

---

# Archival Sources from the Marega Collection in the Vatican Library

## Outlines and Selected Documents

---

### バチカン図書館所蔵 マリオ・マレガ資料 —概要と紹介—



---

マレガ・プロジェクト

人間文化研究機構日本関連在外資料調査研究・活用事業

科研費基盤研究(A)「バチカン図書館所蔵豊後切支丹資料の国際的情報資源化に関する海外学術調査研究」(16H02723)

---

## ●Contents●

Structure and Aims	Ōtomo Kazuo	1
--------------------	-------------	---

### Part I Summary of the Fonds Marega A1-A26

Fonds Description	Ōtomo Kazuo	6
A1	Matsui Yoko	11
A2	Matsuzawa Yoshiyuki	14
A3	Satō Akihiro	18
A4	Mino Yukinori	20
A5	Fujita Jun'ichirō	22
A6	Ōtsu Yūji	24
A7	Miyama Jun'ichi	26
A8	Ōhashi Yukihiro	28
A9	Ōtomo Kazuo	30
A10	Kudō Kōhei	32
A11	Kawahara Akihisa	34
A12	Okamura Kazuyuki	37
A13	Sakurai Nariaki	40
A14	Watanabe Kōichi	43
A15	Hirai Yoshito	46
A16	Ōta Naohiro	52
A17	Shimizu Yūko	55
A18	Shimizu Yūko	58
A19	Hirai Yoshito, Akihiro Satō, Yūji Ōtsu	60
A20	Namie Takeo	66
A21	Satō Takayuki	69
A22	Nishimura Shintarō	73
A23	Nishimura Shintarō	75
A24	Satō Akihiro	79
A25	Ōtomo Kazuo	82
A26	Ōtomo Kazuo	83
List of Usuki Domain's village	Satō Akihiro	85
List of Usuki Domain's village unit	Satō Akihiro	93
List of Usuki Domain's Religion Magistrate's ( <i>shūmon bugyō</i> )	Mino Yukinori	96

List of Usuki Domain's Chief Retainer ( <i>Karō</i> )	Mino Yukinori, Hamashima Miki	99
List of Usuki Domain's Temple and shrine Magistrate's ( <i>jisha bugyō</i> )	Mino Yukinori, Hamashima Miki	105
List of Usuki Domain's Local administration Magistrate's ( <i>kōri bugyō</i> )	Mino Yukinori, Hamashima Miki	109
Oita Prefecture Area for each Domain Schematic	Oita Prefecture Ancient Sages Historical Archives	113

## Part II Selected Documents of the Fonds Marega A1-A24

A1	Matsui Yoko	116
A2	Matsuzawa Yoshiyuki	122
A3	Satō Akihiro	128
A4	Mino Yukinori	131
A5	Fujita Jun'ichirō	136
A6	Ōtsu Yūji	144
A7	Miyama Jun'ichi	150
A8	Ōhashi Yukihiko	154
A9	Ōtomo Kazuo	160
A10	Kudō Kōhei	164
A11	Kawahara Akihisa	172
A12	Okamura Kazuyuki	177
A13	Sakurai Nariaki	181
A14	Watanabe Kōichi	185
A15	Hirai Yoshito	188
A16	Ōta Naohiro	194
A17	Shimizu Yūko	198
A19	Hirai Yoshito, Akihiro Satō, Yūji Ōtsu	213
A20	Takeo Namie	217
A21	Satō Takayuki	220
A23	Nishimura Shintarō	223
A24	Satō Akihiro	228

## Structure and Aims

In 2011, a large number of Christian-related historical materials of Ōita-Bungo from 1635(Kan'ei 12) to 1860's was found in the Vatican Apostolic Library in Vatican City. The missionary, Father Mario Marega(1902-1978), who arrived in Japan at the age of twenty years old and was located in Oita, Usuki and the surrounding area, collected the materials and donated them to the Vatican City in 1953, while he was conducting his missionary work there.

He was known for his collection and his research about Christian-related historical materials and published two historical records, Bungo Kirishitan shiryō 豊後切支丹史料 (Historical Documents Regarding Bungo Christians) in 1942 and Zoku Bungo Kirishitan shiryō 続豊後切支丹史料 (the second volume of Bungo Kirishitan shiryō) in 1946. These two records have been appreciated up to the present, but the location of their original documents had been unknown for a long while.

In 2012, since the Oita Prefecture Ancient Sages Historical Archives and the National Institutes for the Humanities accounted the original documents, the NIH concluded an agreement about a survey cooperation with the Vatican Apostolic Library in November 2013. The National Institutes for the Humanities has positioned the survey in an overseas material research project related to Japan, and launched a joint research project entitled "Survey and Research about Conservation and Publication of the Marega Collection Preserved in the Vatican Library" (representative: Otomo Kazuo), and then started "Marega Project" with the Vatican Library, with related organizations in Japan, and with domestic and overseas researchers. The representatives of The National Institute of Japanese Literature (National Institutes for the Humanities) and the National Museum of Japanese History (NIH), the Historiographical Institute, the University of Tokyo, the Oita Prefecture Ancient Sages Historical Archives, and Usuki City participated in the project from Japan. As for the overseas related institutes, The Salesian Pontifical University (Rome), The Sapienza University of Rome, University of Naples "L'Orientale", and The Japan Cultural Institute in Rome (The Japan Foundation) cooperated for it.

The project aims at: a) a general survey of documents, b) cooperation for developing a system of conservation and a system of publication in the Vatican Library, c) construction of the all-documents catalogue, d) by taking photographs of all the material, web publishing of the digital catalogue, e) construction of a basic research about Don Marega and about the documents, and development of an academic information infrastructure of Christian studies/Japan-Europe negotiation studies, f) Disclosure of survey results. The project was finished in 2016, and since 2016 it was taken over by a new joint project entitled "Research, Conservation and Utilization of the Marega Collection Preserved in the Vatican Library" (representative: Otomo Kazuo, 2016-2021) with a six-years plan.

Throughout the project we have disclosed various research results. Particularly this book, entitled Archival Sources from the Marega Collection in the Vatican Library, aims to share a survey information that we have elucidated through an investigation and a research. When these groups of historical documents were found in the Library, they were divided in 21 groups placed in Vatican Library preservation bags (A1-A20). The groups have increased to 26 because of a discovery of some documents in several places. Most of these 26 groups were contained in bags, wrappers and paper boxes, and were tied up in strings. The collective information of this sort as well as information of each document should be important for understanding about individual documents and for pursuing the purpose and the aim of past registers. Furthermore, it will be important to comprehend the situation in order to assign numbers to the documents not yet ordered.

While the situation at the time of discovery is left as a record from the point of view of conservation and publication, the documents will be contained in preservation bags one by one. For this reason, we attempted diligently to record information about these 26 groups, at the same time we aim to describe some representative documents in this book.

While this book was printed in both Japanese and English, the content of the two versions is not completely the same. For the English version we worked to share the value of this set of documents in a way appropriate for people who are more familiar with English. It is divided into two sections: 1) overviews of the documents in English, and 2) photographs, texts (kaidokubun 解説文), and English translations of the 67 representative documents.

The Japanese version also consists of two sections: 1) overviews of the documents in Japanese, and 2) texts (Kaidokubun) of the 224 representative documents judged to be important.

The overviews of the collection in the first section of both versions were created with the International Council on Archives' General International Standard Archival Description in mind.

The specific description is based on the following two works.

First, the description was based on a general survey about the documents not yet ordered. In the general survey, photographic record was made of the state of the preservation bags, the structure of the documents within the bags, how the documents were grouped, and the relationship between the documents. Numbers were assigned to individual documents while paying attention to the relationship between them, thereby allowing us to physically manage them. Of course, this method serves to heighten the value of individual documents (for example, more information about documents with unclear content and that are difficult to date often can be obtained by considering the other documents they were stored with), as well as providing us with clues for how documents were managed after being created. We believe that providing contextual information in addition to content information in file descriptions will be useful for scholarship that makes use of these documents. (We plan to release the text of the collection's documents and other information to the general public using an image database in the future.)

Second, we also described about A1 to A26 based on the catalogue completed with the analyzed documents and these relationships. Since we will publish this information on the database entitled "Fondo Mario Marega, Vatican Library", it is not included in this book.

This book is published through the overall approaches described above. As interim progress report we have already published Archival Sources from the Marega Collection in the Vatican Library vol.1 and vol.2. This book is the comprehensive version and aims to show its result and an outline of Marega fonds.

The publication of this book has been carried out with a Grant-in-Aid for Scientific Research(A) (overseas academic survey) entitled "Overseas Academic Survey Research Relating to Turning the Vatican Library's Bungo Christian Materials into an International Information Resource" (representative: Otomo Kazuo, 2017-2021).

For the survey and the research it has been supported by Joint Research Project of the Historiographical Institute of the University of Tokyo: "Historiographical research on the Bungo Kirishitan Shiryo (Documents concerning the persecution of the Christians of Bungo, Kyushu) and the original sources on which it was based" (representative: Yoko Matsui, 2014-2015) the said joint research entitled "Comprehensive research on historical materials collected by Fr. Mario Marega held by Vatican Library" (representative: Yoko Matsui, 2016-2018), Grant-in-Aid for Scientific Research(B): "Kirishitan and the cross-cultural communication in the early modern Japan" (representative: Yukihiro Ohashi, 2017-2021),

Grant-in-Aid for Scientific Research(C): “Administration for Non-State-Owned Archives in Japan, Italy and the Vatican in the Twentieth Century” (representative: Ryo Yugami, 2017-2021), Research Grant Program of the Toyota Foundation: ”The Approach to Dissemination of New Preservation Technologies for Disaster Damaged Archives” (representative: Mutsumi Aoki, 2016-2017), and the Italian School of East Asian Studies.

Otomo Kazuo

(References)

Web site of this project : <https://www.nijl.ac.jp/projects/marega/>

Fondo Mario Marega Vatican Library Database : <https://base1.nijl.ac.jp/~marega/>

Vatican Library : <https://www.vaticanlibrary.va/>



Part I Summary of the Fonds Marega

A1-A26

## Fonds Description

Reference Code: Fonds Marega (Marega collection).

Title: Fonds Marega (Marega Collection).

Date Range: 1612-1953.

Primary Date Range: 1612–1868

Date Range Notes: Documents fall between 1612–1868 and 1930–1953.

Description Level: fonds

Quantity: Approx. 14,647 catalogue entries. (14594 + A26 of 51 documents )

Notes on Physical State:

Approximately half of the fonds' Edo period documents were organized, wrapped in newspapers and other materials, and assigned numbers by Marega. In general, Marega did not go through the documents to which he did not assign numbers by him. (When documents were sent to the Vatican in 1953, they were put in three boxes: documents with numbers that had been organized, ones without numbers that had not, and ones that were included in Marega's published compilations.)

While some documents were heavily damaged due to insects and/or torn, conservation work was carried out on them from 2013 to 2017 at the Vatican Library. Thereafter the documents added by the Vatican Library and the documents acquired by the Library of the Salesian University and by the Vatican Library were included.

Provenance / Creation: Mario Marega. Basically comprised of four sets of historical materials. Many of them are originally from the Usuki Domain' s Office of Religious Affairs (shūmonkata 宗門方) in Japan. One also finds drafts, correspondence, memos, etc. written by Marega himself, and also finds cards and newspapers used by organization of the documents from late 1950' s to 1960' s. Some of these documents were purchased at used bookstores and the like.

Biographical History:

Mario Marega (1902/09/30–1978/01/30) was born in Gorizia, located in Italy's northeastern region of Friuli. After finishing his secondary education in Vienna during World War I and a period of religious training, in 1919 joined the Salesians of Don Bosco. He then studied in the philosophy department of Turin' s famous Salesians Valsalice High School and obtained a mathematics teaching license. In 1925 he enrolled in the Faculty of Theology of Salesian Pontifical University, and in 1927 became a priest. In 1929 he graduated, obtaining his theology doctorate. In October of the same year he departed from Venice, and arrived in Kobe on December 14. And then he arrived at Miyazaki and became a teacher at a theology college. In December 1931 he transferred to the Oita Church. In 1933 he was involved in the establishment of the Kaisei Kindergarten. For some people, their memory of Marega is of him being the head of this kindergarten when they were students. Then he became the priest in charge of the Oita Church.

While engaging in missionary and educational activities, in 1938 he published an Italian translation of Kojiki 古事記 (Record of Ancient Matters), which Vincenzo Cimatti gave to the Pope Pius XI by hand in 1938. Marega then received the pope' s blessing. Around 1938 he collected and studied documents related to Christians from the Usuki Domain's Office of Religious Affairs, and also worked to discover historical places related to Christian history in Edo period. The fruits of his efforts were reported in local and Catholic newspapers, and in 1942 he published Bungo Kirishitan shiryō 豊後切支丹史料 (Historical Documents Regarding Bungo Christians).

While during World War II on July 16th, 1945, the Oita Church burned down in an air strike, Marega's Christian related-documents had been sent to a church in Miyazaki a year earlier and thus were unharmed. Due to the defeat of Italy at the end of July, Catholic priests were taken into custody and sent to Tochinoki Onsen in Kumamoto Prefecture. Immediately after the end of World War II in 1946, Marega published *Zoku Bungo Kirishitan shiryō 続豊後切支丹史料*, the second volume of *Bungo Kirishitan shiryō*.

In 1947 Marega returned to Italy, and while engaging in proselytization work in Palermo, Sicily, he held an exhibition of Japanese historical documents. In 1948 he again was ordered to go to Japan by the Pope Pius XII when he had an audience with the Pope. He returned to Oita and after working at churches in Ōita and Beppu, in 1950 he arrived at the Himon'ya Church in Tokyo, where he worked as assistant to its first director, amongst other positions. In this year, also, he taught at the Salesio Seminary in Chohu, and the following year at the Salesian Junior College. While during this year he temporarily returned to Ōita, he continued to work at the Himon'ya Church. In 1953, he sent drafts and other items used to publish his collections of Christian historical documents and materials to the Vatican, possibly through the Vatican Embassy in Japan. He worked at the Usuki Church from 1953 to 1958, and in 1959 he became a teacher at Seibi Gakuen Junior and Senior high school administrated by Sisters of Salesians of Don Bosco, at Akabane Tokyo. In 1961 he published *Ochiboshū 落穂集*, and in 1968 *Kirishitan eiyū tachi キリシタン英雄たち* (Japanese Christian Heroes). In March 1962, the Order of Merit of the Italian Republic (Cavaliere Ordine al Merito della Repubblica Italiana) was bestowed upon Marega at the Italian Embassy in Japan. Marega also formed relationships with scholars by, for example, participating in the International Conference of Eastern Studies. In 1974 he returned to Italy, and passed away in Brescia, Lombardia on January 30th, 1978.

Since the set of documents from Usuki Domain's Office of Religious Affairs acquired by Marega in 1938 forms the majority of his collection, and Marega's manuscripts, memos, and correspondence are related to this set of documents, let us turn to this office. In Usuki, Amabe District, Bungo Province (present-day Usuki City, Ōita Prefecture), after the scrapping of Ōtomo Yoshimune 大友義統 (the child of Ōtomo Sōrin 宗麟), Fukuhara Naotaka 福原直高, who served the Toyotomi 豊臣 family, arrived. After he was transferred to Funai, Bungo (present-day Ōita City), Ōta Kazuyoshi 太田一吉 was given land in Usuki equivalent to 65,000 koku. After the 1600 Battle of Sekigahara, Inaba Sadamichi 稲葉貞通, who had switched from the Western Army to the Eastern Army, was transferred from Gujō Hachiman, Minō Province and put in charge of land with a value of 50,000 koku. He was a feudal lord who was not a hereditary vassal of the Tokugawa family. The following individuals in the Inaba family ruled until the end of Edo period: Sadamichi 貞通, Norimichi 典通, Kazumichi 一通, Nobumichi 信通, Kagemichi 景通, Tomomichi 知通, Tsunemichi 恒通, Masamichi 莖通, Yasumichi 泰通, Hiromichi 弘通, Terumichi 雍通, Takamichi 尊通, Chikamichi 幾通, Akimichi 観通, and Hisamichi 久通. They ruled over ninety-seven villages in Amabe District, thirty-nine in Ōita District, and 143 in Ōno district, all of which were in Bungo Province (see Table 1). From Kan'ei 11 (1634) onwards, the Usuki Domain strengthened its prohibition on Christianity by carrying out religious inquisitions, having individuals create oaths stating that they were not Christian, and creating five household units. However, hidden Christians were found in Bungo Province after that. In Usuki Domain in Kanbun 5 (1665), three individuals became religion magistrates (Takamiya, Okabe, and Itō). They developed a system for carrying out *fumie*, managing relatives of former Christians, and religious inquisitions. In Genroku 2 (1689), their salary became twenty *hyō*, and two individuals were assigned to work under them. With regard to the documents of Edo period, there are the documents acquired from Hareruya Shoten ハレルヤ書店 (Hallelujah Bookstore) at Oita City.

(Related places): Mario Marega was born in Gorizia, located in Italy's northeastern region of Friuli. Vienna, Turin, Rome, Miyazaki, Ōita, Usuki, Himon'ya (Meguro City, Tōkyō).

(Positions, etc.) Salesians of Don Bosco Missionary, Usuki Domain Office of Religious Affairs (religion magistrates / shūmon bugyō 宗門奉行)

Archival History: Donated to the Vatican by Mario Marega in 1953. (The materials relating to Bungo Christians - the majority of the documents in the fonds - were purchased by Marega in the 1930s. ).

Acquisition Source: Mario Marega.

Scope and Content:

Marega Collection can be divided into four major categories: (a) seventeenth to nineteenth century documents from the Usuki Domain's Office of Religious Affairs related to Christianity (about 11950 records), (b) historical materials related to Japanese Christians from 18th to 19th century, purchased at used bookstores and the like (394 records), (c) the publication draft for Mario Marega's Zoku Bungo kirishitan shiryō and his memos, survey notes, and autobiographical manga (about 2236 records), and (d) materials added from late 1950's to 1960's after finishing the acceptance of the fonds.

a. A set entitled "01. 宗門方 (01 Office of Religious Affairs)" of Christian-related seventeenth to nineteenth century documents from the Usuki Domain's Office of Religious Affairs. It was acquired by Marega in the 1930s. While it is unclear how he obtained them, there is a record of him paying for them. At the time documents from domains were sold at used bookstores, so he may have purchased these documents at some of them. The documents are almost entirely from the domain's Office of Religious Affairs; there are no records from other government departments. Furthermore, the letters (jō) submitted from villages and the like as part of inquisitions of families of former Christians (birth, marriage, and death notices, etc.) are found grouped together in bags and the like. Some are stored in clothing, sweets, etc. boxes. The documents appear to have been put in them due to the deterioration of bags and the like. While it is not completely clear who did so, we can probably assume that it was Marega's doing.

b. A set of materials entitled "02. 諸資料 (02 materials)" from the Edo period that were purchased at used bookstores and the like. One finds receipts and purchase material lists for the items (related to the Oka Domain) Marega purchased from Hareruya Shoten ハレルヤ書店 (Hallelujah Bookstore) in Ōita as well as documents purchased from the Nagasaki local historian Motoyama Motozō 元山元造. It is possible to categorize them based on where they are from: 01. 臼杵藩関係 (御納戸・御奥・郡奉行・その他) (01 Usuki Domain: Onando, inner palace, county magistrate, and the others), 02. 臼杵藩士 (戸上家・生野家・諸家) (02 feudal retainers of the Usuki Domain: the Tonoues, the Shonos, and other families), 03. 岡藩関係 (03 Oka Domain), 04. 府内藩関係(04 Hunai Domain), 05. 大村藩関係カ (05 Omura Domain?), 06. 杵築町・藩文書 (06 documents of the Kitsuki Town and the Kitsuki Domain), 07. 生地・宗近組文書 (07 documents of the Kiji-Munechika unit), 08. 大坂町奉行? (08 Osaka magistrate?), 09. 駿河国安倍郡腰越村 (09: documents of the Koshigoe Village in Age District, Suruga Province), 10. 出羽国最上郡泉田村奥山家文書 (10 documents of the Izumita Village's Okumura Jinbē family, in Mogami District, Dewa Province), 11. 銀札 (11 silver notes), 12. その他 (12 the others) and the like. We are working to determine exactly which documents in his collection were acquired in this way.

c. A set of documents originating from Marega himself. The set includes a publication manuscript for Zoku Bungo Kirishitan shiryō (A1), his memos, survey notes, an autobiographical manga, and so on. When Marega sent A1 and A2 from Japan to the Vatican, he put the documents included in the two volumes of his compilations in tin cans. There are also many drafts and memos from his work, which make this set of

documents very different from the others in this fonds. Other groups of documents generally remain in the same state as they were when managed at the Usuki Domain. However, A1 and A2 were structured by Marega. On the historical documents one finds numbers written for document management. The majority of Marega's notes and memos are written in Italian.

Information on Additionally Received Documents: In May 2016 the Vatican Library received approximately 300 items as A24 related to the Usuki Domain's Office of Religious Affairs from the Salesian Pontifical University's Marega Collection in order to carry out conservation work on them. They were found at the Salesio Seminary in Chohu in 1980's, and in the first decade of the new millennium, the Japanese priest Mizobe Osamu sent them to Salesian Pontifical University. Many are damaged, and when we received them they had not been catalogued. The materials of A25 had been transferred from The Library of the Vatican Museums to the Vatican Library and has been managed at least since 2018. A26 had been held in the Vatican Apostolic Archive by 2020 and then they transferred it to the Vatican Library. This group of materials is one part of the materials brought by Vincenzo Cimatti (Marega's superior). There are 26 materials in Japanese and 8 materials in English. The latter have been inserted in the article by Don Marega entitled "Memorie cristiane della regione di Oita" in *Annali Lateranensi* vol.3, but their original location has yet to be found at the moment.

Organization Method: After engaging in a joint general survey with the Vatican Library, we assigned numbers, carried out preservation and conservation measures, and took digital photographs. Furthermore, a document catalogue and metadata were created in Japan.

Usage Conditions: Under consideration.

Languages Used: Languages Used: Japanese, Italian, German and English.

Physical Characteristics and Technical Requirements: While some documents were heavily damaged due to insects and/or torn, conservation work was carried out on them from 2013 to 2019 at the Vatican Library.

Search Method: Vatican Library's Collection of Marega (Bungo Christian) Database (National Institutes for the Humanities).

Location of Originals: Vatican Library

Related Materials: (1) Salesian Pontifical University Library Marega Collection (Marega documents, classical literature, color-printed ukiyoe, old photographs, etc.); (2) Usuki City (Ōita Prefecture) Board of Education's Usuki Domain Documents (like Fonds Marega, a set of documents from the Usuki Domain); (3) Usuki domain village official documents (esp. the Ikemi Family documents held at the Oita Prefecture Ancient Sages Historical Archives); (4) Cimatti Museum materials, which include records related to Vincenzo Cimatti (Marega's superior), and some Marega-related materials; (5) All of Fonds Marega's digital images will be managed by the Vatican Library and the National Institutes for the Humanities, Japan. The University of Tokyo's Historiographical Institute, Oita Prefecture Ancient Sages Historical Archives, and Usuki City Hall will manage their reproductions.

Publications: Documents included in *Bungo Kirishitan shiryō* (Historical Materials Related to Bungo Christians; 1942), *Zoku Bungo Kirishitan shiryō* (Historical Materials Related to Bungo Christians, vol. 2; 1946) are generally stored in A1 and A2. The Italian translation of the *Kojiki* was published in 1938, *Ochiboshū* in 1961, and *Kirishitan no eiyū tachi* in 1968. As representative works from the Marega Project there are following publications: Mutsumi Aoki & Angela Nunez Gaitan ed., *Preservation and Conservation of Japanese Archival Documents*. (Biblioteca Apostolica Vaticana, 2019); Yoko Matsui, Takayuki Sato and Yoshiyuki Matsuzawa ed., 『甦る豊後切支丹史料』 (Bensei-Shuppan, 2020), aims

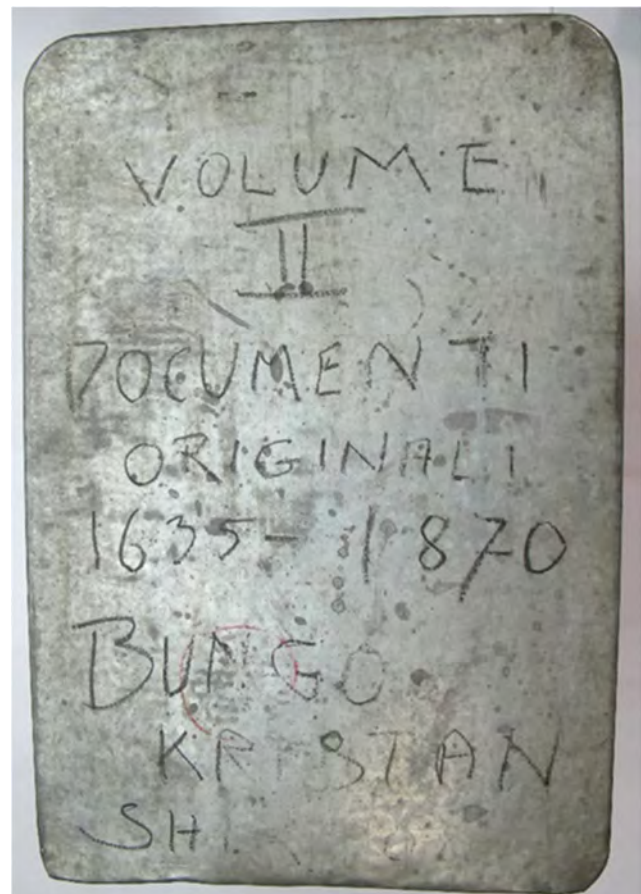
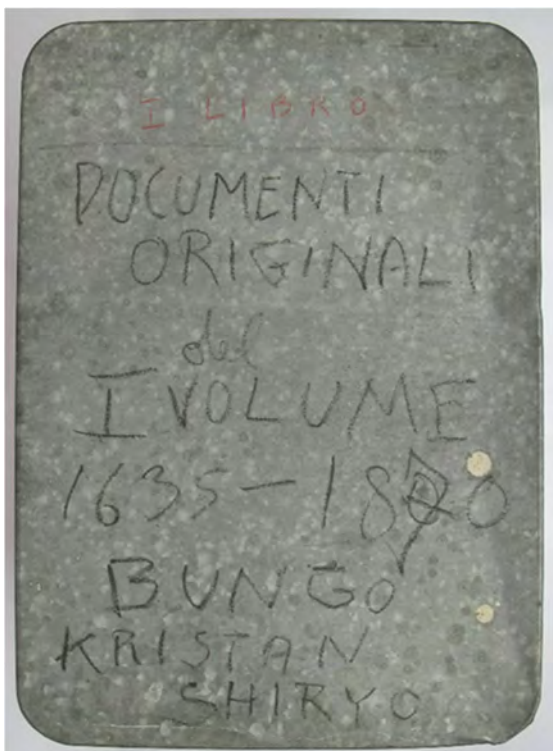
to revise reproduction of the original documents inserted in Bungo Kirishitan shiryō and in Zoku Bungo Kirishitan shiryō by Mario Marega; The special feature articles about fonds Marega in Studies in Japanese Literature and Culture, vol 12 and vol. 14.

Notes:

Name of Holding Institution: Vatican Library

Author of Description: Ōtomo Kazuo

Updated 10/03/2020



## A1

Reference Code: maregaA1

Title: Vatican Library's Fonds Marega (Bungo Christian Historical Documents) A1

Date Range: 1645–1949

Primary Date Range(s): 1645 (Shōhō 3) – 1870 (Meiji 3)

Date Range Notes: Includes copy from 1938 (Shōwa 13), correspondence memos from the 1940s, and a 1949 (Shōwa 24) paystub.

Description Level: File

Quantity: Quantity : 629 catalogue entries. (148 *jō* 状, 44 *hōshi* 包紙, 35 *statechō* 豎帳, 15 *yokochō* 横帳, 13 *tsuzuri* 綴, 2 published books, 3 maps, 98 paper slips, 32 manuscripts, 3 postcards, 13 newspapers, 180 envelopes, 26 pieces of paper for wrapping etc.)

Provenance: Mario Marega. Usuki Domain, Takeda Domain, etc.

Notes on Physical State: Almost of the documents are organized using envelopes, wrappers, etc.

Structure and Content:

File A1 consists of documents that Marega took out of his collection (documents included and assigned numbers in Marega's hand-written catalogue [A16.4.4]) to store separately for inclusion in *Zoku Bungo Kirishitan shiryō* 続豊後切支丹史料 (Historical Documents Regarding Bungo Christians, vol. 2; below, *Zoku*). On the envelopes are written numbers Marega assigned to the documents (below, Marega Numbers), as well as reference codes and numbers that indicate their order within *Zoku*. When organizing these documents, we assigned subfile numbers (A1.1 to A1.23) to each group of items in envelopes and the like. The numbers of documents and groups of documents and where they appear in *Zoku* are shown in Table 1.

A1.1 is *Bungo Kirishitan shiryō* 豊後切支丹史料 (vol. 1). It includes many handwritten notes, such as the numbers of the documents appearing therein. It appears to have been sent by Marega to Rome in 1954. It was moved from the Vatican Library's collection into A1. A1.2 is *Zoku*. It includes handwritten corrections and memos. It was originally in this bag (A1).

A1.3 to A1.18 are documents that appear to have been grouped by the chapter in which they appear in *Zoku*. (*Zoku* is structured as follows: Part 1 – Chronologically ordered historical materials related to the uncovering of Christians during the Kanbun period [1661–1673]; Part 2 – Subsequent historical materials related to Christians, former Christians, and their families; Part 3 – *Fumie*; Part 4 – Various notifications; Part 5 – Materials other than the historical materials Marega collected). On the front side of the envelopes and wrappers are Marega Numbers as well as many Italian memos regarding content, titles, etc. and the readings of such Japanese text written in the Roman alphabet. Also included with many documents are memos on slips of paper and transcription. We can thereby see the process by which Marega deciphered and carried out research on these historical materials in order to compile *Zoku*. It appears that they were organized after *Zoku* was compiled. The pages upon which documents appear in the book are recorded on the envelopes and wrappers.

A1.20 is a manuscript of *Zoku* with many corrections. It includes layout notes and thus appears to have been the one he submitted to be published.

Marega Numbers are written on the documents. However, since these are groups of documents organized by chapter, in almost all cases the Marega Numbers are not consecutive. The distribution of these numbers is shown in Table 2.

A1 includes documents indicating where Marega acquired his document collection, such as a list of historical materials purchased from *Motoyama Motozō* 元山元造 (A1.9.2.1.1.4), a copy (A1.9.2.1.3.1) and letter (A1.9.3.2.2; envelope: A1.9.2.1.1.0) that appear to have been received from the same individual, and a document with a *Hareruya Shoten* ハレルヤ書店 (Hallelujah Bookstore) price tag (A1.3.14.1 Oka Domain). There are also documents (or copies of documents) that appear to have been received from *Mieno* 三重野 (*Sachio* 幸夫) (A1.4.1.0.1, etc.), a newspaper reporter from Takeda's *Oita Shimbun* (A1.15.4.0), and other individuals.

Furthermore, based on the included memos written on slips of paper, it appears that other people such as *Takahashi Shinkichi* 高橋真吉, *Takayama Hideaki* 高山英明, and *Imamura Kōji* 今村孝次 also were involved in the provision of historical materials and information, transcription revisions, manuscript reviewing, and so on.

A1.21–23 are woodblock print maps of Osaka, Nagasaki, and Kyoto. They might have been mixed in after A1 was put together. A1.1.9 consists solely of newspaper pages used as wrappers.

Languages: Japanese, Italian, English

Date Description Written: 2016/11/27

Description Author: Matsui Yoko

Table 2. Historical Materials in A1 Bag: Marega Number Distribution (Total: 196)

Marega No.	Items	Marega No.	Items	Marega No.	Items
0-100	5	M1-M100	0	B1-B100	11
101-200	3	M101-M200	0	B101-B200	1
201-300	2	M201-M300	4	B201-B300	6
301-400	9	M301-M400	7	B301-B400	19
401-500	12	M401-M500	1	B401-B500	7
501-600	0	M501-M600	0	B501-B600	4
601-700	0	M601-M700	0	B601-B700	14
701-800	37	M701-M800	10	B701-B800	7
801-900	10	M801-M900	0	B801-B900	7
901-1000	0	M901-M1000	0	B901-B941	20
	78		22		96

“M” means 1000, means “B” 2000.



Table 1. Reference Codes / Numbers Assigned to A1 Bag Envelopes & Their Location in *Zoku Bungo Kirishitan shiryō*

Marega No.	Bag No.	Document No.	Number of branch number	Number of records	採録数	『Zoku Bungo Kirishitan shiryō』	Title	Contents (Section title from the A01.4 to the 16)
none	A01	1	0	1	0	—		『Zoku Bungo Kirishitan shiryō』
none	A01	2	0	1	0			『Zoku Bungo Kirishitan shiryō』
<b>S86~101</b>	A01	3	0~17	120	37	Part III	<b>Fumie</b>	
<b>F④②~④③</b>	A01	4	0~8	30	8	Part I	<b>(about the prisoner of Bungo Kirishitan)</b>	寛文九年(1669)
<b>E④③~④①</b>	A01	5	0~8	27	10	Part I		寛文八年(1668)
<b>D④⑦~④③</b>	A01	6	0~8	46	10	Part I		寛文六年(1666)
<b>C④⑧~④②⑥</b>	A01	7	0~20	67	22	Part I		寛文五年(1665)
<b>B④④~④⑦</b>	A01	8	0~4	12	5	Part I		寛文元年(1661)
<b>A④①~④③</b>	A01	9	0~3	26	4	Part I		Introductory Chapter
<b>G④⑩~④53</b>	A01	10	0~4	14	4	Part I		寛文十年(1670)
<b>H54~55</b>	A01	11	0~2	8	2	Part I		寛文十一(1671)・貞享三年(1686)一件
<b>I(J)56~57</b>	A01	12	0~2	32	4	Part I		延宝六年(1678)
<b>K58</b>	A01	13	0~1	4	1	Part I		延宝八年(1680)
<b>L59~65</b>	A01	14	0~7	28	8	Part I		貞享四年(1687) (Ruizokuchō)
<b>N67~70</b>	A01	15	0~4	18	6	Part I		Documents of the <i>Bungo Takeda (Oka)</i> Domain
<b>M66</b>	A01	16	0~1	7	2	Part I		享保九(1724)、元文二(1737)
<b>O71~78 P79~83 Q84 R85</b>	A01	17	0~3	104	20	Part II	<b>Honnin, Honnindozen, Korobihonnin, Korobi</b>	
<b>102~113</b>	A01	18	0~12	59	21	Part IV	<b>Notice (todokegaki)</b>	
none	A01	19	1~3	3	0	—		only newspaper
none	A01	20	1~12	16	0			『Zoku Bungo Kirishitan Siryo』
none	A01	21	0~1	2	0	—		(map of Nagasaki)
none	A01	22	0~1	2	0	—		(map of Osaka)
none	A01	23	0~1	2	0	—		(map of Kyoto)
Total				629	164			

## A2

Reference Code: maregaA2

Title: Vatican Library's Fonds Marega (Bungo Christian Historical Documents) A2

Date Range: 1613–1949

Primary Date Range(s): Entire Edo Period (1603–1868), Early Shōwa Period (1926–1989)

Date Range Notes: A2 includes documents with dates spanning from 1613 (Keichō 18) to 1949 (Shōwa 24). Approximately eighty documents include a date or can be dated. Seventy-four are from the Edo period, and six from the Shōwa period. Of the Edo period documents, thirty-eight are from the seventeenth century, twenty from the eighteenth century, and sixteen from the nineteenth century.

Description Level: File

Quantity: 260 catalogue entries (90 archival documents, 12 *hōshi* 包紙, 1 *koyori* 紙縫, 5 wrappers, 5 copyist manuscripts, 20 memos in Italian, 20 memos with Japanese written in the Roman alphabet, 2 memos in both Italian and Roman alphabet Japanese, 3 memos, 3 postcards, 6 *kanpon* 刊本 (printed books from the early modern period), 2 printed items, 4 slips of paper, 85 envelopes)

Notes Regarding Physical State: Archival documents, *kanpon*, and printed items are in large and small envelopes along with related memos, copyist manuscripts, postcards, sheets of paper, etc., forming approx. forty-nine small groups. Some archival documents are wrapped in wrappers and *hōshi*. While the included record books have some dirt, insect damage, etc., on the whole they are in good condition.

Provenance, Creation: A2 itself was created by Mario Marega, and is centered on the archival documents that he collected. These documents come from individuals that were affiliated with the Usuki Domain, Saiki Domain, Oka Domain, and Kumamoto Domain, as well as residents, temples, etc. within these domains. In addition to archival documents, there are various memos Marega himself created when making this file, copyist manuscripts of archival documents made by people around him, postcards from acquaintances, and multiple *kanpon* and printed materials made by various individuals.

Structure and Content:

File A2 consists of documents that Marega took out of his collection and organized for inclusion in *Zoku Bungo Kirishitan shiryō* 続豊後切支丹史料 (Historical Documents Regarding Bungo Christians) (vol. 1). The file is comprised of four major sub-files (A2.1 to A2.4). There are forty-nine smaller files in envelopes in these sub-files. In the envelopes, there are documents collected by Marega as well as Italian memos and Japanese Roman alphabet memos, copyist manuscripts, and other related materials. Marega wrote on the front side of almost all of the envelopes the Marega Numbers of the documents inside of them, numbers in circles, Italian-language memos, and so on.

Next let us consider the relationship between the structure of this file and that of volume one of *Bungo Kirishitan shiryō*. To do so, the numbers written in circles (1 to 29) on the envelopes are useful. Volume 1 of *Bungo Kirishitan shiryō* is comprised of sixteen chapters if one includes the introduction and supplement. As can be seen by the below table, the circled numbers (1 to 29) indicate the order of the envelope's documents in *Bungo Kirishitan shiryō*. (Based on these numbers it can be seen that the order of the A2.2 to A2.4 subfiles do not correspond to the chapter order of *Bungo Kirishitan shiryō*; originally they were in the following order: A2.2, A2.4, A2.3. This is due to priority being given to their current state when they were being photographed. Their being out of order does not have any structural significance or meaning). Furthermore, on thirty envelopes one also finds numbers such as “pag.7,” “pag.8” (A2.2.2.0.1). These numbers are the

page numbers (*pagina*) of *Bungo Kirishitan shiryō* (vol. 1) on which the documents in these envelopes are reprinted. This indicates that this file was organized sometime after the 1942 (Shōwa 17) publication of volume 1 of *Bungo Kirishitan shiryō* while referring to it.

Next, based on the document catalogue I have written brief summaries of the content of the individual A2.1 to A2.4 subfiles.

A2.1: Records relating to the 1637( Kan'ei 14) Shimabara Rebellion and the 1867 (Keiō 3) crackdown on Christians called the *Urakami Yoban Kuzure* 浦上四番崩れ.

A2.2: Documents relating to the uncovering of Christians in 1668 (Kanbun 8) and the following year.

A2.3: In addition to documents relating to the uncovering of Christians in Kanbun 8 (like A2.2), documents relating to martyrs, surveys of relatives of former Christians in the Usuki Domain, the control of relatives of former Christians in the Saiki Domain, and religious inquisitions.

A2.4: In addition to documents regarding religious inquisitions (like A2.3), documents relating to the control of relatives of former Christians and *fumie*, as well as laws prohibiting Christianity.

In light of these subfiles' overlapping content, it appears that they are not categorized based on their content. Marega probably grouped documents together in this way for convenience when organizing and storing them.

As described above, this file is a group of documents that were used for volume 1 of *Bungo Kirishitan shiryō*. However, all of the documents in this file are not included in this work: documents with the same content, voluminous records, etc. were completely left out, only included in part, and so on. Also, there are documents in this book that are not found in this file: the two in Chapter 14 (texts relating to the banishment of Catholic priests in 1587), two of the four in Chapter 9 (oaths renouncing Christianity), and three of the five in Chapter 13 (documents banning Christianity). While the reasons for this are not immediately apparent, the Italian memo written on the envelope of A2.4.3.1.0 might provide us with a hint: “743 dato al Papa nel 1947.” In other words, in 1947 (Shōwa 22; after the publication of *Bungo Kirishitan shiryō*) a document in this file (Marega Number 743) was presented (*dato*) by Marega to the Pope (*Papa*). Thus there is the possibility that documents in addition to Marega Number Document 743 were removed from this file by Marega himself for some reason. In fact, while not documents included in *Bungo Kirishitan shiryō*, there are cases in this file (Marega Number 779, 780, etc.) in which only a wrapper for a document remains (A2.4.3.4.1, A2.4.3.4.2). On the envelope in which these wrappers are found (A2.4.3.1.0) *Buste* (envelope / box) is written regarding 779 and 780, unlike the *c'è* (“there is [in this envelope]”) written regarding the other documents contained therein. From this we can gather that they were probably moved to another envelope or document box. It thus appears that the documents in *Bungo Kirishitan shiryō* not found in this file were most likely not lost by accident but purposely removed by Marega. While Silvio Vita has discussed Marega presenting to the Pope *Bungo Kirishitan shiryō* (vols. 1 and 2) as well as a woodblock print book related to the Shimabara Rebellion (“*Bungo Kirishitan no ato o tadoru Mario Marega shinpu: Marega bunshogun no seiritsu katei to sono haikai*” 豊後キリシタンの跡をたどるマリオ・マレガ神父—マレガ文書群の成立過程とその背景— [Father Mario Marega in the Tracks of Early Christians in Bungo: The Formation of the Marega Collection and its Background], *Kokubungaku kenkyū shiryōkan kiyō ākaibuzu kenkyū hen* 国文学研究資料館紀要 アーカイブズ研究篇 [The Bulletin of the National Institute of Japanese Literature] 12 [2016], p. 163), the above shows that he also presented the Pope with an original text.

This file also includes multiple documents from which one can get a fragmented glimpse into its formation and the work carried out to compile volume 1 of *Bungo Kirishitan shiryō*. For example, on a slip

of paper with a document entitled “Survey Results as of Twentieth Day of the Twelfth Month of Shōtoku 1 [1711] Year of the Rabbit” (Marega No. B315; A2.4.7.1) there is a Japanese handwritten memo which translates to “Investigation into Living Former Christians, People Born to a Christian Before Their Renunciation of Christianity, and Relatives of a Former Christian: ¥5.” This shows that part of the file was purchased. In other files (such as A1) there is evidence that Marega acquired the documents therein by purchasing them. Satō Akihiro has written about how they were purchased at *Hareruya Shoten* ハレルヤ書店 (Hallelujah Bookstore), which was in Ōita City’s Horikawa-chō (“*Marega purojekuto ni kakawaru heisei ni jū go nendo gaiyō chōsa*” マレガ・プロジェクトに係る平成二五年度概要調査 [2013 Academic Year Marega Project–Related General Survey], *Ōita kenritsu sentetsu shiryōkan shiryōkan kenkyū kiyō* 大分県立先哲史料館 史料館研究紀要 [Research Bulletin of the Oita Prefecture Ancient Sages Historical Archives] 19 [2015], pp. 39–40). Besides the item mentioned above, a slip of paper with Marega Number Document B315 (A2.4.9.2) has a ¥3 Hareruya Shoten price tag attached to it. This also indicates that this bookstore played a role in the formation of this collection. Furthermore, in this file there are postcards informing Marega about corrections to the reprints of the many document copyist manuscripts included in this file (A2.2.4.1, A2.2.9.2). They were sent by *Imamura Kōji* 今村孝次 (1875 / Meiji 8 – 1941 / Shōwa 16) and *Takayama Hideaki* 高山英明 (1872 / Meiji 5 – 1954 / Meiji 29). Imamura was an educator who worked in the 1920s and 1930s as the principal of the *Shōwa Jissen Jogakkō* 昭和実践女学校 (Shōwa Practical Girl’s School; currently *Beppu Daigaku Fuzoku Kōtō Gakkō* 別府大学附属高等学校 / Beppu University Senior High School). He was also a local historian who was commissioned to compile *Ōitaken-shi* 大分県史 (Oita Prefectural History) and wrote many articles (see *Satō Yoshiaki* 佐藤義詮, “*Kōki*” 後記 [Postscript], in *Imamura Kōji, Nihō jinbunshi* 二豊人文志 [Humanities Chronicle of Buzen and Bungo] [Hōbundō, 1943]). Takayama was a politician who served as the mayor of Ōita City from 1929 (Shōwa 4) to 1932 (Shōwa 7). He also was active in the recognizing and preserving the history of Ōita, such as that related to *Ōtomo Sōrin* 大友宗麟 (*Yoshida Toyoharu* 吉田豊治, “*Takayama Hideaki*” 高山英明, in *Ōitaken rekishi jinbutsu jiten* [Dictionary of Ōita Prefecture Historical Figures], ed. by *Ōita Gōdō Shinbunsha* 大分合同新聞社編 [Ōita Gōdō Shinbunsha, 1996]). We can see that in the background to the compilation and publication of Marega’s *Bungo Kirishitan shiryō* was the cooperation of these local individuals.

Languages Used: Japanese, Italian, German

Date Description Written: 2016/11/20

Description Author: Matsuzawa Yoshiyuki



袋番号	史料番号	枝番1	枝番2	マレガ袋番号	正編の章	
A02	1	1~13		—	—	
	2	1		—	—	
		2		①	序	
		3		②	第1章	
		4		③		
		5		④(④A、④B)		
		6		⑤		
		7		⑥		
		8		⑦		
		9		⑧		
		10		⑨		
		11		⑩		
		12		—		—
		13		—	—	
	3	1		⑱	第10章	
		2		⑲		
		3		⑳		
		4		㉑	第11章	
		5		㉒		
		6		㉓		
		7		㉔		
		8		㉕		
		9		㉖		
		10		—	—	
		11		㉗	第12章	
		12	1~2		㉘	第13章
			3		㉙	
	13		—	—		
	4	1		—	—	
		2		⑪	第2章	
		3		⑫	第3章	
		4		⑬	第4章	
		5		⑭	第5章	
		6	1	—	第6章	
		7		⑮	第7章	
		8		—		
		9		⑯	第8章	
		10	1、3		⑰	第9章
	2、4~8			—	—	

## A3

Reference Code: maregaA3

Title: Fonds Marega File A3

Date Range: 1646–1861 (Excluding undated documents and summary memos, sheets of newspaper, etc.)

Primary Date Range(s): Of 663 dated documents, 106 from the Jōkyō period (1684–1688), 86 from the Meiwa period (1764–1772), and 75 from the Genroku period (1688–1704)

Date Range Notes: 1646 (Shōhō 3) to 1861 (Bunryū 1)

Description Level: File

Quantity: 840 entries in catalogue (A3.1.1–A3.22.43)

Archival Documents – 727 *jō*, 13 *hōshi* 包紙, 1 bag, 87 *koyori* 紙縫, 1 card, 8 newspapers (including scraps), 1 envelope, pieces of paper, etc.

Notes on Physical State: A3 is a group of historical documents put in a clothes box and sent to the Vatican. These boxes are from *Beniya Yōfukuten* 紅屋洋服店, a Western clothing store that was in Oita city's *Ichimaru Department Store* 一丸デパート from 1934 to 1943.

Provenance / Creation: Father Mario Marega. A3 documents are originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方). The file also includes memos regarding the content and management of these documents, which are from Marega and individuals around him.

Biographical History: Same as fonds.

Archival History: Donated to the Vatican by Mario Marega in 1953. (The materials relating to Bungo Christians—the majority of the documents in A3—were transferred to Marega in the 1930s).

Acquisition Source: Same as fonds.

Scope and Content:

File A3 is a group of documents from the Usuki Domain's Office of Religious Affairs as well as memos and other materials composed by Marega. There are twenty-two subfiles. As can be seen by the table below, the dates of the documents found within each subfile vary, and it is thus unlikely that they are in the same order as they were when Usuki Domain existed. These subfiles were probably made when their documents were being placed in their box. The documents from the Usuki Domain's Office of Religious Affairs are primarily ones that were sent to the office regarding religious inquisitions, the death, birth, or moving of relatives of former Christians, tonsure, and so on. Similar historical documents are bundled together. Furthermore, on the edge of the backside of documents is the katakana *i* イ, which appears to have been written as a reference code when they were being organized by the Usuki Domain's Office of Religious Affairs.

Many of the following four types of documents are included in A3: (1) Documents with which domain retainers reported to the Office of Religious Affairs that a religious inquisition was carried out for each administrative organizational unit (on their edge is written “Document Regarding Christian Inquisition”); (2) Documents with which village unit heads or town elders reported to the Usuki Domain’s Office of Religious Affairs the births, moving, etc. of former Christians and their family members in towns/villages (on their edge is written *oboe* 覚 or “memo”). The office wrote on the documents information about their content such as “female joined,” “male left,” “female joined,” and so on; (3) Documents with which town officials, five household units, and parishioner temples reported to Usuki Domain’s Office of Religious Affairs the death of former Christians and their relatives. (On their edge is written *okakimono no koto* 御書物之事 or

“document.”). Documents to the office from village officials, five household units, and parishioner temples were wrapped together. Upon receiving these documents the office would wrap them together and on the edge of the backside of the outer document concisely note their content; (4) “Memos” which were drafts of documents reporting the death, name change, missing, etc. of someone born to a Christian before their renunciation of Christianity or a relative of a former Christian who, while being from another territory, were living in Usuki Domain for marriage or another reason. They sent out these reports twice a year in bulk, on the fifteenth of the sixth and eleventh month. Almost all characters are marked with “\” in vermilion or another sign indicating that content was checked. These marks were probably added when checking the clean copies made of them.

On the documents in A3 from Usuki Domain’s Office of Religious Affairs one does not find Marega’s stamps or numbers. Furthermore, these documents are not in either volume of *Bungo Kirishitan shiryō* 豊後切支丹史料. Judging from how compressed together the documents are, insect damage and so on, it is possible that Marega had not really gone through and organized them. However, there is an envelope upon which after the heading “ryo-nin-ji” appears an outline of its content in Roman alphabet Japanese (18.5.0), indicating that he began to do so.

Languages Used: Approx. 740 items in Japanese, 1 in Italian, 1 in Japanese (Roman alphabet)

Date Description Written: 2016/11/20

Description Author: Satō Akihiro



年代 \ 史料番号	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	集計	
1625～													1											1
1650～		3				2	7						7						8		9	7		43
1675～	6			1	3	2	6		4		32	24	2		4			20	33	6	24	30		197
1700～	19		1	2	8	1	6	16			13		4	2				6	14	14	9	5		120
1725～	2		2	23			2						6	2			1	7	3	3	3	3		57
1750～	5	9	2		3	3	3						22	12				4	47	6	3	6		125
1775～	5		2										10	5			2	3	14	1	6	1		49
1800～	3	3		14									1	2					5	1		2		31
1825～			4	5				1					4		3				4	8	3	5		37
1850～																		1				2		3
	40	15	11	45	14	5	3	25	16	4	13	32	79	25	3	4	3	41	128	39	57	61		663

Reference Code : maregaA4

Title: Fonds Marega File A4

Date Range: 1671–1938

Primary Date Range(s): Edo Period (Entirety)

Notes Regarding Date Range: 1671 (Kanbun 11) to 1851 (Kaei 4) / ~ 1938 (Shōwa 13)

Description Level: Fil

Quantity: 910 Records (836 *jō*, 9 *hōshi* 包紙, 18 *koyori* 紙繕, 1 bag, 10 paper slips, 21 strings, 5 newspapers, 1 envelope, 9 other)

Notes on Physical State: Placed in a clothes box from Beniya Yōfukuten 紅屋洋服店, a Western clothing store that was in Oita City's Ichimaru Department Store 一丸デパート (Takechō 4 chōme). Consists of 20 groups tied together with *koyori*, one held together with a newspaper, and 35 free-standing documents.

Provenance / Creation: Mario Marega. Most of the documents were originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Name(s): Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary. Usuki Domain Office of Religious Affairs (religion magistrates / *shūmon bugyō* 宗門奉行).

Biographical History: Same as fonds.

Archival History: Same as fonds.

Acquisition Source: Same as fonds.

Scope and Content:

The majority of these documents are (1) memos (*oboe* 覚; see below regarding content) submitted to religion magistrates from various individuals in Usuki Domain, and other (2) documents, booklets, etc. mixed in with these documents when they were being organized during the modern period and later.

(1) is comprised of documents (memos) and letters sent to the Usuki Domain's Office of Religious Affairs by government offices, temples, village officials, town officials, etc. in Usuki Domain. There are twenty groups of several to dozens of items tied together with a twisted paper string. They were arranged as such during the Edo period for management purposes. There are thirty-five ungrouped items, twenty of which are from the eleventh month of 1733 (Kyōhō 18). These twenty documents were probably grouped together in the past. The number of items in each group is shown in the below table.

These groups have the following characteristics: (a) excluding some, generally the received documents (memos) are grouped by month, (b) the senders are diverse: local representatives (village unit heads, village officials, town elders, etc.), temples / shrines, parishioner temples (priests, etc.), various government offices (domain retainers, trading posts / *kaisho* 会所), other domains' offices of religious affairs, (c) their content primarily relates to the management of relatives of former Christians: *fumie*, tonsure, death, marriage, adoption, name changes, moving, travel, etc., (d) they are grouped by month regardless of their sender, content, and area which they are from. There is document bag titled “Bag From First to Twelfth Month of 1723 (Kyōhō 8) / for Various Records Created by Person in Charge Each Month and Paperwork from Village Units (Excluding Family Registries),” a group of historical materials upon which *i* 匸 is written on the back edge of the outer page, and a pasted paper slip upon which is written “Documents Finished [Copying] into

Journal and Put in Bag.” These give us a glimpse into how these documents were managed.

In light of the above characteristics and the fact that Usuki Domains three religion magistrates alternated in monthly shifts, it appears that (1) religion magistrates bundled together (some) documents used in correspondence related to their duties with twisted paper string for each of their month shifts, (2) part of these documents were copied to some sort of journal, after which they were put in a bag, and (3) the katakana characters *i* イ, *ro* ロ, and *ha* ハ were used for document management and classification. While only a bag from Kyōhō 8 remains amongst these documents, the majority of these documents are from this year, and it thus appears that documents which were originally in this bag at some stage became scattered while leaving behind traces of how they were managed.

It is necessary to examine how groups of documents remain in the files up through A21 in order to determine to what extent (1), (2), and (3) can be seen as the way that original records were kept at the Usuki Domain’s Office of Religious Affairs.

The oldest historical materials in these documents are a group of seventeen of them from 1671 (Kanbun 11) to 1676 (Enpō 4), primarily proofs of membership to parishioner temples. 56 was originally stuck closed and could not be opened. After conservation work was carried out at the Vatican Library, it was discovered that it was comprised of eight groups bound together with twisted paper string.

(2) is comprised of correspondence, haiku, Chinese poetry, etc. that Marega appears to have sent and received while staying at the Catholic Church in Kon’yachō, Ōita City. It can be seen that he was in contact with *Takayama Hideaki* 高山英明, former Ōita City mayor and descendant of *Takayama Ukon* 高山右近, as well as *Dai Nippon Butokukai’s* 大日本武徳会 Ōita branch. Based on the aforementioned clothing store boxes and the dates of the *Tokyo Nichi Nichi Shimbun* used for wrapping (1938–1940), it appears that A4 was put together around 1940, when Marega was posted at the Ōita Church. While the only trace of Marega organizing these documents (Marega numbers, written notes, etc.) is one picture postcard (A4-4), on it we find “Letters with *i* written on them are from Kyōhō (1716–1735),” and it thus appears that he grasped the content of these documents to an extent.

Languages Used: Approx. 866 items in Japanese, 3 in Italian, 2 in Japanese

Date Description Written:

2016/11/20

Author of Description:

Mino Yukinori

和暦	月	枝番号	点数	「イ」	内部のかたまり	同年月の史料	備考
享保7年	12月~1月	60	47	○		2	
享保7年~9年		26	5	○			袋「類族出家年譜他所行証文」
享保8年	2月	15	39	○		3	
享保8年	5月	73	18				
享保8年	7月	75	46	○		2	
享保8年	8月	27	11			2,28,48,64	
享保8年	8月	65	41	○			
享保8年	8月~10月	71	27	○		1	21,47,49,70
享保8年	11月	66	24	○			33
享保8年~寛政7年		77	47	○		1	
享保11年	6月	62	36	○		3	
享保11年	9月	72	26	○			
延享3年	6月	61	35	○		1	
延享3年	8月	76	79			5	
延享3年	9月	74	32	○		2	
延享5年	4月	63	50	○		2	
安永6年	5月~12月	25	5				端裏「御日記済袋に入候書付」
天保4年	6月	18	27				
天保9年	2月~3月	57	116	○		8	
嘉永4年	2月	16	46	○		2	
バラのもの							
元禄5年	1月						31
享保18年	2月						24
享保18年	10月						19,23
享保18年	11月						29,30,32,34,39,40,42,43,46,50,51,53,54,55,58,59,67,68,69,78
明和7年	8月						37
年未詳							17,20,22,35,36,38,41,44,45,52

## A5

Reference Code: maregaA5

Title: Fonds Marega File A5

Date Range: 1646–1877

Primary Date Range(s): Edo Period (1603–1868)

Date Range Notes: 1646 (Shōhō 3) to 1867 (Keiō 3)

Description Level: File

Quantity: 223 items (12 strings, 3 cards, 29 *hōshi* 包紙, 9 slips of paper, 4 envelopes, 163 archival documents, etc.)

Notes on Physical State: It appears that A5 was made under the direction of Marega and organized using *hōshi*. Marega Numbers are written on the historical materials and wrapping materials. There are more than a few historical documents with Western calendar dates written on them in pencil.

Provenance / Creation: Mario Marega. Originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Biographical History: Same as fonds.

Place Name(s): Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary

Archival History: Given in 1953 by Marega to the Vatican.

Acquisition Source: Same as fonds.

Scope and Content:

A5 consists of four groups of documents held together with string, wrappers (newspaper, wrapping paper), etc. It is difficult to infer the relationship between the four of them based on their physical state. However, this file consists of items that were grouped together on a storage shelf at the Vatican Library after being sent from Japan by Marega and subsequently placed by the individual at the library in charge of preservation in a single preservation bag. Thus it appears that they were grouped together to an extent during Marega's time and are related to each other. Almost all of these historical materials are documents used to report to the Usuki Domain's Office of Religious Affairs about the members of five household units, the carrying out of religious inquisitions, and the population, birth, death, movement, etc. of residents of Usuki domain villages.

A5.1 was wrapped in an English-language newspaper and tied with twine. Furthermore, there are cards describing its content under the twine. On one of the cards is written "386–392." These appear to be Marega numbers. However, A5.1 does not include 386 and 390–392.

Eleven documents are individually placed in an envelope, wrapping material, etc. All of them are related to religious inquisitions and submitted by villages to the Usuki Domain's Office of Religious Affairs. Their date ranges and villages are not the same. On A5.1.5's wrapper we find the Marega Numbers 493–407. However, it does not include 393, 397, 398, and 400–403.

On the covers of A5.1.3.1 ("Record of Pure Land Sect Membership Investigation") and A5.1.5.5.1 ("Record of Individuals Marrying Relatives of Former Christians") we find characters written in vermilion indicating that their content had been examined. This gives us a glimpse into the work carried out at the Office of Religious Affairs.

The entirety of A5.2 is wrapped in a piece of paper. On this paper are 230–244, which appear to be

Marega Numbers. However, 231 is not included in A5.2. It contains fourteen booklets entitled “Religious Inquisition Memos Regarding Number of People in Households,” which documents the number of people in domain retainers’ households by each area a government official ruled over. Six of these historical materials are from the Bunsei period (1818–1830), and three are from the Genroku period (1688–1704).

A5.3 is wrapped in *Ōsaka Mainichi*’s (*Tōkyō Nichi Nichi*) English language newspaper, which is dated 1938/02/27. On this wrapper we find the Marega Numbers “M.277–321.” All of these documents are included therein.

These documents are: “Record of Children Born to Relatives of Former Christians” (1 booklet), records of population and production capacity from 1727 (Kyōhō 12), 1833 (Tenpō 4), and 1848 (Kōka 5) (totaling 22) and one bound bundle from 1733 (Kyōhō 18), which covers twenty-two villages units. These population and production capacity records include number of births, deaths, and illnesses, and so on. On only the document submitted in Kyōhō 18 by the Nomura Village Unit found in his bundle there is the title “Record Booklet of *Fumie*.” It is possible that it was used for investigations carried out before *fumie*.

The entirety of A5.4 is wrapped in a piece of paper. While on this wrapper are written the Marega Numbers “M90–M200,” M135 and M159 are not included.

A5.4 is comprised of a document entitled “Five Household Unit Memo,” which records the names of the household heads of the Tatamiya Town’s five household units, as well as 109 documents entitled “Christian Inquisition Five Household Unit Document,” which were made for each five person household unit. Upon them were written five rules to be followed regarding the prohibition of Christianity. The head of each household unit would affix his seal to them, and documents from temples would be attached attesting that household members were parishioners.

A5.4.2.1.1–19 consists of such documents from Higashi Kōno Village (Usuki City). There are six items with a vermilion “+” written on their back edge, five of which include a former Christian in the five household unit appearing therein. Forty-one items are from a village that was in what is today Notsumachi, Usuki City. Excluding one of them, they all include a former Christian or the descendant of a former Christian.

Languages Used: Approx. 200 in Japanese, 23 in Italian, 4 in English

Date Description Written: 2016/11/30

Author of Description: Fujita Jun’ichirō



## A6

Reference Code: maregaA6

Title: Fonds Marega File A6

Date Range: 1635

Primary Date Range(s): 1635

Notes Regarding Date Range: Kan'ei 12 (1635)

Description Level: File

Quantity: Archival documents - 89 entries / 371 items (22 *jō* [304 items] and 66 free-standing sheets of paper [four have title pages, etc.], 1 envelope), 23 wrappers / newspapers, 26 slips of paper, 3 cards, 1 modern envelope, 19 strings (twine, *koyori*, etc.)

Notes on Physical State: It appears that documents in this file were managed by gluing them together. Therefore care must be taken when handling it.

Provenance / Creation: Mario Marega A6 documents are originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方). The file also includes records created by Marega (slips of paper and cards) regarding the content and management of these documents.

Place Name(s): Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary, Usuki Domain Office of Religious Affairs (religion magistrates / *shūmon bugyō* 宗門奉行)

Biographical History: Same as fonds.

Archival History: Donated to the Vatican by Mario Marega in 1953. (The documents relating to Bungo Christians — the majority of the documents in A6 — were transferred to Marega in the 1930s).

Acquisition Source: Same as fonds.

Scope and Content:

File A6 consists of archival documents carefully wrapped with *washi* 和紙 (Japanese paper), English language newspapers, etc., which were then all carefully wrapped together with a wrapper and tied together with a string. Damaged documents were handled much more carefully than other ones by, for example, wrapping them with paper. Under the string bundling all of the documents together were two cards upon which is written the content of the file.

The majority of the historical materials in this file are oaths relating to the Christian inquisition carried out in Kan'ei 12 (1635) that were submitted by Usuki Domain villages and residents to the Office of Religious Affairs. While there are slight variations, they are generally titled “Oath for Christian Inquisition.” These documents are in Japanese widely known as *nanban seishi* 南蛮誓詞 or “Southern Barbarian oaths.” There are a total of 364 items. There is also one document in which a village unit headman attests that people are not a Christian and one in which it is attested that a priest is not Christian. Such documents were called *ukejō* 請状.

There are twenty-two *tsugi gami* 継紙: sheets of paper comprised of several to dozens of glued together documents from a village or town. The number of documents in the *tsugi gami* for each village / town are as follows: Nakanogawa Village – 14, Yoshino-tsuji – 21, Irikita Village – 13, Tsukumi-hata Village / Matsukawa Village – 23, Utaise Village – 9, Kurono Village / Akano Village – 15, Kimoiri Village – 13, Kayoi Village – 20, Higashi Kōno Village – 10, 11, Kawarauchi Village – 11, Matsubara Village – 8, Suehiro Village – 32, Suguou Village – 15, Hosoeda Village – 14, Kugiono Village – 25, Ogawachi Village – 12,

Tatamiya Town – 9, Sazuru Village – 12, Hetsugi-ichi Village – 2, Mieno Village / Tomuro Village – 10, name unknown – 1. There are two *tsugi gami* for Higashi Kōno Village, comprised of ten and eleven documents. The former set of documents is primarily regarding parishioners of Enpukuji, and this temple's attestation entitled “Attestation for Christian Inquisition” is found before nine oaths. The latter set of documents is primarily regarding parishioners of Myōrakuji. Enpukuji and Myōrakuji are both Zen sect temples. On these documents it is written that their priests were married. Thus, their attestation was deemed invalid, and the parishioners of these temples became parishioners of other temples (such as Usuki's Kenshōin) and received documents attesting to this. There is an envelope upon which is written “Kan'ei 12 Higashi Kōno Village Unit Head Documents.” These documents were probably in this envelope.

In the file there are items from the following villages that are not grouped together: Yokoo Village – 2, Ashikari Village – 13, Mochimaru Village – 2, Kurasono Village – 1, Ōuchi Village – 1, Iejima Village – 21, Ichinoo Village – 15, Tawara Village 1, Yamaoku Village – 4, Tamarimizu Village – 1, unknown – 1. The aforementioned village unit headman attestation regarding Christianity is from Ichinoo Village and is not grouped together with another document. In it, we find information about the situation surrounding the persecution of Christians at the time: about a system for rewarding those who accused others of being Christian, how Christians should be investigated, and so on.

It appears that oaths from Kan'ei 12 are also included in other bags. While not included in A6, records of the Christian inquisitions for each village unit were made in Kan'ei 12 based on these submitted oaths. They are held at Salesian Pontifical University. There is a high chance that these documents were pasted together by the Office of Religious Affairs, which received them from village unit heads.

On the two cards in this file we find the following text: “Handwritten Documents Regarding the Oppression of the Japanese Catholic Church, Collected by Don Marega, Declarations Renouncing Christianity, No. 220–260, 1635, Small Group No. 4” (A6.1.1), and “Handwritten Documents Regarding the Oppression of the Japanese Catholic Church, Collected by Don Marega, No. 270–277, 326–340, 278–298, Year of 1635, Declarations Renouncing Christianity, Small Group No. 4” (A6.2.2.1.1). Almost all of the documents corresponding to the numbers (Marega Numbers) written on the card were in this group, however, we have not found nine items: 220–225, 228, 249, and 258. We also found historical materials with Marega Numbers spanning from 261 to 269 which are not written on the cards.

Languages Used: Approx. 371 items in Japanese, 25 in Italian, 10 in English

Date Description Written: 2016/11/20

Author of Description: Ōtsu Yūji



## A7

Reference Code: maregaA7

Title: Fonds Marega File A7

Date Range: 1635–1943

Primary Date Range(s): Includes items from the seventeenth and twentieth century, but primarily consists of items from the eighteenth and beginning of nineteenth century.

Date Range Notes: 1635 (Kan'ei 12) – 1943 (Shōwa 18)

Description Level: File

Quantity: 721 catalogue entries (635 archival documents / *jō* 状, 35 strings, 17 newspapers, 5 *hōshi* 包紙, 4 envelopes, 3 *koyori* 紙縫, 2 cards, 2 slips of paper)

Notes on Physical State: String, *koyori*, newspaper, envelope, rolled paper

Provenance / Creation: Mario Marega. Documents from before the nineteenth century are in approximately thirty groups of varying sizes. They are from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Archival History: Given in 1953 by Marega to the Vatican. The materials relating to Bungo Christians—the majority of the documents in A7—were transferred to Marega in the 1930s.

Scope and Content:

These documents are primarily requests, questions, notifications, attestations, etc. submitted by villages, temples, etc. to the Usuki Domain's Office of Religious Affairs relating to relatives of former Christians. Their content covers marriage, adoption, divorce, the severing of family ties, academic study / training, missing individuals, moving (people returning to their family registry, etc.), tonsure, name changes, and parishioner temple changes. Second greatest in number are questions and notifications submitted upon relatives of former Christians temporarily going somewhere else for business, pilgrimages, hot springs therapy, etc. The above two kinds of documents (over 600 of them) are found in A7.2, A7.4, and A7.6–9.

Documents within this file are organized into thirty groups of varying sizes based on content and date. There are traces of Marega and/or his assistants organizing the documents (wrappers, string, memos, etc.), as well as of how documents were managed at the Office of Religious Affairs. For example, the thirty-seven items in A7.9.1 are grouped together with a *hōshi* made by the Office of Religious Affairs.

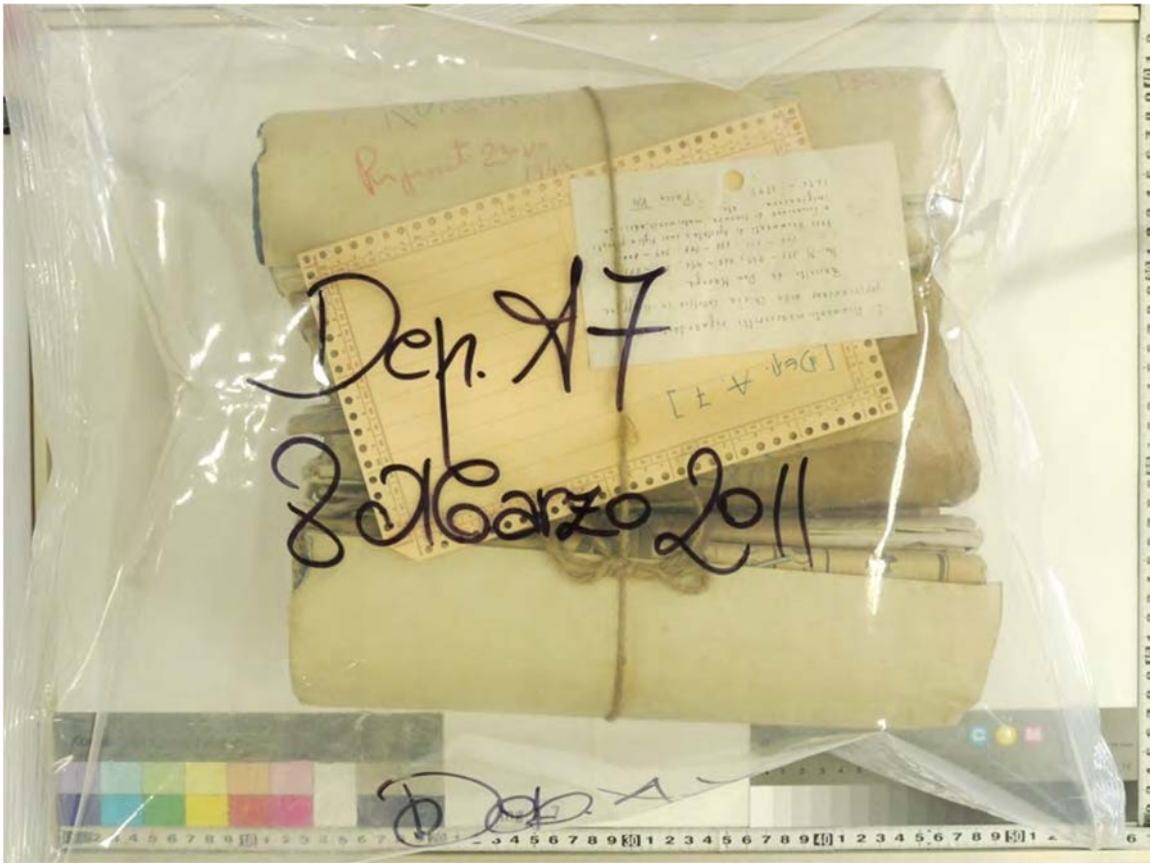
There is also a group of various documents created / acquired by the office (documents related to purchases, pieces of paper, etc.; A7.3), and a group of seven oaths submitted to the office by households in Mochida Village (Ōno District) dated the seventeenth day of the eleventh month of 1635 (Kan'ei 12; A7.5). The former is held together with a modern paper sheet and envelope, and thus was probably created when Marega was going through these documents. The latter, on the other hand, has a piece of paper attached to it on which is written “seven oaths” in Japanese, and thus appears to have been the creation of the Office of Religious Affairs.

The documents in A7 were all numbered by Marega with a stamp, pencil, or pen (M331 to M800.6). A single number (or multiple sub-numbers) were assigned to sets of two or three documents with the same content, which indicates that Marega and/or his assistants grasped the content of these documents to an extent.

Languages Used: Japanese, Italian, English (Newspaper)

Date Description Written: 2016/11/20

Description Author: Miyama Jun'ichi



## A8

Reference Code: maregaA8

Title: Fonds Marega File A8

Date Range: 1635–1852

Primary Date Range(s): Edo Period (Entirety; 1603–1868)

Date Range Notes: 1635 (Kan'ei 12) to 1852 (Kaei 5)

Description Level: File

Quantity: 440 Items (76 cards, 14 slips of paper, 26 newspaper wrappers, 6 *hōshi* 包紙, 1 *koyori* 紙繕, 34 strings, 3 envelopes, 280 *jō* 状)

Notes on Physical State:

Provenance / Creation: Mario Marega. Most of the documents were originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary, Usuki Domain Office of Religious Affairs (religion magistrates / *shūmon bugyō* 宗門奉行).

Biographical History: Same as fonds.

Archival History: Same as fonds.

Scope and Content:

A8 is divided into six groups (A8.1–A8.6). Each group is wrapped (with paper from an opened and stamped postal bag, photographic paper, etc.) and tied with twine. The documents in each group are also individually wrapped with newspaper or other materials. The following newspapers were used as wrappers: *Osaka Mainichi* (English), *Hōshū Shimbun*, *Ōita Shimbun*, *Nihon Katorikku Shimbun*, and *Fukuoka Nichi Nichi Shimbun*. The oldest one is from 1938/05/29, and the latest one from 1942/01/04. One finds postal addresses such as the Roman Catholic Church in Kon'yachō, Ōita City. It is highly like that the files' documents were organized when Marega was in Ōita.

There are 440 items in this file. The documents (*jō*) originally from the Usuki Domain's Office of Religious Affairs are as follows: (a) 269 Christian inquisition-related documents, (b) 2 oaths, (c) 7 notifications regarding birth, death, and marriage, (d) 1 inquiry regarding a name, and (e) 1 name list.

Their dates are as follows: (a) Christian inquisition related documents – 1 from second half of 17th century (1 from Jōkyō 3), 72 from first half of 18th century (8 from Genroku 16, 18 from Hōei 8, 6 from Kyōhō 6, 39 from Kyōhō 10, 1 from Genroku 2), 5 from second half of 18th century (1 from Hōreki 5, 2 from An'ei 2, 1 from Tenmei 3, 1 from Kansei 2), 146 from first half of 19th century (1 from Kyōwa 2, 1 from Bunka 3, 2 from Bunka 10, 1 from Bunsei 4, 21 from Bunsei 9, 52 from Tenpō 9, 18 from Tenpō 10, 25 from Tenpō 15, 25 from Kōka 2), 45 from second half of 19th century (25 from Kaei 5); (b) oaths – 1 from first half of 17th century (1 from Kan'ei 12), 1 from first half of 19th century (1 from Tenpō 11); (c) birth, death, and marriage notifications, (d) name inquiries, and (e) name lists – 1 from second half of 17th century (1 from Genroku 2), 6 from first half of 18th century (1 from Hōei 3, 2 from Shōtoku 2, 1 from Shōtoku 4, 1 from Kyōhō 3, 1 from Kyōhō 12 [includes estimated dates]), 1 from first half of 19th century (1 from Kōka 4), 1 unknown. There are 280 *jō*. The oldest is from 1635 (Kan'ei 12), and the newest is from 1852 (Kaei 5). Approximately seventy percent of them are from the 19th century.

Most of them are reports that inquisitions were carried out in each Usuki Domain retainer group to the

Office of Religious Affairs. Generally higher ranked government officials would indicate that they confirmed that the content of each unit / organization inquisition report is correct. In the case of domain chief retainers, such a statement is not included. There are two of the latter kinds of documents: one regarding a single chief retainer, and one regarding a group of retainers.

Of the two oaths, one is from the fifth day of the eleventh month of 1859 (Kan'ei 12) and by the domain retainer *Ebata Ichibee* 江端市兵衛. It appears to have been made when the shogunate called for country-wide simultaneous inquisitions. In this document the characters 貴理師旦 are used for “Christian.” It was a normal oath indicating that people are not Christian, not a so-called *nanban seishi* 南蛮誓詞 (Southern Barbarian oath) used for former Christians. On the edge of the backside is an attestation by the Zen (Rinzai) sect priest Sessō, who carried out anti-Christian activities during the first half of the seventeenth century in this area. The other oath is dated the fourth month of 1840 (Tenpō 11) and is written by the headman of the Kumamoto Domain's Tsunagi-tenaga *Akazawa Utarō* 赤沢宇太郎, promising that all residents in this *tenaga* (a kind of administrative area in the Kumamoto Domain) are not Christian. The existence of such Kumamoto Domain documents within the Marega Collection—which is primarily comprised of ones from the Usuki Domain—shows that Marega collected Christian-related historical materials from outside of the Ōita Prefecture area as well. However, it is unclear why they are found here.

The major characteristics of the six groups of documents in A8 and their Marega Numbers are as follows. A8.1 is primarily Christian inquisition documents from the Kōka (1844–1848) and Kaei (1848–1854) periods. Their Marega Numbers span from M942 to M1000 and B1 to B8. A8.2 is primarily Christian inquisition documents from the Hōei (1704–1711), Kyōhō (1716–1736), and Kaei periods. Their Marega Numbers span from 653 to 709. In A8.3, while there are multiple Christian inquisition documents, one also finds oaths and memos (*oboegaki* 覚書). Their Marega Numbers span from M205 to M216. There is also a document numbered 28-T. A8.4 is primarily Christian inquisition documents from the Genroku (1688–1704) to the Bunsei (1818–1830) period. Their Marega Numbers span from M803 to M848. A8.5 is primarily Christian inquisition documents from the Tenpō period (1830–1844). Their Marega Numbers span from M849 to M900. A8.6 is primarily Christian inquisition documents from the Tenpō period. Their Marega Numbers span from M901 to M941. Judging from the order of the Marega Numbers, it appears that these groups were originally in the following order: A8.4, A8.5, A8.6, A8.1, A8.2. A8.3 is different from the other groups: it appears that it was mixed into this file from another set of documents for some reason.

Languages Used: Approx. 280 items in Japanese, 10 in Italian, 2 in Japanese

Date Description Written: 2016/11/20

Description Author: Ōhashi Yukihiro



## A9.1

Reference Code: maregaA9.1

Title: Fonds Marega File A9.1

Date Range: 1667-1942

Primary Date Range(s): 1667–1868, 1938–1953

Date Range Notes: 1667 (Kanbun 7) to 1942 (Shōwa 17)

Description Level: File

Quantity: 763 catalogue entries (472 archival documents, 13 bundles, 4 *yokochō* 横帳, 21 *hōshi* 包紙, 185 slips of paper, 1 card, 23 newspapers, 15 envelopes, 2 twine strings, 2 *koyori* 紙繕, 23 strings)

Notes on Physical State: A9.1 is comprised of seven groups of documents wrapped in newspapers and other materials, which were then wrapped in a newspaper and tied together with twine. After it was organized during the 2013–2016 general survey, it was placed in a Vatican Library preservation bag along with A9.2, which consists of documents placed in an approx. 40 cm x 28 cm cardboard storage box. Documents with considerable damage due to insects and the like were repaired at the Conservation Workshop.

Provenance / Creation: Mario Marega. The Japanese archival documents are originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Biographical History: Same as fonds.

Archival History: Same as fonds.

Acquisition Source: Mario Marega.

Scope and Content:

A9.1 is comprised of seven groups of documents each wrapped up in newspaper or other material. These groups are held together with wrappers and string. On the wrappers and documents we find numbers Marega wrote on them for management purposes. In A9.1.1, etc. these numbers are only found on the wrapper and not individual documents. There are cases in which all documents in a group are assigned the same number.

A9.1 includes notifications sent from villages to the domain's Office of Religious Affairs at the beginning of the eighteenth century, notifications of corpse examinations from villages during the second half of the eighteenth century, a death notification from the mid-seventeenth century, and correspondence relating to the office's management (including domain residences in Edo and Osaka) (A9.1.2). One also finds a document relating to the carrying out of *fumie* (A9.1.3) and investigations into relatives of former Christians.

Languages Used: Approx. 529 items in Japanese, 171 in Italian, 12 in English (1 also including Italian and Japanese, 1 wrapper, 1 envelope)

Location of Originals: Vatican Library

Related Materials: Same as fonds.

Publications: Same as fonds.

Name of Holding Institution: Vatican Library

Updated 2016/11/20

Author of Description: Ōtomo Kazuo

## A9.2

Reference Code: maregaA9.2

Title: Fonds Marega File A9.2

Date Range: 1679-1940

Primary Date Range(s): 1679–1852, 1938–1940

Date Range Notes: 1679 (Enpō 7) – 1852 (Kaei 5), 1938 (Shōwa 13) – 1940 (Shōwa 15)

Description Level: File

Quantity: 267 catalogue entries (154 archival documents, 82 wrappers, 8 slips of paper, 2 cards, 15 newspapers, 1 bag, 5 strings)

Notes on Physical State: A9.2 is a group of documents inside of an approx. 40 cm x 28 cm cardboard box. It has been stored along with A9.1 (groups of documents wrapped in newspapers and other materials and all tied together with twine) in a Vatican Library preservation bag. They were organized during the 2013–2016 general survey and placed in a preservation bag. Documents with considerable damage due to insects and the like were repaired at the Conservation Workshop.

Provenance / Creation: Mario Marega. The Japanese archival documents are originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Biographical History: Same as fonds.

Archival History: Same as fonds.

Acquisition Source: Mario Marega.

Scope and Content:

The box containing A9.2 originally was a box for sweets, etc. Documents were placed in a box in which fifteen layers had been created with newspapers. In the first layer there was a group of documents bundled together with string. It appears that these measures were carried out based on the judgment of Marega. The majority of these documents are reports regarding religion inquisitions from temples during the Bunka (1804–1818), Tenpō (1830–1844), and Kaei (1848–1854) periods. They are often grouped together by period. Newspapers used were as follows: *Hōshū Shinpō* (1938/02/21) and *Ōita Shimbun* (1940/07/21).

Languages Used: Approx. 249 items in Japanese, 10 in Italian, 4 in English

Location of Originals: Vatican Library

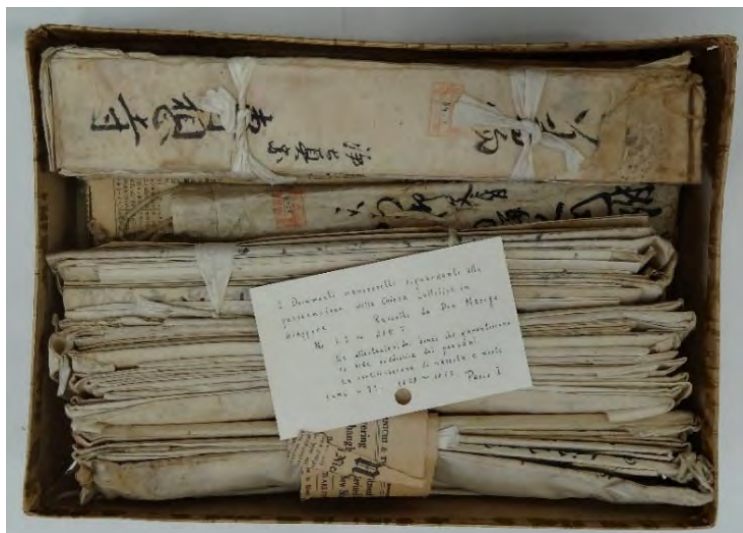
Related Materials: Same as fonds.

Publications: Same as fonds.

Name of Holding Institution: Vatican Library

Updated: 2016/11/20

Author of Description: Ōtomo Kazuo



## A10

Reference Code: maregaA10

Title: Fonds Marega File A10

Date Range: 1691–1941

Primary Date Range(s): Edo Period (1603–1868; Entirety)

Notes on Date Range: 1691 (Genroku 4) – 1856 (Ansei 3) / ~ 1941 (Shōwa 16)

Description Level: File

Quantity: 330 items, 493 catalogue entries (88 *jō*, 4 bundles, 201 *tatechō* 縦帳, 1 *yokochō* 横帳, 17 *hōshi*, 1 slip of paper, 2 cards, 1 envelope, 2 twine strings, 10 *koyori* 紙縫, 1 string)

Notes on Physical State: The historical materials in this file were stored after having been tied with string, rolled up, and wrapped in newspaper. Thus the outside document is damaged considerably. The materials are *tatechō* (horizontally oriented pieces of paper folded in half vertically and bound together with *koyori* on the edge opposite of their creases). One of them consists of ten *jō* that were pasted together, and another *jō* pasted to a *tatechō*. Care should be taken when using these documents: when they were being organized in the past pasted together sheets came apart and are thus considered separate historical materials.

Provenance / Creation: Mario Marega. Originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata*).

Place Name(s): Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary, Usuki Domain Office of Religious Affairs (religion magistrates / *shūmon bugyō* 宗門奉行).

Biographical History: Same as fonds.

Archival History: Donated to the Vatican by Mario Marega in 1953. (The documents relating to Bungo Christians—the majority of the documents in A10—were transferred to Marega in the 1930s).

Acquisition Source: Same as fonds.

Scope and Content:

File A10 is comprised of three groups: A10.1, A10.2, and A10.3. Each group consists of smaller groups wrapped in newspaper and string.

A10.1 includes a 1938 English–language newspaper and a Japanese–language one from the same year (Shōwa 13). A card (A10.1.1) is attached which provides an overview of the Marega Numbers of the documents contained therein. The A10.1.3 group, which consists of the majority of documents in A10.1, is wrapped in a Shōwa 16 (1941) newspaper. Its documents are bundled together with twine (A10.1.3.0).

A10.2 is wrapped in a 1938 English language newspaper, on top of which, like A10.1, is found a card (A10.2.1) upon which an overview of the Marega Numbers of the included documents are written. A10.2 is comprised of three groups of documents bundled together with *koyori* (A10.3.4 to A10.3.4.6).

Pink pieces of paper are placed between the items found in A10.3.

Each group is from the same time period and has similar content. They appear to have been originally from the Usuki Domain's Office of Religious Affairs. However, since A10.3 includes two historical documents that were reused for penmanship practice (A10.3.1.2, 3), it was probably rearranged during the modern period or later and thus is not arranged in the same way as it was when the Usuki Domain existed. It is clear that documents are divided up based on time period, type, creator, and addressee, and thus there is a

high possibility that they were selected and re-organized by Marega.

File A10 is comprised of historical materials with which Usuki Domain retainers and residents reported to the domain's Office of Religious Affairs the carrying out of religious inquisitions, and the death, birth, movement, etc. of relatives of former Christians.

A10.1 is historical materials with which domain retainers reported to the Office of Religious Affairs about the carrying out of religion inquisitions in units. They present the total number of households, workers, etc. for each domain retainer. The vast majority of them were made on the twenty-fifth day of the first month of 1691 (Genroku 4). While some were made on the first day of the second month of the same year, it appears that they were made for the same set of religious inquisitions.

Just like A10.1, A10.2 consists of religious inquisition reports. They were made on the twenty-third day of the first month of 1729 (Kyōhō 14). While A10.1 and A10.2 were made at a different time, they are both reports regarding the same set of religious inquisitions, and thus adopt the same format.

A10.3 are reports from village unit heads and town elders to the Office of Religious Affairs regarding the birth, death, movement, etc. of former Christians and their relatives in villages and towns. The vast majority of them were made on the twenty-ninth day of the first month of 1838 (Tenpō 9). While documents are included from other years—1827 (Bunsei 10), 1829 (Bunsei 12), 1834 (Tenpō 5), 1840 (Tenpō 11), 1847 (Kōka 4), and 1856 (Ansei 3)—their titles and content are basically the same. The same format being used in different time periods indicates that it was standardized throughout the Edo period.

Marega assigned numbers to the documents in his collection. Documents in A10.1 span from M245 to M247. M247 has documents sub-numbered from 1 to 46 (21 and 33 are missing) and XI to LVII. A10.1.3.1.7.2, A10.1.3.1.8.1, and A10.1.3.1.9.1 consist of multiple pasted together documents. Each document is not assigned one Marega Number. Rather, number assignment appears to have been carried out in a somewhat random fashion: some individual documents are assigned multiple numbers, and some are not assigned numbers at all. A10.2 spans from M219 to M229. M219 is subdivided into 1 to 39 and I to X, M228 into 1 to 10 and I to VIII, and M229 into 1 to 4. A10.3 spans from M247 to M500.

Based on these Marega numbers, we can see that Marega saw A10.1/2 and A10.3 as originally having been two separate groups of documents. The documents are not in the order of their Marega Numbers, and thus we can tell that the documents' order was changed considerably after they were assigned Marega Numbers.

In other files one finds documents with the same titles and content, and it is necessary to examine this file alongside them.

Languages Used: Approx. 323 items in Japanese, 2 in Italian, 4 in English

Date Description Written: 2016/12/03

Description Author: Kudō Kōhei



## A11

Reference Code: maregaA11

Title: Fonds Marega File A11

Date Range: 1687–1846

Primary Date Range(s): Edo Period

Date Range Notes: 1687(Jōkyō 4) – 1846(Kōka 3)

Description Level: File

Quantity: 466 catalogue entries (362 archival documents / *jō* 状, 51 *tatechō* 塹帳, 1 bundle, 14 newspapers, 22 strings, 8 *hōshi* 包紙, 5 document cards, 3 slips of paper)

Notes on Physical State: A11 consists of two groups of documents (A11.1, A11.2) that were held together by cotton preservation tape. A11.1 consists of 13 small groups of documents that were wrapped in a newspaper (*Ōita Shimbun* 01/20/1941) and tied with string. A11.2 consists of three groups of documents that were wrapped in newspapers (*Ōsaka Mainichi / Tōkyō Nichi Nichi* English Edition 02/12/1938, 02/16/1938, 02/27/1938, 03/19/1938, 07/09/1940; *Ōita Nichi Nichi Shimbun* 02/13/1938; *Ōita Shimbun* 07/05/1940) and wrapping material. These were then wrapped in another newspaper (the Italian newspaper *Messaggero* 06/22/1959) and tied together with twine.

Provenance / Creation: Father Mario Marega. The Japanese archival documents were originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary

Archival History: Donated to the Vatican Library by Mario Marega in 1953.

Scope and Content:

File A11.1 is comprised of thirteen groups. All are corpse inspection certificates (entitled *okakimono no koto* 御書物之事) submitted to the Usuki Domain in 1727 and 1728 (Kyōhō 12 and 13). (A11.1.20 is an exception; it is from 1760 / Hōreki 10). Information on a deceased person would be submitted by the person's temple and village unit, and these reports would then be managed and passed down as a set (total: 139 catalogue entries). These documents were made for descendants of former Christians, and most (98) are listed as descendants of *Kirishitan shūmon korobi* 切支丹宗門転 (someone who had renounced Christianity). However, 18 are listed as a relative of a *korobi honnin dōzen* 転本人同然 (person born to a former Christian after their renunciation of Christianity), 6 of a *honnin dōzen* 本人同然 (person born to a Christian before their renunciation of Christianity), 8 of *Kirishitan shūmon honnin* 切支丹宗門本人 (former Christian), 8 of a *kokorobi honnin* 古転本人 (a former Christian who had renounced Christianity a long time ago), and 1 of a *shin Kirishitan shūmon korobi* 新切支丹宗門転 (a former Christian who had recently renounced Christianity). There is also a notification that Reichū, a relative of a former Christian and disciple at the temple Tafuku-ji, died at the temple Sanpō-ji in Ogawa Village (Higo).

A11.2 is comprised of three document groups (A11.2.3, A11.2.4, A11.2.5). A11.2.3 consists of 41 notifications regarding relatives of former Christians (*ruizoku okayoi* 類族御通) submitted to the Usuki Domain Office of Religious Affairs by village units on the 25th day of the 10th month of Tenpō 11 (1840). A village unit headman (*ōjōya* 大庄屋) reported changes regarding relatives of former Christians (birth/death, marriage, divorce, moving, etc.). They were bound together with *hōshi*. Above the name of the relative in question there is a black seal that appears to have been stamped to indicate that the content of the document

was checked. When there were no changes involving such relatives, one finds *nashi* なし (none) written in black or vermilion on the *hōshi*. It appears that the Office of Religious Affairs checked the documents after submission, and indicated this on the *hōshi*. In A11.2.3 is included a letter sent to an Osaka buyer regarding the purchase of brushes and ink used by the Office of Religious Affairs.

A11.2.4 is primarily comprised of documents created by Ueda Kisuke 植田 崑助 (30 items). They include documents asking whether to preserve a corpse in salt, certifying that a corpse has been set aside, and reporting corrections to a death record, as well as drafts (probably backup copies) of certificates of deaths of relatives of former Christian titled as follows: “(Number) Record Booklet [*no chō* 之帳], (Person’s Name) Relative [*kei* 系].” From the various documents created and sent as reports, it appears that death notifications and the like were sent to Ueda Kisuke, and, after clerical work was completed, then sent to the magistrate’s office (*bugyōsho* 奉行所), amongst other places.

A11.2.5 consists of parts that became separated from bundles related to religion investigations, including a 1687 (Jōkyō 4) “Record of Christians and Their Relatives,” records of newly born Christian relatives submitted in the 7th month of Genroku 2 (1689) by village units (covering from the 1st day of the 12th month of Genroku 1 [1688] to the 29th day of the 6th month of Genroku 2) (39 items).

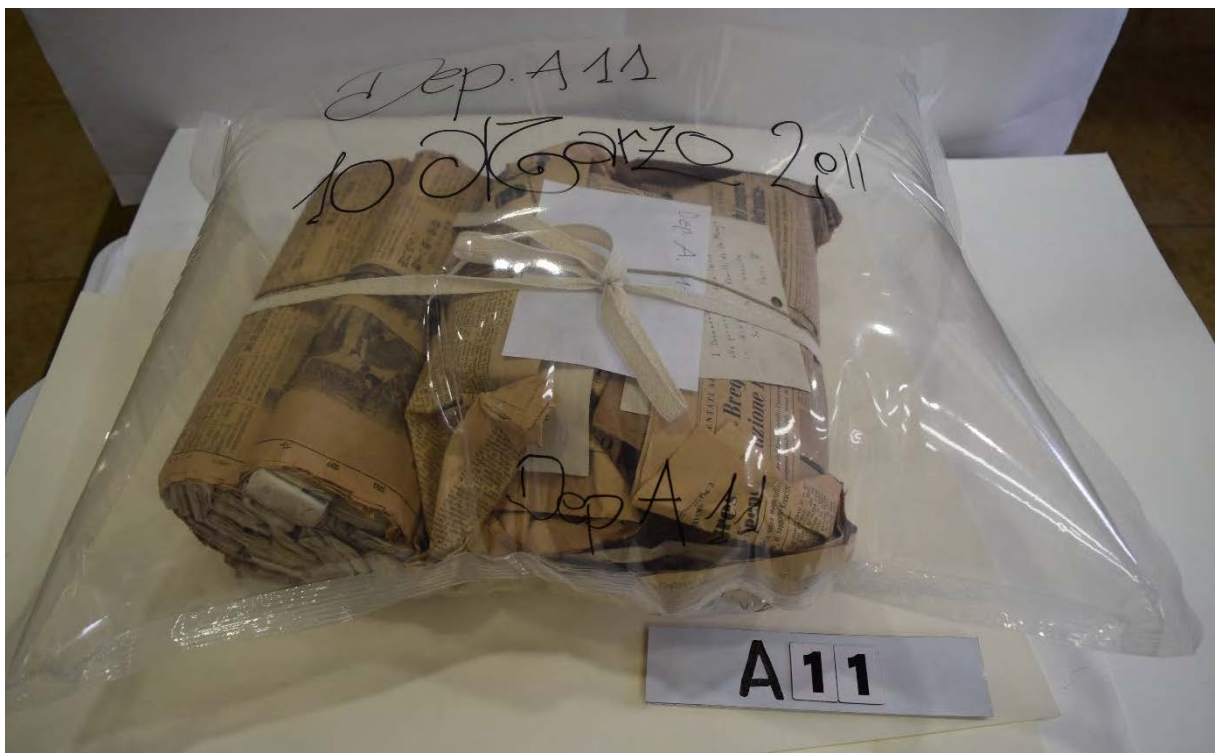
A11.1’s *okakimono no koto* Marega numbers are as follows (in order of subnumber): M27–M48, 841–860, M65–M72, M73–M89, 811–840, M49–M64, 901–920, M3–M26, 921–940 (929 is missing), 861–880, 959–980, 981–1002, and 881–900.

