

MAREGA PROJECT SYMPOSIUM in USUKI

The Fascination of the Archival Materials of Bungo Christians Collected by Father Mario Marega in the Vatican Library



Saturday, the 1st of November, 2014
1:30 PM ~ 4:20PM

Usuki-city Public Hall

Organized by Marega Project

Institutions consist the project team

National Institutes for the Humanities

National Institute of Japanese Literature

National Museum of Japanese History

The Historiographical Institute, the University of Tokyo

Oita Prefecture Ancient Sages Historical Archives

Vatican Library (Biblioteca Apostolica Vaticana)

Co-hosted by Oita Prefectural Board of Education, Usuki city Board of Education

**Supported by Kirishitan Nanban-Bunka Koryu Kyotei Kyogikai <The Council for Exchanging
Kirishitan and Namban Historical Culture >**

[Kunisaki-city, Hiji-machi, Oita-city, Usuki-city, Tsukumi-city, Taketa-city]

●PROGRAM●

13:30 Opening

Opening Remarks by Organizer

Yuichiro Imanishi (Executive Director, National Institute of the Humanities,
Director-general, National Institute of Japanese Literature)

Opening Remarks by Organizer

Monsignor Cesare Pasini (the Prefeto, Biblioteca Apostolica Vaticana)
Interpreted by Kosuke Kuniishi (Kyoto University)

Welcome message

Goro Nakano (the Mayor of Usuki- city)

13:50 Introduction

Kazuo Ohtomo (Representative of Marega Project,
National Institute of Japanese Literature)

13:55 Session I

Chronology of Marega fonds in Vatican library

Delio Vania Proverbio (Biblioteca Apostolica Vaticana)
Interpreted by Kosuke Kuniishi (Kyoto University)

14:50 Session II

Preserving and Sharing Fascination of Archival Materials collected by Father
Marega ~Introduction of Research Methodology and Progress of
the Survey~

Yoko Matsui (Historiographical Institute, the University of Tokyo)

15:15-15:25 Break

15:25 Session III

Generating System and Provenance of anti-Christian Documents in Early Modern
Bungo

Akihiro Sato (Oita Prefecture Ancient Sages Historical Archives)

15:55 Discussion with Project Members and Audience

Coordinated by Silvio Vita (Kyoto University of Foreign Studies)
Hiroshi Kurushima (National Museum of Japanese History)

16:20 Closing Remarks

Kazuki Iguchi (The former president of Kyoto Prefectural University)

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●PROFILES OF PRESENTERS●

≈Cesare PASINI≈

- * Teacher of Patrology in the Milanese Seminary (Saronno) (1978-1989)
- * Dottore incaricato at the Ambrosiana Library (1986-1991), Dottore incaricato at the Ambrosiana Library (1986-1991), Dottore incaricato at the Ambrosiana Library (1991-2007)
- * Vice Prefect of the Ambrosiana Library (November 1995-June 2007)
- * Director of the Accademia di sant' Ambrogio (April 2003-June 2007) from to
- * Prefect of the Vatican Library (June 25, 2007-)
- * A president of Comitato Vaticano di Studi Bizantini (May 20, 2012-)
- * A member of Accademia di sant' Ambrogio (from its foundation on April 24, 2003), Association International des Études Patristiques (AIÉP), Associazione Italiana di Studi Bizantini (AISB), Associazione Italiana per lo Studio dei Santi, dei Culti e dell' Agiografia (AISSCA), and Comitato Scientifico del Centro Internazionale di Studi e Documentazione Pio XI di Desio
- * In his capacity as the Prefect of the Vatican Library, he is a member, perdurante munere, of the following institutions: The Pontifical Committee of Historical Sciences, The Pontifical Academy of Science, The Board of Directors of the Vatican School of Paleography and Archives, Consiglio della Fondazione Camillo Caetani di Sermoneta.
- * He received the Honorary Degree of Doctor of Humane Letters in StAmbrose University in Davenport (Iowa, USA). (On December 2nd 2012)

【Research Content】 The study of the Byzantine Hagiography,
The study of the Greek Paleography
The study of the history of the Ambrosiana Library in Milan,
Vatican Library in Vatican City State and in the figure of
St.Ambrose of Milan

===Major publications===

- ♦ Editions of Vita eusebiana (1981), Vita pseudoatanasiana (1999), di san Filippo d' Agira, and of Vita premetafrastica di sant' Ambrogio di Milano (1983)
- ♦ The catalogue of Codici e frammenti greci dell' Ambrosiana (1997), Inventario agiografico dei manoscritti gre-ci dell' Ambrosiana (2003) and Bibliografia dei manoscritti greci dell' Ambrosiana (2007)

≈Delio Vania PROVERBIO≈

- * The Papyrological Institute of Florence, to comprehensively survey the Coptic Papyri collection (1995, 1996, 2000 and 2001)
- * Teacher of The Pontifical Urbaniana University, The Pontifical Oriental University, and The University of Udine (for five years)

- * The Vatican Library (as assistant researcher, in 2014)
- * His Holiness Benedict XVI appointed him as Scriptor Orientalis Bibliothecae Apostolicae Vaticanae (On June 24th 2011)

===Major publications===

La recensione etiopica dell'omelia pseudocrisostomica de ficu exarata ed il suo tréfonds orientale published in 1988 and more <https://vaticanlibrary.academia.edu/DelioVaniaProverbio>

∞ IMANISHI Yuichiro ∞

- * Executive Director, National Institute for the Humanities
- * Director-General, National Institute of Japanese Literature
- 【Research Field】 Japanese Classical Literature
- 【Research Content】 Study of various problems of the Heian period literary history

===Major Publications===

- ◆ *Notes for the Tales of Genji* published in 1998
- ◆ *Notes for Kagero Nikki (the Mayfly Diary)* published in 2007

∞ OHTOMO Kazuo ∞

- * Professor (Director) of National Institute of Japanese Literature
- * Representative of Marega Project
- 【Research Field】 Early-modern History of Japan
- 【Research Content】 Study of Social Structure in early-modern Japan,
Study of archival studies in early-modern Japan

===Major Publications===

- ◆ *Reign and Rites of Early-modern State of Japan* published in 1999
- ◆ *Tokugawa Shogunate in Edo and Information Management* published in 2003
- ◆ *Sojaban (Master of Ceremonies) of Tokugawa Shogunate and Information Management* published in 2003

∞ Silvio VITA ∞

- * Professor of Kyoto University of Foreign Studies
- * Former Director of Italian East Asian Studies
- * Former Professor of La Sapienza University of Rome
- 【Research Field】 Cultural History, Cultural history of East Asian Religions
- 【Research Content】 Study of early-modern and modern history of Japanese Buddhism
Study of history of cultural contacts of Europe and Japan

===Major Publications===

- Buddhist Asia I* published in 2003
- Buddhist Asia II* published in 2010

≈ **MATSUI Yoko** ≈

*Professor of Historiographical Institute, the University of Tokyo

【Research Field】 Early-modern History of Japan

【Research Content】 Study of foreign relations of early-modern Japan and community of Nagasaki

===Major Publications===

- ◆ “The Foreign Relations of Early-modern Japan from the Perspective of Gender” published in 2010
- ◆ *Kaempfer and Siebold –Foreigners who told “Sakoku” Japan* published in 2010
- ◆ “Dejima Nagasaki and Foreign Women –Reconsidering “Prohibition of Women Entry”” published in 2009

≈ **SATO Akihiro** ≈

* Director of Oita Prefecture Ancient Sages Historical Archives

【Research Field】 Early-modern History of Japan

【Research Content】 Domination structure of Kyusyu Baku-ryo

===Major Publications===

- ◆ *The Historical Walk of Oita Prefecture* published in 2008
- ◆ *Oita Prefecture History -Early-modern IV* published in 1990
- ◆ “Shoya (village headman in the Edo period) in Baku-ryo (Shogunate's territories) of Naoiri District Bungo-koku” *The History of Kyusyu* published in 2002
- ◆ “The intermediate governing system of Baku-ryo of Hita District –Kaisyō (meeting place) and Sujidai in Gokaijyodome(record of circular)” *Hita and Kusu Region –Nature, Society, and Education* published in 1992

≈ **KURUSHIMA Hiroshi** ≈

* Museum Director of National Museum of Japanese History

【Research Field】 Early Modern History of Japan, Museology

【Research Content】 Study of Historic characteristics of Japanese community in the latter half of the early modern times / Study of Ceremonies, rituals, and festivals in early modern society / Study on Educational programs in historic museums

===Major Publications===

- ◆ *The Administration and United Villages (Kumaiimura) of Early Modern Baku-ryo (Shogunate's territories)* published in 2002.
- ◆ *Exhibiting “Other Culture” and Exhibiting “Own Culture” : Comparison of Exhibition Plans of Foreign Relation in Rekihaku and British Museum* published in 2008

Introductory Remarks

IMANISHI Yuichiro

(Executive Director, National Institutes for the Humanities)

Father Mario Marega arrived in Japan during the early Showa period and worked as a Salesian priest. During that time, he discovered and collected approximately 10,000 documents relating to *Kirishitan* in Bungo, which are currently stored at the Vatican Library. The two volume *Bungo Kirishitan Historical Documents*, which Father Marega wrote while in Japan and published during and shortly after the end of World War II, shows that these documents are invaluable for elucidating the journey of Christianity in Japan from late medieval to early modern times.

The Vatican Library and the National Institutes for the Humanities (NIHU, an Inter-University Research Institute Corporation) has begun the joint project of researching and surveying these precious *Kirishitan* documents. I am delighted that we are able to hold today's project symposium in Usuki on the theme of "The Fascination of the Archival Materials of Bungo Christians collected by Father Mario Marega in the Vatican Library" with the Vatican Library Director Cesare Pasini in attendance.

In the beginning, Professor Silvio Vita (Kyoto University of Foreign Studies) brought the plan for this project to the attention of the National Institute of Japanese Literature through Professor IGUCHI Kazuki (former president of Kyoto Prefectural University and director of the Kyoto Prefectural Library and Archives; current National Institute of Japanese Literature Steering Committee member). The National Institute of Japanese Literature reflected upon the importance of this plan and consulted with the NIHU, its parent organization. As a result, the NIHU and Vatican Library entered into a detailed agreement regarding its implementation, and with the participation of the National Institute of Japanese Literature, the National Museum of Japanese History (part of the NIHU), The University of Tokyo's Historiographical Institute, and the Oita Prefecture Ancient Sages Historical Archives, a comprehensive survey of and research on the Marega texts held at the Vatican began.

