno Kawachi was Nagasaki bugyō and became a member of the Ikkō sect registered at the Kō’eiji. However, eight years ago I became a member of the Shingon sect and registered at the Enmeiji. My father died of illness in Kyoto thirty-seven years ago [1605] and my mother did likewise in the same city thirty-two years ago [1610].

[81.] 2. His wife, 37 years old.

My parents and I are from Nagasaki and I used to be a Christian, but apostatized with my mother in Hamano-machi when Takenaka Uneme was Nagasaki bugyō. I became a member of the Ikkō sect and registered at the Shōkakuji. My mother died of illness in Hamano-machi in 1639, but my father had died a Christian, of illness in Hirado-machi in 1614.

\textsuperscript{58} Kumigashira.
[82]. 3. **Gorō 五郎**, Hikobei’s son, 9 years old.

Same sect.


I was born in Ōmura and a Christian since I was little. I apostatized there in 1628 and became a member of the Íkkō sect. In 1633, I came to Hirado-machi in Nagasaki and became a member of the Shingon sect here, registering at the Enmeiji. My parents are from the same village and used to be Christians, but they apostatized in the same place as I did and became members of the Íkkō sect. My father died of illness in 1629 and my mother did likewise in 1628.

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I was born in Korea and came to Okayama in Bizen forty-eight years ago [1594]. In 1614, I came to Uwa-machi in Nagasaki and became a Christian at that time, but I apostatized in Hokaura-machi when Takenaka Uneme was Nagasaki bugyō. I became a member of the Íkkō sect and registered at the Daikōji.

[85.] 2. His **wife**, 53 years old.

I was born in Korea and came to Yatsushiro in Higo in 1599. In 1611, I came to Nagasaki and was sold at that time to Macao where I became a Christian. In 1616, I came back here to Hokaura-machi. I apostatized there when Takenaka Uneme was Nagasaki bugyō, and became a member of the Íkkō sect registered at the Daikōji.

Because this Suke’emon and his wife are from Korea, an investigation was conducted in this ward, a sponsor was found, who wrote a letter of sponsorship, which is kept by the kumi.

[86.] 3. **Tatsu**, their daughter, 19 years old.

I was born in Nagasaki and was a Christian since I was little. I apostatized together with my parents when Takenaka Uneme was Nagasaki bugyō, and became a member of the same sect registered at the same temple.

[87.] 4. **Inosuke 猪の介**⁵⁹, their son, 16 years old.

I was born in Nagasaki, apostatized at the same time, and became a member of the same sect registered at the same temple.

⁵⁹ KSS reads Jinnosuke 穂の介.
1. **Yokose Mago’emon no Jō** 横瀬孫右衛門尉, 53 years old.

I was born in Nagasaki and a Christian since I was little. When Mizuno Kawachi was Nagasaki bugyō, in 1626, I was sent to Edo by the shogun’s order on account of my religion. After a six-year stay, I apostatized in Edo in 1632 and became a member of the Jōdo sect. I came back to Nagasaki when Soga Matazaemon no Jō was Nagasaki bugyō [1633] and registered here at the Daionji. My parents were both Chinese, who had been taken by the Bahan60 and brought to Nagasaki, where they became Christians. My father died a Christian in Hamano-machi thirty years ago [1612] and my mother did likewise thirty-five years ago [1607].

Because the above Mago’emon no Jō was slow to apostatize and had been sent to Edo, an investigation was conducted in this ward, a sponsor was found, who wrote a letter of sponsorship, which is kept by the kumi.

2. His **wife**, 45 years old.

I was born in Nagasaki and a Christian from the time I was little. I apostatized in Hirado-machi when Soga Matazaemon no Jō was Nagasaki bugyō [1633] and became a member of the Jōdo sect registered at the Daionji. My father was born in Yamaguchi and died a Christian in Hirado-machi seventy-two years ago [1570, sic].61 My mother was born in Amakusa and came to Hirado-machi sixty-seven years ago [1575] and became a Christian. She apostatized in Zaimoku-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. She died in 1638 in Moto Hakata-machi.

3. **Momichi**, servant of the above [Mago’emon no Jō], 44 years old.

I was born in Katatae in Hizen. I came to Ima Uo-machi in Nagasaki when I was sixteen [1614] and became a Christian. I apostatized in Hirado-machi when Soga Matazaemon no Jō was Nagasaki bugyō [1633] and became a member of the Jōdo sect registered at the Daionji. My parents were both born in the same village [as I was] and were members of the Jōdo sect. My father died of illness there thirty-four years ago [1608] and my mother thirty years ago [1612].

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60 Another term for wakō 倭寇 pirates.
61 Apart from the fact that Hirado-machi had not yet been built in 1570, we note that this date must be mistaken, for it implies that the woman’s father died twenty-eight years before she was born.
4. **Take**, servant of the above [Mago’emon no Jō], 38 years old.

I was born in Ryūzōji in Hizen. When I was eight years old [1612], I came to Shimabara-machi in Nagasaki where I became a Christian. I apostatized in Moto Kōzen-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My parents were born in the same village and were members of the Ikkō sect. My father died of illness thirty-five years ago [1607] and my mother died thirty years ago, both in my home village.

5. **Kyūzō** 久蔵, servant of the above [Mago’emon no Jō], 22 years old.

I was born in Tsurumi in Ōmura and apostatized there nineteen years ago [1623]. I became a member of the Ikkō sect. I came to Hirado-machi in Nagasaki when I was seven [1627] and registered here at the Shōkakuji. My parents were both born in the same village as I was and apostatized nineteen years ago [1623] and became members of the same sect. My father died of illness four years ago [1638] and my mother did likewise eight years ago [1634].

6. **Gorōsaku** 五郎作, servant of the above [Mago’emon no Jō], 8 years old.

I was born in Tsurumi in Ōmura and have always been a member of the Ikkō sect. In 1640, I came to Hirado-machi in Nagasaki and registered at the Shōkakuji. My parents were born in the same village and apostatized nineteen years ago [1623]. They became members of the Ikkō sect. They are still living there.

7. **Kyūsaku** 久作, servant of the above [Mago’emon no Jō], 51 years old.

I was born in Tokitsu in Ōmura and was a Christian since my youth. I apostatized nineteen years ago [1623] and became a member of the Hokke sect. I came to Hirado-machi in Nagasaki in 1613 and here I became a member of the Jōdo sect registered at the Daionji. My parents were born in the same village. My father died a Christian twenty-two years ago [1620] and my mother thirty-seven years ago [1605].

8. **Hiko**, servant of the above [Magoyemon no Jō], 14 years old.

