

# Hidden Christian Sites in the Nagasaki Region

World Heritage Nomination 2017  
JAPAN







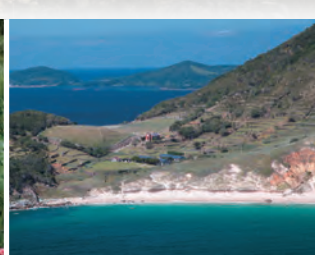




Executive  
summary

# Hidden Christian Sites in the Nagasaki Region

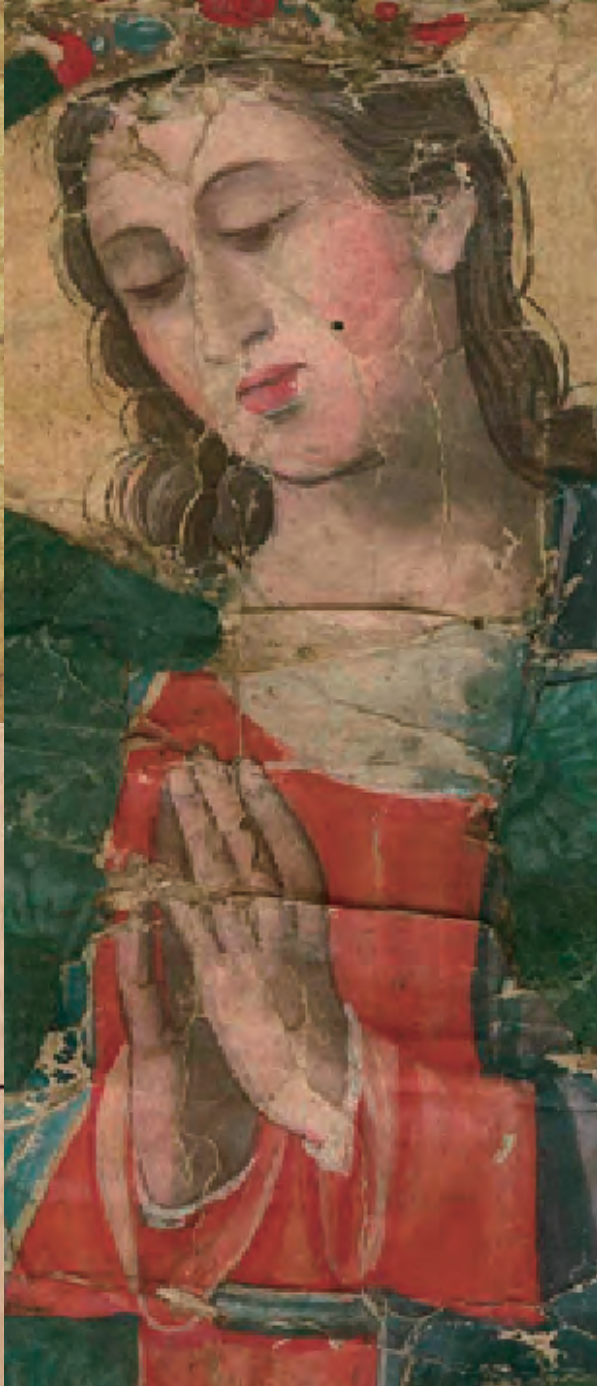














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## State Party

Japan

## State, Province or Region

Nagasaki Prefecture and Kumamoto Prefecture

## Name of Property

Hidden Christian Sites in the Nagasaki Region

## Geographical coordinates to the nearest second

No.	Name of the component	Regions / districts	Latitude	Longitude
001	Remains of Hara Castle	Nagasaki Prefecture (Minamishimabara City)	N 32°37'44"	E 130°15'16"
002	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)	Nagasaki Prefecture (Hirado City)	N 33°20'22"	E 129°26'38"
003	Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)	Nagasaki Prefecture (Hirado City)	N 33°22'25"	E 129°27'52"
004	Sakitsu Village in Amakusa	Kumamoto Prefecture (Amakusa City)	N 32°18'44"	E 130°1'33"
005	Shitsu Village in Sotome	Nagasaki Prefecture (Nagasaki City)	N 32°50'42"	E 129°42'2"
006	Ono Village in Sotome	Nagasaki Prefecture (Nagasaki City)	N 32°51'53"	E 129°41'9"
007	Villages on Kuroshima Island	Nagasaki Prefecture (Sasebo City)	N 33°8'21"	E 129°32'13"
008	Remains of Villages on Nozaki Island	Nagasaki Prefecture (Ojika Town)	N 33°11'13"	E 129°7'46"
009	Villages on Kashiragashima Island	Nagasaki Prefecture (Shinkamigoto Town)	N 33°0'44"	E 129°10'58"
010	Villages on Hisaka Island	Nagasaki Prefecture (Goto City)	N 32°48'8"	E 128°54'14"
011	Egami Village on Naru Island (Egami Church and its Surroundings)	Nagasaki Prefecture (Goto City)	N 32°47'26"	E 128°52'48"
012	Oura Cathedral	Nagasaki Prefecture (Nagasaki City)	N 32°44'3"	E 129°52'12"



## Textual description of the boundaries of the nominated property

The nominated property consists of 12 components that bear testimony to the unique cultural tradition nurtured by Hidden Christians in the Nagasaki region who secretly practised their faith despite a ban on Christianity. These components are located on the western coast of the Nagasaki region where Catholic missionaries from Europe established their bases in the 16th century, as well as on remote islands in the region to which Hidden Christians migrated during the ban on Christianity.

The boundaries of the Remains of Hara Castle and Oura Cathedral coincide with the areas nationally designated as Historic Sites under the Law for the Protection of Cultural Properties. The boundaries of the other components are delineated so as to include land use patterns dating back to the period of the ban on Christianity. These include sites of Hidden Christian leaders' houses, graveyards of Hidden Christian communities, and places that were venerated in secret. The areas within these boundaries are protected by national laws and regulations—including the Law for the Protection of Cultural Properties.

Buffer zones are set in place for each component in order to prevent any negative impact on the Outstanding Universal Value of the nominated property, and to maintain and develop favourable landscapes in harmony with the surrounding environment. The boundaries of these buffer zones are delineated to include the setting of the components and all other areas necessary for their protection—defined on the basis of the area visible from the components, natural landforms, boundaries reflecting land ownership or administration, and the like.

## Maps of the nominated property, showing boundaries and buffer zone

See page 10 to page 35 of this executive summary.

## Criteria under which property is nominated

Criterion (iii)



## Draft Statement of Outstanding Universal Value

### a. Brief synthesis

The nominated property, ‘Hidden Christian Sites in the Nagasaki Region’, bears unique testimony to the history of people and their communities who secretly transmitted their faith in Christianity during the time of prohibition spanning more than two centuries in Japan, from the 17th to the 19th century. Located in very remote areas including small islands at the westernmost edge of Japan, the property represents how the Christian communities survived in the midst of the conventional society and its religions, gradually transforming and ultimately ending their religious traditions and being assimilated into modern society after the prohibition was lifted.

The nominated property is comprised of 12 components located in the Nagasaki region of Japan, which lies at the far eastern edge of the area within Asia in which Christianity was introduced during the Age of Exploration. Since the Nagasaki region served as Japan’s gateway for exchange with foreign countries and as a place where missionaries settled from the latter half of the 16th century, people in the region could receive missionaries’ guidance extensively over a long period of time, and as a result, Catholic communities took root more firmly there than anywhere else in Japan. In this context, even after Japan banned Christianity in the 17th century and not a single missionary was allowed to remain in Japan, some Catholics in the Nagasaki region were left to maintain their faith and small religious communities by themselves, becoming Hidden Christians.

Hidden Christians survived as communities that formed small villages sited along the sea-coast or on remote islands to which Hidden Christians migrated during the ban on Christianity. Hidden Christians gave rise to a distinctive religious tradition that was seemingly vernacular yet which maintained the essence of Christianity, and they survived continuing their faith over the ensuing two centuries.

The nominated property as a set of the 12 different components provides a clear understanding of the tradition of Hidden Christians. The nominated property thus bears testimony to the distinctive way in which the Hidden Christians continued their faith during the ban on Christianity. As witness to this unique cultural tradition nurtured during the long ban on Christianity, the nominated property has Outstanding Universal Value.



## **b. Justification for Criteria**

### **Criterion (iii)**

The nominated property bears unique testimony to the distinctive religious tradition nurtured by the Hidden Christians in the Nagasaki region while they secretly continued their Christian faith during the ban on Christianity.

The Hidden Christians' unique religious tradition, from its origin and formation while they secretly transmitted the Christian faith by themselves during the ban, to the new phase triggered following the lifting of the ban on Christianity and the consequent transformation toward the ending of the tradition, is well demonstrated in the 12 components.

### **c. Statement of Integrity**

The nominated property consists of 12 components, all of which bear testimony to the unique cultural tradition nurtured by Hidden Christians who secretly practised their Christian faith in the Nagasaki region despite a ban on Christianity. These 12 components not only include all of the elements necessary to express the Outstanding Universal Value of the nominated property but are also of adequate size and in a good state of conservation.

Thorough and complete protection measures have been taken for each of the components in accordance with all relevant national laws and regulations—including the Law for the Protection of Cultural Properties. Within the buffer zones of the nominated property, appropriate protection is provided not only by the Law for the Protection of Cultural Properties, but also by the Landscape Act and other relevant laws and regulations. Therefore the nominated property does not suffer from any adverse effects of development or neglect, and it has been effectively conserved together with its surrounding landscape.

### **d. Statement of Authenticity**

Each component of the nominated property maintains a high degree of authenticity based on the attributes selected according to its nature. The villages possess a high degree of authenticity based on their attributes of 'form and design', 'use and function', 'traditions, techniques and management systems', 'location and setting', and 'spirit and feeling'. The component, 'Remains of Hara Castle', has lost its authenticity related to 'use and function', as it is an archaeological site, but it retains a high degree of authenticity in regard to the other attributes. Oura Cathedral and the Egami Church in Egami Village on Naru Island possess a high degree of authenticity in terms of 'materials and substance' in addition to the other attributes as they are architectural works.



### **e. Requirements for Protection and Management**

The nominated property and its buffer zones are properly conserved under various laws and regulations including the Law for the Protection of Cultural Properties. Furthermore, Nagasaki Prefecture, Kumamoto Prefecture and relevant municipalities have formulated a robust Comprehensive Preservation and Management Plan from the perspective of safeguarding the Outstanding Universal Value of the nominated property as a whole. As a framework for implementing this plan, they have organised a World Heritage Preservation and Utilisation Council in cooperation with the owners of the components and other stakeholders. The Council is operated for the appropriate protection, enhancement and utilisation of the nominated property. The Council receives guidance from and consults with experts comprising an academic committee (the Nagasaki World Heritage Academic Committee), as well as the Agency for Cultural Affairs, which is the principal agency in charge of protection of Japan's cultural properties.



## Name and contact information of official local institution/agency

### **Agency for Cultural Affairs Cultural Properties Department Monuments and Sites Division**

Address: 3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo 100-8959 Japan

Tel: +81 (0)3 6734 2877

Fax: +81 (0)3 6734 3822

E-mail: [w-isan@mext.go.jp](mailto:w-isan@mext.go.jp)

Web address: <http://www.bunka.go.jp/>

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### **Nagasaki Prefecture Culture, Tourism and International Affairs Department World Heritage Registration Division**

Address: 2-13 Edomachi, Nagasaki City, Nagasaki Prefecture 850-8570 Japan

Tel: +81 (0)95 824 1111

Fax: +81 (0)95 894 3485

E-mail: [s38020@pref.nagasaki.lg.jp](mailto:s38020@pref.nagasaki.lg.jp)

Web address: [http://www.pref.nagasaki.jp/s\\_isan/](http://www.pref.nagasaki.jp/s_isan/)

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### **Kumamoto Prefecture Promotion Policy Department Cultural Affairs and World Heritage Promotion Division**

Address: 6-18-1, Suizenji, Chuo-ku, Kumamoto City, Kumamoto Prefecture 862-8570 Japan

Tel: +81 (0)96 383 1111

Fax: +81 (0)96 381 9829

E-mail: [bunkasekai@pref.kumamoto.lg.jp](mailto:bunkasekai@pref.kumamoto.lg.jp)

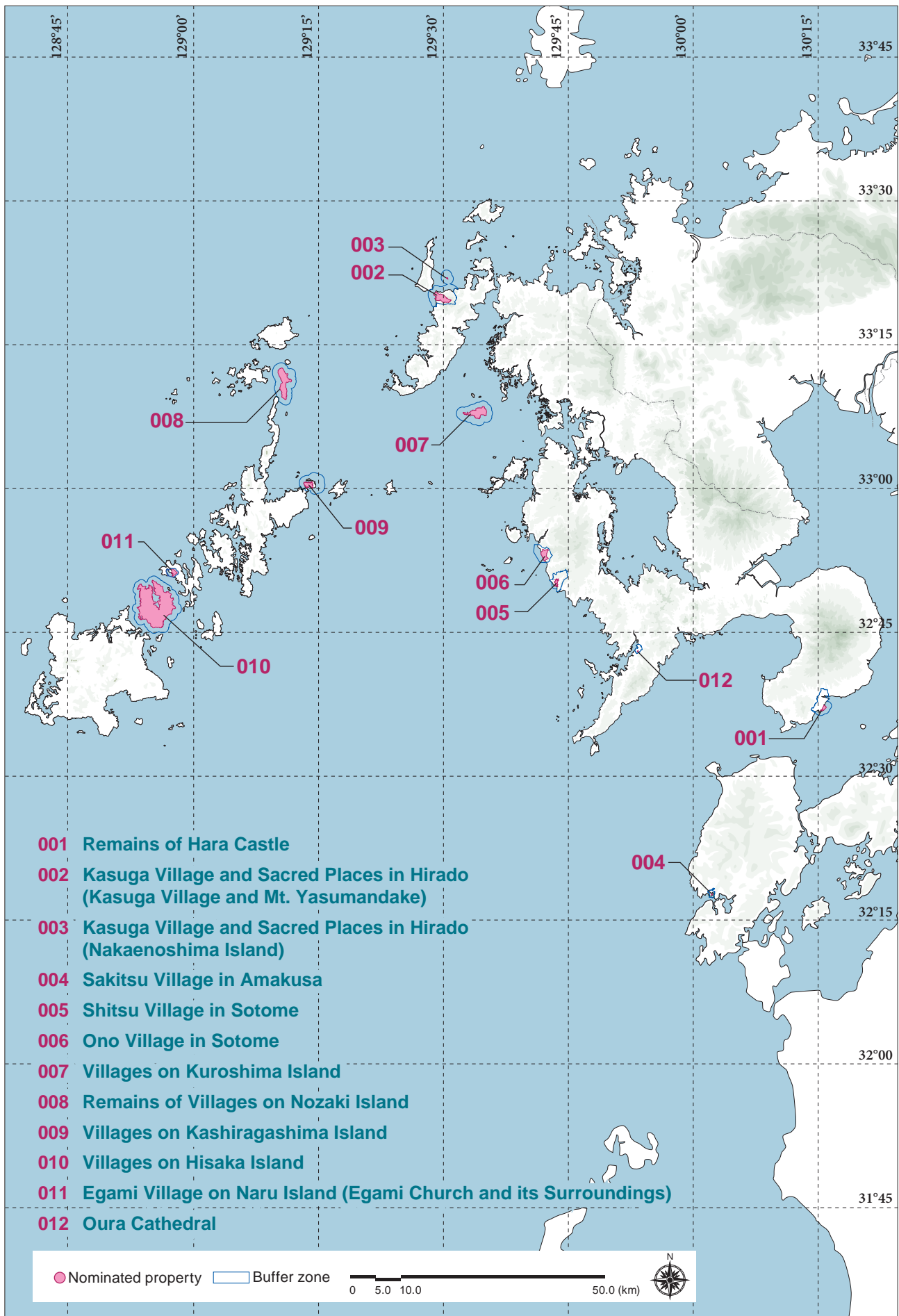
Web address: <http://www.pref.kumamoto.jp/>





Map indicating the location in Japan

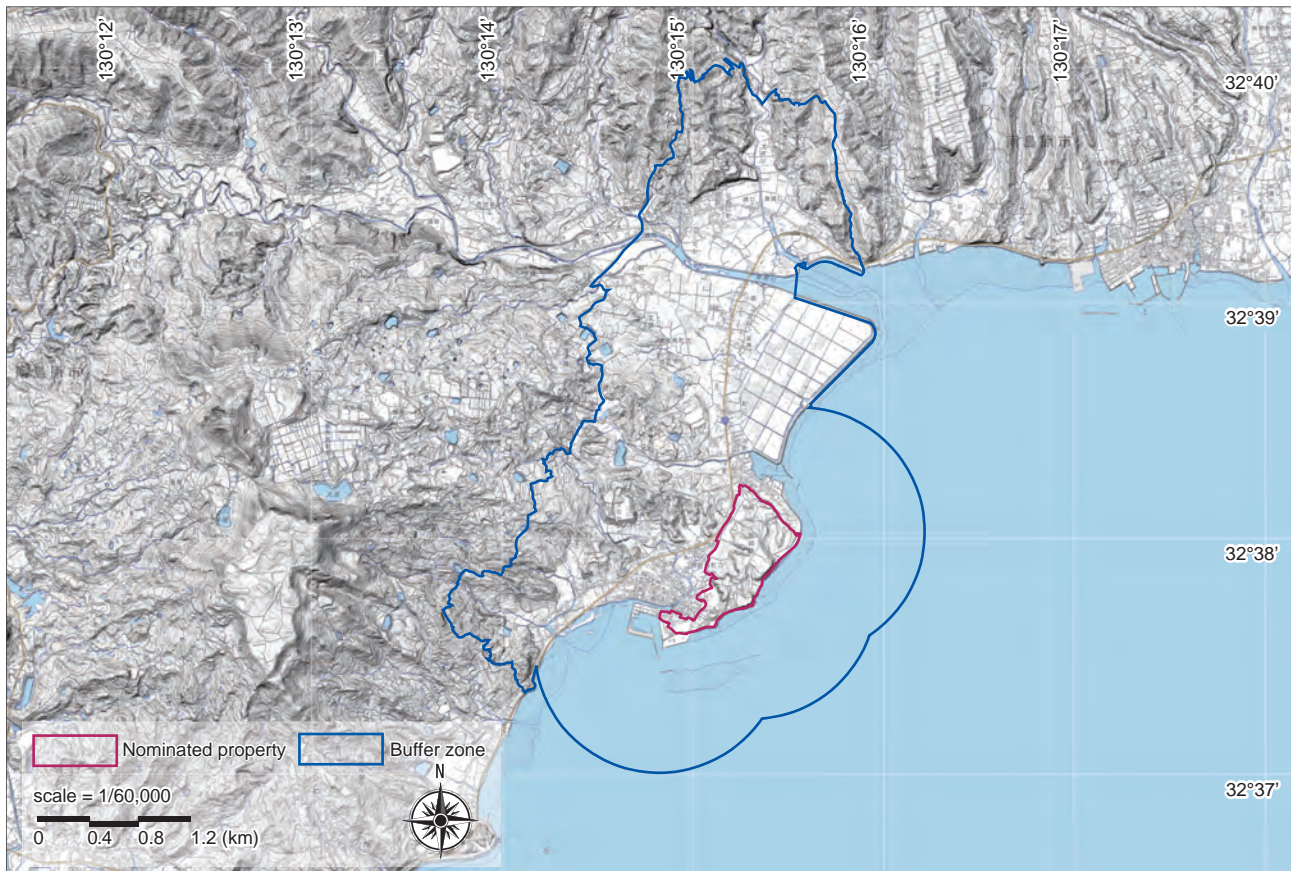




Map indicating the location of the nominated property and buffer zones



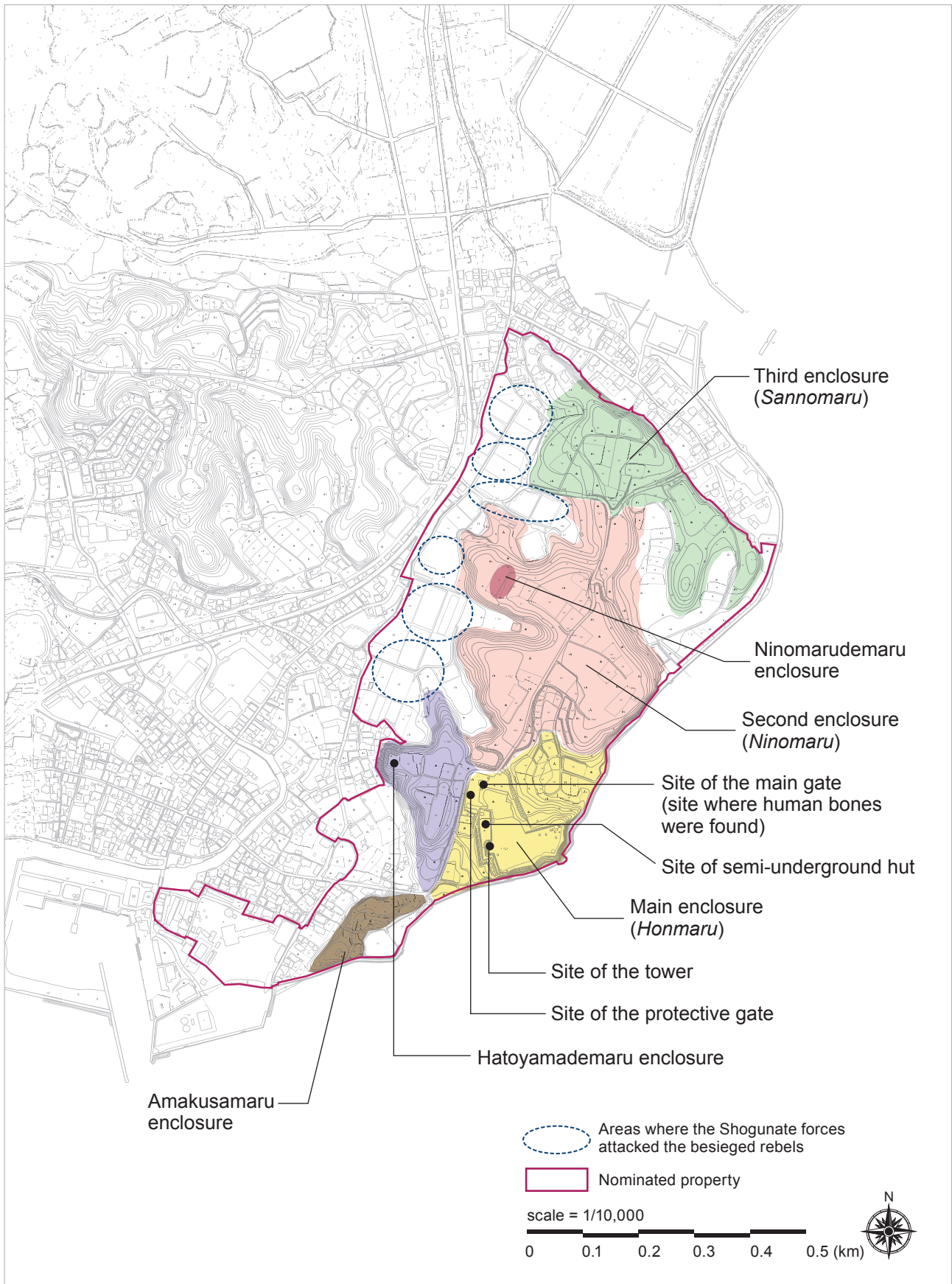
# 001 Remains of Hara Castle



Map indicating the extent of the nominated property and buffer zone



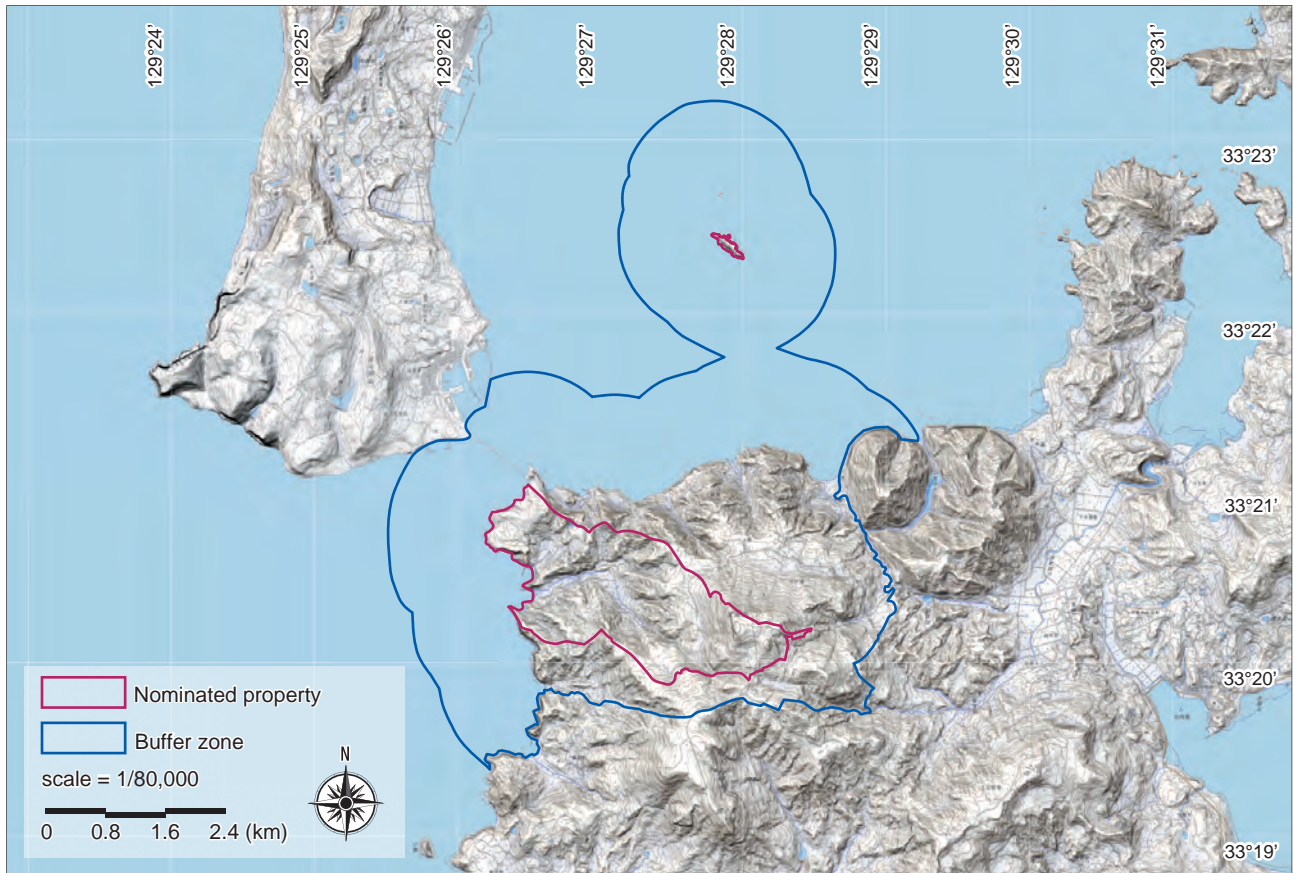




Map indicating the extent of the Remains of Hara Castle



# 002, 003 Kasuga Village and Sacred Places in Hirado



Map indicating the extent of the nominated property and buffer zone



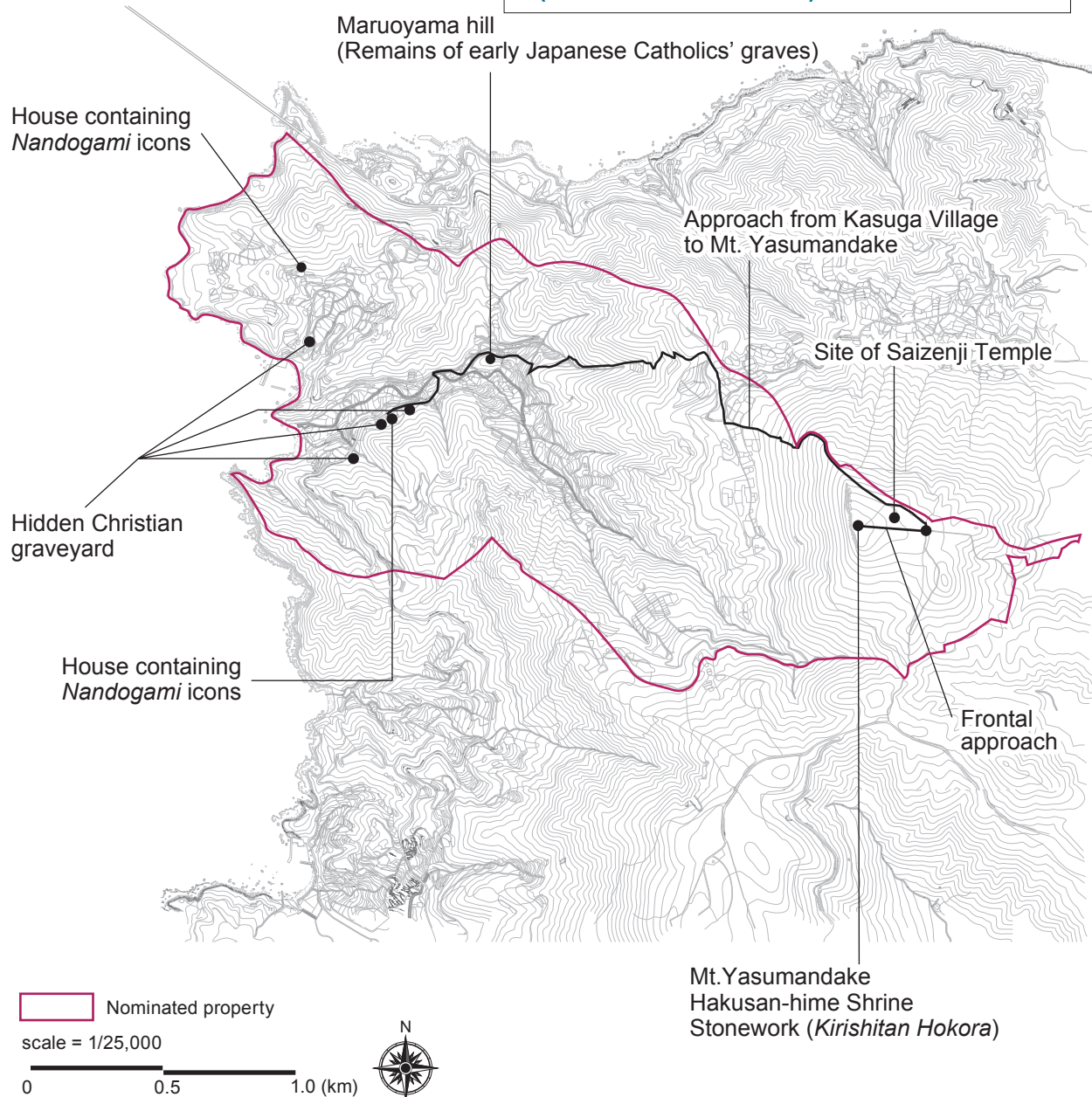


002

### Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)

003

### Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)



Map indicating the extent of Kasuga Village and Sacred Places in Hirado



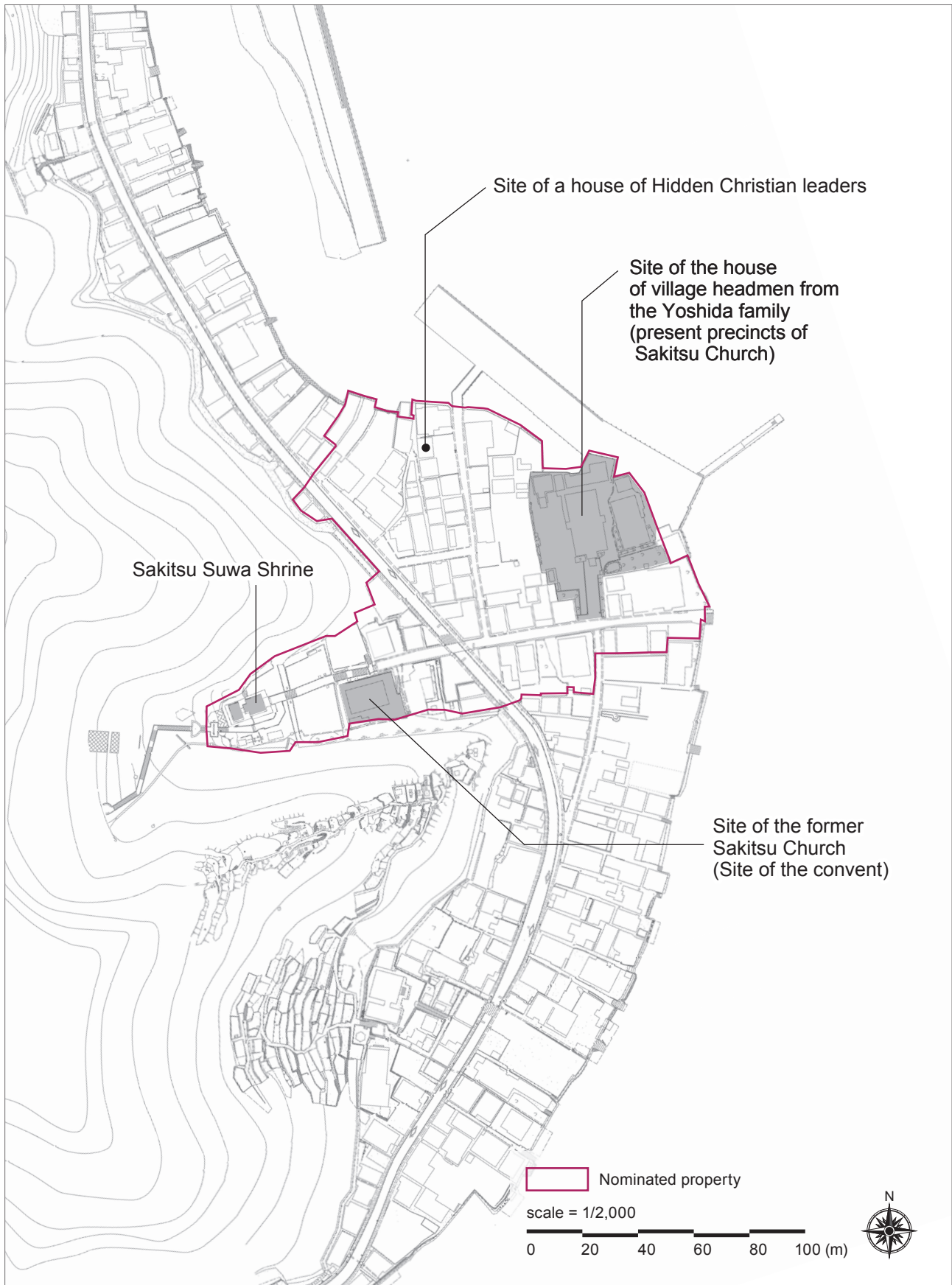
## 004 Sakitsu Village in Amakusa



Map indicating the extent of the nominated property and buffer zone



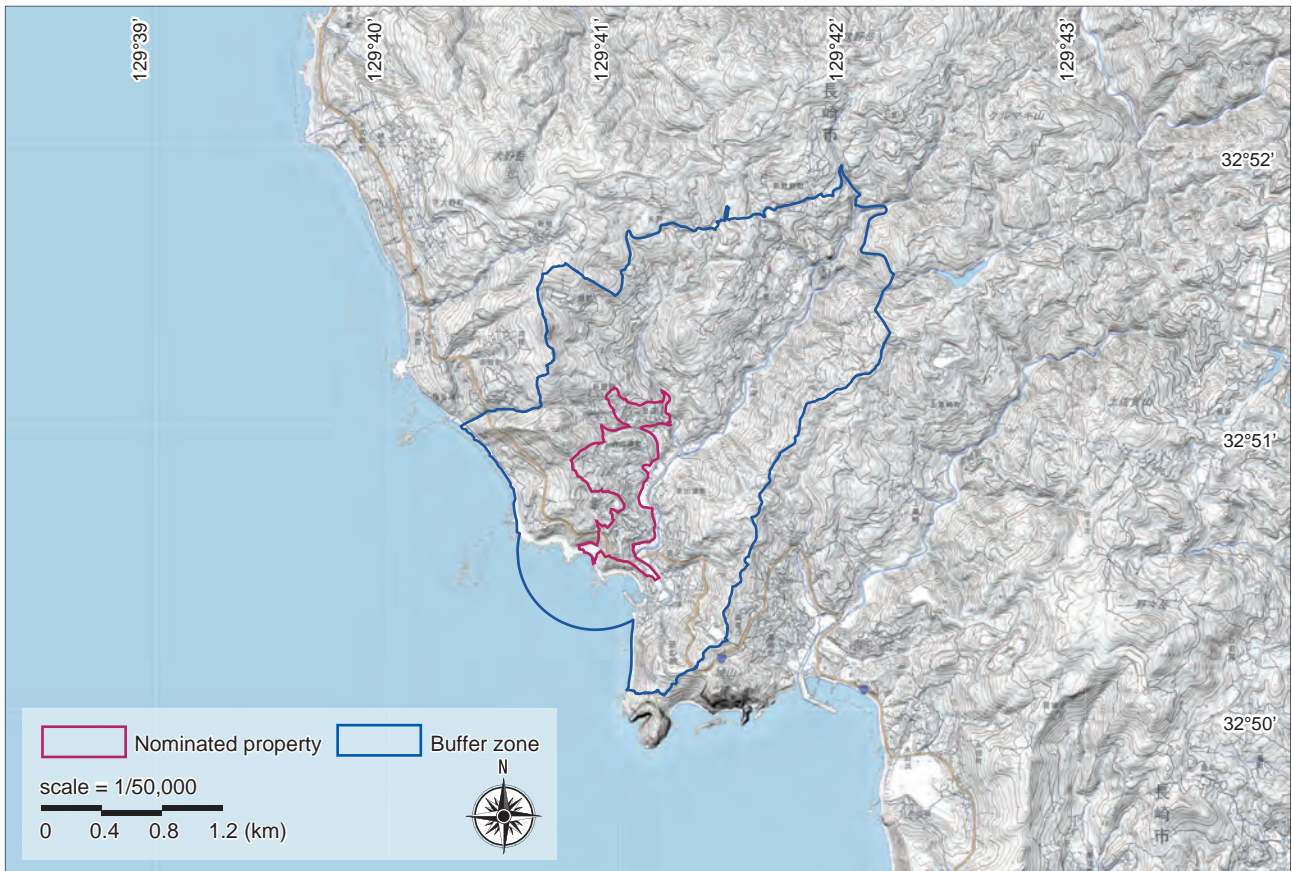




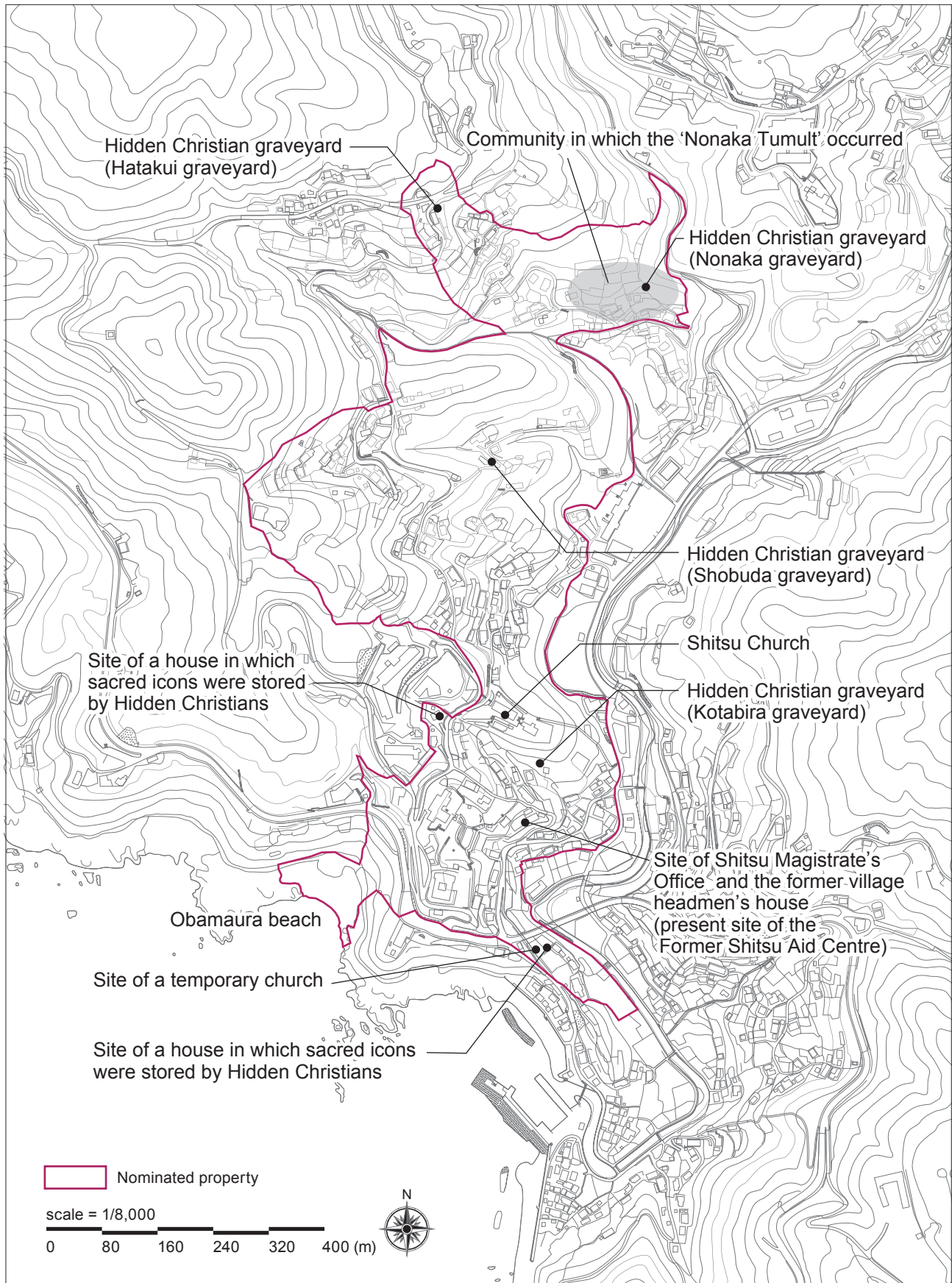
Map indicating the extent of Sakitsu Village in Amakusa



# 005 Shitsu Village in Sotome



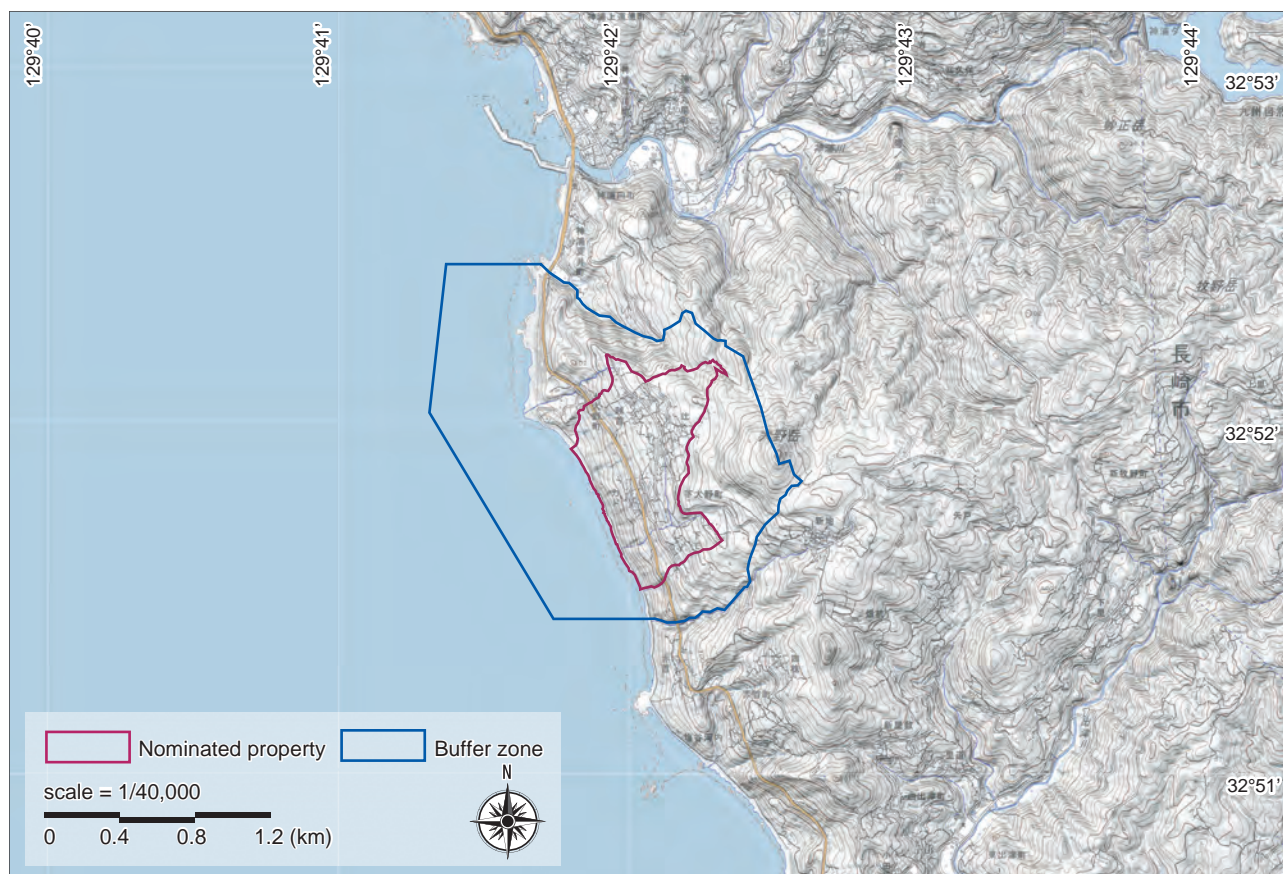




Map indicating the extent of Shitsu Village in Sotome



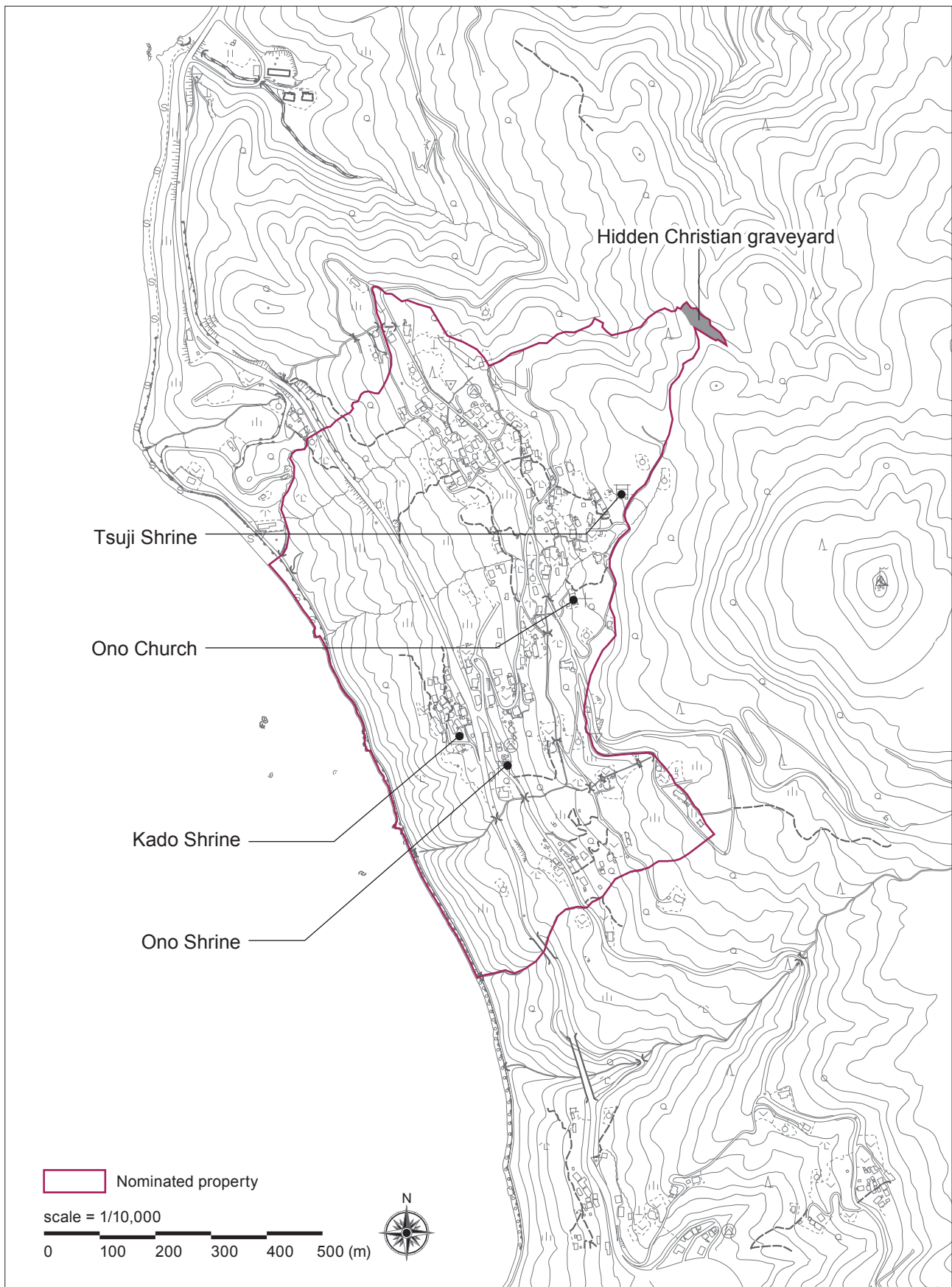
# 006 Ono Village in Sotome



Map indicating the extent of the nominated property and buffer zone



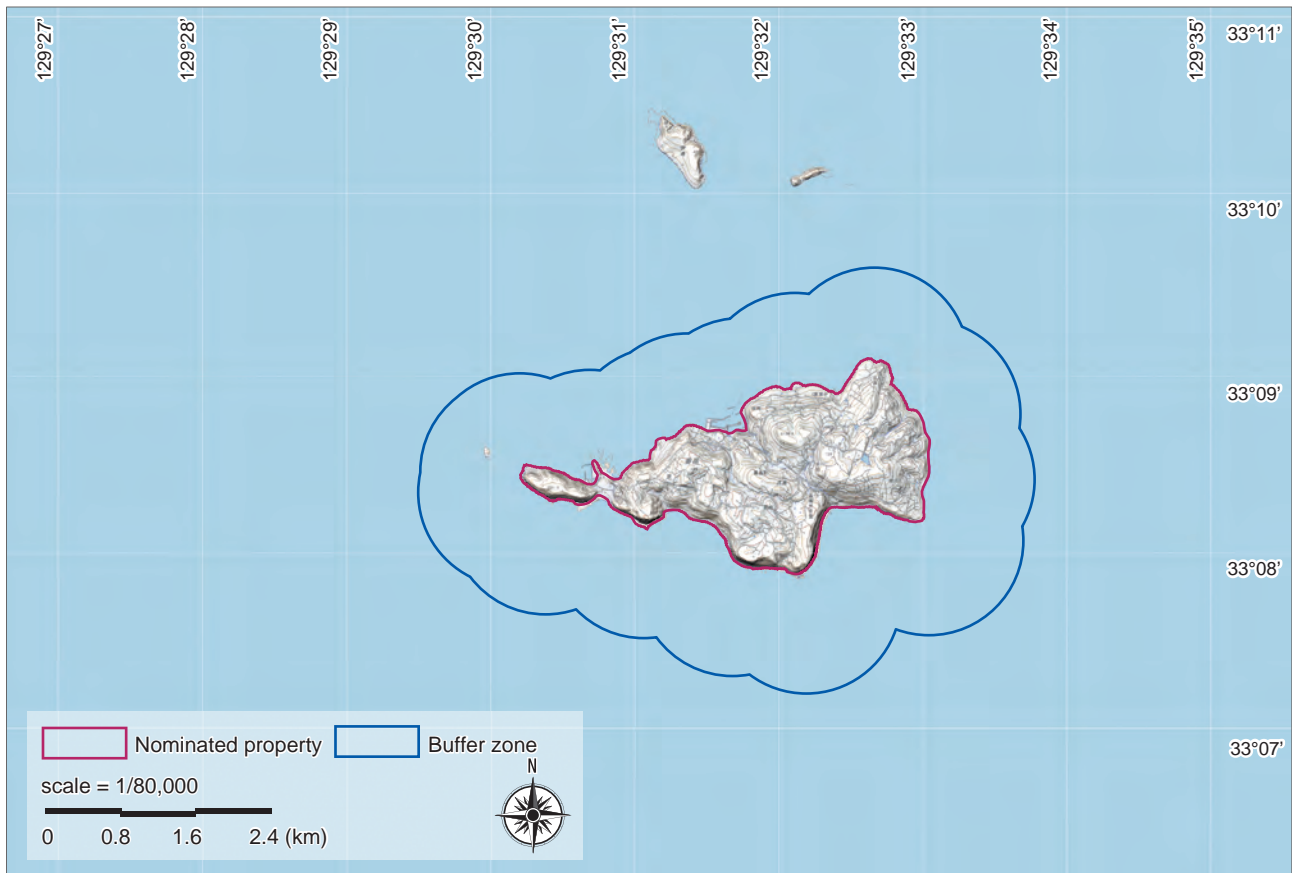




Map indicating the extent of Ono Village in Sotome



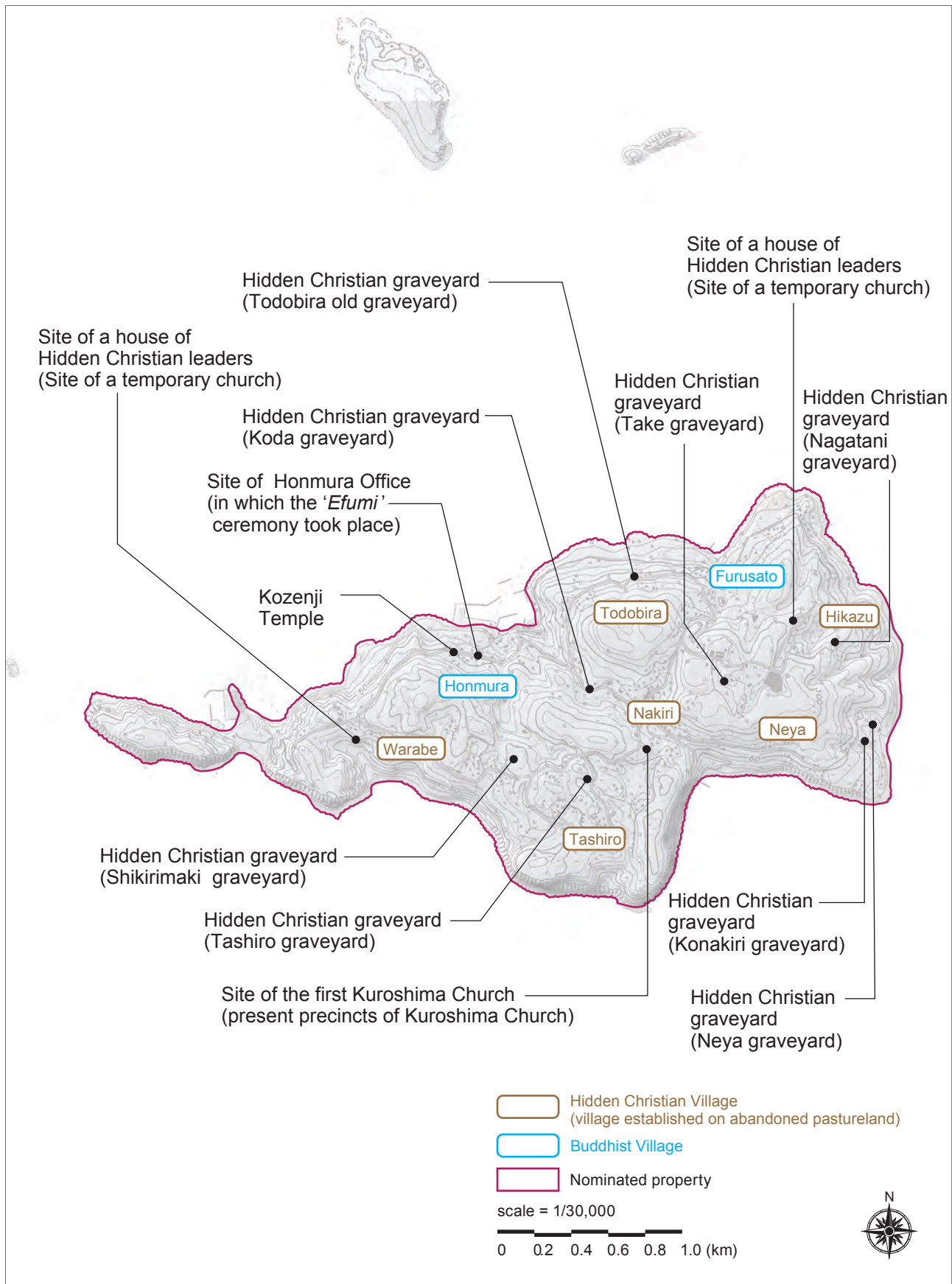
# 007 Villages on Kuroshima Island



Map indicating the extent of the nominated property and buffer zone



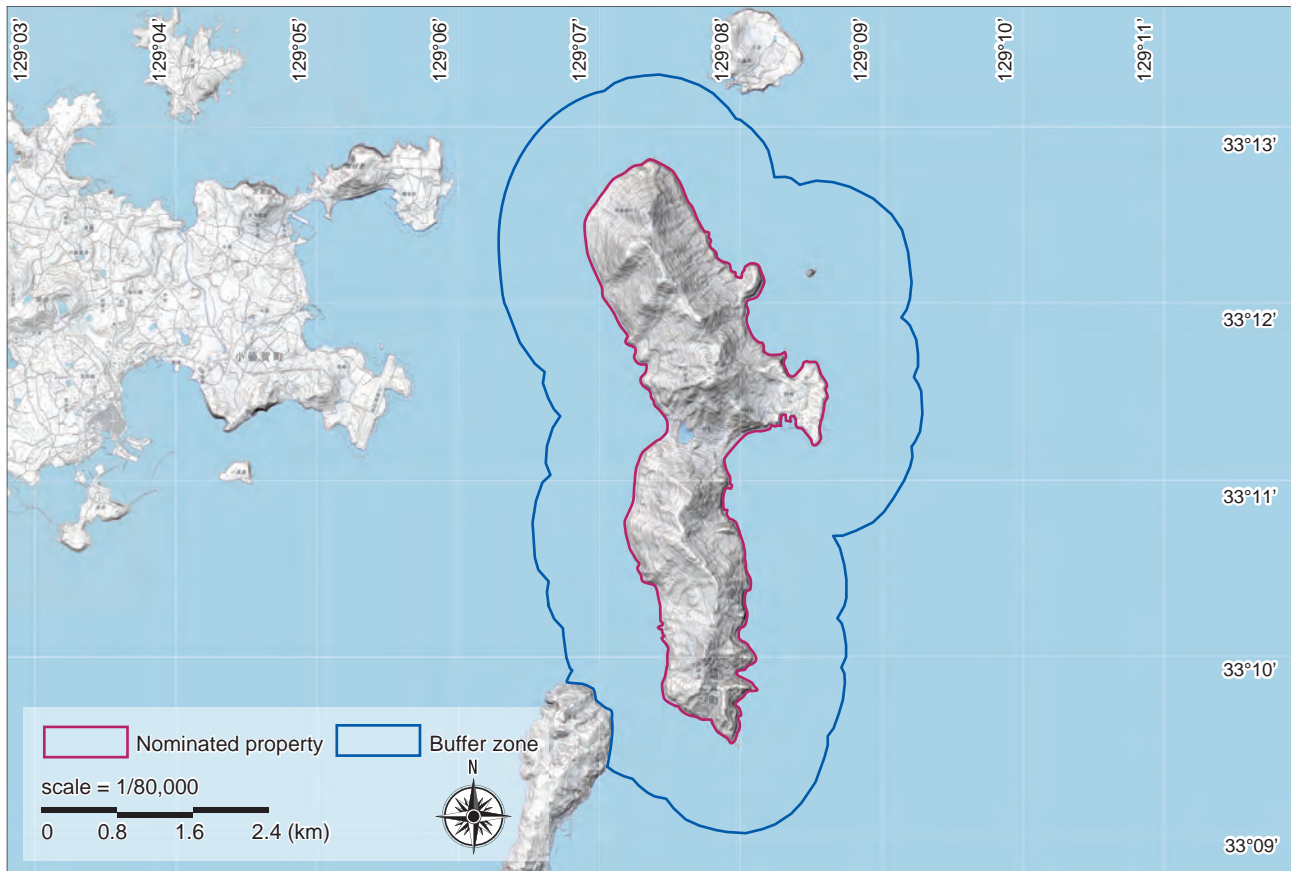




Map indicating the extent of the Villages on Kuroshima Island

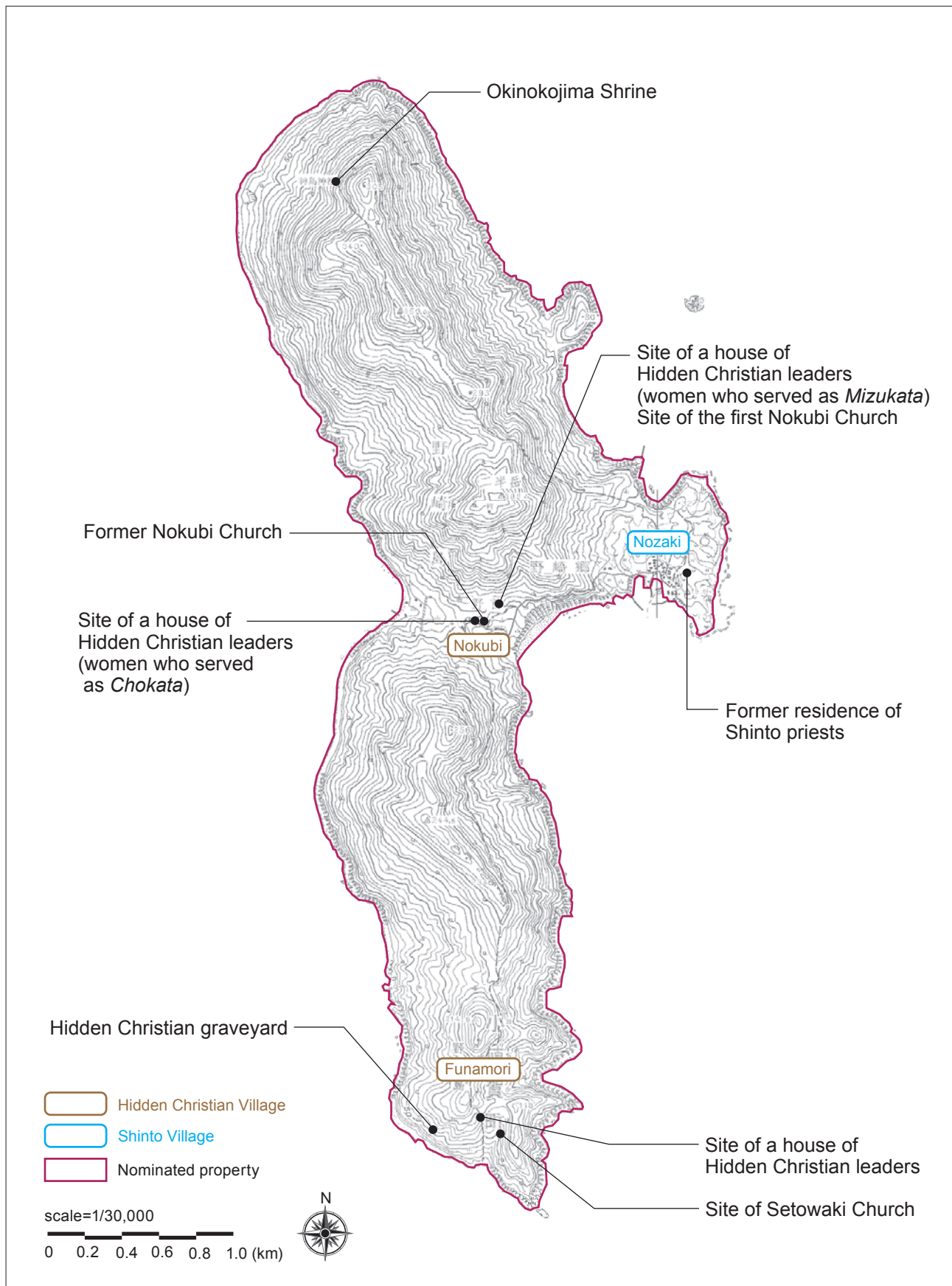


# 008 Remains of Villages on Nozaki Island



Map indicating the extent of the nominated property and buffer zone

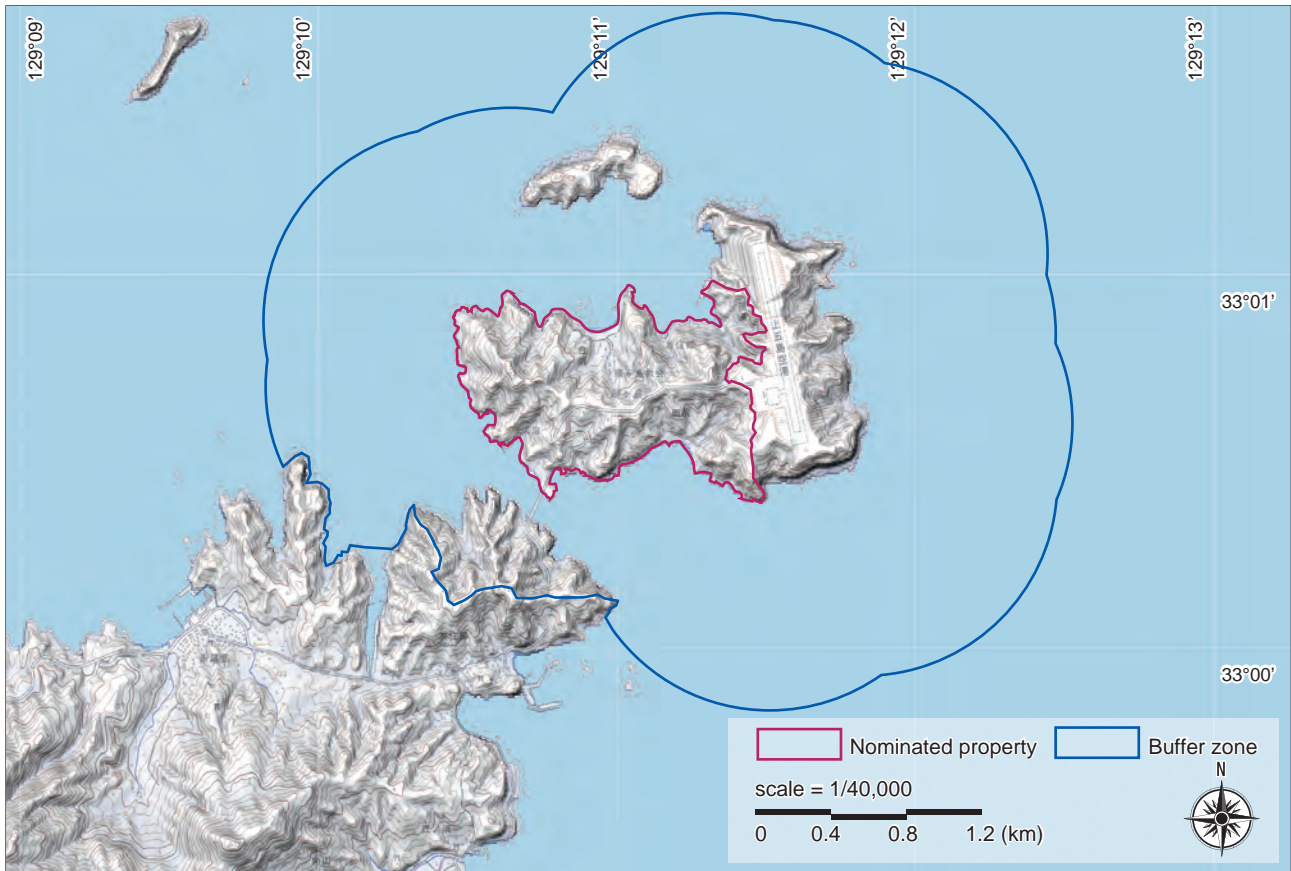




Map indicating the extent of the Remains of Villages on Nozaki Island

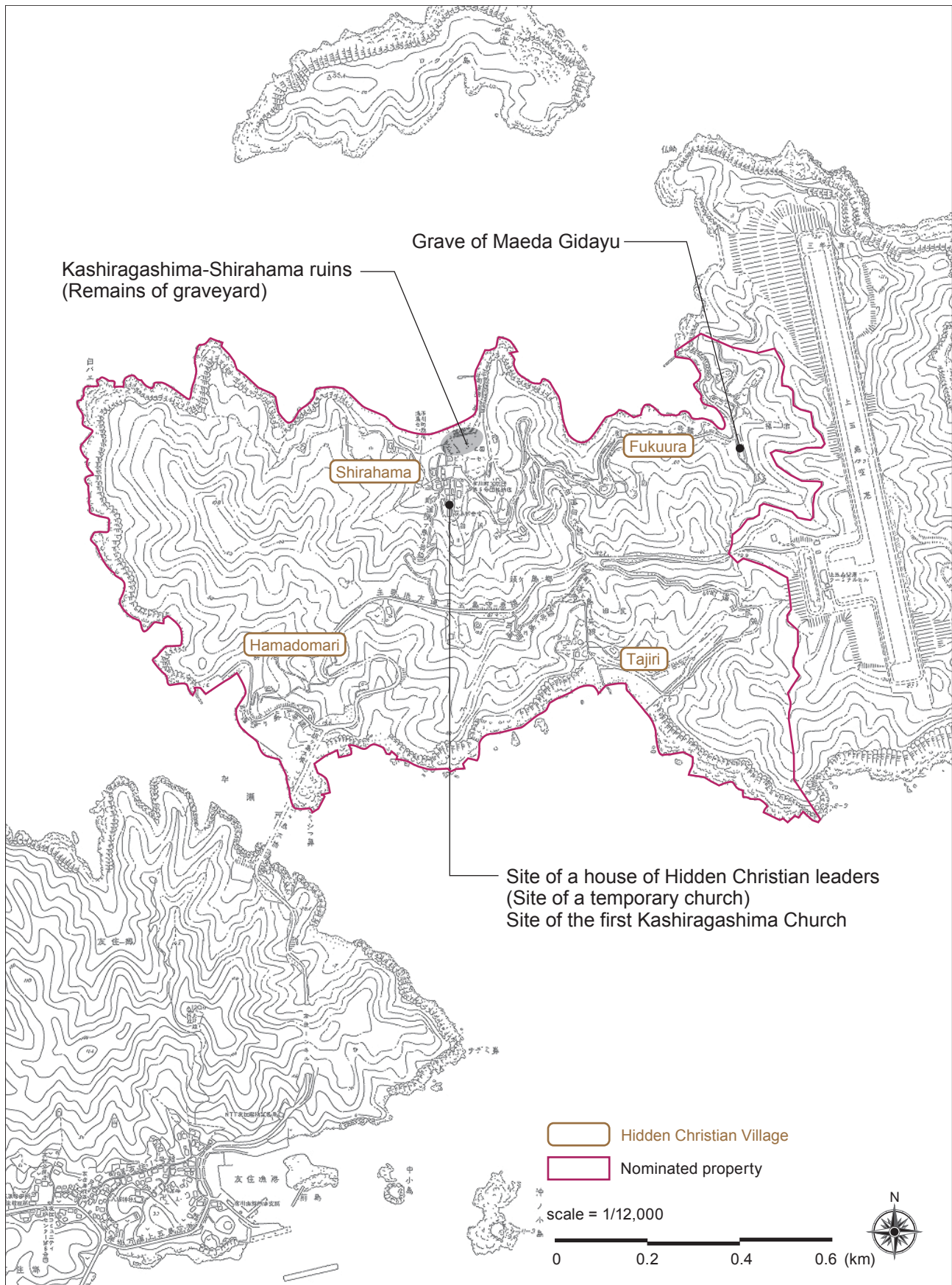


# 009 Villages on Kashiragashima Island



Map indicating the extent of the nominated property and buffer zone

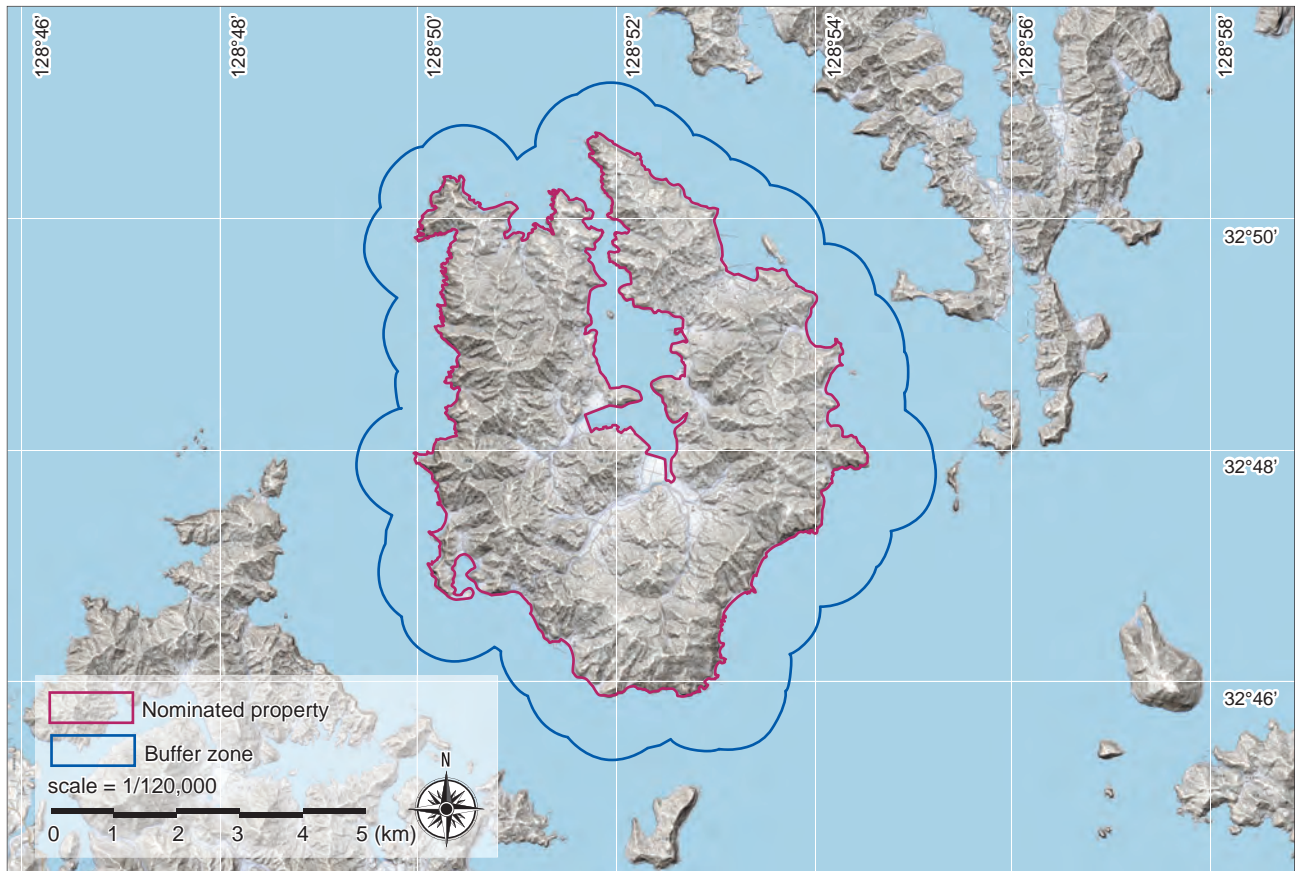




Map indicating the extent of the Villages on Kashiragashima Island

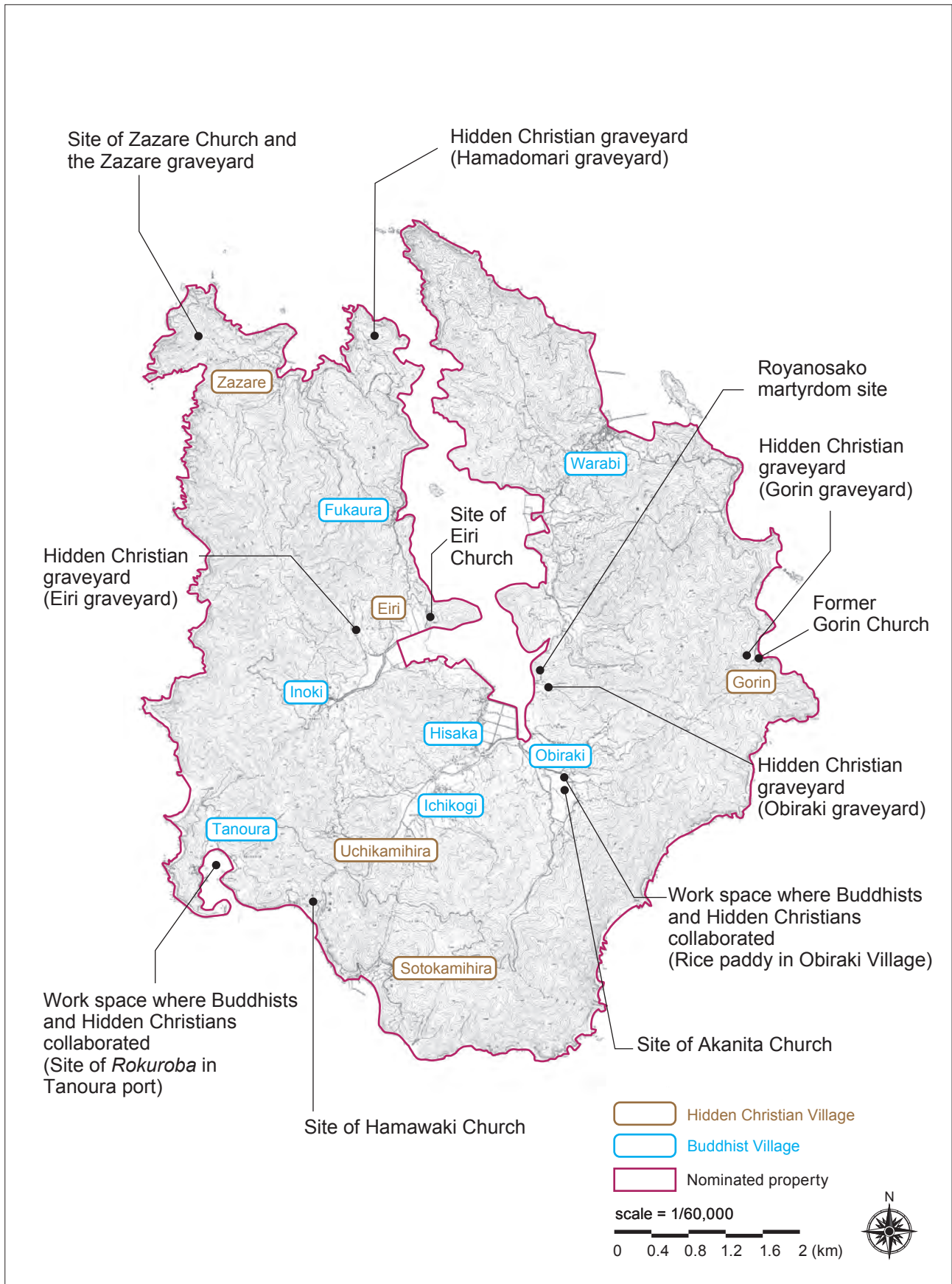


# 010 Villages on Hisaka Island



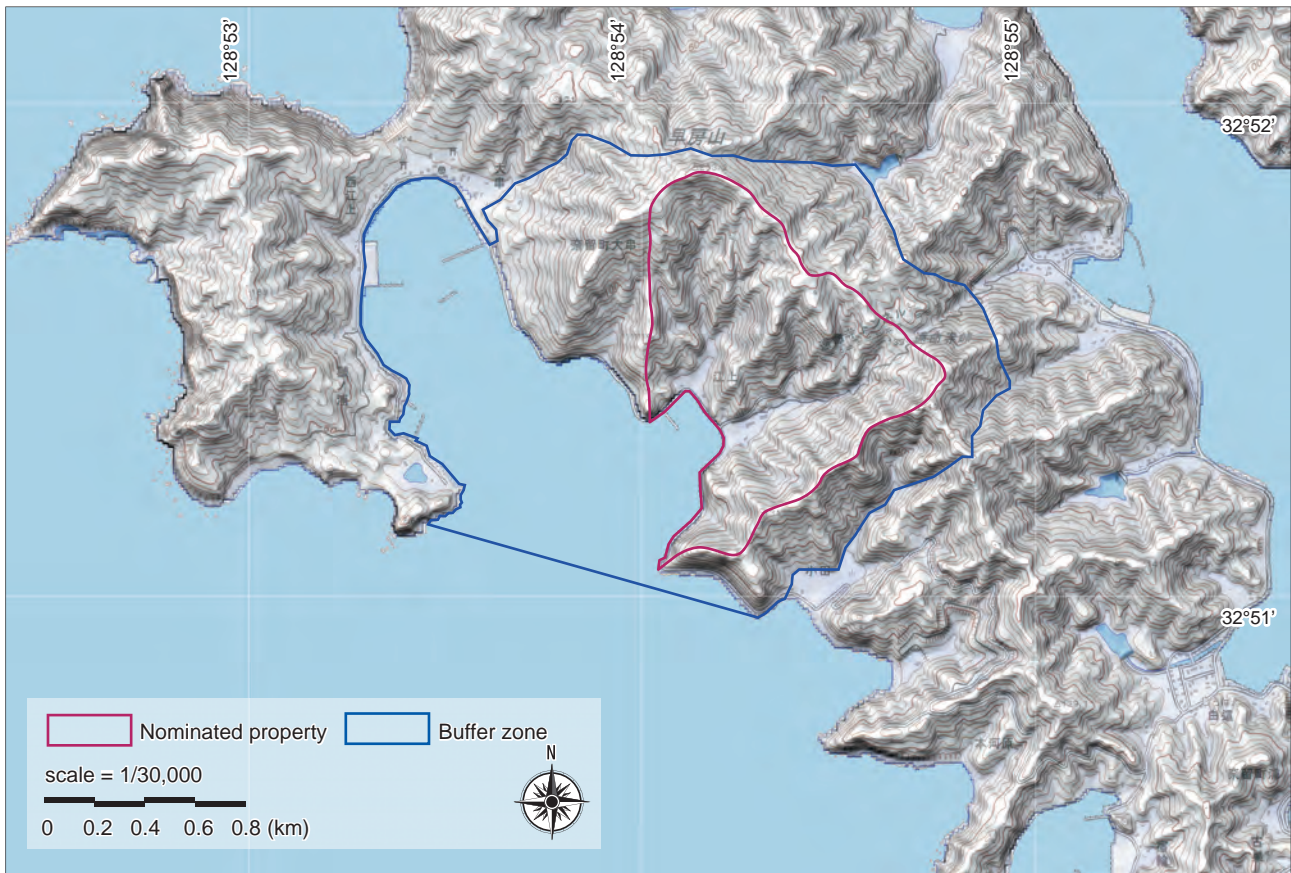
Map indicating the extent of the nominated property and buffer zone







