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# A short description of the Great and Terrible Martyrdoms which took place in Japan in the year 1622

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Translated from an old Spanish pamphlet published in Madrid in the year 1624

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Published by

J. L. THOMPSON & CO. (Retail), LTD.

3 KAIGAN-DORI, 1-CHOME,

KOBE, JAPAN

1927

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### RELACION BREVEDELOS

grandes y rigurosos martirios que el año passado de 1622. die ron en el Iapon, a cieto y diez y ocho ilustrissimos Martyres, sacada principal mente de las cartas de los Padres de la Compania de lesus que alli reside: y de lo que han reserido muchas personas de aquel Reyno, que en dos Naulos llegaron a la Ciudad de Mansla a 12. de Agosto de 1623.

Impresso con licencia, en Madrid por Andres de Parra año 1624.

A cánsa de tantas nonedades y atrozes martirios, quales nuca jamas se han visto en aquel Reyno, jutamente Christiano y Gentil, despues que la persecución se començo contra los Christianos, sue desta manera. Aniendo publicado en todo el Reyno los años passados el Emperador yn edicto, en que mandada so pena de la vida que ninguno traxesse Religiosos en sus Namos para el Iapon, por la ocasion que acada dia del contratar los Iapones con

los Españoles en la Giudad de Manila, por la mucha vezindad y comercio: Con todo esso, los Capitanes Iapones como buenos Christianos, y zelosos de la Fê de Christo, se ponian a estos riesgos, lleuado de aqui Religiosos disfrazados pa ra que sustentassen aquella nueva Christiandad. Estos años han ydo de la Ciudad de Manila algunos Religiolos, y entre ellos fueron descubiertos dos; el P. fray Pedro de Zuniga Agustino, el P. fray Luys Flores Dominico. Liciaualos vn Capitan llamado Ioachin, a quien los Olandeses robaron cerca del Japon, con achaque de los Religiosos que lleuaua, y lo denunciaron al Emperador de Iapon. Con que fue presso en Firando con los dos Religiosos, y todos los oficia les y marineros del Nauio que eran Christianos. Intentò vn Religioso Dominico que fue desta Ciudad, sacar de la carcel a vn Religioso compañero suyo, y tuuo efecto, sacando juntamente otros muchos Christianos. No pudo hazerse esto con tanto secreto que no tuviesse necessidad para su intento de roper las earceles de Firando: y ansi fueron sentidos y bueltos los pressos a la carcel. Su polo el Emperador tyrano, y se indignò de tal suerte con los Christianos, por auer venido Religiosos a predicar la Fè,y quebrantado sus carceles, que luego mandò al Gouernador de Nangasaqui, que fuesse alla y quemasse viuos al Capi tan Ioachin, y a los dos frayles que auian venido en su nauio, y a todos los oficiales y marineros Christianos del mesmo nauto que estauan pressos: y jutamê te a todos los Religiosos que estana pressos en diversas carceles, ansi Europeos como Iapones, y hasta las mugeres y hijos de los que los años passados anian st do martirizados. Y finalmente a todos los que por alguna via estudiessen copre hendidos en la causa de la Fè de Iesu Christo. Vino a Firando el Gouernador, y examinando a los pressos, que si eran Christianos, y de donde, y quando se bau tizaron, les persuadio a que negassen la Fè, y les prometio, que si dexauan la Fè de los Christianos, les haria merced de la vida en nombre de su Alteza, de quie trahia poder y comission para ello. Pero ellos respondieron constantemente: Que por ningun caso anian de negar la Fè de Iesu Christo. Y vista su resolucion pronuncio la fentencia contra el Capitan Ioachin, y corra el Padre fray Pedro de Zuniga Agustino, y contra el P.fray Luis Flores Dominico, con los Marine ros: Al Capitan, y a los Padres, a ser quemados viuos: y a los marineros, q eran diez, a ser degollados. Los santos Confesseres de Christo, viendose ya senten. ciados, para su mayor consuelo, y certificación de que moriá por Iesu Christo. Preguntaron al Presidente: Porque causa les mandana quitar la vida? Alo qual les fue respondido, que por auer venido a Iapon, contra las leyes del Emperador a predicar la ley de los Christianos: y a los demas, porq contra las mismas leyes y edictos, auian traydo semejante gente. Con lo qual, los vnos y los ostros quedaron muy alegres por verse condenados a mue e por Iesu Christo.

Sacaronlos con grande acompañamiento al lugar del Martyrio, que està sue ra de Nangasaqui. Puestos los tres Confessores de Ohristo en las colúnas en que anian de ser quemados, antes de pegarfinego a la leña, de que estaua cercados, dentro de la estacada, cortaron las cabeças a los doze oficiales del Nanio, y as se començo a correr la sangre. Tomo la mano el valeroso Capitan Ioachin, por orden de los Padres, que no eran ran diestros en la lengua, porque ania poco quas postos fernos en la lapon. Dizen los que se hallaron presentes, que predico como un Apostos se intrepidamente. Quisseron los Gentiles y el a la mano man-

dandole

dandoje que callaffe, y el respodio: Que mas obligado estauz a obedecer a Dios que a los hombres, y que ya que le podian hazer mas pues le quicauan la vida quemandole vino? y quemandose la leña, de que por todas partes estauan rodeados, y profiguiedo el predicador, muniero constantemente casi inmobles. Este espectaculo sue a los 19. de Agosto, haliadose presentes inumerables Chris rianos, dando vozes, y rezando oraciones para animar a los fantos pazientes. Viendo los ministros de justicia que auian espirado los santos Martyres, pusieron las cabeças de los doze que al principio del martirio auian degollado, en vna tabla alta, para escarmiento de los demas, y los cuerpos, assi delos degolla dos, como de los tres quemados viuos, los pulieron juntos dentro de la Efracada, y alli los dexaron estar algunos dias donde de dia y de noche ania gran mu chedúbre de christianos q los venian a venerar con gran veneracion, y las guar das los tratauan mal hiriendolos y apaleandolos, por el mandato q tenia de no Rexar llegar a ellos, y tomar Reliquias a nadie, auque algunos principales vían do de industria por cener cabida con los ministros de justicia alcançaron algunos de los fantos cuerpos. Y en particular dizen que sacaron entero el cuerpo del fanto martir Fray Pedro de Zuñiga, con desseo de traerle a esta Ciudad y lleuarlo a España, por ser hijo del Marques de Villamarique, Virrey q fue de la nueua España, esperado q portener dendosta ilustres lehara singular hora ysiesta Acabado este martyrio, embiò el Gouernador de Nangasaqui a Omura por