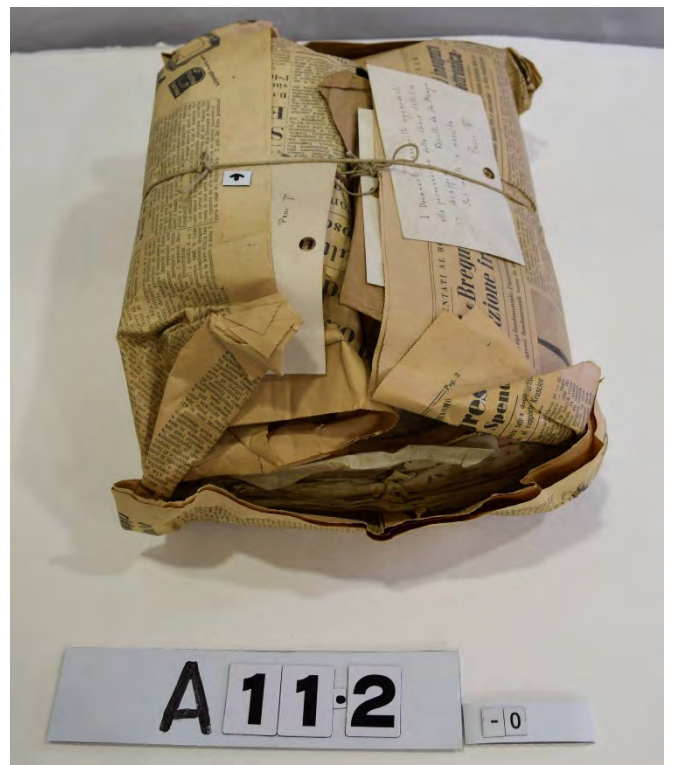
A11.2 is numbered as follows. A11.2.3: B51–B73 (B53 is missing) and B205–B222. A11.2.4: B330–353. A11.2.5: B47–49, B41–B44, B27–B34 (B30 and B33 are missing).

Languages Used: Approx. 414 Japanese catalogue entries, 8 Italian catalogue entries, 14 English catalogue entries (newspapers).

Date Description Written: 2017/11/13

Author of Description: Kawahara Akihisa





Reference Code: maregaA12

Title: Fonds Marega File A12

Date Range: 1689–1802

Primary Date Range(s): 1889, 1718–1727, 1801–1802.

Date Range Notes: 1689 (Genroku 2), 1718 (Kyōhō 3) – 1727 (Kyōhō 12), 1801 (Kyōwa 1) – 1802 (Kyōwa 2)

Description Level: File

Quantity: 1,041 catalogue entries (A12.1.0 to A12.7.78)(12 belt-shaped *hōshi* 包紙, 23 strings, 1 string with writing on it, 7 bags, 1 slip of paper, 953 *jō* 状, 43 *jō* [with *harigami* 貼紙 / papers attached], 1 *hōshi*)

Notes on Physical State: A12 is comprised of documents that were kept in seven *kōzo* 楮 (paper mulberry) bags. They were placed in these bags based on their time of creation and content. The date ranges written on the bags and the actual date ranges of the individual documents in them almost entirely match. 95.6% of the documents are *jō*.

Provenance / Creation: Father Mario Marega. The Christian-related materials that he gathered are primarily from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Italy; Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions: Salesians of Don Bosco Missionary. The vast majority of the Christian-related materials are from Usuki Domain's Office of Religious Affairs.

Archival History: Given in 1953 by Mario Marega to the Vatican.

Scope and Content:

As indicated in “Notes on Physical State,” file A12 is comprised of a group of documents from the Office of Religious Affairs that were in seven bags made from *kōzo* as well as Marega's strings, memos, etc. that were with them.

The date ranges and document content descriptions written on the outside of the bags are as follows. (A12 container titles, etc.)

A12.1 21st day of the 11th month of Kyōhō 3 (year of the Dog) to 20th day of the 6th month of Kyōhō 4 (year of the Boar) – Deaths of former Christians' relatives (342)

A12.2 21st day of the 6th month of Kyōhō 12 (year of the Sheep) to 20th day of the 11th month of Kyōhō 12 (year of the Sheep) – Deaths and unusual deaths of former Christians' relatives (236)

A12.3 21st day of the 12th month of Kyōwa 1 (year of the Rooster) to 20th day of the 11th month of Kyōwa 2 (year of the Dog) – Deaths and unusual deaths of former Christians' relatives (202)

A12.4 21st day of the 6th month of Kyōhō 12 (year of the Sheep) to 20th day of the 11th month of Kyōhō 12 – Births of former Christians' relatives (59 items)

A12.5 21st day of the 12th month of Kyōhō 9 (year of the Dragon) to 20th day of the 6th month of Kyōhō 10 (year of the Snake) – Births of former Christians' relatives (124)

A12.6 (Genroku 2) Bag of documents recording births by workers (10)

A12.7 21st day of the 6th month of Kyōhō 11 (year of the Horse) to 20th day of the 11th month of Kyōhō 11 – Births of former Christians' relatives (80)

The document date ranges and content descriptions written on the bags almost entirely match the actual date ranges and content of the documents in them. The documents in the bags are divided into multiple groups

with twine strings, as well as with pulp strips of paper upon which Marega wrote memos in pen. While perhaps a result of the documents being kept in the state they were in when acquired, there is probably a need to further examine how the documents were organized at the Office of Religious Affairs (from where they originated) as well as by Marega.

The documents are almost all *tategami* 塀紙 (horizontally oriented pieces of paper). There are some *kirigami* 切紙 (paper with margins cut off), and *tsugigami* 継紙 (glued together pieces of paper). They are documents related to the birth, death, marriage, and adoption of descendants of Usuki Domain former Christians (*honjin* 本人) or of descendants of Usuki Domain children who were born when their parent was Christian (*honjin dōzen* 本人同然). As is written on the bags, most are related to birth and death. The vast majority of people covered are not samurai. Based on their names and other information, it appears that they were Buddhist and Shinto priests, doctors, and so on.

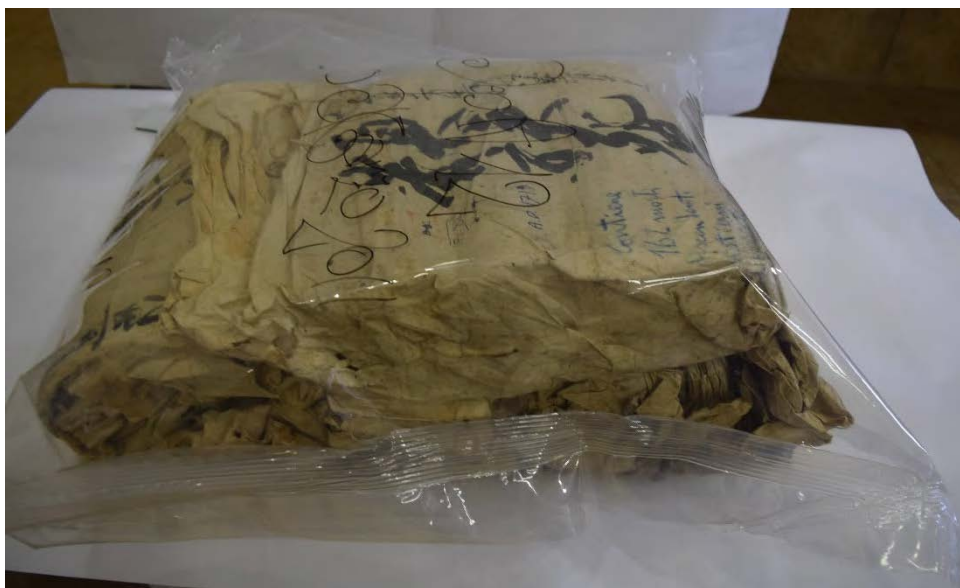
In the main text of birth notifications one finds their relationship to the *honjin* / *honjin dōzen*, their name at birth, and date of birth. Their birth parents, place of residence (village name, etc.) and so on are also noted. They were sent by a village unit headman (*shōya* 庄屋), and addressed to three people at the Office of Religious Affairs (magistrates / *bugyō* 奉行).

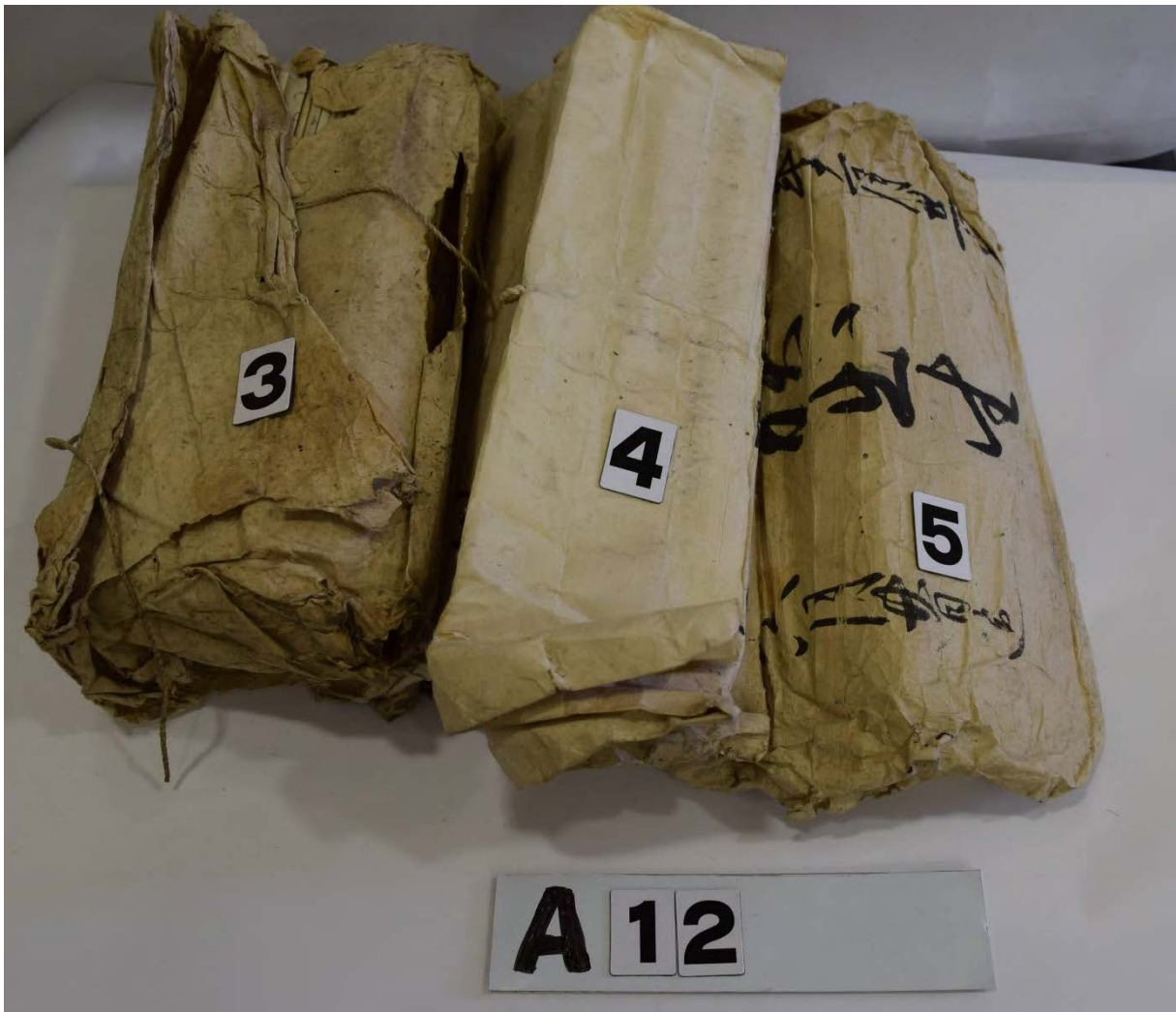
When a relative of a former Christian died, two notifications were created: one from village power-holders for the Office of Religious Affairs, and one from the temple to which they belonged, also for the Office of Religious Affairs. They record the place of residence and name of the *honjin* / *honjin dōzen*, the deceased person's relationship to the *honjin* / *honjin dōzen*, the village to which the relative belonged, as well as their date of death and cause of death. The documents also state that there were no abnormalities with the corpse. The senders were the relative's five-household unit, village officials (*benzashi* 弁指), and the head of their village unit. The addressees were three people at the Office of Religious Affairs (magistrate). The number of senders varies. Temples' notifications were primarily the same content as the village notifications (however, they did not include cause of death). They noted whether the body was cremated or buried, and state that the head priest of the temple checked the corpse. The sender is the temple's head priest, and the addressees were three people at the Office of Religious Affairs (magistrates).

Languages Used: Japanese, Italian, English (Newspaper)

Date Description Written: 2017/11/13

Description Author: Okamura Kazuyuki





Reference Code: maregaA13

Title: Fonds Marega File A13

Date Range: 1688–1942

Primary Date Range(s): Early 18th century to first half of 19th century. However, there are some items from the 17th century and late 19th century.

Date Range Notes: 1688 (Jōkyō 5) – 1942 (Shōwa 17)

Description Level: File

Quantity: 635 catalogue entries, 638 items

Details: 513 archival document catalogue entries (499 *jō* 状 catalogue entries / 499 items, 13 *tatechō* 縦帳 catalogue entries / 13 items, 1 small *yokochō* 横帳 catalogue entry / 1 item), 4 book catalogue entries / 7 items, 5 bills / money envelopes, 6 slips of paper, 1 card, 9 pieces of paper for wrapping / newspapers, 2 envelopes, 12 *hōshi* 包紙, 35 strings (strings, *koyori* 紙縴, strips of paper), 10 Marega memos (cards), 37 Marega memos (slips of paper), 1 Marega article

Notes on Physical State: Before surveying, this file was in a special oxygen-free plastic bag used by the Vatican Library to kill bacteria. There were some archival documents, etc. divided up by newspapers (*Hōshū Shimpō* 02/03/1938, 07/13/1940; *Ōsaka Mainichi / Tōkyō Nichi Nichi* English Edition 02/12/1938; *Oita Shimbun* 07/14/1940, *Asahi Shimbun* 01/12/1940, *NOON EXTRA shanghai* 12/24/1942, etc.), envelopes, etc., as well as uncategorized groups of woodblock print books and archival documents grouped together with cotton preservation tape. There were four cards providing an overview of the documents' content. I was unable to find Marega Numbers. As part of the 2013–2016 general survey preservation measures were carried out. Currently the documents are in acid-free paper envelopes that have been placed in a special container.

Provenance / Creation: Father Mario Marega. The archival documents are originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary. Archival documents are originally from Usuki Domain Office of Religious Affairs (religion magistrates / *shūmon bugyō* 宗門奉行).

Archival History: Donated to the Vatican Library by Mario Marega in 1953.

Acquisition Source: Same as fonds.

Scope and Content:

A13 is comprised of subfiles (1 to 25). In A13.1 there is a card that was under a string that held together the whole file. The A13.2–5, 7–9 subfiles have *jō* 状 wrapped in multiple newspapers. The bills, etc. in A13.10 and the diary and fragments in A13.11 were also wrapped in newspaper. The content of the remaining subfiles is as follows.

A13.6 Marega article; A13.12–13 *Tenpō Bukan* 武鑑 (shogunate personnel directory) vol. 1 & 3; A13.14 menu notes (1792 / Kansei 4 and later); A13.15 *Bukan* vol. 2; A13.16–18 Yoshioka Sannai 吉岡三内 Onoku 御奥 memos, 5 year accounting book for Onoku expenses, *Junken gubu ninzu kakitsuke* 巡見供奉人数書付; A13.19–22 woodblock print books; A13.23–24 records of events, Japanese archery, etc. (copy); A13.25 Public and private notes (*kōshi no tomegaki* 公私之留書 1824 / Bunsei 7).

In this way, A13 is comprised of a diverse set of materials. Judging from the presence of notes by Marega

and the use of newspapers to wrap the subfiles, it is highly likely that Marega created the subfiles.

Subfiles A13.2–5, 7–9 are multiple *jō* wrapped in newspapers and the like. A13.2 is documents related to the Office of Religious Affairs (A13.2.1.5) and Togami 戸上 family documents related to land sales from 1692 (Genroku 5) to 1880 (Meiji 13). Togami family members served as Oheya 御部屋 foot soldiers (*ashigaru* 足輕), shogunate gun corps (*omochi zutsu gumi* 御持筒組), and Ōgumi 大組 rank samurai. During the Tenpō period (1830–1843), Togami Kiheita 幾平太 served as the assistant to the Office of Religious Affairs. The relationship between the Togami family documents and the Office of Religious Affairs is not clear. However, considering that the presence of later documents (1880 / Meiji 13, etc.), it is highly likely that these Togami family documents were mixed in at a later point and did not come from the Office of Religious Affairs. Office of Religious Affairs documents include notifications of people entering and exiting the Usuki Domain, and show us how people moved through the Seto Inland Sea.

A13.3 is comprised of archival documents from 1723 (Kyōhō 8). They include requests to enter the Buddhist order as well as documents for grasping the movement of people. We also find two documents (entitled *okakimono no koto* 御書物之事) that are corpse inspection certificates for relatives of former Christians. A13.4 is a group of only *okakimono no koto* from 1701 (Genroku 14). A13.5 and A13.7–8 are groupings primarily of *okakimono no koto*. However, they are from multiple time periods. A13.9 is *okakimono no koto* from 1709 (Hōei 6) and 1710 (Hōei 7). *Okakimono no koto* from 1688 (Jyōkyō 5) are in A13.5.4, and those from 1813 (Bunka 10) in A13.5.5.319 of the archival documents in A13 are *okakimono no koto*.

The *bukan* in A13.12–13, 15 are missing their covers, and therefore it is not completely clear whether they were originally part of one set. However, since volumes 1, 2 and 3 (*jō* 上, *chū* 中, *ge* 下) are included, I treated them as such. The *kōshi no tomegaki* in A13.25 was in an envelope marked “Nikki Okahan” (in the roman alphabet). It is apparently a record from the Usuki Domain; one finds the phrase “Gion-no-su yoriai-jo” 祇園洲寄合所 (Gion-no-su Merchant House).

In this subfile there are also other groups of documents that originally came from a different place. It is highly likely that the documents in A13.11 were purchased at Hareruya Shoten ハレルヤ書店 (Hallelujah Bookstore). A13.11.0.2 has a price tag from this bookstore (¥8). The aforementioned A13.2 is also a group of documents not from the Office of Religious Affairs. There is the possibility that these were not purchased from a seller of used books; they might have been mixed in with documents from the Office of Religious Affairs at a later date.

Languages Used: Japanese, 48 Italian catalogue entries, 9 English catalogue entries (newspapers), 1 Japanese (Roman alphabet) catalogue entry

Date Description Written: 2017/10/16

Description Author: Sakurai Nariaki



## A14

Reference Code: maregaA14

Title: Fonds Marega File A14

Date Range: 1687–1844

Primary Date Range(s):

Date Range Notes: 1687(Jōkyō 4)–1844(Tenpō 15)

Description Level: File

Quantity:

Notes on Physical State: A14 consists of 5 groups of documents (A14.3–7) wrapped in newspaper, etc. and string. These groups were then wrapped in the Italian newspaper *L'OSSERVATORE ROMANO* (06/21/1959), and tied together with a twine. (Cotton preservation tape was added after discovery so that the bundle would stay together). One finds a book card (A14.1) upon which the content of the tied together documents is written. On the outside of the documents one finds memos (A14.2) upon which their Marega Numbers have been written (probably by Marega). There are many documents considerably damaged due to bugs, etc.

Provenance / Creation: Father Mario Marega. The Japanese archival documents are originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to Positions, etc: Salesians of Don Bosco Missionary. Usuki Domain Office of Religious Affairs.

Archival History: Given in 1953 by Mario Marega to the Vatican.

Scope and Content:

For some A14 groups, we can surmise why they are grouped together, and for others we cannot. Below I will introduce the former.

A14.3.1 is primarily composed of notifications regarding the deaths of descendants of (probably Usuki Domain) former Christians. Their dates span from the Kanpō period to the Tenpō period (1741–1843). A14.3.2.3 and A14.3.2.4 are notifications sent to the Kumamoto Domain's Office of Religious Affairs regarding the handling of descendants of former Christians from the Higo Domain that died in the Usuki Domain. A14.3.2.5-8 are notifications sent to the Nobeoka Domain regarding the deaths of descendants of former Christians. They are from 1800 (Kansei 12) and 1804 (Bunka 1). A14.3.2.9 to A14.3.3.4 are notifications sent to the Kumamoto Domain regarding the deaths of descendants of former Christians. They span from 1684 to 1800 (Jyōkyō period to Kansei period). A14.3.5.4 consists of a total of six documents (attestations that a person belongs to a certain Buddhist sect called *shūmon uketori tegata* 宗門受取手形, etc.). They are from 1863 (Bunkyū 3).

In this way A14.3 consists of death certificates, etc. for descendants of former Christians from outside Usuki Domain grouped by domain. However, some of A14.3.2's documents are about people from the Kumamoto Domain, as are some in A14.3.3. In this way, all documents are not categorized by domain.

A14.4.1: 8 clerical documents from the Office of Religious Affairs.

A14.4.2: 22 documents from 1723 (Kyōhō 8) (notification of death due to illness, notification of moving / request to move).

A14.4.3: 73 documents from 1843 and 1844 (Tenpō 14, 15) (notification of moving, request to go to other domain to, for example, visit Ise shrine).

A14.4.5: 60 death notifications from 1701 (Genroku 14).

A14.5.2: 11 notifications of Buddhist priests who are descendants of former Christians staying at temples in other domains. 1772 (Meiwa 9) to 1777 (An'ei 6).

A14.6.1: 23 reports from 1708 (Hōei 5) on number of people going to other places, number of sick people, etc.

A14.7: Many documents related to Kujo Village.

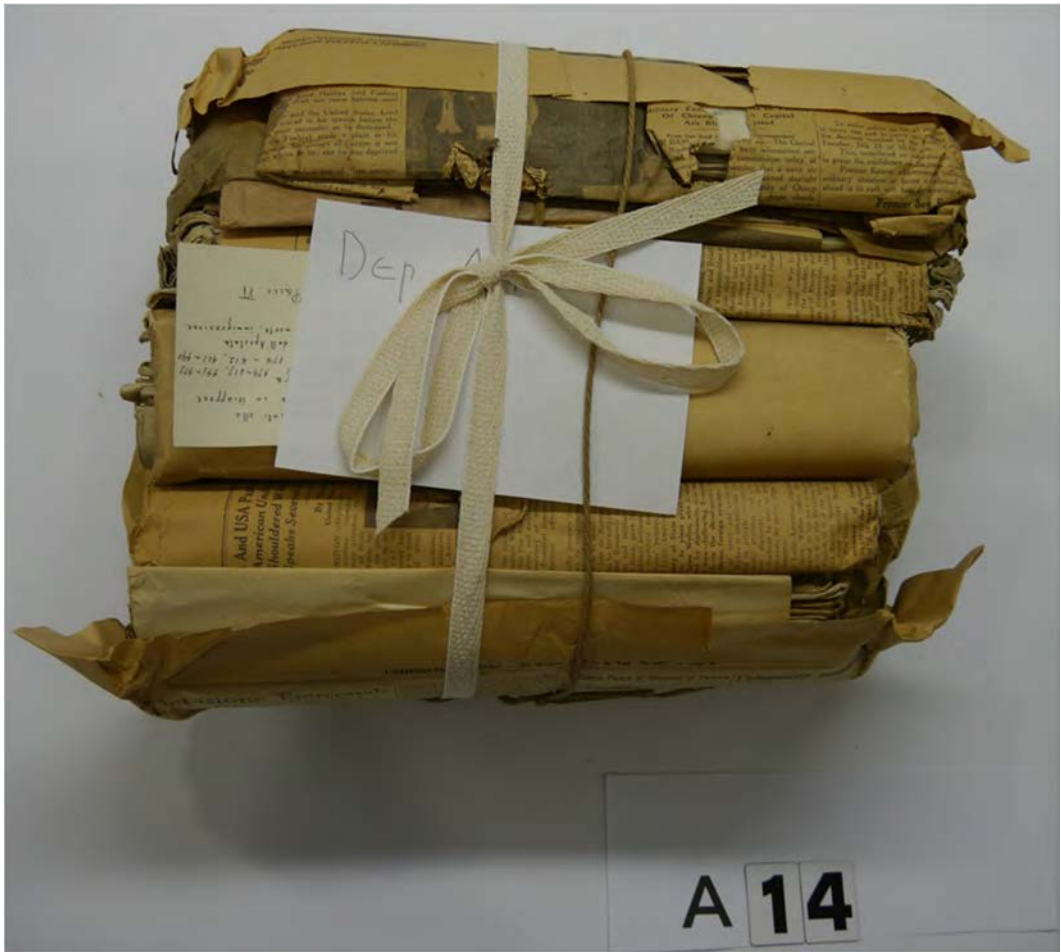
Groups not covered here (for example A14.4.4) consist of documents that vary in content and dates. It is hard to tell why they are together. On the other hand, there are some consistent in terms of content and dates (such as A14.4.5). One is left with the impression that this file was left as-is in the middle of it being arranged.

Languages Used: Japanese, Italian

Date Description Written: 2017/09/27

Description Author: Watanabe Kōichi





## A15

Reference Code: maregaA15

Title: Fonds Marega File A15

Date Range: 1687–1753

Primary Date Range(s): 1702(Genroku 15),1699(Genroku 12),1727(Kyōhō 12),1701(Genroku 14)

Date Range Notes: 1687 (Jōkyō 4)-1753 (Hōreki 3). 44 catalogue entries for which date is unclear.

Description Level: File

Quantity: 934 catalogue entries (908 archival documents [including 1 fragment, 1 *fusen* 付箋], 17 bundling strings, 5 bags, 2 strips of paper, and 2 Italian-language memos)

Notes on Physical State: A15 consists of five groups of Edo period documents in paper bags held together with cotton preservation tape. There is a card (A15.1) that describes its content in Italian. There are cases in which the documents in a bag form multiple document groups. In A15.5, two groups (A15.5.1, A15.5.2) are wrapped in thick Western-style paper upon which Marega numbers have been written (probably by Marega), and tied with twine. With regard to A15.6, A15.6.103 is comprised of ten documents. In A15.6 only these documents were wrapped in thick Western paper upon which Italian-language memos are written.

Provenance / Creation: Father Mario Marega. Documents collected by Marega are primarily from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary.

Archival History: Given in 1953 by Mario Marega to the Vatican.

Scope and Content:

File A15 is comprised of reports regarding descendants of former Christians submitted to the Usuki Domain's Office of Religious Affairs by village power-holders, temple head priests, heads of samurai family units, etc., under the domain's rule. On one of the bags is written "Bag of documents regarding children born" and on 4 others "Births to descendants of former Christians." The vast majority of documents in the bags are related to birth. However, some of them are related to death, marriage in which the wife joins the husband's family, adoption, divorce, moving, working for others, and so on. There are also some documents sent from officials and temples in other domains related to, for example, descendants of former Christians who had died while living outside of Usuki Domain. As can be clearly seen in the lower row of Table 1 "Documents Unrelated to Birth," in A15.4–6 there are some documents not related to birth. While on the A15.6 bag appears the date Kyōhō (1732), no documents from this year can be found. The documents contained in the bag are from various years.

In A15.4, there are 18 documents unrelated to birth: 10 related to marriages in which the wife joins the husband's family, 6 related to marriages in which the husband joins the wife's family, and 2 related to adoption. They do not appear to be directly related to this subfile's birth notifications. In A15.5 there are 19 documents unrelated to birth: 10 related to deaths, 7 related to adoption, and 2 related to marriage in which the husband joins the wife's family. Some are closely related to the birth notifications: the 10 death notifications are all about people born within the time period written on the bag (Table 2). In A15.5.1.1.4.1–2 and A15.5.1.1.7.1–2, we find birth and death notifications for the same individuals folded together. In this bag there are birth certificates for all of the individuals appearing on death certificates.

In A15.6 there are 408 documents unrelated to births, and only 25 birth notifications. Also, all of the documents in the bag are from years different than those indicated on the bag. Some of the 25 birth notifications (Table 3) are from years following the time period written on A15.2: “21st day of 11th month of Genroku 11 to 20th day of 6th month of Genroku 12.” This means that the storage and management of even documents from neighboring years related to birth notifications differed greatly. Furthermore, in A15.6 all birth notifications are together with death notifications, as is the case in A15.5. There are no stand-alone birth notifications like in A15.2 (Table 3). Non-birth documents are as follows: 397 death documents, 1 divorce document, 2 documents about going to work for someone, 2 religion oaths, and 6 moving documents. It appears that majority of documents in A15.6 were replaced at some point with others.

On the other hand, at the beginning of the text on the underside of the right edge (*hashi uragaki* 端裏書) of some documents in A15 one finds “○” (A15.5.1.15, A15.6.74.1, A15.6.103.4.1, A15.6.115.2, A15.6.154.1), “○三” (A15.5.2.36.1, A15.59, A15.6.73.1.1, A15.6.105, A15.6.108.1), and “△” (A15.6.61.1). These were probably written by Usuki Domain’s Office of Religious Affairs. The meaning of these and other marks should be analyzed while referring to other files.

Also, on birth notifications from 1698 (Genroku 11), 1699 (Genroku 12), and 1702 (Genroku 15) one finds writing in red (Photograph 1). This writing, which appears at the beginning of the documents, indicates the source of information—for example, “Birth Record Book 1”—and often appears at the beginning of the document. This probably indicates that the information comes from the first volume of the birth record book managed by the domain’s Office of Religious Affairs. Based on these red notes, it appears that there were at least 16 volumes of these birth records. In A15.2 documents with this birth record note were arranged almost entirely in order, from 1 to 16. In 1687 (Jōkyō 4), the Usuki Domain informed the domain’s major officials of the shogunate’s order banning Christianity and began surveillance of descendants of former Christians. This might be related to the presence of this red writing. While one does not find this red writing on documents from this year, this is probably because they are all death notifications; in A15 this red writing is only found on birth notifications. This red writing ceases to appear after 1702 (Genroku 15). One then finds some documents with red marks at the beginning of the *hashi uragaki* (Photograph 2). On birth notifications from 1726 (Kyōhō 11) to 1729 (Kyōhō 14), as well as 1753 (Hōreki 3; the latest document year in this file), this red mark appears. There were no documents in this file with both the red mark at the beginning of the *hashi uragaki* and the red writing near the main text’s title starting with “birth record”.

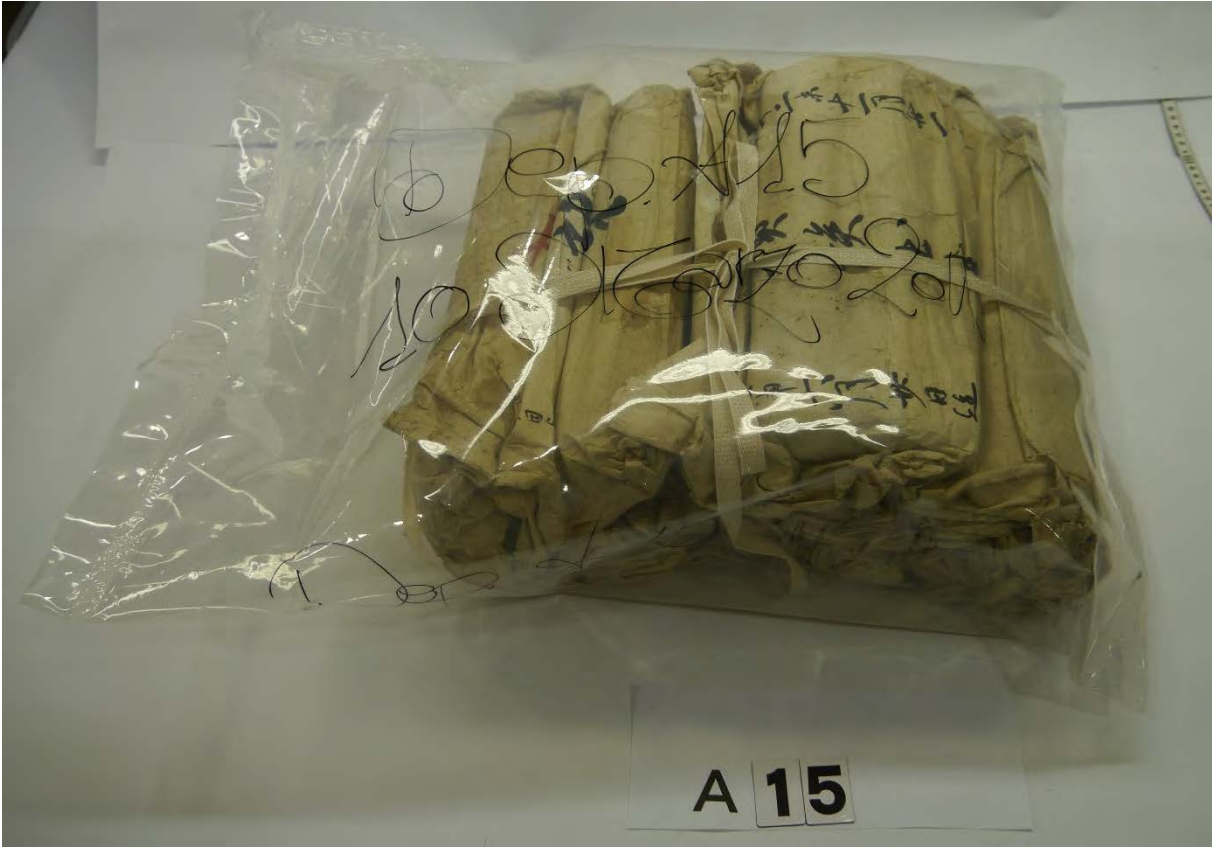
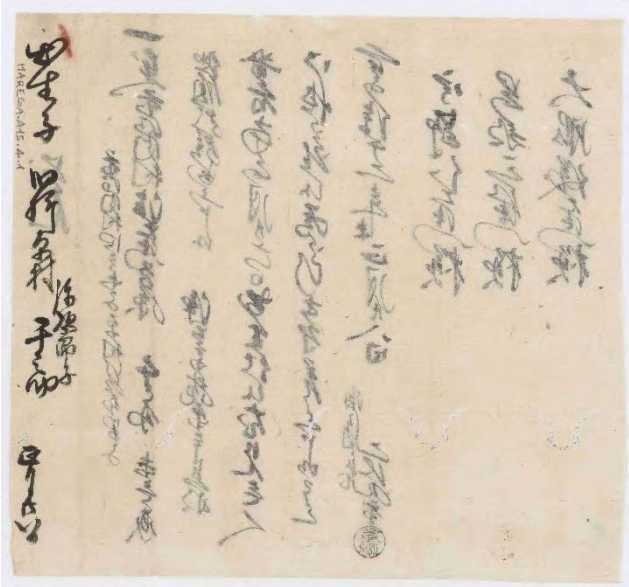
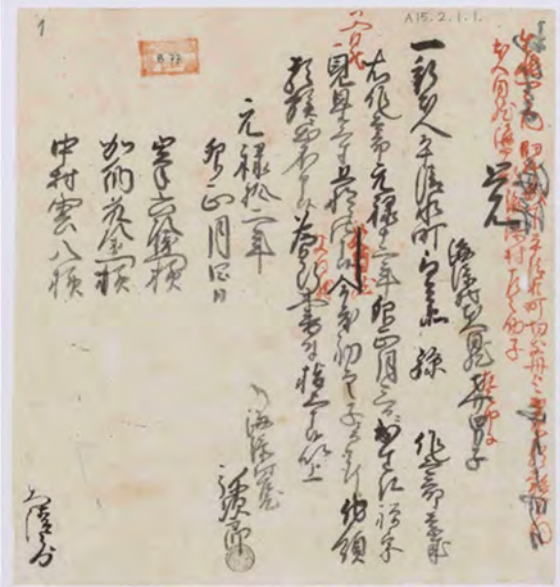
Languages Used: Japanese, Italian

Date Description Written: 2017/12/05

Description Author: Hirai Yoshito

Photograph 1: An example of the red writing (A15.2.1.1)

Photograph 2: An example of the red mark (A15.4.1)



(Table 1) Years Written on A15's Bags and Content of Historical Materials Therein

Era Name & Year	Western Calendar	A15.2	A15.3	A15.4	A15.5	A15.6	Total	Documents Unrelated to Birth
Writing on Bag		Bag of documents regarding children born	Births to descendants of former Christians	Births to descendants of former Christians	Births to descendants of former Christians	Births to descendants of former Christians		
		21st day of 11th month of Genroku 11 to 20th day of 6th month of Genroku 12	21st day of 6th month of Kyōhō 14 to 20th day of 11th month of Kyōhō 14	21st day of 11th month of Kyōhō 11 to 20th day of 6th month of Kyōhō 12	21st day of 11th month of Kyōhō 12 to 20th day of 6th month of Kyōhō 13	21st day of 6th month of Kyōhō 17 to 20th day of 11th month of Kyōhō 17		
Jōkyō 4	1687					27	27	27
Genroku 11	1698	24					24	0
Genroku 12	1699	118				69	187	60
Genroku 14	1701					106	106	106
Genroku 15	1702					203	203	191
Genroku 16	1703					1	1	1
Genroku 17	1704					2	2	2
Hōei 1						2	2	2
Hōei 8 (Shōtoku 1)	1711					1	1	1
Shōtoku 5	1715					2	2	2
Shōtoku 6	1716					2	2	2
Kyōhō 11	1726				13		13	4
Kyōhō 12	1727				94	28	122	16
Kyōhō 13	1728					87	87	17
Kyōhō 14	1729		74				74	0
Kanpō 1	1741					1	1	0
Enkyō 3	1746					1	1	0
Hōreki 2	1752					1	1	1
Hōreki 3	1753					8	8	6
Undecipherable						3	3	3
No date		35			2	4	41	4
Total		177	74	107	117	433	908	445
Documents Unrelated to Birth		0	0	18	19	408		445

(Table 2) All Death Notification Documents and Birth Notification Documents for Same Individuals Appearing in

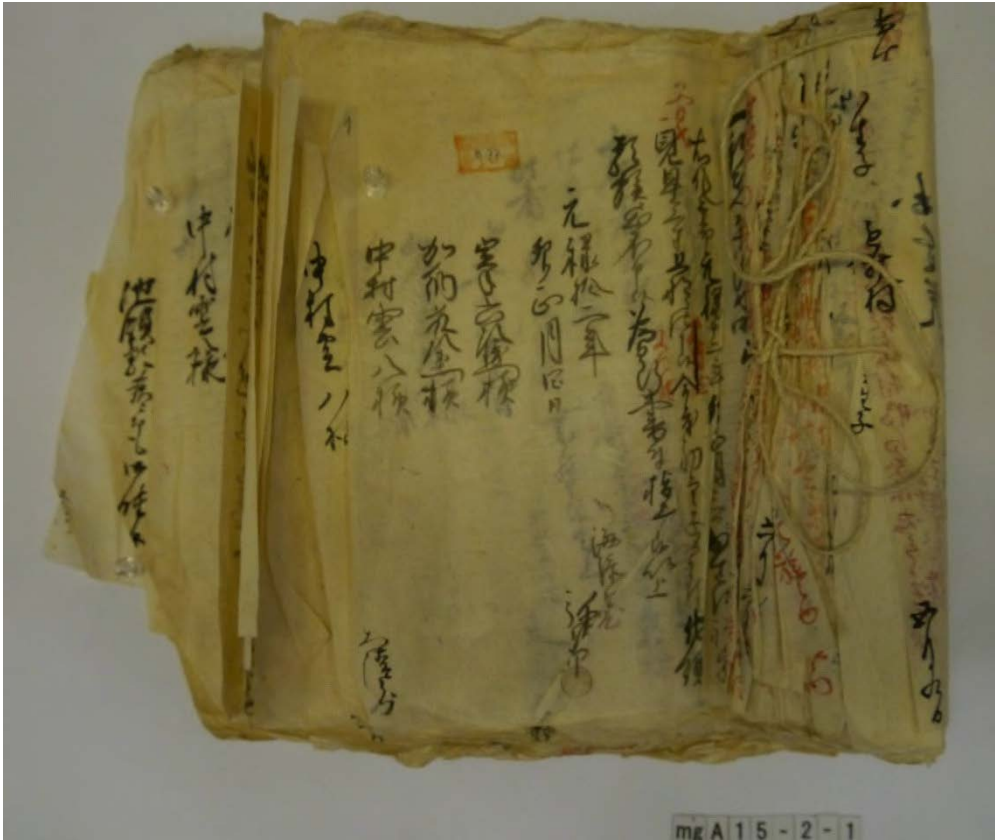
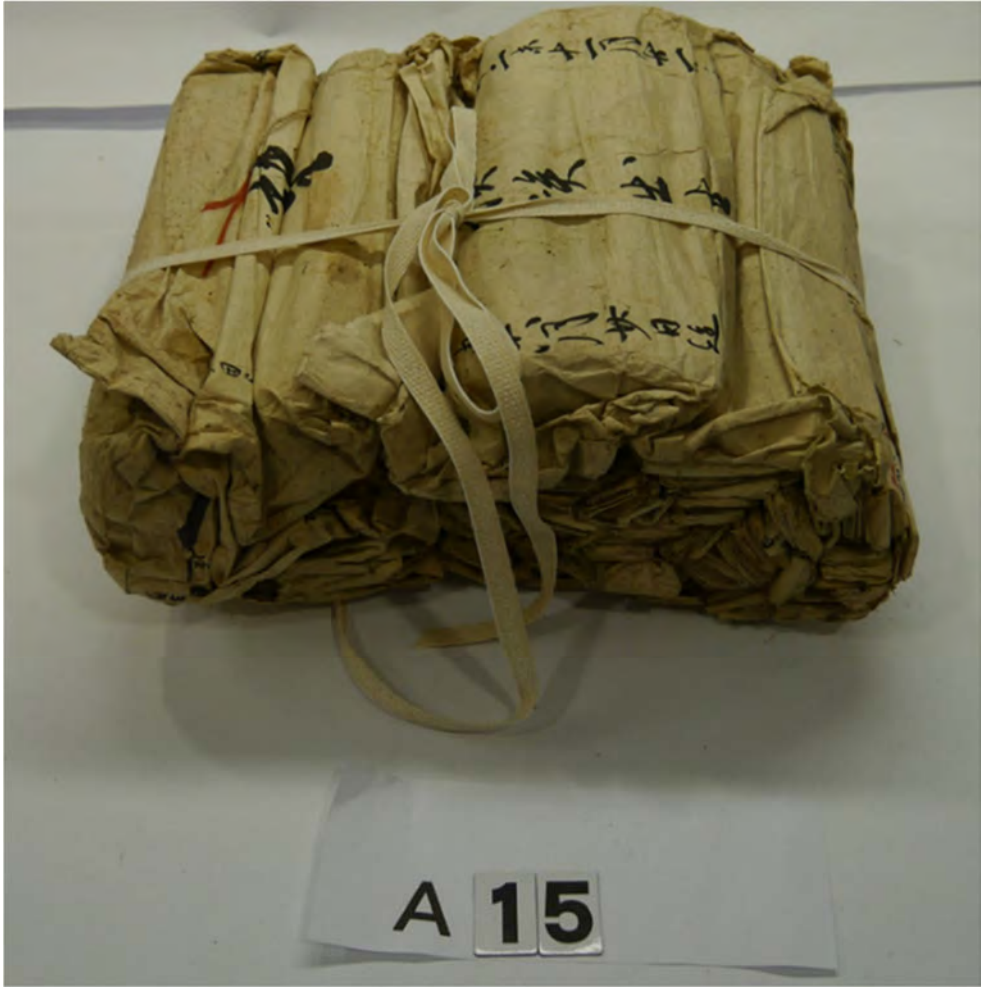
	Historical Document Number (Death)	Name	Year of Death	Day of Death	Historical Document Number (Birth)	Year of Birth	Day of Birth	Notes
1	A15.5.1.1.4.1-2	Shichinosuke	Kyōhō 13	19th day 2nd month	A15.5.1.1.4.3	Kyōhō 13	14th day 2nd month	○
2	A15.5.1.1.2.1-2	Ichinosuke	Kyōhō 13	14th day 6th month	A15.5.1.1.5	Kyōhō 12	2nd day 12th month	×
3	A15.5.1.1.3.1-2	Kii	Kyōhō 12	14th day 1st month	A15.5.1.1.6	Kyōhō 12	20th day 11th month	×
4	A15.5.1.1.7.1-2	Sukeshirō	Kyōhō 13	3rd day 2nd month	A15.5.1.1.7.3	Kyōhō 13	28th day 1st month	○
5	A15.5.1.1.9.1-2	Seizaemon	Kyōhō 13	9th day 2nd month	A15.5.1.1.8	Kyōhō 13	4th day 1st month	×

“○” in the notes column indicates that the death document and birth document were folded together. “×” indicates that they were separate.

(Table 3) All Birth Notification Documents and Death Notification Documents for Same Individuals Appearing in A15.6

	Historical Document Number (Birth)	Name	Year of Birth	Day of Birth	Historical Document Number (Death)	Year of Death	Day of Death	Notes
1	A15.6.3.3	San'emon	Genroku 12	9th day 8th month	A15.6.3.1·2	Genroku 12	14th day 8th month	○
2	A15.6.20.3	Tōichi	Genroku 15	27th day 1st month	A15.6.20.1·2	Genroku 15	5th day 2nd month	○
3	A15.6.44.2	Gosaburō	Genroku 15	5th day 2nd month	A15.6.44.1·3	Genroku 15	9th day 4th month	○
4	A15.6.53.3	Sawa	Genroku 12	1st day 7th month	A15.6.53.1·2	Genroku 12	13th day 7th month	○
5	A15.6.88.3	Shichisuke	Genroku 12	6th day 8th month	A15.6.88.1·2	Genroku 12	8th day of the intercalary 9th month	○
6	A15.6.93.2	Kyō	Genroku 12	2nd day 7th month	A15.6.93.1·3	Genroku 12	3rd day 7th month	○
7	A15.6.97.2	Kesa	Genroku 12	24th day 6th month	A15.6.97.1·3	Genroku 12	4th day 9th month	○
8	A15.6.99.2	Tama	Genroku 12	16th day 7th month	A15.6.99.1·3	Genroku 12	26th day 10th month	○
9	A15.6.104.1	Kaya	Genroku 15	5th day 1st month	A15.6.104.2·3	Genroku 15	19th day 2nd month	○
10	A15.6.106.1	Fume	Genroku 15	26 day 2nd month	A15.6.106.2·3	Genroku 15	27th day 4th month	○
11	A15.6.110.3	Kichi	Genroku 12	30th day 10th month	A15.6.110.1·2	Genroku 12	5th day 11th month	○
12	A15.6.114	Heiemon	Kanpō 1	4th day 10th month	—	—	—	—
13	A15.6.117	Katsuji	Hōreki 3	6th day 11th month	—	—	—	—
14	A15.6.118	Bunzaemon	Hōreki 3	2nd day 9th month	—	—	—	—
15	A15.6.120	Sayo	Enkyō 3	19th day 10th month	—	—	—	—
16	A15.6.127.3	Sanjūrō	Genroku 15	5th day 1st month	A15.6.127.1·2	Genroku 15	8th day 1st month	○
17	A15.6.128.1	Seishichi	Genroku 15	16th day 6th month	A15.6.128.2·3	Genroku 15	21st day 6th month	○
18	A15.6.150.2	Matsunosuke	Genroku 15	11th day 2nd month	A15.6.150.1·3	Genroku 15	21st day 2nd month	○
19	A15.6.155.2	Tsuna	Genroku 15	10th day 2nd month	A15.6.155.1·3	Genroku 15	13th day 2nd month	○
20	A15.6.156.3	Tatsu	Genroku 15	23rd day 2nd month	A15.6.156.1·2	Genroku 15	27th day 2nd month	○
21	A15.6.157.2	Kohachi	Genroku 15	16th day 2nd month	A15.6–157.1·3	Genroku 15	19th day 4th month	○
22	A15.6.158.2	Tōkurō	Genroku 12	17th day of the intercalary 9th month	A15.6–158.1·3	Genroku 12	24th day of the intercalary 9th month	○
23	A15.6.167.3	Matsu	Genroku 15	22nd day 3rd month	A15.6.167.1·2	Genroku 15	18th day 4th month	○
24	A15.6.170.3	Jim'ichirō	Genroku 15	11th day 1st month	A15.6.170.1·2	Genroku 15	14th day 2nd month	○
25	A15.6.174.3	Ichi	Genroku 12	6th day of the intercalary 9th month	A15.6.174.1·2	Genroku 12	19th day of the intercalary 9th month	○

“○” in the notes column indicates that the birth document and death document were folded together. “—” indicates that no death notification for the same person that appears on the birth notification was found in A15.6.



## A16

Reference Code: maregaA16

Title: Fonds Marega File A16

Date Range: 1635–1959

Primary Date Range(s): Primarily spans from the 18th to the mid-19th century. Includes some items from the 17th and 20th century.

Date Range Notes: 1635 (Kan'ei 12) – 1959 (Shōwa 34)

Description Level: File

Quantity: 649 catalogue entries (342 *jō* 状, 44 *tatechō* 塹帳, 6 *yokochō* 横帳, 5 bundles, 2 plans / maps, 1 notebook, 14 cards, 10 postcards, 118 paper slips, 2 manuscripts, 6 bags, 46 *hōshi* 包紙, 13 envelopes, 12 newspapers, 10 *koyori* 紙縫, 17 strings, 1 *fusen* 付箋, 1 *atsugami* 厚紙)

Notes Regarding Physical State: Before the general survey began in 2013, this file was in a special oxygen-free plastic bag used by the Vatican Library to kill bacteria. Therefore, it is unclear whether it was previously in a different container and, if so, what this container was like. This file is comprised of six groupings of documents divided by paper string, twine, newspaper, paper for wrapping, envelopes, and so on. As part of the 2013 to 2016 general survey, preservation measures were carried out. Currently the documents are in acid-free paper preservation envelopes and simple *tatōgami* 畳紙 that have been placed in a special container.

Provenance / Creation: Father Mario Marega. Documents collected by Marega are primarily from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方). Some are from the Funai Domain.

Place Names: Ōita City and Usuki City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco Missionary

Archival History: Given in 1953 by Mario Marega to the Vatican. One finds, for example, an Italian newspaper from 1959. It thus appears that some of the content of this file was added / mixed in at a later date.

Scope and Content:

A16 is comprised of eight groups. The vast majority of them are documents grouped together by newspapers (from the 1930s to 1950s), paper for wrapping, envelopes, paper string, twine, etc., as well as notes written by Marega himself or someone working with him. Based on the years of the newspapers used to wrap these groups, it appears that Marega organized / used these materials in the second half of the 1930s and first half of the 1940s. However, there are documents from the same year that were held together with *koyori* apparently made during the early modern period (A16.7.3.2, A16.7.4.1, A16.7.4.2, etc.), which might be a result of the Usuki Domain's Office of Religious Affairs organizing and managing them during this time period.

A16.1 mainly consists of documents wrapped in a dark blue paper. There are materials related to the receiving of and payment for items, daily work, and so on (with titles like "Tax Record," "Journal," etc.) from Usuki Domain's Office of Religious Affairs, as well as materials that show the number of members of various Usuki Domain retainer families.

In A16.2, Marega number documents B895 to B909 are wrapped with newspaper. It appears that it brings together materials that were sent by Usuki Domain retainers.

In A16.3 there is a pile of five cards upon which Marega wrote.

A16.4 is a group that enables us to clearly understand how Marega managed and categorized materials. A16.4.4.1.1 “Catalogo dei documenti nella persecuz. in Giappone D. Marega 1938” (Marega Catalogue) is a book organizing materials based on the numbers Marega assigned to them (Marega numbers). He assigned numbers spanning from 1 to 1000, M1 to M1000, and B1 to B941. In this book, materials’ years of creation, classifications, and overviews are written. (For M801 to B13 only the years of creation are included.) It is a foundational resource for examining how these materials were managed and passed down to us today. Below I have listed A16.4 groups of materials for which we can surmise Marega's intention behind organizing and categorizing them.

A16.4.1.2 consists of documents from the Jisha Bugyō 寺社奉行 and after the Meiji Restoration (1868). These are materials that Marega judged to be different in nature from those of the Office of Religious Affairs. A16.4.1.3 consists of a bundle of certificates stating how paper received from various government offices for *fumie* record books created by Office of Religious Affairs officials and the magistrate’s office (*daikansho* 代官所) was used, as well as the number of sheets that were left over. In light of the kinds of string used and how it is bound, we can say with confidence that it was bound together at a later point—perhaps by Marega. A16.4.1.4 consists of documents and *tatechō* fragments catalogued under the Marega number B74. A16.4.2.2.1 consists of memos regarding requests by people to extend stays in a certain places. A16.4.2.2.2 consists of memos regarding people returning to their homes and moving. A16.4.2.2.3 are documents regarding marriages. A16.4.4 is a collection of records and memos regarding Marega’s organization of materials. A16.4.6 consists of fragmented materials, such as a *tatechō* collected to be pieced together. A16.4.7.1–3 consists of records regarding the prohibition of Christianity, as well as religious investigations in domains besides the Usuki Domain. 16.4.7.4 is a bundle relating to relatives of former Christians born in the 8th and 9th month of Genroku 2 (1689). Each document has a different Marega number assigned to it. It is possible that this was also bound together by Marega at a later point. A16.4.7.10 is a group of memos regarding births and deaths in 1829 (Bunsei 12). A16.4.7.11–12 is a group of bags for holding documents made at the Office of Religious Affairs. A16.4.8 is a group of memos by Marega.

A16.5 and A16.6 include corpse inspection certificates of descendants of former Christians and documents recording the number of members of retainer families.

A16.7 was wrapped in the newspaper *Il Quotidiano* (06/25/1959). It primarily consists of oaths attesting to non-Christian religious affiliation submitted by farmers in Miyao Village (Mie Shimo Village Unit) in the 11th month of Kan’ei 12 (1635), and corpse inspection certificates submitted by temples in the Usuki Domain in the 1st month of Enpō 7 (1679) (A16.7.4.1.1–17), the 1st month of Genroku 16 (1703) (A16.7.4.2.1–13), and the 1st month of Hōei 2 (1705) (A16.7.3.2.1–A16.7.3.31). Comparatively speaking, these remain organized as they were by the Office of Religious Affairs. They are organized in a way that is clearly different than the other materials.

A16.8 appears to be records of people who carried out *fumie* as part of the Usuki Domain’s religious investigations at their household due to illness and documents regarding religious investigations from the Funai Domain.

Languages Used: Japanese, Italian, English (Newspaper), Japanese (Roman alphabet)

Date Description Written: 2017/11/15

Description Author: Ōta Naohiro



## A17

Reference Code: maregaA17

Title: Fonds Marega File A17

Date Range: 1697–1940

Primary Date Range(s): 1697, 1834–1847

Date Range Notes: 1697 (Genroku 10), 1834(Tenpō 5) –1847(Kōka 4)

Description Level: File

Quantity: 280 records (22 *jō* 状, [includes 3 *moto tatechō* 元堅帳, 3 *ori* 折, 2 with *harigami* 貼紙], 151 *tatechō* [26 with *harigami*], 4 *tsuzuri* 綴, 5 newspapers, 10 envelopes, 69 *hōshi* 包紙, 6 *atsugami* 厚紙, 1 card, 12 strips of paper)

Notes on Physical State: A17 is comprised of three groups of documents that were placed together in a preservation bag. In the survey numbers were assigned to each of these groups. A17.1 is a sizeable group of documents that were wrapped in an English language newspaper (approx. 30 cm x 22 cm) and tied together with cotton tape. There was one handwritten card (approx. 7 cm x 13 cm) attached. There was thick paper (*atsugami*) under and inside the newspaper, apparently for preservation purposes. Almost all of the documents were placed between pink thin sheets of paper. A17.2 is comprised of *tatechō* that were wrapped in thick paper and Japanese newspaper. A17.3 is comprised of many thin *tatechō* and *jō* that were wrapped in thick paper and Japanese newspaper, on top of which was a card. With almost all documents were envelopes containing memos, apparently written by Marega himself, as well as thin pieces of paper. The above gives one the impression that overall A17 was a set of documents on which much categorization / organization work had been carried out.

Provenance / Creation: Father Mario Marega. The *komonjo* 古文書 (archival documents) are originally from the Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Biographical Information: Same as fonds.

Place Names: Usuki City and Ōita City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco missionary

Archival History: Donated to the Vatican by Mario Marega in 1953.

Acquisition Source: Same as fonds.

Scope and Content:

Comprised of Marega-related materials and Usuki Domain Office of Religious Affairs documents collected by Marega. The Marega-related documents were packed in newspapers: A17.1 in an English language newspaper (*The Osaka Mainichi*) dated November 17th 1940, A17.2 in a *Hōshū shimbun* 豊州新聞 dated November 13th 1940, and A17.3 in a November 13th 1940 and February 3rd 1938 *Ōita shimbun* 大分新聞. Marega may have subscribed to these newspapers. Also, we can see that he had an opportunity to pack historical materials on day(s) shortly after November 17th 1940. While very limited in number, the packing materials used to categorize the historical materials include envelopes and a flier for a talk (“*Kojiki* and the Bible”) that share with us both those with whom Marega kept in touch and his research activities. On the attached card someone, probably not Marega, wrote “Don Marega.” There is room to investigate who categorized / organized these materials and when they did so.

The documents from the Usuki Domain Office of Religious Affairs are *shūmon oaratame ni tsuki maitzuki shiage gonin gumi okakimono* 宗門御改二付毎月仕上五人組御書物 (five household unit

documents submitted monthly for religious inquisition) from Tenpō 5 (1834) and Bunsei 13 (1830) to Kōka 4 (1847), as well as *seishideiri no oboe* 生死出入之覚 (notifications regarding birth, death, and moving). The latter include notifications that are stand-alone *jō* as well as ones that are bound to the former *tatechō*. It appears that these documents were submitted by village officials to the Usuki Domain's Office of Religious Affairs. A17.2 contains *Kanai ninzū no oboe* 家内人数之覚 (notifications about retainer numbers) from Genroku 10 (1697). There are *jō* and ones grouped together to an extent as a *tatechō*. It appears that they were submitted by warrior units (*kumi* 組), guardians (*shihai* 支配; warrior unit representatives and their subordinates), and family heads (*kachō* 家長; domain retainers). The majority of A17.3 is comprised of *shūmon oaratame ni tsuki mai tsuki shiageokakimono* 宗門御改ニ付毎月仕上御書物 (documents submitted monthly regarding religious inquisitions) from the Kansei (front page only), Bunsei, Tenpō, and Kōka years (approximately from the latter half of the eighteenth century to the first half of the nineteenth century). Like A17.1, the *seishideiri no oboe* stand alone or are brought together as *tatechō*. Additionally, there are two booklets regarding Christian *fumie* inquisition organized by family entitled *kirishitan shūmon fumie oaratame ni tsuki kanai chō* 切支丹宗門踏絵御改ニ付家内帳 from Tenpō 15 (1844). At the beginning of each are so-called “Southern Barbarian oaths” (*nanban seishi* 南蛮誓詞) attesting to Christian and Japanese gods that one is not Christian. These were employed in the period soon after Christianity was banned and their use here is rather interesting.

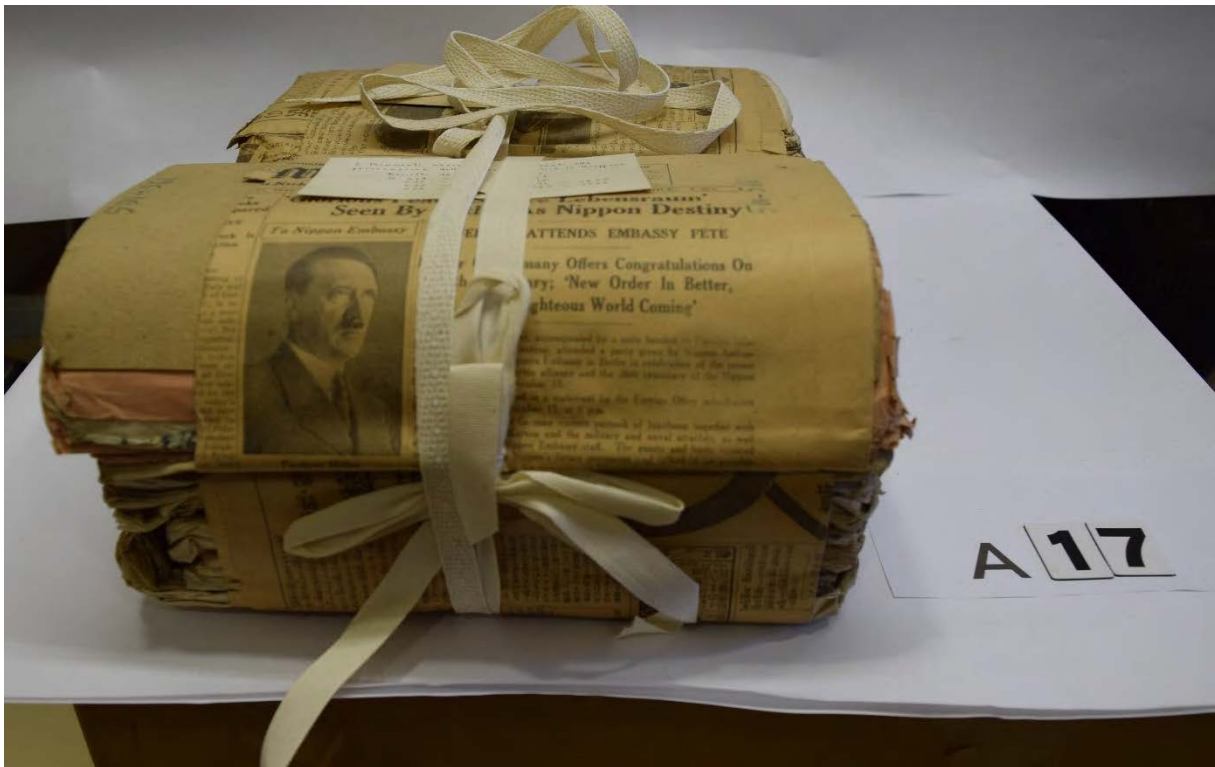
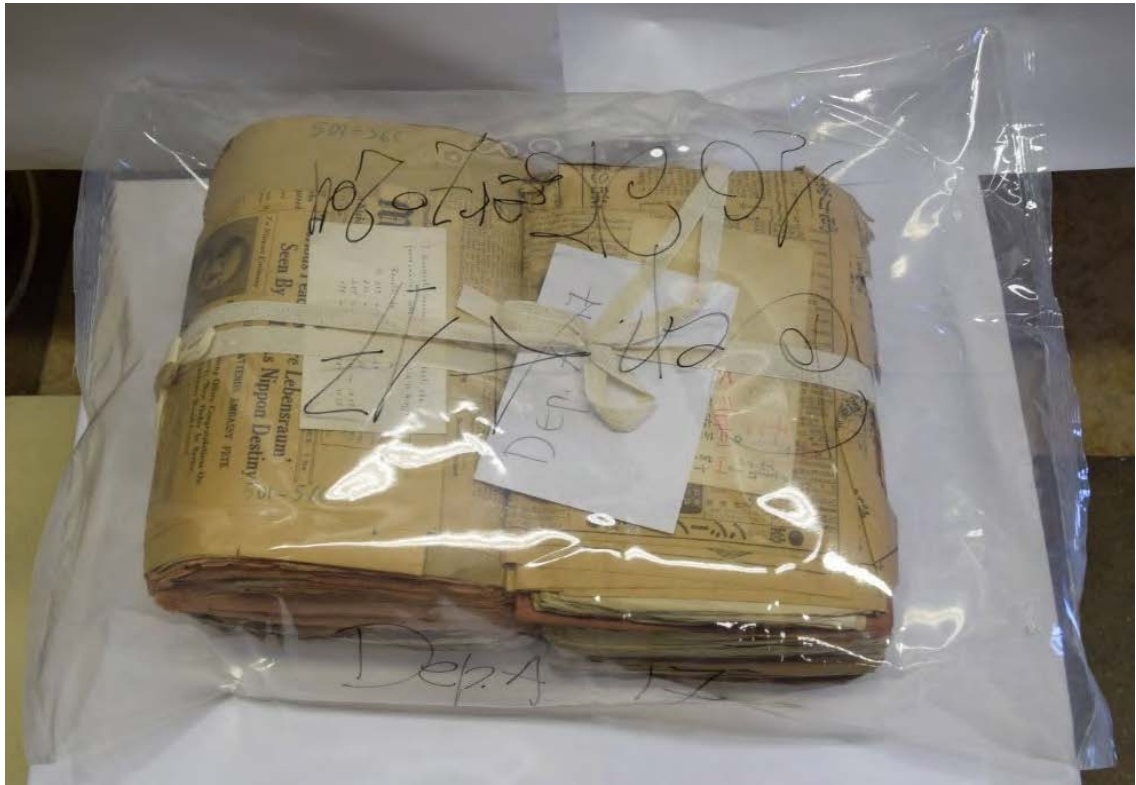
Some documents include numbers assigned by Marega for organizational purposes (Marega numbers). In A17.1 there are documents M501 to 566 (1), in A17.2 documents M567 to 631 (2), and in A17.3 documents M248 to 266 (3) as well as M348 to 384 (some missing) (4). Excluding (3), these Marega numbers are also listed on the A10.1.1 card. On this card is also written the numbers 305–321, 386–392, and 427–500. 305 to 321 are in A5, and 427–500 in A10. We also find *nōmin to heishi no dōtai chōsa* 農民と兵士の動態調査 (farmer and soldier movement surveys) as well as *kozutsumi bangō 2 ban* 小包番号 2 番 (package no. 2) written on the card. It therefore appears that while when the card was made parts of A5, A10, A17, etc., were included in the same package, these were then separated out during preservation / management work.

From the above-described scope and content of these documents, we can tell that Marega and the Vatican Library had different approaches to the categorization and organization methods for these documents. We should pay attention to who categorized and organized these documents, when they did so, as well as their approach to doing so.

Languages Used: Japanese, Italian, English (newspaper)

Date Description Written: 2018/11/18

Description Author: Shimizu Yūko



A18

Reference Code: maregaA18

Title: Fonds Marega File A18

Date Range: Latter half of eighteenth century to first half of nineteenth century

Primary Date Range(s): 1786, 1787, 1803

Date Range Notes: 1786, 1787 (Tenmei 6, 7), 1803 (Kyōwa 3)

Description Level: File

Quantity: 25 records (15 published books, 4 postcards, 2 cards, 2 strips of paper, 1 newspaper, 1 *hōshi* 包紙)

Notes on Physical State: Stored inside of Vatican Library's preservation bag for management purposes.

Comprised of three groups: (a) five books wrapped in the English-language newspaper *The Register* (08/13/1950), (b) six books wrapped in plain *hōshi*[包紙], and (c) four books not grouped together.

These groups of books were tied together with cotton preservation tape. A strip of paper with "A18" written on it was attached. Additionally, (b) includes some postcards included from shrines and the like.

Provenance / Creation: Father Mario Marega.

Biographical Information: Same as fonds.

Place Names: Usuki City and Ōita City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco missionary

Archival History: Donated to the Vatican by Mario Marega in 1953.

Acquisition Source: Same as fonds.

Scope and Content:

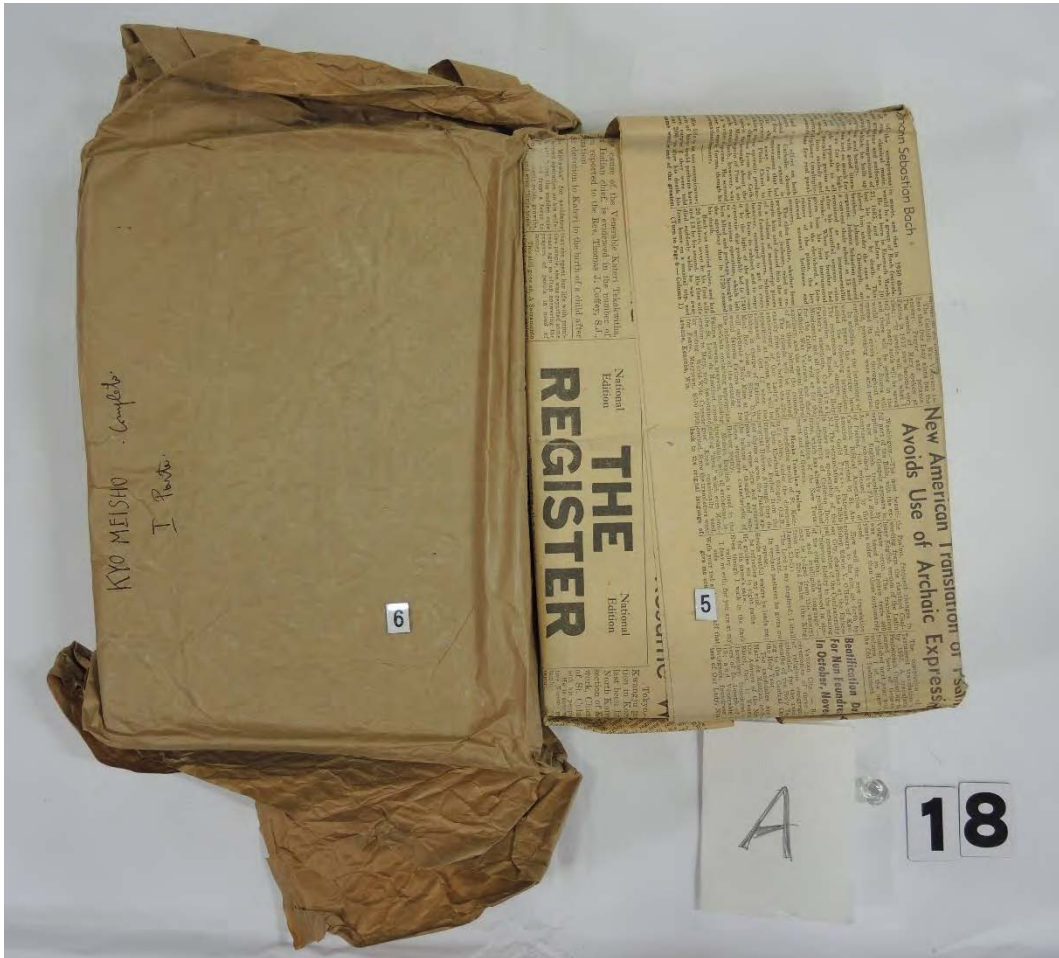
All are Japanese-bound regional geographies (*chishi* 地誌): (a) *Shūi miyako meisho zue* 拾遺都名所図会 (Gleanings Guidebook to Famous Sites in the Capital), (b) *Miyako meisho zue* 都名所図会 (Guidebook to Famous Sites in the Capital), and (c) *Nijū yo hai jun pai zue* 二十四輩順拜図会 (Guidebook to Shin Sect Temples). Their dates of publication are as follows: (a) 1787 (Tenmei 7), (b) 1780 (An'ei 9), (c) first volume - 1803 (Kyōwa 3), second volume - 1809 (Bunka 6).

Languages Used: Japanese, Italian, English (newspaper)

Date Description Written: 2018/11/14

Description Author: Shimizu Yūko





Reference Code: maregaA19

Title: Fonds Marega File A19

Date Range: 1697, 1713, 1714, 1718, 1719, 1721

Primary Date Range(s): 1713, 1714, 1718, 1719, 1721 (excluding one item for which year is unclear and *koyori* 紙繕)

Date Range Notes: 1697 (Genroku 10), 1713 (Shōtoku 3), 1714 (Shōtoku 4), 1718 (Kyōhō 3), 1719 (Kyōhō 4), 1721 (Kyōhō 6)

Description Level: File

Quantity: A19.1–1 record (1 card), A19.2–376 records (370 *komonjo* 古文書, 1 paper bag, 2 *koyori*, 1 fragment explaining group of historical documents, 2 wrappers), A19.3–433 records (428 *komonjo*, 1 *koyori*, 1 paper bag, 1 newspaper, 1 *tsutsumi gami* ツツミ紙, 1 *koyori*), A19.4–210 records (201 *komonjo*, 1 paper bag, 8 *koyori*)

Provenance / Creation: Father Mario Marega. The *komonjo* are originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Biography: Same as fonds

Place Names: Usuki City and Ōita City, Ōita Prefecture; Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco missionary

Archival History: Donated to the Vatican in 1953 by Mario Marega.

Acquisition Source: Same as fonds.

Notes on Physical State: A19 is comprised of a card (A19.1) and three groups of historical documents (A19.2, A19.3, A19.4).

A19.2 is comprised of historical documents relating to the death of *ruizoku* 類族 (descendants of Christians). They were placed in a paper bag (A19.2.0) on which is written “Deceased *ruizoku* from the twenty-first day of the eleventh month of 1713 (Shōtoku 3), year of the snake, to the twentieth day of the sixth month of 1714 (Shōtoku 4), year of the horse.” As this indicates, the materials were created between 1713 to 1714. One also finds “1713–14”.

The A19.3 group of documents was placed in a paper bag on which is written “*Ruizoku* deaths, the twenty-first day of the sixth month of 1721 (Kyōhō 6), the year of the ox, to the twentieth day of the eleventh month of Kyōhō 6.” This bag was wrapped in packing paper and then wrapped with the English edition of the newspaper *The Osaka Mainichi & The Tokyo Nichi Nichi* (02/26/1938). This was then tied with twine. The forty-seven A19.3.2 documents were tied together with *koyori* inside the bag. Others were folded together *shigai aratame shōmon* 死骸改証文 (corpse inspection certificates) issued by temples and villages regarding the same death. However, in the case of the A19.3.1.61 corpse inspection certificate from the temple Hōonji, there was no document from the village.

The group of A19.4 documents was placed in an Edo period bag on which the following was written:

*ruizoku kongi* 類族婚儀 *tokorogae shōmon* 所替証文 [certificates for descendants of Christians regarding marriage and moving], *yōshi* 養子 *ribetsu* 離別 *teihatsu* 剃髮 [notifications regarding the adoption, the severing of family relations, and tonsure], *gojikisan hōkōnin tsuketodoke* 御直参奉公人 附届 *gokachū matawa hōkōnin* 御家中又者奉公人 [notifications regarding servants], *kanai hikkoshi*

家内引越 *deiri tsuke todoke shōmon* 出入付届証文 [notifications regarding retainers moving], and *kuzureya* 崩家 *shōya yuzuri shōmon* 庄屋譲証文 [notifications regarding discontinued families and new village representatives] from the twenty-first day of the eleventh month of 1718 (Kyōhō 3), the year of the dog, to the twentieth day of the sixth month of 1719 (Kyōhō 4)

The documents in this bag (excluding two documents) were divided into eight smaller groups with *koyori*.

#### Scope and Content:

A19.1 is a book card with an explanation in Italian regarding the A19.2 to A19.4 historical documents: “Documenti manoscritti riguardanti alla persecuzione della Chiesa Cattolica in Giappone,” “No. M.80.81.82 e altri due,” and “A.D.1713~1801.”

The *shishitsu shōmon* 死失証文 (death notifications) regarding *ruizoku*, which form the majority of A19.2’s documents, are as follows: (1) 176 documents submitted by village / town officials and five household units, (2) four documents submitted by samurai, (3) two documents conveying information from shogunate domains to which people moved, and (4) 182 documents submitted by temples. Five of (4) were sent from temples in Edo. The *shigai aratame shōmon* issued upon the death of *ruizoku* appear to generally have been stored as sets (one from villages/towns and samurai and the other from temples) at the Office of Religious Affairs. In A19.2 we find (1) materials indicating the existence of a *ruizoku* temple family (A19.2.9.1, A19.2.9.2, A19.2.158.1, A19.2.158.2), (2) materials indicating the follow-up system in place for the death of someone related to a village representative (A19.2.10.1, A19.2.124.1), and (3) salt preservation measures used upon the death of a *honnin dōzen* 本人同然 (someone born to a Christian before their renunciation) (A19.2.96.7.1, A19.2.96.7.2). Notably, A19.2.9.1 and A19.2.9.2 in (1) indicate that when the temple Ryōninji was opened in Notsu Kibino Village, Genjun’s wife, a *korobi kirishitan* 転切支丹 (former Christian), played a central role in converting Christians to Buddhism. Also, A19.2.158.1 and A19.2.158.2 indicate that the wife of the former head priest of the Notsu temple Shōkōji was a *kirishitan shūmon korobi honnin dōzen* 切支丹宗門転本人同然 (the spouse of a former Christian or the child of a former Christian born before renunciation). These documents provide interesting information for examining how Christianity had spread in a village society.

In A19.3 are included eight birth notifications unrelated to the writing found on the bag. Seven of them were in A.19.3.1.2, which was tied together with a *koyori* 紙縫. Six of them appear to have been grouped together with *shigai aratame shōmon* (one from the village, one from the temple) due to the child’s early death. There were two cases of more than a month passing between the birth and death of the child, the longest period between birth and death out of the eight documents here. Two of the birth notifications do not include a *shigai aratame shōmon*. It is unclear why these birth notifications were included in this group of historical materials on their own. The eight birth notifications in this group of historical materials are as follows (see Table 3):

1. Grouped with a *shigai aratame shōmon*

A19.3.1.2.3.3 / A19.3.1.2.13.2 / A19.3.1.2.14.2 / A19.3.1.2.16.2 / A19.3.1.2.19.2 / A19.3.1.2.21.2

2. Stand alone, without a *shigai aratame shōmon*

A19.3.1.2.17 / A19.3.1.90

The village representatives / temples that issued *shigai aratame shōmon*, as well as the numbers of them, are found in the below two tables (Table 1, Table 2). There were forty-three village representatives that issued these certificates, and thirty-four temples that did so.

Table1) The Number of notifications from Shoya in A19.3

Village code	Sender	Death Notification	Birth Notification
<b>Ōita District</b>			
010	<i>Shoya</i> in Wasadaichi Village	1	
012	<i>Shoya</i> in Munakata Village	2	
018	<i>Shoya</i> in Hetsuginagaono Village	2	1
023	<i>Shoya</i> in Hetsugiharu Village	1	
025	<i>Shoya</i> in Toshimitsu Village	3	
026	<i>Shoya</i> in Kawatoko Village	4	※2
028	<i>Shoya</i> in Bigo Village	1	
033	<i>Shoya</i> in Yoko-o Village	6	1
034	<i>Shoya</i> in Mori Village	7	
035	<i>Shoya</i> in Mori-machi Village	11	
038	<i>Shoya</i> in Katsuragi Village	1	
039	<i>Shoya</i> in Iejima Village	2	
<b>Amabe District</b>			
040	<i>Shoya</i> in Kei Village	15	
044	<i>Shoya</i> in Kujo Village	3	
045	<i>Shoya</i> in Nyūharu Village	11	1
048	<i>Shoya</i> in Oka Village	1	
052	<i>Shoya</i> in Ichi-no-o Village	2	
053	<i>Shoya</i> in Sashū Village	6	
058	<i>Shoya</i> in Fuji-gawachi Village	3	
064	<i>Shoya</i> in Suehiro Village	4	
068	<i>Shoya</i> in Ōnomura Village	2	
076	<i>Shoya</i> in Emuta Village	3	
089	<i>Shoya</i> in Kakidaki Village	10	
103	<i>Shoya</i> in No Village	2	
108	<i>Shoya</i> in Kaizoe Village	5	
110	<i>Shoya</i> in Ōtomari Village	1	
118	<i>Shoya</i> in Michino Village	1	
135	<i>Shoya</i> in Higashikōno Village	1	1
<b>Ōno District</b>			
152	<i>Shoya</i> in Ochidani Village	36	※1
162	<i>Shoya</i> in Tanaka Village	1	
185	<i>Shoya</i> in Shōnoharu Village	2	
197	<i>Shoya</i> in Hirowara Village	14	1
200	<i>Shoya</i> in Kibino Village	12	
221	<i>Shoya</i> in Yamaoku Village	9	
228	<i>Shoya</i> in Ichigi Village	1	
242	<i>Shoya</i> in Takewaki Village	10	
245	<i>Shoya</i> in Osaka Village	1	
248	<i>Shoya</i> in Miyao Village	1	
257	<i>Shoya</i> in Momoeda Village	3	
261	<i>Shoya</i> in Ichiba Village	2	
269	<i>Shoya</i> in Kamitamada Village	1	
277	<i>Shoya</i> in Ozuru Village	1	
—	Others (Samurai etc.)	2	
	Total	207	8

※Including Birth Notifications (two in all) without Death

※"Village code" is the number that identifies villages based on "Genroku Gōchō 元禄郷帳"

Table2) The Number of Notifications from Temples in A19.3

	Sender	Buddhist Sect	Death Notification
1	An'yōji	True Pure Land sect	9
2	Gangyōji	Zen Sect	4
3	Gekkeiji	Zen Sect	2
4	Kōkokuji	True Pure Land sect	4
5	Kōrin-an	Zen Sect	1
6	Kōrenji	True Pure Land sect	1
7	Jigenji	Zen Sect	3
8	Jōunji	Pure Land Sect	2
9	Shōkōji	True Pure Land sect	2
10	Shōryūji	True Pure Land sect	4
11	Jōrenji	True Pure Land sect	1
12	Jōrokuji	Zen Sect	1
13	Zenshōji	True Pure Land sect	8
14	Sensōji	True Pure Land sect	32
15	Sen-nenji	Pure Land Sect	9
16	Zenpōji	True Pure Land sect	18
17	Songyōji	True Pure Land sect	15
18	Daikyōji	Pure Land Sect	6
19	Dainenji	Pure Land Sect	1
20	Dairakuji	Zen Sect	2
21	Tyōrinji	Zen Sect	1
22	Tōyōji	Zen Sect	2
23	Fukujuin	Zen Sect	1
24	Fugenji	Zen Sect	21
25	Hōunji	Zen Sect	3
26	Hōonji	Nichiren Sect	3
27	Hōrenji	True Pure Land sect	1
28	Myōshōji	True Pure Land sect	5
29	Ryūgenji	Pure Land Sect	3
30	Ryūsenji	Pure Land Sect	12
31	Ryōinji	True Pure Land sect	3
32	Ryōninji	True Pure Land sect	26
33	Renshōji	True Pure Land sect	1
34	Renjōji	Shingon Sect	1
	Total		208

All documents in A19.4 are reports submitted to the Usuki Domain's Office of Religious Affairs by the domain's village officials or heads of samurai family units. As is written on the front side of their bag, they cover a variety of developments related to *ruizoku* (see below table). It appears that all developments, besides those involving an increase/decrease in the *ruizoku* population (birth, death), are covered. Documents related to marriage, adoption, severing of family relations, and moving were submitted by officials of the villages, etc., of both parties involved. It appears that the Usuki Domain's Office of Religious Affairs rolled up these two reports together.

Excluding two 1697 (Genroku 10) reports and one other report (date unclear, year of the rooster), all of the documents fall within the Edo period time span written on the front of the bag (the twenty-first day of the eleventh month of Kyōhō 3 / 1718 to the twentieth day of the sixth month of Kyōhō 4 / 1719). It thus appears that the current state of these documents heavily reflects the Usuki Domain Office of Religious Affairs' organization and management of them.

While this group of documents is divided with *koyori* into eight sub-groups, these sub-groups are not based on their month of submission or content. It is unclear whether these subgroups were created by the office.

Languages used: Italian - 1, English 1, Japanese - 1006 (*komonjo*, *koyori*, wrappers)

Date Description Written: 2018/10/01

Description Authors: Hirai Yoshito, Satō Akihiro, Ōtsu Yūji

Table 3) The Relationship between Birth Notifications and Death Notifications in A19-3

	Document No. (Birth)	Name	Year	Day of Birth	Day of Notification
1	A19.03.01.02.03.03	Kōsuke	Kyōhō 6 (1721)	10th day of the 10th month	14th day of the 10th month
2	A19.03.01.02.13.02	Jinshichi	Kyōhō 6 (1721)	15th day of the 7th month	19th day of the 7th month
3	A19.03.01.02.14.02	Iso	Kyōhō 6 (1721)	8th day of the intercalary 7th month	10th day of the intercalary 7th month
4	A19.03.01.02.16.02	Shichirōemon	Kyōhō 6 (1721)	11th day of the intercalary 7th month	14th day of the intercalary 7th month
5	A19.03.01.02.19.02	Tarohachi	Kyōhō 6 (1721)	20th day of the 7th month	24th day of the 7th month
6	A19.03.01.02.21.02	Kihēji	Kyōhō 6 (1721)	28th day of the 9th month	4th day of the 10th month
7	A19.03.01.02.17	Tsuru	Kyōhō 6 (1721)	21th day of the intercalary 7th month	24th day of the intercalary 7th month
8	A19.03.01.90	Roku	Kyōhō 6 (1721)	26th day of the 6th month	27th day of the 6th month

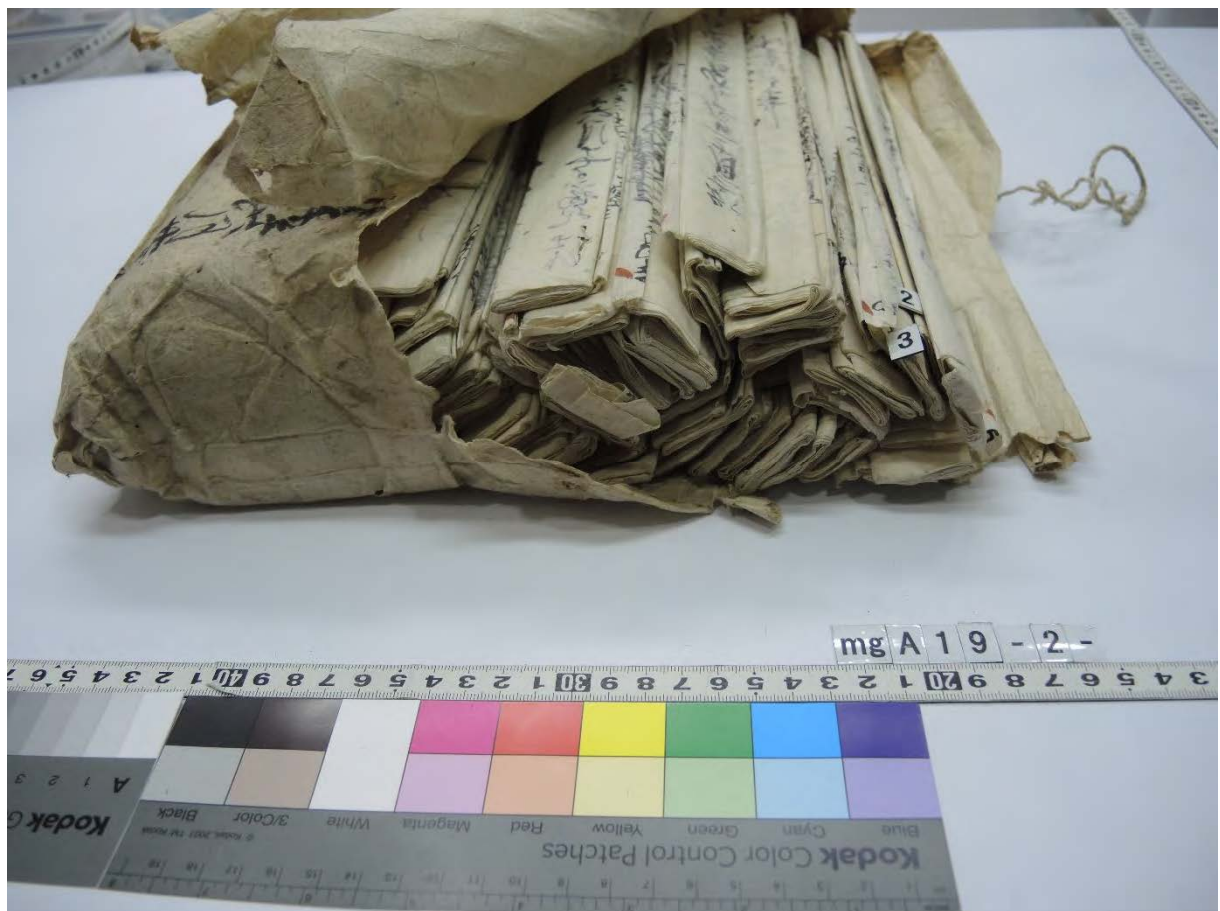
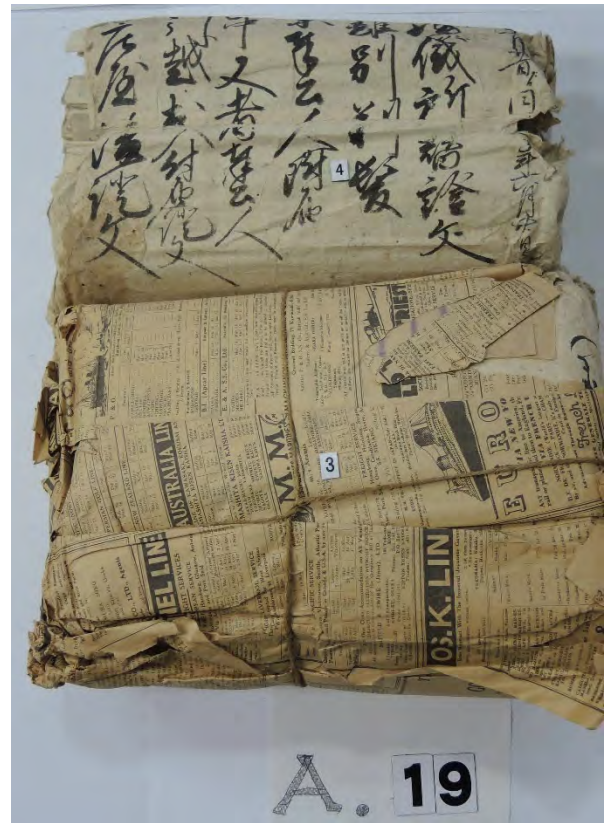
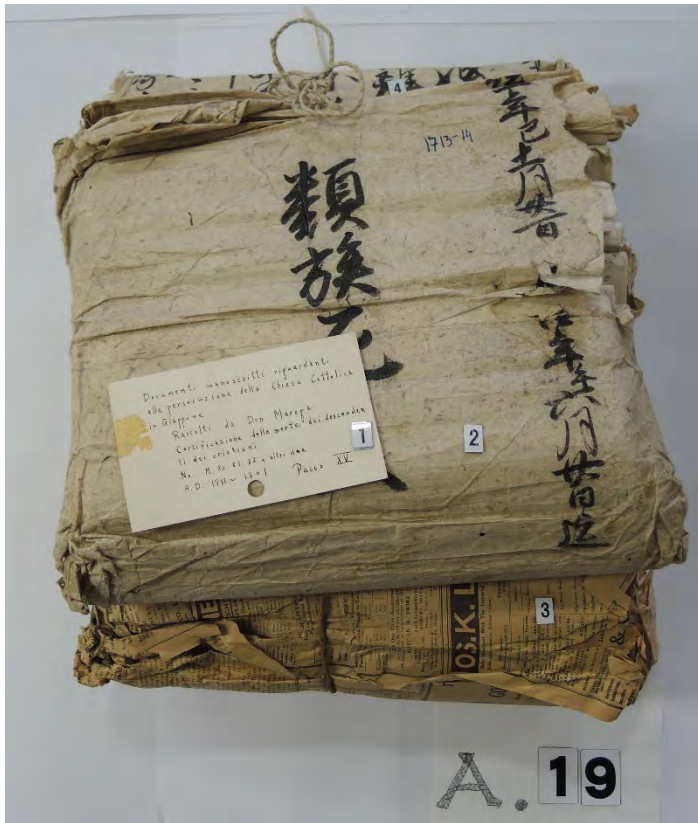
	Document No. (Death Notifications from villages)	Name	Year	Day of Death	Day of Notification
1	A19.03.01.02.03.01	Kōsuke	Kyōhō 6 (1721)	20th day of the 10th month	20th day of the 10th month
2	A19.03.01.02.13.01	Jinshichi	Kyōhō 6 (1721)	23th day of the intercalary 7th month	23th day of the intercalary 7th month
3	A19.03.01.02.14.01	Iso	Kyōhō 6 (1721)	20th day of the intercalary 7th month	20th day of the intercalary 7th month
4	A19.03.01.02.16.01	Shichirōemon	Kyōhō 6 (1721)	27th day of the intercalary 7th month	28th day of the intercalary 7th month
5	A19.03.01.02.19.01	Tarohachi	Kyōhō 6 (1721)	2th day of the intercalary 7th month	2th day of the intercalary 7th month
6	A19.03.01.02.21.01	Kihēji	Kyōhō 6 (1721)	22th day of the 11th month	24th day of the 11th month
7	なし	Tsuru	Kyōhō 6 (1721)		
8	なし	Roku	Kyōhō 6 (1721)		

Table4) Aggregation of types of documents and years of creation in A19.4

	Kyōhō 3 (1718)		Kyōhō 4 (1719)						Others	Total
	11th month	12th month	1th month	2th month	3th month	4th month	5th month	6th month		
marriage		34	20	16	30	15	6		2	123
adoption				1		2		1		4
severing		3			2		1			6
tonsure		1	1	1	3	3		1	1	11
servant(s)	4	2	1	4	2	1				14
moving		7	8	3	14	2	2	7		43
Total	4	47	30	25	51	23	9	9	3	201

Others: Two documents of marriage are Genroku 10(1697), 12th month. One document of tonsure is unknown year (The Year of the Rooster).





Reference Code: maregaA20

Title: Fonds Marega File A20

Date Range: 1702–1789

Primary Date Range(s): Edo period

Date range notes: 1702 (Genroku 15)–1794 (Kansei 6)

Description Level: File

Quantity: Record (1241 *komonjo* 古文書 / *jō* 状, 1 newspaper, 10 strings, 6 *hōshi* 包紙, 8 strips of paper, 24 *koyori* 紙縫)

Notes on Physical State: A20 is comprised of two groups of documents (A20.02.01, A20.02.02) wrapped in newspaper (the Italian newspaper *Il Tempo*, 17 May 1959) and tied together with cotton preservation tape. A20.02.01 and A20.02.02 were each placed in bags. Written on each of the bags is the time period and documents contained therein. On A20.02.01, we find,

*ruizoku kongi tokorogae shōmon* 類族婚儀所替証文 [certificate regarding the marriages and moving of descendant(s) of Christians], *gojikisan hōkōnin tsuketodoke* 御直参奉公人付届 [notification regarding directly hired servant(s)], *yōshi ribetsu teihatsu* 養子離別剃髮 [notification regarding adoption, breaking of family ties, tonsure], *gojikisan hōkōnin tsuketodoke, gokachū matawahōkōnin* 御家中又者奉公人 [notification regarding vassal retainer(s) and servant(s)], and *kanai hikkoshi deiiri tsuketodoke shōmon* 家内引越出入付届証文 [notification regarding vassal[s] moving] spanning from the twenty-first day of the eleventh month of 1763 (Hōreki 13), the year of the goat, to the twentieth day of the sixth month of 1764 (Hōreki 14), year of the monkey.

On A20.02.02, we find

*ruizoku kongi tokorogae shōmon, yōshi ribetsu teihatsu, gojikisan hōkōnin tsuketodoke, gokachū mata wa hōkōnin, gokanai matawa hōkōnin,* and *kanai hikkoshi deiiri tsuketodoke shōmon* from the twenty-first day of the eleventh month of Meiwa 1, the year of the monkey to [? damaged] Meiwa 2, the year of the rooster.

Provenance / Creation: Father Mario Marega. The *komonjo* (archival documents) are originally from Usuki Domain's Office of Religious Affairs (*shūmonkata* 宗門方).

Place Names: Ōita City and Usuki City, Ōita Prefecture, Himon'ya, Meguro City, Tōkyō-to

Positions, etc.: Salesians of Don Bosco missionary.

Archival History: Donated to the Vatican Library by Mario Marega in 1953.

Scope and Content:

A20.02.01 is comprised of nine bundles. Each of them was wrapped with a paper band and then they were all tied together with twine. All are *jō*. On each of the bands is written the Marega Number "B83." The years and number of items for each of the bundles are show in Table 1. There are a total of 585 items. The majority are from the Hōreki period (1751–1764).

Many relate to domain residents moving. While there are 190 notifications of residents moving for some reason, all adoption and marriage cases (144 and 56, respectively) involve moving in some way, and therefore can also be classified as moving notifications. There are also 44 requests for an extension of stay. Individuals who were staying in temples in Edo (Tokyo), Kyoto, or elsewhere to study would request that they be allowed to stay for longer periods of time. Many of the documents unrelated to moving involve tonsure notifications

(39).

A20.02.02 is comprised of thirteen bundles. All consist of *jō*. These are not grouped by Marega numbers. A person took them out one by one from the top of a pile and assigned numbers to what they judged to be groups. The dates and number of items for each bundle are shown in Table 2. There are a total of 656 items. They are from before the Hōreki period (1751–1764), older than A20.02.01.

Almost all items are birth notifications (618). In addition to the names of the people born, their parishioner temples are also included. The notifications were sent by village or town headmen. Some include information of the birth family’s current state, such as siblings. For example, A20.02.01.01.04 (twenty-eighth day of 1746 (Enkyō 3), from Yamaoku Village Headman Shirōemon to Ōwaki Giemon and two others), we find the following: “Kadoroku, the great-great grandchild of Hase Village’s Kyūemon, one year old this year; this Kadoroku was born on the twenty-fifth day of the seventh month; they will be a parishioner of their father’s parishioner Shin sect temple Ryōninji, two older brothers have been reported but one has died from illness.” The person from which the baby is descended, this person’s village, as well as the sect and name of the baby’s parishioner temple are written. Such birth notifications will surely be very useful for analyzing villages in the Usuki Domain during the middle of the early modern period. However, the lack of female birth notifications is a cause for concern; almost all are for males and only 57 for females. Therefore, an analysis of why this is the case is also necessary.