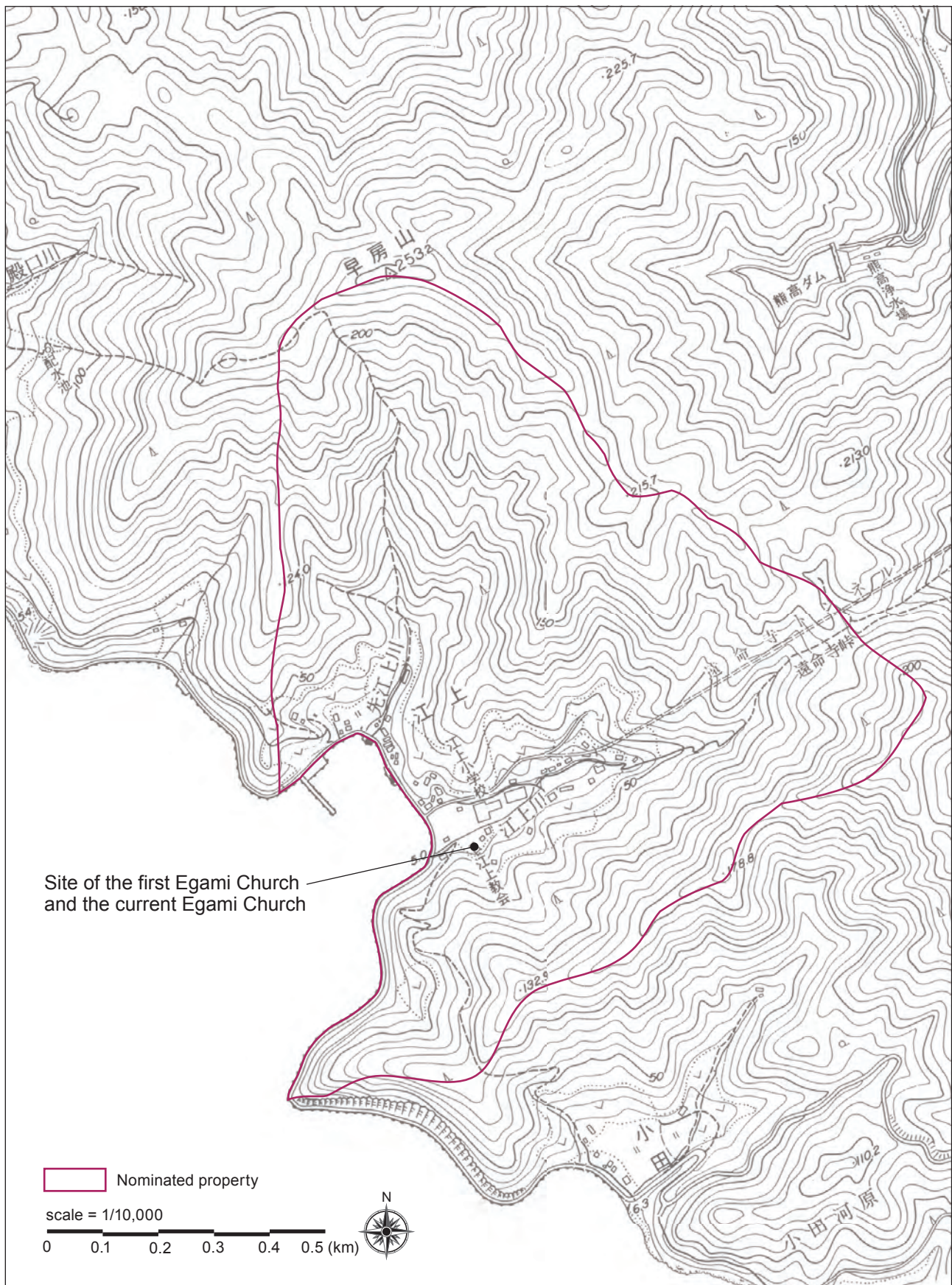
# 011 Egami Village on Naru Island (Egami Church and its Surroundings)



Map indicating the extent of the nominated property and buffer zone





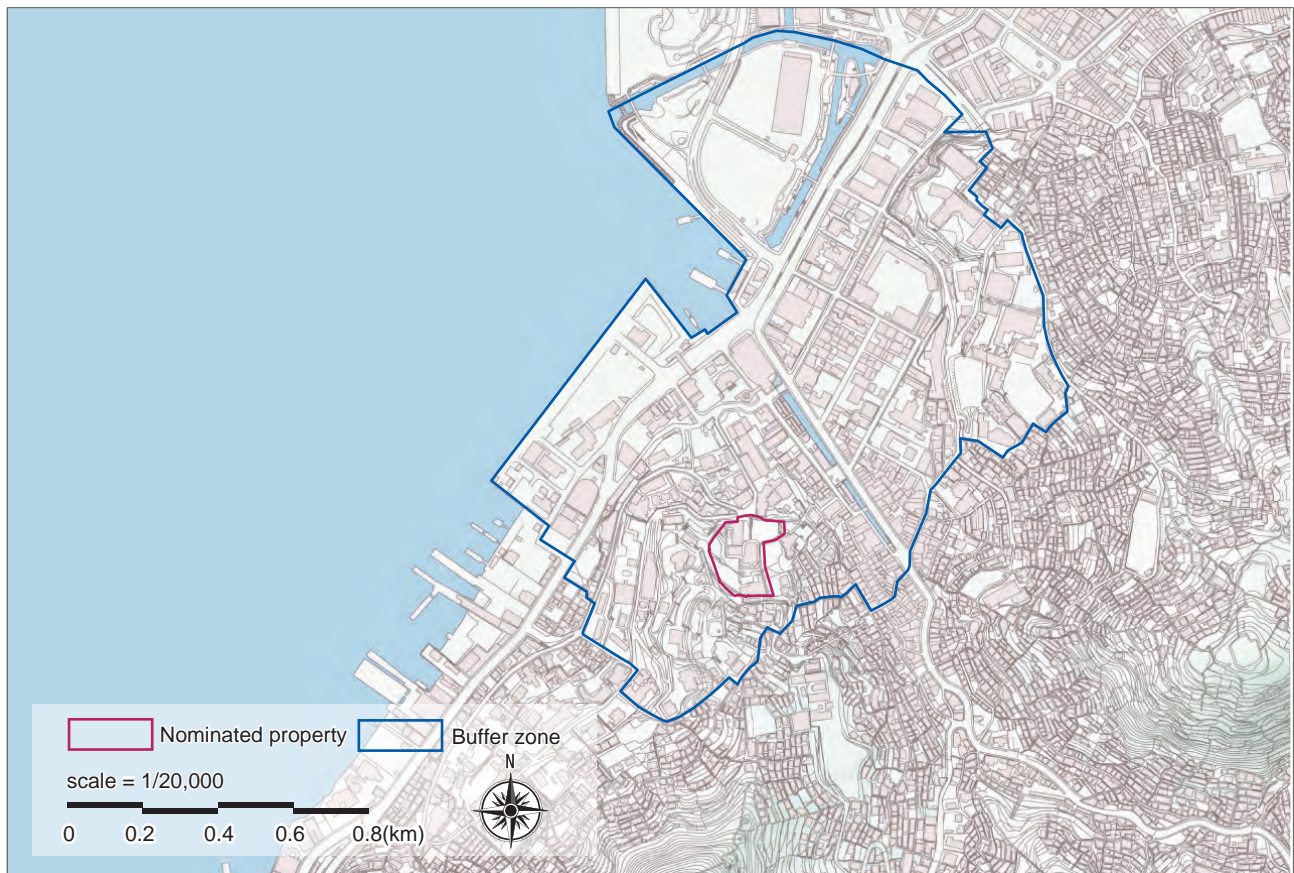


Map indicating the extent of Egami Village on Naru Island (Egami Church and its Surroundings)



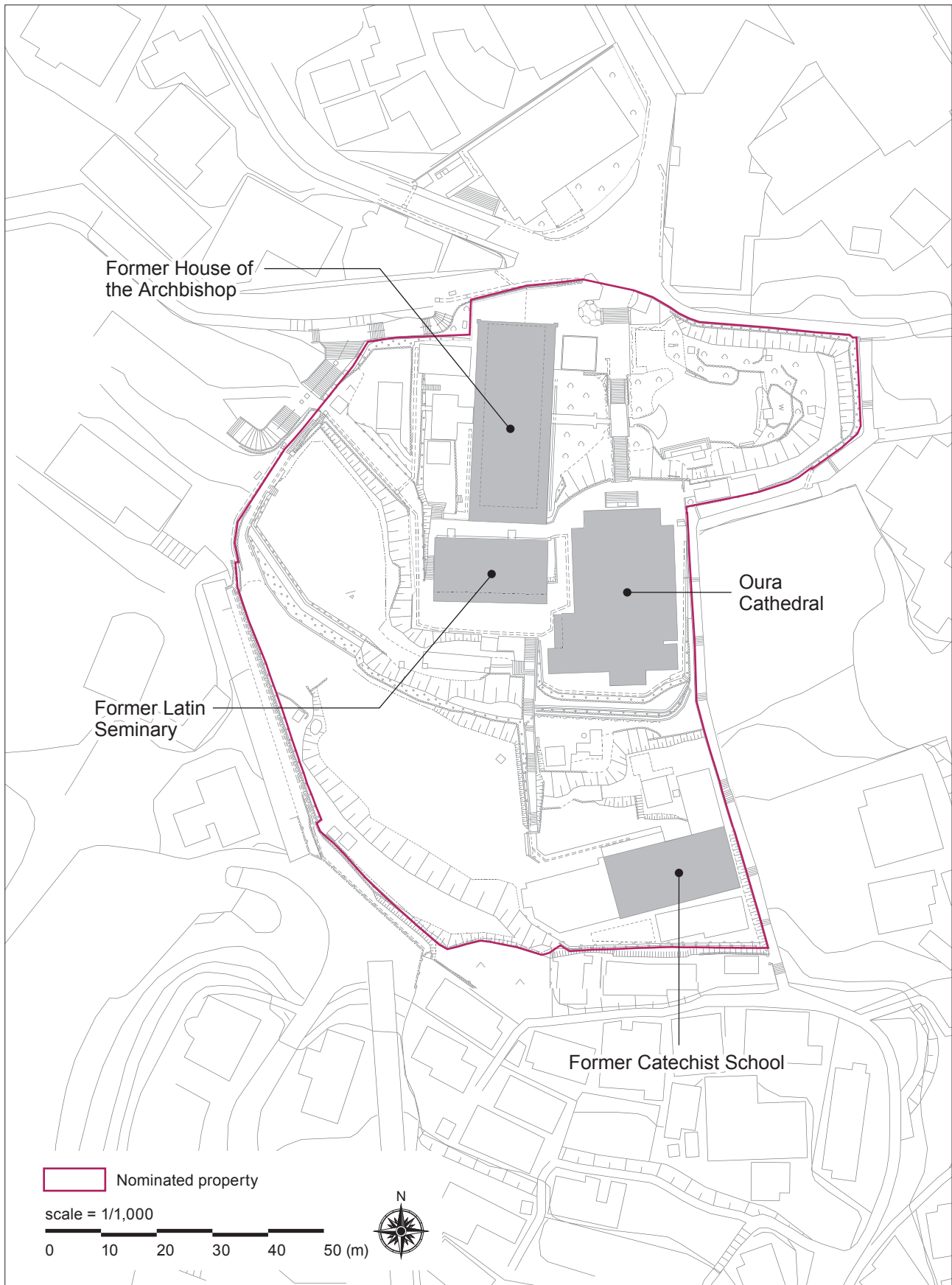
# 012

## Oura Cathedral



Map indicating the extent of the nominated property and buffer zone

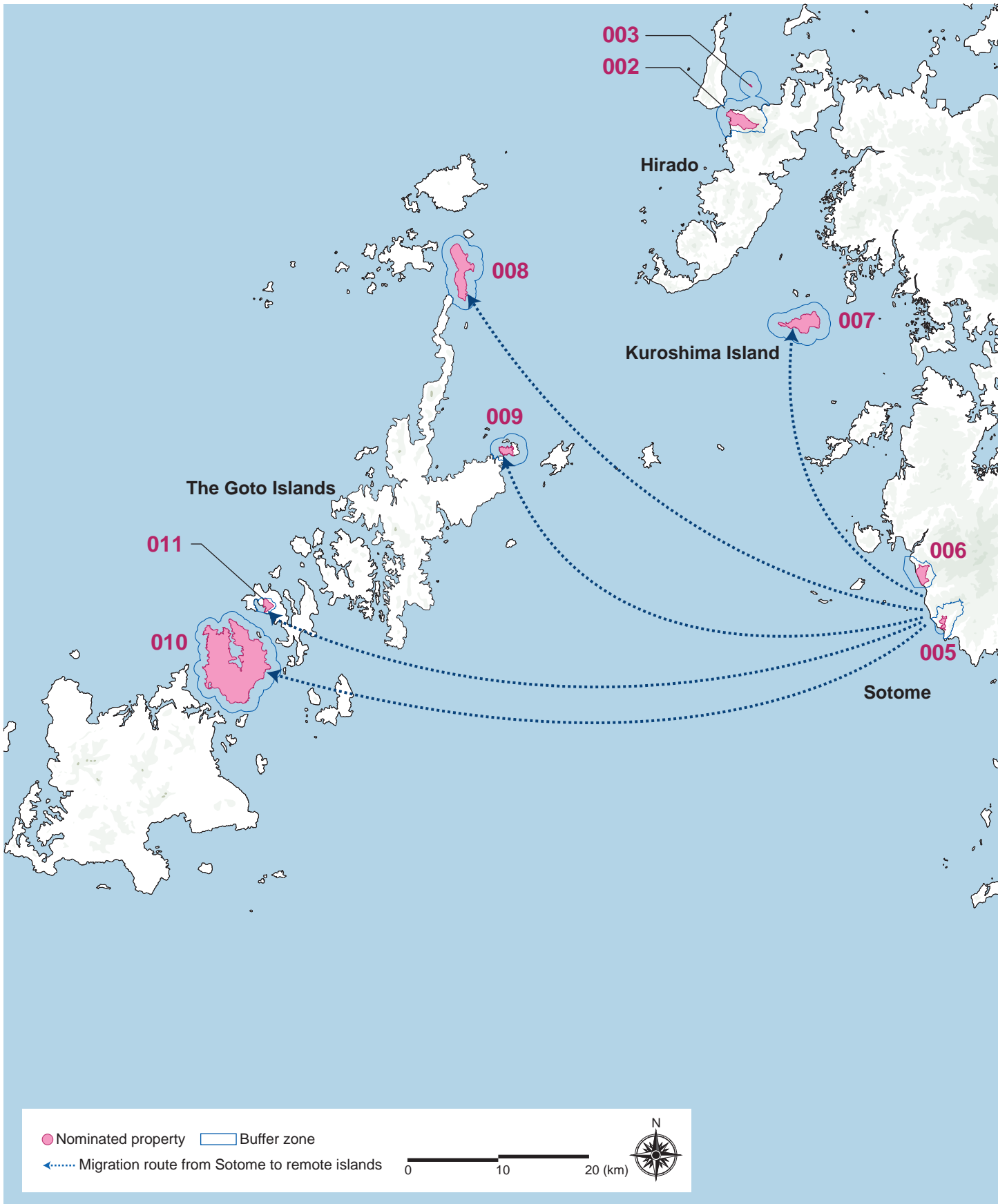


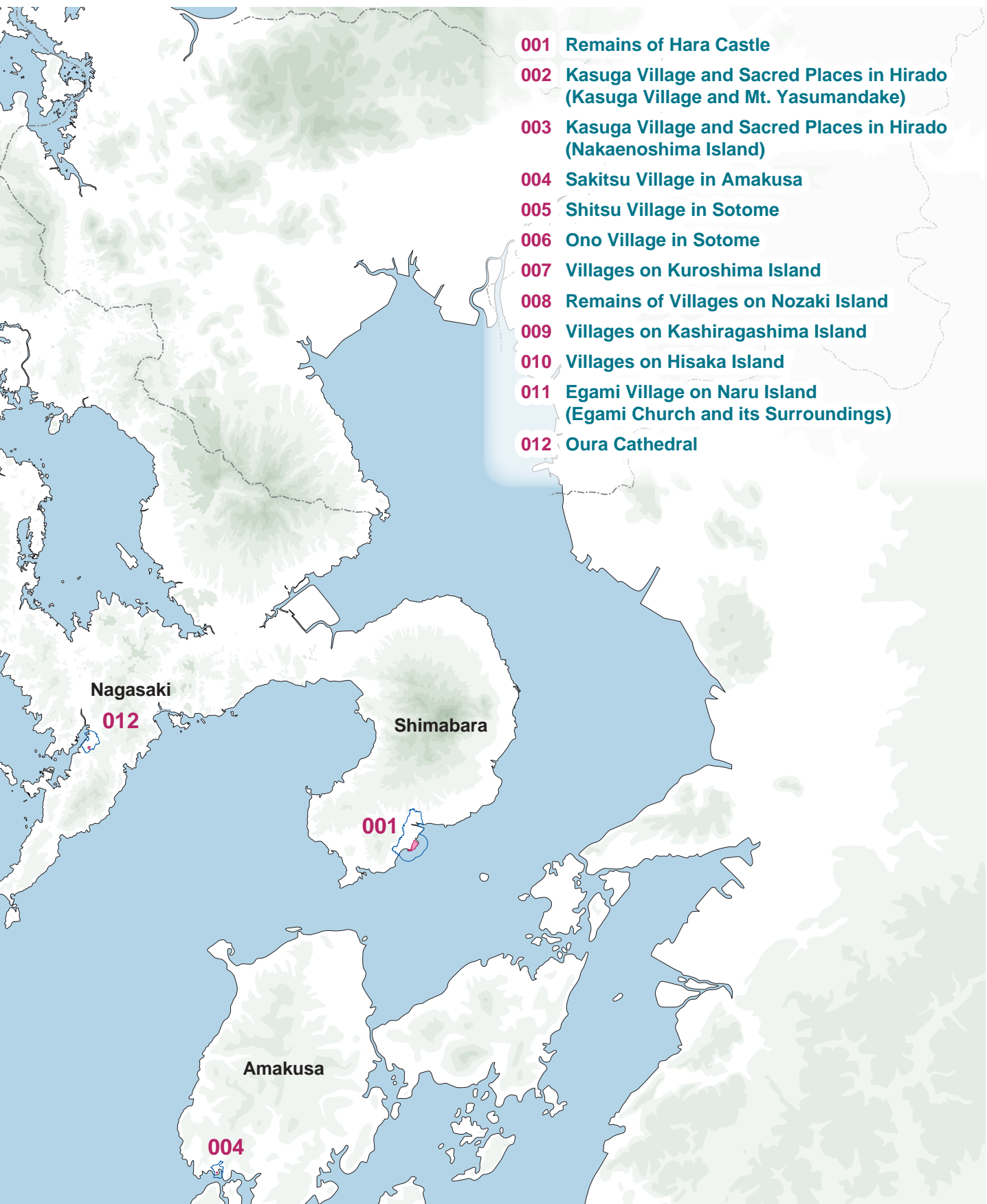


Map indicating the extent of the Oura Cathedral



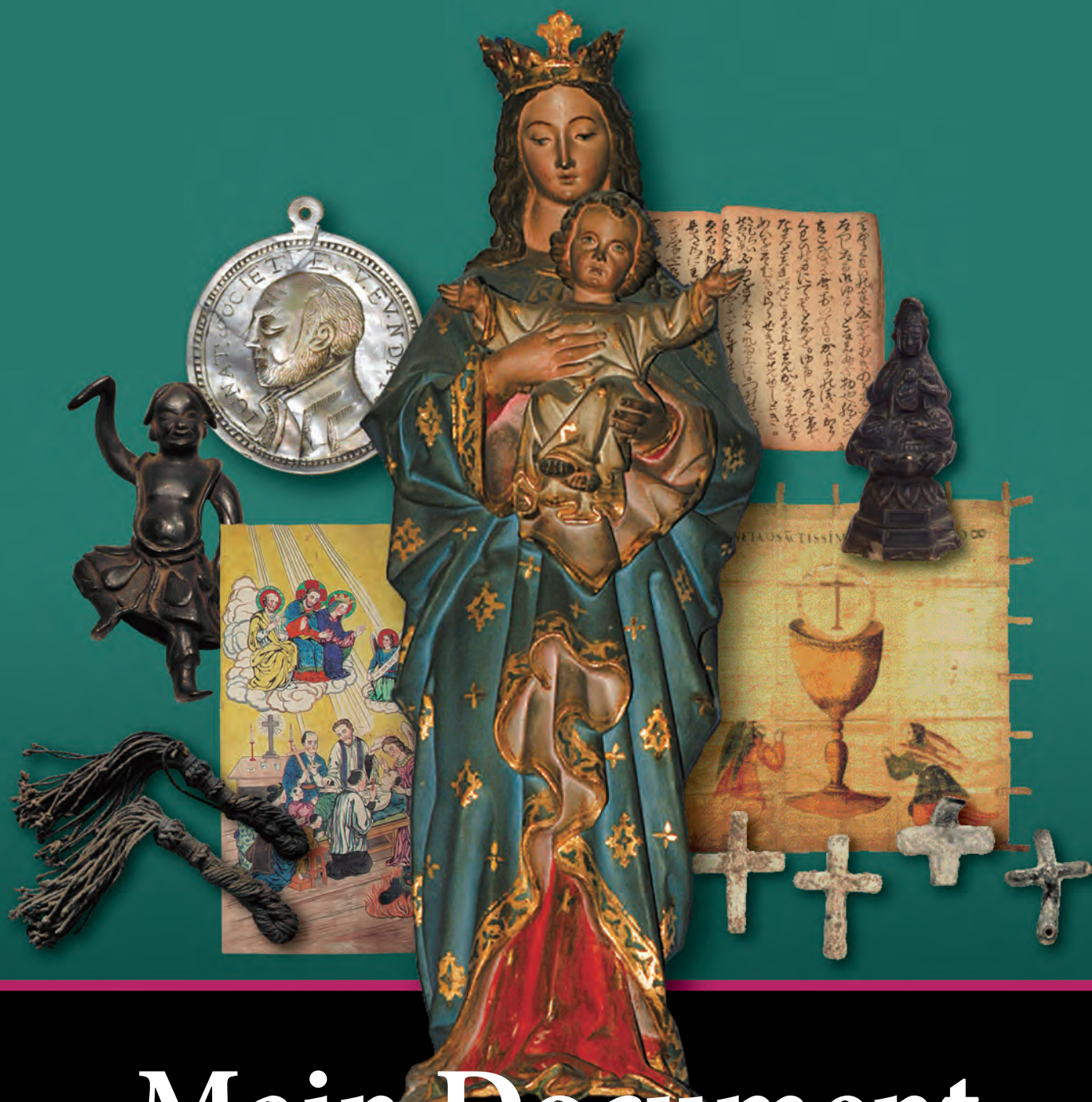
## Map of the components of the nominated property







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# Main Document

Hidden Christian Sites  
in the Nagasaki Region





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- b. Response to Midstream Report (October 2016)
- c. Materials used during ICOMOS Advisory Mission (April to May 2016)

## **Appendix 2 Supplementary maps and drawings**

- a. Maps showing the boundaries of the nominated property and buffer zones
- b. Maps indicating the types of boundary delineation of nominated property and buffer zones

## **Appendix 3 Supplementary information about the nominated property**

- a. Supplementary information about Remains of Hara Castle
- b. List of Hidden Christian villages used for comparative analysis and supplementary information about Hidden Christian villages included in the components of the nominated property
- c. List of church buildings used for comparative analysis and associated supplementary drawings

## **Appendix 4 Inventory of the components of the nominated property**

- a. Inventory of the components
- b. Copies of the protective designation from the official gazette

## **Appendix 5 Laws and regulations which control the property**

- a. English summary of laws and regulations which control the nominated property
- b. English summaries of relevant laws and standards in relation to buffer zones

## **Appendix 6 Comprehensive preservation and management plan**

- a. The Comprehensive Preservation and Management Plan (main text)
- b. English summaries of management plans specific to each component
- c. Systems put in place for preservation and management of the nominated property in the relevant municipalities

## **Appendix 7 Existing plans applied by the relevant municipalities**

- a. English summaries of existing plans applied by the relevant municipalities
- b. Cross-Policy Project on World Culture Heritage by Nagasaki Prefecture



# Chapter 1

## Identification of the Property



# Chapter 1 Identification of the Property

## 1.a Country

Japan

## 1.b State, Province or Region

Nagasaki Prefecture and Kumamoto Prefecture

## 1.c Name of Property

Hidden Christian Sites in the Nagasaki Region

## 1.d Geographical coordinates to the nearest second

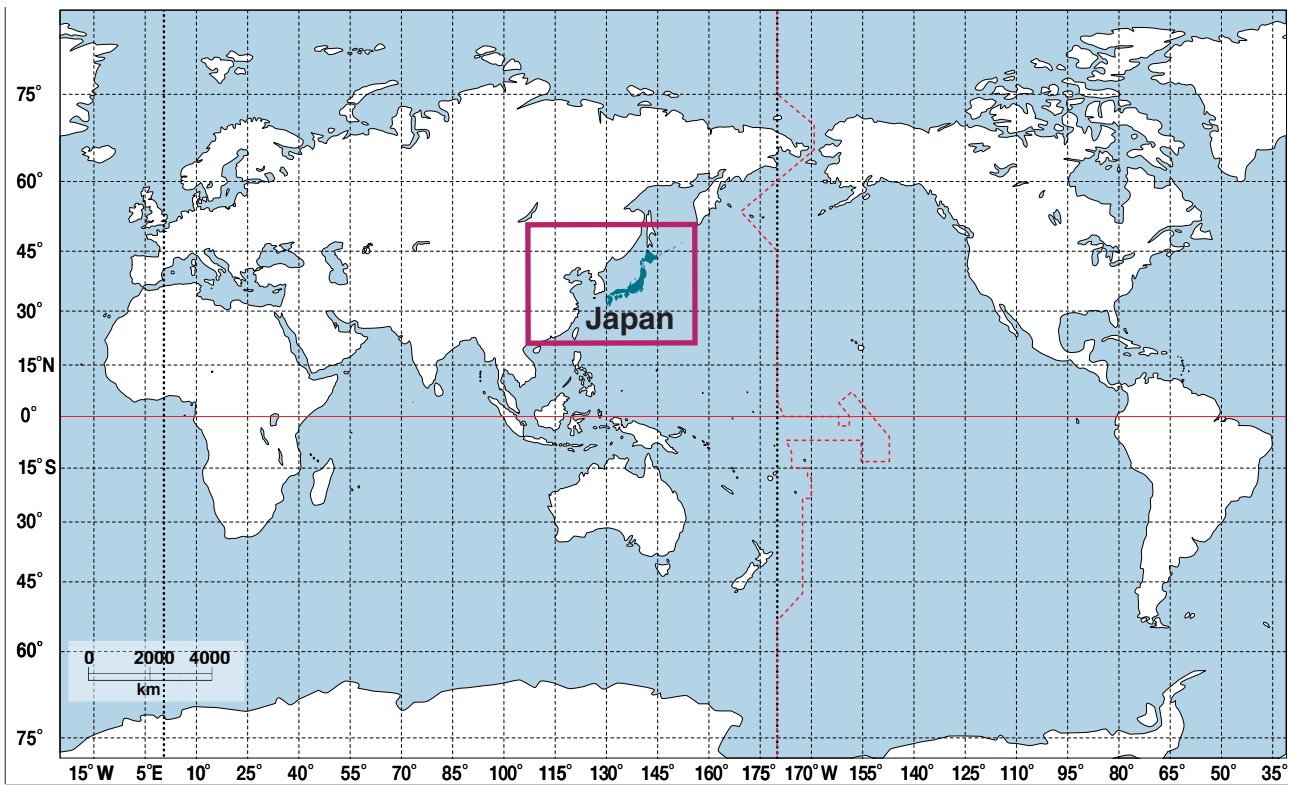
The property that the Government of Japan hereby nominates for inscription on the World Heritage List, 'Hidden Christian Sites in the Nagasaki Region', is located in the coastal area and remote islands in the northwestern part of Kyushu Island of the Japanese Archipelago, which is situated at the eastern edge of East Asia.

The nominated property consists of 12 components, and their locations are listed in Table 1-001.

**Table 1-001** The location and area of each component

Id n°	Name of the component part	Regions / Districts	Coordinates of the Central Point	Area of Nominated component of the Property (ha)	Area of the Buffer Zone (ha)	Map N°
001	Remains of Hara Castle	Nagasaki Prefecture (Minami-shimabara City)	N 32°37'44" E 130°15'16"	48.48	1,181.60	Figure 1-005
002	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)	Nagasaki Prefecture (Hirado City)	N 33°20'22" E 129°26'38"	320.50	1,934.27	Figure 1-007
003	Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)	Nagasaki Prefecture (Hirado City)	N 33°22'25" E 129°27'52"	2.96		
004	Sakitsu Village in Amakusa	Kumamoto Prefecture (Amakusa City)	N 32°18'44" E 130°1'33"	1.28	152.14	Figure 1-009
005	Shitsu Village in Sotome	Nagasaki Prefecture (Nagasaki City)	N 32°50'42" E 129°42'2"	35.07	479.25	Figure 1-011
006	Ono Village in Sotome	Nagasaki Prefecture (Nagasaki City)	N 32°51'53" E 129°41'9"	58.09	198.22	Figure 1-013
007	Villages on Kuroshima Island	Nagasaki Prefecture (Sasebo City)	N 33°8'21" E 129°32'13"	458.99	1,581.65	Figure 1-015
008	Remains of Villages on Nozaki Island	Nagasaki Prefecture (Ojika Town)	N 33°11'13" E 129°7'46"	704.75	1,824.40	Figure 1-017
009	Villages on Kashiragashima Island	Nagasaki Prefecture (Shinkamigoto Town)	N 33°0'44" E 129°10'58"	111.48	934.76	Figure 1-019
010	Villages on Hisaka Island	Nagasaki Prefecture (Goto City)	N 32°48'8" E 128°54'14"	3,732.72	3,589.98	Figure 1-021
011	Egami Village on Naru Island (Egami Church and its Surroundings)	Nagasaki Prefecture (Goto City)	N 32°47'26" E 128°52'48"	94.11	228.48	Figure 1-023
012	Oura Cathedral	Nagasaki Prefecture (Nagasaki City)	N 32°44'3" E 129°52'12"	0.91	47.68	Figure 1-025
Total area (in hectares)				5,569.34	12,152.43	

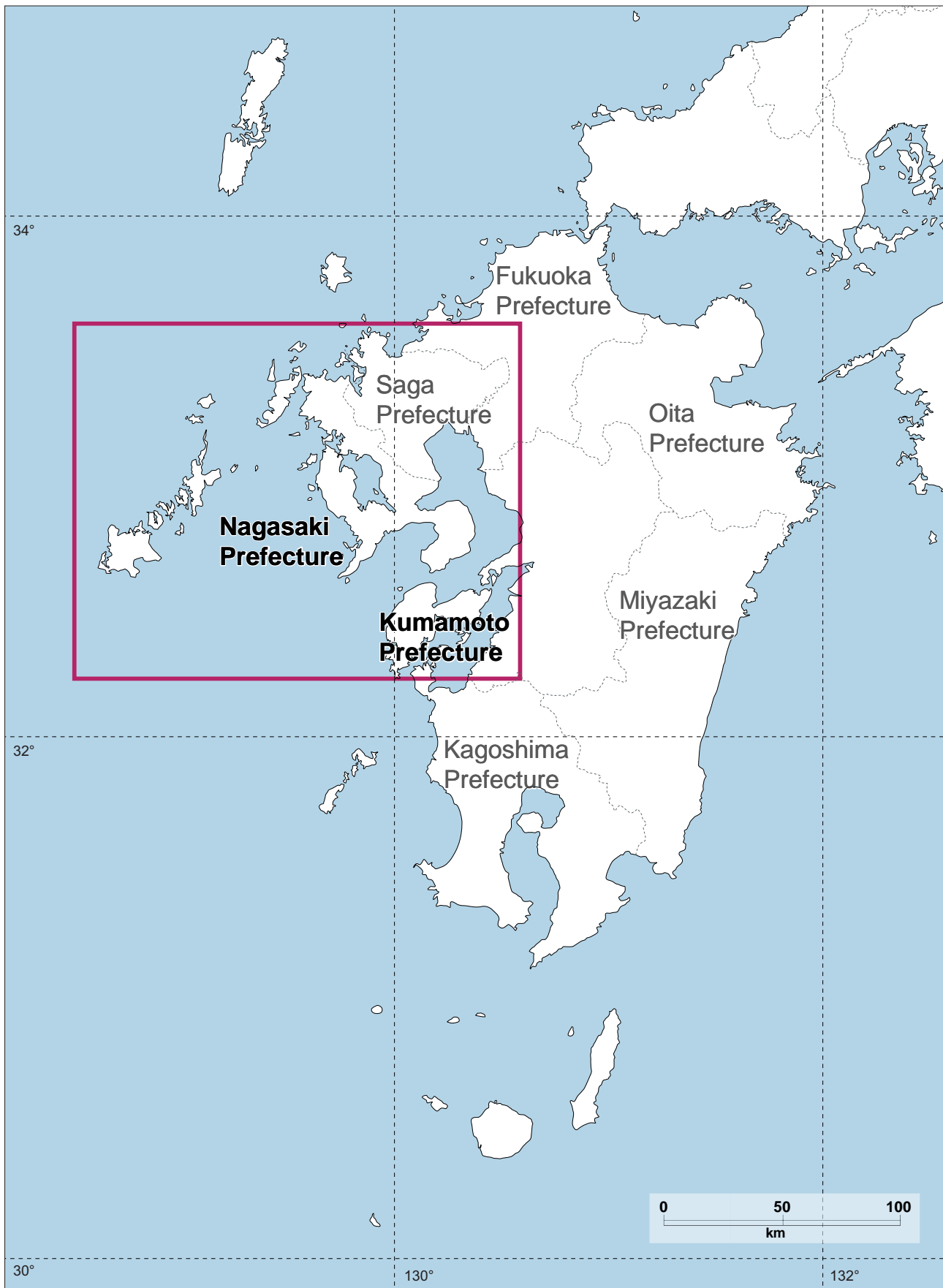




**Figure 1-001** World map indicating the location of Japan



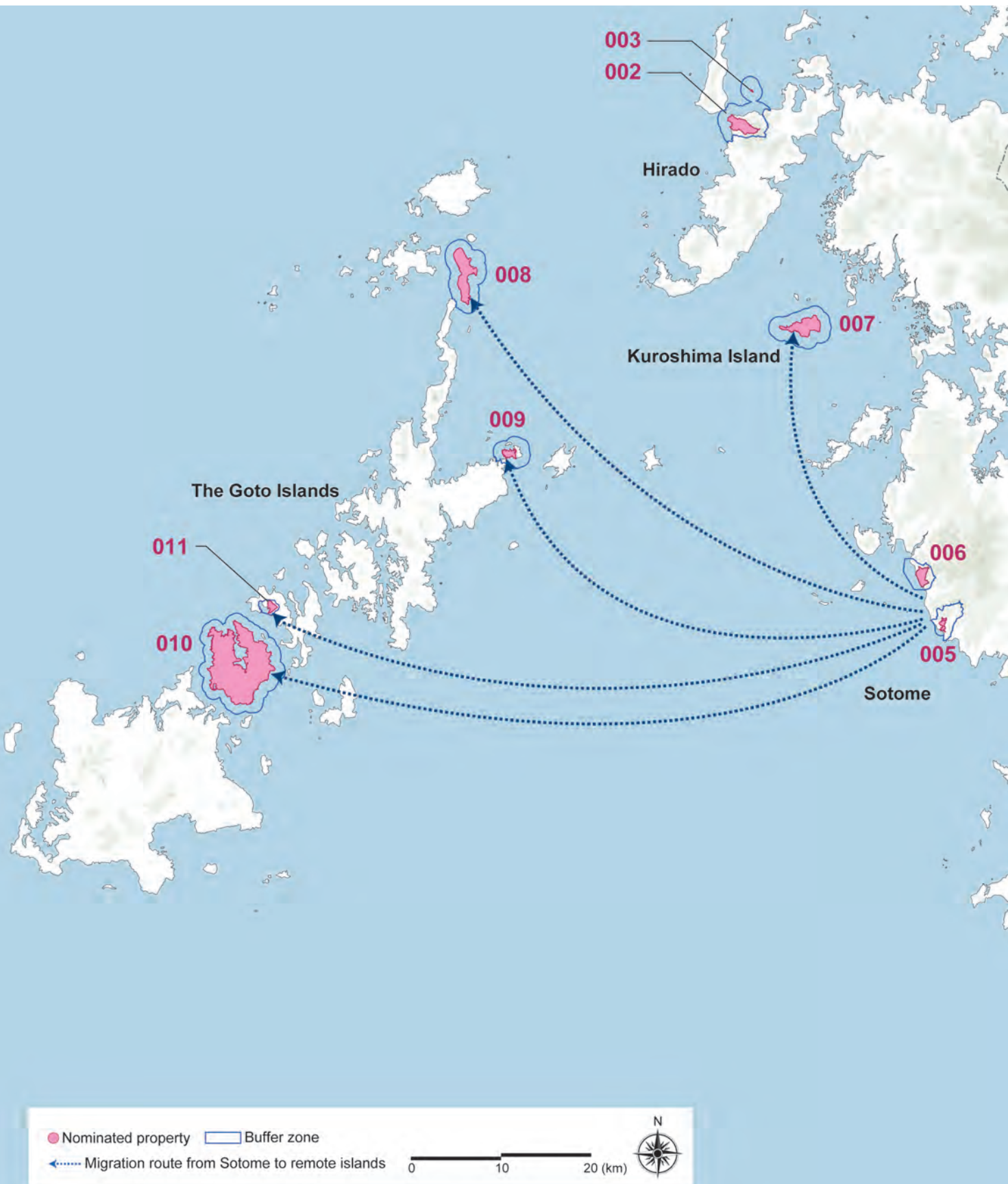
**Figure 1-002** Map indicating the location of Nagasaki Prefecture, Kumamoto Prefecture, and Japan



**Figure 1-003** Map indicating the relevant location on Kyusyu Island



## 1.e Maps and plans, showing the boundaries of the nominated property and buffer zone

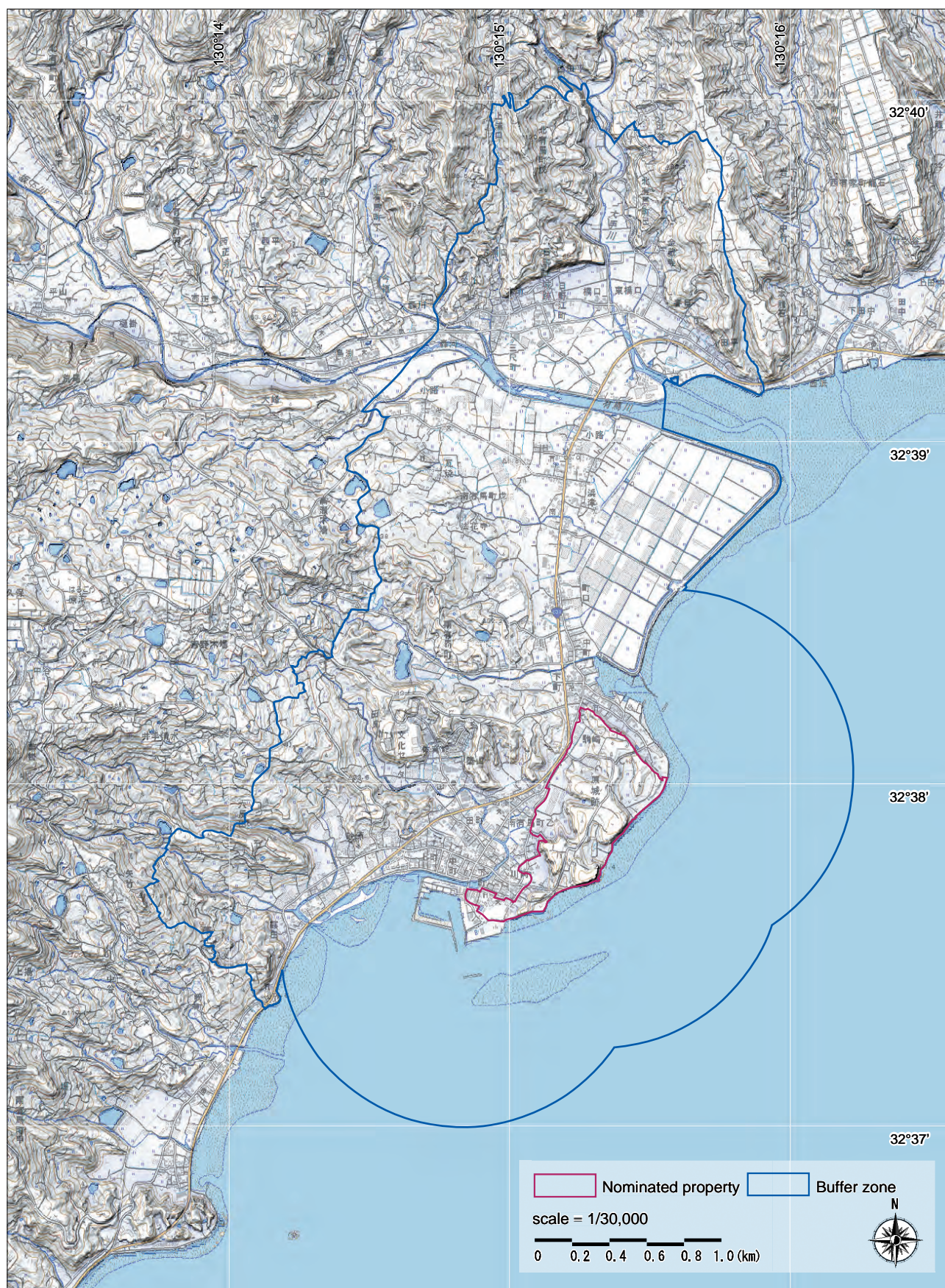


**Figure 1-004** Map indicating the location of the nominated property and buffer zones





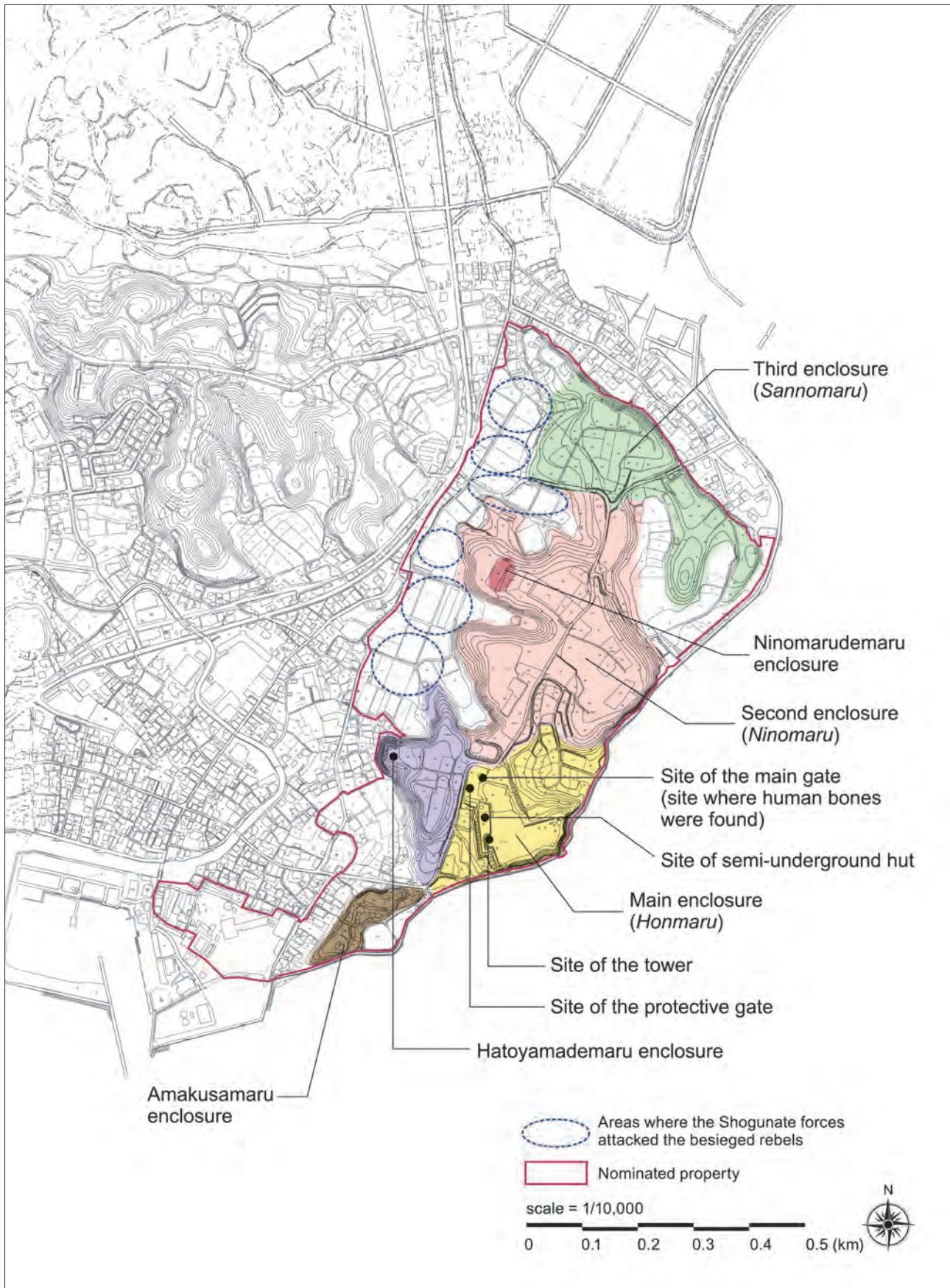
# 001 Remains of Hara Castle



**Figure 1-005** Map indicating the extent of the nominated property and buffer zone (Created based on the digital map of the Geospatial Information Authority of Japan (GSI).)



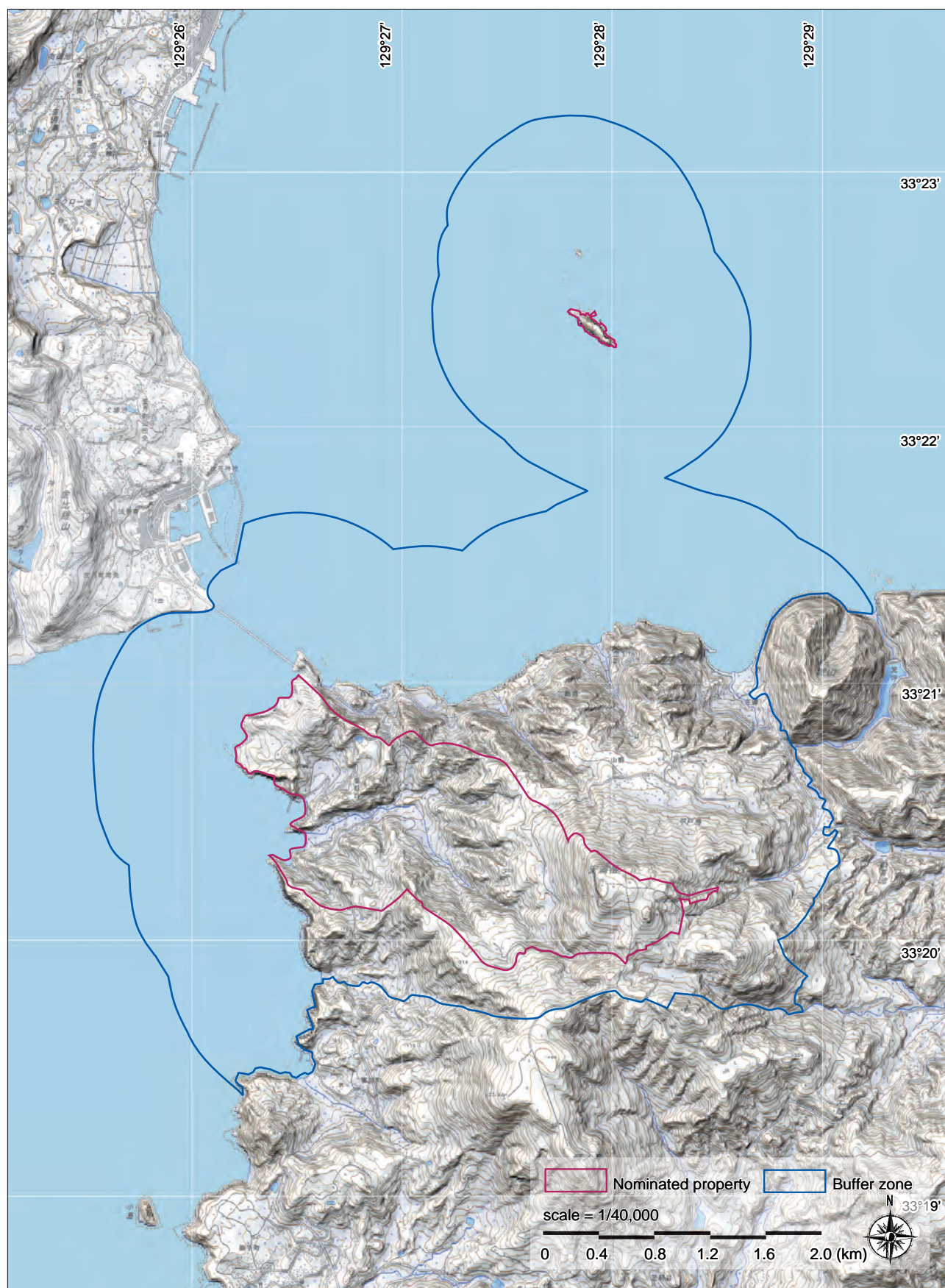
## 001 Remains of Hara Castle



**Figure 1-006** Map indicating the extent of the Remains of Hara Castle



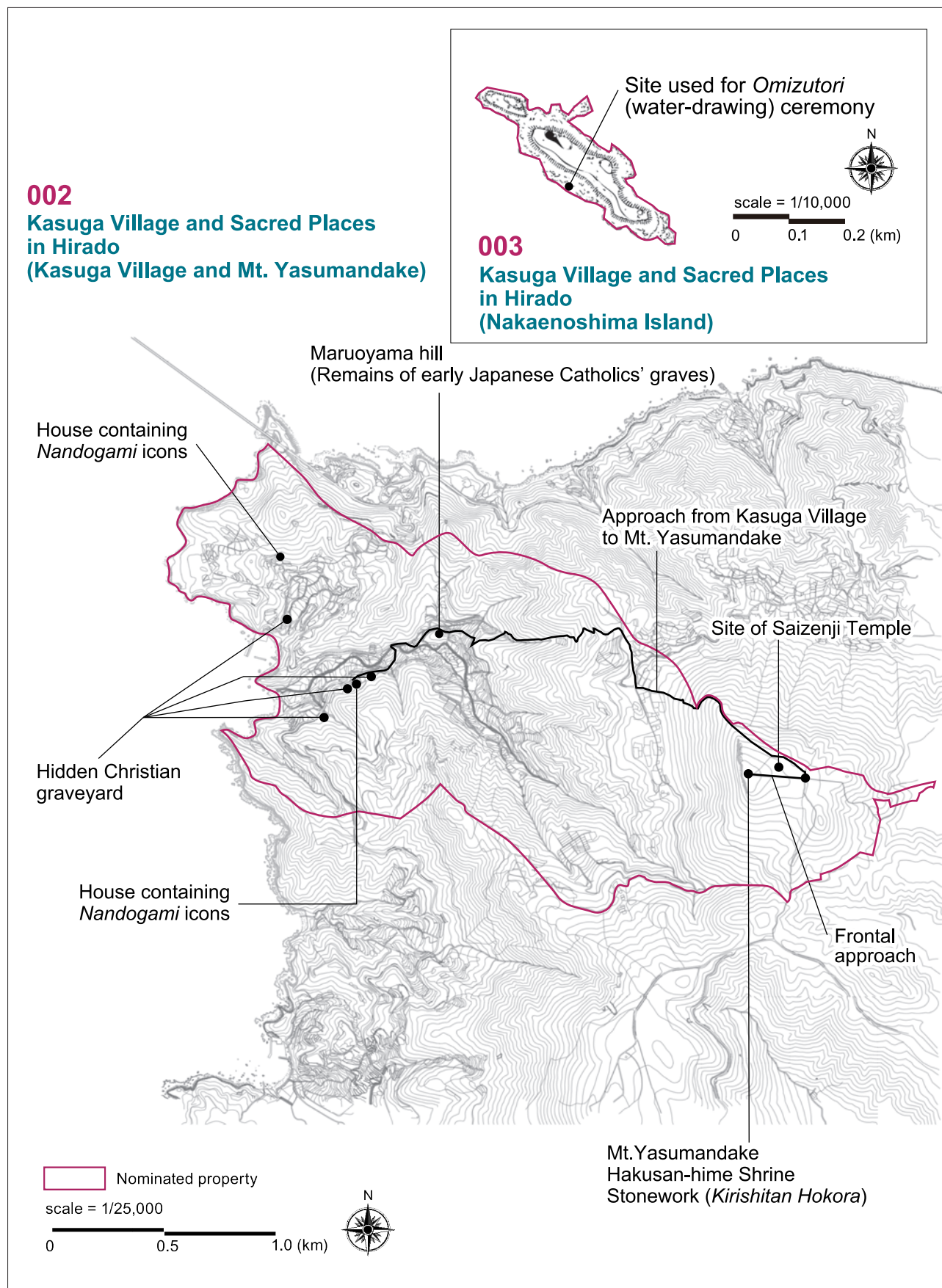
# 002, 003 Kasuga Village and Sacred Places in Hirado