los pressos que en aquella carcel estauan esperando su dichosa hora. Este sue el mas ilustre martirio q jamas ha auido en aquel Reyno. Fueron cinquenta ycin co todos en vn dia. Partieron pues los dichosos sieruos de Dios de la carcel de Omura en que autan estado pressos muchos años, aunque vnos más que otros, pero codos con tanta estrechura este en una pieça baxa enque cabia solas doze esteras estauan treinta personas, y algunas vezes más, y entre tres vna esterade ocho palmos de largo y tres de ancho en que estana de dia y de noche, sin au er donde poder dar vn patfo, y denero tenian fu lugar de necessarias, que solo esto bastaua para acabarlos en poco riépossu comida era vna escudilla de arroz negro con alguna fardina afada, y a vezes con cáldo dehojas de rabanos. Mietras estos santos presos venian de Omura, el Presidente llamo ante si a treinta hom bres y mugeres que estauan presos en Nangasaqui para ser martirizados có los de Omura, y pronunció contra ellos sentencia demuerte para q suesen degolia Hos el dia figuiente, y entre canto los botuieron a la carcel. Saliendo del Tribu mal del Prefidente con grando alegria hermanados como malhechores, cafi to dos lleuauan como podian sus crucifixos o cruzes en las manos. V na de agllas valerosas mugeres yua delante como Capitana con vna vandera del S.Crucifi xo en las manos, y todas la feguian en procession cantando alabanças a Dios, y viruperios a los falles Diofes, y alguas dellas lleuauan enlos braços sus ninos, que tábien auian de ser sacrificados: detras dellas yuan los varones haziendo todos vna procession muy vistosa alos ojos de Dios, y delos Christianos que co embidia los estauan mirando, y acopañanan en grande numero. Llegaro los pre Jos de Omura al lugar del martirio, entre los quales venian ventiun Religiosos la gente q fe auia juntado para el recibirlos era infinita los quales yua feñalan do y nobrando a los Padres q los anian hecho Christianos, co grandes lagrimas y alaridos, de ver que les yuan quitando sus padres ymaestros espirituales, alos quales los padres confolanan, dandoles confiança de q Dios les embiaria otros padres que les ay dassen en sus firmes propositos, y exortandoles a q perseuera fen en la Fe hasta la muerte. Luego señalaro los ministros de justicia a cada vno su coluna adode auia de ser quemado, y antes que los arassen a ellas, los santos Sacerdores se hincauan de rodillas y se abraçauan con ellas y les dauan mil be sos, y con tal exéplo los hermanos Iapones hazian lo mesmo, con q monia a deuocion y lagrimas a los circunstantes. Antes que saliessen de Nangasaqui los otros 30. que auian de fer degoliados, fueron poniendo y atando, aunq leuemête a los 25 que fiteron quemados viuos, a los quales pufieró por este orde. Losqua erro primeros eran los caseros de algunos Padres, luego se seguian 25. Religiosos Europeos y Iapones. El primero de los Religiosos era el P. Carlos Espinola Italiano de la Copania de Iesus, natural de la ciudad de Genoua de la ilustre Casa de los Espinolas, y assi por ra conocido y estimado de todos, por su nobleza, vir tud, y otras raras partes, y muy antiguo obrero en aquella Christiandad. El segu do era el P.fray Angel Ferrer de la Orden de S. Domingo. Tercero el P.fray Io feph de S.Iacinto de la milma Orde, Quarto el P.F.Iacinto de la milma Orden Quinco el P.Sebastian Quimura dela Cópania, natural de Iapon dela ciudad de Firando, muy antiguo religioso de mas de 30. años de religió, y el primer Sacer

dore q le mident de los Isomes sors 20 años, intigne obrevo, de rara virind, ymny buen predicador en lo lengua. Sexto era el P. fray Pedro de Anita de S. Francisco, 7, el P. F. Rí cordin de S. Ana, de S. Francisco, 8, el F. fray Alonfo de Mona Dominico, o, el P. fray fran el some Morales Dósco, a del hermano fra Vicente, Franciscano Europeo, 11, el hermano materia con Ispon, 12, el hermano Antonio Fúgia de la Cópañía. 12, el hermano Gógalo da la Cópañía. 12, el hermano Mignel Ba pó de la Cópañía de Les stodos estos esta Ispones. Fras estos estaná addel nóbre preligió de S. Domingottos dos altimos está dela Cópañía, el hermano Tome Acasgin, y el hermano no Luis Canarato Ispones, y aotro hermano dela Cópañía degadaró porno aner coloná

en vite milino inartirio, itantunale el hermano Ina Joseppo Lagar, alsí delle marririo bil u 👍 martyres dela Religió de S.D mingo, y de S. Feachea, y ode la Copania de Inlina A penas estudo aderegado lo que rocana a los es, que antan de ser quemados, quanto somenç**ò a parece**rfe la orra bilma de los essencian a fer devoltados. Y girabdo fue l ron llegando a vilha de los contros Religiolos, que los effatian efectando, havo grandes la grimas y glaridos, del probendate los vuos de los otros. Y llegadofe mas cerca alos fantos que oftanan en l'el manna, proguntó el P.Carlos Espinola dela Compania de Tesus a vua fanta materiora le el coma cuyo mando aula fido martirizzado, por ader fillo cuféro del milmo Problem VI and Fernádez, donde está Ignacio vuestro hispávella resounción comádoie earch to a reach foudtadole on alto, som elld Padre mi bijo, agei le traygo para offecres a Bossa para à fea martyr commigo. Elle niño genin 5. años: cycudola el Padro que de sices innuente confolado. Antesfile poner filego a la leña, corrarón con elbraña fiereza ! tues cheças a los treinta q diximos hóbres y mugeres, y a 122 mños el mavor de los quales no tenia 10, años cúplidos. Y pregantando alos Verdugos la caula porquegollanan a chos Martires antes de quemar a los fantos Ministros del Euangelio ponicudoies deligi. se de sus ojos las cabeças rezion corradas corriendo sangre? Dezian que era para alemo gizar a los Confessores de Christo y hazerles perder el animo en el tormento de suego. Pufferon fuego a la leña, que rodeaua los Santos por rodas portes, mas pefferonle ran la mos que elejanos con particular cuydado lo vieron y fe puñeron de gropolico a medir. la sliftancia, nallaro cres braças por algunas partes entre el fuego y los fantos Martires, pet : ra que tuelle el fuego mas prolongadoiy con este fin,si árdiz macho lo apagadon. Y vodo ello le hizo para que el q quificife (alirlé pudioffe, atadole floxamente las manos a las col-clinas con var lazada por cúplimiento para que fintiédo el fuego ellos milinos la pudiofe You foltar y fallesten de la Estacada Para lo qual les dexaron vinapuerra abierta por déde A quitie Cen po lie Cen efespar del frego y quedar fuftrados de la corona del Martirio. l'oxo dufmies à patieron fuego a la lena, le reguzijaron los fantosmartyres pueffos los ojos ' en el cieto, fabricado el fuego como fi fueran de marmol, onicros e inmobese. Duraro met cho tiépo con maraufilofa conflancia en este martirio; y algunos curiosos que lleuaró per loxes de arena, hallaron que algunos de los fagrados Sacerdores estuciero, assendose bega v media y dos horas. Y el fanto martyr Sebaltian Quimura, de la Copañía de l'elus alis, man los que vieron, y midieron con relox de arena; que durô eves horas viuo, con quos. infieles quedaron espancados, y muchos dias hablana dello con grande admiracion. Musho les animo para estar firmes y costutes el extraordinario concurso de los Chestilanos कुछ ie hallaron prefentes: y la cania fue el zuerfe publicado muchos días antes, el dia अंध Lagar fonde ania de fer marcirizados, y q entre ellos unia cancos Religiolos Europeos, y Japones, cantos y tan venerables Sacardoses antiguos obrergo de aquella Chriftian dadde 20. 25. 30. y mas años de trabajo en cultidar la conseriion del lapon. Y para q se pue da colegir algo defle namero, eferiue el P. Juan Baurilla de Baeza dela Cópañía de Jefus Redor de Nangalaqui q'está en l'anon desde el 250 de 590, que cura en aquella Cindud y sus contornos mas de çolmi! Christianos, ann que ciu sad está may desecha delo que so se for

ycanfe los fantos acabado, y muchos de rodillas abrafados có fus colunas y ua matedos. Acabados de quemar los fantos cuerpos, fue grande el impeto de Chriffianos q for may o man y recoger las fantas Reliquias, mas las guardas no lo dexaron hazer, mala calles les a alos, y viedo que esto no baltana intélacion otra cosa, para por lo menos falir có va xoria de los fantos cuerpos, y para q no quedaste rastro ni memoria dellos, ni sucien vene rados de los felos. Mando el Fresi léte q hiziesten vna sosta capaz, ca la qual encédicion orro mavor sugo, y echando en el los fantos cuerpos y las mismas colunas qualdas que dado alti, los quem uá todos hasta hazerlos centro, phinchedo della muchos facos lospassos del barras, y aparta los bué trechos is la antici tuero sebrado site martirio can cole neces sinsical de secicio contaró la cabeza as