I was born in Nagasaki and have always been a member of the Ikkō sect registered at the Daikōji. My father was born in Yamada-mura in Takaku and was originally a member of the Ikkō sect. In 1619, he came to Shin

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62 He is called Sangorō, and mentioned as no. [170].
Daiku-machi in Nagasaki and registered here at the Daiko-ji. My mother was born in Nagasaki and a Christian since her youth. She apostatized in Furukawa-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect registered at the same temple. Both my parents are still living in Hirado-machi.

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[96.] 1. **Kashiwaya Kyūzaemon no Jō** 柏屋九左衛門尉, 52 years old.

I was born in Kyoto and came to Hirado-machi in Nagasaki in 1627 and became a Christian, but apostatized there when Hasegawa Gonroku was Nagasaki bugyō. I became a member of the Hokke sect and registered at the Honrenji. My parents were both from Kyoto as well and have always been members of the Hokke sect. My father died twenty-eight years ago [1614] of illness in Kyoto, but my mother is still alive in Kyoto.

[97.] 2. His **wife**, 49 years old.

My mother and I were both born in Mogi and used to be Christians. Thirty-five years ago [1607], I came to Ōmura-machi in Nagasaki with my mother and apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō. I became a member of the Hokke sect and registered at the Honrenji. My mother died a Christian in Hirado-machi twenty-eight years ago [1614]. My father was also from Mogi and died a Christian forty years ago [1602].

[98.] 3. **Fuku**, their daughter, 19 years old.

Born in Nagasaki, apostatized in Hirado-machi and a member of the same sect.

[99.] 4. **Tora**, servant of the above [Kashiwaya Kyūzaemon no Jō], 46 years old.

I was born in Ainoura in Hirado and was originally a member of the Hokke sect. Twenty-seven years ago [1615], I came to Hamano-machi in Nagasaki and became a Christian, but I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō, returned to the Hokke sect, and registered at the Honrenji. My parents were both born in the same place as I was and were members of the same sect. My father died there thirty years ago [1612] and my mother twenty-eight years ago [1614].

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63 Mentioned as “Sangorō’s wife” in the same document as no. [172].
64 This date must be mistaken, as Hasegawa Gonroku was no longer Nagasaki bugyō in 1627 (Kan’ei 4). The best substitute would seem to be Genna 4 (1618).
[100.] 5. Take, servant of the above [Kashiwaya Kyūzaemon no Jō], 34 years old.

I was born in Ainoura in Hirado. Eighteen years ago [1624], I came to Furukawa-machi in Nagasaki and became a Christian, but I apostatized in Moto Kōya-machi when Takenaka Uneme was Nagasaki bugyō. I became a member of the Hokke sect, and registered at the Honrenji. My parents were both born in the same place as I was and have always been members of the Ikkō sect. My father died there in 1637, and my mother came to Hirado-machi in 1632 and registered at the Kōeiji. She now lives in Hokaura-machi.

[101.] 6. Yaichi 弥市, servant of the above [Kashiwaya Kyūzaemon no Jō], 8 years old.

I was born in Yukinoura and have always been a member of the Hokke sect. I came to Hirado-machi in Nagasaki in 1641 and registered at the Honrenji. My parents were both born in the same place and apostatized there. They became members of the Ikkō sect. They came to Hamano-machi in 1641 and registered here at the Daikōji. They are still living in Hamano-machi.

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[102.] 1. Matsuoka Kyūemon no Jō 松岡九右衛門, 68 years old.

I was born in Echizen and came to Mogi thirty-five years ago [1607]. I came to Ōmura-machi in Nagasaki in [the first half of] 1615 and became a Christian. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect registered at the Honrenji. Both my parents were from Echizen and members of the Ikkō sect. They died when I was still a child.

[103.] 2. Shun his daughter, 29 years old.

I was born in Nagasaki and a Christian since my childhood. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect registered at the Daikōji. I divorced my husband and he is living in Tsuki-machi. My mother was born in Mogi and came with my father to Ōmura-machi [in 1615], where she became a Christian. She apostatized with her husband in Hirado-machi and became a member of the Hokke sect registered at the Honrenji. She died in Hirado-machi in 1631.

[104.] 3. Kaya, daughter of Shun, 8 years old.

She has always been a member of the Ikkō sect registered at the Daikōji.
[105.] 4. **Man**, niece of the above Kyū’emon no Jō, 34 years old.

Like my parents, I was born in Nagasaki and used to be a Christian. I apostatized in Hirado-machi whenTakenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect registered at the Honrenji. My father apostatized at the same time in Moto Kajiya-machi and became a member of the Zen sect registered at the Kōtaiji. He is still living in Kajiya-machi. My mother died a Christian eighteen years ago [1624] in Moto Kajiya-machi.

[106.] 5. **Ima**, servant of the above [Kyū’emon no Jō], 39 years old.

I was born in Nagasaki and a Christian since my childhood. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect registered at the Shinsōji. My parents were both Christians from Ômura and came to Enokizu-machi in Nagasaki forty years ago [1602]. They apostatized at the same time as I did and became members of the same sect registered at the same temple. My father died of an illness in 1638 in Hamano-machi, but my mother is still alive and living in that street.

[107.] 6. **Jinzaemon** 仁左衛門, son of Ima, 8 years old.

He has always been a member of the same sect registered at the same temple.


I was born in Chikugo and came to Uwa-machi in Nagasaki thirty years ago [1612], where I became a Christian. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect registered at the Honrenji. My parents were both from Chikugo as well and originally members of the Ikkō sect. My father died there thirty-five years ago [1607] and my mother twenty-eight years ago [1614].


My parents and me, we are from Isahaya and we were originally members of the Ikkō sect. My father and mother came to Ima Kawaya-machi in 1635 and registered here at the Daikōji. My father now lives at the Honrenji and my mother in Ima Uo-machi.


I was born in Nagasaki and have always been a member of the Zen sect registered at the Kōtaiji. My father was born in Karatsu and came to Uma-machi in Nagasaki twenty-eight years ago [1614], where he became a Christian. He apostatized in Katsuyama-machi when Mizuno Kawachi was
Nagasaki bugyō and became a member of the Zen sect registered at the same temple. My mother is from Shiota village in Hizen and originally a member of the same sect. She came to Hamano-machi in Nagasaki in 1640\textsuperscript{65} and registered here at the same temple. Both my parents are now living in Moto Kōya-machi.

[111.] 10. Ito, servant of the above [Kyū’emon no Jō], 58 years old.

I was born in Korea. I came to Mogi when I was eleven years old [1595] and to Ōmura-machi in Nagasaki in 1615, where I became a Christian. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect registered at the Honrenji. Because Ito is a Korean an investigation was conducted in the street and a sponsor was found, whose letter of sponsorship is kept at the kumi office.

[112.] 11. Take, servant of the above [Kyū’emon no Jō], 34 years old.