**Figure 1-007** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)



## 002, 003 Kasuga Village and Sacred Places in Hirado



**Figure 1-008** Map indicating the extent of Kasuga Village and Sacred Places in Hirado



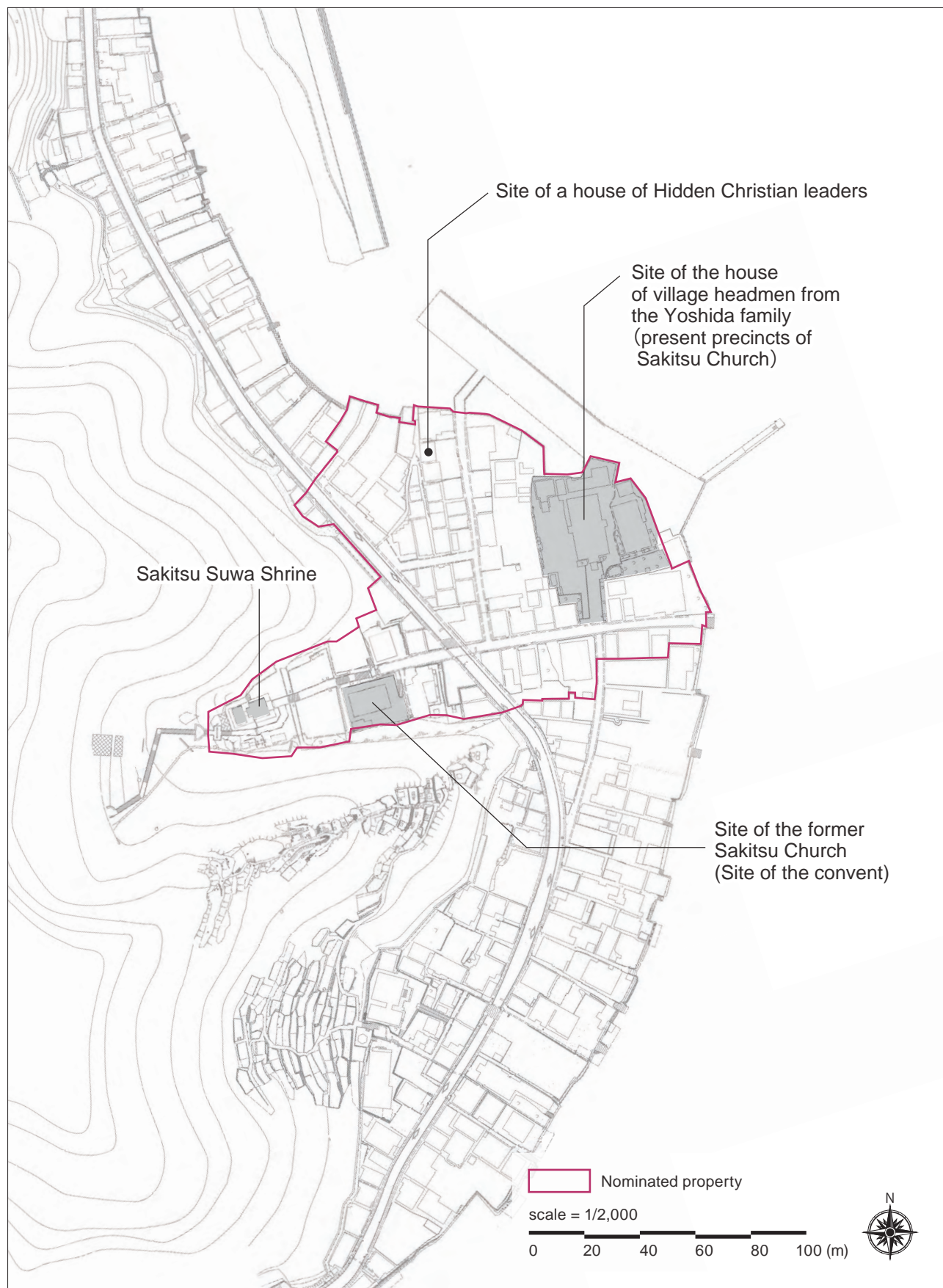
## 004 Sakitsu Village in Amakusa



**Figure 1-009** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)



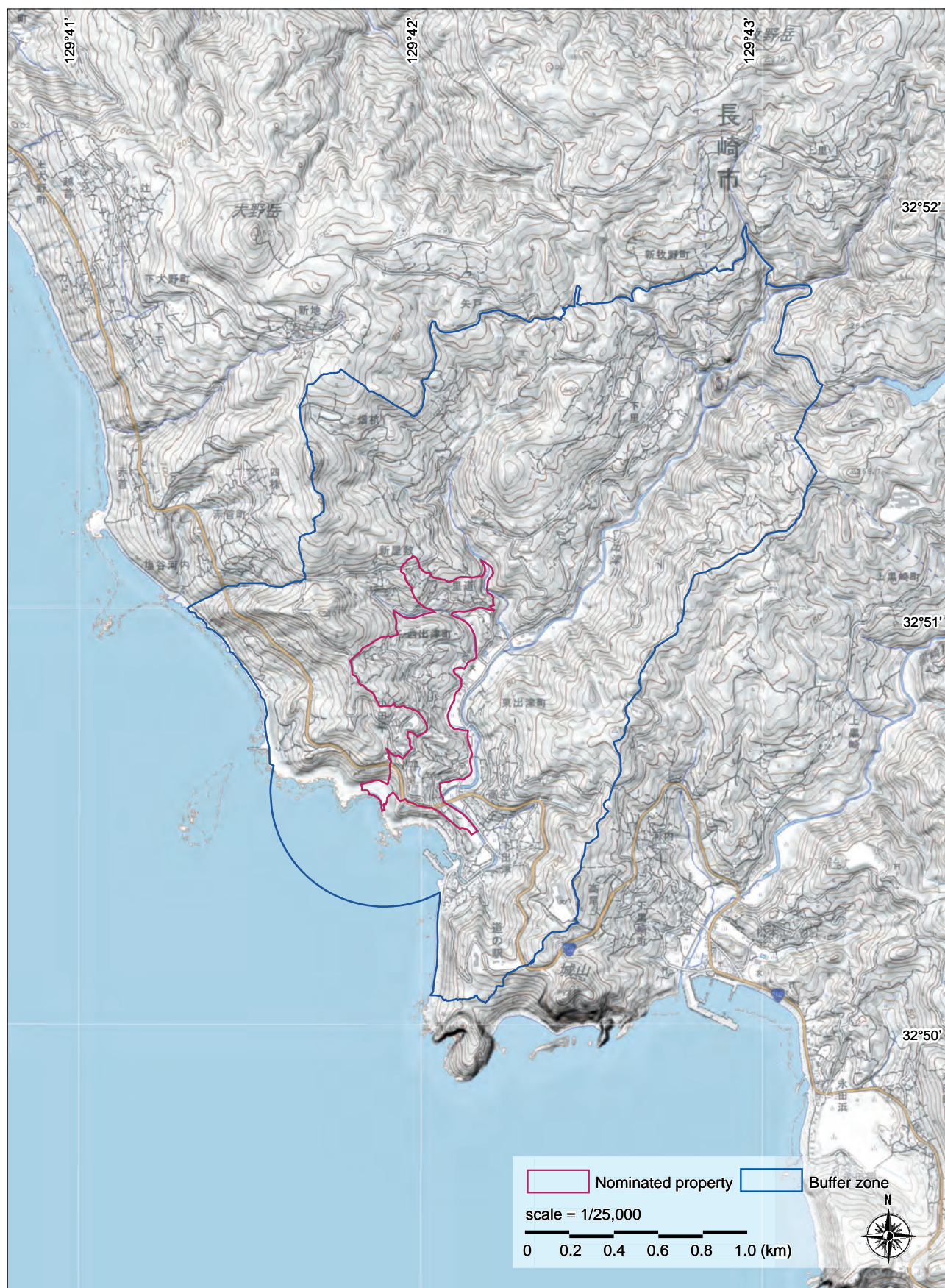
# 004 Sakitsu Village in Amakusa



**Figure 1-010** Map indicating the extent of Sakitsu Village in Amakusa



# 005 Shitsu Village in Sotome



**Figure 1-011** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)



## 005 Shitsu Village in Sotome

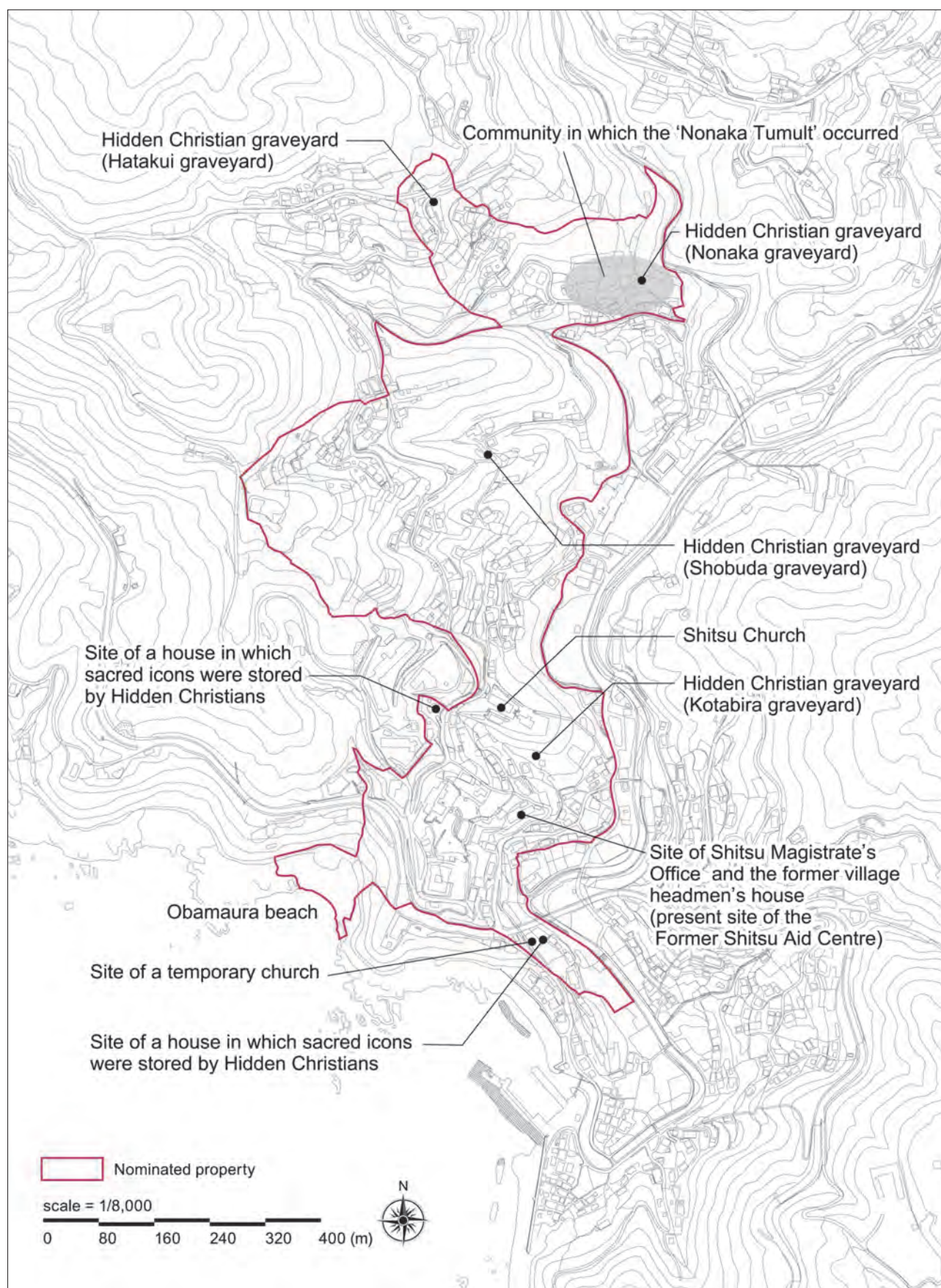


Figure 1-012 Map indicating the extent of Shitsu Village in Sotome

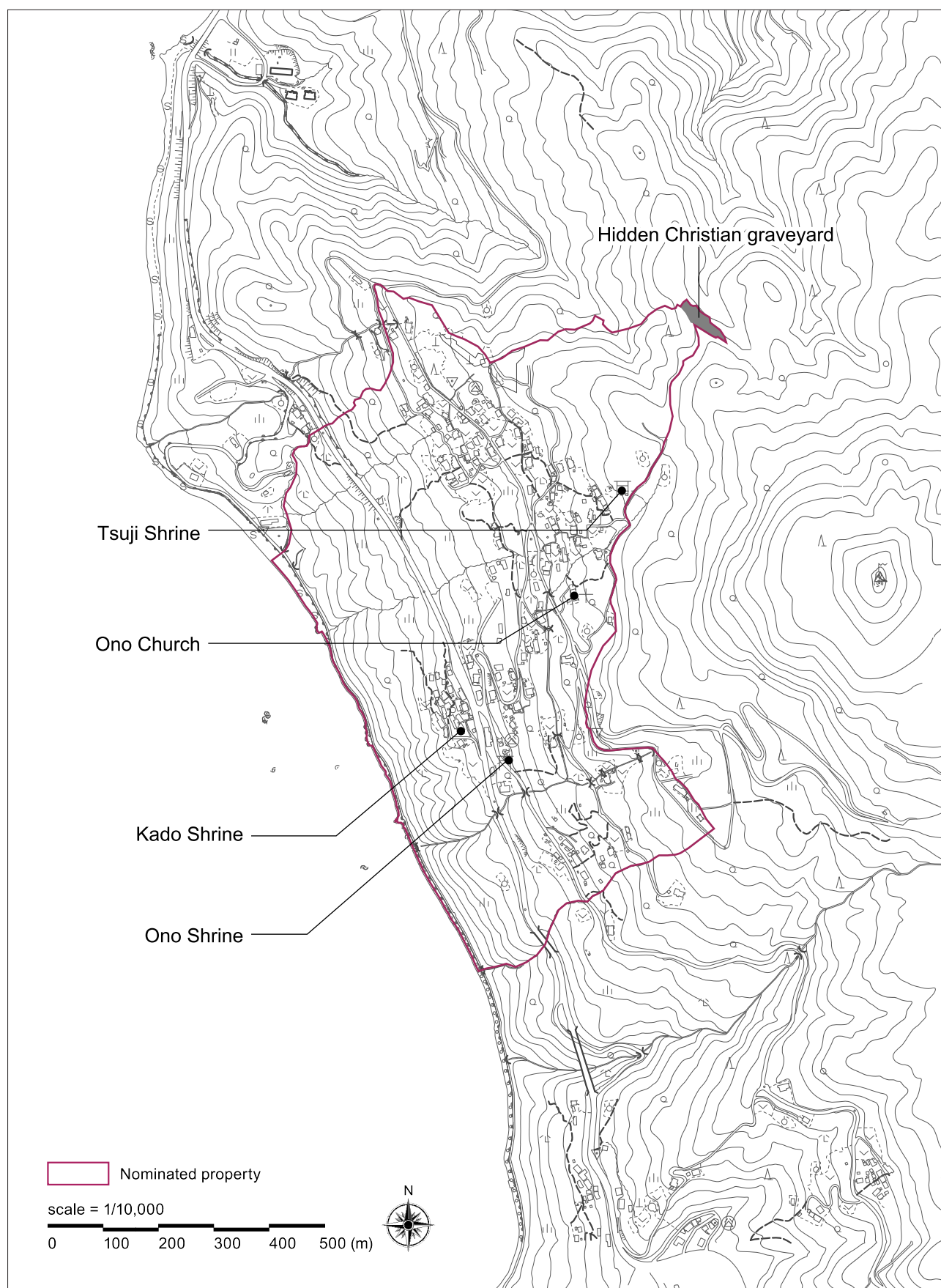


# 006 Ono Village in Sotome



**Figure 1-013** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)

## 006 Ono Village in Sotome



**Figure 1-014** Map indicating the extent of Ono Village in Sotome

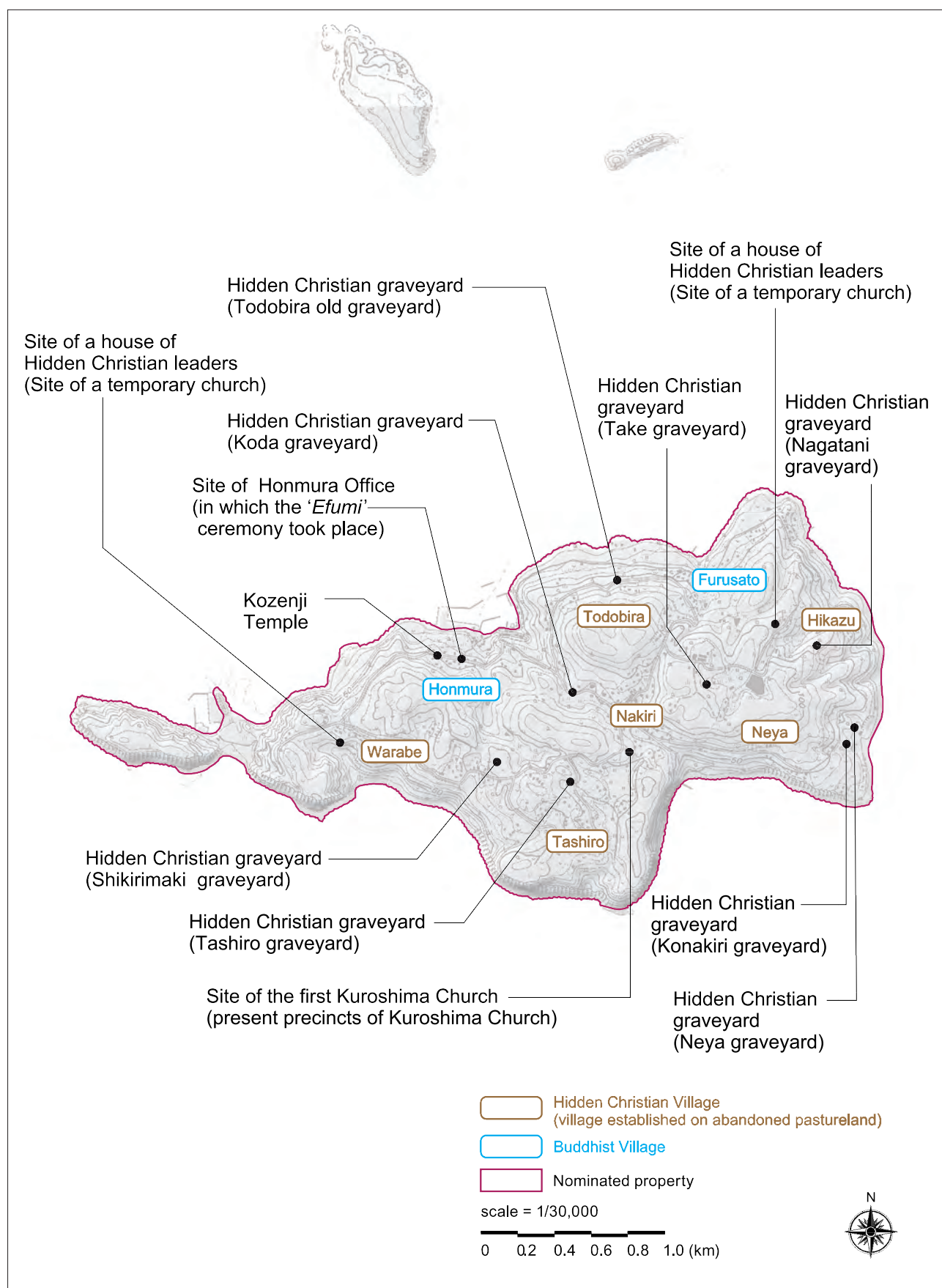


## 007 Villages on Kuroshima Island



**Figure 1-015** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)

## 007 Villages on Kuroshima Island



**Figure 1-016** Map indicating the extent of the Villages on Kuroshima Island



# 008 Remains of Villages on Nozaki Island



**Figure 1-017** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)

## 008 Remains of Villages on Nozaki Island

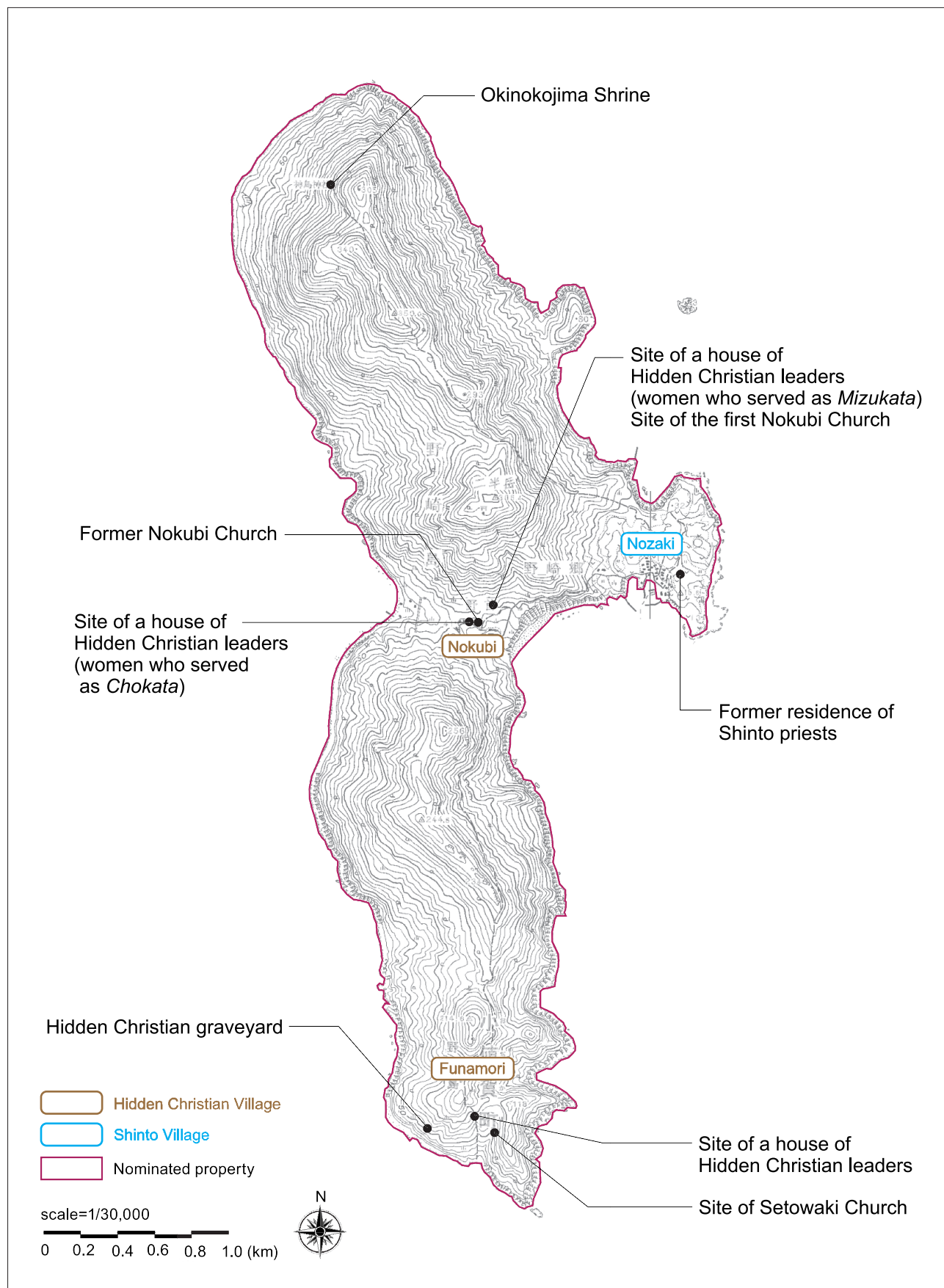
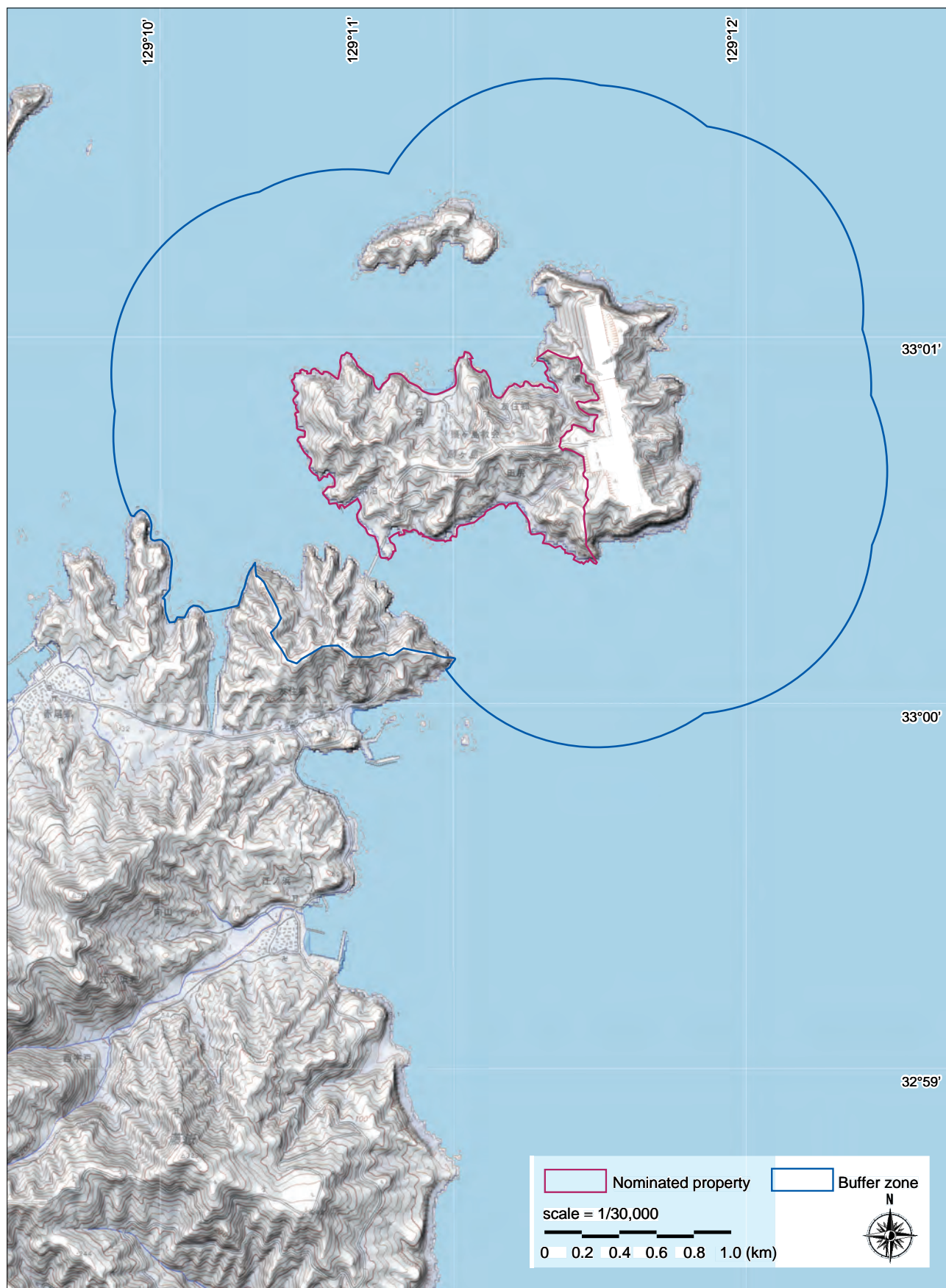


Figure 1-018 Map indicating the extent of the Remains of Villages on Nozaki Island



# 009 Villages on Kashiragashima Island



**Figure 1-019** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)



## 009 Villages on Kashiragashima Island

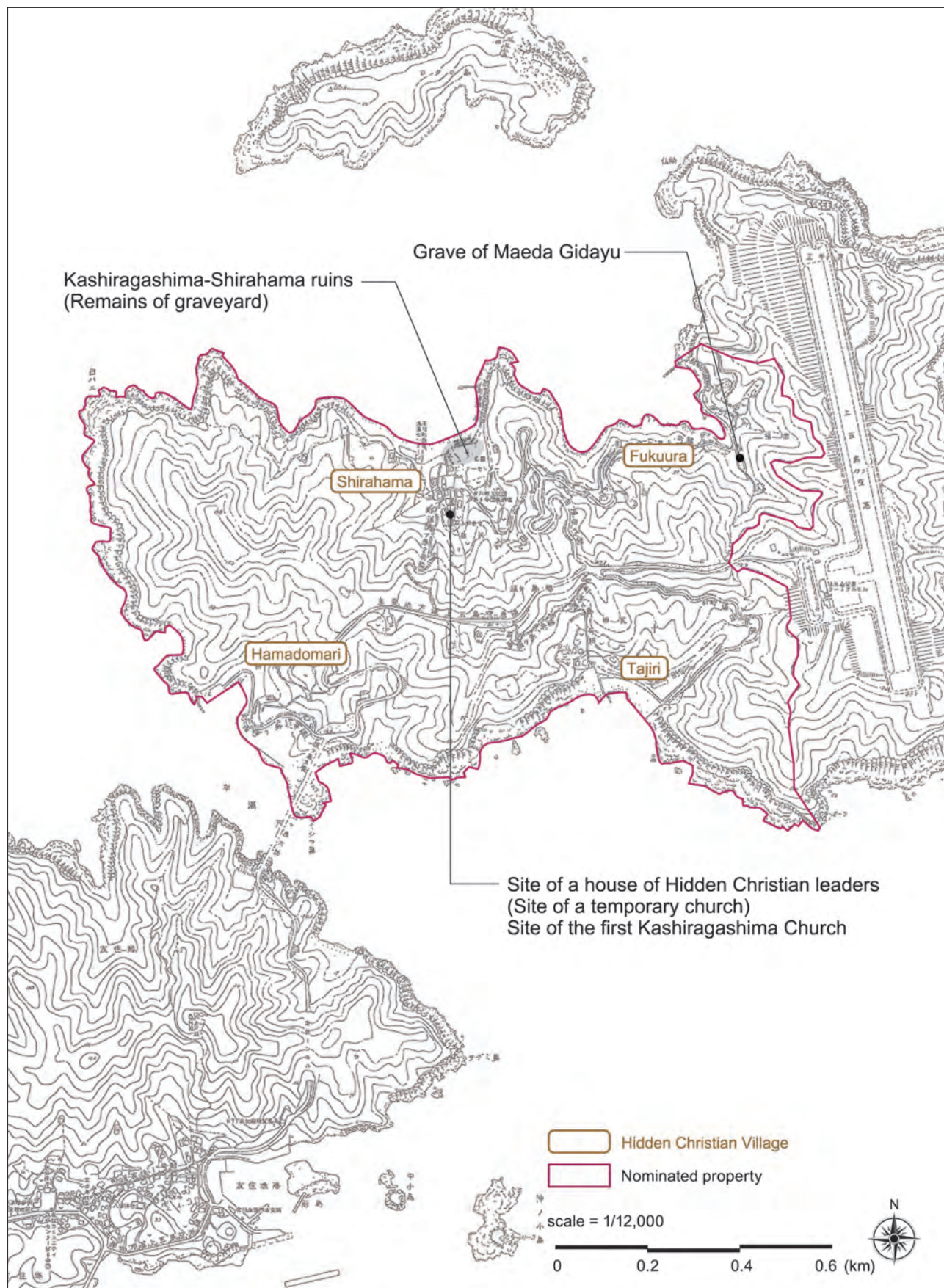
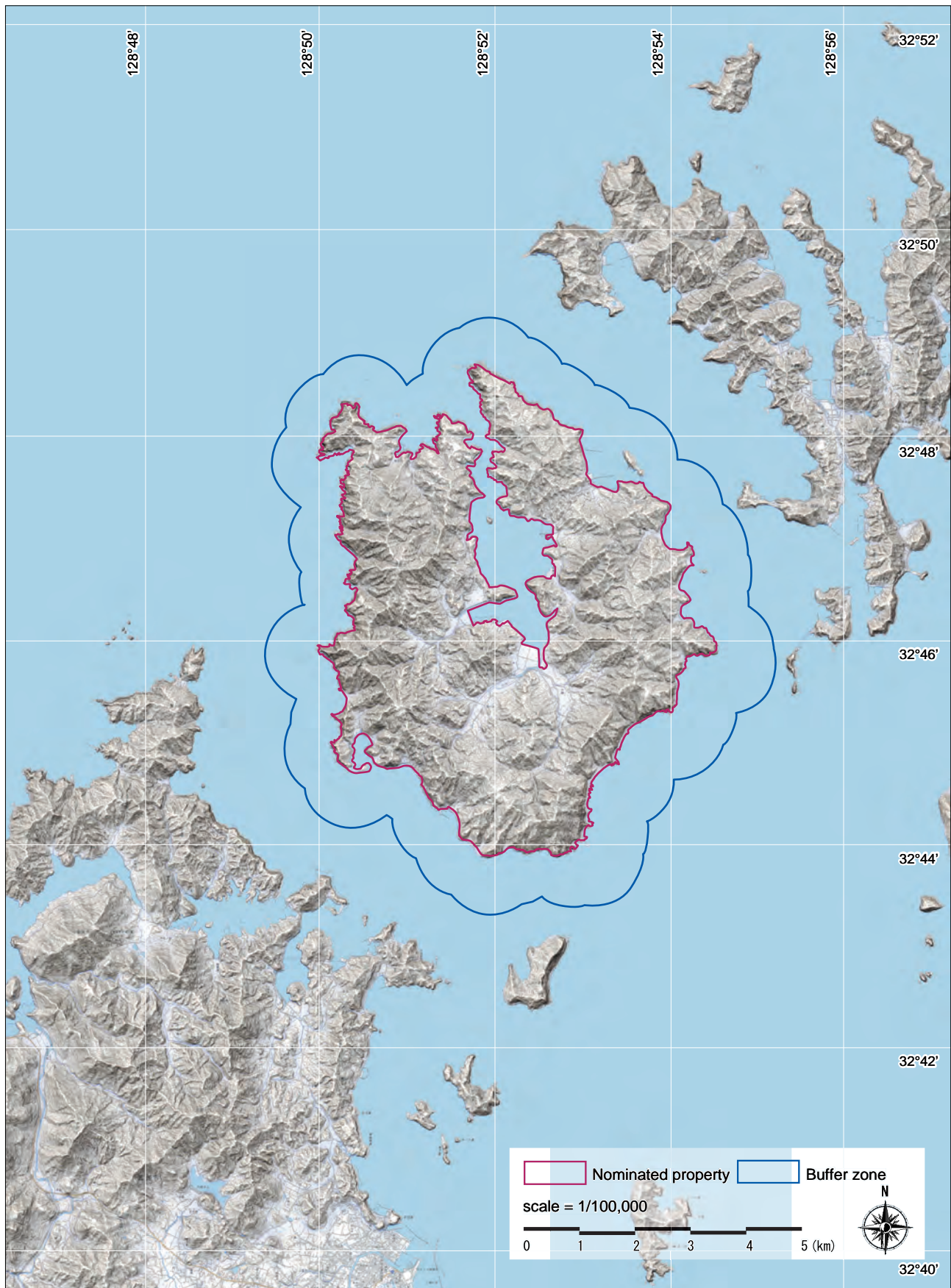


Figure 1-020 Map indicating the extent of the Villages on Kashiragashima Island



## 010 Villages on Hisaka Island



**Figure 1-021** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)

## 010 Villages on Hisaka Island

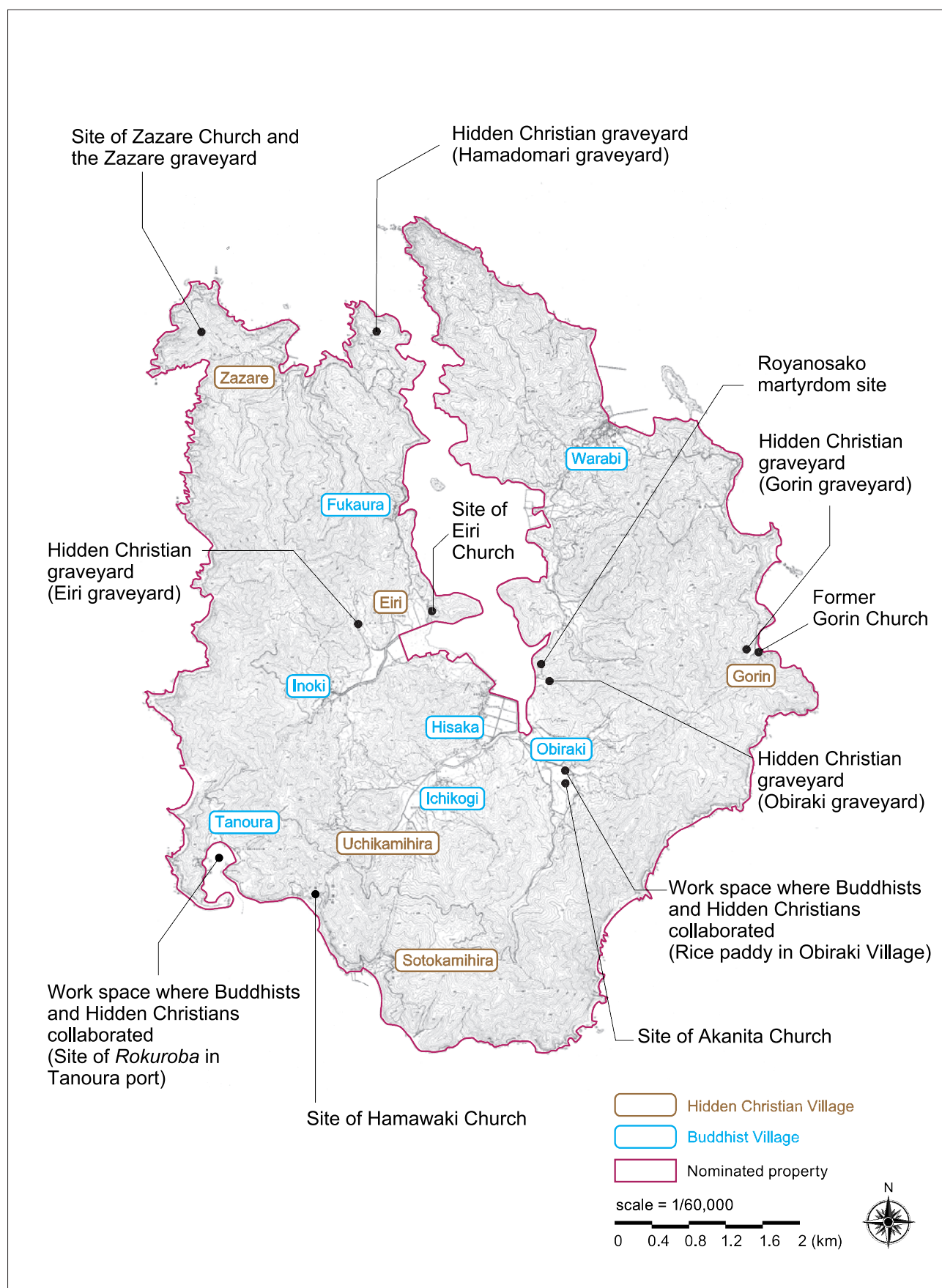


Figure 1-022 Map indicating the extent of the Villages on Hisaka Island



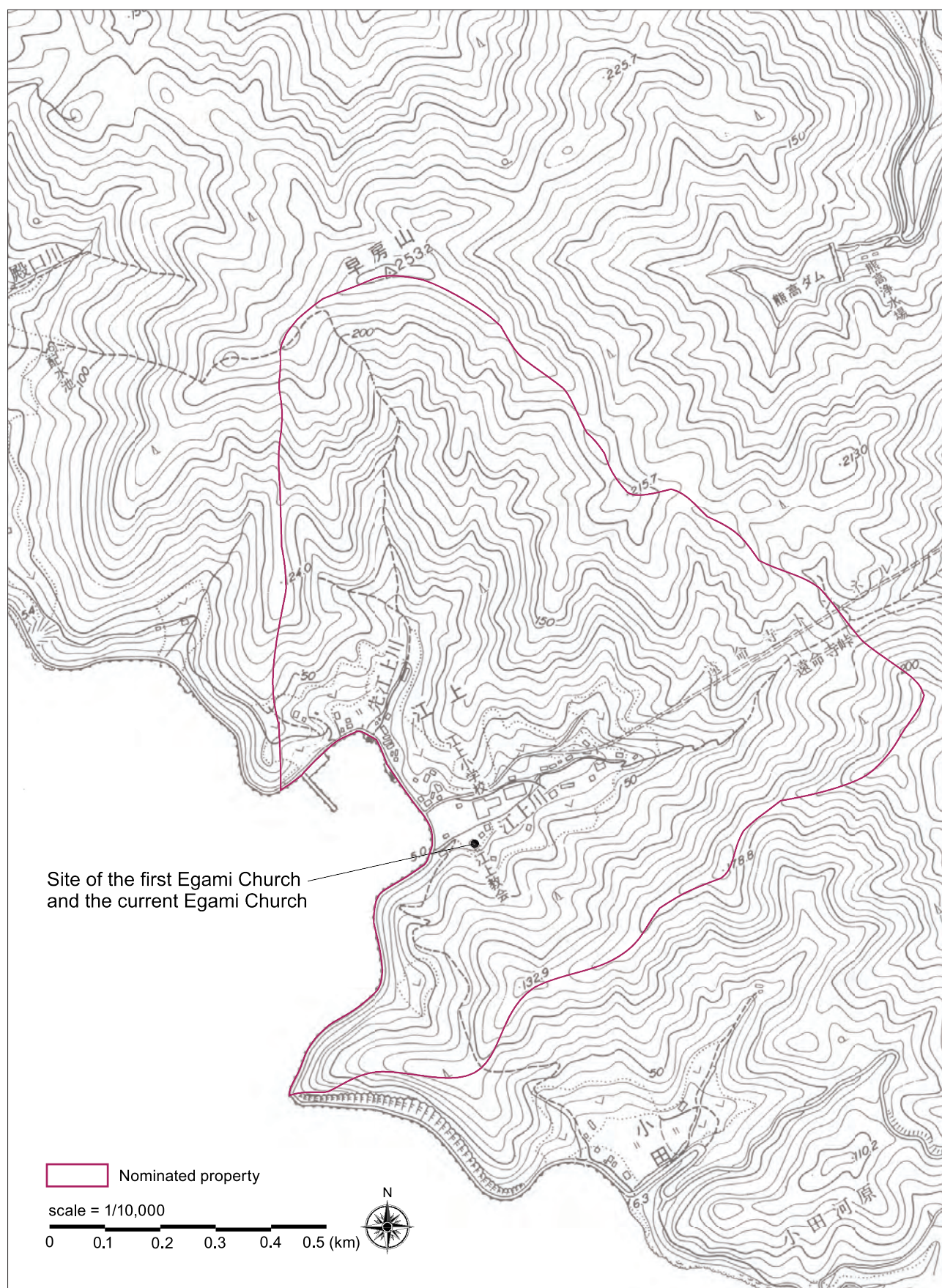
## 011 Egami Village on Naru Island (Egami Church and its Surroundings)



**Figure 1-023** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)



## 011 Egami Village on Naru Island (Egami Church and its Surroundings)



**Figure 1-024** Map indicating the extent of Egami Village on Naru Island (Egami Church and its Surroundings)



# 012 Oura Cathedral



**Figure 1-025** Map indicating the extent of the nominated property and buffer zone (Created based on the digital maps of the GSI.)



## 012 Oura Cathedral

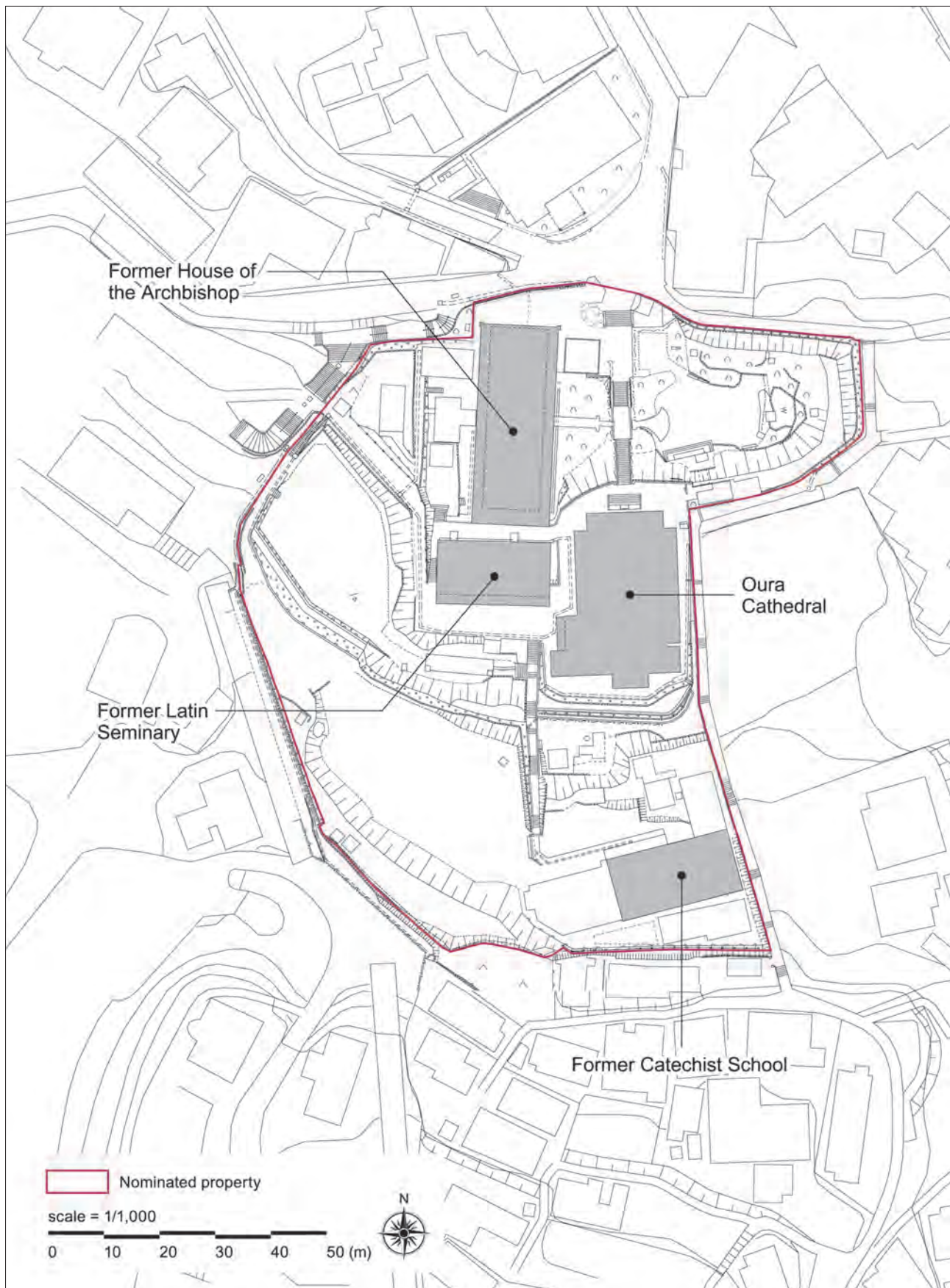


Figure 1-026 Map indicating the extent of the Oura Cathedral



## 1.f Area of nominated property (ha.) and proposed buffer zone (ha.)

Area of

nominated property: 5,569.34 ha

Buffer zone 12,152.43 ha

Total 17,721.77 ha



## Chapter 2

### Description



# Chapter 2 Description

## 2.a Description of the property

The nominated property bears testimony to the traditions nurtured in the Nagasaki region **1** by Hidden Christians **2** who handed down their Christian faith from generation to generation while surviving the period of the ban on Christianity and coexisting with conventional Japanese society and its existing religions. It comprises 12 components demonstrating (I) the event that triggered the ban on Christianity and the subsequent formation of Hidden Christians' religious tradition, (II) how the tradition was developed in different ways, (III) how Hidden Christians migrated to remote islands in order to maintain their religious communities, and (IV) how they reacted to the new phase in their history when the ban was lifted, and how the religious tradition of the Hidden Christians transformed and ultimately ended.

The components are situated on peninsulas and remote islands of the Nagasaki region, where the Catholic mission was more active than in any other part of Japan during the Age of Exploration. Japan is located at the far eastern edge of the area within Asia in which Christianity was introduced at that time.

The Remains of Hara Castle, demonstrating (I), are located in the southern part of the Shimabara Peninsula. Four villages demonstrating (II) are located in Sotome on the Nishisonogi Peninsula, on Hirado Island, and on Amakusa Shimoshima Island. Another four villages demonstrating (III) are located on four offshore islands (as shown on the map). Egami Village demonstrating (IV) is located on Naru Island, situated among the Goto Islands, and, finally, Oura Cathedral, also demonstrating (IV), is located in the port town of Nagasaki.

### (I) Components demonstrating the event that triggered the ban on Christianity and the subsequent formation of the Hidden Christians' religious tradition

#### 1

In this nomination dossier, the 'Nagasaki region' refers to the mainland part and remote islands of Nagasaki Prefecture, as well as the area of Amakusa City in Kumamoto Prefecture. This region is located in the western part of Kyushu Island, which is one of the main islands comprising the Japanese archipelago.

#### 2

Hidden Christians are those who secretly practised the Christian faith while Christianity was prohibited in Japan. At that time, Christians were called *Kirishitan*, from the Portuguese word 'cristão'. The people who refused to follow the missionaries and instead continued the distinctive religious system that they had nurtured during the ban came to be referred to as *Kakure Kirishitan*. For the details of *Kakure Kirishitan*, see p. 195.

The Catholic missionaries first arrived in Japan in the middle of the 16th century. They first baptised the feudal lords in the Nagasaki region who sought to profit from overseas trade. These Christian lords are referred to as *Kirishitan Daimyo*. Subsequently, the missionaries baptised people en masse within these lords' domains, and this region became the primary base for missionary activity. As the Japanese laypeople formed their own religious communities, such as the *Confraria de Misericordia* and various confraternities (hereinafter referred to as *Kumi*), Catholicism took root in the villages of the region even more deeply.

Toyotomi Hideyoshi <sup>3</sup> issued an edict banning Christianity in the late 16th century during the process of his unification of Japan. Tokugawa Ieyasu,<sup>4</sup> who established the Shogunate in the early 17th century, initially tolerated Christianity but prohibited it throughout Japan in 1614, expelling missionaries and destroying all of their churches. In this new situation, the *Kirishitan Daimyos* and other aristocrats, who had eagerly received the missionaries before the imposition of the prohibition, recanted their faith and converted to Buddhism. Underground missionaries and followers harbouring them were brutally tortured and executed. The search for followers among the common people also intensified.

Amid the forcible suppression of Christianity throughout Japan, more than twenty thousand people, most of whom remained Catholics, took up arms and were besieged in the **Remains of Hara Castle (Component 001)** in 1637. This incident is known as the Shimabara-Amakusa Rebellion and it ended with suppression by the Shogunate armies, who slaughtered almost all of the rebels. This rebellion triggered the establishment of Japan's national seclusion policy by the Shogunate, which prohibited the arrival of Portuguese ships that could smuggle missionaries into Japan in order to ensure that they could not enter illegally. After the last missionary within Japan had been martyred in 1644, the remaining Japanese Catholics could only continue their faith by themselves in secret.

The component Remains of Hara Castle is therefore the important venue of a historic event that triggered the establishment of

**3**

Toyotomi Hideyoshi is the feudal lord who completed the unification of Japan in the 16th century.

**4**

Tokugawa Ieyasu is one of the feudal lords who continued the control of Japan as Shogun after Toyotomi Hideyoshi had died.



**Remains of Hara Castle  
(Component 001)**



the national seclusion policy and thorough prohibition of Christianity, as well as the formation of the distinctive religious traditions of the Hidden Christians.

## (II) Components demonstrating the development of the Hidden Christians' religious tradition in different ways

Even without any contact with missionaries, Hidden Christians in several parts of Japan continued to practise their faith by hiding from the intensive searches carried out to find them. Following a series of large-scale nationwide crackdowns called *Kuzure* in the latter half of the 17th century, however, the territory of the Hidden Christian communities shrank to just the Nagasaki region, where the missionaries had located the base of their activities. This is because the missionaries' guidance continued longer there than in any other region and provided foundations for the transmission of the faith in an organised manner, even without priestly leadership. Therefore only the Nagasaki region is home to sites bearing testimony to the cultural tradition of the Hidden Christians.

The Hidden Christians in the Nagasaki region maintained their communities, which had roots in Catholic lay communities formed in the 16th century, to maintain and strengthen their faith.<sup>5</sup> The leaders of such communities compensated for the absence of the missionaries. For example, *Mizukata* conducted baptisms, and *Chokata* kept the Catholic liturgical calendar. The Hidden Christians continued their rituals and religious observances under the guidance of these leaders. In **Kasuga Village and Sacred Places in Hirado (Components 002 and 003)**, the local communities venerated nature sites as sacred places, such as the mountain that had been regarded as sacred by the pre-existing religious communities and the island where early Japanese Catholics had been executed. In **Sakitsu Village in Amakusa (Component 004)**, they substituted everyday items that were used in their livelihoods for Christian devotional objects, and such items themselves came to be revered over time. In **Shitsu Village in Sotome**

5

As for the composition of the Hidden Christian communities, or *Kumi*, there were some villages where just one Christian community existed, but there were also cases in which there were a number of communities composing a cluster in a single village. (Refer to page 212)



Kasuga Village and Mt. Yasumandake  
(Component 002)



Nakaenoshima Island  
(Component 003)



Sakitsu Village in Amakusa  
(Component 004)

**(Component 005)**, they secretly kept Christian devotional tools, including statues of the Virgin Mary. In **Ono Village in Sotome (Component 006)**, they combined their faith with common Shinto practice. In this way, they nurtured their religious system based on secrecy.

One of the reasons why the Hidden Christians could successfully maintain their faith for over two centuries while in hiding is that the Shogunate came to overlook their behaviour and the local authorities only revealed or punished them when they professed their faith publicly. Maintaining this delicate balance between the tacit acceptance by society and the need for secrecy, the Hidden Christians nurtured their distinctive tradition in order to pass down their faith to future generations while still coexisting with the conventional society and its religions.

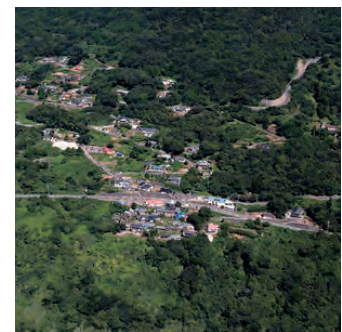
The four villages all bear witness to different religious systems that the Hidden Christian communities employed.

### (III) Components demonstrating the strategies that the Hidden Christians used to maintain their religious communities

To cope with increases in the population in Sotome on the western coast of the Nishisonogi Peninsula,<sup>6</sup> ruled by the Omura clan, some of the villagers began to migrate to remote islands under the jurisdiction of the Goto clan at the end of the 18th century, based on an agreement between both clans.<sup>7</sup> Many of the migrants were Hidden Christians and, as a result, they founded new villages in many parts of the islands. They intentionally decided to migrate and selected the places to migrate to, taking into account what they needed to do in order to maintain their religious communities. For example, on Kuroshima Island, it was necessary to redevelop the remains of pasturelands abandoned by the clan who owned the island. They migrated to Nozaki Island, which was regarded as sacred by Shinto practitioners, and Kashiragashima Island, which had been used as a sanatorium and therefore had no settled communities. On Hisaka Island they settled on untouched land, taking advantage of a policy



Shitsu Village in Sotome  
(Component 005)



Ono Village in Sotome  
(Component 006)

**6**

The population of the Sotome region where the steep slopes made agriculture difficult, was increased and became a serious social issue because, acting in accordance with their beliefs, the Hidden Christians did not limit their population, despite the prevailing limits on local food production.

**7**

The Goto clan and the Omura clan concluded this agreement. According to the historic record of the Goto clan, *Kofubetsuroku Shui*, the Lord Goto Moriyuki accepted 108 peasants migrating from the Omura domain as workers to cultivate his own domain.



established by the feudal lords.

**Villages on Kuroshima Island (Component 007), Remains of Villages on Nozaki Island (Component 008), Villages on Kashiragashima Island (Component 009), and Villages on Hisaka Island (Component 010)** are representative of the various strategies that the Hidden Christians employed during their migration.

#### **(IV) Components demonstrating the event that triggered the new phase for the Hidden Christians and the transformation and the ultimate end of the religious tradition**

In 1854, in response to intense pressure from western countries, the Shogunate opened the ports of Shimoda and Hakodate to foreign trade.<sup>8</sup> Missionaries came to Japan, and Oura Cathedral was constructed in Nagasaki. Just after its dedication ceremony in 1865, a group of Hidden Christians came to the cathedral and revealed their secret faith to the missionary of the cathedral. This event came to be known as the Discovery of Hidden Christians, following which Hidden Christian communities in the Nagasaki region entered a new phase.

After Hidden Christian leaders in the region secretly contacted the missionaries, their communities had to elect whether to receive guidance from the missionaries or to continue their own rituals and customs by themselves. Faced with this new situation, there were differences of opinion, leading to conflict in some cases. In 1868 some communities professed their faith despite the fact that the ban on Christianity was still in effect, but they were severely persecuted afresh by the authorities.

Following the lifting of the ban in 1873, those Hidden Christians who had decided to follow the missionaries' guidance officially rejoined the Catholic Church, using the houses of former Hidden Christian leaders as temporary churches.<sup>9</sup> On the other hand, there were some who refused to follow the missionaries and instead continued the distinctive religious system that they had nurtured during



Villages on Kuroshima Island (Component 007)



Remains of Villages on Nozaki Island (Component 008)



Villages on Kashiragashima Island (Component 009)



Villages on Hisaka Island (Component 010)

the ban. These people came to be referred to as *Kakure Kirishitan*. There were others who converted to Buddhism or Shintoism.

Although newly baptised Hidden Christians used ordinary houses as temporary churches, after about ten years had passed since the lifting of the ban they began to build simple churches in their own villages. These churches are emblematic of the revival of Catholicism in each village and they also visually mark the end of the religious tradition that the Hidden Christians had nurtured and spread in the Nagasaki region over two and a half centuries of suppression. **Egami Village on Naru Island (Egami Church and its Surroundings: Component 011)** contains the Egami Church, a small wooden building constructed by former Hidden Christians in such a way as to adapt to the topography and climate of the area to which the Hidden Christians had migrated. It demonstrates how traditional techniques were adopted to deal with the environment of the area and is a representative example visually marking the end of the cultural tradition of the Hidden Christians.

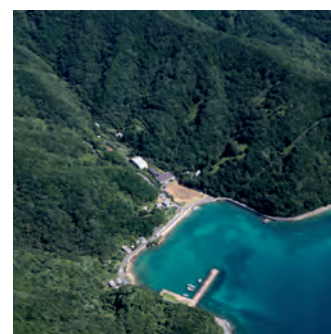
During this period Oura Cathedral continued to play an important role in training Japanese missionaries and catechists. They were dispatched to different areas in the Nagasaki region to guide the Hidden Christians, and were instrumental in helping them re-join the Catholic Church. **Oura Cathedral (Component 012)** is where the event (the Discovery of Hidden Christians) took place that triggered the transitional phase of religious identity among the Hidden Christian communities as well as the subsequent transformation and the end of the traditions that they had nurtured during the ban.

8

Present Shimoda City in Shizuoka Prefecture and Hakodate City in Hokkaido.

9

They used former religious leaders' houses or built simple churches for Catholic practices.



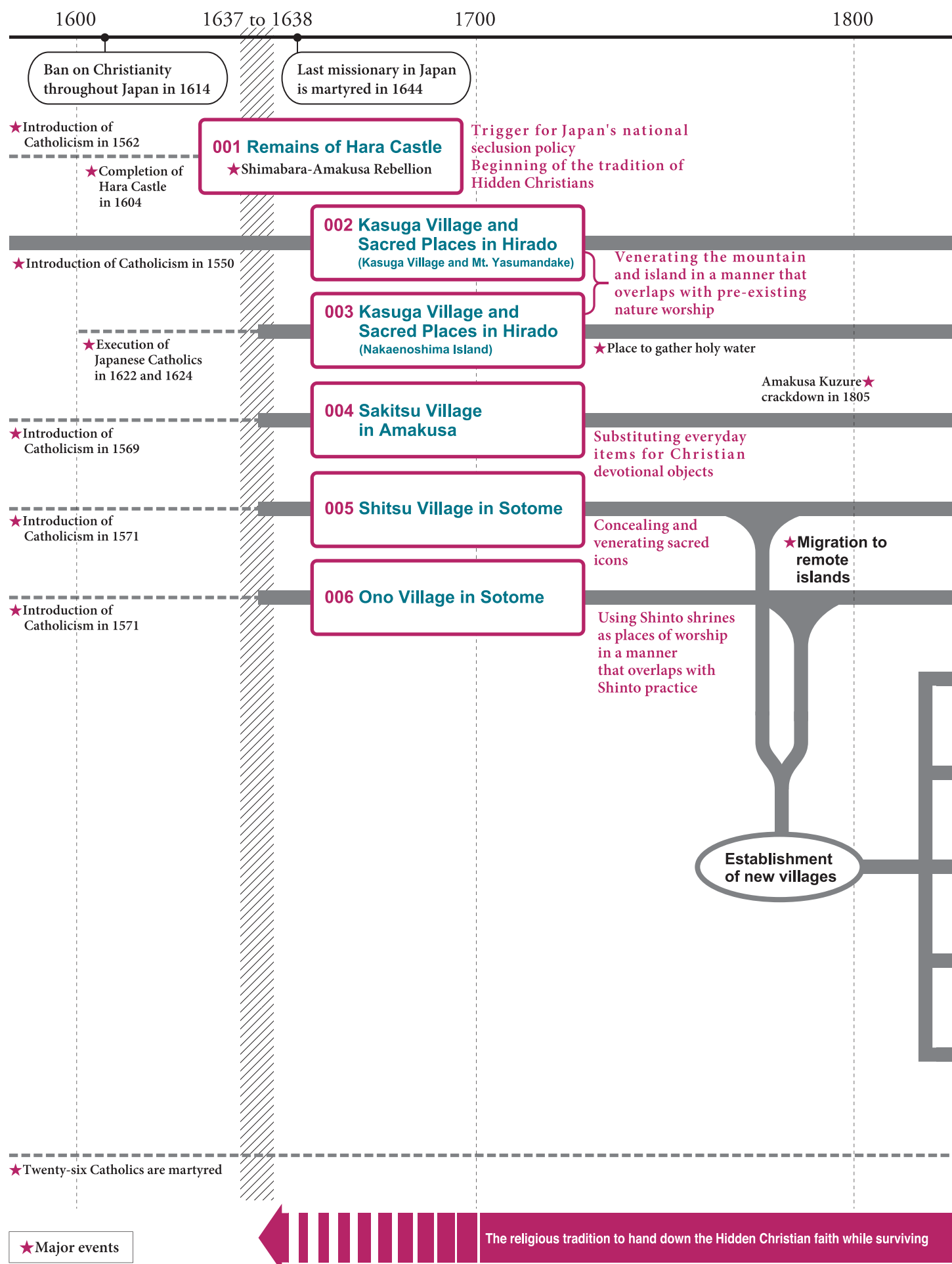
**Egami Village on Naru Island (Egami Church and its Surroundings: Component 011)**

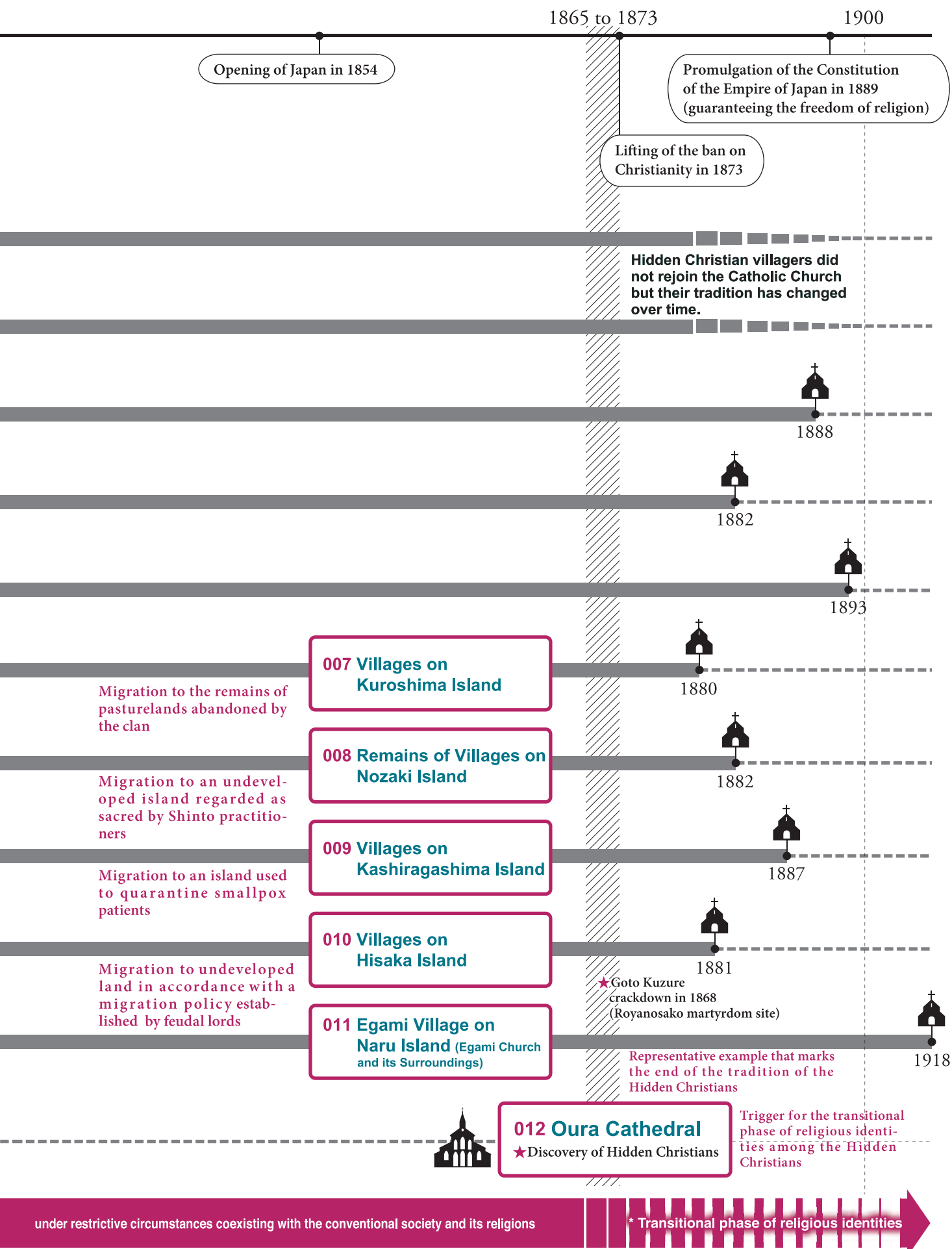


**Oura Cathedral (Component 012)**



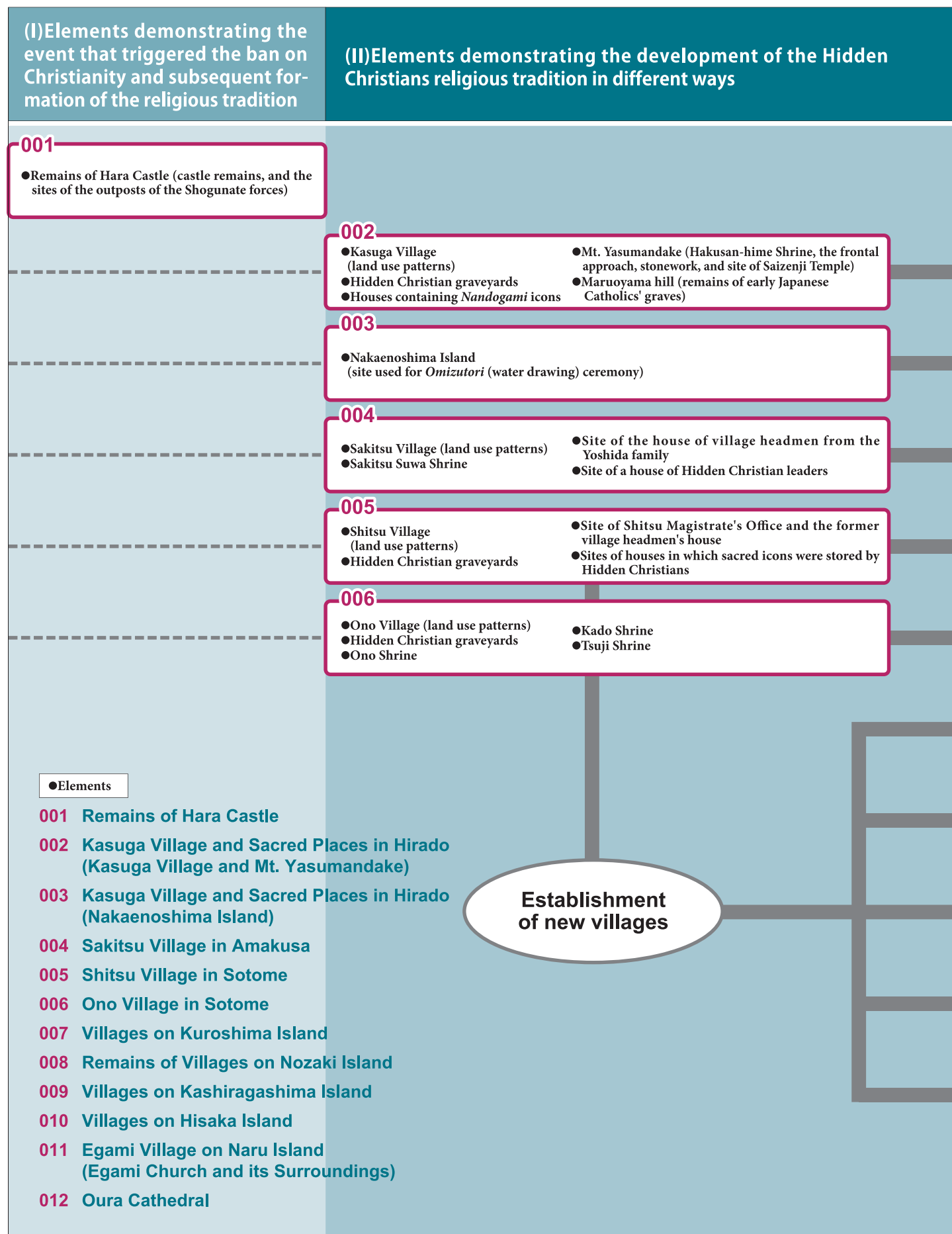
# Historical background and interrelationships of the components of the nominated property (chronological table)







## Elements in each Component (physical evidence)



**(III) Elements demonstrating the strategies of the Hidden Christians to maintain the religious communities**

**(IV) Elements demonstrating the momentum that triggered the new phase, and the transformation and the ultimate end of the religious tradition**

●Site of the former Sakitsu Church

●Obamaura beach  
●Site of a temporary church  
●Shitsu Church

●Ono Church

**007**

●Villages on Kuroshima Island (land use patterns)  
●Kozenji Temple

●Site of Honmura Office  
●Hidden Christian graveyards

●Sites of houses of Hidden Christian leaders (sites of temporary churches)

●Site of the first Kuroshima Church

**008**

●Villages on Nozaki Island (land use patterns)  
●Okinokojima Shrine

●Former residence of Shinto priests  
●Hidden Christian graveyards

●Sites of houses of Hidden Christian leaders

●Site of the first Nokubi Church  
●Site of Setowaki Church

**009**

●Villages on Kashiragashima Island (land use patterns)

●Kashiragashima-Shirahama ruins (remains of graveyard)  
●Grave of Maeda Gidayu

●Site of a house of Hidden Christian leaders (site of a temporary church)

●Site of the first Kashiragashima Church

**010**

●Villages on Hisaka Island (land use patterns)

●Work space where Buddhists and Hidden Christians collaborated  
●Hidden Christian graveyards

●Royanosako martyrdom site  
●Sites of Hamawaki Church, Eiri Church, Zazare Church and Akanita Church  
●Former Gorin Church

**011**

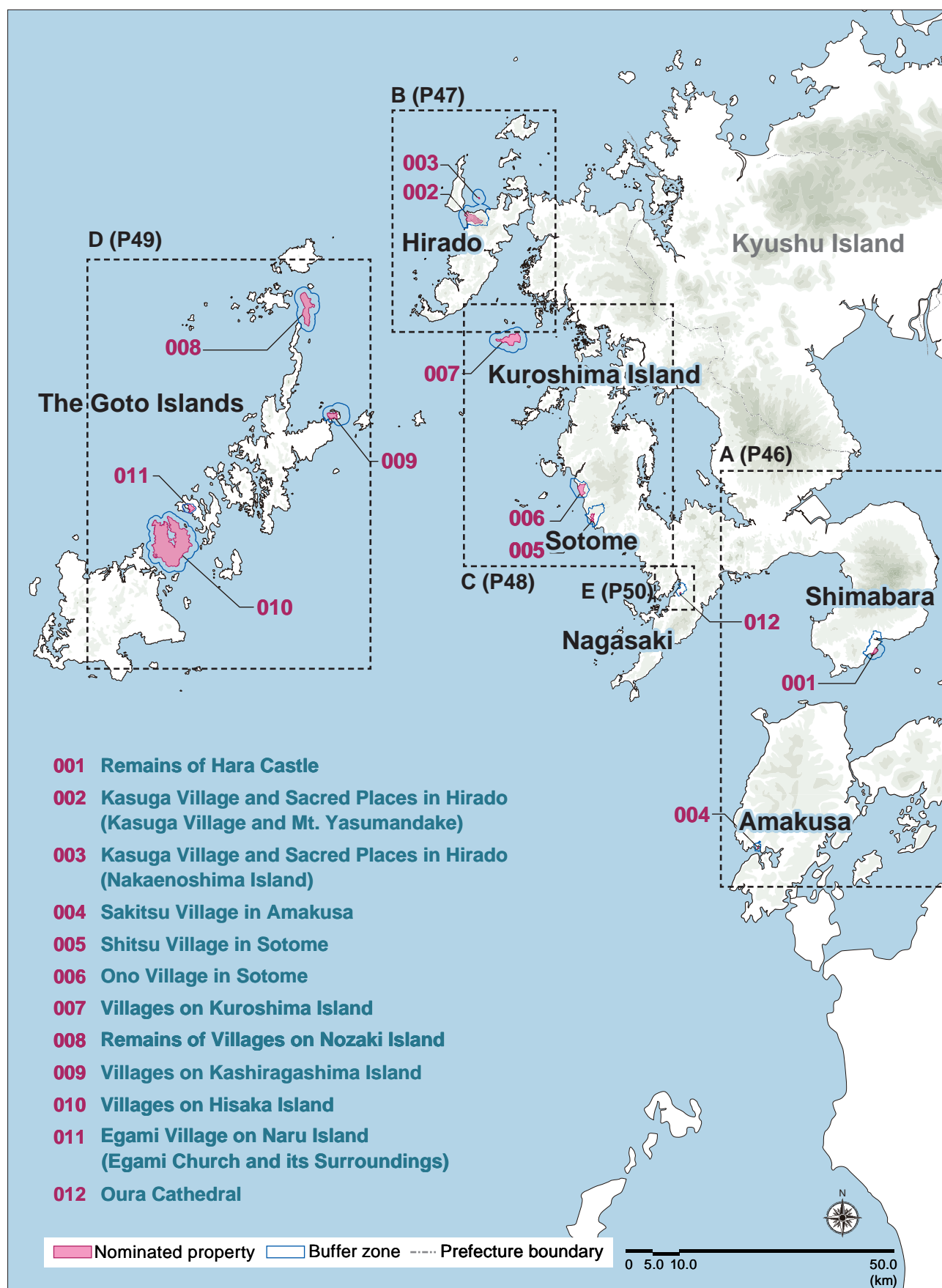
●Egami Village (topography)

●Site of the first church and its surroundings  
●Egami Church

**012**

●Oura Cathedral and its precincts  
●Former House of the Archbishop, Former Latin Seminary and Former Catechist School