Tankon me martino un ame orres na no 1. A 1. An betterre cortato la cabeda de la fina d'Appa d'activa Doxico de andana com e. P. Cammo Conflancio della Cópañía de la fina de bayanda acto la convertion de las Périssa, Con el cortaron táblich las cabeças a orres de minos, vno de 7. y el ro de recabe, bijos de peros merricos. Martirizacó táblic a otrei chrilliamo con todo de fila dila pord vna poché de aquellos é effunicacon los famos cuer posen la Estaca la mercos le hallaron coga de Reliquica, y venerandolas, dievon parta

La Loie que cabaile, refreibhlion dre mas d'i ean diffeac que a la hombres, y que ya que le podian les porte que mandele virin ? y que man sobre la lein es que en esta rodeados y profignedo el predicados a el como como Blinging to the first the way of the street ringonal to the expression of the self. Victorial to a contract of the self. and the flat law of the first that the first than the first the second s que abbre de cha au ser de ditos remain a vera con el 1 6,3 Jasga das los tremeno pod bien adolos y apaleatolojo 👾 🦠 do de al baltila por concreta di la con las plinifiros de juancia a conclusio e la gaproceed for fantos energos. Y en organización a que facaron em secono en efecto el fin Perfance martir Fray Pedro de Zalma, a mais deo de tracele a c'ha Carcalla. Benarlo a Lipaña, por fer hijo del Malquera, la sarria apue, Virrey que la sarria Houarlo a Lipana, por fer hijo des statojums, estam unque, virrey que se sa succealifpaña, especíado á portener des destritos estado fingular hora y és a Acabe to ello universo, embis el Goudena estado en estaquia Omura par las incasas estados estados estados en entrados en ent ing the second of the second o the promotes and the same of t oro con alguna faccima ella lacy a ve recenta e a celebratici de lace establicara estanctic and prefer contain de Cenara, en Profeso de Paganta de la companya de la contrata hom barry moderns que infanantical a en Nongafagur para les en el maios of b de Omarou er eranció contra e en femencia demicrite pera é fuelen de peçãos el dia actual en entente en reagente los boluneron a la carcenballendo del la car-Small the time It is a contigual the along a normanados de molinathic choice in a dos lleger en como prodone las creación os o entre el se las engres. Vince watereds an igeres you delanes come Camira, a more en caméro o accombination les aix en les controls de la lemantanen en la lectrica de la les la la lemantanen en la lectrica de la lemantanen en la lectrica de la lemantanen en la lectrica de la lectrica del lectrica de la lectrica de la lectrica del lectrica de la lectrica del lectrica de la lectrica del lectrica de la lectrica del lectrica del lectrica de la lectrica del lectrica del lectrica de la lectrica del lectrica de la lectrica del l entor latino ellanga merando, y al é palle succe, grande nunvefor de Onsura al lugar del marciripcen en les quales veniales la genta à 12 auis juntado per a et o 1960 des era infinita () di / abbando a los Padres desse e con la la Christiane y afric<mark>i lande ver</mark> qualic y amb par calle texpad<mark>res y a</mark>c qui iles los padres donto ibianç lindrion, ren lança de 🕒 palent que les avidaffen en les le uns primoficos, y eden en la Pe hafta la morre a bacqui lebalaro los mice. ....s cada vno le colonia e l'i de suia de ler quemada, y antes que le -- los fantos Sala a terra de hincanan de rodillas y 6 abraçãos e or canan mill a firsty to excipt the here mas Inpones, hazist poctor of chairs a los or outlances. Antes qu ាក្សា ជំនាល១វិទី ។ Hangafar cros pulgations in do for the pullados fueros peanderat opered operation of the control of t a las as a fundament question of costs, how it we who express our square in 1986 the place of the propriate of the property of t in prevent of their forcers, the Parks, and survey of the Confession of the Confe

dote a le ordeno de los lapones aora so anos, infigne obreto, de tara virtud, ymity buen predicador en su lengua. Sexto era el P. fray Pedro de Ausla de S. Francisco, 7. el P. F. Ri cardo de S. Ana, de S. Francisco, 8. el P. fray Alonso de Mena Dominico, 9. el P. fray fran cisco de Morales Dáico, 10. el hermano fr. Vicente, Franciscano Europeo, 11. el hermano cisco de Morales Dáico, 10. el hermano fr. Vicente, Franciscano Europeo, 11. el hermano no fr. Leon Iapon, 12. el hermano Antonio Fugia de la Cópañia: 13. el hermano Góçalo Fusay de la Cópañia 73. el hermano Pedro Zápo de la Cópañia, 14. el hermano Miguel 14 pó dela Cópañia de Iesus, todos estos era Iapones. Tras estos estaná 4. del nobre vreligio de S. Domingo: los dos virtinos era dela Cópañia, el hermano Tome Acassin, y el hermano Luis Cauarato Iapones, y aorro liermano dela Cópañia degollaró porno auer coluna en este mismo martirio, llamanas el hermano IuaCoacoco Iapó, y alsi é este martirio hu

no Luis Cauarato Iapones, y aotro liermano dela Copañía degollaro porno auer coluna uo 9.martyres dela Religio de S. Domingo, 5. de S. Fracisco; y 9. de la Copania de Iesus. A penas estudo adereçado lo que tocada a los 27, que anian de ser quemados jouanto començo a parecerse la orra hilera de los 20, que venian a ser degoltados. Y quando sue ron llegando a vista de los santos Religiosos, que los estatian esperando, huno grandes ja grimas y alaridos, despidiendose los vnos de los otros. Y llegadose mas cerca alos lantos. que estanan en las colunas, pregunto el P. Carlos Espinola dela Compania de Tesus a vna fanta matrona q a ili venia cuyo marido aula fido marririzado, por auer fido cafero del mismo Padre. Ylabel Fernadez, donde està Ignacio vuestro hijo y ella respondio tomadole en los braços, y leuatadole en alro, aqui esta Padre mi hijo, aqui le traygo para ofrecerle a Dios, y para o fea martyr conmigo. Este mino tenia 5. años: o y endola el Padre que dò estrañamente confolado. Anteside poner fuego a la leña, corrardir con estraña fiereta las cabeças a los treinta q diximos hóbres y mugeres, y a 12. niños el mayor de los quales no tenia 10. años cúplidos. Y preguntando alos Verdugos la caufa por fidegollauan & estos Martires antes de quemar a los santos Ministros del Euangelio poniendo es dela? te de fus ojos las cabeças rezien corradas corriendo fangre? Dezian que era para atemo rizar a los Confessores de Christo y hazerles perder el animo en el tormento de suego. Pulieron fuego à la lena, que rodeaua los Santos por todas partes, mas pulieronle tan le xos,que algunos con particular cuydado lo vieron y fe pulleron de propolito a medir la distancia, hallaró tres braças por algunas partes entre el fuego y los santos Martires, par 🗉 ra que fuelle el fuego mas prolongado y con effe fin, fi árdia mucho lo apagadan. Y todo / esto se hizo para que el q quisiesse salirse pudiesse, atadole sloxamente las manos á las co lunas con vna lazada por cuplimiento para que sintiedo el fuego ellos mismos se pudies-Ten foltar y faliessen de la Estacada. Para lo qual les dexaron vnapuerta abierta por dode si quisiellen pudiellen escapar del fuego y quedar fultrados de la corona del Martirio.Poco después à pusieron fuego a la leña, se regozijaron los santos martyres puestos los ojos en el ciclo, fufriendo el fuego como fi fueran de marmol, quieros e inmobles. Duraro mu cho riepo con marauillofa confrancia en este marririo: y algunos curiosos que lleuaró ne « loxes de arena, hallaron que algunos de los fagrados Sacerdores estugiero assundose ho ra y media y dos horas. Y el fanto martyr Sebastian Químura, de la Copañía de Iesus asic. man los q le vieron, y midieron con relox de arena, que duro tres horas viuo, con q los. infieles quedaron espantados, y muchos dias habiatia dello con grande admiracion. Mucho les animo para estar firmes y costares el extraordinario concurso de los Christianos que se hallaron presentes: y la causa fue el auerse publicado muchos dias antes, el dia 💅 lugar don le ania de ser martirizados, y q entre ellos ania tantos Religiosos Europeos, y Japones, tantos y tan venerables Sacerdotes antiguos obreros de aquella Christian dadde 20. 25. 30. y mas años de trabajo en cultiuar la conuerfion del Iapon. Y para q fe pue da colegir algo deste numero, escriue el P. Juan Bautista de Baeza dela Copania de Tesus Rector de Nangasaqui q està en Iapon desde el año de 590, que aura en aquella Cindad y sus contornos mas de 50.mil Christianos, aunq la ciudad està muy desecha delo q solia ser yuanfe los fantos acabado, y muchos de rodillas abrafados co fus colunas yua muriedo:

yuanse los santos acabado, y muchos de rodillas abrasados có sus colunas yua muriedo. Acabados de quemar los santos cuerpos, sue grande el impetu de Christianos a fuero a venerar y recoger las santas Reliquias, mas las guardas no lo dexaron hazer, maltratado les a palos, y viedo que esto no bastana, intetaron otra cosa, para por lo menos salir có vi toria de los santos cuerpos, y para a no quedasse rastro ni memoria dellos, ni suesen vene rados de los sieles. Mando el Presidete a hiziessen vna fossa capaz, en la qual encedieron otro mayor suego, y echando en el los santos cuerpos y las mismas colunas a autan quedado alli, los quemana todos hasta hazer los ceniza, y sinchedo della muchos sacos los pu siero e barcos, y apartados bué trecho dela ciudad suero sebrado sus reliquias por el mar

Acabado este martirio tan celebre, el dia siguiete 1 s. de Setiébre cortaró la cabeça al S.Gaspar Cotégan Doxico, quanda a con el P.Camilo Constancio de la Cópasia de Iesus y le ayudana en la conversion de los Gétiles. Con el cortaron tábien las cabeças a otros dos niños, vno de 7. y otro de 10. años, hijos de otros martires. Martirizaró tábie a otro christiano con toda su familia, porquena noche de aquellas que esta des sucres pos en la Estacada muertos, le haltaron cogiédo Reliquias, y venerando las dieron parte al Pre-

al Presidente, y sabiendo q era de Omura so embió al Gouernador de aquel estado, y a penas llego quando suego sue martirizado con toda su samilia.

A los doze de Setiëbre huno otro martyrio muy infigne en Omura, en el qual murieron quemados viuos el Pifray Tomas de Sumarrega, o del Espiritu Sanzo, Re ligioso de Santo Domingo, Obrero antiquissimo desta Christiandad, y el Padre fray Apolinar Franco de la Orden de Sirancisco tablen muy antiquo Obrero, y otros muchos Iapones juntamemecon vna deuota muger que sue hallada entre estos san tos cuerpos, tezando, y encomendandose a los santos y preguntada de las guardas, que hazia, y si era Christiana Respondio, q bie se chana de ver q era Christiana en lo q hazia; y assi luego le cortaron la cabeça, y echaron su cuerpo entre los demas martyres, que todos sueron quinze.

Otros diez humo en Yquinotima co el hermano Agustin Onda de la Copañia, los quales todos anduniero co el P. Camilo Costancio de la misma Copañia, el qual su assistante en Firando a los 13. de Setiebre, su martyrio muy solene. Por auer al presente en la ciudad 13. Nauios de Olandeses y Ingleses con grande trasago de mercancias, y gente que su infinita, eta este P. Italiano de la Provincia de Roma, y sabia lengua Flamenca: y assi predico en varias lenguas con grande eloquecia y espiritu, y como era muy cursado en las letras de Iapon, hizo un epilogo dellas, sacan do por conclusion que la Fè de Christo era lo seguro y verdedero. Y esto lo dixu de suerte, que los Iapones lleuados del gusto, no se pusieron suego ta presto: y despues no dexó de predicar hasta que dio la alma a su Criador.

A los 2. de Octubre huno en Nangasaqui otros 9 martyres, y entre ellos tres ni.
ños, vno destos Christianos sue atormentado 7 dias para q descubriesse Religiosos:
y no le pudieron sacar sino lesus Maria: ò quanto desseo rengo de verme en la glorio, y cosas semejantes, hasta q vencidos los atormentadores le abriero las espaldas,
y se ceharon vna grande cantidad de plomo derretido: y viendo q no consessante
que maron viuo con toda su familia, y echaron sus cenizas en la mar.

En Nangasagui huno otro martyrio de cinco labradores a los 22 de Setiembre.

En Nangasaqui huno otro martyrio de cinco labradores a los 23 de Seriembre, por en su casa sue descubierto el tanto martyr lacinto Dominico, a los tres assaron viuos, marido y muger, y un hijo dueños de la casa, y a los tres cottaron las cabeças.

Quatro leguas de Firando a los 27. de Mayo mattyrizaron a dos Christianos, el vao casero del P. Camilo, y el otro el que le lleuaua en su nauso a varias partes para el los ministerios de la Fê, y a otro viejo de 85 años, le lançaró en el mar atadas dos predras a los pies, que quatro hombres no podian tracr cada vna dellas. Y despues de ser echado en el agua y hundido, salio el santo: y dixo tres vezes less Maria encima del agua atado con las piedras, y luego se hundió sin parecer mas. Esto vieron muchos Christianos Y sucedio a los dos de Junio.

A 3. de Iunio martyrizatou a orro compañero de las peregrinaciones del P. Camilo Confiacio de la Copañía de IESVS, por el e ayudaua en los ministerios, a orro martyrizato a 8 de Iunio por la misma causa. A 26 de Iulio martyrizaton a otros dos, por en oquisieron dar sus caballos para lleuar a los martyres, por en auta corrido entre los Christianos, en escado darlos para hazer talinjusticia, estos suero res, y otros dos por auer apadrinado algunos martyres para el martyrio. En otro pueblo martyrizaro a otro, por en quiso dar su caballo, como los de arriba para los martyres. Y a otro ma tyrizaro en vna aldea, dode auia pocas casas de labradores. A rodos estos martyres dio sin glorioso el P. Pedro Paulo Nauarro de la Copañía de Iesus a 1. de Nouiebre, dia de Todosantos, el qual estuvo en lapo predicando la Fè 36 años, sue quemado vivo como los demas, por aver venido a Iapon a predicar, y averlo hecho tato tiepo cotra les leyes de los Emperadores. Y atado a la coluna predicò como vn Apostol: y assi murio co otros dos hermanos de la Copañía de Iesus, el hermano Dionysio, y el hermano Pedro Sandayo, co otro en acompañava al Padre, y le servia daguya.