Table 1

Number	No. of Items	Years
A20-02-01-01	66	Hōreki 4 (1754) to Hōreki 14 (1764)
A20-02-01-02	71	Kyōhō 6 (1721) to Meiwa 9 (1772)
A20-02-01-03	62	Hōreki 4 (1754) to Kansei 1 (1789)
A20-02-01-04	66	Hōreki 5 (1755) to Kansei 6 (1794)
A20-02-01-05	69	Hōreki 4 (1754) to An’ei 10 (1781)
A20-02-01-06	79	Hōreki 4 (1754) to Kansei 1 (1789)
A20-02-01-07	72	Hōreki 4 (1754) to An’ei 6 (1777)
A20-02-01-08	78	Hōreki 6 (1756) to Tenmei 1 (1781)
A20-02-01-09	22	Hōreki 14 (1764)

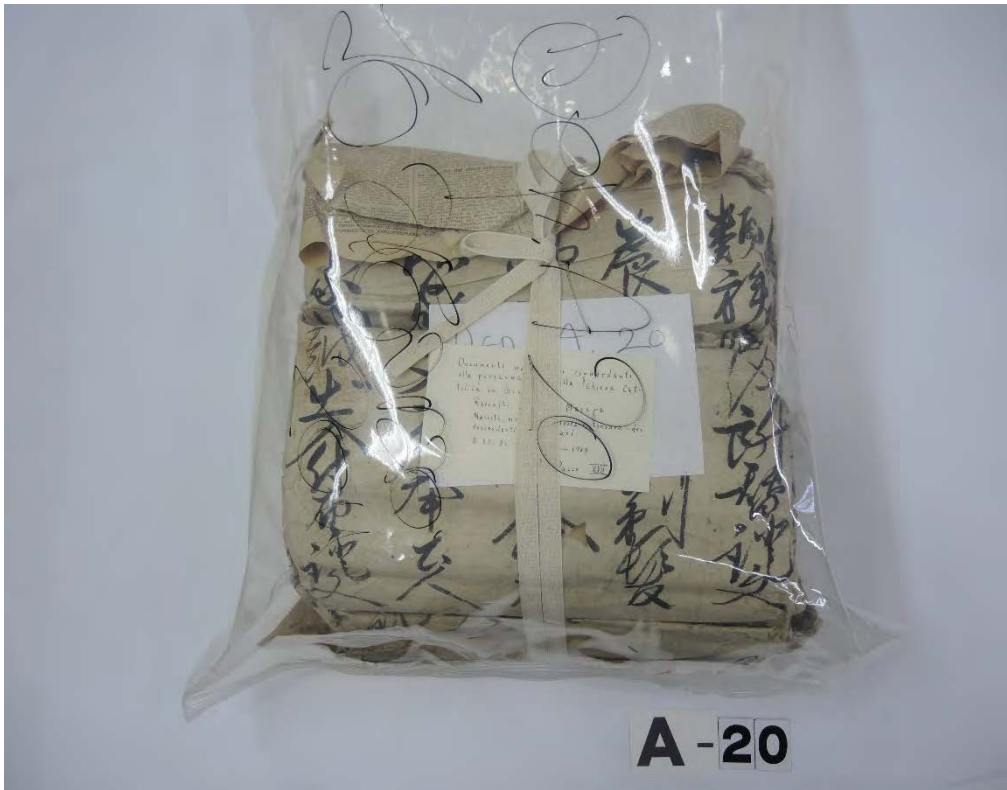
Table 2

Number	No. of Items	Years
A20-02-02-01	19	Kyōhō 9 (1724) to Kansei 3 (1750)
A20-02-02-02	16	Kyōhō 9 (1724) to Enkyō 5 (1748)
A20-02-02-03	62	Genroku 15 (1702) to Kansei 3 (1750)
A20-02-02-04	28	Kyōhō 9 (1724) to Kansei 1 (1748)
A20-02-02-05	16	Kyōhō 9 (1724) to Kansei 1 (1748)
A20-02-02-06	112	Kyōhō 9 (1724) to Kansei 1 (1748)
A20-02-02-07	15	Kyōhō 17 (1732) to Kansei 1 (1748)
A20-02-02-08	96	Kyōhō 4 (1719) to Kan’en 3 (1750)
A20-02-02-09	39	Kyōhō 9 (1724) to Kansei 3 (1750)
A20-02-02-10	69	Kyōhō 9 (1724) to Tenmei 5 (1785)
A20-02-02-11	71	Kyōhō 9 (1724) to Kansei 3 (1750)
A20-02-02-12	40	Kyōhō 9 (1724) to Enkyō 5 (1748)
A20-02-02-13	73	Kyōhō 9 (1724) to Enkyō 5 (1748)

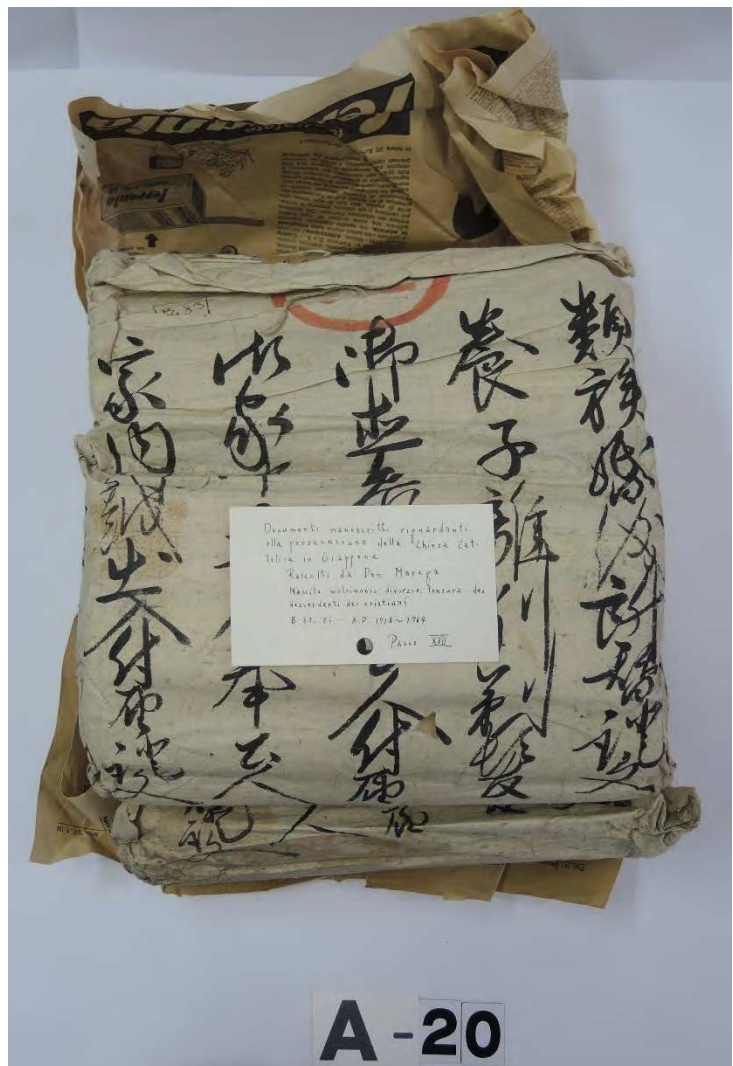
Languages Used: Japanese (1241; approximate), Italian (2 catalogue entries: 1 newspaper, 1 memo)

Date Description Written: 2018/08/25

Description Author: Namie Takeo



A-20



A-20

## A21

Reference Code: maregaA21

Title: Fonds Marega File A21

Date Range: 1715–1956

Primary Date Range(s): Early modern period materials are primarily from Shōtoku 5 (1715) and Bunsei 13 (Tenpō 1 / 1830). Modern period materials are primarily from 1930 to 1956, especially 1949. There are some Meiji period (1868–1912) materials as well.

Date Range Notes: 1715 (Shōtoku 5) 99 records; 1830 (Bunsei 13) 40 records; 1846 (Kōka 3) 3 records; 1823 (Bunsei 6) 2 records; 1726, 1727 (Kyōhō 11, 12), 1747 (Kyōhō 4), 1818, 1829 (Bunsei 1, 12), 1843 (Tenpō 14), 1848 (Kaei 2) 1 record each; 1881, 1882 (Meiji 14, 15) 1 record each; Meiji period (1868–1912) 7 records; 1949 (Shōwa 24) 33 records; 1937 (Shōwa 12) 4 records; 1938 (Shōwa 13) 3 records; Shōwa 15, 19, 20, 23 (1940, 1944, 1945, 1948) 2 records each; Shōwa 5, 16, 18, 21, 31 (1930, 1941, 1943, 1946, 1956) 1 record each

Quantity: 493 records (220 jō 状, 5 *tatechō* 豎帳, 5 *yokochō* 横帳 / *yokohanchō* 横半帳, 39 mass-published books, 24 newspapers, 37 cards, 66 *hōshi* 包紙, 19 *ginsatsu* 銀札, 1 roof tile, 1 arrowhead, 1 medaille, etc.)

Notes on Physical State: A21 was tied together with Vatican Library cotton tape and placed inside of a preservation bag. It is comprised of two primary groups: A21.1 and A21.2. A21.1 consists of ten groups of items tied together with thin twine. A21.2 was wrapped with newspaper.

Provenance/Creation: Father Marega. Usuki Domain Office of Religious Affairs (*Shūmonkata* 宗門方). Usuki City Togami family (details unclear).

Bibliographical Information: Same as fonds. Usuki City Togami family (details unclear).

Place Names: Usuki City and Ōita City, Ōita Prefecture

Archival History: Donated by Father Mario Marega to the Vatican.

Acquisition Sources: Father Marega, Usuki Domain Office of Religious Affairs, Usuki City Togami Family (details unclear)

Scope and Content:

A21 is comprised of A21.1 and A21.2. Their breakdown is as follows.

A21.1.1 is a piece of a roof tile with a Nakagawa crucifix engraved in the center of a tomoe crest. On the back side of the crest is written the following in ink: “Oka Castle Edo Period.” This tile was wrapped in an English-language newspaper from 1949 titled Stars Stripes. On top of the newspaper was a card. Thin twine was tied in a cross around the newspaper and card.

A21.1.2 was not tied with a string, etc. In addition to two permits allowing Marega to enter Beppu City, it also includes books published by the Ōita Prefecture Hometown Research Group (*Ōita-ken Kyōdo Bunka Kenkyūkai* 大分県郷土文化研究会), such as an encyclopedia of people from Ōita Prefecture (*Ōita-ken senken meika jinmei jiten* 大分縣先賢名家人名辞典) and a directory of distinguished people in the Ōita Prefecture agricultural industry (*Ōita-ken nōgyō kōrōsha meikan* 大分縣農業功勞者名鑑), as well as postcards related to places in Ōita Prefecture, Ōita City, Unzen-Amakusa National Park, Hoashi Banri, etc.

A21.1.3 consists almost entirely of books published by the same research group, including the aforementioned encyclopedia of distinguished people from the prefecture, as well as a collection of the calligraphy of deceased distinguished people from the prefecture (*Ōita-ken senken meika ibokushū* 大分縣先賢名家遺墨集), a collection of important textual materials related to the prefecture (*Ōita-ken kichō*

*furusato bunken shiryō* 大分縣貴重郷土文献資料), a collection of writings of deceased distinguished people from the prefecture (*Ōita-ken senken meika ibunroku* 大分縣先賢名家遺文録), and a collection of poetry by Matsudaira Fuken, the sixth head of Bungo Funai (*Matsudaira Fuken kushū* 松平不騫句集).

A21.1.4 includes nine catalogues from a 1949 exhibit on the history of Bungo Christians held to mark the four hundredth anniversary of Saint Xavier's arrival in Japan, as well as a relatively large number of newspaper clippings. There are also two books published by the aforementioned research society: a collection of poetry by Matsudaira Fuken, the sixth head of Bungo Funai (*Matsudaira Fuken kushū zoku* 松平不騫句集 続) and a collection of writings by Jōnenji temple's Rinseki (*Kikusai bunshū* 翹齋文集). One also finds bunraku-related publications and postcards. There are also eight ginsatsu, a kind of Edo period currency. There is a 1823 (Bunsei 6) letter from Ōtomo Yoshimasa to retainers connected to the Ōtomo clan in the Bungo province seeking their address, name, and other information so that a retainer can be dispatched to worship at the Ōtomo clan mausoleum in his place.

A21.1.5 includes many *hōshi* related to early modern period fines for not placing a seal on a document (*Ochihanryō karyōsen* 落判過料錢). Otherwise it is diverse in content. There is also an arrowhead and medaille, an amulet (*omamori* 守札), and eleven ginsatsu. There are also some items that appear to be related to religious inquisitions (*shūmon aratame* 宗門改) and population surveys. There are also newspaper clippings and a 1947 report from a US education delegation (*Beikoku kyōiku shisetsudan hōkokusho* 米国教育使節団報告書). The newspaper clippings include a December 3rd, 1937 newspaper article about a grant being provided for the publication of Marega's Italian translation of the Kojiki. One also finds Marega's photographs.

A21.1.6 is an illustrated memoir by Marega. It depicts the 1945 Oita / Beppu air raids.

A21.1.7 consists of an illustrated memoir by Marega (A21.1.7.4), two illustrated scroll fragments (A21.1.7.1, A21.1.7.3), as well as a fragment that appears to be part of a scripture (A21.1.7.2). The illustrated memoir depicts places he visited in China and Japan (1929-1931). The illustrated scroll fragments depict Ise Shrine and Atsuta Shrine when he visited them. A21.1.7.2 was inside an envelope of the publisher Don Bosco-sha and placed between the illustrated scroll fragments.

A21.1.8 is an illustrated memoir by Marega. It covers the time spanning from his birth on September 30th, 1902 to his departure for Japan in 1929 and then his arrival in Colombo.

A21.1.9 was tied with a brown string. It appears to be Togami family-related documents from the Kyōhō era (1716–1736) to the Meiji 10s (1877–1886). Their provenance is also different from the group of Usuki Domain Office of Religious Affairs documents. One finds Marega's memos regarding his organization and arrangement of materials. It is unclear how they were acquired.

A21.1.10 consisted of a pile of historical materials tied in two places with *koyori* 紙縫. They were then wrapped with an *Oita shimbun* 大分新聞 newspaper from 1940. The *koyori* grouping appears to have been done by the Usuki Domain Office of Religious Affairs. They are materials related to household register management by this office. Almost all are from Bunsei 13 (Tenpō 1/1830). We also find a travel permit from Bunsei 12 (1829).

A21.2 was tied with *koyori* and wrapped in a newspaper that appears to be from 1938 (its top part is missing). This *koyori* grouping appears to have been done by the Usuki Domain Office of Religious Affairs. All are birth notifications from 1715 (Shōtoku 5) submitted to Usuki Domain religion magistrates (for details, see below).

As described above, while A21 primarily consists of documents related to the Usuki Domain Office of

Religious Affairs and publications of the Ōita Prefecture Hometown Cultural Research Group, there are also many other materials of different types. Also, items of the same type are scattered throughout multiple groups. There are also items not from the Office of Religious Affairs.

Items with a clear date are primarily from 1715 (Shōtoku 5), 1830 (Bunsei 13), and 1949 (Shōwa 24). There are 99 documents from Shōtoku 5. All of them are birth notifications submitted to the religious affairs magistrates. One of them is from an Usuki Domain Usukikake town representative (*toshiyori* 年寄) and the others are from village representatives (*shōya* 庄屋) in the Usuki Domain's territory. All are addressed to the three religion magistrates. They were created from the seventh to the eleventh month of Shōtoku 5. Those from 1830 (Bunsei 13) are notifications, requests seeking guidance (*ukagai-gaki* 伺書), etc., submitted by Usuki Domain territory villages and temples to the religion magistrates. They are related to household registry management and include notifications about removing members from five-household units, notifications about missing persons, requests for instructions regarding funerals, and requests for instructions regarding entering the Buddhist monastic order. There are many items that, while not dated, appear to be from the same year.

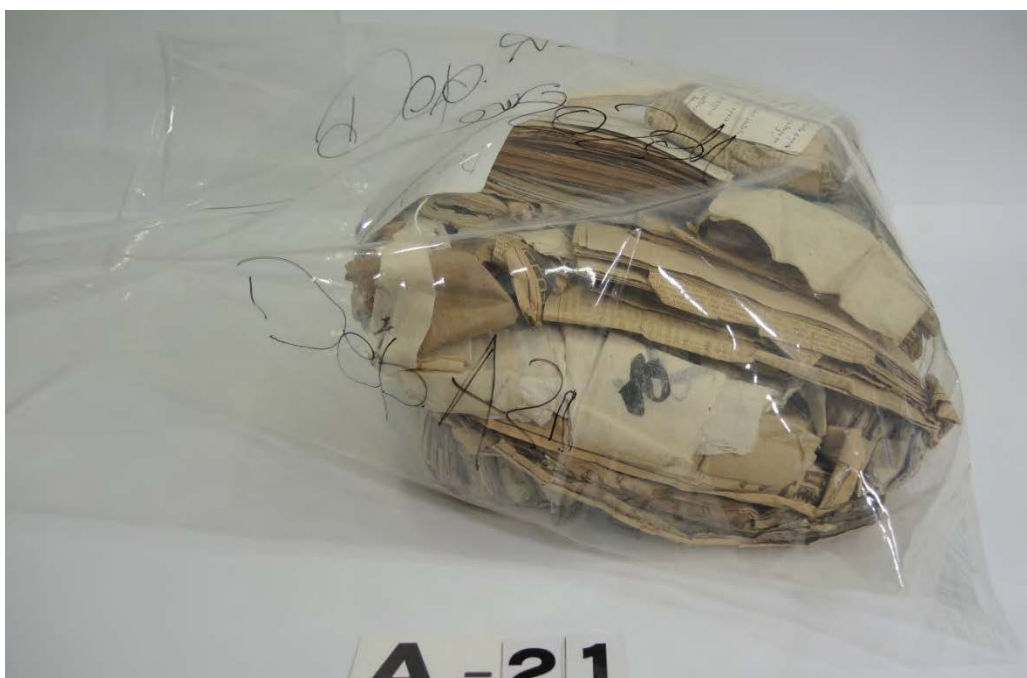
The items from 1949 include many publications by the aforementioned research group (including the encyclopedia of distinguished people from the prefecture, a collection of writings of deceased distinguished people from the prefecture, collection of the calligraphy of deceased distinguished people from the prefecture, and directory of distinguished people in the prefecture's agricultural industry, as well as a book of famous sights and uncommon machine diagrams / *Meishō shinkei narabi ni kikizu* 名勝真景并奇器図). However, we also find the nine aforementioned catalogues from a Bungo Christian exhibition marking the four hundredth anniversary of Saint Xavier's arrival in Japan.

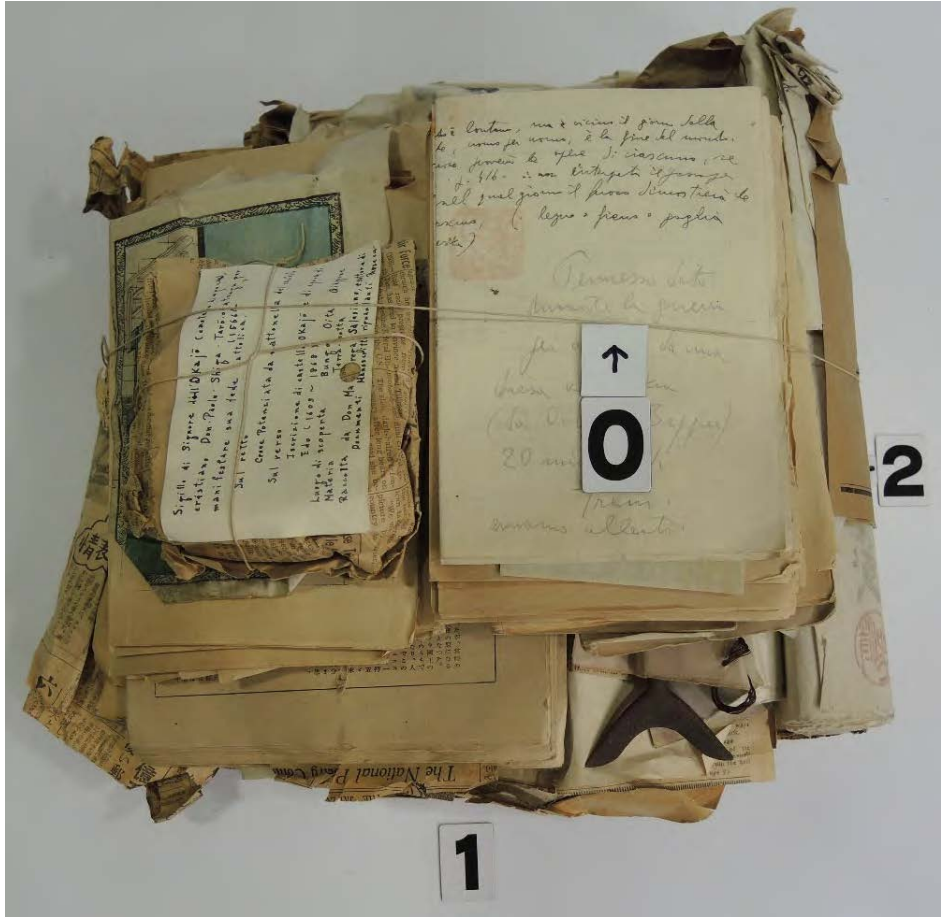
Also, the six (including fragments: A21.1.5.5, A21.1.6, A21.1.7.1, A21.1.7.3, A21.1.4, A21.1.8) illustrated memoirs that appear to be by Father Marega cover from his birth in 1902 until right before the end of World War II in 1945.

Languages Used: Japanese - 435, Italian - 36, English - 20, Romanized Japanese - 10, other - 1

Date Description Written: 2019/10/30

Description Author: Satō Takayuki





Reference Code: maregaA22

Title: Fonds Marega File A22

Date Range: 1780–1959

Primary Date Range(s): Edo period

Date Range Notes: 1780 (An'ei 9) to 1959 (Shōwa 34)

Description Level: File

Quantity: 99 records (49 paper slips including half-size genkō yōshi 原稿用紙 / Japanese writing paper and one hōshi 包紙 fragment, 42 mass-published books, 3 hōshi, 2 jō 状, 1 postcard, 1 book, 1 envelope)

Notes on Physical State: A22 was managed separately from files A1 to A21. A22.1.1 is the second volume of Marega's collection of Bungo Christian historical materials (Zoku Bungo kirishitan shiryō 続豊後切支丹史料). It includes many notes by Marega and slips of paper between pages (42 in total). A22.1.2 was placed in a plastic file folder (A22.1.2.1–A22.1.2.14, 27 records). A22.2 is a group of items placed in a plastic bag used for preservation purposes (A22.2.1–A22.2.7, 35 records), as is A22.3 (A22.3.1–A22.3.4, 22 records).

Provenance / Creation: Father Mario Marega.

Place Names: Usuki City and Ōita City (Ōita Prefecture), Chōfu City (Tōkyō-to), Himon'ya (Meguro City, Tōkyō-to)

Positions, etc.: Salesians of Don Bosco missionary.

Archival History: A22.1.1 and A22.1.2 had been held by the Salesian Seminary's Chimatti Museum (Chofu, Tokyo, Japan). In October 2014, the museum gave them to the Vatican Library. A22.2 and A22.3 were managed separately from A1-A21 at the Vatican Library.

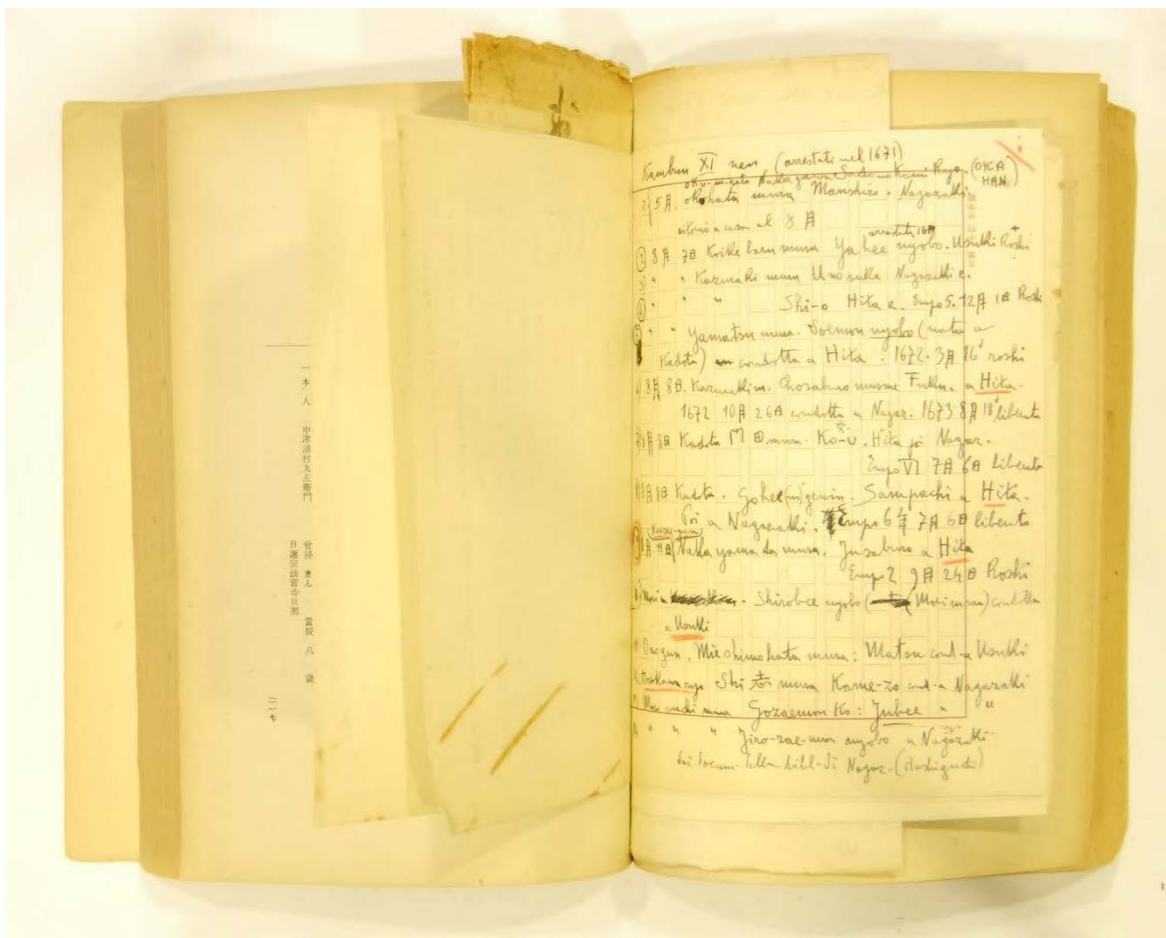
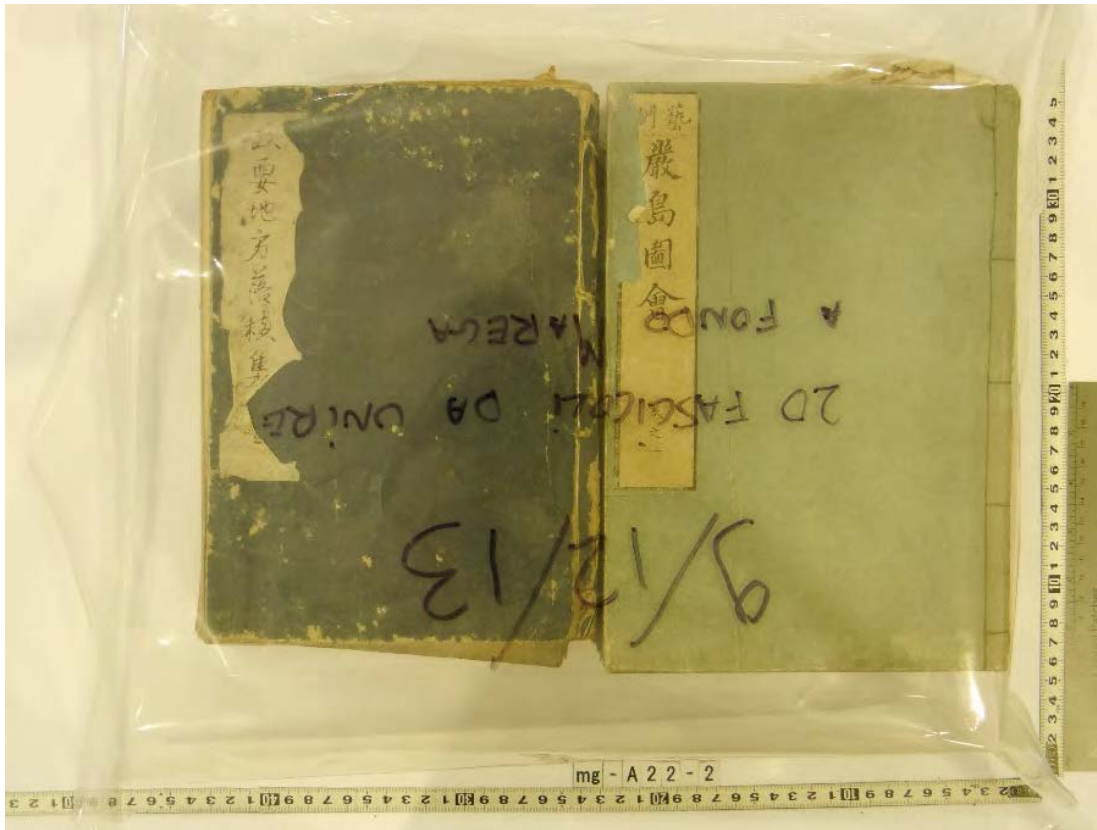
Scope and Content:

This file contains a book by Marega and his research notes, as well as mass-published books that he collected. A22.1 consists of the second volume of his collection of Bungo Christian historical materials, research notes, correspondence, and more. A22.2 are mass-published books spanning from the Edo period (1603-1868) to the Meiji period (1868-1912). They include Seiyō jita ochiboshū 政要地方落穂集, Naigai jijō 内外事情, the second book of the first volume of Suetsumu hana すへ摘花, the twelfth volume of Seidan waka midori 清談和歌翠, Shunshoku yamato damashii 春色大和魂 (two vols.), Onna shisho geimonzue 女四書芸文図会 (four copies), and volumes one to ten of Geishū itsukushima jinja zue 藝州巖島神社図会. In these we find Marega's book ownership stamp and notes, as well as items apparently used as bookmarks. On the front and back inside cover of Naigai jijō we find the name of its former owner: "Purchased on an auspicious day in June 1885. Property of Sakuma Isaburō, resident of Yachi, Nakakanbara District, Echigo Province." In A22.3 we find copies of a 1780 Miyako meisho zue 都名所図会. Six were published by Osaka's Kawachiya Tasuke, and six by Kyoto's Yoshinoya Tamehachi. On these as well are Marega's book ownership stamp and notes.

Languages Used: Japanese - 55, Italian - 45, Romanized Japanese - 4, other - 6

Date Description Written: 2019/12/01

Description Author: Nishimura Shintarō



## A23

Reference Code: maregaA23

Title: Fonds Marega File A23

Date Range: 1714–1940

Primary Date Range(s): Edo period

Date Range Notes: 1714 (Shōtoku 4) to 1940 (Shōwa 15)

Description Level: File

No. of Items: 410 records (237 jō 状, 70 tsuzuri 綴, 22 koyori 紙縫り/strings, 17 hōshi, 9 bags, 7 envelopes, 3 tatechō 縦帳, 1 yokochō 横帳, 2 mass-published books, 1 hand-copied book, 3 newspapers, 2 cards, 2 slips of paper). Tsuzuri were counted as single items.

Notes on Physical State:

A23 had already been registered at the Vatican Library. Vat.estr.-or.129 to Vat.estr.-or.146 were inside a small brown box. They were wrapped in a July 12th, 1940 The Osaka Mainichi & The Tokyo Nichi Nichi (an English-language newspaper) and tied together with koyori. Vat.estr.-or.143 to Vat.estr.-or.146 each existed as separate groups. In our survey, Vat.estr.-or.48, 57, 94, 129 were also added. It is unclear when and why these were separated from the materials collected by Marega. In our survey they were given a new survey number (A23) while leaving their registration numbers untouched. A23.1.1 – A23.1.15 correspond to Vat.estr.-or.129 – Vat.estr.-or.142. A23.2 – A23.7 basically correspond to Vat.estr.-or.143 – Vat.estr.-or.146. Also, Vat.estr.-or.48 is equivalent to A23.8, -or.57 to A23.9, -or.94 to A23.10, and -or.128 to A23.11. When being registered at the Vatican (Vat.estr.-or.129, etc.), groups demarcated by koyori, etc., were used as units. No detailed catalogue existed.

A23.1.1 to A23.1.3, A23.1.6, and A23.1.9 to A23.1.11 were tied together with koyori. A23.1.5, A23.1.7, A23.1.8, and A23.1.15 were rolled up together. A23.1.4, A23.1.12, A23.1.13, and A23.1.14 were in hōshi.

A23.2 was comprised of seven units. It was wrapped with a page of a modern period Japanese newspaper (that appears to be from Ōita Prefecture). A23.2.1 to 7 were in a bag on which “Shōtoku 4 [1714] Daimyō Retainers Household Record Books” was written. A23.2.1 was tied together with koyori.

A23.3 was comprised of three units. It was wrapped in fragment of the January 15th, 1938 Hōshū shinpō 豊州新報, a newspaper. A23.3.1 and A23.3.2 were tied together with koyori. A23.4 was tied together with koyori and was comprised of nineteen sets of two items rolled up together. A23.5 was comprised of seven units. It was tied together with koyori. A23.5.1 to A23.5.5 each were tied together with koyori. A23.6 and A23.7 are only koyori. A23.8, A23.9, and A23.10 were freestanding, and A23.10 was in an envelope.

Provenance/Creation: Father Mario Marega.

Place Names: Usuki City and Ōita City (Ōita Prefecture), Chōfu City (Tōkyō-to), Himon'ya (Meguro City, Tōkyō-to)

Positions, etc.: Salesians of Don Bosco missionary.

Archival History: Donated to the Vatican by Mario Marega in 1953, excluding A23.8, which was presented to Pope Pius XII in 1949 by Marega. and A23.9, which was donated to the Library in 1957 by Marega. It is unclear when A23 was taken out of Marega's collection materials and registered at the library before other materials. The reason that this was done is also unclear.

Scope and Content:

A23.1 consists of towns' notifications from 1820–1821 (Bunsei 3 to Bunsei 4) regarding travelers

passing through (the towns are as follows: Hon, Shin, Ta, Tatamiya, Tōjin, and Kake). A23.1.1 is six groups tied together with koyori. Each group was in a bag. They are notifications regarding travelers passing through from the eighth and ninth month of 1820 (Bunsei 3). (Including their hōshi, 31 records). A23.1.2 is eleven groups tied together with koyori. They are notifications regarding travelers passing through from the sixth month of 1821 (Bunsei 4). (Including their hōshi, 18 records). A23.1.3 consists of six groups tied together with koyori. They are notifications regarding travelers passing through from the tenth and eleventh month of 1820 (Bunsei 3). (Including their hōshi, 39 records.) A23.1.4 is a single notification regarding travelers passing through from the twelfth month of 1820 (Bunsei 3). A23.1.5 consists of two sets of rolled-up items (eleven in total). They are notifications regarding travelers passing through from the ninth month of Bunsei 3 (1820) (11 records). A23.1.6 consists of four groups tied together with koyori. They are notifications regarding travelers passing through from the ninth to eleventh month of 1820 (Bunsei 3) (20 records). A23.1.7 consists of notifications regarding travelers passing through from the ninth to the twelfth month of 1820 (Bunsei 3) (13 records including the bag). A23.1.8 consists of two sets of rolled-up items. They are notifications regarding travelers passing through from the ninth to the eleventh month of 1820 (Bunsei 3) (19 records). A23.1.9 consists of five groups tied together with koyori. They are notifications regarding travelers passing through from the sixth and seventh month of 1820 (Bunsei 4) (28 records). A23.1.10 consists of eight groups tied together with koyori string. They are notifications regarding travelers passing through from the third and fourth month of 1821 (Bunsei 4) (13 records). A23.1.11 consists of three groups tied together with koyori. They are notifications regarding travelers passing through from the fifth, sixth, and eleventh month of 1821 (Bunsei 4) (21 records). A23.1.12 consists of notifications regarding travelers passing through from the twelfth month of 1820 (Bunsei 3) to the 1st month of 1821 (Bunsei 4). Each was in hōshi (12 records). A23.1.13 consists of notifications regarding travelers passing through from the twelfth month of Bunsei 3 (12 records). They were in a Kake town bag with the following written on it: “Twelfth month of the dragon notifications regarding travelers passing through.” A23.1.14 consists of notifications regarding travelers and servants from Hon Town and Tatamiya Town from the twelfth month of Bunsei 3. Each was in hōshi (including hōshi, 6 records). A23.1.15 consists of three sets of rolled-up items. They are notifications from Tatamiya Town regarding travelers passing through from the twelfth month of 1820 (Bunsei 3) (17 records).

A23.2 consists of reports on the number of members in domain retainer and temple households from the first month of 1714 (Shōtoku 4 ). A23.2.1 consists of twenty-one groups tied together with koyori. Two of the groups are reports on the number of domain retainer household members (Inuma Hachizaemon, Mizutani Masachika) and nineteen reports on the number of temple household members. A23.2.2 to A23.2.6 are also reports on the number of members in domain retainer and temple households.

A23.3 consists of notifications from the Kansei era (1789–1801) regarding the movement of village residents and new temple head priests. A23.3.1 consists of eight groups tied together with koyori. They are notifications regarding residents’ moving and adoption from 1801 (Kansei 13 /Kyōwa 1). A23.3.2 consists of nine groups tied together with koyori. They are notifications regarding new temple head priests from 1794–1799 (Kansei 6 to 11). A23.3.3 is also notifications regarding new temple head priests. It may have been grouped with A23.3.2.

A23.4 is thirty-eight groups of two corpse inspection certificates tied together with koyori. Each is entitled “Okakimono no koto” 御書物之事 (“Document). One is from a village official (murakata 村方) and another is from a temple. Both were for the domain. The village official ones were rolled up inside the temple ones.

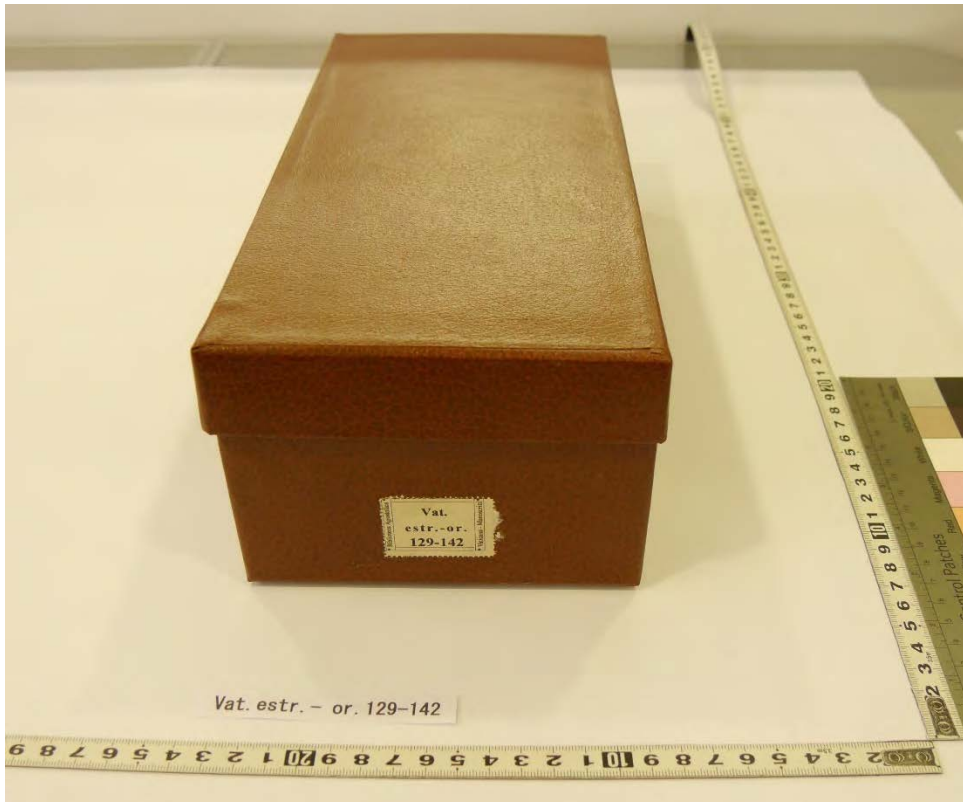
A23.5 consists of reports regarding village residents from 1856 (Ansei 3). All of them are from villages. Their recipients are Taneda Kankurō, Shibasaki Tachū, and Ishii Yoshichirō.

A23.8 “Kirishitan shūmon no mono oazukarichō” 切支丹宗門之者御預帳 was presented by Marega in 1949 to Pope Pius XII, after which it made its way to the Vatican Library. This has a different archival history than most of the Marega materials that were donated by Marega in 1953.

Languages Used: Japanese - 409, Italian - 1 English - 1, other - 1

Date Description Written: 2019/12/01

Description Author: Nishimura Shintarō



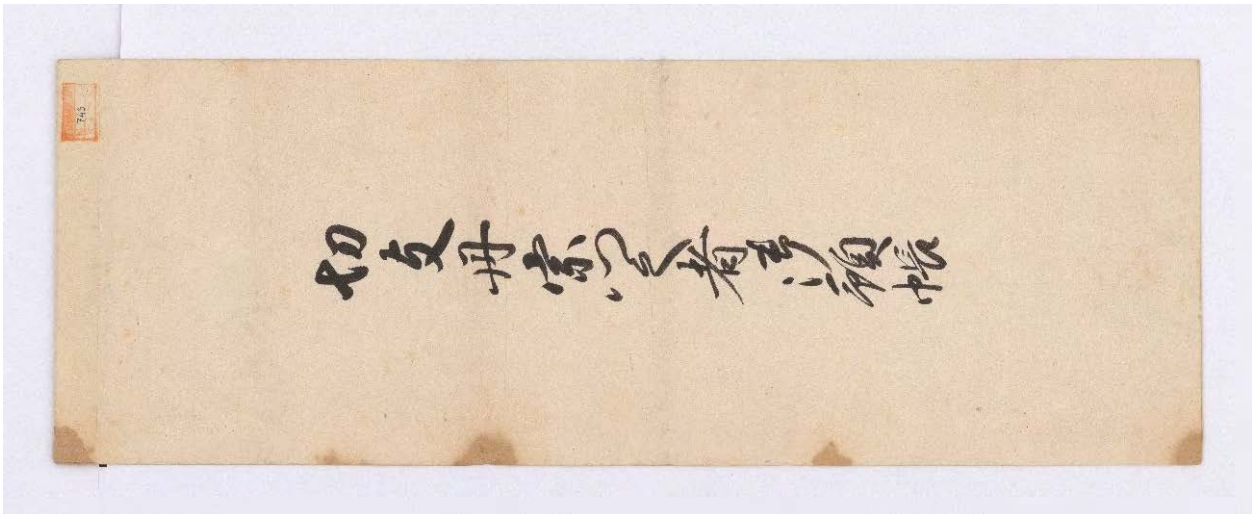
Preservation box that contained

A23.1 (Vat.estr.-or.129 to Vat.estr.-or.146)

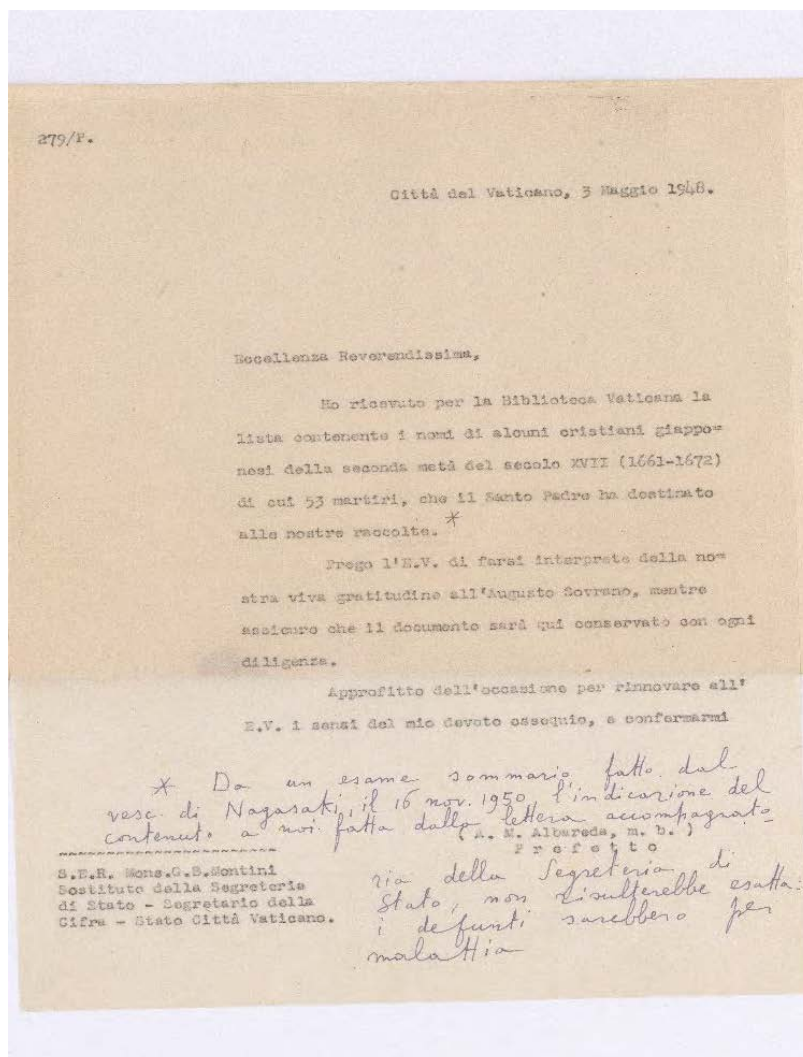
A23.1 Preservation box (open) that contained A23.1 (Vat.estr.-or.129 to Vat.estr.-or.146)



A23.8 Vat.estr.-or.48 “Kirishitan shūmon no mono oazukarichō” was presented by Marega in 1949 to Pope Pius XII



Records relating to the circumstances surrounding A23.8 coming to be held at the Vatican Library (at the end of A23.8.)



## A24

Reference Code: maregaA24

Title: Fonds Marega File A24

Date Range: 1624–1879 (excluding non-dated documents, overview memos, newspapers, etc.)

Primary Date Range(s): There are 198 documents that have dates. 24 are from the Kanbun era (1661-1673) and 49 are from the Enpō era (1673–1681).

Date Range Notes: 1635 (Kan'ei 12) to 1879 (Meiji 12)

Description Level: File

Quantity: 396 records (311 jō 状, 3 tsuzuri 綴, 8 tatechō 縦帳, 8 yokochō 横帳, 26 hōshi 包紙, 27 paper slips, 1 newspaper, 8 envelopes, 1 bag, 2 koyori 紙縫, 1 manuscript)

Provenance / Creation: Father Mario Marega. Originally from the Usuki Domain Office of Religious Affairs (Shūmonkata 宗門方), the Okuyama family of Izumita Village (Mogami District, Dewa Province) (details unclear), and elsewhere.

Notes on Physical State: These materials have been passed down as part of the Marega Collection held by the Salesian Pontifical University's library (Rome). At the time of the February 2016 library survey, they were part of its Marega Archives. Some documents were stored between thick sheets of paper and assigned numbers. Their numbers spanned from 1 to 43. However, documents corresponding to numbers 21 and 30 were not found. While the documents that followed 1 to 43 were stored in groups (square envelopes of the Ōita Prefectural Library, organizational envelopes of the Ōita Prefecture Ancient Stages Historical Archives, etc.), numbers were not assigned to them. No catalogue had been created. Overall this file was badly damaged. Also, what was originally a single document had been treated as two documents because parts held together with glue had become detached. Taking into account the state of these materials, they were moved to the Vatican Library without any changes being made.

Place Names: Usuki City and Ōita City (Ōita Prefecture), Chōfu City (Tōkyō-to), Himon'ya (Meguro City, Tōkyō-to)

Positions, etc.: Salesians of Don Bosco missionary.

Archival History: A24 is held by the Salesian Pontifical University's Library and is managed by the Vatican (as of 2020). In the early 1980s, during a survey of the Chofu (Tokyo) Salesian Seminary carried out by the late Salesian Father Mizobe Osamu and the late Akamine Shigenobu (Oita Prefectural Library), this group of documents was discovered in a cardboard box on a top shelf in the dining hall. It was then stored in a cabinet at the seminary. In 2011, part of it was displayed for an autumn exhibition about Bungo Christian history held at the Oita Prefecture Ancient Stages Historical Archives. Around 2005, Father Mizobe sent it to the university's library in Rome. Some of Marega's documents being held at the seminary appear to be connected to Father Marega having worked as a teacher there in 1950 and at the Salesians' Junior College (Sarejio Tanki Daigaku) in the following year. In 1953, Father Marega donated to the Vatican almost all of the documents he collected in Oita Prefecture. It appears that A24 was not included because it was stored separately (at the seminary). The documents sent to the Salesian Pontifical University's Library (A24) were stored in a cabinet as part of the



The materials when stored at Salesian Pontifical University's Library

Marega Collection. Many are in very poor condition and no library intake catalogue has been created. In May 2016, these documents were received by the Vatican for repairs, etc.

Acquisition Source: Father Marega. Many of the documents Marega collected were originally from the Usuki Domain's Office of Religious Affairs (Shūmonkata 宗門方). There are documents from other places, such as the Okuyama family of Izumita Village (Mogami District, Dewa Province) and the Kiji-Munechika Unit of Kitsuki Domain. These were probably purchased by Father Marega at antiquarian bookshops and the like.

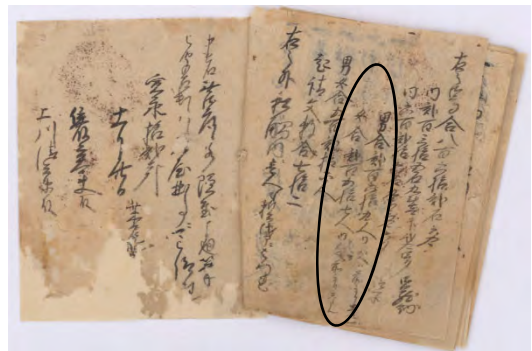
Scope and Content:

The survey at the Vatican Library was carried while taking into account the state the materials were found in at Salesian Pontifical University's Library. As is written under "Notes on Physical State," the documents corresponding to numbers 21 and 30 could not be identified. Therefore, A24.21 and A24.30 are unassigned numbers.



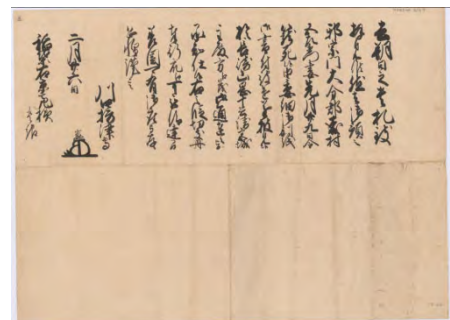
"Kirishitan shūmon oaratame ni tsuki gokishōmon maegaki no koto" (A24.4)

Most of A24 is originally from the Usuki Domain's Office of Religious Affairs. There were 158 documents with Father Marega's organizational numbers, etc. There are 198 documents that can be dated. The oldest are from 1635 (Kan'ei 12) (5 documents). "Kirishitan shūmon oaratame ni tsuki gokishōmon maegaki no koto" きりしたん宗門御改ニ付御起請文前書之事 ("Religious investigation pledges," A24.4) is a document created about Yamaoku Village's Ichizō family, its servants, and its low-class farmers. The individuals written therein are parishioners of Zenbōji temple. They have pledged to Japan's gods, Zeus, Christ, and others that they will not become Christian and signed in blood. Zenbōji temple has attested to this with a signature and seal. This oath combines an oath to Japan's gods (*Nihon seishi* 日本誓詞) and an oath to foreign gods (*nanban seishi* 南蛮誓詞).



"Kirishitan shūmon oaratame no ochō" (A24.2.1)

In the oath "Kirishitan shūmon o aratame ni tsuki kishōjō no koto" きりしたん宗門御改ニ付御請状之事 (A24.3), the priest Takuzō-bō, who lives in Nazuka Village, attests that no one living at his temple is Christian. Based on these documents, the Usuki Domain had village units create "Kirishitan shūmon no oaratame no ochō" きりしたん宗門御改之御帳 The A24.2.1 "Kirishitan shūmon no oaratame no ochō" covers 526 men and women from the



A letter (A24.7)

Shibao Village Unit and includes 72 oaths. The listed total number of men is 269, five of who are former Christians. The listed total number women is 257, five of who are former Christians. We can see that there was a total of ten former Christians in the Shibao Village Unit. In this way, this document provides us a glimpse into Christianity prohibition regime policy in Usuki Domain at the beginning of the early modern period.

There are many documents from the late seventeenth century. There are 48 notifications from

parishioner temples to religion magistrates (*shūmon bugyō* 宗門奉行) regarding parishioner temple changes resulting from marriages, adoptions, etc. that took place between 1672 (Kanbun 12) and 1676 (Enpō 4). One also finds a reply (A24.7) regarding a report to the Nagasaki Governor (*bugyō* 奉行) Kawaguchi Munetsune (who was in Edo) that the wife of Mori Village's Gozaemon died while imprisoned after being apprehended in the exposure and mass arrest of Christians that is referred to as the Bungo Kuzure. It appears that this reply is from the twenty-sixth day of the second month of 1691 (Genroku 4) (A24.7).

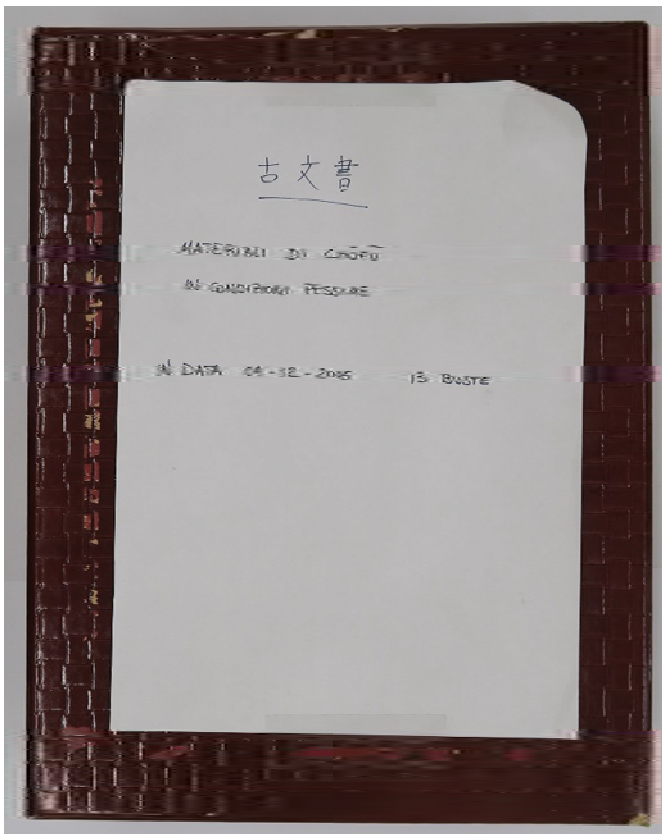
Also, there are documents, although few, in A24 that are not from the Usuki Domain's Office of Religious Affairs. With regard to the Bungo Province, for example, A24.57.2 and A24.60 to A24.67 are related to the services of the domain's office and Tonoue family's household accounts in the Meiji period. In addition, the documents of A24.55.22 and A24.76.1 to A24.76.13 are related to the Kiji-Munechika Unit of Kitsuki Domain. As to the outside of the province, the fifty-two documents spanning from A24.72.2.1 to A24.72.3.37 appear to be related to the Izumita Village's Okumura Jinbē family (Mogami District, Dewa Province). Also, A24.72.1.1 and A24.72.1.2 are related to Wataya Tokueemon, the town representative of Mentai (Ōsaka Minamigumi). A24.84.1 to A24.84.5 are related to Koshigoe Village in Age District, Suruga Province. There were also a few survey / research notes written by Father Marega.

Names of Holding Institutions: Salesian Pontifical University's Library (managed by the Vatican Library as of 2020)

Languages Used: (Approximate) Japanese - 375, Italian - 19, English - 2

Date Description Written: 2019/09/30

Description Author: Satō Akihiro



Reference Code: maregaA25

Title: Fonds Marega File A25

Date Range: Late 17th to early 20th century

Primary Date Range(s): 1699, 1780, 1916

Date Range Notes: 1699 (Genroku 12), 1780 (An'ei 9), 1916 (Taishō 5)

Description Level: File

No. of Items: 8 records (6 mass-published books, 2 tatechō)

Provenance/Creation: Father Mario Marega. Materials appear to have been purchased at antiquarian bookstores, etc.

Place Names: Place Names: Usuki City and Ōita City (Ōita Prefecture), Himon'ya (Meguro City, Tōkyō-to) Positions, etc.: Salesians of Don Bosco missionary.

Archival History: A25 is a small bulk of Marega materials already held by the Vatican Museums' Library. As of 2018, it is being managed by the Vatican Library. While the circumstances and timing of the Museums coming to hold it is unclear, in 1938 Father Marega published "Memorie cristiane della regione di Oita," a summary of the results of his survey in Oita of Christian-related materials, in the third issue of the Ethnological Museum's organ *Annali Lateranensi*. He sent eight archival documents to the museum to be photographed and included in the article. Until the present time, researchers have failed in retrieving, or even detecting the aforementioned eight archival documents sent at this time are not part of A25.

Scope and Content:

Tatechō (2), Japanese-bound woodblock print books (such as regional geographies / *chishi* 地誌 and picture scrolls), and mass-published books. The tatechō are as follows: the 1699 (Genroku 12) *Oshioki goningumi chō* 御仕置五人組帳 (a form, includes part at end related to Honmagari Village in Ōita District / Nobeoka Domain territory) and a copy of fifteen Tokugawa Ieyasu-related articles from the fifth month of 1614 (Keichō 18) (holder: Tobaru Village's Moto Uemon; Tobaru village [present-day Nakatsu City] was part of shogunate-administered territory). One also finds *Miyakomeisho zue* 都名所図会 (vols. 1-3, pub. 1780) and *Mōkoshūrai ekotoba* 蒙古襲来絵詞 (vols. 1-3, pub. 1916). Overviews (in Italian) by Marega of the woodblock print books and mass-published books are attached to them. One also finds Marega's management numbers as well as many memos in Romanized Japanese and Italian.

Holding Institution Name: Vatican's Misionero Ethnological Museum (managed by the Vatican Library).

Languages Used: Japanese - 8, Italian - 5, Romanized Japanese - 5

Date Description Written: 2019/08/31

Description Author: Ōtomo Kazuo



## A26

Reference Code: maregaA26

Title: Fonds Marega File A26

Date Range: Late 17th to early 20th century

Primary Date Range: 1703, 1844, 1938

Date Range Notes: 1703 (Genroku 16), 1844 (Tenpō 15), 1938

Description Level: File

No. of Items: 49 records (2 Italian documents, 25 Jō, 1 Tatechō, 2 hōshi).

Provenance/Creation: Father Mario Marega (Produced from the Office of Religious Affairs), Vatican.

Place Names: Usuki City and Ōita City (Ōita Prefecture),

Positions, etc.: Salesians of Don Bosco, missionary.

Archival History: A26 had been held in Vatican Apostolic Archive, and is managed by Vatican Library at least since 2020. There are 26 items and most of them came from the Usuki Domain's Office of Religious Affairs (shumonkata). These materials (A26) were brought by Father Vincenzo Cimatti, who was the Provincial of Salesians, from Japan when he visited the Vatican City, therefore, the archival history differs from that of other groups of materials. He conveyed 32 materials in which 8 of them (their original location has yet to be found at the moment) were used and inserted in Marega's treatise entitled "Memorie cristiane della regione di Oita" in Annali Lateranensi Vol. 3 published by Lateran Museum as an organ. Therefore, other 26 materials are acquired in the Vatican Library as A26.

Scope and Content: A26, as already written in Archival History, is composed of 26 documents brought by Father Vincenzo Cimatti and the affixed letters about their acceptance history in Vatican. Every document comes from the Usuki Domain's Office of Religious Affairs. Here are the details: 4 certificates of the religion inquisitions submitted by feudal retainers in 1703 (Genroku 16) and in 1852 (Kaei 5), 21 certificates of the religion inquisitions submitted by temples in 1844 (Tenpo 15), and the one shūmon aratame maitzuki shiage goningumi kakitsuke 宗門改毎月仕上五人組書付 (five household unit documents submitted monthly for religious inquisition) in 1837 (Tenpo 8). All of them have control numbers put by Marega.

Holding Institution Name: the Vatican Library (managed by the Vatican Library)

Languages Used: Japanese – 26 (include hōshi), Italian – 2.

Date Description Written: 2020/12/10

Description Author: Ōtomo Kazuo.

Oita 10-VII-30  
 Monte e Amali  
 S. Maria della  
 Missione Cattolica  
 (Chiusura) Oita (Sic. prof.)  
 Monsignore amatissimo

Grazie della Sua cara e rtplina. qui va tutto bene, fa un gran caldo; ha piovuto fino alla fine di giugno; in questi giorni è partita per l'Italia una suora ammalata con una novizia; ho dato loro una scatola contenente una decina di documenti; alcuni pochi sono in buono stato gli altri sono così muffiti che non si possono aprire; al museo laterano avranno tempo di aprirli con calma; sono tra i documenti più antichi; gli altri documenti li invierò man mano che li avrò decifrati. Le do qui la lista dei documenti inviati:  
 Documento N° 29, documento in cui il bonzo assicura che ha fatto calpestare la croce; è dell'anno 1852.  
 Num. 49 idem, dell'anno 1811.  
 Num. 56 idem " " 1836.  
 Dal Num. 66 al Num. 83, tutta una serie di lettere dalle varie pagode della regione di Usuki, in cui dicono che hanno fatto calpestare la croce; sono dell'anno 1844. Queste lettere dal num. 66 al 83 erano legate insieme, costituiscono perciò una serie completa.

Contenuto delle lettere sopra accennate: Relazione intorno alla sorveglianza della religione cristiana. Se tra i fedeli della mia pagoda vi fosse qualcuno sospetto di essere cristiano, avviserò immediatamente al castello; se vi fossero degli individui nascosti me consentente, che la colpa ricada su di me; in quest'occasione (censimento della popolazione del villaggio) ho fatto calpestare la croce, nessuno fu eccettuato; non ho nulla da segnalare. Segue la firma, la data, ed il nome degli ufficiali cui era indirizzata la lettera. Sulla busta vi è scritto il nome della pagoda; a volte vi è scritto: kami-all'autorità superiore.

Doc. num. 313, 314, 316 sono lettere dei samurai, che essendo considerati appartenenti ad una classe superiore al popolo, calpestarono la croce in casa e poi mandavano l'avviso al castello. Il contenuto di questi tre documenti è: Relazione sull'esame della religione cristiana. Per osservare la legge sul cristianesimo, ho fatto calpestare la croce a tutti quelli della famiglia, uomini, donne, servi e vassalli; nulla di speciale da segnalare. Segue la data, la firma del capo famiglia e di tutti i samurai che ricevevano dall lui lo stipendio, più il nome degli ufficiali cui la lettera era indirizzata.

Il num. 317 è un registro detto: Siomon aratame cioè un registro in cui han messo il timbro tutti i capifamiglia del villaggio Mei, dopo aver calpestato la croce. È del 1837.

I documenti elencati fin qui sono in buono stato, ho scelto i migliori; gli altri documenti sono tutti così malmessi che non si possono aprire riguardano la sorte di cristiani o dei loro discendenti; a Roma li esamineranno con calma, può darsi che ci siano delle cose importanti in mezz-



List of Usuki Domain's village

keicho 11(1606)		shoho 4(1647)		genroku 14(1701)		tenpou 5(1834)		meiji	
souontakakashiraonchou		shohoonchou		genrokuonchou		tenpouonchou		kyutakakyuryotorishirabechou	
Amabe District									
keimura	616.98	keimura	616.98	keimura	616.98	keimura	634.1382	keimura	616.98
ootsurumura	198.592	ootsurumura	198.592	ootsurumura	198.592	ootsurumura	204.1148	ootsurumura	199.292
miyagawautimura	805.277	miyagawautimura	805.277	miyagawautimura	805.277	miyagawautimura	827.6718	miyagawautimura	920.33483
hirouchimura	84.435	hirouchimura	84.435	hirouchimura	84.435	hirouchimura	86.7831	hirouchimura	103.973
kujomura	846.152	kujomura	1,924.14	kujomura	871.55	kujomura	895.7879	kamikujomura	430.4085
harumura	849.229			harumura	664.434	harumura	682.9119	harumura	564.3845
kudomura	492.555			kudomura	388.16	kudomura	398.9547	kudomura	851.442
seiganjimura	77.79	seiganjimura	77.79	seiganjimura	77.79	seiganjimura	79.9533	seiganjimura	497.5895
okamura	224.819			okamura	219.538	okamura	225.6434	okamura	77.79
itigimura	569.532	itigimura	689.629	itigimura	470.091	itigimura	483.1642	itigimura	224.819
satomura	850.96	satomura	840.064	satomura	840.064	satomura	863.4262	satomura	569.532
yayamamura	453.634			yayamamura	453.634	yayamamura	466.2496	yayamamura	852.2257
ichinoomura	352.915	ichinoomura	819.846	ichinoomura	366.212	ichinoomura	376.3964	ichinoomura	453.634
sasyumura	329.576	sasyumura	338.2159	sasyumura	338.2159	sasyumura	347.6217	sasyumura	366.212
toudamura	409.3	toudamura	410.9518	toudamura	410.9518	toudamura	422.3804	toudamura	338.2159
shitanoemura	115.1788	shitanoemura	104.0	shitanoemura	104.0	shitanoemura	106.8922	shitanoemura	278.8055
kuroiwamura	52.5423	kuroiwamura	52.5573	kuroiwamura	52.5573	kuroiwamura	54.189	kuroiwamura	132.1465
tainura	677.412	tainura	629.8	tainura	629.8	tainura	647.3147	tainura	116.1788
fujigawauchimura	965.5441	fujigawauchimura	429.251	fujigawauchimura	429.251	fujigawauchimura	441.1885	fujigawauchimura	52.5573
matugatakemura	47.5418	matugatakemura	25.972	matugatakemura	25.972	matugatakemura	26.6943	matugatakemura	677.412
nakanokawamura	155.7513	nakanokawamura	58.318	nakanokawamura	58.318	nakanokawamura	59.9398	nakanokawamura	91.0896
kayoimura	290.2225	kayoimura	103.22	kayoimura	103.22	kayoimura	106.0905	kayoimura	160.7095
kugionomura	357.46	matsubaramura	44.12	matsubaramura	44.12	matsubaramura	45.347	matsubaramura	227.10258
suehiromura	821.2595	kugionomura	357.46	kugionomura	357.46	kugionomura	368.5134	kugionomura	107.8885
tanokuchimura	124.2218	suehiromura	821.2595	suehiromura	821.2595	suehiromura	844.0987	kamisuehiromura	54.556
kitanokawamura	81.6645	tanokuchimura	199.3608	tanokuchimura	124.2218	tanokuchimura	127.6764	shimosuehiromura	100.9625
miyonomura	356.5182	kitanokawamura	295.81	kitanokawamura	75.139	kitanokawamura	77.2286	tanokuchimura	144.342
oonomura	660.849	miyonomura	618.184	miyonomura	295.81	miyonomura	304.0365	kitanokawamura	80.8934
nakatsuuramura	34.7497	oonomura	84.7686	oonomura	618.184	oonomura	635.3757	miyonomura	54.8664
oohamamura	56.635	oohamamura	141.814	oohamamura	84.7686	oohamamura	58.2106	oonomura	192.209
shibaomura	164.012	shibaomura	141.814	shibaomura	141.814	shibaomura	145.7578	oonomura	214.09875
kakiemura	38.654	kakiemura	38.654	kakiemura	25.3	kakiemura	26.0036	oonomura	84.71



keicho 11(1606)	shoho 4(1647)	genroku 14(1701)	tenpou 5(1834)	meiji
souontakakashiraonchou	shohoonchou	genrokuonchou	tenpouonchou	kyutakakyuryotorishirabechou
harumura	harumura	harumura	harumura	harumura
59.789	132.0106	59.789	59.789	59.789
kaizoemura	kaizoemura	kaizoemura	kaizoemura	kaizoemura
217.0239	25.559	253.559	259.5027	149.1129
uchibatamura	uchibatamura	uchibatamura	uchibatamura	uchibatamura
45.3782	45.3782	45.3782	46.6402	45.1857
ootomarimura	ootomarimura	ootomarimura	ootomarimura	ootomarimura
125.857	176.485	116.803	120.0513	125.857
kazanashimura	tuboemura	kazanashimura	kazanashimura	kazanashimura
124.847	22.751	59.682	61.3418	68.4571
nagamemura	fukaemura	tuboemura	tuboemura	tuboemura
17.488	27.202	22.751	23.3837	25.463
kataura	nagamemura	fukaemura	fukaemura	fukaemura
150.4048	28.2861	27.202	27.9585	30.9269
tokuura	kataura	nagamemura	nagamemura	nagamemura
166.5266	127.655	28.2861	29.07278	28.28618
hiraiwamura	tokuura	katauramura	katauramura	urashimomura
75.106	166.5463	127.655	131.2051	20.9459
mchinoomura	hiraiwamura	tokuuramura	tokuuramura	128.1629
73.76	73.76	166.5463	171.1779	163.4527
shitemura	mchinoomura	hiraiwamura	hiraiwamura	163.4527
150.74	73.76	75.106	77.1947	75.106
matsusakimura	shitemura	mchinoomura	mchinoomura	73.76
40.2875	150.74	62.869	64.6174	150.754
kegoyamura	kegoyamura	129.861	133.4724	39.36272
77.388	238.176	39.167	40.2562	77.2731
monzemura	kozonomura	kegoyamura	71.071	kegoyamura
31.8886	kegoyamura	69.148	28.7705	30.7549
kozonomura	kozonomura	27.992	monzemura	70.6078
70.0678	kozonomura	70.0678	kozonomura	70.6078
okamura	okamura	kozonomura	kozonomura	23.92
23.92	okamura	20.077	okamura	23.92
dogomorimura	sakoguchimura	okamura	okamura	dogomorimura
23.5714	sakoguchimura	20.077	okamura	23.5714
sakoguchimura	dogomorimura	18.089	dogomorimura	23.5714
7.001	45.001	18.089	dogomorimura	23.5714
kakigomomimura	dogomorimura	6.822	sakoguchimura	7.001
20.651	kakigomomimura	6.822	sakoguchimura	7.001
21.459	naganomura	16.72	kakigomomimura	20.651
kuratomimura	kuratomimura	21.459	naganomura	21.459
65.91	kuratomimura	21.459	naganomura	21.459
akagimura	akagimura	65.9246	kuratomimura	65.9246
16.409	akagimura	14.943	akagimura	16.409
59.3476	harumura	14.943	akagimura	16.409
84.95	harumura	51.143	harumura	59.3456
2.765	hatamura	38.696	harumura	59.3456
70.3522	matsukawamura	38.696	kazurahatamura	84.9464
235.8839	kawarauchimura	2.042	matsukawamura	2.765
onimarumura	higashikounomura	59.36	kawarauchimura	2.765
5.137	higashikounomura	192.1	higashikounomura	70.3525
5.137	onimarumura	192.1	higashikounomura	145.1009
5.137	onimarumura	14.774	onimarumura	90.7839
5.137	onimarumura	14.774	onimarumura	90.7839
5.137	onimarumura	14.774	onimarumura	5.137
nishigounomura	nishigounomura	nishigounomura	nishigounomura	nishigounomura
74.525	74.525	74.525	76.5975	83.483
kakigawchimura	kakigawchimura	kakigawchimura	kakigawchimura	83.483
70.852	70.852	70.852	72.8224	81.829
tookubarumura	tookubarumura	40.758	tookubarumura	48.539
uchibiramura	uchibiramura	35.528	uchibiramura	40.6373
tamarimura	tamarimura	110.383	tamarimura	86.681
110.383	tamarimura	74.54	tamarimura	86.681
tashiromura	tashiromura	32.929	tashiromura	37.985
32.929	tashiromura	32.929	tashiromura	37.985
iwasakimura	iwasakimura	35.843	iwasakimura	40.683
95.145	iwasakimura	95.145	iwasakimura	40.683
imabyomura	imabyomura	95.145	imabyomura	108.955
1.831.07	imabyomura	95.145	imabyomura	108.955
35.712	sozubarumura	106.908	sozubarumura	122.067
39.961	nakanomura	99.022	nakanomura	122.067
nakanomura	nakanomura	115.768	nakanomura	112.517
236.145	toyokuramura	120.377	toyokuramura	130.456
78.145	shiraiwamura	78.145	shiraiwamura	136.748
78.145	shiraiwamura	78.145	shiraiwamura	94.875
78.145	shiraiwamura	78.145	shiraiwamura	94.875

Ono district

keicho 11(1606)	shoho 4(1647)	genroku 14(1701)	tenpou 5(1834)	meiji
souontakakashiraonchou	shohonchou	genrokuonchou	tenpouonchou	kyutakakyuryotorishirabechou
	warabinomura	warabinomura	warabinomura	warabinomura
	ochidanimura	kurotsuchimura	kurotsuchimura	kurotsuchimura
	itayamura	noguchimura	noguchimura	noguchimura
	ichimura	takeshitamura	takeshitamura	takeshitamura
96.1155	110.59	62.038	63.7633	63.7633
141.4	349.248	148.669	152.8035	152.8035
77.72	298.315	87.07	89.4914	89.4914
182.1994	433.714	141.83	145.7743	145.7743
195.708	70.728	69.415	71.3454	71.3454
70.728	70.728	182.1994	187.2664	187.2664
70.8975		221.315	227.5212	227.5212
149.905		70.728	72.6949	72.6949
125.055		149.905	154.0739	154.0739
9.0151		125.055	128.5328	128.5328
149.466		90.151	92.6581	92.6581
73.2375		149.466	153.6226	153.6226
117.9243		52.935	54.4071	54.4071
148.9509		104.184	107.0813	107.0813
80.443		148.9509	153.0931	153.0931
66.07		62.996	64.7478	64.7478
42.1324		66.07	67.9074	67.9074
41.935		28.599	29.3943	29.3943
17.25		41.935	43.1012	43.1012
36.822		17.25	17.7297	17.7297
14.205		36.822	37.846	37.846
91.73		14.265	14.6617	14.6617
18.747		84.921	87.2826	87.2826
18.977		18.747	18.747	18.747
58.181		18.977	19.5047	19.5047
35.0		58.181	59.799	59.799
54.4		35.0	35.9733	35.9733
13.0		54.4	55.9128	55.9128
52.747		13.3302	13.7009	13.7009
144.0		26.3302	54.255	54.255
13.0		196.787	148.0046	148.0046
67.78		144.0	13.0	13.0
45.595		67.78	69.6649	69.6649
144.251		15.595	15.595	15.595
94.084		144.254	148.2657	148.2657
159.93		65.607	67.4315	67.4315
94.5		156.985	161.3507	161.3507
84.806		94.517	97.1455	97.1455
146.11		84.806	87.1644	87.1644
		115.773	118.9988	118.9988
		terakojimura	terakojimura	terakojimura
		arasesemura	arasesemura	arasesemura

keicho 11(1606)	shoho 4(1647)	genroku 14(1701)	tenpou 5(1834)	meiji	
souontakakashiraonchou	shoohonchou	genrokuonchou	tenpouonchou	kyutakakyuryutorishirabechou	
shimofujimura	184.345	shimofujimura	189.4716	shimofujimura	191.7626
hiowaramura	326.386	hiowaramura	142.041	hiowaramura	144.4782
makibarumura	22.361	makibarumura	21.465	makibarumura	22.361
taragimura	4.1				
hazukumura	51.235	hazukumura	44.963	hazukumura	51.243
kibinomura	63.527	kibinomura	52.986	kibinomura	63.563
kotokoromura	54.33	kotokoromura	54.33	kotokoromura	54.33
syonomura	45.8	syonomura	45.8	syonomura	45.8
uchigawamura	40.61	uchigawamura	40.61	uchigawamura	40.61
omuremura	11.235	omuremura	5.894	omuremura	11.958
toshinomura	29.309	toshinomura	40.61	toshinomura	32.6
hiranomura	63.019	hiranomura	43.252	hiranomura	63.259
kuwabatomura	23.5	kuwabatomura	23.547	kuwabatomura	23.547
nagaonomura	29.3	nagaonomura	42.599	nagaonomura	29.3
fukubarumura	44.17	fukubarumura	34.569	fukubarumura	44.17
sodamura	85.924	sodamura	46.9586	sodamura	85.924
matsubaramura	39.34	matsubaramura	20.134	matsubaramura	39.34
yasumasamura	13.299			yasumasamura	13.299
goryozonomura	87.61	goryozonomura	62.934	goryozonomura	87.61
hosoguchimura	37.56	hosoguchimura	16.95	hosoguchimura	37.563
nabetamura	156.932	nabetamura	122.177	nabetamura	156.932
kubarumura	151.822	kubarumura	151.822	kubarumura	151.822
ogiwaramura	21.677	ogiwaramura	15.115	ogiwaramura	21.6114
kurosakamura	82.673	kurosakamura	133.4324	kurosakamura	133.4324
tonouemura	44.032	tonouemura	44.032	tonouemura	44.032
nagatanimura	173.377	nagatanimura	173.377	nagatanimura	173.377
takamatsumura	124.058	takamatsumura	124.058	takamatsumura	124.058
yamaokumura	112.832	yamaokumura	127.467	yamaokumura	127.467
akaminemura	8.252	akaminemura	8.252	akaminemura	8.252
amatemura	51.917	amatemura	51.917	amatemura	51.917
nagaonomura	53.24	nagaonomura	53.24	nagaonomura	53.24
sasaedamura	198.938	sasaedamura	211.7896	sasaedamura	95.543
yoshiokamura	62.705	yoshiokamura	62.705	yoshiokamura	62.705
kawahiramura	82.693	kawahiramura	82.693	kawahiramura	82.693
hitotsugimura	111.96	hitotsugimura	112.36	hitotsugimura	112.3625
maegawachimura	523.0	maegawachimura	642.9789	maegawachimura	686.4475
shiibaramura	176.353	shiibaramura	200.353	shiibaramura	200.353
shiraiwamura	7.0625	shiraiwamura	7.0625	shiraiwamura	7.2065
izuruhamura	31.6344	izuruhamura	38.554	izuruhamura	38.554
hosoeclamura	160.702	hosoeclamura	180.98	hosoeclamura	180.98
hosoeclamura	10.774				
okubatomura	70.813	okubatomura	70.8132	okubatomura	70.8132
oritatemura	67.6339	oritatemura	67.9539	oritatemura	67.9539
turumura	22.031	turumura	22.151	turumura	22.151
ouchigawamura	72.292	ouchigawamura	72.292	ouchigawamura	72.292
yamanokuchimura	37.01	yamanokuchimura	37.01	yamanokuchimura	37.01
obarumura	146.5512	obarumura	162.576	obarumura	162.5761

keicho 11(1606)	shoho 4(1647)		genroku 14(1701)		tenpou 5(1834)		meiji	
souontakakashiraonchou	shohonchou		genrokuonchou		tenpouonchou		kyutakakyuryotorishirabechou	
tanigahiramura	22.648	tanigahiramura	229.3045	tanigahiramura	17.7545	tanigahiramura	17.0973	kazasemura 51.5442
tochiharamura	66.256	tochiharamura	70.346	tochiharamura	48.974	tochiharamura	50.336	tokojimura 89.88947
ishinouemura	93.507	ishinouemura	90.122	ishinouemura	70.346	ishinouemura	73.3024	tanigahiramura 26.07
takewakimura	191.7	takewakimura	203.1185	takewakimura	90.122	takewakimura	92.6283	tsutsumiisimura 73.94613
tanakamura	202.412	tanakamura	176.955	tanakamura	203.1185	tanakamura	208.7672	tochiharamura 68.678
irikitamura	176.825	irikitamura	146.736	irikitamura	176.955	irikitamura	181.8762	ishinouemura 52.731
osakamura	323.14	osakamura	9.95	osakamura	146.736	osakamura	150.8168	takewakimura 69.8992
tokuzemura	9.935	tokuzemura	251.9466	tokuzemura	9.95	tokuzemura	258.9533	tanakamura 203.1075
fukanomura	246.954	fukanomura	331.984	fukanomura	251.9466	fukanomura	341.2165	irikitamura 176.955
miyaomura	339.039	miyaomura	348.35	miyaomura	331.984	miyaomura	358.0376	omiosakamura 84.605
asozumura	281.71	asozumura	281.334	asozumura	281.74	asozumura	289.1579	nakaosakamura 9.355
sugomura	348.35	sugomura	483.985	sugomura	348.35	sugomura	297.8609	shimoosakamura 145.18
ashikarimura	426.581	ashikarimura	465.2865	ashikarimura	281.334	ashikarimura	207.8965	tokuzemura 9.95
morisakomura	288.166	morisakomura	385.5525	morisakomura	289.8015	morisakomura	180.3693	fukanomura 251.9466
utaizemura	241.966	utaizemura	318.01	utaizemura	202.245	utaizemura	396.0528	miyaomura 339.387
mataimura	176.442	mataimura	318.112	mataimura	175.485	mataimura	326.7702	asozumura 281.74
tawaramura	385.5525	tawaramura	341.937	tawaramura	385.5525	tawaramura	351.4463	sugomura 348.35
hosenanmura	75.052	hosenanmura	373.151	hosenanmura	75.052	hosenanmura	520.332	ashikarimura 446.8277
momoedamura	381.683	momoedamura	520.332	momoedamura	318.01	momoedamura	520.332	morisakomura 289.90375
nishibarumura	243.06	nishibarumura	339.4665	nishibarumura	318.01	nishibarumura	249.8195	utaizemura 249.985
mukonomura	290.856	mukonomura	314.0021	mukonomura	243.06	mukonomura	282.1442	mataimura 176.442
kawabemura	425.5965	kawabemura	280.5659	kawabemura	274.51	kawabemura	326.7702	tawaramura 385.5525
ichimura	425.333	ichibamura	324.89	ichibamura	341.937	ichibamura	351.4463	muremura 93.847
kamiakaminemura	278.61	akaminemura	248.5372	akaminemura	373.151	akaminemura	508.317	hosenanmura 75.052
shimoakaminemura	240.826	akaminemura	522.465	akaminemura	520.332	akaminemura	453.433	momoedamura 287.836
matsuomura	262.561	matsuomura	596.481	matsuomura	339.4665	matsuomura	416.842	nishibarumura 243.06
uchidamura	313.68	uchidamura	344.301	uchidamura	314.0021	uchidamura	428.4344	mukonomura 326.7702
kujiramura	292.738	kujiramura	36.33	kujiramura	280.5659	kujiramura	536.9942	kawabemura 508.317
washidanimura	131.9755	washidanimura	168.979	washidanimura	324.89	washidanimura	326.7702	ichibamura 453.433
kimoirimura	248.5255	kimoirimura	179.636	kimoirimura	248.5372	kimoirimura	255.4491	kamiakaminemura 281.856
yamadamura	416.842	yamadamura	354.824	yamadamura	416.842	yamadamura	428.4344	shimoakaminemura 240.826
tamadamura	720.307	tamadamura	344.301	tamadamura	522.465	tamadamura	536.9942	matsuomura 163.624
nakaomura	179.636	nakaomura	36.33	nakaomura	522.465	nakaomura	321.2147	hirosemura 86.839
fukatamura	356.932	fukatamura	117.523	fukatamura	596.481	fukatamura	179.639	takayamura 89.0035
onizukamura	117.523	onizukamura	226.778	onizukamura	354.824	onizukamura	364.6917	uchidamura 314.0021
hatobumura	222.711	hatobumura	344.301	hatobumura	344.301	hatobumura	233.0847	kujiramura 314.003
uchiyamamura	168.979	uchiyamamura	36.33	uchiyamamura	36.33	uchiyamamura	37.3404	washidanimura 150.661
								kamiwashidanimura 176.0286
								kimoirimura 248.5377
								yamadamura 416.842
								nakatamadamura 338.9403
								shimotamadamura 321.2147
								nakaomura 179.639
								fukatamura 586.6422
								onizukamura 117.523
								hatobumura 226.778
								uchiyamamura 103.803

keicho 11(1606)		shoho 4(1647)		genroku 14(1701)		tenpou 5(1834)		meiji	
souentakakashiraonchou		shohoonchou		genrokuonchou		tenpouonchou		kyutakakyuryotorishirabechou	
yamanakamura	123.061	matsudanimura	32.288	matsudanimura	32.288	matsudanimura	32.288	matsudanimura	92.165
ozurumura	155.621	yamanakamura	123.068	yamanakamura	123.068	yamanakamura	123.068	yamanakamura	166.3582
tamachimura	194.345	ozurumura	105.24	ozurumura	105.24	ozurumura	105.24	ozurumura	156.621
kubarumura	168.158	tamachimura	228.718	tamachimura	228.718	tamachimura	228.718	tamachimura	228.7187
		kubarumura	112.142	kubarumura	112.142	kubarumura	115.2607	kubarumura	168.158
								yamakatumura	116.913
<b>Ôita District</b>									
ikenouemura	109.32	ikenouemura	96.541	ikenouemura	96.541	ikenouemura	99.2258	ikenouemura	108.687
onigasemura	182.511	onigasemura	171.1498	onigasemura	171.1498	onigasemura	175.9095	onigasemura	182.511
kashiwanomura	171.914	togyoumura	78.868	togyoumura	78.868	togyoumura	81.0613	togyoumura	78.868
yokosemura	1,100.78	kashiwanomura	171.9142	kashiwanomura	171.9142	kashiwanomura	176.6951	kashiwanomura	171.9142
kitagatamura	394.94	yokosemura	1,102.62	yokosemura	1,102.62	yokosemura	1,133.29	kamiyokosemura	434.1175
akanomura	224.361	kitagatamura	394.944	kitagatamura	394.944	kitagatamura	405.9274	shimoyokosemura	669.8867
tabarumura	394.28	akanomura	149.583	akanomura	149.583	akanomura	153.8407	kitagatamura	394.94338
itimura	531.462	tabarumura	394.25	tabarumura	394.25	tabarumura	405.2141	akanomura	150.0
kuwamotomura	218.484	itimura	531.462	itimura	336.917	itimura	199.9553	tabarumura	394.28
munakatamura	1,036.03	kuwamotomura	218.484	kuwamotomura	218.484	kuwamotomura	349.5485	serimura	194.653
		shimomunakatamura	416.316	shimomunakatamura	416.316	shimomunakatamura	224.56	itimura	337.154
		kamimunakatamura	419.712	kamimunakatamura	419.712	kamimunakatamura	427.8937	kuwamotomura	219.798
agariomura	224.5381	kawabarumura	31.3335	kawabarumura	31.3335	kawabarumura	431.3842	shimomunakatamura	522.78
		agariomura	118.3595	agariomura	118.3595	agariomura	431.3842	hachimandamura	76.928
		kagenokimura	74.057	kagenokimura	74.057	kagenokimura	32.2049	kamimunakatamura	444.426
		daitomura	77.57	daitomura	77.57	daitomura	121.6511	kawabarumura	51.003
nagaomura	468.789	nagaonomura	861.667	nagaonomura	861.667	nagaonomura	76.1165	agariomura	173.5353
tsujimura	257.977	tsujimura	855.6705	tsujimura	257.974	tsujimura	79.6295	kagenokimura	99.95
shitsurumura	539.1165	shitsurumura	359.411	shitsurumura	359.411	shitsurumura	885.63	daitomura	106.769
tukigatamura	217.079	tukigatamura	293.1395	tukigatamura	293.1395	tukigatamura	265.1483	nagahatamura	147.618
miyaomura	401.54	miyaomura	304.557	miyaomura	304.557	miyaomura	885.63	okumura	292.3295
harumura	325.536	harumura	325.5361	harumura	325.5361	harumura	301.2917	sugiharamura	310.0184
fukuramura	425.8156	fukuramura	388.3834	fukuramura	388.3834	fukuramura	265.1483	hagiomura	259.3191
toshimitsumura	573.669	toshimitsumura	271.468	toshimitsumura	271.468	toshimitsumura	369.247	tsujimura	358.396
kawatokomura	369.247	kawatokomura	369.247	kawatokomura	369.247	kawatokomura	369.247	kamishitsurumura	133.8897
ichimura	380.0765	ichimura	803.165	ichimura	434.368	ichimura	434.368	nakashitsurumura	116.1864
bigomura	422.5407	bigomura	336.676	bigomura	336.676	bigomura	336.676	shimoshitsurumura	142.0232
kusugyumura	484.668	kusugyumura	484.668	kusugyumura	484.668	kusugyumura	498.1466	tukigatamura	365.557
sanagimura	421.786	sanagimura	368.797	sanagimura	368.797	sanagimura	379.0532	miyaomura	401.54
oochimura	270.4922	oochimura	93.103	oochimura	93.103	oochimura	95.6923	harumura	325.5361
ozurumura	375.582	ozurumura	761.583	ozurumura	276.915	ozurumura	284.616	fukuramura	426.1086
yokoomura	774.582	yokoomura	566.539	yokoomura	566.539	yokoomura	582.2944	toshimitsumura	366.95
								kawatokomura	538.428
								hatsugichimura	434.368
								bigomura	426.9747
								kusugyumura	657.09923
								sanagimura	421.786
								oochimura	269.843
								ozurumura	375.582
								yokoomura	776.2693

keicho 11(1606)	shoho 4(1647)	genroku 14(1701)	tenpou 5(1834)	meiji
souontakakashiraonchou	shohonchou	genrokuonchou	tenpouonchou	kyutakakyuryotorishirabechou
morimura 802.509	morimatimura 1,757.59	morimura 802.509	morimura 802.509	morimura 802.509
morimatimura 955.077	morimatimura 1,757.59	morimatimura 955.077	morimatimura 981.6377	morimatimura 955.077
inomura 357.004	inomura 357.104	inomura 357.104	inomura 367.0351	inomura 357.104
koikebarumura 374.967	koikebarumura 374.9001	koikebarumura 374.9001	koikebarumura 385.3261	koikebarumura 374.9681
iejimamura 103.438	iejimamura 70.0	iejimamura 70.0	iejimamura 71.9467	iejimamura 60.4525
katsuragimura 148.7759	katsuragimura 148.7759	katsuragimura 275.4079	katsuragimura 275.4079	katsuragimura 148.7759

made by AHIRO SATO

List of Usuki Domain's village unit (bunsei 6・1823)

District	Unit	Villages	Head of village unit	Productivity
				(koku 石)
Amabe District	kaizoe kumi	kaizoe mura・uchibatamura・harumura・niouzamura・fukuramura・kogawachimura・hirasouzu・nanatusemura	torigoesyokurō	672.96060
	ootomariki kumi	ootomarimura・kazanashimura・fukaemura・tsuboemura・itachiyamura	kameikoyata	310.84880
	matsusakiki kumi	matsusakimura・kegoyamura・tokuura・nagamemura・kataura	onomonzaemon	456.65130
	michinookumi	michinoomura・matsukawamura・kazurahatamura・harumura・onimarumura・akagimura・kakigomomimura・hiraiwamura・naganomura・kozonomura・monzemura・sakoguchimura・okamura・dogomomimura・shitemura・kuratomimura	nakanosahē	730.16580
	nomurakumi	nomura・fukatamura・taigasakomura・mochizukimura・badaimura	konakagenemon	1445.14630
	ienokumi	ienomura・aratamura・hidanzurumura・nakaomura・hirowaramura	adachizentarō	1293.03720
	kakidakiki kumi	kakidakimura・yamajimura・otomimura・takazumura・kogirihatamura・hisageuchimura・daikugawamura	onoshinzaemon	1043.24302
	higashikonomura	miyamotomura・cyumura・kawarauchimura	hirotadenemon	304.23340
	emutakumi	emutamura・tashinomura・monzemura・tomuromura・ichihamamura	hirakawajōemon	2164.51165
	suehirokumi	suehiromura・kugionomura・matsubaramura・kayoimura・nakanokawamura	yoshidakōji	1669.94021
	iwayagawakumi	iwayagawamura・saikuramura・nakanoharumura・hanzamura・hazaokamura・syoganmura・inouemura・yoshionomura	satōsatarō	868.3740
	oonokumi	oonomura・kagiemura・hiraokamura・shibaomura・taimura	etōichizaemon	1568.16730
	sasyukumi	sasyumura・toudamura・meakimura・fujinoomura・shitanoemura・kuroiwamura・nakatsuuramura・oohamamura	kameigouzaemon	1002.40680
	inomurakumi	inomura	hirayamagunzaemon	1022.54913
	fujigawauchikumi	fujigawauchimura・kitanokawamura・tanokuchimura・miyonomura・matsugatakemura・tokunoomura・ootsubomura・tanakamura・yamaguchimura・koidemura・abegawachimura・hirabarumura・hatamura	endōyasudayu	1584.82899
	oyamagumi	oyamamura・ichinoomura	sugizakibunzaemon	817.84600
	niyuubarugumi	harumura・kudomura	ikemiheiemon	1347.03150
	ichigikumi	ichigimura・satomura	kotoyasōemon	1411.75770
	okakumi	okamura・seiganjimura・kamikujyomura	fujitasukezaemon	733.01750
kujyokumi	shimokujyomura	tomikugenzaemon	562.38750	
keikumi	keimura・ootsurumura・miyagawauchimura・hirouchimura	takenakayodayu	1831.89710	
	kibinokumi	kibinomura・hinatamura・terakojimura・sakomura・tsutsuimura・akasakomura・sugamutamura・ikebarumura・nagaonomura・kuwabatomura・fukubarumura・hiranomura・makibarumura・hazukumura・kitokoromura	sadowaramotoemon	1893.33060

District	Unit	Villages	Head of village unit	Productivity
				(koku 石)
Ōno District	shonoharukumi	nakayamamura • mochidamura • kirigimura • teradamura • kogirihatamura • wakayamamura • hanabaramura • shibaomura • tarawaramura • shiogashiwamura • nazukamura • shonoharumura	hirotatanba	1893.33060
	tanakakumi	tanakamura • saibarumura • mizuchimura • mochimaramura • takebemura • tsukadamura • kasaragimura • taragimura • tamarimizumura • oochimura • iwaseamura • kurazonomura • fukusedamura • matsuumura • kumasakomura • hachikumamura • tanohiramura • bigoomura • shoyagawamura • shozakimura	kaminosōbē	1872.71626
	ochidanikumi (kawanoborikumi)	ochidanimura • ichimura • itayamura • noguchimura • kurotsuchimura • warabinomura • nakanomura • iwayamura • toyokuramura • shiraiwamura • sozubarumura • imabyomura • iwasakimura • tashiromura • tomarimura • uchibiramura • kakigawchimura • takeshitamura • nishigonomura • tookubarumura	hirotakageyu	1969.14460
Ōno District	yoshiokakumi	yoshiokamura • toshinomura • omuremura • uchigawamura • syonomura • hirowaramura • shimofujimura • arasamura • maegawachimura • hitotsugimura • sasaedamura • kawahiramura	akamineiwasaburō	1621.20445
	yamaokukumi	yamaokumura • nagaonomura • amatemura • takamatsumura • akaminemura • tonouemura • nagatanimura • kurosakamura • kubarumura • ogiwaramura • hosoguchimura • sodamura • matsubaramura • goryozonomura • nabetamura	sadowarayohē	1296.64780
	miyaokumi	miyaomura • mataimura • utaizemura • asozumura • fukanomura	nanbakihachirō	1299.50060
	sugokumi	sugomura • ashikarimura • morisakomura	tuchiyaumadayū	1083.08145
	momoedakumi	momoedamura • hosenanmura • muremura • tawaramura • nishibarumura • kawabemura • mukonomura	kandamagozaemon	1920.37170
	kamitamadakumi	tamachimura • ozurumura • fukatamura • yamadamura • yamakatumura • nakatamadamura • shimotamadamura	tamadagunzō	1418.69823
	shimotamadakumi	kubarumura • nakaomura • yamadamura • fukatamura • nakatamadamura • shimotamadamura	tadaryōzaemon	1094.99350
	ichibakumi	ichibamura • kimoirimura • hatobumura • onizukamura • akaminemura • kamiakaminemura	tadakango	1568.95330
osakakumi	osakamura • uchidamura • matsuumura • hirosemura • takayamura • matsudanimura • yamanakamura • konakayamura • kujiramura • uchiyamamura • washidanimura • shimowashidanimura	hirotakojūrō	1979.63140	

