

# SILENCE

Shūsaku Endō

TRANSLATED FROM THE JAPANESE  
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WITH A FOREWORD BY  
MARTIN SCORSESE

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EXTRACTS FROM THE DIARY OF JONASSEN,  
A CLERK AT THE DUTCH FIRM, DEJIMA,  
NAGASAKI

*July 1644 (June, the First Year of Shoho)*

3rd July. Three Chinese junks cleared the port. Obtained permission for the Lillo to depart on the 5th. Shall have to carry to her tomorrow silver, war supplies and miscellaneous goods, and finish all the preparation.

8th July. Settled the final accounts with merchants, coinjudges, house-owners, and Mr. Shiroemon. Wrote at the Chief's command orders for goods for Holland, Coromandel Coast and Siam to be supplied by the next voyage.

9th July. An image of the Virgin Mary was discovered in the house of a citizen here. The household was immediately sent to prison and cross-examined. Consequently the man who had sold it to them was searched out and examined. It is said that Padre Sawano Chuan, an apostate, and Padre Rodrigues, another apostate Portuguese, were present at the inquisition.

Three months ago a coin bearing the image of a saint was

found in the house of a citizen here. Rumor has it that all the members of the household were arrested and put to torture to make them give up their faith; but they refused to apostatize. Padre Rodrigues, the apostate Portuguese, who was among the witnesses, appealed for mercy repeatedly to the Government but was not heard. They were sentenced to death. It is said that the man and wife and their two sons had half of their heads shaven and were paraded through the town on the back of lean horses for four days. I heard that the parents had been executed the other day by being hung up by the feet, and that the sons had been put into gaol again after witnessing this sight.

Toward evening a Chinese junk made port. Her cargo was sugar, porcelain, and a small quantity of silk textile.

1st August. A Chinese junk arrived from Fuchow with miscellaneous goods on board. Towards ten o'clock the guard recognized a sailing ship some six miles off the Bay of Nagasaki.

2nd August. In the morning started unloading the ship mentioned above and made good progress.

Toward noon the Clerk of the Governor and his Assistants called at my room followed by a group of interpreters, and questioned me for a couple of hours. This was because Sawano Chuan, the apostate, who lives in Nagasaki, and Rodrigues, the Portuguese apostate priest, informed them that the decision was made in Macao to send priests to Japan by Dutch vessels from India. According to Sawano the priests would hide themselves in Japan hereafter, engaged in lowly work of the ship as employees of the Dutch. The Clerk warned us, saying that the Firm would fall into grave difficulties if such a thing should happen, and he advised us to be very cautious. If a priest should come to Japan hereafter by our ship, and, finding it impossible to smuggle himself into the country

because of the strict vigilance, should try to leave by our ship and be caught, it would also be the ruin of the Dutch. He declared that, since the Dutch call themselves subjects of His Imperial Majesty and of Japan, they should naturally deserve the same punishment as the Japanese; and he handed me a statement in Japanese issued by the Governor, which is as follows:

### *Translation of the Statement*

Padre Sawano, whom the King of Hakata had arrested last year, testified in Edo to the Supreme Authorities that there are many Roman Catholics among the Dutch and in Holland. He also affirmed that Dutchmen had called on priests in Cambodia and professed themselves of the same faith, and that it had been decided that priests should enter the Dutch firm in Europe as workmen or sailors to sail over to Nagasaki, Japan, by ships of the firm. The Government could not believe it and suspected that he intended to put Dutchmen at a disadvantage by testifying against them, both the Portuguese and the Spanish being great enemies of the Dutch. But Sawano Chuan asserted that this was no lie but truth. For this reason the Governor commands the Chief to investigate whether or no there is any Roman Catholic among officers and crew. If there is, report it. In case a Roman Catholic should be found in future coming to Japan by a Dutch vessel without being reported to the Governor, the Chief would find himself in serious trouble.

3rd August. Towards evening finished discharging the ship mentioned above. The Governor asked today if there was a gunner in the same ship who could handle a mortar. Sent Paulus Ver, an assistant clerk, to the ship to make inquiries, but there was

none. Reported to that effect. The Governor commanded me to make inquiry about this of every ship to come hereafter, and to report it if there was any such.