Todos sueron 118 sos 46 commados vivos y los demas decollados, otras muchas

Todos fueron 118. los 46 quemados vivos, y los demas degollados, otras muchas cosas sucedieron grandiosas en estos martyrios mas la relación q pienso y ra autenticada, y sa imprimira, dara mas larga noticia destas maravillas. Sea Dios bendito y alabado por tan gloriosos martyrios, y guarde a V.m. con la falud que desseo Manila 16. de Agosto de 1623.

#### A SHORT ACCOUNT OF THE

great and rigorous marryrdom, which, has year (1623), were suffered in Japan by one hundred and eighteen marryra, take, chiefly from the letters written by the Fathers of the Society of Jesus who there reside, and from the account of many persons of the kingdom who arraved at the Caty of Monda by two

vessels on the 12th of August 1623.

Printed with permission by America de Patra in Madred in the year 10.24

All the cause of so many novel and a forious marrordons, such as rever before, since the persecution of the Christians began, had been seen in that Kingdon.

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Although the Empires of proceedings of throughout the Kingdom status, as the control of the cont

Could, should dare to bring on board ship too proceed and amount of Japanese captain, being a good Christian and emission too the Christian faith, and having a copie opportunity of trading with the Spanish of Manila, ran the risk of carrying hence some monks in deguise of the roughful the new Christian flock.

During the past tew years there have gone theber arene the cny of Murda several priests, and two of these were discovered namely Brother Federa de Zuniga, an Augustinian, and Brother Florez, a Dominican. They are brought to Japan by a certain captain called Joachin, whom the Doth plur level near Japan on the pretext that he was carreing monks appear, and denounced to the Emperor of Japan. For this he was conserved in Hurdo (Firando), regether with both the priests and all the officete and members of his crew who were Christians.

Another Dominican father who went from this city tried to release like fellow-Dominican from prison, and succeeded in releasing also many other Christians. Such an act as the breaking of the prisons in Hirado, however, could not be done in secret, and on its being detected the fugitives were recovered and taken back to prison.

On the tyrant Emperor being approved of this, his wrath was kindled against the Christians for having brought months to Japan to preach the faith and for the breaking of the prisons, and he introdictely ordered the Governor of Nagasaki to go thether and burn also the Captain Joachin and the two friars who came on fourd his sing and who were in the same prison, besides all the Christian officers and second other prisons. It is Europeans and Japanese, and even the wives and children of down to in past years had been marveed—in about, every one who in any and connected with the Christian fulls.

For Governor proceeded to Hirado and examined the prisoners, asking them you that they were Christians, where they were born and when they had been have id-Ple urped their to deny their faith, and briving been accommissioned and authorised to de so, he promised in the name of he becomes that he would grant their the grace. Clife if only by, abundoned to the taking faith. But they array out him constantly duri they would not become, the faith of Conse Jesus. So, seeing their the would not be an include the faith of Conse Jesus. So, seeing their the message of the Tranga, the constitution and Boother Line Plants, the Dominican, a getternost the scalors that the content of the rathers to human allow and but one salors, who may be consequented.

al Presidente, y sabiendo si crade Omura so embio al Genernador de aques estado, en penas llego quando suegorne martifizado con roda su samilia.

Alos doze de Scilebre huno otro manigrio muy infigne en Comra, en el qual murieron quemados viuos el Peray Tomas de Sumariega, o del Vigicitu Sanco, Re ligiolo de Santo Domingo, Obicero antiquibimo della Christiande e vel fine attay. Apolinar Franco de la Orden de S. Virancifeo tablen muy atrigue della companione muchos Iapones funtamente con una deuora muger que sue sue solo en comendando se a los santos y preguotada de las, como a hazia, y si era Christiana Respondió, q bié se chana de ver q era Christiana en rey hazia, y assi luego le cortaron la cabeça, y echaron su cuerpo entre los demas martyres, que todos sueron quinze.

Otros diez hunno en Yquinetima co el hermano Aguilia Onda de la Copañía, los quales rodos anduniero co el P. Gamilo Coltancio de la milma Co; añía, el qual fue allado tábica en Firando a los 15 de Setiebre, fue martyrio muy folone. Por auer ai prefente en la ciudad 13. Nanios de Oiandeles y Ingleses con grande trasago de mercancias, y gente que suc infinita, eta este P. Italiano de la Prouncia de Roma, y sabia lengua Flamenca: y assi predico en varias lenguas con grande eloquêcia y elpiritu, y como era muy cursado en las letras de lapon, hizo un epilogo dellas, sacan do por conclusion que sa Fê de Christo era lo seguro y verdedero. Y esto lo dixo de sucre, que los sapones llegados del gusto, no le puliero sinego rá prestory despues no dexó de predicar hasta que dio la alma a so Cristor.

A los 2. de Octubre huno en Nangasaqui orros 9. martyres, y entre chos mes mos, vino destos Christianos sue atormentado 7. dias para g descubriesse Religiosos; y mole pudieron sacar sino lesus Maria: ò quanto desseo tengo de verme en la gloria, y cosas semejantes, hasta q vencidos los atormentadores le abriero las espaldas, y de echaron una grande cantidad de plomo derretido: y viendo q no conscilaua, le quemaron viuo con toda su familia, y echaron sus cenizas en la mar.

En Nangasaqui huno otro martyrio de cinco labradores a los 23.de Setiembre, por q en su casa sue descubierto el tanto martyr lacinto Dominico, a los tres assarinos viuos, marido y muger, y un hijo dueños de la casa, y a los tres cottaron las cabaças.

Quarro leguas de Firando a los 27. de Mayormarry rizarona dos Christianes, el van casero del P. Camillo y el etro et que le tiename in transmir a comas partes par rados miniferios de la legua en come a coma legua de la la cada mar atadas des piedras a los presentes acomentes no provincionale cada vna dellas. Il de que a fer cultudo na cisqua y nandrançado el tanto: y dixo tres vezes lesto fonta en cuma del agua atado con las piedras, y luego se hundió sin parcen cuas de so y retor muchos Christianos. Y sucedio a los dos de Junio.

A 3. de Iunio martyrizarou a orro con a serie de la pereguinaciones del P. Camile Confiacio de la Côpañia de la la la la la la lulio martyrizaron e acros martyrizaro a 8. de Iunio por la relació serie de la lulio martyrizaron e acros dos, porque quificion dar las anadas para licuar a los martyres, por para la cerrido entre los Christianos, que a pecado darlos para hazer talininficia vides marciótres; y otros dos por auer apaducado algunos martyres para el marcy las que no receptor que quifo dar su caballo, como ela la arriba para los martyres. Y a otro martyrizaró en una eldes, döde anada el la arriba para los martyres. Y a otro martyrizaró en una eldes, döde anada el la arriba para las martyres. Y a otro martyrizaró en una eldes, döde anada el la arriba para las de lesus a ride Nouiébre, das de se sensició el P. Fedro timo el lapór terra do la Fê 36 años, su que mado viva coma los demas, por auer venido a la predicar, y auerlo hecho ráto tiépo côtra les leyes de los imperadores. Y el cala coloca predicó como vn Aposioley asís morio có orres dos hermanos copañía de lenado hermano Dionysio, y el hermano Pedro Sandaro que acompañana al Padre y le servia daguya.

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#### A SHORT ACCOUNT OF THE

great and rigorous martyrdoms which, last year (1622), were suffered in Japan by one hundred and eighteen martyrs, taken chiefly from the letters written by the Fathers of the Society of Jesus who there reside, and from the account of many persons of that kingdom who arrived at the City of Manila by two

vessels on the 12th of August 1623.

Printed with permission by Andres de Parra in Madrid in the year 1624.



HE cause of so many novel and atrocious martyrdoms, such as never before, since the persecution of the Christians began, had been seen in that Kingdom, Christian and heathen at the same time (? in which both Christians and heathens suffered), was as follows.