My parents and me, we were all born in Nagasaki and used to be Christians. We apostatized in Chikugo-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Zen sect registered at the Kōtaiji. My father died of illness in Chikugo-machi in 1641 and my mother in 1638.


I was born in Nagasaki and a Christian since my childhood. I apostatized in Uwa-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect registered at the Koeiji. My parents were both born in Nagasaki as well, and used to be Christians. My father died a Christian at Urakami twenty-five years ago [1617] and my mother twenty-three years ago [1619].


My parents and myself we are all from Nagasaki and used to be Christians. We apostatized in Ima Kajiya-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Ikkō sect registered at the Daikōji. My mother and father are still living in Ima Kajiya-machi.

\textsuperscript{65} This date is likely to be mistaken, because the daughter, born in Nagasaki, is two years later already eleven years old.
Hori Kihei, 38 years old.
My mother as well as myself, we were born in Nagasaki and used to be Christians. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji. My mother died in 1641 in Hokaura-machi. My father is from Hakata in Chikuzen and came to Shimabara-machi forty-five years ago [1597], where he became a Christian. He apostatized at the same time as my mother and me in Hokaura-machi and became a member of the same sect registered at the same temple. He is still living in Hokaura-machi.

His wife, 21 years old.
I was born in Nagasaki and a Christian since my childhood. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji. My mother was also born in Nagasaki and used to be a Christian. She died of illness [still] a Christian in Uma-machi nineteen years ago [1623]. My father is from Karatsu. He came to Uma-machi in Nagasaki thirty years ago [1612] and became a Christian. He apostatized in Uma-machi at the same time [as I did] and became a member of the Zen sect registered at the Kōtaiji. He is still living in Uma-machi.

Inu, their daughter, 6 years old.
She has always been a member of the same sect at the same temple.

Rokubei, servant of the above [Kihei], 39 years old.
I was born in Karatsu and have always been a member of the Jōdo sect. In 1630, I came to Ogawa-machi in Nagasaki and registered here at the Daionji. My parents are also from Karatsu and have always been members of the same sect. They are both still alive there.

Sakuhei, servant of the above [Kihei], 17 years old.
My mother and I were born in Nagasaki and used to be Christians. We apostatized in Hokaura-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Jōdo sect registered at the Daionji. In 1638, my mother died in Ima Kajiya-machi. My father came from Chikugo to Hokaura-machi in Nagasaki thirty-five years ago [1607]. He apostatized at the same time as my mother in Hokaura-machi and became a member of the Ikkō sect registered at the Daikōji. He is still living in Ima Kago-machi.
[120.] 6. **Kakuhei** 角兵衛, servant of the above [Kihei], 19 years old.

I was born in Nagasaki and a Christian since my childhood. I apostatized in Okeya-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji. My father was born in Suko in Hizen. He came to Kabashima-machi in Nagasaki thirty years ago [1612] and became a Christian. He apostatized at the same time in the same street, and became a member of the same sect registered at the same temple. He is still living in Okeya-machi. My mother is from Ōmura. She came to Okeya-machi in Nagasaki twenty-five years ago [1617] and became a Christian. She apostatized at the same time and in the same street [as my father and myself] and became a member of the same sect registered at the same temple. She is now living in Hirado-machi.

[121.] 7. **Take**, servant of the above [Kihei], 40 years old.

I was born in Ōmura and a Christian since I was little. I came to Hirado-machi in Nagasaki twenty-five years ago [1617]. I apostatized at the same time in the same street and became a member of the Jōdo sect registered at the Daionji. I was separated from my parents when I was very young and so I don’t know anything about them.

[122.] 8. **Rin**, servant of the above [Kihei], 15 years old.

I was born in Nagasaki and have always been a member of the Jōdo sect registered at the Daionji. Both my parents were from Chikuzen. They came to Hori-machi in Nagasaki thirty years ago [1612] and became Christians. They apostatized in Ima-machi when Mizuno Kawachi was Nagasaki bugyō and became members of the Ikkō sect registered at the Shinsōji. My father went with the ship dispatched by the Silver Guild to Cochin-China in 1632 and died there. My mother went to Shimabara in 1638 and died of illness in the same year.

[123.] 9. **Matsu**, servant of the above [Kihei], 37 years old.

I was born in Hizen and have always been a member of the Ikkō sect. In 1642, I came to Hirado-machi in Nagasaki and registered here at the Daikōji. My parents are from the same place and are members of the same sect. They are both still alive in my home town.

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[124.] 1. **Ikemoto Koshirō** 池本小四郎, 14 years old.

My mother and I were born in Nagasaki. I have always been a member of the Zen sect registered at the Kōtaiji. My mother used to be a Christian,
but apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the same sect registered at the same temple. She died of illness ten years ago in Hirado-machi [1632].

My father was born in Korea and came to Hirado-machi in Nagasaki as a child, at which time he became a Christian. He went to Macao in the same year, but came back to Hirado-machi in 1597. He apostatized here when Takenaka Uneme was Nagasaki bugyō and registered as a member of the same sect at the same temple. He took care of children fathered by Portuguese and was sent [with them] to Macao in 1636.

[125.] 2. Koshirō’s grandmother, 75 years old.67

My parents and I are from Hirado. My father and mother came to Nagasaki thirty-five years ago [1607] and became Christians. They apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Zen sect registered at the Kōtaiji.

[126.] 3. Seihachi 清八, Koshirō’s younger brother, 9 years old.

He has always been a member of the same sect.68

[127.] 4. Seigorō 清五郎, Koshirō’s younger brother, 12 years old.

Same as above.


I was born in Amakusa and a Christian since my childhood. I came to Hirado-machi in Nagasaki in 1605. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My parents died when I was an infant, so I do not know anything about them.

[129.] 6. Kichibei 吉兵衛, Koshirō’s servant, 31 years old.

I was born in Ōmura, where I apostatized sixteen years ago [1626] and became a member of the Zen sect. In 1627 I came to Higashi Naka-machi in Nagasaki and registered here at the Kōtaiji. My parents died both when I was an infant, so I don’t know anything about them.

[130.] 7. Kame, Koshirō’s servant, 30 years old.

I was born in Kashima in Hizen and have always been a member of the Ikkō sect. I came to Ushiro Kōzen-machi in Nagasaki in 1627 and registered

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67 This would make 1568 her year of birth.

68 But who is his mother? Seihachi is born a year after the death of his older brother Koshirō’s mother. It is possible, of course, that they were half-brothers.
here at the Shōkakuji. My parents are both from the same place and have always been members of the same sect. My father died of illness there in 1641, but my mother is still living in my home town.

[131.] 8. **Ise**, Kame’s daughter, 4 years old.