4th August. In the morning Mr. Honjo, a senior samurai at the Government, visited the ship and searched it closely even to every chest in the corners. He said that this cross-examination was due to the ex-priests in Nagasaki, who testified to the Supreme Authorities that there were Roman Catholics among the Dutch and that they might come over on board Dutch vessels. But for this new suspicion, said he, the inspection might have been more mitigated than the year before, and he explained this to the officers of the ship as well. In compliance with their request I went on board myself and in their presence advised the crew that, if anybody had hidden anything that had to do with the Roman Catholic religion, he should bring it out and he would incur no punishment. To this they all answered that they had nothing hidden, and I read aloud to them the laws and regulations the crew were supposed to observe. As Mr. Honjo desired to know what I had told them, I explained it to him in detail. Whereupon they left saying they would report this to the Governor and relieve his mind.

Towards evening a Chinese junk made port from Chüan-chow. Her main cargo was gossamer, figured satin, crepe-de-chine and other fabrics, the estimated value of which was eighty *kan*; added to this were sugar and miscellaneous goods.

7th August. The two sons of the executed parents I mentioned elsewhere were bound and carried on the back of lean horses together with another victim, passing by the Firm, to the execution ground, where they were beheaded.

1645 (*November, December, the Second Year of Shoho*)

19th November. A Chinese junk arrived from Nanking with merchandise worth eight or nine hundred *kan* containing white raw silk, gossamer, figured satin, gold brocade, damask, and so on. She brought us news that three or four junks with heavy cargoes were due here in a month and a half or in two months. They told us that they could easily obtain permission over there to sail freely to Japan only if they paid their dues to the High Official, which amounted to between one hundred and six hundred *taels* in proportion to the quantity of their cargoes.

26th November. A small junk sailed in from Chang-chew (possibly Chang-chow) with a cargo of linen, alum and pots, estimated at more than two chests.

29th November. In the morning a couple of interpreters came to the Firm at the Governor's request, and showed me a Dutch verse printed under a picture of the Virgin Mary which read, 'Hail, full of grace, the Lord is with thee; blessed art thou among women (Luke 1.28).' They said that the picture was obtained from a bonze near Shimonoseki and asked me what the language was and what it meant. They also told me that Padre Rodrigues, the apostate Portuguese, and Sawano Chuan said they could not understand the sentence because it was written in neither Latin nor Portuguese nor Italian. It was 'Ave Maria' in Dutch which was printed by a Belgian who shares our language. No doubt the picture must have been brought in by our ship, but I decided to keep silent until further inquiries were made. As for the figures I answered correctly since Padre Rodrigues and Sawano Chuan must have already explained it to them.

30th November. Fine. Early in the morning had the rudder and gunpowder carried on board and finished loading the rest of her cargo. At noon went to the ship, called the roll, handed over the documents. On returning to the Firm, entertained Bonjoy and his attendants with food and drink. Before dark the wind changed to the north-west and *The Overschie* did not depart.

5th December. Towards noon the interpreter came to ask me the places of purchase of the goods we import. I answered him that China and Holland are the main sources of supply. He wanted to see if there would occur any inconvenience in case the Chinese cease to come over.

I have tried to obtain information about the apostate priests ever since I arrived in Japan. A Japanese called Thomas Araki is said to have stayed in Rome for a long time, serving at one time as chamberlain to the Pope. He confessed himself a Christian several times to the authorities, but the Governor took him as insane because of old age and left him as he was. Later he was hung in the pit for a whole day and night and apostatized. He died, however, with faith in his heart. At present there remain alive only two: one is a Portuguese called Chuan who used to be the Provincial of the Society of Jesus here and is blackhearted; the other a priest called Rodrigues from Lisbon, Portugal, who trod on a holy image at the Office of the Governor. Both of them live in Nagasaki at present.

9th December. Offered Mr. Saburozaemon a small box containing the same assorted ointments as presented to the Emperor and Mr. Chikugo and other medicines, which was accepted with pleasure. The Governor is reported to have been overjoyed seeing the attached list explaining in Japanese the effect of each. A ship from Fuchow made port in the evening.