Although the Emperor had proclaimed by edict throughout the Kingdom that none, under penalty of

death, should dare to bring on board ship any priests to Japan, many a Japanese captain, being a good Christian and zealous for the Christian faith, and having frequent opportunity of trading with the Spaniards at Manila, ran the risk of carrying hence some monks in disguise in order to uphold the new Christian flock.

During the past few years there have gone thither from the city of Manila several priests, and two of these were discovered, namely Brother Pedro de Zuniga, an Augustinian, and Brother Florez, a Dominican. They were brought to Japan by a certain captain called Joachin, whom the Dutch plundered near Japan on the pretext that he was carrying monks to Japan, and denounced to the Emperor of Japan. For this he was imprisoned in Hirado (Firando), together with both the priests and all the officers and members of his crew who were Christians also.

Another Dominican father who went from this city tried to release his fellow-Dominican from prison, and succeeded in releasing also many other Christians. Such an act as the breaking of the prisons in Hirado, however, could not be done in secret, and on its being detected the fugitives were recovered and taken back to prison.

On the tyrant Emperor being apprised of this, his wrath was kindled against the Christians for having brought monks to Japan to preach the faith and for the breaking of the prisons, and he immediately ordered the Governor of Nagasaki to go thither and burn alive the Captain Joachin and the two friars who came on board his ship and who were in the same prison, besides all the Christian officers and seamen of the ship, together with all the monks who were imprisoned in several other prisons, both Europeans and Japanese, and even the wives and children of those who in past years had been martyred—in short, every one who in any way was connected with the Christian faith.

The Governor proceeded to Hirado and examined the prisoners, asking them whether they were Christians, where they were born, and when they had been baptised. He urged them to deny their faith, and having been commissioned and authorised to do so, he promised in the name of his Highness that he would grant them the grace of life if only they abandoned the Christian faith. But they answered him constantly that they would not for anything deny the faith of Christ Jesus. So, seeing their firmness, he passed judgement against the Captain Joachin and against Brother Pedro de Zuniga, the Augustinian and Brother Luis Florez, the Dominican, together with the sailors: that the captain and the fathers be burned alive and that the sailors, who numbered ten, be beheaded.

The holy confessors of Christ, on finding themselves thus sentenced, asked the Governor (for their better relief and assurance of their death being for the sake of Christ), for what reason he had ordered their lives to be taken. To this the answer was given that it was because they had come to Japan to preach the Christian law against the laws of the Emperor; and, as regards the others, because they had brought such people in despite of the same laws and edicts. Hearing this they all rejoiced, in that they were to suffer death for the sake of Christ.

When they were brought out to the place assigned for their martyrdom, which was outside the city of Nagasaki, many people followed them. After the three confessors of Christ had been placed against the posts at which they were to be burned, and before the wood with which they were surrounded was kindled, the heads of the twelve officers of the ship were cut off, within the wall of the place of execution. Thus was their blood shed.

By direction of the fathers, who were not yet skilled in the language, since it was not long that they had been in Japan, the brave captain Joachin began to speak. Witnesses say that he preached like an apostle, boldly and fervently. The heathen tried to stop him, ordering him to be silent; but he answered that he owed duty to God rather than to man, and asked what greater pain they could inflict on him than that of burning him alive. Thereupon they put fire to the wood with which they were surrounded but the captain continued his preaching until he died, meeting his death firmly and almost without moving. All this was upon the 19th of August, there being present numberless Christians, who hailed the holy martyrs and prayed to encourage them.

Seeing that the martyrs had breathed their last, the minions of justice placed the heads of the decapitated upon a board as a public warning, and the bodies, together with those of the three who were burned, they left inside the execution wall for a few days. Crowds of Christians resorted thither by day and night, worshipping with great veneration, but the guards treated them ill, beating and wounding them, for they had orders that they should allow nobody to come near the bodies to take relics from them. But some persons of distinction, who had influence with the officers of justice, succeeded in obtaining some relics of the holy bodies. And particularly they obtained all that remained of the holy martyr Brother Pedro de Zuniga, intending to bring it to this city of Manila and so to Spain, he being the son of the Marquis of Villamanrique, sometime Viceroy of New Spain. It was expected that as he had such illustrious relatives his body would receive great honour.

This martyrdom finished, the Governor of Nagasaki sent for the prisoners, who, incarcerated at Omura, were awaiting their happy moment. This was one of the most illustrious martyrdoms that the country has ever witnessed. There were fifty-two who suffered, all on the same day. The happy servants of God started from the prison where they had been imprisoned for many years—some longer than others, but all in such distress that in a downstairs room of only twelve mats there were, by day and night, thirty or more persons, three sharing the same mat of eight palms (84 inches) length and three palms (32 inches) width. They could not walk a single step and they had the privy inside the room; this would have been enough to finish them before long. Their food consisted of a bowl of black rice and a roasted sardine, and sometimes a broth made of radish leaves.

While these holy prisoners came from Omura, the Governor summoned before him also thirty men and women who were in the prison at Nagasaki to be martyred along with them, and he passed sentence of death against them that they be beheaded next day, and in the meanwhile taken back to prison. They came out of the court rejoicing, bound hand to hand in pairs like criminals. Such as could brought crosses in their hands. One brave woman went ahead as captain, with banner and cross, and all the women followed her in the procession, singing praises to God and condemning false gods. Some carried their children in their arms, who were to be martyred with them. The men followed, the company forming a procession beautiful in the eyes of God and of the other Christians who were looking with envy and accompanying them in great number.

The prisoners of Omura coming to the place of martyrdom numbered among them twenty-one monks. A numberless multitude congregated to receive them, and the people named and pointed out to one another the fathers who had made them Christians, crying and wailing because their spiritual fathers and teachers were being taken away from them. The fathers comforted them with the assurance that God would send them other teachers to help them maintain their resolution, and exhorted them to keep their faith till death.

The minions of justice assigned to each one the stake where he was to be burnt, and each of the holy priests, before he was made fast to it, kneeled and embraced his stake and kissed it a thousand times, the Japanese brothers following their example, which increased the devotion of the bystanders and moved them to tears.

Before the thirty who were to be beheaded came out from Nagasaki, the twenty-five who were to be burned alive were placed at their stakes, and bound, but loosely, in the following order: first, four who had entertained priests in their houses, then twenty-five priests, European and Japanese. The first priest was Father Carlos Espinola, Italian, of the Society of Jesus, born in Genoa, of the illustrious house of Espinola, very well known and esteemed by all for his nobility, virtue, and other qualities, and long a worker in this Christian flock. Second was Brother Angel Ferrer of the order of St. Dominick; third Brother Joseph de S. Jacinto of the same order; fourth Father F. Jacinto of the same order; fifth, Father Sebastian Quimura, of the Society, born in Japan, in the city of Hirado, old in the religion for more than thirty years, and the first Japanese ordained priest—twenty years before—a notable worker, of uncommon virtue, and a very good preacher in his language; sixth was Brother Pedro de Auila, Franciscan; seventh Father F. Ricardo de S. Ana, Franciscan; eighth, Brother Alonso de Mena, Dominican; ninth, Brother Francisco de Morales. Dominican; tenth, Brother Vicente, Franciscan (European); eleventh, Brother Leon, Japanese; twelfth, Brother Antonio Fugia of the Society; thirteenth, Brother Gonzalo Fusay, of the Society; thirteenth (sic) Brother Pedro Zampo, of the Society; fourteenth, Brother Miguel, Japanese, of the Society of Jesus. All of the latter were Japanese. After these were four of the name and profession of St. Dominick. The last two were of this company Brother Tome Agascin and Brother Luis Cavarato, Japanese. Another brother of the Society was beheaded in the same martyrdom, because there was not a stake for him, his name being Juan Chacoco, a Japanese. Thus in this martyrdom were nine martyrs of the order of St. Dominick, five of St. Francis, and nine of the Society of Jesus.