I would like to take this opportunity to again express my gratitude to Director Pasini and everyone else at the Vatican Library for their efforts in the creation of this agreement.

It goes without saying that the transmission of Christianity to Japan at the end of the 16th century was the most significant event in Japanese culture since the transmission of Buddhism. As was the case with Buddhism, Christianity's teachings were not the only thing transmitted. The European civilization that had fostered Christianity came as well.

Missionaries did not only preach Christianity's doctrines to Japanese people; they also spent a considerable amount of energy working to understand Japanese culture and the Japanese language.

In the latter half of the 16th century, the Portuguese missionary Luís Fróis (who spent over 30 years in Japan) wrote *Historia de Iapam* (The History of Japan). Its extant manuscript spans approximately 2500 pages, and its Japanese translation takes up approximately 6000 400-character

pages. He left for later generation's information regarding the words and deeds of Nobunaga and Hideyoshi that cannot be obtained from Japanese records like *Shinchō kōki* (a chronicle of Oda Nobunaga) and *Taikōki* (a biography of Toyotomi Hideyoshi). Over 1000 pages in the Japanese translation of *Historia de Iapam* is devoted to recording the history of Bungo.

Furthermore, the Jesuit Rodrigues wrote the Japanese grammar book *Arte da Lingoa de Iapam*, and Jesuit missionaries created the Japanese-Portuguese dictionary *Vocabulario da Lingoa de Iapam*. These are today used by linguists as basic materials in Japanese language research.

Japanese orthography written in Roman letters by the missionaries is precious evidence regarding the pronunciation of medieval Japanese. For example, many people from the generation before us in Kyushu pronounced *sensei* (teacher) as *shenshei*, and, thanks to this written orthography, it is known that this pronunciation has historical backing that dates at least to the Muromachi period. This is because *Vocabulario da Lingoa de Iapam* and other *Kirishitan* Roman-alphabet publications write せん not as "se" but "xe," which pronounced "she." The missionaries tried to faithfully reflect the pronunciation of Japanese people at the time when writing the language down in Roman letters.

However, due to the Tokugawa Shogunate's *Kirishitan* proscription, the future of not only the religion but also research on Japan from a European perspective was blocked off. Severe oppression and martyrdom awaited *Kirishitan*, the tragedy of which cannot be expressed in words. As is well known, in this context some "hidden *Kirishitan*" managed to escape the net of oppression and protect their beliefs for over 200 years during the Edo period.

On the other hand, those who left behind their faith also were unable to escape suffering. In his 1966 novel *Silence*, Catholic author Endō Shūsaku explores what Christianity is to Japan. The main character is a Jesuit missionary who had renounced his faith. The issue of Christianity and Japan / Japanese people is an important theme in the literature of Japan, a country that has at every historical juncture repeatedly encountered foreign civilization and thought.

It is my hope that this joint project between the Vatican Library and the NIHU progresses smoothly and obtains new knowledge that can contribute to the academic world.

In closing, I would like to express my appreciation to the Oita prefecture and Usuki city boards of education for their efforts to make today's symposium fruitful, and to the Council for Exchanging *Kirishitan* and Nanban Historical Culture for its support. Thank you.

Antichi documenti sul cristianesimo giapponese conservati nelle Carte Marega Una proficua collaborazione fra la Vaticana e le Istituzioni giapponesi

Monsignor Cesare PASINI

(the Prefeto, Biblioteca Apostolica Vaticana)

Nel Salone Sistino della Biblioteca Apostolica Vaticana, fra le molte raffigurazioni che rievocano i lavori compiuti da papa Sisto V, compare anche un lungo corteo di persone: sono i partecipanti alla processione festosa per la presa di possesso del Papa in Laterano, il 1° maggio 1585. Fra di essi figurano quattro dignitari a cavallo: sono i membri della prima delegazione giapponese pervenuta a Roma, composta da alcuni fra i primi cristiani di quella lontana terra che nel 1549, con Francesco Saverio, era stata raggiunta dall'evangelizzazione dei missionari gesuiti. Si trattava di quattro rappresentanti dei daimyō (signori feudali locali) convertiti al cristianesimo, che nella loro stessa presenza in Europa e a Roma, davano prova del fecondo frutto delle missioni gesuite e francescane nell'estremo oriente: erano stati ricevuti da papa Gregorio XIII il 23 marzo di quell'anno, e Sisto V, succedutogli il 10 aprile, nel congedarli li aveva insigniti della cittadinanza romana.

La raffigurazione della delegazione giapponese nel Salone Sistino non è l'unico documento che in Vaticana ricordi quei primi cristiani, fieri di essere giunti a Roma dal Papa a testimoniare la loro fede. Fra i manoscritti conservati in Biblioteca si annovera anche la lettera che essi consegnarono al Papa (Borg. cin. 536)!

Ma a questo contesto si ricollegano anche altri documenti di straordinaria importanza,



ugualmente conservati in Vaticana. Si tratta del fondo denominato Carte Marega, dal nome del salesiano don Mario Marega.

Mario Marega (nato nel 1902 a Mossa, in provincia di Gorizia) era giunto in Giappone agli inizi del 1930. Iniziò ad insegnare filosofia ai giovani salesiani a Miyazaki e a Takanabe, per poi spostarsi ad Ōita, dove svolse l'attività di cappellano. Nel 1947 torna per la prima volta in Italia. Nel 1949 fece ritorno in Giappone, prima a Usuki e infine, in qualità di parroco, a Meguro (Tokyo). Morì a Brescia il 30 gennaio 1978.

Il salesiano Marega aveva raccolto quelle carte nei decenni Trenta e Quaranta del secolo scorso, facendole poi pervenire a Roma e anticipandone una prima classificazione in due volumi usciti in Giappone nel 1942 e nel 1946. Sono circa diecimila documenti originali concernenti la persecuzione che si abbatté sui cristiani del Giappone proprio all'indomani della delegazione del 1585. Quando infatti nel 1590 i quattro giovani rientrarono in Giappone, la situazione stava ormai evolvendosi in modo negativo per i cristiani dopo gli inizi promettenti dei decenni precedenti. L'iniziale contesto, che aveva ben accolto i portoghesi con i missionari gesuiti, e gli spagnoli con i francescani, traendo beneficio dal commercio con quelle nazioni, fu infatti travolto dal pericolo di instabilità politica e di opposizione militare che si percepiva venire dai feudatari convertiti al cristianesimo. Così, con l'avvento al potere dello shogun Tokugawa Ieyasu (1543-1616) e specificamente con l'editto da lui emesso il 17 marzo 1612, si entrò in una fase di severa e violenta repressione sistematica del cristianesimo, che si protrasse sostanzialmente sino alla caduta dello shogunato dei Tokugawa con la restaurazione del potere imperiale nel 1868. In quei secoli il cristianesimo poté continuare solo in un'esistenza catacombale, in cui la fede venne eroicamente trasmessa in ambito familiare, emergendo poi in modo commovente al termine di quella lunghissima parentesi storica.

I documenti cui stiamo riferendoci, non provengono dalla comunità cristiana, ma provengono dall'amministrazione civile locale e riguardano in massima parte la località di Usuki (l'antica Bungo) e Takeda. Fino al 1593 la città di Usuki col suo castello era rimasta in potere della famiglia Otomo. Con la morte di Otomo Yoshishige, che si era convertito al cristianesimo, il feudo passò nelle mani di Fukuhara Naotaka, che la governò per mezzo di Ota Masayuki. Infine, dal 1600 al 1868 Usuki servì da residenza ai daimyō della famiglia Inaba. Le Carte Marega sono proprio i documenti "governativi" originariamente raccolti nell'archivio residenziale del daimyō della famiglia Inaba di Usuki.

Per comprendere la molteplice tipologia di quei documenti è necessario ricordare alcuni aspetti concreti di quelle situazioni. Anzitutto, poiché la semplice proibizione a professare la fede cristiana non sortiva l'effetto sperato di arginare il fervore missionario e lo zelo delle popolazioni cristianizzate, l'amministrazione shogunale decretò l'obbligo di apostasia di massa (nel 1614, nel 1635 e ancora nel 1646): in concreto costrinse le popolazioni dei villaggi cristiani all'iscrizione forzata presso una pagoda buddista, la quale era poi tenuta a trasmettere i relativi documenti (atto di apostasia e certificato di iscrizione) all'archivio del daimyō. In base a tale documentazione, gli archivisti del daimyō procedevano alla redazione dei "registri dei Cristiani".

Quale ulteriore misura volta a sradicare il cristianesimo fu anche escogitata la pratica periodica dell'e-fumi, una cerimonia nella quale si imponeva di calpestare una croce o un'immagine sacra.

Alla cerimonia annuale, che si svolgeva presso la pagoda di appartenenza, assistevano i fedeli iscritti; i bonzi della pagoda trasmettevano poi all'archivio del daimyō il relativo certificato di avvenuto e-fumi. La pagoda buddista, infine, inviava all'archivio residenziale del daimyō un ultimo certificato al momento della morte di un cristiano o di un apostata (e procedeva a tenere sotto controllo i suoi familiari e discendenti).

Le Carte Marega consistono essenzialmente in questo archivio formato da atti di apostasia, certificati di iscrizione alla pagoda, registri dei cristiani, certificati di e-fumi, certificati di nascita e di morte dei cristiani e dei loro discendenti, dai tempi di Tokugawa Ieyasu fino alla seconda metà dell'Ottocento. Fortunatamente rinvenuto da don Marega, esso è oggi conservato in Biblioteca Vaticana (salvo una più piccola raccolta da tempo presente nella Biblioteca della Pontificia Università Salesiana).

Questi preziosi documenti – spesso ancora custoditi, in buone condizioni, nelle sacche che le contenevano in origine – ci ricordano i martiri cristiani, insieme agli altri che non ressero alla prova, e costituiscono in ogni caso una documentazione singolarissima per lo studio della cristianità in Giappone: non sono infatti note agli studiosi di queste tematiche altre collezioni di dimensioni così ampie. Utilizzate insieme ad altri documenti di archivio conservati in loco e ai resti delle vestigia materiali dei cristiani ancora esistenti, le Carte Marega permetteranno certamente di ricostruire un quadro storico riccamente articolato nei dettagli: un passo in avanti nella conoscenza di una storia così delicata e importante da approfondire.