She is a member of the same sect registered at the same temple. An extra-marital child, whose father is unknown.

[132.] 9. **Uba**, Koshirō’s servant, 64 years old.

I was born in Ōmura and apostatized there sixteen years ago [1626]. I became a member of the Hokke sect and came to Hirado-machi in Nagasaki in the same year. Here I registered at the Honrenji. My parents died when I was still an infant, so I don’t know anything about them.

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[133.] 1. **Ōsakaya Yaemon no Jō** 大坂屋弥右衛門尉, 58 years old.⁶⁹

I was born in Kyoto and came to Shin-machi in Nagasaki in 1615. I became a Christian but I apostatized in Hirado-machi when Hasegawa Gonroku was Nagasaki bugyō. I became a member of the Jōdo sect and registered at the Daionji. My parents were both born in Kyoto and always were members of the same sect. My father died in 1605 and my mother died in Kyoto of illness in 1593.

[134.] 2. **His wife**, 45 years old.

I was born in Nagasaki and a Christian since my youth. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji. My parents were both Christians from Nagasaki as well. My father died of illness [still] a Christian in 1605 in Moto Hakata-machi, while my mother apostatized there when Mizuno Kawachi was Nagasaki bugyō. She became a member of the Hokke sect and registered at the Honrenji. She still lives in Yaoya-machi.

[135.] 3. **Yosobei** 与三兵衛, their son, 23 years old.

I was born in Nagasaki and used to be a Christian since my youth, but I apostatized in Hirado-machi and became a member of the same [Jōdo] sect registered at the same temple.

⁶⁹ Present Otona.
[136.] 4. Yaichirō 弥市郎, their son, 12 years old.
   He is a member of the same sect, registered at the same temple.

[137.] 5. Sanzō 三蔵, servant of the above [Ōsakaya Yaemon no Jō], 23 years old.
   My mother and I were both born in Nagasaki and used to be Christians. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji. My mother apostatized at the same time in Mukai Funazu Shita-machi and became a member of the same sect registered at the same temple. She is still alive and living in Furukawa-machi. My father was born in Mimasaka, and came to Shirogane-machi in Nagasaki 1613, where he became a Christian. He apostatized at the same time in Ima Uo-machi and became a member of the Zen sect registered at the Kōtaiji. He is still living in Moto Kōzen-machi.

[138.] 6. Chōkichi 長吉, servant of the above [Ōsakaya Yaemon no Jō], 11 years old.
   My father and myself were born in Mogi. We are originally members of the Jōdo sect. Five years ago, I came to Hirado-machi in Nagasaki and registered at the Daionji. My father used to be a Christian, but he apostatized when Matsukura Bungo was daimyō [of Shimabara han] and became a member of the same [Jōdo] sect. He came to Uma-machi in Nagasaki in 1641 and registered at the Sanbōji. He is still living in Uma-machi. My mother was also from Mogi. She apostatized at the same time as my father and became a member of the same sect. She died of illness in Mogi in 1640.

[139.] 7. Zenuemon no Jō 善右衛門尉, servant of the above [Ōsakaya Yaemon no Jō], 35 years old.
   I was born in Jōjima in Chikugo and was originally a member of the Ikkō sect. I came to Hirado-machi in Nagasaki in 1642 and registered here at the Shōkakuji. My parents were both born in the same place and were members of the same sect. My father died there in 1639 and my mother of illness in 1641.

[140.] 8. Fuku, servant of the above [Ōsakaya Yaemon no Jō], 14 years old.
   I was born in Tameshi village in Fukahori and have always been a member of the Jōdo sect. I came to Hirado-machi in Nagasaki in 1637 and registered at the Daionji. My father and mother were both born in the same village. They apostatized before I was born and became members of the same sect. My father died there in 1639 and my mother in 1641.
[141.] 9. **Matsu**, servant of the above [Ōsakaya Yaemon no Jō], 30 years old.

I was born in Nagasaki and was a Christian since my childhood. I apostatized in Hikichi-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect registered at the Daikōji. My parents are both from Korea and came to Hizen when they were still children. In 1601, they came to Gotō-machi in Nagasaki, where they became Christians. They apostatized there when Mizuno Kawachi was Nagasaki bugyō and became members of the Ikkō sect registered at the same temple. They are both still alive and living in Yaoya-machi.

[142.] 10. **Uba**, servant of the above [Ōsakaya Yaemon no Jō], 95 years old.

I was born in Korea. In 1598, I came to Chikugo and in 1621 I came to Moto Közen-machi in Nagasaki where I became a Christian. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji.

Because the above Uba was born in Korea, an investigation was conducted in Hirado-machi and a sponsor was found. The letter of sponsorship is kept at the kumi office.

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[II.] Renters

[143.] 1. **Widow** of the late Nakano Jinbei 中野仁兵衛, renting a house from Nagano Tōshirō [no. 23], 40 years old.

My parents and myself, we were all born in Nagasaki and used to be Christians. My mother and I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Hokke sect registered at the Honrenji. My mother died of illness in Hirado-machi in 1642. My father died a Christian in Hirado-machi thirty-five years ago [1607].

My husband was born in Sakai, and in 1594 came to Kanaya-machi in Nagasaki, where he became a Christian. He apostatized in Hirado-machi at the same time and became a member of the same sect registered at the same temple. He died in 1641 in Hori-machi.

[144.] 2. **Fuku**, their daughter, 14 years old.

She is a member of the same sect, registered at the same temple. For information on her father see above.

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70 Other possible reading: Nihei.
[145.] 1. Sakubei 作兵衛, renting a house from Nagano Tōshirō [no. 23], 39 years old.
   I was born in Karatsu and was originally a member of the Jōdo sect. I came to Hirado-machi in Nagasaki in 1642 and registered here at the Sanbōji. My parents were both born in the same place and were originally members of the Ikki sect. My father died of illness there when I was still an infant, but my mother is still alive in Karatsu.

[146.] 2. His wife, 27 years old.
   My parents and I, we were all born in Nagasaki and used to be Christians. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Sanbōji. My mother and father are both still living in Mukai Funazu-machi.

[147.] 3. Ichizaemon 市左衛門, their child, 3 years old.
   Same sect, same temple.

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[148.] 1. Yasu, renting a house from Iyoya Senmatsu [no. 35], 28 years old.
   I was born in Kyoto and originally a member of the Jōdo sect. I came to Yoriai-machi in Nagasaki in 1634 and registered here at the Daionji. My parents were both born in Kyoto as well and members of the same sect. They are both still alive and now living in Bungo-machi.