As soon as the preparations were completed for the burning of the twenty-five, the company of those who were to be beheaded made its appearance, and as they came in sight of the holy priests, both parties began to shout and cry, giving each other their last farewell.

And as they came near the stakes, the Father Carlos Espinola addressed a holy matron among the new comers, whose husband had been martyred on a charge of giving harbour to the father, who asked: "Isabel Fernandez, where is Ignacio your son?" And she, taking the child in her arms and

lifting him up, answered, "Father, here is my son. I will offer him to God; he will become a martyr with me." The child was five years old; and hearing this the father was greatly comforted.

Before they lighted the wood, they, with unmerciful ferocity, cut off the heads of the thirty men and women, together with those of twelve children, the eldest of them not yet ten years old. And as the executioners were asked the reason why they beheaded these before burning the holy ministers of the Gospel, and why they set the freshly severed and still bleeding heads before them, they answered that it was for the purpose of frightening the confessors of Christ, and thus disheartening them for the torture of burning.

Then they put fire to the wood that surrounded the saints, but they did it from so far that some who noticed it and measured the distance found in some cases a space of eighteen feet between the fire and the holy martyrs—this in order to make the burning slower, and with the same intent, when the fire waxed high, they deliberately subdued it. All this was done with the intention that those who wished might escape, to which end they tied the hands to the posts loosely, with a bow at the top, in such manner that, on feeling the fire, they could get loose and escape beyond the execution wall. With the same purpose they left a gate open by which they could run away from the fire, thus failing to obtain the crown of martyrdom.

But when the faggots took fire the martyrs rejoiced, and, lifting their eyes to heaven, they suffered the burning as though they had been of marble, so calm and motionless they stood. For long and with wonderful patience they endured this torture; and witnesses who had with them hourglasses, noted that the holy priests roasted from an hour and a half to two hours. Such witnesses who were about the holy martyr Sebastian Quimura, of the Society of Jesus, assert that he lasted three hours alive. The heathens were astonished and for many days talked of it with awe.

The martyrs were much encouraged in their firmness and perseverance by the extraordinary congregation of Christians who were present, the cause of this being that the place, date, and hour of the martyrdom were announced many days before. Among the crowd were many missionary monks, European and Japanese, and many a venerable priest, longtime workers among the Christian congregation, who had worked for twenty, twenty-five, and thirty years, and even longer to compass the conversion of Japan. To give an idea of the multitude, we quote from Father Juan Bautista de Baeza, of the Society of Jesus, Rector of Nagasaki, who has been in Japan since the year 1590. He says that there must be in the city and vicinity about 50,000 Christians, notwithstanding that the city is now not so firm as it used to be.

The Saints were passing away. Many of them, kneeling down, embracing their stakes, were dying.

The burning ended, there was a rush of Christians who intended to gather up and worship the relics, but the guards did not allow it, beating them off with cudgels; but considering this not enough, they sought how to destroy the holy bodies so that no trace or memory should remain for the faithful to worship. The Governor therefore ordered a large pit to be dug, and the remains of both bodies and stakes were thrown therein and burnt to ashes, which, being put into bags and taken out to sea in boats, were scattered far and wide in the water.

This famous martyrdom finished, the next day (September 11th) was beheaded the Sacristan Gaspar Cotegan Doxico, companion of the Father Camilo Constancio, of the Society of Jesus, whom he had helped in the conversion of the heathen. With him they beheaded two children, one seven and the other ten years old, sons of other martyrs. They martyred also another Christian with all his family, because, on a night when the holy corpses were still on the execution wall, they found him gathering and worshipping relics, and denounced him to the Governor, who, finding the Christian was from Omura, sent him to the Governor of that province, where, as soon as he arrived, he was martyred with his whole family.

On the 12th of September there was another illustrious martyrdom in Omura, at which were burnt alive Brother Tomas de Sumarrega of del Espiritu Santo, Friar of St. Dominick, for long a worker among that Christian flock, and Brother Apolinar Franco, of the order of St. Francis, a very ancient worker; and with them many Japanese, among them a pious woman who was found beside the holy bodies, praying and committing herself to the saints. Asked by the guards what she was doing, and if she were a Christian, she answered that they could clearly see, by what she was doing, that she was a Christian. Her head was cut off and her body thrown among the other martyrs, who were fifteen in all.

Another ten were martyred at Iquinotima, together with the Brother Agustin Onda, of the Society of Jesus, all of them companions of Father Camilo Constancio, of the same Society. He was burnt too at Hirado on the 15th of September. His martyrdom was very solemn, on account of there being at the city thirteen ships, Dutch and English, with great traffic of goods and people without number. This father was an Italian, from the province of Rome, and he knew Dutch. Thus he preached in several languages with great eloquence and ardour. And as he was much advanced in Japanese learning, he summed up the religions, drawing the conclusion that faith in Christ is the only certain and true religion. So much his discourse appealed to the Japanese that they did not for some time put fire to the faggots; and he ceased not his preaching until he rendered his soul to God.

On the 2nd of October there were at Nagasaki nine more martyrs, among them three children. One of these Christians was tortured for seven days to oblige him to denounce the priests; but they could extract nothing from him but "Jesus! Mary! receive me, Heaven!" and so forth. His tormenters at last slit his back and poured molten lead into the wound. But finding him steadfast, they burned him alive with all his family and scattered the ashes over the sea.

At Nagasaki there was a martyrdom of five farmers, on the 23rd of September because at the house of one of them was discovered the holy martyr Jacinto Dominico. Three were burnt alive—husband, wife, and son, owners of the house; the three others were beheaded.

Four leagues away from Hirado on the 27th of May were martyred two Christians: one the host of Father Camilo and the other a man who carried him in his boat to several places for the service of the faith. An old man of eighty-five was thrown into the sea with two big stones tied to his feet, each of a greater weight than four men could carry. After he had been thrown into the sea and sunk, the holy man emerged again and said thrice, "Jesus! Mary!" and then disappeared and was no more seen. This was witnessed by many Christians and happened on the 2nd of June.

On the 3rd of June was martyred another companion in his pilgrimages of Father Camilo Constancio, of the Society of Jesus, on a charge of helping him in his ministry. Another they martyred on the 8th of June on the same charge. On the 26th of July were martyred two more because they were not willing to lend their horses for transporting the holy martyrs, the Christians there thinking it a sin to lend horses for such an injustice. These were three, and together with them two more, on a charge of assisting some of the martyrs in their martyrdom. Another was martyred because, like

those already mentioned, he would not lend his horse for the martyrs, and there was another martyr in a small farmers' village.

The glorious end of all these martyrdoms was the last, suffered by Father Pedro Paulo Navarro, of the Society of Jesus, on the 1st of November, All Saints' Day. He had been in Japan preaching the faith for thirty-six years, and was burnt alive like the others, on account of having come to Japan to preach, and doing so for long against the imperial laws. Tied to the stake, he preached like an apostle. Thus he died in the company of two brothers of the Society of Jesus, Brother Dionysio and Brother Pedro Sandayo, and also the guide who accompanied the father.

Of all this company of one hundred and eighteen, forty-six were burned alive and the rest beheaded. Many other things happened at this martyrdom, but the authentic account that I intend to publish will give more detailed information of these wonders.

Praise and blessing to God for all this glorious martyrdom. May he keep your worships in all health.

Manila: August 16th 1623.