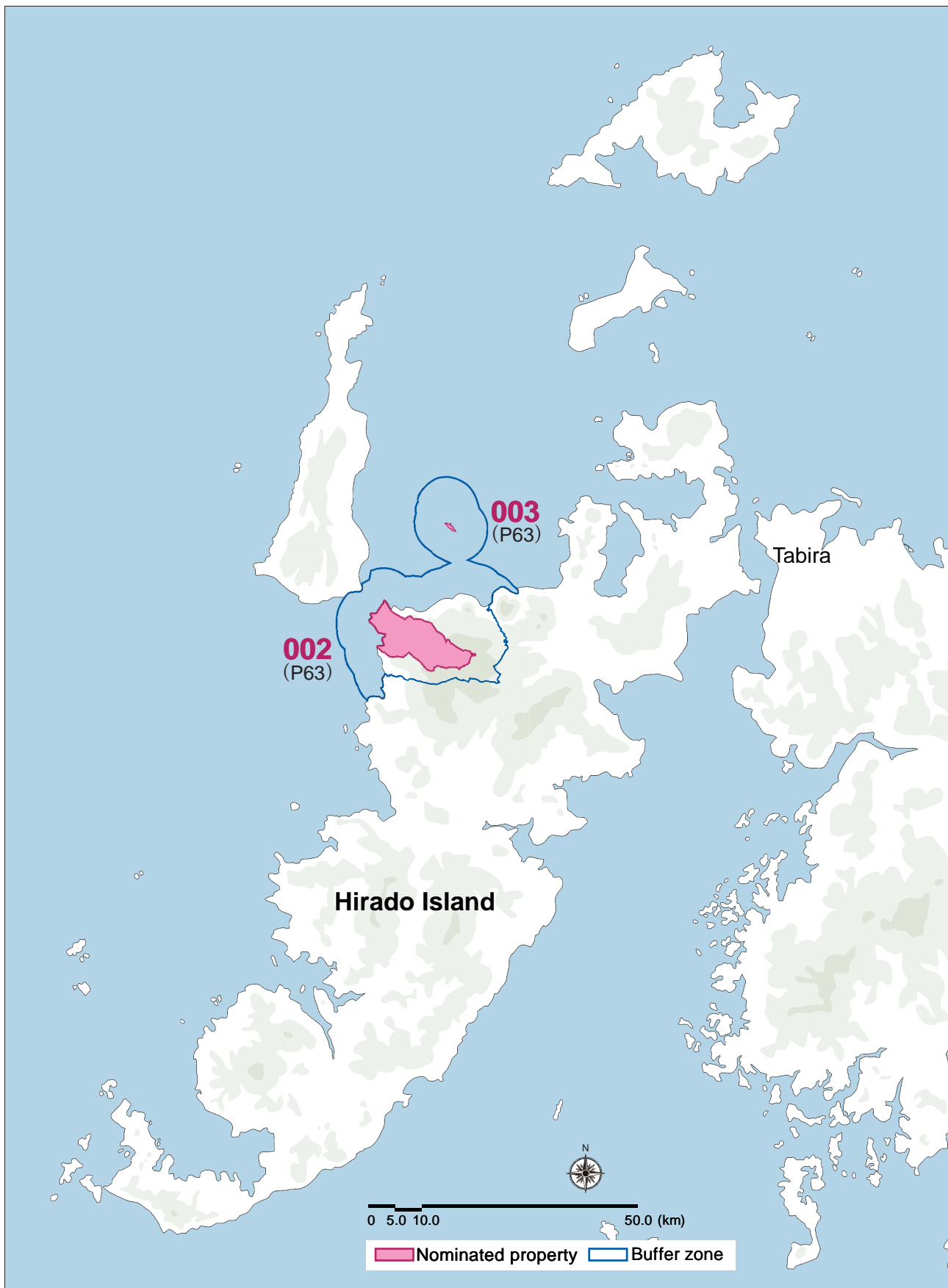


**Figure 2-001** Map indicating the location of the components

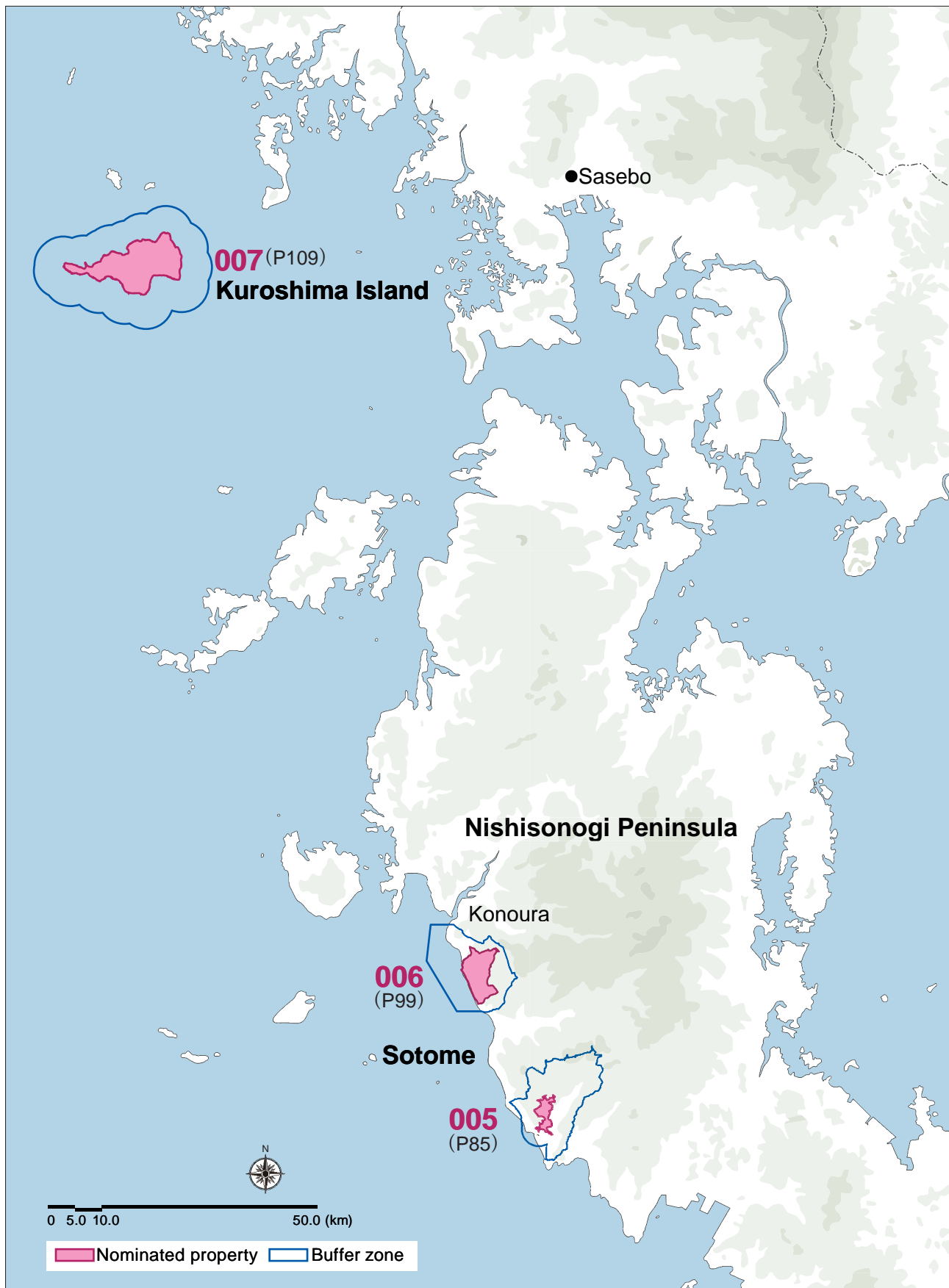


**Figure 2-002** Map indicating the location of the components (Map A)



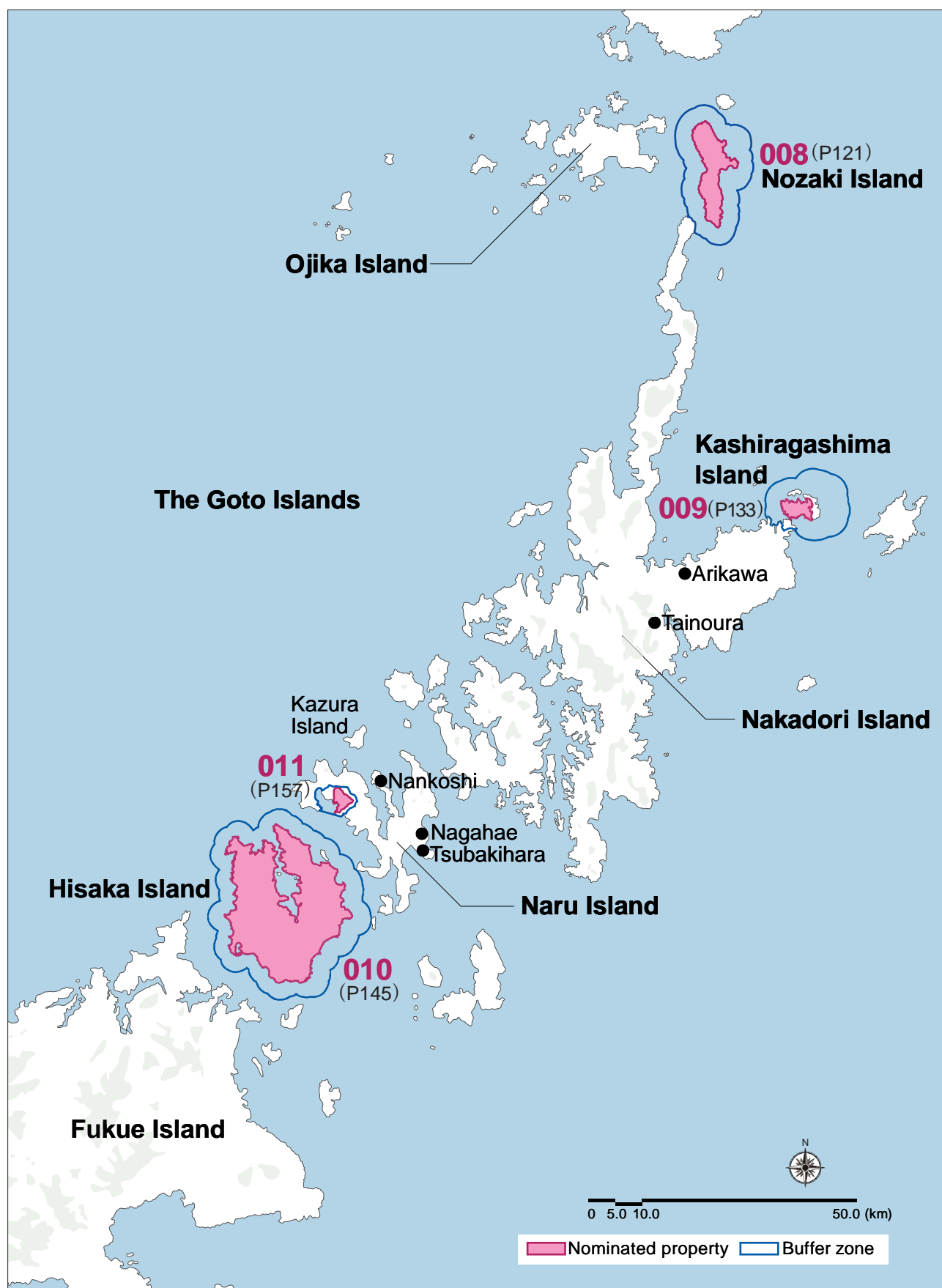


**Figure 2-003** Map indicating the location of the components (Map B)

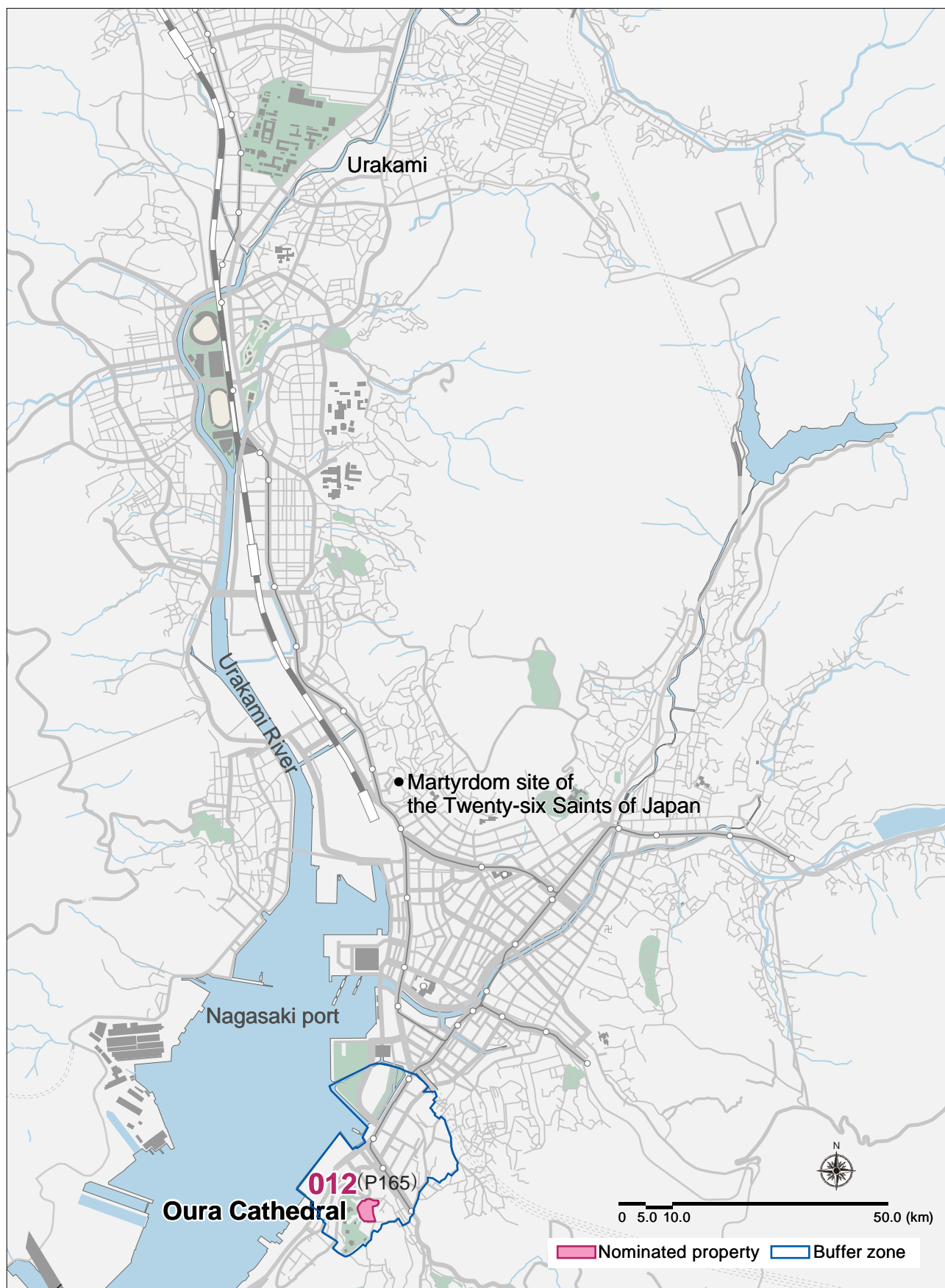


**Figure 2-004** Map indicating the location of the components (Map C)





**Figure 2-005** Map indicating the location of the components (Map D)



**Figure 2-006** Map indicating the location of the components (Map E)



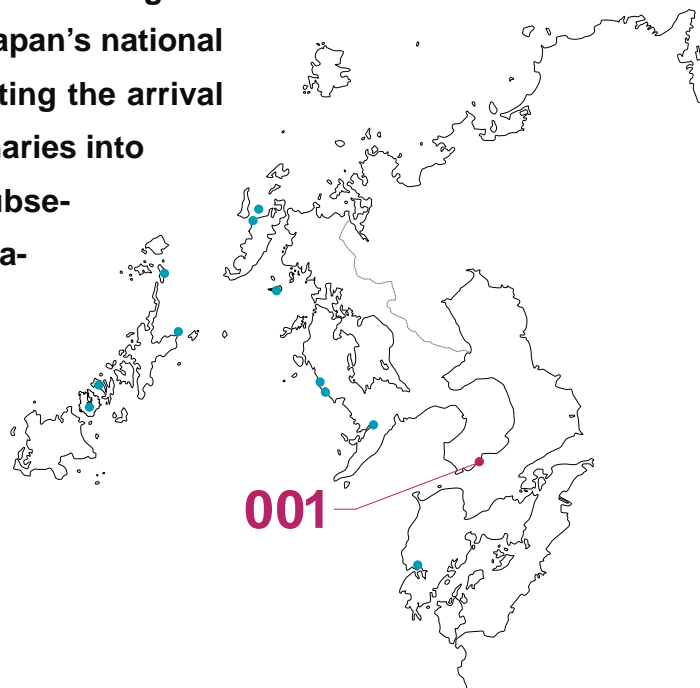


Photo 2-001 Remains of Hara Castle

# 001

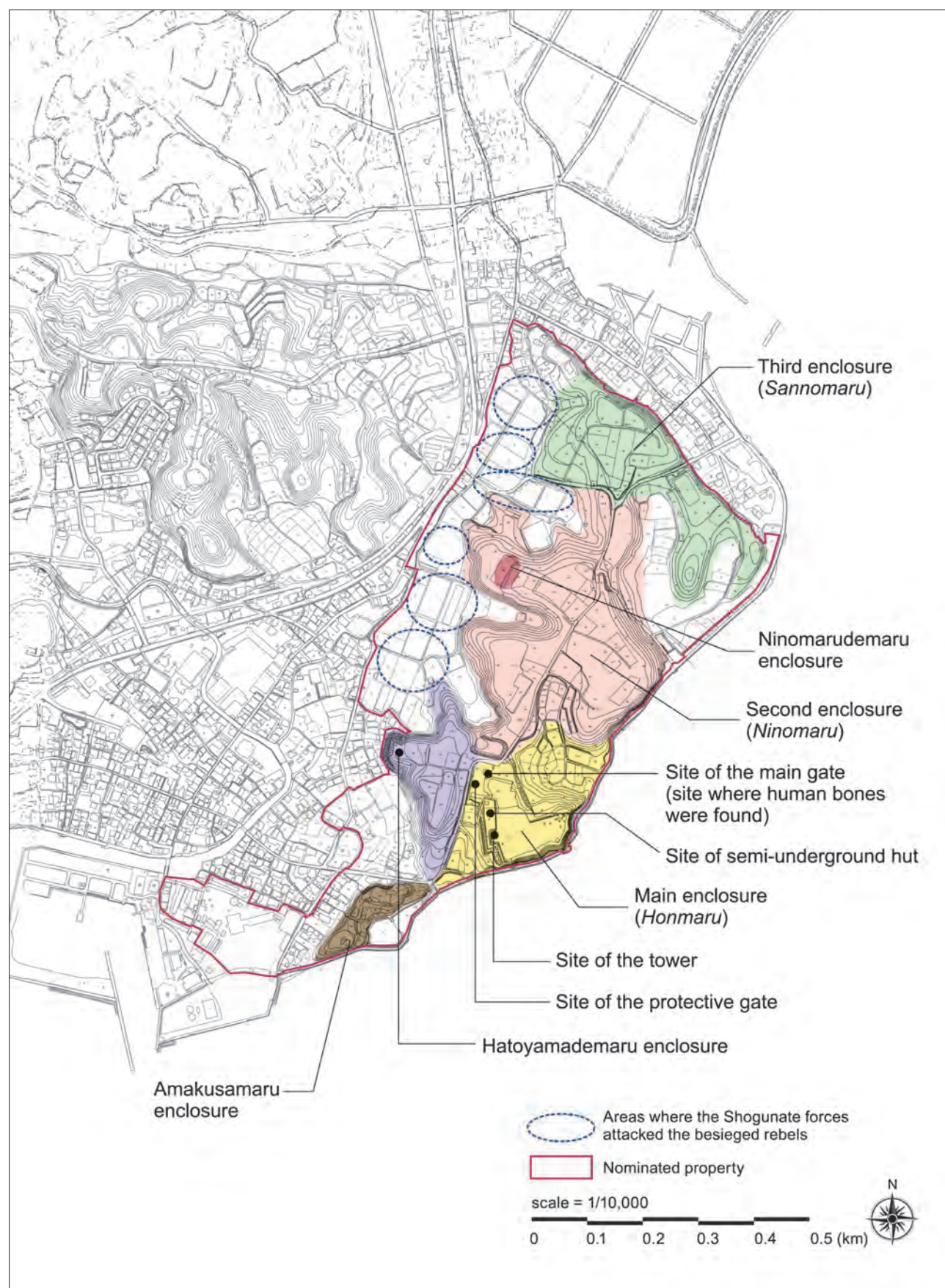
## Remains of Hara Castle

At what are now the Remains of Hara Castle, Japanese Catholics in the Arima domain took up arms during the Shimabara-Amakusa Rebellion in the early period of the nationwide ban on Christianity. The rebellion had a great impact on the Tokugawa Shogunate and triggered the establishment of Japan's national seclusion policy for over two centuries, prohibiting the arrival of Portuguese ships that could smuggle missionaries into Japan. Under this seclusion policy and the subsequent absence of missionaries, Catholics in the Nagasaki region were left to maintain their faith and small religious communities by themselves.





## 001 Remains of Hara Castle



**Figure 2-007** Location of the constituent elements (Remains of Hara Castle: Component 001)



## 001 Remains of Hara Castle

The component, 'Remains of Hara Castle', is located in the southern part of the Shimabara Peninsula, in the southeastern area of the Nagasaki region (**photo 2-001**). The castle was built on a hill where a cliff protrudes out over the sea. It was composed of the *Honmaru* (main enclosure), the *Ninomaru* (second enclosure), the *Sannomaru* (third enclosure), the Amakusamaru enclosure, and the Hatoyamademaru enclosure. The castle was protected on all four sides, by the sea to the east, north, and south and by swampland on the western side (**photo 2-002**, **photo 2-003**). The castle became a battlefield during the Shimabara-Amakusa Rebellion of 1637. Archaeological excavation has revealed that the Hidden Christians had united themselves in an organisational manner during the early phase of the ban on Christianity, having unearthed numerous human bones belonging to the besieged rebels together with their Christian devotional tools and the remains of lodgings.

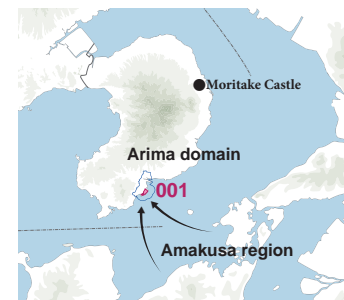
Arima, the Catholic feudal lord, constructed the castle from 1598 to 1604, according to the Jesuits' reports.<sup>1</sup> The castle was owned by the Matsukura clan who ruled the Arima domain after the Arima clan, but was abandoned when Matsukura constructed Moritake Castle as his new residence in 1618.

Suffering from the strengthened ban on Christianity and excessive taxes imposed by the Matsukura clan, as well as famine, in 1637 some twenty thousand Japanese Catholics, most of whom were peasants, fishermen, and craftsmen in the Arima domain, revolted against their lord in what became known as the Shimabara-Amakusa Rebellion. They joined with another group of Catholics from Amakusa Island at the abandoned Hara Castle, and they were besieged in the castle under the command of Masuda Shiro (**figure 2-008**).

Former vassals of Christian feudal lords, Arima Harunobu and Konishi Yukinaga, led the rebel group, even though they had relinquished their rank and lived in agricultural communities as village headmen (*Shoya*). Such leaders had headed the Christian com-

1

For example, in a letter from 23 November 1604 included in '1604-*nendo Nihon Junkanku Nenpo*', João Girão Rodrigues writes, 'As the castle in which the Lord Arima had resided was considered neither advantageous nor safe in wartime, he decided to construct a more useful and formidable castle at a more favourable location in the neighbourhood'. (T. Gonoï, *Shimabara-no-ran-to Kirishitan*, Yoshikawa Kobunkan, 2014, pp. 13-18.)



**Figure 2-008** Location of the Arima domain and the Amakusa region

2

Matheus de Couros, the Jesuit Provincial of Japan, collected a series of documents from different parts of Japan, with the intention of presenting testimonials of Japanese Christian leaders to the effect that the Jesuits were still engaged in their mission within Japan, despite the ban on Christianity. One such document collected in the Arima domain on 29 August 1617 (the 3rd year of Genna) includes the names of the following Japanese leaders:

Vocumura Dōca Leão  
 Masuda Gibunoxō Iacobe  
 Yezaqi Yatayū Gaspar  
 Masuda Cazoyenorio Luis  
 Matcuxima Yayemōnogiō Mathias  
 Vonaijcu Canzayemōnogiō Lião  
 Mayeda Mozayemōnogiō Mathias

## 001 Remains of Hara Castle

munities, called *Kumi* and Confraternities, even after the imposition of the ban on Christianity—as demonstrated by a testimonial document collected by a Jesuit, Matheus de Couros.<sup>2</sup> The Shogunate forces also recorded that the rebel group built a chapel and preached Christianity in it during the siege of Hara Castle (**photo 2-004**).<sup>3</sup>

The Shogunate forces attacked the rebels with 120,000 armed troops. However, due to the fierce counterattack mounted by the rebels, the Shogunate forces counted more than 8,000 deaths and casualties. After four months of battle, almost all of the rebels were killed, regardless of age and gender.

Archaeological excavation at the Remains of Hara Castle has revealed not only the protective gates and stone walls of a tower in the *Honmaru*, but also countless human bones and devotional tools (**photo 2-005**), including crucifixes made of materials that had been used for bullets by the besieged Christians and medals that their ancestors had received from European missionaries during the period of Catholicism's introduction and had kept for generations (**photo 2-006**). In the western part of the *Honmaru*, remains of semi-underground type huts, built in a systematic manner, have been confirmed (**photo 2-007**, **photo2-008**). Such archaeological evidence attests to the fact that the besieged Japanese Catholics had maintained their faith on a village and family basis and in an organised manner even after Christianity had been prohibited. The fact that their devotional tools were found embedded in buried stone walls during archaeological excavations suggests that the Shogunate forces completely demolished the castle after its capture, for fear that it could be used for another rebellion (**photo 2-009**). The Shogunate forces also took back artefacts as trophies from Hara Castle after the rebellion, and some of these still exist, such as a confraternity's flag that had been brought to the castle by the besieged Catholics and used as a flag for the rebel forces,<sup>4</sup> and a Christian prayer book that was written in Romanised Japanese and used during the rebellion (**photo 2-010**, **photo 2-011**).<sup>5</sup>

Faximoto Cambiōyēnogiō Thome  
Masuda Ienyemōnogiō Gaspar  
Nagano Saizō Thome  
Yezaqi Qitnay Iōão  
Jtō Gorōzayemōnogiō Thome  
Qitano Ficosaburō Paulo  
Araqi Cābiōyēngiō Luis  
Masuda Chūyemōnogiō Mathias  
Matcuxima Sado Lião  
Masuda Sōmi Domingos  
Vocumura magoyemōnogiō Paulo

## 3

'I report that Masuda Shiro has built a religious facility within the main enclosure, in which he lives, and he preaches inside it', reads a letter written by a feudal retainer of the Kumamoto domain, Shikata Hanbei, to Suwa Ibei on 29 December 1637 (the 14th year of Kan'ei)

K. Tsuruta, 'Shikata Hanbei Gonjoo-boe' in *Genshiryo-detsuzuru Amakusa-Shimabara-no-ran*, 1994, p. 621.

## 4

Silk banner displaying a colour image of the sacrament of the Eucharist, nationally designated as an Important Cultural Property and housed in the Amakusa Christian Museum.

## 5

*Yasokyo Shakyo* (Catholic prayer book), housed in the Tokyo National Museum. It contains hymns with Latin phrases transcribed in Japanese characters and was donated to the museum by the Katayama family, whose ancestor accompanied an envoy of the Shogun during the Shimabara-Amakusa Rebellion.



## 001 Remains of Hara Castle

The memory of the rebellion was kept alive by Hidden Christian communities in Sotome, Urakami, and other areas in the Nagasaki region throughout the period of the ban on Christianity.<sup>6</sup>

This component of the nominated property includes the entire area of the castle where structural remains have been confirmed using historical documents, pictorial maps, or archaeological findings from excavations, and the places in which the rebels were besieged, as well as the outposts of the Shogunate forces where they laid siege to the rebels during the rebellion.

6

Tsuji Shrine in Ono Village in Sotome enshrines a Japanese Catholic who fled from the Shimabara-Amakusa Rebellion to the village. In Takagi Sen-uemon's record, titled '*Sen-uemon Oboegaki*', on Urakami Yonban Kuzure persecution, he mentions that Amakusa Shiro raised the Shimabara-Amakusa Rebellion.

**001** Remains of Hara Castle

**Photo 2-002** *Honmaru* (or the main enclosure) in the Remains of Hara Castle



**Photo 2-003** *Ninomaru* (or the second enclosure) in the Remains of Hara Castle



## 001 Remains of Hara Castle



**Photo 2-004** A building marked with a cross in a painting of the Shimabara-Amakusa Rebellion ('Harajo Koizu', housed in the Historiographical Institute of the University of Tokyo.)



## 001 Remains of Hara Castle



**Photo 2-005** Human bones revealed in archaeological excavations (a picture taken during the excavation process)



**Photo 2-006** Devotional items (medals and crucifixes) unearthed during the archaeological excavation (Housed in the Minamishimabara City Arima Christian Heritage Museum.)

Dimensions and thickness: **a**. 2.10 x 1.50 cm, 0.20 cm; **b**. 3.00 x 2.05 cm, 0.20 cm; **c**. 2.10 x 1.40 cm, 0.10 cm; **d**. 2.90 x 2.20 cm, 0.31 cm; **e**. 2.93 x 2.09 cm, 0.52 cm; **f**. 2.15 x 2.30 cm, 0.30 cm; and **g**. 2.75 x 2.09 cm, 0.40 cm



**001** Remains of Hara Castle

**Photo 2-007** Remains of semi-underground type huts (a picture taken during the excavation process)



**Photo 2-008** Semi-underground type huts (Referential picture) ('*Shimabara Jinzu Byobu*', housed in the Akizuki Folklore Museum.)



## 001 Remains of Hara Castle



**Photo 2-009** Destruction state of the stone walls of a watchtower (a picture taken during the excavation process)

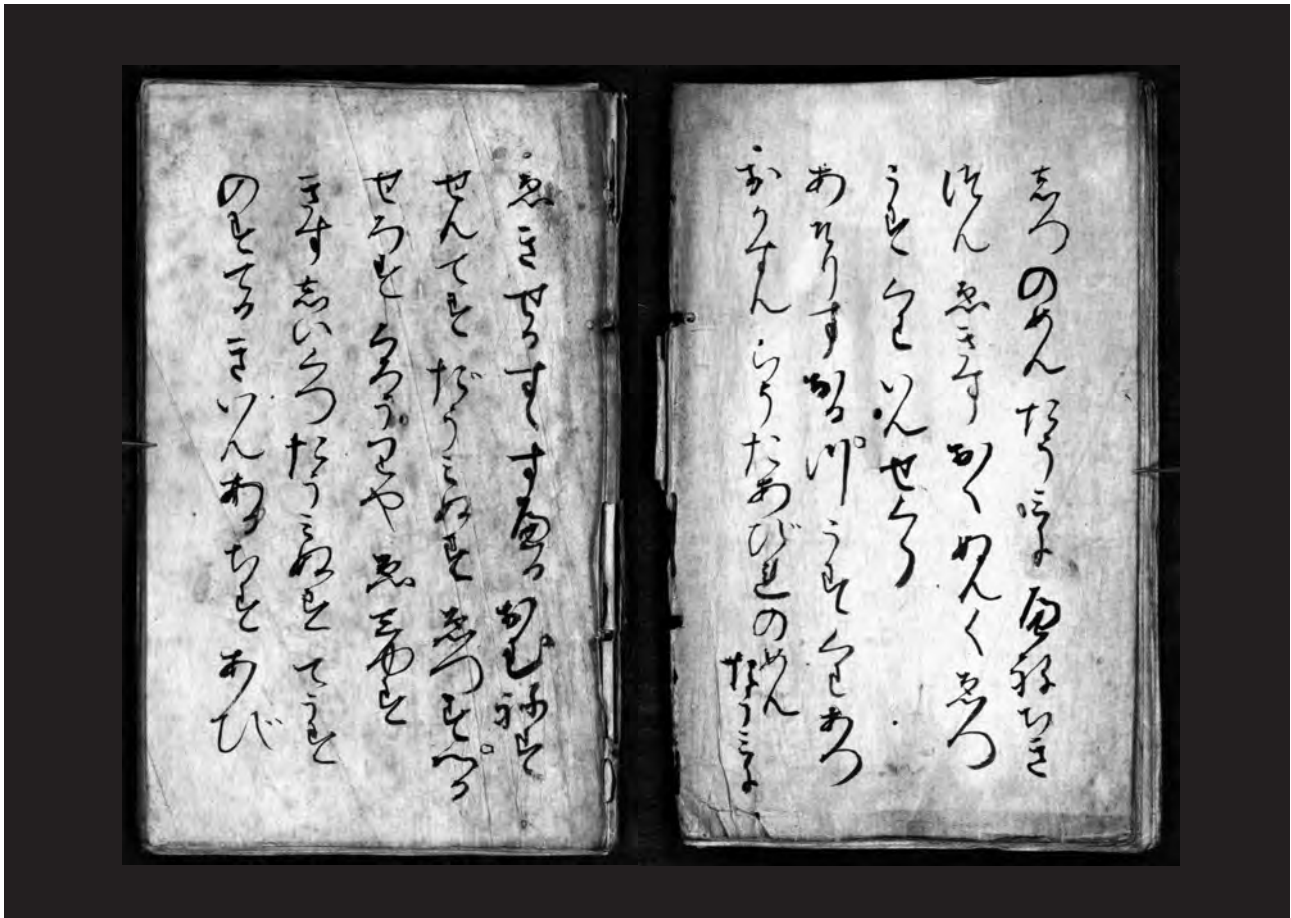


**Photo 2-010** Silk banner displaying a colour image of the sacrament of the Eucharist (commonly called Amakusa Shiro's battle flag, housed in the Amakusa Christian Museum.)

Dimensions: 180.60 x 180.60 cm



## 001 Remains of Hara Castle



**Photo 2-011** Catholic prayer book (Housed in the Tokyo National Museum.)

This attests to the fact that the Japanese Catholics continued their faith and beliefs with such prayer books despite the ban

## 001 Remains of Hara Castle

## Comparison of the component area: past and present

Past



**Photo 2-012** *Honmaru* of Hara Castle during the Shimabara-Amakusa Rebellion ('*Shimabara Jinzu Byobu*', housed in the Akizuki Folklore Museum.)

Present



**Photo 2-013** *Honmaru* of the Remains of Hara Castle



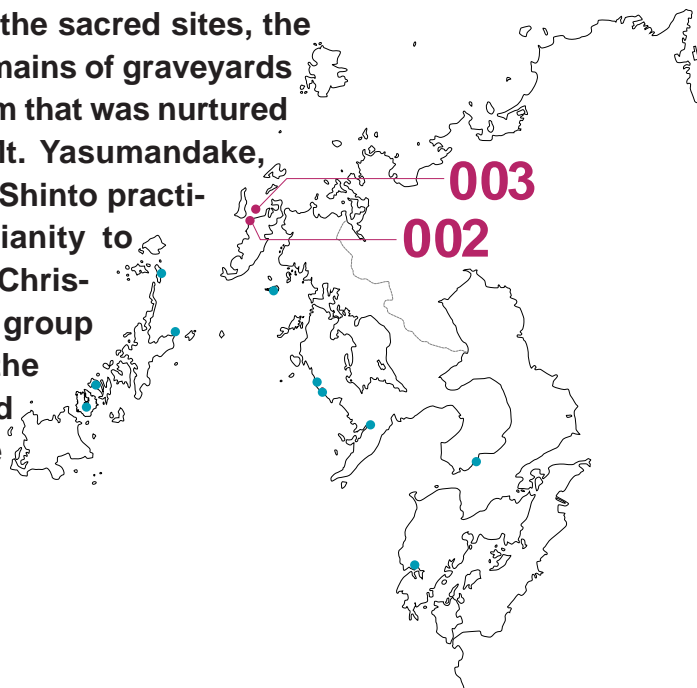


Photo 2-014 Kasuga Village, Mt. Yasumandake and Nakaenoshima Island

# 002, 003

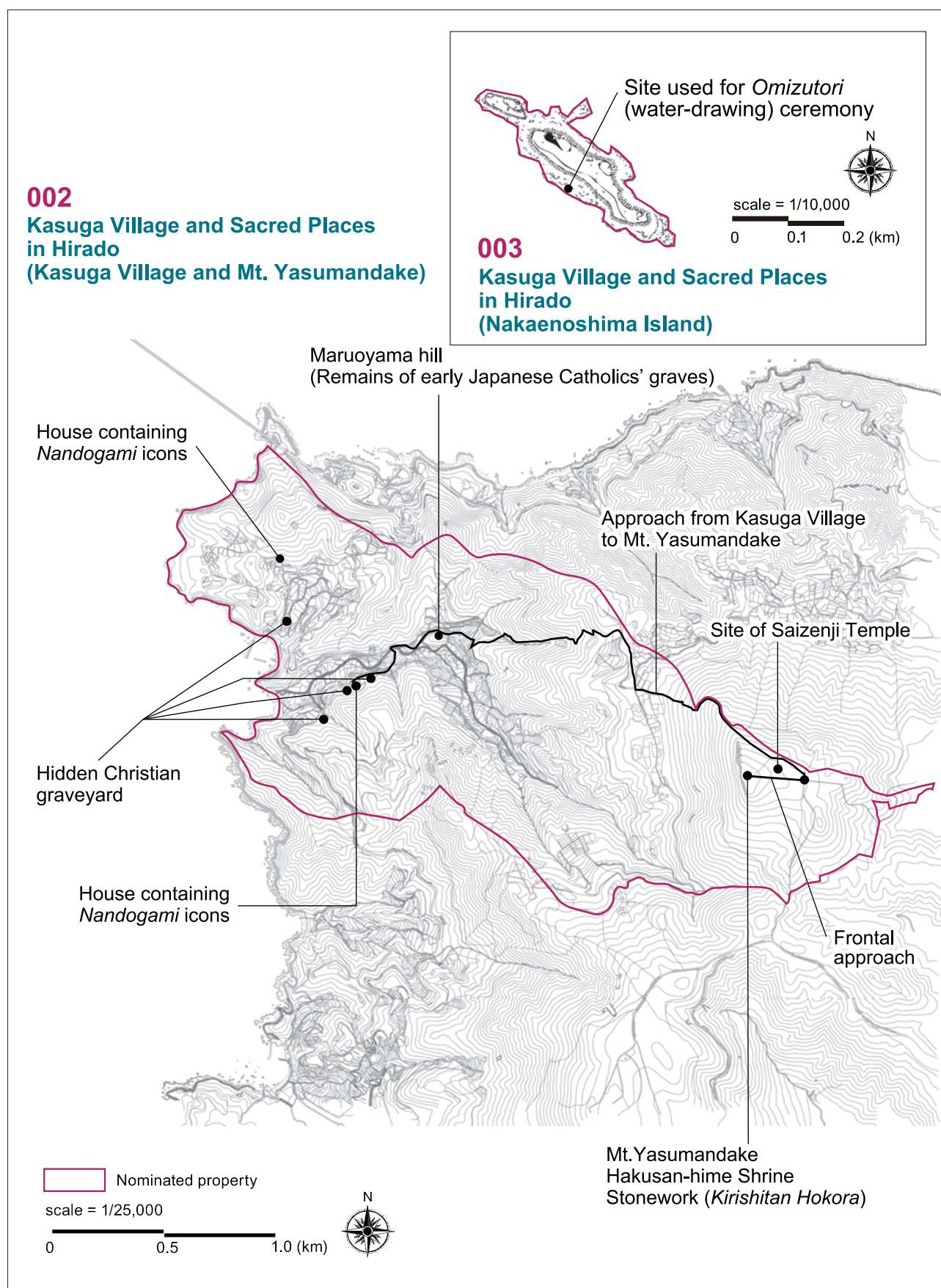
## Kasuga Village and Sacred Places in Hirado

In Kasuga Village and Sacred Places in Hirado, the local communities venerated nature sites as sacred places, such as the mountain that had been regarded as sacred by the pre-existing religious communities and the island where early Japanese Catholics had been executed. The stonework of the sacred sites, the land use characteristics in the village, and the remains of graveyards bear testimony to their distinctive religious system that was nurtured during the period of the ban on Christianity. Mt. Yasumandake, which had been a sacred site for Buddhists and Shinto practitioners long before the introduction of Christianity to Japan, became an object of worship by Hidden Christian communities. Nakaenoshima Island, where a group of Japanese Catholics were martyred during the early period of the ban, was also venerated, and the Hidden Christians gathered holy water for the baptismal ceremony and other rituals from this site.





## 002, 003 Kasuga Village and Sacred Places in Hirado



**Figure 2-009** Location of the constituent elements (Kasuga Village and Sacred Places in Hirado: Components 002 and 003)



## 002, 003 Kasuga Village and Sacred Places in Hirado

Kasuga Village is located on the western coast of Hirado Island in a valley extending down from Mt. Yasumandake, east of the village (**photo 2-014**). In Kasuga Village, there are remains of Catholic graves on Maruoyama Hill dating back to the period of the initial introduction of Christianity to Japan, houses in which devotional tools have been secretly kept since that period, and Mt. Yasumandake, the sacred mountain which Hidden Christian villagers secretly venerated. Off the coast from Kasuga Village, there is Nakaenoshima Island, where a group of Japanese Catholics were executed. As a result, this island also came to be venerated as a martyrdom site by Hidden Christians.

In 1550, Catholicism was introduced to Hirado Island by Francis Xavier and it then spread to the western coast of the island after the baptism of the Koteda clan who ruled the area. A letter to the Jesuit Provincial of India and others written in 1561 by the Jesuit Luis de Almeida clearly indicate that Catholicism took root there, saying ‘We headed to another Catholic village called Kasuga. When we arrived, the street leading to a Cross was lively as if villagers were waiting for a Eucharistic procession.’<sup>1</sup> Another letter reveals that *Kumi*, or small religious community units, were established in Kasuga as early as 1562.<sup>2</sup>

Later, however, the Matura clan, who ruled Hirado Island, prohibited Christianity in their domain, and the Christian Koteda clan had to leave the island.<sup>3</sup> Although Christianity was prohibited under the Tokugawa Shogunate, some underground missionaries visited Hirado from time to time. All missionary contact came to an end when Father Camillo Costanzo was martyred in 1622 in Hirado.<sup>4</sup> In the complete absence of missionaries from then on, Hidden Christians in Kasuga Village had to maintain their religious communities themselves and then covertly passed down their faith to future generations under the guidance of the leaders of the *Kumi*.

Nakaenoshima Island is an uninhabited island located about 2 km off the northwestern coast of Hirado Island, extending about

1

A letter from Luis de Almeida, 1 October 1561.

Archaeological excavation of Maruoyama hill in Kasuga Village has revealed graves of early Japanese Catholics, suggesting that the Cross mentioned in the quoted letter was located on the top of this hill, overlooking the village (**photo 2-015**).

2

A letter from Juan Fernandez, 17 April 1563.

3

Hirado City Board of Education, *Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island*, 2009.

4

Hirado City Board of Education, *Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island*, 2009, p. 53.

## 002, 003 Kasuga Village and Sacred Places in Hirado

400m from east to west and 50m from north to south. Japanese Catholics were executed on this island by the Hirado clan in the early stages of the ban on Christianity. According to Jesuit documents, ‘Sucamoto (Sacamoto) Guenzayemon João and Indeguchi Jiroyemon Damian were taken to Nakaenoshima Island and decapitated there’.<sup>5</sup> They were punished for offering Father Camillo Costanzo shelter and a boat, respectively. The same document provides details of another case in which ‘Yuqinoura Jiroyemon João was executed on 8 June, 1622, on Nakaenoshima Island, because he refused to swallow paper inscribed with pagan words’, and that Damian’s family members were also ‘killed at a place called “Hell” on Nakaenoshima Island’ in 1624.<sup>6</sup>

Hidden Christians in Kasuga Village formed two religious communities which maintained their faith and nurtured their unique system which was able to fit in with the pre-existing society and established religions (**photo 2-016, photo2-017**). In the leaders’ houses there were Buddhist and Shinto altars, in addition to a separate closed room called the *Nando* where devotional tools were concealed; those tools were called *Nandogami* (**photo 2-018, photo2-019**). The Hidden Christians worshipped Mt. Yasumandake as a sacred place for their faith.<sup>7</sup> It also had been an object of ancient mountain worship long before the introduction of Christianity to Japan.

Situated to the east of Kasuga Village at an altitude of 536 meters, Mt. Yasumandake is the highest mountain on Hirado.<sup>8</sup> Its wide expanse is covered by lush primeval forests of Japanese evergreen oak (*Quercus acuta*). Hakusan-hime Shrine and its frontal approach, the stonework at the summit, and the remains of Saizenji Temple are also important features on the mountain. It is said that Hakusan-hime Shrine (also known as *Hakusan Gongen*) received a tutelary deity in 718 from Kaga-hakusangu Shrine,<sup>9</sup> which was one of the major bases of mountain worship in Japan. The shrine building at the summit was reconstructed during the modern period,

5

Archivum Romanum Societatis Iesu, Jap.Sin.60.ff.53v-60v.

6

Archivum Romanum Societatis Iesu, Jap.Sin60.ff.364-364v.

7

In ‘*Kamiyose-no-Oratio*’, a prayer passed down ever since the period of the ban on Christianity and revered even today by *Kakure Kirishitan* communities, prayers are offered to Mt. Yasumandake, using the expression, ‘Yasumandake-no-Okuno-in-sama’ (or ‘Inner temple of Yasumandake’).

Nagasaki Prefecture Board of Education, *The Kakure Kirishitan in Nagasaki Prefecture*, 1999, p. 268.

8

Hirado City, ‘Tairiku-tono-Setten–Hirado-no-Sizenshi’, *Hirado Kiyo*, vol. 3 Special Edition, 2015.

9

Hirado City Board of Education, *Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island*, 2009, p. 282.



## 002, 003 Kasuga Village and Sacred Places in Hirado

while both the *Torii* gate and the approachway paved with stones were built before the Edo period (**photo 2-020**). Behind the shrine are various types of stonework, including a small stone shrine known as a *Kirishitan Hokora* (or literally a Hidden Christian shrine) (**photo 2-021**).<sup>10</sup> It is said that Saizenji Temple, close to the Hakusan-hime Shrine's approach, was established when the tutelary deity was received from Kaga-hakusangu Shrine, and ruins of its foundation stones, pond and stone structures still remain (**photo 2-022, photo 2-023**). It is known from a Catholic missionary's letter written in the 16th century that a mountain-based Buddhist group led by Saizenji Temple had significant influence in the area during the latter half of that century, calling itself 'Yasumandake', and this group was hostile to missionaries.<sup>11</sup> However, in the later years during the ban on Christianity, the Hidden Christian faith and the conventional Japanese religious views based on Buddhism and Shinto had become multi-layered, and that made Mt. Yasumandake a sacred mountain not only for Buddhists and Shinto practitioners but also for Hidden Christians. There was an approach connecting Kasuga Village and the mountain summit that could be used to offer prayers to the mountain. In a Hidden Christian prayer titled '*Kamiyose-no-Oratio*' that has been cherished since the period of the ban, the mountain is respectfully called 'Yasumandake-sama' or 'Yasumandake-no-Okunoin-sama' (or literally 'Inner temple of Yasumandake'), demonstrating that the mountain was an important object of worship for the Hidden Christians as well.

Nakaenoshima Island, where the execution of Japanese Catholics took place during the early period of the ban, was also venerated by Hidden Christians on the western coast of Hirado Island as a martyrdom site (**photo 2-024**).<sup>12</sup> There, they carried out a ritual called the *Omizutori* (or literally 'water-drawing') ceremony to collect the holy water that seeped out from the stones (**photo 2-025**). Hidden Christians visited and venerated Mt. Yasumandake and Nakaenoshima Island in such a way that it looked like they were

10

Research Centre for Advanced Science and Technology, University of Tokyo, *Research on Landscape Conservation of the Western Coast of Hirado Island*, 2013.

11

A letter from Luís Fróis, 3 October 1564.

12

In '*Kamiyose-no-Oratio*', the island itself is invoked using the name 'Nakaenoshima-no-Sanjiwan-sama'.

Nagasaki Prefecture Board of Education, *The Kakure Kirishitan in Nagasaki Prefecture*, 1999, p. 268.

## 002, 003 Kasuga Village and Sacred Places in Hirado

carrying out the standard rituals of conventional religions and folk customs, while concealing their true inner faith.

In 1865, the news of the Discovery of Hidden Christians at Oura Cathedral immediately reached the Hidden Christians in Hirado.<sup>13</sup> This opened a new phase for the traditions of the Hidden Christian faith. Catholic devotional tools created outside Japan in the 19th century and kept as one of the *Nandogami* in Kasuga Village suggest that Hidden Christians had contacted missionaries from the Paris Foreign Missions Society. However, the Hidden Christian communities in Kasuga did not rejoin the Catholic Church, even after the lifting of the ban on Christianity, and instead decided to continue with their own distinctive religious system, nurtured for two and a half centuries. This system gradually declined during the 20th century and barely exists in the village any longer.

Analysis of pictorial maps and literature dating back to the Edo (until 1868) and Meiji (1868 to 1912) periods has revealed that land use patterns throughout Kasuga Village, as well as the village structure reflecting the livelihoods of the original Hidden Christian communities, remain almost unchanged since the 16th century, well beyond the period of the ban on Christianity. The entire area of this component of the nominated property contains places where historic land use patterns remain that are associated with the Hidden Christian communities, as well as Mt. Yasumandake, Hakusan-hime Shrine and its frontal approach way and associated stonework, the remains of Saizenji Temple on the mountain as well as the natural forests around its summit that were managed during the ban. The uninhabited island of Nakaenoshima remains almost unchanged since the period of the ban. The entire area of the Hidden Christians' sacred island has therefore been included in the nominated property.

13

In December 1865, Hidden Christian leaders in Hirado secretly visited Oura.

F. Marnas, *Nihon Kirisutokyo Fukkatsushi* (Translated by K. Kuno), Misuzu Shobo, 1985, p. 263.



## 002, 003 Kasuga Village and Sacred Places in Hirado



Photo 2-015 Maruoyama hill



Photo 2-016 Kasuga Village



## 002, 003 Kasuga Village and Sacred Places in Hirado



**Photo 2-017** Hidden Christian graveyard in Kasuga Village



**Photo 2-018** Devotional item known as *Otenpensha* (kept by a villager)



**Photo 2-019** A Shinto home altar and, on the right, a box containing Hidden Christian devotional items (kept by a villager). The altar is set near the ceiling in a room called *Nando*.



**002, 003 Kasuga Village and Sacred Places in Hirado**

**Photo 2-020** Paved approach way to a Shinto shrine and *Torii* gate on the summit of Mt. Yasumandake



## 002, 003 Kasuga Village and Sacred Places in Hirado



Photo 2-021 Stonework on the summit of Mt. Yasumandake



Photo 2-022 'Shimokata Kaido Zue' created from 1806 to 1841 (Housed in Matsura Historical Museum.)



Photo 2-023 Site of Saizenji Temple



**002, 003 Kasuga Village and Sacred Places in Hirado**

**Photo 2-024** Nakaenoshima Island (Component 003)



**Photo 2-025** Omizutori ceremony held on Nakaenoshima Island



## 002, 003 Kasuga Village and Sacred Places in Hirado

## Comparison of the component area: past and present

Past



Photo 2-026 'Kasuga Makizu' created in 1866 (Housed in the Matsura Historical Museum.)

Present



Photo 2-027 Kasuga Village and Mt. Yasumandake

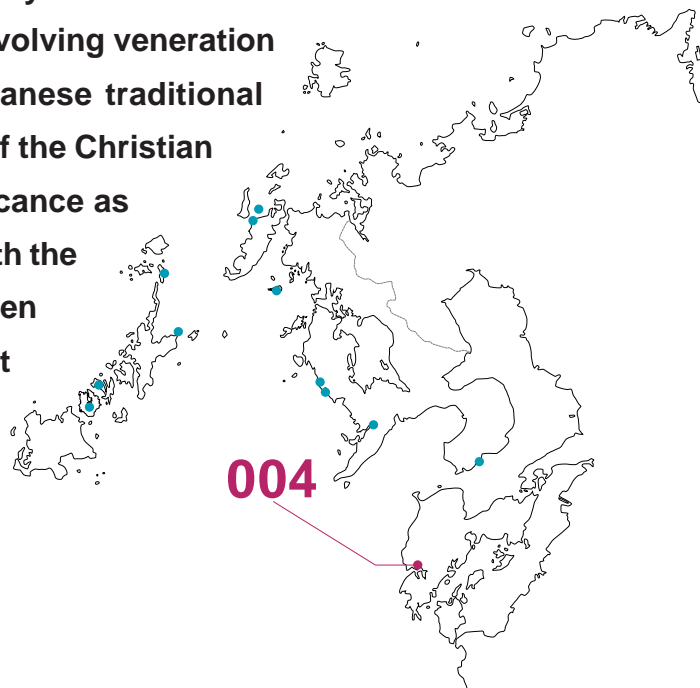




Photo 2-028 Sakitsu Village

## 004 Sakitsu Village in Amakusa

Hidden Christians in Sakitsu Village in Amakusa concealed their faith by substituting everyday items that were used in their livelihoods for Christian devotional tools during the ban on Christianity. Under the guidance of their religious leaders, they nurtured a religious system specific to their fishing village—involving veneration of devotional tools such as statues of the Japanese traditional deities *Daikokuten* and *Ebisu* as Deus, the God of the Christian faith, and abalone shells that had special significance as their mother-of-pearl patterns were associated with the Virgin Mary. After the lifting of the ban, the Hidden Christians rejoined the Catholic Church and built a church beside a Shinto shrine where they had secretly offered prayers.



## 004 Sakitsu Village in Amakusa

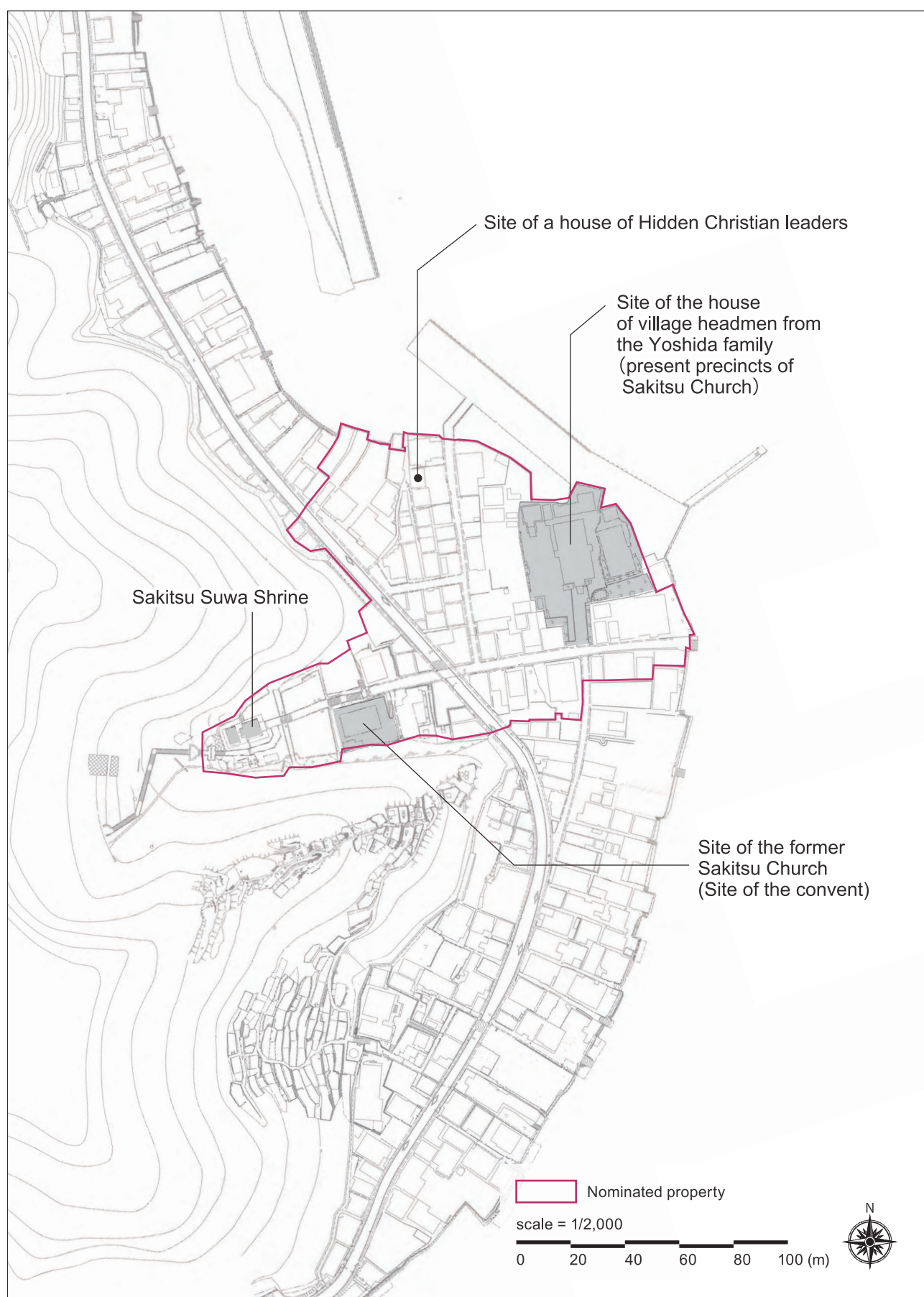


Figure 2-010 Location of the constituent elements (Sakitsu Village in Amakusa: Component 004)



## 004 Sakitsu Village in Amakusa

Sakitsu Village is a fishing village located in the western part of Amakusa Shimoshima Island. It contains the site of the house of *Mizukata* in which Hidden Christians' devotional tools have been kept right up to the present day, the Sakitsu Suwa Shrine where Hidden Christians secretly offered the *Oratio* prayer, the site of the house of village headmen from the Yoshida family, in which the *Efumi* ceremony took place,<sup>1</sup> and the site of the Former Sakitsu Church built after the Hidden Christians rejoined the Catholic Church following the lifting of the ban on Christianity (**photo 2-028**).

The village was established as early as the 15th century, where the Jesuit Luis de Almeida started missionary work in 1569. Therefore, many villagers converted to Catholicism and many devotional tools from Europe were brought to the village.

During the ban on Christianity, every year in the house of the village headman, authorities conducted the *Efumi* ceremony, forcing all of the residents to trample on an image of Christ or the Virgin Mary to prove that they were not Christians. All villagers were officially registered in a book called the *Shumon Aratamecho*, in which the authorities recorded each villager's name and the temple he or she belonged to. The Hidden Christians were registered on the village temple, and at the same time they outwardly affiliated themselves with the Sakitsu Suwa Shrine and behaved as Shinto practitioners in order to camouflage their secret faith with Japanese conventional beliefs. The Sakitsu Suwa Shrine has been the seat of the village's guardian deity since its establishment in 1647. Prayers have long been offered to the deity for large fish catches and maritime safety (**photo 2-029**, **photo 2-030**).

In Sakitsu Village, the Hidden Christians maintained their religious community called the *Kogumi* which was the smallest unit of the confraternities established in the 16th century, and their leader, known as the *Mizukata*, conducted baptisms, funerals, and other rituals based on the Catholic Church's liturgical calendar (or

1

Refer to Photo 2-142 on page 187.

## 004 Sakitsu Village in Amakusa

Higuri).

In this fishing village, the religious practice of the Hidden Christians was closely associated with their livelihood. They venerated statues of the traditional Japanese divine beings associated with large fish catches, *Daikokuten* and *Ebisu*, as Deus, linked the shells of abalone and fan-mussel clams with their mother-of-pearl patterns to the image of the Virgin Mary,<sup>2</sup> and made medals from shells of the white-lipped pearl oyster. The medals and other types of devotional tools that were associated with sea are still kept in a house where the house of *Mizukata* used to stand (**photo 2-031**). When some villagers were exposed as Hidden Christians in the Amakusa Kuzure crackdown of 1805, they were only told to hand over their devotional items to the Sakitsu Suwa Shrine and the authorities tacitly accepted them by treating their belief as just a 'different religion.'<sup>3</sup>

After Catholic missionaries returned to Japan in the latter half of the 19th century, the Hidden Christians in Sakitsu Village were baptised afresh and they rejoined the Catholic Church. They built the first Sakitsu Church in 1888 at the site offered by a Catholic who had served as a *Mizukata* during the ban on Christianity (**photo 2-032**). This site was adjacent to the Sakitsu Suwa Shrine where they had once offered *Oratio* prayers in secret during the ban. This church was eventually relocated and rebuilt due to the effects of aging. A convent building, which still exists, was later founded on the same site (**photo 2-033**).

The present church was constructed in 1934 at the site of the house of former village headmen from the Yoshida family. This is where the *Efumi* ceremony took place during the ban (**photo 2-034**). This came about because the French missionary, Father Halbout, strongly wished to build a church symbolising the revival of Catholicism at the same place in memory of the *Efumi* ceremony. The church was completed using the donations and volunteer work of Catholics as well as the private funds of the missionaries themselves. Tatami mats were used for the flooring from the very begin-

2

Amakusa City Board of Education, *Survey Report on Villages in Sakitsu and Imatomi (Historical Records Part)*, 2013. (Original text in Reports of Father Ferrié kept by Sakitsu Church.)

3

This incident was called the Amakusa Kuzure crackdown. At that time, the authorities did not punish them, deciding instead that they were acting under a 'misapprehension'. According to records of investigations carried out during the crackdown, one of the revealed Hidden Christians said, 'Anmenriyusu'. It has been confirmed that this means 'Amen, Deus', demonstrating that the Hidden Christians secretly offered *Oratio* prayers.

Amakusa City Board of Education, *Survey Report on Villages in Sakitsu and Imatomi (Historical Records Part)*, 2013. (Original text in Uedake Monjo, kept by the Ueda family.)



**004 Sakitsu Village in Amakusa**

ning, and its altar was set up on the very place where the *Efumi* ceremony was carried out (**photo 2-035**).

Sakitsu Village has retained its original structure and layout, such as the main streets and residential areas dating back to the period of the ban on Christianity, in good condition. The boundary of the nominated property is delineated based on the area of the *Kogumi* unit used in Hidden Christian communities. This includes the precincts of the Shinto shrine where Hidden Christians secretly offered their prayers, the site of the house of *Mizukata*, the site of the former village headmen's house where the *Efumi* ceremony took place (where the present Sakitsu Church now stands), as well as the precincts and surroundings of the Former Sakitsu Church that was built after the lifting of the ban.

**004 Sakitsu Village in Amakusa****Photo 2-029** Sakitsu Suwa Shrine**photo 2-030** Festival of Sakitsu Suwa Shrine



## 004 Sakitsu Village in Amakusa



**Photo 2-031** Devotional items (**a** *Daikokuten* statue, **b** *Ebisu* statue, **c** an abalone shell, **d** **e** medals made from shells of white-lipped pearl oysters, **f** **g** Japanese mirrors, all kept by villagers.)

Dimensions and thickness; **a**. 2.55 x 1.3 cm, 0.95 cm; **b**. 2.0 x 1.5 cm, 0.85 cm; **c**. 9.7 x 12.4 cm, 2.9 cm; **d**. 2.5 x 1.5 cm, 0.1 cm; **e**. 5.1 x 4.5 cm, 0.2 cm; **f**. 10.8 x 10.8 cm, 1.0 cm; and **g**. 8.1 x 1.8 cm, 0.3 cm



**004** Sakitsu Village in Amakusa

**Photo 2-032** The first Sakitsu Church  
Father Halbout of the Foreign Missions Society of Paris stands be-  
side the church.



**Photo 2-033** Convent sited in the vicinity of the precincts of Sakitsu  
Suwa Shrine



**004 Sakitsu Village in Amakusa**

**photo 2-034** Site of the house of former village headmen (the current Sakitsu Church)



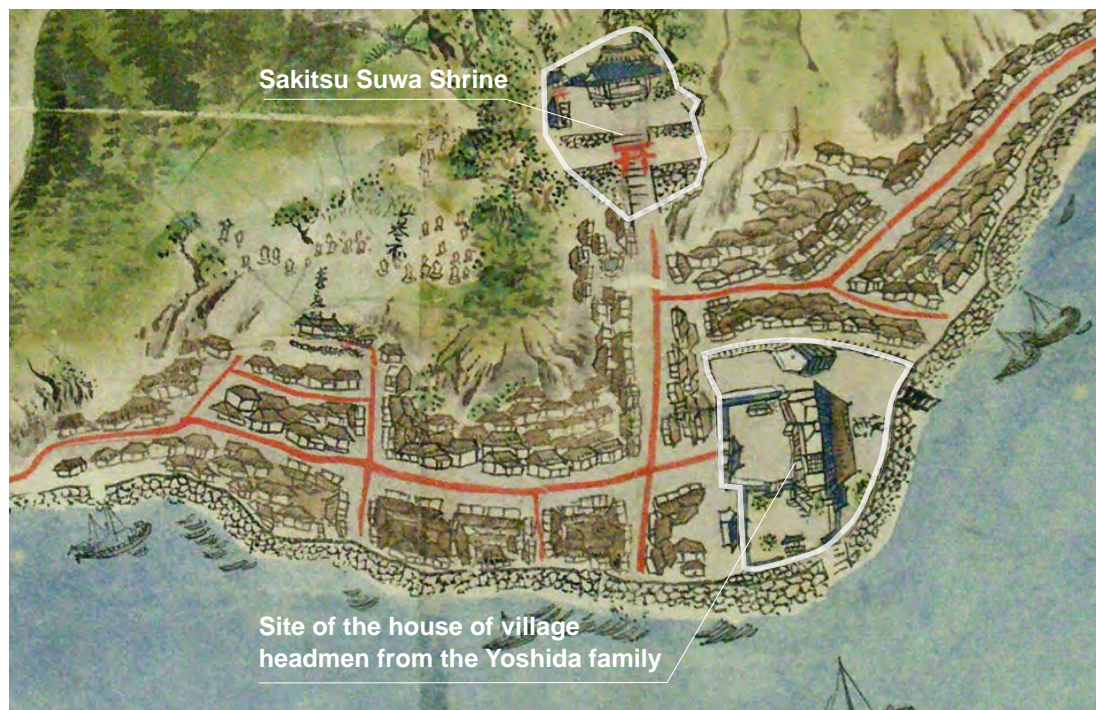
**Photo 2-035** Interior of Sakitsu Church with tatami mat flooring



## 004 Sakitsu Village in Amakusa

## Comparison of the component area: past and present

Past



**Photo 2-036** Pictorial map of Sakitsu Village (Created after 1842, housed in the Amakusa Collegio Museum.)

Present



**Photo 2-037** Sakitsu Village

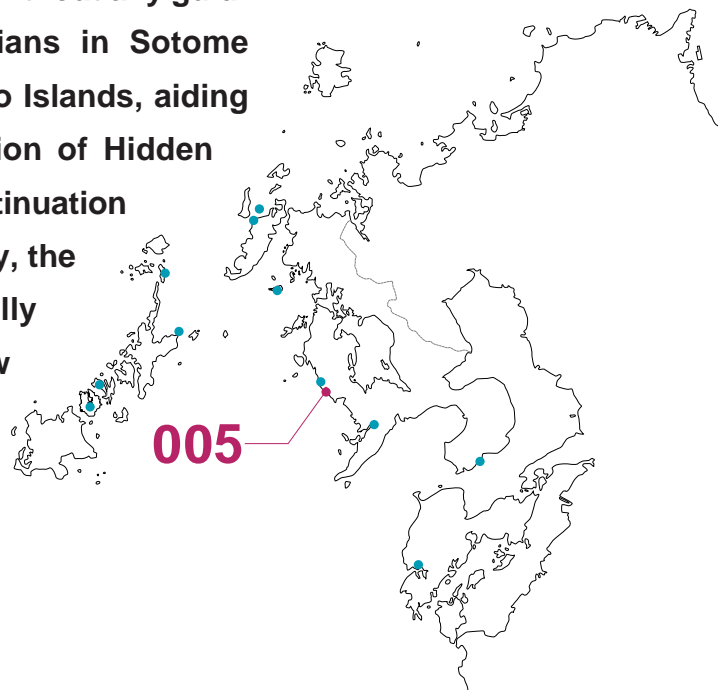




Photo 2-038 Shitsu Village

## 005 Shitsu Village in Sotome

In Shitsu Village, small Hidden Christian communities joined together and concealed their faith by venerating icons secretly. They continued their religious practices based on the Catholic liturgical calendar and the Christian catechism without any guidance by missionaries. Many Hidden Christians in Sotome migrated to remote islands, including the Goto Islands, aiding the spread of the distinctive religious tradition of Hidden Christians in such islands and ensuring its continuation there. After the lifting of the ban on Christianity, the Hidden Christians in Shitsu Village gradually rejoined the Catholic Church and built a new church on a hill overlooking the village.





## 005 Shitsu Village in Sotome

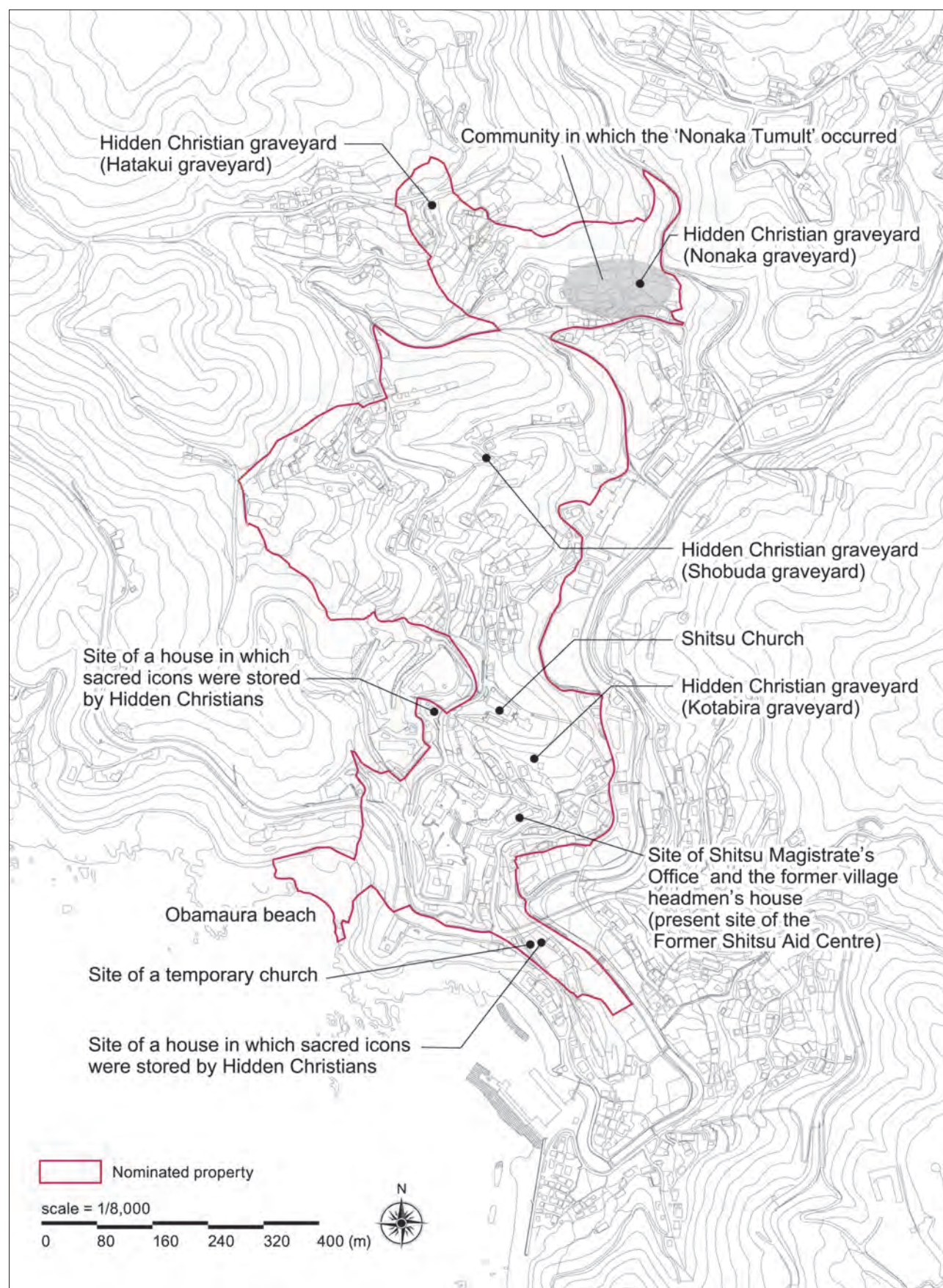


Figure 2-011 Location of the constituent elements (Shitsu Village in Sotome: Component 005)



## 005 Shitsu Village in Sotome

Shitsu Village is located in the Sotome area on the western coast of the Nishisonogi Peninsula, where the Shitsu River flows into the East China Sea (**photo 2-038**). It comprises several houses in which Hidden Christians' secret icons were kept, several Hidden Christian graveyards, the magistrate's office that controlled the village during the ban on Christianity, the beach on which Catholic missionaries landed after the 'Discovery of Hidden Christians', and the church that was constructed after the lifting of the ban.

Catholicism was introduced into the Sotome area by Jesuit missionaries in 1571.<sup>1</sup> Many villagers were baptised and a residence for missionaries was established in 1592 in Konoura, north of the Sotome area, suggesting that the missionary work had progressed well.<sup>2</sup>

Although Christianity was banned nationwide in 1614, Shitsu Village was ruled by the Saga clan, which was relatively lax about enforcing the ban, and the village headmen (*Shoya*) and other representatives in the village were all Hidden Christians. The Hidden Christian villagers all outwardly belonged to a Buddhist temple under the administration of the Shitsu magistrate's office,<sup>3</sup> but they developed and maintained their own religious structure centred on local leaders who compensated for the absence of missionaries.

The Hidden Christian organisation in the village was composed of several small units called *Kumi*, and they observed the Catholic liturgical calendar (*Ocho*) that was introduced in the early stages of the ban.<sup>4</sup> The representatives of these units elected the leaders, called the *Jihi-sama*, who represented all of the units of the village. The *Jihi-sama* was composed of three people, namely a leader, his assistant and a disciple. The expression *Jihi-sama* is presumed to have originated from the term *Jihi-yaku*—indicating a position in the Misericordia formed in the 16th century. The *Jihi-sama* conducted baptisms and funerals in the religious community of the village and Hidden Christians gathered at the leader's house to pray overnight on Christmas day (*Gotanjo*).

The Hidden Christian villagers possessed several secret icons: a large bronze medal known as the 'Plaque of the Immaculate Conception'<sup>5</sup> presumably brought from Europe in the 16th century, a copper statue called 'Inassho-sama',<sup>6</sup> presumably brought from China, that originally represented a hermit but was likened to Ig-

<sup>1</sup> Melchior de Figueiredo recorded information about the Catholic mission in Konoura, a location adjoining Shitsu, in his letter of 16 October 1571.

K. Matsuda, *16, 17 Seiki Iezu-sukai Nihon Houkokusho*, Dohosha Printing, 1998, p. 112.

<sup>2</sup> The report of Pedro Gomes in 1594, included in *Nihon Nenpo*.

<sup>3</sup> The magistrate's office was established by the Saga clan as its branch office to control Shitsu Village. A pictorial map '*Sonogigun Mie-zu Shitsu-mura, Kurosaki-mura, Nagata-mura*' indicates that most buildings in the village had straw-thatched roofs but the office had a tiled roof—evidence that people of high rank and prestige lived in it. In the late period of the ban on Christianity, the authorities forced the villagers to choose 'white' or 'black', with Hidden Christians being required to choose the latter colour in order to reveal their religious identity. After the lifting of the ban, a series of Catholic vocational facilities were established at the site of this office as part of the Shitsu Aid Centre. During the preservation and repair work carried out on these facilities in 2010, stone walls, roof tiles, and ceramics dating back to the period of the ban were unearthed, supporting the depiction shown on the pictorial map.

<sup>4</sup> The *Ocho* calendar of each *Kumi* group was established by copying a Catholic liturgical calendar from the year 1634, left by a Japanese missionary, Bastian, who operated the Catholic mission in Sotome during the early period of the ban on Christianity.

## 005 Shitsu Village in Sotome

natus of Loyola, one of the founders of the Society of Jesus, by the Hidden Christians, and several paintings of ‘*Saint Michael*’<sup>7</sup> and ‘*the Fifteen Mysteries of the Rosary*’<sup>8</sup> by Japanese artists (**photo 2-039**, **photo 2-040**, **photo 2-041**, **photo 2-042**).

The Hidden Christians venerated these icons in secret as part of their faith.<sup>9</sup> They also transmitted the Christian faith using a catechism, transcribed into Japanese, including handwritten copies of ‘*Konchirisan-no-ryaku*’ (Abridgement of Contrition) printed in 1603 (**photo 2-045**).<sup>10</sup> The Hidden Christians of each *Kumi* unit in Shitsu Village passed down a specific prayer (the *Oratio*) by word of mouth, but only chanted it in a low voice or prayed silently in daily life.

Hidden Christian graveyards in Shitsu Village look like ordinary Buddhist sites. However, while Buddhists laid the bodies of the deceased in the coffin in a sitting position (*Zakan*), Hidden Christians bent the knees of the deceased and laid their bodies on the side, with their heads toward the south (**photo 2-046**). They also buried a piece of camellia wood with the deceased, as this was regarded as sacred by the Hidden Christian communities.<sup>11</sup>

During the ban, the villagers developed terraced fields by building stone retaining walls on sloping terrain, mainly in order to grow sweet potatoes (**photo 2-047**). As a result, the village layout was based on individual units composed of houses, farmland and graveyards (**photo 2-048**, **photo 2-049**). Since the population of the Sotome area was quite large despite its barren soil, people migrated to the Goto Islands based on the agreement between the Goto clan and the Omura clan in order to open up new land, beginning at the end of the 18th century. Shitsu Village was one of the major starting points of this migration.

Upon hearing the news of the ‘Discovery of Hidden Christians’ of 1865 in the Oura Cathedral, the Hidden Christian leaders in Shitsu Village secretly contacted the missionaries of the cathedral themselves. They revealed their faith, received catechetical guidance, and invited the missionaries to their village in secret.<sup>12</sup> In later years, the Hidden Christian communities in the village eventually split into several different groups, including those who rejoined the Catholic Church, and others who decided to continue their own religious system developed during the ban (*Kakure Kirishitan*).<sup>13</sup>

5

Father Marc-Marie de Rotz, the parish priest of Sotome in the late 19th century, kept the plaquette as an icon that had been retained by the Hidden Christians in the village.

6

This statue was kept in the house of the village headmen (*Shoya*), who were Hidden Christians. On New Year’s Day, the Hidden Christian villagers offered liquor (*sake*) to this statue and venerated it.

7

This icon was kept by the O family during the ban on Christianity. The original was destroyed by fire, but a copy of it is housed in the Nagasaki Museum of History and Culture.

8

This icon was kept by the J family during the ban on Christianity. The original was destroyed by fire, but a copy of it is housed in the Nagasaki Museum of History and Culture.

9

In addition to the three mentioned in the text, there are also ‘*Our Lady of the Snows*’ (housed in the Twenty-six Martyrs Museum) and ‘*the Immaculate Conception*’ (owned by the Catholic Archdiocese of Nagasaki) (**photo 2-043**, **photo 2-044**). The former is thought to have been transmitted from generation to generation in the Sotome area, including Shitsu, although it is not known exactly how it was kept hidden during the ban on Christianity. The latter is presumed to have been transmitted from generation to generation by Hidden Christians in Shitsu Village. It was later owned by Father de Rotz and brought to France, but was finally returned to Nagasaki in recent years.



## 005 Shitsu Village in Sotome

In 1873, when the ban on Christianity was lifted, some of the Hidden Christians rejoined the Catholic Church and built a temporary church next to the house of an adherent in which one of the icons had been kept during the ban. Afterwards, in 1882, Father de Rotz of the Paris Foreign Missions Society constructed a church on a hill overlooking the village. This is the present Shitsu Church (**photo 2-051**). The Shitsu Church has a characteristically low roof that was designed to cope with strong sea winds, as well as two steeples in both the front and the back as a result of extensions (**photo 2-052, photo 2-053**). Father de Rotz also established a series of vocational facilities at the Shitsu Aid Centre, adjoining the church, to help the poverty-stricken villagers (**photo 2-054**).

Immediately after the lifting of the ban, almost 3,000 former Hidden Christians rejoined the Catholic Church, fewer than the almost 5,000 *Kakure Kirishitan* who did not rejoin it. The number of Catholics in the village increased over the course of time, and there were almost as many Catholics as *Kakure Kirishitan* by the middle of the 20th century. Currently, most of the *Kakure Kirishitan* have converted to Catholicism or Buddhism.

Shitsu Village is an excellent illustration of the nature of Hidden Christian communities in which believers secretly practiced their faith using the Catholic liturgical calendar, catechism, and icons under the guidance of their religious leaders. Land use patterns can still be seen that date back to the period of the ban on Christianity and have survived without major alteration, such as the site of the magistrate's office, which controlled the village during the ban, the sites of the houses in which icons were kept, and graveyards and spaces for work. The boundary of this component of the nominated property has been delineated to include all of these elements within the village.

10

A new edition of '*Konchirisan-no-ryaku*' was secretly lithographed and published by Father Petitjean in 1869, along with a supplement in classical Chinese writing accompanying the pre-existing manuscript.

11

The manner of burial is confirmed in the 'Report on Conservation of the Cultural Landscapes Formed by Various Villages and Settlements in Nagasaki Prefecture', *Nagasaki Prefecture Research Report on Cultural Properties*, vol. 210, 2013, p. 328.

12

Father Petitjean landed at Obamaura beach during his first visit to Shitsu Village (**Photo 2-050**).

13

After contact with the missionaries, a conflict of opinion occurred in Shitsu Village over whether or not to submit to the authority of the missionaries. This even developed into conflict over the ownership of the icons transmitted over generations (an event called the Nonaka Tumult).

## 005 Shitsu Village in Sotome



**Photo 2-039** *'Plaquette of the Immaculate Conception'* (Housed in the Father de Rotz Memorial.)

Dimensions: 11.0 x 7.0 cm



**Photo 2-040** *'Inassho-sama'* (Housed in the Sotome Historical Folklore Archive Centre.)

The secretly hidden wooden box also contained rosary beads strung on a twisted paper string.

Dimensions: 12.0 x 7.5 cm



**Photo 2-041** *'Saint Michael'* (Copy, housed in the Nagasaki Museum of History and Culture.)



**Photo 2-042** *'The Fifteen Mysteries of the Rosary'* (Copy, housed in the Nagasaki Museum of History and Culture.)

\*The above items are not all shown at the same scale.



## 005 Shitsu Village in Sotome

**Photo 2-043** *'Our Lady of the Snows'*

This sacred image, transmitted over generations in the Sotome area, is presumed to have been painted around the same time as the imposition of the ban on Christianity. It was mounted on cloth in a distinctive manner so that it could be used as hanging scroll. (Housed in the Twenty-six Martyrs Museum.)