[149.] 2. Jinbei 仁兵衛 71, servant of the above [Yasu], 29 years old.
   My mother and myself, we were both born in Nagasaki and used to be Christians. We apostatized in Fukuro-machi when Takenaka Uneme was Nagasaki bugyō and I became a member of the Ikki sect registered at the Daikōji. My mother became a member of the Zen sect and registered at the Kōtaiji. She is still living in Ima Kajiya-machi. My father was born and used to be a Christian in Arima. He came to Fukuro-machi in Nagasaki before I was born and apostatized there at the same time. He became a member of the Zen sect and registered at the Kōtaiji. He died of illness in Ima Kajiya-machi in 1635.

71 Other possible reading: Nihei.
[150.] 3. **Maki**, servant of the above [Yasu], 37 years old.

I was born in Hyōgo. Twenty-six years ago [1616], I came to Ima Kajiya-machi in Nagasaki, where I became a Christian. I apostatized there when Takenaka Uneme was Nagasaki bugyō and became a member of the Jōdo sect registered at the Daionji. My parents are both from the same place as well and have always been members of the Zen sect. They are still alive there.

[151.] 4. **Suma**, servant of the above [Yasu], 25 years old.

My mother and myself, we were both born in Nagasaki and used to be Christians. We apostatized in Uchi Naka-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Zen sect registered at the Kōtaiji. My father came in 1613 from Fukahori to Kabashima-machi in Nagasaki, where he became a Christian. He apostatized at the same time at the same place [as we did] and became a member of the same sect registered at the same temple. Both my parents are still living in Moto Kajiya-machi.

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[152.] 1. **Kyūzaemon no Jō** 九左衛門尉, renting a house from Satō Kichiʿemon no Jō [no. 53], 39 years old.

I was born in Kōjiro village in Hizen, and have always been a member of the Ikkō sect. In 1626, I came to Kabashima-machi in Nagasaki and registered here at the Daikōji. My parents were both born in the same village and were members of the same sect. My father died in 1636 and my mother of illness in 1634.

[153.] 2. His **wife**, 37 years old.

I was born in Motoe village in Chōshū and have always been a member of the Ikkō sect. In 1625, I came to Kabashima-machi in Nagasaki and registered here at the Daikōji. My parents were both from the same village and members of the same sect. My father died in 1624 and my mother did also in the same year.

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[154.] 1. **Izaemon no Jō** 伊左衛門尉, renting a house from Satō Kichiʿemon no Jō [no. 53], 39 years old.

My parents and myself, we are all from Ōmura and used to be Christians. I came with my parents to Ima Daiku-machi in Nagasaki in 1600. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect, registered at the Kōtaiji. My father
died a Christian in Sakaya-machi in 1620, and my mother went to Karatsu in 1625, where she died of illness [still] a Christian in 1626.

[155.] 2. Kame, servant of the above [Izaemon no Jō], 58 years old.

I was born in Yoshida village in Hizen. I came to Ima Daiku-machi in Nagasaki in 1600 and became a Christian. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My parents were born in the same village as I was and have always been members of the Hokke sect. My father died twenty-nine years ago [1613] and my mother died there of illness thirty years ago [1612].

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[156.] 1. Jirōbei 次郎兵衛, renting a house from Satō Kichi’emon no Jō [no. 53], 39 years old.

My parents and I, we were all born in Hakata in Chikuzen. In 1600, I came with my parents to Hokaura-machi in Nagasaki, where we became Christians. We apostatized in Hokaura-machi when Takenaka Uneme was Nagasaki bugyō and became members of the Zen sect. My father died in 1636 in [Ima?]72 Kanaya-machi. My mother is still living in the same ward.

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[157.] 1. Mohei 茂兵衛, renting a house from Satō Kichi’emon no Jō [no. 53], 39 years old.

I was born in Ōmura and used to be a Christian. I came to Ōmura-machi in Nagasaki in 1628 and apostatized there when Takenaka Uneme was Nagasaki bugyō. I became a member of the Ikkō sect and registered at the Daikōji. My father was from Higo and originally a member of the Ikkō sect. He died of illness in Ōmura in 1640. My mother was from Korea and came to Ōmura before I was born. She died a Christian thirty years ago [1612].

[158.] 2. His wife, 38 years old.

I was born in Hirado and came to Ima-machi in 1613. I became a Christian, but I apostatized in Ōmura-machi when Takenaka Uneme was Nagasaki bugyō. I became a member of the Ikkō sect and registered at the Daikōji. My parents were also born in Hirado and originally members of the Jōdo sect. They both died of illness there, twenty years ago.

72 One character is undecipherable in ms.
[159.] 3. Fuku, their daughter, 6 years old.
   Same sect, same temple.

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[160.] 1. Zenza’emon no Jō, renting a house from Satō Kichi’emon no Jō [no. 53], 60 years old.

   My parents and I, we were all born in Chikugo. We came to Shirogane-
   machi in Nagasaki in 1600 and became Christians. I apostatized in Gotō-
   machi when Mizuno Kawachi was Nagasaki bugyō, and became a member
   of the Ikkō sect registered at the Kōeiji. My parents apostatized in the same
   ward when Takenaka Uneme was Nagasaki bugyō and became members of
   the same sect registered at the same temple. My father died of illness in
   Shirogane-machi in 1633 and my mother died of illness in Hirado-machi
   in 1636.

   2. His wife, 47 years old.

   I was born in Nagasaki and used to be a Christian. I apostatized in Gotō-
   machi when Takenaka Uneme was Nagasaki bugyō and became a member
   of the same sect registered at the same temple. My parents were also born here
   and used to be Christians. Both my parents died as Christians of illness in
   Ima Kōya-machi when I was an infant.

   3. Chōzaemon no Jō 長左衛門尉, their son, 27 years old.

   I was born in Nagasaki and was a Christian since childhood, but aposta-
   tized at the same time and became a member of the same sect, registered
   at the same temple.

   4. Shichibei 七兵衛, their son, 12 years old.

   From birth a member of the same sect, registered at the same temple.

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[164.] 1. Gonzaemon 権左衛門, renting from Satō Kichiemon [no. 53], 58 years old.

   I was born in Isahaya and came to Tsuki-machi in Nagasaki in 1606. I
   became a Christian, but apostatized in Shita-machi when Takenaka Uneme
   was Nagasaki bugyō. I became a member of the Zen sect and registered at
   the Kōtaiji. My parents were also born in Isahaya and were originally mem-
   bers of the Jōdo sect. Fifty years ago [1592], my father went to Korea and
   died there. My mother died of illness forty years ago [1602] in Isahaya.
[165.] 2. His wife, 60 years old.

I was born in Korea and came to Shimabara-machi in Nagasaki when I was a child. I became a Christian, but I apostatized in Shita-machi when Takenake Uneme was Nagasaki bugyō. I became a member of the same sect [as my husband] and registered at the same temple.