È per questo motivo che è nata una collaborazione fra la Biblioteca Apostolica Vaticana e Istituzioni giapponesi facenti capo al National Institute for Humanities (NIHU) per l'inventariazione, la conservazione, la digitalizzazione, lo studio e la catalogazione della Carte Marega conservate in Vaticana. In Vaticana l'importanza delle Carte Marega fu individuata alcuni anni fa grazie alla solerzia indagatrice di Delio Proverbio, scriptor Orientalis della Biblioteca: ne vennero vari contatti con il mondo giapponese, in particolare con il professore Silvio Vita dell'Università di Studi Stranieri di Kyoto. E ne è nato un progetto che si svilupperà su un arco temporale di sei anni e che prevede la collaborazione del National Institute of Japanese Literature (di cui è membro il responsabile del progetto, prof. Ohtomo Kazuo), del National Museum of Japanese History, dello Historiographical Institute dell'Università Statale di Tokyo e dell'Archivio Storico della Prefettura di Ōita.

Anche nell'elencazione arida delle Istituzioni e nel richiamo ad alcuni nomi fra i tanti, si comprende come una simile impresa si realizzi grazie al convergere di molteplici competenze e alla fattiva disponibilità di molte persone. E si comprende ancora una volta come la cultura sappia aprire vie di proficua intesa e di fruttuosa collaborazione, raggiungendo buoni traguardi e offrendone a tutti i frutti conquistati.

Hosting the Marega Project Symposium in Usuki

NONAKA Nobutaka

(the Superintendent of Oita Prefectural Board of Education)

Co-hosting the Marega Project Symposium in Usuki, I salute the speakers and attendees of this Symposium, as the representative of the Oita Prefectural Board of Education

As you know, the archival materials collected by Father Marega in the Vatican Library are assumed to be collected by Italian Father Mario Marega (1902~1978), who came to Japan in 1929, in the course of research on historical materials related to Kirishitan in Bungo provenance. He published two volumes of *Bungo Kirishitan Shiryo* as the result of his research, however, the original documents have been missing for a long time. Though, in 2011, this group of historical materials is found after the efforts of so many people at Vatican Library. Total amounts of the Marega materials are estimated approximately ten thousands items. As materials introduced in *Bungo Kirishitan Shiryo*, most of them are unpublished. Such huge aggregation of Christian materials hardly exists even in Japan. Therefore, the project is expected to contribute the many and various fields of study. Researching with the archives and ruins and relics remained in Oita prefecture, it is considered to be realized the lives of the early modern people.

Oita Prefectural Board of Education concludes the agreements with the National Institute of the Humanities dated February 18, 2014 to cooperate and promote “Research on preservation and publication of archival materials collected by Father Marega in the Vatican Library”. Based on this cooperation agreement, Oita Prefectural Ancient Sage Archives participates in Marega project.

In the Symposium, we invite Monsignor Cesare Pasini, the Director of Vatican Library and Delio Vania Proverbio, the Head Curator of Oriental Manuscripts and hold it to approach the fascination of the archival materials collected by Father Marega through learning the chronology of the discovery, survey methodology, and potentialities. We also expect to view the research and utilization of Bungo Kirishitan related historical materials such as archives and remains in our community as well as Marega’s archival materials.

We are grateful to those who have supported and cooperated on this symposium and hope that this symposium is fruitful and meaningful for all of you who join.

“Marega Project” Symposium in Usuki Welcome Message

NAKANO Goro (the Mayor of Usuki-city)

I would like to thank you for coming Usuki-city today.

Firstly, we are delighted with “Marega Project” symposium in Usuki opening splendidly and we are grateful to organizers who plan this symposium to be held in here Usuki-city.

In the city, there are many cultural properties such as Usuki Magaibutu (stone-cliff Buddha) which is a national treasure, the ruin of the Usuki-jyo (the castle of Usuki), and historical townscape of Nioza. Recently, topics about Christian ruins represented by Shimofuji Area Kirishitan Cemetery (a historic site designated by Oita Prefecture), which was excavated in Notu-machi of Usuki-city, come to be highlighted.

In a situation like that, the news reported that huge quantities of materials collected by Father Marega were found in the Vatican Library. We heard that there are many historical materials related to Usuki Domain in the library. Whenever I hear about discoveries of cultural property connected to Christian, I renew my recognition of the history of Usuki-city which has profound connections with Christian.

We wish more people to see historical materials collected in the city, and we opened Usuki City Historical Museum in this April. As special exhibition, we are holding “Kirishitan(Christian) and Usuki” at the moment. In the exhibition, we are focusing on the “storm” of Kirishitan persecution by Edo Shogunate, which roared in Usuki where Kirishitan culture bloomed during the rule of Ohtomo Sorin (Christian Daimyo), and “the history of hardship” of Kirishitan.

We regard the discovery of documents collected by Father Marega as precious materials to know the life of Kirisitan in the Edo Period and their descendants. As the local people related to the history, we expect the development of study from now on.

Marega Project are said to research about ten thousand items and the survey has just begun. I hope this project become successful, and I also hope you come back again to Usuki-city and hold the symposium when the accomplishment is achieved.

Today is the first day of the fantastical event, “Usuki-Takeyoi” which represents Oita Prefecture. Historic streets of Usuki will be illuminated by twenty thousand take-bonbori (the bamboo paper-covered lamp) and elaborated lamps of bamboo objet at 32 places.

After studying the history about Kirishitan, I hope you enjoy the stage of the Usuki history, and I would like to wish you look back to the past.

Introduction

OHTOMO Kazuo

With approximately ten thousand documents relating to *Kirishitan* in the Bungo area during early modern times having been discovered at the Vatican Library, the "Marega Project," a Japanese research institute-Vatican Library joint survey research endeavor, has started.

While the project's activities have just begun, the aim of this symposium is to report on information that has come to light (such as how this vast number of historical documents relating to *Kirishitan* proscription were transmitted), share the current state of the ongoing survey at the Vatican, and encounter the appeal of the Marega texts.

The issue of how these documents were transmitted—in other words, why they exist—is very important for the survey. Furthermore, when various research is carried out in the future that makes use of the collection, this will serve as foundational information. It will also be important when creating a document catalogue and image database, at which time an even more detailed investigation of the topic will probably be required.

Through the following questions, this symposium seeks to elucidate how these documents were transmitted. First, "why are these documents held at the Vatican library?" This relates to Researcher Proverbio's presentation. Considering that many researchers have searched for this document collection, his presentation presents us with significant discoveries.

Second, "what documents did Father Marega gather? how did he gather them? how did he manage them?" This relates to the fact that Father Mario Marega created this collection based on his own research and preservation interests, and is separate from the facts surrounding the documents being stored at the Vatican Library. In her presentation, Professor Matsui will discuss the situation surrounding the management of the Marega texts (going through the plastic bags they are contained in) as well as the findings of the general survey that has been carried out over the course of the past two years. She also will give us a glimpse into the survey activities themselves. Investigating the transmission and structure of each document group within this collection will surely become even more important in the coming years.

Third, before Father Marega collected these documents, "how were they transmitted (in the Edo period)?" In his presentation, Director Satō will carefully review the content of documents, approaching this issue while making clear the roles and functions of villages and domains.

The first two questions are temporally related to the 1930s and 1940s, and involve both the Italian and Japanese languages. The third question relates to the world of old historical documents, or *komonjo*.

While the survey and research has just begun, we decided to invite Library Director Mons. Cesare Pasini and Head Curator Delio Vania Proverbio and hold this symposium in Usuki in order to share aspects of the project's accomplishments and activities with everyone, particularly Oita residents. I look forward to everyone's active participation throughout the day.

Thus concludes my explanation of today's objectives. It is my hope that this symposium will further strengthen the cultural ties between Japan and the Vatican. Thank you.

Cronologia del fondo Marega in Vaticana

Delio Vania PROVERBIO (Biblioteca Apostolica Vaticana)

Old documents, mostly of the 17th and the 18th centuries, from Indian subcontinent, Indochinese peninsula, Indonesian archipelago and Northeast Asia are preserved in different collections in the Vatican Library, according to their different origins: “Barberini orientali” (including items from Japan and Tonkin) from the Barberini Library, originally founded and increased by the Barberini family during the 17th and the 18th centuries, acquired by the Vatican in 1902; “Borgiani indiani” (71 items), “Borgiani siamesi” (2 items), “Borgiani tonchinesi” (41 items) from the Library of Propaganda Fide, with origin dating back from the library of Collegio Urbano founded in 1627, entered in the Vatican in 1902; “Vaticani estremo-orientali” (including number of documents from China’s neighboring countries), formed in 1922 under the guide of French Sinologist Paul Pelliot, containing the most ancient Far Eastern documents in the Vatican Library; “Vaticani indiani” (74 items), documents mainly entered between the second half of the 18th century and the first decade of the 19th, together with some manuscripts which had arrived previously in the Library but were incorporated later in the collection; “Vaticani indocinesi” (1 item) formed only recently in 2004.

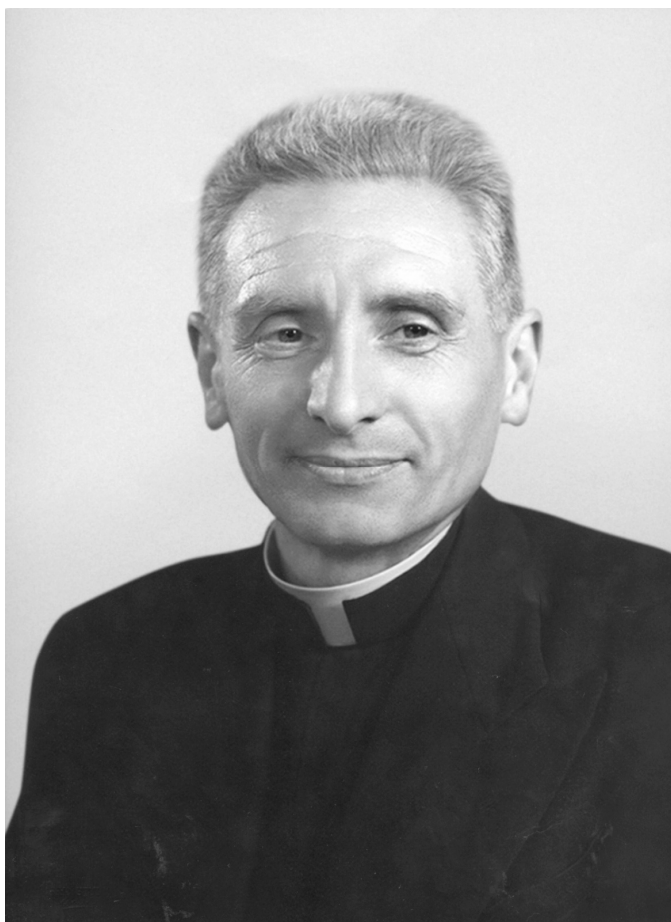
These documents, relating to the history of the Church, aboriginal religious writings, literature, dictionaries, etc., are in various languages and scripts – Annamese, Batak, Burmese, Hindi, Japanese, Javanese, Khmer, Konkani, Korean, Lao, Malabar, Malay, Malayalam, Mongolian, Nepali, Newari, Pāli, Prakrit, Sanskrit, Siamese, Sinhalese, Tamil, Telugu, Tibetan, Urdu – mainly written on paper, but also on palm leaves or engraved on metal plates.