**Photo 2-044** *'The Immaculate Conception'*  
(Housed in the Catholic Archdiocese of Nagasaki)

\*The above items are not all shown at the same scale.

## 005 Shitsu Village in Sotome

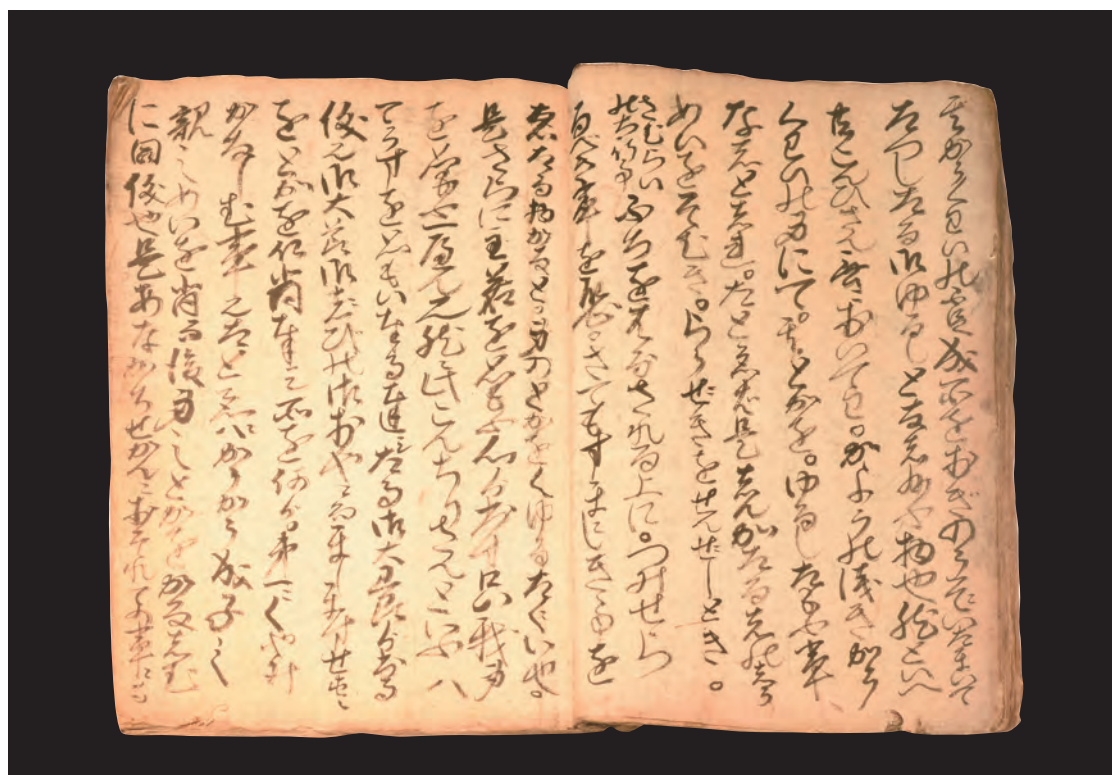


Photo 2-045 'Konchirisan-no-ryaku' (Housed in the Sotome Historical Folklore Archive Centre.)

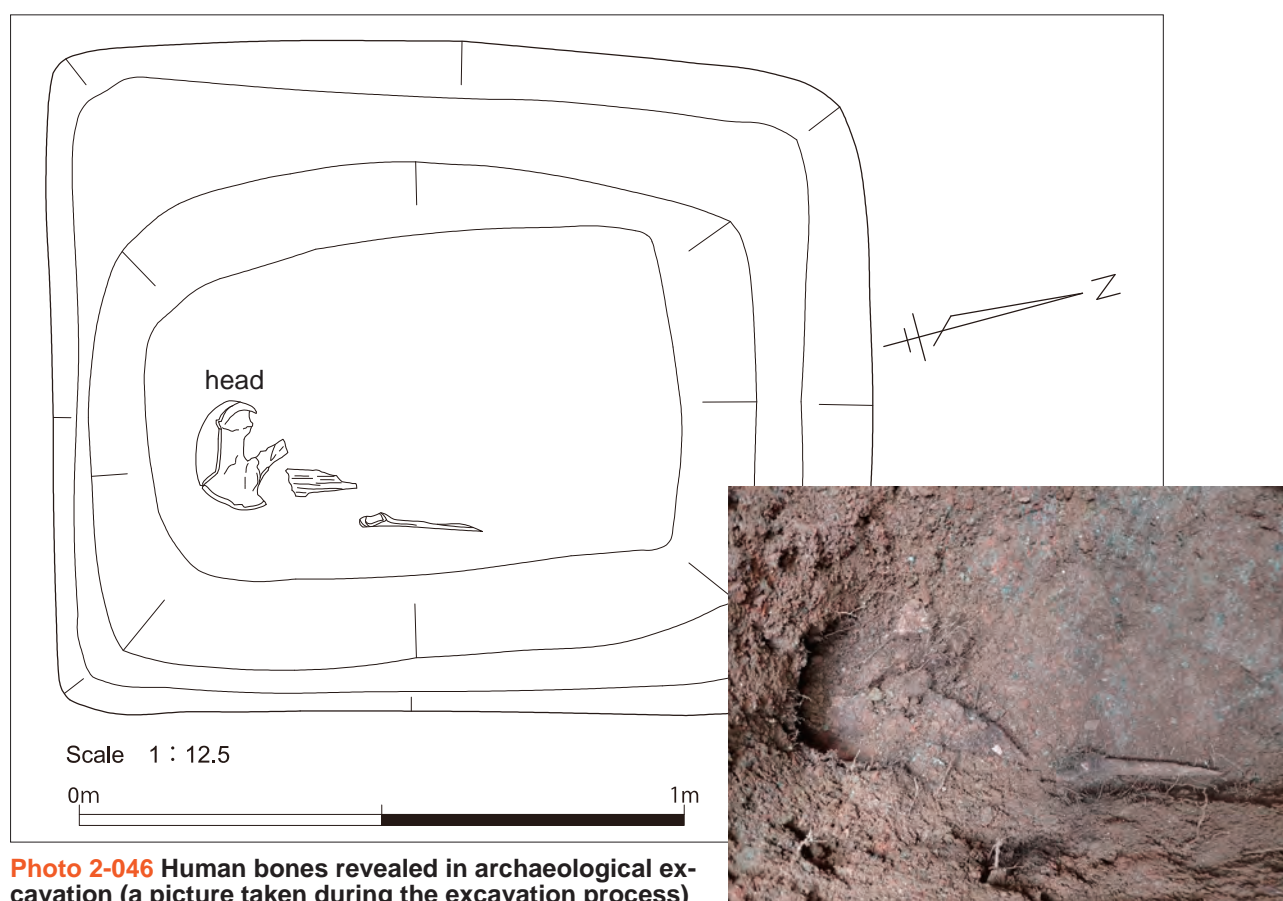


Photo 2-046 Human bones revealed in archaeological excavation (a picture taken during the excavation process)



**005 Shitsu Village in Sotome**

**Photo 2-047** Shitsu Village (photo taken in the late 19th or early 20th century)



**Photo 2-048** Nonaka community



**005 Shitsu Village in Sotome****Photo 2-049** Shobuda graveyard**Photo 2-050** Obamaura beach



**005 Shitsu Village in Sotome**

**Photo 2-051** Shitsu Church standing on a hill



**Photo 2-052** Shitsu Church with its characteristic low ceiling



**005 Shitsu Village in Sotome**

**Photo 2-053** Shitsu Church with its two steeples



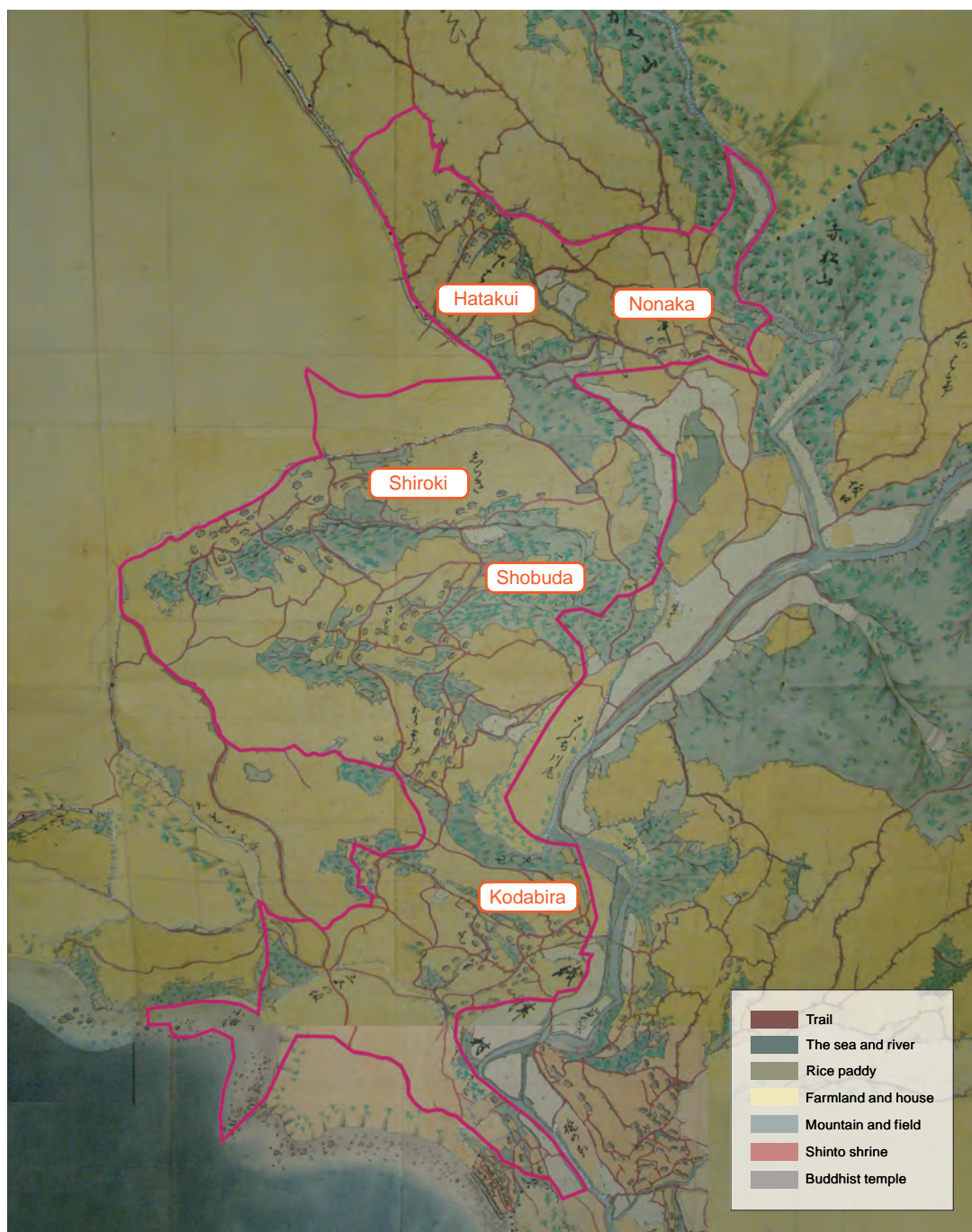
**Photo 2-054** Former Shitsu Aid Centre standing on the site of the Shitsu Magistrate's Office and the former village headmen's house



## 005 Shitsu Village in Sotome

## Comparison of the component area: past and present

Past



**Photo 2-055** Old map of Shitsu Village created in 1862, 'Map of Mie in Sonogi—Villages of Shitsu, Kurotaki, and Nagata' (Housed in the Nagasaki Museum of History and Culture.)



## 005 Shitsu Village in Sotome

Present

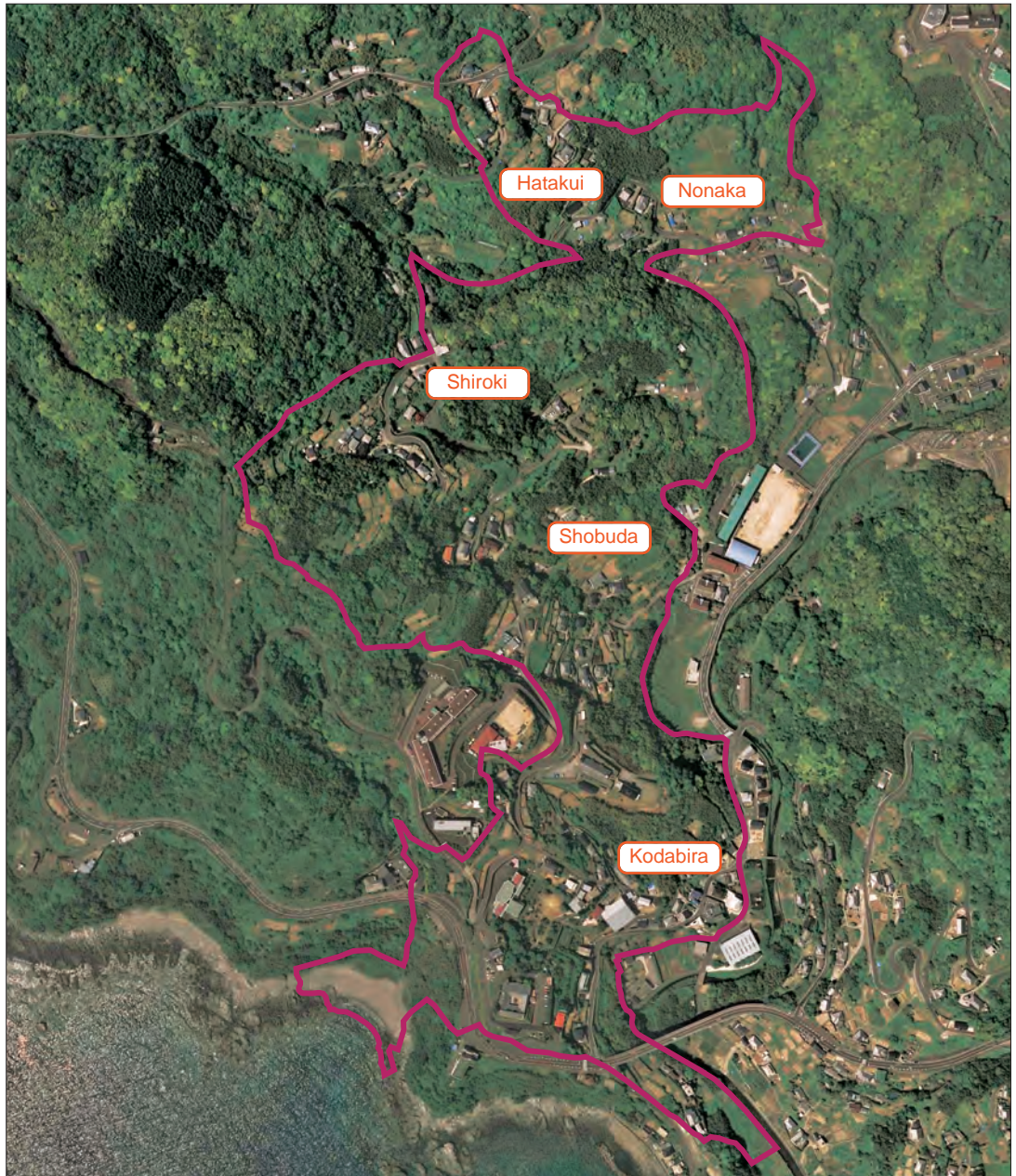


Photo 2-056 Shitsu Village

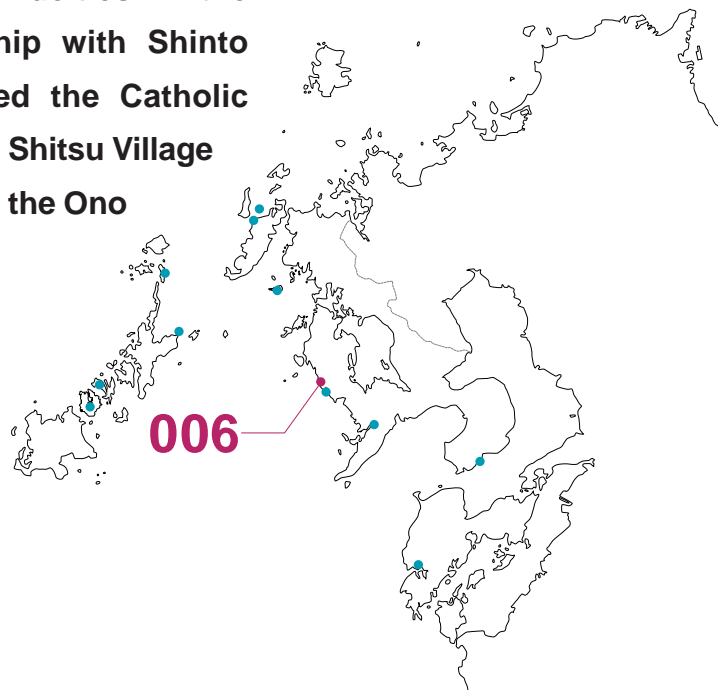




Photo2-057 Ono Village

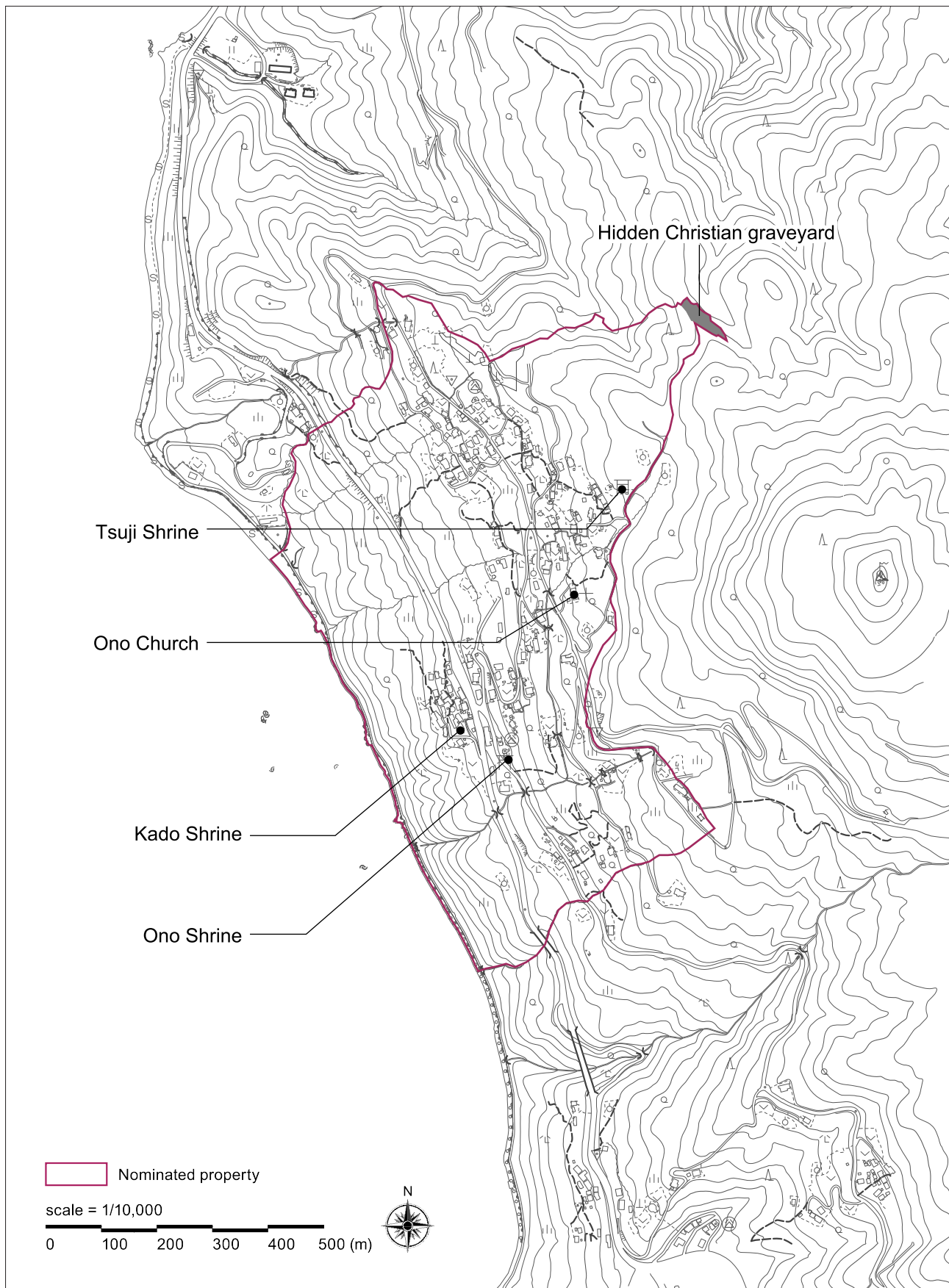
## 006 Ono Village in Sotome

In Ono Village, the Hidden Christians outwardly behaved as Buddhists and Shinto followers, and venerated Shinto shrines commonly seen in conventional Japanese villages at that time. However, they secretly enshrined their own deities in the shrines, and shared these places of worship with Shinto practitioners. The Hidden Christians rejoined the Catholic Church after the lifting of the ban, and walked to Shitsu Village to attend church services. They eventually built the Ono Church in the centre of their own village.





## 006 Ono Village in Sotome

**Figure 2-012** Location of the constituent elements (Ono Village in Sotome: Component 006)



## 006 Ono Village in Sotome

Ono Village is located on a steep hill facing the East China Sea, on the western coast of the Nishisonogi Peninsula (**photo 2-057**). It comprises several shrines where Hidden Christians outwardly belonged in order to hide their inner faith and where they secretly enshrined objects for worship, Hidden Christians' graveyards, and the church that was built after the lifting of the ban.

Christianity was introduced to the village and its surrounding areas by Jesuit missionaries in 1571.<sup>1</sup> Ono Village was then part of the Omura domain ruled by the Omura clan, and many villagers were baptised, suggesting that the missionary work had progressed well, as it had in Shitsu Village.<sup>2</sup>

When Christianity was banned nationwide in 1614, the Omura clan apostatised. Subsequently, all Catholics within its domain were persecuted. Nevertheless, the Hidden Christians maintained their faith in Ono Village—as shown by the testimonial documents of early Japanese Catholic leaders,<sup>3</sup> titled '*Choshu-monjo*'. These documents, written in the early period of the ban, describe the persecution within the Omura domain and the activities of the Dominicans in such situations. Although the prohibition of Christianity became even stricter and missionaries were no longer able to stay in Japan, the Hidden Christians in Ono Village organised religious communities and maintained their faith by outwardly behaving as Buddhists and followers of three Shinto shrines in the village.<sup>4</sup>

The Ono Shrine located in the south part of the village was the highest-ranking Shinto shrine of the three and was worshipped as the seat of a guardian deity for the whole village (**photo 2-058**). The village headmen (*Shoya*)<sup>5</sup> served as head priests from generation to generation, and most of the villagers were affiliated with this shrine. The Hidden Christians also outwardly behaved as its followers just like other villagers in order to hide their secret faith. They also venerated the Kado Shrine and the Tsuji Shrine, which were more familiar to the villagers, and secretly enshrined their own

1

Melchior de Figueiredo recorded information on the Catholic mission in Konoura, a location adjoining Ono Village, in his letter of 16 October 1571.

K. Matsuda, 16, 17 *Seiki lezusu-kai Nihon Houkokusho*, Dohosha Printing, 1998, p. 112.

2

The report of Pedro Gomes in 1594, included in *Nihon Nenpo*.

3

A testimonial document of the Dominican Diego de Collado from 1615 records the name 'Yamaguchi Kichimonnojo Tomei of Ono Village'.

K. Matsuda, *Kinseishoki Nihonkankei Nanbansiryo-no Kenkyu*, Kazama Shobo, 1967, p. 1187.

4

During the ban on Christianity, every member of the population was forced to register at a Buddhist temple. At the same time, many people became *Ujiko* (or parishioners) of Shinto shrines that were regarded as seats of guardian deities of their villages.

5

Ono Village became a fiefdom belonging to a vassal of the Omura clan in 1661, and the village headman was appointed. The area of the fiefdom is indicated in red on a pictorial map of the Omura domain ('*Omura Kannai Ezu*') that was created from 1789 to 1814, coinciding with the present area of the village.

## 006 Ono Village in Sotome

deities and offered prayers there.

The Kado Shrine located in the southwest part of the village had been the seat of various deities, according to legend, one of which was a Japanese Catholic named Honda Toshimitsu (**photo 2-059**). He is said to have fled to the village when the Amakusa-Shimabara Rebellion broke out. The Hidden Christian villagers called him ‘Sanjuwan’<sup>6</sup> after one of the Portuguese missionaries who was active during the early period of the ban in Sotome, and enshrined him at the Kado Shrine.<sup>7</sup>

The third shrine, the Tsuji Shrine, is located in the eastern part of the village and is dedicated to the deity of the mountains, derived from Japanese ancient mountain worship (**photo 2-060**). The Hidden Christians called this deity ‘Sanjuwan-sama’ and secretly venerated it.

Some graves made by piling up stone rubble for Hidden Christian burials can also be found on slopes of the mountain, northeast of the Tsuji Shrine (**photo 2-061**).<sup>8</sup>

During the ban, the villagers developed farmland by building stone retaining walls on steep slopes, mainly in order to grow sweet potatoes (**photo 2-062**). At the end of the 18th century, some people in Sotome, including the villagers of Ono Village, migrated to the Goto Islands based on the agreement between the Goto clan and the Omura clan in order to open up new land.<sup>9</sup>

As European missionaries came back to Japan after the opening of its ports to foreign countries in the 19th century, the Hidden Christians in Sotome started contacting the missionaries at Oura Cathedral. The Hidden Christians in Ono Village also took the opportunity to contact the missionaries when they visited Shitsu Village to the south of Ono Village. The villagers began to receive baptism around 1877 after the lifting of the ban on Christianity, and eventually the entire village of Ono rejoined the Catholic Church.

In the early years after rejoining, people walked to the Shitsu Church, approximately 3 km away from Ono Village, but later in

6

Local communities in the Sotome area have passed down the legend of a Catholic missionary who continued to be active around Nagasaki during the early period of the ban on Christianity. This legend is thought to have been combined with deities enshrined in the Kado Shrine. Local traditions say that this missionary taught the Catholic liturgical calendar and the like to a Japanese catechist named Bastian, providing the foundations for the transmission of the Hidden Christian faith to future generations.

7

Individual Hidden Christian households in the village venerated miniaturised shrines and stones in their houses, and some of these were enshrined in the Kado Shrine after the lifting of the ban.

8

R. Kataoka, *Kirishitan-bohi-no Chosa, Sono Genryu-to Keishik-ibunrui-no-tameno Saichosa*, Nagasaki Junshin Catholic University, 2012, p. 50.

9

*Goto Aokatamura Tenshudo Omi-zucho* (Housed in the Ebisawa Arimichi Archive, Rikkyo University Library)



## 006 Ono Village in Sotome

1893 they built the Ono Church in the centre of the village for the use of 26 Catholic households who could not visit Shitsu (**photo 2-063, photo2-064**). As no priests were permanently stationed at the Ono Church, priests from the Shitsu Church visited regularly and took care of both churches.

By the time the Ono Church was constructed, the number of baptised villagers totaled over 200, and another 200 villagers had been baptised by 1912. However, over the course of time, most of the villagers converted to Buddhism and today only a small number of Catholic households remain in the village.

In Ono Village, land use patterns can still be seen dating back to the period of the ban on Christianity without any major alteration, such as the three Shinto shrines whose enshrined deities were secretly venerated and regarded as Catholic in origin by Hidden Christian villagers, several graveyards containing Hidden Christians' graves, and the original structure of the village. The boundary of this component of the nominated property has been delineated to include all of these elements.

## 006 Ono Village in Sotome



Photo 2-058 Ono Shrine



Photo 2-059 Kado Shrine

Kado Shrine appears to be a common Shinto shrine at first sight, but it contains one of the Hidden Christians' objects of worship. In this way, they continued their inner faith while pretending to be normal Shinto practitioners.



Photo 2-060 Tsuji Shrine



**006 Ono Village in Sotome**

**Photo 2-061** Graves made by piling up stone rubble



**Photo 2-062** Ono Village



## 006 Ono Village in Sotome



Photo 2-063 Ono Church



Photo 2-064 Interior of Ono Church



## 006 Ono Village in Sotome

## Comparison of the component area: past and present

Past

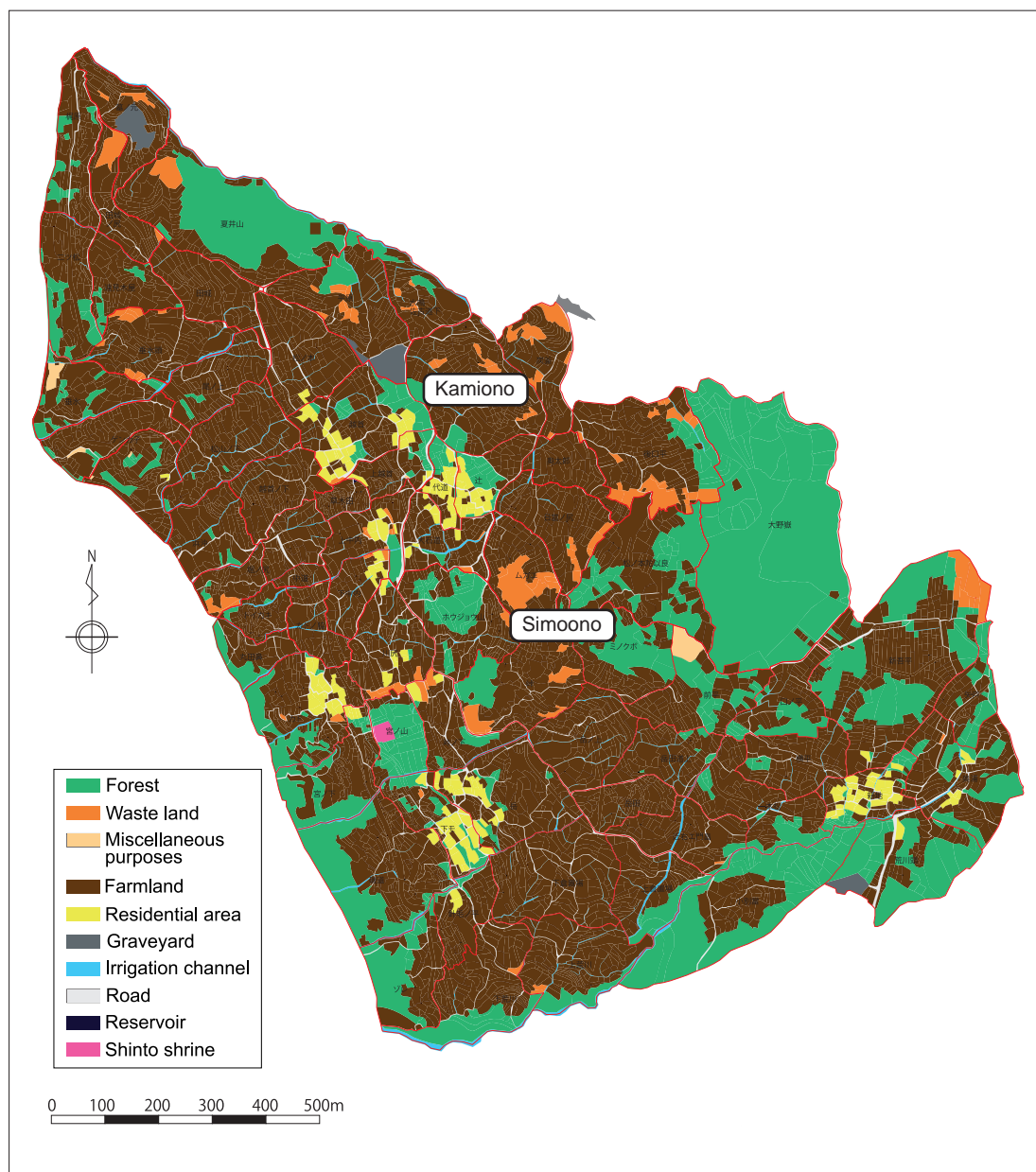


Figure 2-013 Land use patterns in Ono Village during the Meiji era

## 006 Ono Village in Sotome

Present

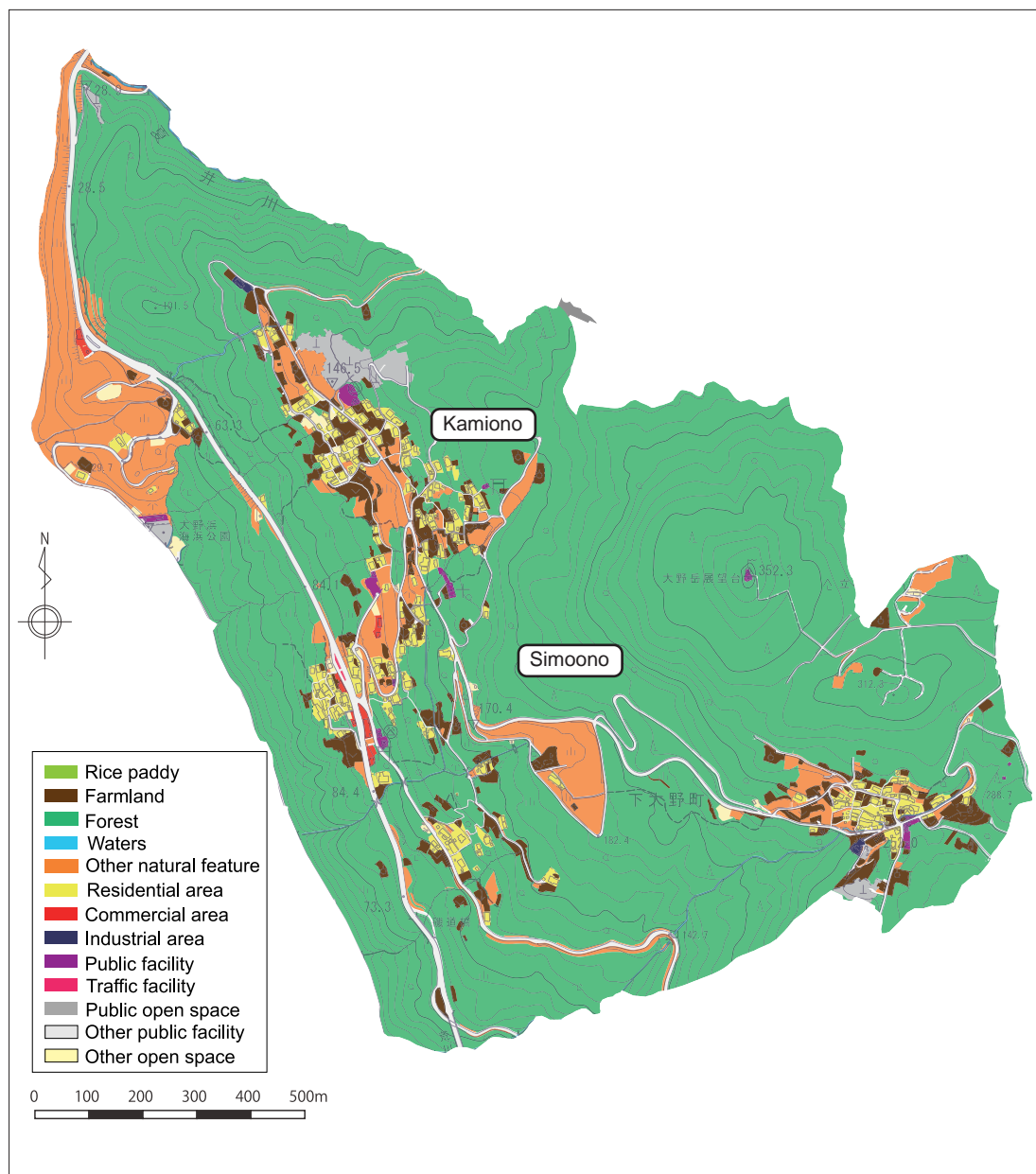


Figure 2-014 Present-day land use patterns in Ono Village



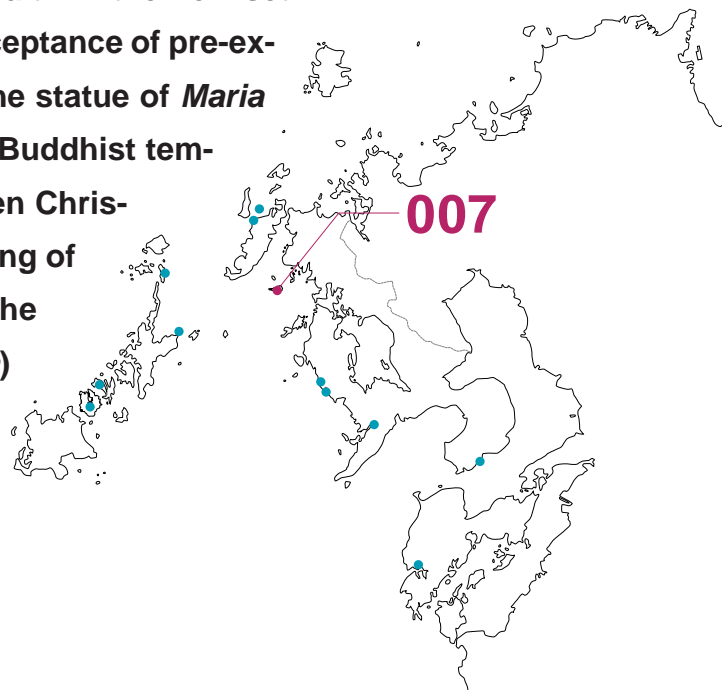


Photo 2-065 Kuroshima Island

007

## Villages on Kuroshima Island

Hidden Christians migrated to uninhabited areas on Kuroshima Island and formed religious communities, following the policy of the Hirado clan to encourage migration and cultivation of official pastures which had earlier been abandoned by the clan.<sup>1</sup> The Hidden Christians continued to practise their faith in the new settlements on Kuroshima Island with the tacit acceptance of pre-existing Buddhist communities, and venerated the statue of *Maria Kannon* which they had secretly placed in the Buddhist temple that they outwardly belonged to. The Hidden Christians rejoined the Catholic Church after the lifting of the ban on Christianity. They initially used the house of the former religious leader (*Mizukata*) as a temporary church and eventually constructed a new church in the central area of the island.



## 007 Villages on Kuroshima Island

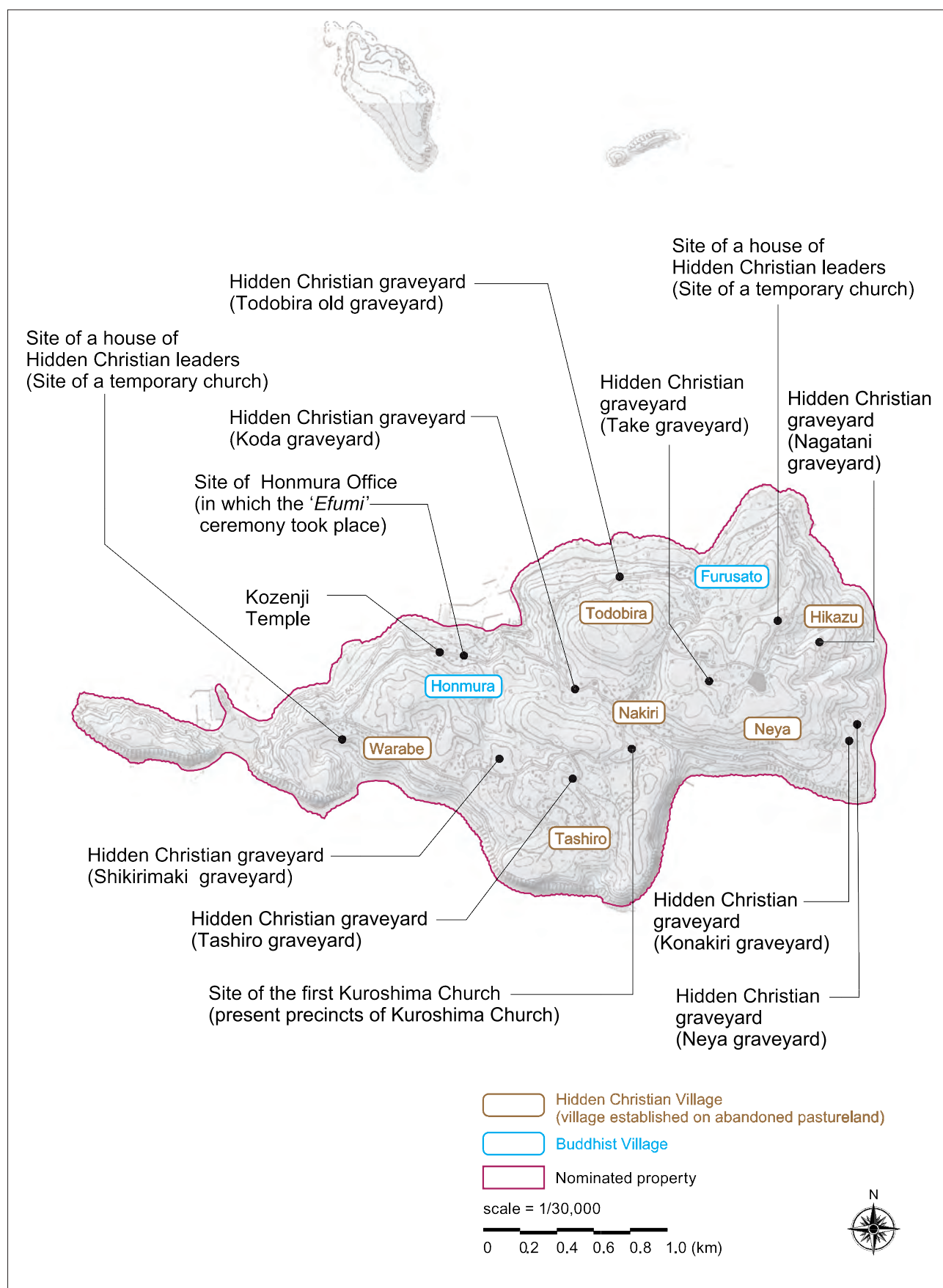


Figure 2-015 Location of constituent elements (Villages on Kuroshima Island: Component 007)



## 007 Villages on Kuroshima Island

Kuroshima Island, with a circumference of almost 12 km, is located to the west of Sasebo City, which is in the northwestern part of Kyushu Island (**photo 2-065**). On this island, there remain the former pastures that were cultivated by the Hidden Christian migrants from Sotome, the Buddhist temple where the Hidden Christians secretly venerated a Buddhist statue as the Virgin Mary (*Maria Kannon*), the sites of the houses of Hidden Christian leaders as well as their communities' graveyards, the site of the magistrate's office where the *Efumi* ceremony took place, and the site of the church that was built after the lifting of the ban.

References to Kuroshima Island can be found in a historical document dating back to the 13th century.<sup>2</sup> Around the 15th century, the island was under the control of the Hirado clan, located to the north, and Honmura Village was established in the northern part of the island at that time (**photo 2-066**). In contrast to other areas in the Nagasaki region, there are no records attesting to a Catholic mission on the island during the latter half of the 16th century, suggesting that there was no direct introduction of Christianity by the European missionaries to the island.

The Hirado clan established official pastures on the island in the 17th century,<sup>3</sup> but they were abandoned in the early 19th century.<sup>4</sup> The clan then decided to convert the pastures into farmland and encouraged peasants to migrate to the island to cultivate the once-abandoned sites. Following this encouragement, peasants migrated to Kuroshima Island from Sotome and other places, and had formed seven new villages by the middle of the 19th century. Among the migrants many were Hidden Christians, and six out of these seven villages were actually Hidden Christian villages: Hikazu, Neya, Nakiri, Tashiro, Warabe and Todobira (**photo 2-067, photo 2-068**).<sup>5</sup>

The Hidden Christians on Kuroshima Island outwardly behaved as Buddhists and were affiliated to a Buddhist temple, Kozenji Temple, which had recently been established in Honmura Village

**1**

Compared to the migration from the Sotome area to the Goto Islands that took place under the agreement between the Omura clan and the Goto clan, in the case of Kuroshima Island, the territory of the Hirado clan, the migration took place within the same clan territory under the lord's initiative. Also there were cases on Kuroshima Island in which the people who were heading to the Goto Islands from Sotome through Kuroshima Island stopped there and settled on the island just with the permission of the lord of the Hirado Clan and not under any agreement between the clans.

**2**

The '*Aokata Monjo*' notes the appointment of the Tatau clan (later the Matsura clan of Hirado) as *Jito* (land stewards) for the southern part of Kuroshima Island in 1271. However, the extent of their actual control remains unattested.

**3**

The '*Nishike Kyukishu*' records the establishment of these pastures in Kuroshima in 1690 and 1705; however, there are no records of their actual locations.

**4**

The abandonment of the pastures in 1802 is described in the '*Kaseiden*' and the '*Kaseiden Soko*'.

**5**

The remaining Furusato Village was Buddhist.

## 007 Villages on Kuroshima Island

in response to the increase in population resulting from migration to the island.<sup>6</sup> On Kuroshima Island, the *Efumi* ceremony was conducted every year in order to confirm that there were no Christians in the villages.<sup>7</sup> The ceremony took place in the Magistrate's Office at the house of the headman of Honmura Village—a branch office that the Hirado clan used to control the island (**photo 2-069**). The Hidden Christians were forced to step on plates bearing images of Christ or the Virgin Mary.

The Hidden Christians secretly placed a Buddhist figure representing the Virgin Mary (*Maria Kannon*) in the main hall of the temple.<sup>8</sup> They outwardly participated in the Buddhist services while actually worshipping the Virgin Mary there (**photo 2-070**, **photo 2-071**). The Hidden Christians on Kuroshima Island thus maintained their faith by behaving as Buddhists outwardly. One of the ways in which this approach can be seen was in the distinctive way that they created their graveyards—at first glance they appeared to be Buddhist graveyards but in fact their burial method and the direction of their gravestones were actually quite different from ordinary Buddhist graves (**photo 2-072**).

When European missionaries came back to Japan in the latter half of the 19th century, the Hidden Christian leaders on Kuroshima Island secretly contacted them at Oura Cathedral and revealed their Christian faith. As the missionaries regarded the baptisms that the Hidden Christians had conducted by themselves as invalid, the Hidden Christians received new catechetical instruction from the missionaries. Consequently, by 1872, immediately prior to the official lifting of the ban on Christianity, all of the Hidden Christians on the island had rejoined the Catholic Church.<sup>9</sup>

In the beginning, they selected two sites for temporary churches. One of these was the house of the Deguchi family, which had served as *Mizukata* in Hikazu Village for generations during the ban (**photo 2-073**).<sup>10</sup> As momentum for building a new church grew among the communities on the island, the first Kuroshima

**6**

According to a survey conducted by M. Hoki, the number of followers listed in the '*Kakocho*' register of Kozenji Temple changed over time. There were 20 persons in 1862, 16 persons in 1870, 14 persons in 1871, 6 persons in 1872, and 5 persons in 1873. (M. Hoki, '*Godo Shiseki Tanbouki*', in *Kyodo Kenkyu* 1, 1971, p. 76.)

This number decreased significantly in 1872, indicating that some Hidden Christians had rejoined the Catholic Church following the Discovery of Hidden Christians at Oura Cathedral in 1865 without waiting for the official lifting of the ban on Christianity in 1873. At the same time, this data supports the fact that Hidden Christians had only nominally registered at the temple.

**7**

In order to atone for their ancestors' trampling on Christian images during the *Efumi* ceremony in the period of the ban on Christianity, local Catholics still offer prayer every week in the Kuroshima Church. Thus, the site of the Honmura Office is a place of memory from the period of the ban.

**8**

*Maria Kannon* revered by Hidden Christians were quite often made of porcelain and imported from China. However, the one placed in Kozenji Temple was deemed to have been an earthenware piece created in the suburbs of Nagasaki. (Y. Okazaki, '*Kuroshima-to Maria Kannon-nitsuite*', in *Kyodo Kenkyu* 4, 1977, pp. 53-55.)

Unfortunately, its whereabouts are no longer known.



## 007 Villages on Kuroshima Island

Church was constructed in 1880 in the central part of the island, which was convenient for everyone (**photo 2-074**). Later, the Catholics on the island hoped to renovate the church to deal with the increased number of followers. With the help of all the Catholics on the island in transporting construction materials from the sea-coast to the construction site and with their donations of money for construction, the present Kuroshima Church was completed in 1902. Local Catholics still offer prayers at the church every week to atone for their ancestors' trampling on Christian images in the *Efumi* ceremony during the ban on Christianity, thereby keeping alive the memory of the period of the ban (**photo 2-075**).

On Kuroshima Island, the six villages formed by the Hidden Christian migrants in the first half of the 19th century still show land use patterns dating back to that period without major alterations. The sites of the homes of Hidden Christian leaders and the Hidden Christian graveyards also remain. The sites of houses used as temporary churches and the first church building, all of which were built in the transitional phase after the ban was lifted, still remain in good condition. The Buddhist villages that tacitly accepted the Hidden Christian communities during the ban on Christianity, including the Buddhist temple in which the Hidden Christians secretly venerated the *Maria Kannon* and the site of the magistrate's office where the *Efumi* ceremony took place, are also preserved in good condition. The entire island and all of these eight villages are included in the nominated property, demonstrating how Buddhists and Hidden Christians coexisted during the ban.

9

The 'Zaisaki Nikki Vol. 16', stored at Waseda University, records the baptism of almost a thousand inhabitants among 184 households on Kuroshima Island. (Nagasaki Prefecture World Heritage Registration Promotion Division, *Report on Conservation of the Cultural Landscapes Formed by Various Villages and Settlements in Nagasaki Prefecture*, Nagasaki Prefectural Government, 2013, p. 657.)

This record corresponds to the findings of M. Hoki's survey, mentioned above in footnote 6.

10

Another one of the temporary churches was built in the Warabe Village taking into account the convenience of transportation on the island.

**007 Villages on Kuroshima Island****Photo 2-066 Honmura Village****Photo 2-067 Neya Village**



**007 Villages on Kuroshima Island**

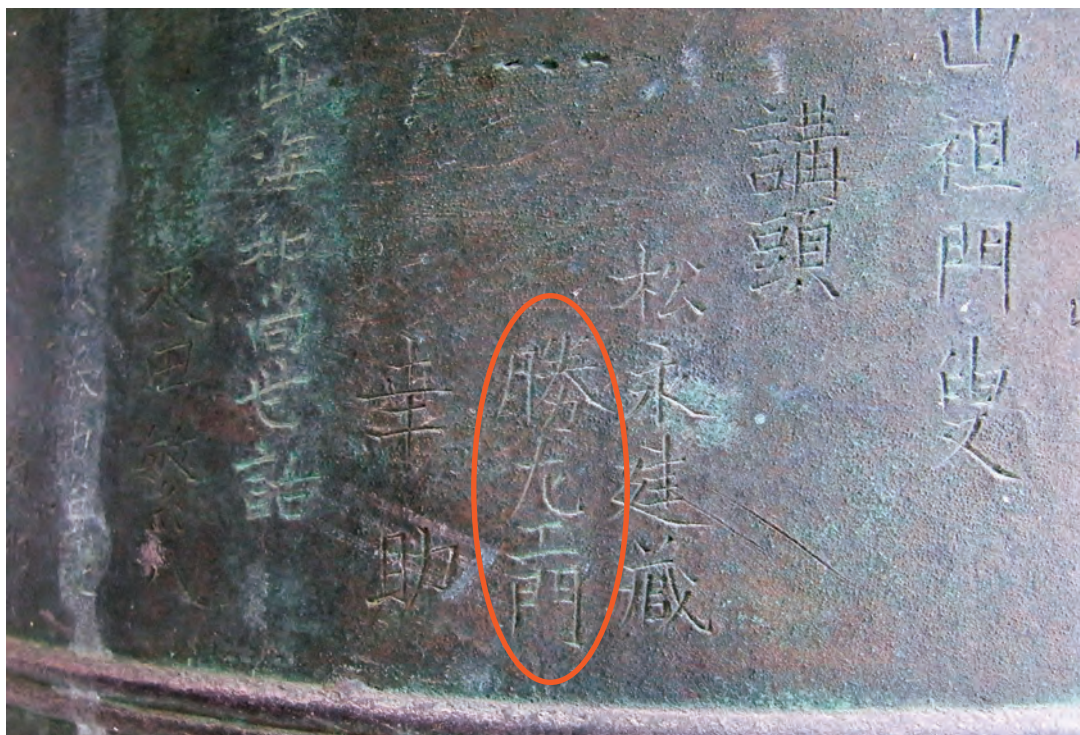
**Photo 2-068** Warabe Village



**Photo 2-069** Site of Honmura Office



## 007 Villages on Kuroshima Island



**Photo 2-070** Kozenji Temple and its bell  
On this temple bell are engraved the names of Hidden Christian donors (photo above), indicating the close relationship between their communities and the Buddhist temple.



**Photo 2-071** Maria Kannon statue in Kozenji Temple. (This does not exist any longer.)



## 007 Villages on Kuroshima Island



**Photo 2-072** Shikirimaki graveyard

Many Hidden Christian graves in Shikirimaki graveyard, created in Buddhist style, face eastward, while ordinary Buddhist graves face westward.



**Photo 2-073** Site of the house of the Deguchi family



## 007 Villages on Kuroshima Island



Photo 2-074 Current Kuroshima Church standing on the site of the first church



Photo 2-075 Prayer to atone for the ancestors' trampling on Christian images in the *Efumi* ceremony



## 007 Villages on Kuroshima Island

## Comparison of the component area: past and present

Past

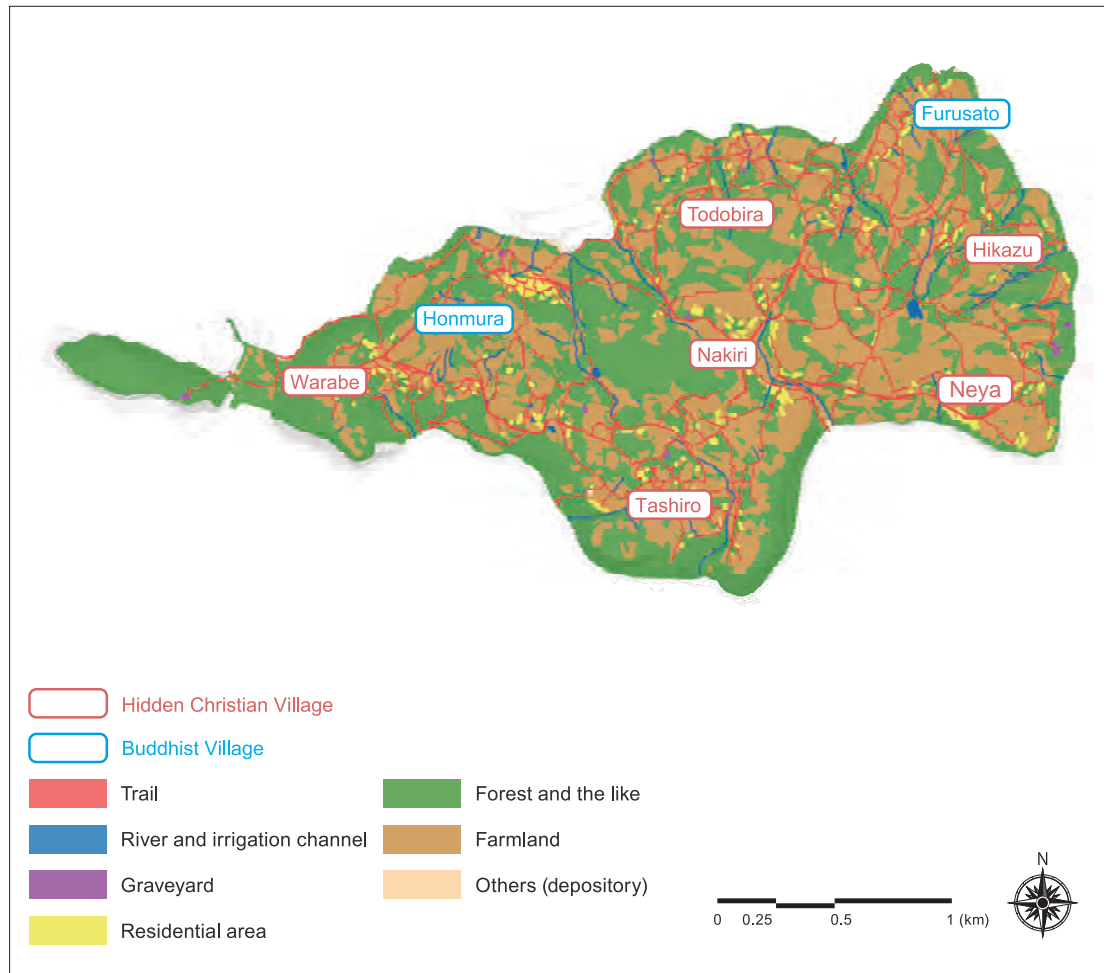


Figure 2-016 Land use patterns on Kuroshima Island around 1877

## 007 Villages on Kuroshima Island

Present

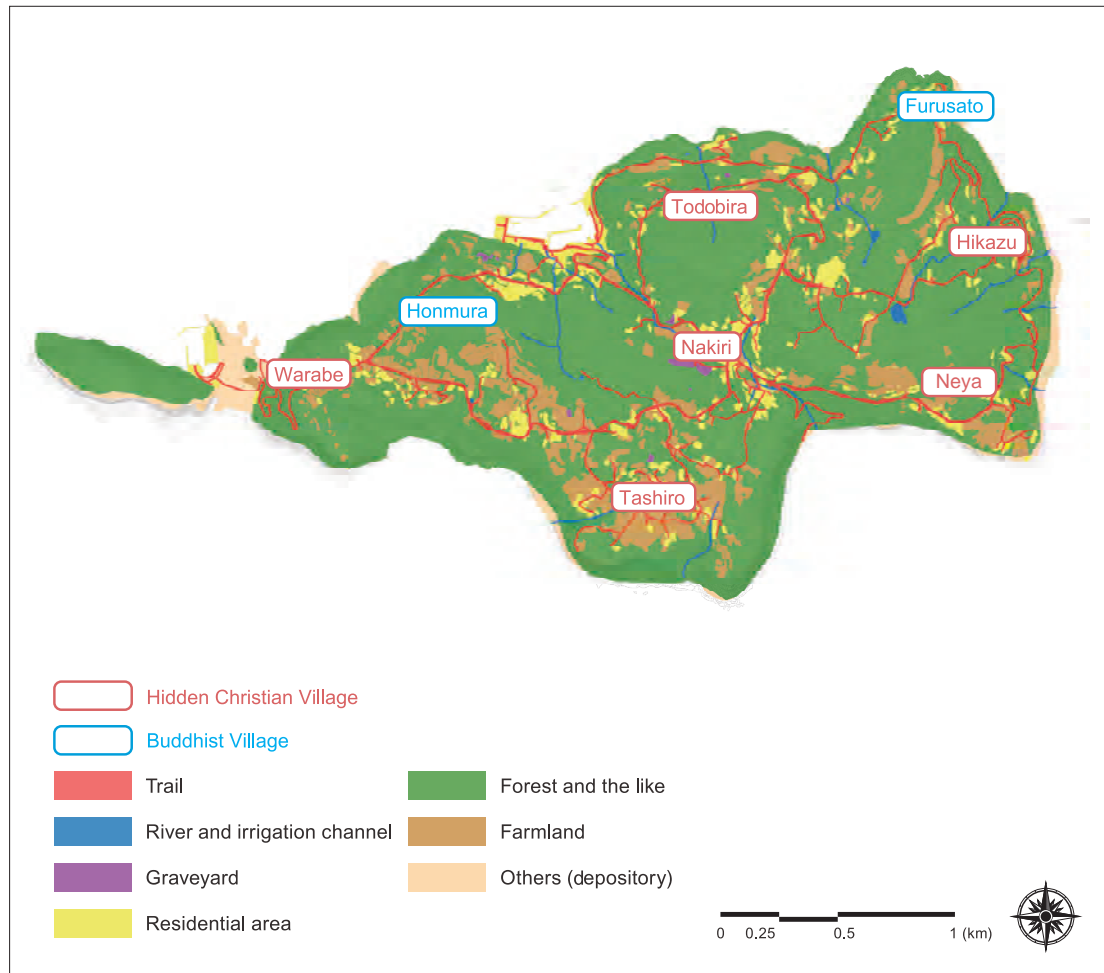


Figure 2-017 Land use patterns on Kuroshima Island at present





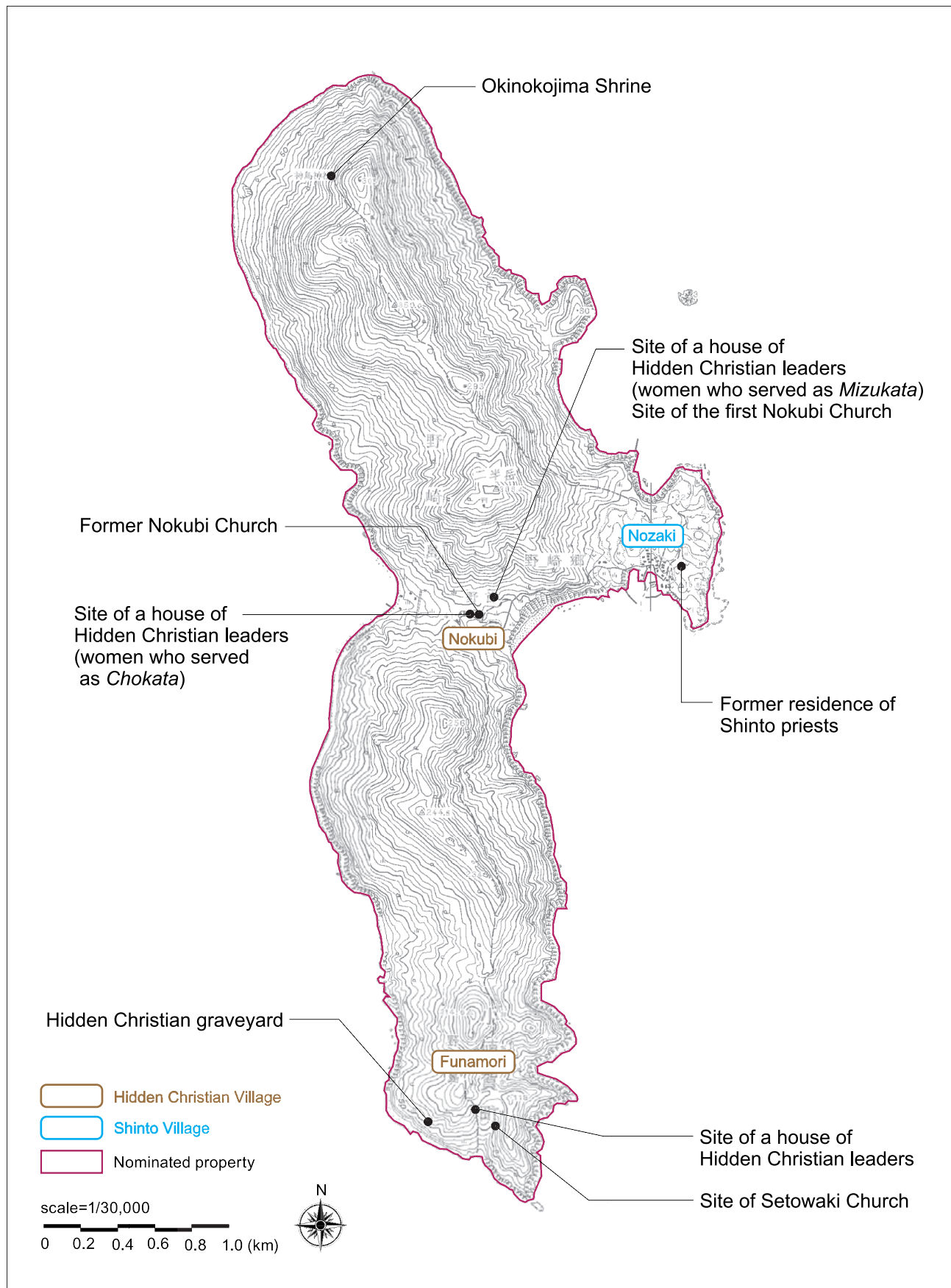
Photo 2-076 Nozaki Island

## 008 Remains of Villages on Nozaki Island

The remains of the villages on Nozaki Island bear testimony to the efforts of Hidden Christians to maintain their faith in the 19th century through migration to an island considered sacred by Shinto practitioners. Before the migrants arrived, the island's only inhabitants were the Shinto priests of Okinokojima Shrine, which Shinto communities throughout the Goto Islands venerated, and thereafter the Hidden Christians from Sotome settled and cultivated small plots of land in two locations in the central and southern parts of the island. They affiliated themselves with the Shinto shrine and outwardly behaved as its followers in order to continue their secret faith. Women served as religious leaders of the Hidden Christian communities there, for male householders had to play a major role in the Shinto rituals. The Hidden Christians on Nozaki Island rejoined the Catholic Church after the lifting of the ban on Christianity and constructed new churches in both of the island's two Christian villages.



## 008 Remains of Villages on Nozaki Island



**Figure 2-018** Location of constituent elements (Remains of Villages on Nozaki Island: Component 008)



## 008 Remains of Villages on Nozaki Island

Nozaki Island is a long narrow island, extending 6 km from north to south and 1.5 km east to west, located in the northern part of the Goto Islands territory. It consists of steeply sloping terrain surrounded by cliffs, except for some gentle slopes in the central part of the island (**photo 2-076**). The island includes the Okinokojima Shrine with which the Hidden Christians were outwardly affiliated in order to hide their secret faith, the residence of the Shinto priests who managed the shrine, farmland with stone retaining walls, and the Nokubi Church and the site of the Setowaki Church which were constructed after the lifting of the ban.

Archaeological excavation has revealed signs of human habitation on the island dating back to the prehistoric era in the Nokubi area in the central part of the island as well as the Nozaki area in the eastern part. The Okinokojima Shrine is situated in the northern part of the island. Behind the shrine, there is a formation of two volcanic stone pillars (24 m in height and 12 m in width), topped by a huge stone called the *Oeishi* (5.3 m in length, and 3 m in width and 1.2 m in height) (**photo 2-077**). Since ancient times, the shrine has been vererated as the seat of a guardian deity of maritime safety by Shinto practitioners throughout the Goto Islands.<sup>1</sup> Since Nozaki Island was considered such a sacred place for Shinto practitioners, there were hardly any settlements established there.

As the island is small with precipitous cliffs extending along most of its shoreline, human settlement only occurred in the Nozaki area on the eastern coast of the central part until the 19th century (**photo 2-078**). Only about twenty houses and the residence of Shinto priests were built there (**photo 2-079**). The Shinto priests were also appointed as administrative officials by the Hirado clan, and had ruled the entire island. According to the records kept in the shrine, the number of households on the island doubled in the middle of the 19th century. This attests to the migration of Hidden Christians to the island during those years.<sup>2</sup>

The Hidden Christians who migrated to the island in the 19th century outwardly followed the practices of the Okinokojima Shrine and participated in Shinto rituals held at a worship hall adjoining

## 1

According to the *Ujikocho* register formerly housed in Okinokojima Shrine, its followers spread to almost all areas of the Goto Islands.

## 2

There were 21 households during the Tempo era (from 1830 to 1844) according to the '*Ojika Oboegaki*', and 48 in the 1st year of the Bunkyu era (1861), according to the *Ujikocho* register formerly housed in Okinokojima Shrine. Although migration from Sotome to the Goto Islands started around the end of the 18th century, the migrants often moved from one place to another. Some of them finally came to Nozaki Island a little later via the northern part of the Goto Islands.

## 008 Remains of Villages on Nozaki Island

the residence of the Shinto priests—offering prayers to the deity from a distance. They were also affiliated with a Buddhist temple on Ojika Island, which is the main island in this area, and attended the *Efumi* ceremony conducted regularly at the magistrate's office. They concealed their secret faith as Hidden Christians by trampling on an image of Christ or the Virgin Mary.<sup>3</sup>

The Hidden Christians migrated to the Nokubi area in the central part of the island (establishing Nokubi Village), as well as to the Funamori area at the southern tip of the island (establishing Funamori Village) (**photo 2-080**, **photo 2-081**, **photo 2-082**); neither area had been inhabited prior to the migration. The Hidden Christians were not allowed to collect wood or catch fish, but they managed to make the steep difficult slopes usable, developing narrow plots of flat land by building stone retaining walls for residential space and cultivation, and creating plots which to grow potatoes and wheat.<sup>4</sup>

In Nokubi Village, women rather than men served as leaders of the Hidden Christian communities, as male householders had to take part in the Shinto rituals of the Okinokojima Shrine.<sup>5</sup> This was a unique example of religious role sharing, even among Hidden Christian communities.

Following the 'Discovery of Hidden Christians' at Oura Cathedral in 1865, Hidden Christian leaders in the communities scattered throughout the Nagasaki region secretly started contacting the European missionaries at the cathedral who had come back to Japan after the ports reopened for foreign trade. It is very likely that the Hidden Christians from Nozaki Island also contacted the missionaries at that time.<sup>6</sup> However, starting in 1868, a new wave of persecution swept the Goto Islands, and some of the Hidden Christians on Nozaki Island were arrested and detained on Hirado Island.<sup>7</sup>

Eventually, the ban on Christianity was lifted in 1873, and all of the Hidden Christians on Nozaki Island rejoined the Catholic Church. They initially used the houses of former Hidden Christian leaders as temporary churches for their rituals, but later constructed wooden churches in 1881 in Funamori Village (Setowaki Church)

3

It is suggested that the *Efumi* ceremony took place in the magistrate's office on Ojika Island.

4

Evidence for this is based on a pictorial map *Nozakigo Azazu*, created around 1877.

5

According to the *Setowaki Church Omizuchō* register created around 1870. The whereabouts of the original register is unknown, but a copy is housed in the Nagasaki City Sotome Historical Folklore Archive Centre.

6

In December 1865, Hidden Christian leaders in the north of the Goto Islands secretly visited Catholic missionaries in Oura.

F. Marnas, *Nihon Kirisutokyo Fukkatsushi*, 1896.

7

This happened in November 1869 according to F. Marnas, *Nihon Kirisutokyo Fukkatsushi*, 1896.



**008 Remains of Villages on Nozaki Island**

and in 1882 in Nokubi Village (Nokubi Church). In Nokubi Village, the present church (the Former Nokubi Church) was built in 1908, after rebuilding twice, beside the house of a former Hidden Christian leader (*Chokata*) (**photo 2-083**, **photo2-084**).

Although only the site of the Setowaki Church in Funamori Village still remains, after all the villagers moved out en masse in 1966 due to depopulation, its parish house was moved to Ojika Island and is still in use there (**photo 2-085**, **photo 2-086**).

Nozaki Island has been uninhabited since the last villagers left the island in 2001, but important elements of the site still remain in good condition, including the Okinokojima Shrine buildings and the huge stone formations behind them, which well express the history of the migration of Hidden Christians to Nozaki Island; the residence building of the Shinto priests in the Nozaki area, which existed before the migration; the remains of the Hidden Christians' villages established by migration, Nokubi Village and Funamori Village, including the sites of the religious leaders' houses, the Hidden Christian graveyards, the remains of residences, the stone walls of the surrounding former farmlands; and churches or their former sites constructed after the lifting of the ban. The entire island has been included in the nominated property—covering not only the steep terrain to which the Hidden Christians migrated but also all of the remains bearing testimony to the story of the Hidden Christians.

**008** Remains of Villages on Nozaki Island**Photo 2-077** Okinokojima Shrine**Photo 2-078** Remains of Nozaki Village (1978)



**008 Remains of Villages on Nozaki Island**

**Photo 2-079** Site of a residence that once housed Shinto priests



**Photo 2-080** Remains of Nokubi Village



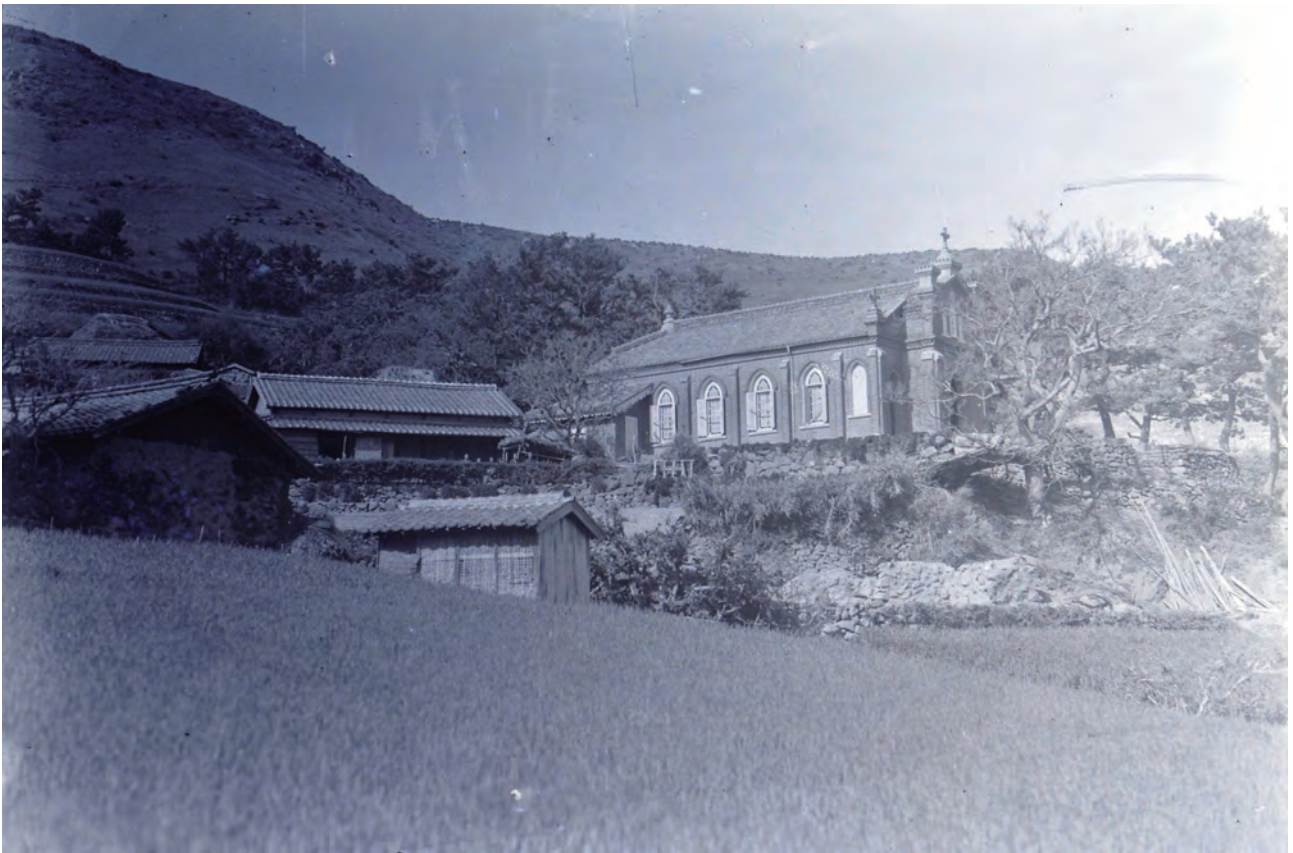
**008 Remains of Villages on Nozaki Island**

**Photo 2-081** Remains of Funamori Village



**Photo 2-082** Site of the house of Hidden Christian leaders in the remains of Funamori Village



**008** Remains of Villages on Nozaki Island

**Photo 2-083** Former Nokubi Church standing next to the house of the former Hidden Christian leaders called *Chokata* (Photo presumably taken around 1935.)