15th December. Five Chinese junks cleared the port.

18th December. Four Chinese junks cleared the port. Four or five of the crew of a junk from Nanking asked for permission to go to Tongking or Cochin on board another Chinese junk; but their request was refused by the Governor.

One of the house-owners in this island heard that Chuan the apostate was writing various things about the Dutch and the Portuguese, and sending it very soon to the Imperial Court. I almost wish death on that rascal who ignores God; our Firm will only get into trouble because of him. However God will protect us. In the afternoon two Japanese ships arrived in front of the Firm. We are to depart on board one, with the camels on the other. Towards evening the interpreters came to the Firm bringing with them servants to accompany us to Kamigata. One of them was a washerman who spoke some Dutch. I wanted him to come with us as a cook for the time being, but Denbe and Kichibe told me that the Governor had forbidden us to take anybody who spoke Dutch. I did not trust them, thinking that they were against his company simply because they wanted to have their own way in carrying on business. So I told them that the only indispensable languages for us were Japanese and Dutch, and that it was Portuguese, not Dutch, that was to be the most abhorred of languages. There had never been a single Christian, said I, who spoke Dutch, while I could name at once dozens of Christians who spoke Portuguese.

23rd December. A small junk from Fuchow cleared the port. Towards evening a big Chinese junk arrived at the mouth of the Bay and, on account of the cross wind, was pulled to Nagasaki at night by a number of rowboats. Many people were on board with silk streamers flying, and were making a great noise with drums and charamelas.



It is Nagasaki and the first day of January. A man walks around the streets from house to house, beating on a drum that looks like a tom-tom and playing the flute, while women and children give him pennies from their places at the windows. This is the day when two or three beggars from around Funatsu and Kakuibara form a group and, wearing braid hats, go around singing a song called Yara.

January 2nd. In the tradesmen's houses the first business of the year begins, and they decorate their shops from early dawn, putting new curtains at the door. The peddler of sea cucumber visits each house.

January 3rd. The elders of each town go to the magistrate's office to ask for the *fumie*.

January 4th. The *fumie* exercise is performed by the people. On this day, from Edo, from Imazakara, from Funatsu and from Fukuro, the *otona* and the leading citizens go to receive the *fumie* plaque and to check each house's observance of the practice of trampling on the *fumie*. Every household has joined in cleaning the road, and quietly they are now all awaiting the arrival of the *otona* and the leading citizens. At last, from afar the announcement rings out in a voice that is like a song: 'They have arrived . . .'; and in each house, in a room adjoining the entrance, everyone in the family is lined up, attentively awaiting the ceremony that is to come. The *fumie* is between seven and eight inches in length and between four and six inches in breadth; and on it is fixed an image of the Virgin and Child. The first to trample is the master of the house, then his wife and the children. The mother, clasping her baby in her arms, must trample too. If there are any sick in the house, they also, in the presence of the officials, are made to touch the *fumie* with their feet from their position in bed.

On January 4th he suddenly received a summons from the magistrate's office. The interpreter had arrived with a palanquin. There was no wind, but the sky was dull and cloudy; it was a rather cold day and (was it because of the ceremony of the *fumie*?) the sloping road was utterly changed from the previous day—for now it had become deadly still and quiet. At the magistrate's office of Honhakata an official dressed in ceremonial clothes was waiting. 'The magistrate awaits you,' he said.

The Lord of Chikugo squatted erect in a room in which was placed a single brazier. Hearing the sound of footsteps, he turned full upon the priest that face with its big ears. Around his cheeks and lips there played a smile; but there was no laughter in his eyes.

'Greetings!' he said quietly.

This was his first meeting with the magistrate since his apostasy; but now he felt no sense of disgrace in the presence of this man. It was not against the Lord of Chikugo and the Japanese that he had fought. Gradually he had come to realize that it was against his own faith that he had fought. But he could scarcely expect the Lord of Chikugo to understand a thing like that.