Currently the Vatican Library is starting a project of organizing, digitizing and cataloging its unedited Marega collection, containing over 10,000 items of Japanese 17th century documents, collected by Salesian missionary Mario Marega during his stay in Japan, and sent to Rome during World War II.

Una prima, ancorché ellittica presentazione dell'Archivio feudale della famiglia Inaba – le cui sopravvivenze furono raccolte e riunite in quella che lo stesso salesiano goriziano denomina da subito “Collezione Marega” – si deve al medesimo Marega, che ne illustrò taluni aspetti in un breve articolo pubblicato nei *Monumenta Nipponica* – la neonata rivista della Sophia University – per l'anno 1939.¹ In quel contributo furono trascritti e tradotti tre documenti della sua collezione.²

Sempre nel 1939, furono trascritti e tradotti altri otto documenti, in un lungo articolo pubblicato nel terzo volume degli «Annali Lateranensi» (pubblicazione del Pontificio Museo Missionario Etnologico, oggi parte dei Musei Vaticani).³ Quei documenti, che Marega corredò di una riproduzione fotografica a tutta pagina in bianco e nero, erano pervenuti materialmente a Roma nel 1938, per il tramite di Mons. Vincenzo Cimatti (1879-1965), allora Prefetto Apostolico di Miyazaki – destinati, come affermato dallo stesso Marega, al Museo Missionario Etnologico.⁴

Quanto alla sorte della stragrande maggioranza dei documenti oggi rinvenuti, una prima indicazione ci viene da una annotazione di sua mano, vergata al frontespizio dell'esemplare – ritrovato fra le sue carte – del secondo volume del catalogo intitolato *Zoku Bungo k(i)ris(hi)tan shiryō* (pubblicato a Tokyo nel 1946). La nota recita: «I documenti originali li ho consegnati tutti a S.E. l'Internunzio Mons. Arcivescovo».



Father Mario Marega

¹ Vedi M. Marega, *E-fumi*, «Monumenta Nipponica», 1939, 2/1, pp. 281-287.

² Documenti nrr. 99-T (con foto), 320 (con foto), 105-T.

³ Vedi M. Marega, *Memorie cristiane della regione di Oita*, «Annali Lateranensi», 3, 1939, pp. 9-59: documenti nrr. 228A, 299, 302, 303, 304, 309, 32-T, registro del marire Ki'an [s.n.].

⁴ Vedi Marega, *Memorie cristiane*, cit., p. 21; Id., *Documenti sulla storia della chiesa in Giappone. Gli editti di persecuzione del 1619. Testi e note critiche*, «Annali Lateranensi», 14, 1950, pp. 9-59, ove dichiara (a p. 17) di aver donato al Museo Missionario Etnologico un altro documento, il nr. 324 (editto di persecuzione dei cristiani indigeni, 1613). Si vedano anche taluni appunti trovati fra le Carte Marega, segnatamente i documenti A9.2.18.1, A9.2.19.1.

In effetti, nel rapporto nr. ***, sottoscritto in Tokyo il 14 agosto 1953 da James R. Knox, segretario dell'Internunziatura Apostolica, per conto di Mons. Maximilien de Furstenberg (1904-1988) – Delegato Apostolico (dipendente dalla S.Congregazione «de Propaganda Fide») dal 22 marzo 1949,¹ e poi nominato Nunzio Apostolico il 28 aprile 1952 – indirizzato a Mons. Giovanni Battista Montini – il futuro papa Paolo VI, allora Prosegretario di Stato – si legge quanto segue:

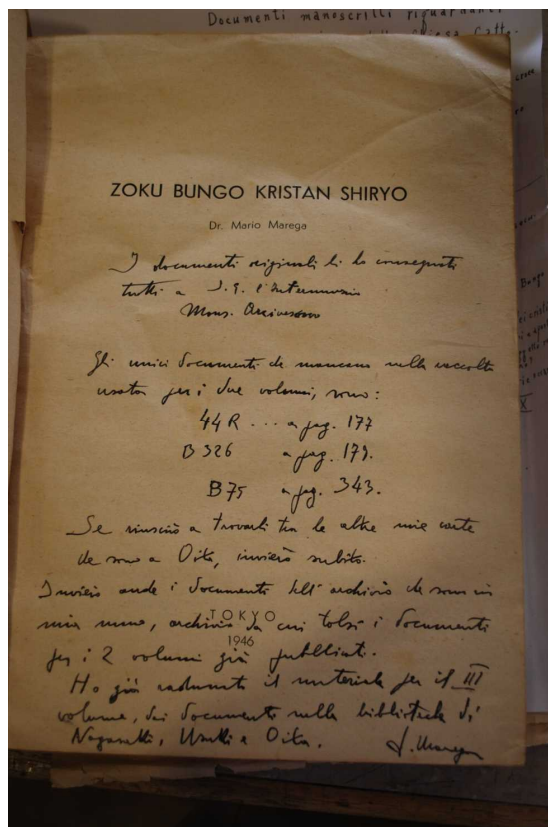
«Eccellenza Reverendissima, il Rev. Don Marega, missionario salesiano, ha voluto umiliare al Santo Padre per la Biblioteca Apostolica Vaticana tutta una collezione di documenti ufficiali riguardanti la persecuzione dei primi cristiani in Giappone. S.E. l'Ambasciatore Italiano a Tokyo² ha gentilmente offerto all'Ecc.mo Internunzio l'occasione di mandare detti documenti ed altri libri con la prima nave della nuova linea italiana tra Genova e Yokohama. Sono stati indirizzati a Vostra Eccellenza Rev.ma 2 baule e una cassa con questi effetti.

1) il baule di legno semplice contiene i documenti già catalogati. I numeri si trovano registrati in un quaderno apposito.

2) Nel baule foderato di lamiera si trovano i documenti ancora da catalogarsi, ma sono tutti racchiusi in sacchi di carta, su cui è scritto il contenuto dei documenti: atti di nascita o altri simili documenti (atti di morte) dei discendenti dei cristiani non solo ma di tutti gli abitanti dello stato feudale di Usuki. Si trova anche una carta dell'antica Oita (Panai) che è stata copiata prima della guerra da una carta originale.

3) Nella cassa ci sono due cassette di lamiera con altri documenti che formano l'oggetto d'un libro di Don Marega. Inoltre ci sono i volumi descritti nel Rapporto 665 [l'*Introductio in Sanctam Scripturam* e l'*Archaeologia Biblica*, in giapponese, preparati dal Rev. Joseph Shibutani]³».

Il 18 dicembre 1953, con lettera nr. *****, Mons. Montini scrive al Prefetto della Biblioteca Apostolica Vaticana, il benedettino Anselmo M. Albareda: «Mi do premura di rimettere a parte, indirizzate alla Paternità Vostra Reverendissima,



¹ Succedeva a Mons. Paolo Marella, che era stato nominato Delegato Apostolico il 15 settembre 1933.

² Blasco Lanza D'Ajeta (1907-1969), allora di fresca nomina.

³ Nagasaki 1951 e 1952; accessioni con la segnatura R.G.Bibbia.V.1254, 1255.

tre casse di documenti qui inviate dalla Ec.ma Internunziatura Apostolica di Tokyo [...]».

Albareda gli risponde il 23 dicembre, assicurandogli che le tre casse di documenti sono giunte in Biblioteca, e soggiungendo di aver «dato le opportune disposizioni per l'inserzione dei documenti e dei libri nei fondi della Biblioteca Vaticana».

In riferimento al suddetto materiale, con lettere del 3 e 5 aprile 1954 (nrr. *** e ***), l'Internunzio Maximilien de Furstenberg scrive ad Albareda, inviandogli il primo volume del *Zoku Bungo k(i)ris(hi)tan shiryō*,¹ unitamente al seguente estratto dalla lettera di Marega all'Internunziatura: «Le avevo promesso a Tokyo di inviarle il primo volume giapponese, in cui sono stampati i documenti inviati in Italia, con l'aggiunta, nel libro, del numero distintivo di ogni singolo documento usato in questo primo volume. Nel libro che Le invio a parte, ho aggiunto a mano il numero distintivo di ogni documento usato nelle singole pagine. Così, a Roma, chi volesse vedere l'originale può vedere dove il documento venne stampato. Ho già preparato la versione in italiano di questo primo volume; non so dove sia bene inviarlo: se ad "Annali Lateranensi" perché venga stampato, oppure direttamente in Vaticano».

Albareda gli risponde il 15 maggio, ringraziandolo per l'interessamento e la sollecitudine. Rimane tuttavia perplesso «dinanzi al quesito dello stesso Don Marega [...] infatti finora non mi è giunta alcuna informazione circa l'eventuale stampa del citato volume».

Infine, con lettera nr. **** del 6 dicembre 1957, Mons. de Furstenberg faceva pervenire ad Albareda – che gli risponderà il 31 gennaio 1958, inviando contestualmente una lettera di ringraziamento allo stesso Marega – «un volume dal titolo "La battaglia di Shimabara" (1637), nel racconto di un combattente che ha partecipato agli avvenimenti esposti». Il manoscritto verrà accessionato, con la segnatura *Vat. estr. or. 57*, per cura del domenicano Marie-Hyacinthe Laurent (1906-1968), *scriptor Latinus* presso la Biblioteca Vaticana, come risulta da una annotazione a sua firma apposta al margine della predetta lettera dell'Internunzio – annotazione datata 18 giugno 1957.