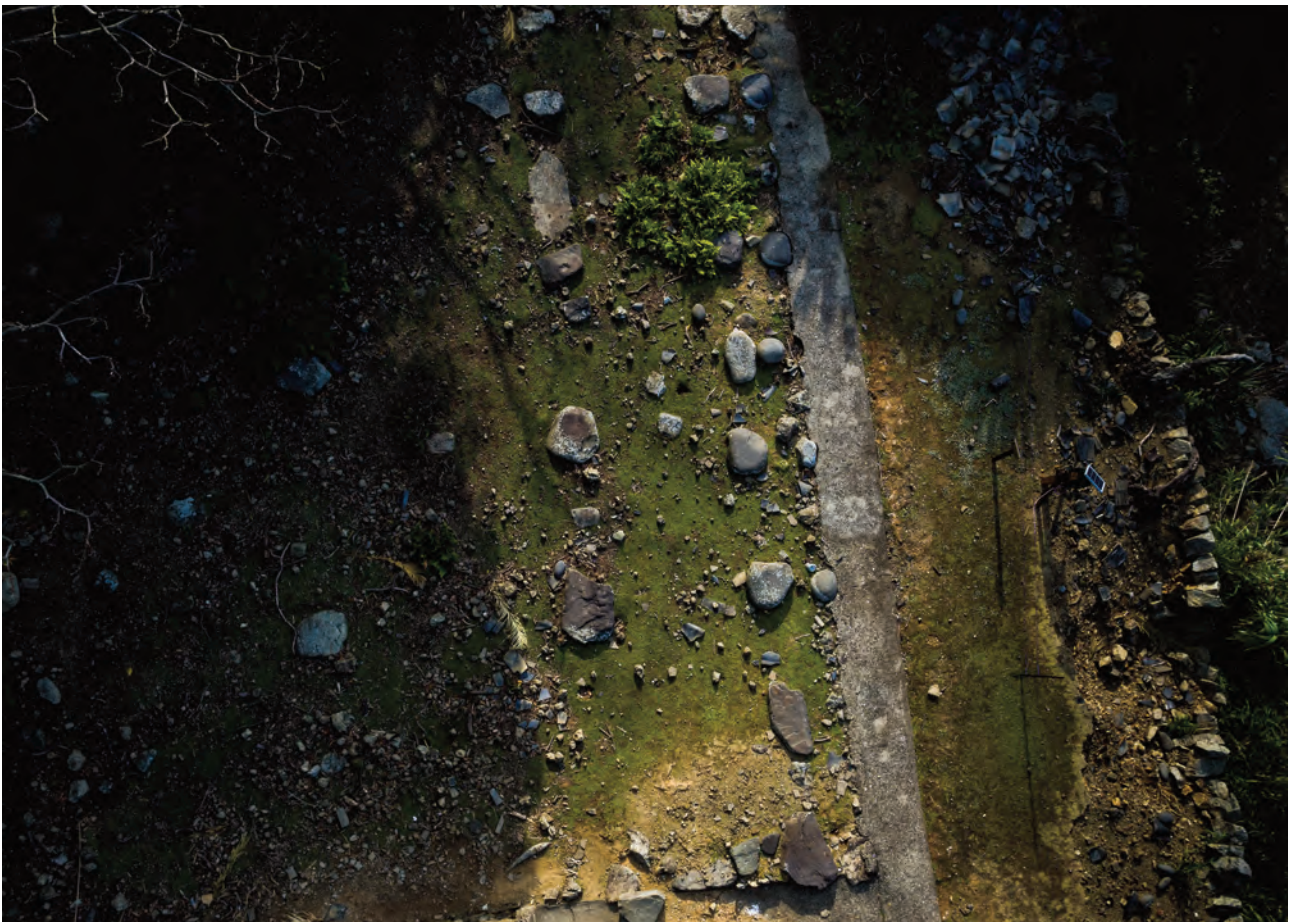


**Photo 2-084** Former Nokubi Church at present



**008** Remains of Villages on Nozaki Island

**Photo 2-085** Setowaki Church (photo taken before 1967)



**Photo 2-086** Foundation stones left at the site of Setowaki Church



## 008 Remains of Villages on Nozaki Island

## Comparison of the component area: past and present

Past



Photo 2-087 'Nozakigo Azazu' presumably created around 1877 (Kept by Ojika Town.)

**008** Remains of Villages on Nozaki Island

Present

**Photo 2-088** Nozaki Island at present



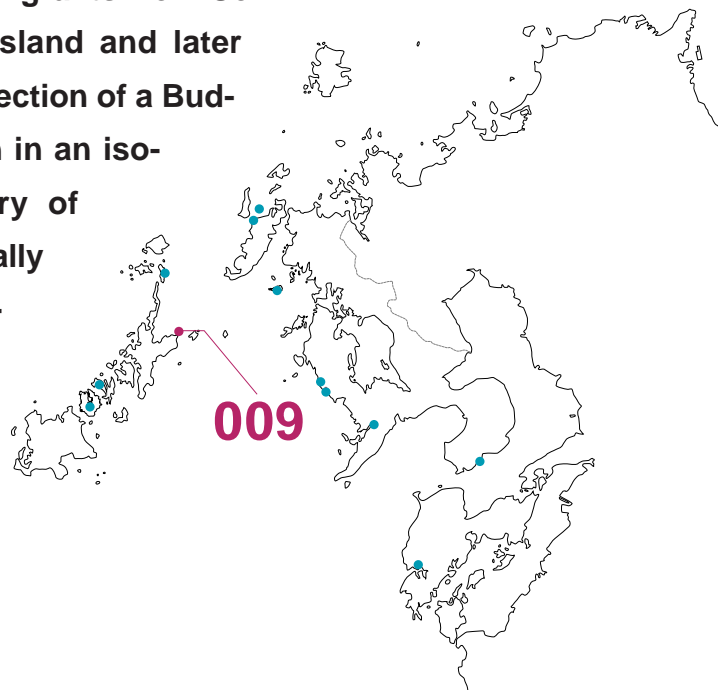


Photo 2-089 Kashiragashima Island

009

## Villages on Kashiragashima Island

The villages on Kashiragashima Island bear testimony to the efforts of the Hidden Christians to maintain their faith through migration to an island that was once used to quarantine those who were suffering from smallpox, and which other communities therefore avoided. The Hidden Christian migrants from Sotome first settled in Tainoura on Nakadori Island and later moved to this uninhabited island under the direction of a Buddhist leader. They continued their secret faith in an isolated environment. Following, the 'Discovery of Hidden Christians' at Oura Cathedral, they initially built a temporary church in an open valley facing the sea and later constructed a church made from locally produced sandstone.



## 009 Villages on Kashiragashima Island

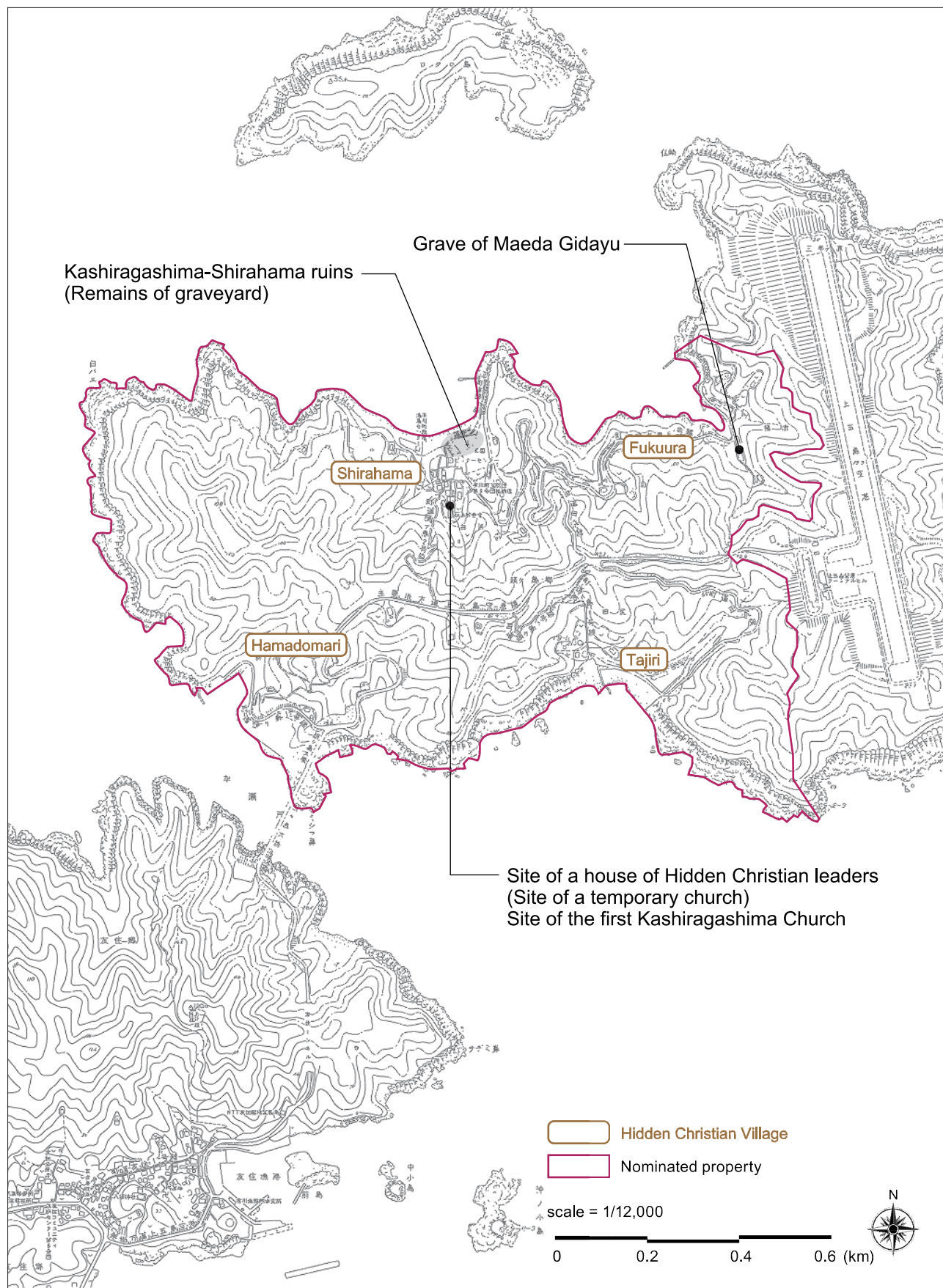


Figure 2-019 Location of constituent elements (Villages on Kashiragashima Island: Component 009)



## 009 Villages on Kashiragashima Island

Kashiragashima Island is quite a small island with a circumference of barely 8 km located in the northern part of the Goto Islands (**photo 2-089**). The component comprises the remains of a graveyard bearing testimony to the Hidden Christians' migration to an island which had been a smallpox quarantine station, the grave of the Buddhist who directed the migration and cultivation of the island, and the sites of the temporary church constructed there as well as the church built after the end of the ban.

The island is separated from neighbouring Nakadori Island (the main island in the northern part of the Goto Islands known as 'Kamigoto') by a 150-meter-wide strait, which frequently experiences violent tidal flows.<sup>1</sup> The perimeter terrain of this mountainous island is mostly steep cliffs, and there is a small beach on the northern coast of the island that is the only suitable place for a landing. Signs of human habitation dating back to the prehistoric era have been confirmed by archaeological excavations. However, the island seems to have been largely uninhabited since then due to geographical considerations such as the island's steep terrain and the violent tidal flows in the strait that prevent landing. Historical records from the middle of the 19th century <sup>2</sup> state that the island was used to quarantine those who were suffering from smallpox.<sup>3</sup> Tombs, presumably those of patients, were found on the beach of Shirahama Village in the north part of the island by an archaeological excavation (**photo 2-090**).<sup>4</sup> The island remained isolated and uninhabited even in premodern times, with only sporadic use for fishing activities and the like.

In 1858, Maeda Gidayu, a Buddhist from Arikawa Village on Nakadori Island, moved to Kashiragashima Island to open up this frontier area and settled in the Fukuura area on the northern coast. With its relatively mild sea winds and a small river, Fukuura provided the best conditions for human habitation on the island and it could also serve as a modest natural port (**photo 2-091**). Gidayu built a house near the seacoast, founded a Shinto shrine behind it

1

Kashiragashima Island is now connected with Nakadori Island after the construction of a concrete bridge in 1981.

2

The '*Man-en Ninen Koshiyo Todomeki*' (in *Ezaki Monjo* vol. 2, housed in the Geihinkan Museum) records the quarantining of those who were suffering from smallpox on Kashiragashima Island in the second half of the 19th century.

3

The World Health Organisation declared the global eradication of smallpox in 1980.

4

'Kashiragashima Shirahama Is-eki', in *Arikawa Town Cultural Properties Survey Report*, vol. 1, 1996.

## 009 Villages on Kashiragashima Island

as the guardian deity of the area, and built a graveyard for his family in an adjoining location in later years (**photo 2-092**).<sup>5</sup> During the next year, Gidayu invited several households from Tainoura on Nakadori Island to settle there also.<sup>6</sup> These newcomers were Hidden Christians <sup>7</sup> who had initially migrated to Nakadori Island from Sotome under the agreement between the Omura clan and the Goto clan.<sup>8</sup> The Hidden Christians decided to follow the Buddhist leader by behaving as Buddhists and further to migrate to Kashiragashima Island so that they could avoid conflicts with pre-existing Buddhist communities on Nakadori Island and live there more peacefully.

They first settled at Shirahama beach and cultivated the slopes extending from the beach up to the mountains behind the settlement by constructing stone retaining walls to make terraces, and grew potatoes as their main form of sustenance (**photo 2-095**). In later years, they established Hidden Christian villages and farmlands in other areas, namely Tajiri on the southern coast of the island and Hamadomari on the western coast (**photo 2-096**). While they outwardly behaved as Buddhists affiliated with a Buddhist temple on Nakadori Island, they continued their secret faith under the guidance of their own religious leaders.

After missionaries came back to Japan following the reopening of ports to foreign trade in the latter half of the 19th century, the Hidden Christian leaders in the Kamigoto area secretly contacted missionaries at Oura Cathedral. They revealed their centuries-long secret faith and invited the missionaries to visit their islands. As a result, the Hidden Christians on Kashiragashima Island rejoined the Catholic Church.

In 1867, Domingo Matsujiro, the principal Hidden Christian leader in the Kamigoto area whose father had served as the *Mizukata* in Sotome, moved to Kashiragashima Island. He built a house in Shirahama Village and used it as a temporary church, receiving a missionary from Oura Cathedral (**photo 2-097**). The lo-

5

Gidayu's grave is located between those of his son Chohei on the right and his grandson Masayoshi (who converted to Catholicism) on the left. The story of his work to tame Kashiragashima Island was inscribed on Gidayu's grave by his son Chohei (**photo 2-093**, **photo 2-094**). Gidayu was a Buddhist but he tolerated Hidden Christians, and his initiative invited the course of events from formation of Hidden Christian communities on Kashiragashima Island to their rejoining to the Catholic Church. His grave not only symbolises how individual Japanese who belonged to conventional Japanese society coped with the Hidden Christians, but also represents the strategy taken by Hidden Christians to hide their faith in silent cooperation with the Buddhists.

6

Based on '*Kashiragashima Yuraiki*' which was inscribed on the gravestone of the Maeda family built in 1895.

7

The '*Kofubetsuroku Shui*' of the Goto clan states, 'Lord Goto Moriyuki accepted 108 migrant peasants from the Omura domain, with the aim of cultivating his own holdings'.

8

Meiji-era baptismal records of the *Omizu-cho* or *Senreidaicho* indicate that ancestors of these Hidden Christians once lived in villages in the Sotome area, such as Shitsu and Ono, before their migration to the Goto Islands.



**009 Villages on Kashiragashima Island**

cals built a new wooden church near the temporary church in 1887, which was used until 1914. They, through 10 years of volunteer work, built a church made of local sandstone on the same spot where the temporary church used to stand. This church is the present Kashiragashima Church (**photo 2-098**). Near the seacoast in Shirahama Village, graveyards were also established for former Hidden Christians who rejoined the Catholic Church after the lifting of the ban (**photo 2-099**).<sup>9</sup>

On Kashiragashima Island, the graveyard, presumably originally for smallpox patients and dating back to premodern times, can still be seen, along with the residence and grave of the leader who supported the settlement of Hidden Christians on the island, despite the fact that he was a Buddhist, land use patterns and zoning dating to the period of the ban, such as farmland cultivated by the Hidden Christian migrants, the site of the temporary church as well as the church constructed after the end of the ban, and the graveyards created by Hidden Christian communities—all preserved in good condition. The boundary of this component of the nominated property has been delineated to include the steep terrain of the island to which the Hidden Christians resolved to migrate and all of the remains associated with the Hidden Christian faith and which bear testimony to the background and process of their migration.

**9**

On some gravestones, the names of Hidden Christians were inscribed, including some names that can also be found in historical records such as '*Ishu Shinko-no-mono Shirabecho*' of the first year of the Meiji era, '*Ishuto Kaishucho*', and '*Kaishu Ninzu Keppanjo*'.

**009 Villages on Kashiragashima Island**

**Photo 2-090** Photos taken during archaeological excavation in Shirahama Village (1995)

During archaeological excavation at the graveyard established on the seacoast of Shirahama Village in pre-modern times, the bones of 45 people were unearthed. Burial goods indicate that these bones date back to around the 18th century and, based on comparisons with old documents, they are presumed to be the remains of people who suffered from smallpox and thus were quarantined on Kashiragashima Island. Therefore, the graveyard bears witness to the history of the island before the migration of Hidden Christians.



**009 Villages on Kashiragashima Island****Photo 2-091** Fukuura Village**Photo 2-092** Graves of the Maeda family



## 009 Villages on Kashiragashima Island

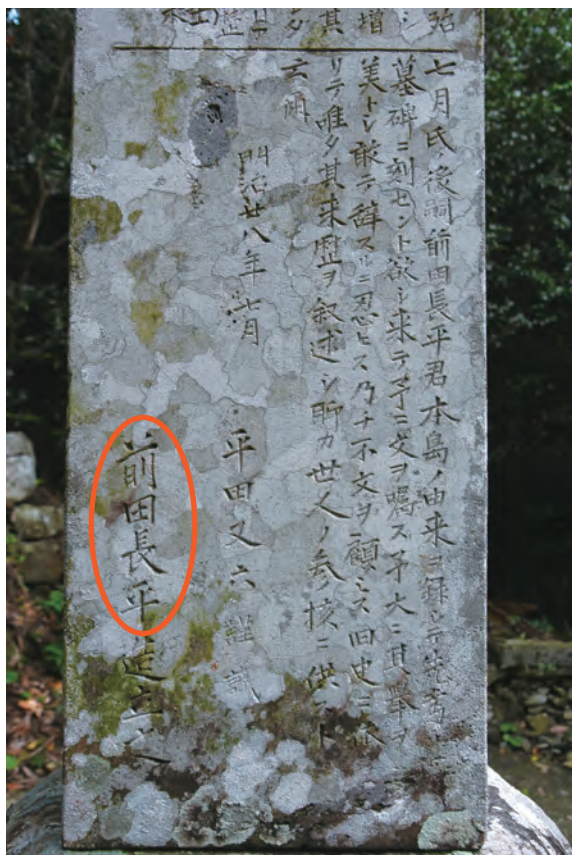


Photo 2-093 Gravestone inscribed with the name of Maeda Chohei

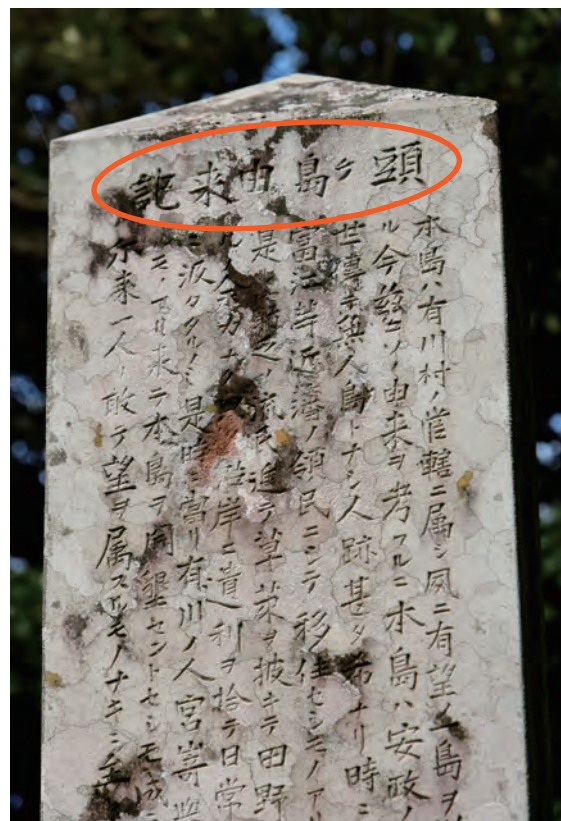


Photo 2-094 Gravestone with 'Kashiragashima Yuraiki (The Origins of Kashiragashima Island)' inscribed on it



Photo 2-095 Shirahama Village



**009 Villages on Kashiragashima Island**

**Photo 2-096** Farmland in Tajiri Village developed with the help of stone walls



**Photo 2-097** Stone monument indicating the location of the temporary church



**009 Villages on Kashiragashima Island**

**Photo 2-098** Kashiragashima Church



**Photo 2-099** Graveyard of those who rejoined the Catholic Church



## 009 Villages on Kashiragashima Island

## Comparison of the component area: past and present

Past

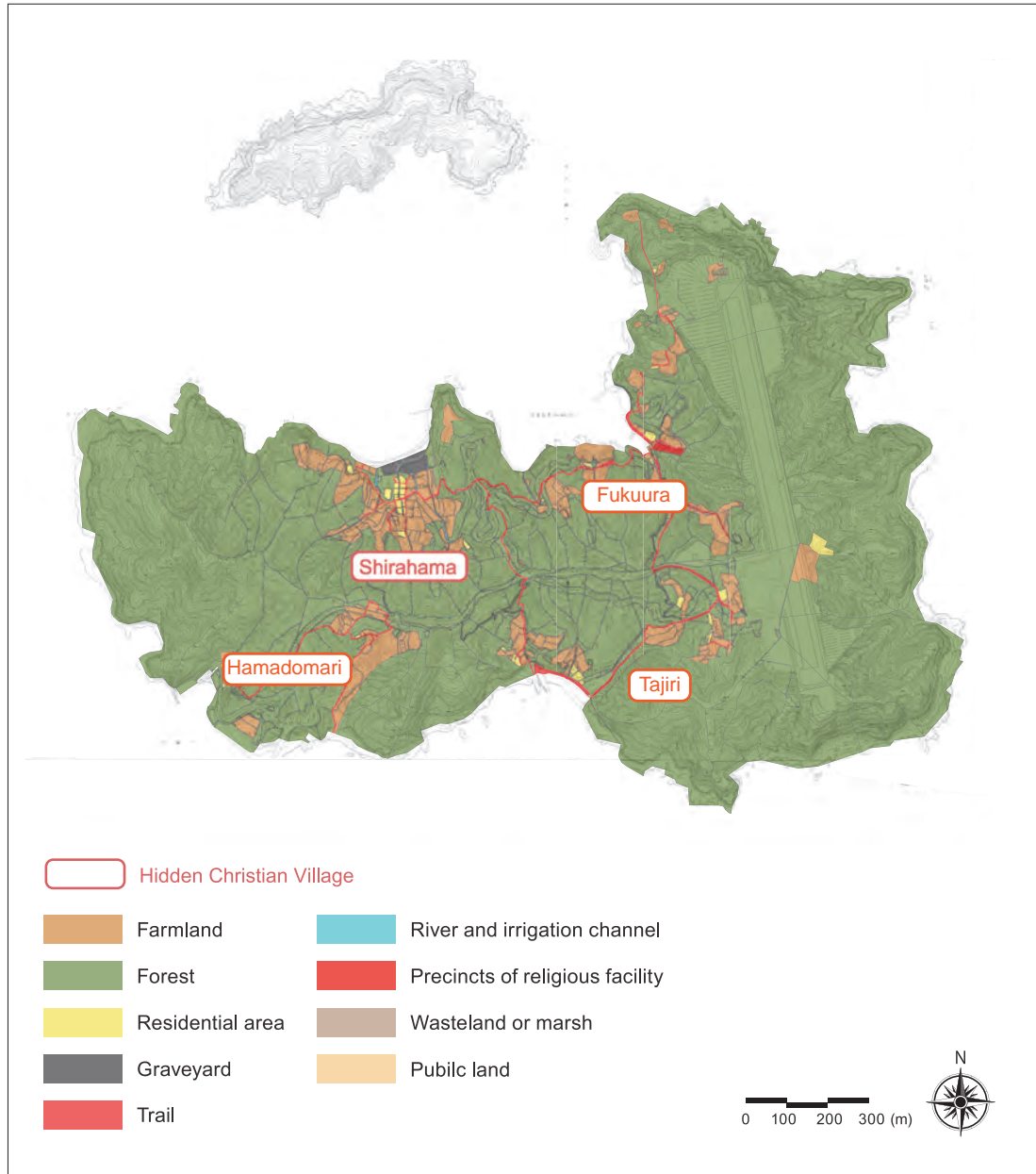


Figure 2-020 Land use patterns on Kashiragashima Island in the Meiji era

009 Villages on Kashiragashima Island

Present

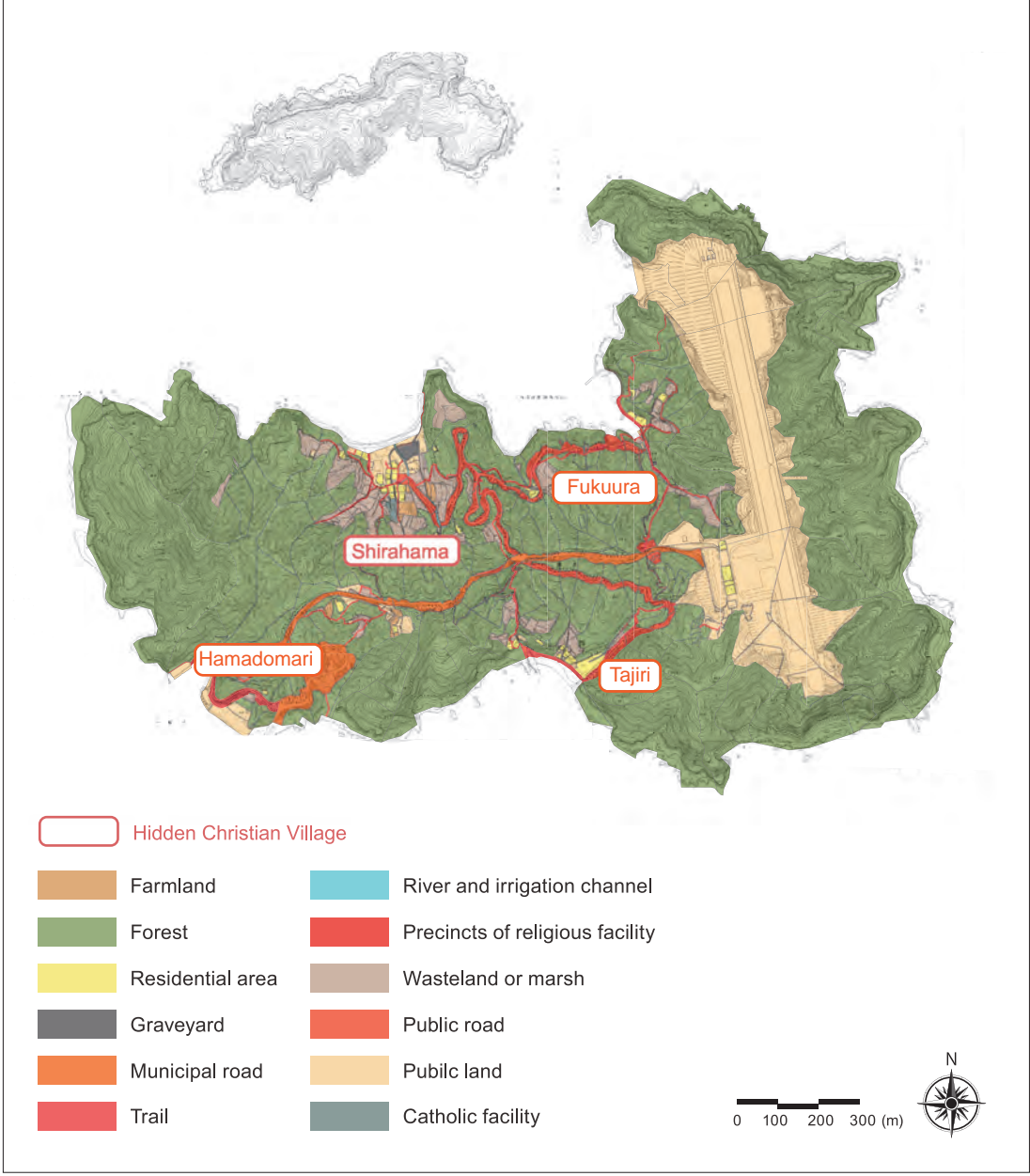


Figure 2-021 Land use patterns on Kashiragashima Island at present





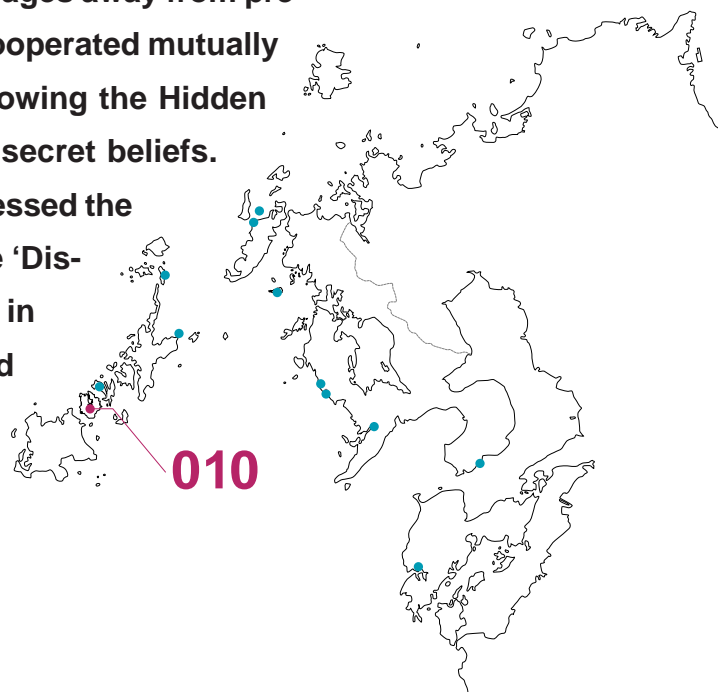
Photo 2-100 Hisaka Island

# 010

## Villages on Hisaka Island

The villages on Hisaka Island bear testimony to the efforts of Hidden Christians to maintain their faith through migration to uncultivated and uninhabited areas on the island following a migration policy initiated by the local feudal lords. While the Hidden Christian migrants from Sotome established villages away from pre-existing Buddhist villages on the island, they cooperated mutually with them in fishing and farming activities, allowing the Hidden Christians to both conceal and continue their secret beliefs.

Hisaka Island also stands as the place that witnessed the last wave of persecution that occurred after the 'Discovery of Hidden Christians' at Oura Cathedral in 1865. They overcame that experience, rejoined the Catholic Church after the lifting of the ban on Christianity, and finally constructed churches in their own villages.



## 010 Villages on Hisaka Island

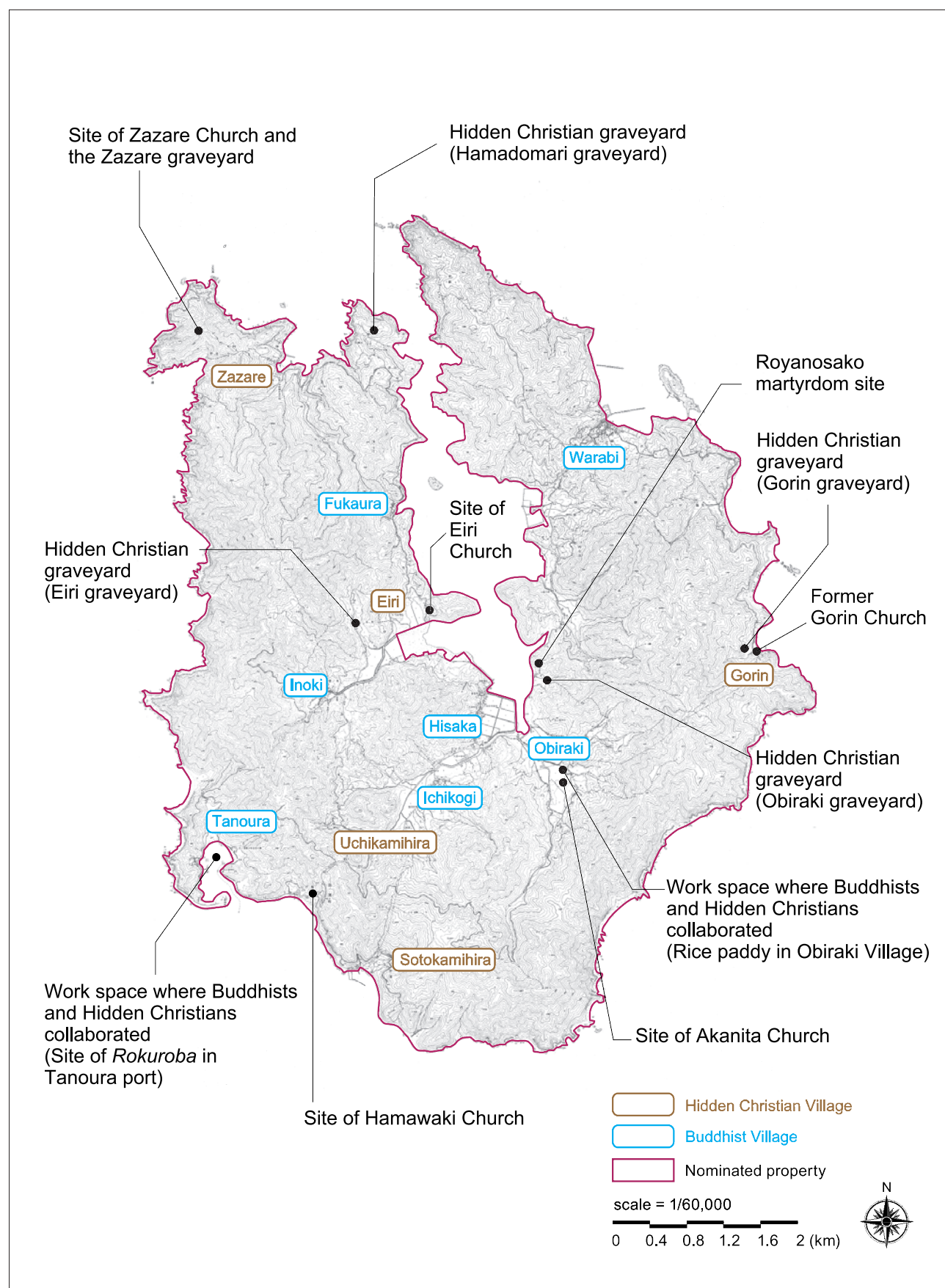


Figure 2-022 Location of constituent elements (Villages on Hisaka Island: Component 010)



## 010 Villages on Hisaka Island

Hisaka Island is located in the southern part of the Goto Islands. This horseshoe-shaped island, with Hisaka Bay located in its centre, has a circumference of almost 52 km (**photo 2-100**).<sup>1</sup> This island still retains rice paddies that were once cultivated by the Hidden Christians who migrated there under an agreement between the feudal lords, the site of the *Rokuroba* that bears witness to their co-operative relationship with Buddhist fishing communities, Hidden Christian graveyards, places where persecution occurred after the Discovery of the Hidden Christians, and the sites of churches that were built after the lifting of the ban.

The first comprehensive Catholic mission in the Goto Islands was initiated by the Jesuit Luis de Almeida in 1566 on Fukue Island, located to the south of Hisaka Island.<sup>2</sup> Although there is no direct record indicating missionary work being carried out on Hisaka Island, the names of Japanese Catholics are recorded in the early 17th century on Naru Island, which adjoins the north side of Hisaka.<sup>3</sup> This suggests that it is highly likely that Christianity was also introduced to Hisaka Island, which is located between Fukue Island and Naru Island, in the late 16th or early 17th century.

However, all the Japanese Catholics are thought to have disappeared from the Goto Islands by around the 18th century due to the comprehensive ban on Christianity imposed by the authorities. According to the '*Hisakajima Hitodsukicho*' in 1775, which is part of the official chronicles prepared by the Goto clan called the '*Aokata Monjo*', 456 people lived on Hisaka Island at that time. This document also lists the names of then-existing villages such as Hisaka, Obiraki, Inoki, Ichikogi, and Warabi. These villages were built in areas of flat land suitable for cultivation. There were also fishing villages such as Tanoura, which served as the gateway to the island, and Fukaura, where the inhabitants were engaged in salt production. All of these villages were Buddhist communities under the control of the magistrate's office stationed in Tanoura Village.

After the Omura and Goto clans had concluded an agreement on the migration of peasants from the Omura domain to the Goto domain in 1797,<sup>4</sup> new villages were formed in the Goto Islands by

1

The name of the village 'Tanoura' on Hisaka island can be seen mentioned in one of the official history books of Japan called '*Nihon Koki*', written in the early 8th century, as a port of call for ships bound for China from Japan. The name of the island can also be found in the Chinese book called '*Chouhaitubian*', written in the 16th century.

2

A letter from Luis de Almeida on 20 October 1566

*Iezusukaishi Nihontsushin*  
Ge, Yushodo, 1969, pp. 82-117.

3

Among a collection of signatures of Japanese Catholics on the Goto Islands obtained in 1617 by the Jesuit Matheus de Couros is found the name of a location called 'Natsui', which has been identified as the present-day Natsui Village on Naru Island.

K. Matsuda, *Kinsei Shoki Nihon Kankei Nanbansiryō-no Kenkyū*, Kazamashobo, 1967, p. 1095.

4

According to the historic record '*Kofubetsuroku Shui*' of the Goto clan, the Lord Goto Moriyuki accepted 108 peasants migrating from the Omura domain as workers to cultivate his own domain.

## 010 Villages on Hisaka Island

the new arrivals collectively called *Itsuki*.<sup>5</sup> Many of these were actually Hidden Christian villages. With the approval of the magistrate's office, the migrants established their own villages on the periphery of pre-existing Buddhist villages (such as Eiri, Uchikamihira, and Sotokamihira) or in isolated places far from Buddhist villages (such as Gorin and Zazare).

As these new communities had scarcely any land suitable for cultivation and since there were not enough people to open up new farmlands, the Hidden Christian migrants needed to build mutual cooperation with the existing Buddhist communities; for example, by developing new rice paddies next to those of the Buddhist communities, and by assisting in daily fishing and farming activities carried out by local Buddhists (**photo 2-101**).<sup>6</sup>

Inquiry survey records document the fact that Buddhist communities in Tanoura Village and the Hidden Christians in Kamino-hira Village also collaborated in fishing activities, and the remains of the *Rokuroba* (or turntable) can still be seen, where they hauled in their fishing nets together (**photo 2-102, photo 2-103**).<sup>7</sup>

While the Hidden Christian migrants on Hisaka Island were building up mutual cooperation with the pre-existing Buddhist communities, they secretly continued practising their religion. The Hidden Christians offered prayers in the Takeyama Shrine, located within the central part of the island, and in Eiri Village they secretly revered a white porcelain statue of Buddhist Bodhisattva Kannon as the Virgin Mary (*Maria Kannon*) (**photo 2-104**).

After the missionaries came back to Japan when it reopened to foreign trade in the latter half of the 19th century, the Hidden Christian leaders on Hisaka Island secretly contacted them at Oura Cathedral, where they confessed their faith and received catechetical instruction. However, when the Hidden Christians on the island started revealing their faith in public, this resulted in a new wave of persecution (known as the Goto Kuzure) throughout the Goto Islands as the ban on Christianity had not been lifted yet. The authorities confined a large number of Hidden Christians in a small prison,<sup>8</sup> and many lost their lives there (this incident is known as the 'Royanosako

## 5

The population of Hisaka Island in 1775 was 456 persons, accounting for 91 households, according to the '*Ninbetsu Aratamecho*' family register included in the '*Aokata Monjo*'. However, it increased more than threefold to 1,581 persons and 334 households in 1869, as recorded in the census of the Fukue clan. This suggests both a social increase due to migration to the island and a natural growth in population owing to the steady life that the migrants enjoyed. The number of Hidden Christians on Hisaka Island was 375, spread among 79 households, according to the '*Ishuto Jin-incho*' religious investigation record of 1869, although this number only includes those revealed by the authorities.

## 6

Several official documents provide a record of the amount of crops harvested. The land ledger of 1803 included in '*Goryobun Seiontakatsuji Gosoncho*' reads, 'Hisaka Village has new rice paddies worth 22 *koku* 5 to 3 *sho* 2 *go* (almost 4,064.8 litres) of rice, while in Warabi Village they account for 2 *koku* 6 to 6 *sho* 9 *go* (almost 481.5 litres)'. The land ledger of 1806 included in '*Shindenpata-narabini-aragaeri Takatsujimokuroku*' of '*Aokata Monjo*' reads, 'Obiraki Village has new rice paddies worth 9 to 9 *sho* 7 *go* 2 *shaku* (almost 179.9 litres) of rice, whereas the migrants (*Itsuki*) have new paddies worth 10 *koku* 9 to 9 *sho* 1 *go* (almost 1,982.8 litres) of rice'. These reference materials record the harvest yields of both pre-existing and *Itsuki* communities and support the fact that the migrants developed new rice paddies alongside those of Buddhist communities.

However, the land ledger of 1837 does not report any new



## 010 Villages on Hisaka Island

Martyrdom'). Hisaka Island is known as the place where the final persecution of Hidden Christians occurred just before the lifting of the ban on Christianity in 1873.

After the lifting of the ban, a church and a memorial for the martyrs were built at the site of the martyrdom. This site continues to hold great significance for the Catholics who rejoined the Catholic Church as a place of memory dating back to the period of the ban on Christianity (**photo 2-105**). Other churches were constructed one after another in the villages that rejoined the Catholic Church: Hamawaki Church in 1881, Eiri Church in 1918, Zazare Church in 1921, and Akanita Church in 1926.<sup>9</sup> The graveyards of the Hidden Christian communities of Eiri, Zazare, Obiraki, Hamadomari, and Gorin are still in use today (**photo 2-110**).

These churches or their remains, as well as the graveyards, demonstrate how the Hidden Christian traditions—those that the migrants to the island had passed down from generation to generation while surviving in coexistence with conventional society and its religions under very difficult conditions—finally came to an end.

The villages founded through migration of the Hidden Christians and the Buddhist villages with which the migrants built up relationships based on mutual assistance are located throughout Hisaka Island. The land use patterns, such as the work spaces that bear witness to such mutual cooperation, are still preserved in good condition. The island is dotted with churches and graveyards that were established during the transitional phase of the Hidden Christians' religious identities in the latter half of the 19th century. Therefore, the entire area of Hisaka Island has been included within the boundary of the nominated property.

rice paddies on Hisaka Island, indicating that the number of new migrants to the island had shrunk by that time.

7

Goto City, *Conservation Plan for Cultural Landscape of Hisaka Island in Goto*, 2011

8

It is said that as many as 200 Hidden Christians were crowded into a space of 6 *tsubo* (a little smaller than 20 square meters).

9

Hamawaki Church, the first on the island, was relocated to Gorin Village on the eastern coast at the time of its reconstruction in 1931, and it still exists today (**photo 2-106**, **photo 2-107**, **photo 2-108** **photo 2-109**).

**010 Villages on Hisaka Island**

**Photo 2-101** Obiraki Village



**Photo 2-102** Site of the *Rokuroba*

**Photo 2-103** *Rokuroba* (referential picture, housed in Nagasaki Museum of History and Culture.)  
This depicts how they used the turntables to haul in their fishing nets.





## 010 Villages on Hisaka Island



\*The items are not all shown at the same scale.

**Photo 2-104** *Maria Kannon* statues from Eiri Village (Housed in Dozaki Church Christian Archive Centre.)



**Photo 2-105** Royanosako martyrdom site



**010 Villages on Hisaka Island****Photo 2-106 Former Gorin Church****Photo 2-107 Gorin Village**



**010 Villages on Hisaka Island**

**Photo 2-108** Hamawaki Church (photo taken before 1931)



**Photo 2-109** Hamawaki Church at present



**010 Villages on Hisaka Island****Photo 2-110** Gorin graveyard



## 010 Villages on Hisaka Island

## Comparison of the component area: past and present

Past



**Photo 2-111** Old map of Hisaka Island created in 1822 ('Inozu, Kyushu Zenzu', housed in Matsura Historical Museum.)

## 010 Villages on Hisaka Island

Present



Photo 2-112 Villages on Hisaka Island at present



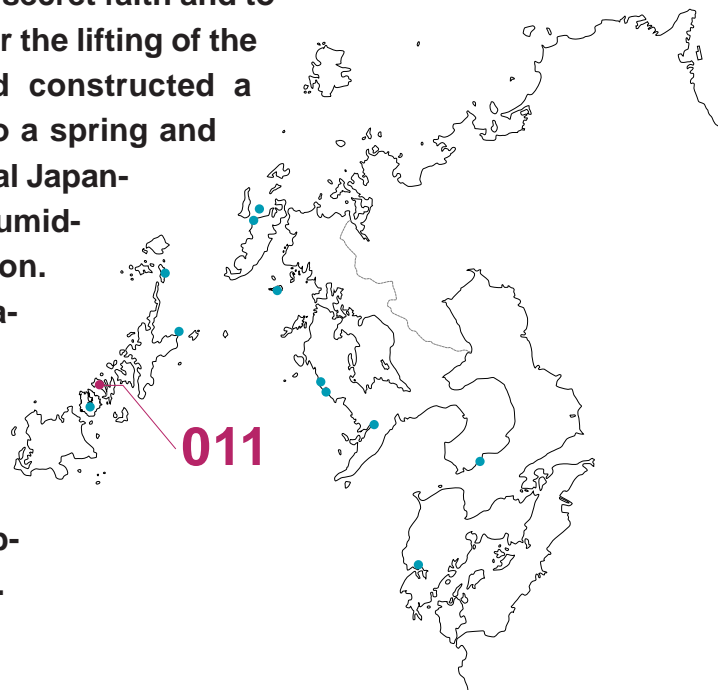


Photo 2-113 Egami Village

# 011

## Egami Village on Naru Island (Egami Church and its Surroundings)

In Egami Village, the Hidden Christians maintained their faith while overcoming severe conditions during their migration in the period of the ban on Christianity, and eventually managed to survive in the midst of conventional society on the island. The Hidden Christian migrants settled in a valley near the seacoast, some distance from the pre-existing villages. They earned their living by cultivating scarce farmland as well as by fishing, and they continued to practise their secret faith and to maintain their distinctive religious system. After the lifting of the ban, they rejoined the Catholic Church and constructed a wooden church in a location that was close to a spring and was protected from strong sea winds. Traditional Japanese techniques were applied to deal with the humidity of the area and to maintain good ventilation. The Egami Church on Naru Island is representative of the series of churches built by the former Hidden Christians, showing a combination of local architectural design styles as well as forms derived from the distinctive topography of Egami and the western architectural style typically used for conventional Catholic churches.





## 011 Egami Village on Naru Island (Egami Church and its Surroundings)

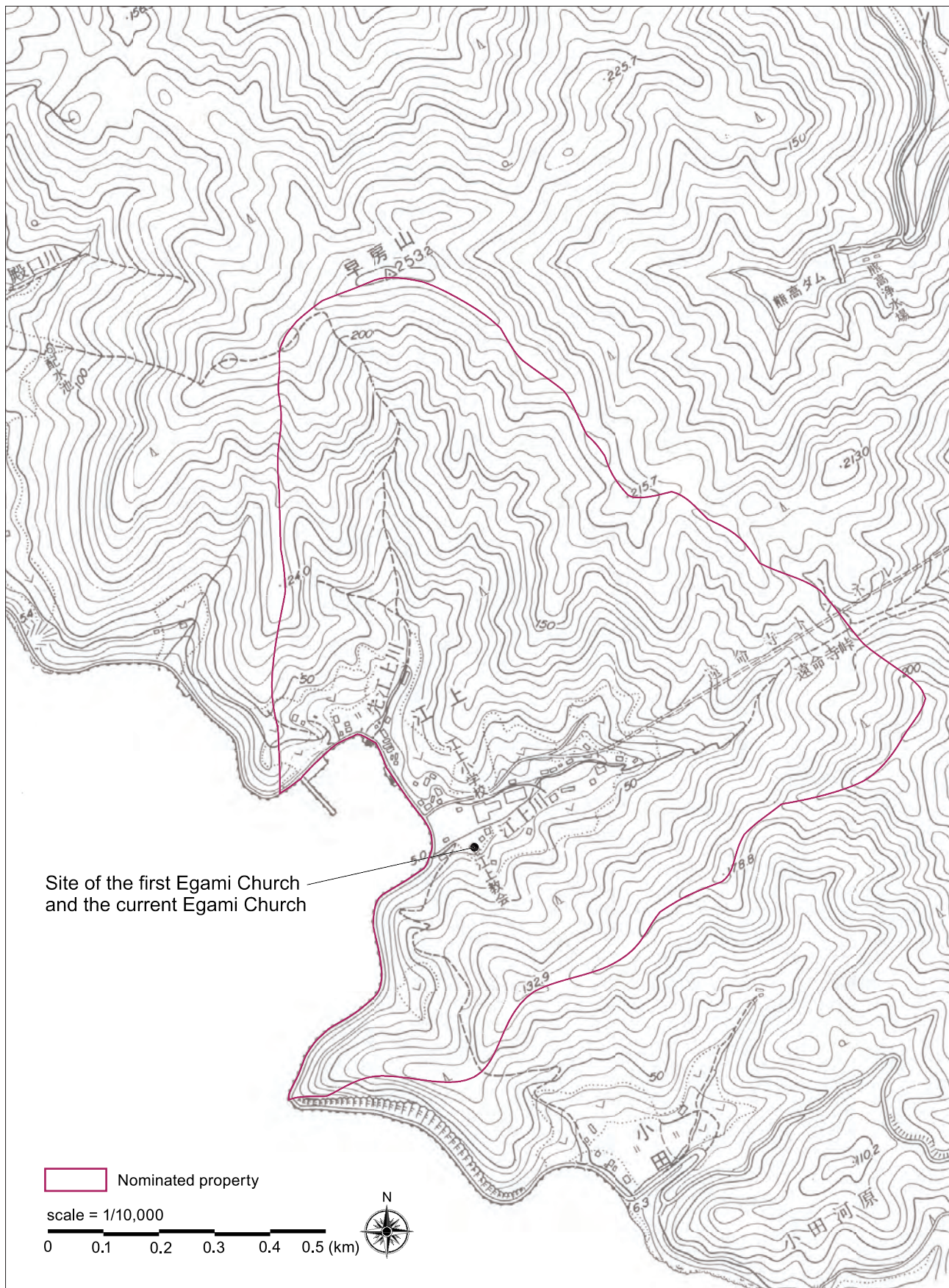


Figure 2-023 Location of constituent elements (Egami Village on Naru Island: Component 011)



## 011 Egami Village on Naru Island (Egami Church and its Surroundings)

Naru Island is located in the central part of the Goto Islands and is characterised by its complex shoreline and steep ridges (**photo 2-113**). Egami Village was established on a narrow strip of land in a valley facing the northwestern coast of the island. The Egami Church was built on a reclaimed area of flat land on the southern side of this small valley.

Naru Island was situated along the trading route between Japan and China from the 8th to the 16th century, and it is likely that the island was used as a port of call for trading ships. From around the 13th century onwards, the island fell under the jurisdiction of the Naru clan, but in the early 15th century the Uku clan took control of the Goto Islands, and the Naru clan became a magistrate appointed by the Uku clan to rule Naru Island.<sup>1</sup>

As some documents record the existence of Japanese Catholics on the island in the early 17th century,<sup>2</sup> it is highly possible that Catholicism was introduced there between the late 16th and early 17th centuries. With the establishment of the Tokugawa Shogunate as the nationwide authority in the early 17th century, the Goto domain was also founded. After the imposition of the ban on Christianity by the Shogunate, Japanese Catholics in the Goto domain were persecuted to such an extent, by the 18th century, that none of their communities seems to have remained anywhere throughout the Goto Islands.<sup>3</sup>

Beginning in the late 18th to 19th centuries, Hidden Christians migrated from Sotome to Naru Island in a step-by-step manner. They first moved to the uninhabited island of Kazura and then to Naru Island, where they settled in the villages of Nagahae, Tsubakihara, and Nankoshi.<sup>4</sup> As for Egami Village, it is said that four households migrated from the eastern Matsuura and Nishisonogi areas of the Nagasaki region.<sup>5</sup> Many of these places which the migrants settled were very small alluvial plains isolated from the pre-existing Buddhist villages. The Hidden Christians established their own villages, opened up rice paddies in the plains and built houses

1

The magistrate (*Daikan*) was a chief officer of one of the branch offices within the Goto domain.

2

Among the collection of signatures of Japanese Catholics on the Goto Islands obtained in 1617 by the Jesuit Matheus de Couros is found the name of a place called 'Natsui', which has been identified as the present Natsui Village on Naru Island.

K. Matsuda, *Kinsei Shoki Nihon Kankei Nanbansiryō-no Kenkyū*, Kazamashobo, 1967, p. 1095.

3

*Joshi Goshiko Gotosho*, a report from an envoy of the Shogunate written in 1792, notes, 'Catholics gradually disappeared on the Goto Islands, and none of them remain now'.

4

Naru Town History Editorial Board, *Naruchō Kyōdoshi*, 2004, p. 343.

5

*Kyōdo Naru*, 1973.

### 011 Egami Village on Naru Island (Egami Church and its Surroundings)

on the sloping terrain.

The land ledgers created in the 19th century confirm the development of new rice paddies by the migrants who were called *Itsuki* at the time, attesting to the fact that Hidden Christian migrants were engaged in their development.<sup>6</sup>

The Hidden Christian communities secretly continued to practise their faith by forming a distinctive religious system centred on their own religious leaders, while adapting to the topography of the small valley to which they had migrated. The genealogy of the migrants testifies to the fact that there were several Hidden Christian communities in Egami Village during the ban.

After the lifting of the ban, the Hidden Christians in Egami Village rejoined the Catholic Church and used the houses of their former religious leaders as temporary churches. While in the case of other villages several Hidden Christian communities were often merged into one new religious community once the villagers had rejoined the Catholic Church, in the case of Egami Village they did not merge and were maintained separately, as demonstrated by the existence of several temporary churches established at the same time. Each of the Christian communities in the village also founded separate graveyards. The inscriptions on the gravestones in these graveyards indicate how former Hidden Christians gradually transformed their religious system once it was no longer necessary to hide their faith.

The Egami Church was built in 1918 on a small strip of terraced land in the valley, as was characteristic in the Egami area, with funds gathered from fishing for *kibinago* herring (**photo 2-114**, **photo 2-115**, **photo 2-116**). Its floor level is set high off the ground, taking into account the high humidity resulting from a nearby spring. It has distinctive designs and forms similar to those of ordinary houses in the village, such as ornamented vents in the soffits that help to ventilate the interior of the building (**photo 2-117**, **photo 2-118**, **photo 2-119**). The Egami Church is the best

6

According to *Goto Hennenshi*, the land ledger of 1806 records the value of new rice paddies in each village as follows; 10 *koku* 1 *sho* 4 *go* 6 *shaku* (almost 1806.6 litres) of rice in Naru Village, compared to paddies of *Itsuki* (or migrants) worth 8 *koku* 8 *sho* 3 *go* 6 *shaku* (almost 1458.3 litres); 14 *koku* 1 *to* 1 *sho* 1 *shaku* (almost 2545.5 litres) of rice in Funamawari Village, compared to paddies of *Itsuki* worth 1 *koku* 3 *to* 4 *sho* 7 *go* 6 *shaku* (almost 243.1 litres); 1 *koku* 7 *to* 9 *sho* 7 *go* 4 *shaku* (almost 324.3 litres) of rice in Okushi Village, compared to paddies of *Itsuki* worth 1 *to* 5 *sho* 7 *go* (almost 28.3 litres); and, 5 *koku* 1 *to* 7 *sho* 2 *go* 5 *shaku* (almost 933.1 litres) of rice in Natsui Village.



## 011 Egami Village on Naru Island (Egami Church and its Surroundings)

example in terms of design and structure among the wooden church buildings constructed in the Nagasaki region from the 19th century onwards.<sup>7</sup>

Constructed in a small valley on this remote island seashore, in a setting characteristic of the area to which the Hidden Christians had migrated, the Egami Church reflected the desire of the local people to have their church design express the western architectural features typical of conventional Catholic churches, in combination with their traditional local architectural design and techniques.<sup>8</sup> The Egami Church most clearly showcases the gradual transformation of the Hidden Christians' religious tradition in the Nagasaki region and how it was eventually incorporated into modern society after the prohibition was lifted.

The boundary of this component of the nominated property was delineated to include the small strip of flat land in the valley, which is typical of the topography on the Goto Islands where Hidden Christians settled, and the Egami Church itself—constructed in such a way that it is well adapted to that environment.

7

H. Kawakami, *'On the Process of Development of the Architecture of Church in the Regi-on of Nagasaki Prefecture'*, 1985.

8

Tetsukawa Yosuke (1879-1976) was one of the Japanese who worked in church construction in the Nagasaki region including the Egami Church. He was an architect as well as a master carpenter from Kamigoto in Nagasaki Prefecture, and Father de Rotz supervised him regarding the architectural requirements for building Catholic churches. Later he participated in many church projects.

**011 Egami Village on Naru Island (Egami Church and its Surroundings)**

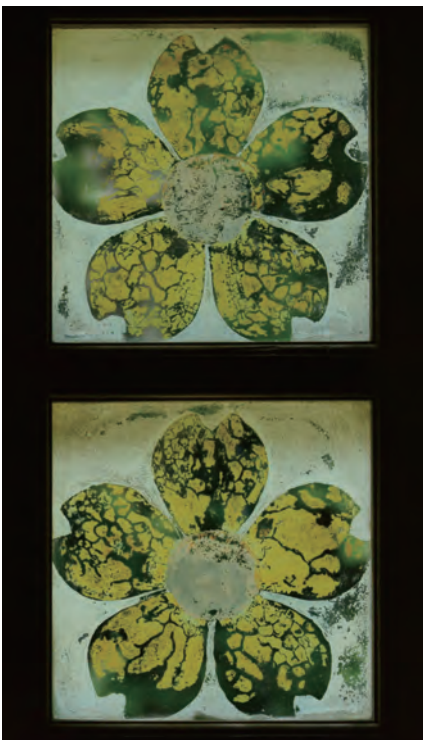
**Photo 2-114** Egami Church standing on a narrow strip of land in a valley



**011 Egami Village on Naru Island (Egami Church and its Surroundings)**



**Photo 2-115** Egami Church



**Photo 2-116** Interior of Egami Church

The internal space has three naves with three vertical elements, arcades, triforium-like decorative belts, and arches on the upper walls. The ceiling is rib-vaulted.



**011 Egami Village on Naru Island (Egami Church and its Surroundings)**

**Photo 2-117** Watercourse behind Egami Church



**Photo 2-118** The floor level of Egami Church set high off the ground



**Photo 2-119** Ornamented vents in the soffits

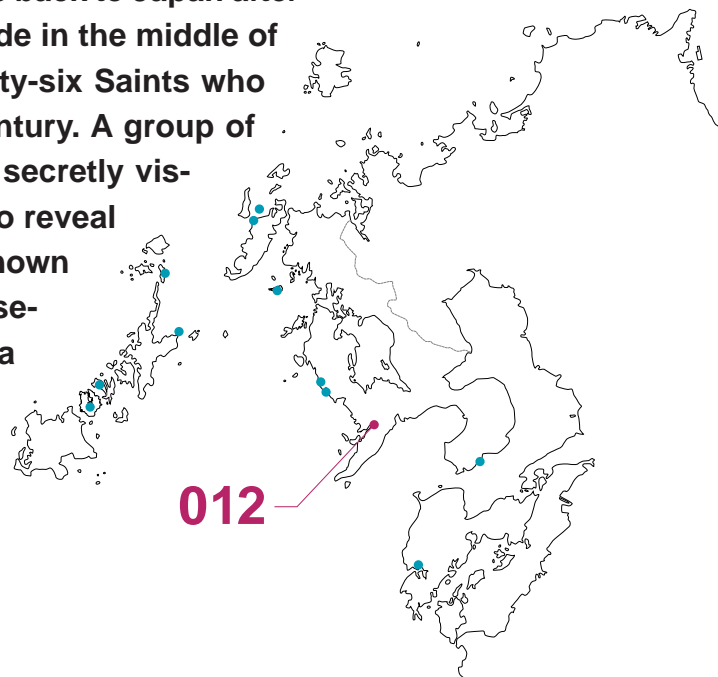




Photo 2-120 Oura Cathedral

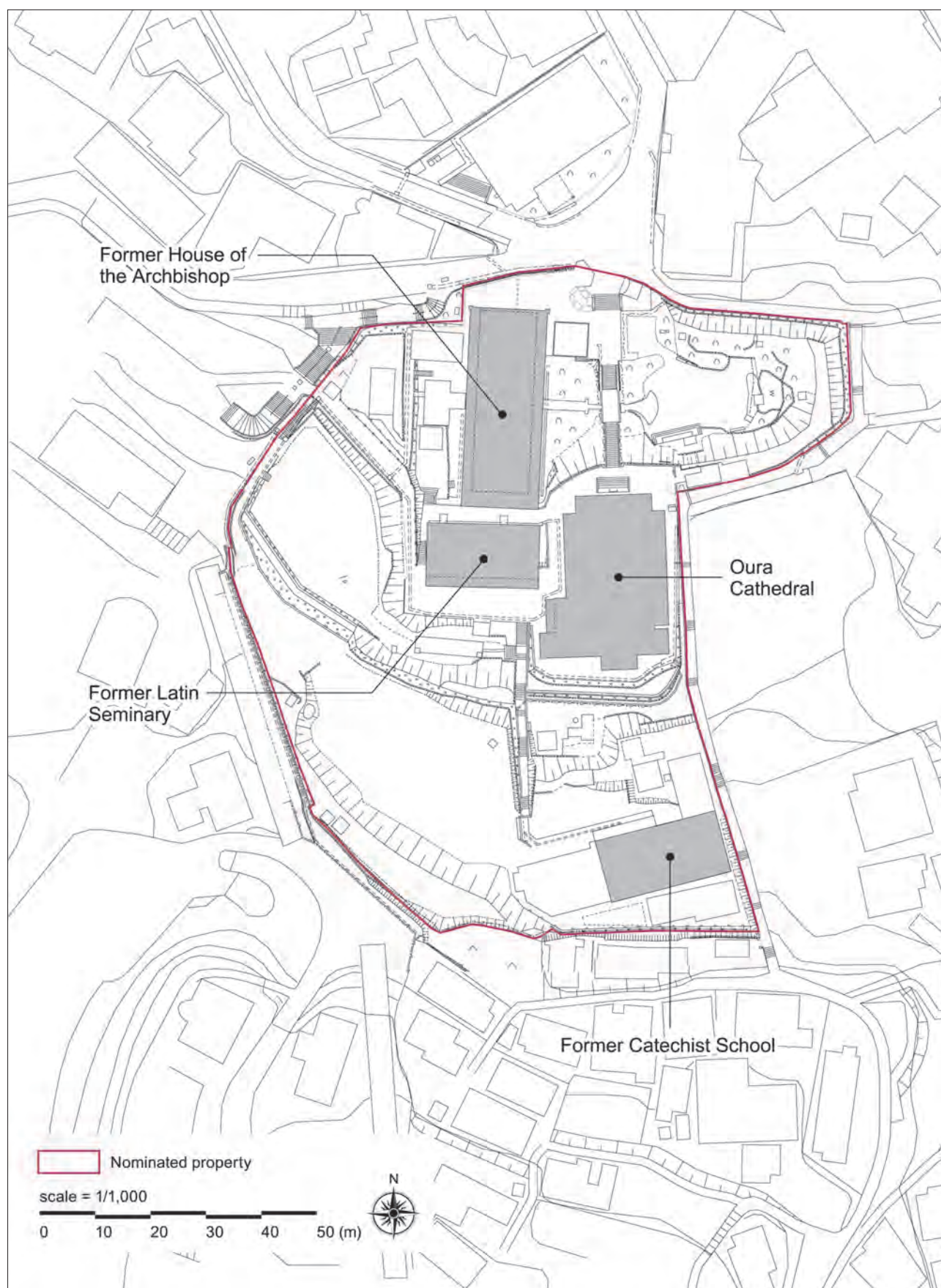
## 012 Oura Cathedral

Oura Cathedral is the site where the ‘Discovery of Hidden Christians’ took place, bringing about the new phase marking the transformation and subsequent end of the distinctive religious tradition of the Hidden Christian communities. This brought about significant changes for the Hidden Christians who had not been allowed to practice their faith in public but who had managed to keep it alive by building mutual cooperation with conventional Japanese society and its existing religions. Oura Cathedral was built in 1864 by missionaries who had come back to Japan after the opening of the nation’s ports to foreign trade in the middle of the 19th century. It was dedicated to the Twenty-six Saints who had been martyred in Nagasaki in the 16th century. A group of Hidden Christians in the suburbs of Nagasaki secretly visited Oura Cathedral soon after its completion to reveal their faith to the missionaries. This event was known as the ‘Discovery of Hidden Christians’. Subsequent contact with the missionaries at Oura Cathedral by Hidden Christian leaders throughout the Nagasaki region brought about a new phase of history in the Hidden Christian communities.





## 012 Oura Cathedral



**Figure 2-024** Location of constituent elements (Oura Cathedral: Component 012)



## 012 Oura Cathedral

Oura Cathedral is located on a hill facing the Port of Nagasaki in the south of the Nagasaki region. Its precincts contain the parish house, the church building that was initially built for the foreigners within the Nagasaki Foreign Settlement, a seminary and a catechist school (both of which were established for missionary work after the lifting of the ban on Christianity) (**photo 2-120**). Oura Cathedral stands within the former Foreign Settlement established in Oura after Japan opened its ports to foreign trade. In 1862, Father Furet of the Paris Foreign Missions Society selected the location to construct the church for use as the base of the Society's mission in Nagasaki (**photo 2-121**).

Within the precincts of the cathedral, a parish house was built first in 1863,<sup>1</sup> then the church building itself was built in 1864 (**photo 2-122**). It had a Gothic-style exterior with three belfries. The floor plan had three naves, and its façade had a building plaque just like Buddhist temples, reading 'Tenshudo' (literally meaning 'church') (**photo 2-123, photo 2-124**). It was dedicated to the 26 Catholics who were martyred in Nagasaki in the 16th century and canonised in 1862. The building faces in the direction of their martyrdom site to honour these saints, and it was officially named the 'Church of the Twenty-six Saints of Japan' (**photo 2-125**).

In 1865, soon after the dedication ceremony, a dozen Hidden Christians from Urakami Village in Nagasaki visited the church, and one of them approached Father Petitjean saying 'We are of one heart with you', 'Where is the statue of the Virgin Mary?', and secretly revealed their faith. News of this dramatic event, which came to be called the 'Discovery of Hidden Christians', immediately reached the Hidden Christian communities in the Nagasaki region, encouraging their leaders to visit the missionaries at the church as well (**photo 2-126, photo 2-127**).<sup>2</sup>

Such contact with the missionaries brought about a new phase in the development of the Hidden Christians' religious communities and prompted various reactions among them. Those who decided

1

Due to the effects of aging, the parish house was rebuilt in 1915. The new building is now called the Former House of the Archbishop.

2

These contacts occurred during the period from 1866 to 1867.

F. Marnas, *Nihon Kirisutokyo Fukkatsushi* (Translated by K. Kuno), Misuzu Shobo, 1985.

## 012 Oura Cathedral

to receive guidance from the missionaries revealed their faith in public, although the ban on Christianity was still in effect. As a result, the Tokugawa Shogunate arrested the Hidden Christians in Urakami in 1867, and the Meiji Government which continued the Shogunate's policy of banning Christianity exiled more than 3,000 of them to twenty domains throughout Japan and tortured them in order to make them recant their faith. This incident is called 'Urakami Yonban Kuzure'. On the Goto Islands, those Hidden Christians who revealed their faith in public were captured (Goto Kuzure), and on Hisaka Island, as many as 200 Hidden Christians were thrown in a jail cell roughly 19.8 square meters in area, killing many of them (the Royanosako Martyrdom). The missionaries of Oura Cathedral addressed the consulates of Western countries represented in Japan to help stop these persecutions. The Meiji Government lifted the ban in 1873 in response to increasing criticism from western countries, eventually putting an end to the suppression of Christianity in Japan.

Following the lifting of the ban, the Hidden Christian communities split into three groups: those who decided to receive guidance from the missionaries and rejoin the Catholic Church, those who decided to continue their unique way of practising the faith that they had developed for two and a half centuries, and those who converted to Buddhism or Shinto.

The missionaries of the church gave full catechistical instruction to the former Hidden Christians, placing great importance on the catechism and specific terms in Portuguese and Latin that had been introduced by the Catholic mission in the 16th century and that the religious communities of Hidden Christians had, hitherto, transmitted from generation to generation by themselves (**photo 2-128**).<sup>3</sup> The missionaries made coloured engravings for the mission as well (**photo 2-129**).<sup>4</sup> At the same time, they also reintegrated the distinctive religious traditions of the Hidden Christians into the more conventional rituals and customs of Catholicism.

## 3

Following such direction, various kinds of books were printed until 1883 in the precincts of the cathedral. They were called '*Petitjean-ban*' (or 'versions of Father Petitjean'). On the other hand, in Yokohama and other areas in Japan, the Catholic mission used translations from Chinese to give catechetical instruction to those who had no association with the Hidden Christian communities.

## 4

These engravings are commonly called '*Father de Rotz's large wood engravings*', and 10 versions were produced from 1875 to 1877.



## 012 Oura Cathedral

The church underwent extension work to deal with an increasing number of Catholics attending church services after the lifting of the ban,<sup>5</sup> and in 1879 the scale and the appearance of the building took on the form that is seen today (**figure 2-025**). Within its precincts, the Latin Seminary and the Catechist School were established for the purpose of training Japanese clergy (**photo 2-130**, **photo 2-131**). The Latin Seminary was constructed in 1875, and the Japanese graduates were sent to the remaining Hidden Christian communities following the first graduation ceremony in 1879. The Catechist School was established around 1883 in order to train catechists to give catechistical instruction in the remaining Hidden Christian villages, in place of missionaries, so that it was easier to visit these villages scattered throughout such a large area. Many Japanese catechists graduated from the school, and until 1892 were sent to the Nagasaki region to carry out their missionary work. The Latin Seminary and the Catechist School provided the driving forces encouraging Hidden Christians to rejoin the Catholic Church during this transitional phase.

The Paris Foreign Missions Society conducted Catholic missionary work in Japan, dividing the country into two zones: the Apostolic Vicariates of Northern and Southern Japan established in 1876 after the end of the ban.<sup>6</sup> The southern Vicariate was established in Nagasaki in 1880 after a temporary relocation to Osaka, and the Oura Church officially gained the status of a cathedral.<sup>7</sup> In 1891, four dioceses were established in Japan: Tokyo, Osaka, Hakodate and Nagasaki, with Tokyo as the archdiocese. As of 1904, there were 41,458 Catholics in the Nagasaki Diocese, outnumbering those in other dioceses (with 9,178 in Tokyo, 4,000 in Osaka, and 4,235 in Hakodate).<sup>8</sup> These data indicate that Nagasaki occupied an important position in the Catholic Church of Japan, owing to the fact that Hidden Christians had predominantly remained in the Nagasaki region during the ban on Christianity. Although French missionaries had played a leading role at Oura since 1862, the first

5

The floor plan was extended to include five naves. These changes were completed in 1875 and 1879.

6

An apostolic vicariate is a form of territorial jurisdiction of the Catholic Church established in missionary regions and countries where a diocese has not yet been established. In the sequence of development, an apostolic prefecture is elevated to an apostolic vicariate, and finally to a diocese.

7

Urakami Church, also located in Nagasaki, gained cathedral status in 1962.

8

Nagasaki City, *Survey Report on Oura Cathedral and Related Facilities*, 2012, p. 31.

**012 Oura Cathedral**

Japanese bishop was ordained in 1927. Since then, the Nagasaki Diocese has always been led by Japanese bishops (**photo 2-132**).