District	Unit	Villages	Head of village unit	Productivity
				(koku 石)
	shimohatagumi	shimohatamura・takewakimura・shibaramura・hosoedamura・izuruhamura・tanakamura・tsutsumiisimura・tokojimura・onoubarumura・okubatamura・oritateura・tsurumura・ouchigawamura・yamanokuchimura・obarumura・tanigahiramura・ishinouemura・kazasemura・tochiharamura・tokuzemura・irikitamura・shiraiwamura	akaminesigenojō	1682.48029
Ōita District	iejimakumi	iejimamura	nogamisakuemon	70.0
	morimachikumi	morimachimura・koikebarumura・katsuragimura	shinodadengorō	1478.82100
	morimurakumi	morimura	katsuragikinbē	802.50900
	yokookumi	yokoomura・futamegawamura・inomura	satōjinzaemon	1133.37330
	wasadaichigumi	ichimura・kuwamotomura・serimura	andōyasaburō	751.60500
	munakatakumi	kamimunakatamura・shimomunakatamura	kugimiyajibē	1039.13400
	akanokumi	akanomura・kitagatamura・togyomura・ikenouemura・onigasemura・kashiwanomura	miyazakiyajibē	1086.44300
	yokosekumi	yokosemura・tabarumura	andōmonta	1498.20420
	sanagikumi	sanagimura・ozurumura・oochimura	kuwaharamongorō	1065.21100
	kawatokokumi	kawatokomura・bigomura	ikunoichirōji	965.35270
	hetsugiichikumi	ichimura・kusugyumura	hoashikakuemon	1090.18723
	toshimitsumura	toshimitsumura・kawabarumura・agariomura・kagenokimura・daitomura	takahashikyusaemon	798.20730
	nagaonokumi	nagaonomura・shitsurumura・sugiharamura・okumura・hagiomura	kugimiyakōzaemon	1401.38430
	harumura	harumura・tsujimura・tsukigatamura	kugimiyagorōemon	1047.48910
miyaokumi	miyaomura・fukuramura	kugimiyakameji	825.64800	

made by Akihiro Satō

List of Usuki Domain's Religion Magistrate's (shūmon bugyō)

system1

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
高宮八右衛門正勝	寛文5年	寛文7年閏2月免	100石	定兵衛安勝祖父	大坂留守居方
吉田清右衛門正幸	寛文7年閏2月	延宝4年9月2日死	100石	新藏栄賢祖父	大坂留守居方
石田弟右衛門好勝	延宝5年2月18日	元禄9年12月5日免	130石	弟之進詮勝曾祖父	大坂留守居方
中村雲八重頼	元禄9年6月28日	享保6年3月23日免	100石家督	後重香、十郎右衛門復歩父	栗屋五右衛門勝憲組平番方
服部六郎右衛門正照	享保6年3月23日	享保10年6月朔日免	100石家督	十之丞徳等養父	大脇傳左衛門重詮組平番方
大脇儀右衛門重直	享保10年6月朔日	宝暦3年5月朔日依病免	150石家督	始長次郎、權作重明祖父	岡部十左衛門氏治組平番方
宇野仁右衛門古光	宝暦2年11月28日	明和4年閏9月13日転大目付	100石	始源之丞、仁右衛門包光祖父	大小姓方
矢野八郎右衛門重堅	明和4年閏9月13日	安永5年10月7日死	100石	始市之進、八郎右衛門重英父	岡田九馬善正組平番方
吉田三郎兵衛正村	安永6年正月18日	寛政2年2月21日転郡奉行	100石	始左七、角弥正善祖父	大小姓方
服部六郎右衛門徳充	寛政2年2月21日	寛政9年6月11日隠居	70石	始三人扶持、長右衛門正紹祖父	郡目付方
久保田周藏盛教	寛政9年6月11日	文化13年正月11日御使番転(文政9の誤り)	100石	始袈裟之丞	大小姓方席大目付格
石井与七郎邦房	文政9年正月11日	天保7年3月朔日依願免	150石	始軍五郎	
北原九郎大夫利見	天保3年正月11日	天保10年正月10日有故免	100石		
小笠原六左衛門孝長	天保9年カ	嘉永6年7月23日死	150石		
益田藤九郎休政	天保10年9月11日	安政元年11月18日転御旗本御使番	150石		
那波三郎四郎直守	弘化元年9月4日	安政2年6月11日転慶昌院様御用達	100石		
石井与七郎清房	安政2年6月11日	慶応4年カ	150石		

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
岡部忠兵衛忠俊	寛文5年春	延宝6年7月22日 免	150石	忠兵衛良忠祖父	稻葉伊賀吉任組使番方寛文2年7月朔日為本役其以前加役之
岩手六左衛門重猶	延宝6年7月22日	享保2年4月21日 免	100石家督	隱居料三人扶持号良節、庄左衛門重高曾祖父美祖父、此時後岩手之名字初稻葉九郎三郎卜云	山田縫殿俊常組平番方
斎藤新兵衛利徳	享保2年4月21日	享保7年8月11日 死	150石家督	長左衛門利房祖父	岡田九馬正村組平番方
岡部喜之助忠寅	享保7年11月4日	享保18年11月6日 免	100石家督	享保8年正月11日 三左衛門改	大脇傳左衛門重詮組平番方
久保田貞之丞盛品	享保18年11月6日	宝曆3年6月6日 隱居	100石家督	周藏盛教祖父	栗屋齋宮勝昇組平番方
加納小兵衛与也	宝曆3年6月6日	安永2年6月11日 転大目付	100石	始村次、傳三郎説也祖父	岡田典膳善正組平番方
久保田藤作盛昭	安永2年6月11日	天明5年6月11日 転大目付	100石	周藏盛教父	徒頭方
高田半助重敦	天明5年6月11日	寛政7年正月27日 依病隱居	150石	祝髮号徹心、始六藏傳兵衛、金兵衛重若父	勝手方方
矢野八郎右衛門重英	寛政5年11月21日	文化6年11月朔日 依願免	100石		大小姓方
成水鐸直房	文化6年11月朔日	文化12年11月23日 転町奉行	150石		郡目付方
太田喜助徳重	文化12年11月23日	文政9年カ	100石		郡目付方
箕浦弥惣右衛門勝由	文政5年正月23日	文政7年聞番副役同11年10月9日 転聞役番	150石		
日下左冲秀勝	文政11年10月9日	天保6年カ	200石		
片切権六為栄	天保6年8月21日	天保10年6月11日 隱居	100石	賄三人扶持名指玄	
太田喜助永重	天保10年6月11日	安政元年4月23日 死	100石		
芝崎多仲宗理	安政元年5月21日	慶応3年カ	150石		
中村雲八	慶応3年カ	慶応4年カ	不明		

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
伊藤又左衛門正忠	寛文5年春	天和3年3月朔日免	200石	又左衛門光忠祖父	加納帯刀清也組鎗奉行方
矢野兵左衛門要親	天和3年3月朔日 貞享4年11月10日加 役元禄2年7月9日本 役	元禄2年5月29日死	150石	勘八郎親父	稲葉伊賀吉任組平番方
加納藤左衛門時也	宝永3年12月4日	宝永3年12月4日免	150石	初七右衛門、小兵衛興也祖父	稲葉宮内元吉組平番方
武藤又助惟次	宝永3年12月4日	享保5年4月16日依病自殺	150石家督	太右衛門吉陣父	村瀬忠左衛門吉尚組平番方
宇野仁右衛門旬正	享保5年6月27日	享保17年正月17日免	100石家督	後継光、源之丞古光父	片岡主水直武組平番方
加納弥太左衛門貞也	享保17年正月11日	享保18年正月7日赴長崎於途中自殺	150石家督	小兵衛興也養父	岡田九馬良在組平番方
片切善左衛門為秀	享保18年3月27日	宝暦3年6月6日隠居	100石	権六為景曾祖父	武具方方
河村義大夫修孟	宝暦3年6月6日	明和元年6月4日転郡奉行	100石	始隼之進、権七郎修綿曾祖父	岡部隼人惟忠組平番方
石井与七郎紀房	明和元年6月4日	天明4年2月21日転大目付	150石	与七郎邦房祖父	武具方
中村権左衛門重長	天明4年2月21日	寛政3年11月11日依病免	100石	始勝三郎、九右衛門重奉祖父	栗屋宇左衛門勝邦組平番方
加納小兵衛興也	寛政3年11月11日	寛政10年5月18日転大目付	100石	始次郎左衛門、傳三郎説也父	稲葉九郎左衛門通忠組平番方
石井与七郎充房	寛政10年5月18日	寛政11年4月17日死	150石	与七郎邦房父	大脇十藏重用組平番方
箕浦弥平治勝富	寛政11年6月27日	享和2年12月8日死	150石	始幸之進幸三郎、弥惣右衛門勝由父	大小姓方
服部長右衛門正鉉	享和3年9月26日	文化3年7月23日弘通公奥様用達ニ転	70石	始正峯正尚、長右衛門正紹父	大小姓方
小笠原善治充長	文化3年7月23日	文政4年カ	150石	始兵吾勘四郎豊松	郡目付方席組鉄砲頭之次
遊佐郡兵衛教甫	文政4年6月11日	天保8年カ	150石		
久保田安左衛門盛積	天保9年正月11日	嘉永6年6月11日隠居	150石	名山翁	
石田重郎治運勝	嘉永元年9月4日	嘉永5年閏2月4日転大御目付	130石		
種田勘九郎正幸	安政2年6月11日	慶応4年カ	150石		席御鉄砲頭

本表は、臼杵藩の役職補任記録である「諸執役前録」「諸執役続前録」「諸執役後録」(いずれも臼杵市文化財管理センター所蔵)をもとに作成し、池見家文書(大分県立先哲史料館寄託)、マレガ文書で適宜補訂した。

臼杵藩宗門奉行は、寛文5年に任命された高宮(①)・岡部(②)・伊藤(③)の三系統を基本とし、諸執役前録・続前録でも三系統に則って記述されているが、天保期より四名が就任している時期があり、諸執役後録では系統が記述されておらず、記述も粗くなる。そのため、本表では、池見家文書やマレガ文書の記述から系統を推定して記入したが、天保期以降については推測であることとをわかっておく。

List of Usuki Domain's Chief Retainer(Karō)

system 1

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
那波和泉直治			3600石 又秀吉公御朱印高1981 貫600文	与三父	
那波與三		文祿2癸巳年9月5日於朝鮮陣中 病死于時15歳	3600石	子孫断絶	
平野内膳三奥		慶長13戊申年2月27日有故被誅	於臼杵500石		
小川伊賀吉正		元和2丙辰年2月2日病死	於美濃400石 於臼杵700石	稻葉弥七兵衛悦吉高祖父、慶長5年冬方 御家老御番頭兼	
稻葉右衛門助吉 成	元和3年春於江戸成	寛永5年8月10日死	700石家督 部屋住料150石家督之 時、直二賜之都而850石	弥七兵衛悦吉曾祖父 本姓小川	御番
水谷式部三治	寛永4・5年頃成	慶安4年隱居	300石	左門光為曾祖父、信通公御代寛永19年之 秋御城代被仰付、慶安4辛卯年隱居料賜 100石20人扶持、明暦元年9月13日死 享 年80	

99

system 3

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
稻葉左馬光重	慶長6辛丑年2月15日成御番頭兼	寛永8辛未年10月29日死	於美濃300石、於臼杵700 石	三右衛門重賢高祖父、重賢ハ光重弟之子 孫	
稻葉左馬近重	寛永8辛未年	寛永17庚辰年7月24日死	700石家督	本家之子孫断絶、寛永14丁丑年3月13日 方組頭兼帶	
稻葉凶書政重	寛永19壬午年成組頭方兼帶	延宝4丙辰年8月6日隱居料200 石	500石家督、後200石加、 都而700石	彈正重利祖父、本名岩手、延宝6年1月16 日死	組頭
渡辺五郎兵衛久 忠	延宝9辛酉年3月10日	元祿7甲戌年閏5月5日致仕隱居 料200石	500石家督	天和2壬戌年1月4日迄組頭兼帶、五郎兵 衛在忠曾祖父	組頭
稻葉儀太夫重利	元祿7甲戌年閏5月5日	享保1丙申年10月朔日免而隱居 料200石	400石家督、後100石加、 都而500石	元祿9丙子年6月9日迄組頭兼帶、享保3戌 年3月25日死	組頭
後藤半右衛門利 徳	享保3戌戌年6月28日	享保13戊申年1月11日免而隱居 料200石	450石家督、後50石加、都 而500石	半右衛門利陣父、享保18年7月19日死	御用人
岡田九馬良在	享保16辛亥年2月27日成御番頭方 兼帶	延享4丁卯年1月11日隱居料200 石	400石家督	典膳照在父、享保20丁(ママ)卯年7月23 日組支配之儀免、同年9月19日死、享年 71	番頭
稻葉九郎左衛門 準直	延享4丁卯年12月18日成御番頭方 兼帶			寛延1戊辰年6月18日組支配之儀免、寛政 1年1月21日死	番頭

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
古江加兵衛弘正		天正16戊子年9月19日死于濃州	1380石 又一説2500石	才六弘次父	
小川平左衛門久	御家老成之年月未詳	慶長3戊戌年1月晦日病死、享年90	400石	稲葉弥七兵衛悦吉7代祖、享祿4辛巳(ママ)年方御家二奉仕	
小川弥兵衛		天正19辛卯年9月3日死于濃州	400石(父平左衛門久跡)、追加増都合1000石云伝	弥七兵衛悦吉6代祖	
古江才六弘次	天正16戊子年方当職歟	文禄2癸巳年7月10日於朝鮮陣中病死、時14歳跡断	千1380石 一説2500百石		
岡部隼人秀治	慶長6辛丑年2月1日	寛永20癸未年10月3日死	於臼杵500石	隼人治好6代祖、寛永16己卯年組頭免	御城代御近侍
渡辺主殿親忠	寛永20癸未年	寛文10庚戌年7月2日死、享年69	度加増、都而500石	五郎兵衛在忠曾祖父、慶安1戊子年11月3日方組頭兼帯	信通公御部屋御用人
片岡外記秀清	寛文11辛亥年	延宝7年3月朔日依病以上使免隠居	600石	七左衛門秀彝祖父、寛文11辛亥年成、御用人方准家老同12年御番頭、延宝9年死	御用人
山田八右衛門之後	延宝6戊午年6月22日	延宝7己未年12月3日於江戸死、享年44	300石	後縫殿豊後父	御用人
稲葉頼母通名	延宝8庚申年2月8日(此時150石加増)	組頭方兼帯延宝9年3月11日迄	350石 家督後500石二成	四郎太夫元直曾祖父、元禄7甲戌年7月10日死	組頭
後藤半右衛門利兼	元禄7甲戌年8月22日	元禄11戊寅年6月5日免隠居料200石	初350石 後100石増、都450石	半右衛門利陣祖父、始知通公御部屋ノ内、貞享4丁卯年5月22日補御家老職、元禄7甲戌年10月15日組頭兼帯、同9丙子年6月9日組頭免	知通公御部屋
栗屋五右衛門勝憲	元禄11戊寅年6月6日成御番頭兼	宝永8辛卯年2月4日依病免	500石	斎勝昇父、元禄13年11月1日御番頭免、正徳4甲午年7月5日隠居料50俵	
山田縫殿豊後	正徳3癸巳年2月21日成御番頭方兼		初300石、後50石加、又50石増、都而400石	兄新左衛門豊後死去二付賜之、正徳4甲午年12月22日有故被預于川崎藤八重昌跡断	番頭
村瀬忠左衛門吉尚	正徳4甲午年10月27日成御番頭方兼帯	享保4己亥年3月9日免而隠居料200石	300石、後50石増、又50石増、都而400石	熊五郎吉武曾祖父、享保14年2月22日死、享年84	番頭
栗屋宇左衛門勝奥	享保甲辰年閏4月28日於江戸成	享保18癸丑年3月7日死	350石、後50石加、都而400石	五郎右衛門勝美養父	御用人
栗屋斎勝昇	享保20乙卯年5月4日成御番頭方兼帯		500石	元文4己未年6月2日於江戸組支配之儀免、延享1甲子年3月18日於江戸、斎宮卜二字二改	番頭

## system 4

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
稻葉弥七兵衛悦吉	正徳3癸巳年2月21日	正徳4甲午年12月22日、有故小川長七吉孝二御預ケ此時御名字被除	700石家督		番頭
稻葉九郎左衛門職直	享保12丁未年8月23日	享保15庚戌年10月29日死	500石祖父頼母家督	四郎太夫元直養父	番頭
岡部隼人氏治	元文1丙辰年8月9日成御番頭ヲ兼帯	宝暦13年1月11日致仕料200石剃髮	300石養父家督、後50石加、元文4己未年8月6日50石加増都400石	延享1甲子年11月27日於江戸但見卜改、明和2年1月27日死	番頭

## system 5

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
大脇武兵衛重政	慶長6辛丑年成	寛永7庚午年8月4日死	於美濃200石 於臼杵340石、後570石	傳左衛門重政6代祖	一通公御部屋
岡田長兵衛正勝	寛永9壬申年成	寛永7庚午年5月19日於江戸死	300石、後500石	九馬良在高祖父	一通公御部屋
小川内蔵助可列	寛永18辛卯(ママ)年成	寛永18辛巳年8月16日於江戸殉死、34歳	400石	後内蔵助可奠父	御用人
大津留角右衛門伴重	寛永18辛卯(ママ)年成	正保3丙戌年1月2日於江戸病二而自殺	200石家督、後500石	清太夫職重曾祖父	
山田縫殿後常	正保4丁亥年成	延宝5丁巳年2月18日隠居料200石	500石	後縫殿豊後祖父、貞享2年10月24日死 享年79	
加納伊織清也	寛文4甲辰年9月9日成組頭ヲ兼帯	天和1辛酉年2月晦日死	800石家督	外記演也祖父、信通公御代准家老、景通公為本役	
後藤市郎右衛門隆連	寛文1辛丑年5月25日	延宝2甲寅年6月28日免而為人	500石	信通公之命被附 景通公為御部屋之御家老、是加納伊織清也継父為組頭兼奉仕于信通公故之也、延宝2甲寅年6月28日免而為用人、100石余加増也	大組御鉄砲頭
岡田九馬正在	天和2壬戌年1月4日成	貞享3丙寅年8月3日死	500石家督	九馬良在祖父、依 景通公命 知通公御部屋之時御家老	番頭
後藤半右衛門連兼	貞享4丁卯年5月22日		此時350石	半右衛門利陣祖父、依 景通公之命 知通公御部屋之時御家老、知通公御治世之始直二本家老卜成、故二前之稻葉頼母通名次二出也	知通公御部屋

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
栗屋五右衛門勝長	延宝2甲寅年6月28日成	延宝7己未年2月13日隱居料200石	600石	斎勝昇曾祖父、延宝2年12月15日御番頭兼、元禄2年9月26日死	信通公御部屋
栗屋十郎左衛門勝久	延宝8庚申年2月8日成	天和2年御免	600石家督	斎勝昇祖父、延宝8年10月19日組頭役兼、元禄3庚午年8月13日死	御用人
渡辺七右衛門忠直	元禄7甲戌年閏5月5日成	元禄7年9月16日死	200石家督、後450石	権八忠澄祖父	組頭
渡辺弥兵衛豊忠	元禄9丙子年6月9日成	宝永7庚寅年12月14日死	500石家督	五郎兵衛在忠祖父、元禄11年御番頭兼免	番頭
後藤市郎右衛門利熙	宝永5戊子年8月9日成 (此時75石加増)	元文2丁巳年7月4日隱居料200石、唯叟卜号、此後モ会所出席	375石、後75石加増、都450石	市郎右衛門利邑父、享保18癸丑年8月6日方御番頭兼	番頭
加納外記演也	宝永7庚寅年10月11日成	宝曆6丙子年4月11日隱居	800石家督	外記純也高祖父、明和2乙酉年11月25日死	番頭
栗屋斎宮勝拜	享保2乙卯(ママ)年9月4日	明和4丁亥年10月4日隱居	500石	波江勝直曾祖父、元文4年6月2日迄組支配御預、安永8己亥年12月6日死	番頭
岡田九馬良在	享保16辛亥年2月27日	延享4丁卯年1月11日隱居	400石	為次郎直正6代祖、同年9月9日死	番頭
岡部但見惟忠	元文1丙辰年8月9日	宝曆13癸未年1月11日隱居	400石、内50石元文4年8月6日加	隼人治方曾祖父、明和2年1月27日死	番頭
稲葉頼母通侃	延享4丁卯年12月18日	安永4乙未年8月24日有故隱居	500石	九郎左衛門通忠父、延享5年戊辰6月11日迄組支配御預々	番頭
栗屋五郎右衛門勝盤	宝曆3癸酉年6月6日	宝曆8戊寅年6月6日死	400石	宇左衛門勝精祖父	番頭
片岡主水秀直	宝曆6丙子年2月21日	明和5戊子年4月8日死	600石	主水秀勝祖父	番頭
後藤市郎右衛門利隆	宝曆8戊寅年7月26日	天明1辛丑年9月13日死	450石	市郎右衛門利晋祖父、明和2乙酉年8月18日御勝手方惣元々月番御免、同5年12月免、宝曆13癸未年1月11日迄組支配御預々	番頭
大脇十藏重敷	宝曆13癸未年1月11日	明和5戊子年6月26日於江戸死	400石	多膳重澄祖父、明和3丙戌年1月11日迄組支配御預々	番頭
後藤志津摩利尋	明和3丙戌年5月6日	寛政1己酉年4月晦日死	500石	内記利成祖父、明和5戊子年6月9日迄組支配御預々	番頭
加納帯刀用也	明和5戊子年9月16日	天明6丙午年10月11日死	800石	外記純也父、明和5年11月13日迄組支配御預々	番頭
岡田九馬善正	明和8辛卯年6月21日	安永3甲午年2月14日於江戸死	400石	為次郎直正曾祖父	番頭
栗屋波江勝衛	安永3甲午年4月11日	寛政2庚戌年12月11日死	500石	波江勝直祖父	御用人
村瀬庄兵衛吉峰	安永4乙未年8月26日	寛政1己酉年7月6日有故御免転御番頭	400石	庄兵衛吉義祖父	番頭

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
岡部但見周忠	安永6丁酉年8月6日	文化8辛未年閏2月10日死	400石	隼人治方父、天明7丁未年6月5日迄組支配御預	番頭
後藤市郎右衛門利匡	天明2壬寅年1月11日	寛政10戊午年9月10日死	450石	市郎右衛門利晋父	御用人
岡田長兵衛周正	寛政1己酉年4月18日	文化4丁卯年5月4日死	400石	爲次郎直正祖父、享和1辛酉年在中之事ヲ引受、寛政3辛亥年6月11日迄組支配御預ケ、寛政3辛亥年6月11日御勝手向引受	番頭
大脇十藏重用	寛政1己酉年9月11日	寛政9丁巳年6月21日病受依願免	400石	多膳重澄父、寛政3辛亥年1月11日迄組支配御預ケ	番頭
加納外記純也	寛政6甲寅年3月1日		800石	享和1辛酉年8月4日御勝手向三ヶ年之間引受	番頭
後藤内記利成	寛政11己未年6月9日		500石	享和3癸亥年9月26日迄組支配御預ケ	番頭
大脇多膳重澄	文化4丁卯年6月11日	文政9年3月23日卒	400石	文化4年方御勝手向引受	番頭
岡田長兵衛觀正	文化7庚午年4月23日	文化11年10月25日卒去	400石	爲次郎直正父、文化7年6月1日迄組支配御預ケ	番頭
稲葉九郎左衛門通忠	文化10癸酉年6月11日		500石	御番頭御老中格方成、席御老中之最上ト成	御番頭御老中格
後藤市郎右衛門利晋	文化11甲戌年2月21日	文政12年1月御免	450石	組支配御預ケ	番頭
岡部隼人治方	文化13丙子年9月23日		400石	組支配御預ケ	番頭
稲葉頼母通理	文政2己卯年2月23日	天保3壬辰年閏11月15日死	500石	文政12己丑年1月21日御勝手向引受	番頭
村瀬庄兵衛通吉	文政9丙戌年6月4日	弘化1甲辰年5月1日於江戸転御備頭	600石	御勝手惣元 <small>ノ</small> 、天保7丙申年11月4日200石加知	番頭
後藤志津摩利寛	文政10丁亥年10月9日	弘化2乙巳年4月18日於江戸転御備頭	500石		番頭
片岡伊織秀教	天保4癸巳年3月23日	弘化3丙午年閏5月23日病氣依歎免隠居料賜100俵	700石	天保7丙申年11月4日加100石、嘉永1戊申年6月2日死	番頭
岡部左太夫治教	天保4年6月12日	天保9戊戌年10月4日	400石		番頭
栗屋静衛勝澄	天保六乙未年十月	天保9戊戌年10月4日依歎免隠居賜5人扶持	400石	嘉永5壬子年3月16日死	番頭
加納雅樂皆也	天保8丁酉年3月11日	弘化4丁未年6月1日死	800石		番頭
稲葉頼母和直	弘化2乙巳年4月18日	嘉永6癸丑年3月4日転御備頭	500石		番頭
村瀬庄兵衛吉包	弘化4丁未年6月13日	嘉永1戊申年1月23日死	600石	御勝手惣元 <small>ノ</small> 助役	番頭
片岡長左衛門秀重	嘉永1戊申年4月12日		700石	御勝手惣元 <small>ノ</small> 締	番頭

就任者名	着任年月日	離任年月日	石高	就任者備考	前職
栗屋浪江勝英	嘉永4辛亥年4月20日	文久2壬戌年2月1日病氣依歎、御勝手惣元が申談之儀免	500石	御勝手惣元が申談、文久3辛亥(ママ)年10月19日死	番頭
岡部隼人治常	嘉永5壬子年5月23日		400石	文久2壬戌年2月1日、御勝手筋之儀惣元が申談	番頭
加納左馬親也	安政4丁巳年1月25日	万延1庚申年10月26日於江戸死	800石		番頭
後藤市之丞利也	文久1辛酉年6月11日	文久2壬戌年4月20日有故御役儀免	450石	同3亥年3月23日病氣依歎隠居3人扶持	番頭
村瀬庄兵衛吉武	文久3辛亥(ママ)年3月23日		500石		番頭

本表は、臼杵市文化財管理センター所蔵「諸執役前録」「諸執役続善録」「諸執役後録」をもとに、一部、同センター所蔵「御家中諸役系譜」で補訂して作成した。延宝期までは系統が設定されているが、以後、系統が設定されていないため、以上の様に表を編成した。

濱島実樹・三野行徳作成

List of Usuki Domain's Temple and shrine Magistrate's(jisha bugyō)

system 1

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
後藤太郎右衛門忠門	延宝2年7月1日	延宝4年8月6日 免	320石	甚太夫忠原曾祖父	公事聞役方
後藤半右衛門利兼	延宝4年12月1日	天和2年1月4日 免	200石	半右衛門利陣祖父	御旗奉行方兼
小川弥兵衛吉治	天和2年1月4日	元禄5年7月9日 致仕		弥惣左衛門治種祖父	稻葉宮内元吉組副番方
稻葉武右衛門直邑	元禄5年7月9日	宝永2年1月15日 免	200石	武右衛門直代祖父	御弓頭方兼
岡田甚兵衛正明	宝永2年1月15日	正徳3年1月18日 免而隠居	250石	藤馬周有養父	大組御鉄砲頭方
片岡八郎左衛門勝秀	正徳3年1月18日	正徳4年6月5日 免	200石	八左衛門振秀祖父	御旗本鎧奉行方兼
渡辺平三郎忠栄	正徳4年6月5日	享保4年3月11日 免	250石	権八忠澄父	御弓頭方兼
宇佐美十蔵祐賢	享保4年3月11日	翌年(享保5) 免	300石	喜又祐真養父	御弓頭方助
後藤勝士忠雄	享保9年12月18日	享保19年1月23日 免	320石	甚太夫忠原養父	直向役片岡勝秀死後、跡役勤之
伊藤惣左衛門良忠	享保19年1月23日	享保20年5月5日 免隠居	200石	又左衛門光忠父	享保9年2月10日再勤、同年12月18日免
清水安右衛門義陣	享保20年5月5日	延享3年8月23日 隠居	200石	七郎左衛門義明養父	御弓頭方助
稻葉市之丞良重	元文3年3月4日	元文4年6月	200石	勘平栄重父	始助役、
稻葉武右衛門直代	延享3年7月23日	延享5年1月27日 免	200石	和七直張父	元文3年3月4日本役
加納源太夫尚也	延享5年5月4日	宝暦12年5月2日 死	200石	源太夫由也祖父	元文4年5月6日(略)江戸方還、6月方番相勤
稻葉佐左衛門均久	宝暦12年7月27日	明和9年1月11日 隠居	250石	對助久躬曾祖父	安右衛門義陣江戸往二付、御弓頭方助役
稻葉馬左衛門秀雄	安永6年6月11日	天明6年1月11日 隠居	250石	馬左衛門秀邦父	助役御長柄頭方
岡田長太夫昭在	天明6年1月11日	天明8年1月11日 免	250石	甚兵衛正偏父	御旗奉行方兼
村井権太夫昌勝	天明8年1月11日	寛政5年6月11日 隠居	180石	喜昌太佐勝祖父	御旗奉行方兼
大津留才兵衛房重	寛政5年6月11日	享和2年5月6日 死	300石	清太夫尹重父	御弓頭方兼
片岡八郎左衛門秀延	享和2年8月4日		200石		御長柄頭方成 寛政6年12月23日転御旗奉行当役兼 御長柄頭方兼 文化3年1月11日本役

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
岡田九馬正在	延宝2年7月1日	延宝4年12月1日免	500石	九馬良在祖父	御旗奉行方兼
井上左平太利令	延宝6年7月22日	元禄4年3月1日免	250石	瀬兵衛利太祖父	御旗奉行方兼
稲葉角左衛門均治	延宝7年4月	延宝8年6月解役	250石	佐左衛門均久祖父	左平太利令依赴江府助役
渡辺左太夫忠房	元禄4年3月1日	元禄7年12月22日免	150石	左太夫忠居養父	渡辺五郎兵衛豊忠組鍵奉行方、 左平太病氣養生中助
岡田三左衛門正盈		元禄9年6月9日免	400石	九馬良在父	御旗奉行方兼
村瀬忠左衛門吉尚	元禄7年12月22日	元禄8年8月25日免	300石	熊五郎吉武曾祖父	御旗本御鍵奉行方兼
若林仁左衛門直興	元禄8年8月25日	元禄9年6月9日免隠居	200石	儀左衛門興任祖父	忠左衛門吉尚依赴江府御弓頭方助
加納直右衛門也政	元禄11年6月5日	元禄15年8月15日免	200石	源太夫尚也父	御旗本御鍵奉行方兼
大脇伝左衛門重詮	元禄15年8月15日	正徳4年12月28日免	500石	傳左衛門重以祖父	御旗奉行方兼
岡田九郎兵衛正村	宝永2年12月29日	宝永4年2月4日免	400石	長兵衛宗在祖父	伝左衛門重詮依赴江府御旗本御鍵 奉行方助
中嶋七兵衛重治	宝永4年2月4日	宝永4年5月30日迄相勤	200石	七兵衛直重祖父	九郎兵衛正村右同断(依赴江府)三而、大組御鉄 砲頭以前方助
水谷門光高	正徳4年12月28日	正徳5年2月21日免	300石		御旗本御鍵奉行方助
片岡八郎左衛門勝秀	正徳5年2月21日	享保5年5月5日死	200石	八左衛門振秀祖父	御旗本無役衆方助
宇佐美十藏祐賢	享保5年5月	享保7年1月27日免	300石	喜又祐真養父	御弓頭方助
稲葉甚五兵衛秀直	享保7年1月27日	享保8年1月23日免	250石	十右衛門秀雄祖父	御旗本御鍵奉行方助
大津留清太夫職重	享保8年1月23日	享保17年2月1日免	300石	清太夫方重父	大組御鉄砲頭方助
井上瀬兵衛利太	享保17年2月1日	享保18年8月6日免	250石	多忠利張父	御弓頭方助
大津留清太夫職重	享保18年8月6日	元文1年4月18日免			御旗本御鍵奉行方兼助
稲葉武右衛門直代	元文1年4月18日	元文4年江戸往二付、2月18日助役免	200石	和七直張父	御旗本御鍵奉行方助
稲葉市之丞良重	元文4年5月6日	寛保2年10月19日就武州荒川筋御普 請御手伝罷越候付免	200石		清水安右衛門義陣江戸罷歸候、 以後市之丞儀月代り二相勤
加納源太夫也尚	寛保2年10月20日	源太夫江戸行二付、延享4年 2月4日免	200石		助役御旗奉行方
稲葉九兵衛良重	延享4年2月4日	延享4年6月4日死	200石		助役御長柄奉行方
小川左内季重	延享4年6月9日	宝曆3年6月6日隠居	150石	左内紀久祖父	助役御長柄奉行方 寛延2年6月11日寺社奉行本役卜成
稲葉佐左衛門均久	宝曆3年6月6日	宝曆4年2月21日江府依越免候	250石	對助久躬曾祖父	御長柄頭方兼
稲葉馬左衛門秀雄	宝曆4年2月21日	宝曆6年1月11日免	250石	馬左衛門秀邦父	御長柄頭方兼
小川又市久忠	宝曆6年1月11日	宝曆7年6月26日免	150石	宇源太久重父	御弓頭方兼
水谷市助徳高	宝曆7年6月26日	安永6年6月11日免	350石	市助陣高父	家督御小姓頭方成 宝曆12年7月27日転御旗奉行当役兼
片岡八郎左衛門秀盛	安永2年1月11日	天明2年5月18日死	200石	八郎左衛門秀延父	御長柄頭方成
加納忠助庸也	天明2年6月11日	寛政6年11月15日死	200石	源太夫内也父	天明2年6月11日方同3年6月11日迄、伊藤五郎 太夫政春助役 同3年6月11日御旗奉行方兼

## system 2

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
種田亘孝起	寛政6年12月23日	寛政10年5月18日 侍御側	300石		御長柄頭 〆兼 寛政7年6月11日 本役 寛政10年5月18日 転御側
稲葉七右衛門重置	寛政10年5月18日	文化8年6月23日 依江戸趣免	200石		御長柄頭 〆成 享和1年8月6日 御小姓頭兼 文化3年1月11日 転御旗奉行 当役兼 文化10年6月11日 御長柄頭 〆兼帯
岡田甚兵衛正編	文化8年6月23日 〆助役		250石		

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
種田亘孝起	寛政6年12月23日	寛政10年5月18日 侍御側	300石		御長柄頭方兼 寛政7年6月11日本役 寛政10年5月18日 転御側
稲葉七右衛門重置	寛政10年5月18日	文化8年6月23日 依江戸趣免	200石		御長柄頭方成 享和1年8月6日 御小姓頭兼 文化3年1月11日 転御旗奉行当役兼 文化10年6月11日 御長柄頭方兼帯
岡田甚兵衛正編	文化8年6月23日 方助役		250石		

after 1819

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
岡田甚兵衛正編	文政2年5月13日		250石		文政6年1月11日 転御旗奉行、 寺社奉行兼
稲葉馬左衛門秀邦	文政2年5月13日	文政6年1月11日 隠居	250石		御軍帳方兼
後藤勝土重武	文政6年1月11日	文政10年8月15日 死	270石		御軍帳方兼
小倉五郎八嘉建	文政11年1月11日	天保3年10月4日 転御側役	250石		御小姓頭、御軍帳方兼
若林九左衛門尚興	天保3年1月11日	天保9年1月11日 転御旗奉行、御軍帳方兼	200石		御軍帳方兼
川崎造酒重房	天保9年1月11日	天保9年10月4日 転御旗奉行、御軍帳方兼	300石		
稲葉馬左衛門秀香	天保9年1月11日	天保10年11月13日 有故免 転大小姓御番 勤	250石		
稲葉角左衛門久躬	天保9年10月4日	天保13年2月21日 転御旗奉行	250石		
稲葉茂右衛門直之	天保11年1月11日	天保14年7月11日 転御旗奉行	200石		
後藤衛土重河	天保13年2月21日	弘化2年1月11日 転御旗奉行	270石		
三村四郎兵衛保親	天保14年7月11日	弘化3年1月7日 死	150石		
上川三之助助元	弘化2年1月11日	弘化4年1月11日 転御旗奉行	200石		
岡田甚兵衛正氏	弘化3年1月11日	嘉永2年1月11日 転御旗奉行	250石		
長瀬又右衛門正明	弘化4年1月11日		200石		嘉永5年1月11日 転御旗奉行、寺社奉行兼
宇佐美儀平祐郷	嘉永2年1月11日		300石		
清水又太夫充義	嘉永5年1月11日		200石		
渡辺左太夫忠條	嘉永6年6月11日	安政1年1月11日 転御旗奉行	200石		
村井次郎右衛門敏勝	嘉永6年6月11日	安政4年1月21日 死	180石		御附役 御小姓頭兼 安政3年1月11日 御旗奉行 順席御准役 御小姓頭兼免
稲葉徳一郎直好	安政1年1月11日	安政4年6月4日 死	200石		
稲葉對助久賢	安政4年閏5月11日		250石		安政4年11月4日 転御旗奉行当役兼
片岡八郎左衛門秀候	安政4年8月4日		200石		御弓頭方成
稲葉實重岸	安政5年10月4日		200石		御弓頭方成

本表は臼杵市文化財管理センター所蔵「諸執役前録」「諸執役後録」より作成した。

文政以前は2系統が確認できるが、文政以降は系統が判然としないため、別表とした。

濱島実樹・三野行徳作成

List of Usuki Domain's Local administration Magistrate's (kōri bugyō) system 1

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
小川又左衛門	慶長5年9月頃之書付ニ有之於濃州也		500石	子孫不知	町奉行方兼帯
国枝左右衛門	年月日不詳貞通公方典通公御代迄		新地150石	左右衛門政勝父	年寄御役儀免
片切音藏主為俊	寛永7年2月6日(100石加増)		50石5人扶持	善左衛門為秀曾祖父ノ兄	町奉行方
宇佐美弥右衛門祐直			300石	崑又祐真高祖父	
日比野小左衛門貞重		慶安3年3月27日死、此役御免ハ此前成ヘシ	250石	無嗣跡断	稲葉兵部政重組平番方
溝口五郎兵衛重安	寛永8年	慶安4年免	200石	才兵衛頼安曾祖父	公事聞役方
村尾八郎兵衛良継	慶安3年	明曆3年免 慶安3年方明曆2・3年之頃迄ハ同役6人ニ而相勤	150石	与次左衛門良堅父	始正保4年方慶安3年迄ハ副郡代役
吉水太郎兵衛三堅	慶安3年9月	延宝4年3月8日再成	150石家督	太郎兵衛重三祖父	稲葉図書政重組平番方
益久左衛門直政	延宝4年3月8日再成	延宝9年2月9日免	150石	久左衛門秀数祖父	景通公御部屋衆方
大脇十左衛門重好	延宝9年2月9日再成 此時役料50俵	元禄11年6月25日免	100石	養子又六重光代正徳5年12月4日依狂病於江戸自殺跡断	大坂御留守居方
成水平吉直好	元禄11年6月25日	享保6年3月23日免	150石	甚三郎直規父	片岡伊織直武平番方
林角左衛門正栄	享保6年3月23日	延享4年1月11日隠居	150石	隠居料3人扶持号唯無后辰成五郎作辰方父夷祖父	大目付方 席大目付上
吉田新藏栄賢	延享2年5月1日	明和4年10月4日隠居	100石	始平次郎 賜3人扶持剃髮号胡微	見習方本役
中村権兵衛悠久	明和2年7月11日	安永8年6月11日隠居	100石	角弥正音祖父	御郡目付方成
益田五兵衛軌政	安永8年6月11日	天明元年10月10日死	150石	賜3人扶持剃髮号融然 権九郎軌久祖父	大坂御留守居方成、御勝手方兼、席御旗本御使番次
吉良官兵衛昭氏	天明2年5月18日	寛政元年12月16日死	150石	始亀太郎 藤九郎三政父	御勝手方方成、先役兼
吉田三郎兵衛正村	寛政2年2月21日	文化3年9月方山林方上聞兼、文化6年6月11日隠居	100石	始左七 隠居賜5人扶持剃髮号雪征 角弥正音祖父	宗門奉行方成、席大目付之次
三浦弥五左衛門孟成	文化2年12月18日		200石	始万平、佐久右衛門	御勝手方方見習、文化3年7月23日本役先役兼、席御旗本御使番之格

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
伊藤又左衛門清忠	一通公御代	寛永15年1月27日 死	400石	又左衛門光忠曾祖父	加納玄蕃作也組平番方
矢野源太郎定吉	慶安3年	承応3年免	150石	元稲葉伊賀吉任組二屬 勤八 邦親祖父	御代官役免而已後
大脇又右衛門重孝	慶安3年9月	明暦2年免	100石	又右衛門重郷祖父	稲葉兵部政重組平番方
安宅藤兵衛吉加	寛文10年8月25日	寛文12年4月4日 家依貧窮自殺	100石	某子加右衛門於家中小姓相勤 切米故臈之延宝6年9月22日他 出而之干尾州	稲葉伊賀吉任組平番方
成水三四郎宗直	寛文12年6月23日	元禄8年9月3日 死	150石	甚三郎直規祖父	岡部隼人長治組平番方
吉田弥太右衛門政敦	元禄8年7月22日	享保2年10月13日 免	100石	新藏榮賢父	郡目付方
藤澤善六治他	享保1年9月11日	享保18年11月6日 免而隱居	50俵 後50俵増、合 100俵	号如山料2人扶持 繁之丞安英 祖父	初郡奉行二相加勤候故、弥太 右衛門方次二系之 仕送方方 席御勘定頭ノ次
廣瀬甚藏之辰	享保18年11月6日	元文3年1月11日 免而隱居	50俵3人扶持	料2人扶持号淨無 初正辰 字 源太隆業養父	郡目付方
吉良官兵衛義氏	元文3年1月11日	延享2年4月24日 死	150石	九九九祖父	郡目付方
成水甚三郎直矩	延享2年5月1日	宝暦5年5月13日 依病免	150石	環直房祖父	御郡目付二而当役見習方本役
河野安左衛門員久	宝暦4年12月12日	安永3年1月11日 隱居	100石	初富之助 賜3人扶持号香涛 稲葉八郎員矩祖父	御郡目付方成 席大御目付之 上
品川太兵衛陣次	安永2年2月18日	安永6年12月21日 死	150石	太兵衛亂次祖父	大坂御留守居方成、席御旗本 御使番格
成水儀助直基	明和6年2月27日	天明7年4月9日 有故御取揚	150石	環直房父	御郡目付方 当役見習、 安永5年4月15日本役
箕浦弥惣右衛門勝周	天明7年4月9日	寛政1年12月12日 依病免	150石	弥惣右衛門勝由祖父	御郡目付方成、席御旗本御使 番之格
河村義太夫脩清	天明7年5月13日	享和2年9月27日 方 先役兼文化 3年7月23日 隱居賜5人扶持	100石	権七郎脩錦祖父	御勝手方方成、席大目付之次
若林右衛門太国興	寛政12年12月9日	享和3年9月26日 御勝手方兼帶 免、文化12年11月13日 転大目 付	100石		御勝手方方 当役見習、 享和1年8月6日本役
宇野仁右衛門包光	文化10年6月11日		100石	大小姓方 当役見習、文化11年1 月11日本役	

## system 3

就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
後藤茂兵衛元利	一通公御代	寛永10年有故御暇	150石	才兵衛次男 子孫断絶	稻葉兵部政重組平番方
安野平右衛門吉治	正保3年2月	寛文3年7月1日 免	200石、内50石 万治2年12月28日加増	大八良明曾祖父	稻葉九郎左衛門昌言組平番方 渡辺主殿親忠組鍵奉行方兼帯
益田久左衛門直政	慶安3年9月10日	万治1年12月28日 免景通公御部屋附二成	150石、父久馬数政知行 300石之内150石家督	久左衛門秀数祖父	渡辺主殿親忠組平番方
大脇又右衛門重孝	寛文3年7月1日再成	天和3年6月1日 免而隠居	100石、延宝6年9月23日50石増、都150石	号元無、元禄5年7月23日 賜5人扶持是嫡儀左衛門死、孫幼少故5人扶持賜也	稻葉兵部政重組平番方
清水与右衛門政時	天和3年3月1日	元禄6年12月15日 免	150石	長右衛門義英祖父	大坂御留守居方
西尾又七忠匠	元禄6年6月15日	正徳1年7月23日 免	150石	十太夫忠祐父	片岡伊織直武組御使番方
太田六郎兵衛重澄	正徳1年7月23日	延享3年8月23日 老衰依願隠居	50石、後50石加、都100石	陶八員重父	郡目付方
芝崎弥一兵衛善記	延享2年8月23日	明和2年3月24日 死	150石	多忠宗般曾祖父	見習方本役
太田陶八員重	宝暦8年2月1日	明和1年6月4日 転御勝手方	100石	岳助徳重父	御郡目付方見習、宝暦11年8月26日本役、山林方上聞兼
河村義大夫脩孟	明和1年6月4日	安永6年7月21日 依病免	100石	始隼之進 権七郎脩錦曾祖父	宗門奉行方成
伊藤平左衛門重翊	明和2年7月11日	明和6年2月27日 転大目付	100石	始直四郎、九郎左衛門 小源治令終祖父	郡目付方成
芝崎多仲惟珪	安永5年4月11日	寛政4年閏2月22日 死	150石	多忠宗般祖父	御勝手方方成、先役兼、席御旗本御使番格
稲葉司書員重	寛政4年1月11日	文化6年6月11日 隠居	100石	始安左衛門、徳之進、文大夫 賜5人扶持 八郎員矩父	御勝手方方成、席大目付次
小川左内紀久	文化6年6月11日		150石	始左馬太、周助、槌之助	御勝手方方成、席御長柄頭之格

after1820

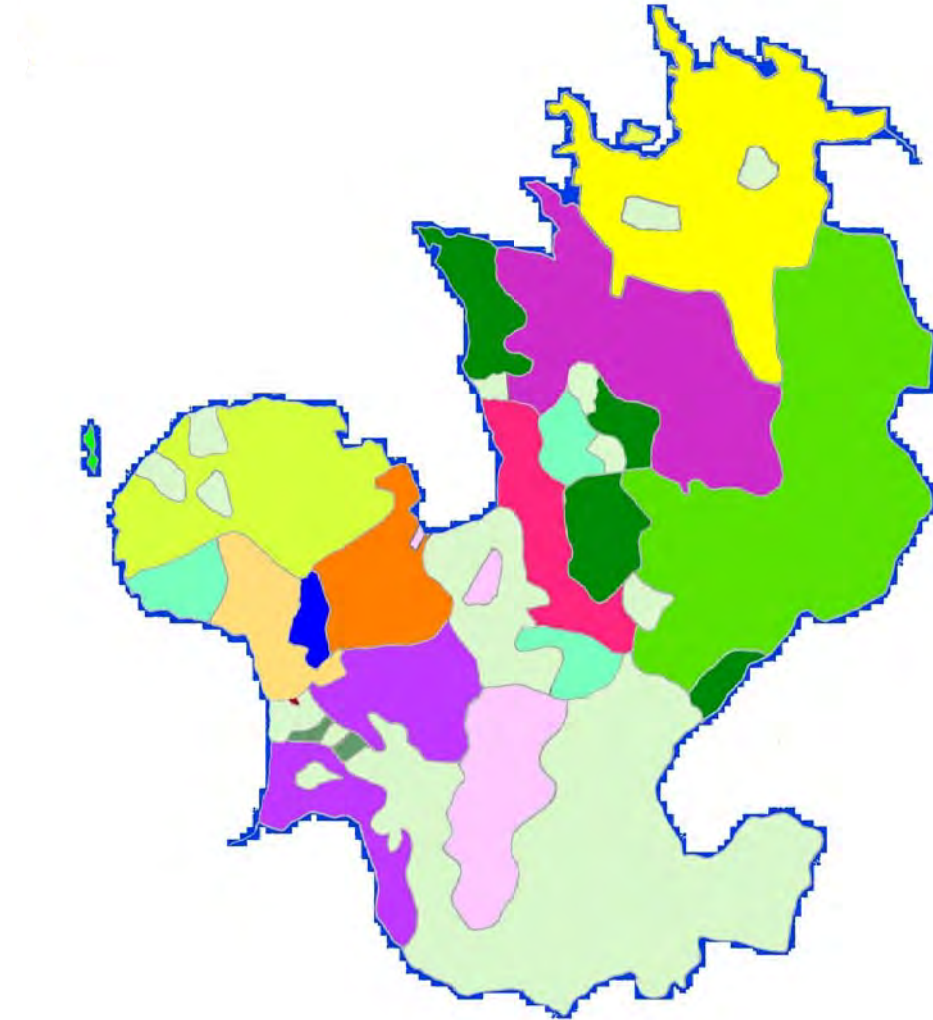
就任者名	着任年月日	離任全月日	石高	就任者備考	役職備考
稲葉八郎員矩	文政3年1月		100石		
三村四郎兵衛保親	文政7年1月11日	天保1年9月23日	150石		天保1年9月23日転御勝手方
芝崎官左衛門勝當	文政12年10月9日		200石		文政12年10月9日席大目付 天保3年12月4日御勝手方兼 天保6年6月11日席御旗本御使番格
福田源助吉真	天保2年6月11日	天保4年春	100石		天保4年春転御勝手方
加納傳三郎銳也	天保3年1月11日		100石		天保3年1月11日見習 天保4年3月4日本役
三村土蔵親意	天保4年3月4日		150俵		天保7年2月21日御勝手方兼 天保4年3月4日見習 天保4年8月21日本役
丸毛太郎左衛門頼勝	天保8年6月11日	嘉永4年1月27日	200石		天保8年6月11日見習 天保9年5月27日本役 嘉永4年1月27日転御旗本御使番
吉田角弥正青	弘化4年9月18日	嘉永5年4月24日死	100石		
狭間安太夫成盛武	嘉永1年1月11日		40俵上下2人 扶持		御郡奉行勤方御勘定奉行兼、 勤役中100俵之御渡方、席給格
飯沼源五兵衛叔屋	嘉永4年1月11日		100石		御勘定奉行兼
日下蔵之丞秀遐	嘉永4年6月13日	安政3年1月11日	200石		御勘定奉行兼、席大組頭 安政3年1月11日転御小姓頭
牧田弥三郎房常	嘉永5年閏2月4日	安政3年7月7日死	150石		
清水右門治義	安政2年6月11日		200石		御勘定奉行兼海岸防禦懸り 席大組頭
高橋瀬左衛門重起	安政3年9月23日		40俵上下2人 扶持		御郡奉行勤方、席給格、勤役中100俵之御渡方

本表は臼杵市文化財管理センター所蔵「諸執役前録」「諸執役続前録」「諸執役後録」より作成した。

文政以前は3系統が確認できるが、文政以降は系統が判然としないため、別表とした

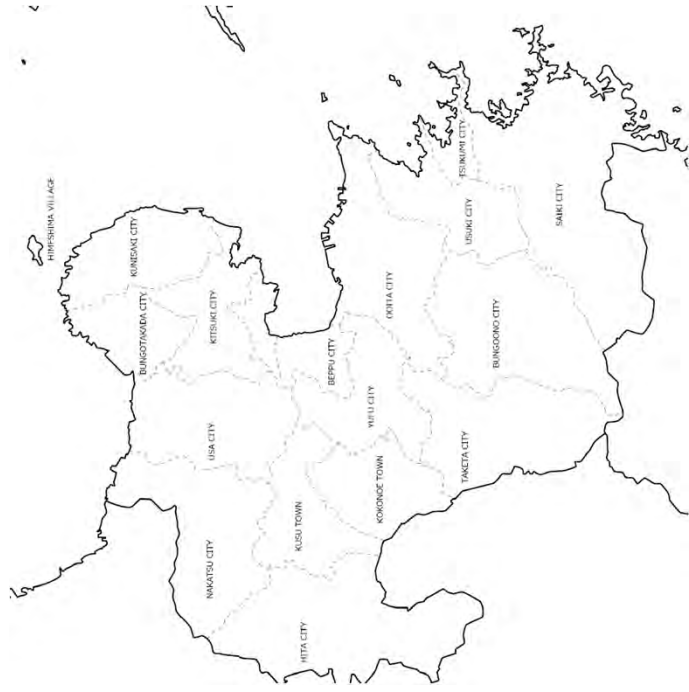
濱島実樹・三野行徳作成

Oita Prefecture Area for each Domain Schematic



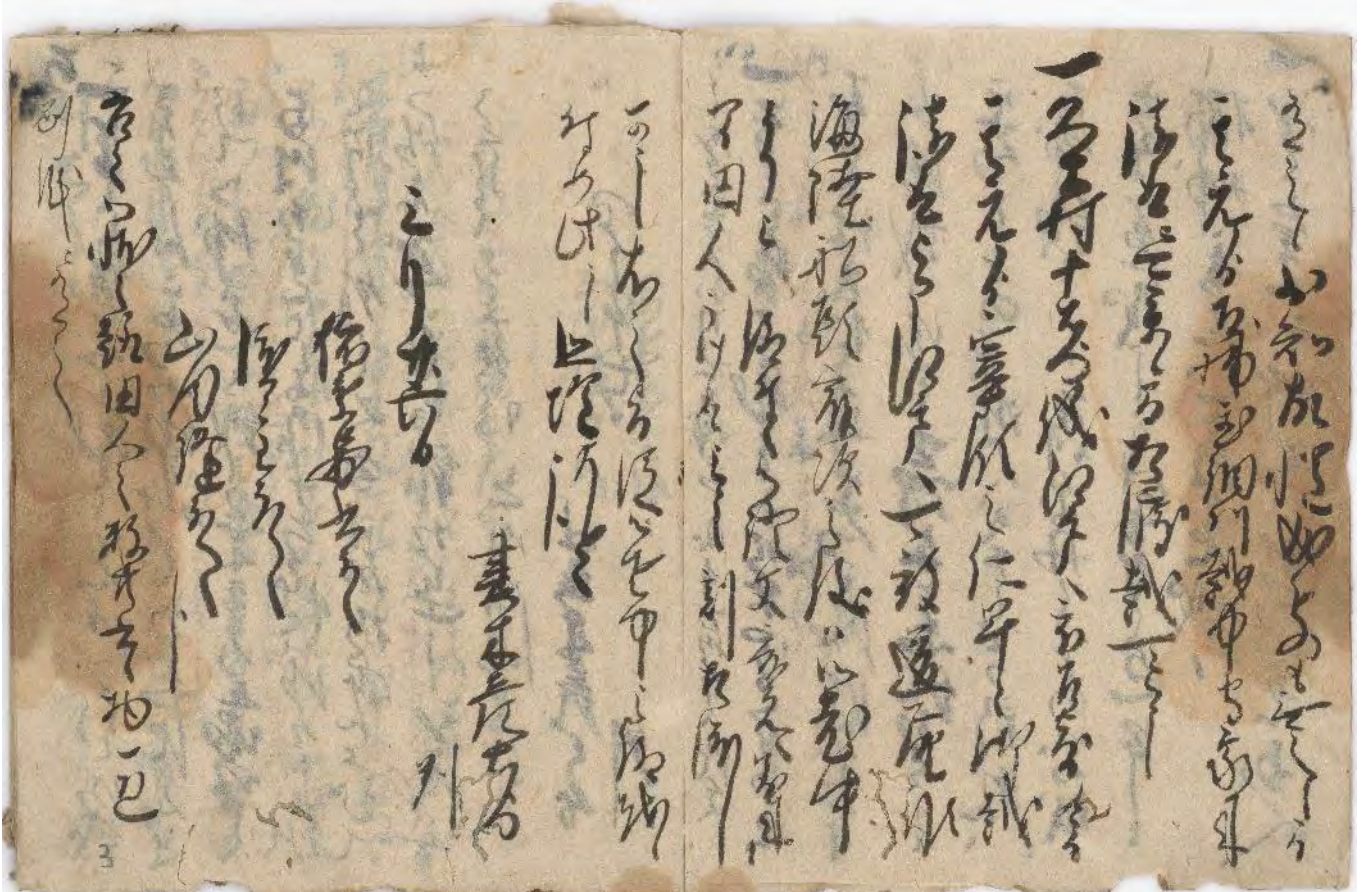
Colour	Domain
Light Purple	Nakatsu
Light Green	Kitsuki
Orange	Hiji
Pink	Funai
Purple	Usuki
Yellow	Saiki
Light Green	Oka
Pink	Mori
Light Green	Bakuhu
Orange	Shimabara
Cyan	Nobeoka
Dark Green	Kumamoto
Blue	Tateishi
Red	Usa Shinto shrine
Dark Green	Tokieda

Modern Oita prefecture





Part II Selected Documents of the Fonds Marega  
A1-A24



1  
i [イ]  
I am sending you a letter. Two days ago on the twenty-fourth, an edict of Edo *rōjū* [老中 (senior councilors)] arrived, which had instructions regarding Christianity. They sent a separate order regarding the Christians that Kurokawa Yohē gave [to the Usuki Domain] to keep in custody and the Christians who, having been accused of being such by someone, [should] be caught and sent [to Nagasaki]. Just as this order states, immediately capture [those listed] and send them here [to Nagasaki].

There are two Christians in Watanabe Sōkaku’s territory. Since Watanabe’s territory is small and thus there is no one that can properly deal with it, please get hold of them there [on your side in the Usuki Domain], and hand them over when the retainer of Hosokawa Ecchū-no-kami [Tsunatoshi] comes to get them.

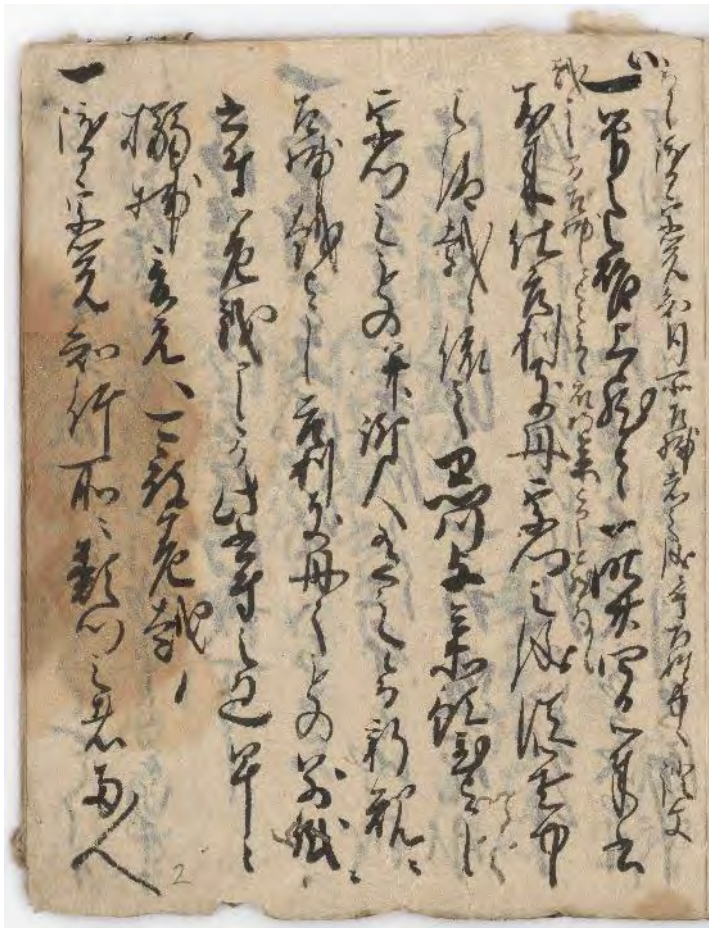
With regard to Kudo Village’s Jūemon, since he is being summoned to Edo, please quickly have a person [official] from your domain come [to Nagasaki] to pick [Jūemon] up and be in charge of watching over him while he is brought to Edo. Regarding arrangements [during the trip to Edo] for ocean boatman as well as laborers and horse exchange at post stations on land, an attestation with orders has arrived here [in Nagasaki] from the *rōjū*, and I will hand it over when the prisoner [Jūemon] is picked up.

Thus are the orders given by the *rōjū*.  
[Magistrate in Nagasaki] Tsumaki Hikoemon (Seal)

Twenty-sixth day of the third month [of Kanbun 1]  
To Inaba Zusho  
Watanabe Tonomo  
Yamada Nui [Karō (Chief Retainers) of Usuki Domain]

“I am sending an attestation addressed to the local residents regarding those to be arrested in Watanabe Sōkaku’s territory. I think it would be best if those who go to arrest them carry it.”

There is a separate sheet listing the number, etc. of the prisoners found in the above letter.  
(*Zoku Bungo Kirishitan shiryō* 続豊後切支丹史料 [Historical Documents Regarding Bungo Christians, vol. 2], p. 56).



(表紙)「寛文」

丑之年長崎と遣取状写

よりの

「尚々渡部宗寛知行所召捕者之儀ニ付百姓中へ証文」

一筆令啓上候、然者、一昨廿四日御奉書

「越申候間召捕被參候衆持參被申可然存候」

到来仕吉利支丹宗門之儀、從御老中

被仰越候、依之黒川与兵衛預置被申候

宗門之もの、并訴人有之候間新規ニ

召捕越被申候吉利支丹之もの別紙ニ

書付差越申候間此書付之通早々

搦捕、爰元へ可致差越候

一渡部宗寛知行所ニ類門之者兩人

有之候不知故、慥成ものも無之候間、

其元方召捕置細川越中守家来

請取ニ可參候間相渡越可被申候

一久土村十右衛門儀江戸へ被召寄候間

其元方宰領之仁早々御越、

請取被申江戸へ可致送届候、

海陸船頭・宿次之儀ハ御老中

より被仰付候御証文爰元へ到来候間

囚人うけ取被申候刻、相渡し

可申候、右之旨、從老中被仰越候

付如此申候、恐惶謹言

三月廿六日

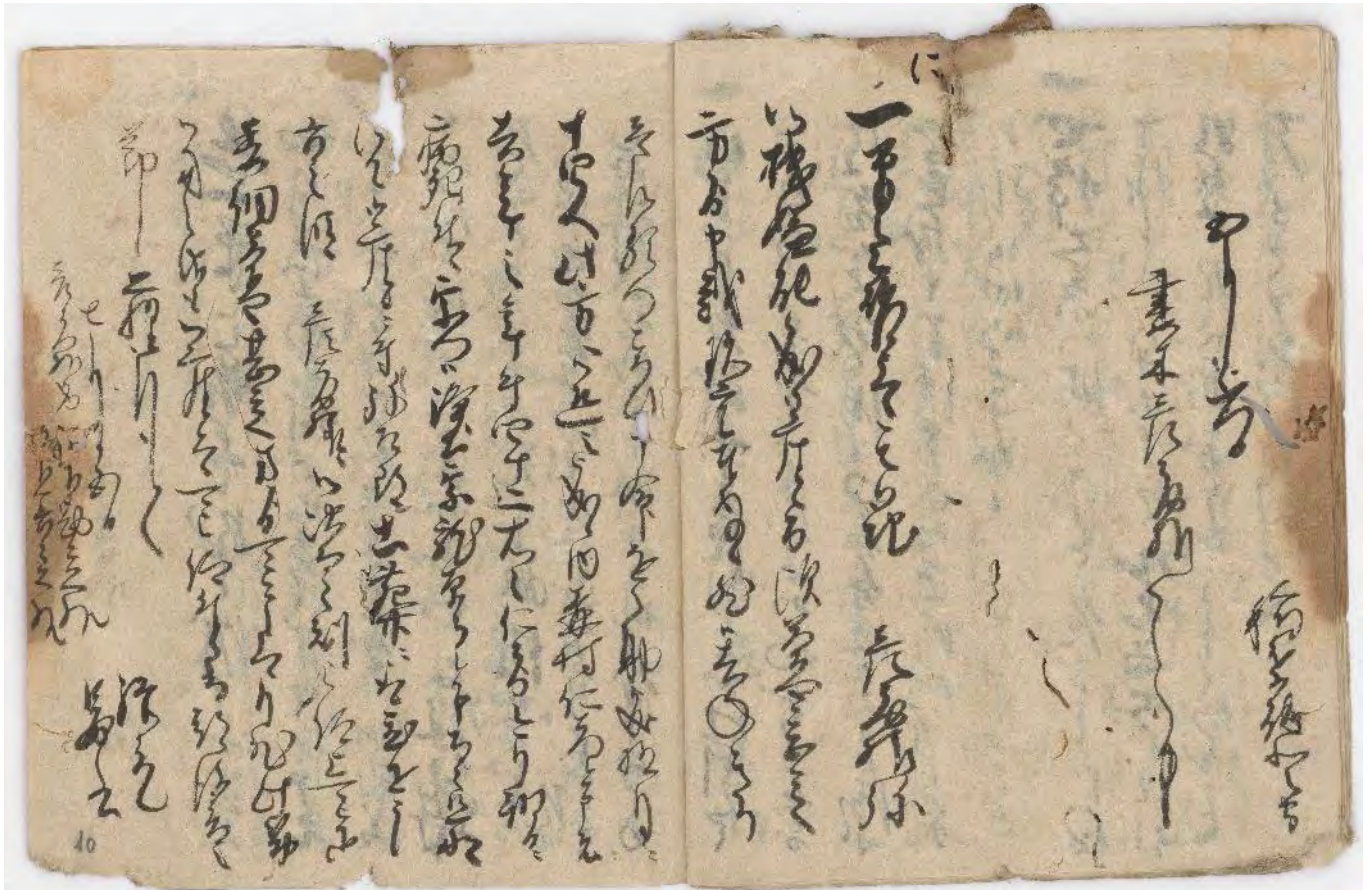
妻木彦右衛門 判

稲葉図書殿

渡部主殿殿

山田縫殿殿

右之御状之趣囚人之数共書候物一通  
別紙ニ有之候



2

Ni [=]

I am sending you a letter. I am happy to have heard from Chaya Jinbē. [Usuki Domain purveyor merchant] that there [in Nagasaki Tsumaki] Hikoemon is doing well.

Of the fourteen people returned here [to Usuki] in the twelfth month after their lives were spared due to their renunciation of Christianity, Mori Village’s Jin’ emon [Niemon], who was forty-two years old last year, died on the first of this month due to illness. As for his religion, he was a parishioner of the Pure Land Sect temple Ryūgenji. After a thorough inspection, we had him buried there. Please share this with Hikoemon when you have a chance. Details will be provided by Chaya Jinbē. If there is anything we can do, please say so.

I will contact you again.

Nui

Zusho

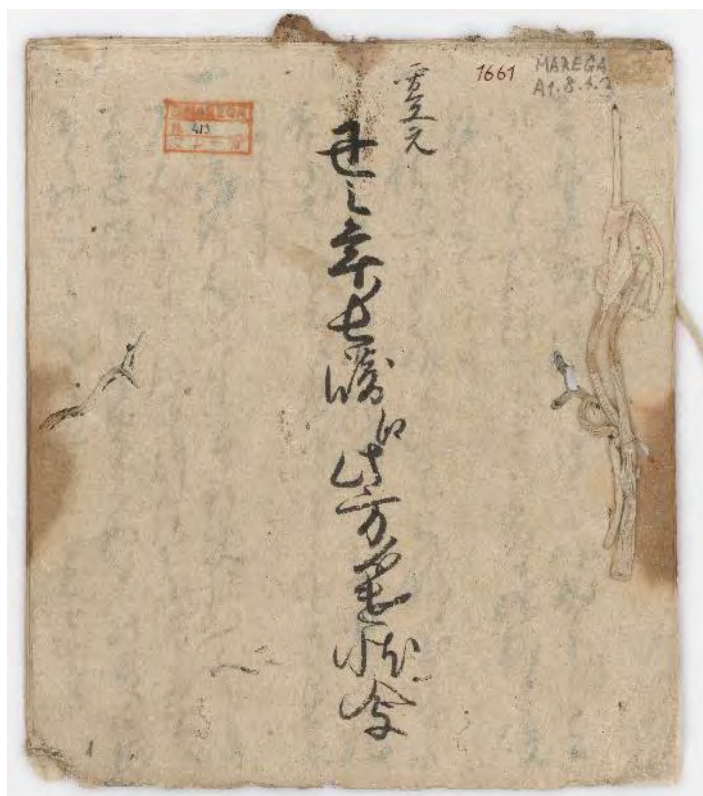
Fifth day of the seventh month

To Retainers of Hikouemon

Kawashita Kanbē

Sakashita Zenbē

(*Zoku Bungo Kirishitan shiryō* 続豊後切支丹史料 [Historical Documents Regarding Bungo Christians], p. 53).



[Explanation]

A1.8.1.1 (Marega 403) and A1.1.2 (Marega 413) are two thin booklets recording the correspondence between Nagasaki and the Usuki Domain (Edo and Usuki). They provide us with a picture of how Christians were found and handled during Kanbun 1 (1661). Let us go over the chain of events found above. Here, we will refer to the letters in the booklets using numbers assigned to them based on their chronological order. Of them, (1), (6), and (9)-2 have been translated. Please see the Japanese-language version as well.

During this year the feudal lord Inaba Noto-no-kami (Nobumichi) was in Edo, and in Usuki the heir of the lord Ukyō-no-suke (Kagemichi) and his retainers dealt with the Nagasaki Magistrate. (The post of Religion Magistrate in Usuki Domain had not yet been created.)

Watanabe Tonomo (Chikatada), Inaba Zusho (Masashige), and Yamada Nui (Toshitsune) appear in *Shoshitsuyaku zenroku* [諸執役前録] as chief retainers.

Tsumaki Hikouemon was appointed as Nagasaki Magistrate in the sixth month of Manji 3 (1660), and arrived in Nagasaki in the ninth month of the same year. There were two Nagasaki magistrates who switched yearly between Nagasaki and Edo.

Kurokawa Yohē resided in Nagasaki until the ten month of Manji 3 (1660), and gave the Christians uncovered during this time (according to [2], twenty people and a baby) to the Usuki Domain to be put in a prison. In letter (1), based on orders from *rōjū* in Edo, Tsumaki tells Usuki Domain chief retainers to send these Christians as well as other people newly identified as Christians to Nagasaki.

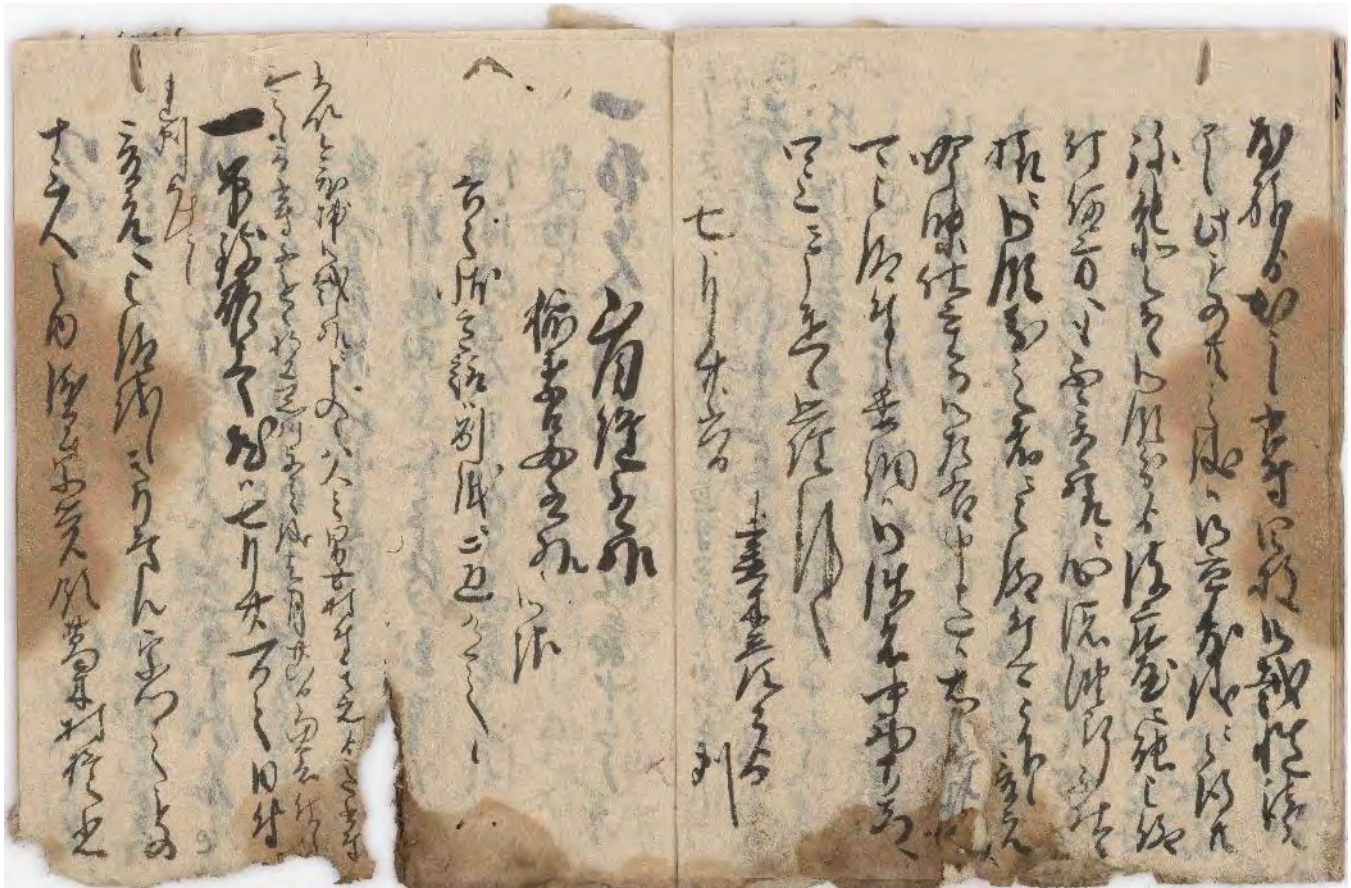
At the time, Katsuragi Village was part of three different territories: Usuki Domain (over 148 *koku*[石]), Oka Domain (over 23 *koku*), and the 100 *koku* area given to Tokugawa Ieyasu's gun caster Watanabe Sōkaku. Hosokawa Ecchū-no-kami (Tsunatoshi), the lord of the Kumamoto Domain, also had territory in Bungo. We can see that in Watanabe Sōkaku's territory the uncovering of Christians was left to the neighboring feudal lords.

Tsumaki Hikoemon was appointed as Nagasaki Magistrate in the sixth month of Manji 3 (1660), and arrived in Nagasaki in the ninth month of the same year. There were two Nagasaki magistrates who switched yearly between Nagasaki and Edo.

Kurokawa Yohē resided in Nagasaki until the ten month of Manji 3 (1660), and gave the Christians uncovered during this time (according to [2], twenty people and a baby) to the Usuki Domain to be put in a prison. In letter (1), based on orders from *rōjū* in Edo, Tsumaki tells Usuki Domain chief retainers to send these Christians as well as other people newly identified as Christians to Nagasaki.

At the time, Katsuragi Village was part of three different territories: Usuki Domain (over 148 *koku*), Oka Domain (over 23 *koku*), and the 100 *koku* area given to Tokugawa Ieyasu's gun caster Watanabe Sōkaku. Hosokawa Ecchū-no-kami (Tsunatoshi), the lord of the Kumamoto Domain, also had territory in Bungo. We can see that in Watanabe Sōkaku's territory the uncovering of Christians was left to the neighboring feudal lords.

「寛文  
丑之年ノ長崎之此方ノ遺状写」  
に  
一筆令啓上候、其御地 彦右衛門様弥  
御機嫌能成御座候旨、茶や甚兵衛  
方申越、珍重奉存候、然ハ去年きり  
志たん類門ころひ申、命を御助被成、極月二  
十四人此方へ御返シ被成候内、森村仁右衛門と申者  
去年之年付四十二、右之仁右衛門今月朔日二  
病死仕候、宗門ハ浄土宗龍原寺と申寺之旦那  
にて御座候二付、弥相改土葬二取置申候  
右之段 彦右衛門様へ御次而之刻被仰上可被下候  
委細茶や甚兵衛方申可被申上候、自然此筋  
御用之儀も御座候ハ、可被仰付候、尚、期後音之  
節候 恐惶謹言  
七月五日  
彦右衛門様御内 河下勘兵衛様  
坂下善兵衛様  
縫殿 凶書



3

Ho [13]

I read your letter dated the twenty-first that arrived here now.

According to it, Sakon (from Otozu Village in the shogunate’s territory) bought the house that Jūzaburō (of Watanabe Sōkaku’s territory in Katsuragi Village [and who had been brought to Nagasaki last year]) had lived in. When demolishing the house, in the straw that had been used as roof material, there were four pieces of paper with writing on them, so Sakon gave them to the Village Unit Headman Sōzaemon of Sōkaku’s territory. Sōzaemon brought the four sheets to the Morimachi Village Unit Headman Jirobē (of Noto-no-kami’s territory) and explained the situation. You said that you had carried out a general investigation into the situation and that you would send [to Nagasaki] a document stating that the eight men and women written [on these papers] are being held as well as the four pieces of paper from the roof. I have certainly received them.

Sorry to trouble you, but order the person from Noto-no-kami’s territory to advise the Village Unit Headman to be careful that these individuals do not go anywhere. Direct him to do so until we send more instructions after looking into this thoroughly here [in Nagasaki]. I will share details orally with Nakanishi Jūrōemon, who has come as a messenger.

Tsumaki Hikoemon (Seal)

Twenty-sixth day of the seventh month

To Yamada Nui

Inaba Zusho

[p.s.]

“You should next also inform the [Edo] *rōjū*, carefully and quickly as you having been doing. Be all the more careful, and until there are more instructions, hold onto [these eight individuals] as you are doing now.”

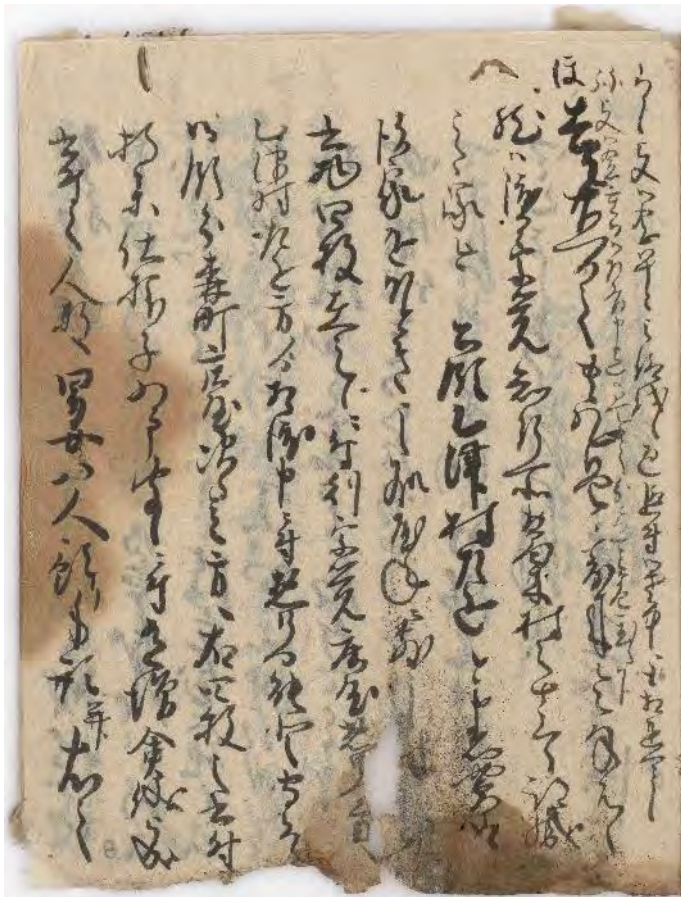
There are two separate sheets regarding the content of the above letter.

(*Zoku Bungo Kirishitan shiryō* 続豊後切支丹史料 [Historical Documents Regarding Bungo Christians, vol. 2], p. 59-60).

After receiving (1), the Usuki Domain indicated via (2) that it had understood the content of the letter, and the next day reported on the situation in (3). One of the individuals whose arrest was newly ordered had moved to Satsuma. Someone was quickly sent to do so and the individual was directly brought to Nagasaki. The magistrate then contacted the domain (4) to state that the person had arrived, and a letter expressing thanks for this notice was sent from the domain (5). On the other hand, the Usuki Domain feudal lord Noto-no-kami (in Edo) was also informed about the content of letter (1) by *rōjū*, and Noto-no-kami reported that the *rōjū* had done so to Tsumaki, who was in Nagasaki ([1]), and attached a copy of the elder's instructions. Tsumaki also shared the situation surrounding the arrests by corresponding with the Usuki Domain (second translated letter above [6]), and when Jūemon arrived in Edo, Noto-no-kami let Tsumaki know ([3]).

Some of the people sent to Nagasaki the previous year had renounced Christianity. Their lives were thus spared and they were returned home. However, they continued to be watched, and their deaths were reported to Edo via the Nagasaki Magistrate (6, 7).

Documents related to Christianity were found in the house of someone who had been arrested for being Christian and sent to Nagasaki. Immediately Nagasaki was contacted, and the magistrate sent a reply about how to handle these documents (8, 9).



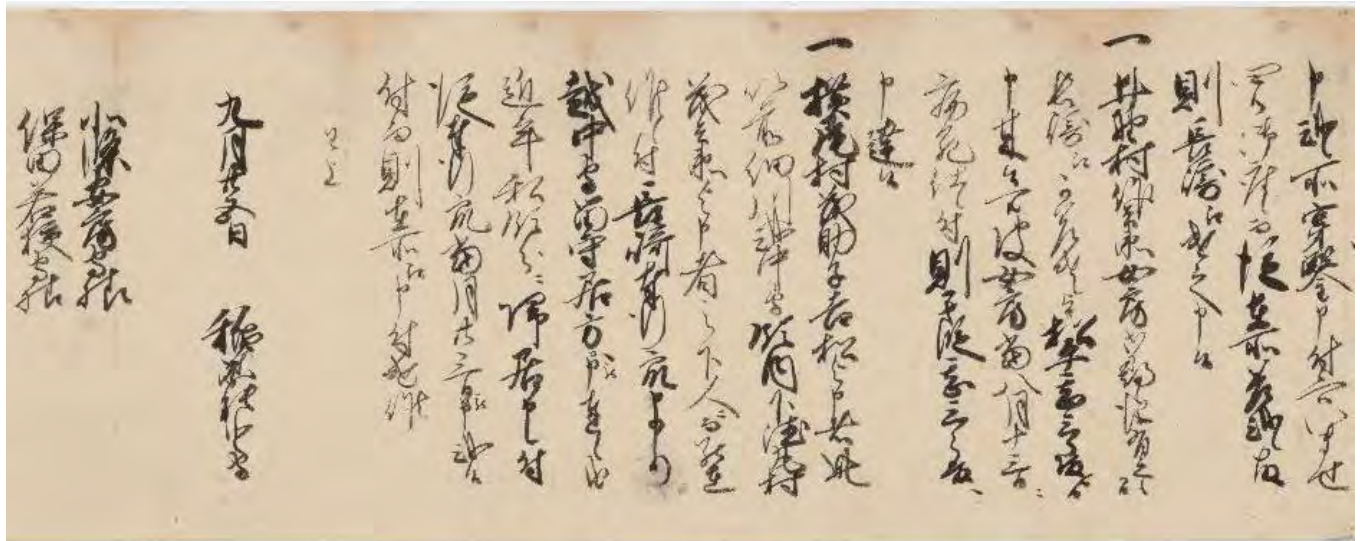
When, for example, the name of someone identified as a Christian was uncertain, correspondence regarding the progress of additional surveys was carried out ([10], A1.8.2.1). Some of the individuals arrested were brought all the way to Edo (A1.8.3.1).

From these letters relating to the uncovering of Christians, it can be seen that during this time in Usuki Domain, detailed instructions were given by the Nagasaki Magistrate based on the orders of *rōjū*, who formed the core of the shogunate. These instructions included detailed information, such as the names of specific people to be arrested. On the Usuki Domain side, the domain lord Noto-no-kami (who was in Edo), the chief retainers (who were in Usuki), and the domain lord's son Ukyō-no-suke exchanged letters with the *rōjū* and the Nagasaki magistrate, trying to carry out the instructions they have received without fail.

「尚々被入御念早々被仰越候通追付御老中へも相達可申候、  
 弥被人御念重而御左右申迄ハ只今之分ニ而可被差置候 以上」  
 ほ去ル廿一日之貴札、只今到来令拜見候、  
 然ハ渡部宗覚知行所葛木村之十三郎跡職  
 之家を 公領乙津村たをと申者買取、  
 彼家をほとき申候処、屋ねニ敷申候「すゝ内ニカ」  
 書物四枚在之候ニ付則宗覚庄屋惣左衛門方へ  
 乙津村たを方々相渡申ニ付惣左衛門能登守殿  
 御領分森町庄屋次郎兵衛方へ右四枚之書付  
 持参仕様子為申聞候ニ付有増僉儀被成  
 書付之人數男女八人預リ手形并右之  
 屋ね方出申候書付四枚御越儲請取  
 申候、此もの共之儀ハ御六ヶ敷儀ニ候得共  
 弥能登殿御領分方被庄屋ニ能被仰  
 付何方へも不参候様ニ心添油断不仕候  
 様ニ御領分之者ニ被仰付可被下候、爰元  
 吟味仕、重而御左右申迄ハ右「」  
 可被仰付候、委細ハ御使者中西十郎右衛門へ  
 口上ニ申達候、恐惶謹言

七月廿六日  
 山田縫殿様  
 稻葉図書様 御報  
 妻木彦右衛門 判

右之状意趣ハ別紙ニ三通有之候



1

Memo

The other day I was informed by letter that Nagasaki Magistrate Matsudaira Jinzaburō instructed that thirty [suspected] Christians in my territory be arrested and imprisoned near the castle. Since of the thirty people, three have already died due to disease, I arrested the remaining twenty-seven and imprisoned them near the castle. I have created this document to inform you of this.

In the third month of last year, Nagakuma of Kudo Village accused his mother, younger sister, and younger brother of being a Christian. He returned to the village after appearing in Nagasaki. Again on the sixth of this month Nagakuma accused thirteen people of being Christian. One of these thirteen people was included in the above-mentioned thirty people about which a notification came from Nagasaki. Thus, I informed Hiramatsu Jinzaburō about this, and imprisoned the remaining twelve people near the castle. I ask that you also look at this document regarding Christians.

The other day I informed you that there were instructions from Nagasaki Magistrate Matsudaira Jinzaburō that sacred pictures *imase* [いませ] are in the residence of Chōemon who lives in Ino Village and thus should be looked for. When searching based on Jinzaburō's instructions, four sacred pictures were found and brought to me from there, so I sent them to Nagasaki.

越中守留守居方へ被申達候由、  
 近年私領分二帰居申候付、  
 從奉行衆当月廿三日被申越候  
 付而、則在所江申付遣候、  
 已上、  
 九月廿五日  
 稲葉能登守  
 北條安房守様  
 保田若狭守様



覚

一 九月二日長崎從松平甚三郎殿被申越、私領内切支丹類門之者三拾人捕之、城下二籠舎申付置候之様にと被申越候段、先日以書狀申入候、右三拾人之内三人者病死仕、残ル貳拾七人召捕、城下籠舎申付置候、則書付進之申候、一 久土村長熊与申者、是者去年三月其身之母・妹・弟三人を訴人仕、其節長崎江參罷歸候者二而御座候、当六日又類門拾三人訴人仕候、此内老人者右長崎方申參候三拾人之内二而御座候、此段、則長崎甚三郎殿へ申達、只今城下二右之拾二人茂籠舎申付置候、右之類門之書付茂則進之申候、

一 井野村長右衛門屋敷ニいませ有之候之間致穿鑿長崎江差越申候様にと、從甚三郎殿被申越候段、先日申入候、甚三郎殿方被申越候所穿鑿申付候へハ、いませ四つ御座候而從在所差越候故、則長崎江遣之申候、

一 井野村作兵衛女房、御尋之儀有之候間長崎江可差遣候旨、松平甚三郎殿方申來候へ共、彼女房当八月十三日二病死仕候付、則其段甚三郎殿へ申達候、

一 横尾村茂助子吉松与申者、此以前細川越中守領内下徳丸村茂兵衛与申者之下人二而罷在候付、長崎奉行衆より

Nagasaki Magistrate Matsudaira Jinzaburō instructed that the wife of Sakubē, who lives in Ino Village, be brought to Nagasaki for questioning. However, she died of disease on the thirteenth day of the eighth month of this year. I thus informed Jinzaburō of this.

Yoshimatsu, the child of Mosuke who lives in Yokoo Village, had lived in Shimo Tokumaru Village in the territory of Ecchū-no-kami. I was informed by the Nagasaki magistrates [Matsudaira Jinzaburō and Kōno Gon'emon] on the twenty-third day of this month that when they contacted the *rusui* [留守居] of Ecchū-no-kami, they were told that Yoshimatsu had in recent years returned to my territory. Therefore I issued instructions [to investigate and arrest] Yoshimatsu on the ground. (End)

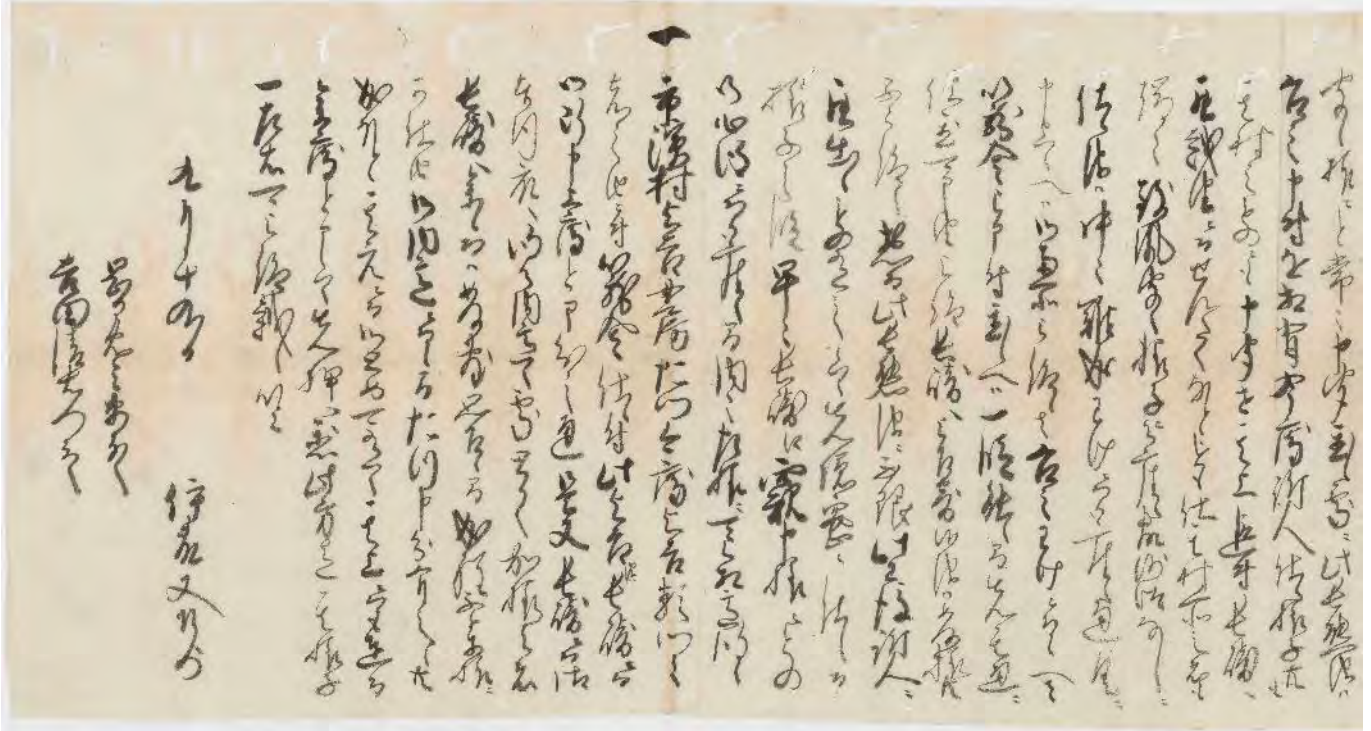
Twenty-fifth day of the ninth month

Inaba Noto-no-kami

To:

Hōjō Awa-no-kami

Yasuda Wakasa-no-kami



九月十九日 伊藤又左衛門

岡部忠兵衛殿  
吉田清右衛門殿

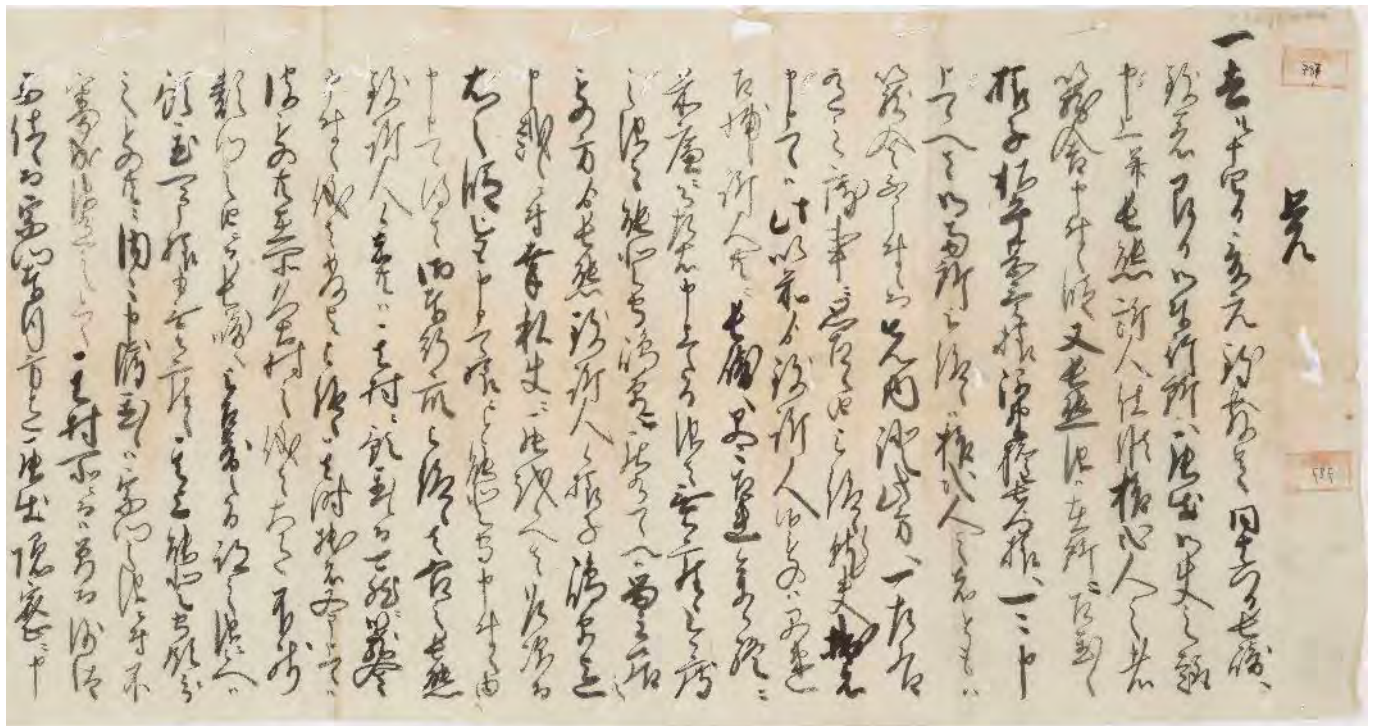
聞候様ニと、常々申聞置候処ニ、此長熊儀ハ  
右之申付を相背、今度訴人仕候様子共も  
其村之ものニも申聞せ、其上追付長崎へ  
罷越由に而せんたゞくなども仕、其村所之者も  
端々致風聞候様子ニ御座候故、沙汰なしニ  
仕候儀ハ中々難成わけニ而御座候通、具に  
申上候へハ、御両所被仰候者、右之わけニ而候へ者  
籠舎被申付置候へハ一段能候間、先其通ニ  
仕置可申由被仰、長崎へ被召寄候儀ハ如何様共  
不被仰候、惣而此長熊儀ニ不限、此已後訴人ニ  
罷出候もの有之候ハ、先隠密ニ仕候而、  
様子之段早々長崎江窺申様ニとの  
御心得ニ而御座候間、内々左様ニ可被 相意得候、  
一市浜村与吉女房たつ、今度与吉類門之  
者之由ニ付籠舎仕候付、此与吉儀ハ長崎ニ而  
御断申上度と申分之通、是又長崎ニ而御  
奉行衆へ得御内意候処、とかく加様之者  
長崎へ参候而ハ如何敷思召候間、成程不参様ニ  
可仕由御内意ニ而候間、たつ申分有之候共、  
成ほど其元ニ而御とめ可有候、其上ニ而も達而  
参度と申候ハ、先押へ置、此方迄其様子  
一左右可被仰越候、以上、

九月十九日

岡部忠兵衛殿

吉田清右衛門殿

伊藤又左衛門



覚

一 去ル十四日爰元致發足、同十六日長崎へ致(到着) 即日御奉行所へ罷出御使之趣申上、并長熊訴人仕候拾式人之者

籠舎申付候段、又長熊儀ハ在所ニ召置候様子、松平甚三郎様・河野権右衛門様へ一々申上候へ者、御両所被仰候ハ、拾式人之者ともハ籠舎不申付候而先内証此方へ一左右有之度事ニ思召候由、被仰候、就夫拙者

申上候ハ、此以前方致訴人候ものハ早速召捕、訴人共ニ長崎へ早々召連參候終ニ前廉ニ御左右申上たる儀者無御座候、今度之儀者、能登守島原ニ罷有候へハ、留主居之もの方長熊致訴人候様子島原迄申越候ニ付、幸私使ニ罷越候へ者、乍次而右之段をも申上候様ニと能登守申付候由

申上候得者、御奉行衆被仰候者、右之長熊致訴人候者共ハ其村ニ預置候て可然ニ、籠舎申付候儀者如何与被仰候、其時拙者又申上候ハ、彼もの共在所久土村之儀者大かた不殘

類門之由ニ而長崎へ被召寄たる跡の儀ニ候ハ、預置可申様も無御座候、其上能登守領分

之もの共ニ内々申渡置候ハ、宗門之儀ニ付不審成儀有之候ハ、其村所ニ而ハ曾而沙汰不仕候而宗門奉行方迄届出隠密ニ申

## Memo

On the fourteenth I left here [Shimabara] and arrived in Nagasaki on the sixteenth. On that day I appeared at the Nagasaki Magistrate's Office, and stated that I am visiting as an envoy of my master [Inaba Noto-no-kami]. I described in detail to the Nagasaki magistrates Matsudaira Jinzaburō and Kōno Gon'emon how the twelve people territory resident Nagakuma accused of being Christian are imprisoned and that Nagakuma has been confined to his residence. The two magistrates said, "We wanted to be first be informed privately without the twelve individuals being imprisoned." I then said to the Nagasaki magistrates, "It has been established that accused individuals should be quickly arrested and swiftly brought to Nagasaki along with their accuser. Nagasaki is not contacted in advance. What happened this time is for the following reason. Since the lord Noto-no-kami was [not in his home of Usuki but] in Shimabara [to watch over Shimabara castle due to the scrapping *kaieki* [改易] of the Shimabara Domain lord Kōriki Takanaga], it was decided that those watching over the [Usuki] domain would report Nagakuma's accusation to [the lord Noto-no-kami in] Shimabara, and I went to Shimabara as an envoy. I was told by the lord Noto-no-kami that [since I was serving as an enjoy from Usuki that] I should also go to the Nagasaki magistrate and report the above." The Nagasaki magistrates then said, "Why were the people that Nagakuma accused arrested despite the proper measure being entrusting them to their village of residence?" In response, I explained in detail, "The vast majority of the residents of Kudo Village, where this group lives, were accused of being Christians, and have been brought to Nagasaki, so [the accused] cannot be handed over [to the village where they live]. Furthermore, the residents of Noto-no-kami's territory have been constantly told that when there is something suspicious regarding Christians, it should definitely not be handled at villages. They should notify the domain's religion magistrate, reporting it in secret. However, that dog Nagakuma did not follow this, told people in the village about his accusations, and, during this time, saying that he was going to Nagasaki, even investigated [other people in the village]. It appears that village people are gossiping all over. For this reason, it's difficult to leave [Nagakuma] alone." Having done so, the two Nagasaki magistrates said, "If that's those are the circumstances, it was indeed an appropriate measure to imprison [the accused Christians]. Please keep them imprisoned." In the end they did not give any orders regarding the bringing [of the accused Christians] to Nagasaki. Please know that the Nagasaki magistrates' view was not only with regard to Nagakuma but in general that if there is a person who accuses someone of being a Christian, first handle it privately, and quickly inquire to Nagasaki regarding what should be done.