La grande collezione documentaria raccolta da Mario Marega viene momentaneamente accantonata, in attesa di una sistemazione. Qualche anno più tardi, questo accantonamento si cristallizza in una forma più stabile: nel 1965, col censire il materiale non accessionato, sedimentatosi in Biblioteca fino al dicembre 1964, il summenzionato padre Laurent costituisce il cosiddetto Deposito A, collocando nelle prime 21 posizioni i documenti giapponesi di Marega.² L'oblio ha preservato questa precisa configurazione finché, 47 anni dopo, nel marzo del 2011 l'archivio Marega è tornato a rivivere.

¹ Accessionato il 18 maggio 1954 con la segnatura Riserva.III.74. Al frontespizio si legge una nota autografa di Marega: «I documenti originali sono a Roma».

² Cp. P. Vian, *Il Dipartimento dei Manoscritti*, in: >>>, pp. 383, 387.

Session II

**Preserving and Sharing Fascination of Archival Materials collected
by Father Marega**

~Introduction of Research Methodology and Progress of the Survey~

MATSUI Yoko

(Historiographical Institute, the University of Tokyo)

In their presentations, Director Pasini and Dr. Proverbio discussed Father Mario Marega sending to the Vatican the historical documents he had gathered, how they came to be stored in 21 bags, the circumstances surrounding the launch of the current survey project, and so on. In this presentation, along with discussing the appearance of the 21 Marega text bags that are currently preserved at the Vatican, I will report on the aims, progress, and characteristics of the survey carried out in September of this year. (After this presentation, Director Satō will discuss in detail the nature and content of the historical documents found in the Marega text collection.)

1. The Marega Texts

1.1 Marega's Research on Japan and *Bungo Kirishitan Historical Documents*

In addition to being a Salesian priest, Marega was a leading Japanese studies researcher in Italy. He translated the *Kojiki* (Record of Ancient Matters) into Italian, and carried out research on stories such as the *Chūshingura* (The Treasury of Loyal Retainers). And, of course, he is also known in the world of *Kirishitan*¹ research for his two-volume *Bungo Kirishitan Historical Documents* (*Bungo Kirishitan shiryō*). These two document collections have provided foundational historical materials for research on *Kirishitan* in the Bungo area. They are often used by scholars and quoted in monographs, such as the work of Professor Murai Sanae (who is in attendance today), *Oita Prefectural History*, *Usuki City History*, and so on.

Marega's collection of wood-block print books, manuscripts, and color-printed *ukiyo*e are found at Salensia University, and his collection of Bungo *Kirishitan* historical documents are stored at the Vatican Library. In addition to its value in of itself, his collection also shows the kind of historical documents he gathered and the topics he wanted to research. Obtaining an overall image of his collecting is also an important task.

1.2 The Historical Documents as Objects: An Overall Picture

The Marega texts are stored in a total of 21 bags. While, as discussed earlier, the documents were arranged in some ways so that they could be stored at the Vatican, they basically remain in the same state as when they arrived. It appears that these bags are based on Marega's original organization of the documents. Currently each bag is referred to with the letter "A" and a number between 1 and 21.

¹ Japanese Christianity/Christians before 1868.

We are surveying the bags in the order they are numbered. However, it appears that this is the order they were placed in by the Vatican for organizational purposes rather than an order created by Marega.

2. The Marega Project Survey

2.1 The Survey's Overall Goals

The Marega Project's survey involves the following process:

- ① General Survey: Numbering, creation of general survey sheets, the recording of items as articles.
- ② Preservation Measures: Placing documents in envelopes, repairing them so they can withstand being photographed, considering preservation methods.
- ③ Photographing all Documents: Taking high-quality digital photographs for preservation and public release.
- ④ Creating a Catalogue of Each Individual Document: Recording basic information regarding each historical document.

After the above steps have been carried out, the survey will attempt to reach the following final goals:

- ⑤ Public Release of Catalogue and Images: Provide access to a databased catalogue and images.
- ⑥ Development of Appropriate Preservation and Research: Passing down the historical documents to future generations for the advancement of research.

2.2 Survey Characteristics

- ① This survey aims to utilize these historical documents as a whole while keeping in mind their past and future by, for example, recording their current state (which is a reflection of the path they have taken in the past) and considering preservation measures for passing down these documents to future generations.
- ② This survey is being carried out with the cooperation of many people, including individuals associated with the Vatican Library, domestic scholars (who belong to humanities research institutes—such as the National Institute of Japanese Literature—as well as The University of Tokyo's Historiographical Institute and Oita prefecture organizations), Italian researchers, Japanese students studying abroad in Italy, and so on. It is a survey based on international as well as domestic cooperation.
- ③ This survey aims to ultimately pass on its accomplishments to society by, for example, publicly releasing its catalogue database and digital images of the historical documents.

3 The 2013-2014 Survey

(Primarily ① General Survey. ② Vatican Library Preservation Measures and ③ Photographing All Documents also began).

3.1 General Survey Steps

- 1) Unpacking. Carried out while photographing the documents' current states for record keeping purposes.
- 2) Document Numbering. Done in a way that reflects the documents' original states (wrapping paper, strings, envelope memos, etc.).
- 3) Storing in Containers. Placing the historical documents in containers (envelopes, papers, etc.) with the document numbers written on them.
- 4) Creating Survey Sheets. Recording the states (not the content) of the documents on numbered survey sheets: language, size, preservation state (damage due to bugs, etc.), existence/non-existence of memos (including Marega's numbering), and so on.
- 5) Record Book Creation and Document Storage. Giving the documents themselves numbers, which are then written in a record book. The documents are then stored in cases.
- 6) Survey photographing. Taking photographs necessary for the creation of a summary catalogue and for preservation measures.

3.2 "De-bundling" and Recording of Current State

In order for the documents to be preserved, managed, and used into the future, it is not necessarily appropriate to keep them in their current state. However, their current state is meaningful in that it traces the path they have taken up until the present. It enables one to gather information, such as how they were originally preserved (e.g., the Usuki domain document bags), the kind of understanding from which Marega analyzed and organized the documents (e.g., categories, memos), how they were sent from Japan, received, and treated (e.g., memos by people other than Marega, etc.), and so on. Thus, it is necessary to leave a record of their current state so it can be recreated if necessary. For this reason, when changing their current form, the process is recorded in photographs, and numbers that reflect their original states are given to them.

3.3 Progress Report

2013 Academic Year Survey

- September 16th to 20th, 2013 (Five Days, 9 individuals participated): completed A1, A2, and part of A3.

2014 Academic Year Survey

* June 9th to 13th, 2014

- Meeting and survey (Aoki, Kanayama, and Vatican staff) regarding Preservation Measures (②).
- Based on this meeting and survey, the Vatican library preservation and restoration team began preparing the documents to be photographed.

* September 8th to 26th, 2014 (15 days)

- Divided into a first half and second half. 20 individuals participated. The current state of the documents in bags up to A12 and partially including A13 were recorded, and survey slips were created for documents in bags up to and including A11.

* Commencement of full-scale photography (③)

- The Vatican Library holds many precious materials, and has a digital scanner that can capture

large-size materials.

- Each document is individually set in the scanner, and a specialist on the Italian side scans them.
- Since this was the first time, both parties began work while discussing things over in detail.
- In the future appropriate photography will continue to be carried out. In the case that any problems arise, a Japanese person will need to be present to act as a liaison and coordinate things. An Italian-speaking Japanese graduate study abroad student who has been participating in the survey has agreed to help out in this regard.
- Basic metadata is attached to each image.

3.4 Parts of the Collections that Have Already Been Surveyed

* There are at the very least three document groups included in the 21 bags.

- 1) Documents related to the publication of the two "*Bungo Kirishitan Historical Documents*" volumes. (A1, A2)
- 2) Categorized documents stamped / inscribed with a reference number by Marega, classified to some extent, and wrapped in newspaper or other material. Regarding the extent of organization, there are some items that simply have numbers attached to them, and others on which are written Italian-language memos relating to their content. (A5~A11)
- 3) Items that Marega were unable to fully organize or research after he acquired them. (A3, A4)

* Below, as time allows, I will discuss the characteristics of each of these groups.

★A1, A2: It appears that these contain draft manuscripts for "*Bungo Kirishitan Historical Documents*" as well as the texts contained therein.

→ It seems that after the publication of these documents Marega compared the published versions with their originals.

For A1, they were divided into brown envelopes, on which their time period is written in blue ink.

• Some correspond with what is written in red and blue pen in the table of contents of the second *Bungo Kirishitan Historical Documents* volume that is found in A1.

In A2 there are three gray patterned document boxes and one set of documents wrapped in white paper.

• In the three document boxes, just as was the case with A1, the documents contained in the first volume of *Bungo Kirishitan Historical Documents* are organized into envelopes.

• In the white paper bundle, there are manuscripts: "Harajō kiji" 原城記事 (three volumes), "Arima jinki shū" 有馬陣記集, "Shimabara Amakusa nikki" 島原天草日記, and "Jashūmon no gi ni tsuki naimitsu mōshiage no kakitsuke" 邪宗門之儀に付内密申上之書付. Interestingly, here we find various manuscripts related to the Shimabara Rebellion, which was closely related to *Kirishitan*.

★A3, A4: Items that Marega was unable to fully organize or research after he acquired them. Both use very similar boxes from the same clothing store. There are no numbers or memos written by Marega regarding individual documents. These bags primarily contain documents reported to the Usuki domain's Office of Religious Affairs regarding religious investigations, the death, birth,

movement, tonsure, etc. of *ruizoku*,¹ and so on. Similar documents are bundled together. They were probably stored at the storehouse, etc. of the Office of Religious Affairs. In A4, there are some documents that have become stuck together due to water leakage, etc. that are hard to separate.

★A5~A11 Documents stamped / inscribed with a reference number by Marega.

A5: In A5, groups of bound volumes and unbound papers are bundled in newspaper. There are four bundles. The documents relate to the strengthening of the religious investigation in Shōhō 3 (refer to Satō's presentation), and so on.

A6: Bundles of single papers are wrapped in newspaper. There are two bundles. They are collections of oaths stating that one is not a *Kirishitan*.

A7: Bundles of single papers are wrapped in thick paper. There are nine bundles. The documents are reports to the Office of Religious Affairs relating to *ruizoku* marriage, adoption, movement, tonsure, and so on. While it is similar to A3 and A4, it includes Marega's stamps and written reference numbers.

A8: Bound bundles of single papers. There are six bundles. They are primarily collections of reports to the Office of Religious Affairs regarding religious investigations.