'It is a long time since we have met,' nodded Inoue, stretching his hands over the brazier. 'I suppose you are quite accustomed to Nagasaki now.' He then went on to ask the priest if he were undergoing any discomfort; and, if so, he should at once make it known. The priest saw at once that the magistrate was trying to avoid any mention of the fact of his apostasy. Was this out of consideration for his feelings? or was it simply the self-confidence of the victor? The priest would sometimes raise his lowered eyes to scrutinize the other's face, but the expressionless countenance of the old man told him nothing.

'In a month's time it would be good for you to go to Edo and live there. There is a house prepared for you there, father. It is a house in Kobinatacho, the place where I used to live.'

Had the Lord of Chikugo deliberately used the word 'father'? It cut bitterly into the priest's flesh.

'Moreover, since you are going to spend your life in Japan, it would be good for you to take a Japanese name. Fortunately, a man named Okada San'emon has died. When you go to Edo, you can take his name just as it is.'

The magistrate spoke the words in a single breath, rubbing his hands as he held them over the brazier. 'This man has a wife,' he went on. 'It would be inconvenient for you, father, to be always alone, so you can take her as your wife.'

The priest had been listening to these words with downcast eyes. Behind his eyelids arose the picture of a slope down which he kept slipping endlessly. To resist, to refuse—this was no longer possible. Whatever about adopting the name of a Japanese, he had had no intention of taking his wife.

'Well?' asked Inoue.

'Very good.' Shrugging his shoulders he nodded; and a feeling of exhausted resignation took possession of his whole being. 'You underwent every kind of insult; if you alone now understand my feelings, that is enough. Even if the Christians and the clergy look upon me as a blot on the history of the mission, that no longer matters to me.'

'I've told you. This country of Japan is not suited to the teaching of Christianity. Christianity simply cannot put down roots here.'

The priest remembered how Ferreira had said exactly the same thing at Saishoji.

'Father, you were not defeated by me.' The Lord of Chikugo looked straight into the ashes of the brazier as he spoke. 'You were defeated by this swamp of Japan.'

'No, no . . . ' Unconsciously the priest raised his voice as he spoke. 'My struggle was with Christianity in my own heart.'

'I wonder!' A cynical smile passed over Inoue's face. 'I have been told that you said to Ferreira that the Christ of the *fumie* told you to trample—and that that was why you did so. But isn't this just your self-deception? just a cloak of your weakness? I, Inoue, cannot believe that these are truly Christian words.'

'It doesn't matter what you think,' said the priest, lowering his eyes and putting both hands on his knees.

'You may deceive other people, but not me,' answered Inoue in a cold voice. 'Previously I have asked the question to other fathers: What is the difference between the mercy of the Christian God and that of the Buddha? For in Japan salvation is from the mercy of the Buddha upon whom people depend out of their hopeless weakness. And one father gave a clear answer: the salvation that Christianity speaks of is different; for Christian salvation is not just a question of relying on God—in addition the believer must retain with all his might a strength of heart. But it is precisely in this point that the teaching has slowly been twisted and changed? in this swamp called Japan.'

Christianity is not what you take it to be . . . ! The priest wanted to shout this out; but the words stuck in his throat with the realization that no matter what he said no one would ever understand his present feelings—no one, not Inoue, not the interpreter. Hands on knees, his eyes blinking, he sat listening to the words of the magistrate in silence.

'You probably don't know,' went on Inoue, 'but in Gotō and Ikitsuki, large numbers of Christian farmers still remain. But we have no desire to apprehend them.'

'And why not?' asked the interpreter.

'Because the roots have been cut. If from the four corners of the world men like this father were to come once more, we would have to apprehend the Christians again,' said the magistrate with a laugh. 'But we no longer have any fear of that. If the root is cut, the sapling withers and the leaves die. The proof of this is that the God whom the peasants of Gotō and Ikitsuki secretly serve has gradually changed so as to be no longer like the Christian God at all.'

Raising his head, the priest looked into the magistrate's face where he saw a forced smile on the cheeks and around the lips. But the eyes were not laughing.

'The Christianity you brought to Japan has changed its form

and has become a strange thing,' said the Lord of Chikugo as he heaved a sigh from the depths of his bosom. 'Japan is that kind of country; it can't be helped. Yes, father . . .'