Oura Cathedral was the place that triggered the new transitional phase in religious identity among the Hidden Christian communities. The boundary of this component of the nominated property is delineated to comprise not only the cathedral building but its entire precincts, including the Former House of the Archbishop where the missionaries used to live, the Former Latin Seminary and the Former Catechist School, both of which provided the driving forces for the Hidden Christians to rejoin the Catholic Church.



**012 Oura Cathedral**

**Photo 2-121** Old photo of the foreign settlement with a distant view of Oura Cathedral, taken in 1864 (Housed in Nagasaki University Library.)



**Photo 2-122** Former House of the Archbishop



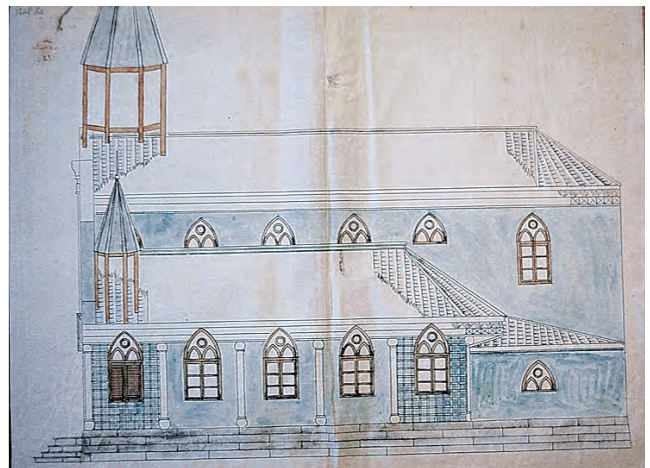
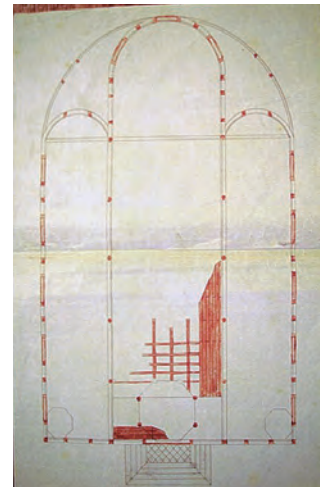
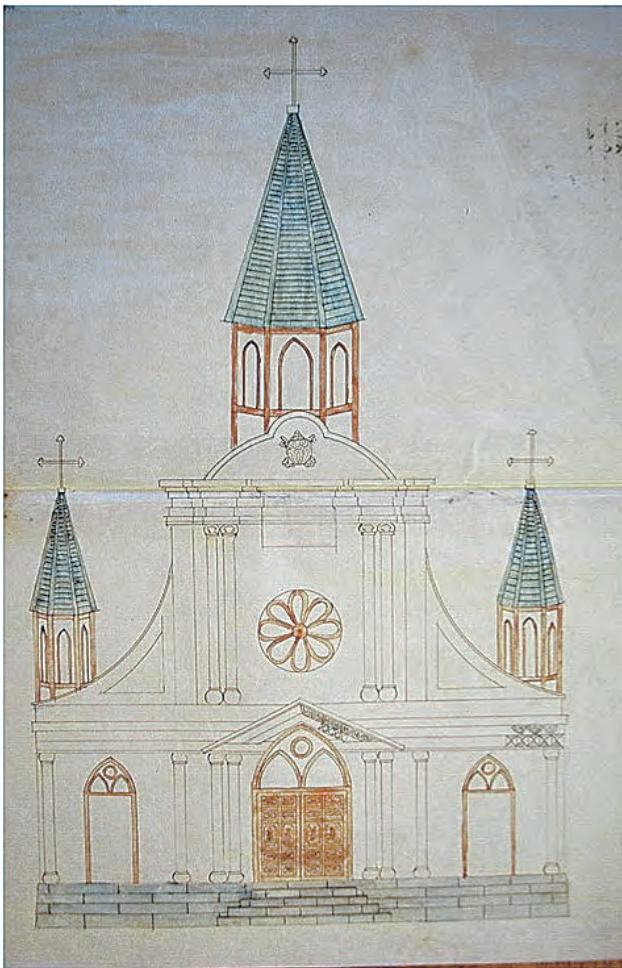
## 012 Oura Cathedral



**Photo 2-123** Oura Cathedral at the time of its construction.  
The façade had a building plaque just like Buddhist temple, reading ‘Tenshudo’.



## 012 Oura Cathedral



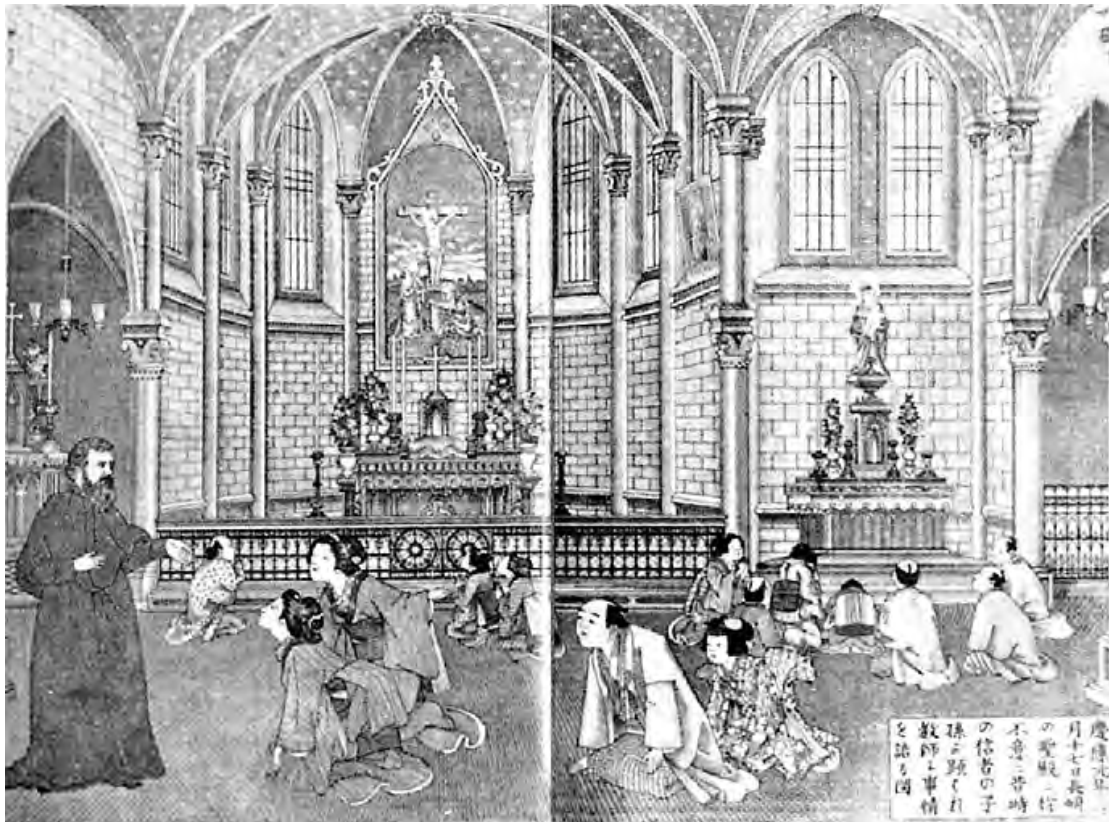
**Photo 2-124** The original design drawing of Oura Cathedral (Kept by the Paris Foreign Missions Society.)



**Photo 2-125** Oura Cathedral facing in the direction of the martyrdom site (Nishizaka) where the Twenty-six Saints of Japan were killed.



## 012 Oura Cathedral



**Photo 2-126** Illustration of the 'Discovery of Hidden Christians' (A. Villion, *Yamato Hijiri Chish-ionokakioki*.)



**Photo 2-127** Interior of Oura Cathedral at present



## 012 Oura Cathedral



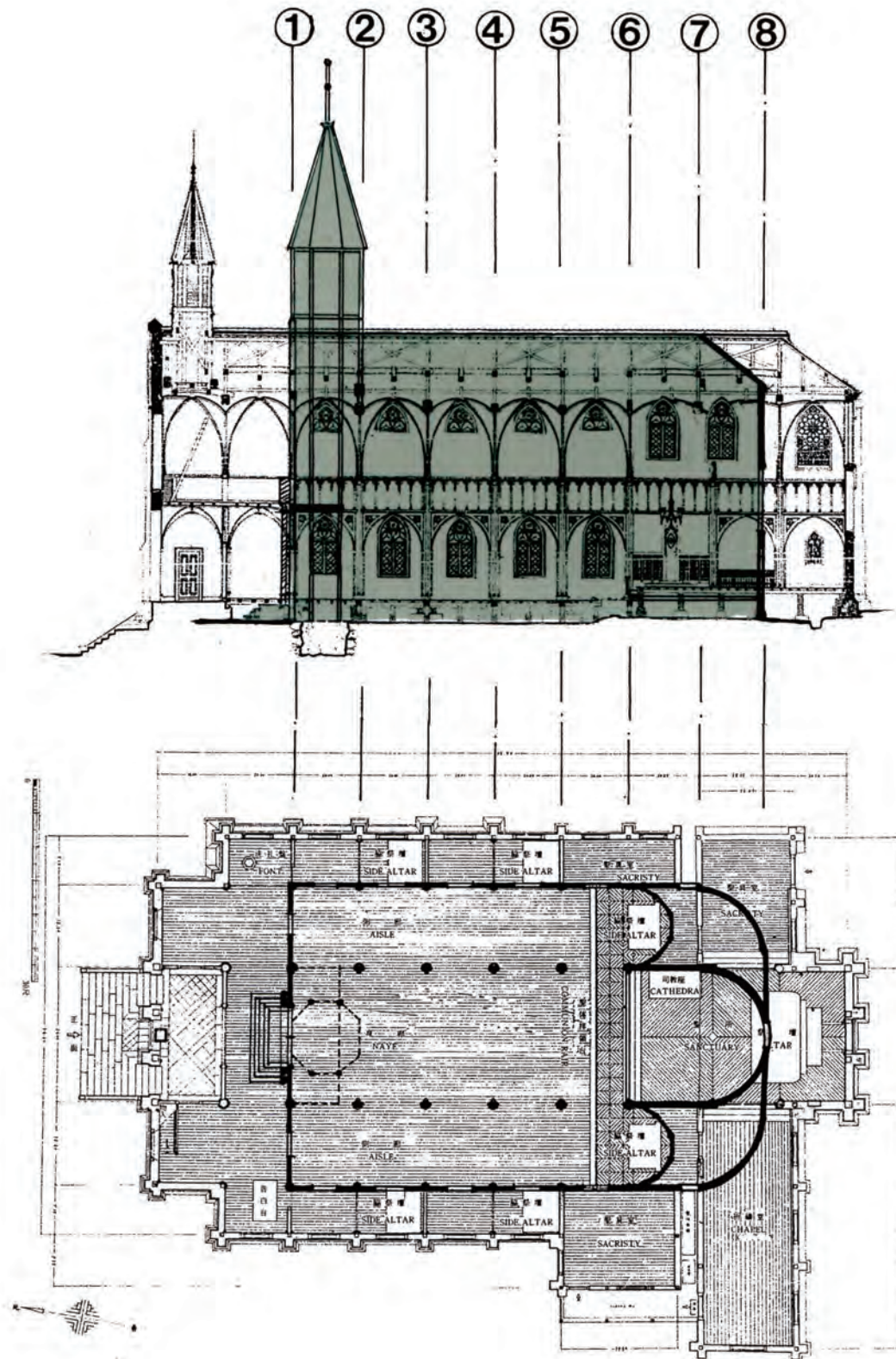
**Photo 2-128** 'Petitjean-ban (or versions of Father Petitjean)' (Housed in the Nagasaki Museum of History and Culture.)

These versions include the Catholic catechism and were published for the former Hidden Christians who had rejoined the Catholic Church. Specific terms in Portuguese and Latin are intentionally used since those terms were passed on from generation to generation during the ban on Christianity.



**Photo 2-129** 'Father de Rotz's Large Wood Engravings' (Kept by the Otsugenomaria Convent.)





**Figure 2-025** Comparison of the original plans with the current layout of Oura Cathedral (made by Hayashi Kazuma)



**012** Oura Cathedral**Photo 2-130** Former Latin Seminary**Photo 2-131** Former Catechist School (photo taken before the 1960s)



## 012 Oura Cathedral



**Photo 2-132** Mass held at Oura Cathedral to commemorate the 150th anniversary of the Discovery of Hidden Christians



## 2.b History and Development

### (I) The event that triggered the ban on Christianity and the subsequent formation of the Hidden Christians' religious tradition

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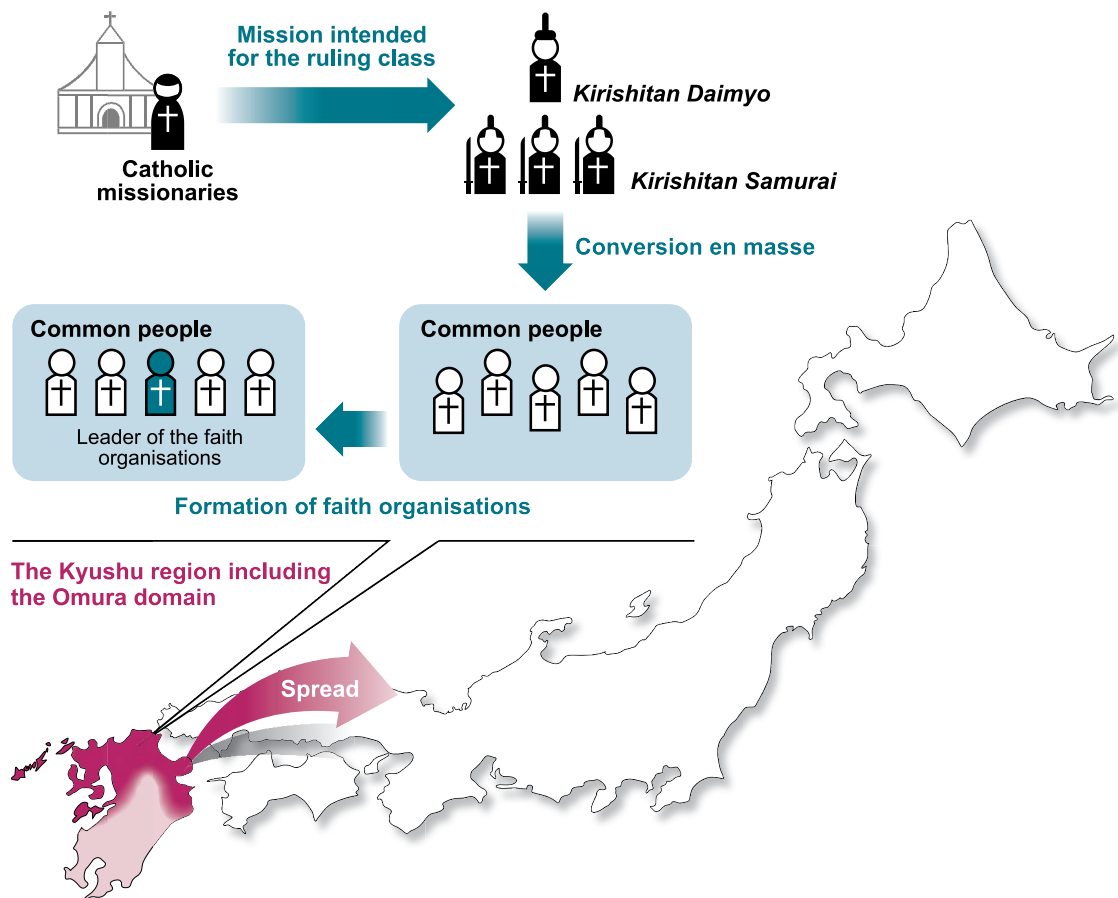
#### The introduction and spread of Catholicism

Portugal's global expansion that began in the mid-15th century had reached Asia by the end of the 15th century. At the request of the Portuguese king, Jesuit missionaries actively expanded their activities from their base in India. In 1549, the Jesuit priest Francis Xavier arrived in Kagoshima on a Chinese vessel and introduced Catholicism into Japan. Consequently, other missionaries soon followed Xavier's lead, arriving in Japan to further the spread of Catholicism.

The missionaries first approached the feudal lords (*daimyo*), converting them from Buddhism to Catholicism, and then converted their retainers and the local people in their domains. When the feudal lords did not accept Catholicism, the missionaries offered them gifts and used their good offices for trade in order to obtain permission from the feudal lords to spread Catholicism among their retainers and the common people. Using this strategy, they gained many converts in a short period. Many of the feudal lords in the Kyushu area who sought to benefit from trade with the Portuguese ships (the so-called *Nanban* trade) therefore accepted the Catholic mission in their domains. Some of these *daimyo* converted to Catholicism and became devout Catholics. They were called *Kirishitan Daimyo*, and they provided protection to the

Christians in their domain and supported the missionaries, allowing them to spread the Catholic faith. Omura Sumitada, Arima Harunobu, who later built Hara Castle, as well as Otomo Sorin were all well-known *Kirishitan Daimyo* on Kyushu Island. Konishi Yukinaga, who took control of the Amakusa region in 1588, was another.

The missionaries expanded their missionary work from Kyushu Island to the neighbouring Yamaguchi region, and then moved further eastward into the Kinai region. They established faith organisations so that the Japanese Catholics were able to maintain their Christian teachings by themselves. These faith organisations, known as *Kumi*, were established in the Arima, Omura, and Amakusa domains of the *Kirishitan Daimyo*, playing a leading role in spreading and strengthening Catholicism, as well as maintaining the faith during the phase when Catholicism was being introduced into Japan, at which time the number of European missionaries was still relatively small. These faith organisations took root more firmly in the villages within the areas where the missionaries were active and prepared the ground for Hidden Christians to maintain their faith later on during the long period when there was no guidance by missionaries or Japanese priests.



**Figure 2-026** Catholic mission in the period of the initial introduction and subsequent spread in Japan



**Photo 2-133** World Map (Published by Abraham Ortelius in 1570. Housed in the Nagasaki Museum of History and Culture.)





**Photo 2-134** Portrait of Francis Xavier  
(Housed in the Kobe City Museum.)



**Photo 2-135** Nanban folding screen created in the late 16th century (Housed in the Kobe City Museum.)



**Photo 2-136** Statue of Arima Harunobu (Housed in the Arima Christian Heritage Museum.)

While missionary work was progressing, centred on Kyushu Island, the Yamaguchi region and the Kinai region, in 1587 Toyotomi Hideyoshi, who became the supreme ruler of Japan during the age of provincial wars, issued an order to expel all Catholic missionaries (known as *Bateren Tsuihourei*) in Hakata (present Fukuoka), taking control of Nagasaki, which had been donated to the Jesuit order, and putting it under his direct control. While Hideyoshi issued a policy forbidding missionary work in Japan, he did not stop it completely but promoted continued trade with European countries (the *Nanban* trade), aiming to profit greatly from it. Therefore, his anti-Catholic policy was not strictly enforced. However, in 1597, an incident known as the San Felipe Incident occurred,<sup>1</sup> giving rise to reports that the missionaries were allies of Spain and were actively helping to expand its territory. Hearing these reports, Hideyoshi became enraged and had 26 Christians, including 6 Franciscan monks who lived in the Kinai region (around Kyoto), rounded up and executed in Nagasaki (the Twenty-Six Martyrs of Japan).

After Hideyoshi's death, Dominican and Augustinian friars (missionaries) arrived in Japan in 1602 and competition between the religious orders intensified in order to gain more converts.

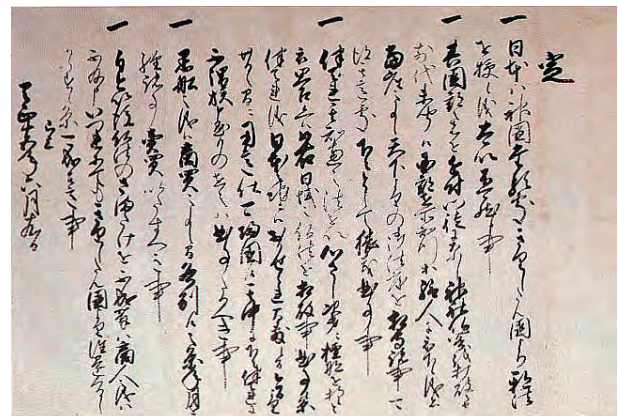
Tokugawa Ieyasu, who ruled Japan after Hideyoshi and established the Tokugawa Shogunate in 1603, prioritised continued trade with Portugal and Spain for a while, and left the Catholic missionaries free to convert more Japanese people to Christianity. Thus, the number of adherents to Catholicism kept increasing, rising to a peak of more than 370,000.<sup>2</sup>

**1**

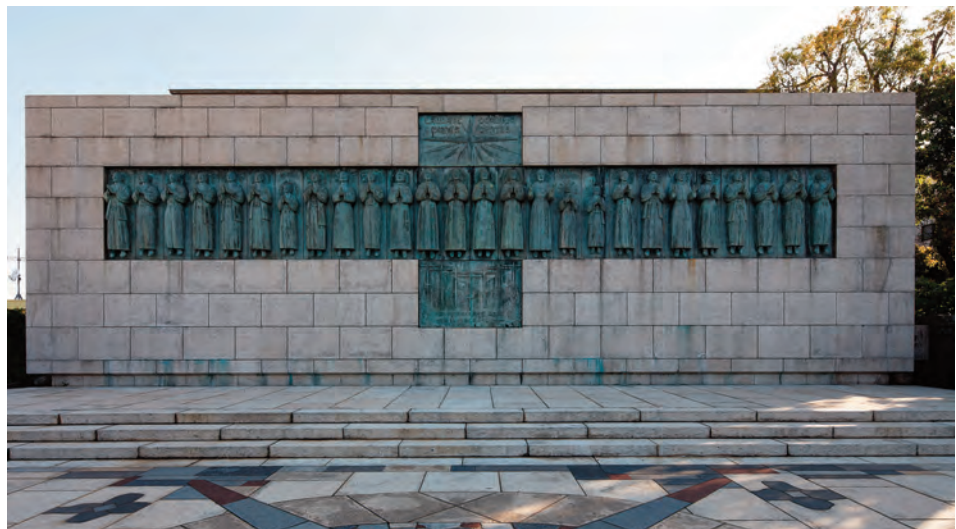
A Spanish ship named the San Felipe, which was heading to Mexico from Manila, drifted ashore at Tosa in Japan due to a typhoon. Following its crews' statements, Hideyoshi became suspicious that Spain intended to colonise Japan.

**2**

T. Gono, *Nihon Kirisutokyo-shi*, Yoshikawa Kobunkan, 1990, p. 206.



**Photo 2-137** Toyotomi Hideyoshi's edict (1587) expelling missionaries from Japan (Housed in the Matsura Historical Museum.)



**Photo 2-138** Monument commemorating the Twenty-six Martyrs of Japan



### Full enforcement of the ban and concealment of the Catholic faith

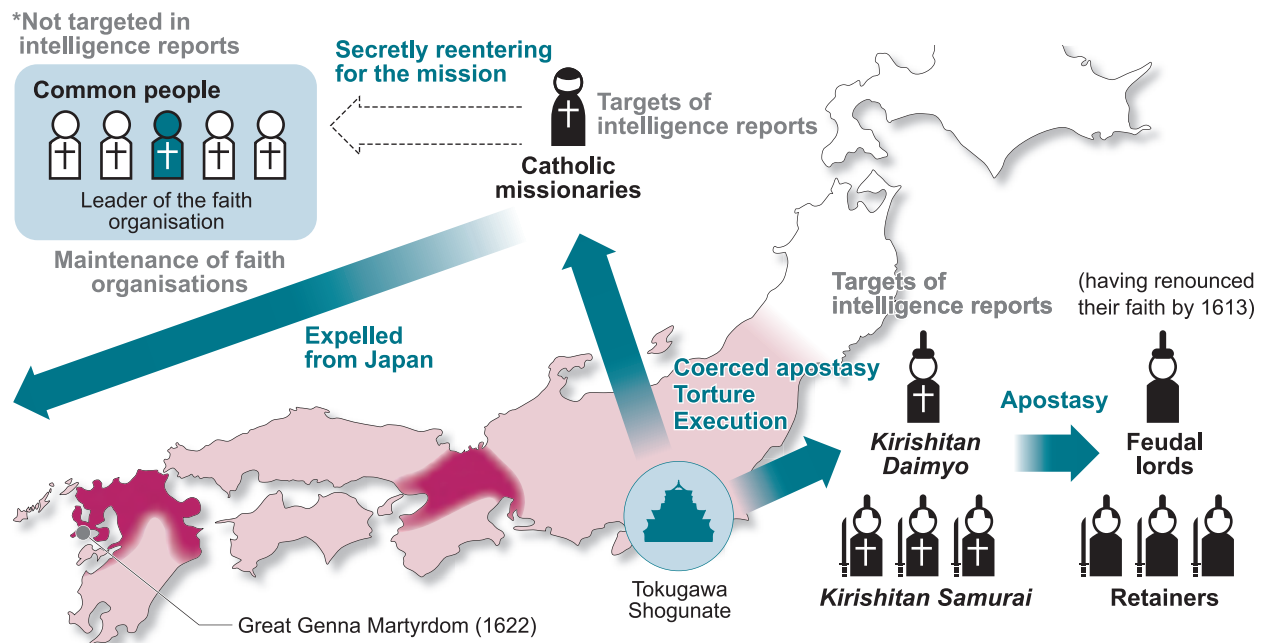
In 1614, the Tokugawa Shogunate was preparing for war against the Toyotomi clan of Osaka in order to cement its supremacy over Japan and it issued a nationwide ban on Christianity to eliminate any further power games within the Shogunate and to solidify the feudal system centred on the Tokugawa clan. Missionaries were expelled to Macao and Manila and church buildings were demolished. However, missionaries tried to stay in hiding in Japan, or to surreptitiously reenter the country in order to keep providing guidance to Japanese Catholics.

For that reason, the Shogunate offered a reward to all those who could provide information leading to the capture of any underground missionaries, and when caught, the missionaries and those who had helped hide them were tortured and sentenced to death. In 1622, a total of 55 Catholics who had been incarcerated in Nagasaki, including priests, monks, and the Japanese who had hidden them, were burned and beheaded (the Great Genna Martyrdom).

Following this event, all of the *Kirishitan Daimyo* renounced their faith and converted to Buddhism, followed by the *samurai* who were punished if they remained Christians. At first, common people were left alone, but the Shogunate gradually intensified and expanded the scope of their investigations. Those who were found to be Christians were subjected to severe torture and forced to renounce their faith. In the city of Nagasaki, which had previously been the centre of missionary work and where most of the residents were Catholics, religious beliefs were

not initially subject to regulation, with some exceptions. However, Mizuno Morinobu, who was appointed as magistrate of Nagasaki in 1626, and Takenaka Unemenosho, who succeeded to the post in 1629, strictly enforced the ban among the common people with brutal torture, compelling almost all of them to either renounce their religion or accept martyrdom.

Following the imposition of the ban on Christianity by the Shogunate, the members of the ruling *daimyo* class and the *samurai* who had once enthusiastically accepted Catholicism were the first to renounce Christianity, followed by the common people. Meanwhile, in the areas surrounding Nagasaki, the former base for missionary work, and in villages where Christianity had once flourished, the faith organisations were maintained in secret at the commoner level.



**Figure 2-027** Continuation of the faith during the period from the imposition of the ban in 1614 to the Shimabara-Amakusa Rebellion of 1637



**Photo 2-139** 'Martyrs in Nagasaki, 1622' (Housed in the Church of the Gesù of Rome)



### Establishment of the national seclusion policy, the destruction of faith organisations, and their continuation in the Nagasaki region

In 1637, despite the imposition of a strict ban on Christianity throughout the country, the starving people of the Arima domain and the Amakusa region rebelled against the tyranny of their feudal lord. This uprising is known as the Shimabara-Amakusa Rebellion. In the Arima domain, located in the southern part of the Shimabara region where Christianity had once flourished, the *Kirishitan Daimyo* Arima Harunobu was banished over a bribery case and later sentenced to death. When his heir, Arima Haruzumi, was forced to transfer his land to the Hyuga domain, many of the Catholic *samurai* abandoned their rank to stay in the Arima domain and fight alongside the local Christian population. Their uprising was then joined by more than 20,000 peasants from the Shimabara and Amakusa regions,<sup>3</sup> all of whom had secretly continued their Catholic faith. They were led by the former vassals of the Arima clan and another *Kirishitan Daimyo*, Konishi Yukinaga, who had once ruled Amakusa, and were besieged in the abandoned castle of Hara (Remains of Hara Castle: Component 001). After four months of battle, the uprising was suppressed with the Shogunate forces killing more than 20,000 rebels. Hara Castle was then utterly destroyed by the Shogunate so that it could not be used for another rebellion.

As a result of the rebellion, the Shogunate regarded Christianity as a major threat to its rule over Japan. In 1639, it prohibited all visits by

Portuguese ships that could possibly be used to smuggle missionaries into Japan, and completely cut off its trade relations with Portugal that had lasted for nearly a century. This was the beginning of Japan's national seclusion policy, called *Sakoku*. Under this policy, trade with Europe was limited to the Dutch, who were Protestant rather than Catholic, and the authorised entry port was moved from Hirado to a manmade island created in Nagasaki, known as Dejima.

As the search for Hidden Christians intensified under the ban on Christianity, the Shogunate introduced the *Efumi* ceremony, forcing people to step on sacred images, medallions or other Christian devotional items. The focus of their intelligence-gathering efforts was expanded and the 'five-household group' (*Gonin-gumi*) system was introduced to uncover Hidden Christians.<sup>4</sup> Everyone was required to belong to a Buddhist temple and have his/her religious background and affiliated temple registered in an official book called the '*Shumon-aratamecho*', which was placed under the control of the temple (the *Terauke* policy). As a result, a total of 75 missionaries were executed and more than 1,000 Japanese Catholics were martyred from 1617 to 1644.

In 1642 and 1643, ten missionaries split into two groups and tried to steal into Japan but

<sup>3</sup>

T. Nakamura, *Kinsei Nagasaki Boekishi no Kenkyu*, Yoshikawa Kobunkan, 1988, p. 165.

<sup>4</sup>

The five-household group was the smallest unit in the local communities and was used for joint responsibility, mutual surveillance, and reciprocal assistance.

they were all captured. The Shogunate's expulsion of missionaries made steady progress, and the last missionary, Konishi Mancio, was eventually martyred in 1644. There was no further missionary activity in Japan after this point and the remaining Hidden Christians had no other choice but to maintain their faith by themselves for the following two and a half centuries.

Even in the midst of this period of intense investigation and oppression, there were still some Catholic populations throughout Japan that chose to live in hiding and that remained undetected up until the mid-17th century. Evidence of this can be seen in a series of large-scale crackdowns (*Kuzure*) on Hidden Christians recorded in the latter half of the 17th century called Kori Kuzure,<sup>5</sup> Bungo Kuzure, and Nobi

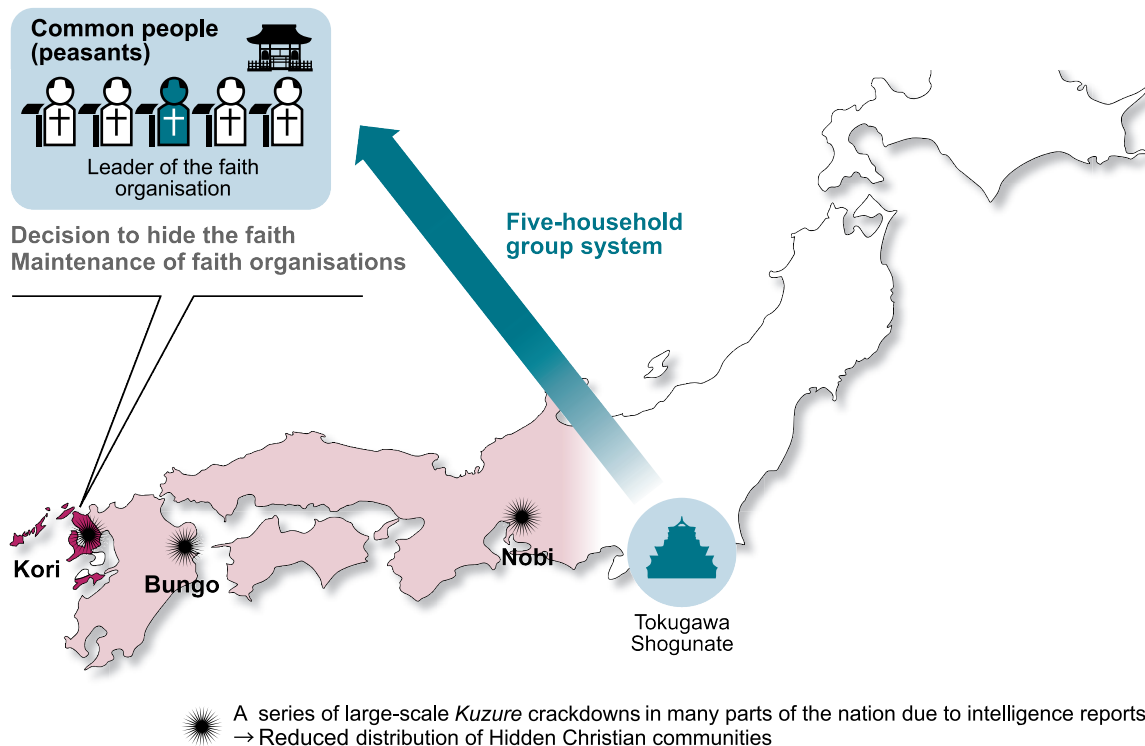
Kuzure. While Hidden Christians vanished from many parts of the country, there was one region where the faith organisations run by Hidden Christians continued to exist even in the early 18th century. This was the Nagasaki region, the former base for missionary work where long-term guidance by missionaries had enabled each village to form a strong faith organisation to maintain their religious beliefs.<sup>6</sup>

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600 Hidden Christians mainly in the Kori region of the Omura clan (present Omura City in Nagasaki Prefecture) were arrested in 1657.

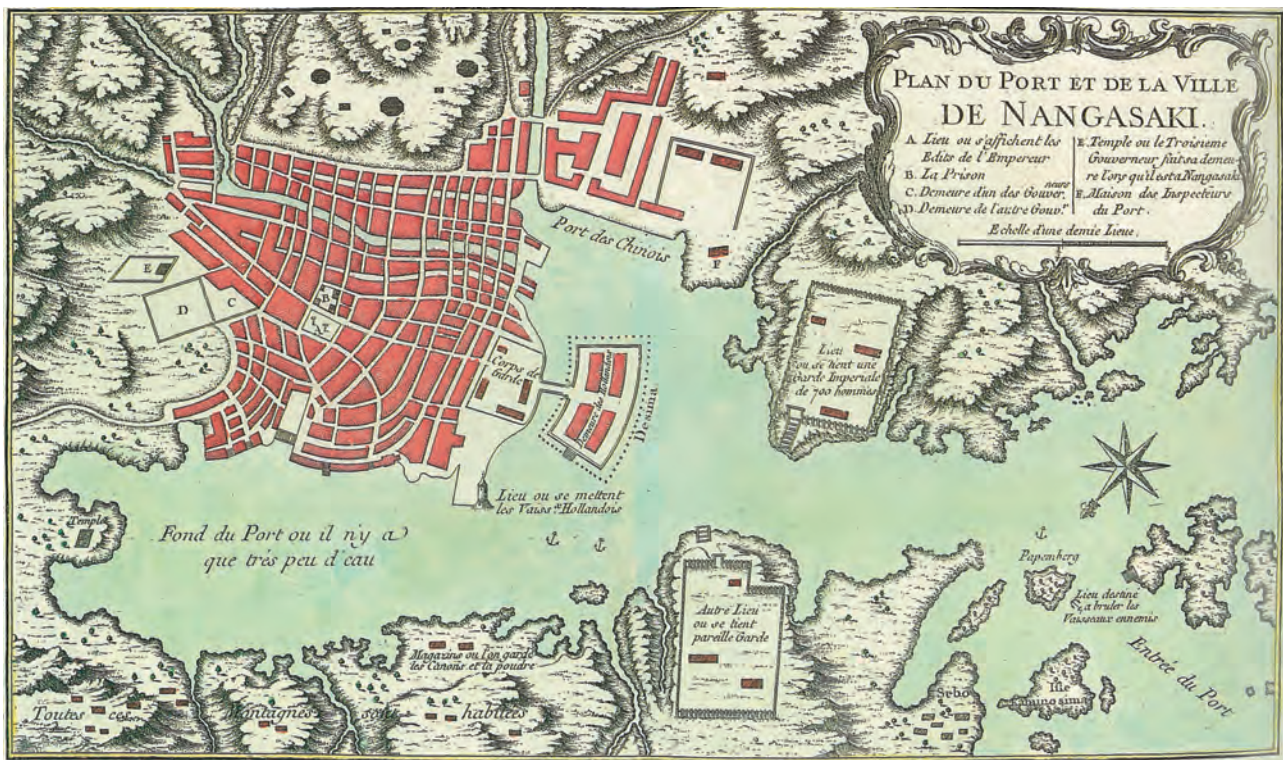
6

In addition, small-scale faith organisations were maintained in Imamura in Chikugo, and in Ibaraki in Settsu. (See chapter 3, Comparative Analysis.)



**Figure 2-028** The ban on Christianity during the period from the end of the Shimabara-Amakusa Rebellion (1638) to the end of the 17th century

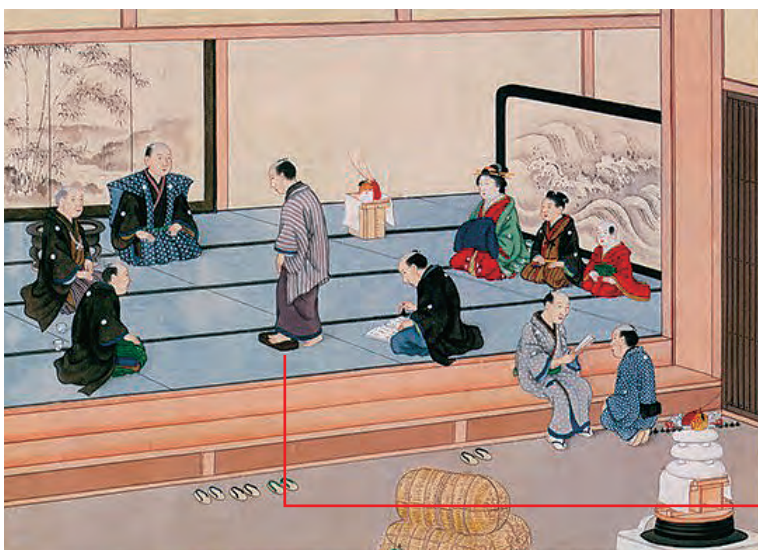




**Photo 2-140** 'Map of the Port and City of Nagasaki' drawn by J. N. Bellin in 1763 (Housed in the Kyushu National Museum.)



**Photo 2-141** 'Fumie' (Housed in the Tokyo National Museum.)



**Photo 2-142** Efumi ceremony drawn by Kawahara Keiga (Housed in the National Museum of Ethnology, Leiden.)



## (II) The development of the Hidden Christians' religious tradition in different ways

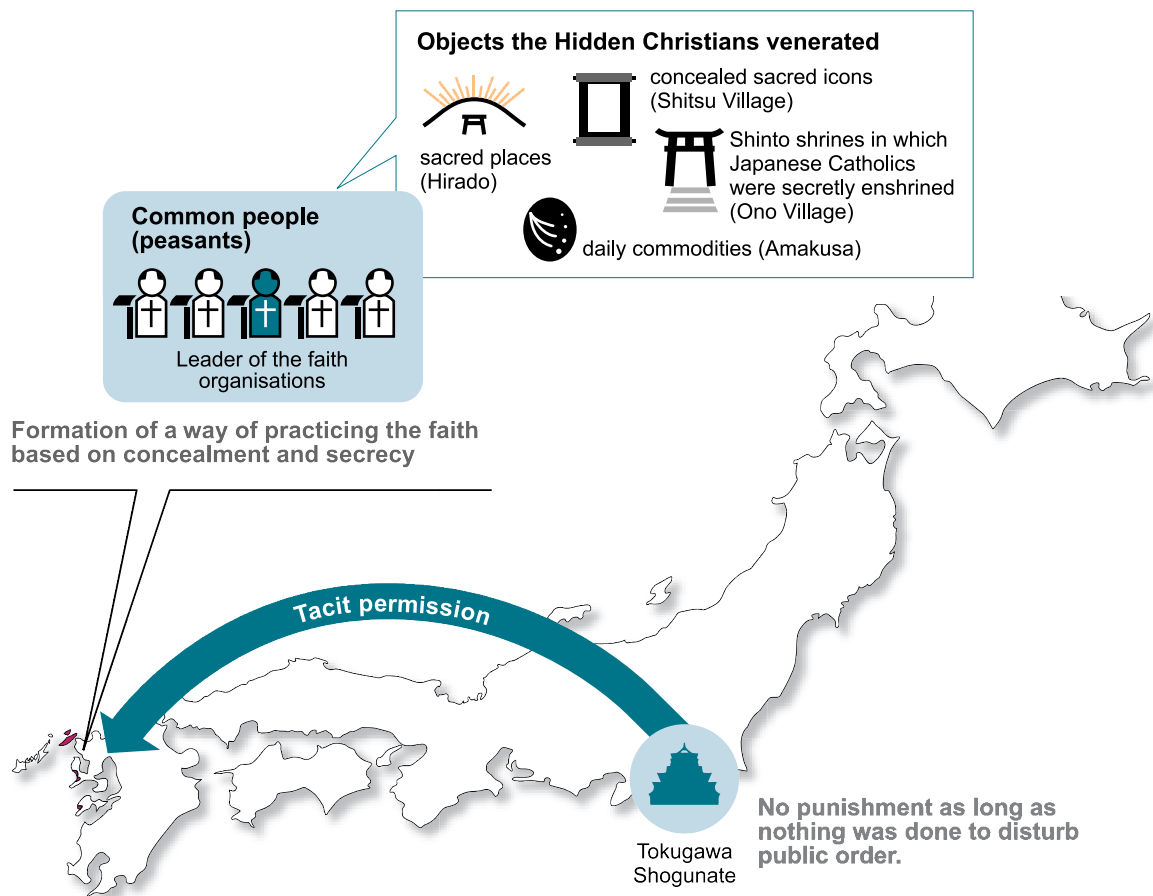
During the 18th century, Hidden Christians in the Nagasaki region maintained village-based faith organisations (*Kumi*) that grew out of the religious organisations which had taken root in each village since the 16th century, and transformed their organisational structures so that they could function as the foundation for the continuation of their Christian faith. By means of these organisations, religious leaders managed to conduct rituals, teach the catechism, and follow the liturgical calendar: the *Mizukata* performed baptisms instead of missionaries, and the *Chokata* administrated the observance of the liturgical calendar.

Hidden Christians nurtured a distinctive religious system which was based on concealment and secrecy, preventing their secret faith from being detected by others when they performed rituals and ceremonies, or when they offered daily prayers. More specifically, they venerated the mountains and islands that had been sacred sites for Buddhists and Shinto practitioners (Kasuga Village and Sacred Places in Hirado: Components 002 and 003), revered devotional tools that looked like daily commodities at first glance (Sakitsu Village in Amakusa: Component 004), kept icons of the Virgin Mary and other Christian devotional items in secret (Shitsu Village in Sotome: Component 005), or secretly enshrined Japanese Catholics in Shinto shrines (Ono Village in Sotome: Component 006). The fact that large-scale crackdowns on Hidden Christians were no longer reported dur-

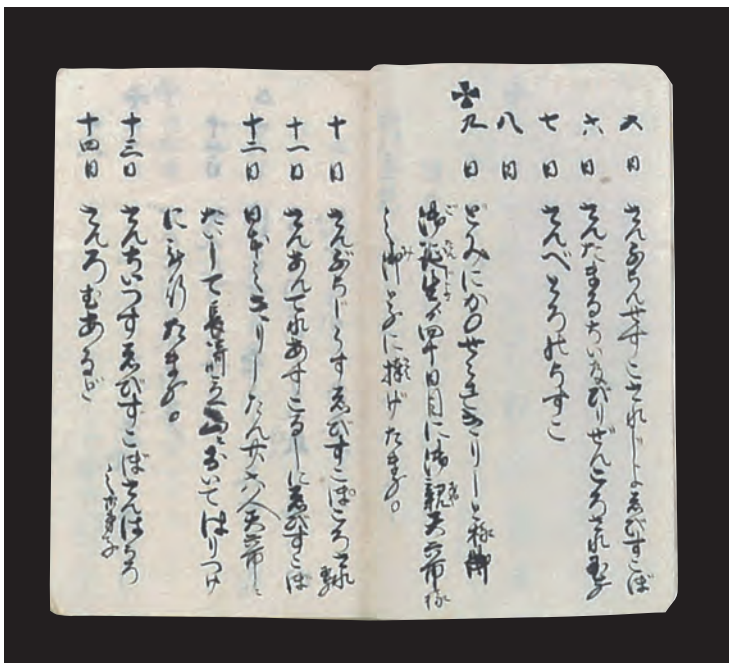
ing the 18th century indicates that Hidden Christians in the Nagasaki region successfully hid their faith under their religious system and that this system was effectively passing on their faith in a relatively stable manner, compared to the past.

Furthermore, the Shogunate did not officially admit that Christians were among the people of Urakami when an incident called the Urakami Ichiban Kuzure occurred in 1790, after a century-long period of stability for Hidden Christians. The Shogunate played down the situation to prevent it from escalating into serious social disorder, which had occurred during the Kori Kuzure in the past. When the Amakusa Kuzure occurred in 1805, the Shogunate also determined that the beliefs of the people of Sakitsu were a 'different religion,' not Christianity. These facts indicate that Japanese authorities in the 18th century had a policy of 'tacit permission' and that they did not punish Hidden Christians unless they disturbed the public order, even when it was found that they were present among the common people. While maintaining this delicate balance between the 'tacit permission' policy of the authorities and the strategy of 'concealment and secrecy' practised by Hidden Christians, the Hidden Christians continued to nurture their religious tradition and transmit their faith to future generations while still living within the pre-existing communities and their established religions.





**Figure 2-029** Secret transmission of the Hidden Christian faith in the 18th century



**Photo 2-143** Higuri-cho calendar of the Sotome area (Housed in the Nagasaki Museum of History and Culture.)



**Photo 2-144** 'Plaquette of the Immaculate Conception' (Housed in the Father de Rotz Memorial.) (an associated item of Component 005)



**Photo 2-145** Kasuga Village and Mt. Yasumandake (Component 002)



**Photo 2-146** Nakaenoshima Island (Component 003)





**Photo 2-147** Japanese mirrors (associated items of Component 004)



**Photo 2-148** Tsuji Shrine (an element of Component 006)

### **(III) The migration strategies that the Hidden Christians used to maintain their religious communities**

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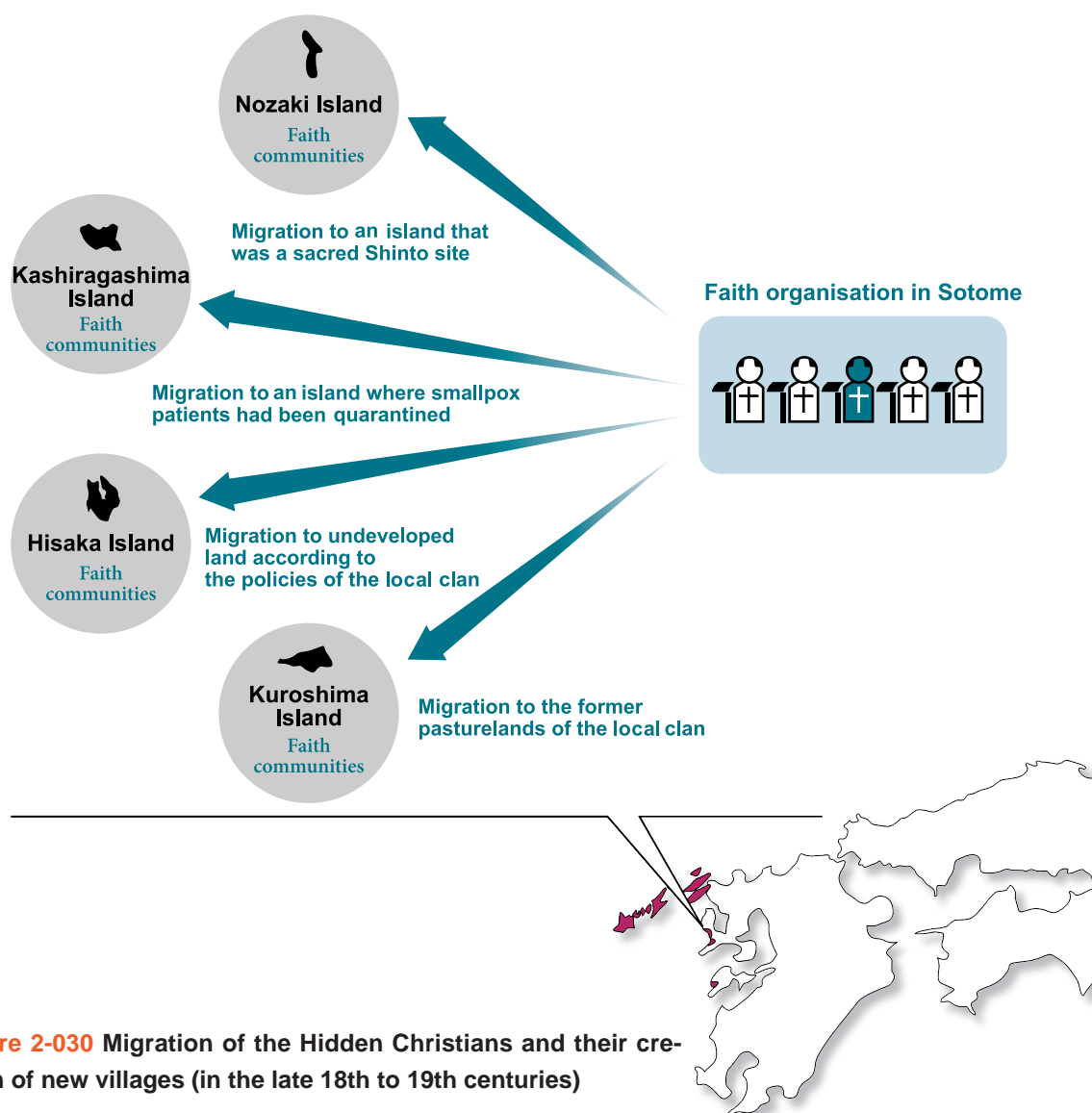
As Hidden Christians successfully formed their own religious system for transmitting their faith, they enjoyed a relatively stable life throughout the 18th century—living peacefully together with conventional communities and the religions that surrounded them.

However, towards the end of the 18th century, the increasing population of the Sotome area in the Omura domain on the west coast of Nishisonogi Peninsula, where the steep slopes made agriculture difficult, became a serious social issue because, acting in accordance with their beliefs, the Hidden Christians did not limit their population, despite the prevailing limits on local food production. In 1797, the Goto clan, which had a small population and needed extra people to cultivate their lands, made an agreement with the Omura clan located across the sea to the east of Goto, and started encouraging peasants in the Sotome area to migrate to the Goto domain. As a result, a large number of peasants in Sotome migrated to the Goto Islands, and many of these migrants were Hidden Christians. These Hidden Christians kept moving from place to place in the Goto Islands, forming new Hidden Christian villages wherever they went.

Hidden Christians from Sotome decided where to settle, considering how they could live alongside pre-existing communities and the existing religions in each of these destinations. They migrated to one island where the local clan needed extra people to cultivate previously

abandoned pasturelands (Villages on Kuroshima Island: Component 007), to another island that was regarded as a sacred place by Shinto practitioners (Remains of Villages on Nozaki Island: Component 008), to an island where those infected with smallpox had been quarantined (Villages on Kashiragashima Island: Component 009), and to an island where undeveloped land needed to be cultivated in accordance with the policies of the local clan (Villages on Hisaka Island: Component 010). Hidden Christians who migrated to these islands lived in a cooperative relationship with the pre-existing communities and their religions, while secretly maintaining their faith and their own distinctive religious system.





**Figure 2-030** Migration of the Hidden Christians and their creation of new villages (in the late 18th to 19th centuries)



**Photo 2-149** Neya Village (an element of Component 007)



**Photo 2-150** Okinokojima Shrine (an element of Component 008)



**Photo 2-151** Shirahama Village (an element of Component 009)



**Photo 2-152** Obiraki Village (an element of Component 010)



## (IV) The event that triggered the new phase, and the transformation and the ultimate end of the religious tradition

Hidden Christians in the Nagasaki region met missionaries again at Oura Cathedral when they returned to Japan after the opening of the country to foreign trade and constructed a new Catholic church in Nagasaki. In 1865, a dozen Hidden Christians from Urakami Village in Nagasaki visited the church (Oura Cathedral: Component 012), and one among them confessed the Hidden Christians' faith to the priest (the Discovery of Hidden Christians). This remarkable event brought about a new transitional phase for the Hidden Christian communities and their religious tradition.

Hidden Christian leaders throughout the Nagasaki region secretly visited Oura Cathedral to meet with the missionaries, asking questions about their religious practices, such as the validity of the baptisms they had performed by themselves during the absence of the missionaries and confirming whether this was acceptable according to Christian doctrine. Each village found itself facing a choice—either to receive the guidance of the missionaries or to continue with their own practices that had now been performed for almost two and a half centuries. In some villages this resulted in Hidden Christians confronting each other (the Nonaka Tumult in Shitsu Village).

Those who decided to receive guidance from the missionaries began to reveal their faith in public, despite the newly established Meiji Government continuing the ban on Christianity issued by the Tokugawa Shogunate. The situation

escalated to such an extent that the authorities could no longer ignore emerging Hidden Christians. As a result, the suppression of Christians once again strengthened, leading to persecutions known as the Urakami Yonban Kuzure and the Goto Kuzure. However, following strong protests by Western countries to the Meiji Government about the treatment of the Hidden Christians, in 1873 the ban on Christianity was eventually lifted in Japan.<sup>7</sup>

Consequently, Hidden Christians split into three groups: (1) those who reaccepted Catholicism under the guidance of the missionaries and rejoined the Catholic Church, (2) those who refused to submit to the authority of the missionaries and instead continued with their own practices nurtured during the lengthy period of the ban on Christianity (this group was known as the *Kakure Kirishitan*),<sup>8</sup> and (3) those who decided to convert to Buddhism or Shinto, leaving

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At that point in time, it is believed that there were about 20,000–30,000 Hidden Christians. K. Miyazaki, *Kakure Kirishitan*, Nagasaki Shimbunsha Shinsho, 2001, p. 44.

### 8

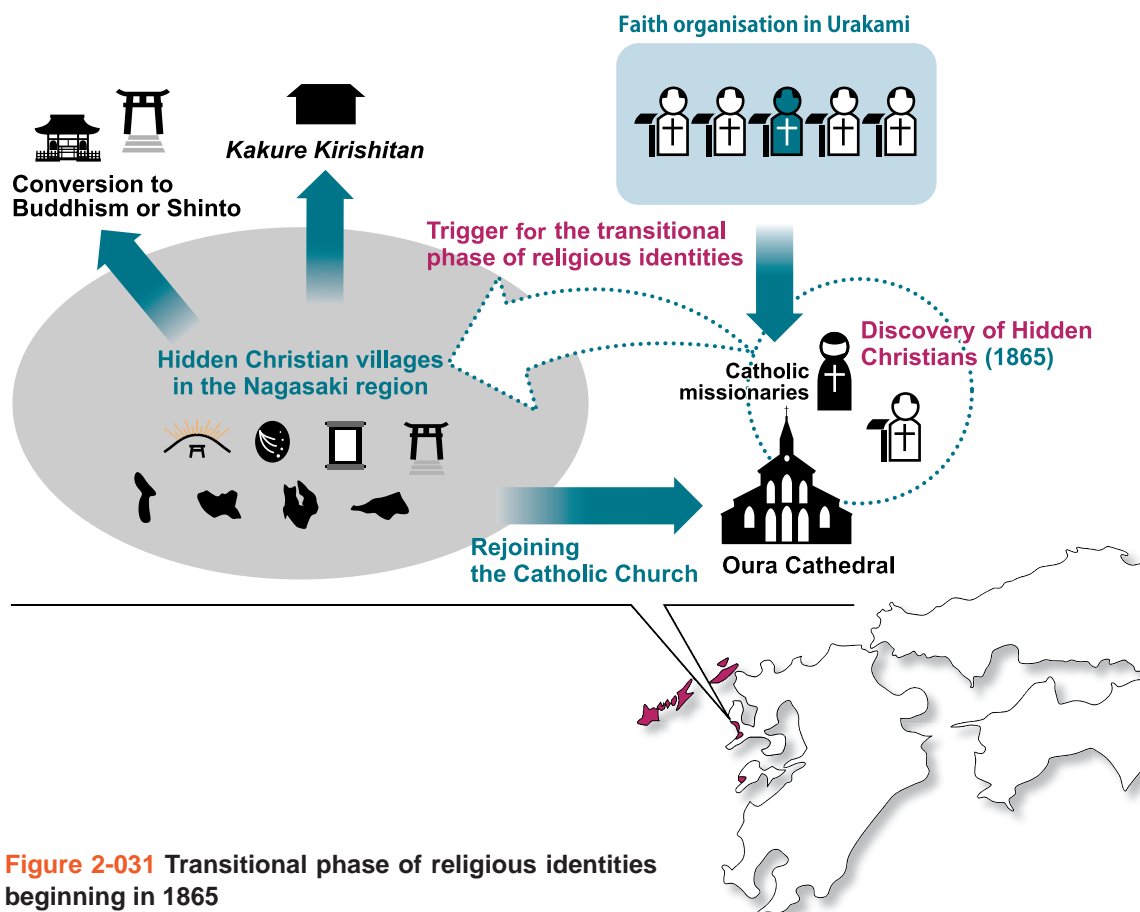
According to a survey conducted in the 1950s, the majority of Hidden Christians in Urakami and other areas in the Nagasaki region returned to the Catholic Church, the majority in Ikitsuki were *Kakure Kirishitan*, they were split evenly in Sotome, and in the Goto Islands the ratio was about 3:1 in favour of those who returned to Catholicism. However, only a small number of *Kakure Kirishitan* now remain—in Ikitsuki and along the western coast of Hirado, in Sotome, and in parts of Goto.

the Christian faith altogether after a long debate over whether to rejoin Catholicism or not.

In the villages which rejoined Catholicism and accepted the guidance offered by the missionaries, the houses of former religious leaders were used as temporary churches. In most villages, there had been multiplefaith communities during the ban on Christianity, and once the ban was lifted those communities merged, offering their prayers at one temporary church in each village, under the leadership of a single faith leader. In some cases, however, multiple temporary churches existed at the same time in one village, demonstrating that each faith community that had originated during the period of the ban had remained in place, with each of those individual

units adhering to the Catholic faith.

The renewed contact between Hidden Christians and foreign missionaries in 1865 brought about a new transitional phase in their faith as they had to decide whether they would return to Catholicism, continue practicing their faith as they had in the past, or convert to Buddhism or Shinto. As a result, the religious tradition which Hidden Christians had nurtured by transmitting their faith secretly while living together with conventional communities and their religions was gradually transformed over time and ultimately came to an end.







**Photo 2-153** Egami Church (an element of Component 011)



**Photo 2-154** Oura Cathedral (an element of Component 012)





**Photo 2-155** Sakitsu Church



**Photo 2-156** Former Nokubi Church



**Photo 2-157** Kuroshima Church



**Photo 2-158** Former Gorin Church



**Photo 2-159** Shitsu Church



**Photo 2-160** Ono Church



**Photo 2-161** Kashiragashima Church

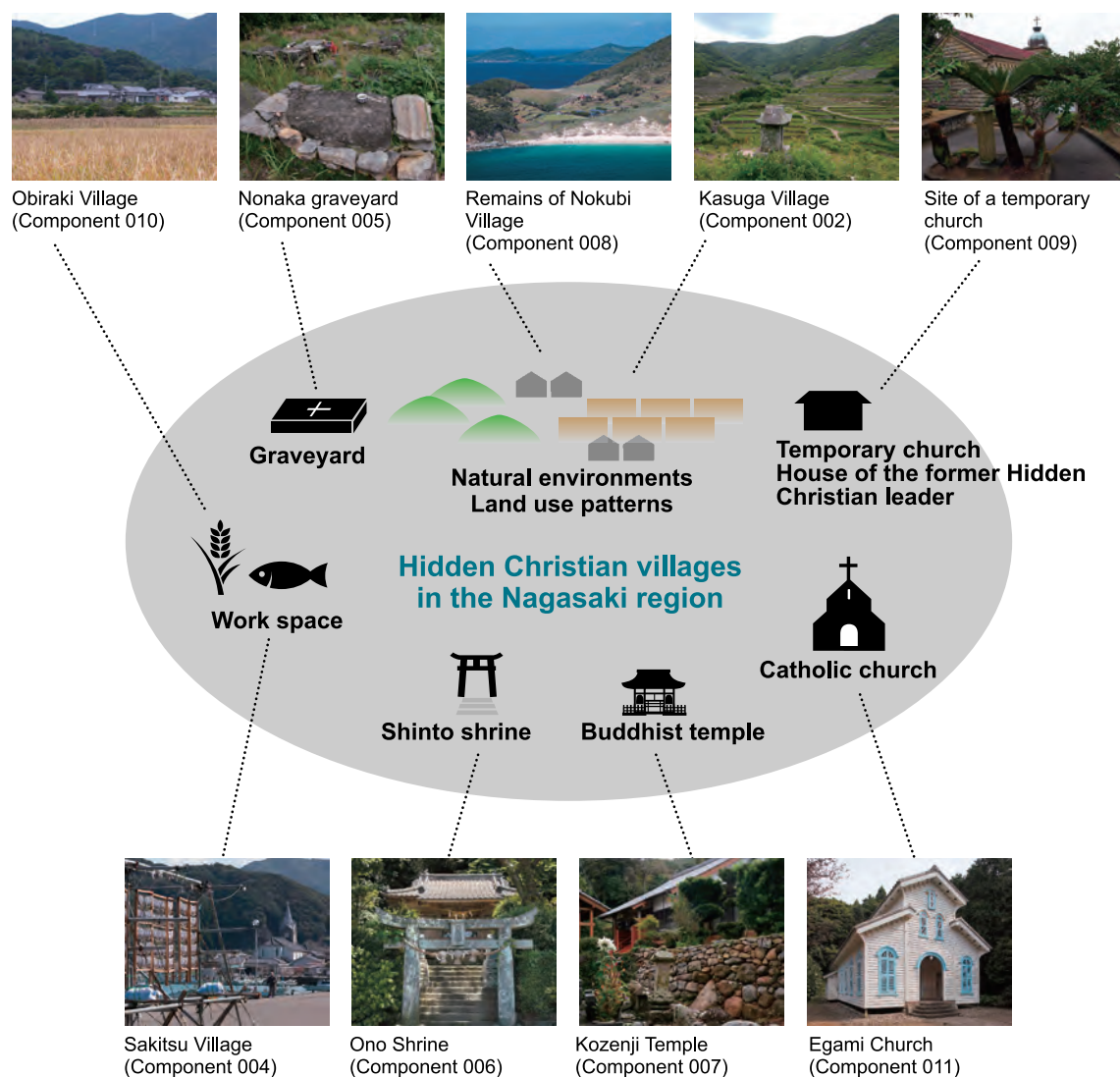
\*Churches standing within the component areas



Following the lifting of the ban on Christianity in 1873, Hidden Christians who had rejoined the Catholic Church, using temporary churches and other sites as places of worship, started to build simple wooden churches in their own villages from around the mid-1880s onwards. These churches were symbols of the revival of the Catholic faith, and they can also be seen as a visible indication that the traditions of Hidden Christians which were nurtured and secretly transmitted over the approximately 250-year period of the ban were now coming to an end. Many of the churches were constructed under the guidance of missionaries and were located in the centre of the village or on historic sites associated with martyrdom or other historic events. These churches were built using the same materials as those used for Western buildings, such as bricks or stones, and using Western construction methods. On the other hand, the Egami Church on Naru Island was constructed using local methods and materials that show a connection to the period of the ban on Christianity, but used local input to better adapt it to the topography and climate of its island location, for example, in order to avoid humidity damage and provide protection against strong seasonal winds. (Egami Village on Naru Island: Egami Church and its Surroundings: Component 011).

As described above, the distinctive religious tradition nurtured by the Hidden Christians during the ban on Christianity did not end suddenly on a specific day (for example, on the day of the 'Discovery of Hidden Christians' or on the day the ban was officially lifted). Instead, the Hidden Christian tradition was gradually trans-

formed through this 'transitional phase' before eventually coming to an end. The transformation started when the news of the 'Discovery of Hidden Christians' at Oura Cathedral first reached each faith community (marking the beginning of the transitional phase), and masses, baptisms and other religious rituals were later conducted at the temporary churches by religious leaders who received guidance from the missionaries. This affected the Hidden Christian religious tradition, which ultimately ended when the former Hidden Christians constructed new Catholic churches in their own villages (marking the end of the transitional phase). Therefore, the actual timing of the end of the Hidden Christian traditions differed from one village to another, according to the nature of their religious organisations.



**Figure 2-032** Schematic diagram showing the elements of various villages formed by traditions nurtured during the ban on Christianity



## Conclusion: Heritage formed by traditions nurtured during the period of the ban on Christianity

There is no parallel anywhere in the world to the unique heritage of the Hidden Christians that was formed and secretly transmitted from generation to generation in the Nagasaki region, and which developed out of the religious traditions nurtured during the ban on Christianity. Based on surveys conducted to date, more than 200 Hidden Christian villages established during the time of the ban (or their remains) have been confirmed in the region. These villages were the places where Hidden Christians had secretly maintained their faith by forming religious organisations ever since the 16th century. Those villages still contain the elements that, today, represent the distinctive religious tradition of Hidden Christians—the sites of religious leaders' houses, graveyards of their communities, sacred sites where Hidden Christians offered prayers, Shinto shrines that were used as secret places of worship, Buddhist temples that the Hidden Christians were outwardly affiliated with, agricultural lands, forests and fisheries where they shared work spaces with pre-existing communities, as well as the sites of temporary churches and the churches that symbolise the eventual end of the tradition.

In the Nagasaki region, some other traces of Christian heritage can also be seen in its villages and surrounding areas. This is the heritage of the *Kakure Kirishitan* who did not rejoin the Catholic Church and it represents intangible heritage related to the way in which the religious beliefs and customs were transformed significantly

during the 20th century. The heritage of the *Kakure Kirishitan* is not tangible testimony of the Hidden Christian tradition that was nurtured during the period of the ban and which includes the nominated property and its respective components, but it has provided a good deal of information used for preparing this nomination dossier, taking into account that these intangible aspects help explain the Outstanding Universal Value of the nominated property as a whole.

**Table 2-001 Major events relating to Hidden Christians in Japan (chronological table)**

1498	Vasco da Gama reaches India.
1511	The Portuguese colonise Malacca.
<b>1549</b>	<b>Catholicism is introduced to Japan.</b>
1550	Francis Xavier disembarks in Hirado.
1562	A faith organisation called Jihi-no-kumi is formed in Kasuga Village in Hirado.
1563	Omura Sumitada is baptised and becomes the first <i>Kirishitan Daimyo</i> (or Christian feudal lord). People in his domain convert to Catholicism en masse.
1580	Arima Harunobu, who controls the southern area of Shimabara Peninsula, is baptised.
1587	Toyotomi Hideyoshi issues an edict expelling missionaries.
1597	Twenty-six Catholics are martyred.
1603	Establishment of the Tokugawa Shogunate
1604	Arima Harunobu completes Hara Castle.
1614	Christianity banned throughout Japan
1622	Great Genna Martyrdom in Nagasaki
1627	The first <i>Efumi</i> ceremony carried out
1635	The <i>Terauke</i> policy implemented throughout Japan
<b>1637</b>	<b>The Shimabara-Amakusa Rebellion</b>
1641	The office of VOC (Dutch East India Company) is forced to move to Dejima in Nagasaki. Completion of Japan's national seclusion policy
1642	The <i>Gonin-gumi</i> system introduced to uncover Hidden Christians
1644	Martyrdom of the last priest in Japan
1657	Kori Kuzure crackdown in Omura
1650s-80s	Bungo Kuzure crackdown in Oita
1660s	Nobi Kuzure crackdown in Gifu and Aichi (the central part of Japan)
1790s	Urakami Ichiban Kuzure crackdown in Urakami
<b>1797</b>	<b>Peasants of the Omura domain begin to migrate to the Goto Islands. (about 3,000 persons in total)</b>
1805	Amakusa Kuzure crackdown in Amakusa
1838	Roman officials delegate the re-evangelisation of Japan to the Paris Foreign Missions Society.
1842-73	Three crackdowns in Urakami at about 15-year intervals (Urakami Niban Kuzure, Urakami Sanban Kuzure, and Urakami Yonban Kuzure) Priests of the Paris Foreign Missions Society come to Japan.
1859	The port of Nagasaki is opened to foreign trade.
1862	The Twenty-six Martyrs of Japan are canonised as saints.
1864	Oura Cathedral is completed.
<b>1865</b>	<b>'Discovery of Hidden Christians'</b>
1868	Establishment of the Meiji Government Goto Kuzure crackdown in the Goto Islands
1873	Lifting of the ban on Christianity (i.e., tacit acceptance of Christianity)
1889	Promulgation of the Constitution of the Empire of Japan (guaranteeing the freedom of religion)
<b>1918</b>	<b>Completion of Egami Church (a representative example of the end of Hidden Christians' tradition)</b>



# A view of Japanese Catholicism

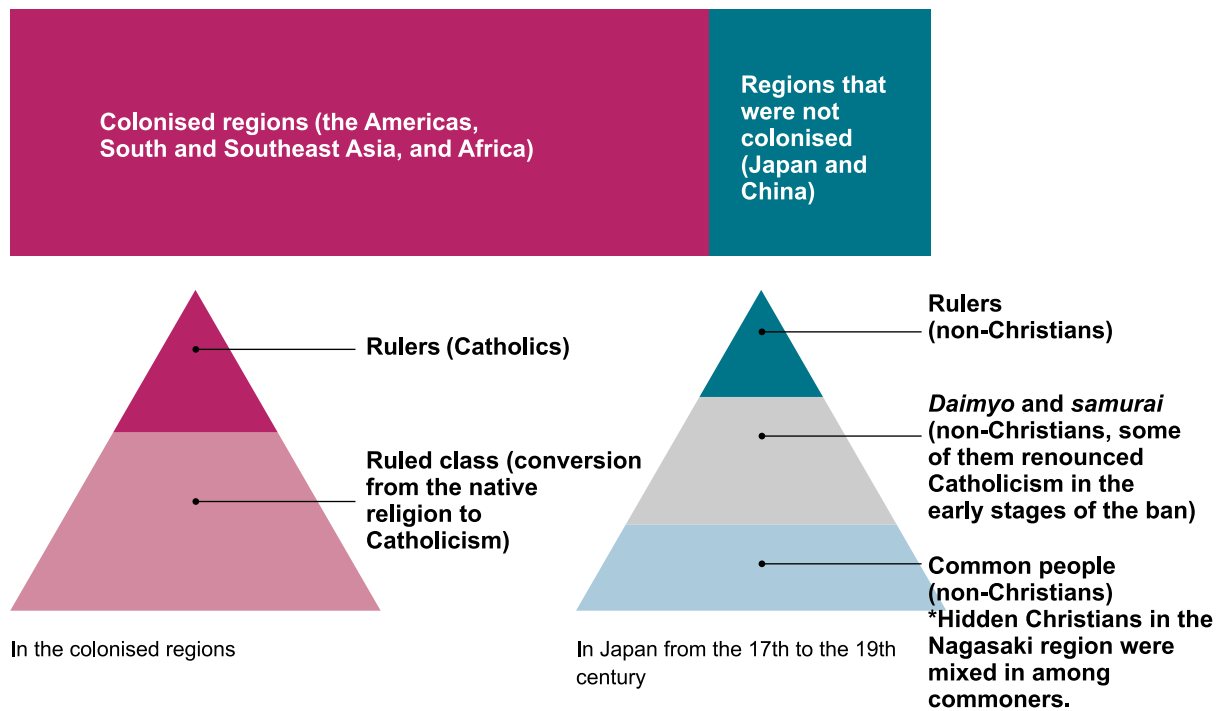
## Catholicism as it was spread by missionaries around the world in the 16th century and the uniqueness of the case of Japan

During the Age of Exploration, Portugal and Spain extended their reach to lands around the globe, and their exploration was also accompanied by Catholic missionary work in each of these locations. However, there were tremendous differences in the way in which Christianity was taken up in colonised areas compared to non-colonised areas, especially when one looks at the structure of society in those areas and the type of social hierarchy that was produced there.

In the areas that were colonised, a two-tiered structure was formed whereby the foreign Catholic rulers were at the apex and subjects who were forced to convert from their native religion to Catholicism were at the bottom. In contrast, in areas that were not colonised, as epitomised by Japan, the following characteristics can be noted. As described on page 179 of this nomination dossier, during the introductory period of Catholicism to Japan, the missionaries first converted the local ruling class and then brought about collective conversions of large sectors of the population by gaining permission from the ruling class to conduct missionary work. However, as the conversion of the central government was not successful, the governing body of the country remained non-Christian and thus the overall social structure did not change. During the ban on Christianity,

from the 17th century to the 19th century, non-Christians comprised central government at the apex of society, while the majority of the aristocracy and upper classes (including former *Kirishitan Daimyo*, *samurai*, and others who had renounced Catholicism in the early stages of the ban) formed the next tier down, with the common people who were predominantly members of the Buddhist lower class at the bottom. The Hidden Christians of the Nagasaki region were among this lowest level of commoners.

Therefore, the history of Catholicism in Japan, a country that was not colonised by European powers during the Age of Exploration, differs greatly from that in colonised countries. Christianity was voluntarily accepted, and secretly transmitted at the commoner level, even when the national policy was in favour of excluding it altogether as it was regarded as a threat that could lead to colonisation. The case of Japan is particularly unique in the way in which the religion was practiced secretly during the period of the ban to ensure that the faith was not exposed in public, thus creating a distinctive cultural tradition which was very different from that seen in colonised areas where the syncretism of Christian culture with indigenous culture occurred.