A9: Two bundles of bound single sheets of paper. Notifications regarding *ruizoku* birth, death, etc.

A10: Three bundles. They are pasted together documents such as notifications regarding the number of people in domain retainer households (used as basic information in religious investigations) bound with a booklet that includes the totals of the numbers presented in them. To take photographs of these, it will be necessary to undo their binding. This will be done sometime next year or later. There were also approximately 70 notebooks reporting monthly population increases and decreases (used as basic information in religious investigations) with their right-side bindings severed. After monthly records were gathered for the year, they were probably no longer needed, and hence their bindings were severed so they could be reused. There are also traces of them being used while still bound for writing practice and so on. Marega stamped and wrote reference numbers on these.

A11: Two bundles. They include notebooks with severed bindings like A10, as well as some that remain whole. Otherwise there are reports relating to birth, death, *ruizoku* joining / leaving villages, and so on.

⇒ Presently approximately half of the general survey has been completed. We reconfirmed Marega numbered and organized to some extent nine out of the eleven bags. In this survey, with the help of Professor Vita from the Kyoto University of Foreign Studies, Professor Del Bene from the University of Rome, and Dr. Proverbio, we were able to catch a glimpse of Marega's survey research process through his Italian-language memos. In our future surveys as well, I would like to focus on what Marega tried to collect, organize, and research, as well as how he did so.

* The circumstances surrounding Marega's acquisition of the documents were diverse, as well as the set of places from which he got them. I had thought that many of them would be documents that had been preserved by villages, but it appears that many of them had actually been preserved by the

¹ An individual who had an ancestor within the past seven generations that was a *Kirishitan*.

Usuki Domain Office. This was one of our discoveries.

- Through these documents, the structure of religious investigations and of document management can be understood, such as how the domain's Office of Religious Affairs had these documents created, as well as how they gathered and preserved them. The domain documents include information on the domain overall (not just some villages), as well as the samurai class (not only farming villages). It is now possible to grasp the overall situation in the domain during certain time periods, since these documents were brought together by year and preserved. It appears that we will be able to obtain a lot of information, such as that regarding the domain's system and domain retainer organization. For example, we have discovered that in each unit several people were absent because they were in Edo (Tokyo), as well as that there were jobs from around the end of the 17th century / beginning of the 18th century such as "Fushimi Long-term Duty" and "Osaka Long-term Duty."

- While these documents are only ones relating to investigations of *Kirishitan*, analyses from various angles are possible because it is a large, exhaustive collection.

Conclusion

In closing, I would like to touch upon the potential of the Marega texts survey project. In addition to the development of research in fields such as *Kirishitan* history, domain political history, and area history, when actually engaging in the survey, I felt doing so itself was meaningful and presents various possibilities, which I have written below.

① Exchange regarding and development of survey, organization, management, repair, etc. methods.

- Both sides involved in the project gain experience: in the survey, individuals devise better methods for surveying, organizing, and so on in accordance with the documents' states, and, while doing so, they deepen their mutual understanding of the methods the other side has experience in through repeated conversation.

② Advancement in Human Exchange

Various researchers, technicians, and assistants are transcending categories such as nationality, institution, and field while engaging in this project. I would like to further this exchange through opportunities like this symposium. It can be expected that this survey project will bring about human exchange that will continue into the next generation.

List of Participants of Marega Project Survey

September 2013

OHTOMO Kazuo, AOKI Mutsumi, KATO Kiyofumi (NIJL)
KURUSHIMA Hiroshi (National Museum of Japanese History)
MATSUI Yoko (Historiographical Institute, the University of Tokyo)
SATO Akihiro (Oita Prefecture Ancient Sages Historical Archives)
Silvio VITA (Kyoto University of Foreign Studies)
Marco Del BENE (Università degli Studi di Roma "La Sapienza")

<Research Cooperator>

ABE Megumi

June 2014

AOKI Mutsumi, (NIJL)
KANAYAMA Masako (Gangoji Institute for Research of Cultural Property)

September 2014

OHTOMO Kazuo, AOKI Mutsumi, NISHIMURA Shintaro, OTA Naohiro,
KATO Kiyofumi, MINO Yukinori (NIJL)
MATSUI Yoko, MATSUKATA Fuyuko, SATO Takayuki, MORI (SHIMIZU) Yuko
(Historiographical Institute, the University of Tokyo)
SATO Akihiro, OTSU Yuji (Oita Prefecture Ancient Sages Historical Archives)
OHASHI Yukihiko (Waseda University)
Silvio VITA (Kyoto University of Foreign Studies)
Marco Del BENE (Università degli Studi di Roma "La Sapienza")
<Research Cooperator>
SHIMIZU Rika, ABE Megumi, HARADA Akiko, MATSUURA Kazunosuke, Matteo LUCCI

Biblioteca Apostolica Vaticana

Mons. Cesare Pasini (Prefetto)
Delio Vania Proverbio (Head Curator of Oriental manuscripts)
Ángela Núñez Gaitán (Preservation Department)
Clara YU Dong (Curator of Oriental manuscripts)
Irmgard Schuller (Laboratorio Fotografico)
everybody else in the Vatican Library

Session III

**Generating System and Provenance of anti-Christian Documents
in Early Modern Bungo**

SATO Akihiro

(Oita Prefecture Ancient Sages Historical Archives)

Introduction

A multitude of *Kirishitan*¹-related remains and relics from the end of the medieval period and early modern period remain in Oita prefecture. The below table contains a list of the primary ones found in six municipalities that have established "The Council for Exchanging *Kirishitan* and *Nanban* Historical Culture"

1530	Ōtomo Sōrin born.	Ōtomo Ruins (National Historic Site), Oita city
1543	Portuguese drift ashore on Tanegashima.	
1549	Francisco de Xavier comes to Kagoshima.	
1551	de Xavier comes to Funai at the invitation of Sōrin.	Place of Departure of de Xavier, Hiji town
1555	Luis de Almeida opens child hospital in Funai. Number of believers in Kutami, Naoiri district (Taketa city) reaches 300.	<i>Kirishitan</i> Cave Bethel (Prefectural Historic Site), Taketa city
1578	Sōrin is baptized.	
1580	<i>Noviciado</i> (practice center) opens in Usuki.	
1581	<i>Collegio</i> (academy) opens in Funai.	
1582	Itō Mancio and others head to Europe.	
1587	Sōrin dies. Hideyoshi issues Jesuit Purge Order. Petro Kibe Kasui born.	Ōtomo Sōrin's Grave, Tsukumi city
	16 th -17 th century	Kakidaki <i>Kirishitan</i> Grave (Prefectural Historic Site), Usuki city
	16 th -17 th century	Shimofuji <i>Kirishitan</i> Cemetery (Prefectural Historic Site), Usuki city
	Inscribed in 1612	Copper bell (Santiago Bell, Important Cultural Property), Taketa city
1612	Edo shogunate issues Order Banning <i>Kirishitan</i> .	
1619	Kanayama Hanzaemon and Diego are martyred.	Hiji Martyr's Park, Hiji town
1620	Petro Kibe arrives in Rome.	Kibe Memorial Park, Kunisaki city
1639	Petro Kibe is martyred.	
1660~	Exposure and mass arrest of hidden <i>Kirishitan</i> in Bungo	

¹ Japanese Christianity/Christians before 1868.

Documents created during the time of *Kirishitan* proscription can also be found in public institutions and private households. Currently, a survey of Father Mario Marega's "Bungo *Kirishitan* Historical Documents" (below, the Marega texts) is underway. They are thought to be mostly from the 17th century onwards.

While it goes without saying that the Marega texts are indispensable for research related to Bungo *Kirishitans*, when engaging in research on these texts, it is also important to take into account the historical documents and *Kirishitan* remains and relics in Oita prefecture. By engaging in this kind of holistic research, it becomes possible to concretely investigate the history of *Kirishitan* proscription from multiple angles.

In this presentation, I will consider the creation and transmission of documents related to *Kirishitan* proscription in Usuki domain based on the results of the work that has been done on the Marega texts (including the ones that remain in Oita prefecture).

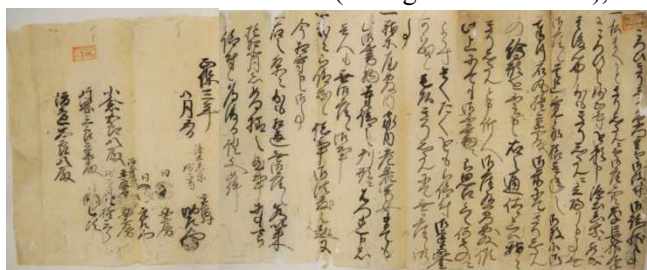
There is a considerable amount of scholarship on *Kirishitan* proscription policies in Usuki domain, such as Murai Sanae's work (*Bakuhansei seiritsu to Kirishitan kinsei*, Bunken Shuppan; *Kirishitan kinsei to minshū no shūkyō*, Yamakawa Shuppansha, etc.). This presentation's analysis will draw from Murai's scholarship.

1. Texts from the Beginning Period of *Kirishitan* Proscription Policies in the Usuki Domain

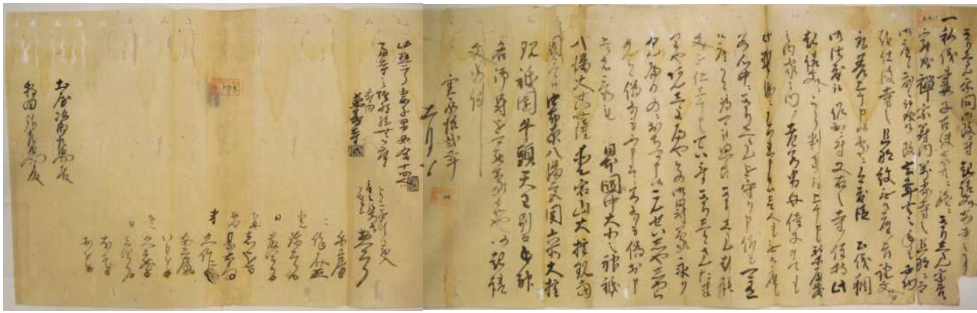
(1) Kan'ei 12 (1635) Texts

The Edo shogunate's proscription of *Kirishitan* began with issuance of "Articles" (*jōjō*) on the 6th day of the 8th month in Keichō 17 (1612). The second article stated, "*Kirishitan* converts are banned." Based on this, the Usuki domain began efforts to ban *Kirishitan*, driving out missionaries from their *Rezydencja* in Takada (Oita city) and Notu (Usuki city). Many *Kirishitan* renounced their faith, especially during the years of Keichō 19 (1614), Genna 10 (1624), and Kan'ei 10 (1633).