As for the wife of Yokichi who lives in Ichihama Village, when he was imprisoned because of the accusation of being a Christian, she said that she wants to go to Nagasaki to explain that he is not a Christian. Upon asking the Nagasaki magistrates what to do, they were of the view, "Someone like that coming to Nagasaki is a problem. Make sure that this kind of thing definitely does not happen." Therefore, even if Tatsu petitions, no matter what stop her in her home [Usuki]. If even then she says that by any cost she wants to go to Nagasaki, force her to stop and report the situation to me. (End)

The nineteenth day of the ninth month

Itō Matazaemon

To:

Okabe Chūbē

Yoshida Seiemon

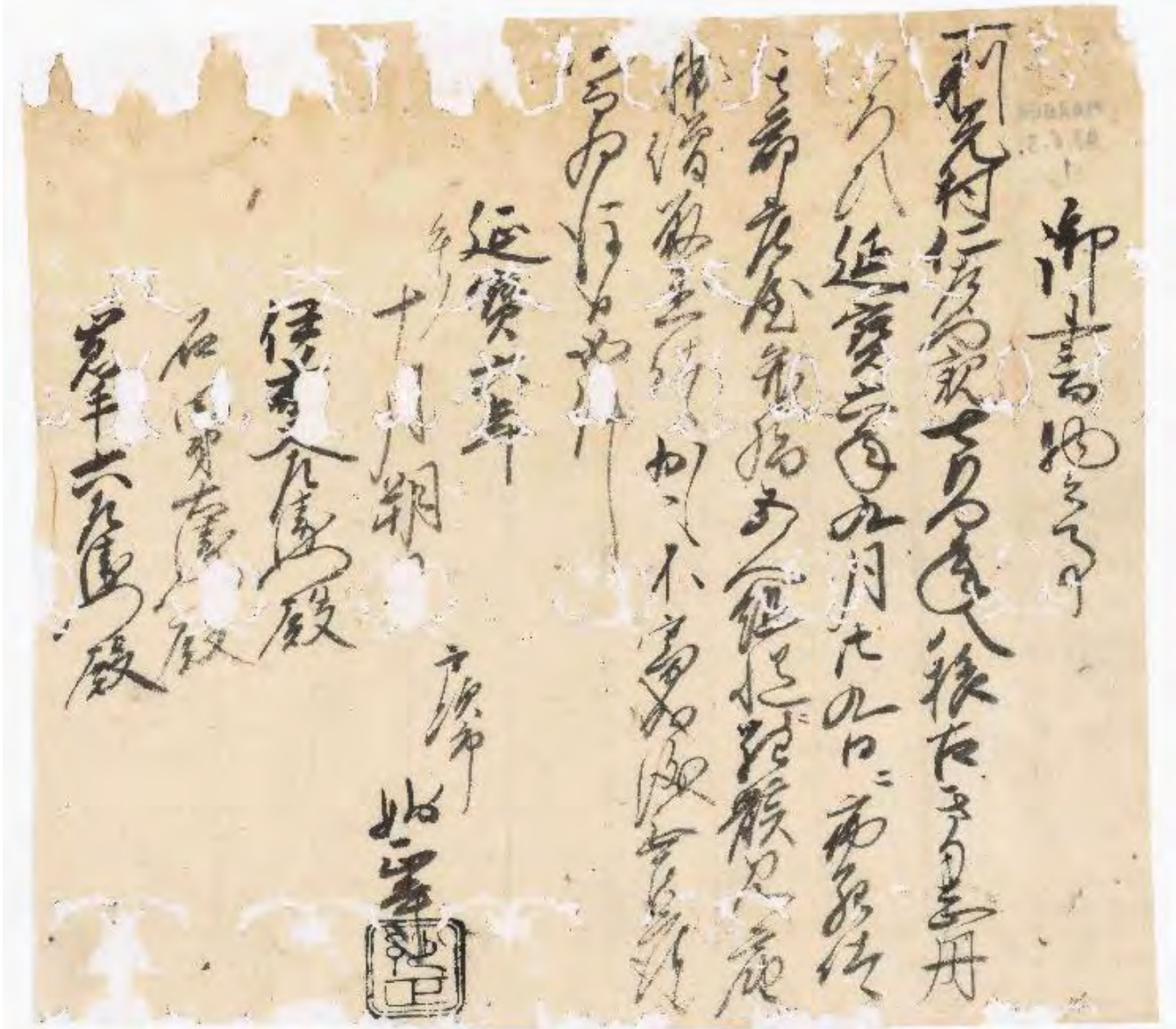


一筆啓上候、然者、  
 貴様御領分横尾村  
 茂助子吉松与申もの  
 卯拾八歳、此者切支  
 丹宗門之由此已前方  
 差頭置之候間、御擲  
 させ籠舎可被仰付候、  
 右吉松儀者細川越中守殿  
 領下徳丸村茂兵衛下  
 人二而罷有候付、越中守殿  
 留守居江申遣之候処、  
 寅十月横尾村江戻  
 申候之旨越中守殿  
 留守居方申越之候付、  
 如此御座候、恐惶謹言、  
 松平甚二郎  
 九月廿二日  
 在判  
 河野権右衛門  
 在判  
 稲葉能登守様  
 人々御中

3  
 I am sending you a letter. The other day it became clear that the eighteen year-old Yoshimatsu, the child of Mosuke, who lives in your territory's Yokoo Village, is a Christian, so please order that he be arrested and imprisoned. Since this Yoshimatsu was a servant of Mohē, who lives in Shimotokumaru Village in Hosokawa Ecchū-no-kami's territory, we contacted Ecchū-no-kami's rusui, but received the reply in the ten month of the year of the Tiger he had returned home to his village of Yokoo. Thus we are contacting you. Sincerely.

The twenty-second day of the ninth month  
 Matsudaira Jinzaburō (Signature)  
 Kōno Gon'emon (Signature)

To  
 Inaba Noto-no-kami



1

Document [Report Regarding the Death of Christian]

Tshimitsu Village's Shichizaemon (80 years old), the parent of Nizaemon and who had been a Christian but converted to Buddhism, died due to disease on the twenty-ninth day of the ninth month of Enpō 6 [1678]. The village unit headman and village headman and members of the five household unit checked the corpse and I laid him to rest. There was nothing suspicious. For future evidence, I have written the above.

The first day of the tenth month of the year of Enpō 6 [1678]

Hetsugi-ichi

Myōshōji Temple (Seal)

To: Itō Matazaemon  
Ishida Teiemon  
Iwate Rokuzaemon

御書物之事

一利光村仁左衛門親七左衛門、年八拾、古きり志丹ころひ、延宝六年九月廿九日二病死仕候、其節庄屋弁指五人組慥二死骸見届、拙僧取置仕候、少も不審成儀無御座候、仍而為後日如件

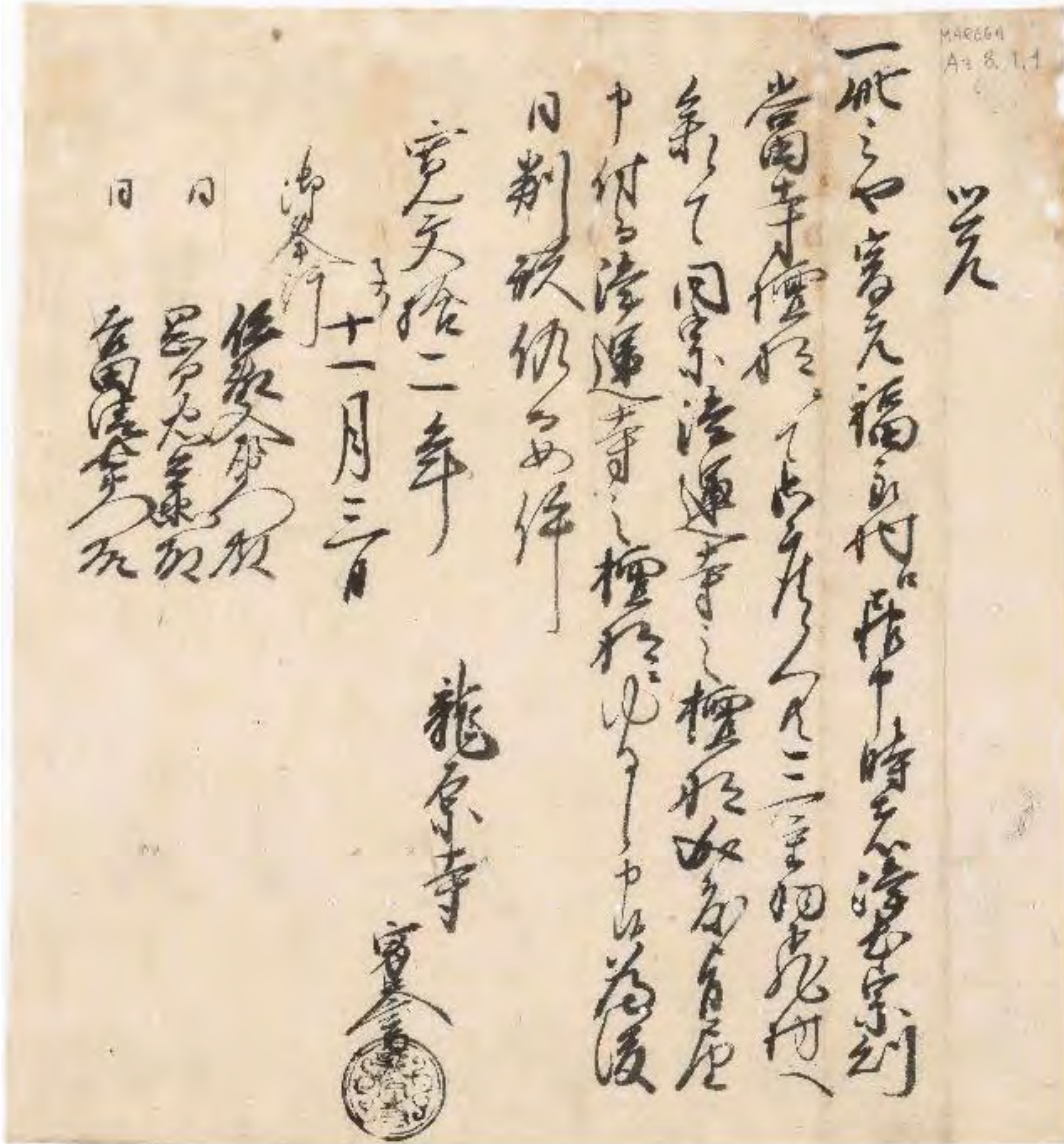
延宝六年

午ノ十月朔日

戸次市

妙正寺印

伊藤又左衛門殿  
石田弟右衛門殿  
岩手六左衛門殿



2

Memo [Report Regarding Change in Parishioner Temple]

When Miya lived in Fukura Village, she was a parishioner of this Pure Land Sect temple. However, she ended up moving to Hatobu Village in Mie, and asked to become a parishioner of the same sect's Jōunji temple, and I approved this. For future evidence, I am recording this and affix my seal.

The third day of the eleventh month of the year of Kanbun 12 [1672]

Ryūgenji Temple

Jakuyo (Seal)

To: Magistrate

Itō Matazaemon

Magistrate

Okabe Chūbē

Magistrate

Yoshida Seiemon

覚

一此ミヤ、寄元福良村江居申時は浄土宗則  
当寺檀那ニテ御座候へ共、三重羽飛村へ  
参候て同宗浄蓮寺之檀那成度旨届  
申付而、浄蓮寺之檀那ニゆるし申候、為後  
日判形、仍而如件

寛文拾二年

龍原寺

子ノ十一月三日

寂賞印

御奉行

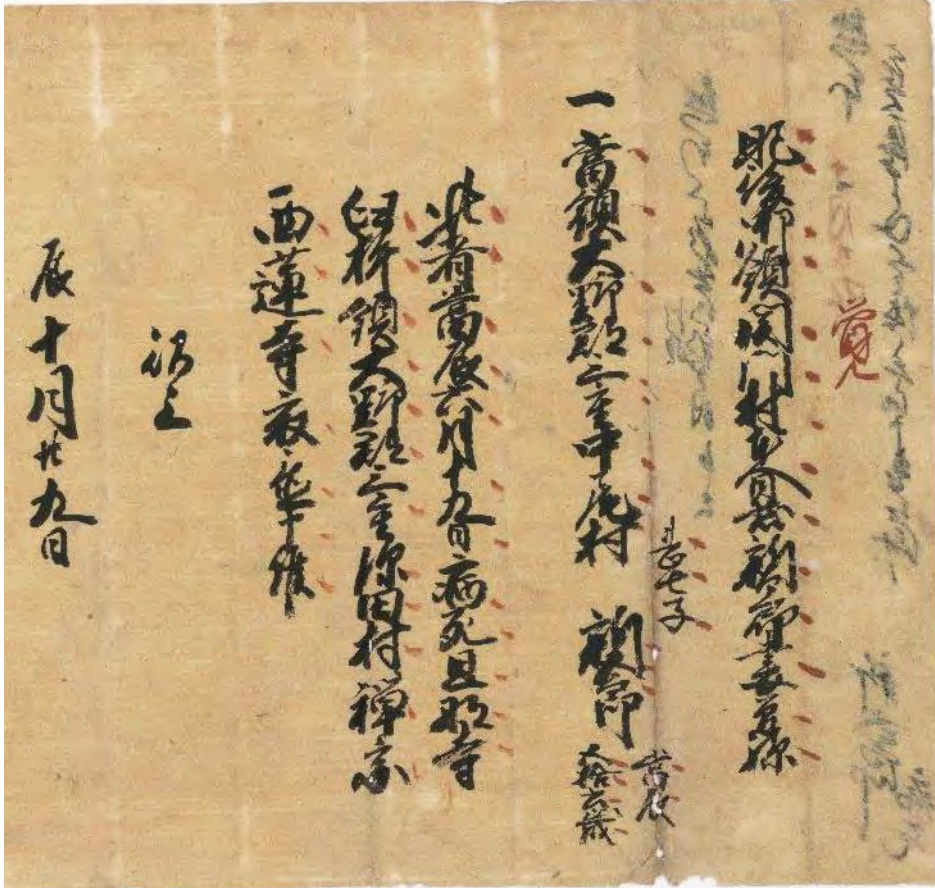
伊藤又左衛門殿

同

岡部忠兵衛殿

同

吉田清右衛門殿



3

[Note on the Edge of the Back Side]

Draft of Report Regarding Changes in Family Members of Former Christians Sent to Kumamoto

Reported to Kumamoto When making the Record Booklet for the Second Half of Hōreki 10 [1760]

The Death by Disease of Shingorō

[Main Text]

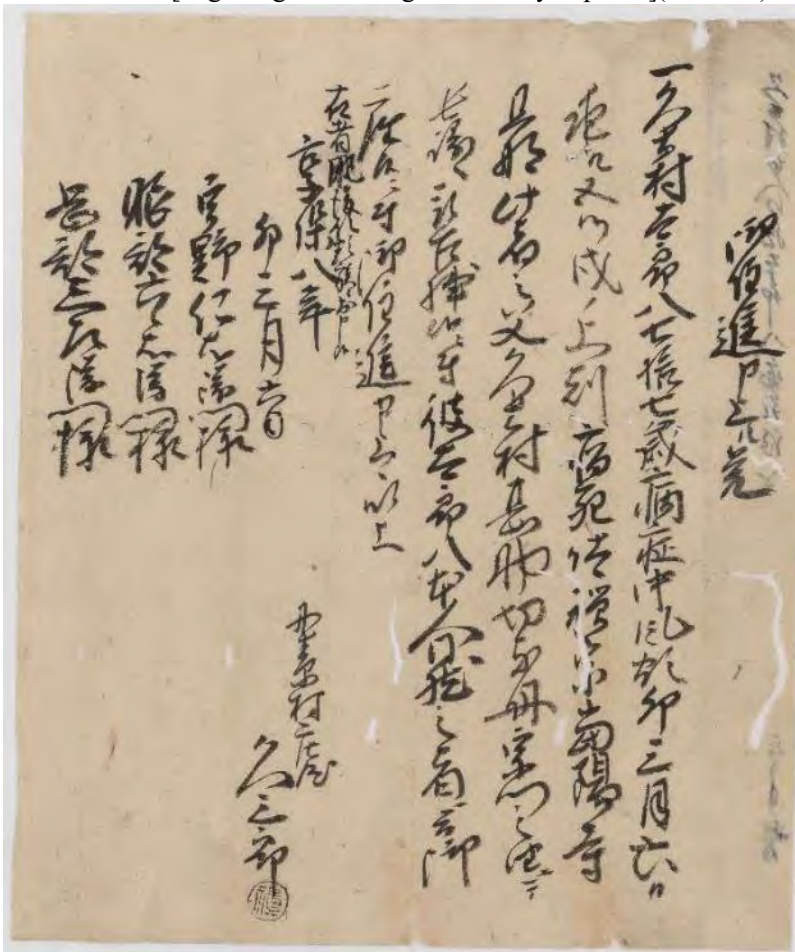
Memo [Report Regarding the Person Born to Christian Before Renunciation]

Regarding Shingorō (56 years old, of Nakao Village, Mie, Ono District in this territory [Usuki Domain] and the child of Jinshichi), who was the great-grandchild of Shinshirō's wife, who was born to a Christian before renunciation and of Higo Domain's territory's Sekikado Village

This person died of disease on the nineteenth day of the sixth month of this year. His Zen sect parishioner temple Sairenji in Fukata Village, Mie, Ōno District, Usuki Domain laid him to rest. That is all.

The twenty-ninth day of the tenth month of the year of Hōreki 10 [1760].

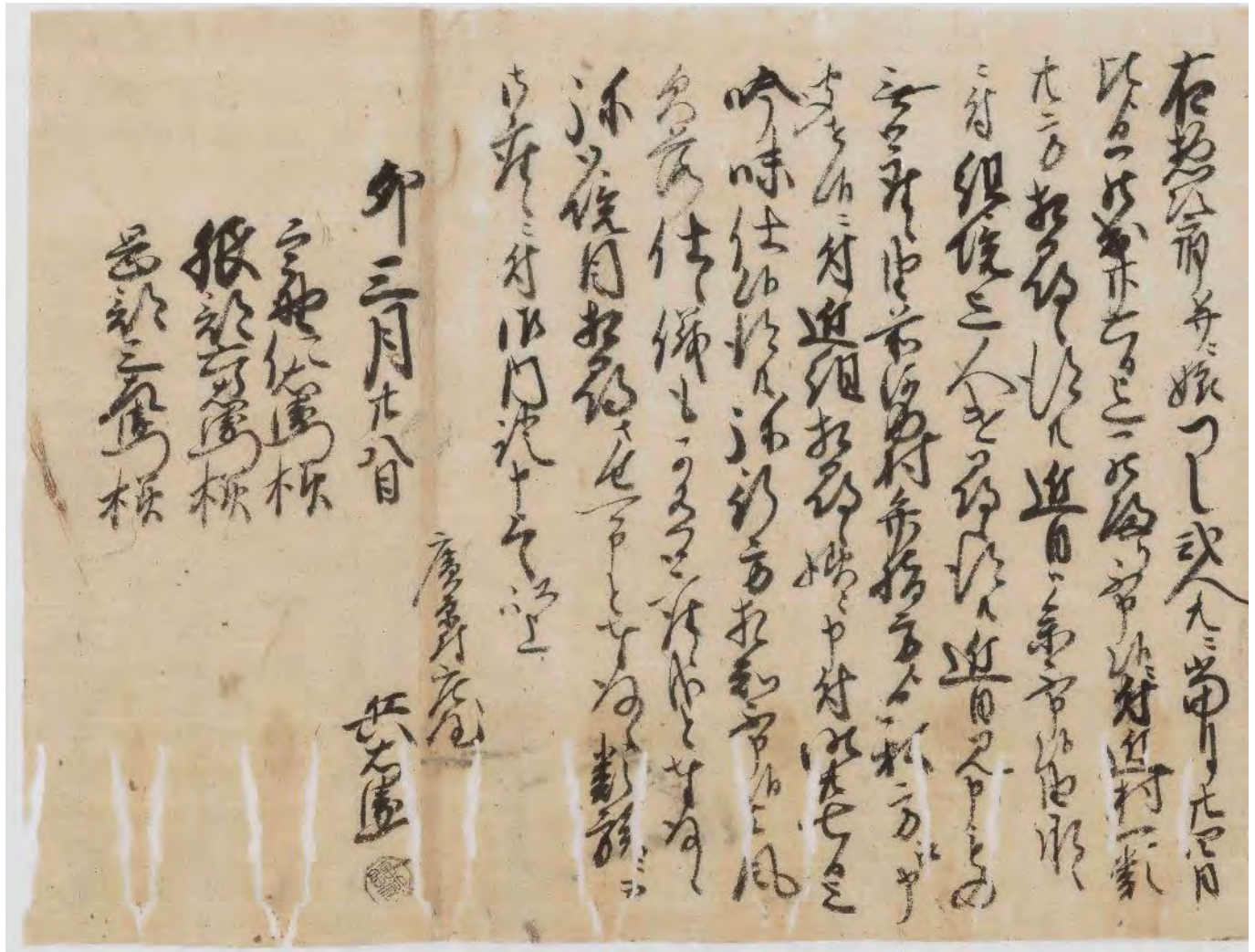
(端裏)  
類族  
熊本へ差遣候替目下書  
宝曆十年冬帳之節申遣御濟 新五郎病死」  
熊本  
(朱書)「覚」  
肥後御領関門村本人同然新四郎妻曾孫 甚七子  
一当領大野郡三重中尾村 新五郎 当辰 五拾六歳  
此者、当辰六月十九日病死、旦那寺  
白杵領大野郡三重深田村禅宗  
西蓮寺取置申候、  
以上  
辰十月廿九日



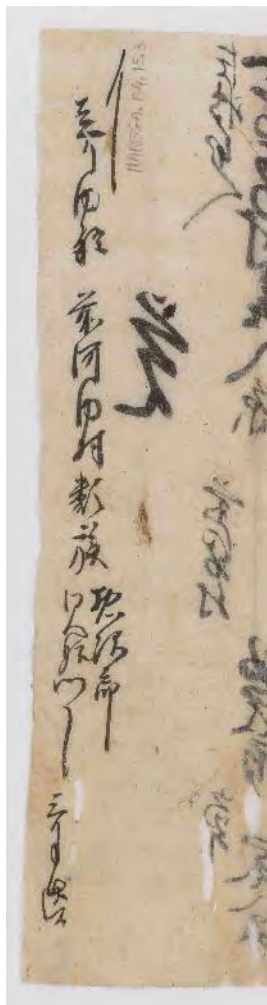
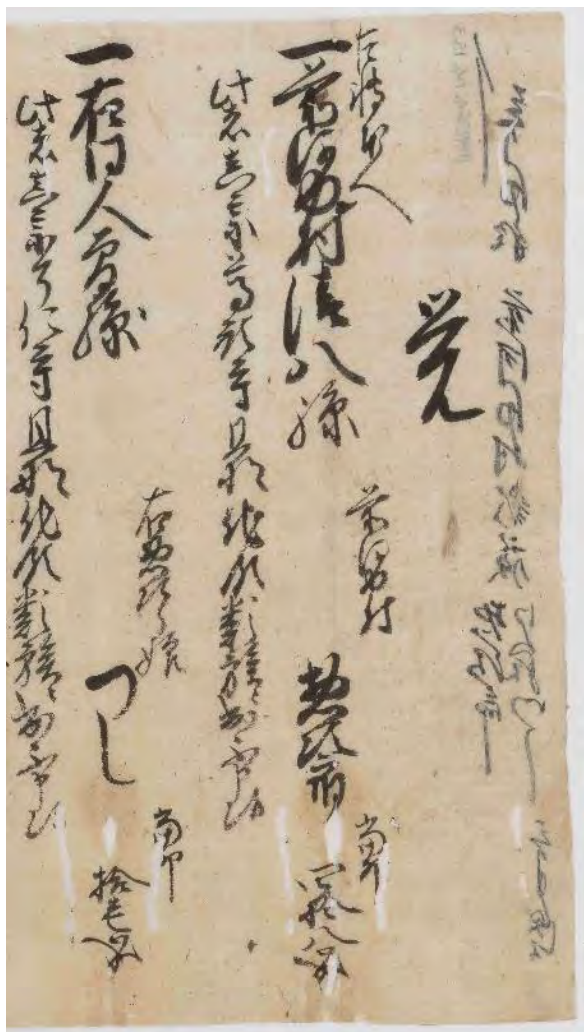
1  
 Memo Regarding Items Being Immediately Reported  
 Kudo Village's Tarohachi, seventy-seven years old, had been sick and his cold worsened, leading to his death around 19:00 on the sixth day of the third month. This individual was a parishioner of the Zen Sect temple Tōyōji. We have heard that his father Jinsuke was a former Christian captured in Nagasaki. Since Tarohachi was born to Jinsuke before renunciation, we are sending this immediate report.  
 Tarohachi originally was from Kumamoto Domain.  
 The sixth day of the third month of Kyōhō 8 [1728]  
 Nyūbara Village Unit Head Kyūzaburō (Seal)  
 Uno Jin'emon  
 Hattori Rokurōemon  
 Okabe Sanzaemon

This is a set of notes urgently sent to the Office Of Religious Affairs by Kyūzaburō, the head of the Nyūbara village unit to which Kudo Village belonged, that Kudo Village's Tarohachi, who was born to a Christian before renunciation, had died. Individuals born before a parent had renounced Christianity were referred to as *honjin dōzen* [本人同然(lit. "good as Christian")]. It can be seen that when a relative of a former Christian died this was immediately reported to the Office of Religious Affairs the next day.

(端裏)  
 「久土村本人同然太郎八病死注進  
 三月七日」  
 御注進申上ル覚  
 一久土村太郎八七拾七歳病症中風煩卯三月六日  
 夜ル五つ戌ノ上刻病死仕候、禪宗当陽寺  
 旦那、此者之父久土村甚助切支丹宗門之由ニテ  
 長崎へ被召捕候ニ付彼太郎八本人同然之者ニ而御  
 座候ニ付御注進申上候、以上  
 右者肥後領類族ニ出申候  
 享保八年  
 卯三月六日 丹生原村庄屋  
 久三郎印  
 宇野仁右衛門様  
 服部六郎右衛門様  
 岡部三左衛門様



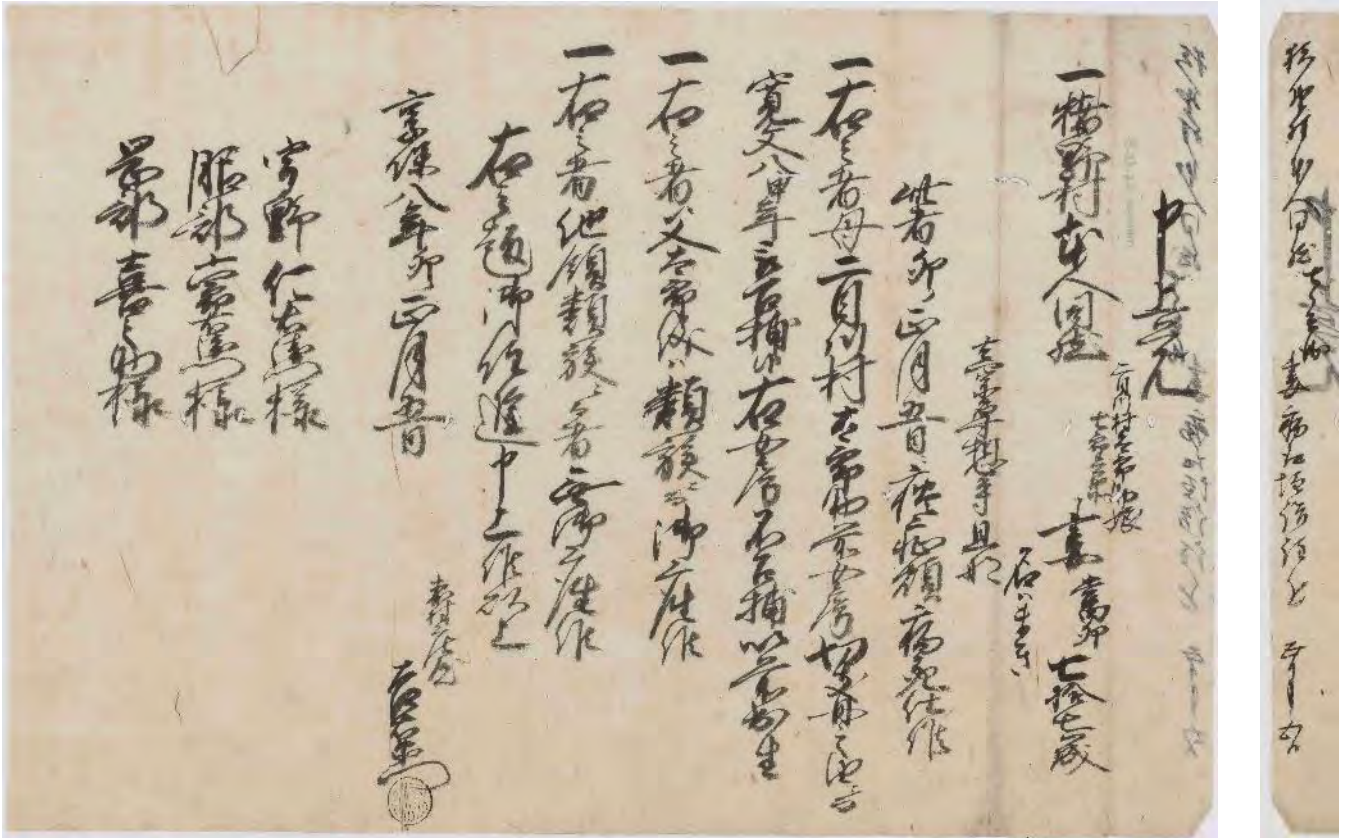
2  
 [Maegawachi Village Relatives of Former Christian Sōjirō and His Daughter Tsushi. To be read in March]  
 Memo  
 Sōjirō. Forty-eight years old this year (Grandchild of Maegawachi Village's Seihachi, a former Christian)  
 This individual is a parishioner of the True Pure Land sect temple Songanji, and is not a relative of a former Christian from another territory.  
 Sōjirō's Daughter Tsushi. Eleven years old this year. Great-grandchild of the above mentioned individual [Seihachi].  
 This individual is a parishioner of the True Pure Land sect temple Ryōninji, and is not a relative of a former Christian from another territory.  
 Since the above Sōjirō and his daughter Tsushi left around the twenty-fourth day of this month and as of the twenty-sixth day have not returned, we checked with their neighborhood relatives, who said that recently they have not come by. Therefore, we sent someone all the way to the boundaries of the village unit, and we received a report from a Maegawachi Village official that recently no one has seen them. Therefore, we told nearby village units to also check and continued searching until yesterday (the 27th), but we do not know at all the whereabouts of the two of them. They might have suddenly run away, so it might be necessary to check the borders of the domain. Since these two individuals are relatives of a former Christian, we have first contacted you privately.  
 The twenty-eighth day of the third month of Tenpō 8 [1728]  
 Hirohara Village Unit Head  
 Heiemon (Seal)  
 To:  
 Uno Jin'emon  
 Hattori Rokurōemon  
 Okabe Sanzaemon



(端裏)  
一イ  
走り内証 前河内村類族惣次郎  
同人娘つし三月廻ス」

覚  
古転本人 前河内村 当卯  
一前河内村清八孫 惣次郎 四拾八歳  
此者真宗尊願寺旦那他領類族二出不申候  
右惣次郎娘 当卯  
一右同人曾孫 つし 拾壹歳  
此者真宗万仁寺旦那他領類族二出不申候  
右惣次郎并二娘つし式人共二当月廿四日  
頃方罷出廿六日迄罷歸り不申候二付近村一類  
共方相尋候得共近日ハ參不申候由承候  
二付組境迄人遣尋候得共近日見申もの  
無御座候由前河内村弁指方私方江申  
聞せ候二付、近組相尋候様二申付昨廿七日迄  
吟味仕候得共弥行方相知不申候、与風  
欠落仕候儀も可有御座候哉と奉存候、  
弥御境目相尋させ可申と奉存候、類族二而  
御座候二付御内証申上候、以上  
卯三月廿八日 広原村庄屋 兵右衛門⑩

宇野仁右衛門様  
服部六郎右衛門様  
岡部三左衛門様



[Explanation]3  
 This is an immediate report regarding the death of seventy-seven years old of Ino Village's Maki, whose mother had not yet renounced Christianity when she was born. Thus she was classified as a *honjin dozen* (see previous letter's explanation). In Jōkyō 4 (1687), the shogunate ordered that the corpses of former Christians and people born to a Christians before renunciation be preserved with salt until a government official carried out a postmortem examination. This policy was closely followed in the Usuki Domain, and, as this document shows, Maki's corpse was thus preserved with salt until the Office of Religious Affairs could examine it.

〔端裏〕  
 「猪野村本人同然七郎兵衛妻病死塩詰注進 正月五日」  
 申上覚  
 二目川村太郎助娘  
 七郎兵衛 当卯  
 妻 七拾七歳  
 一猪野村本人同然 名八まき  
 真宗專想寺旦那  
 此者卯ノ正月五日ニ疹症煩病死仕候  
 一右之者母二目川村太郎助前女房切支丹之由二而  
 寛文八年申被召捕候、右女房不召捕以前出生  
 一右之者父太郎儀八類族二而御座候  
 一右之者他領類族二而御座候  
 右之趣御注進申上候以上  
 享保八年卯正月五日 森村庄屋  
 吉右衛門印  
 宇野仁右衛門様  
 服部六郎右衛門様  
 岡部喜之助様

3

[Immediate Report Regarding the Salt Preservation of the Corpse.Fifth day of the first month]

Memo Regarding Items Being Reported

Ino Village's Maki, the daughter of Futamegawa Village's Tarosuke who was born to a former Christian before renunciation. Seventy-seven years old this year.

A parishioner of the True Pure Land Sect temple Sensōji.

This individual's throbbing pain worsened and she died on the fifth day of the first month.

We have heard that her mother, the former wife of Futamegawa Village's Tarosuke, was in the past a Christian. She was caught in Kanbun 8 [1668]. This individual was born before her mother was caught.

Her father Tarō is a relative of a former Christian.

She is not part of a family of another territory related to someone who has renounced Christianity.

Thus concludes our immediate report.

Fifth day of the first month of Kyōhō 8 [1728]

Mori Village Unit Head Kichiemon (Seal)

To:

Uno Jin'emon

Hattori Rokurōemon

Okabe Kinosuke

[Explanation]

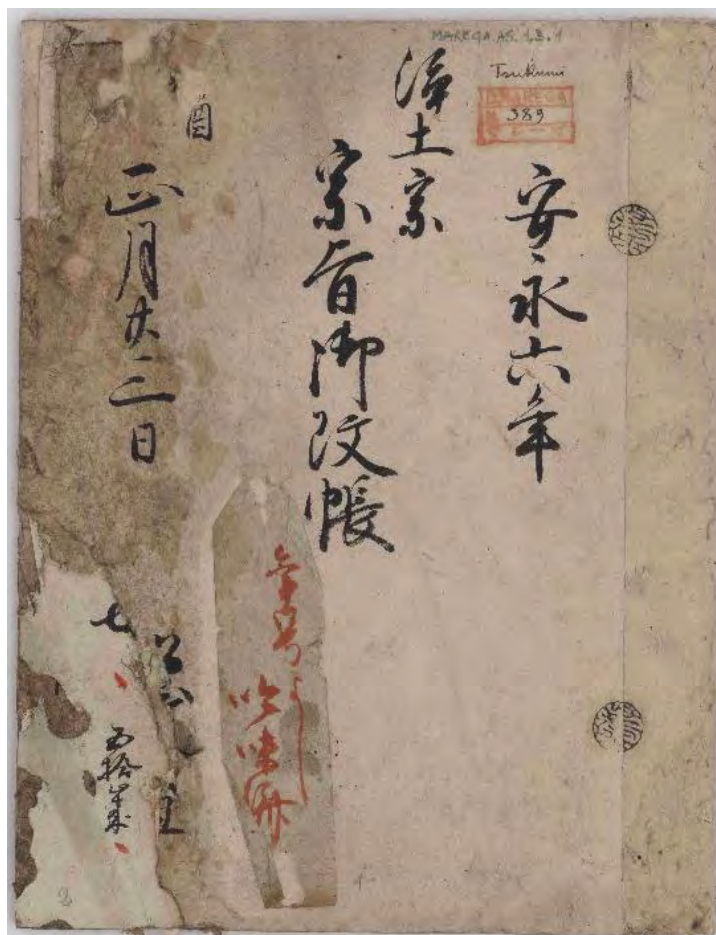
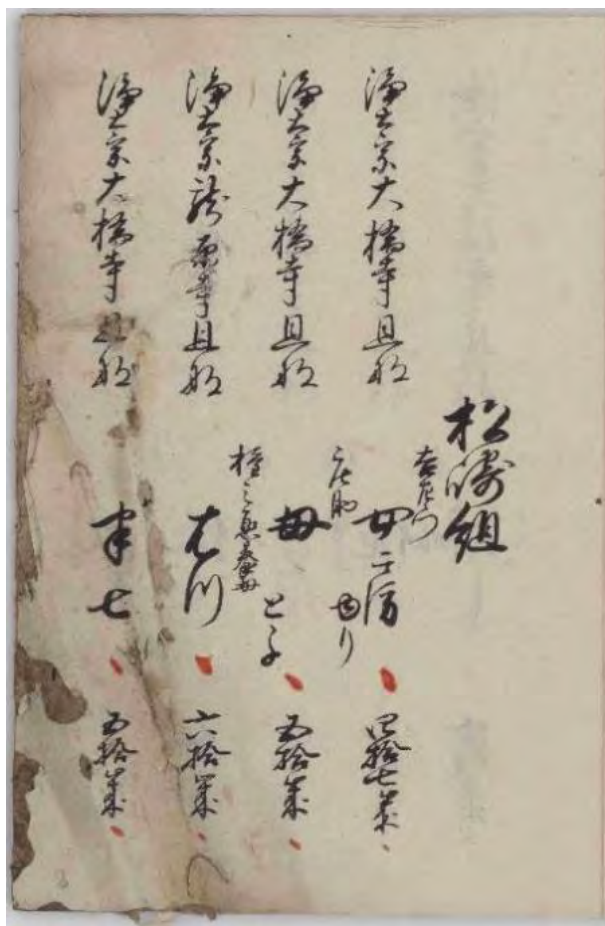
1

This is a set of notes urgently sent to the Office Of Religious Affairs by Kyūzaburō, the head of the Nyūbara village unit to which Kudo Village belonged, that Kudo Village's Tarohachi, who was born to a Christian before renunciation, had died. Individuals born before a parent had renounced Christianity were referred to as *honmin dōzen* [本人同然 (lit. "good as Christian")]. It can be seen that when a relative of a former Christian died this was immediately reported to the Office of Religious Affairs the next day.

2

This is a memo privately sent by Maegawachi Village's village unit head to religion magistrates because there was the suspicion that Maegawachi Village's Sōjirō (father) and Tsushi (daughter)—relatives of a former Christian—may have run away. We can see that the search for them expanded from a Maegawachi Village official to the village unit head and then neighboring village units. Hyōuemon, the individual who submitted this document, was the head of the village unit to which Maegawachi Village belonged, and its addressees (Uno, Hattori, and Okabe) were religion magistrates. It is interesting that the Japanese expression *hashiri* [走り (escape)] is used to refer to them running away, and that they first reported this privately.





1  
Sect Survey Record of the Pure Land Sect

First month of the twenty-third day of An'ei 6 [1777], the year of the Rooster  
Matsuzaki Unit

- Kichizaemon's forty-seven year-old wife Yuri is a parishioner of the Pure Land sect temple Daikyōji.
- Shōsuke's fifty year-old mother Toyo is a parishioner of the Pure Land sect temple Daikyōji.
- Gon-no-jo's sixty year old adoptive mother Hatsu is a parishioner of the Pure Land sect temple Ryūgenji.
- Fifty year-old Hanshichi is a parishioner of the Pure Land sect temple Daikyōji.
- Forty-one year old Seizaemon is a parishioner of the Pure Land sect temple Daikyōji.
- Fifty-year old Sahei is a parishioner of the Pure Land sect temple Daikyōji.
- Sahei's six year-old daughter Kin is a parishioner of the Pure Land sect temple Daikyōji.
- Sahei's twelve year-old son Sakichi is a parishioner of the Pure Land sect temple Daikyōji.
- Sahei's sixteen year-old daughter Keshi is a parishioner of the Pure Land sect temple Daikyōji.
- Sahei's nineteen year-old son Saichi is a parishioner of the Pure Land sect temple Daikyōji.
- Forty-six year old Heishichi is a parishioner of the Pure Land sect temple Daikyōji.
- Rokusuke's seventy-three year-old wife Matsu is a parishioner of the Pure Land sect temple Daikyōji.
- Heishichi's fifty-four year-old older brother Mataroku is a parishioner of the Pure Land sect temple Daikyōji.
- Kōhachi's twenty-six year-old wife Hatsu is a parishioner of the Pure Land sect temple Daikyōji.

[Following 154 individuals omitted]

Of the 168 people total, eighty are male and eighty-eight are female.

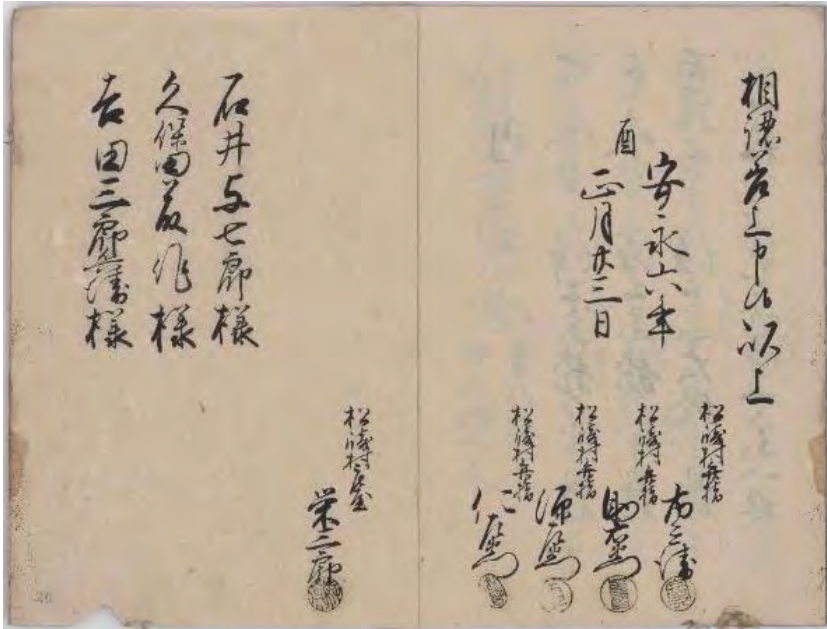
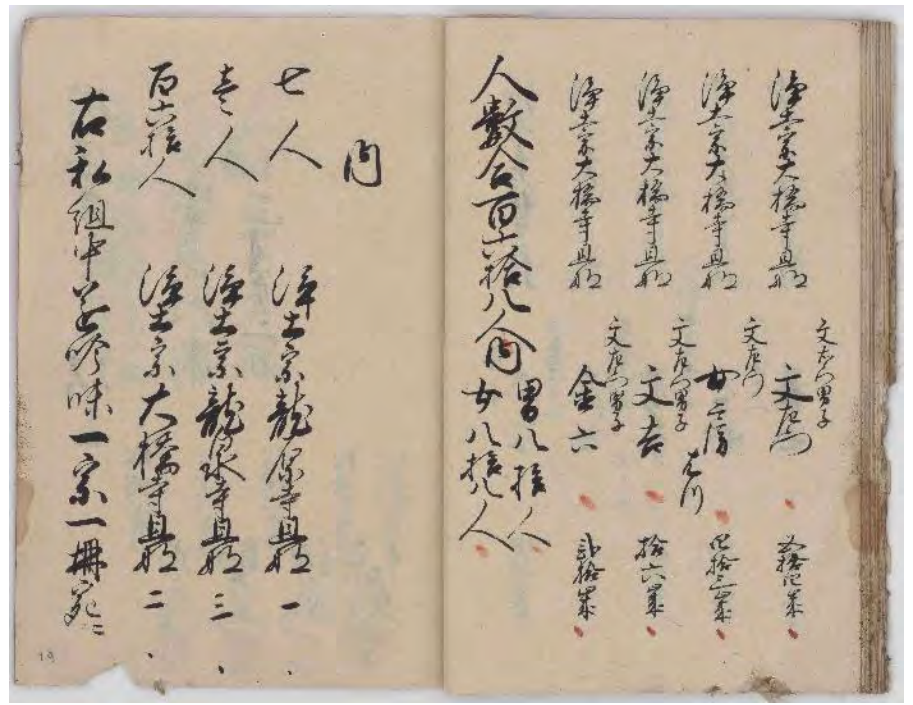
Of them,

Seven are parishioners of the Pure Land sect temple Ryūgenji and listed in the first book.

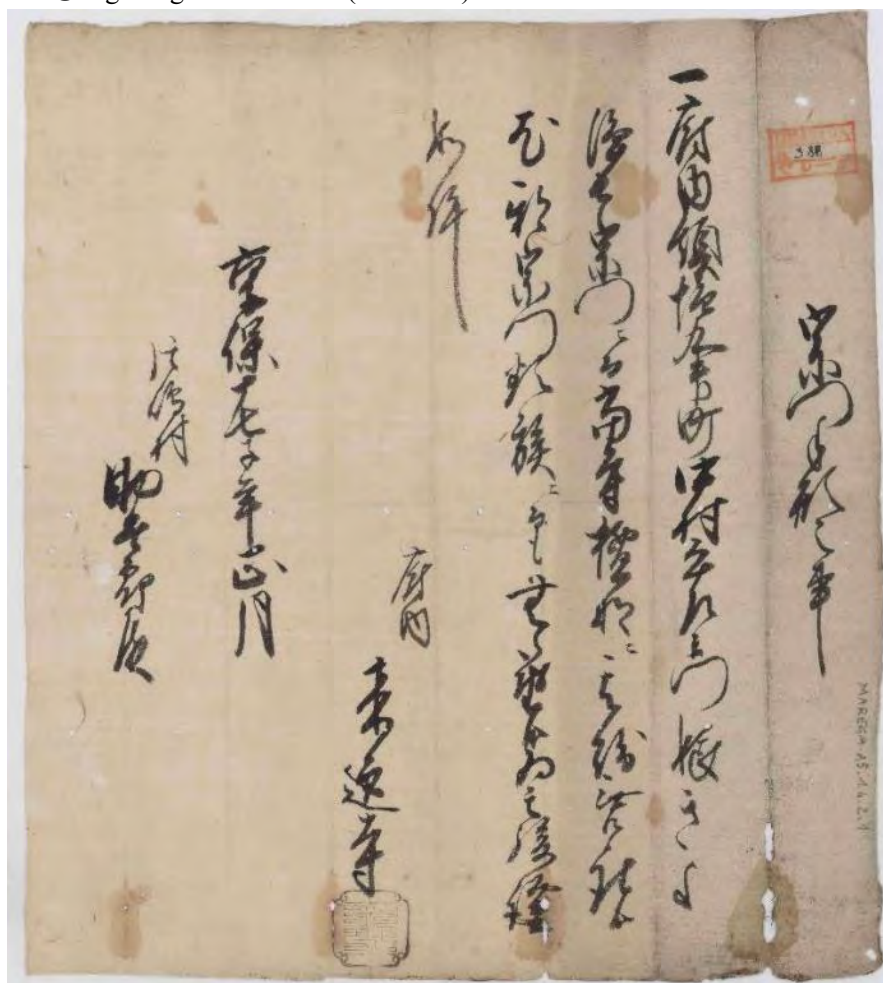
One is a parishioner of the Pure Land sect temple Ryūsenji and listed in the third book.

160 are parishioners of the Pure Land sect temple Daikyōji and listed in the second book.

I have surveyed the unit I govern and as written above summarized my findings in a book for each temple, which I now present to you.



人数合百六拾八人内	男八拾人	女八拾八人
内		
七人	浄土宗龍原寺且那	一
七人	浄土宗龍泉寺且那	三
百六拾人	浄土宗大橋寺且那	二
	右私組中遂吟味一宗一冊宛二	
	相認差上申候、以上	
安永六年	松崎村弁指	市兵衛印
西	松崎村弁指	助右衛門印
正月廿三日	松崎村弁指	源左衛門印
	松崎村弁指	仁左衛門印
	松崎村庄屋	栄三郎印
石井与七郎 様		
久保田藤作 様		
吉田三郎兵衛様		



2

Regarding Sect Attestation

Kiyo, the daughter of Nakamura Heizaemon of Shokujō Town in the Funai Domain, is a follower of the Pure Land sect and a parishioner of this temple. She is not a relative of a former Christian. For future purposes I attest to the above.

Funai Raigōji Temple (Seal)

The first month of Kyōhō 17 [1732], the year of the Rat.

To: Suketarō, Katashima Village

宗門手形之事  
一府内領塩九升町中村平左衛門娘きよ  
浄土宗門ニ而当寺檀那ニ其紛無御座候、  
尤邪宗門類族ニ而も無御座候、為其後證  
如件

享保十七年正月

片嶋村

助太郎殿

府内

来迎寺印



一死失拾八人内 男拾人 女八人

持田村庄左衛門孫友五郎五歲同十五日  
病死仕候真宗了因寺旦那  
同村伝治孫ゆり五歲同月廿五日病死仕候  
真宗尊形寺旦那  
名塚村甚左衛門娘るせ五歲同月七日二  
病死仕候真宗正光寺旦那  
同村沢治子秀治五歲同月十三日二  
病死仕候真宗正光寺旦那  
桐木村藤吉後家父善利七拾貳歲  
同月廿日病死仕候真宗了仁寺旦那  
赤迫村吉左衛門子菊五郎四拾五歲同月  
廿八病死仕候禪宗普現寺旦那  
中山村兵右衛門子仙太郎貳歲同月廿四日  
病死仕候真宗正光寺旦那  
同村儀兵衛父仁兵衛七拾歲同月廿九日  
病死仕候禪宗普現寺旦那  
迫村源兵衛娘なみ四歲同月十一日  
病死仕候真宗妙正寺旦那

一他組江出老人女  
山奥組二掛り  
日当村新左衛門妹こま式拾參歲此者  
萩原村五三郎子勤治女房二十二月  
廿日遣申候禪宗普源寺旦那  
一組内出入老人女  
筒井村定治妹かつ式拾壹歲  
此者下長小野村善左衛門女房二  
十二月十六日受込申候二付真宗了仁寺  
旦那二罷成申候  
右之外生死出入之者無御座候、以上  
天保五年 黍野組大庄屋  
午十二月晦日 佐土原基右衛門⑩  
遊佐郡兵衛様  
石井与七郎様  
北原九郎大夫様  
日下左冲様



生兒數人

一出生三人女

波津久村定七娘むめ十二月十日出生仕候禪宗普現寺旦那

田良原村市左衛門娘たみ同廿日出生仕候真宗正光寺旦那

平野村武兵衛孫こと同十五日出生仕候真宗善法寺旦那

一他組方人三人内 女老人

竹脇組掛

竹脇村定治子伝治三拾四歳此者持田村儀右衛門養子二同九日受込申候

二付真宗正光寺旦那二罷成申候

江無田組掛

江無田村八十治娘きみ十八歳此者池原村卯吉子八重治女房二同二日受込申候

二付真宗正光寺旦那二罷成申候

吉岡組掛

下藤村平吉子喜伝治拾五歳此者同月廿一日方赤迫村吉左衛門質家内二受込申候

真宗了仁寺旦那

生死出入之覚

一出生三人女

波津久村定七娘むめ十二月十日出生仕候禪宗普現寺旦那

田良原村市左衛門娘たみ同廿日出生仕候真宗正光寺旦那

平野村武兵衛孫こと同十五日出生仕候真宗善法寺旦那

男式人

一他組方人三人内

女老人

竹脇組掛

竹脇村定治子伝治三拾四歳此者持田村儀右衛門養子二同九日受込申候

二付真宗正光寺旦那二罷成申候

江無田組掛

江無田村八十治娘きみ十八歳此者池原村卯吉子八重治女房二同二日受込申候

二付真宗正光寺旦那二罷成申候

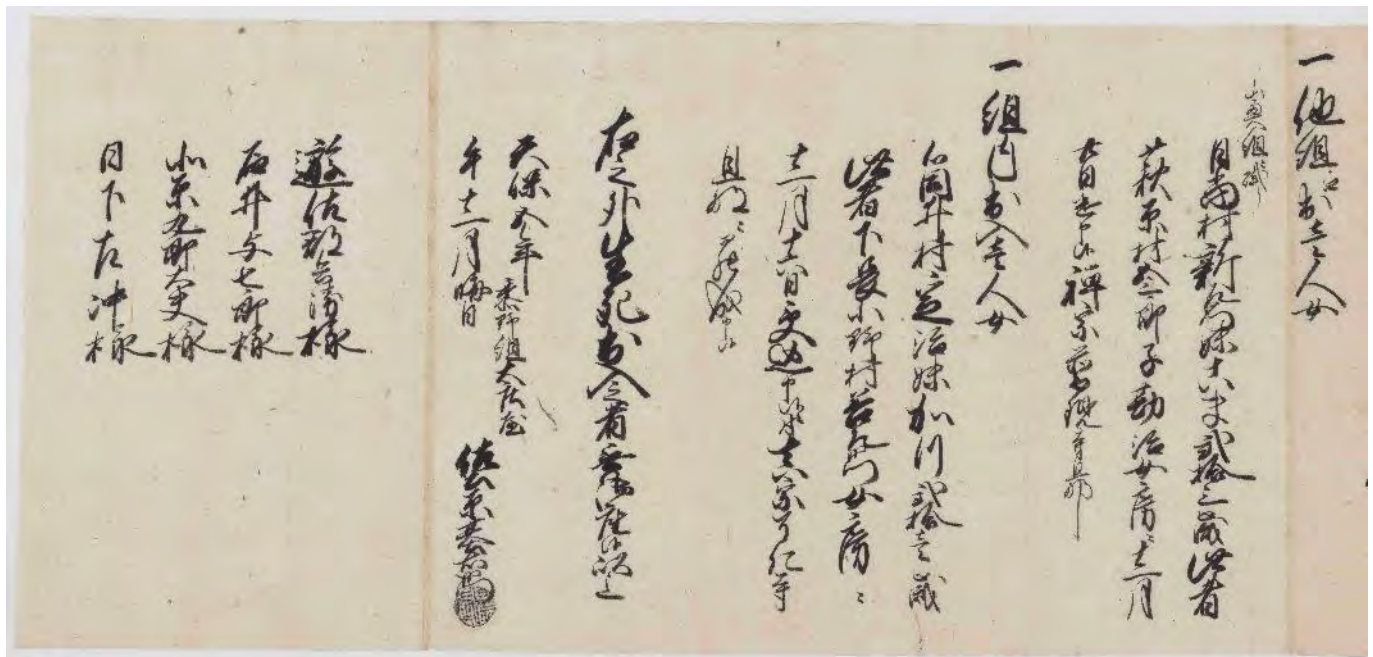
吉岡組掛

下藤村平吉子喜伝治拾五歳此者同月廿一日方赤迫村吉左衛門質家内二受込申候

真宗了仁寺旦那

男拾人

同村新藏娘なか九歳同月十五日病死仕候日蓮宗法音寺旦那  
 同村ふり子並五郎六歳同月廿日病死仕候真宗妙正寺旦那  
 平野村新左衛門娘もと六歳同月八日病死仕候真宗善法寺旦那  
 塩柏村平兵衛孫元吉七歳同月三日病死仕候真宗正光寺旦那  
 黍野村斧吉子今吉六歳同月十三日病死仕候真宗了仁寺旦那  
 牧原村梅之丞子温五郎拾壹歳同月朔日病死仕候禪宗普源寺旦那  
 同村九二治娘なか四歳同月廿五日病死仕候禪宗普源寺旦那  
 同村利吉娘たみ四歳同月廿九日病死仕候禪宗普源寺旦那  
 木所村吉左衛門孫きた八歳同月廿九日病死仕候真宗了仁寺旦那



3  
Report Regarding Births / Deaths and Moving to and from Village Unit

Three people were born. All are female.

On the tenth day of the twelfth month, a daughter Mume was born to Sadashichi of Haduku Village. This daughter became a parishioner of the Zen sect temple Fugenji.

On the twentieth day of the twelfth month, a daughter Tami was born to Ichizaemon of Tarahara Village. This daughter became a parishioner of the True Pure Land sect temple Shōkōji.

On the fifteenth day of the twelfth month, a grandchild Koto was born to Buhē of Hirano Village. This grandchild became a parishioner of the True Pure Land sect temple Zenpōji.

Three people moved from another village unit to this one. Two are male and one is female.

Individual Registered to the Takewaki Unit

The child of Sadaji of Takewaki Village, Denji, thirty-four years old. This person came on the ninth day of the twelfth month as the adoptee of Mochida Village's Giemon, and became a parishioner of the True Pure Land sect temple Shōkōji.

Individual Registered to Emuta Village

The child of Yasoji of Emuta Village, Kimi, eighteen years old. This person was accepted on the second day of the twelfth month as the wife of Yaeji, the child of Ikehara Village's Ukichi, and became a parishioner of the True Pure Land sect temple Shōkōji.

Individual Registered to the Yoshioka Unit

The child of Heikichi of Shimofuji Village, Kidenji, fifteen years old. This person came on the twenty-first day of the twelfth month to the pawnshop of Akasako Village's Kichizaemon [as a laborer]. He is a parishioner of the True Pure Land sect temple Ryōninji.

Eighteen people died. Ten of them are male and eight of them are female.

Tomogorō, the five year-old grandchild of Mochida Village's Shōzaemon, died of disease on the fifteenth day of the twelfth month. Tomogorō was a parishioner of the True Pure Land sect temple Ryōninji.

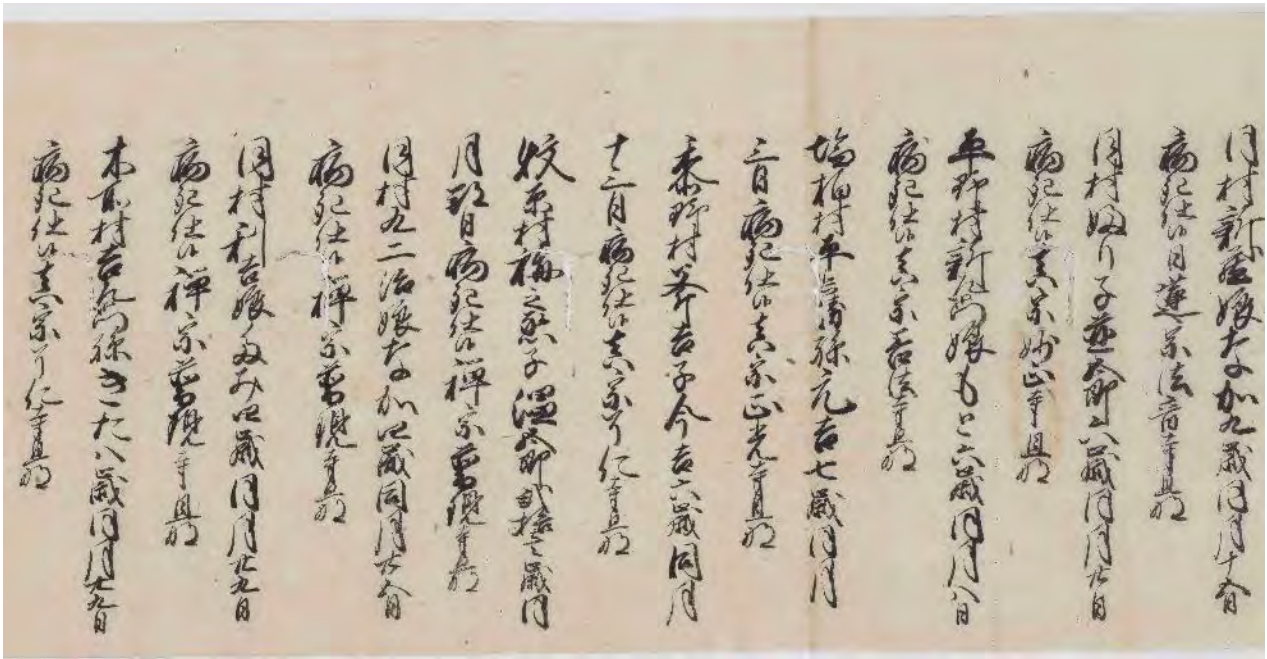
Yuri, the five year-old grandchild of the same Mochida Village's Denji, died of disease on the twenty-fifth day of the twelfth month. Yuri was a parishioner of the True Pure Land sect temple Songyōji.

Ruse, the five year-old daughter of Nazuka Village's Jinzaemon, died of disease on the seventh day of the twelfth month. Ruse was a parishioner of the True Pure Land sect temple Shōkōji.

Hideji, the five year-old child of Nazuka Village's Sawaji, died of disease on the thirteenth day of the twelfth month. Hideji was a parishioner of the True Pure Land sect temple Shōkōji.

Yoshitoshi, the seventy-two year-old father of Kiriki Village's widow Tōkichi, died of disease on the twentieth day of the twelfth month. Yoshitoshi was a parishioner of the True Pure Land sect temple Ryōninji

Kikugorō, the forty-five year-old child of Akasako Village's Kichizaemon, died of disease on the twenty-eight day of the twelfth month. Kikugorō was a parishioner of the Zen sect temple Fugenji.



Sentarō, the two year-old child of Nakayama Village's Heiemon, died of disease on the twenty-fourth day of the twelfth month. Sentarō was a parishioner of the True Pure Land sect temple Shōkōji.

Nihei, the seventy year-old father of Nakayama Village's Gihē, died of disease on the twenty-ninth day of the twelfth month. Nihei was a parishioner of the Zen sect temple Fugenji.

Nami, the four year-old daughter of Sako Village's Genbee, died of disease on the eleventh day of the twelfth month. Nami was a parishioner of the True Pure Land sect temple Myōshōji.

Naka, the nine year-old daughter of Sako Village's Shinzō, died of disease on the fifteenth day of the twelfth month. Naka was a parishioner of the Nichiren sect temple Hōonji.

Namigorō, the six year-old child of Sako Village's Furi, died of disease on the twentieth day of the twelfth month. Namigorō was a parishioner of the True Pure Land sect temple Myōshōji.

Moto, the six year-old daughter of Hirano Village's Shinzaemon, died of disease on the eighth day of the twelfth month. Moto was a parishioner of the True Pure Land sect temple Zenpōji.

Genkichi, the seven year-old grandchild of Shiogashiwa Village's Heibē, died of disease on the third day of the twelfth month. Genkichi was a parishioner of the True Pure Land sect temple Shōkōji.

Imakichi, the six year-old child of Kibino Village's Onokichi, died of disease on the thirteenth day of the twelfth month. Imayoshi was a parishioner of the True Pure Land sect temple Ryōninji.

Atsugorō, the twenty one year-old child of Makibaru Village's Ume-no-jō, died of disease on the first day of the twelfth month. Atsugorō was a parishioner of the Zen sect temple Fugenji.

Naka, the four year-old daughter of Makibaru Village's Kuniji, died of disease on the twenty-fifth day of the twelfth month. Naka was a parishioner of the Zen sect temple Fugenji.

Tami, the four year-old daughter of Makibaru Village's Rikichi, died of disease on the twenty-ninth day of the twelfth month. Tami was a parishioner of the Zen sect temple Fugenji.

Kita, the eight-year old grandson of Kitokoro Village's Kichizaemon, died of disease on the twenty-ninth day of the twelfth month. Kita was a parishioner of the True Pure Land sect temple Ryōninji.

There was one person, a female, who moved to another unit.

Registered at Yamaoku Village

The younger sister of Hinata Village's Shinzaemon, Koma, twenty-three years old. This person became the wife of Kanji, the child of Hagiwara Village's Gosaburō, on the twentieth day of the twelfth month. Koma is a parishioner of the Zen sect temple Fugenji.

There was one person, a female, who moved to another village within the unit.

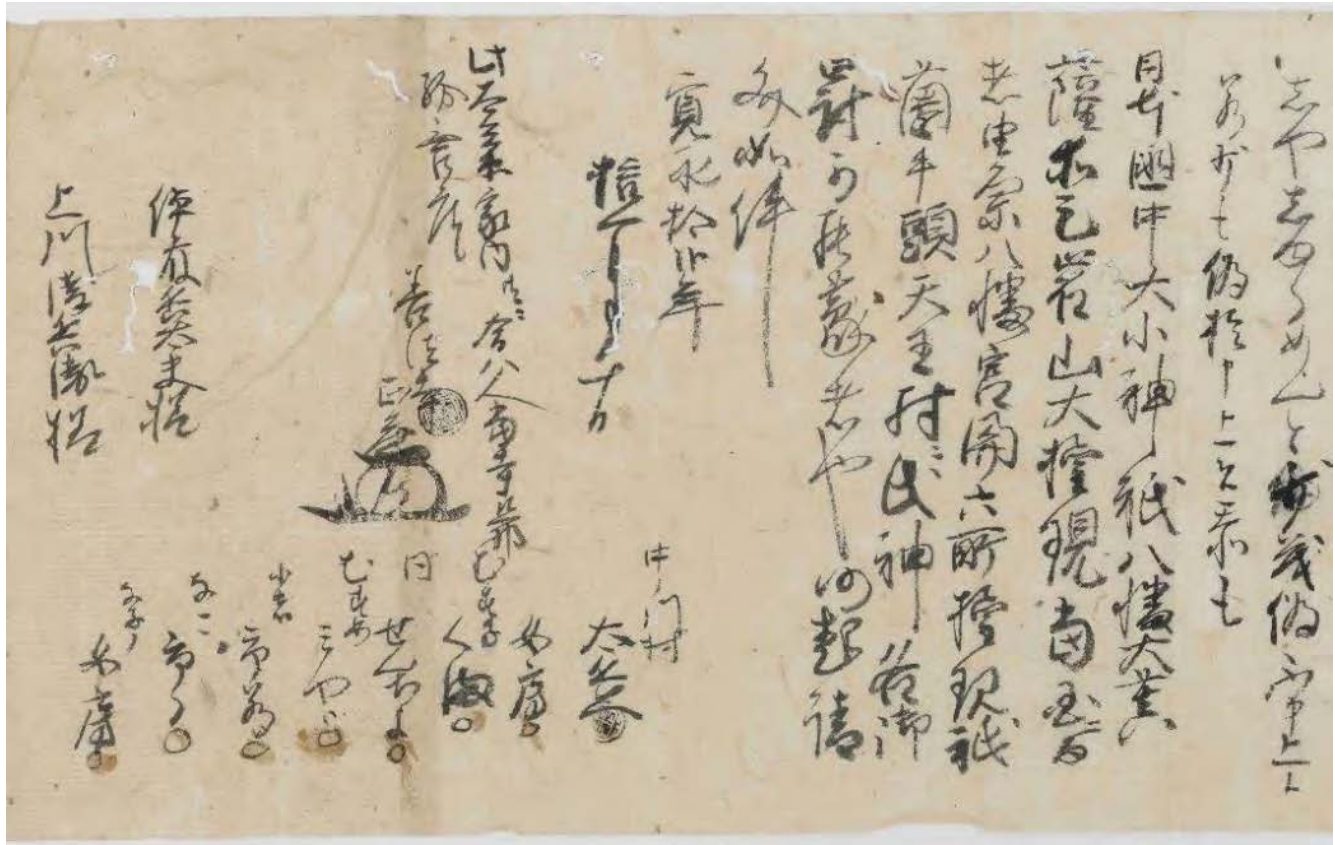
The younger sister of Tsutsui Village's Sadaji, Katsu, twenty-one years old. This person became the wife of Shimonagaono Village's Zenzaemon on the sixteenth day of the twelfth month. She thus became a parishioner of the True Pure Land sect temple Ryōninji.

There is no one else besides those above that has been born, died, or moved.

The thirtieth day of the twelfth month of Tenpō 5 [1834]

Kibino Village Unit Head Sadohara Kiemon (Seal)

To: Yusa Gunbē  
Ishii Yoshirō  
Kitahara Kurōdayū  
Kusaka Sachū



1

Preface to Oath Document Used in Christian Inquisition

I, as well as my wife and children, have not become Christians. We are parishioners of the True Pure Land sect temple Zenbōji. Frequently there are Christian inquisitions, and last year and the year before we created documents, and received and submitted proof that we are followers of Zenbōji temple. Now, a strict prohibition [of Christianity] was issued by the shogunate, so I again had the Zenbōji head priest certify this oath [on the back of it]. There is no one in our residence or family—old, young, man, woman, child—who is not part of this oath. People are concerned that perhaps within their heart someone maintains Christian belief, so I created this oath.

[If there is a lie in this oath, then we] will be punished by Deus, Jesus Christ, St. Mary, angels, and saints, and fall to hell for eternity. Our conscience makes this pledge and does not lie. If we have lied even one bit, then with dread we will be punished by Japan's gods, Hachiman Daibosatsu, and Atagosan Daigongen; in Bungo Province Yusuvara Hachimangū, Sekirokusho Gongen, Gion, Gozu Tennō, and especially the tutelary deities. Our oath is as written above.

The tenth day of the eleventh month of Kan'ei 12 [1635].

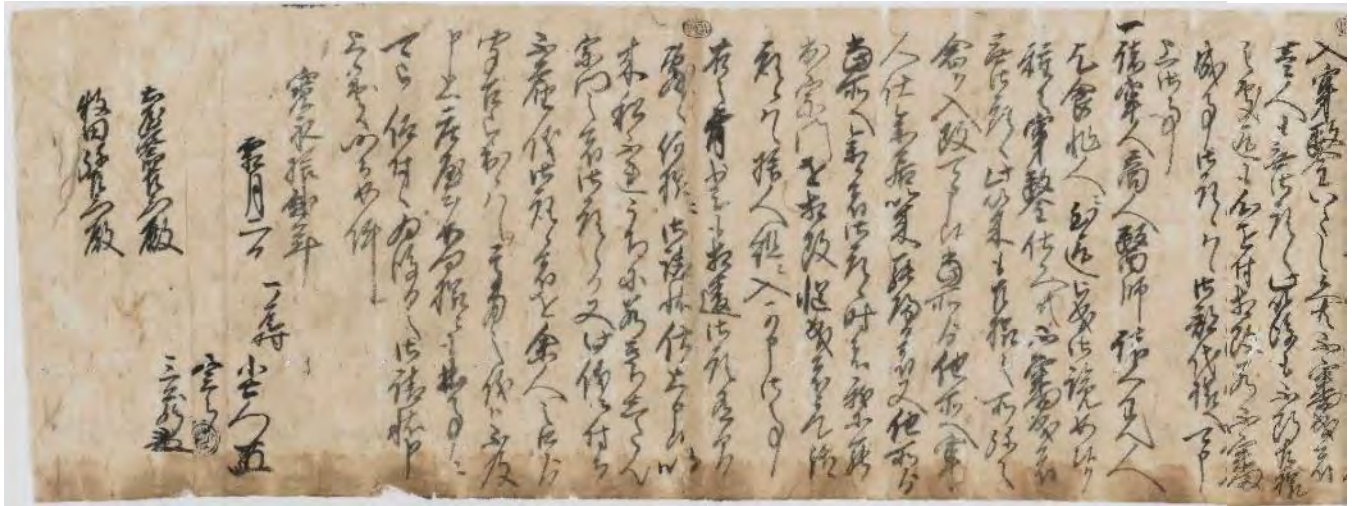
Naka-no-gawa Village: Tahē (Seal, Blood Seal), His Wife (Blood Seal), His Son Kuma (Blood Seal), His Son Senchiyo (Blood Seal), His Daughter Miya (Blood Seal), His Servant Ichizō (Blood Seal), Dependent Farmer Nago[名子] Ichirō (Blood Seal), Dependent Farmer's Wife (Blood Seal)

The total of eight people of Tahē's household (including Tahee) are parishioners of this temple.

Zenbōji (Seal) Shōeki (Signature Seal)

To: Itō Heidayū, Kamikawa Seibē





2

Pledge Document for the Christian Inquisition Being Carried out Again

Frequently there are surveys to find Christians, and while we have submitted documents, a strict prohibition [of Christianity] was issued by the shogunate, so we had each person—down to old, young, male, and female servants, as well as children—create oaths stating that they do not hold any Christian belief. There is no one in any household—old, young, man, woman, child—who is not covered by these oaths.

Each household created an oath, and the ten household units were ordered to create documents. We take these documents, and every month tell household unit heads and village officials to always be attentive. We have the ten household units report if there is anyone suspicious within them, down to their servants. If there was anyone colluding to harbor Christian belief within the ten household units, we would report this to the intendants *gundai* [郡代].

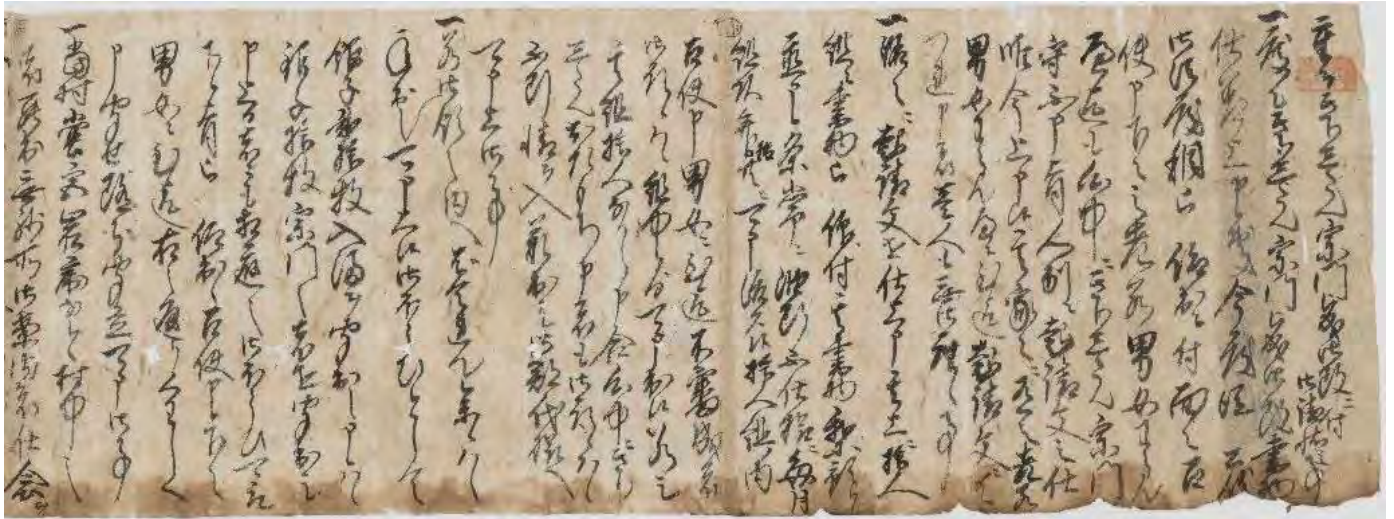
If a missionary came to our territory, we would report this. We were told that a reward would be given of 20 *gin*[銀] for this, 10 *gin* for finding out about and reporting a non-ordained Christian monk, and a suitable reward for those who found out about a Christian. We will fully inform everyone of this, down to servant men and women.

We carefully investigated, having people in the village show us around everywhere from temple and shrine buildings to caves, not omitting anywhere. There were no suspicious persons. We will continue to constantly check all such places and report to the intendants if there is anything suspicious.

As you can see we investigated various people, from people who left behind their land *rōnin* [牢人] to merchants, doctors, government officials, beggars, and *hinin* [非人] outcasts. There were no suspicious people. We will continue to be more and more careful and carry our investigations. When there is a person who went somewhere else after leaving behind their land and then returned, or someone who came here from another place, we will go to investigate them and, if they are trustworthy, put them in a ten household unit. Since the above content cannot have even the slightest mistake, how should we create the pledge *ukejō* [請状] If I hear from someone else that there is someone under my jurisdiction who is Christian or someone who has not notified me about such a person, it goes without my saying that the village unit head should be punished. Thus is our pledge for your future reference. The second day of the eleventh month of the twelfth year of Kan'ei.

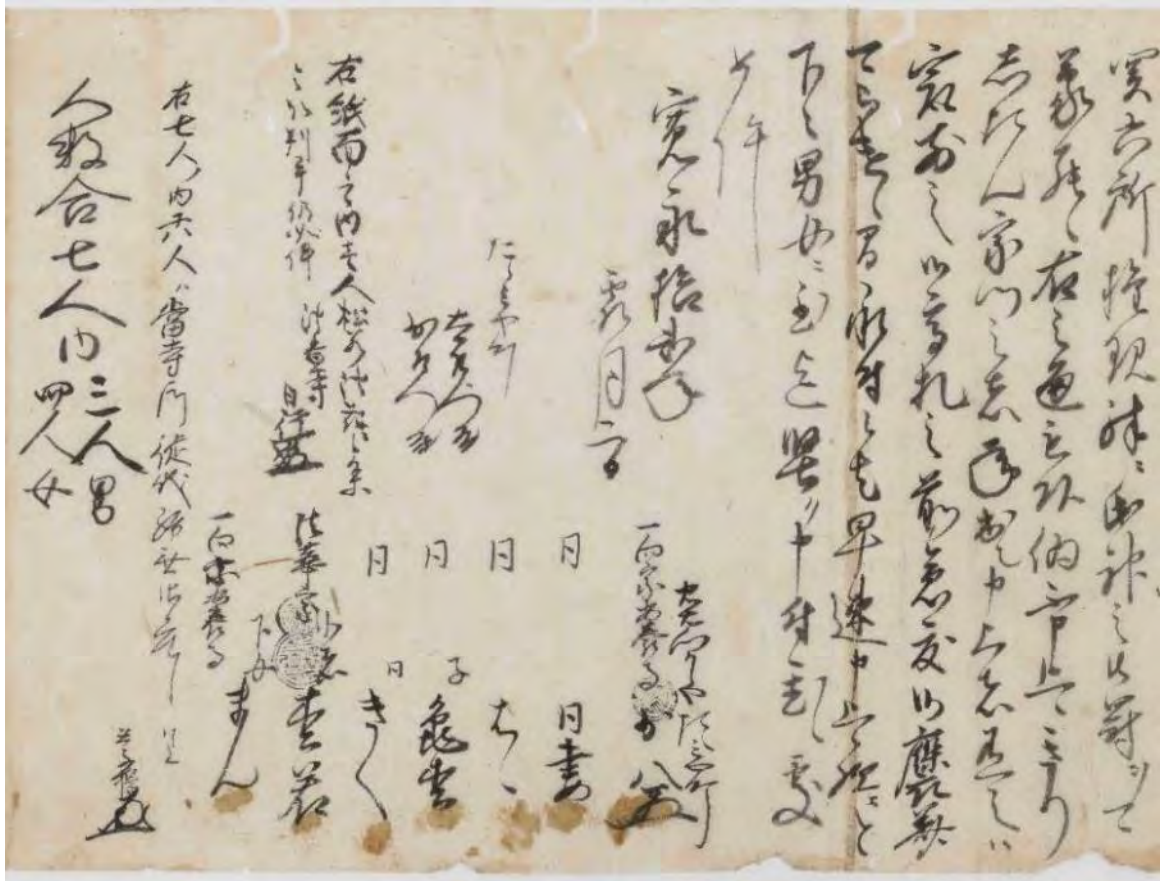
Ichi-no-o Village: Shōemon (Signature Seal), Sadajirō (Seal), Sanzō (Signature Seal)

To: Tsuchiya Jirōzaemon, Makita Yazaemon



重而きりしたん宗門被成御改ニ付御請狀之事  
 一度々きりしたん宗門被成御改書物  
 仕差上申候処今度從 公儀  
 御法度稱被 仰出ニ付面々召  
 使申下々之老若男女わらん  
 へ迄も心中ニきりしたん宗門  
 守不申旨人別ニ起請文之仕  
 唯今上申候、其家々ニ有之老若  
 男女わらんへニ至迄起請文ニは  
 つれ申者老人も無御座候事  
 一銘々ニ起請文を仕上申其上ニ拾人  
 組ニ書物被 仰付其書物我等預り  
 置申候条常ニ油断不仕様ニ毎月  
 組頭弁指共ニ可申渡ス候、拾人組ノ内  
 召使申男女ニ至迄不審成者  
 御座候ハ、組中方可申出候、若シ  
 其組拾人ながら申合心中ニきり  
 したんおたもち申者も御座候ハ、  
 不断情ヲ入承出シ御郡代様へ  
 可申上御事  
 一若御領之内へばてれん參候ハ、  
 承出し可申上候、御ほうひとして  
 銀子式拾枚入満ヲ聞出し申候ハ、  
 銀子拾枚宗門之者を聞出シ  
 申上候者ニも相応之御ほうひ可被  
 下候旨被 仰出候、召使申下々  
 男女ニ至迄右之通りくわしく  
 申聞せ随分聞立可申御事  
 一当村堂宮岩窟なと村中  
 者罷出無残所御案内者仕念ヲ

入穿鑿いたし候へ共不審成者  
 壹人も無御座候、此以後も不断左様  
 之処迄も心を付相改若不審  
 成事御座候ハ、御郡代様へ可申  
 上御事  
 一諸牢人商人医師諸くわん人  
 乞食非人ニ至迄被成御覽如候ク  
 種々穿鑿仕候へ共不審成者  
 無御座候、此以来も左様之所弥々  
 念ヲ入改可申候、当所方他所へ牢  
 人仕參居以来罷帰候者又他所方  
 当所へ參候者御座候時は我等罷  
 出宗門を相改懃成者ニて御  
 座候ハ、拾人組ニ入可申御事  
 右之旨少シも相違御座有間  
 敷候、何様ニ御請狀仕上申候、以  
 来私ふれうちに若きりしたん  
 宗門之者御座候か又此儀ニ付而  
 不届儀御座候者を余人之口方  
 聞召被出候ハ、其身之儀ハ不及  
 申上庄屋ヲ如何様ニも曲事  
 二可被 仰付候、為後日之御請狀申  
 上候処仍而如件  
 寛永拾貳年  
 霜月二日  
 一ノ尾村  
 小右衛門(花押)  
 定口郎  
 三藏(花押)  
 土屋次郎左衛門殿  
 牧田弥左衛門殿



3

Oath for Christian Inquisition

Myself, my family, and my servants total seven people, and six of us are of the Ikkō (True Pure Land) sect, and one of us are of the Hokke [Nichiren] sect. Frequently there are Christian inquisitions, and last year and the year before we created documents, and received and submitted proof that we are parishioners of the above [sects'] temples. Now, a strict prohibition was issued from the shogunate, so I again had the head priests of the above temples attest on [the back] of this oath. While this is the case, perhaps within their heart someone maintains Christian belief, so we're making this oath.

[If there is a lie in this oath, then we] will be punished by Deus, Jesus Christ, St. Mary, and angels, and saints, and fall to hell for eternity. Based on our conscience we make this pledge and are not speaking even a bit of falsehood. Of course, as we said we are not Christians. If there is anything that is even slightly incorrect, then with dread we will be published by Japan's gods, Hachiman Daibosatsu, and Atagosan Daigongen; in Bungo Province Yusuvara Hachimangū, Sekirokusho Gongen, and especially the tutelary deities. In this way we are not stating falsehoods even one bit. We also have understood that if we confirm that someone is Christian and report it, we will certainly be able to receive the awards in the previous letter. We will tell everyone down to servants that [if they find a Christian] they should quickly report [them].

The second day of the eleventh month of Kan'ei 12 [1635].

Living in House Rented from Chūemon in Tatamiya Town

- |                                 |  |
|---------------------------------|--|
| Ikkō Sect Temple An'yōji (Seal) | Shōhachi (Signature Seal) (Blood Seal) |
| “                               | Wife (Blood Seal)                      |
| “                               | Mother (Blood Seal)                    |
| “                               | Child Kamematsu (Blood Seal)           |
| “                               | “ Kiku (Blood Seal)                    |
| Servant Wakamatsu (Blood Seal)  |  |
| Ikkō Sect An'yōji Temple        | Maid Man (Blood Seal)                  |

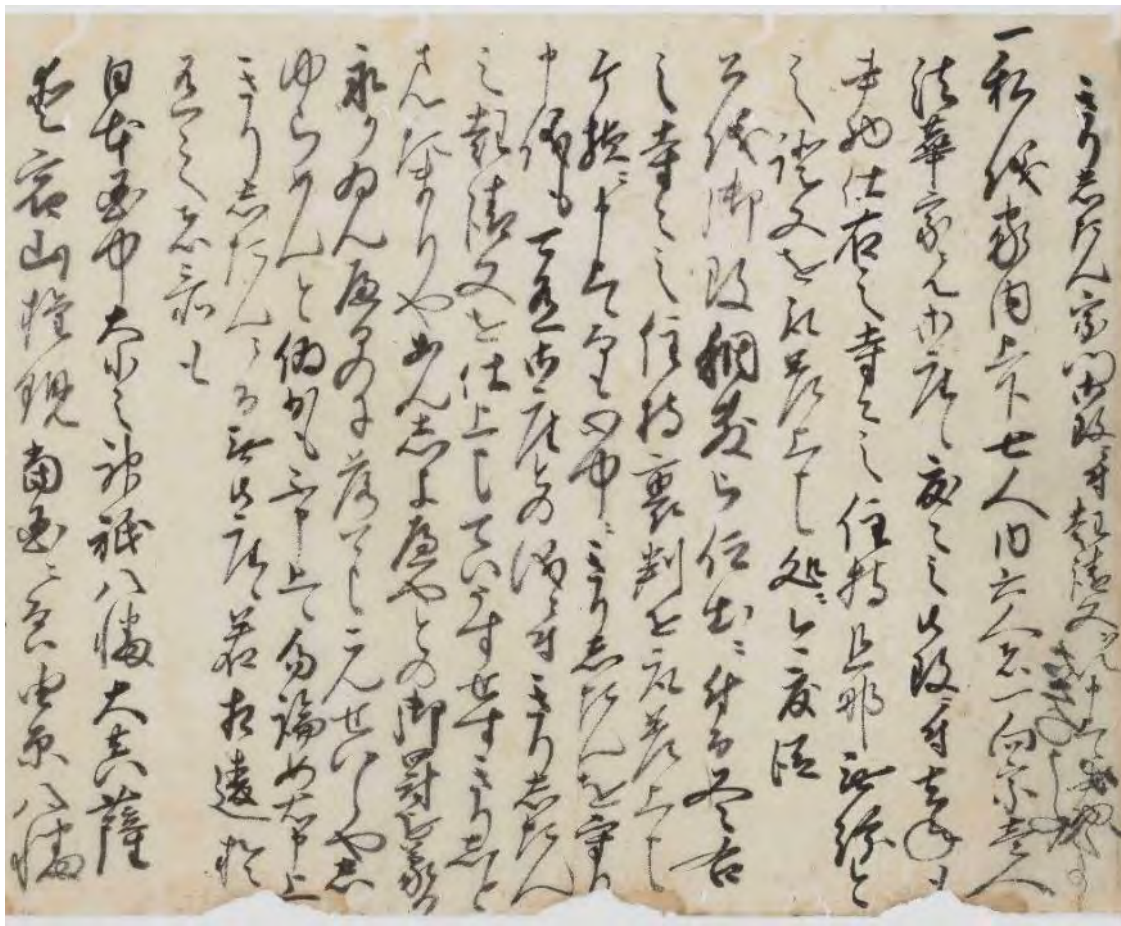
Of the above individuals Wakamatsu is of the Hokke sect, which I attest to with my seal.

Hōonji Hokke [Nichiren] Sect (Seal) Nichigyō (Signature Seal)

Six of the above seven people are parishioners of this temple. (End) Keisei (Signature Seal)

There are a total of seven people, three of which are male and four of which are female.

To: Tatamiya Town Tazaemon, Shōzaemon

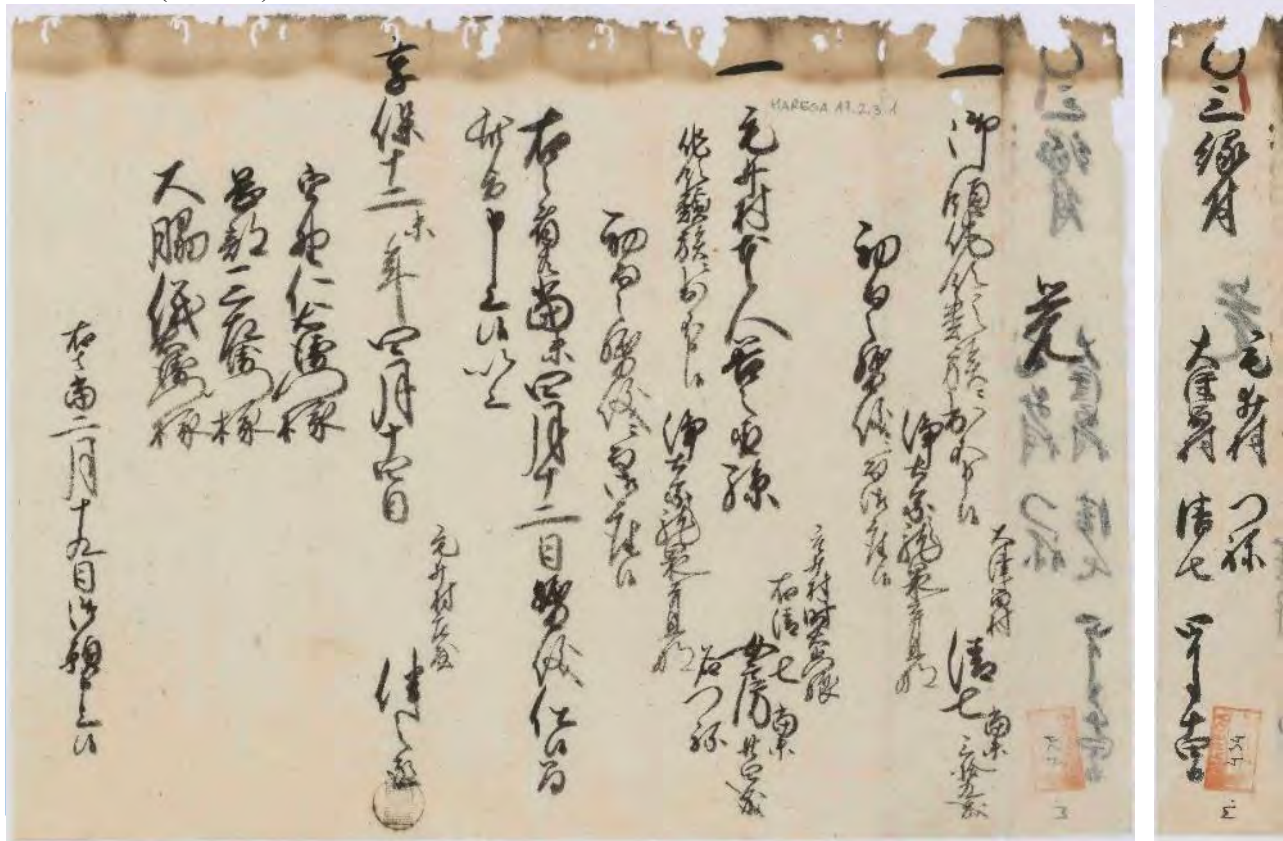


きりしたん宗門御改二付起請文を以申上書物之事  
 一我々共儀惣前一向宗二而御座候、去年も御改二付而  
 安養寺之旦那二無紛との請文取指上申候処二  
 今度從 公儀御改稱敷被仰付候二付而又々  
 右之御寺之住持裏判を取指上申候、ケ様二申  
 上候而も心中二きりしたんを守り申儀も可有  
 御座との儀二付きりしたん之起請文を仕上  
 申候、ていうすせすきりしとさんたまりやあんしよ  
 へやとの御罰蒙り永クぬへるのに落可申候、  
 こんせいしやしゆらめんと偽少も不申上候、勿論  
 如右申上候きりしたん二而無御座候、若相違於有之ハ  
 忝も 日本国中大小之神祇八幡大菩  
 薩愛宕山権現当国二而ハ由原八幡関権  
 現殊二氏神之御罰ヲ可罷蒙候、偽少も  
 不申上候、仍起請文如件

忠右衛門かしたみや町

寛永拾貳年 一向宗安養寺印 少八(花押)(血)  
 霜月二日 同 同妻(血)  
 たみや町 同 同 是(血)  
 太左衛門殿 同 子 亀松(血)  
 少左衛門殿 同 同きく(血)  
 右紙面之内壱人松若法花二候条  
 被加判畢仍如件 法音寺 法華宗印 小者松若(血)  
 日行(花押) 下女 まん(血)  
 一向宗安養寺  
 右七人ノ内六人ハ当寺ノ門徒儀紛無御座候、以上  
 慶誓(花押)

人数合七人内 三人男 四人女



1

Memo

Kiyoshichi of Ōtsuru Village, thirty-nine years old this year. This individual is not a relative of a former Christian. He is a parishioner of the Pure Land sect temple Ryūsenji. This is his first marriage.

Tsune, the daughter of Kei Village's Tokiemon and the wife of the above Kiyoshichi, twenty-four years old this year. This individual is the grandchild of Zen-no-jō, a former Christian of Kei Village. She has no relatives in other territories [besides Usuki Domain]. She is a parishioner of the Pure Land sect temple Ryūsenji. This is her first marriage.

The above two individuals married on the twentieth day of the fourth month of this year. This serves to notify you of this.

The twenty-fourth day of the fourth month of the twelfth year of Kyōhō 12 [1727].