As Gonzaemon’s wife was born in Korea, an investigation was conducted in the ward and a sponsor was found. The letter of sponsorship is kept at the kumi office.

[166.] 3. Shichizō 七蔵, their son, 32 years old.

I was born in Nagasaki and was a Christian in my childhood. I apostatized together with my parents and became a member of the same sect registered at the same temple.

[167.] 4. Shichizō’s wife, 20 years old.

My father and I were born in Takahama and used to be Christians. In 1627, I came with my father to Moto Kajiya-machi in Nagasaki. I apostatized in Shita-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My father died in the same year in the same ward. My mother was also born in Takahama and always was a member of the Zen sect. She came to Ōmura-machi in Nagasaki in 1629 and registered here at the same temple. She is still living in Hokaura-machi.

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[168.] 1. Widow of Gennojō 源之丞, renting from Satō Kichi’emon [no. 53], 65 years old.

I was born in Nagasaki and a Christian in my youth. I apostatized in Ima Kajiya-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My father came from Yamaguchi in Chūgoku to Bunchi-machi in Nagasaki seventy-two years ago [1570]73, where he became a Christian. He died of illness as a Christian in the same ward forty years ago [1602]. My mother was born in Amakusa and came to Bunchi-machi sixty-seven years ago [1575], where she became a Christian. She apostatized at the same time [as I did] and became a member of the same sect registered at the same temple. She died in 1638 of illness in Moto Hakata-machi. My husband was born in Hirado and came to Moto

73 See note 61 above.
Hakata-machi in Nagasaki as a child. Forty years ago [1602], he sailed for Siam, but no one knows what happened to the ship and its crew.

[169.] 2. Kame, servant, 58 years old.

I was born in Korea and came to Yaoya-machi in Nagasaki fifty years ago [1592], where I became a Christian. I apostatized in Ima Kajiya-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the same temple.

As the above person was born in Korea, an investigation was conducted in the ward and a sponsor was found. The letter of sponsorship is kept at the kumi office.

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[170.] 1. Sangorō 三五郎, renting from Satō Kichi’emon [no. 53], 45 years old.

My parents and myself, we were born in Yamada village in Takaku. I have always been a member of the Ikkō sect. In 1619, I came with my parents to Ima Daiku-machi in Nagasaki and registered here at the Daikōji. My father died of illness in Ima Kagoya-machi in 1642. My mother is living with me.

[171.] 2. His mother, 62 years old.

Information above.

[172.] 3. Sangorō’s wife, 30 years old.

I was born in Nagasaki and a Christian in my childhood. I apostatized in Furukawa-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect registered at the Daikōji. My father was born in Higo and came to Shimabara-machi in Nagasaki forty-five years ago [1597]. He became a Christian but apostatized in Ogawa-machi when Mizuno Kawachi was Nagasaki bugyō. He became a member of the Jōdo sect and registered at the Daionji. My mother came from Chikugo to Bunchi-machi in Nagasaki when she was thirteen years old. She became a Christian, but apostatized in Ogawa-machi when Takenaka Uneme was Nagasaki bugyō. She became a member of the same sect and registered at the same temple. Both my parents are still alive and living in Uwa-machi.

[173.] 4. Ise, daughter of the above, 13 years old.

Since birth, member of the same sect registered at the same temple.
[174.] 5. **Man**, daughter of the above, 12 years old.
   Same.

[175.] 6. **Koheiji** 小平次, son of the above, 6 years old.
   Same.

[176.] 7. **Sen’emon** 千右衛門, son of the above, 4 years old.
   Same.

[177.] 8. **Fuku**, daughter of the above, 2 years old.
   Same.

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[178.] 1. **Shō’emon** 庄右衛門, renting from Chawan[y]a Tahei [no. 74], 40 years old.
   I was born in Amakusa and [baptized] a Christian in my childhood. I came to Hokaura-machi in Nagasaki in 1612, and apostatized there when Mizuno Kawachi was Nagasaki bugyō. I became a member of the Zen sect and registered at the Kōtaiji. My parents were born in the same place [as I was] and used to be Christians. My mother died of illness as a Christian in our hometown in 1615. My father came to Hirado-machi in Nagasaki in 1626 and apostatized there when Takenaka Uneme was Nagasaki bugyō. He became a member of the same sect registered at the same temple and died five years ago [1637].

[179.] 2. His **wife**, 38 years old.
   I was born in Nagasaki and a Christian in my childhood. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō, and became a member of the same sect registered at the same temple [as my husband]. My parents came from Hizen to Ōmura-machi in Nagasaki in 1599, where they became Christians. They did not apostatize when Mizuno Kawachi was Nagasaki bugyō and fled into the mountains. My mother died of illness as a Christian in the mountains. Afterwards my father apostatized before Matsukura Bungo and became a member of the Zen sect. He came back here and registered at the Kōtaiji. He is still living in Shimabara-machi.

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74 The daimyō of Arima, see note 50 above.
3. **Kame**, younger sister of the above wife, 21 years old.
   I was born in Nagasaki and used to be a Christian in my childhood, but I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the same sect registered at the same temple.

4. **Fuku**, daughter of the above Shōyemon, 6 years old.
   Since birth, member of the same sect, same temple.

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1. **Shinbei** 新兵衛, renting from Watanabe Chūbei [no. 77], 57 years old.
   I was born in Isahaya and have always been a member of the Ikkō sect. I came to Kabashima-machi in Nagasaki in 1625 and registered here at the Daikōji. My parents were also born in Isahaya and have always been members of the same sect. My father died in 1614 in his place of birth and my mother in 1620.

2. His **wife**, 48 years old.
   My parents and I, we are all from Isahaya. I came with my parents to Kabashima-machi in Nagasaki in 1625, and as we were originally members of the Ikkō sect, we registered here at the Daikōji. My father died of illness in Kabashima-machi in 1631, but my mother is still alive in Edo-machi.

3. **Matsu**, his daughter, 23 years old.
   I was born in the same place [as my parents, i.e. Isahaya] and have always been a member of the same sect registered at the same temple.

4. **Shinzō** 新蔵, his son, 18 years old.
   I was born in the same place [as my parents, i.e. Isahaya] and have always been a member of the same sect registered at the same temple.

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1. **Shichibei** 七兵衛, renting from Watanabe Chūbei [no. 77], 35 years old.
   I was born in Ōmura and have always been a member of the Ikkō sect. I came to Shimabara-machi in Nagasaki in 1629 and registered here at the Shōkakuji. My parents were also born in the same place [as I was] and have always been members of the same sect. My father died there of illness in 1620 and my mother in 1628.
[187.] 2. His wife, daughter of the above Shinbei [no. 182], 28 years old.
I was born in Isahaya and have always been a member of the Ikkō sect.
In 1625, I came to Kabashima-machi in Nagasaki and registered here at the Daikōji. For information about my parents, see above [no. 182].