The magistrate's sigh was genuine, and his voice was filled with painful resignation. With a gesture of farewell he withdrew together with the interpreter.

The sky was as ever dull and cloudy; the road was cold. Carried along in the palanquin beneath the leaden sky, he gazed out vaguely at the expanse of sea, gray like the sky above. Soon he would be sent to Edo. The Lord of Chikugo had promised him a house, but this meant that he would be put in the Christian prison he had heard so much about; and it was in this prison that he would spend his life. Never again would he cross the leaden sea to return to his native land. When in Portugal he had thought that to become a missionary was to come to belong to that country. He had intended to go to Japan and to lead the same life as the Japanese Christians. Whatever about that, now it was indeed so. He had received the Japanese name Okada San'emon; he had become a Japanese. Okada San'emon! He laughed in a low voice as he uttered the name. Fate had given him everything he could have wished for, had given it to him in this cynical way. He, a celibate priest, would take a wife. (I bear no grudge against you! I am only laughing at man's fate. My faith in you is different from what it was; but I love you still.)

Till evening he stood leaning against the window, watching the children. Holding the string attached to the kite, they ran up the slope, but there was no wind and the kite fell idly to the ground.

As evening came, there was a break in the clouds and the sun broke weakly through. The children, now tired of their play with the kite, knocked on the doors of the houses with bamboo sticks, singing:

'Let's beat the mole so that it will do no damage!

Bo-no-me, bo-no-me, let's bless this house three times.

Let's beat with a stick:  
One, two, three, four.'

He tried to imitate the children's song in a low voice; but he could not sing—and this thought made him sad. At the house beyond an old woman scolded the children; it was the old woman that brought him food twice each day.

It was evening. The breeze was blowing. As he strained his ears, he recalled the sound of the wind blowing through the grove in the days when he had been confined to prison. Then, as always happened at night, the face of Christ rose up in his heart. It was the face of the man upon whom he had trampled.

'Father, father . . .'

With sunken eyes he looked toward the door as he heard a voice that was somehow familiar. 'Father, father. It's Kichijirō.'

'I'm no longer "father",' answered the priest in a low voice, as he clasped his knees with his hands. 'Go away quickly. You'll pay for it if they find you here.'

'But you can still hear my confession!'

'I wonder.' He lowered his head. 'I'm a fallen priest.'

'In Nagasaki they call you the Apostate Paul. Everyone knows you by that name.'

Still clutching his knees, the priest laughed. It wasn't necessary to tell him this; he knew it already. He knew that they called Ferreira the Apostate Peter and himself the Apostate Paul. Sometimes the children had gathered at his door chanting the name in a loud voice.

'Please hear my confession. If even the Apostate Paul has the power to hear confessions, please give me absolution for my sins.'

It is not man who judges. God knows our weakness more than anyone, reflected the priest.

'Father, I betrayed you. I trampled on the picture of Christ,' said Kichijirō with tears. 'In this world are the strong and the weak. The strong never yield to torture, and they go to Paradise;

but what about those, like myself, who are born weak, those who, when tortured and ordered to trample on the sacred image . . .'

I, too, stood on the sacred image. For a moment this foot was on his face. It was on the face of the man who has been ever in my thoughts, on the face that was before me on the mountains, in my wanderings, in prison, on the best and most beautiful face that any man can ever know, on the face of him whom I have always longed to love. Even now that face is looking at me with eyes of pity from the plaque rubbed flat by many feet. 'Trample!' said those compassionate eyes. 'Trample! Your foot suffers in pain; it must suffer like all the feet that have stepped on this plaque. But that pain alone is enough. I understand your pain and your suffering. It is for that reason that I am here.'

'Lord, I resented your silence.'

'I was not silent. I suffered beside you.'

'But you told Judas to go away: What thou dost do quickly. What happened to Judas?'

'I did not say that. Just as I told you to step on the plaque, so I told Judas to do what he was going to do. For Judas was in anguish as you are now.'