Kei Village Unit Headman Tomo-no-jō(seal)

To:Usuki Domain Office of Religious Affairs *Shūmonkata* [宗門方]

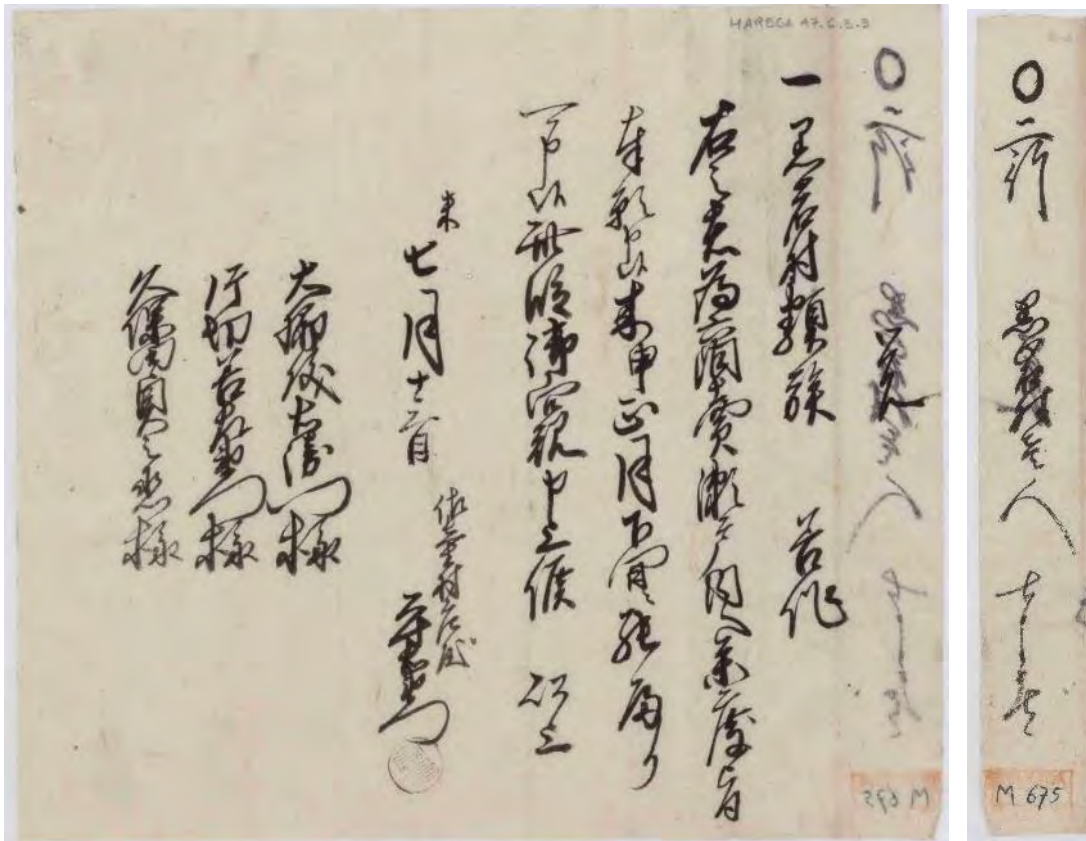
Uno Jin'emon

Okabe Sanzaemon

Ōwaki Giemon

The above's wedding was filed on the nineteenth day of the second month of this year.

〔端裏〕  
○三縁付  
毛井村 つね  
大津留村 清七 四月十四日  
覚  
大津留村 当未  
一御領他領類族二出不申候  
清七 三拾九歳  
浄土宗龍泉寺旦那  
初而之婚儀二而御座候  
毛井村時右衛門娘  
右清七 当未  
一毛井村本人善之丞孫  
女房 廿四歳  
他領類族二出不申候 浄土宗龍泉寺旦那 名つね  
初而之婚儀二而御座候  
右之者共当未四月十二日婚儀仕候間  
此旨申上候、以上  
毛井村庄屋  
伴之丞印  
享保十二年四月十四日  
宇野仁右衛門様  
岡部三左衛門様  
大脇儀右衛門様  
右者当三月十九日御願申上候



2

Memo

Zensaku. This individual is a relative of someone from Kuroiwa Village who has renounced Christianity.

The above individual asked to go to Setouchi to engage in business. He will return at the end of the first month of next year. I ask for your instructions regarding this.

Thirteenth day of the seventh month of the year of the Sheep, Sashiu Village Unit Headman, Heiemon (seal)

To: [Usuki Domain Office of Religious Affairs]  
 Ōwaki Giemon  
 Katagiri Zenzaemon  
 Kubota Sada-no-jō

〔端裏〕〇二行 覚

黒岩村老人

七月十七日

一黒岩村類族

善作

右之者為商売瀬戸内へ参度旨  
 奉願申候、来申正月下旬二罷帰リ  
 可申候、此段御窺申上候、以上

佐志生村庄屋

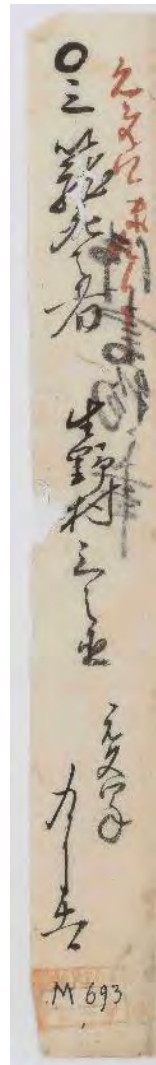
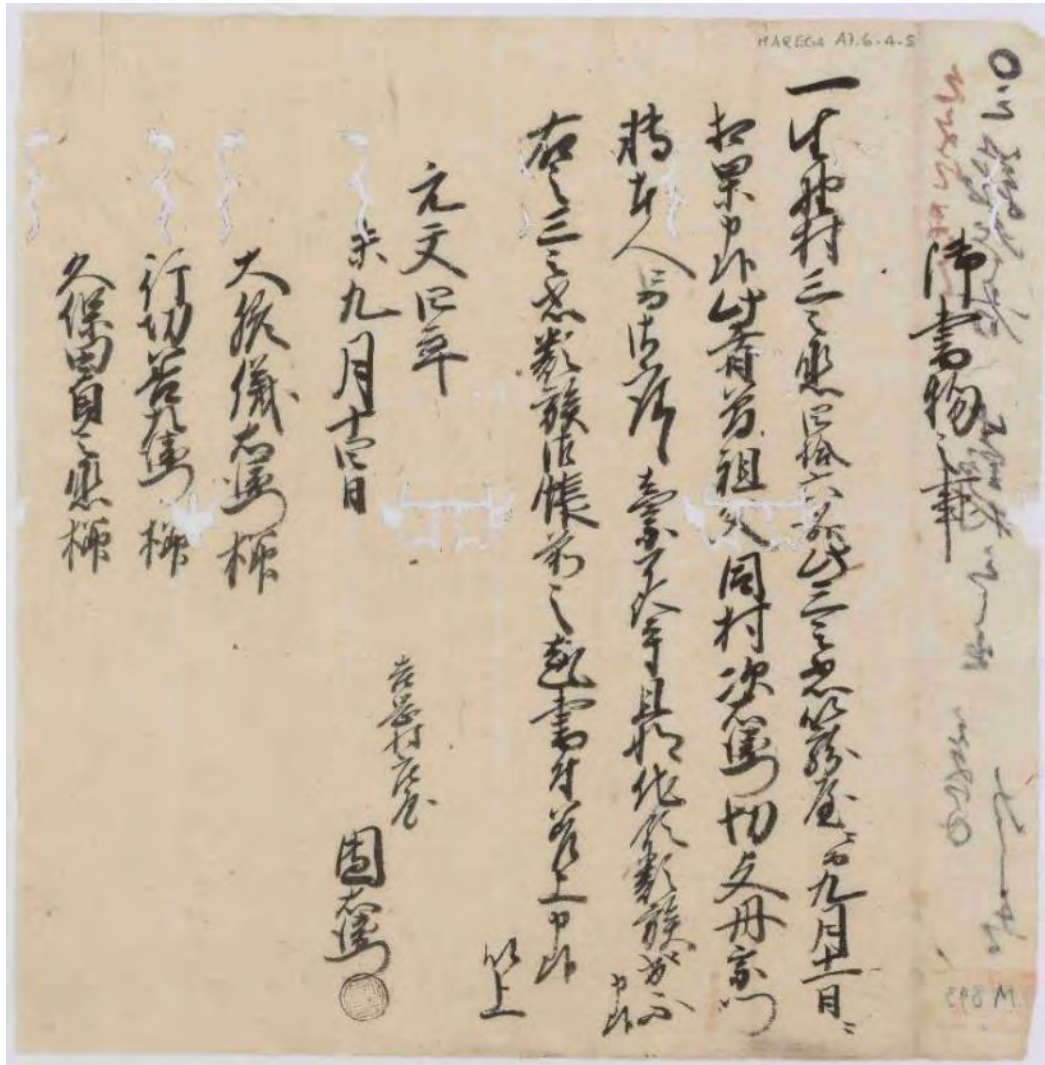
平右衛門印

未七月十三日

大脇儀右衛門様

片切善左衛門様

久保田貞之丞様



3

Document

San-no-jō of Ikuno Village, forty-six years old. San-no-jō died in prison on the eleventh day of the ninth month. This individual's great grandfather from the same village was a former Christian. He was a parishioner of the True Pure Land sect temple Ryōninji, and has no relatives in other territories [besides Usuki Domain]. I will add the above information regarding San-no-jō to the record for former Christian's family members and give it to you. (End)

Fourteenth day of the ninth month of the Genbun 4 [1739], Yoshioka Village Headman, Dan'uemon(seal)

To: [Usuki Domain Office of Religious Affairs]  
 Ōwaki Giemon  
 Katagiri Zenzaemon  
 Kubota Sada-no-jō

(端裏) 元文四年九月  
 〇三籠死之者 生野村三之丞 九月十一日  
 御書物之事  
 一生野村三之丞四拾六歳此三之丞籠屋二而九月十一日二  
 相果申候、此者曾祖父同村次右衛門切支丹宗門  
 転本人二而御座候、真宗了仁寺旦那他領類族二出不申候  
 右之三之丞類族御帳前之趣書付差上申候、以上  
 元文四年 吉岡村庄屋  
 未九月十四日 團右衛門印  
 大脇儀右衛門様  
 片切善左衛門様  
 久保田貞之丞様



4

Memo

Shōkichi, twenty-eight years old this year. This individual is the servant of the former Christian Hayashi Saburō-shiro, and the great-great-grandchild of the wife of Jirobē. He is son of Noemon (the adopted child of Fukura Village's Seihachi), and the adopted child of Niōza Village's Magoemon.

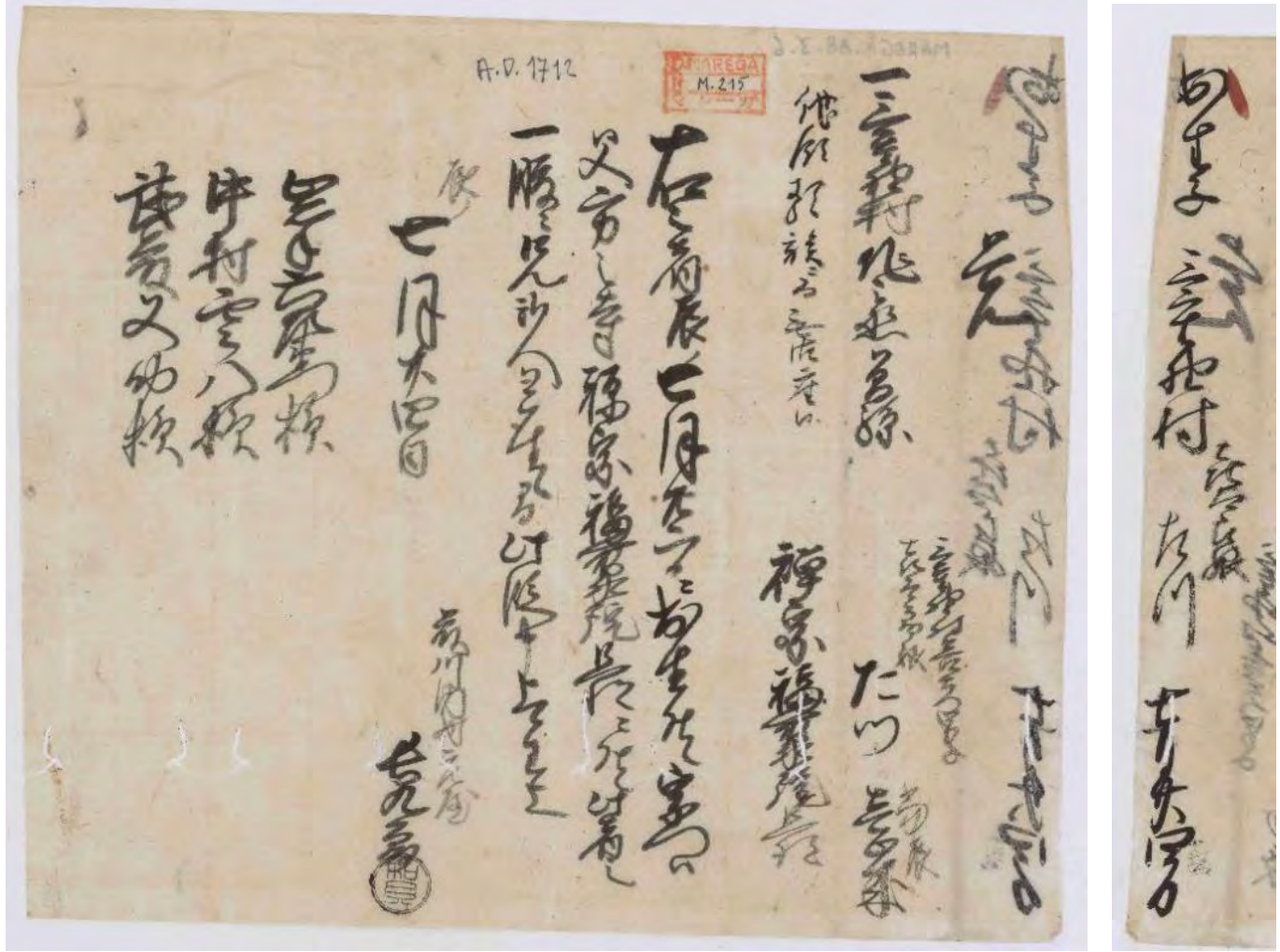
The above individual was originally a parishioner of this True Pure Land sect temple [Kōrenji], however he requested and was given permission to become a parishioner of his adoptive father Magoemon's parishioner temple Zenshōji temple (also of the True Pure Land sect), so for future reference I am informing you of this.

The fourth day of the fifth month of An'ei 6 [1777]

Kōrenji Tengan

To: [Usuki Domain Office of Religious Affairs]  
 Ishii Yoshichirō  
 Kubota Tōsaku  
 Yoshida Saburobē

(端裏) 一 寺替(ペン書) 孫右衛門養子  
 ○三 寺替 仁王座村 小吉 五月六日 一  
 覚  
 福良村清八養子野右衛門男子仁王座村孫右衛門養子  
 一本人林三郎四郎下人次郎兵衛妻玄孫小吉 当西武拾八歳  
 右之者元来浄土真宗当寺且那二而御座候所  
 養父孫右衛門同然同宗善正寺且那二罷成度  
 由願申候二付差免申候、為後日之如件  
 光蓮寺  
 安永六酉年五月四日  
 天岸印  
 石井与七郎殿  
 久保田藤作殿  
 吉田三郎兵衛殿



1  
 [Note on Edge of Back Side] Child born Tatsu, Daughter of Mieno Village's Kitarō, twenty-fourth day of the seventh month.

Tatsu. Daughter of Kitarō, son of Mieno Village's Zen'emom, the great-grandchild of Mieno Village's Saku-no-jō. 1 year old in this year of the Dragon. Parishioner of the Zen Sect Temple Fukujin.

This individual is not a relative of someone who has renounced Christianity of another territory.

This individual was born on the twenty-second day of the seventh month of the year of the Dragon [Shōtoku 2 / 1712?]. As for her religion, Tatsu is a parishioner of the Zen Sect temple Fukujin, her father's temple. This person has two older brothers from the same mother, so I am notifying you of this. That is all.

Twenty-fourth day of the seventh month of the year of the Dragon [Shōtoku 2 / 1712?]  
 Fujikawa-uchi Village unit Head Chōkurō (Seal)  
 Iwate Rokuzaemon  
 Nakamura Kumohachi  
 Mutō Matasuke

(端裏) 一  
 出生子 三重野村 喜太郎娘  
 たつ 七月廿四日

覚  
 三重野村善右衛門男子  
 喜太郎娘 当辰  
 たつ 壹歳

一三重野村作之丞曾孫  
 他領類族ニ而無御座候  
 右之者辰七月廿二日ニ出生仕候、宗門ハ  
 父方之寺禪宗福聚院且那ニ仕候、此者之  
 一腹ニ兄式人御座候間此段申上候、已上  
 藤川内村庄屋

(正徳2年、マレガ推定)  
 辰ノ七月廿四日  
 長九郎印

岩手六左衛門様  
 中村雲八様  
 武藤又助様



2

[Note on the Edge of Back Side] The check of the group that Ōwaki Tazen rules over has been completed.

Document Regarding Christian Investigation

We pledge to firmly follow the prohibition against Christianity.

Everyone in our household was ordered to do *fumie*, and we all, both men and women, did so. Thus, there is nothing suspicious about us at all.

We investigated the religion of everyone in our household: from men to women and servants. We had our parishioner temples' priest attest that we are each undoubtedly parishioners of their temples.

We pledge to completely follow the above. We are writing this here for future reference.

The twenty-third day of the first month of Tenpō 9 [the year of the Dog, 1838]

- Ōwaki Tazen (Signature Seal)
- Miura Manpei (Signature Seal)
- Kusaka Sachū (Signature Seal)
- Nanami Samonta (Signature Seal)
- Ōshima Matasuke (Signature Seal)
- Yamaguchi Kumagorō (Signature Seal)
- Itō Heidayū (Signature Seal)
- Tachikawa Kotōji (Signature Seal)
- Uno Jin'emon (Signature Seal)
- Ogawa Samatarō (Signature Seal)
- Mutō Magosuke (Signature Seal)
- Watanabe Jūsuke (Signature Seal)
- Inagawa Seiki (Signature Seal)
- Niwa Itsuki (Signature Seal)
- Okabe Genzaburō (Signature Seal)
- Wakabayashi Kanzaemon (Signature Seal)
- Koyake Ainosuke (Signature Seal)

The above is the results of my investigation into the religions of the members of the group I rule over. I have checked the certificates from their parishioner temples. There are no mistakes above.

Ōwaki Tazen (Signature Seal)

To:

Kitahara Kurōdayū

Katagiri Gonroku

Kubota Anzaemon

Ogasawara Rokuzaemon



福川清記(花押)  
 丹羽齋宮(花押)  
 岡部源三郎(花押)  
 若林勘左衛門(花押)  
 小宅相之助(花押)  
 大脇多膳(花押)

右私組中宗門相改銘々  
 判形見届申候、以上

北原九郎太夫殿  
 片切権六殿  
 久保田安左衛門殿  
 小笠原六左衛門殿



〔端裏〕「済 大脇多膳組」

切支丹宗門御改二付御書物之事

一切支丹宗門御法度之趣慥相守

申候御事

一我々家内男女共踏絵被 仰付

不残為踏申候処少茂不審成儀

無御座候御事

一家内男女下々迄弥宗門之事

相改寺請手形取置申候御事

右之趣少茂相違無御座

相守申候、為後日如件

天保九年戊正月廿三日

大脇多膳(花押)

三浦万平(花押)

日下佐仲(花押)

那波左門太(花押)

大嶋亦助(花押)

山口熊五郎(花押)

伊藤兵太夫(花押)

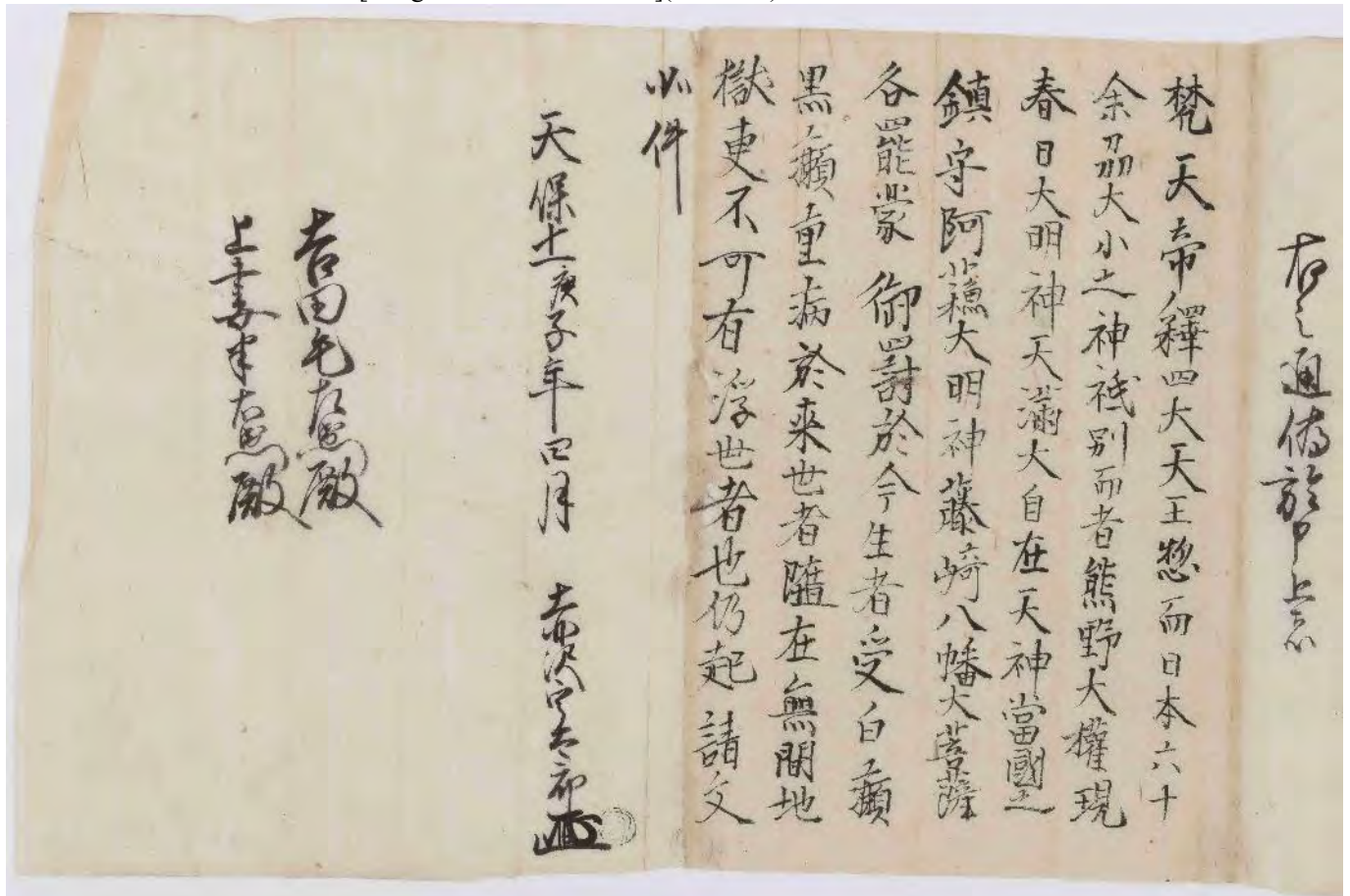
立川古藤治(花押)

宇野仁右衛門(花押)

小川左馬太郎(花押)

武藤孫助(花押)

渡辺重助(花押)



3

Preface to Oath Document [Pledge to Gods and Buddhas]

Having been ordered to carry out *fumie* [踏絵] to prove that we are not Christian, all old, young, men, and women in Tenaga, Tsunagi [part of Kumamoto Domain's territory]—peasant farmers, as well as blind people, *hinin* [非人] and *eta* [えた] outcastes, and beggars—carried out *fumie*, and we have written this in the registry. We sent our oaths with seals of the village head to the feudal lord. Therein it is written that if even one person who did not do *fumie* is being hidden or if anyone is left out of the registry, I will be punished. Therefore, if there is even one person left out of the registry, please punish me.

In the investigation registry, I have attached a tag next to the names of people who due to being a samurai servant or a business trip were unable to do *fumie*. I also wrote their names on a separate piece of paper and submitted it to the feudal lord.

I have written on a separate sheet of paper and submitted to the feudal lord the names of a person who is a samurai servant with the Edo *Rusui* [留守居] and was unable to do *fumie*.

If there are any falsehoods in the above content, I will be punished by Bonten Taishaku Shitennō and all tutelary deities in the over sixty provinces in Japan large and small, especially Kumano Daigongen, Kasuga Daimyōjin, Tenman Daijizaiten, the tutelary deity of this [Higo] province Aso Daimyōjin, and Fujisaki Hachiman Daibosatsu. In this life I will get the serious illness of whitened and blackened skin, and in the next life fall into the hell of endless suffering and suffer the greatest possible torment. Thus I write this oath.

Fourth month of Tenpō [11], the *kanoe* [庚] year of the Rat

Akazawa Utarō (Signature Seal) (seal)

To:

Yoshida Kezaemon

Kōzuma Han'emon

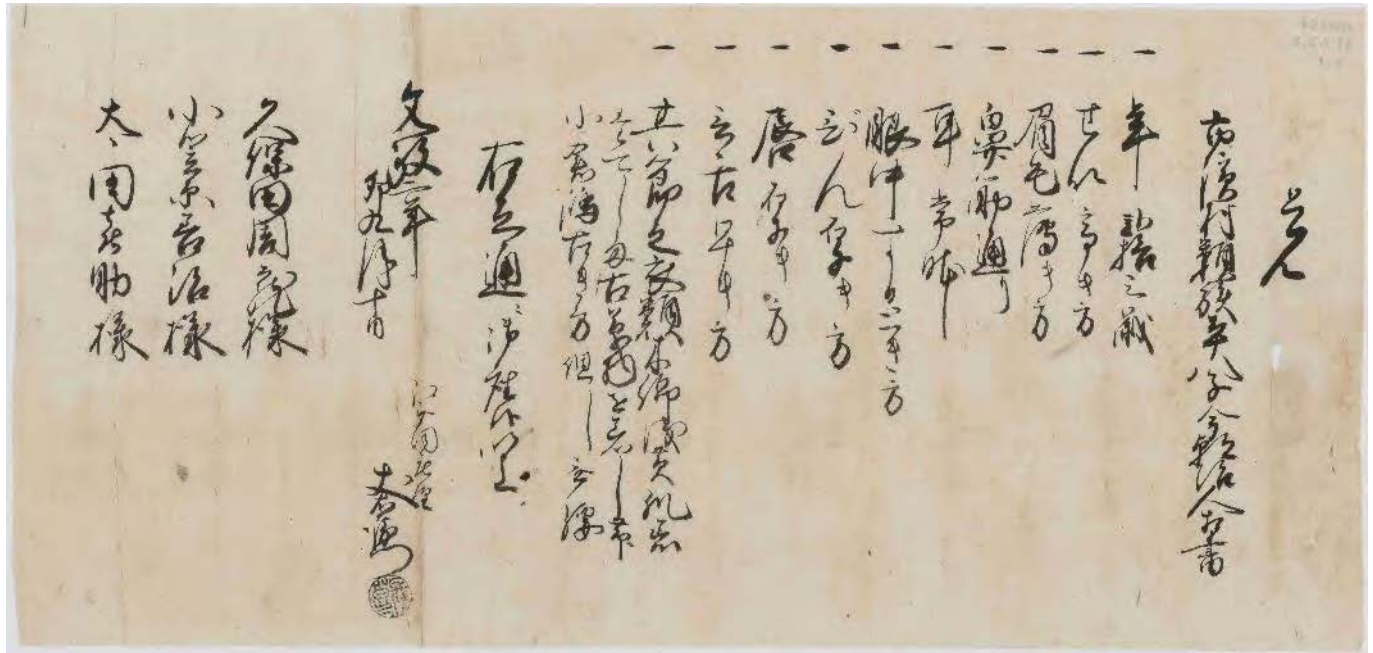
起請文前書之事

一今度切支丹影踏を被成候ニ付津奈木手永  
御百姓其外盲目非人穢多乞食ニ至迄  
有人男女老若老人茂不殘影踏帳ニ  
書載申候、若老人ニ而茂隱置又者影踏帳ニ  
書落申候儀御座候ハ、越度ニ被仰付候様ニ  
との村庄屋連判之誓詞書物を取り差上  
申候、然上者有人老人ニ而も御改帳ニ書落  
申候段被聞召付候ハ、私越度可被仰付事  
一御侍方ニ奉公仕候もの并遠方ニ參違今度  
影踏之時分居不申影踏不仕者之  
分者人改之御帳面夫々付札仕上候、尤別  
紙ニ面附之小前帳差上申候事  
一御留守居御中小姓列以下影踏被差除候分  
別紙差出仕上申候事  
右之通偽於申上者  
梵天帝釈四大天王惣而日本六十  
余州大小之神祇別而者熊野大権現  
春日大明神天満大自在天神当国  
之鎮守阿蘇大明神藤崎八幡大菩薩  
各罷蒙御罰於今生者受白癩  
黒癩重病於来世者随在無間地  
獄更不可有浮世者也、仍起請文  
如件  
天保十一庚子年四月  
吉田毛左衛門殿  
上妻半右衛門殿  
赤沢宇太郎(花押)

起請文前書之事

一今度切支丹影踏を被成候ニ付津奈木手永  
御百姓其外盲目非人穢多乞食ニ至迄  
有人男女老若老人茂不殘影踏帳ニ  
書載申候、若老人ニ而茂隱置又者影踏帳ニ  
書落申候儀御座候ハ、越度ニ被仰付候様ニ  
との村庄屋連判之誓詞書物を取り差上  
申候、然上者有人老人ニ而も御改帳ニ書落  
申候段被聞召付候ハ、私越度可被仰付事  
一御侍方ニ奉公仕候もの并遠方ニ參違今度  
影踏之時分居不申影踏不仕者之  
分者人改之御帳面夫々付札仕上候、尤別  
紙ニ面附之小前帳差上申候事  
一御留守居御中小姓列以下影踏被差除候分  
別紙差出仕上申候事  
右之通偽於申上者  
梵天帝釈四大天王惣而日本六十  
余州大小之神祇別而者熊野大権現  
春日大明神天満大自在天神当国  
之鎮守阿蘇大明神藤崎八幡大菩薩  
各罷蒙御罰於今生者受白癩  
黒癩重病於来世者随在無間地  
獄更不可有浮世者也、仍起請文  
如件  
天保十一庚子年四月  
吉田毛左衛門殿  
上妻半右衛門殿

赤沢宇太郎(花押)



覚

市濱村類族平八子今朝治人相書  
 一 年式拾三歳  
 一 せい高キ方  
 一 眉毛薄キ方  
 一 鼻筋通り  
 一 耳常躰  
 一 眼中するとき方  
 一 びん厚キ方  
 一 言舌早キ方  
 一 其節之衣類木綿淺黄、肌着  
 一 たてしま古草物を着し、帯  
 一 小倉嶋古キ方、但し無腰  
 一 右之通ニ御座候、以上

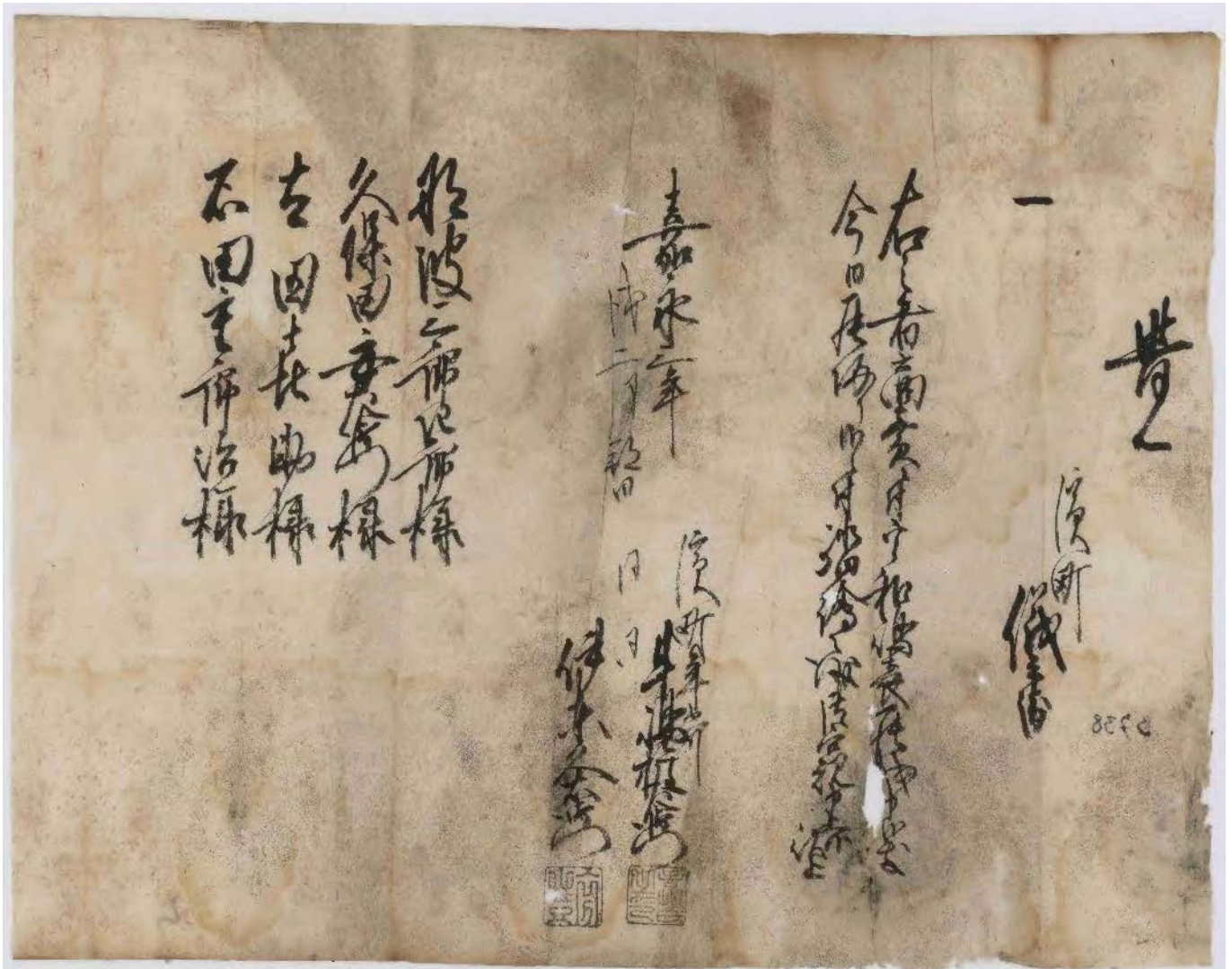
文政二年 江無田庄屋  
 卯九月十日 丈右衛門印

久保田周藏様  
 小笠原善治様  
 太田喜助様

1  
 [Note on the Back Edge of the Document]  
 “Description 1 Religion Government Office  
 Returned the Eight Day of the Ten Month of Bunsei 2 [1819], the year of the Rabbit”  
 Memo  
 Image of Kesaji, the Child of Ichihama Village Relative of a Former Christian Heihachi  
 Age: Twenty-three years old  
 Tall.  
 Thin eyebrows  
 A well-defined nose.  
 There are no problems with his hearing.  
 He has relatively good sight.  
 His hair at his temples is on the thick side.  
 He speaks on the quicker side.  
 At the time his clothing was cotton and light yellow, and undergarments were vertically striped yellowish green. His *obi*[帯] was an old one from Kokura.  
 He was not carrying a sword at his waist.  
 The above is his description. (End)  
 Tenth day of the ninth month of Bunsei 2, the year of the Rabbit

Emuta Village Unit Headman Jōemon (Seal)

To: Kubota Shūzō  
 Ogasawara Zenji  
 Ōta Kisuke



2  
Second Month of Kaei 3 [1850] Letter of Inquiry Regarding *Fumie* Upon Hama Town's Gihē Returning from Uwajima

Memo

Gihē of Hama Town's [Usuki Castle Town]  
The above individual went for business to Uwajima [Uwajima, Iyo Province; present-day Uwajima City, Ehime Prefecture], and returned home today. Therefore I am would like to ask [for instructions] regarding [him carrying out as of yet his not completed] *fumie*. (End)

Kan'ei 3 [1850]

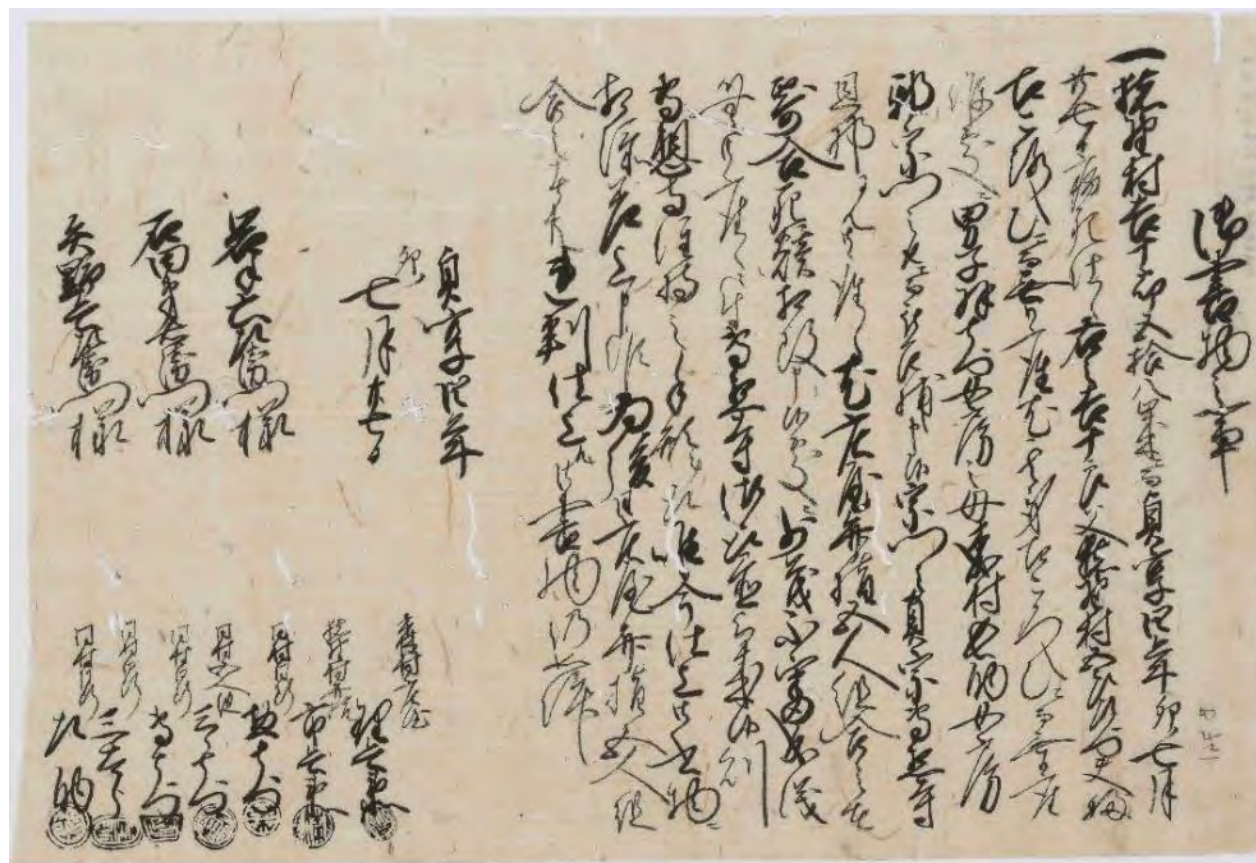
First day of the second month of the year of the Dog

Hama Town Elder Toshiyori [年寄] Ushijima Gonzaemon (Seal)

Hama Town Elder Itō Kyūemon (Seal)

To: Nawa Saburōshirō  
Kubota Yasuzaemon  
Ōta Kisuke  
Ishida Jūrōji

覚  
濱町 儀兵衛  
一 右之者商売二付字和嶋表罷越申候処  
今日罷帰り候二付踏絵之儀御窺申上候、以上  
嘉永三年 濱町年寄  
戊二月朔日 牛嶋権左衛門印  
同 伊東久右衛門印  
那波三郎四郎様  
久保田安左衛門様  
太田喜助様  
石田重郎治様



御書物之事

一猪野村吉十郎五拾八歳二而貞享四年卯ノ七月廿七日病死仕候、右之吉十郎父猪野村五郎左衛門夫婦古ノ路ハ二而無御座、尤其身古ノ路ハ二而無御座候処ニ男子羽右衛門女房之母森村長助女房邪宗門之由ニ而被召捕申候、宗門者真宗專想寺旦那にて御座候、尤庄屋弁指五人組合之者寄合死骸相改申候処ニ少茂不審成儀無御座候ニ付專想寺御取置被成候、則專想寺住持之手形ヲ取唯今仕上御書物ニ相添差上申候、為後日庄屋弁指五人組合之者共連判仕上候御書物仍如件

貞享四年  
卯ノ七月廿七日

森村庄屋  
理兵衛印

猪野村弁指  
市兵衛印

同村同断  
惣右衛門印

同村五人組  
三郎右衛門印

同村同断  
專右衛門印

同村同断  
三太郎印

同村同断  
左助印

岩手六左衛門様  
石田弟右衛門様  
矢野兵左衛門様

Seventh month of Jōkyō 4 [1687]                      The Examination of the Corpse of Ino Village's Kichijūrō, Who Died From Disease:  
Written Report Jointly Sealed by the Village Unit Head, Village Official, and Five Person Unit

Document

Kichijūrō of Ino Village [Ōita District, Bungo Province; present-day Ino, Ōita City]

Died at the age of fifty-eight on the twenty-seventh day of the seventh month of Jōkyō 4 [1687], the year of the Rabbit. While the above Kichijūrō's father of Ino Village Gorōzaemon and Gorōzaemon's wife are not former Christians, and he himself is not a former Christian, the mother of the wife of [Kichijūrō's] son Uemon—this mother is the wife of Chōsuke of Mori Village [Ōita District, Bungo Province; present day Mori-chō, Ōita City]—was arrested for being Christian. As for his religion, he was a parishioner of the True Pure Land sect temple Sensōji [present-day Mori-chō, Ōita City]. Of course, the village unit headman, village officials, and someone from his five household unit came together to inspect his corpse, but there was nothing suspicious in the slightest, so Sensōji interred the body.

We immediately had this certified by Sensōji Temple's head priest, and are presently sending you this certification along with this document. This document was sealed and made for future reference by the village unit headman, a village official, and someone from his five household unit.

Twenty-seventh day of the seventh month of Kyōhō 4 [1687], the year of the Rabbit

Mori Village Unit Headman Rihē (Seal)

Ino Village Official Ichibee (Seal)

Ino Village Official Sōuemon (Seal)

To: Iwate Rokuzaemon  
Ishida Otoemon  
Yano Heizaemon

[Explanation]

1

Documents such as this that describe a criminal, missing individual, etc. are referred to as *ninsōgaki* [人相書]. This one, which is about Kesaji, the child of the Ichihama Village (present-day Ichihama, Usuki City) relative of a former Christian Heihachi, was submitted by Jōemon, the Emuta Village (Ama District, Bungo Province; present-day Emuta, Usuki City) Unit Headman to the officials at the domain's Office of Religious Affairs: Kubota, Ogasawara, and Ōta.

While *ninsōgaki* were generally distributed within territories to search for criminals along with letters distributed to villages to communicate information (called *kaijō* [廻状]), this one does not mention any crime. Furthermore, on the edge of its back side one finds "Returned the Eight Day of the Tenth Month of Bunsei 2 [1819], the year of the Rabbit": it appears that Kesaji returned home one month later.

Based on the above, it is highly possible that this *ninsōgaki* was created to find out the whereabouts of Kesaji—a relative of a former Christian—after he had run away. It appears that after returning home a month later, this matter was settled.

This was submitted to religion magistrates (and is thus referred to as a *ninsōkaki-age* [人相書上]) because Kesaji was a relative of a former Christian.

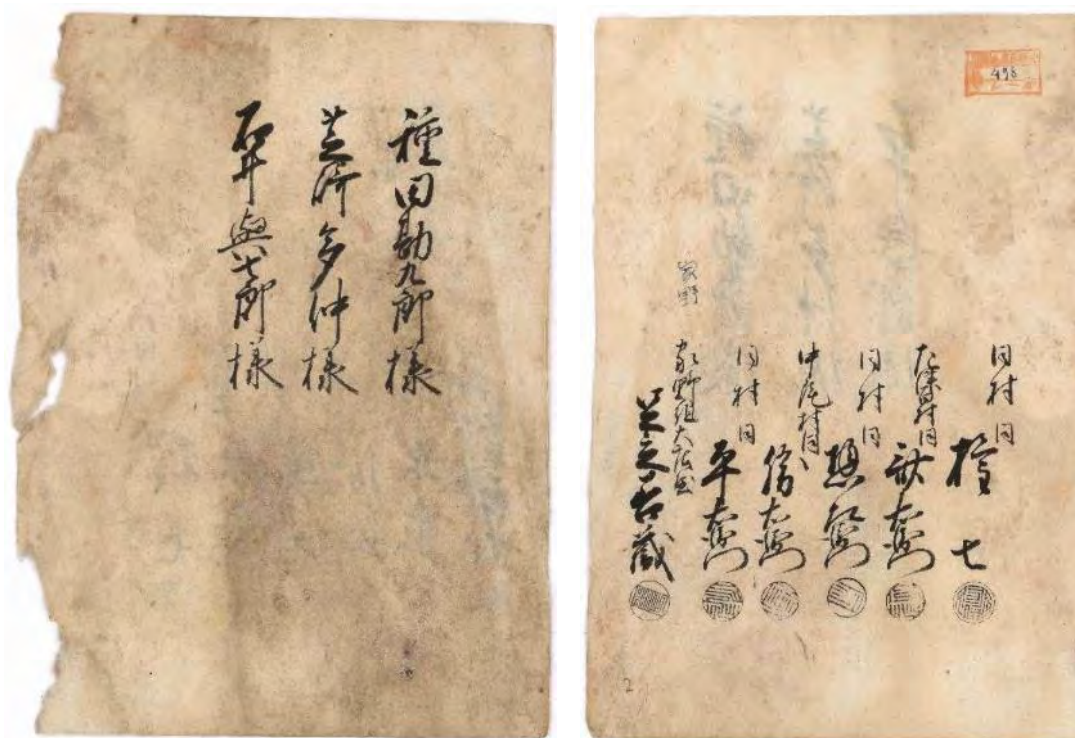
2

The village unit official in this document is referred to as *shōya* [庄屋]. In other areas, the term *oojōya* [大庄屋] was used. Similarly, while here the village official is referred to as *benzashi* [弁指], in other areas the term *shōya* [庄屋] is used. This document is addressed to the domain's religion magistrates. Iwate Rokuzaemon worked as religion magistrate from the twenty-second day of the seventh month of Enpō 6 (1678) to the twelfth month of Genroku 9 (1696), and Ishida Otouemon from the second month of Enpō 5 (1677) to the twelfth month of Genroku 9 (1696). Yano Hyōzaemon as the Religion Magistrate there from the third month of Tenna 3 (1683) to the eleventh day of the fifth month of Genroku 2 (1689).

3

The village unit official in this document is referred to as *shōya* [庄屋]. In other areas, the term *oojōya* [大庄屋] was used. Similarly, while here the village official is referred to as *benzashi* [弁指], in other areas the term *shōya* [庄屋] is used. This document is addressed to the domain's religion magistrates. Iwate Rokuzaemon worked as religion magistrate from the twenty-second day of the seventh month of Enpō 6 (1678) to the twelfth month of Genroku 9 (1696), and Ishida Otoemon from the second month of Enpō 5 (1677) to the twelfth month of Genroku 9 (1696). Yano Hyōzaemon as the Religion Magistrate there from the third month of Tenna 3 (1683) to the eleventh day of the fifth month of Genroku 2 (1689).

A10 ①[As part of the Christian inquisition I wrote out the names of everyone in our unit—men and women, not leaving out a single person—and had them do *fumie*] (A10.3.16.1)



1

[First Part Missing]

As part of the Christian inquisition I wrote out the names of everyone in our unit—men and women, not leaving out a single person—and had them do *fumie*.

In the case that even though we have carried out the above investigation there is still a suspicious person, we will report them without fail. If we hide them or there is an accusatory report from someone else, we should be punished. We thus record this as evidence for future use.

The ninth day of the second month of Ansei 3 (year of the Dragon) [1856]

Arata Village Official [kojōya 小庄屋] Heiemon (Seal)

Arata Village Official Keisuke (Seal)

Hiroharu Village Official Sōshirō (Seal)

Ieno Village Official Enpei (Seal)

Ieno Village Official Gonsichi (Seal)

Sazuru Village Official Saiemon (Seal)

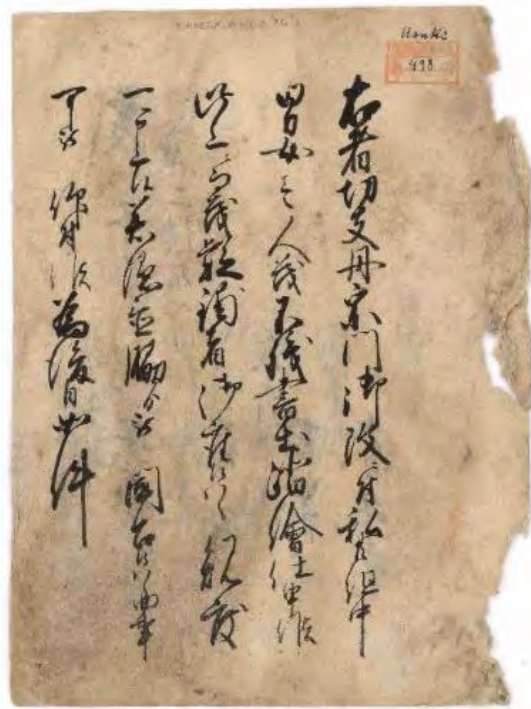
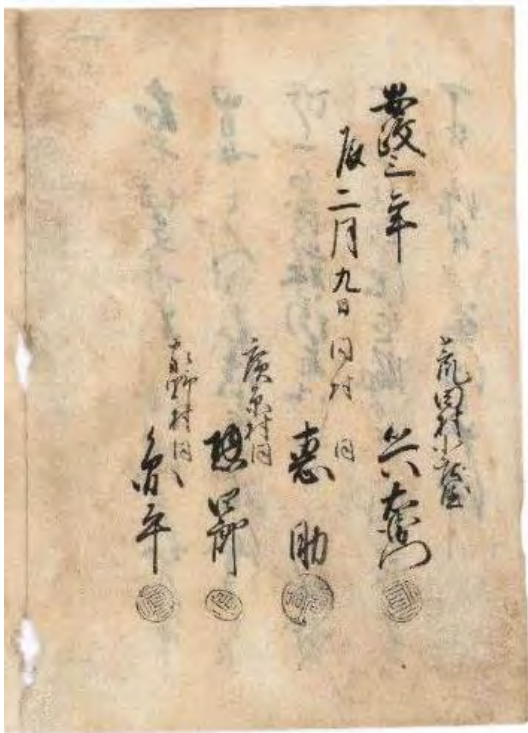
Sazuru Village Official Sōzaemon (Seal)

Nakao Village Official Katsuemōn (Seal)

Nakao Village Official Heiemon (Seal)

Ieno Unit Headman Adachi Zenzō (Seal) (Seal)

To: Taneda Kankurō  
Shibasaki Tachū  
Ishii Yoshichirō



(前欠)

右者切支丹宗門御改二付私共組中  
 男老一人茂不殘書出踏絵仕申候、  
 以上二而茂疑鋪者御座候ハ、規度  
 可申上候若隱置脇方被聞召候ハ、曲事  
 可被仰付候、為後日如件

安政三年

辰二月九日

荒田村小庄屋

兵右衛門 印

同村 同

惠助 印

廣原村 同

惣四郎 印

家野村 同

円平 印

同村 同

権七 印

左津留村 同

斎右衛門 印

同村 同

惣左衛門 印

中尾村 同

勝右衛門 印

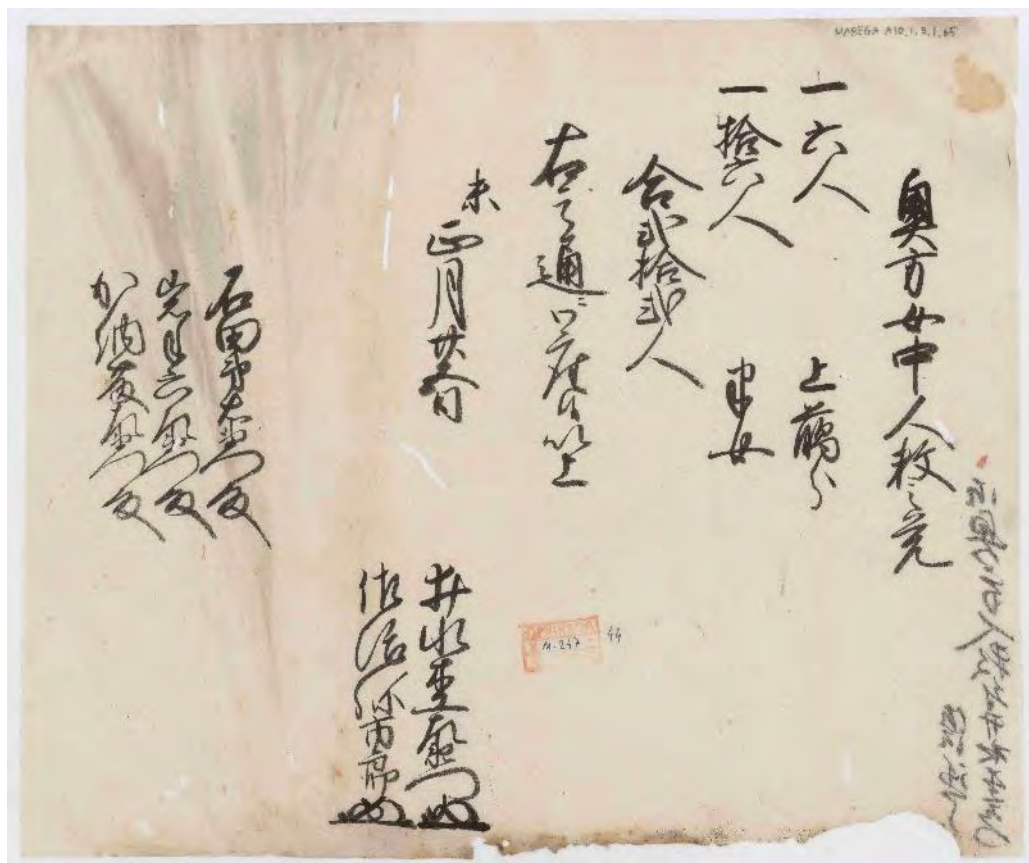
同村 同

平右衛門 印

家野組大庄屋

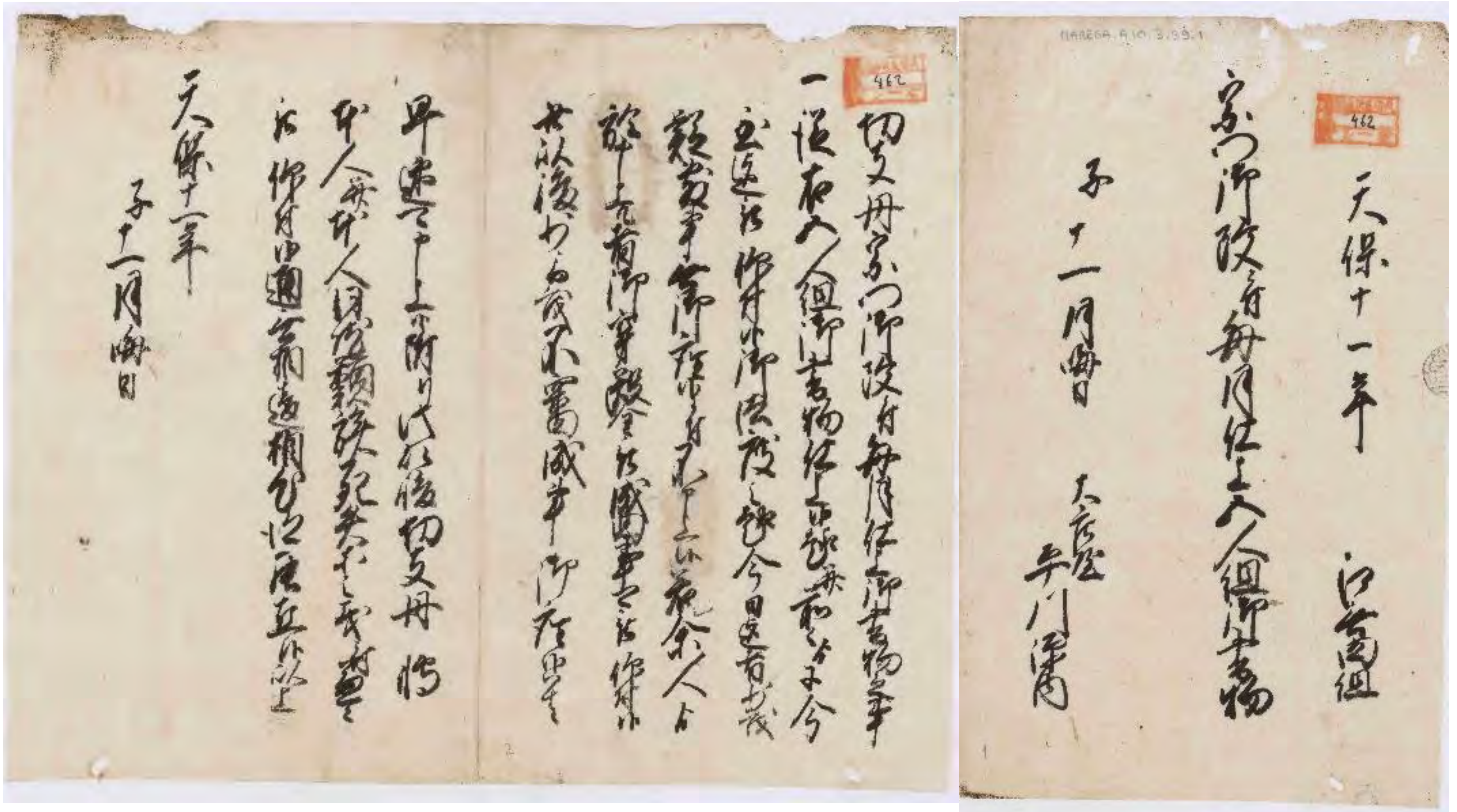
足立善蔵 印

種田勘九郎様  
 芝崎多仲様  
 石井與七郎様



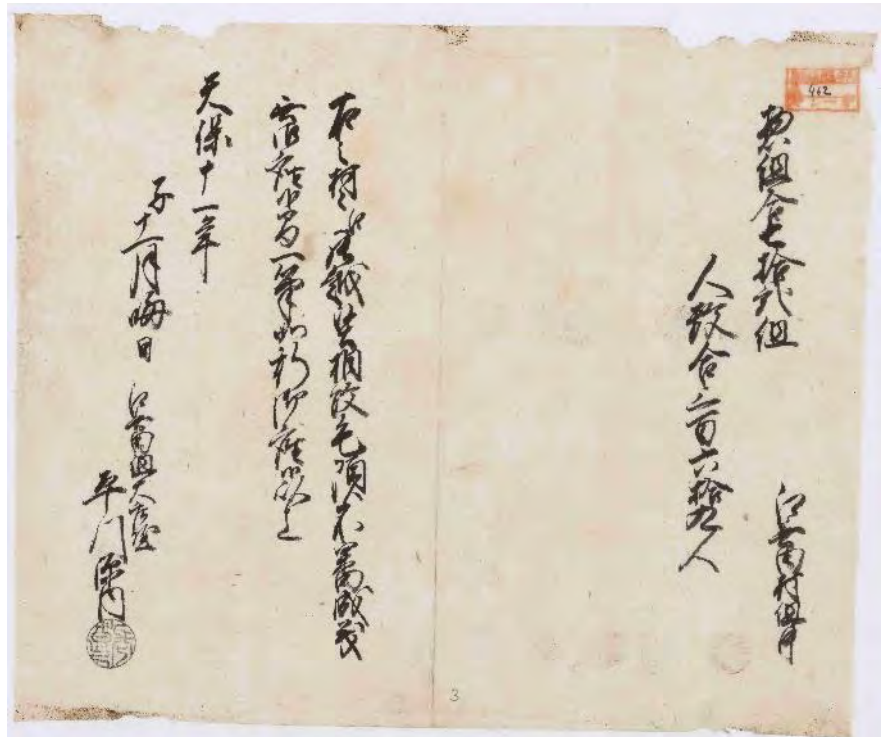
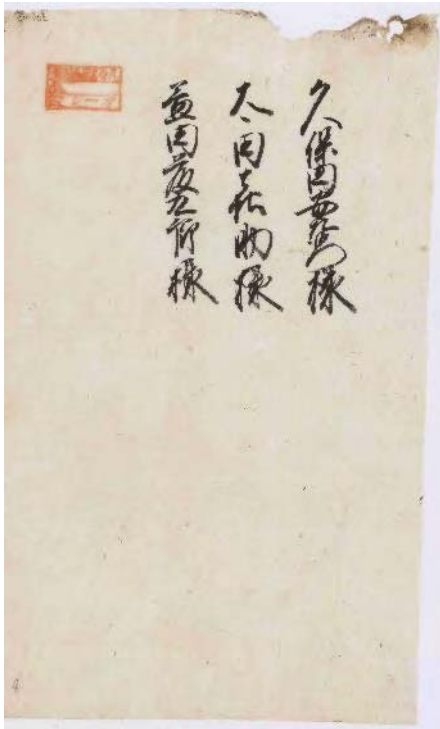
2  
 Report on Number of Maidservants in Household  
 Six High-Ranking Maidservants *jōrō* [上臈]  
 Sixteen Lower Ranking Maidservants *hanjo*[半女]  
 Total: Twenty-two people.  
 (End)  
 The twenty-fifth day of the first month of Genroku 4 [1691]  
 Imizu Mokuzaemon (Signature Seal)  
 Saji Yaichirō (Signature Seal)  
 To:  
 Ishida Teiemon  
 Iwate Rokuzaemon  
 Kanō Tōzaemon

(端裏)  
 一 御奥方人数付 佐治弥一郎  
 奥方女中人数之覚 井水李左衛門  
 一 六人 上臈分  
 一 拾六 半女  
 合式拾貳人  
 右之通二御座候以上  
 未正月廿五日  
 石田弟右衛門殿  
 岩手六左衛門殿  
 加納藤左衛門殿  
 井水李左衛門(花押)  
 佐治弥市郎(花押)



3  
 Report Submitted Monthly for the Christian Inquisition  
 In terms of the five-household unit investigation reports and the laws that have been promulgated, there has been nothing suspicious, so we are not reporting anything in particular. If there is a report of a suspicion from someone else regarding this unit, we should be investigated and punished.  
 If in the future there is anything even slightly suspicious, we will report it immediately.  
 Furthermore, we certainly understand the instructions that have been given regarding the deaths, etc. of former Christians and the families of those born to a Christian before renunciation.  
 The thirtieth day of the eleventh month of Tenpō 11 [1840]

(表紙) 一 天保十一年 江無田組  
 宗門御改二付毎月仕上五人組御書物  
 子十一月晦日 大庄屋  
 平川源内  
 切支丹宗門御改二付毎月仕上御書物之事  
 一 従右五人組御書物仕上候趣并前々方に尔今  
 至迄被仰付候御法度之趣今日迄者少茂  
 疑敷事無御座候二付不申上候者シ余人方  
 於申上ル者御穿鑿被成曲事可被仰付候、  
 此以後少二而茂不審成事御座候ハ者  
 早速可申上候附り此以後切支丹轉  
 本人并本人同然類族死失等之義二付兼々  
 被仰付候通無相違相心得罷在候、以上  
 天保十一年  
 子十一月晦日



Total of Seventy-two Five Person Household Units                      Emuta Village Unit

Total of 369 Persons

We report that we went around to the above villages, closely surveyed them, and found nothing suspicious at all.

Twenty-third day of the eleventh month of Tenpō 11      Emuta Unit Headman

Hirakawa Gennai (seal)

To:    Kubota Yasuzaemon  
       Ōta Kisuke  
       Masuda Tōkurō

惣組合七拾貳組

人数合三百六拾九人

右之村々江罷越堅相改毛頭不審成義

無御座候間一筆如斯御座候 以上

天保十一年十一月晦日

江無田組大庄屋

平川源内印

江無田村組中

久保田安左衛門様

大田喜助様

益田藤九郎様



出生覚

市濱村喜惣右衛門二十一月三日男子出生任名  
与市与付代々善正寺旦那二付申候

同村藤五郎二十一月三日女子出生任名たま与付  
代々安養寺旦那二付申候

一門前村伝吉二十一月十一日女子出生任名きよ与  
付代々善法寺旦那二付申候

一同村源右衛門子永太二十一月十六日女子出生任名  
とよ与付代々安養寺旦那二付申候

一戸室村八百藏二十一月四日男子出生任名直五郎与  
付代々福聚寺旦那二付申候

一同村幸右衛門子幸治二十一月十日男子出生任  
名重次郎与付代々安養寺旦那二付申候

一同村利八二十一月十五日女子出生任名すか与付  
代々福聚寺旦那二付申候

一同村義助子对治二十一月廿八日女子出生任名  
ふじ与付代々安養寺旦那二付申候

他方入 老入 女  
藤河内組二懸り

一市浜村善左衛門子熊治女房二田中村千代治  
妹とめ式拾九歳此者十一月晦日受込申候

奉公婦 三人 内 男一人 女二人

一門前村武兵衛娘しか式拾壹歳此者  
林次郎左衛門様へ奉公仕候御暇被下十一月二日罷帰候

一市浜村善右衛門娘ちせ三拾式歳此者  
上川三之助様へ奉公仕候御暇被下十一月廿五日罷帰候

一同村孫八子女藏式拾歳此者川崎  
造酒様へ奉公仕候御暇被下十一月八日罷帰候

他二出 六人 内 男三人 女三人

一江無田村安右衛門姉しか三拾七歳此者今村  
兵次殿妻二十一月五日引越申候

海添組二掛り

一市浜村御組甚平妹ち式拾壹歳此者  
内畑村金兵衛家内二十一月廿三日差遣申候

同組二懸り

出生 八人 内 男三人 女五人

一市浜村喜惣右衛門二十一月三日男子出生任名  
与市与付代々善正寺旦那二付申候

一同村藤五郎二十一月三日女子出生任名たま与付  
代々安養寺旦那二付申候

一門前村伝吉二十一月十一日女子出生任名きよ与  
付代々善法寺旦那二付申候

一同村源右衛門子永太二十一月十六日女子出生任名  
とよ与付代々安養寺旦那二付申候

一戸室村八百藏二十一月四日男子出生任名直五郎与  
付代々福聚寺旦那二付申候

一同村幸右衛門子幸治二十一月十日男子出生任  
名重次郎与付代々安養寺旦那二付申候

一同村利八二十一月十五日女子出生任名すか与付  
代々福聚寺旦那二付申候

一同村義助子对治二十一月廿八日女子出生任名  
ふじ与付代々安養寺旦那二付申候

他方入 老入 女  
藤河内組二懸り

一市浜村善左衛門子熊治女房二田中村千代治  
妹とめ式拾九歳此者十一月晦日受込申候

奉公婦 三人 内 男一人 女二人

一門前村武兵衛娘しか式拾壹歳此者  
林次郎左衛門様へ奉公仕候御暇被下十一月二日罷帰候

一市浜村善右衛門娘ちせ三拾式歳此者  
上川三之助様へ奉公仕候御暇被下十一月廿五日罷帰候

一同村孫八子女藏式拾歳此者川崎  
造酒様へ奉公仕候御暇被下十一月八日罷帰候

他二出 六人 内 男三人 女三人

一江無田村安右衛門姉しか三拾七歳此者今村  
兵次殿妻二十一月五日引越申候

海添組二掛り

一市浜村御組甚平妹ち式拾壹歳此者  
内畑村金兵衛家内二十一月廿三日差遣申候

同組二懸り

[Tsugi-gami [継紙]/ Page comprised of pasted together sheets of paper]

Memo

No. of people born: Eight (Three males)  
(Five Females)

On the third day of the eleventh month, a boy was born to Ichihama Village's Kisōemon, and was named Yoichi. This household has for generations been parishioners of Zenshōji temple.

On the third day of the eleventh month, a girl was born to Ichihama Village's Tōgorō, and was named Tama. This household has for generations been parishioners of An'yōji temple.

On the eleventh day of the eleventh month, a boy was born to Monzen Village's Denkichī, and was named Kiyo. This household has for generations been parishioners of Zenhōji temple.

On the sixteenth day of the eleventh month, a girl was born to Eita, the son of Monzen Village's Gen'emōn, and was named Toyo. This household has for generations been parishioners of An'yōji temple.

On the fourth day of the eleventh month, a boy was born to Tomuro Village's Yaozō, and was named Naogorō. This household has for generations been parishioners of Fukujūji temple.

On the tenth day of the eleventh month, a boy was born to Kōji, the son of Tomuro Village's Kōemon, and was named Jūjirō. This household has for generations been parishioners of An'yōji temple.

一 川島村御常蔵妹さよ武拾五歳此者内畑村  
 次兵衛弟寅治女房二十一月廿三日差遣申候  
 同組二懸り  
 一 同村御組孫八子八歳武拾歳此者海添村  
 御組源内養子二十一月廿三日差遣申候  
 寺小路組二掛り  
 一 同村又四郎弟惣左衛門三拾七歳此者野津市村  
 ちの入聲二十一月廿三日差遣申候  
 一 同村御水郡方手附庄左衛門養子源治武拾七歳  
 此者不縁二付才原村兄惣左衛門方二十一月廿三日差遣  
 申候  
 奉公出 四人女  
 一 門前村武兵衛娘しか武拾壹歳此者上川  
 三之助様二十一月廿日方奉公仕候  
 一 戸室村太兵衛娘さよ四拾壹歳此者遊佐  
 九助様二十一月廿八日方奉公仕候  
 一 市浜村善右衛門娘ちせ三拾武歳此者  
 村瀬庄兵衛様江十一月廿六日方奉公仕候  
 一 右善右衛門娘とさ拾八歳此者伊東  
 喜右衛門様江十一月廿六日方奉公仕候  
 同組出入 壹人女  
 一 戸室村幸右衛門娘なか拾三歳此者同村  
 庄左衛門養女二十一月廿八日引越申候  
 死失 四人 内 男三人 女一人  
 一 戸室村政治子元助壹歳此者十一月四日  
 病死仕候雲臺寺被取置候  
 一 市浜村藤五郎女房武拾五歳此者十一月七日  
 病死仕安養寺被取置候  
 一 同村友助子卯之助武歳此者十一月八日  
 病死仕福聚寺被取置候  
 一 同村重吉三拾歳此者十一月廿五日病死仕  
 善法寺被取置候  
 右之外生死出入無御座候以上  
 天保十一年子年十一月晦日 江無田組大庄屋  
 平川源内印  
 久保田安左衛門様  
 太田喜助様  
 益田藤九郎様

On the fifteenth day of the eleventh month, a girl was born to Tomuro Village's Rihachi, and was named Suka. This household has for generations been parishioners of Fukujūji temple.

On the twenty-eight day of the eleventh month, a girl was born to Taiji, the son of Tomuro Village's Gisuke, and named Fuji. This household has for generations been parishioners of An'yōji temple.

No. of people who moved from other places: one female

On the thirtieth day of the eleventh month, Tome, the younger sister of Tanaka Village's Chiyoji (twenty-nine years old) came to marry Kumaji, the son of Ichihama Village's Zenzaemon.

No. of people who returned from being a laborer: Three (One male)  
(Two females)

On the second day of the eleventh month, Shika (twenty-nine years old), the daughter of Monzen Village's Buhē, returned to the village from working for Hayashi Jirōzaemon.

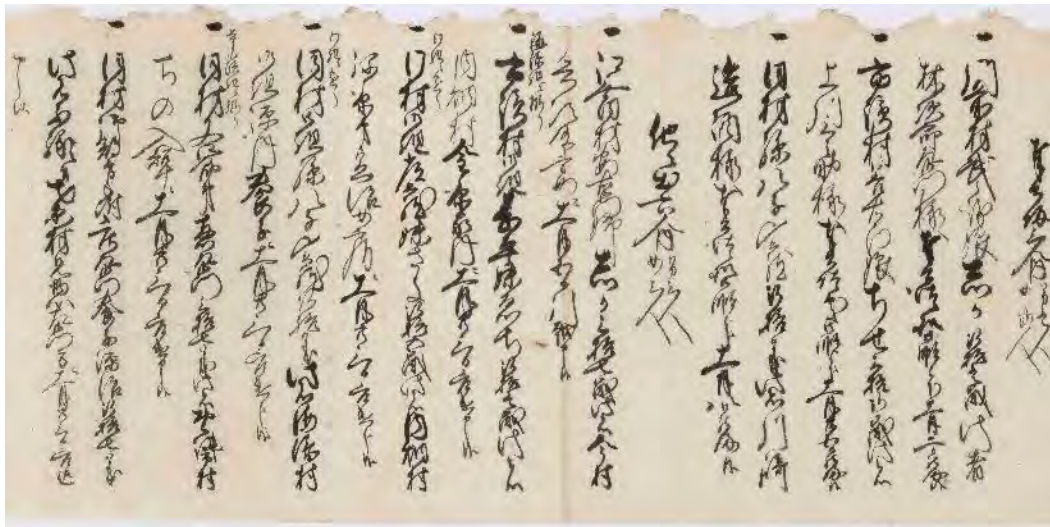
On the twenty-fifth day of the eleventh month, Chise (thirty-two years old), the daughter of Ichihama Village's Zen'emon, returned to the village from working for Kamikawa San-no-suke.

On the eighth day of the eleventh month, Genzō (twenty years old), the son of Ichihama Village's Magohachi, returned to the village from working for Kawasaki Shuzō [Brewery].

No. of people who moved away: Six (Three males)  
(Two females)

On the fifth day of the eleventh month, Shika (thirty-seven years old), the older sister of Emuta Village's Yasuemon, went to marry Imamura Heiji.

On the twenty-third day of the eleventh month, Echi (twenty-nine years old), the younger sister of Ichihama Village's Jinpei, went to marry Uchihata Village's Kinbē.



On the twenty-third day of the eleventh month, Kiyo (twenty-five years old), the younger sister of Ichihama Village's Tsunezō, went to marry Toraji, the younger brother of Uchihata Village's Jihē.

On the twenty-third day of the eleventh month, Shimezō (twenty years old), the child of Ichihama Village's Magohachi, was adopted by Kaizoe Village's Gennai.

On the twenty-third day of the eleventh month, Sōzaemon (thirty-seven years old), the younger brother of Ichihama Village's Matashirō, went to marry Notsu-ichi Village's Chino.

On the twenty-third day of the eleventh month, Genji (twenty seven years old), the adopted child of Ichihama Village's *Okōri Katatetsuke* [御郡方手附] Shōzaemon, was sent back to his older brother Sōzaemon in Saibaru Village due to adoption ties being broken off.

No. of individuals who went to work: Four females

On the twentieth day of the eleventh month, Shika (twenty-one years old), the daughter of Monzen Village's Buhē, went to work for Kawakami San-no-suke.

On the twenty-eight day of the eleventh month, Sayo (forty-one years old), the daughter of Tomura Village's Tahē, went to work for Yusa Kyūsuke.

On the twenty-sixth day of the eleventh month, Chise (thirty-two years old), the daughter of Ichihama Village's Zen'emom, went to work for Murase Shōbē.

On the twenty-sixth day of the eleventh month, Tosa (eighteen years old), the daughter of the above Zen'emom, went to work for Itō Kiemon.

No. people who moved within the same village: One female.

On the twenty-eighth day of the eleventh month, Naka (thirteen years old), the daughter of Tomuro Village's Koemon, moved to become the adopted child of Shōzaemon.

No. of deceased individuals: Four (Three males)

(One female)

On the fourth day of the eleventh month, Gensuke (one year old), the child of Tomura Village's Seiji, died of disease and was laid to rest at Undaiji temple.

On the seventh day of the eleventh month, the wife (twenty five years old) of Ichihama Village's Tōgorō died of disease and was laid to rest at An'yōji Temple.

On the eighth day of the eleventh month, Unosuke (two years old), the child of Ichihama Village's Yūsuke, died of disease and was laid to rest at Fukujūji Temple.

On the twenty-fifth day of the eleventh month, Ichihama Village's Jūkichī (thirty years old) died of disease and was laid to rest at Zenhōji Temple.

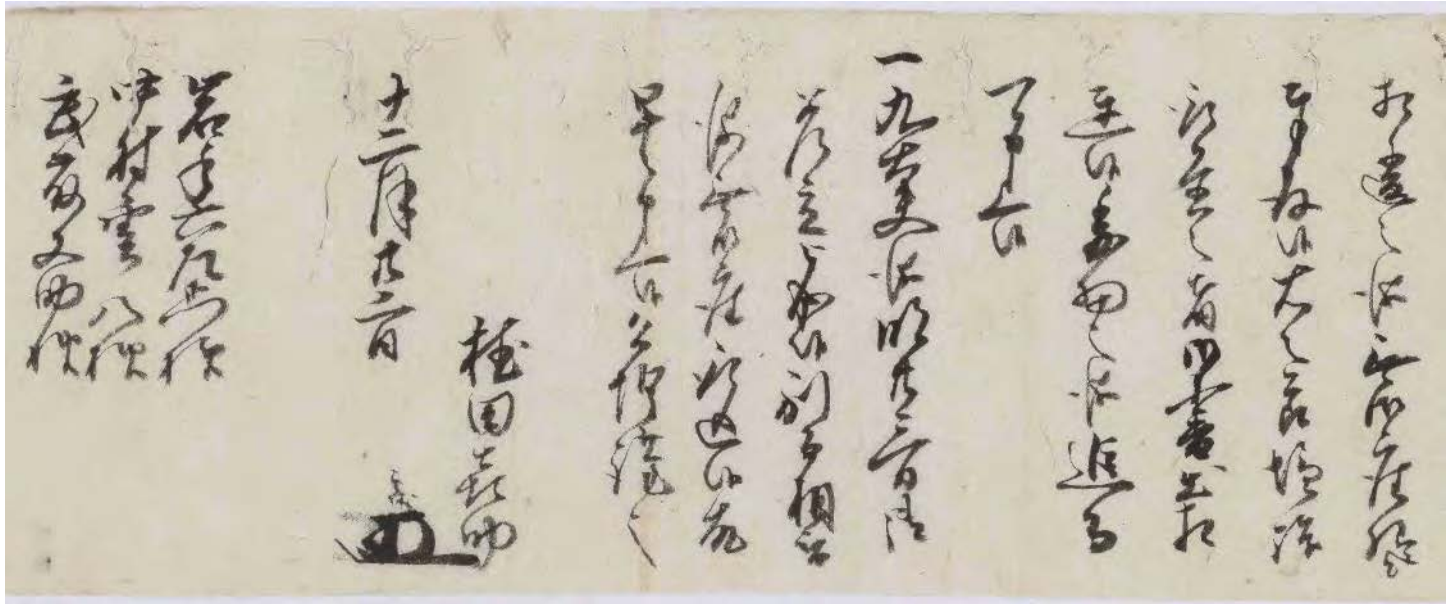
There is no one else besides those above that has been born, died, or moved.

Thirtieth day of the eleventh month of Tempō 11 [1840], the year of the Rat

Emuta Village Unit Headman

Hirakawa Gennai (seal)

To: Kubota Yasuzaemon  
 Ōta Kisuke  
 Masuda Tōkurō



1

[Annotation] “22nd day of the 12th month; A letter from Kisuke; Replied.”

I saw your letters from the 4th day and 18th day of last month and the 7th day of this month. I am glad to hear that you are performing your work better than ever.

On the 20th day I sent to the Tsukiban Yanagisawa Hachirōemon a letter of inquiry regarding the preservation in salt of the body of Funai Domain Maki Village’s Jin’emon, and was told to do as is always done.

The “Record Book Regarding Two Periods” arrived yesterday. I was instructed to check it, and am currently doing so in detail. I will carry this out so that there are no mistakes. At this time a document regarding preserving the corpse in salt arrived, so I will contact you with the details at a later date.

With regard to Kyūdayū, I will send it tomorrow, the 23rd. Otherwise, nothing has changed.

22nd day of the 12th month

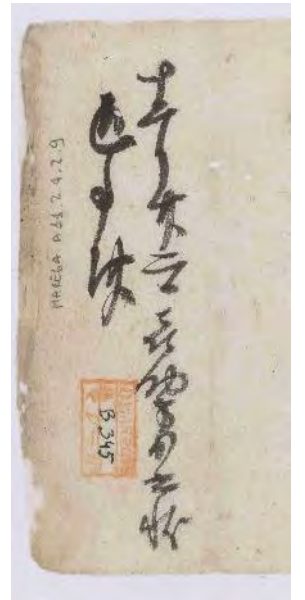
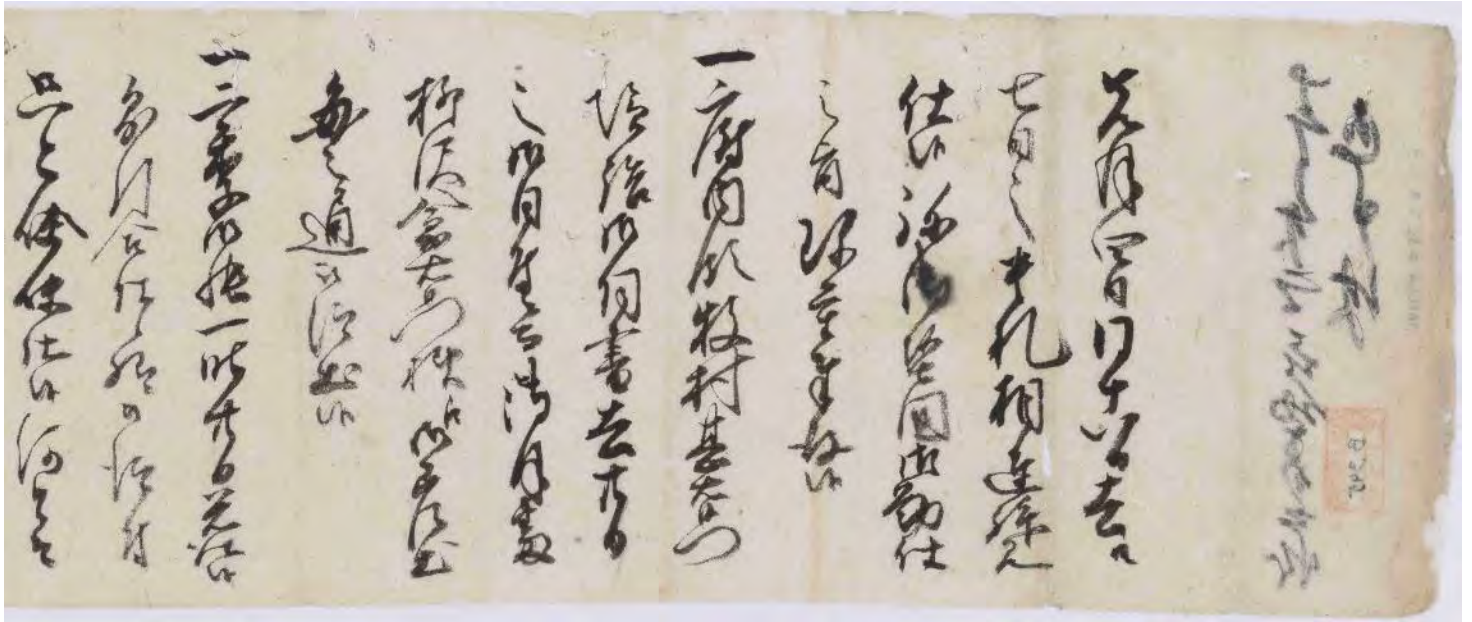
Ueda Kisuke (Jōkyū Signature Seal)

To:

Iwate Rokuzaemon

Nakamura Unpachi

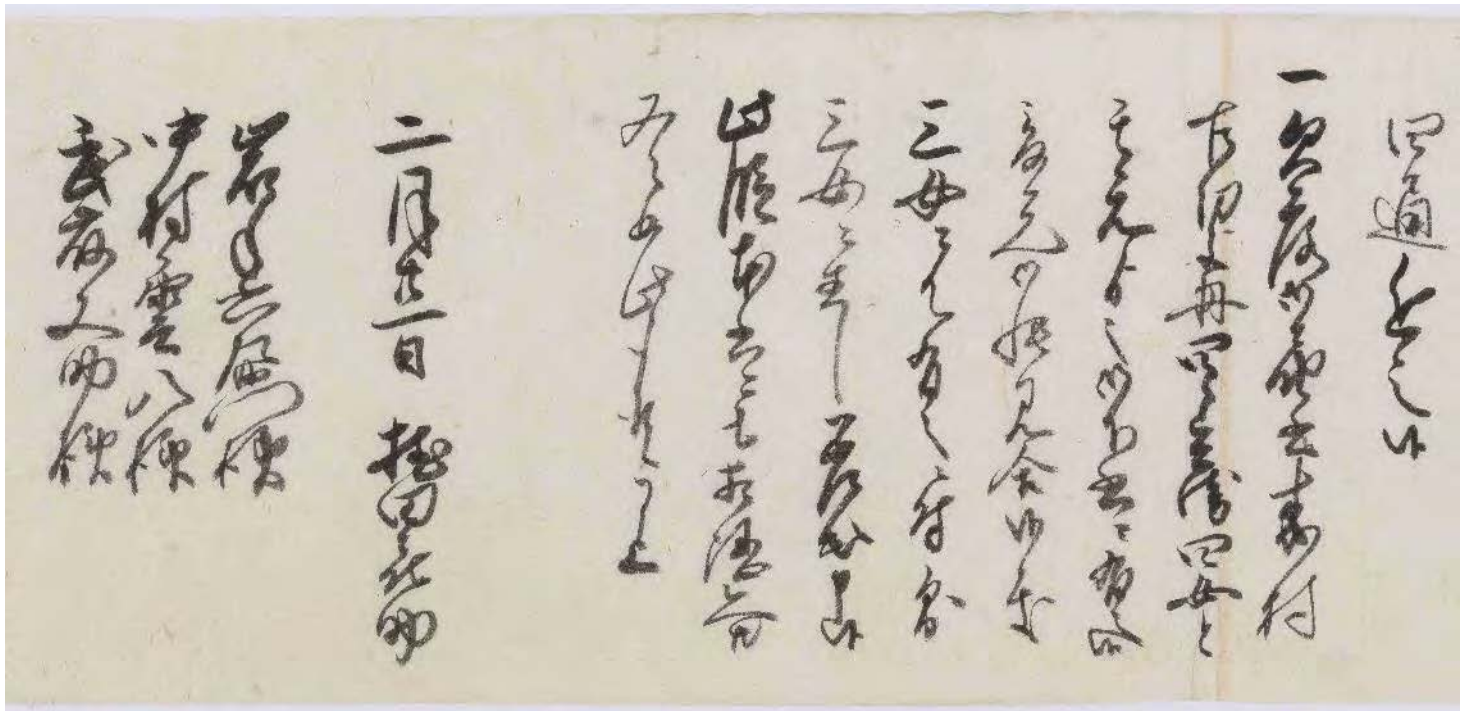
Mutō Matasuke



(端裏) 十二月廿二日 喜助方々書状  
返事済

先月四日同十八日去ル  
七日之貴札相達拝見  
仕候、弥御堅固御勤仕  
之旨珍重奉存候  
一府内領牧村甚右衛門  
塩詰御伺書、去廿日  
之御日付二而御月番  
柳沢八郎右衛門様之御差出、  
毎之通被仰出候  
一二期御帳一昨廿日着仕候、  
則引合仕候様二被仰付  
只今吟味仕候、何とそ  
相違之儀無御座様二と  
奉存候、右之節塩詰  
取置之者御書出相  
達候、委細之儀追而  
可申上候  
一 九太夫儀、明廿三日御  
差立被成候、別而相替  
儀無御座取込候故  
早々申上候、恐惶謹言  
十二月廿二日 植田喜助  
定休(花押)  
岩手六左衛門様  
中村雲八様  
武藤又助様

A11 ② “Document (Reporting Having Sent to Both Magistrate’s Offices Certificates Regarding the Handling of Funai Domain Maki Village’s Jin’emon and Sato Village’s Shōjirō, an Inquiry Regarding Iwaya Village’s Kichizaemon, an Inquiry Regarding Notsu Shiraiwa



2

[Annotation] “Letter from Kisuke; 21st day of the 2nd month of the year of the Tiger; Replied.”

I extend my greetings. On the 20th, I sent the following five items to both magistrate’s offices: certificates regarding the handling of Funai Domain Maki Village’s Jin’emon and Sato Village’s Shōjirō, an inquiry regarding Iwaya Village’s Kichizaemon, an inquiry regarding Notsu Shiraiwa Village’s Seizaemon, and a notification regarding Kudo Village’s Satarō running away. I was told to do as is always done. Therefore, I submitted four drafts.

Comparing to the record book here a notification regarding the running away of the fourth oldest daughter of Shirobē (a former Christian from Mori Village) that was in a draft you submitted, I found that she is listed as the third oldest daughter. I therefore corrected it to third oldest daughter and sent it. This was also written in the official document.

21st day of the 2nd month

Ueda Kisuke

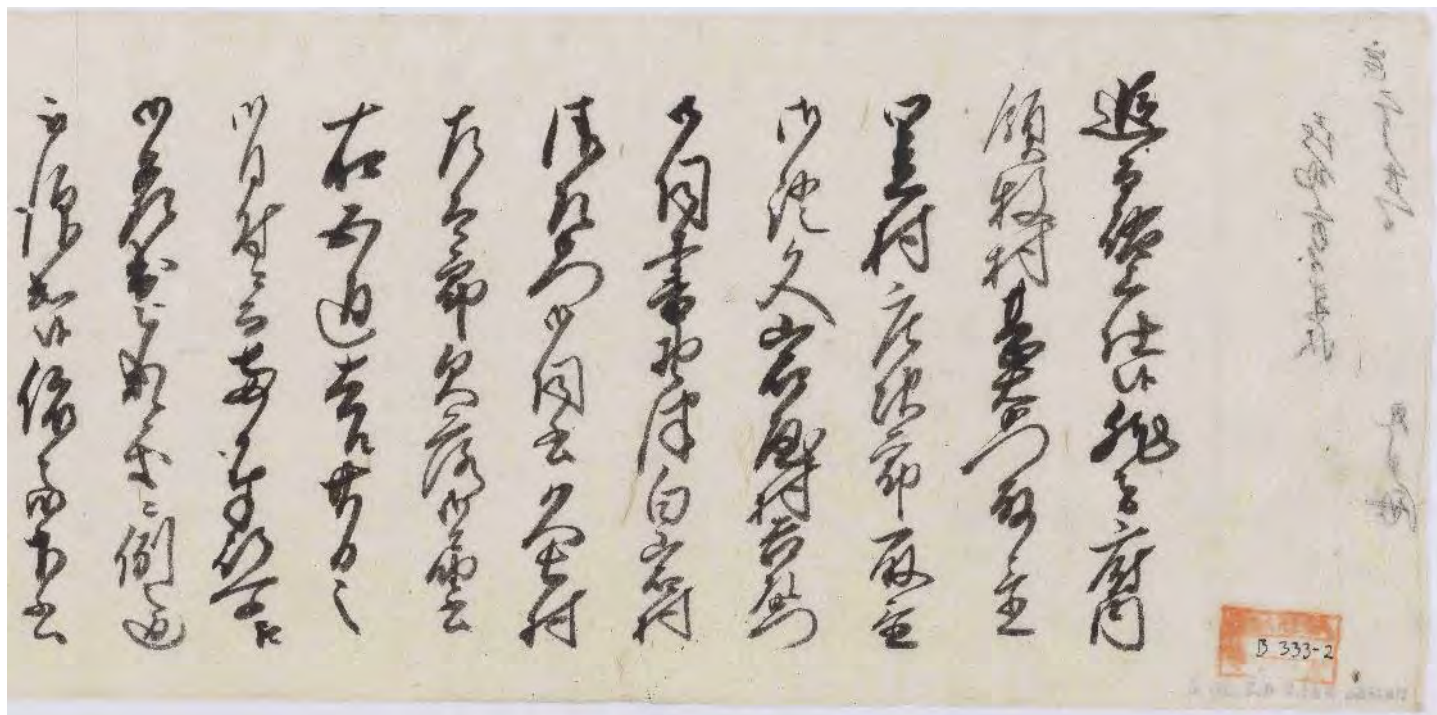
To:

Iwate Rokuzaemon

Nakamura Unpachi

Mutō Matasuke

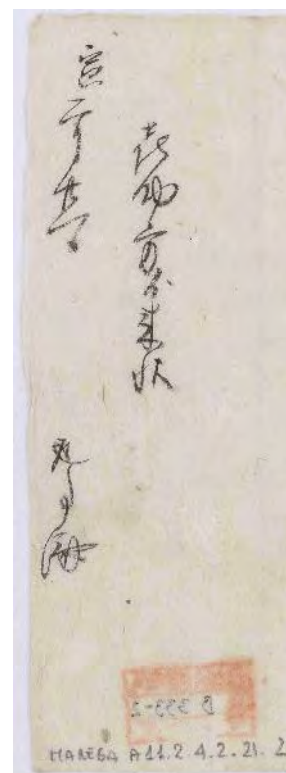
Village's Seizaemon, and a Notification Regarding Kudo Village's Satarō Running Away; About Correcting the Fourth Oldest Daughter of Mori Village's Shirobē, a Former Christian, to Third Oldest Daughter)" (A11.2.4.2.21.2)



(端裏) 一喜助方方来状

寅二月廿一日 返事済

追而啓上仕候、然者府内  
領牧村甚右衛門取置、  
里村庄次郎取置  
御証文、岩屋村吉左衛門  
御伺書、野津白岩村  
清左衛門御伺書、久土村  
左太郎欠落御届書、  
右五通去ル廿日之  
御日付二而兩御奉行所之  
御差出被成候処二例之通  
被仰出候、依之御下書  
四通進之候  
一欠落御届書森村  
古切支丹四郎兵衛四女と  
其元方之御下書二有之候、  
爰元御帳見合候処  
三女二て有之二付、則  
三女二直し差出申候、  
此段本書二も相認候へ共  
右如此御座候、己上  
二月廿一日 植田喜助  
岩手六左衛門様  
中村雲八様  
武藤又助様

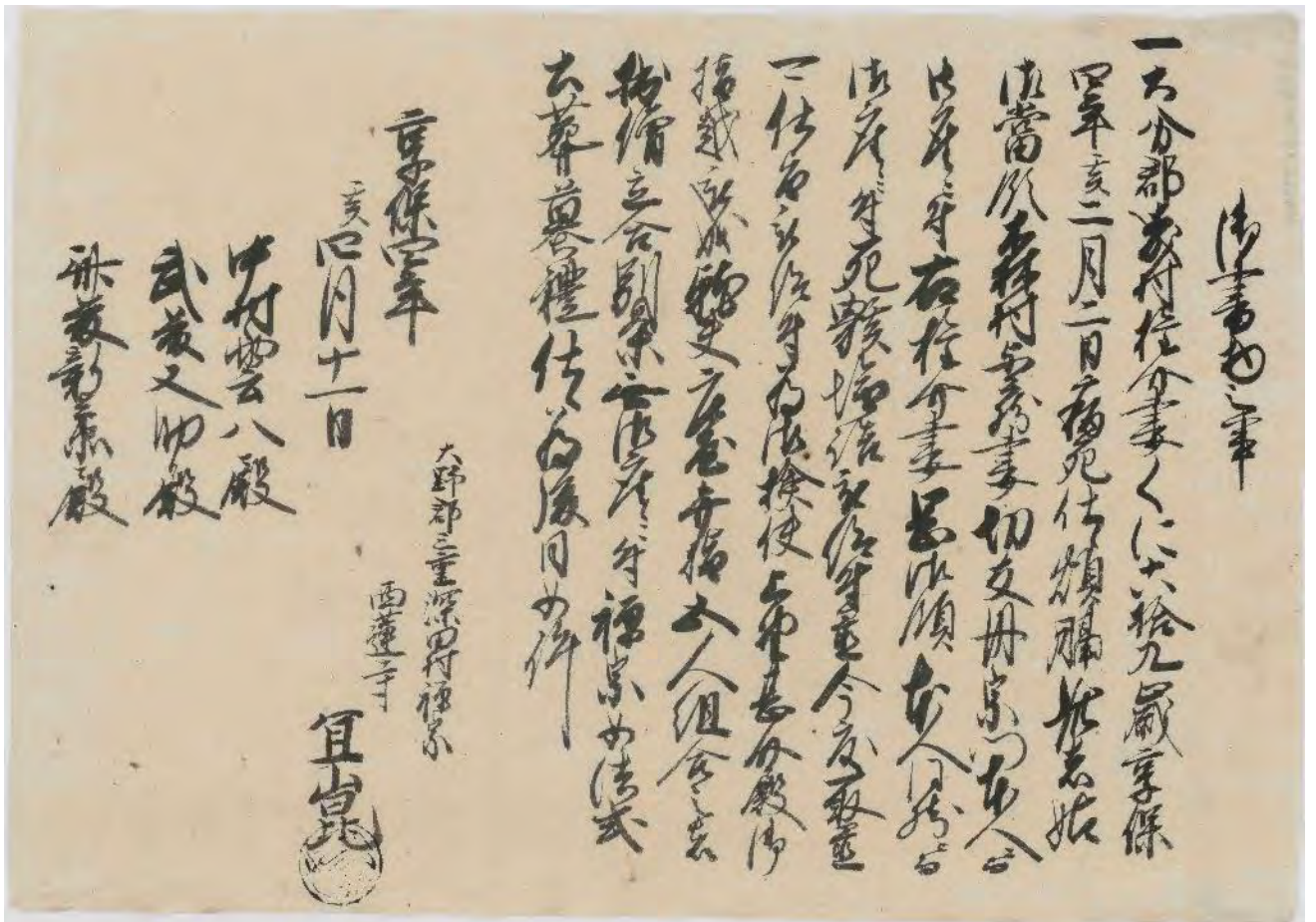


A11 ③ “Certificate of Death of a Descendant of a Former Christian (15 Record Book: Yosuke’s Descendants) (Maki Village’s Jin’emon, the Oldest Legitimate Son of Katsuragi Village’s Yosuke Born Before Yosuke’s Renunciation of Christianity and Sending to Nagasaki)” (A11.2.4.2.1.5)



3  
 15 Record Book: Yosuke’s Descendants  
 The child of a former Christian born before renunciation Jin’emon {born in Maki Village, Ōita District, Bungo Province before his father Yosuke was brought to Nagasaki}, the oldest son of Yosuke, who was (a former a Christian and) a farmer in Katsuragi Village, Ōita District, Bungo Province, died from illness at the age of 82 on the 12th day of the 11th month of the year of the Ox. They contacted me saying that instructions were given to preserve his corpse in salt, and I relayed these instructions to the Funai Domain. Kōsaiji, his True Pure Land Sect parishioner temple in the area around Funai Castle, then reported that he was buried.  
 20th day of the 2nd month of Hōei 7  
 (Two Seals)  
 (Two people from the Government Office)  
 (Sending to two Government Offices)

十五之帳与助系  
 豊後国大分郡葛木村百姓古切支丹  
 与助嫡男父長崎之不被召寄以前  
 出生、松平对馬守領内「同国」同郡牧村百姓  
 本人同然甚右衛門去丑十一月十二日八拾貳歳二而  
 致病死候、依之死骸塩詰申付置候由  
 彼地方申来候二付、相伺御差図之通  
 对馬守方之申遣候处、且那寺同城下  
 於浄土真宗光西寺土葬取置候由  
 申来候、為其如此御座候、以上  
 二月廿日  
 宝永七庚寅年月日  
 御当所御兩人  
 御兩所之御差出



1

Document *Okakimono no koto* [御書物の事]

Kuni, the 69 year-old wife of Gonsuke (from Oita District's Mori Village), died from illness on the 2nd day of the 2nd month of Kyōhō 4 (year of the Boar). The cause was a sickness around her chest and belly. Kuni's mother-in-law, the wife of Yozō (also from the Mori Village, part of Usuki Domain), was a Christian in the past. Kuni was born to an Oka Domain former Christian before their renunciation of Christianity, and it was ordered that her corpse be preserved with salt. Her corpse has been preserved with salt and set aside. From the Oka Domain Ueno Jinsuke came as an inspector. Since at this time, the village unit head, village officials, people from [her] five household unit, and this priest confirmed that there was no problem, I buried her according to the customs of the Zen sect, and carried out a ceremony at her grave. We are reporting the above for future reference.