[188.] 3. Chōbei 長兵衛, his son, 2 years old.
From birth, same sect, same temple.

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[189.] 1. Jūzaemon no Jō 十左衛門尉, renting from Watanabe Chūbei [no. 77], 33 old.
I was born in Mie village in Shimabara and a Christian in my childhood. I came to Gotō-machi in Nagasaki in 1627, and apostatized there when Takenaka Uneme was Nagasaki bugyō. I became a member of the Zen sect and registered at the Kōtaiji. My parents were born in the same place [as I was]. My father died of illness there as a Christian in 1624 and my mother apostatized in Shimabara, where she became a member of the same sect. She is still living there.

[190.] 2. His wife, [daughter of Gonzaemon, no. 164], 26 years old.
I was born in Nagasaki and used to be a Christian in my childhood, but I apostatized in Shita-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect registered at the Kōtaiji. My father was born in Isahaya and came to Tsuki-machi in Nagasaki in 1606, where he became a Christian. He apostatized at the same time and in the same ward [as I did] and became a member of the same sect registered at the same temple. He is now living in Hirado-machi. My mother was born in Korea and came to Shimabara-machi in Nagasaki when she was a child. She became a Christian and apostatized in the same ward at the same time. She became a member of the same sect registered at the same temple and is now living in Hirado-machi.

[191.] 3. Jūbei 十兵衛, his son, 3 years old.
Since birth, same sect, same temple.

[192.] 4. Gonpei 権平, same, 2 years old.
Same.
[193.] 1. **Heizaemon no Jō** 兵左衛門尉, renting from [Takeyama] Hikobei [no. 80], 54 years old.

I was born in Ômura and have always been a member of the Shingon sect. In 1632, I came to Moto Közen-machi in Nagasaki and registered here at the Enmeiji. My parents were both born in the same place [as I was] and were members of the same sect. My father died of illness in 1622, but my mother is still living there [in Ômura].

[194.] 2. His **wife**, 43 years old.

I was born in Ômura and used to be a Christian in my childhood. I apostatized there in 1598 [sic: Keichô 3]75 and became a member of the Hokke sect. In 1632, I came to Moto Közen-machi in Nagasaki and became here a member of the Shingon sect registered at the Enmeiji. My parents were born in the same place and my father apostatized at the same time as I did, becoming a member of the Hokke sect. He died of illness in Ômura in 1631. My mother died of illness as a Christian in 1596 [sic: Keichô 1].76

[195.] 3. **Yoshi**, their daughter, 14 years old.

From birth, same sect, same temple.

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[196.] 1. **Kyūbei** 九兵衛, renting from [Takeyama Hikobei, no. 80], 42 years old.

I was born in Ômura and have always been a member of the Ikko sect. Ten years ago [1632], I came to Hirado-machi in Nagasaki and registered here at the Köeiiji. My parents were born in the same place [as I was] and have always been members of the same sect. My father died of illness there in 1629, and my mother in 1631.

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[197.] 1. **Jinsuke** 仁介77, renting from Watanabe Chûbei [no. 77], 58 years old.

I was born in Hirado and came to Hirado-machi in Nagasaki in 1620, where I became a Christian. I did not apostatize when Mizuno Kawachi was Nagasaki bugyô and fled into the mountains. I apostatized [later] in front of

75 Probably a mistake for Kan’ei 3 [1626].
76 Likely a mistake for Kan’ei 1 [1624].
77 Other possible reading: Nisuke.
Matsukura Bungo Sama in Shimabara and became a member of the Zen sect. Here I registered at the Kōtaiji. My parents were born in the same place and were originally members of the same sect. My father died in 1603 and my mother in 1617.

[198.] 2. His wife, 68 years old.
   I was born in Korea and came to Ima-machi in Nagasaki fifty-one years ago [1591], where I became a Christian. I did not apostatize in Hirado-machi when Mizuno Kawachi was Nagasaki bugyō and fled into the mountains. [Later, however,] I apostatized like my husband in Shimabara and became a member of the same sect, registered at the same temple.
   Because the above Jinsuke did not apostatize but fled into the mountains and because his wife was born in Korea, an investigation was conducted in the ward and a sponsor found. The letter of sponsorship is kept at the kumi office.

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[199.] 1. Jingozaemon 甚五左衛門, renting from Ishimoto Shinbei [no. 1], 65 years old.
   I was born in Ainoura in Hirado and originally was a member of the Jōdo sect. In 1636, I came to Kabashima-machi in Nagasaki and registered here at the Daionji. My mother was also born in the same place in Hirado and a member of the same sect. Both my parents have died of illness in Hirado.

[200.] 2. His wife, 62 years old.
   I was born in Korea. At the age of seven [1587], I came to Hirado and became a member of the Jōdo sect. In 1636, I came to Nagasaki with my husband and registered as a member of the same sect at the same temple [as he did].
   Because the above person was born in Korea, an investigation was conducted in the ward and a sponsor found. The letter of sponsorship is kept at the kumi office.

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[201.] 1. Jinzaemon 甚左衛門, renting from Ishimoto Shinbei [no. 1], 28 years old.
   I was born in Nagasaki and used to be a Christian since my childhood, but I apostatized in Edo-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect, registering at the Shuntokuji. My
parents were both born in Korea and came to Ōmura as children, where they became Christians. Thirty years ago\textsuperscript{78}, when Takenaka Uneme was Nagasaki bugyō, they apostatized and became members of the same sect registered at the same temple [as I had done]. My father died of illness in Edo-machi in 1633, but my mother is still living in Shimabara-machi.

[202.] 2. **His wife**, 28 years old.

My parents and I, we were all born in Chikugo and we were originally members of the Ikkō sect. In 1622, I came with my parents to Hamano-machi in Nagasaki. Twenty-two years ago [1620], my father sailed for Cochin-China on a ship belonging to Takagi Hikoyemon dono, and died of illness on the way. My mother went to Isahaya in 1641 and is still living in that village. I was adopted by a family in Hamano-machi when I was young and became a Christian. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect, registered at the Honrenji.

[203.] 3. **Sen**, their daughter, 4 years old.

From birth, same sect, same temple.

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[204.] 1. **Shōjirō** 庄治郎, renting from Ishimoto Shinbei [no. 1], 25 years old.

I was born in Tokitsu in Ōmura. When I was five years old [1622], I came to Hirado-machi in Nagasaki as a Christian. I apostatized there when Takenaka Uneme was Nagasaki bugyō and became a member of the Zen sect, registering at the Kōtaiji. My parents were also born in Ōmura, where they apostatized fifteen years ago [1627] and became members of the Hokke sect. They are both still living there.