He had lowered his foot on to the plaque, sticky with dirt and blood. His five toes had pressed upon the face of one he loved. Yet he could not understand the tremendous onrush of joy that came over him at that moment.

'There are neither the strong nor the weak. Can anyone say that the weak do not suffer more than the strong?' The priest spoke rapidly, facing the entrance. 'Since in this country there is now no one else to hear your confession, I will do it. . . . Say the prayers after confession. . . . Go in peace!'

Kichijirō wept softly; then he left the house. The priest had administered that sacrament that only the priest can administer. No doubt his fellow priests would condemn his act as sacrilege; but even if he was betraying them, he was not betraying his Lord. He loved him now in a different way from before. Everything that

had taken place until now had been necessary to bring him to this love. 'Even now I am the last priest in this land. But Our Lord was not silent. Even if he had been silent, my life until this day would have spoken of him.'



# APPENDIX

## DIARY OF AN OFFICER AT THE CHRISTIAN RESIDENCE

### *The Twelfth Year of Kanbun, Water-Senior-Rat*

At present *Okada San'emon* is granted the ration of ten persons; Bokui, Juan, Nanho, Jikan, the ration of seven persons each. Submitted the following to Tōtōminokami on 17th June.

#### NOTE

- 1 Seibē. Age: 50. Cousin to the wife of *San'emon*. Ship's carpenter Fukagawa.
- 2 Gen'emon. Age: 55. Cousin to the same. Servant to Doi Oinokami.
- 3 Sannojō. Nephew to the same. With Seibē.
- 4 Shōkurō. Age: 30. Nephew to the same. Workman at Esashi-cho.
- 5 Adachi Gonzaburō Reported to be an apprentice to Bokui, the handicraftsman. During the time of Hōjō's management.

- 6 Jin'emon. Uncle to the daughter of Juan. Lives in Kawagoe. Came once during the time of Hōjō's management. Came to see Juan again on 26th April this Year of the Rat.

### *The First Year of Enpō, Water-Junior-Ox*

9th November. Bokui died of illness at six o'clock in the morning. As examiners came Inspectors Kimura Yoemon and Ushida Jingobē with both Assistant Inspectors. Police Officers: Shōzaemon, Den'emon, Sōbē, Gensuke. Policemen attended: Asakura Saburōemon, Arakawa Kyūzaemon, Kainuma Kan'emon, Fukuda Hachirobē, Hitotsubashi Matabē. Cremated at Muryōin Temple. Posthumous Buddhist name: Kōgan Shōten Zenjōmon. Endō Hikobē and Sergeant Kidaka Jūzaemon examined the belongings of Tokuzaeon, the servant of Bokui, and sent him home after trying him by *fumie*.

### *The Second Year of Enpō, Wood-Senior-Tiger*

From 20th January to 8th February. *Okada San'emon* is engaged in writing a disavowal of his religion at the command of Tōtōminokami. Consequently Ukai Shōzaemon, Kayō Den'emon and Hoshino Gensuke are released from duty to take charge of him.

16th February. *Okada San'emon* is engaged in writing a book. Kayō Den'emon and Kawara Jingobē are both to be released from duty to attend *San'emon* from 28th February to 5th March.

*Okada San'emon* is to write a disavowal of his religion from 14th June to 24th July in the Study of the Mountain Villa. Consequently Kayō Den'emon and Kawara Jingobē are to be released from duty to attend him.

5th September. Juan was sent to gaol. To be kept there for some time as a penalty for his perverse conduct. Those who attended at the pronouncement were Rokuemon, Shōzaemon, Sōbē, Den'emon, Gensuke, Kawara and Kamei. Persons on monthly duty are Tsukamoto Rokuemon and Kayō Den'emon.

### *The Fourth Year of Enpō, Fire-Senior-Dragon*

*Kichijirō*, the attendant of *Okada San'emon*, who came here following him, was also sent to gaol because of his suspicious behavior. On searching his pocket at the Enclosed Guardhouse, there was found in the amulet-case he wore hung from his neck an image to which the Christians pay respect, with St. Paul and St. Peter on one side and Xavier and an angel on the other. Summoned out of gaol, *Kichijirō* was asked about his native place and about his relatives. He is from Gotō and fifty-four of age this Year of the Dragon.