11th day of the 4th month of Kyōhō 4 (year of the Boar) [1719]

Ōno District Mie Fukada Village Zen Sect

Sairenji Gikon (Seal)

Nakamura Unpachi

Mutō Matasuke

Saitō Shinbē

御書物之事

一大分郡森村権介妻くに六拾九歳享保四年亥二月二日病死仕候煩隔此者姑御当領森村与蔵妻切支丹宗門本人二而御座候二付死骸塩詰被仰付置今度取置可仕旨被仰付為御檢使上野甚介殿御指越被成就夫庄屋弁指五人組合之者拙僧立合別条無御座候二付禪宗如法式土葬墓礼仕候為後日如件

享保四年

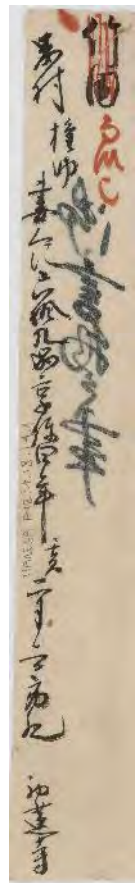
亥四月十一日 大野郡三重深田村禪宗

西蓮寺 巨崑印

中村雲八殿

武藤又助殿

齋藤新兵衛殿



御書物之事

一大分郡森村權助妻くに六拾九歳享保四年亥二月二日病死仕候煩隔此者姑御当領森村与藏妻切支丹宗門本人二而御座候二付死骸塩詰被 仰付置今度取置可仕旨被 仰付為御檢使上野甚助殿指越被成就夫庄屋弁指五人組合之者旦那寺大野郡三重深田村禅宗西蓮寺住持立合土葬被取置候為後日如件

享保四年 亥四月十一日

森村五人組合 喜太郎 ㊟  
 同村同断 与左衛門 ㊟  
 同村同断 善助 ㊟  
 同村同断 惣助 ㊟  
 同村弁指 与右衛門 ㊟  
 同村同断 庄左衛門 ㊟  
 同村同断 利右衛門 ㊟  
 同村同断 弥右衛門 ㊟  
 同村庄屋 吉右衛門 ㊟

中村雲八様  
 武藤又助様  
 齋藤新兵衛様

〔端裏〕「竹田(朱)「当領也」  
 (朱)「」森村權助  
 妻くに六拾九歳享保四年亥二月二日病死 西蓮寺」

2

Document *Okakimono no koto* [御書物の事]

Kuni, the 69 year-old wife of Gonsuke (from Oita District's Mori Village), died from illness on the 2nd day of the 2nd month of Kyōhō 4 (year of the Boar). The cause was a sickness around her chest and belly. Kuni's mother-in-law, the wife of Yozō (also from Mori Village, part of Usuki Domain), was a Christian in the past. Kuni was born to an Oka Domain former Christian before their renunciation of Christianity, and it was ordered that her corpse be preserved with salt. Her corpse has been preserved with salt and set aside. From the Oka Domain Ueno Jinsuke came as an inspector. At this time, the village unit head, village officials, people from [her] five household unit, and the priest from her Zen sect parishioner temple Sairenji (Mie Fukada Village, Ōno District) were also present. Subsequently she was buried. We are reporting the above for future reference.

11th day of the 4th month of Kyōhō 4 [1719]

Mori Village Five-Household Unit

Kitarō (Seal)

Mori Village Five-Household Unit

Yozaemon (Seal)

Mori Village Five-Household Unit

Zensuke (Seal)

Mori Village Five-Household Unit

Sōsuke (Seal)

Mori Village Official

Yoemon (Seal)

Mori Village Official

Shōzaemon (Seal)

Mori Village Official

Riemon (Seal)

Mori Village Official

Yaemon (Seal)

Mori Village Unit Head

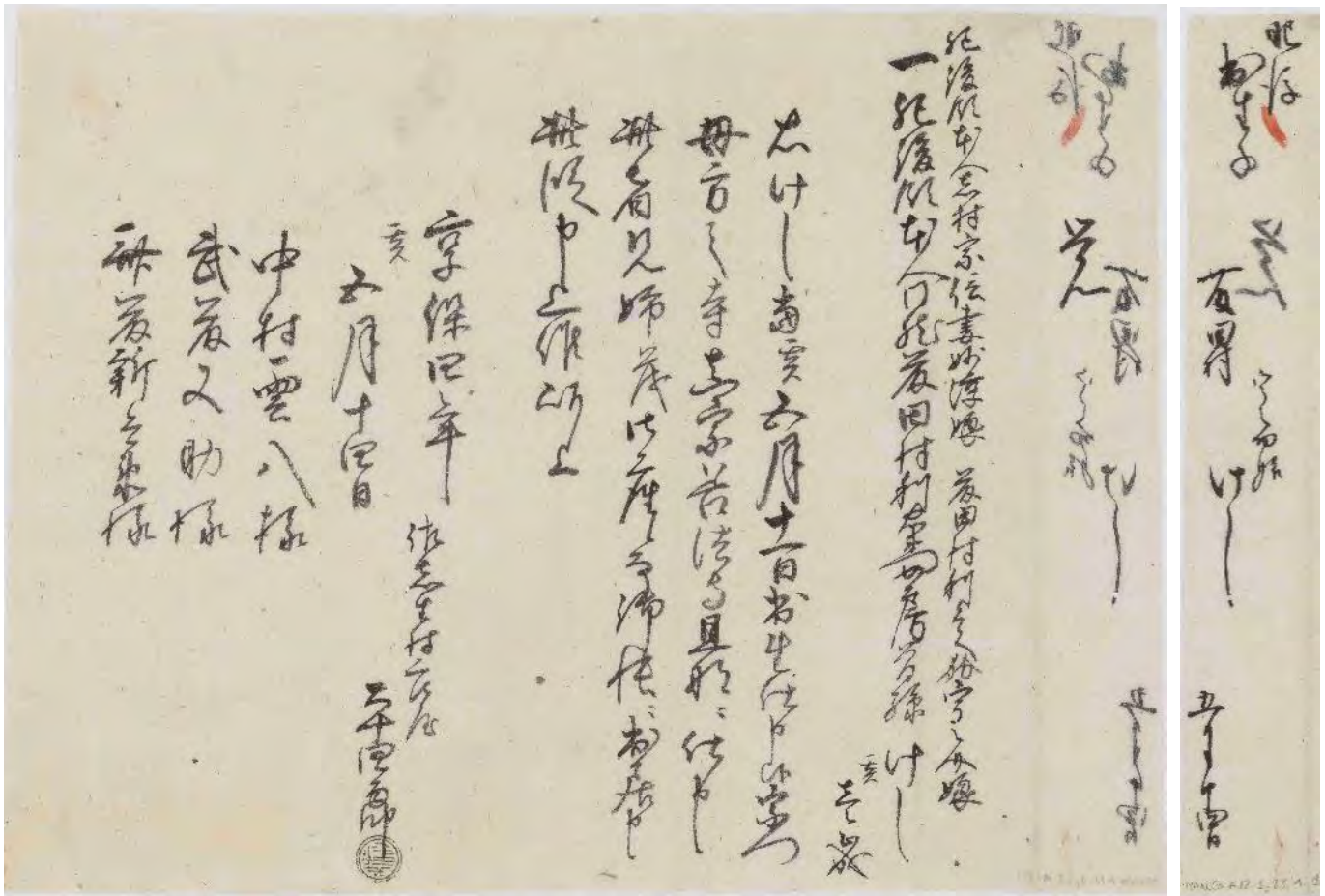
Kichiemon (Seal)

To:

Nakamura Unpachi

Mutō Matasuke

Saitō Shinbē



3

Memo

The wife of Riemon is the daughter of the former Christian Shimura Munenobu Tsuma Myōjun, and Keshi is the daughter of Unosuke, the son of Fujita Village’s Rihē.

Keshi, the great-grandchild of Riemon’s wife (Fujita Village, Higo Domain), who was born to a former Christian before their renunciation of Christianity

Born in the year of the Boar, and in her first calendar year

The above Keshi was born on the 11th day of the 5th month of this year of the Boar. Her religious affiliation is the True Pure Land sect parishioner temple of her mother, Zenhōji. She has an older brother and older sister. Both are listed in the record book of descendants of former Christians. I notify you of the above.

14th day of the 5th month Kyōhō 4 (year of the Boar)

Sashiu Village Unit Head

Heishirō (Seal)

To:

Nakamura Unpachi

Mutō Matasuke

Saitō Shinbē

〔端書「肥後朱」〕「」出生子 藤田村 宇之助娘 けし 五月十四日

覚

肥後領本人志村宗信妻妙淳娘 藤田村利兵衛助宇之介娘  
一肥後領本人同然藤田村利右衛門女房曾孫

けし

亥壹歳

右けし当亥五月十一日出生仕申候宗門

母方之寺真宗善法寺旦那三仕申候

此者兄姉も御座候而御帳二出居申候

此段申上候以上

享保四年

亥五月十四日

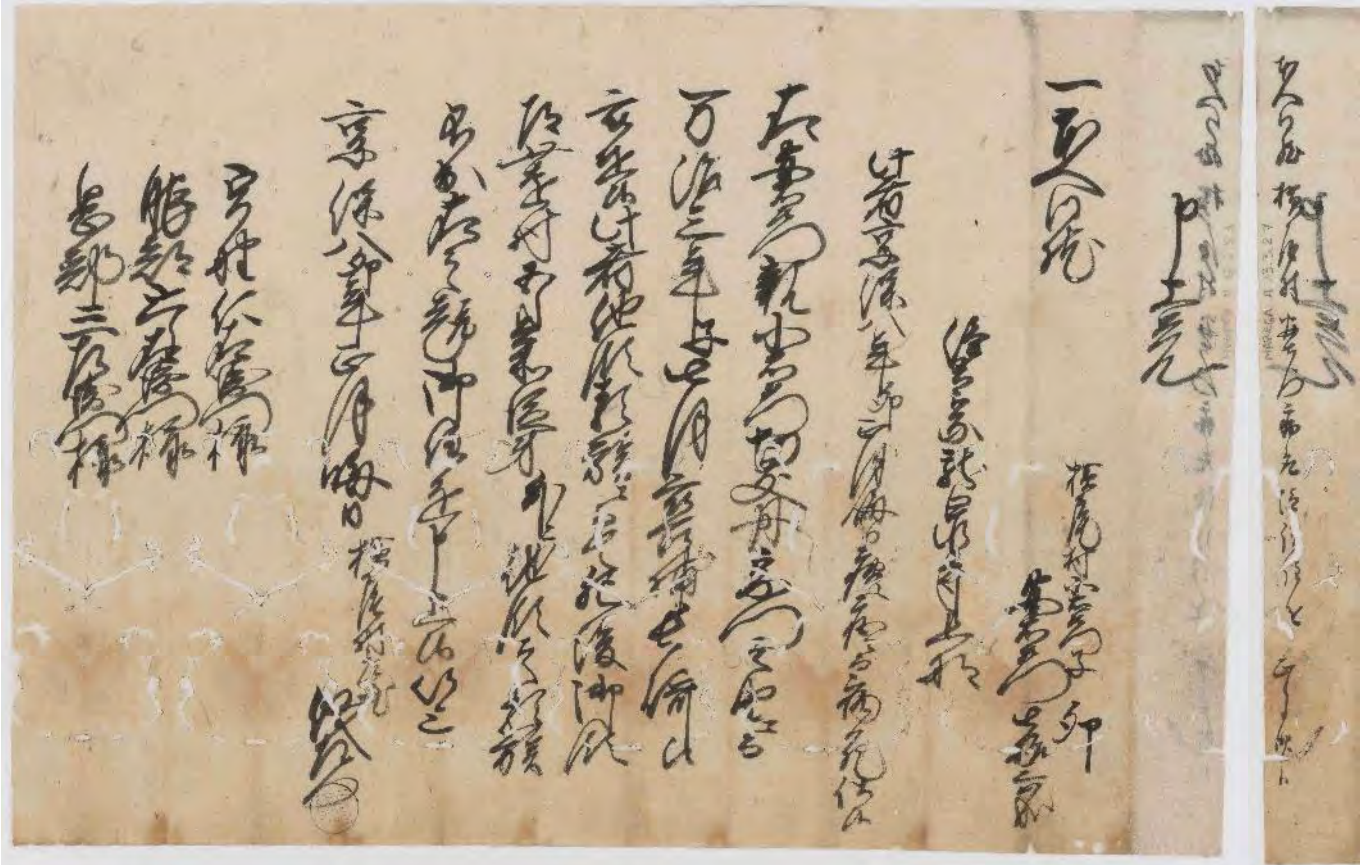
佐志生村庄屋

平四郎印

中村雲八様

武藤又助様

斎藤新兵衛様



〔端裏〕「本人同然横尾村安右衛門病死請□注進 正月卅日」

申上覚

横尾村小右衛門子

一人同然 安右衛門 卯七拾三歳

浄土宗龍泉寺旦那

此者享保八年卯正月晦日痰症二而病死仕候

右安右衛門親小右衛門切支丹宗門之由二而、

万治三年子七月被召捕、長崎へ

被達候、此者他領類族二而者肥後御領

道蘭村五郎兵衛從弟、外二他領之類族

不出、右之趣御注進申上候、以上

享保八年正月晦日

横尾村庄屋

儀左衛門 ㊦

宇野仁右衛門様

服部六郎右衛門様

岡部三左衛門様

1

[Annotation] “Report that Yokoo Village’s Yasuemon, Born to a Former Christian Before Renunciation, Died from Illness on the 30th day of the 1st month”

Report Record

Child of Yokoo Village’s Koemon

Yasuemon, born to a former Christian before renunciation.

73 years old in this year of the Rabbit

A parishioner of the Pure Land Sect Temple Ryūsenji

This individual died in the 1st month of Kyōhō 8 (year of the Rabbit) due to phlegm.

The above-written parent of Yasuemon was a Christian, and was therefore arrested in the 7th month of Manji 3 (year of the Rat), and sent to Nagasaki. With regard to Yasuemon’s relationship to descendants of Christians in other domains, he is a younger cousin of Gorobē of Higo’s Dōen Village. Otherwise there is no one who is a descendant of other Christians [who he is related to]. I report the above.

30th day of 1st month of Kyōhō 8 (year of the Rabbit)

Yokoo Village Unit Headman

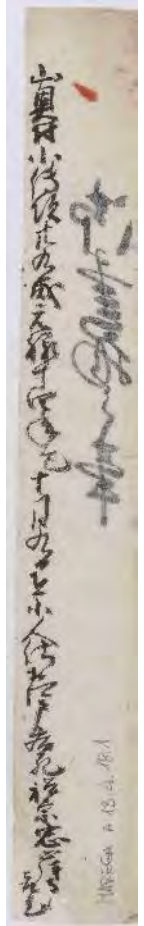
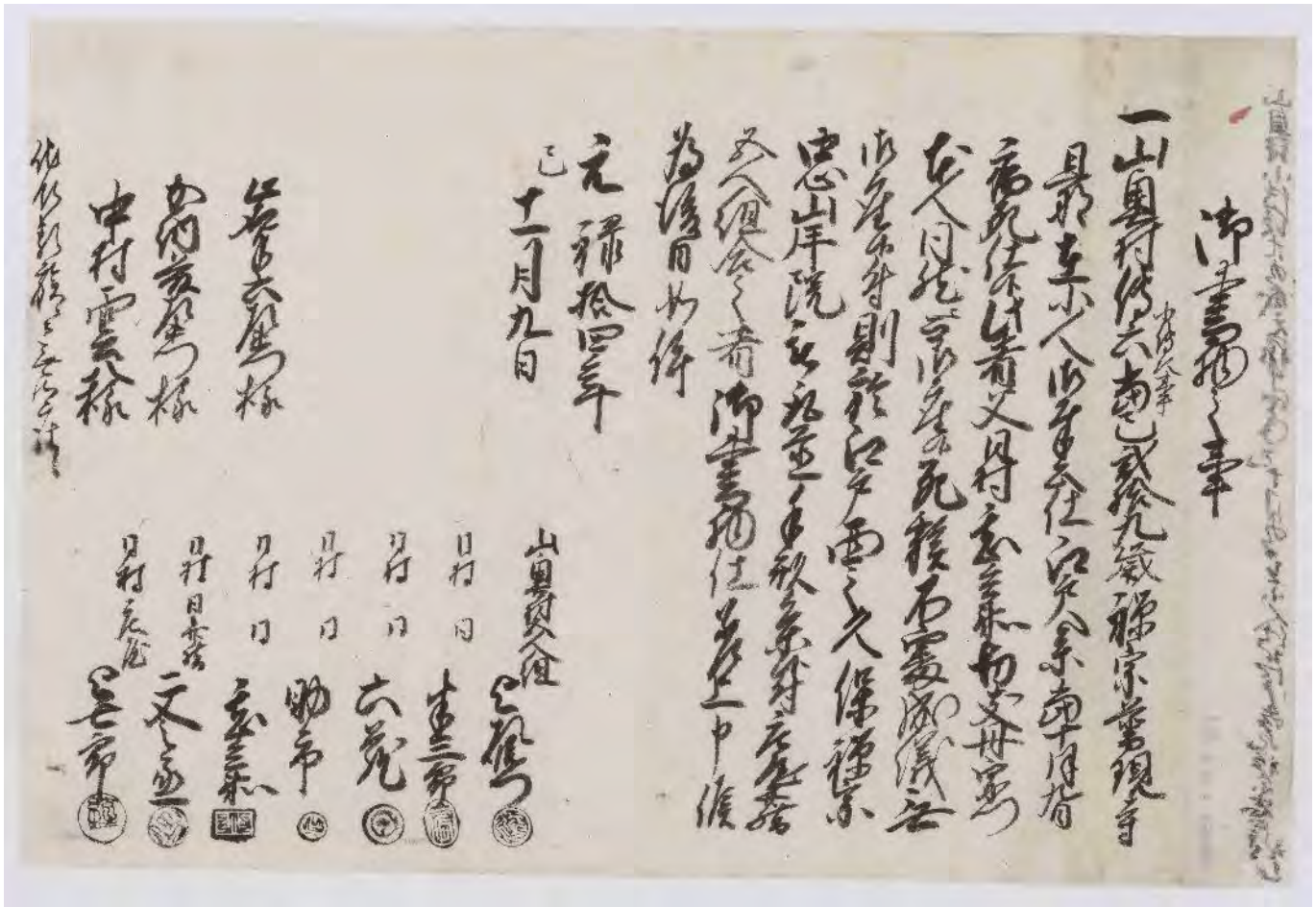
Gizaemon (seal)

To :

Uno Jin’uemon

Hattori Rokurōzaemon

Okabe Sanzaemon



(端裏) 「朱」 一、山奥村小傳次廿九歳、元禄十四年巳十月九日在小人仕候、  
於江戸病死禅宗忠岸寺取置

御書物之事

一山奥村傳六「小傳次事」当巳式拾九歳、禅宗普現寺  
旦那、在小人御奉公仕、江戸へ参、当十月九日  
病死仕候、此者父同村甚兵衛切支丹宗門  
本人同然二而御座候、死骸不審成儀無  
御座候付、則於江戸西之久保禅宗  
忠岸院被取置手形参候付、庄屋・弁指・  
五人組合之者御書物仕差上申候、  
為後日如件

元禄拾四年

巳十一月九日

- |            |      |
|------------|------|
| 山奥村        | 五人組  |
| 同村         | 与左衛門 |
| 同村         | 半三郎  |
| 同村         | 六藏   |
| 同村         | 助市   |
| 同村         | 甚兵衛  |
| 同村         | 同弁指  |
| 同村         | 文之丞  |
| 同村         | 庄屋   |
| 同村         | 与七郎  |
| 岩手六左衛門様    |      |
| 加納藤左衛門様    |      |
| 中村雲八様      |      |
| 他領類族二而無御座候 |      |

2

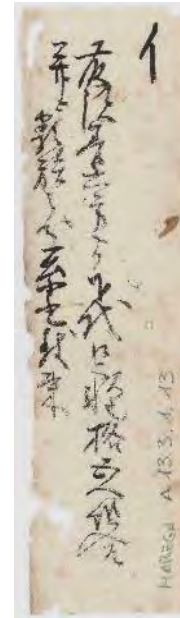
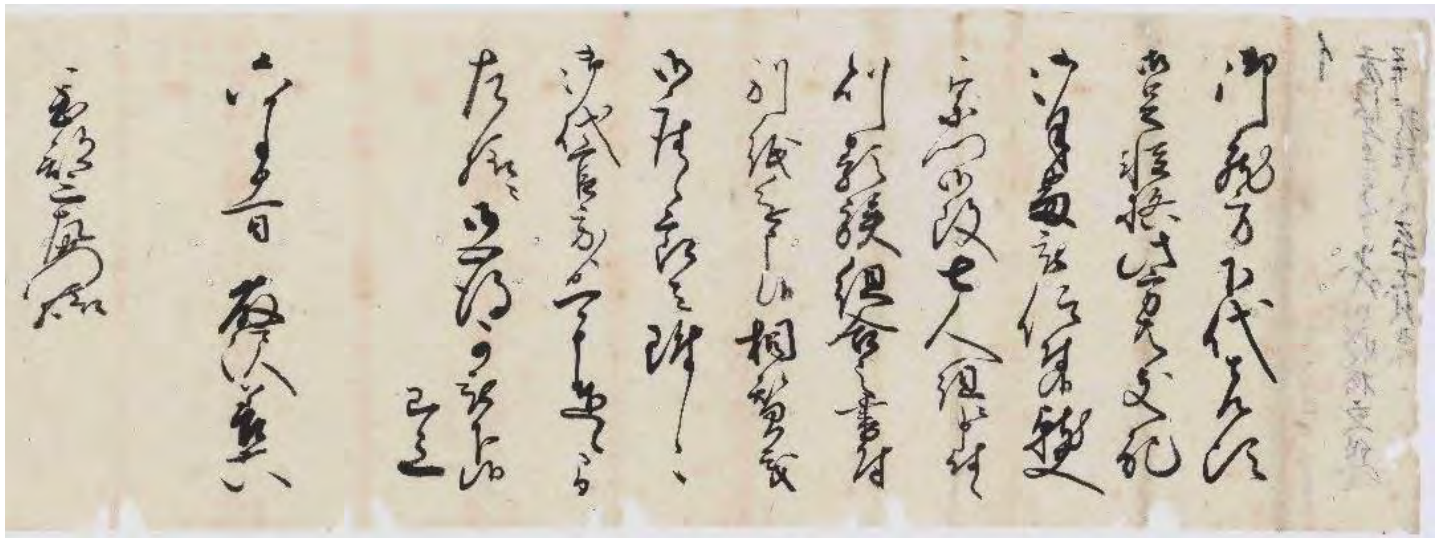
[Annotation] “The 29 year-old Kodenji of Yamaoku Village worked as a *kobito* in Edo, where he died from illness on the 9th day of the 10 month of Genroku 14, the year of the Snake.  
Corpse was checked at the Zen Sect temple Chūganji in Edo.

Document *Okakimono no koto* [御書物の事]

Yamaoku Village’s Denroku (the actual name of Kodenji), 29 in this year of the Snake, was a parishioner of the Zen Sect temple Fugenji. He worked as a *kobito*[小人] of the Usuki Domain, and was in Edo. During this time, he died due to illness on the 9th day of the 10th month of this year. His father Jinbei was born to a Christian before renunciation. Therefore, materials confirming that his corpse was checked arrived from the Zen Sect temple Chūgan’in in Edo’s Nishinokubo, and materials will be submitted by his village unit head, village officials, and five household unit members. For future reference I write down the above.

9th day of the 12th month of Genroku 14 (the year of the Snake)

	Yamaoku Village Five Household Unit
	Yozaemon (Seal)
	Yamaoku Village Five Household Unit
	Hanzaburō (Seal)
Iwate Rokuzaemon	Yamaoku Village Five Household Unit
	Rokuzō (Seal)
Kanō Tōzaemon	Yamaoku Village Five Household Unit
	Sukeichi (Seal)
Nakamura Unpachi	Yamaoku Village Five Household Unit
	Jinbē (Seal)
	Yamaoku Village Official
	Bunnojō (seal)
	Yamaoku Village Unit Head
	Yoshichirō (Seal)



(端裏) 「イ  
 藤沢善六方方下代足輕格五人組合  
 并二類族之分系書致来」  
 御藏方下代先頃、  
 御足輕格此方共支配、  
 御用番被仰付候、就夫  
 宗門御改七人組二申付候、  
 則類族組合之書付  
 別紙進申候、相替義  
 御座候節者附之  
 御代官方方可申達候間、  
 左様ニ御心得可被下候、已上  
 六月十一日 藤沢善六  
 岡部三左衛門様

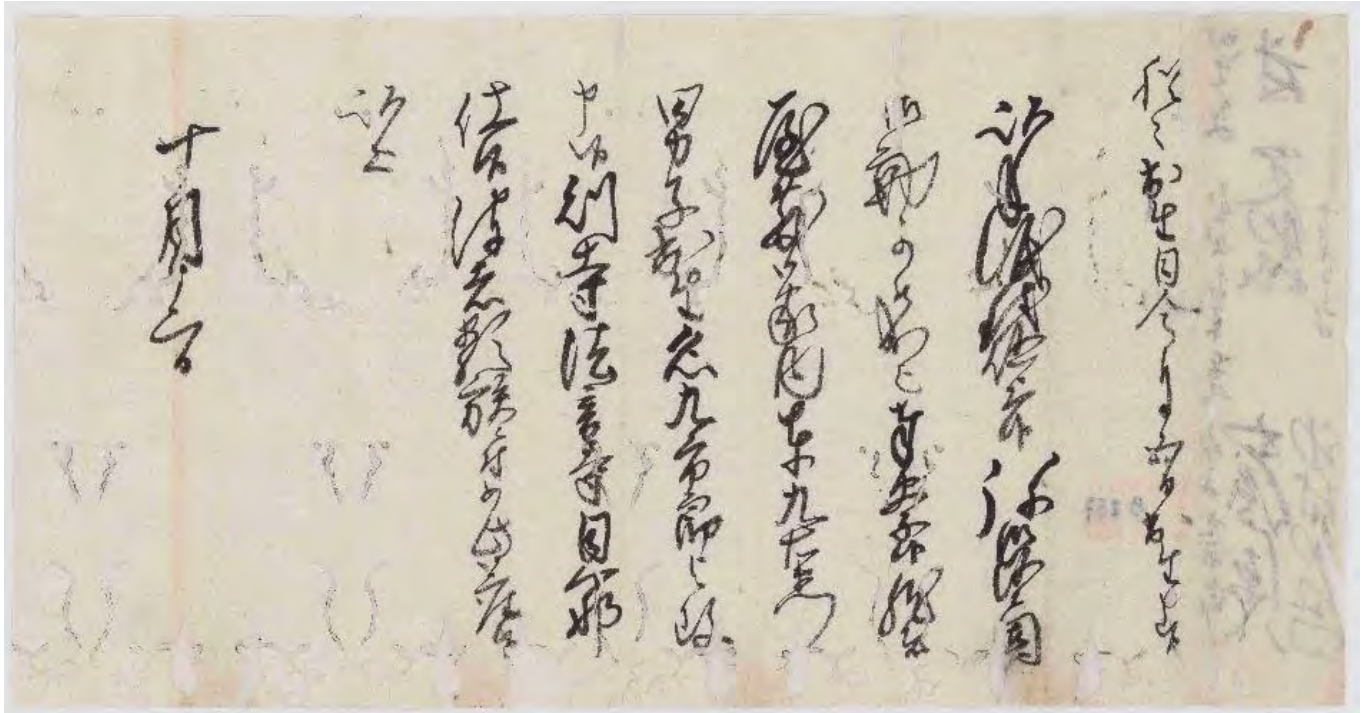
3

[Annotation] “Document Subordinate Low Rank Official Five Household Unit and Descendants of Christians Bunkeisho Arrived from Fujisawa Zenroku”

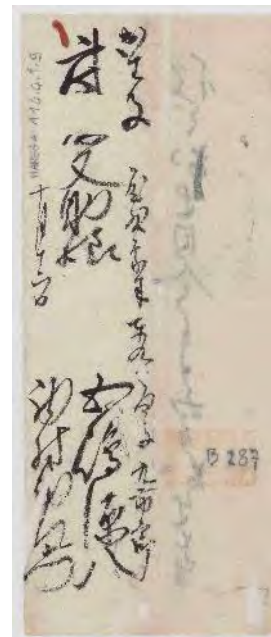
A law-ranked officials of Okurakata were recently assigned to Asigarukaku and were under our rule. They worked as Goyōban, and then became the head of a seven person unit for checking whether people are Christian. Thus, I am again attaching to this report a list of units of Christian descendants. Please understand that if there are any changes in the units, the Daikan-kata will report this.

11th day of the 6th month  
 To Okabe Sanzaemon

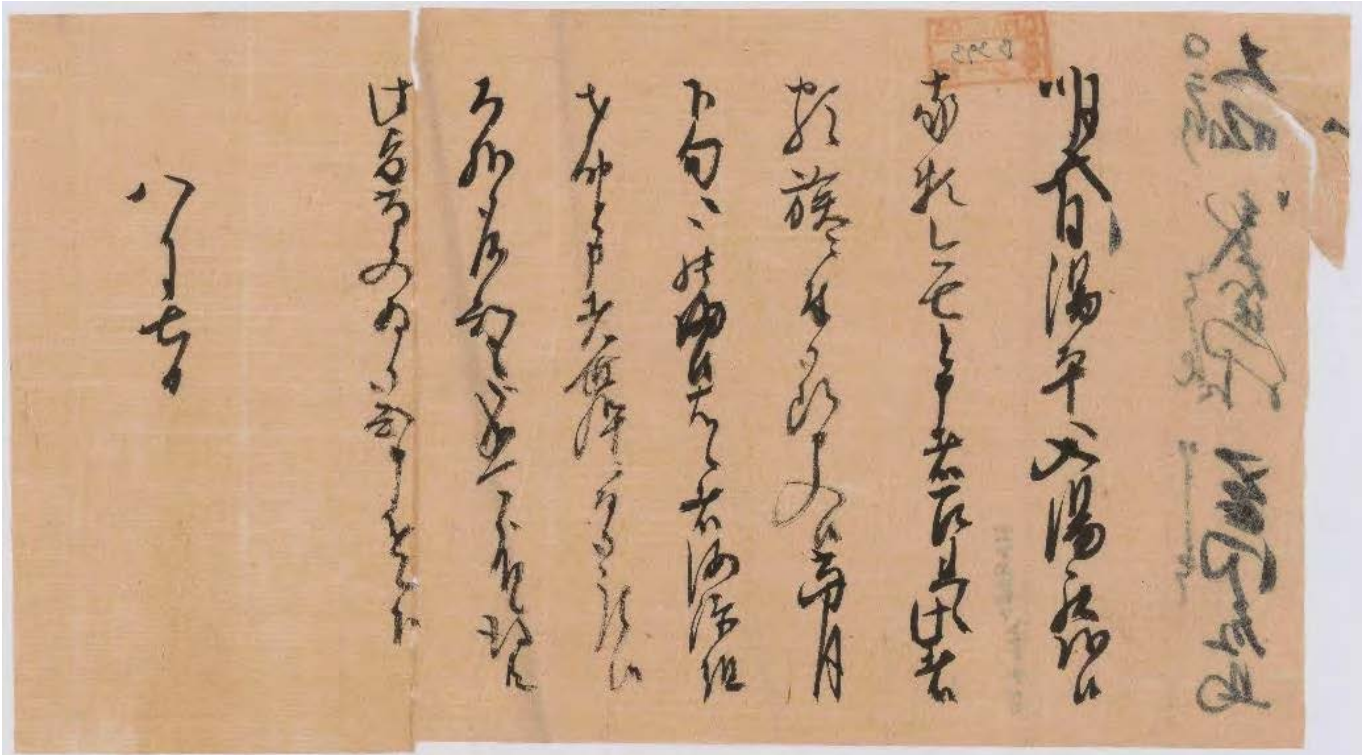
Fujisawa Zenroku



(表書) 「出生子 屋敷家来東九右衛門子九市郎  
 (朱) 「一」武口(藤)又助様 五嶋源八  
 十月十二日 西村助左衛門」  
 (追筆) 「猶々出生日今月五日出生申上候」  
 以手紙致啓上候、弥御堅固  
 御勤可被成と奉察候、然者  
 屋敷御家内東九右衛門  
 男子出生、名九市郎と改  
 申候、則寺法音寺旦那  
 仕候、彼者類族二付如此御座候、  
 以上  
 十月十二日



1  
 [Front of Letter] “Regarding a Born Child: Kuichirō, Child of Residence Retainer Azuma Kyūemon”  
 To Mutō Matasuke, From Gotō Genpachi and Nishimura Sukezaemon  
 12th day of the 10th month”  
 The birthday is 5th day of this month.  
 I present you with a letter. I hope that you are working in good health. A boy was born to Azuma Kyūemon, a retainer at my residence. He was named Kuichirō. He was registered as a follower of the temple Hōonji. I have informed you of this because Azuma Kyūemon is a descendant of a former Christian.  
 12th day of the 10th month



(表書) 〇二行 今七 八月七日  
 大脇義右衛門様 岡田藤馬  
 明八日湯平へ入湯罷越候、  
 家頼今七と申者召連候、此者  
 類族ニ付御断申入候、当月  
 下旬ニ罷帰候、右之者海添組  
 才助と申者世倅ニ而御座候、  
 右様御存知も被成可被下候得共、  
 此旨尚又為御知申進候、以上  
 八月七日



2  
 [Front of Letter] “7th day of the 8th month  
 To Ōwaki Giemon, From Okada Tōma”  
 Tomorrow, the 8th, I will go to Yunohira for hot spring bathing. I will bring the retainer Imashichi. I am informing you of this because this person is a descendant of a former Christian. I will return to my house towards the end of this month. He is the son of the Kaizoe Unit’s Saisuke. While I believe you already know this, I am informing you of it again.  
 7th day of the 8th month



3

Ben'ei is a descendant—a great-great-grandchild —of Heibē (the former Christian of Amabe District's Kei Village), is the son of Kichigorō, was born in the 5th month of Hōreki 9, and was formerly named Teigorō.

He is in the sixth record book. He is a disciple at the Pure Land Sect temple Ryūsenji, and for study he wants to reside for five years, starting in this year, at the temple Zōjōji in Edo. Please provide your instructions regarding this.

An'ei 4

(Please write) name of author (here) Do not stamp seal.

Two recipients.

[Additional Note] “This inquiry was closed on the 6th day of the 4th month of this year.”

Only submitted to the person in charge that month.

〔端裏〕「類族出家他出 御名 (朱)「弁英」

伺書 御下書

六之帳 海部郡毛井村軫切支丹平兵衛系  
平兵衛玄孫 吉五郎倅

一弁英 宝曆九年卯五月出生

前名第五郎

右弁英、豊後国海部郡毛井村浄土宗

龍泉寺弟子、此者為字向江戸

増上寺之当年より五年逗留罷越度旨

相願候、御差図次第可申付候、以上

安永四乙未年月 御名御無判

御宛所御両所

(朱)「未四月六日御伺濟」御月番計御差出





(端裏) 「出生子 海添 正月四日」  
 (朱) 「生帳一之内白杵城下平清水町切支丹与四兵衛類族之内  
 本人同然海部郡海添村左之助子」  
 覚  
 (朱) 「左之助子」  
 海添村本人同然才介男子  
 一新本人平清水町初兵衛孫 作太郎 壹歳  
 右作太郎元禄十二年卯正月三日二出生仕禪宗  
 (朱) 「父同然」  
 見星寺旦那那二仕申候、今度初而之子二而御座候、他領  
 (朱) 「父同然」  
 類族二出不申候、為御断書付指上申候、以上  
 元禄拾二年 海添村庄屋  
 卯ノ正月四日 弥次郎印  
 岩手六左衛門様  
 加納藤左衛門様  
 中村雲八様  
 夫清右衛門

1  
 [Annotation] Regarding a Child Born Kaizoe Unit 4th day of the 1st month

Memo

Sakutarō, the son of Kaizoe Village's Saisuke and the descendant of Hatsubē of Hirasōzu Town, who was late in renouncing Christianity. In the 1st calendar year of his life.

This Sakutarō was born on the 3rd day of the 1st month of Genroku 12. He is a parishioner of the Zen Sect temple Kenshōji. This is Saisuke's first child. He is not, for example, registered as a descendant of a former Christian in a domain besides Usuki. I am sending you this document for you to check.

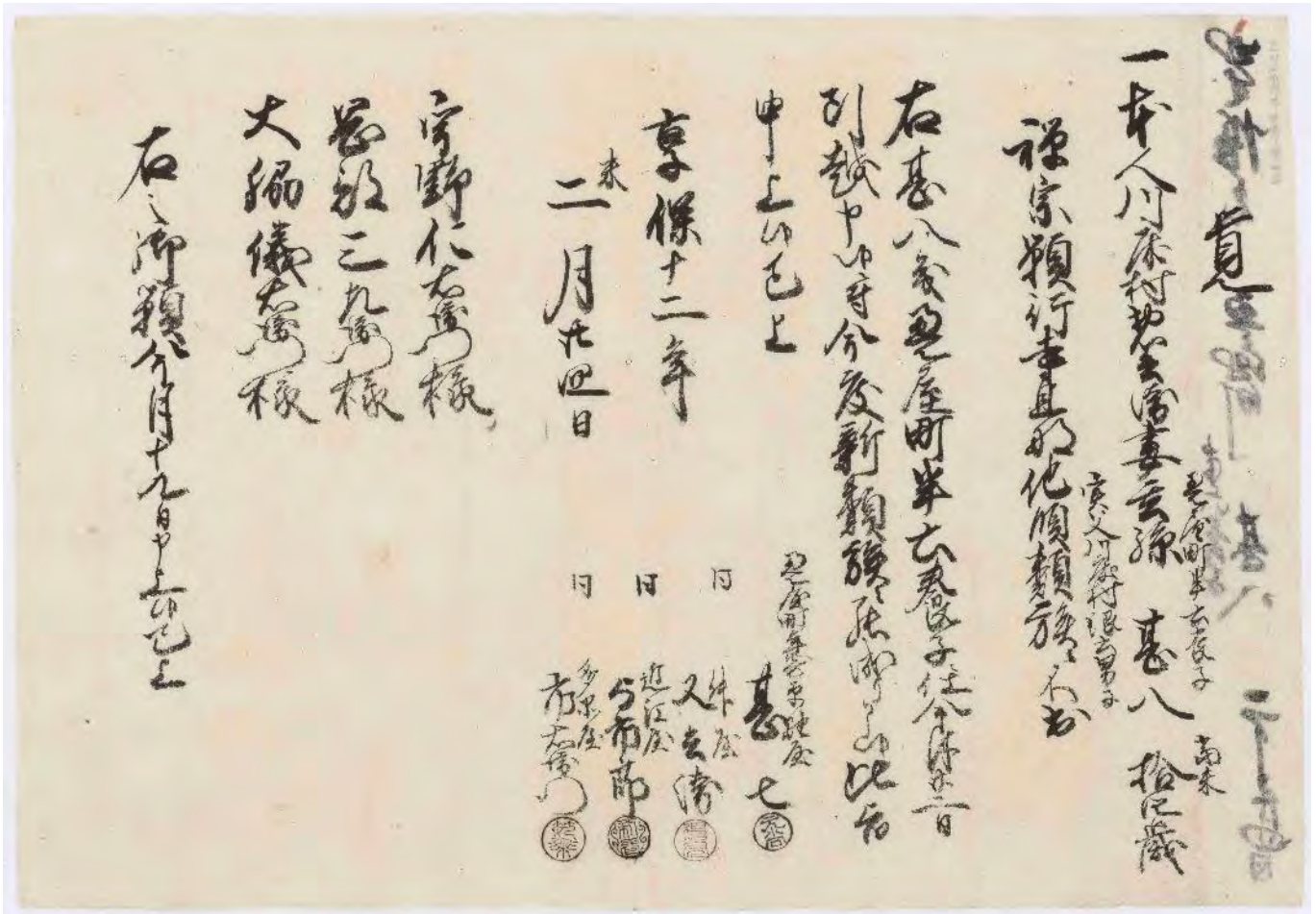
4th day of the 1st month of the year of Genroku 12 (year of the Rabbit)

Kaizoe Village Unit Head  
 Yajirō (Seal)

To:

Iwate Rokuzaemon  
 Kanō Tōzaemon  
 Nakamura Unpachi

Husband Seiemon



(端裏) 「出生帳者 疊屋町 半六養子甚八 二月廿四日」

覚

一本入川床村惣兵衛妻玄孫 甚八 当未拾四歳  
美父川床村銀六男子

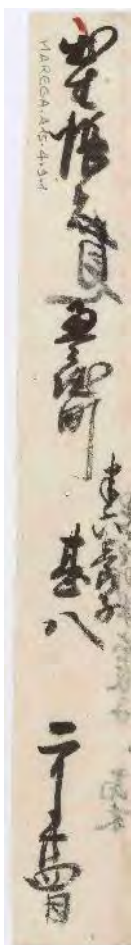
禅宗願行寺且那他領類族二不出

右甚八義疊屋町半六養子二仕、今月廿二日  
引越申候二付、今度新類族二罷成り申候、此旨  
申上候、已上

疊屋町年寄原野屋 甚七 ①  
同 枡屋 又兵衛 ①  
同 近江屋 与市郎 ①  
同 多品屋 市右衛門 ①

享保十二年  
未二月廿四日

宇野仁右衛門様  
岡部三左衛門様  
大脇儀右衛門様  
右之御願今月十九日申上候、已上



2

[Annotation] “Record Book Regarding Birth Jinpachi, The Adopted Child of Tatamiya Town’s Hanroku 24th day of the 2nd month”

Memo

Jinpachi, the great-grandchild of the wife—a former Christian—of Kawatoko Village’s Sōbē, the adopted child of Tatamiya Town’s Hanroku, the actual child of Kawatoko Village’s Jinroku. In this year, Kyōhō 12, he is in his 14th calendar year.

He is a parishioner of Zen Sect temple Gangyōji, and is not, for example, registered as a descendant of a former Christian in a domain besides Usuki. This Jinpachi became the adopted child of Tatamiya Town’s Hanroku, and moved on the 22nd day of this month. Thus he will be newly registered as a descendant of a former Christian. I inform you of the above.

24th day of the 2nd month of Kyōhō 12

Tatamiya Town *Toshiyori* [年寄] Harano-ya  
 Jinshichi (Seal)  
 Tatamiya Town *Toshiyori* [年寄] Masu-ya  
 Matabē (Seal)  
 Tatamiya Town *Toshiyori* [年寄] Ōmi-ya  
 Yoichirō (Seal)  
 Tatamiya Town *Toshiyori* [年寄] Tashina-ya  
 Ichiemon (Seal)

To:

Uno Jin’emon  
 Okabe Sanzaemon  
 Ōwaki Giemon



〔端裏〕「丹生原村清九郎子彈七、二歳貞享四九月十六日病死当陽寺取置  
此者祖父久土村八兵衛被召捕」

御書物之事

一丹生原村清九郎男子彈七、二歳ニテ九月十六日二疱瘡ニ而病死仕候、但禪宗当陽寺御取置則庄屋弁指五人組合之者寄合死骸見届ケ少も不審成儀無御座候、此者之儀切支丹転ニ而ハ無御座候得とも父清九郎長崎戻リ、同前祖父久土村八兵衛儀ハ長崎へ被召捕候故、別テ念を入吟味仕庄屋弁指五人組書物尤頼寺之住持手形を相添指上ケ申候、為後日仍而御書物如件  
貞享四年  
卯ノ九月十七日

丹生原村庄屋

久三郎 ①

同村弁指

与八郎 ①

同断

左左衛門 ①

同断

加左衛門 ①

同断

仁兵衛 ①

同村五人組合之者

四郎兵衛 ①

同断

圓正 ①

同断

作八 ①

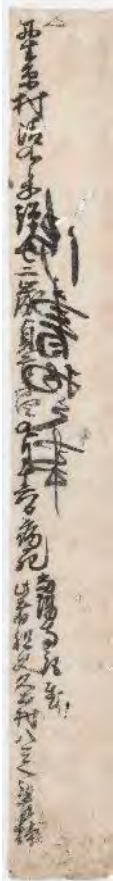
同断

清九郎 ①

同断

伊之介 ①

石田弟右衛門殿  
岩六左衛門殿  
矢野兵左衛門殿



3

[Annotation] “Danshichi, Child of Nyūbaru Village’s Seikurō, In His 2<sup>nd</sup> Calendar Year, Died of Illness on the 16th Day of the 9th Month of Jōkyō 4, Corpse Stored at the Temple Tōyōji. This Individual’s Grandfather Hachibē, of Kudo Village, Was Once Arrested”

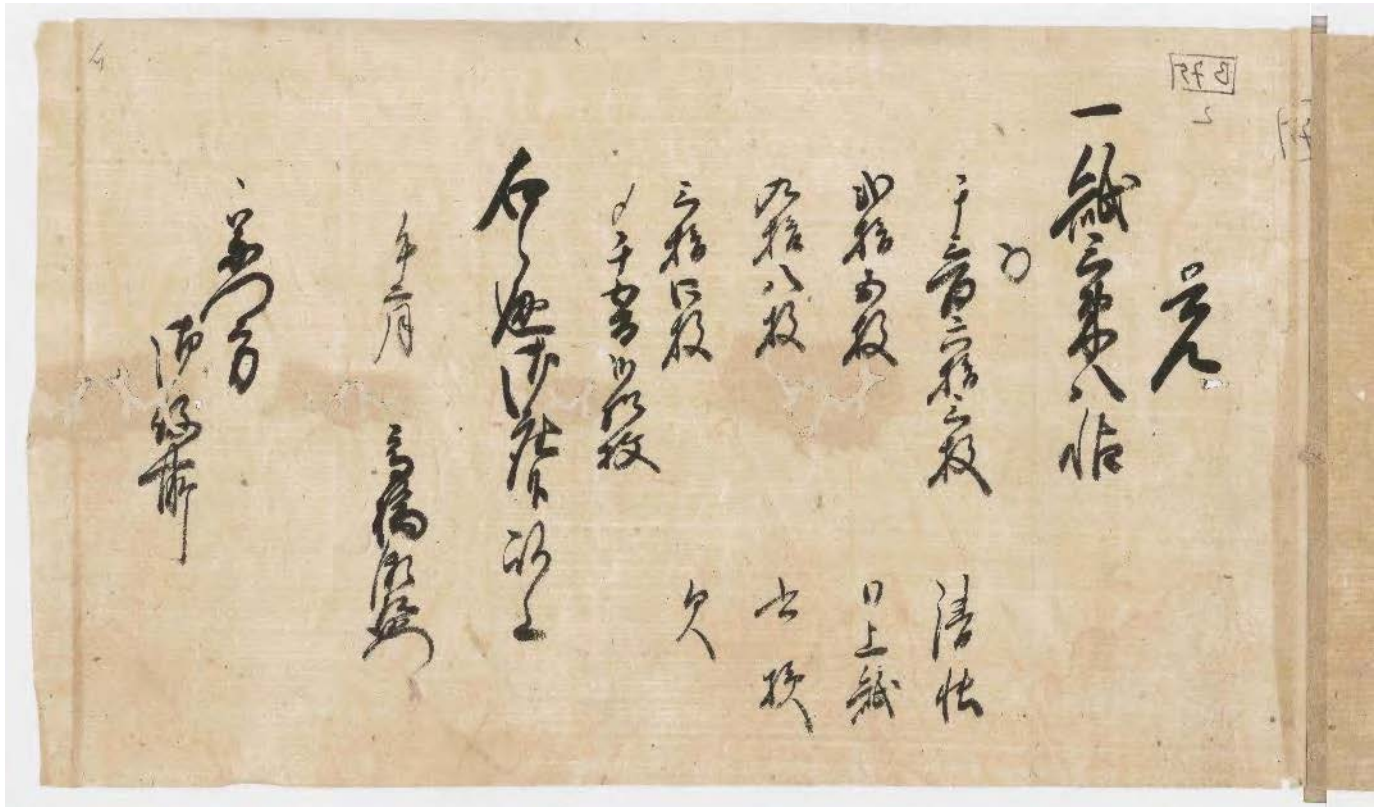
Document *Okakimono no koto* [御書物の事]

Danshichi, the son of Seikurō, who lives in Nyūbaru Village, died of illness on the 16th day of the 9th month. The cause of death was smallpox. His corpse was buried at his Zen Sect parishioner temple Tōyōji. At that time the head of the village, village officials, and people from his five-household unit came together and examined his corpse. There was nothing suspicious at all. While Danshichi himself was not someone who had renounced Christianity, his father Seikurō was sent to Nagasaki for interrogation because he was suspected of being a Christian. His grandfather Hachibē, who lived in Kudo Village, was also arrested as a Christian and set to Nagasaki. Therefore, being cautious, the corpse was checked. This will be written down and submitted along with an attestation from Seikurō’s parishioner temple. The above is correct.

17th day of the 9th month of Jōkyō 4, the year of the Rabbit

Nyūbaru Village Unit Head  
 Kyūzaburō (Seal)  
 Nyūbaru Village Official  
 Yohachirō (Seal)  
 Nyūbaru Village Official  
 Mokuzaemon (Seal)  
 Nyūbaru Village Official  
 Kazaemon (Seal)  
 Nyūbaru Village Official  
 Jinbē (Seal)  
 Nyūbaru Village Five Household Unit  
 Shirobē (Seal)  
 Nyūbaru Village Five Household Unit  
 Enshō (Seal)  
 Nyūbaru Village Five Household Unit  
 Sakuhachi (Seal)  
 Nyūbaru Village Five Household Unit  
 Seikurō (Seal)  
 Nyūbaru Village Five Household Unit  
 Inosuke (Seal)

Ishida Teiemon  
 Iwa Rokuzaemon  
 Yano Heizaemon



1

Memo

3 *soku* [束], 8 *jō* [帖] of paper

Of the above:

- 1,363 sheets: For cleanly copied record books
- 25 sheets: For covers of cleanly copied record books
- 98 sheets: Sheets upon which mistakes were made
- 34 sheets: Damaged

Total: 1520 sheets

As written above. End.

2nd month of the year of the Horse

Takahashi Sezaemon

To Office of Religious Affairs

一紙三束八帖 覚  
 内  
 千三百六拾三枚  
 式拾五枚  
 九拾八枚  
 三拾四枚  
 千五百式拾枚  
 右之通御座候、以上  
 午二月  
 宗門方  
 御役所  
 高橋瀬左衛門  
 清帳  
 同上紙  
 書損  
 欠

[Explanation]

1

In the Usuki Domain, every year from the end of the 1st month into the 2nd month domain officials would go around to towns and villages in its territories and have people carry out *fumie*. They would create records of doing so called *fumie-chō* [踏絵帳]. Papers used for these books were provided by the domain. After creation, the person in charge had to report how this paper was used as well as the amount of paper used.

Takahashi Sezaemon, who was in charge of the *fumie* inquisition, addressed this document to the Office of Religious Affairs, writing the amount of paper he received and the amount of paper he used. He received 3 *soku* and 8 *jō* of paper (one *soku* is 10 *jō*, and one *jō* is 40 sheets). He divided them into four categories—paper used for the pages of record books, paper for the covers of record books, paper upon which mistakes were made, and paper unable to be used due to damage—and reported the amount of paper in each category.



2. “Memo (Draft of *Fumie* Money Receipt to be Replaced)” (A16.4.1.3.2 (20))

Memo

Copper coin *zeni* [銭] 2 *kan* [貫] 500 *me* [目] [Approx. 9.4 kilograms]

I have received the above silver as funds for the *fumie* inquisition. At a later date I will submit documents regarding expenses. End.

[Regarding the payment and receipt of the silver] Approved.

Ōta Kisuke (Seal) (Crossed out)

The 28th day of the 1st month of the year of the Rooster

Yamamoto Den’emon (Seal) (Crossed out)

(Seal) (Seal text: “Tentative payment approved. Replace with official receipt at later date) (Crossed out)

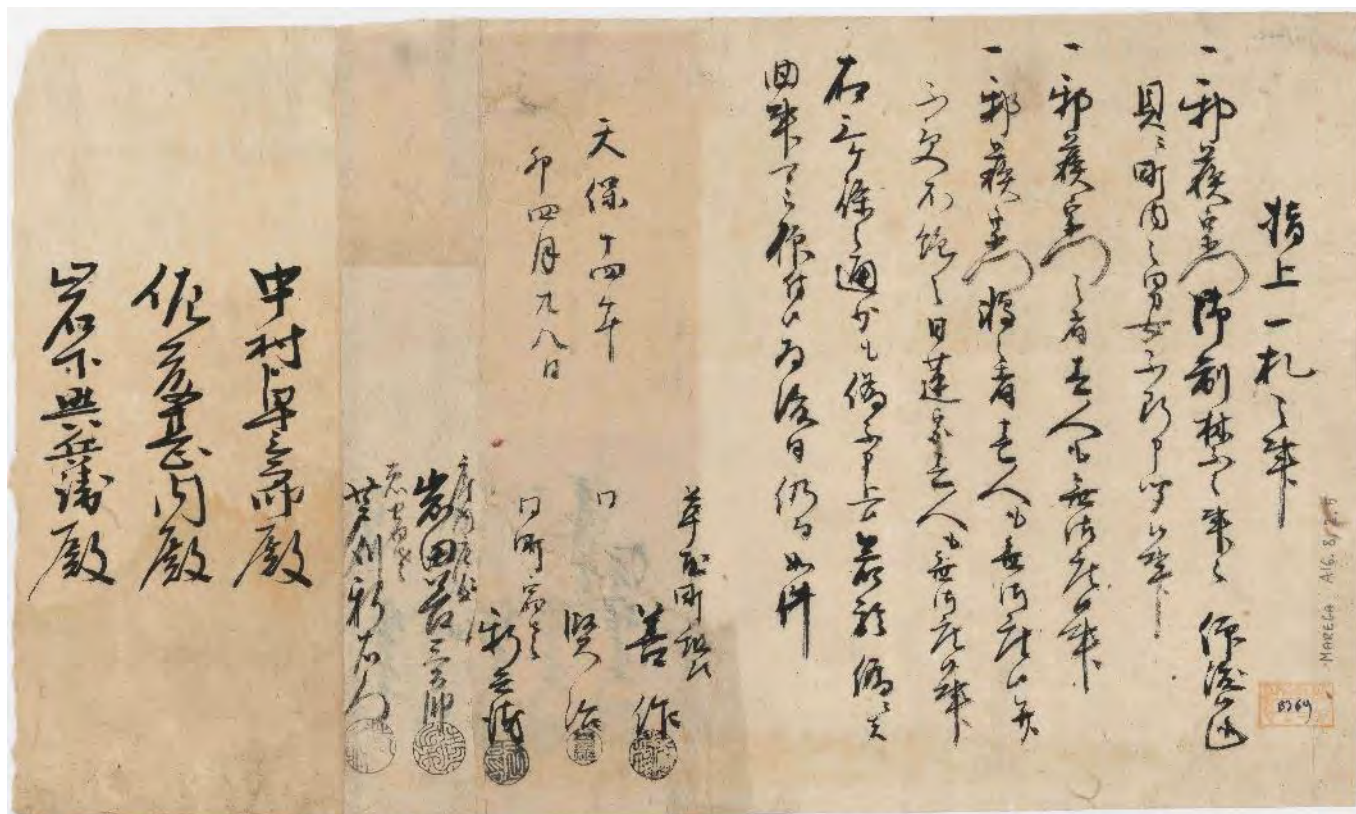
Currency Official (Seal) (Crossed Out)

一錢貳貫五百目也 覚  
 右者踏繪御改御用礎二  
 請取申候、追而御弁用差出可  
 申候、以上  
 承届  
 太田喜助(印)抹消  
 西正月廿八日 山本伝右衛門(印)抹消  
 (印文「仮渡承届追而本手形可引替」抹消)  
 御銀奉行(印)抹消

[Explanation]

2  
 This document was submitted by Yamamoto Den’emon to the currency official, who was in charge of the payment and receipt of money, upon the reception of an advance payment of 2 *kan* 500 *me* in silver. While one finds the character *zeni* in the document, in this case it was not copper coin but silver that was paid. Silver currency in the Edo period was based on weight.  
 Ōta Kisuke, who approved payment and receipt of funds, worked as religion magistrate from the 6th month of Tenpo 10 (1839) to the 4th month of Ansei 1 (1859). We know that this document was made in Kaei 2 (1849) because it is dated the year of the Rooster. A square seal has been stamped in the area above the names of Yamamoto (the sender) and the currency official (the receiver), which states that this document should be replaced with an official receipt (*hon tegata* [本手形]) at a later date. It appears that after the *fumie* inquisition concluded Yamamoto submitted this official document, and then all of the seals were crossed out, indicating that they were no longer valid.

\*Funai Domain Document (A16.8.2.5)



[Explanation]

3

This document reports that the prohibition of Christianity is being followed as well as that there are no Christians or former Christians living in the town. One also finds titles (*shukurō*[宿老], *funai shōya*[府内庄屋], *sōshukurō*[惣宿老], etc.) that did not exist in the Usuki Domain. Furthermore, the addressees of this document were not part of the Usuki Domain’s Office of Religious Affairs. This all suggests that it is from another domain.

Marega collected documents relating to the prohibition of Christianity from not only the Usuki Domain but also other domains in Bungo Province: Funai, Oka, Saiki, and so on. Looking at the “Marega Catalogue” (A16.4.4.1.1), one finds the note “Funai” in reference to this document. We can thus see that Marega saw it as being from the Funai Domain as well. In A16.8.2 as well one finds documents from the Funai Domain.

指上一札之事

一耶蘇宗門御制禁之事被 仰渡候趣、  
 具二町内之男女不断申聞候事  
 一耶蘇宗門之者老人も無御座候事  
 一耶蘇宗門転之者老人も無御座候、并  
 不受不施之日蓮宗老人も無御座候事  
 右三ヶ条之通少も偽不申上候、若於偽二者  
 曲事可被仰付候、為後日仍而如件

天保十四年 革屋町組頭  
 卯四月廿八日 善 作印

同 賢 治印  
 同町宿老 新 兵衛印  
 府内庄屋 岩田 善二郎印  
 惣宿老 芦刈新右衛門印

中村卓三郎殿  
 佐藤甚内殿  
 岩下与兵衛殿

3

Submitting one document

People in the town are always informed of the details of orders regarding the prohibition of Christianity.

There are no Christians in the town.

There is also no one who has renounced Christianity in the town. There are also no members of the Nichiren Sect's Fujū Fuse School.

Nothing in the above three items is false. If there is falsity, may I be punished. I am submitting this document for future proof.

28th day of the 4th month of Tenpō 14 (the year of the Rabbit)

Kawaya Town Unit Head  
 Zensaku (Seal)  
 Kawaya Town Unit Head  
 Kenji (Seal)  
 Kawaya Town *Shukurō*  
 Shinbē (Seal)  
*Funai Shōya*  
 Iwata Zenzaburō (Seal)  
*Sōshukurō*  
 Ashikari Shin'emon (Seal)

To:

Nakamura Takusaburō  
 Satō Jinnai  
 Iwashita Yohē



1

Tenpō 5, year of the horse

Regarding the Five Person Unit Religious Inquisition Materials Submitted Monthly

Thirtieth day of the third month

Yoko Town

Regarding the Christian Inquisition Materials Submitted Monthly

Following the rule of submitting materials monthly about the religious inquisition, we have put together the five household unit materials. Furthermore, there was nothing suspicious up to today regarding the prohibitions that have been issued from the past to present. There is therefore nothing to report. If there is a person on the outside who makes a claim, please investigate it and punish us. We intend to immediately inform you if there is anything that is even a little suspicious. Also, we understand the instructions that have already been provided regarding the death, etc., of Christians, *honjin dōzen* [本人同然 (children born to a former Christian before the parent’s renunciation of Christianity)] as well as *ruizoku* [類族 (descendants of Christians)]. (End)

The thirtieth day of the third month of Tenpō 5, year of the horse

Kōrenji parishioner Jinzaemon (seal)

Kōrenji parishioner Seizaemon (seal)

Zenpōji parishioner Saki (seal)

Kōrenji parishioner Iwazō (seal)

Fukujuji parishioner Gisuke (seal)

Kōrenji parishioner Denpachi (seal)

Daikyōji parishioner Waki (seal)

Myōshōji parishioner the widow of Riemon (seal)

Sensōji parishioner Tokuemō (seal)

Renjōji parishioner Tokubē (seal)

Daikyōji parishioner Natsu (seal)

Daikyōji parishioner Jizaemon (seal)

MAREGA.A9.4.2.7.1

507

天保五年

切支丹宗門御改ニ付毎月仕上五人組御書物

三月晦日

横町

「 天保五年

宗門御改ニ付毎月仕上五人組御書物

三月晦日

横町

」

切支丹宗門御改ニ付毎月仕上御書物之事  
一從右五人組御書物仕上候趣并前々より  
尔今迄被 仰付候御法度之趣、今日迄者  
少シも疑鋪事無御座候ニ付不申上候、若シ  
余人より於申上者御穿鑿被成曲事可被  
仰付候、此以後少二而も不審成事御座候ハ、  
早速可申上候、附り此以後切支丹轉本人  
并本人同然・類族死失等之儀ニ付、兼々  
被 仰付候通、無相違相心得罷在候、以上

天保五年三月晦日

- |       |      |       |        |
|-------|------|-------|--------|
| 光蓮寺旦那 | 仁左衛門 | 光蓮寺旦那 | 清左衛門   |
| 善法寺旦那 | さき   | 光蓮寺旦那 | 岩藏     |
| 福聚寺旦那 | 儀助   | 光蓮寺旦那 | 傳八     |
| 大橋寺旦那 | わき   | 妙正寺旦那 | 利右衛門後家 |
| 專想寺旦那 | 徳右衛門 | 蓮城寺旦那 | 徳兵衛    |
| 大橋寺旦那 | なつ   | 大橋寺旦那 | 治左衛門   |
- 六人  
六人

切支丹宗門御改ニ付毎月仕上御書物事  
一從右五人組御書物仕上候趣并前々より  
尔今迄被 仰付候御法度之趣、今日迄者  
少シも疑鋪事無御座候ニ付不申上候、若シ  
余人より於申上者御穿鑿被成曲事可被  
仰付候、此以後少二而も不審成事御座候ハ、  
早速可申上候、附り此以後切支丹轉本人  
并本人同然・類族死失等之儀ニ付、兼々  
被 仰付候通、無相違相心得罷在候、以上



1

Hōonji parishioner Shōjirō (seal)  
 An'yōji parishioner Naka (seal)  
 Zenpōji parishioner Kisuke (seal)  
 An'yōji parishioner Gorohachi (seal)  
 Kōrenji parishioner Sōemon (seal)

Hōrenji parishioner Kizaemon (seal)  
 Zenshōji parishioner Zenbē (seal)  
 Hōonji parishioner Genkichi (seal)  
 Myōshōji parishioner Bunji (seal)  
 Kōrenji parishioner Miyokichi (seal)

Total: 5 people

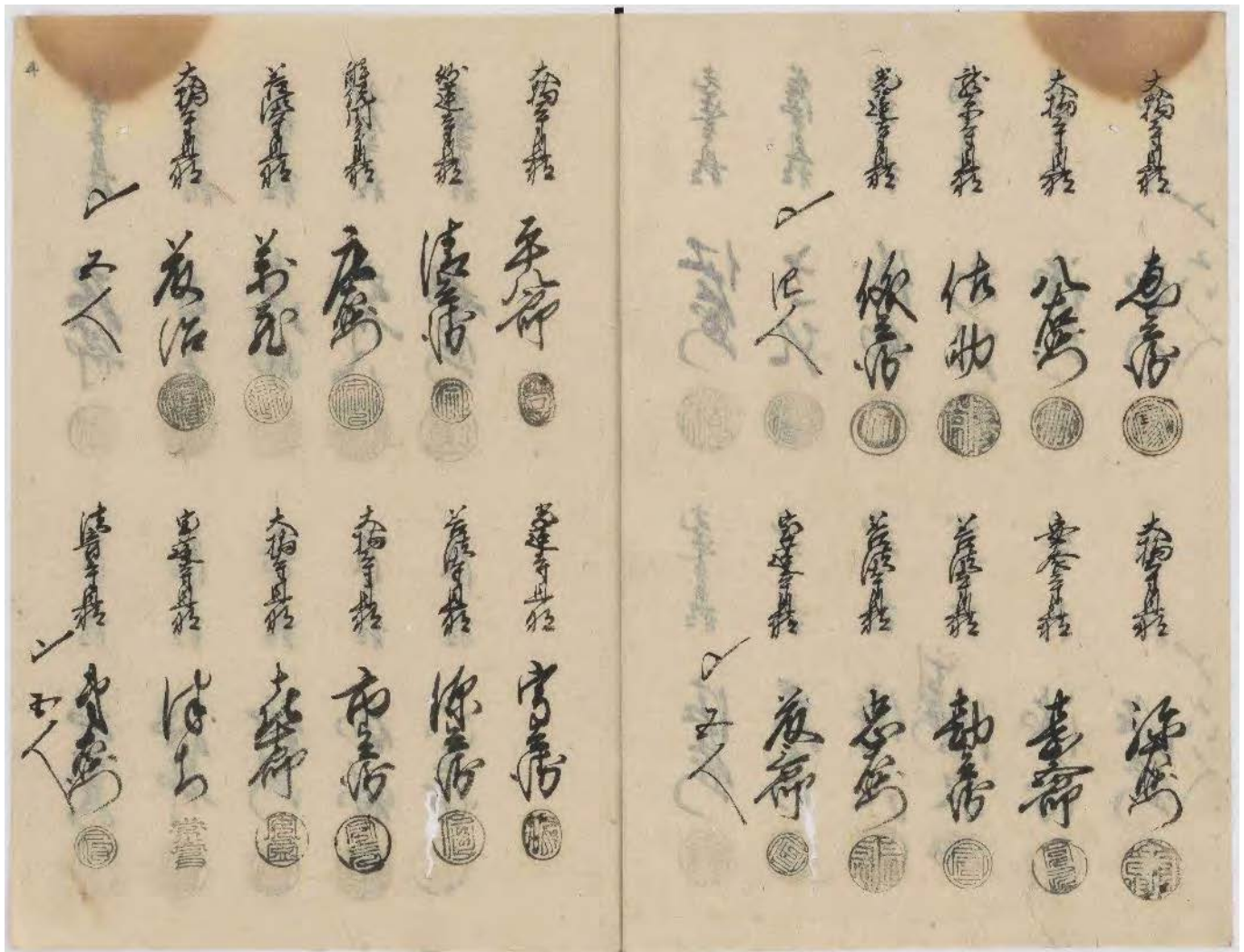
Zenpōji parishioner Kikuzō (seal)  
 Zenpōji parishioner Yashirō (seal)  
 Daikyōji parishioner Shin'emon (seal)  
 Zenpōji parishioner Kane (seal)  
 Zenpōji parishioner Rokubē (seal)

Sensōji parishioner Ichirobē (seal)  
 Daikyōji parishioner Zen'emon (seal)  
 Ryūgenji parishioner Kasuke (seal)  
 Ryūgenji parishioner Sata (seal)  
 An'yōji parishioner Genzaemon (seal)  
 Ryūgenji parishioner Sashirō (seal)

Total: 6 people

光蓮寺旦那	妙正寺旦那	法音寺旦那	善正寺旦那	宝蓮寺旦那	光蓮寺旦那	安養寺旦那	善法寺旦那	安養寺旦那	法音寺旦那
龍原寺旦那	安養寺旦那	龍原寺旦那	龍原寺旦那	大橋寺旦那	善法寺旦那	善法寺旦那	善法寺旦那	大橋寺旦那	善法寺旦那
源左衛門	三代吉	分治	源吉	善兵衛	喜左衛門	惣右衛門	喜助	五郎八	なかに
佐四郎	源左衛門	さた	加助	善右衛門	市郎兵衛	六兵衛	かね	新右衛門	弥四郎
源左衛門	源左衛門	さた	加助	善右衛門	市郎兵衛	六兵衛	かね	新右衛門	菊藏

五人  
 六人



1

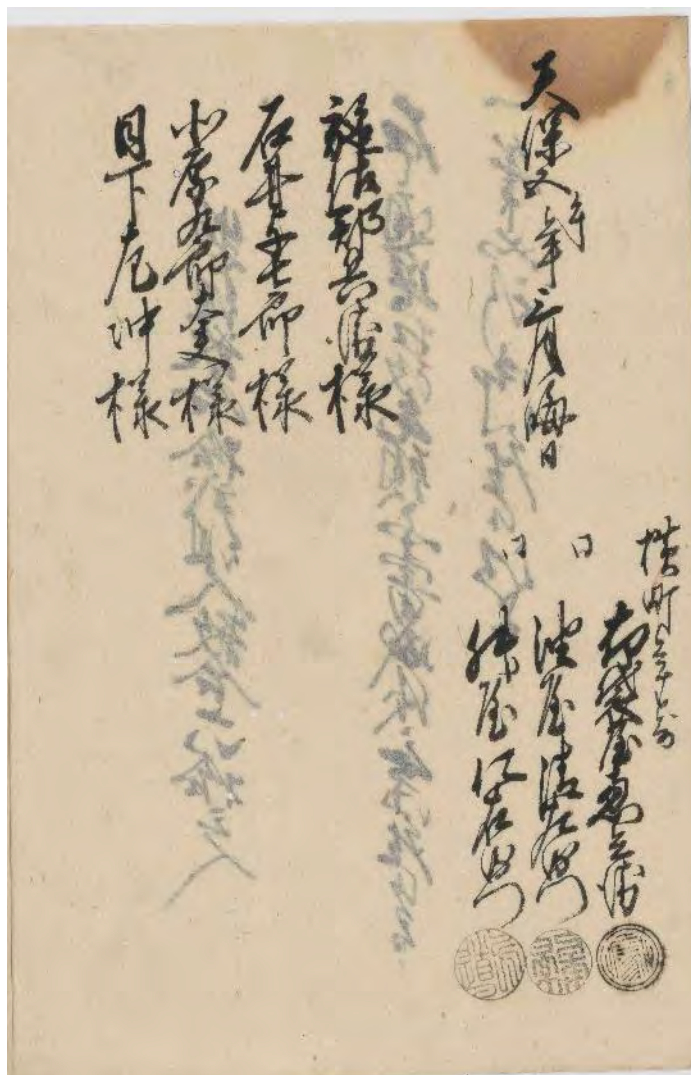
Daikyōji parishioner Keibē (seal)  
 Daikyōji parishioner Hachiemon (seal)  
 Ryūkenji parishioner Sasuke (seal)  
 Kōrenji parishioner Gihē (seal)  
 Total: 4 people

Daikyōji parishioner Heihachirō (seal)  
 Myōrenji parishioner Seibē (seal)  
 Gedatsuanji parishioner Shōemon (seal)  
 Zenpōji parishioner Manzō (seal)  
 Daikyōji parishioner Tōji (seal)  
 Total: 5 people

Daikyōji parishioner Yaemon (seal)  
 An'yōji parishioner Jingorō (seal)  
 Zenpōji parishioner Kanbē (seal)  
 Zenpōji parishioner Chūemon (seal)  
 Hōrenji parishioner Tōzaburō (seal)  
 Total: 5 people

Kōrenji parishioner Tomibē (seal)  
 Zenpōji parishioner Genbē (seal)  
 Daikyōji parishioner Ichibē (seal)  
 Daikyōji parishioner Kijūrō (seal)  
 Hōrenji parishioner Hachi (seal)  
 Hōonji parishioner Teiemon (seal)  
 Total: 5 people

大橋寺旦那	惠兵衛印	大橋寺旦那	弥右衛門印
大橋寺旦那	八右衛門印	安養寺旦那	甚五郎印
龍原寺旦那	佐助印	善法寺旦那	勘兵衛印
光蓮寺旦那	儀兵衛印	善法寺旦那	忠右衛門印
	〆四人	宝蓮寺旦那	藤三郎印
大橋寺旦那	平八郎印	光蓮寺旦那	富兵衛印
妙蓮寺旦那	清兵衛印	善法寺旦那	源兵衛印
解脱蘭寺旦那	庄右衛門印	大橋寺旦那	市兵衛印
善法寺旦那	萬藏印	大橋寺旦那	喜十郎印
大橋寺旦那	藤治印	宝蓮寺旦那	つち印
	〆五人	法音寺旦那	弟右衛門印
			〆五人



1

Thirtieth day of the  
third month of Tenpō 5

To  
Yusa Gunbē  
Ishii Yoshichirō  
Kitahara Kurōdayū  
Kusaka Sachū

Yoko Town representative  
Hoteiya keibē (seal)  
Yoko Town representative  
Aburaya Seizaemon (seal)  
Yoko Town representative  
Masuya Jin'emon (seal)

遊佐郡兵衛様  
石井与七郎様  
北原九郎太夫様  
目下左冲様

天保五年二月晦日

同 同 横町年寄  
升屋仁右衛門印  
油屋清左衛門印  
布袋屋惠兵衛印



1

Hōonji parishioner Yahē (seal)  
 An'yōji parishioner Denbē (seal)  
 Ryūgenji parishioner Kōsuke (seal)  
 Kōrenji parishioner Yūji (seal)  
 Zenpōji parishioner Teikichi (seal)  
 Total: 5 people

Kōrinji parishioner Gonbē (seal)  
 Kōrinji parishioner Sōzaburō (seal)  
 Zenpōji parishioner Kahē (seal)  
 Jōkōji parishioner Kihē (seal)  
 Songyōji parishioner Shirosuke (seal)  
 Total: 5 people

There are a total of 12 units and 63 people.

We have thoroughly investigated as written above. There was nothing that was even a little suspicious, and we have therefore written this document. (End)

右之通壁相改毛頭不審成儀無御座候間、  
 一筆如斯御座候、以上

惣組数合拾式組人数合六拾三人

五人

法音寺旦那 弥兵衛印  
 安養寺旦那 傳兵衛印  
 龍原寺旦那 幸助印  
 光蓮寺旦那 祐治印  
 善法寺旦那 弟吉印

五人

香林寺旦那 権兵衛印  
 香林寺旦那 惣三郎印  
 善法寺旦那 加兵衛印  
 浄光寺旦那 喜兵衛印  
 尊形寺旦那 四郎助印

遊佐郡多清様  
石井与七郎様  
小原与五郎様  
日下与三郎様

天保五年三月三日  
横田与三郎  
石井与七郎  
小原与五郎  
日下与三郎

石井与三郎

1

## List of Births, Deaths, and Movement

Sadaichi, the son of Yoko Town's Ōkumaya Shōemon, eight years old this year

This person died of illness on the third day of the third month. As for their sect, he was buried as a parishioner of the Zen Sect temple Gedatsuanji.

Michi, the daughter of Yoko Town's Aiya Jingorō, three years old this year

This person died of illness on the twentieth day of the third month. As for their sect, this person was buried as a parishioner of the Shin Sect temple An'yōji.

Ichisaburō, the son of Yoko Town's Hoteiya Keiji, two years old this year

This person died from illness on the twenty-second day of the third month. As for their sect, they were buried as a parishioner of the Jōdo Sect temple Daikyōji.

As described above. (End)

Yoko Town Representative

Hoteiya Keibee (seal)

Yoko Town Representative

Aburaya Seizaemon (seal)

Thirtieth day  
of the third month  
of Tenpō 5

Yoko Town Representative

Masuya Jin'emon (seal)

Yusa Gunbē

Ishii Yoshichirō

Kitahara Kurōdayū

Kusaka Sachū

生死出入御書上

一横町大隈屋庄右衛門男子定市当午八歳  
此者当月三日病死仕申候、宗門者禪宗  
解脱關寺旦那二而取置仕申候

一横町藍屋甚五郎娘みち当午三歳  
此者当月廿二日病死仕申候、宗門者真宗  
安養寺旦那二而取置仕申候

一横町布袋屋慶治男子市三郎当午三歳  
此者当月廿二日病死仕申候、宗門者浄土宗  
大橋寺旦那二而取置仕申候

一横町菅宮屋甚五郎男市郎後子三歳  
此者当月廿二日病死仕申候、宗門者浄土宗  
大橋寺旦那二而取置仕申候

生死出入御書上

一横町大隈屋庄右衛門男子定市当午八歳  
此者当月三日病死仕申候、宗門者禪宗  
解脱關寺旦那二而取置仕申候

一横町藍屋甚五郎娘みち当午三歳  
此者当月廿二日病死仕申候、宗門者真宗  
安養寺旦那二而取置仕申候

一横町布袋屋慶治男子市三郎当午三歳  
此者当月廿二日病死仕申候、宗門者浄土宗  
大橋寺旦那二而取置仕申候

右之通二而御座候、以上

横町年寄

布袋屋惠兵衛印

同

天保五年二月晦日 油屋清左衛門印

同

升屋仁右衛門印

遊佐郡兵衛様

石井与七郎様

北原九郎太夫様

日下左冲様





覚

出生六人内  
男三人  
女三人

一 森町村廣右衛門子、十一月十五日出生仕、名者柴五郎、宗門者家代々真宗專想寺旦那罷成申候

一 同村為右衛門子、十一月十七日出生仕、名数五郎、宗門者家代々真宗專想寺旦那罷成申候

一 同村宣次子、十一月十八日出生仕、名者栄之介、宗門者家代々真宗專想寺旦那罷成申候

一 同村仁兵衛娘、十一月十五日出生仕、名者きぬ、宗門者家代々真宗專想寺旦那罷成申候

一 同村利右衛門子貞兵衛娘、十一月十六日出生仕、名者てる、宗門者家代々真宗專想寺旦那罷成申候

一 同村丈右衛門娘、十一月十八日出生仕、名者さと、宗門者家代々真宗專想寺旦那罷成申候

2

Notifications Regarding Births, Death from Illness, and Moving  
Breakdown of the Six People Born Three Males  
Three Females

A son was born to Morimachi Village's Hiroemon on the fifteenth day of the eleventh month. His name is Shibagorō. He belongs to his ancestral Shin Sect temple Sensōji.

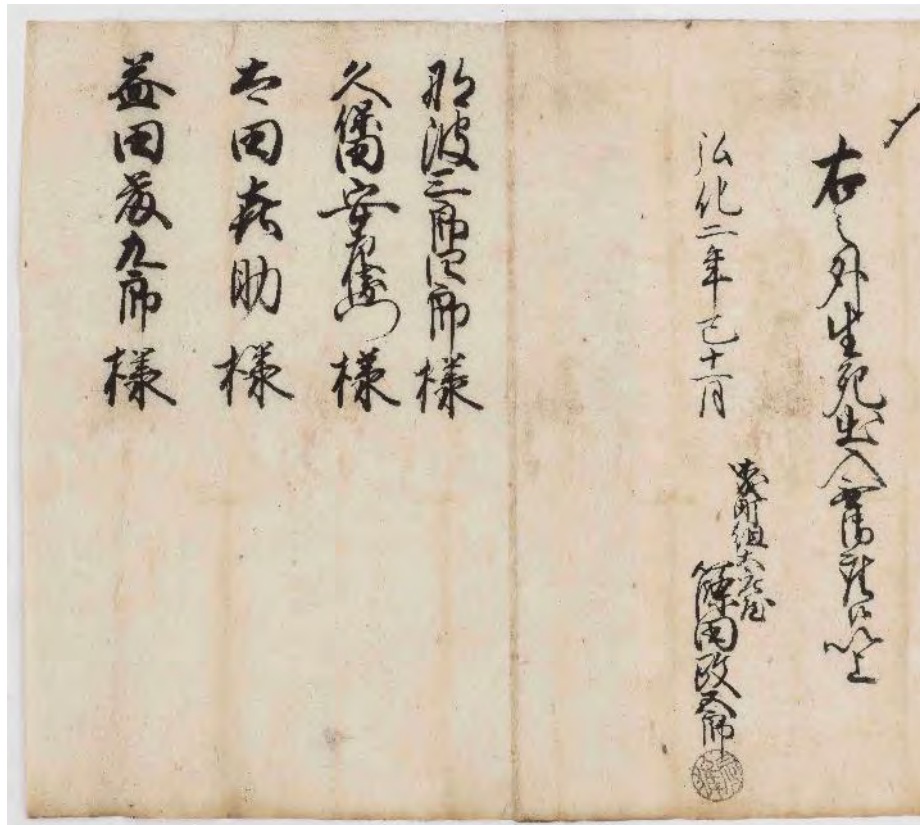
A son was born to Morimachi Village's Tameemon on the seventeenth day of the eleventh month. His name is Kazugorō. He belongs to his ancestral Shin Sect temple Sensōji.

A son was born to Morimachi Village's Senji on the eighteenth day of the eleventh month. His name is Einosuke. He belongs to his ancestral Shin Sect temple Sensōji.

A daughter was born to Morimachi Village's Jinbē on the fifteenth day of the eleventh month. Her name is Kinu. She belongs to her ancestral Shin Sect temple Sensōji.

A daughter was born to Jyōbē, the son of Morimachi Village's Riemon, on the sixteenth day of the eleventh month. Her name is Teru. She belongs to her ancestral Shin Sect temple Sensōji.

A daughter was born to Morimachi Village's Jōemon on the eighteenth day of the eleventh month. Her name is Sato. She belongs to her ancestral Shin Sect temple Sensōji



右ノ外生死出入無御座候、以上  
 弘化二年巳十一月  
 森町組大庄屋  
 篠田政五郎 印  
 那波三郎四郎 様  
 久保田安左衛門 様  
 太田喜助 様  
 益田藤九郎 様

2

(End)

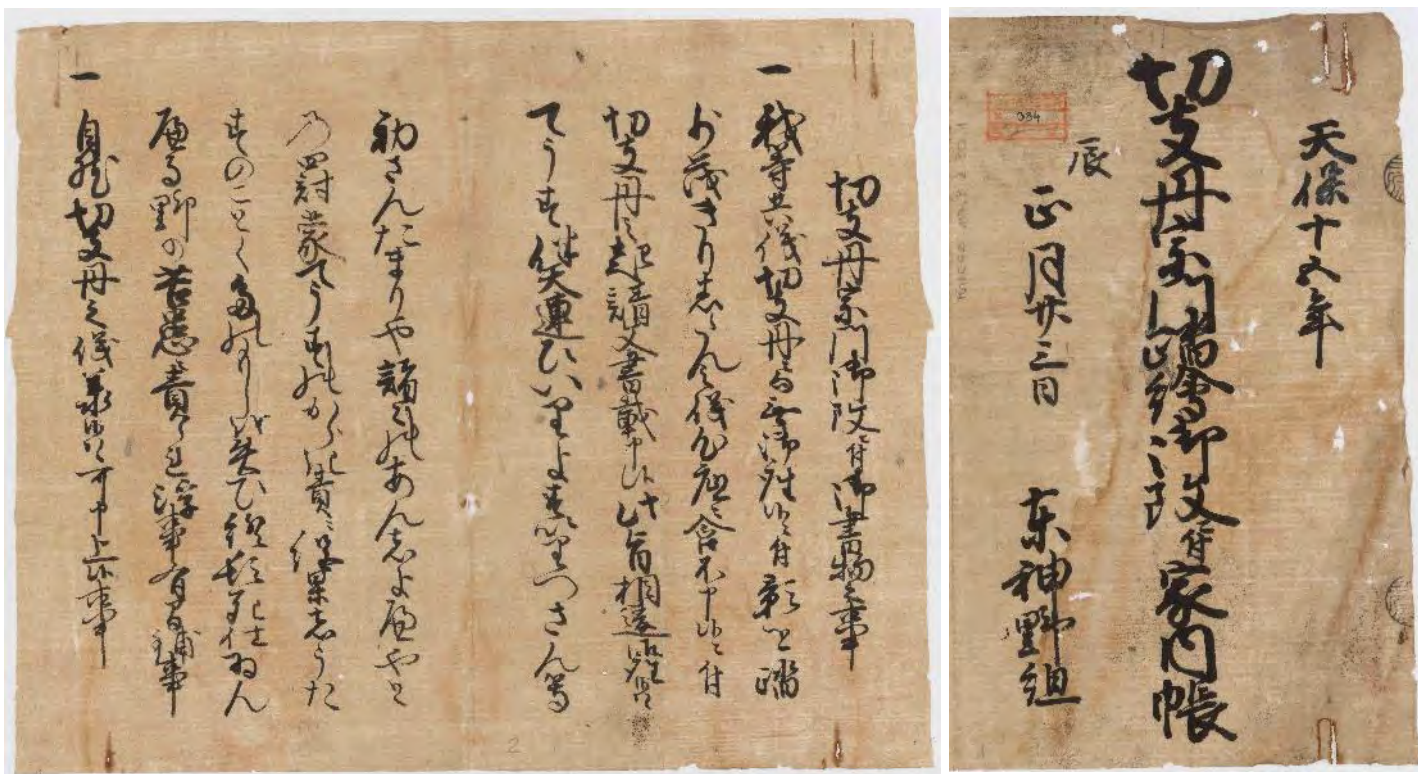
There is no one else who has been born, died due to illness, or moved. (End)

Morimachi Unit Village Representative

The eleventh month of Kōka 2 [1845], the year of the snake Shinoda Masagorō (seal)

To:

Nawa Saburōshirō  
 Kubota Yasuzaemon  
 Ōta Kisuke  
 Masuda Tōkurō



天保十五年  
切支丹宗門踏絵御改二付家内帳  
辰

正月廿三日 東神野組

切支丹宗門御改二付御書物之事  
一我等共儀切支丹ニ而無御座候二付、影を踏、  
少もきりしたん之儀心底ニ含不申候二付、  
切支丹之起請文書戴申候、此旨相違御座候ハ、  
てうす伴天連ひいりやすいりつさん等  
初、さんたまりや諸々のあんしよへやと  
の罰蒙、てうすのからき責ニ絶果しうた  
すのことくたのもしを失ひ終頓死仕、めん  
へる野の苦患ニ責られ浮事有間鋪事  
一自然切支丹之儀承候ハ、可申上候事

3

Tenpō 15 (1844)

Christian *Fumie* Inquisition Household Record Book [Organized by household]

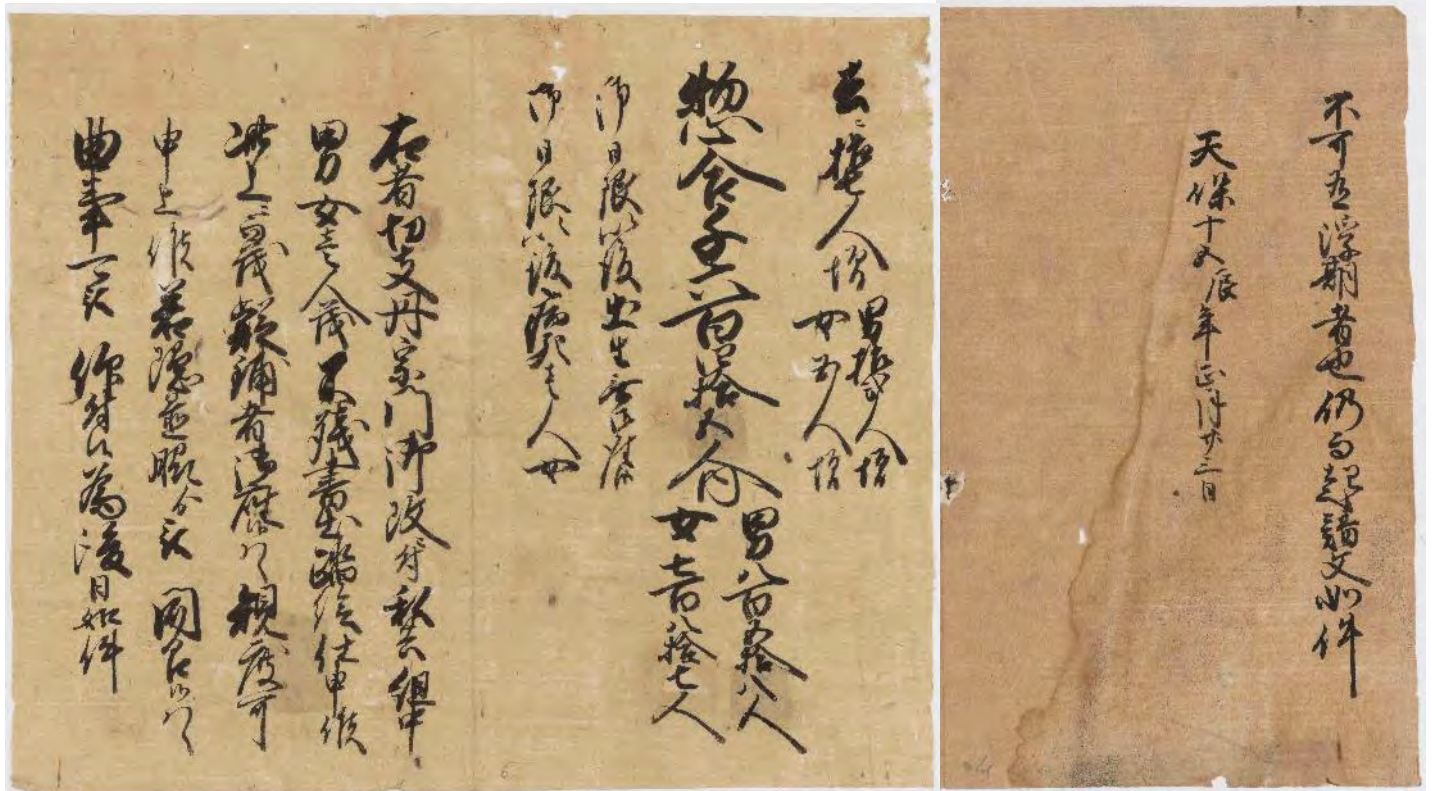
Year of the dragon

Twenty-third day of the first month Higashi Kōno Unit

Document about Christian Inquisition

We stepped on the image *fumie* [踏絵 (portrait)] because we are not Christians, and have written a Christian oath *kishōmon* [起請文] because there is not even a small amount of Christianity in the depths of our hearts or minds. If this is untrue, we will be punished by Deus, *padres* [Catholic priests], the *filio* [son], the *spirito sancto* [holy spirit], as well as St. Maria [the holy mother], the *anjōs* [angels], and [St.] Beatrice, reach our end in Deus's torture, lose the strength of our heart and mind and die suddenly like Judas, be tormented by the suffering of *inferno* [hell], and become unable to rise.

In the unlikely event that we hear something about a Christian, we will without fail report it.



不可有浮期者也仍而起請文如件

天保十五辰年正月廿三日

去後人増 男拾貳人増  
如少人増

惣合千六百拾五人 男八百八拾八人  
女七百八拾七人

御日限以後出生無御座候  
御日限以後病死老人女

右者切支丹宗門御改二付、私共組中二  
男女老人も不殘書出踏絵仕申候、  
此上二而も疑鋪者御座候ハ、規度可  
申上候、若隱置脇方被 聞召候ハ、  
曲事可被 仰付候、為後日如件

不可有浮期者也、仍而起請文如件

天保十五辰年正月廿三日

春二拾七人増 男拾貳人増  
女五人増

惣合千六百四拾五人内 男八百五拾八人  
女七百八拾七人  
御日限以後出生無御座候  
御日限以後病死老人女

右者切支丹宗門御改二付、私共組中二  
男女老人も不殘書出踏絵仕申候、  
此上二而も疑鋪者御座候ハ、規度可  
申上候、若隱置脇方被 聞召候ハ、  
曲事可被 仰付候、為後日如件

3

12 more males

17 more people in the spring

5 more females

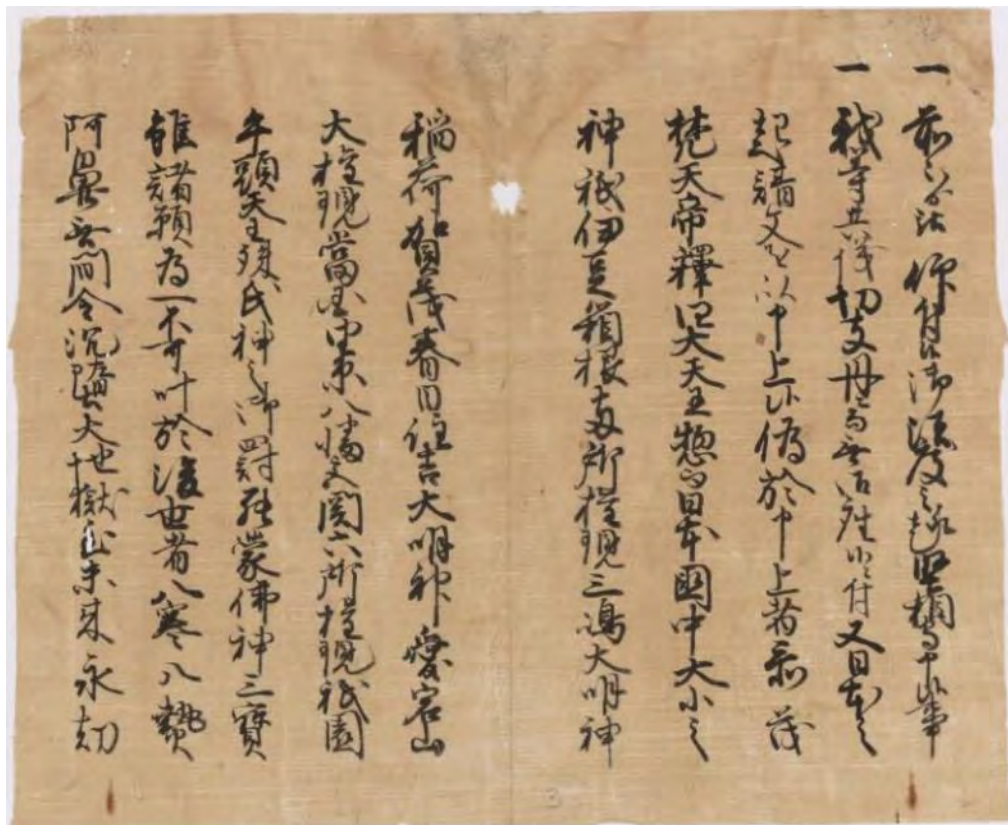
858 males

Breakdown of total of 1645 people

787 females

There were no births after the appointed time. One female died from illness after the appointed time.