[205.] 2. **His wife**, 23 years old.

I was born in Nagasaki and used to be a Christian since my childhood. I apostatized in Hirado-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Hokke sect, registered at the Honrenji. Because I was a foundling, rejected in Hirado-machi, I do not know anything about my parents.

\textsuperscript{78} Miswriting of 三十 (30) for 十 (10)?
[206.] 3. Shinjirō 新二郎, their son, 4 years old.
    From birth, same sect, same temple.

[207.] 4. Shinpachi 新八, their son, 2 years old.
    Same.

*   *   *

[208.] 1. Kihei 喜兵衛, gate guard, 40 years old.
    My parents and I, we were born in Shimabara and used to be Christians. I came with my parents to Enokizu-machi in Nagasaki twenty-three years ago [1619] and we apostatized there when Takenaka Uneme was Nagasaki bugyō. We became members of the Zen sect, registered at the Kōtaiji. My father died of illness in Hirado-machi in 1641 and my mother died in Enokizu-machi thirteen years ago [1629].

[209.] 2. His wife, 32 years old.
    I was born in Nagasaki and used to be a Christian since my childhood. I apostatized in Bungo-machi when Takenaka Uneme was Nagasaki bugyō and became a member of the Ikkō sect, registering at the Daikōji. My parents were born on Kabashima and came to Kabashima-machi fifty years ago [1592], where they became Christians. My father died of illness as a Christian there, twenty-nine years ago [1613]. My mother apostatized at the same time at Koshima, and became a member of the same sect, registered at the Shōkakuji. She is still living there [in Koshima] now.

[210.] 3. Take, Kihei’s younger sister, 24 years old.
    I was born in Nagasaki, I apostatized at the same time, and became a member of the same sect registered at the same temple [as my brother]. For the details about my parents, see Kihei’s entry.

[211.] 4. Kamenosuke, Kihei’s son, 7 years old.
    From birth, same sect, same temple.

[212.] 5. Kamematsu, same, 5 years old.
    Same.

[213.] 6. Natsu, Kihei’s daughter, 3 years old.
    Same.

79 The second of these three characters 豊[後]町 is illegible.
1. Mago’emon no Jō 孫右衛門尉, Middle Gate, 59 years old.
   I was born in Arie village in Takaku. A Christian, I came to Furukawamachi in Nagasaki in 1603, but apostatized at the Kaisho Yashiki when Take-naka Uneme was Nagasaki bugyō. I became a member of the Ikkō sect, registered at the Kōeiji. My parents were born in same village and both died of illness, as Christians, there in 1614.

2. San’emon no Jō 三右衛門尉, younger brother of the above, 43 years old.
   I was born in the same village and came with my brother to Nagasaki as a Christian. I apostatized at the same time, and became a member of the same sect, registered at the same temple. I live with Mago’emon’s family. For information on my parents, see the entry above.

3. Mago’emon’s wife, 60 years old.
   I was born in Korea. When I was eighteen [1600], I came to Shita-machi in Nagasaki, where I became a Christian. I apostatized together with my husband when Takenaka Uneme was Nagasaki bugyō and became a member of the same sect, registered at the same temple.

4. Jirō 次郎, their son, 4 years old.
   From birth, same sect, same temple.

1. Denkichi 伝吉, gate guard, 37 years old.
   I was born in Setaka in Chikugo. I have always been a member of the Ikkō sect. Nine years ago [1633], I came to Ima Shikkui-machi in Nagasaki and registered here at the Shōkakuji. My parents were born in the same place and have always been members of the same sect. My father died of illness there in 1625, and my mother in 1628.

2. His wife, 26 years old.
   I was born in Yagami village and have always been a member of the same (Ikkō) sect. Six years ago [1636], I came to Ima Shikkui-machi in Nagasa-
saki, and registered here at the same temple. My parents were born in the same village and have always been members of the same sect. My father is still living in Himi, but my mother died of illness in her place of birth in 1641.

[220.] 3. **Kuma**, their daughter, 3 years old.
   From birth, same sect, same temple.

   * * *

[221.] 1. **Yozaemon no Jō** 与左衛門尉, *nichigyōji*, 54 years old.
   I was born in Yanagawa in Chikugo and have always been a member of the Ikkō sect. In 1630, I came to Ima Kōya-machi in Nagasaki and registered here at the Shōkakuji. My parents were born in the same place and have always been members of the same sect. My father died of illness in 1625, and my mother in 1631, both in the place of their births.

[222.] 2. His **wife**, 53 years old.
   I was born in the same place [as my husband] and have always been a member of the same sect. I came to Nagasaki with my husband and registered here at the same temple. My parents were also born in the same place and have always been members of the same sect. My father died of illness in 1633, and my mother in 1642, both in the place of their births.

[223.] 3. **Chiyoko**, their daughter, 17 years old.
   Born in the same place. From birth, member of the same sect, same temple.

[224.] 4. **Sannosuke** 三の助, their son, 12 years old.
   From birth, same sect, same temple.

[225.] 5. **Gonjūrō** 権十郎, their son, 7 years old.
   From birth, same sect, same temple.

   * * *

Home owners and renters total together: 228 people\(^{81}\), of whom 106 males and 122 females.

We have checked that there were no unrecorded persons, male or female, either owning or renting in the above ward. We have investigated

\(^{81}\) In reality 225, but as women could not be head of families, the dead husbands of three widows were counted as if they were still alive.
those whose relatives were Koreans, those who have gone to Edo in connection with Christian affairs, those who have gone into the mountains at the time Christianity was suppressed\(^82\), those who have served in Christian temples, those who have been sent to Macao, and we have appointed sponsors for them. We have also made sure that those who said they had apostatized elsewhere or in a different ward, had registered in new temples of the [Buddhist] sect they belonged to.

Kan’ei 19, Year of the Horse 12\(^{th}\) month, 25\(^{th}\) day [1643.02.13]

Signed:
\textit{Otona} of Hirado-machi: Ōsakaya Ya’emon [133.]

\textit{Kumigashira}: Hori Kihei [115.]
Watanabe Chūbei [77.]
Satō Kichi’emon no Jō [53.]
Furuteya Genzaemon no Jō [33.]
Karikaneya Chōzaemon no Jō [9.]

Checked by: Terada Yazaemon no Jō.

\textbf{Literature Cited}

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\textbf{Elisonas 2009}

\(^82\) The suppression referred to here started with the arrival of Mizuno Kawachi in the city.
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Gonoi 2003


Harada 1985


Hesselink 2002


Hesselink 2004


Ikegami 1966


Iwao 1934


Iwao 1985


KCSF


KD


Koga 1957

Nagasaki shiyakusho 1926

Nakada 1956

Nakada 1957

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Nakamura 2000

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NSS

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