"A Certificate from the Investigation of Converted *Kirishitan*" (Marega texts A2.3.1.1), dated the 5th day of the 8th month of Shōhō 3 (1646), states that Sukezaemon of Miyakawauchi village (Usuki city) renounced his faith and that him and his family are not *Kirishitan*. It also contains the signatory seal of their "parishioner temple" (*danna-dera*) verifying its content. It certifies that he left behind Christianity in Keichō 19 (1614), became a parishioner of the True Pure Land sect's Myōshōji Temple (Oita city), and in Kan'ei 11 (1634) stepped on a "*Kirishitan* image" (*efumi*) in front of a certain magistrate, thereby proving that he was not a *Kirishitan*. From this document, it can be seen that former *Kirishitan* were being made to carry out *efumi* in Kan'ei 11 (1634). Marega states that this is the "oldest record" of *efumi* "from Usuki domain" (*Bungo Kirishitan shiryō*).



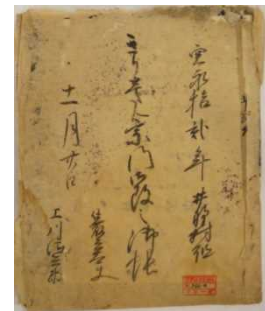
By Kan'ei 12 (1635), on the surface there were no *Kirishitan* in Usuki domain. In that year, the domain was making each family create an oath declaring that it was not a Christian (called "A Submitted Oath from the Investigation of *Kirishitan*"). People were made to make these oaths, which



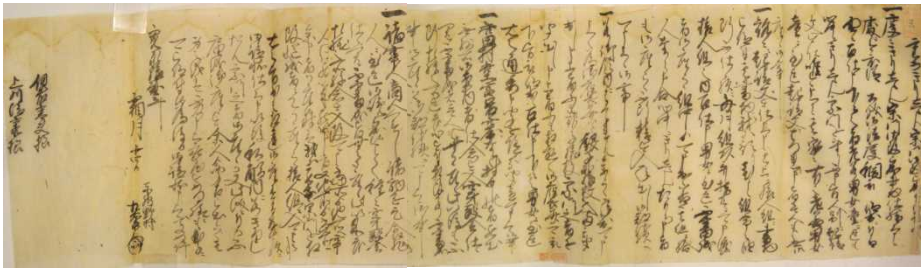
stated that the shogunate strictly ordered the

proscription of *Kirishitan*. A document created on the 8th day of the 11th month of the same year regarding Sōjirō from the village of Yokoo (Marega texts A2.4.10.1.1) testifies that 14 people (Sōjirō's family, errand boys, maidservants, tenant farmers, etc.) signed in blood a statement that they will "not become *Kirishitan*" and are parishioners of Manjuji temple in Funai (Oita city). Manjuji's signatory seal also appears verifying the content of the document. Sōjirō signed his name and pressed two seals, while others stamped circular ones. From this text, it can be seen that they submitted a document testifying that this year and last year they were not *Kirishitan*, as well as that their parishioner temple attested to this fact. In other words, from Kan'ei 10 (1633) documents were created as part of religious investigations to prove that people were not *Kirishitan*, and parishioner temples certified them. In this document, the parishioner temple verified that the number of parishioners (14) was correct, placing its seal above where the number of people and its name are written. Approximately 80 oaths like these are included in bag A6 of the Marega texts. While I would like to engage in a detailed analysis of them in the future, one does wonder as to the nature of the content of these oaths, particularly those of former *Kirishitan*.

These oaths were gathered for each village unit. The village unit headman wrote down the number of former *Kirishitans* in each household (by gender) and then totaled the number of people in and oaths from the village unit. This information was recorded in a "*Kirishitan* Investigation Record Book" and submitted to domain's Office of Religious Affairs. For example, there is the "*Kirishitan* Investigation Record" of Ino village (Usuki city) that is dated the 20th day of the 11th month of Kan'ei 12 (1635) (Marega texts A 2.3.13.1). On its first page, the title "A Record of the Number of Oaths and People in the Investigation of *Kirishitan*," is found, and a total of 583 men and women and 69 oaths are listed. This number of oaths is the same as the number of listed households. In the Shibao village unit's (Usuki city) "*Kirishitan* Investigation Record," (*Bungo kirisutokyōshi*, Oita Prefecture Ancient Sages Historical Archives), 526 men and women and 72 oaths (households) are listed. It records the total number of individuals in the village unit who renounced their Christian faith, stating that five of 269 men and five of 257 women are former *Kirishitan*.



When submitting oaths or a "*Kirishitan* Investigation Record" to the domain, each village headmen was made to separately present a certificate ("*Kirishitan* Investigation Certificate") For example, in the Higashikono village's (Usuki city) "*Kirishitan* Investigation Certificate " (Marega texts A2.4.10.2.1), dated the 14th day of the 12th month of Kan'ei 12 (1635), it is written that the



content of the oaths are correct, that "units of ten people" are keeping watch over each other,

and so on.

In this way, in response to the shogunate's orders to carry out a religious investigation in Kan'ei 12 (1635), the Usuki domain made each household create an oath and made their parishioner temples certify it. These oaths were then brought together by village unit, and village headmen were made to submit certificates so they would manage *Kirishitan*-related affairs responsibly. These submitted documents were probably kept by the Office of Religious Affairs as basic materials for Usuki domain's *Kirishitan* proscription policies.

(2) Shōhō 3 (1646) Texts

From the Shimabara-Amakusa Revolt onwards, the shogunate further strengthened its *Kirishitan* proscription policies. In Usuki domain, along with mutual surveillance being reinforced by the re-organizing of the "units of ten people" into "units of five people," in Shōhō 3 (1646) new documents were created as part of the *Kirishitan* proscription policy.



For example, consider the "*Kirishitan* Investigation Five-Person

Unit Certificate," dated the 16th day of the 8th month of that year (Marega texts A2.3.3.1), which was composed by a five-person unit comprised of a household in Ikehara village (Usuki city) and four households in Terakōji village (Usuki city). It lists five items to be followed relating to the proscription of *Kirishitan* and bears the signatory seals of the head of each of the five households. Additionally, each of the households' parishioner temples also affixed their signatory seals attesting to the fact that the household's members are parishioners. For households including people with different parishioner temples, each temple's seals are attached. In the case of the Zenkichi family (the fifth household) from Terakōji village, two people were parishioners of Myōshōji Temple in Hetugi (Oita city), and four people were parishioners of Fugenji Temple in Notu (Usuki city). Each temple certifies in the document that these individuals are temple members. The document serves as an attestation for a total of thirty people. Also, in this five-person unit, there was one *Kirishitan* who renounced his/her faith in Keichō 19 (1614), and two who renounced their faith in Genna 8 (1622). There are approximately 100 "*Kirishitan* Investigation Five-Person Unit Certificates" included in the bag A5 of the Marega texts. While I would like to engage in a detailed analysis of them in the future, one does wonder particularly the way the five person units that included former *Kirishitan* were organized, and how members of these units—which included people from different villages—kept

watch over each other.

Furthermore, during the same time, former *Kirishitan* were made to submit the aforementioned "Certificate from the Investigation of Converted *Kirishitan*." In these documents, the signatory seals of parishioner temples are affixed above the name of each household. In the household of Sukezaemon from Miyakawauchi village, there was one person with a different parishioner temple, and therefore that temple's signatory seal is affixed as well. The domain's Office of Religious Affairs wrote "Miyakawauchi Village Conversion Document Sukezaemon" on the fore edge of the document submitted by Sukezaemon, and then stored it. Thus, it appears that submitted documents were used as basic records regarding former *Kirishitan*.

"*Kirishitan* Investigation Five-Person Unit Certificates" and "Certificates from the Investigation of Converted *Kirishitan*" from Shōhō 3 (1646) were attempts by Usuki domain to re-organize, improve and strengthen its *Kirishitan* proscription policy and also appear to mark the beginning of a new era in terms of the five-person unit and the temple registration system (*tera-uke seido*).

2. Documents from After the Establishment of *Kirishitan* Proscription Policies in Usuki Domain

(1) Documents Relating to Religious Investigations

In Usuki domain, the position of Religion Magistrate was created in Kan'ei 5 (1665), and from Enpō 5 (1677) onwards *efumi* was carried out using a copperplate Christian image borrowed from the Nagasaki Magistrate's Office. After religious investigations that used *efumi* turned into an established annual custom, people were instructed to create almost the same set of documents at the start of every new year.

"Household Records" were one of the types of documents created for the Hōreki 5 (1755) religious investigation. One can be found in the Nyūbaru village unit's (Oita city) "Copy of the



Hōreki 5 Government Office Order" ("Ikemi Family Documents," Oita Prefecture Ancient Sages Historical Archives). Based on the previous year's record, the names, relationship, ages, and parishioner temples of each person in households were written down while

taking into account changes due to people joining and leaving them as a result of birth, death, marriage, moving, and so on. This information was then brought together for each village as a "Household Record," which served as a basic record regarding *efumi*. It was also noted if an individual had an ancestor within seven generations that was a *Kirishitan*. Such people were called *ruizoku*.

Documents entitled a "Record of [People] in Other Areas" and a "Record of Sick People" were also created in connection with "Household Records." These listed the people who were unable to go to the village unit head's house to do *efumi*. A "Record of [People] in Other Areas" was created to confirm that people who were in other places for work and so on had carried out *efumi* there. A

"Record of Sick People" was created as a list of people who could not leave their own village for sickness or other reasons. Each village was visited and such individuals would then carry out *efumi*. Blind people also would carry out *efumi* in their own villages, and therefore they were listed in this record. These created documents were collected by village unit heads and submitted to the domain.