We have written above all names of males and females in our unit, not leaving anyone out, and carried out *fumie* for the Christian inquisition. Even having done so, we will be sure to report any suspicious person. Please punish us if you hear anything from outside our unit about us hiding a suspected Christian. Thus concludes our oath.



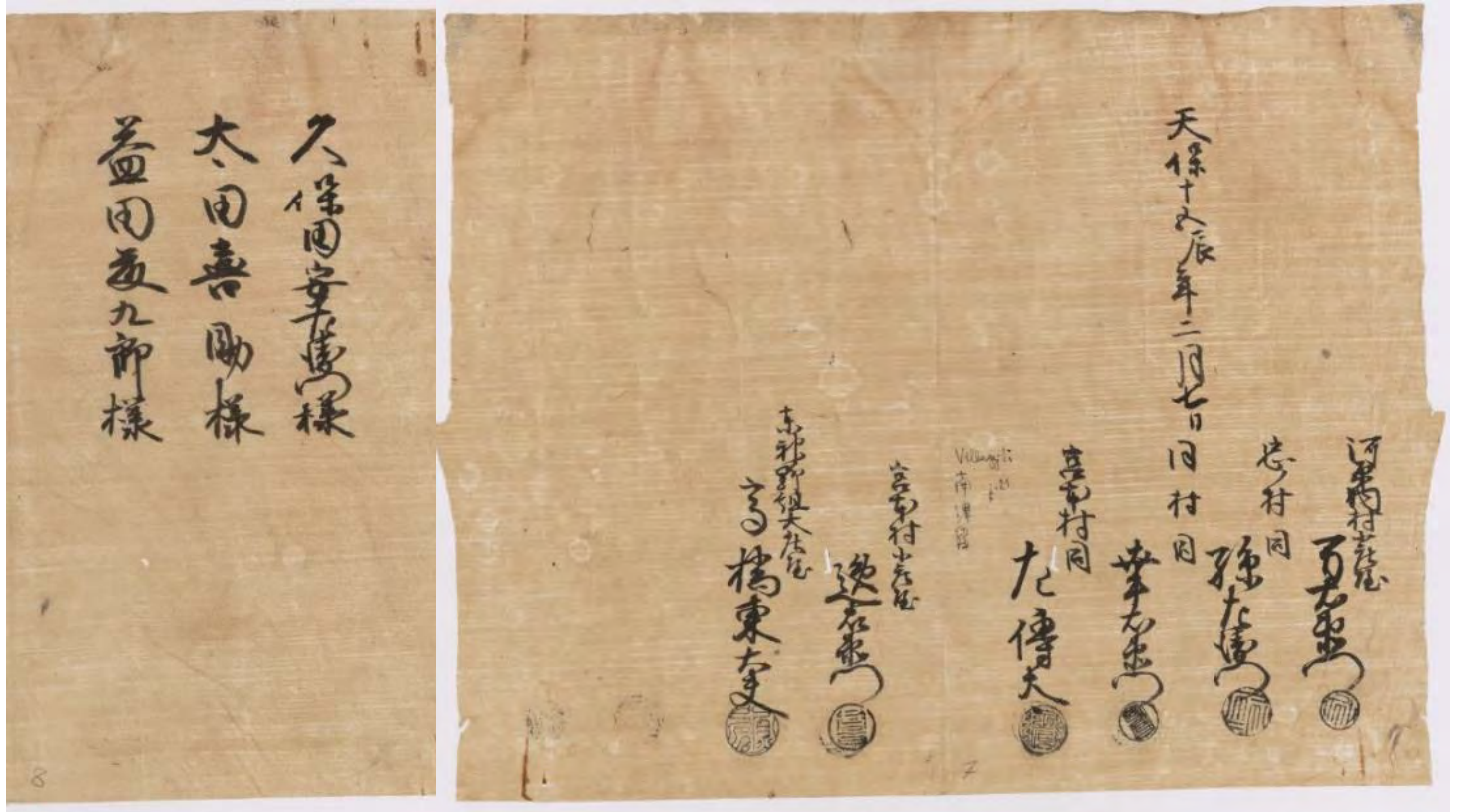
3

We will strictly follow the prohibitions that have been already issued.

We are not Christians and therefore are submitting a Japanese oath [an oath to the gods] as well. Those who lie will be punished by Bonten, Taishaku, Shitenmō, all of gods large and small throughout Japan, the Gongen of Izu and Hakone, Mishima Daimyōjin, Inari / Kamo / Kasuga / Sumiyoshi Daimyōjin, Atagosan Daigongen, Yusuvara Hachimangū of this province [of Bungo], Rokusho Gongen, Gion, Gozu Tennō, and, particularly, family tutelary deities. None of their wishes to the gods and buddhas or the Three Treasures [of Buddhism (the Buddha, the Dharma, and the Sangha)] will be granted. In the next life, they will fall into not only the eight cold and eight hot hells and the Avīci Hell of endless suffering [阿鼻無間 (abimuken)], but also Great Hell, and not be able to rise up for everlasting eons in the future. Thus concludes our oath.

The twenty-third of the first month of Tenpō 15, year of the dragon

一前々方被 仰付候御法度之趣、堅相守申候事  
 一我等共儀切支丹ニ而無御座候ニ付、又日本之  
 起請文を以申上候、偽於申上者、忝も  
 梵天・帝釈・四天王、惣而日本国中大小之  
 神祇、伊豆箱根両所權現・三嶋大明神・  
 稻荷・賀茂・春日・住吉大明神、愛宕山  
 大權現・当国由原八幡宮、六所權現、祇園、  
 牛頭天王、殊氏神之御罰罷蒙、仏神三宝  
 雖諸願為一不可叶、於後世者八寒八熱、  
 阿鼻無間令況墮大地獄、至未來永劫



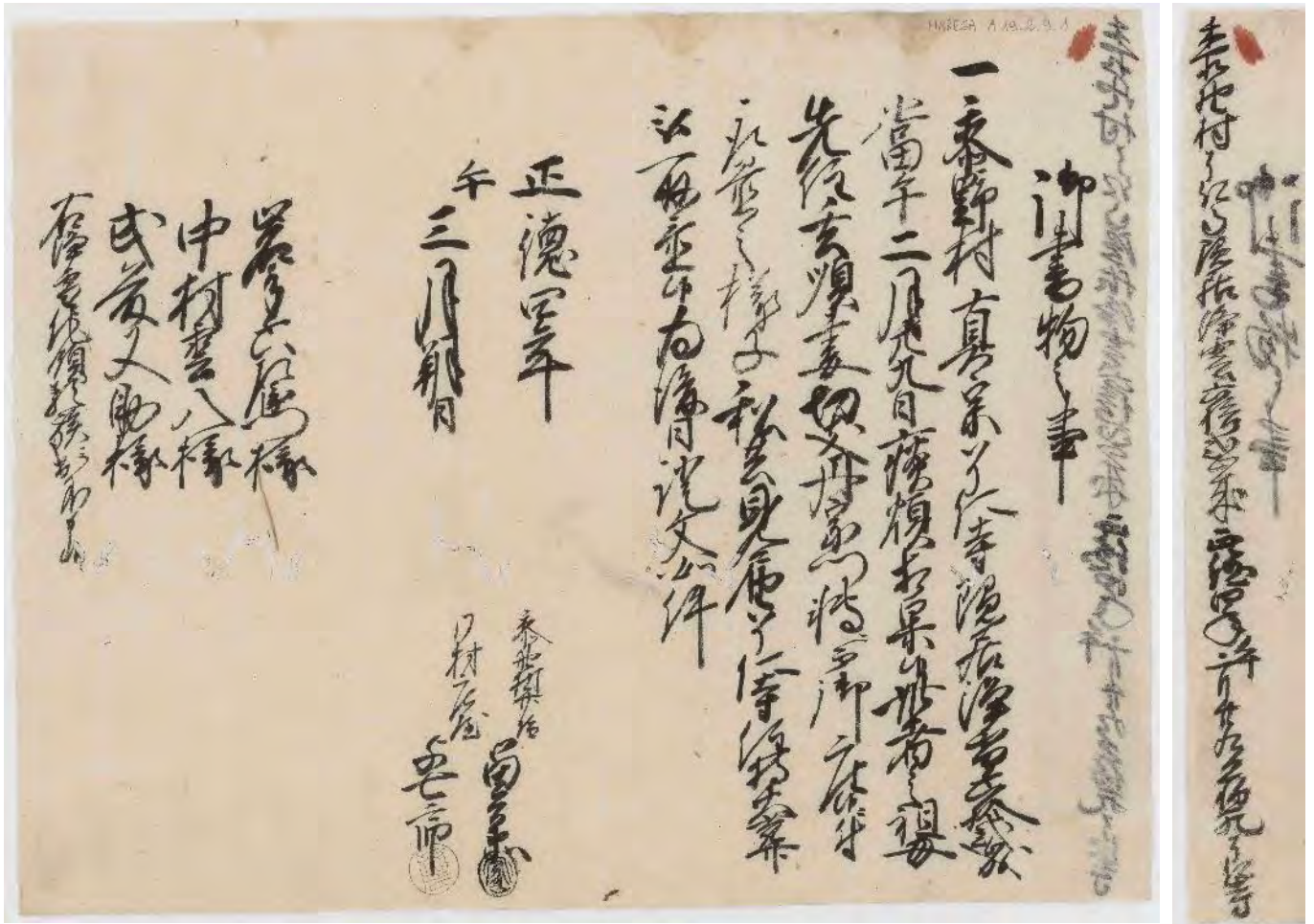
3

Kawaramono Village Head  
 Man'emon [seal]  
 Tadano Village Head  
 Magozaemon [seal]  
 Tadano Village Head  
 Kōemon [seal]  
 Takamoto Village Head  
 Sadenta [seal]  
 Miyamoto Village Head  
 Itsuemon [seal]  
 Higashi Kōno Unit Head  
 Takahashi Tōdayū [seal]

To:  
 Kubota Yasuzaemon  
 Ōta Kisuke  
 Masuda Tōkurō

久保田安左衛門様  
 太田喜助様  
 益田藤九郎様

天保十五辰年二月七日  
 同村同  
 高本村同  
 幸右衛門  
 左傳太  
 宮本村小庄屋  
 逸右衛門  
 東神野組大庄屋  
 高橋東大夫  
 河原物村小庄屋  
 万右衛門  
 孫左衛門  
 忠ノ村同



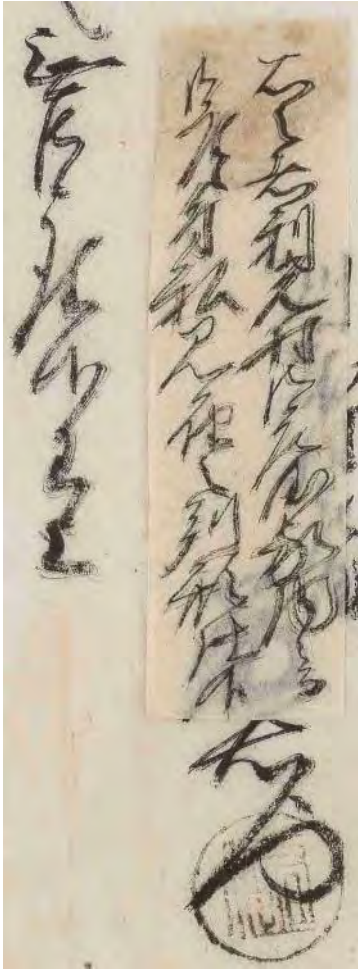
1  
 [Underside of right edge / *hashi ura* [端裏] “Priest Retired at Kibino Village’s Ryōninji, Jōsetsu, 62 years old, died of illness on the twenty-ninth day of the second month of Shōtoku 4 [1714], Ryōninji”

Record Regarding the Death of a *Ruizoku* 類族 [descendant of a Christian]  
 Jōsetsu, a retired priest at Ryōninji, a Jōdo Shin Sect temple in Kibino Village, died of a respiratory illness on the twenty-ninth day of the second month of this year at the age of sixty-two. Jōsetsu’s grandmother was the wife of the previous head priest Genjun. She was formerly a Christian. Since Jōsetsu was the descendant of a Christian, we village officials observed the handling of the corpse. Here we certify that Ryōninji’s head priest did cremate Jōsetsu.

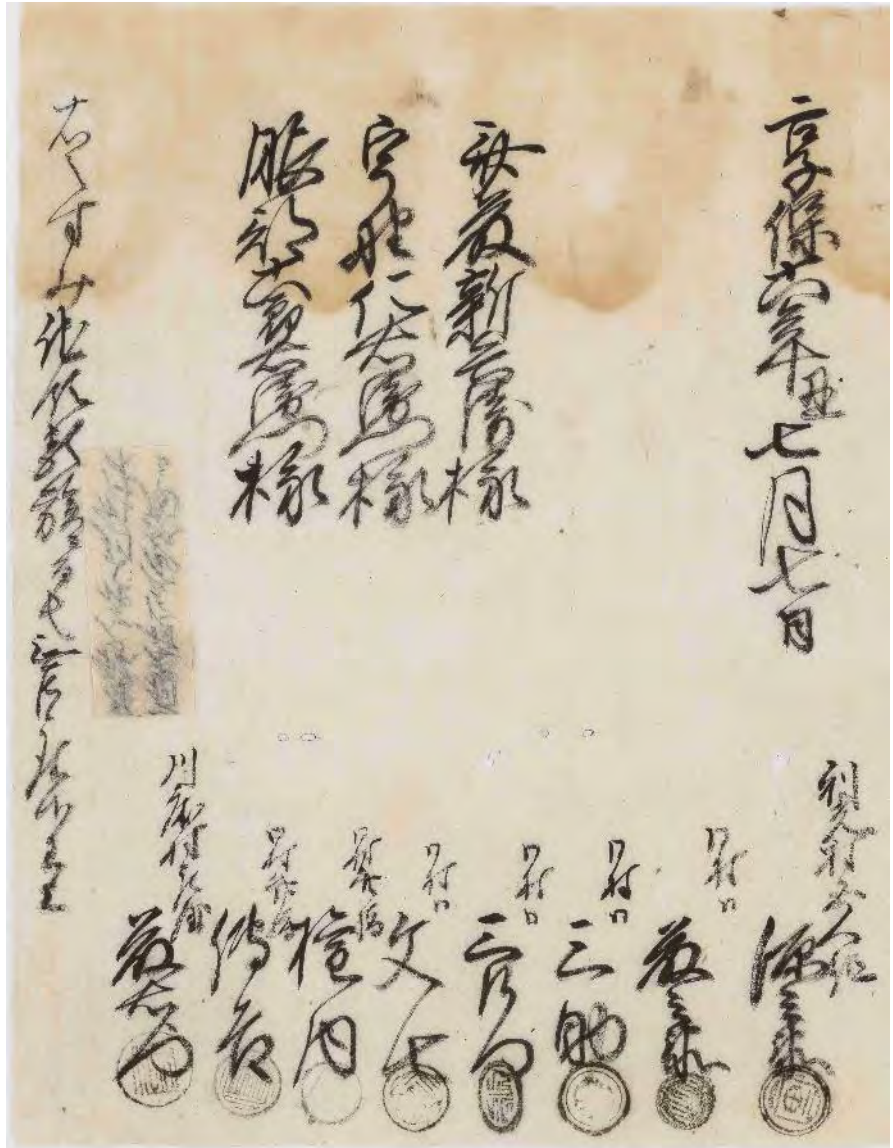
The first day of the third month of Shōtoku 4[1714]  
 Kibino Village Representative Ryūbē (seal)  
 Kibino Village Unit Representative Yoshichirō (seal)

To  
 Iwate Rokuzaemon  
 Nakamura Kumohachi  
 Mutō Matasuke  
 Jōsetsu is not registered in another domain as a *ruizoku*.

(端裏) 黍野村了仁寺隱居浄雪 六拾貳歳 正徳四年午二月廿九日病死、了仁寺」  
 御書物之事  
 一 黍野村真宗了仁寺隱居浄雪、六拾貳歳、当年二月廿九日痰煩相果候、此者之祖母先住玄順妻切支丹宗門転ニ而御座候ニ付、取置之様子私共見届、了仁寺住持火葬被取置候、為後日証文如件  
 黍野村弁指  
 留兵衛印  
 正徳四年  
 午三月朔日 同村 庄屋  
 与七郎印  
 岩手六左衛門様  
 中村雲八様  
 武藤又助様  
 右浄雪、他領類族ニ出不申候



※付紙  
「右之者利  
光村御庄屋  
家内二而  
御座候付、  
私見届之判  
形仕候」



2

The seventh day of  
the seventh month of Kyōhō 6 [1721]

Saitō Shinbē  
Uno Jin'emon  
Hattori Rokurōemon

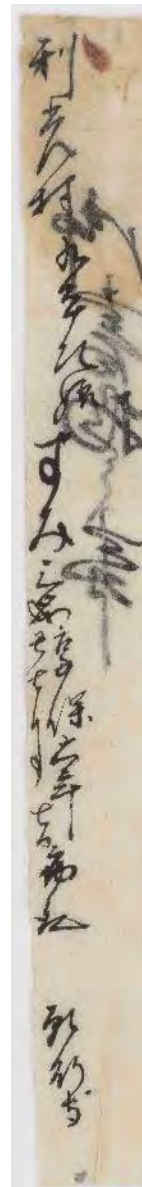
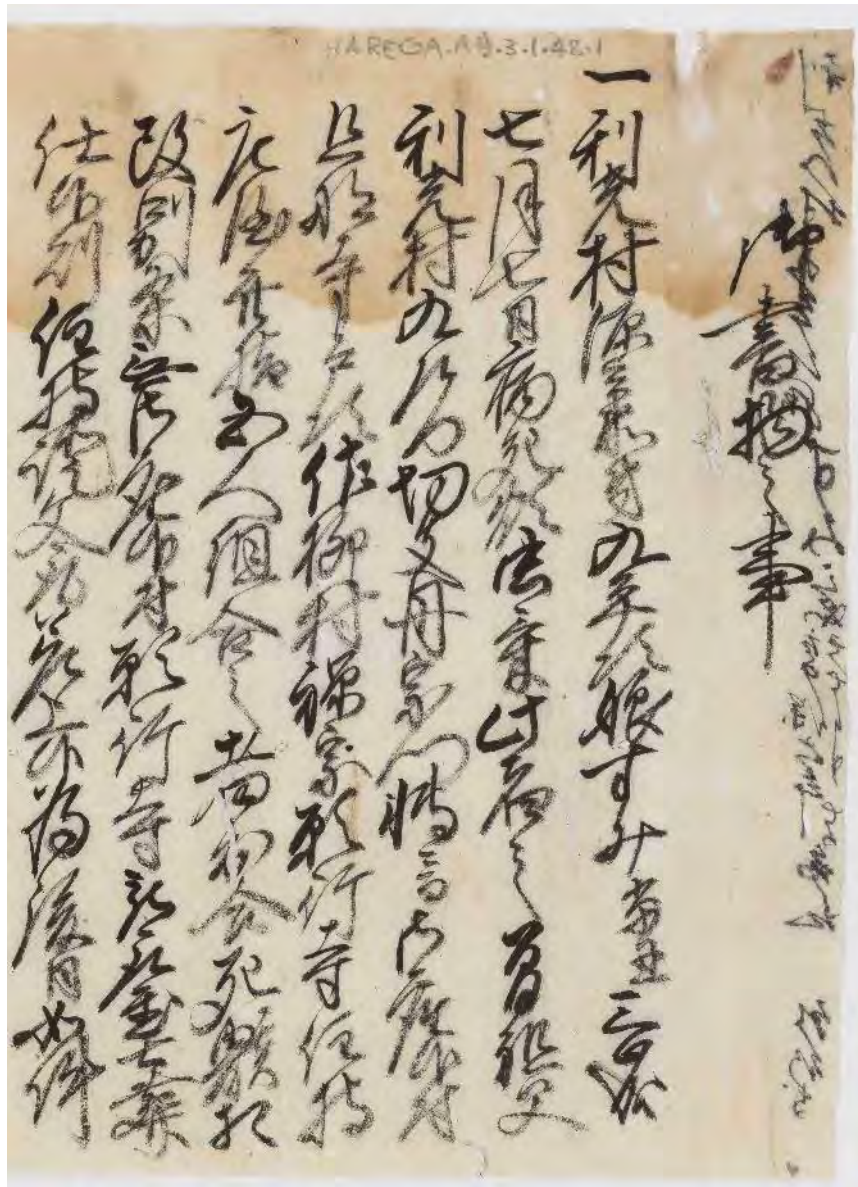
[Attached Piece of Paper]

Since Sumi was the Toshimitsu Village Unit head's family member, I, the Kawatoko Village Unit head, observed Sumi's burial and stamp my seal to attest to this in place of the Toshimitsu Village Unit head.

Sumi is not registered in another domain as a *ruizoku*.

Toshimitsu Village Five Household Unit  
Genbē (seal)  
Toshimitsu Village Five Household Unit  
Tōbē (seal)  
Toshimitsu Village Five Household Unit  
Sansuke (seal)  
Toshimitsu Village Five Household Unit  
Sanzaemon (seal)  
Toshimitsu Village Five Household Unit  
Bunshichi (seal)  
Toshimitsu Village Representative  
Gonnai (seal)  
Toshimitsu Village Representative  
Denkichi (seal)  
[Attached piece of paper]Kawatoko Village Unit head  
Tōemon (seal)

享保六年丑七月七日  
利光村五人組  
源兵衛印  
藤兵衛印  
三助印  
三左衛門印  
文七印  
同村弁指権内印  
同村弁指傳吉印  
\*川床村庄屋藤右衛門印  
右之すみ、他領類族二而者無御座候、已上



2

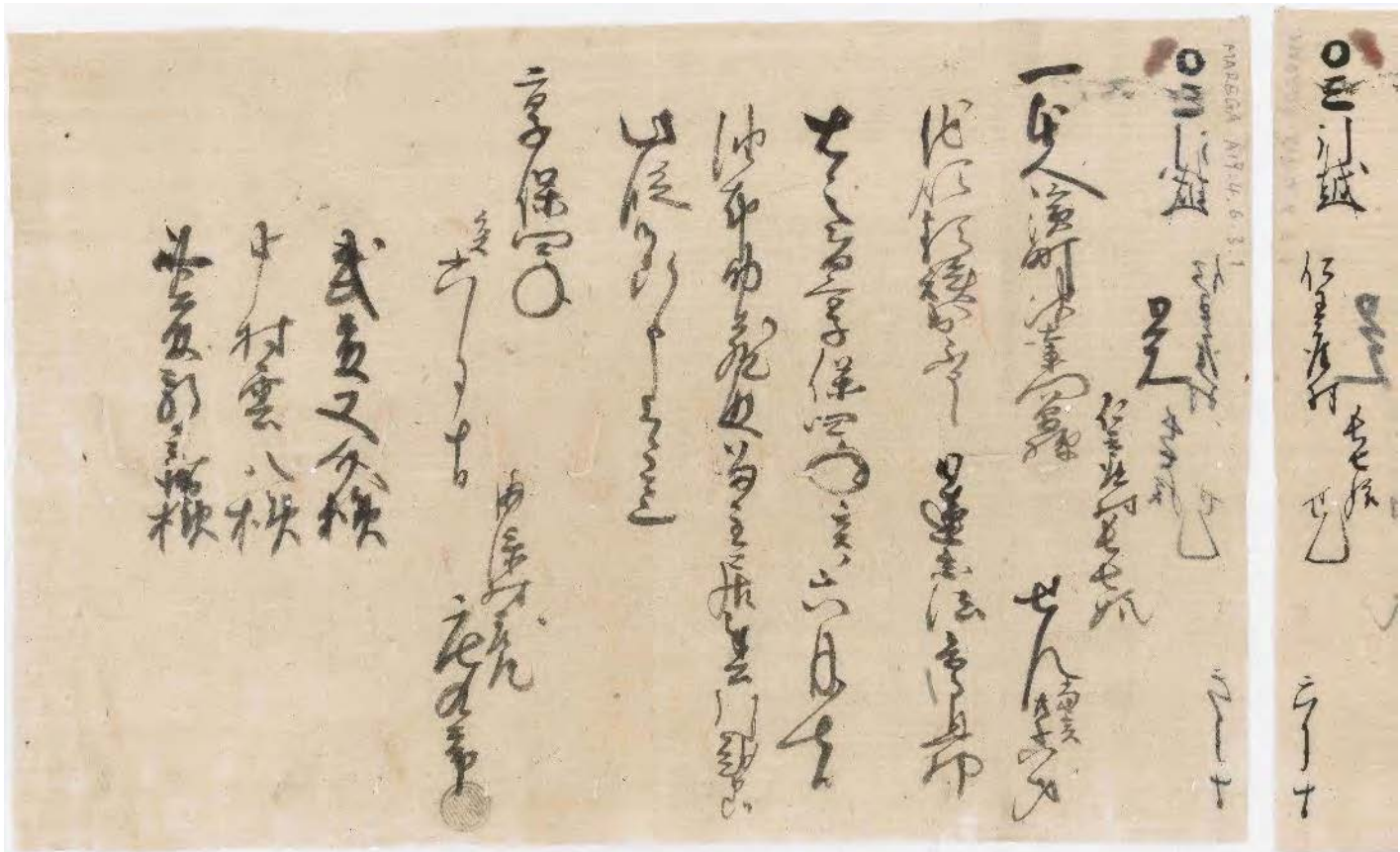
Record Regarding Death from Illness of a *Ruizoku*

Sumi, the daughter of Kuheiji, who is the younger brother of Toshimitsu Village Unit Head Genbē, was three years old this year [based on her age being one year at birth and gaining one year upon each new year]. On the seventh day of the seventh month she contracted an illness involving stomach pain and died. Her great-grandfather Kyūzaemon of Toshimitsu Village was someone who had renounced Christianity. A priest from Gangyōji, the Zen Sect temple to which Sumi belonged in Hetsugi's Sayanagi Village, and the village unit head, village unit head's assistant, and members of the Kuheiji five household unit, examined her corpse. Since no problems were found, she was buried at Gangyōji. We acquired a death report from Gangyōji's priest, and are therefore submitting it. There are no mistakes in the content of this report.

〔端書〕利光村 九兵次娘すみ、三歳享保六年 丑七月  
七日病死 願行寺

御書物之事

一利光村源兵衛第九平次娘すみ、当丑三歳、  
七月七日病死煩虫氣、此者之曾祖父  
利光村九左衛門切支丹宗門転二而御座候付、  
旦那寺戸次佐柳村禪宗願行寺住持、  
庄屋并指五人組合之者出合死骸相  
改、別条無御座候付、願行寺被取置土葬  
仕候、則住持証文取差上候、為後日如件



3

[Underside of right edge / *hashi ura* [端裏]]

“○ 3 Moving, Niōza Village, The Daughter of Chōshichi

Sen Tenth Day of the Sixth Month”

Moving Notification

Sen

The daughter of Niōza Village’s Chōshichi and the great-grandchild of Hama Town’s Jiemon, a *honjin* [本人 (Christian)]. 26 years old this year.

She is not registered in another domain as a ruizoku. She belongs to Nichiren Sect Temple Hōonji.

I am reporting here that Sen has moved to the residence of Yufu Sukezō on the seventh day of the sixth month of Kyōhō 4 [1719] to work as a live-in servant while Sukezō is away.

The tenth day of the sixth month of Kyōhō 4 [1719]

Kaizoe Village Unit Head Shōkurō (seal)

[Usuki Domain Religious Affairs Magistrates]

To

Mutō Matasuke  
Nakamura Unpachi  
Saitō Shinbē

(端裏)

一〇三 引越 仁王座村 長七娘

覚

仁王座村長七娘

せん 六月十日

一本人濱町次右衛門曾孫 せん 当亥廿六才

他領類族出不申、日蓮宗法音寺旦那

右之者、享保四年亥六月七日、

油布助藏殿留守居奉公、引越申候、

此段御断申上候、已上

享保四年

海添村庄屋

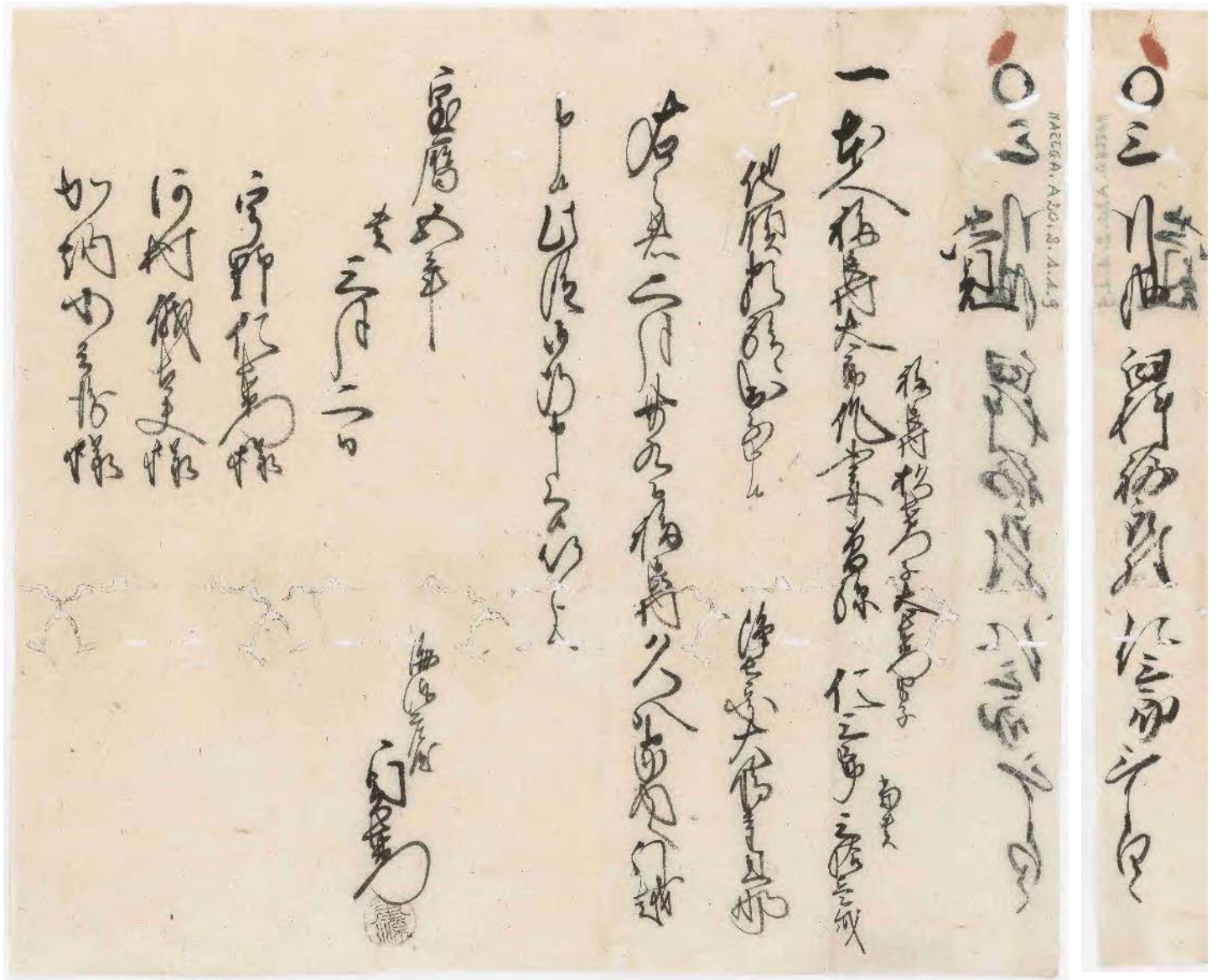
亥六月十日

庄九郎

武藤又介様

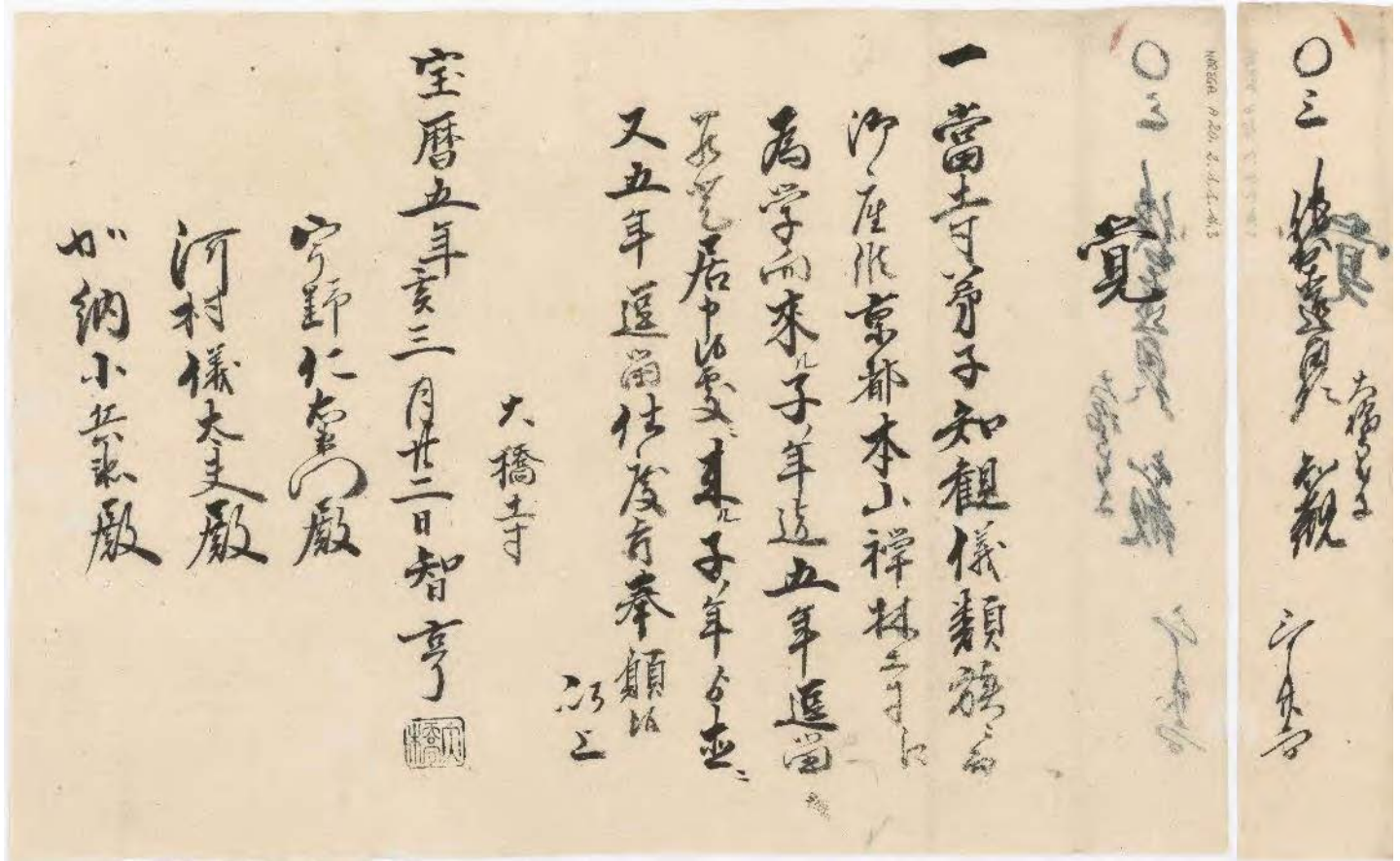
中村雲八様

齊藤新兵衛様



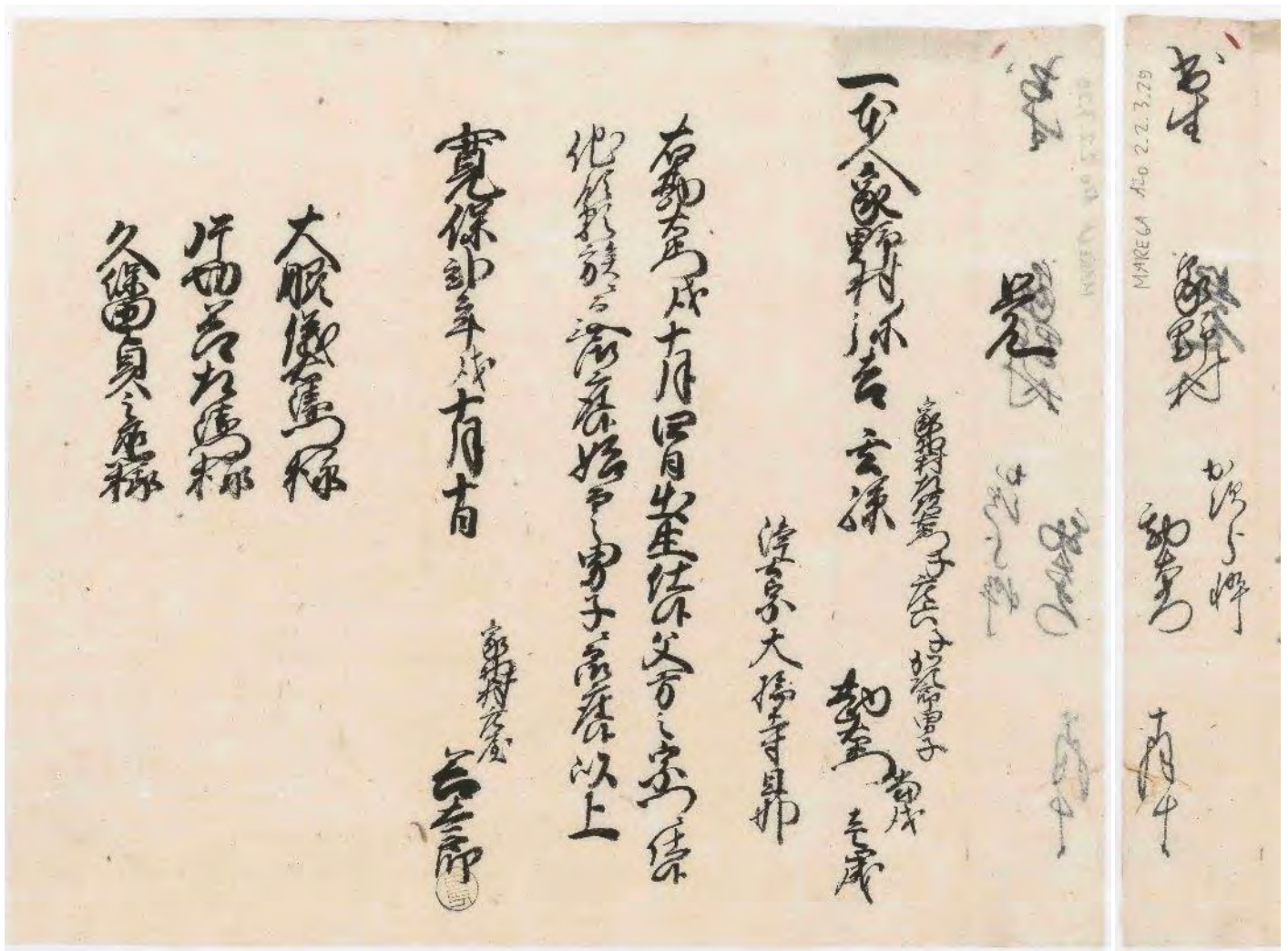
1  
 Jinzaburō, thirty-one years old this year, the grandchild of Tarosaku's (Fukura Village) wife, a former Christian  
 Jinzaburō, a male, is the child of Taemon, who is the child of Fukura Village's Sugiemon  
 Jinzaburō is not a descendant of Christian from another territory. He is a parishioner of the Jōdo Sect temple Daikyōji.  
 The above individual moved to the household of Fukura Village's Kyūhachi on the twenty-ninth day of the second month. I am informing you of this.  
 The second day of the third month of Hōreki 5 [1755], the year of the boar  
 From Kaizoe Unit Head Sadaemon (seal)  
 To  
 Uno Jin'emon  
 Kawamura Gidayū  
 Kanō Kohē

(端裏)  
 〇三 引越 白杵福良村 仁三郎三月四日  
 覚  
 福良村杵右衛門子太右衛門男子  
 一人福良村太郎作妻曾孫 仁三郎 当亥三拾壹歳  
 他領類族二出不申候 浄土宗大橋寺旦那  
 右之者二月廿九日福良村久八家内へ引越  
 申候、此段御断申上候、以上  
 宝曆五年 海添庄屋  
 亥三月二日 貞右衛門印  
 宇野仁右衛門様  
 河村儀太夫様  
 加納小兵衛様



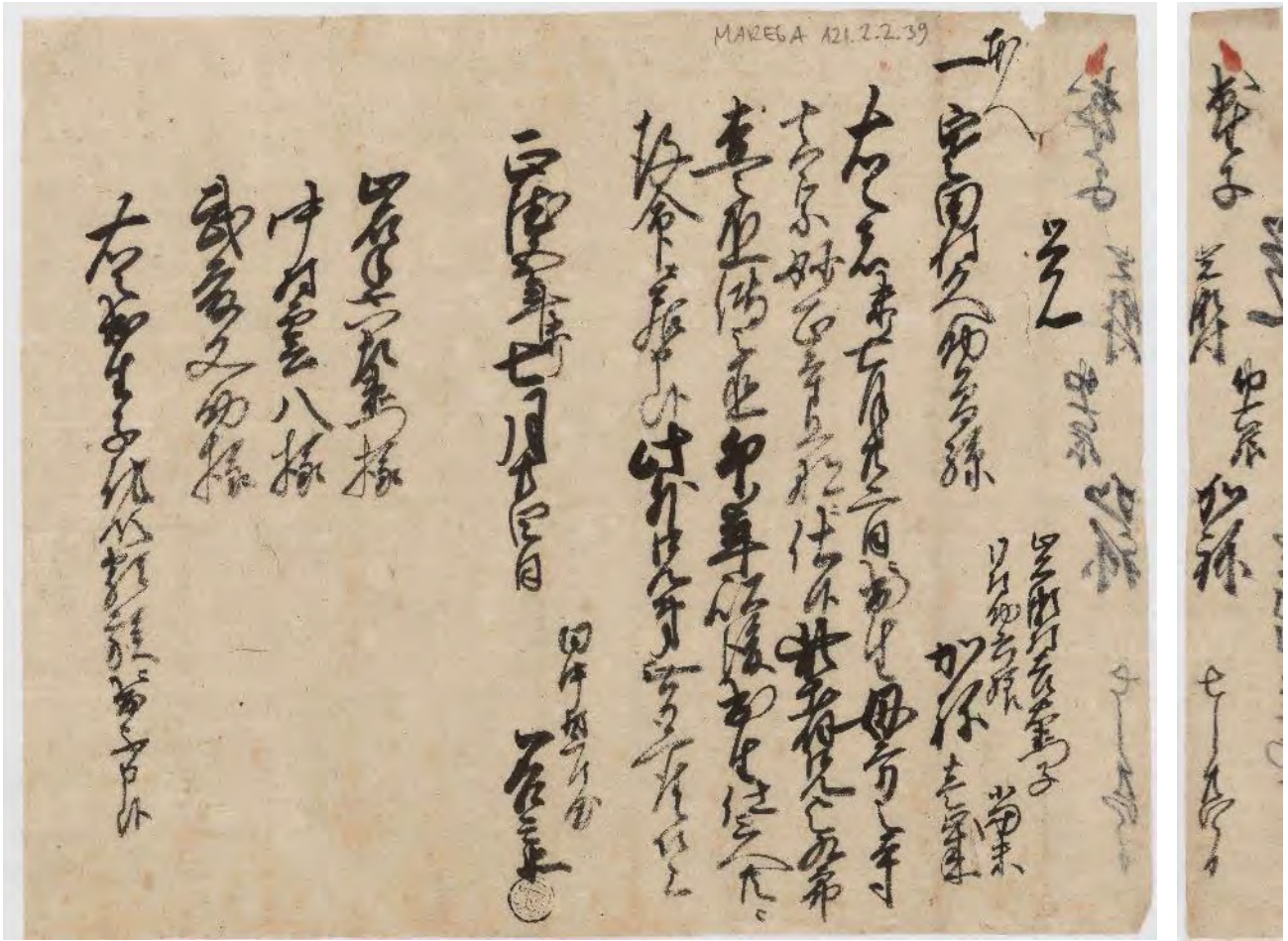
2  
 This temple's disciple Chikan is a *ruizoku*. This individual had planned to stay at the Kyoto headquarters Zenrinji to engage in training for five years, until the upcoming year of the rat. However, he would like to extend it for five more years, and I request that you agree to this. (End)  
 Daikyōji Chikyō (Seal)  
 Twenty-second day of the third month of Hōreki 5, the year of the boar  
 To  
 Uno Jin'emon  
 Kawamura Gidayū  
 Kanō Kohē

(端裏)  
 〇三 他出直逗留願 大橋寺弟子 知觀 三月廿六日  
 覺  
 一当寺弟子知觀儀、類族二而 御座候、京都本山禅林寺江 為學向來ル子ノ年迄五年逗留 罷登居申候処ニ、來ル子ノ年方直ニ 又五年逗留仕度旨奉願候、  
 以上  
 大橋寺  
 宝曆五年亥三月廿二日 智亨印  
 宇野仁右衛門殿  
 河村儀太夫殿  
 加納小兵衛殿



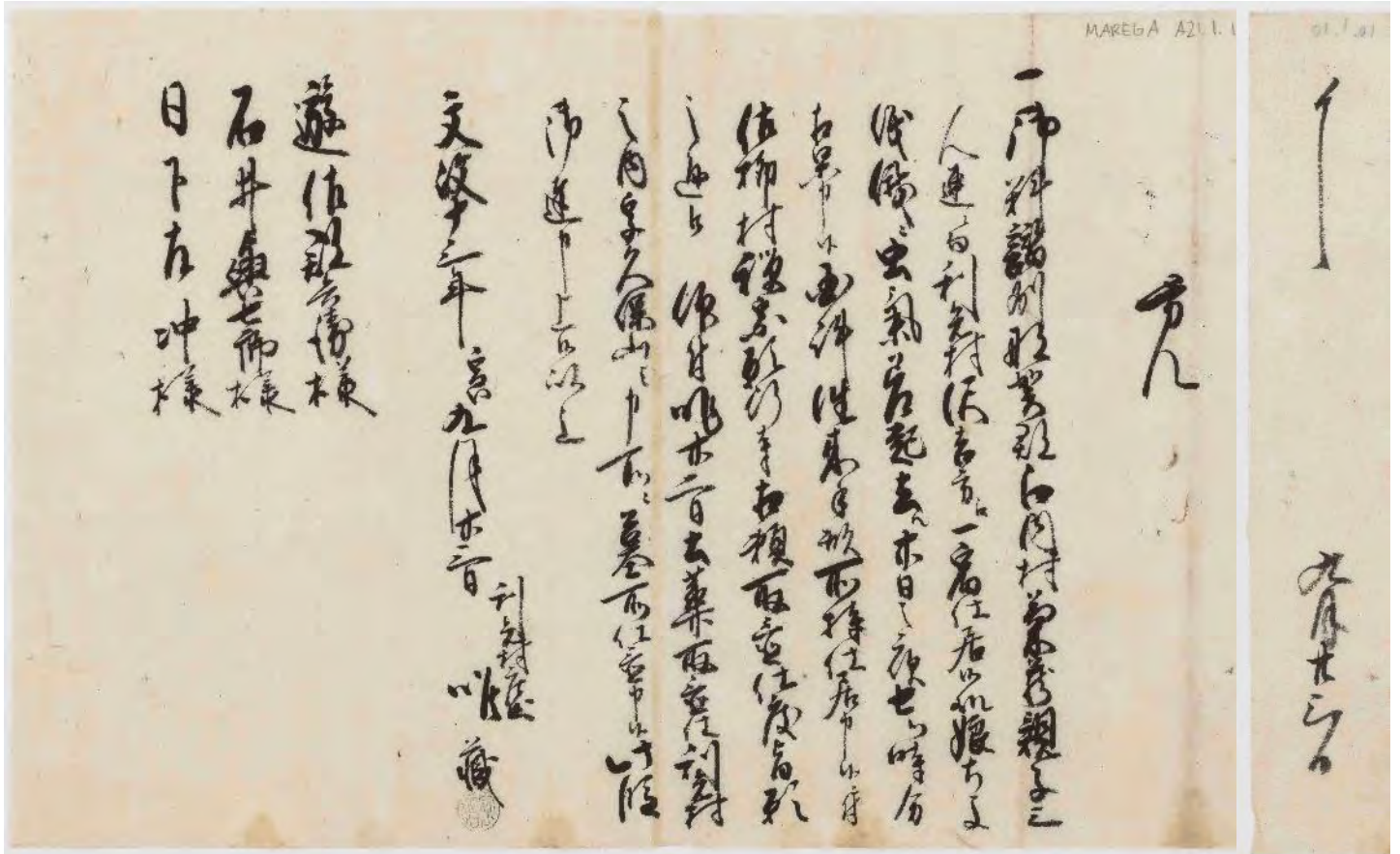
3  
 Kan'emon, the great-great grandchild of former Christian Yakichi of Ieno Village  
 The son of Kajirō, who is the child of Shōroku, who is the child of Ieno Village's  
 Sajiemon, one year old this year  
 Parishioner of the Jōdo Sect temple Daikyōji  
 Kan'emon was born on the fourth day of the tenth month of this year. His parishioner  
 temple is that of his father. He is not a descendant of a Christian from another territory.  
 This is [his father's] first son. (End)  
 The tenth day of the tenth month Ieno Village Head Zentarō (seal)  
 of Kanpō 2 [1742],  
 the year of the dog  
 To  
 Ōwaki Giemon  
 Katagiri Zenzaemon  
 Kubota Sadanojō

(端裏)  
 出生 家野村 加次郎悻  
 勘右衛門 十月十日  
 家野村左次右衛門子庄六子加次郎男子  
 一本人家野村弥吉 玄孫 勘右衛門 当戌壹歳  
 浄土宗大橋寺旦那  
 右勘右衛門戌十月四日出生仕候、父方之宗門二仕候、  
 他領類族二而無御座候、始而之男子二而御座候、以上  
 家野村庄屋  
 寛保貳年戌十月十日  
 大脇儀右衛門様  
 片切善左衛門様  
 久保田貞之丞様  
 善太郎印



1  
Memo  
Kane, the daughter of Iwase Village’s Sukeroku (the child of Iwase Village’s Kichiuemon), is the great-grandchild of Sōda Village’s Kyūsuke, a former Christian. 1 year old this year.  
Kane was born on the twenty-second day of the seventh month of Shōtoku 5 (1715). She became a parishioner of her maternal Shin sect parishioner temple Myōshōji. Kane has the older brothers Yokurō, Mokunojō, and Dennojō. They were born after the year of the rabbit (Hōei 7 / 1710). The three of them are still alive. She does not have any other siblings.  
The twenty-fourth day of the seventh month of Shōtoku 5 [1715], the year of the goat  
Tanaka Village *Shōya* [庄屋 (Village Representative)]  
Zenbē (seal)  
To  
Iwate Rokurōzaemon  
Nakamura Kumohachi  
Mutō Matasuke  
Kane is not a descendant of a Christian from another domain’s territory.

(端裏) 一  
出生子 岩瀬村 助六娘  
覚 かね 七月廿四日  
本人  
一寒田村久助曾孫  
右之者、未ノ七月廿二日ニ出生、母方之寺真宗妙正寺且那二仕候、此者兄与九郎・李之丞・伝之丞、卯ノ年以後出生仕、三人共ニ存命ニ居申候、此外兄弟無御座候、以上  
岩瀬村吉右衛門子  
同村助六娘  
かね 当未老歳  
田中村庄屋  
善兵衛印  
正徳五年未ノ七月廿四日  
岩手六左衛門様  
中村雲八様  
武藤又助様  
右之出生子、他領類族ニ出不申候



2

Memo

(notification regarding the earth burial of daughter Chiyo, who died from an illness while traveling)

Kikuzō, of Enai Village, Naka District, Sanuki Province (a shogunate-administered territory), was staying at the residence of Toshimitsu Village’s Kiwakichi with his wife and daughter. All of a sudden his daughter Chiyo came down with *mushike* 虫気 [stomach pain?] and died around 4:00 AM on the twentieth day of the ninth month. Her identity is clear, so after asking for permission from the Zen Sect temple Gangyōji in Sanagi Village to bury her, it was granted and she had an earth burial on the twenty-second day. Her burial location is Kuboyama in Toshimitsu Village. I am contacting you about the above.

Toshimitsu Shōya

Ninth day of the twenty-third month of

Yuizō (seal)

Bunsei 13 [1830], year of the tiger

To

Yusa Gunbē

Ishii Yoshichirō

Kusaka Sachū

(端裏) 「い  
覚

九月廿三日

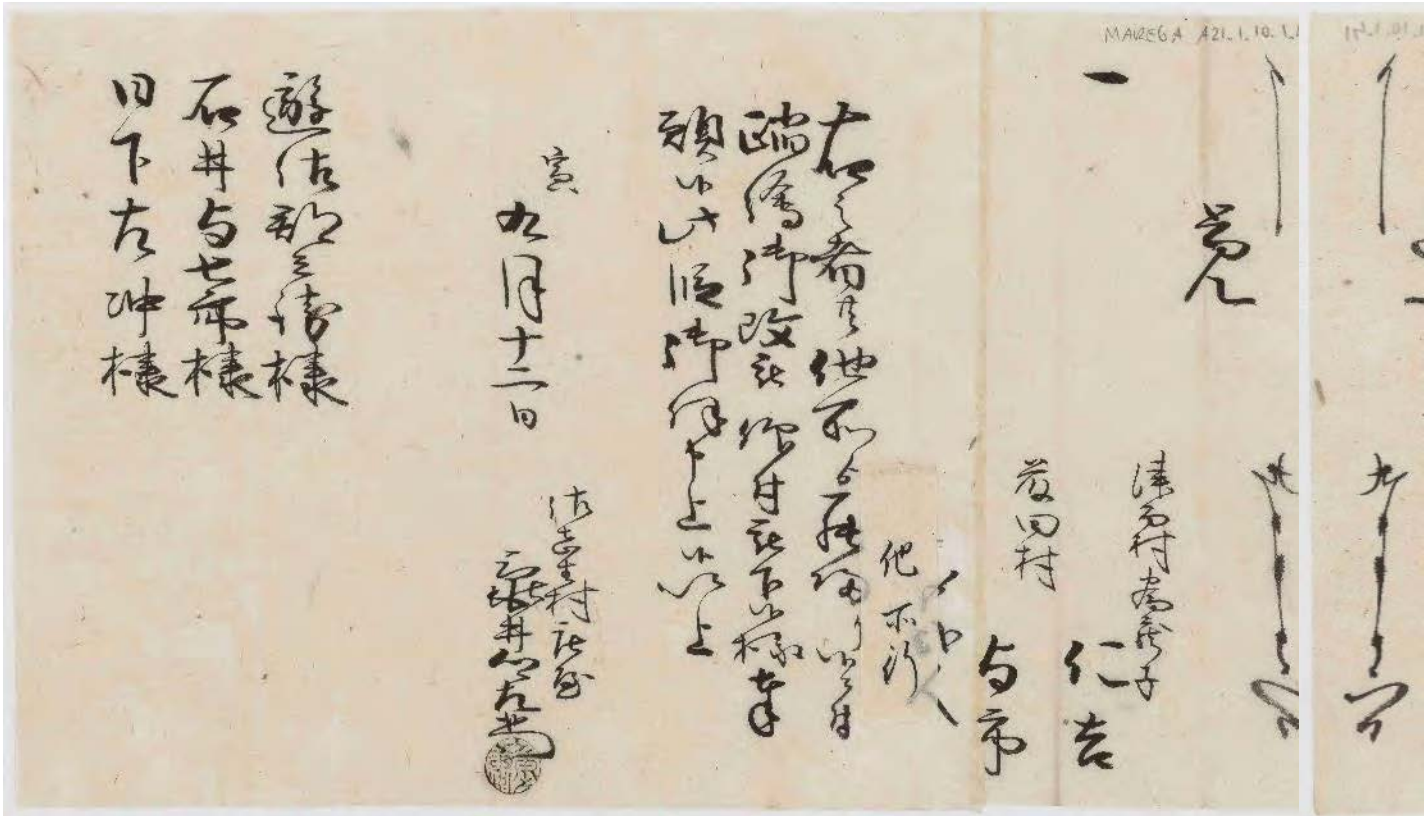
一御料讃州那賀郡江内村菊蔵親子三人連二而、利光村沢吉方江一宿仕居候処、娘ちよ儀俄二虫気差起、去ル廿日之夜七ツ時分相果申候、国許往来手形所持仕居申候二付、佐柳村禅宗願行寺相頼、取置仕度旨願之通被 仰付、昨廿二日土葬取置仕、利光村之内字久保山与申所二墓所仕置申候、此段御達申上候、以上

文政十三年寅九月廿三日

利光村庄屋

唯蔵印

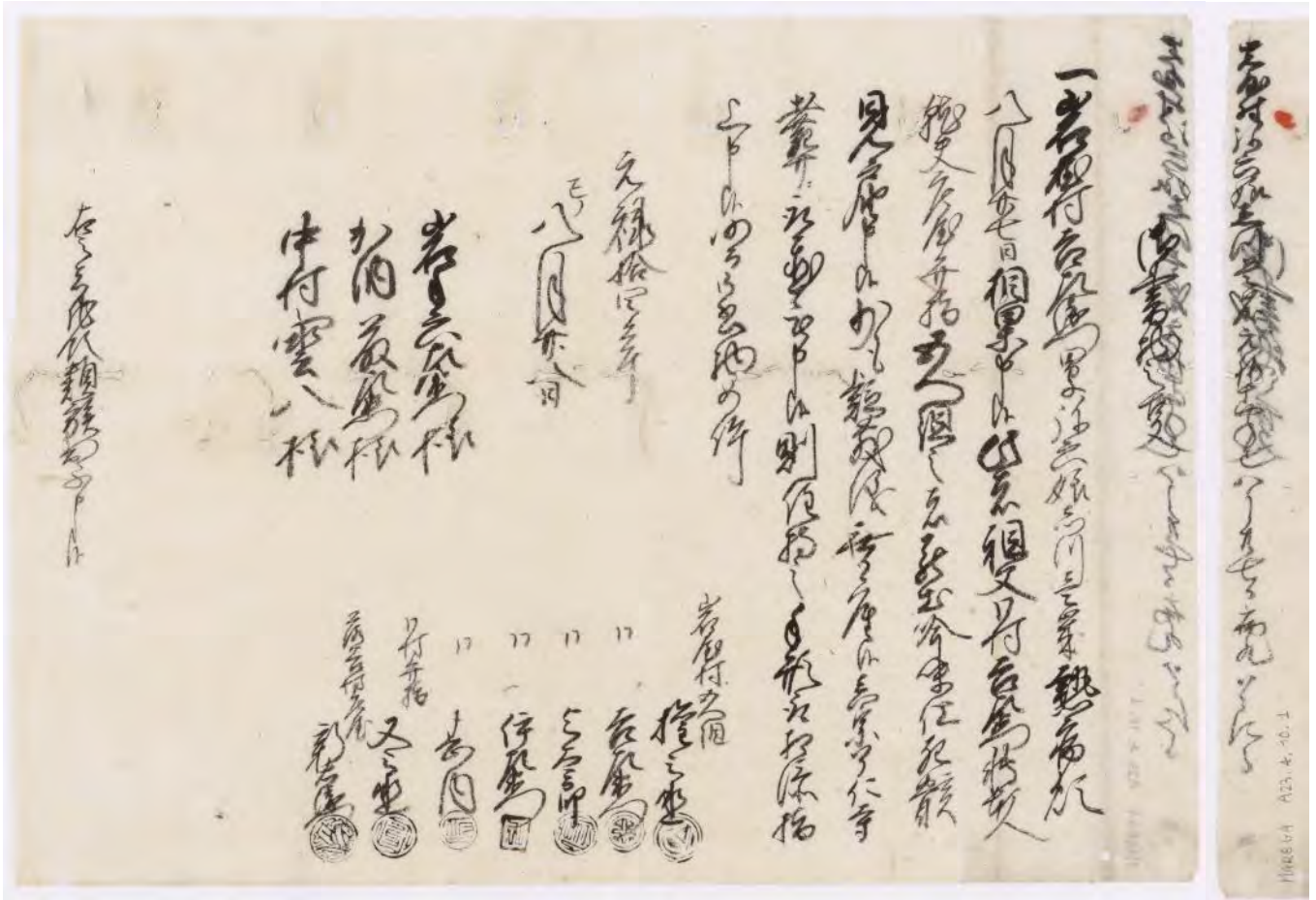
遊佐郡兵衛様  
石井与七郎様  
日下左冲様



3  
Memo (request for instructions regarding *fumie*)  
Tsuru Village child of Tamezō  
Jinkichi  
1.  
Fujita Village  
Yoichi  
Two People in Total  
These two individuals have returned after having gone elsewhere and they are asking that they are ordered to carry out *fumie*. I request your instructions.  
Year of the tiger Twelfth day of the ninth month  
Sashū Village *Shōya*  
Kamei Gōzaemon (seal)  
Yusa Gunbē  
Ishii Yoshichirō  
Kusaka Sachū

(端裏)「一  
覚  
九月十二日」  
一  
津留村為藏子  
仁吉  
藤田村  
与市  
右之者共、他所方罷帰候二付、踏絵御改被 仰付被下候様奉願候、此  
段御伺申上候、以上  
〔付箋〕「他所行」  
佐志生村庄屋  
龜井 郷左衛門  
寅  
九月十二日

A23 ① “Document (corpse inspection upon the death from high temperature of Shitsu, the daughter of Yaroku and the grandchild of Iwaya Village’s Kichizaemon, a former Christian)” (A23.4.10.1)



(端裏) 「岩屋村弥六娘しつ壹歳元禄十四年巳八月廿七日病死 了仁寺」

御書物之事

一岩屋村吉左衛門男子弥六娘しつ壹歳熱病煩 八月廿七日相果申候、此者祖父同村吉左衛門軀本人、就夫庄屋・弁指・五人組之者罷出、吟味仕、死骸見届申候、少も疑敷儀無御座候、真宗了仁寺土葬二取置被申候、則住持之手形取、相添、指上申候、仍而御書物如件

元禄拾四年  
巳ノ八月廿八日

岩屋村五人組 権之丞<sup>印</sup>  
 同 吉左衛門<sup>印</sup>  
 同 与太郎<sup>印</sup>  
 同 伊左衛門<sup>印</sup>  
 同 甚内<sup>印</sup>  
 同村弁指 又之丞<sup>印</sup>  
 落谷村庄屋 新右衛門<sup>印</sup>

岩手六左衛門様  
 加納藤左衛門様  
 中村雲八様

右之者他領類族出不申候、

1

[Edge of paper's back side]

“On the twenty-seventh day of the eighth month of Genroku 14 [1701], the year of the snake, Shitsu (1 year old), the daughter of Iwaya Village's Yaroku, died from illness. Buried by Ryōninji temple.”

Document

(notification regarding the death from illness of Shitsu, the daughter of Iwaya Village's Yaroku)

Shitsu (1 year old), the daughter of Yaroku, who is the son of Iwaya Village's Kichizaemon, came down with a very high temperature and died on the twenty-seventh day of the eighth month. The grandfather of this daughter Shitsu is Iwaya Village's Kichizaemon, a former Christian. Therefore, the *shōya* [庄屋] and *benzashi* [弁指] village officials, as well as five-household unit members, checked her corpse. There was nothing at all unusual about the corpse, and therefore she was earth buried by the head priest of the Shin sect temple Ryōninji. A certificate of this has been received from the head priest and it is therefore attached for submission. The above is written as evidence for the future.

Genroku 14 [1701]

Iwaya Village Five Household Unit Gonnojō (seal)

Twenty-eighth day of the eighth month

Iwaya Village Five Household Unit Kichizaemon (seal)

Iwaya Village Five-Household Unit Yotarō (seal)

Iwaya Village Five-Household Unit Izaemon (seal)

Iwate Rokurōzaemon

Iwaya Village Five-Household Unit Jinnai (seal)

Kanō Tōzaemon

Iwaya Village *Benzashi* Matanojō (seal)

Nakamura Kumohachi

Ochidani Village *Shōya* Shin'ueemon (seal)

Shitsu is not a descendant of a Christian from another domain's territory.

2

[Edge of paper's back side]

“On the fourth day of the eighth month of Genroku 14 (1701), the year of the snake, the wife (47 years old) of Shimofuji Village's Heibē died. Buried by Ryōninji temple.”

Document

(notification regarding the death from illness of the wife of Shimofuji Village's Heibē)

The wife (47 years old) of Shimofuji Village's Heibē died on the fourth day of the eighth month of this year from *chūfū* [中風 (half body paralysis or a cold)]. This wife's mother (the wife of Shimofuji Village's Yaemon) was given birth to by a Christian before conversion to Buddhism. Therefore, the head priest of the Shin sect temple Ryōninji (in Kibino Village, Ōno District), the *shōya* [庄屋] and *benzashi* [弁指] village officials, and five-household unit members checked the corpse of Heibē's wife. Nothing was suspicious, so Ryōninji gave her an earth burial. A certificate of this has been received from the head priest and it is therefore attached for submission. The above is written as evidence for the future.

Genroku 14 [1701]

fourth day of the eighth month

Shimofuji Village Five Household Unit Mansuke (seal)

Shimofuji Village Five Household Unit Rokubē (seal)

Shimofuji Village Five Household Unit Chōjūrō (seal)

Shimofuji Village Five Household Unit Chōhachi (seal)

Shimofuji Village Five Household Unit Heibē (seal)

Iwate Rokurōzaemon

Shimofuji Village *Benzashi* Ruzaemon (seal)

Kanō Tōzaemon

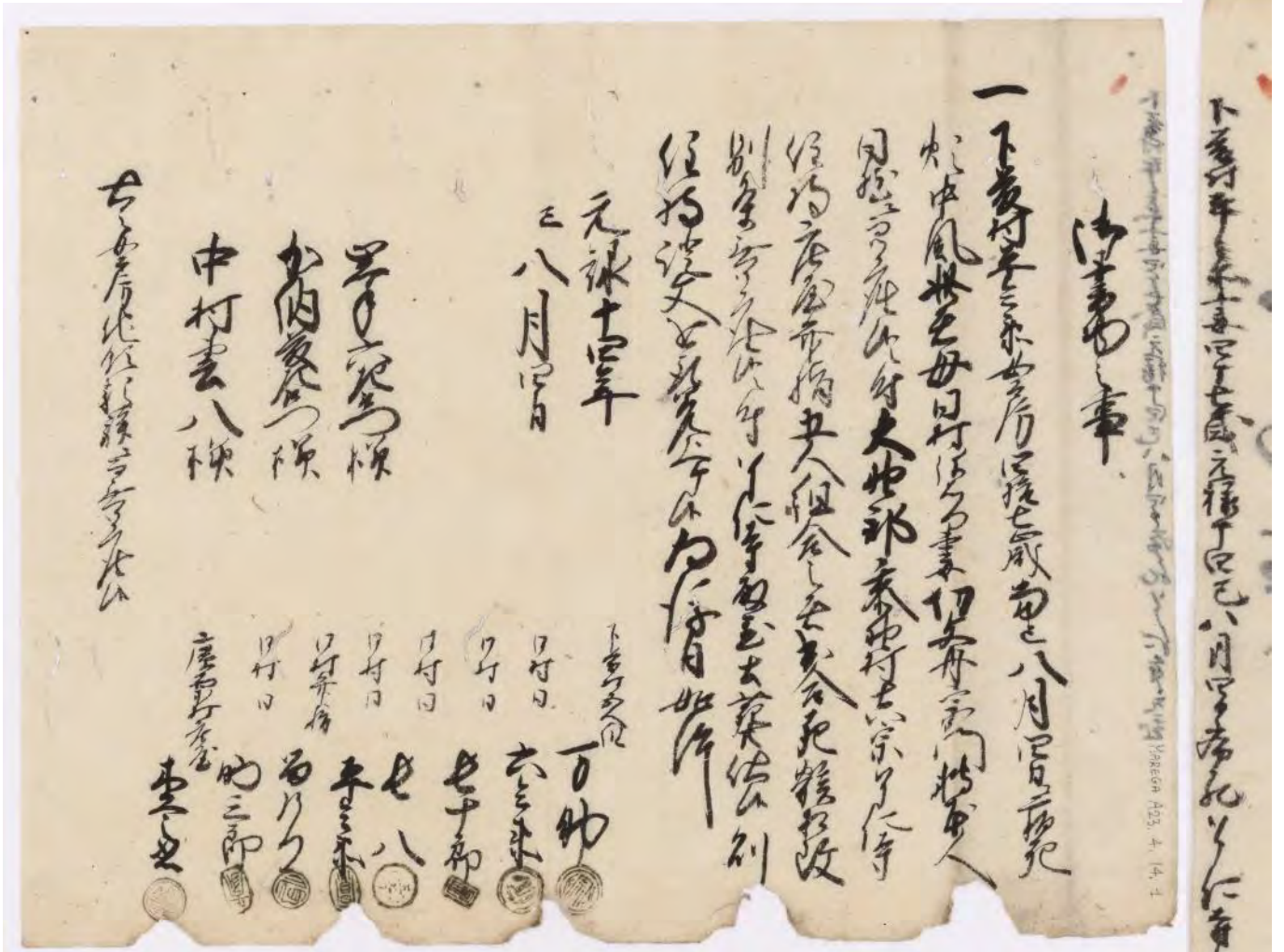
Shimofuji Village *Benzashi* Sukezaburō (seal)

Nakamura Kumohachi

Hirawara Village *Shōya* Mokunojō (seal)

The wife of Heibē is not a descendant of a Christian from another domain's territory.

A23 ② “Document (corpse inspection upon the death from *chūfū* [中風] illness of Heibē’s wife, who was the child of Shimofuji Village Yaemon’s wife, who was born to a Christian before conversion)” (A23.4.14.1)



(端裏) 下藤村平兵衛妻四拾七歳元禄十四巳八月四日病死 了仁寺取置

御書物之事

一 下藤村平兵衛女房四拾七、当巳八月四日二病死、煩中風、此者母同村弥右衛門妻切支丹宗門転本人同然二而御座候二付、大野郡黍野村真宗了仁寺住持・庄屋・弁指・五人組合之者出合、死骸相改、別条無御座候二付、了仁寺取置、土葬仕候、則住持証文を取、差上ケ候、為後日如件

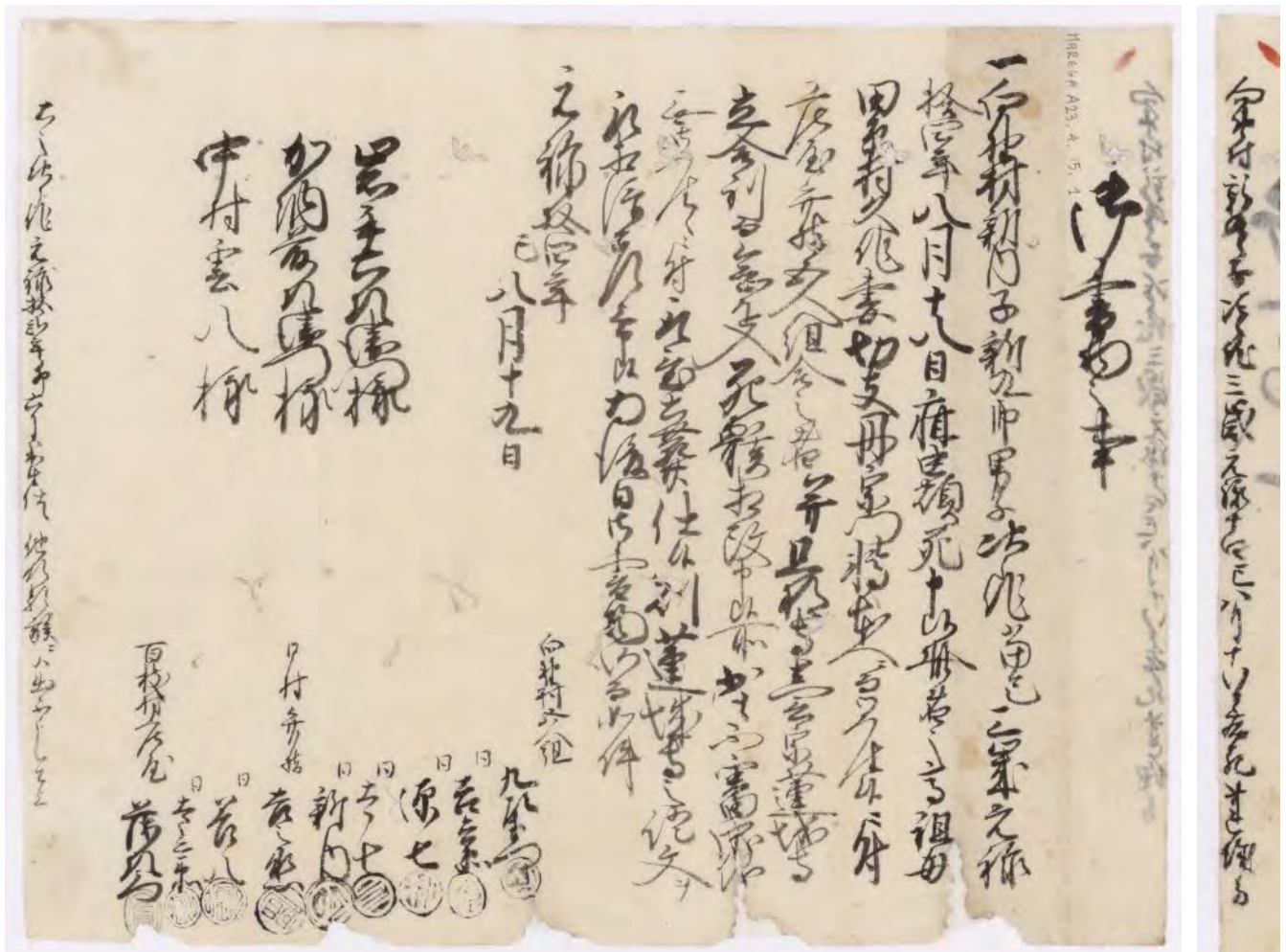
元禄十四年 巳八月四日

下藤村五人組 万助印  
 同村同 六兵衛印  
 同村同 長十郎印  
 同村同 長八印  
 同村同 平兵衛印  
 同村弁指 留左衛門印  
 同村同 助三郎印  
 廣原村庄屋 本之丞印

岩手六左衛門様  
 加納藤左衛門様  
 中村雲八様

右之女房他領類族二而無御座候

A23 ③ “Document (corpse inspection upon the death from illness of Jirosaku, who is the son of Shinkurō, who is the child of Mukōno Village’s Shinnai, who is the grandson of Tahara Village Kyūsaku’s wife, who is a former Christian)” (A23.4.15.1)



〔端裏〕一向野村新九郎子次郎作三歳元禄十四巳八月十八日病死 蓮城寺

御書物之事

一向野村新内子新九郎男子次郎作当巳三歳、元禄拾四年八月十八日疝虫煩死申候、此者之高祖母田原村久作妻切支丹宗門転本人二而御座候二付、庄屋・弁指・五人組合之者并且那寺真言宗蓮城寺立合、別而念を入、死骸相改申候所、少も不審成儀無御座候二付、取置、土葬仕候、則蓮城寺之証文ヲ取、相添、差上申候、為後日御書物、仍而如件

元禄拾四年

巳八月十九日

向野村五人組 九左衛門印

同 吉兵衛印

同 源七印

同 太七印

同 新内印

同村弁指 吉之丞印

同 善八印

同 太郎兵衛印

百枝村庄屋 茂左衛門印

岩手六左衛門様

加納藤左衛門様

中村雲八様

右之次郎作元禄拾貳年卯六月二出生仕候、他領類族二八出申候、已上

3

[Edge of paper's back side]

“On the eighteenth day of the eighth month of Genroku 14 [1701], the year of the snake, Jirosaku (3 years old), the son of Mukōno Village's Shinkurō, died of illness. Buried by Renjōji temple.”

Document

(notification regarding death from illness of son of Mukōno Village's Heibē)

Jirosaku (3 years old this year), the son of Shinkurō, who is the child of Mukōno Village's Shinnai, died from *kannomushi* [疳虫 (pediatric disease of the nerves)] on the eighteenth day of the eighth month of Genroku 14 [1701]. The grandmother of Jirosaku's grandparent was the wife of Tawara Village's Kyūsaku, a former Christian. Therefore, the *shōya* [庄屋] and *benzashi* [弁指] village officials, five household unit members, as well as the head priest of the Shin sect temple Renjōji to which he belonged, carefully inspected Jirosaku's corpse. There was nothing suspicious at all, so he was given an earth burial. A certificate of this has been received from the head priest of Renjōji and it is therefore attached for submission. The above is written as evidence for the future.

Genroku 14 [1701]

nineteenth day of the eighth month

Mukōno Village Five Household Unit Kyūzaemon (seal)

Mukōno Village Five Household Unit Kichibē (seal)

Mukōno Village Five Household Unit Genshichi (seal)

Mukōno Village Five Household Unit Tashichi (seal)

Mukōno Village Five Household Unit Shinnai (seal)

Mukōno Village Five Household Unit Kichinojō (seal)

Mukōno Village Zenhachi (seal)

Mukōno Village Tarobē (seal)

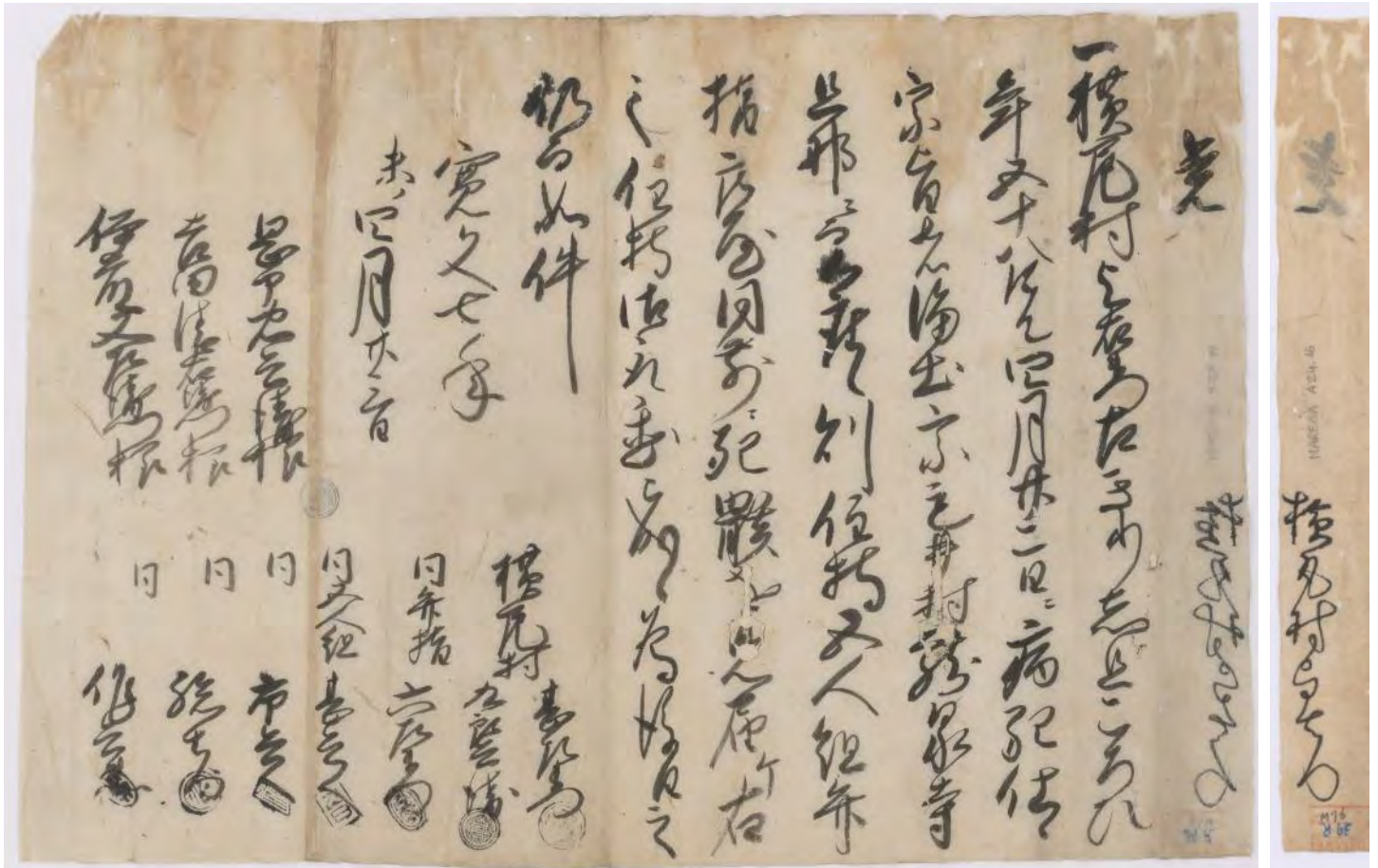
Momoeda Village *Shōya* Mozaemon (seal)

To Iwate Rokurōzaemon

Kanō Tōzaemon

Nakamura Kumohachi

Jirosaku was born in the sixth month of Genroku 12 (1699), the year of the rabbit. Jirosaku is not a descendant of a Christian from another domain's territory.



1

[Edge of paper’s back side] “Yokō Village’s Yōemon”

Memo

(notification regarding the death from illness of Yokō Village’s Yōemon, a former Christian)

Yōemon (58 years old), a former Christian from Yokō Village who converted to Buddhism, died from illness on the twenty-second day of the fourth month of Kanbun 7 [1667]. Yōemon was a parishioner of the Kei Village Jōdo sect temple Ryūsenji. Therefore, the head priest of Ryūsenji, members of the five person unit, the *benzashi* [弁指] village official, and the *shōya* [庄屋] inspected Yōemon’s corpse, and Ryūsenji’s head priest buried it. The above is written as evidence for the future.

Twenty-third day of the fourth month Kanbun 7 [1667]

Yokō Village	Jinzaemon (seal)
	Kurōbē (seal)
Yokō Village <i>Benzashi</i>	Rokuzaemon (seal)
Yokō Village Five Household Unit Jinbe (seal)	
Yokō Village Five Household Unit Ichibē (seal)	
Yokō Village Five Household Unit Sōuemon (seal)	
Yokō Village Five Household Unit Sakubē (seal)	

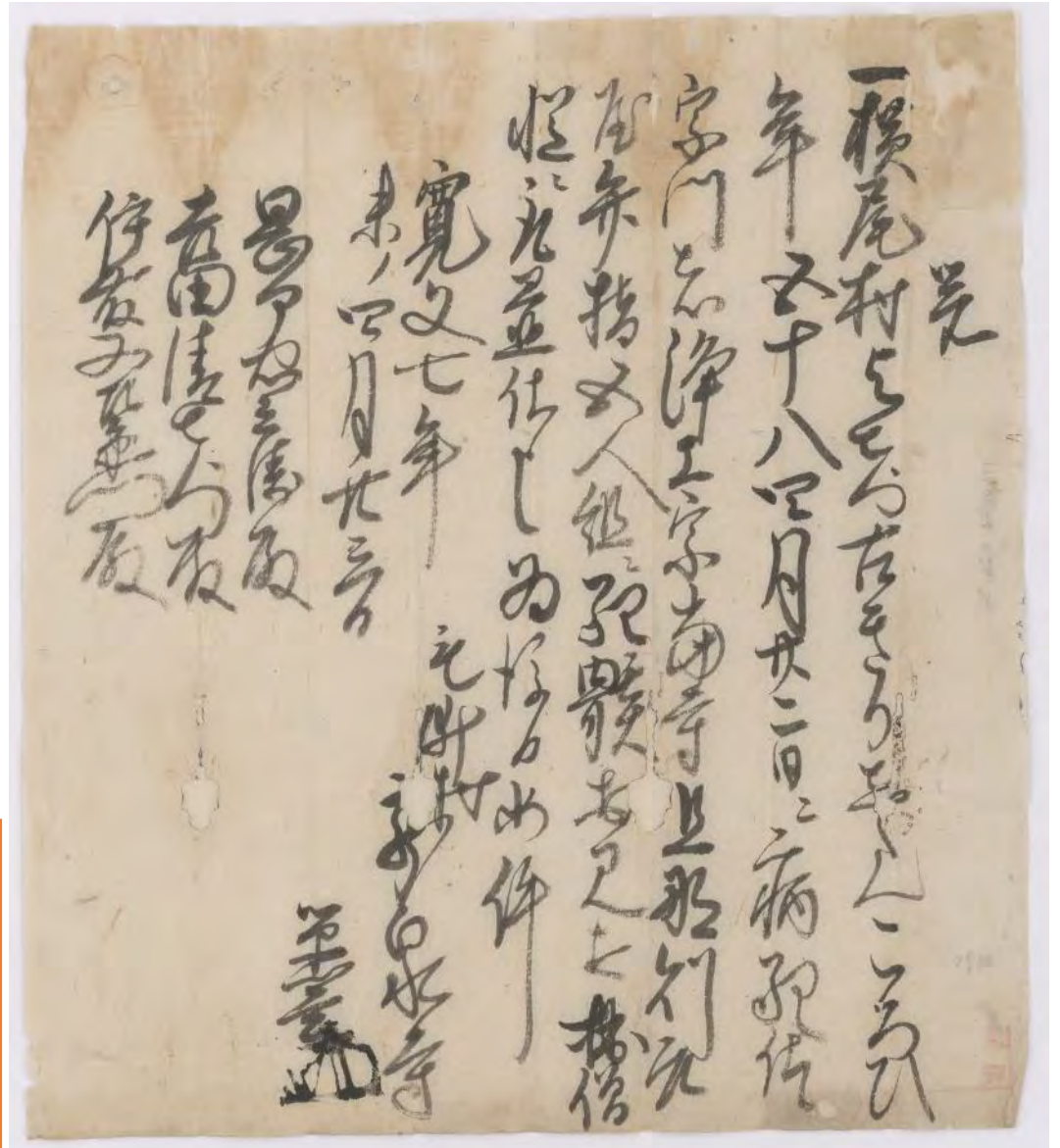
To

Okabe Chūbē  
Yoshida Seiemon  
Itō Matazaemon

(端裏) 一 一 横尾村与右衛門  
覚

一横尾村与右衛門、古きりし旦ころひ、年五十八にて、四月廿二日ニ病死仕候、宗旨者浄土宗毛井村龍泉寺旦那而御座候、則住持・五人組・弁指・庄屋同前ニ死骸を見届ケ、右之住持御取置被成候、為後日之、仍而如件  
寛文七年  
未ノ四月廿三日

岡部忠兵衛様  
吉田清右衛門様  
伊藤又左衛門様  
同  
同  
同  
同五人組甚兵(印)  
同弁指 六左衛門(印)  
同市兵(印)  
同総右衛門(印)  
同作兵衛(印)



2

Memo

(notification regarding the death from illness of Yokō Village’s Yōemon, a former Christian)

Yōemon (58 years old), a former Christian from Yokō Village who converted to Buddhism, died from illness on the twenty-second day of the fourth month of Kanbun 7 [1667]. Yōemon was a parishioner of my Jōdo sect temple. Therefore, I had the *shōya* [庄屋] and *benzashi* [弁指] village officials, as well as members of his five household unit, inspect his corpse, and then I buried it. The above is written as evidence for the future.

The twenty-third day of the fourth month Kanbun 7 [1667]

Kei Village’s Ryūsenji temple

Kungen (signature seal)

To

Okabe Chūbē

Yoshida Seiuemon

Itō Matazaemon

覚

一横尾村与右衛門、古きりしたんころひ、年五十八、四月廿二日ニ病死仕候、宗門者浄土宗当寺旦那・則庄屋・弁指・五人組ニ死骸お見せ、拙僧儘ニ取置任申候、為後日如件

寛文七年

未ノ四月廿三日

毛井村 龍泉寺

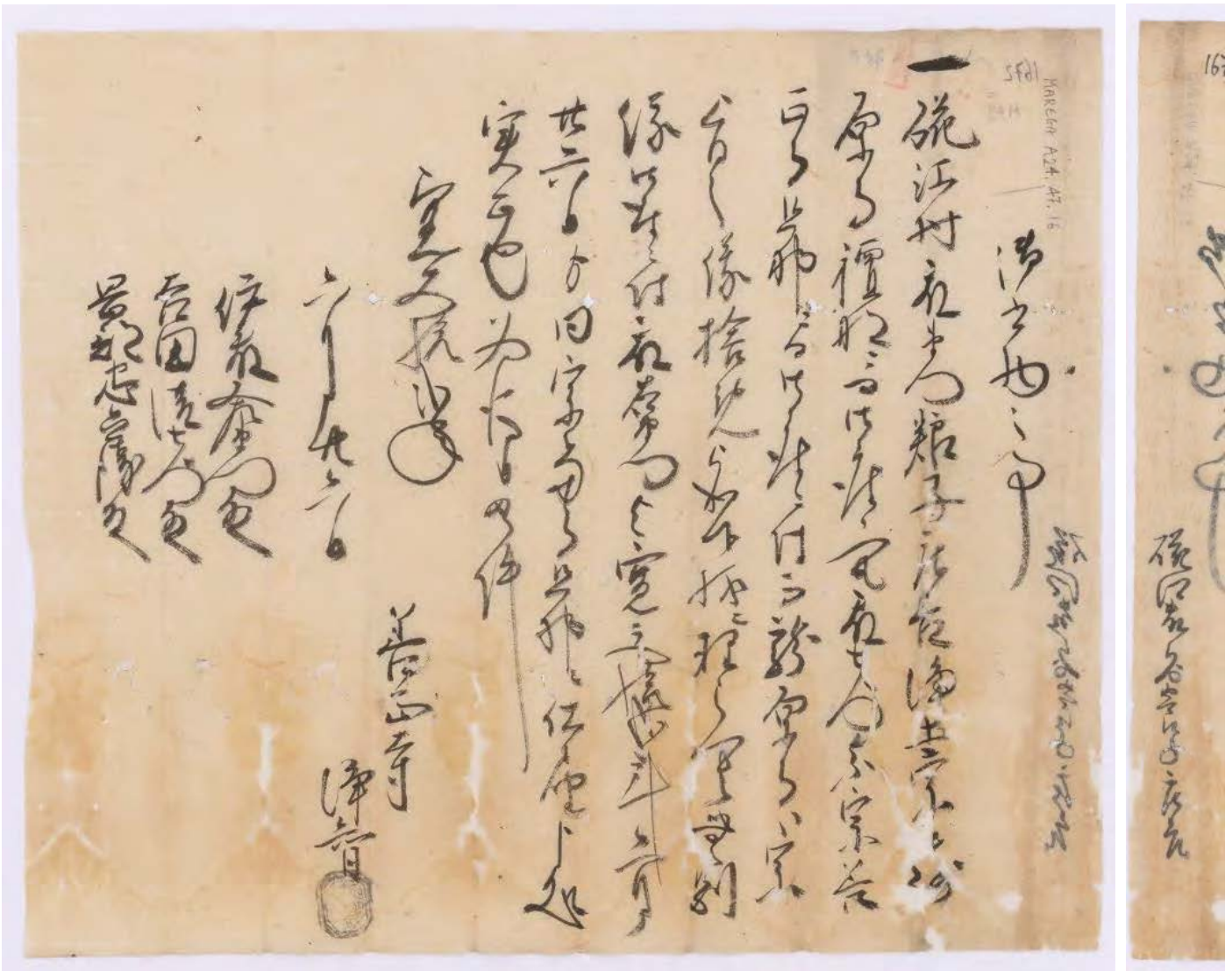
薰玄(花押)

岡部忠兵衛殿

吉田清右衛門殿

伊藤又左衛門殿

A24 ③ “Document (notification regarding the switching of parishioner temple of Shōkichi, the adopted child of Kakie Village’s Tōuemon, from Ryūsenji to Zenshōji)” (A24.47.16)



(端裏)  
 「碓江藤右衛門養子庄吉」  
 御書物之事  
 一碓江村藤右衛門養子庄吉、浄土宗龍原寺檀那二  
 而御座候へ共、藤右衛門真宗善正寺且那二而御  
 座候二付而、龍原寺二宗旨之儀捨免被成下様二  
 理候らへ者、無別儀御座候二付、藤右衛門与寛  
 文拾貳年六月廿六日方同宗当寺且那二仕届申処  
 実正也、為後日如件  
 寛文拾二年  
 六月廿六日  
 伊藤又左衛門殿  
 吉田清右衛門殿  
 岡部忠兵衛殿  
 善正寺  
 浄智寺

3

[Edge of paper's back side]

“Shōkichi, the adopted child of Kakie Village's Tōuemon”

Document

(notification regarding parishioner temple change of Kakie Village's Shōkichi)

Shōkichi, who was a parishioner of the Jōdo sect temple Ryūgenji, was adopted by Kakie Village's Tōuemon, who belongs to the Jōdo Shin sect temple Zenshōji. Therefore, he requested to change his parishioner temple to Zenshōji. This is not a problem, and I, therefore, gave my approval to become a Zenshōji parishioner starting on the twenty-sixth day of the sixth month of Kanbun 12 [1672]. The above is written as evidence for the future.

Twenty-sixth day of the sixth month Kanbun 12 [1672]

Zenshōji

Jōchi (seal)

To

Itō Matazaemon

Yoshida Seiueemon

Itō Matazaemon

This book integrates and redacts *Archival Sources from the Marega Collection in the Vatican Library Outlines and Selected Documents* vol.1 published in January 2017, *Archival Sources from the Marega Collection in the Vatican Library Outlines and Selected Documents* vol2 in February 2019, and *Archival Sources from the Marega Collection in the Vatican Library Outlines and Selected Documents* vol.3 in March 2020. We are deeply grateful to following cooperators for their dedication with our survey and editing.

#### Writer

Matsui Yōko Historiographical Institute The University of Tokyo, Professor

Matsuzawa Yoshiyuki Historiographical Institute The University of Tokyo, Associate Professor

Satō Akihiro Taketa History and Culture Museum, Director

Mino Yukinori National Institutes for the Humanities, National Museum of Japanese History,  
Visiting Associate Professor

Fujita Junichirō Oita Prefecture Ancient Sages Historical Archives, Senior Researcher

Ōtsu Yūji Oita Prefecture Ancient Sages Historical Archives, Director

Miyama Junichi Chuo University, Faculty of Letters, Associate Professor

Ōhashi Yukihiro Waseda University, Faculty of Education and Integrated Arts and Sciences,  
Professor

Ōtomo Kazuo National Institutes for the Humanities, National Institute of Japanese Literature,  
Professor

Kudō Kōhei Tokyo Metropolitan Archives, Historiographer

Kawahara Akihisa Oita Prefectural Usa high school, Teacher

Okamura Kazuyuki Agency for Cultural Affairs, First Cultural Properties Division, Senior Cultural  
Properties Specialist

Sakurai Nariaki Oita Prefecture Ancient Sages Historical Archives Senior Researcher

Watanabe Kōichi National Institutes for the Humanities, National Institute of Japanese Literature,  
Professor (Director)

Hirai Yoshito Hiji Town historical Museum and Hoashi Banri Memorial Museum, Director

Ōta Naohiro National Institutes for the Humanities, National Institute of Japanese Literature,  
Associate Professor

Shimizu Yūko Meiji University, School of Arts and Letters, Associate Professor

Namie Takeo Chiba Prefectural Archives, Fiscal Year Appointed Employees

Satō Takayuki The University of Tokyo, Professor Emeritus

Nishimura Shintarō National Institutes for the Humanities, National Institute of Japanese Literature,  
Associate Professor

Contributors

Araki Jiro Ishida Nanako Oka Asako Oka Mihoko Okamoto Makoto Ogawa Takashi Ono  
Sayaka Kawamura Shinzo Kurushima Hiroshi Koike Syunsuke Sasaki Sunao Shimizu  
Shiori Sugimori Reiko Takagi Madoka Takada Ayako Takahashi Nobuko Tsutsui Yayoi  
Nomoto Teiji Hamashima Miki Hino Kumiko Hiruta Akiko Hiruta Hirokazu Fukawa Kanta  
Fuchita Yuka Horikoshi Momoko Matsuo Yusuke Matsukata Fuyuko Matsumoto Chika  
Matsumoto Hinako Murai Sanae Murakami Mizuki Muramoto Jun Yamada Motoko  
Wada Asako

Front Cover design

Silvio Vita Italian School of East Asian Studies

Support with English and Italian

Yugami Ryo Takami Jun Watanabe Chizuru Harada Akiko Mina Lee

Translate

Dylan Luers Toda

Archival Sources from the  
Marega Collection in the  
Vatican Library  
Outlines and Selected Documents

Copyright 2021 by Marega Project

National Institute of Japanese Literature  
10-3 Midori-cho, Tachikawa city, Tokyo, 190-0014, Japan

バチカン図書館所蔵マリオ・マレガ資料  
—概要と紹介—

---

2021年3月20日 印刷

2021年3月31日 発行

編集 大友一雄 三野行徳

発行 マレガ・プロジェクト（国文学研究資料館）

〒190-0014 東京都立川市緑町 10-3

人間文化研究機構国文学研究資料館

---

©マレガ・プロジェクト・国文学研究資料館（無断転載・複写を禁ず）

ISBN978-4-87592-203-2