There is something suspicious about the faith of Hitotsubashi Matabē, who has been on familiar terms with *Kichijirō*. So Matabē is also kept in prison until *Kichijirō* explains himself. (Omitted.) As Matabē is friendly with *Kichijirō*, his faith is open to suspicion. Hence the above measure. When Kurōzaemon and Shinbē, who are said to have been in close association with Matabē were examined, their persons were closely searched in the Study. Their clothes including both their outer sashes and loincloth, purses of pocket-paper, and amulets were examined without exception. (Omitted.) Tōtōminokami came here in person, summoned *Kichijirō* to the Study, and asked him from whom he had received the sacred object of the Christian. To this he answered, 'An attendant named Saizaburō, who visited this Residence three years ago, kept it with him. When he came here, he dropped it and went back. So we picked it up and I kept it. Tokueemon, the

Gatekeeper, also knows this.' At this Tokuemon was called and questioned, and he said he had witnessed the scene one summer day when the airing of clothes had taken place. Questioned if he had not received it from *Okada San'emon*, *Kichijirō* said, 'There is no chance to get anything from *San'emon*,' which meant, as he explained, that there was no chance because *San'emon* was always attended by a couple of guards on duty whenever he saw him.

17th September. Lord Tōtōminokami came personally to the Mountain Villa, and summoned three attendants to the Study to examine whether or not they were Christians. *Kichijirō* and Tokuemon were summoned later and were cross-examined. He also commanded that all the tenements of the guards should be closely searched, and the three Official Residences and the Lodges as well. Even wives and children were told to undo their sashes and loincloth in front of the officer. The Buddhist images they kept with them were of course examined. And then, on searching the dwelling of Sugiyama Shichirōbē, Kobure Jūzaemon discovered among old scraps of paper a note of Christian words, which Kayō Den'emon seized to submit it to the Manager. It read: Father, Archbishop, Bishop, Pope.

18th. Lord Tōtōminokami came personally to the Mountain Villa and heard the explanation from the three attendants in the Study. He also summoned Hitotsubashi Matabē to examine him. *Kichijirō* and Tokuemon were examined next. *Okada San'emon's* wife, his maidservant and boy were summoned and examined later. *San'emon* himself was also sent for and was questioned whether or not he had tried to convert *Kichijirō*, to which he answered he had never tried to convert him at all. So he was commanded to put his hand-print on the paper testifying that he had not tried to convert the same. Afterwards Sugiyama Shichirōbē was summoned and was asked why he had kept that note of Christian offices that had been found the day before. Shichirōbē said,

'During the time of Hōjō Awanokami's management his Chief Retainers told me to memorize these names as I was in charge of such matters. And so I received that note from Hattori Sahē, the Police Officer.' His explanation was admitted to be consistent, and he was sent back.

Tahē, an attendant to Kasahara Gōemon who serves the Minister Tatebayashi, and Shinbē, the guard who belongs as a porter to the Squad of Saitō Tanomo, both were called and brought face to face with *Kichijirō* to investigate about the image they had picked up. It turned out true that Shinbē picked it up. The same Tahē said that he had seen Shinbē hold it. Consequently both Tahē and Shinbē were sent back.

The same day. Hitotsubashi Matabē was hung within the gaol. The officers in charge were Hisaki Gen'emon, Okuda Tokubē, Kawase Sōbē and Kawara Jingobē. From this time on Matabē was tortured several times.

18th October. Fine. The Lord came personally to the Mountain Villa. The Inspectors Sayama Shōzaemon and Tanegusa Tarōemon also came and tortured Hitotsubashi Matabē and his wife on the wooden horse. Naitō Shinbē was summoned to the Study. Matsui Kurōemon was examined and has roughly confessed.