## Extracts from English Letters referring to the above Martyrdoms

References to some of the Martyrdoms in Japan occur in the correspondence received by the East India Company from its Factory in Hirado and also in the diary of Richard Cocks who was Chief Factor for the Company during the greater part of the time the Factory was in existence from 1613-1623. The boat with Capt. Joachin and the two friars was captured at sea by the ship Elizabeth and taken into Hirado as a prize. W. Eaton in a letter from Hirado to the East India Company under date of 12th December, 1620 writes:

A frigate, taken by the Elizabeth, belonging to the Spaniards and Japonners is doubtful whether the Emperor will permit it to be lawful prize, part belonging to his subjects. Her cargo sequestered by the King of Hirado until the Emperors pleasure be known. Charles Clevenger and Joseph Cockram and two Dutchmen have gone to the Emperor about it.

Richard Cocks in a letter dated 13th December, 1620 from Hirado gives the names of the two Dutchmen who went to the Emperor as:

Capt. Lafebre and Matias van der Brook, whome, as we understand per their letters, are frendly entertayned both of themperour and his councell, but stay longer for a dispach then they thought of, by reason of the taking of a friggat which came from Manillias, wherin weare both Portingals, Spaniardes, and Japons and amongst the rest ij semenary pristes (or Jesuists), people defended not to com into Japon, which maketh the better for us. Yet we know not whether themperour will let us have it for good prize or noe, till our men retorne from Edo, of the which I will certefie your Wor. per my next.

Under date of 7th September, 1622, in a letter to the East India Company written from Hirado, Richard Cocks informs the Company that the Emperor has kept "all the priz goodes of the friggat for hym selfe, leving the rotten hull for us and the Hollanders." The letter is a long one and the following part deals with the Martyrdoms:

Mr. Osterwick and my selfe, with 2 of the cheefe of the Hollandes factory, were at Edo after the departure of our shipps the last yeare, with presentes for themperour and his councell, hoping to have gott lycense to have carid out men and munition as in tyme past, but could get nothing but feare wordes for the space of 3 months we were forced to stay at Edo before we could gett our dispach, they telling us in the end they could conclude nothing untill the arivall of the King of Firando, whome they had sent for, but at his coming they would take such order about that which we demanded, as also about the delivering the friggates goods, as should be to both our contentes. And, as we retorned, we mett the King of Firando in the way, whoe made us many faire promisses. Yet now order is com from Edo that themperour will have all the priz goodes of the friggat for hym selfe, leving the rotten hull for us and the Hollanders, and, although we have made what resistance we could, yet are we constrayned to deliver it to them, will we or nill we; and, that which is more, they constrayne us to way over all the goodes to them, we being enformed they will make plito against us for much more matters then ever we receved and beleeve the lying reportes of our enemies whoe duble all. And for carying out men and munition as in tyme past, that such a mighty prince as themperour of Japon is, having once passed his word to the contrary, would not alter it now at the demand of such people as we are. And this is the best we can find now in Japon, and I dowbt wilbe every day worse then other.

The 2 fryres or semenary pristes which came in the friggat from Manillia are both rosted to death at Nangasaque, with Yoshen Dies, capt. of the friggat, whoe was a Japon, put to death with the frires Spaniardes; and 12 other Japons which were marrenars in the friggat were beheaded in their sight, before the other 3 were executed. As alsoe, since that tyme, about xij other Spanish and Portingall fryres and Jesuistes have byn rosted to death at Nangasaque, and above a hundred Japons put to death by fire and sword, both men, woamen, and children, for entertayning and harboring of them.

Also, now of late, a China junck arived at Shaxma in Japon, which came from Caggalion, in the Manillias, and brought 4 Spaniardes or Portingales in her for passingers, they telling the Chinas they were merchantes, but are found to be pristes and sent presoners to Nangasaque, where it is thought they shalbe rosted to death as the former have byn, and the China marenars in danger all to lose their lives, and the goodes seazed upon, which did all belong to Andrea Dittis, the China Capt. (our frend), whoe is forced to send his sonne to the court with great presentes to save his goodes, yf it be possible.

The capt. more or major of the Portingall gallion or adventures which com from Amacon to Nangasaque, called Jeronimo de Figeredo Caravallo, with Lues Martin, Jorge Bastian, and Jarvasias Garçis, Portugezes, and Harnando Ximenes, a Spaniard, whoe was jurebasso in tyms past at Bantam, are brought in question for going about to steale a fryer or padre from the Hollands howse the last yeare, and, allthough the padre was brought back (which was one of them which was rosted), yet are they all empresoned and condemned and all their goodes confiscat, and looke howrly when they shall be executed. And one of the Hollandes jurebassos and a scrivano, being Japons, with the master of the bark which carid hym away, his wife and children, all executed; this Emperour, Shongo Samma, being such a mortall enemie to the name of a Christian, espetially of papisticall Christians. And heretofore, when I was at the court at Edo, the Emperours councell did aske me severall tymes whether I were a Christian or our English nation soe; which I tould hym yea; and, in the end, askinge me soe often, I tould them they might perceve per the letters the Kinges Matie. of England sent to themperour of Japon whether we were Christians or noe, the Kinges Matie. writing hymselfe defende of the Christian faith. And then they asked me whether there were any difference betwixt our religion and the Spanish; unto which I answered yea, for that we held nothing of the pope of Roome, but next and emediately under God from our kinge: which it seemed in some to geve them content.

We and the Hollanders have had much a doe in standing out for not delivring the priz goodes of the friggat, it belonging to our prince and cuntrey, as taken from their enemies. But that would not serve, the tono or cheefe justis of Firando telling us that, yf we would not leave it by feare meanes, they would take it whether we would or noe, and that yf we had not absolutely proved the Portingalls to be padres, that themperour ment to have put Capt. Leonard Camps and me to death and to have sezed on all we had in the cuntrey, and, yf any resistance had byn made, to have burned all our shiping and put us all to the sword. God send us well out of Japon, for I dowbt it wilbe every day worse then other.

Yt is also said the Emperour will banish all Spaniardes and Portingall howseholders out of Japon, and suffer non to stay but such as com and goe in their shiping, to prevent entertayning of padres. And soe let this suffice for the present state of Japon.

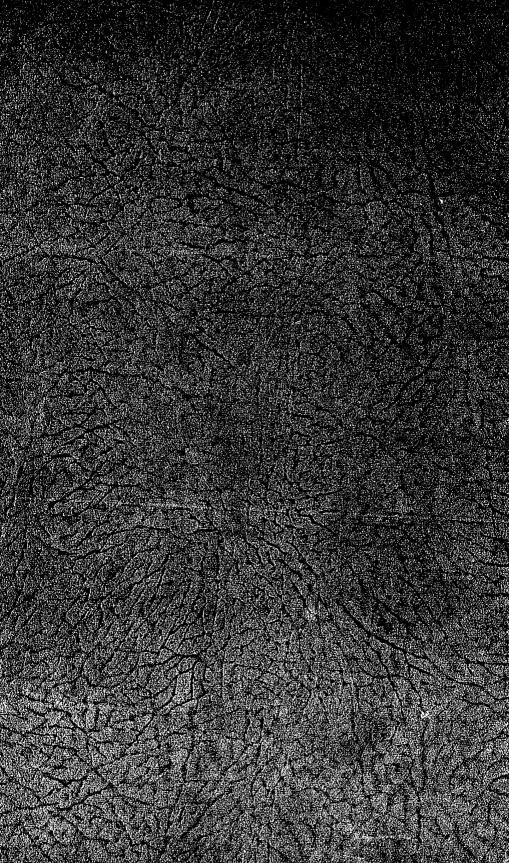
And soe I leave your Wors. with your affares to the holy protection of thallmightie, resting.

Your Wors. most humble servant at comand,

RIC. COCKS.

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