Village units would record the days that someone was born, died or joined/left the unit. They would then calculate and submit to the domain's religious and county magistrate the unit's increase or decrease in population. Changes in village unit members were submitted with regard to everyone, not only people like *ruizoku*. There are cases in which copies of these records

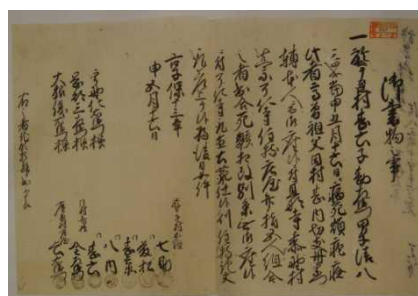


(called the "Monthly Record of Birth, Death, Joining, and Leaving") remain today. One such example is the Nyūbaru village unit's (Oita city) "Hōreki 11 Copy of the Monthly Record of Birth, Death, Joining, and Leaving" ("Ikemi Family Documents," Oita Prefecture Ancient Sages Historical Archives). These records were used as basic materials when creating the "Household Records."

(2) Documents Relating to Management of *Ruizoku*

In the Usuki domain on the 16th day of the 7th month of Jōkyō 4 (1687), individuals with important positions in the domain were gathered at the domain castle and told about the "*Kirishitan* Prohibition" that had been promulgated by the shogunate ("Jōkyō 4 Government Office Record, v. 2," Usuki city). The encouraging of people to report *Kirishitan* as well as the handling of them when they, *ruizoku*, and so on passed away was emphasized. One can find "Government Office Records" from this time onwards regarding the reporting and subsequent handling of the death of former *Kirishitan* and children born to *Kirishitan* who had not yet renounced their faith. In them, the subjects that came up at the "Government Office," where chief retainers and so on engaged in deliberations, can be seen.

Even if a former *Kirishitan* or a child born to *Kirishitan* who had not yet renounced their faith passed away, the management of his or her *ruizoku* would continue. To do so, a "*Ruizoku* Name Record" was created for each village unit. They were updated to reflect changes such as births, deaths, people joining and leaving the family, and so on. The oldest remaining "*Ruizoku* Name Record" relating to the Nyūbaru village unit (Oita city) is from Hōreki 6 (1756). In this document, 197 *ruizoku* are listed from the unit's Haru village (Oita city).



Each time there was a change (birth, death, marriage, adoption, moving, tonsure, etc.) in the *ruizoku*, the village unit headman had to report it to the domain's religious magistrate. Also, as is written in the Jōkyō 4 (1687) "*Kirishitan* Prohibition," in the case of death, a postmortem examination was required.

For example, in "*Kirishitan* Record" (Marega texts A2.3.11.1), it is written that Omure village (Usuki city) reported to the domain's religious magistrate the death of a three-year old named

Seihachi due to smallpox on the 16th day of the 6th month in Kyōhō 13 (1728). Since his great-grandfather's grandfather was a former *Kirishitan*, the child was considered a *ruizoku*, and the death was reported. The *ruizoku* death notification submitted by the village stated that he died and that there were no abnormalities in his corpse. It was jointly signed by village headman and his assistants, as well as the five-person unit that included Seihachi's family. Attached to this document is a document by the head priest of Ryōninji Temple, Seihachi's parishioner temple in Kibino village (Usuki city), with the same information included. Even if a *ruizoku* died from an illness, a postmortem examination was carried out by village officials, the five-person unit the person belonged to, and the head priest of the person's parishioner temple. The domain's Office of Religious affairs organized and managed the documents submitted by the village and temple, binding them together and writing a summary of their content on the fore edge. There are many such documents in bags A3, A4, etc. of the Marega texts.



The village unit headman would copy and leave behind records of these report submissions in a "*Ruizoku* Request Record." For example, the Hōreki 6 (1756) record for Nyūbaru village unit's Haru village (Oita city) reports a total of ten items: five deaths, one birth, one adoption, one marriage, one tonsure, and one missing person ("*Hōreki 6 Ruizoku* Request Record," "*Ikemi Family Documents*," Oita

Prefecture Ancient Sages Historical Archives). In these reports, a *ruizoku's* death is titled "*Kirishitan* Record." They were jointly signed by the village headman and his assistants, as well as the five-person unit that the person belonged to. Other reports were entitled "Memos" and created by the village headman. Here, it can be seen from the difference in reporting style that the death of a *ruizoku* was treated in a special way.

One of the types of documents created by village unit headman was called a "Record of Requests and Reports." These were collections of copies of various reports, requests, and so on submitted by village units. Some relate to village units overall, while some relate to individual villages. There are 38 items related to Haru village in Nyūbaru village unit's (Oita city) "*Hōreki 6* Record of Requests and Reports" ("*Ikemi Family Documents*," Oita Prefecture Ancient Sages Historical Archives). The 10 items listed in the "*Hōreki 6 Ruizoku* Request Record" ("*Ikemi Family Documents*," Oita Prefecture Ancient Sages Historical Archives) are also found there. While the names of individual people are not listed in the latter, in the former the names of the village headman, his assistants, members of the five-person unit the individual in question belonged to, and the religious magistrate are written.

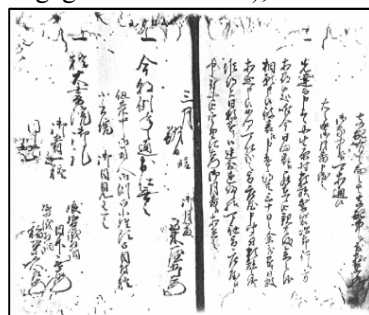
Village unit headman also created "A Memo Copy of *Ruizoku* Birth, Death, Joining and Leaving by Gender." There are nine items related to Haru village in Nyūbaru village unit's (Oita city) "*Hōreki 6* Memo Copy of *Ruizoku* Birth, Death, Joining and Leaving by Gender" ("*Ikemi Family Documents*," Oita Prefecture Ancient Sages Historical Archives): five deaths, one birth, one adoption, one tonsure, and one missing person. Considering that all the items found in "*Hōreki 6 Ruizoku* Request Record" besides marriage are listed here, it appears that this document was a summary of

items relating to increases and decreases in the village *ruizoku* population. The sender, receiver, and submission date are not listed in the document.

Considering that the sender, receiver, and submission date were not included, it appears that the village unit headman copied all the submitted documents into a "Record of Requests and Reports," subsequently extracted items related to *ruizoku*, and then wrote them in the "*Ruizoku* Request Record" and "Memo Copy of *Ruizoku* Birth, Death, Joining and Leaving by Gender." In this way, the village headman grasped the situation surrounding *ruizoku* by creating the foundational "*Ruizoku* Name Record," reported changes such as birth, death, and people joining and leaving *ruizoku* families, and recorded them in various documents.

(3) Items Written in "Government Office Records"

As previously described, in "Government Office Records," in which topics are listed that came up in the "Government Office" (where feudal retainers and the like would engage in discussions), items relating to the death of former *Kirishitan* and children born to *Kirishitan* who had not yet renounced their faith can be found. However, after this information, they discuss items related to *ruizoku* that have gone missing.



For example, the only item related to Haru village (Oita city) in Nyūbaru village unit's "Hōreki 6 [1756] Government Office Record" (Usuki city) is about the *ruizoku* Kesajirō going missing. His missing status was reported for the first time on the 4th day of the 2nd month ("Hōreki 6 Record of Requests and Reports " and "*Ruizoku* Request Record," "Ikemi Family Documents," Oita Prefecture Ancient Sages Historical Archives). On the 15th day of the 2nd month, it is again reported that he is missing: people looked everywhere for him and could not find him ("*Ruizoku* Request Record," "Ikemi Family Documents," Oita Prefecture Ancient Sages Historical Archives). The subsequent developments are recorded in the last day of February entry of the "Hōreki 6 Government Office Record" (Usuki city). It states that Kesajirō was found in Hyūga (Miyazaki prefecture), and they are trying to bring him back. On the 4th day of the 3rd month it was reported by the village unit headman to the religious magistrate and county magistrate that they succeeded ("Hōreki 6 Record of Requests and Reports " and "*Ruizoku* Request Record," "Ikemi Family Documents," Oita Prefecture Ancient Sages Historical Archives). On the 18th day of the same month, it is written in the "Hōreki 6 Record of Requests and Reports " and "*Ruizoku* Request Record" ("Ikemi Family Documents," Oita Prefecture Ancient Sages Historical Archives) that he was made to carry out *efumi*.

In this way, items related to *ruizoku* in "Government Office Records" were primarily about missing people. The content of village unit headman reports are found in the various types of documents created by them.

Conclusion

Above, I discussed the creation and transmission of documents relating to *Kirishitan* proscription in

Usuki domain. Here, I will summarize my presentation and provide an overview of the potential of the Marega documents.

In Kan'ei 12 (1635), when on the surface there became no *Kirishitan*s in the Usuki domain, following the shogunate's strict order to proscribe Christianity, the domain made each household create oaths ("A Submitted Oath from the Investigation of *Kirishitan*") that included a temple's attestation (or multiple temple's attestations) that the individuals therein were its parishioners. The village unit headman then brought together the oaths of his village unit in a "*Kirishitan* Investigation Record Book," which was then submitted along with the oaths themselves and village headman's certificates to the domain's Office of Religious Affairs. The domain was also organized into a five-person unit system, and in Shōhō 3 (1646), each unit was made to create and submit to the same office a "*Kirishitan* Investigation Five-Person Unit Certificate." This document included attached attestations from the parishioner temples of each household that its members were in fact parishioners. These documents show that the five person units were comprised of people from different villages, and that former *Kirishitan* were scattered throughout the units so that people could keep an eye on them. The documents submitted during the beginning of the *Kirishitan* proscription policy period in Kan'ei 12 (1635) and Shōhō 3 (1646) were probably held by the domain's Office of Religious Affairs. Since copies were not kept in villages, one could say that the ones included in the Marega texts are foundational historical documents for this period.

Documents from after the establishment of the *Kirishitan* proscription policy remain in various forms. Entries relating to *Kirishitan* can be seen throughout copies of the documents submitted by village unit headman and other people, "Government Office Records," which chronicle the topics discussed at domain meeting places, and so on. Village unit headmen and others left behind documents related to religious investigations such as "Household Records," documents created to manage *ruizoku* such as "*Ruizoku* Name Records" and "*Ruizoku* Request Records," and so on.

Besides the document copies remaining in some villages and the records of topics discussed at the domain government office, there are almost no extant documents relating to *Kirishitan* proscription in Usuki domain. Since many of the documents that were submitted by villages, etc. and stored at the domain's Office of Religious Affairs are included in the Marega texts, various issues—such as the lives of *ruizoku* in villages, the domain's Office of Religious Affairs' method for storing submitted documents, and so on—will probably become concretely clear as survey research on the Marega texts progress.

Marega Project Symposium in Usuki

The Fascination of the Archival Materials Collected by Father Marega

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