24th November. Had the notice board concerning informers of Christians nailed to the main entrance of the Mountain Villa. Kawara Jingobē, Ukai Gengoemon and Yamada Jurobe saw to it. The same notice board was prepared at command of the both lords. It reads:

### ANNOUNCEMENT

The Christian faith has been prohibited for many years. Everyone is encouraged to report suspicious persons. The following shall be given in reward:

To the Informer on a Father: 300 Pieces of Silver  
 To the Informer on a Brother: 200 Pieces of Silver  
 To the Informer on a Retrovert: ditto  
 To the Informer on a Catechist or lay  
 Christian: 100 Pieces of Silver

Even though the informer himself is a catechist or a lay Christian, he shall be given 300 pieces of silver according to the status of the accused. Should anybody shelter such persons and be found out by information from others, severe punishment shall be inflicted upon him and his family and relatives, and even upon the Head of the place and the surrounding families. The above is our announcement.

10th December. Juan was sent to gaol. From both the Lords came the Managers Takahashi Naoemon and Hattori Kin'emon, and in the presence of the Police Officers from both the Lords, delivered to Juan the following statement:

Juan, who is always perverse, offered the other day an affront to Kayō Genzaemon, and proved himself to be a most insolent person. As a punishment for this, he is to be imprisoned. He is commanded to accept the above punishment.

Juan replied that it was his own desire and that he would accept it willingly. When led to the gaol, he produced his purse and committed it to the officers. It was taken to the Guardhouse and he entered into prison immediately. The same purse was examined in the presence of the Managers and the Police Officers from the Lords and in it was found seventeen *ryo* and one *bu* in small coins. The rest of Juan's belongings were examined and recorded in the book. The Police Officers sealed it and put it into Juan's tenement.

Among Juan's belongings were a chain, two disciplines, two rosaries and an astronomical chart.

### *The Ninth Year of Enpō, Gold-Junior-Cock*

25th July. *Okada San'emon* died of illness at 2-3 past the hour of the Monkey. Called on the Lord to report this with Ukai Gen-goemon and Naruse Jirōzaemon. The Managers Takahara Sekinojō, Emagari Jūrōemon were immediately sent here from the Lord's. Had the corpse of *San'emon* constantly watched by three policemen.

The money *San'emon* had was thirteen *ryo* and three *bu* in small coins and five *ryo* in gold coins, which total twenty-eight *ryo* and three *bu*. His belongings were sealed by the attendants and the Lord's Managers, and were put into the Godown on 28th.

26th. The following six came to the Mountain Villa as examiners: Inspectors Omura Yoemon, Murayama Kakudayū, Assistant Inspectors Shimoyama Sōhachirō, Nomura Rihē, Uchida Kanjūrō, Furukawa Kyūzaemon. In the presence of the Lord's Managers, handed over to the Inspectors the statement as follows:

#### *Copy of the Statement*

*Okada San'emon*, who had been in the Christian Residence, died at a little later than half past four in the afternoon of 25th. Born in Portugal, Europe, he was first placed under charge of Inoue Chikugonokami in the Year of the Ram thirty odd years ago, and then came into residence here in the Enclosed Building where he lived for thirty years until this Year of the Cock. He fell ill at the beginning of the month and lost much of his appetite, getting worse and worse in spite of medical treatment by Ishio Dōteki, the Prison Doctor, and finally passed away. The same *San'emon* was sixty-four of age. Except this there is nothing unusual here.

26th July.

The group of Hayashi Shinanonokami

Okuda Jirōemon

Ukai Gengoemon

Kawara Jingobē

Kawase Sōbē

Kayō Den'emon

After examination, the corpse of *San'emon* was buried in Muryōin Temple at Koishikawa. From Muryōin came a priest called Genshūhe. *San'emon's* corpse was sent there on a vehicle, and was cremated. The posthumous Buddhist name of *San'emon* is Myūsen Jōshin Shinshi. Paid one *ryo* and two *bu* for the funeral service and one hundred *hiki* as cremation charge. These expenses of the funeral were paid out of the money *San'emon* had left.



## ABOUT THE AUTHOR

SHŪSAKU ENDŌ (1923–1996) was born in Tokyo. He specialized in French literature at Keio University and then studied for several years in France on a scholarship from the Japanese government. His novels, which have been widely translated throughout the world, have established him as one of the most visible and celebrated Japanese novelists of the twentieth century.