**Figure 2-033** Comparison of the social and religious structures



**Photo 2-162** Churches and Convents of Goa (India)



**Photo 2-163** Churches of Chiloé (Chile)



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## Chapter 3

# Justification for Inscription



# Chapter 3 Justification for Inscription

## 3.1.a Brief synthesis

**The property ‘Hidden Christian Sites in the Nagasaki Region’ is a unique testimony to the history of people and their communities who secretly transmitted their faith in Christianity during the time of prohibition spanning more than two centuries in Japan. Located in very remote areas including small islands at the westernmost edge of Japan, the property represents how the Christian communities survived in the midst of the conventional society and its religions, gradually transforming, ultimately ending their religious traditions and being assimilated into modern society after the prohibition was lifted.**

The nominated property is located in the Nagasaki region in the westernmost part of Japan, which lies at the far eastern edge of the area within Asia in which Christianity was introduced during the Age of Exploration. It comprises 12 components sited along the seacoast or on remote islands to which Hidden Christians migrated during the ban on Christianity. These include the Remains of Hara Castle, where there occurred a historic event that gave rise to the cultural tradition of the Hidden Christians as confirmed by archaeological evidence; the villages (Kasuga Village and Sacred Places in Hirado, Sakitsu Village in Amakusa, Villages of Shitsu and Ono in Sotome) that contain secret objects of worship representing various ways in which Hidden Christians maintained their faith; villages that Hidden Christian migrants established on remote islands, adapting to the environment of each location and demonstrating the efforts to maintain their communities through migration; Oura Cathedral, where an event occurred that led to the end of the Hidden Chris-

tian tradition and which therefore has a close association with Hidden Christian villages in the region; and Egami Village on Naru Island in which the transformation and end of the Hidden Christian tradition is marked by the church design, demonstrating traditional techniques adopted to deal with the climate of the area combined with the strong desire of local communities for conventional Catholic and Western architectural styles.

Since the Nagasaki region served as Japan’s gateway for exchange with foreign countries and missionaries who had settled there in the latter half of the 16th century, people in the region could receive missionaries’ guidance directly over a long period of time. As a result, Catholic communities took root more firmly there than anywhere else in Japan, under the protection of Catholic feudal lords. In the 17th century, however, Japan firmly prohibited Christianity and established a strict national seclusion policy after the battles at Hara Castle during the Shimabara-Amakusa Rebellion. Following this, not a single

missionary remained in Japan, and Catholics in the Nagasaki region were left to maintain their faith and small religious communities by themselves, becoming Hidden Christians while outwardly behaving as Buddhists and Shinto followers and ostensibly venerating Shinto shrines in their villages. Over the ensuing two centuries, each Hidden Christian community gave rise to a distinctive religious system that was seemingly vernacular yet which maintained the essence of Christianity.

The religious structure that developed in the Hidden Christian villages centred on local leaders, who took the place of missionaries in conducting baptisms, funerals, and other rituals based on the Catholic Church's liturgical calendar. The Hidden Christians secretly venerated icons and statues that had originated in the Christian faith and kept them in altars that were set up in their leaders' houses, where their rituals mainly took place. These households were also the sites for transmission of characteristic devotional tools, the catechism and the liturgical calendar transcribed in Japanese. The Hidden Christians made graves that appeared to be Buddhist, while burying their dead in their own way. In the absence of physical churches, the Hidden Christians secretly venerated their ancestors' martyrdom sites as sacred places, and they offered prayers at traditional places of worship shared with different religious communities, such as Buddhist temples, Shinto shrines and mountains.

At the end of the 18th century, some of the Hidden Christians migrated to remote islands

due to population increases in the region. They opened up new land in harsh environments and secretly maintained their own religious system by building a relationship of mutual cooperation or tacit acceptance with the pre-existing Buddhist and Shinto communities.

In the latter half of the 19th century, the Hidden Christians secretly contacted missionaries in Oura Cathedral who had come to Japan after its opening up to foreign trade. This event is called the 'Discovery of Hidden Christians'. After the lifting of the ban on Christianity in 1873, most Hidden Christian communities rejoined the Catholic Church under the guidance of missionaries, but there were some who would not abandon their distinctive beliefs and practices (the *Kakure Kirishitan*), as well as some who converted to Buddhism and Shinto. In villages in which Hidden Christians rejoined the Catholic Church, villagers volunteered to help construct churches in the places of memory dating back to the period of the ban, such as the houses of former Hidden Christian leaders, or in characteristic locations such as small flatlands to which Hidden Christians had migrated during the ban and in places that could be clearly viewed from the sea.

Thus, to reiterate the salient points, the nominated property bears testimony to the distinctive way in which the Hidden Christians practised their faith during the ban on Christianity. As witness to the origin, formation and end of this unique cultural tradition, nurtured during the long ban on Christianity, the nominated property has Outstanding Universal Value.



### 3.1.b Criteria under which inscription is proposed

**Criterion (iii) :** *‘bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared’*

**The nominated property bears unique testimony to the distinctive religious tradition nurtured by the Hidden Christians in the Nagasaki region while they secretly continued their Christian faith during the ban on Christianity.**

#### **Testimony to the Hidden Christians’ unique system formed while they secretly transmitted the Christian faith by themselves**

In the Nagasaki region, located at Japan’s westernmost edge, the arrival of Portuguese ships and the establishment of a missionary base there by Francis Xavier and his successors who settled in the region meant that nearby communities there could receive catechetical instruction directly over a long period of time. As a result, Catholicism took root among the communities in that region more deeply than in any other region of Japan.

Japan’s ban on Christianity began at the end of the 16th century, and it was thoroughly enforced during the 17th century, with the result that all missionaries were expelled and all churches were destroyed. Due to the persecution and torture of missionaries who were continuing underground activities and those who refused to renounce their Christian faith, a large number of Japanese Catholics were forced to apostatise or be martyred. The Shimabara-Amakusa Rebellion, in which Japanese Catholics were besieged at Hara Castle from 1637 through to the following year, revealed the existence of those who had continued their Christian faith in se-

cret. This rebellion triggered the establishment of Japan’s national seclusion policy by the Tokugawa Shogunate, which prohibited the arrival of Portuguese ships that could smuggle missionaries into Japan. After the last missionary in Japan had been martyred in 1644, the remaining Japanese Catholics could only continue their faith by themselves in secret.

Hidden Christian communities in the Nagasaki region managed to secretly maintain their religious organisations, such as the Misericordia and Confraternity de Misericordia, which had been established before the issuance of the ban on Christianity, under the guidance of Japanese leaders. In place of missionaries, Hidden Christian leaders called *Chokata* and *Mizukata* managed rituals, the catechism and the liturgical calendar, administering the sacrament of baptism and performing the *Okuri* prayer ceremony for followers on their deathbeds. In the baptismal ceremony known as *Omizu-sazuke*, several Hidden Christian leaders who had purified themselves prayed in Latin and baptised followers with holy water specially gathered from places venerated as sacred places. When a follower died, the Hidden Christians would ask the Buddhist temple with which they were outwardly affiliated to perform a funeral in what

was the standard manner at that time in Japan, following which they secretly offered a Hidden Christian prayer to countervail the Buddhist funeral. Hidden Christians' tombs look like those of Buddhists, but they buried the dead in their own way, which differed from the Buddhist tradition in terms of the direction and positioning of the body.

Furthermore, each Hidden Christian village formed a religious system that outwardly resembled those of the existing religions of Japan. In Hirado, Hidden Christians kept icons called *Nandogami* in their own altars that were set up in their leaders' houses separately from common Buddhist and Shinto home altars. They venerated a neighbouring mountain that had been a sacred site for Buddhists and Shinto practitioners since before the introduction of Christianity to Japan. At the same time, they also venerated the graveyards of Catholics established prior to the issuance of the ban on Christianity as sacred places and martyrdom sites, as well as an island on which Catholics had been martyred during the early period of the ban. In Amakusa, Hidden Christian leaders kept devotional tools in their houses. These were specific to the fishing village, such as abalone shells, which had special significance because their mother-of-pearl patterns were likened to representations of the Virgin Mary. They would secretly chant Christian prayers even in the Shinto shrine that was regarded as the seat of the village's guardian deity. In Sotome, Hidden Christian leaders passed down the catechism and the liturgical calendar transcribed in Japanese, as well as an icon of the Virgin Mary painted by a Japanese devotee.

At the end of the 18th century, owing to an increase in Sotome's population, feudal lords promoted migration from Sotome to remote islands. As a result, Hidden Christian communities spread to such islands, where they hid their faith by building a relationship of mutual cooperation or tacit acceptance with the pre-existing Buddhist and Shinto communities. Hidden Christians on Hisaka Island worked together with Buddhist communities in activities such as fishing and farming, both for sustenance and to camouflage their secret religion. On Kashiragashima Island, which was deserted at the time, migration was initiated by a leader who professed Buddhism, but Hidden Christian communities were soon formed by migrants who followed him. On Nozaki Island, which was regarded as a sacred place by Shinto practitioners, Hidden Christian migrants outwardly practiced Shinto for concealment. Hidden Christian migrants on Kuroshima Island were accepted by the local Buddhist community, and at their temple they could pray secretly to *Maria Kannon* (a statue of the Virgin Mary in the shape of a Buddhist deity).

As explained above, the villages in which the Hidden Christians lived bear testimony to their unique religious system, which was cloaked in the outward appearance of Buddhism and indigenous Japanese religions. These villages included secretly venerated locations, Buddhist temples and Shinto shrines shared by Hidden Christian communities and other religious communities, specific places that evidenced relationships and collaboration with those of other faiths, graveyards indicating the existence of



Hidden Christians, and the homes of leaders in which secret altars and devotional tools were kept.

### **The transitional phase following the lifting of the ban on Christianity and the end of the Hidden Christians' unique religious system**

Following Japan's opening to foreign trade in the latter half of the 19th century, foreign settlements were established and missionaries returned to Japan after an absence of over two centuries. Missionaries from the Paris Foreign Missions Society came to Nagasaki in 1863 with the intention of searching for any Christians that might still exist in Japan. In 1864, the missionaries built Oura Cathedral within the Nagasaki Foreign Settlement and dedicated it to the Twenty-six Martyrs of Japan, who had been killed in 1597 and canonised in 1862. Soon after the dedication ceremony, a group of Hidden Christians secretly visited the cathedral and revealed their faith to a missionary there. The news of this event (which in the West came to be known as the 'Discovery of Hidden Christians') quickly spread among Hidden Christians throughout the Nagasaki region. Hidden Christian leaders successively visited the cathedral in secret to tell the missionaries about the faith that they had maintained during the ban on Christianity. These leaders received catechetical and sacramental instruction from the missionaries to transmit to their own communities.

In Hidden Christian communities, there were various reactions to this first encounter with the missionaries after such a long interval.

Some communities immediately reaccepted Catholicism under the guidance of the missionaries; however, in some of those villages many people were captured and brutally persecuted by the authorities for professing their faith since the ban on Christianity had not yet been lifted. Other communities hesitated to change the practices they had nurtured during the ban, even after contact with the missionaries. Faced with this new situation, there were differences of opinion in some Hidden Christian communities, and even disputes about which group would inherit the devotional implements kept hidden during the ban. Persecution of Hidden Christians by the Meiji Government after the opening of Japan to foreign trade attracted strong protests from Western countries, finally leading to the lifting of the ban on Christianity in 1873.

Most of the Hidden Christian villages received guidance from missionaries and rejoined the Catholic Church. Houses of former Hidden Christian leaders or simple new structures were used as temporary churches. These churches were located in places of memory dating back to the period of the ban on Christianity, such as leaders' houses, or beside Shinto shrines that the Hidden Christians had outwardly venerated in order to hide their real faith. In selecting the location of these churches, consideration was also given to the natural environment, with preference given to small flatlands surrounded by valleys and places that were clearly visible from the sea and easy to access by ship. Due to the effects of aging on the temporary churches and increasing numbers of Catholics in the villages, villagers gathered funds to construct full-fledged

churches by cutting into their already minimal living expenses and using revenue obtained from fishing and other work. The churches were designed by missionaries or Japanese who learned from them, and they were built with local materials. Many Catholics in each village volunteered to help construct the churches. These small churches represent one aspect of the end of a distinctive religious system during the transitional phase following the ‘Discovery of Hidden Christians’.

On the other hand, there were some Hidden Christian communities that refused to submit to the authority of the missionaries and

instead continued to practice their faith under the guidance of their own leaders, maintaining the beliefs and practices that they had nurtured during the lengthy period of the ban on Christianity. These people came to be referred to as *Kakure Kirishitan*. Over time, their tradition deviated from that of the Hidden Christians, and some *Kakure Kirishitans* still exist today, although they are becoming increasingly rare. There were also some communities that converted to Buddhism and Shinto after the lifting of the ban on Christianity, representing yet another aspect of the end of the Hidden Christians’ unique religious system.

### 3.1.c Statement of Integrity

The nominated property consists of 12 components which bear testimony to the history of the tradition nurtured by Hidden Christians, ranging from (I) the initial stage when Hidden Christians first came about, (II) the following stage in which various modes of faith developed, (III) the stage of ensuring continuity of the religious communities by moving to remote islands, and (IV) the stage in which a new period of history emerged and in which the traditions consequently underwent transformation and eventually came to an end.

These components were selected following a process of detailed comparative study. As a result, this group of component sites expresses its Outstanding Universal Value as a whole, including all elements necessary to represent the features and processes which convey the property’s

significance. The components are of adequate size and all are well preserved.

#### **Whether or not the property includes all elements necessary to express the value of the property as a whole:**

The nominated property consists of a total of 12 components, carefully selected by means of comparative study, that are necessary to express the history and the continuity of the tradition of the Hidden Christians. They include the Remains of Hara Castle, where the Shimabara-Amakusa Rebellion took place, marking the historic event that gave rise to the tradition of the Hidden Christians; four villages which represent the different ways in which the continuity of the religious traditions was maintained; another four villages that represent the way in



which some communities survived by moving to remote islands; Oura Cathedral, which was the scene of the event that became the turning point leading to the new phase of the Hidden Christian religion; and Egami Village, which was eminently representative of the period of transformation and the ultimate end of the Hidden Christian tradition.

The villages include sites of Hidden Christian leaders' houses, graveyards of Hidden Christian communities, places that bear testimony to the strategies that such communities adopted to hide their inner faith, and physical evidence of their unique religious system formed during the ban. Examples include secretly venerated places and churches that stand on places of memory dating back to the period of the ban, as well as those in characteristic locations to which Hidden Christians migrated during such times. Within the component areas of these villages, land use patterns have been maintained ever since, bearing integral testimony to the unique cultural tradition of the Hidden Christians.

The Remains of Hara Castle, where the Shimabara-Amakusa Rebellion took place, preserve relics and artefacts such as castle walls and siege outposts used during the rebellion. Dating back to the 16th and 17th centuries, they indicate the scale and key features of the castle. The historic value of these relics and artefacts has been verified through academic research after careful excavation, while others remain protected underground.

The component area of Oura Cathedral, where Hidden Christians visited and secretly revealed their faith to a priest after an interval of

over two centuries, includes a series of buildings constructed in close association with the cathedral, in addition to ruins within the cathedral's precincts.

Furthermore, another component, Egami Village on Naru Island (Egami Church and its Surroundings) most clearly showcases how the Hidden Christians' religious tradition transformed and eventually came to an end. Egami Church well retains both traditional local architectural features and the western architectural features that the former Hidden Christians strongly desired for their new Catholic church building, in its location, design and structure.

As a whole, the villages, the castle remains, and the cathedral represent Outstanding Universal Value.

### **Whether or not the property is intact and faces no threats:**

Most of the components are situated on remote islands, in farming villages in the suburbs of the mainland cities, or in similar rural areas. In addition, all of them have been appropriately protected and managed. As a result, they have not suffered from any adverse effects of development or neglect. The components have been conserved together with their surrounding landscapes.

The components are surrounded by buffer zones of adequate size, which are delineated on the basis of the areas visible from each component. The buffer zones for the components located on remote islands also extend into the sea, to prevent any development that might take place in the future. Although the urban area around Oura Cathedral is becoming a tourist at-

traction, the surrounding landscape has been conserved by legal regulations such as the Landscape Act and the City Planning Act. Within the buffer zones of the components, any action that could have a negative impact is legally restricted in an appropriate manner. Furthermore, the Comprehensive Preservation and Management Plan (Appendix 6a) clearly specifies measures for the conservation and improvement of the nominated property.



Table 3-001

What triggered the tradition of Hidden Christians (establishment of Japan's national seclusion policy and the beginning of the Hidden Christians' unique religious system)		The site of the Shimabara-Amakusa Rebellion that led to the establishment of the national seclusion policy and Hidden Christians' transmission of their beliefs by themselves	Remains of Hara Castle
The religious tradition of handing down the Hidden Christian faith while surviving under restrictive circumstances and coexisting with conventional Japanese society and its religions	Various ways to maintain and conceal the Hidden Christian faith	The village in which Hidden Christians concealed their faith by venerating the mountain and island in a manner that overlaps with pre-existing nature worship	Kasuga Village and Sacred Places in Hirado
		The village in which Hidden Christians concealed their faith by substituting everyday items that were used in daily life and work for Christian devotional objects	Sakitsu Village in Amakusa
		The village in which Hidden Christians concealed and handed down their faith by secretly revering sacred icons and keeping the Catholic liturgical calendar and catechism	Shitsu Village in Sotome
		The village in which Hidden Christians camouflaged their faith by combining it with common Shinto practice	Ono Village in Sotome
	Various efforts to continue the Hidden Christian communities through migration (the locations to which they migrated)	The villages in which Hidden Christians maintained their faith after their migration to former clan pasturelands in need of redevelopment	Villages on Kuroshima Island
		The villages in which Hidden Christians handed down their faith after their migration to an undeveloped island regarded as sacred by Shinto practitioners	Remains of Villages on Nozaki Island
		The villages in which Hidden Christians handed down their faith after their migration to an island that was used to quarantine smallpox patients and which other communities therefore avoided	Villages on Kashiragashima Island
		The villages in which Hidden Christians handed down their faith after their migration to undeveloped land in accordance with a migration policy established by feudal lords	Villages on Hisaka Island
What triggered the end of the Hidden Christians' tradition (the beginning of the transitional phase of religious identities)		The site of the Discovery of Hidden Christians (an encounter with returned Catholic missionaries after an absence of over two centuries) that triggered the transitional phase of religious identities among Hidden Christian communities	Oura Cathedral
What physically demonstrates the end of the Hidden Christians' tradition (the transformation and end of the tradition)		A representative village in which the combination of traditional techniques applied to deal with the climate of the area and the strong desire of local communities for conventional Catholic and Western architectural styles is physically demonstrated by its church	Egami Village on Naru Island (Egami Church and its Surroundings)

### 3.1.d Statement of Authenticity

Each of the components of the nominated property maintains a high level of authenticity. In accordance with paragraph 82 of the 'Operational Guidelines for the Implementation of the World Heritage Convention', five or six out of the eight attributes specified in the guidelines can be applied to the nominated property.

#### **Spirit and Feeling**

These are the most important of the eight attributes for assessing the authenticity of cultural heritage for the nominated property; each of the components effectively bears testimony to the religious and historical background of its location, although the historical background of some components might not be readily understood due to their nature.

#### **Use and Function**

With the exception of the now almost uninhabited villages on Nozaki Island, having lost their original function, the nominated property has continued to maintain its original function, and thus it possesses a high degree of authenticity. Although Hara Castle was destroyed after the Shimabara-Amakusa Rebellion, the act of destruction itself contributes to the Outstanding Universal Value of the nominated property. The castle remains are now a historic site that evokes the situation at that time.

#### **Location and Setting**

All of the components bear direct testimony to the history of the nominated property, and together with the significance of their location as a whole, they constitute a high level of authenticity.

#### **Form and Design, and Materials and Substance**

Original materials are still used in most of the components; thus a high degree of authenticity is retained. When original materials must be replaced because of weathering, due consideration has been given to keeping replacements to a minimum, and detailed records have been kept. Although some buildings have been renewed as part of daily life in the villages, the historical land use has continued, and the constituent elements of these villages and their landscapes remain unchanged overall. Therefore, the authenticity of the villages has not been impaired. Furthermore, legislative systems as well as technical and specialised support frameworks have been established to ensure that the current high degree of authenticity of the nominated property will be maintained well into the future.

#### **Traditions, techniques and management systems**

As necessary repair works to ensure preservation of the components have been conducted by using traditional techniques, a high level of au-



thenticity in terms of ‘traditions and techniques’ is retained. In addition, the preservation and management plan for each of the components includes guidelines for repair works, and thus a high level of authenticity in terms of ‘management systems’ is retained.

The authenticity of each component is analysed below, based mainly on those attributes that are most relevant to the Outstanding Universal Value of the nominated property.

### **Authenticity of the Remains of Hara Castle**

Although the component, Remains of Hara Castle (Component 001) has lost its authenticity related to ‘use and function,’ as it is an archaeological site, it retains its authenticity in regard to the other five attributes described below.

### **Form and Design**

The castle remains have maintained their original layout of stone walls and land structures. Archaeological excavations and other academic surveys have been conducted on the castle remains over a period of many years, making it clear that the original 17th century design has been retained. Based on the archaeological data obtained from these surveys, restoration and maintenance work has been and will be performed in an appropriate manner, so as not to compromise the form or design of the castle remains.

### **Materials and Substance**

The materials and substances comprising the underground structures within the castle remains have been preserved under stable conditions. During restoration of structures based on academic surveys, due consideration has been given to the minimisation of any alterations. The stone walls have been partly modified, but such modifications were carried out using the original stones.

### **Traditions, Techniques and Management Systems**

The original 17th century stone walls that constitute the castle remains have been repaired as necessary, based on the traditional techniques that were originally used.

### **Location and Setting**

Archaeological excavation and academic surveys indicate that the castle remains retain their original layout and relationship with their setting, as they were in the 17th century.

### **Spirit and Feeling**

The castle remains constitute a historic reminder of the event that triggered the national seclusion of Japan for over two centuries, which in turn resulted in the thorough imposition of the ban on Christianity. A requiem mass is still held in the castle remains for those who were killed in the Shimabara-Amakusa Rebellion, conveying a sense of the religious and historical background of the location to this day.

### **Authenticity of the villages**

The villages in Hirado (Components 002, 003), in Amakusa (Component 004), in Shitsu (Component 005), in Ono (Component 006), on Kuroshima Island (Component 007), on Nozaki Island (Component 008), on Kashiragashima Island (Component 009) and on Hisaka Island (Component 010) have maintained their authenticity, based on the five attributes described below.

#### **Form and Design**

The villages retain their original basic structures composed of natural landscapes, roads and houses, as revealed through comparative studies of historical materials.

#### **Use and Function**

A comparison of information derived from historical materials with the land use still evident today shows that the terraced paddy fields, houses, places of worship and other features found in the villages still retain their original use and function. Although the component on Nozaki Island has lost its function as inhabited villages as the villagers have all moved away, the land use pattern with its characteristic landscape is well maintained as a cultural landscape of historical importance.

#### **Traditions, Techniques and Management Systems**

All necessary repair work has been carried out using traditional methods, based on the histori-

cal backgrounds and livelihoods of the villages.

In addition, repair and maintenance work is controlled by guidelines that are proactively laid down in the preservation and management plans. This serves to safeguard the historical and traditional value of the villages. Therefore, there are no foreseeable problems with future management systems.

#### **Location and Setting**

The land use pattern, the layout of cultivated land, residences, roads and other features found in the villages, as well as the natural environment (such as topographical features and rivers), remain unchanged.

#### **Spirit and Feeling**

In these villages, places of worship and land use patterns that express the Hidden Christian cultural tradition remain in place and are properly maintained. In many villages, the coexistence of Buddhism, Shinto and Christianity is still observed, giving an insight into the spiritual conditions during the ban on Christianity. Many of the churches built in the villages after the lifting of the ban stand on places of memory dating back to the period of the ban or in characteristic locations that evoke images of the Hidden Christians' lives under harsh conditions, bearing testimony to their historical background.

### **Authenticity of Egami Village on Naru Island (Egami Church and its Surroundings)**



Egami Village has maintained authenticity based on the six attributes described below.

### **Form and Design**

Research and surveys have revealed the initial state of the Egami Church and confirmed that it retains its original form and design. The surroundings retain the original topography at the time when the Hidden Christians migrated, as revealed through comparative studies of historical materials.

### **Materials and Substance**

When necessary repair work has taken place, the restoration of damaged portions or the removal of materials added after the original construction has always been properly conducted.

### **Use and Function**

As revealed by literary materials and analysis of land use pattern, the layout of cultivated land, residences, places of worship and other features that compose the village, as well as the natural environment (such as topography), remains unchanged. The church is still used as a Catholic facility by the local Catholic community.

### **Traditions, Techniques and Management Systems**

All necessary repair work has been conducted using the original traditional methods, as appropriate for the materials and substances. In addition, no problems are foreseen with future management systems, as the traditions and tech-

niques required have been transmitted to next-generation experts through the process of continuous repair work.

In addition, repair and maintenance work is controlled by guidelines that are proactively laid down in the preservation and management plans. This serves to safeguard the historical and traditional value of the villages. Therefore, there are no foreseeable problems with future management systems.

### **Location and Setting**

Egami Church remains in its original location. The topography in the village also has remained unchanged since the period of the ban on Christianity, as revealed through comparative studies of historical materials.

### **Spirit and Feeling**

The church symbolises the ultimate end of the Hidden Christian tradition and is still in use as a religious facility. The village is a representative example of the topographies to which the Hidden Christians migrated, bearing testimony to their historical background.

### **Authenticity of Oura Cathedral**

Oura Cathedral has maintained authenticity based on the six attributes described below.

### **Form and Design**

Research and surveys have revealed the initial state of the cathedral and have confirmed that it retains its original form and design. Although

partial extension and renovation work has been carried out, such activities have been part of academic surveys conducted during conservation projects in later years.

### **Materials and Substance**

When necessary repair work has taken place, the restoration of damaged portions or the removal of materials added after the original construction has always been properly conducted.

### **Use and Function**

The cathedral is still used for religious rituals, such as Mass commemorating the ‘Discovery of Hidden Christians’ and Christmas; therefore it retains its original function.

### **Traditions, Techniques and Management Systems**

All necessary repair work has been conducted using the original traditional methods, as appropriate for the materials and substances. In addition, as the traditions and techniques have been transmitted to the next-generation experts through continuous repair work, there are no foreseeable problems with future management systems.

### **Location and Setting**

The cathedral has remained in its original location and has been preserved as an integral part of its surrounding environment.

### **Spirit and Feeling**

The cathedral is important as a place for Christian rituals and as a symbol of the resilient power of the faith that local people have inherited over generations. It is also a place of spiritual support for Japanese Catholics and it still bears testimony to a profound religious and historical background.



### 3.1.e Protection and management requirements

All of the components have been protected in good condition under the Law for the Protection of Cultural Properties and other national laws. Buffer zones have been properly established for appropriate conservation in accordance with various laws, regulations and systems, including the Law for the Protection of Cultural Properties, the Landscape Act and the Natural Parks Act. To ensure the preservation and management of the components, individual preservation and management plans have been formulated, laying down specific methods and policies for enhancement and utilisation of the components. The correct preservation measures are in place, based on these plans, and they are upheld by the owners and managers of the components. Furthermore, the relevant municipalities have formulated a 'Comprehensive Preservation and Management Plan' (Appendix 6a) in order to safeguard the Outstanding Universal Value of the nominated property as a whole. As part of a framework for implementing this plan, they have organised a World Heritage Preservation and Utilisation Council with cooperation from the owners of the components and other stakeholders. The Council shares information, providing a venue for the stakeholders to consult with each other and reach consensus on the appropriate means of protection, enhancement and utilisation of the nominated property. The Council receives guidance from and consults with ICOMOS members and other experts com-

prising an academic committee (the Nagasaki World Heritage Academic Committee), as well as the Agency for Cultural Affairs, which is the agency in charge of the protection of Japan's cultural properties.

#### 1. Framework for the protection and management of the property

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The basic policy for the protection of the nominated property is proper and strict protection based on the Law for the Protection of Cultural Properties. Each of the components is at present in a good state of conservation, and the enhancement of historic sites and the repair of buildings only take place after regular and systematic monitoring and acquisition of academic justification. This ensures that the Outstanding Universal Value of the nominated property will not be compromised. The preservation and management plans formulated for each of the components define the basic policies for safeguarding the Outstanding Universal Value, in addition to methods of management, enhancement, and utilisation that entail consideration of the existing state of each component. Preservation and management of the components are appropriately implemented by owners of the components and other stakeholders, based on such plans. A risk management system has been established so as to prepare for natural disasters and other

risks. In case any abnormalities are observed, the necessary information is immediately shared among all parties concerned, and appropriate measures are taken.

## **2. Protective measures within the buffer zones**

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To ensure a protective environment for the nominated property, buffer zones have been delineated around each component with due consideration given to visual integrity from the various vantage points of the components and the historical background associated with their historic value. Within the buffer zones, conservation of the landscape and the excellent natural environment surrounding the components is implemented in accordance with the Landscape Act, the City Planning Act and the Law for the Protection of Cultural Properties. These laws and regulations help to control development and other threats that may negatively affect the Outstanding Universal Value of the nominated property, and they also aim at the creation of favourable landscapes that can help integrate such components.

## **3. Strategy for long-term challenge**

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While the decline in population and its progressive aging are urgent challenges throughout

Japan, particularly in farming and fishing communities, such tendencies are even more pronounced in the areas in which the components of the nominated property are located. As this demographic change may negatively impact the preservation of the components and the maintenance of the local communities, measures will be taken to revitalise the economy and community in each area and to strengthen the foundations of the regional societies. While inscription of the nominated property on the World Heritage List is expected to help increase the number of visitors to each component, proper frameworks for accepting visitors will be established through cooperation among the public sector, owners of the components, non-profit organisations and local residents. Measures will also be taken in collaboration with other regional promotion initiatives so as to increase the resident population in each area as a means to support the preservation and management of the components.



## 3.2 Comparative Analysis

This section makes national and international comparisons with cultural properties that are similar in background and nature to the nominated property. The aim is to highlight the outstanding value of the nominated property that distinguishes it from other properties, to justify the selection of its components, and to determine the appropriateness of inscribing it on the World Heritage List.

In order to justify and confirm the value of the nominated property, several comparison items have been selected for detailed comparison.

- A) Comparison with World Heritage properties, especially those directly associated with religious suppression
- B) Comparison of histories of acceptance of Christianity in Asian countries
- C) Comparison with Hidden Christian sites throughout Japan (from the latter half of the 17th century to the first half of the 19th century)
- D) Comparison with Hidden Christian villages in the Nagasaki region
- E) Comparison with Catholic churches built in villages in the Nagasaki region during the phase that followed the lifting of the ban on Christianity

### A. Comparison with World Heritage properties, especially those directly associated with religious suppression

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The nominated property deals with the secret transmission of the Christian faith during its ban in Japan. From a global perspective, there are many examples of religious suppressions in world history caused by friction between different religions or due to political and ideological factors. Among the 1,052 properties inscribed on the World Heritage List (as of October 2016), a total of 10 were selected for this comparative analysis, as indicated in Table 3-002, because of their direct focus on or indirect association with religious suppressions.

#### A-1 Inscribed World Heritage properties directly associated with religious suppression

##### **Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura (Italy and the Holy See)**

##### **Vatican City (the Holy See)**

Both of these World Heritage properties have a long Christian background dating from very early periods in their history. Their histories include the martyrdom of Saint Paul and Saint Peter in the 1st century and sporadic persecutions of Christians that occurred until the legalisation of Christian worship and the establish-

ment of the state church of the Roman Empire in the 4th century. Roman emperors such as Nero, Domitian, Decius, and Diocletian are known to have persecuted Christians, and the suppression of Christianity continued for centuries (as in the case of the Nagasaki region). However, the persecution by these emperors, except for Diocletian, did not take place on a very large scale, and even the severity of persecution under Diocletian is a point of contention. Furthermore, the persecution was rarely intended to eradicate Christian communities. The apostles and missionaries spread Christianity without interruption within the Roman Empire, expanding its influence to such an extent that Christian worship was legalised with the Edict of Milan in 313.

On the other hand, during the ban on Christianity in Japan, the Tokugawa Shogunate clearly aimed at the complete suppression of Christian communities and strictly limited any exchange with foreign countries. As a result, no missionaries remained in Japan, Christian communities gradually declined, and a unique Hidden Christian culture was nurtured, but only in the Nagasaki region. Therefore, the historical backgrounds of Rome and Nagasaki are clearly different.

#### **Early Christian Necropolis of Pécs (Sopianae) (Hungary)**

Archaeological remains of early Christian activities in Pécs can be dated to the period following the legalisation of Christianity in the Roman

Empire in the 4th century. Mural decorations on tombs depicting biblical themes are important artistic artefacts. This World Heritage property bears testimony to the historical continuity of the Christian faith through the stormy era of the great migrations beginning at the end of the 4th century and the subsequent collapse of the Western Roman Empire, up to Charlemagne's campaign against the Avars at the end of the 8th century.

Although this property can be viewed as similar to Nagasaki's case in terms of the transmission of the Christian faith for centuries under difficult situations, there was still traffic along the commercial routes in Hungary, and thus contact among Christian communities and with the clergy is believed to have been maintained. Furthermore, the barbarian rulers did not intend to eradicate Christianity. Therefore, the historical backgrounds of Hungary and Nagasaki are quite different.

#### **Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab) (Lebanon)**

The slopes of the Qadisha Valley form natural ramparts, and their steep cliffs contain many caves. Since the early centuries of Christianity, the valley served as a refuge for those in search of solitude. From the late 7th century onwards, Syrian Maronites fled there after religious persecution following conflict with the Byzantine Empire and the advance of the Arabs. Ever since, they have kept their unique faith, despite the



subsequent suppressions carried out by various Islamic dynasties.

Although this property can be viewed as similar to Nagasaki's case, as they both involve the transmission of the Christian faith under difficult situations, the Maronite communities developed because the clergy settled together in the valley to such an extent that the seat of the Maronite Patriarch was established there in the 15th century.

On the other hand, Christian communities in the Nagasaki region had no contact with the Vatican due to the ban on Christianity and the national seclusion policy implemented by the Tokugawa Shogunate. Instead, they nurtured a vernacular Hidden Christian culture in the complete absence of priestly guidance. Therefore, Nagasaki's case is essentially different from that of Lebanon. Furthermore, Hidden Christians in the Nagasaki region coexisted and got along with communities of different religions in various ways even during the ban, whereas the Maronite communities lived in caves while taking refuge from attacks by Muslims. From this perspective, Nagasaki's case can be seen to have a different historical background from that of Lebanon.

### **Göreme National Park and the Rock Sites of Cappadocia (Turkey)**

Located on the central Anatolia plateau, the Göreme valley has a spectacular landscape entirely sculpted by erosion. As early as the 4th century, Christian communities inhabited cells

hewn into the rock. In later periods, in order to resist Arab invasions, they began banding together into cave-dwelling villages or subterranean towns.

Although Cappadocia's case is also an example of the transmission of the Christian faith under difficult situations, it is thought that the clergy remained in the communities and that contact was maintained with the geographically close city of Constantinople and other centres of Christianity. However, Nagasaki's case is different because Japanese laypeople transmitted the Christian faith by themselves, in the complete absence of priestly guidance. There is one further difference in its historical background. The Christian communities in Cappadocia physically hid in caves to take refuge from attacks by different religious groups. In contrast, the Hidden Christian communities in the Nagasaki region coexisted in relative harmony with local people of other faiths, despite the severe threat posed by the ban on Christianity.

### **Wartburg Castle (Germany)**

Wartburg Castle is famous as the place where Martin Luther composed his German translation of the New Testament. Excommunicated by Pope Leo X and treated as a heretic by Charles V of the Holy Roman Empire, he took refuge in the castle from persecutions by Catholics. By the end of the 16th century, the memory of Luther was already attracting a large number of pilgrims, and the castle became both religiously and culturally important. Although the castle

bears witness to the important event that marked the birth of Lutheranism, against the backdrop of conflict with Catholics, the castle itself has been abandoned and had become almost totally dilapidated by the end of the 18th century. Nagasaki's case also relates to Christianity in the 16th century and subsequent religious persecutions, but its uniqueness lies in the transmission of the Christian faith under difficult situations by ordinary people rather than the achievements of one very prominent figure. Therefore, Nagasaki's case differs from that of Germany.

#### **Churches of Peace in Jawor and Świdnica (Poland)**

These two Lutheran churches are found in Silesia. Following the principle upheld after the signing of the Treaty of Westphalia of 1648, the faith professed by the Habsburg monarchy became obligatory for all its subjects, and Protestants were persecuted. Protestant communities in Silesia were given a special exemption and allowed to erect their own churches from 1651 to 1652, but under conditions that were difficult to comply with in terms of location, construction materials, and time limitations. These churches were intended to be as inconspicuous as possible in the townscape and to be a refuge for a legally disadvantaged minority that was only reluctantly tolerated. Poland's case is similar to that of Nagasaki in that the religious minorities kept their faith during persecutions and despite political duress.

However, Nagasaki's case is significantly different in that the Hidden Christians could not obtain even the most reluctant degree of tolerance from the authorities, and they transmitted their faith by themselves for over two centuries, completely without either physical churches or priestly guidance.

#### **Bahá'í Holy Places in Haifa and the Western Galilee (Israel)**

The Bahá'í faith originated in Iran with its Prophet-Herald, the Báb, and his follower Bahá'u'lláh in the 19th century. The rapid spread of the new creed among young Muslims and the general public was met by savage persecution by the Qajar Dynasty and the execution of the Báb in 1850. Bahá'u'lláh was successively banished from one part of the Ottoman Empire to another, until in 1868 he arrived in Western Galilee. There he spent the remaining 24 years of his life developing a spiritual and administrative centre for his religion, which came to be followed by several million people worldwide. This World Heritage property shares similarities with Nagasaki's case in that followers experienced severe persecutions by national governments. However, there is a significant difference between the two cases. The Bahá'í faith developed under the guidance of religious leaders in Haifa, as well as in the Western Galilee, associated with Bahá'u'lláh, to such an extent that it became a major world religion. On the other hand, Hidden Christians in the Nagasaki region had to keep their faith over two centuries as religious



minorities and without any contact with priests. Therefore, the two cases are essentially different.

### **Masada (Israel)**

Masada is the ruins of a palace complex and fort built by Herod the Great, King of Judaea, in the 1st century B.C. At the beginning of the Jewish Revolt against the Roman Empire in 66 A.D., a group of Zealots occupied Masada. After the fall of Jerusalem and the destruction of the temple there in 70 A.D., the last survivors of the Jewish revolt gathered at Masada. Attacked by a large Roman army, nearly a thousand besieged Jewish people chose death rather than slavery. After the fall of Masada, the fort came under the control of the Roman Empire and the Jewish people began to suffer from a difficult period in their history that came to be known as the Diaspora. Masada is a symbol of the suppression of Jewish people and their subsequent dispersion. Therefore, it has some similarities with the history of Hidden Christians in the Nagasaki region, who were forced into hiding after the thorough suppression of the Shimabara-Amakusa Rebellion at Hara Castle. However, Nagasaki's case is different in that it also includes villages of Hidden Christians who maintained their faith over two centuries after the initial suppression, while the site of Masada merely has a direct association with history until the related suppression.

### **Auschwitz Birkenau German Nazi Concentration and Extermination Camp (1940-1945) (Poland)**

Auschwitz-Birkenau is a camp established by Nazi Germany on the basis of a racist and anti-semitic ideology with the aim of carrying out the mass murder of the Jewish people and other ethnic groups considered inferior. It is inscribed in the World Heritage List as evidence of an inhumane, cruel, and methodical effort to deny human dignity, as well as vivid testimony to the strength of the human spirit, which resisted such efforts. Nagasaki's case has some similarity in that it also bears witness to spiritual strength. However, Nagasaki's case is also totally different from the case of Auschwitz in that the Tokugawa Shogunate aimed at the expulsion of Christianity, which had been brought from abroad, while Nazi Germany embraced an extreme ideology that called for the annihilation of the Jewish people and other races.

**Table 3-002 World Heritage properties selected for comparative analysis**

No.	World Heritage property	Criteria	Country	Religious person/community who suffered hardship	Period of religious suppression	Contact between the clergy and followers	Intensity of religious suppression	Hiding of the suppressed religious communities
1	Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura	(i) (ii) (iii) (iv) (vi)	Italy and the Holy See	Christians	From the 1st century to 313	Maintained	Sporadic	No
2	Vatican City	(i) (ii) (iv) (vi)	Holy See	Christians	From the 1st century to 313	Maintained	Sporadic	No
3	Early Christian Necropolis of Pécs (Sopianae)	(iii) (iv)	Hungary	Christians	From the 4th to the 8th centuries	Maintained	Racial conflict rather than suppression of a specific religion	No
4	Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz elRab)	(iii) (iv)	Lebanon	Maronites	From the late 7th century	Maintained	Followers fled from Syria due to severe persecution.	Physically hiding in caves
5	Göreme National Park and the Rock Sites of Cappadocia	(i) (iii) (v) (vii)	Turkey	Christians	From the 7th century	Maintained	Racial conflict rather than suppression of a specific religion	Physically hiding in caves
6	Wartburg Castle	(iii) (vi)	Germany	Martin Luther	For about a year from 1521	Excommunicated by the Vatican	Condemned as an outlaw	The castle served as the place of exile
7	Churches of Peace in Jawor and Świdnica	(iii) (iv) (vi)	Poland	Protestants	From 1648	Maintained	Only reluctantly tolerated	No



No.	World Heritage property	Criteria	Country	Religious person/community who suffered hardship	Period of religious suppression	Contact between the clergy and followers	Intensity of religious suppression	Hiding of the suppressed religious communities
8	Bahá'í Holy Places in Haifa and the Western Galilee	(iii) (vi)	Israel	Bahá'ís	From the middle of the 19th century	The religious heads were imprisoned until 1908	Followers fled from Iran due to a severe persecution.	No
9	Masada	(iii) (iv) (vi)	Israel	Jewish people	First Jewish Roman War from 66 to 73 A.D.	The rebels were besieged in Masada.	Suppression of a rebellion rather than persecution of a specific religion	No
10	Auschwitz Birkenau German Nazi Concentration and Extermination Camp (1940-1945)	(vi)	Poland	Jewish people and other communities	From 1942 to 1944	Those in the camp were under strict surveillance.	Genocide that continued for almost three years.	No
	<b>Nagasaki</b>	<b>(iii)</b>	<b>Japan</b>	<b>Christians</b>	<b>From the end of the 16th century to 1873</b>	<b>No contact for over two centuries</b>	<b>Thorough ban for over two centuries</b>	<b>Socially hiding while behaving as non-Christians</b>

## **A-2 Christianity-related properties in Asian countries inscribed on the World Heritage List**

Within the same regional group as Japan, there are five World Heritage properties that include Christian elements: Churches and Convents of Goa (India), the Old Town of Galle and its Fortifications (Sri Lanka), the Historic Centre of Macao (China), Melaka and George Town, the Historic Cities of the Straits of Malacca (Malaysia), and the Baroque Churches of the Philippines (Philippines).

However, all of these properties were established against a backdrop of colonial rule by Christian countries in Europe. They rarely experienced Christian persecutions, and thus their historical background is clearly different from the case of Nagasaki, where Japanese Christians experienced no colonial rule but had to endure a thorough prohibition of Christianity by their own national government.

## **A-3 Christianity-related sites on the tentative lists of Asian countries**

According to the tentative lists from countries in the area ranging from Eastern to Southern Asia, as of January 2016, it seems that ‘Historic Monuments and Sites of Ancient Quanzhou (Zayton)’ (China) and ‘Baroque Churches of the Philippines (Extension)’ (Philippines) both have an association with Christianity. Although ‘Ancient Quanzhou’ mentions an association with the spread of Nestorianism in the south-eastern coastal area of China in criterion vi, its main

theme is its role as important hub for the navigation and trade routes. Thus, its association with Christianity can be considered limited. ‘Baroque Churches of the Philippines (Extension)’ were constructed during Spanish rule, as is the case with other churches already inscribed on the World Heritage List. Therefore, this site does not include religious persecution as a theme.

The following countries do not have any Christianity-related properties, except for the property being nominated in this dossier, on their tentative lists: Japan, the Republic of Korea, the Democratic People’s Republic of Korea, Mongolia, Vietnam, the Lao People’s Democratic Republic, Cambodia, Thailand, Malaysia, Brunei Darussalam, Singapore, Indonesia, Myanmar, Bangladesh, Bhutan, Nepal, Pakistan, India and Sri Lanka.

## **Conclusion of comparison item A**

All of the World Heritage properties compared above have a different historical background to that of Nagasaki. Among them, ‘Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab)’ (Lebanon) and ‘Göreme National Park and the Rock Sites of Cappadocia’ (Turkey) have some similarities in that Christians there also kept their faith while in hiding from religious suppression. However, the case of Nagasaki is essentially different in that Christians there did not physically hide from the outside world but were socially in hiding, meaning that they maintained their Chris-



tian faith while outwardly behaving as Buddhists and Shinto practitioners. Therefore, no property in the World Heritage List or any in the Tentative Lists are equivalent to the nominated property.

## **B. Comparison of histories of acceptance of Christianity in Asian countries**

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This section examines how Christianity was disseminated and what kind of responses it received in Asia, the region in which the nominated property is located. Specifically, comparisons are made among Japan, China, Korea, Vietnam, and Malaysia. Items selected for comparison include those points in history at which Christianity's dissemination began and situations relating to persecution and hiding among Christians.

Today, the country in Asia with the largest Christian population is the Philippines, due to its history of Spanish colonial rule. As a result, its process of Christianisation was radically different from that in other Asian countries, and therefore it is not subject to comparison in this section.

### **China**

Although Christianity had been introduced to China intermittently since the 8th century, full-scale missionary work was only initiated in the 1580s, a bit later than in Japan, by Jesuits such as Matteo Ricci. Placing importance on maintaining good relations with Beijing (the central gov-

ernment), the Society of Jesus helped manage the astronomical observatory and matters related to the national calendar. It also accepted and participated in Confucian rituals in China. However, these missionary policies were criticised by other Christian orders that were mainly active in rural parts of China. This disagreement led to what has become known as the 'Chinese Rites Controversy' (which concerned the question of whether or not the observance of certain Chinese ritual practices was compatible with Catholic belief). This dispute eventually led Pope Clemens XI to condemn missionaries' practice of Chinese rites and caused the emperor of the Qing Dynasty to issue a ban on Christianity.

Although Christianity was banned in China for roughly a century (from the first half of the 18th century to the middle of the 19th century), thorough enforcement of the ban was impossible in such a vast country, and violations were treated with leniency until the 1810s. Moreover, missionaries continued to reside in Beijing even during the ban, and they secretly sent native Chinese priests to rural areas, maintaining at least some of the Church's organisational structure in China.

On the other hand, Japan implemented a strict ban on Christianity for two and a half centuries, beginning in the 17th century. Although all missionaries were expelled from Japan and there was no priestly guidance in the Nagasaki region, where the nominated property is located, Hidden Christians passed down their faith by

themselves, giving birth to their unique cultural tradition. Therefore, China's case significantly differs from that of Nagasaki.

### **Korea (Joseon Dynasty)**

Although some knowledge of Christianity and related books were introduced to Korea from Japan in the 16th century, and from China in the 17th century, actual missionary work within Korea was not carried out at that time. In 1784, Yi Seung-hun, who visited China on a diplomatic mission and was baptised there, established the first church in Korea. In other words, the introduction of Christianity to Korea was voluntarily promoted by intellectuals from the traditional Yangban ruling class who had been exposed to Western education during their visits to China. Therefore, the introduction of Christianity to Korea was not the direct result of missionary work, as was the case in both Japan and China.

Persecution of Christians in Korea began in 1801, and four major waves of persecution swept through the country until the ban on Christianity was lifted at the end of the 19th century. During the ban, some 10,000 Christians were martyred, suggesting a level of severity on a par with that in the Nagasaki region. However, in Korea, the ban lasted for a much shorter period than in Japan, and missionary work continued even during the ban, conducted by native Koreans as well as members of the Paris Foreign Missions Society.

In the Nagasaki region, Hidden Christians

maintained their faith on their own during the centuries-long ban despite the total absence of missionaries, giving birth to their unique cultural tradition as a result. Therefore, the case of Nagasaki possesses different historical significance than that of Korea.

### **Vietnam**

Christianity was first introduced to Vietnam on a large scale by Franciscans who travelled there from the Philippines in the late 16th century. After Japan's strict implementation of the ban on Christianity and its national seclusion policy, the Society of Jesus saw Vietnam as a new target for missionary activity that could take the place of Japan. It started missionary work in Cochinchina in 1615 and in Tonkin in 1626, with the participation of both European and Japanese missionaries sent from Macao. In the latter half of the 17th century, missionaries from the Paris Foreign Missions Society also commenced activities in Vietnam.

Missionary activities brought about significant changes to Vietnamese society. For example, the transcription of the Vietnamese language using the Western alphabet (the Quoc Ngu) was devised by the missionaries, and it was subsequently adopted as the official writing system of Vietnam. Furthermore, severe persecutions of Christians by the Nguyen Dynasty led to French military intervention and resulted in Vietnam being colonised by the French in the latter half of the 19th century.

The cases of Vietnam and Japan have



much in common in terms of the historical context in which Christianity was introduced, but there are also significant differences. Although Christians were persecuted in both countries, those in Vietnam experienced an absence of missionaries for only thirty years. Moreover, French colonisation in the 19th century had a great impact on the subsequent construction of churches.

In contrast, Hidden Christians in the Nagasaki region maintained their faith without priestly leadership for over two centuries during the ban on Christianity, and after the lifting of the ban they built small churches by themselves in their own villages. The nominated property is testimony to this unique history.

### **Malaysia**

Arab Christian traders are considered to have arrived on the Malay Archipelago as early as the 7th century, but no full-scale missionary activity commenced until the arrival of the Portuguese, who conquered Melaka in 1511 and built churches there. Francis Xavier visited Melaka in 1545 to carry out Catholic missionary work. Although the Portuguese continued such activities, no more than 8,000 people had converted to Catholicism by the beginning of the 17th century, almost a century after the conquest of Melaka. In 1641, the Portuguese surrendered to the Dutch, who were more interested in trade than in religion. Christianity continued to spread under Dutch control, and both Catholic and Protestant churches were built. At the end

of the 18th century, Holland was defeated by France, and the Dutch king had to take refuge in England, and England ultimately took over Melaka and other possessions in Malaysia. The British gradually extended their control over the Malaysian peninsula, and European missionaries spread Christianity further in tandem with this colonial expansion.

While Christianity was being disseminated during this period of European rule, people from different ethnic communities each lived in their own sections, where they were allowed to continue certain local traditions. Against this historical background, a distinctively multi-cultural townscape gradually developed, thanks to exchanges among Malay, European, Chinese, and Indian cultures.

The current situation in Malaysia has some similarity with that of Nagasaki in that Christianity coexists alongside other Asian religions. However, the case of Malaysia, where Christianity was spread under colonial rule and with the protection of European countries, is significantly different from the case of Nagasaki, where Hidden Christians maintained their faith independently and completely without contact with European missionaries.

### **Conclusion of comparison item B**

Comparisons were made among Asian countries from the perspective of the introduction of Christianity and its impact on each society. Except for the Philippines and Malaysia, where Christianity was introduced under European

colonial rule, all the other nations selected banned Christianity, suggesting that this was a common response to Christianity in Asia at that time. However, the intensity and length of such a response varied from nation to nation, and Japan's negative reaction (which lasted over two and a half centuries) was much longer and more severe than that of any other Asian countries. In addition, Japan's case is particularly exceptional in that Hidden Christians secretly passed down their faith by themselves through many generations, completely without missionary contact.

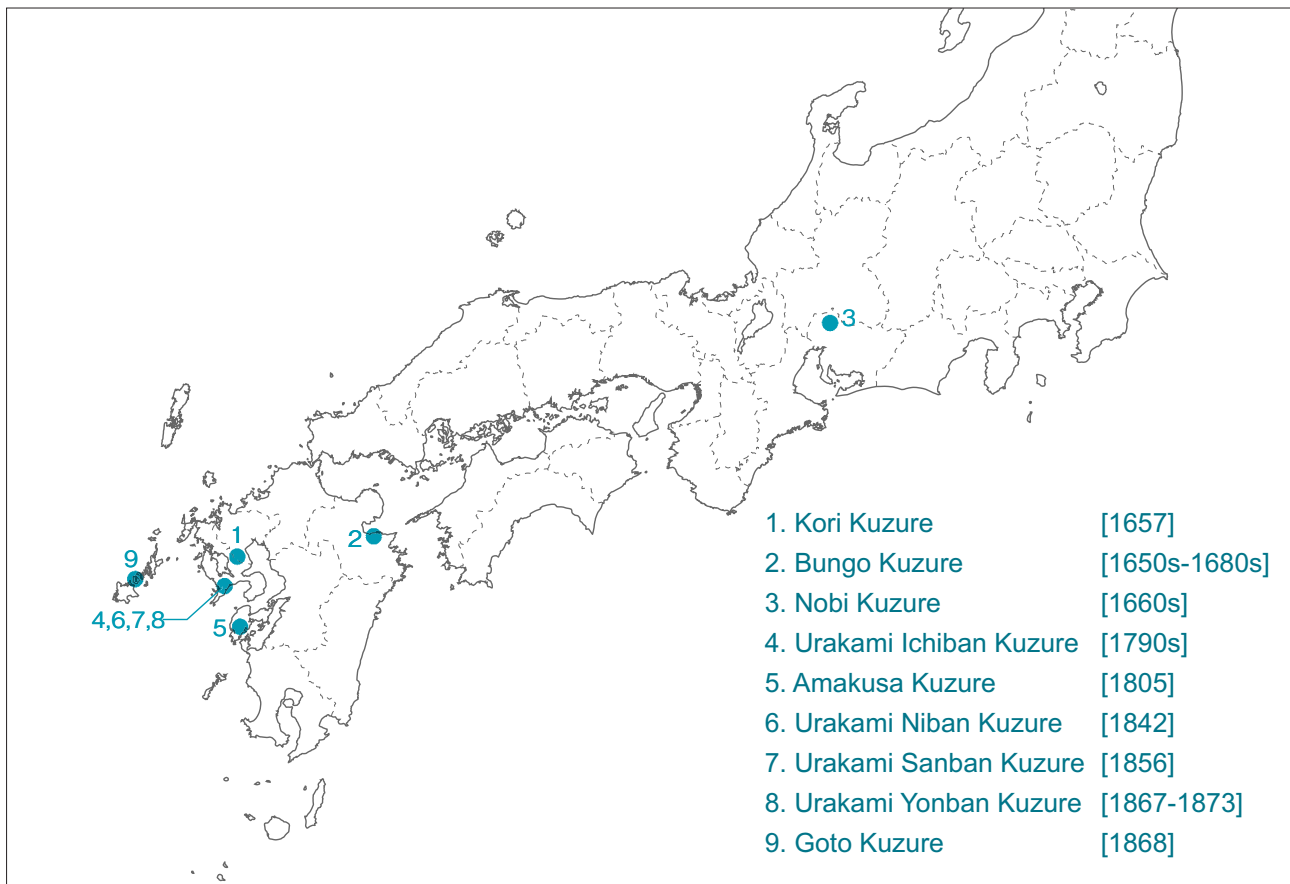
### **C. Comparison with Hidden Christian sites throughout Japan (from the latter half of the 17th century to the first half of the 19th century)**

In this section, comparisons are made with similar sites elsewhere in Japan to clarify how the nominated property in the Nagasaki region is representative of Hidden Christian sites throughout the country.

During the period when Christianity was thoroughly suppressed by the Tokugawa Shogunate, there were several large-scale crackdowns on Hidden Christians (called *Kuzure*), demonstrating how Hidden Christian communities gradually became disorganised in various parts of Japan. Historical documents record the following *Kuzure* crackdown incidents.

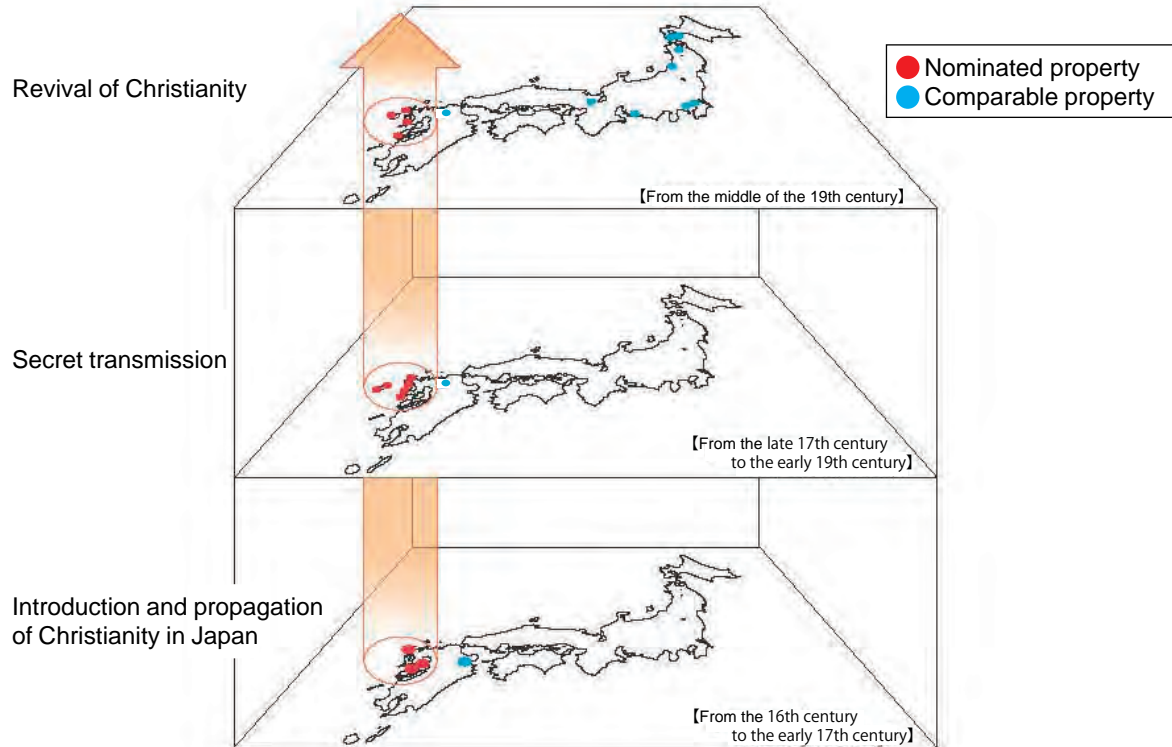
- 1657: Kori Kuzure (today's Omura City, Nagasaki Prefecture)
- 1650s–1680s: Bungo Kuzure (today's Oita Prefecture)
- 1660s: Nobi Kuzure (today's Gifu and Aichi Prefectures)
- 1790s: Urakami Ichiban Kuzure (today's Urakami, Nagasaki City, Nagasaki Prefecture)
- 1805: Amakusa Kuzure (today's Sakitsu, Amakusa City, Kumamoto Prefecture)
- 1842: Urakami Niban Kuzure (today's Urakami, Nagasaki City, Nagasaki Prefecture)
- 1856: Urakami Sanban Kuzure (today's Urakami, Nagasaki City, Nagasaki Prefecture)
- 1867–1873: Urakami Yonban Kuzure (today's Urakami, Nagasaki City, Nagasaki Prefecture)
- 1868: Goto Kuzure (today's Goto City, Nagasaki Prefecture)





**Figure 3 - 001** Map of locations of *Kuzure* crackdowns on Hidden Christian communities

### Distribution of the components of the 'Hidden Christian Sites in the Nagasaki Region' and comparable properties



The Nagasaki region is the only area in Japan where physical evidence still exists demonstrating that Christianity has been transmitted in an organised manner, without interruption since its initial introduction in the 16th century.

**Figure 3 - 002** Distribution of the components of the nominated property



### Conclusions of comparison item C

In the late 17th century, when half a century had passed since the imposition of the ban on Christianity, *Kuzure* crackdowns occurred in today's Nagasaki, Oita, Gifu, and Aichi Prefectures, suggesting that several Hidden Christian communities still remained in some parts of the country. However, there are no records of *Kuzure* crackdowns in the early 18th century, and towards the end of the 18th century and in the 19th century, *Kuzure* crackdowns only occurred in the Nagasaki region. This means that Hidden Christian communities had diminished nationwide from the end of the 17th century through the 18th century, and remained only in the Nagasaki region. Today, traces of Hidden Christian villages and other physical evidence are found only in the Nagasaki region. Therefore, there are no villages comparable with the nominated property other than those found in the Nagasaki region.

## D. Comparison with Hidden Christian villages in the Nagasaki region

### Hidden Christian villages to be compared

Catholicism was introduced into Japan for the first time in the middle of the 16th century and reached its zenith in the early 17th century, with about 370,000 Japanese followers. However, the number of Japanese Catholics declined significantly due to the ban on Christianity imposed

by the Tokugawa Shogunate. In the 18th century their distribution came to be limited to the Nagasaki region and its neighbouring areas where, based on reports written by missionaries from the Paris Foreign Missions Society who came to Japan at the end of the Edo period, they numbered twenty to thirty thousand. According to academic research conducted by Tagita Koya around 1950 and published in 1954, Hidden Christian villages are thought to have been distributed in the following areas during the period of the ban on Christianity.

Area I: Urakami in the suburbs of the town of Nagasaki

Area II: Villages around Shitsu and Ono in Sotome on the Nishisonogi Peninsula

Area III: Islands ranging from Kuroshima Island to the Goto Islands (including Nozaki Island), to which Hidden Christian villagers migrated from the aforementioned Area II in the 18th century

Area IV: Western coast of Hirado Island and Ikitsuki Island

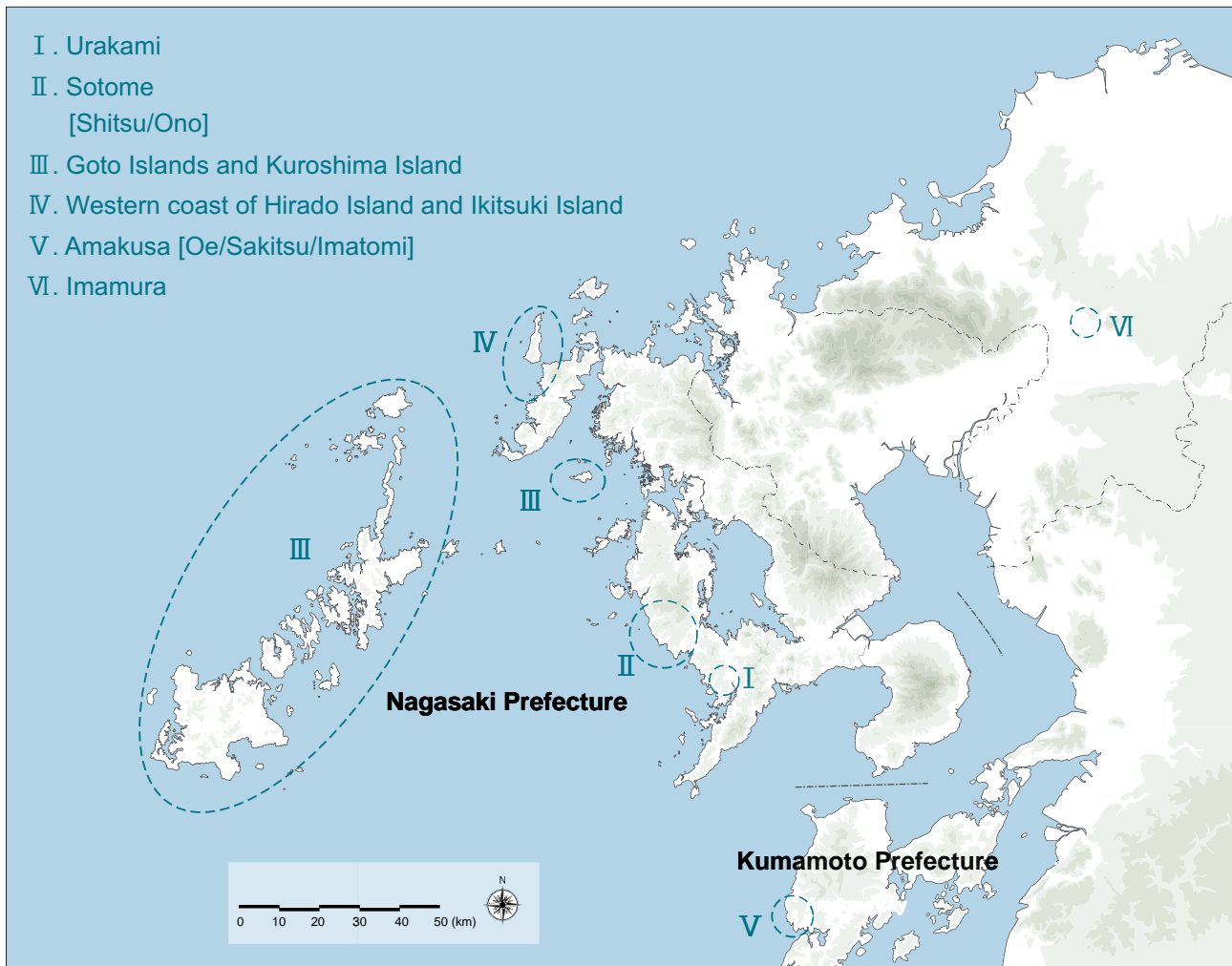
Area V: Oe, Sakitsu and other villages in Amakusa

Area VI: Tachiarai Imamura in Fukuoka Prefecture **1**

A total of 214 Hidden Christian villages can be identified in the six areas mentioned above: 15 villages in Area I, 19 in Area II, 146 in Area III, 30 in Area IV, and 4 in Area V. This distribution is summarised in Table 3-002.

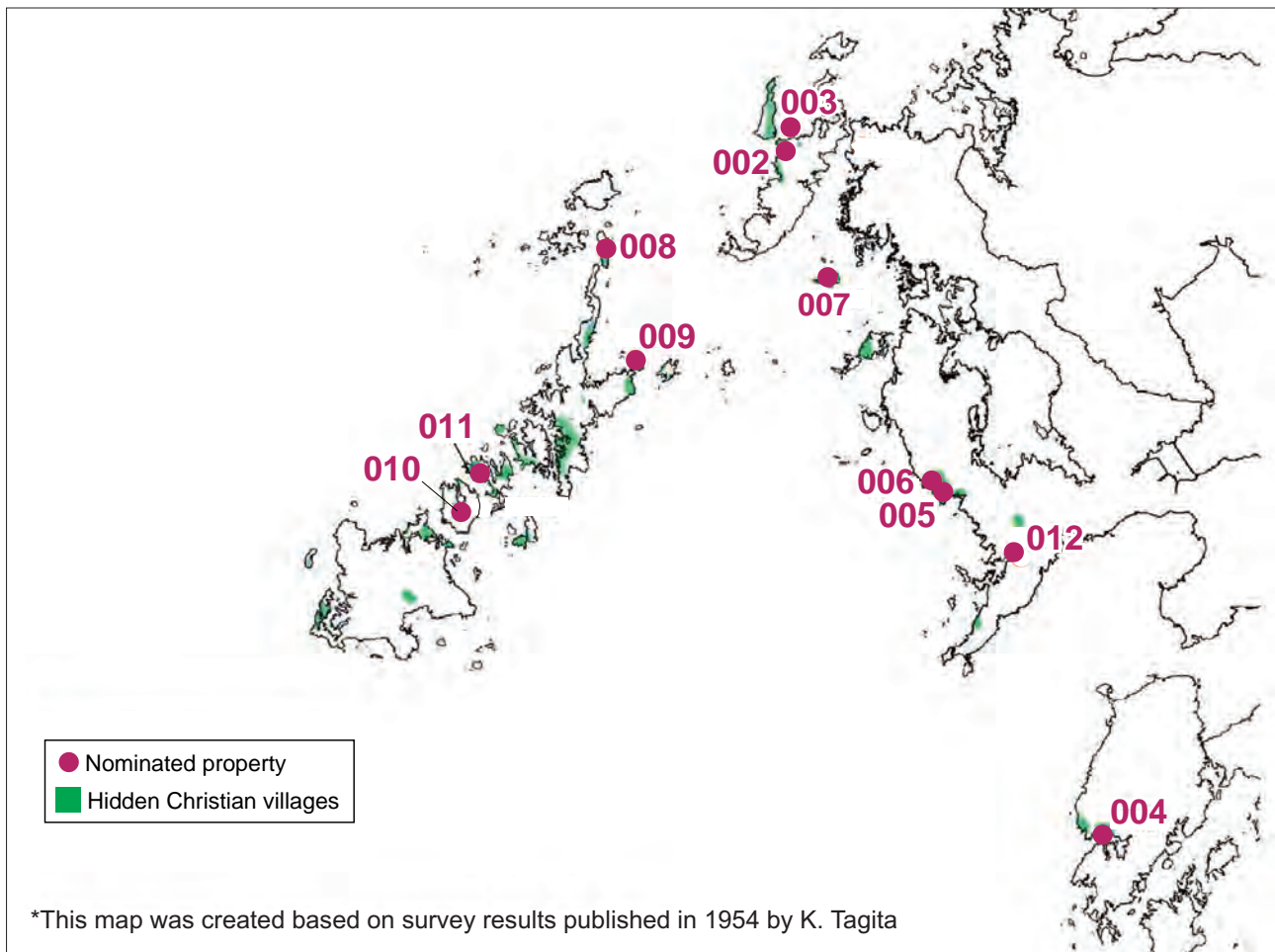
## 1

It is known that there were some Hidden Christian villages outside of the Nagasaki region dating to the period of the ban on Christianity and the subsequent transitional phase, such as Imamura Village in Fukuoka Prefecture, Madara Island in Saga Prefecture, Koshiki Island in Kagoshima Prefecture and Sendaiji Village in Osaka Prefecture. However as explained in the previous section, it is only in villages of the Nagasaki region that Hidden Christians maintained their faith in an organized manner and nurtured the distinctive cultural tradition from the 17th to 19th centuries without interruption.



**Figure 3-003** Map of Hidden Christian villages





**Figure 3-004** Distribution of Hidden Christian villages during the ban and the components of the nominated property

## Selection of items for comparison

The following four factors were considered when comparing these villages:

### Comparison Item 1

The following attributes related to criterion (iii) were considered from the perspective of the contribution to the Outstanding Universal Value of the nominated property.

- Is the village in question a Hidden Christian village that dates back to the arrival of Christianity in Japan (i.e., a non-migrant village) or is it a Hidden Christian village that was formed through migration from another non-migrant site (migrant village)?
- In the case of non-migrant villages, what sort of concealment strategies were adopted? More specifically, what did they choose as substitute places or objects on which to focus their veneration in order to hide their true Christian faith?
- In the case of migrant villages, in what sort of locations did they settle for the purpose of ensuring their survival through their migration strategy?

### Comparison Item 2

As noted in the section on authenticity, the villages were examined to determine whether they meet the conditions of authenticity in terms of 1) form and design; 2) use and function; 3) traditions, techniques, and management systems; 4) location and setting; and 5) spirit and feeling.

### Comparison Item 3

The state of conservation of both the constituent elements and the overall structure of the villages

was verified, including remains from the period during which Christianity was banned and from the subsequent transitional phase.

### Comparison Item 4

In addition, consideration was given to whether or not the protective measures available under the legal framework are being applied.

Of the 214 Hidden Christian villages, 43 were non-migrant villages and 171 were migrant villages. Most of the villages situated on the Nishisonogi Peninsula and other areas on the mainland side of Kyushu were non-migrant villages, while the migrant villages were concentrated in island areas such as the Goto and Ojika Islands. The migrant villages also include Daimyoji, which is situated on Iojima Island near central Nagasaki City, and Hoki, located on Hirado Island.

### Comparison between non-migrant villages (See details in Appendix 3b)

The Hidden Christian villages shared several common characteristics: as noted in section 2.b 'History and Development', a) the entire populace was registered with Buddhist temples under the *Terauke* policy imposed by the Tokugawa Shogunate; b) although the graves of Hidden Christians seemed, at first glance, to be the same as those of Buddhists, there were unique customs and practices involved in the burial of their deceased, such as changing the direction in which the body was facing when interred, and c) under the direction of religious leaders known



as *Mizukata* or *Chokata*, they formed small faith communities through which they practiced and passed on their beliefs to others. A close examination of each village's concealment strategies and the objects of worship offers an accurate picture of the different strategies adopted by each village. Also, particularly in migrant villages, a detailed analysis of the types of locations chosen for these settlements sheds light on the migration strategy of each village.

The 43 non-migrant villages can be categorised into four groups: I. villages that revered sacred sites such as mountains and other natural sacred locations or sites related to martyrdom; II. villages that used existing sites of worship, namely Shinto shrines, that could serve as places for Hidden Christian worship as well, and that could be shared with the ordinary community; III. villages that venerated Catholic devotional items; and IV. villages that chose to avoid the risk of secretly using such Catholic devotional items and instead venerated substitute items. These can also be divided into villages that worshipped the land, as in cases I and II, and villages that venerated devotional items, as in cases III and IV. Also, only III can be categorised as the type of village that venerated items that, if exposed, would immediately identify them as being Hidden Christians while the others were villages that venerated things customarily seen in Buddhist and Shinto communities as well.

The results of comparisons among the above-mentioned four categories are as follows.

Among the non-migrant villages, 16 were

confirmed to have concealed their faith through the worship of sacred sites (category I). Of these, the only village to which comparison items 2 to 4 apply is Kasuga Village in Hirado (Village No.185 in Appendix 3b). There were other villages situated along the western coast of Hirado Island—such as Neshiko (Village No.188) and Shimonakano (Village No.183)—that similarly concealed their Hidden Christian faith by secretly worshipping sacred sites, for example, venerating Mt. Yasumandake. However, it has been determined that of these, Kasuga is the most representative, particularly in terms of authenticity, given that the way in which the village was structured, from the period when Christianity was prohibited up until the present, is clearly known. There are also well-preserved objects of worship such as the 'Nandogami' (or 'closet icons'). There are also villages on Ikitsuki Island, including Ichibuzai (Village No.203) and Motofure (Village No.206), that worshiped sacred sites in a manner similar to Kasuga. However, it was determined that these sites did not have the same level of authenticity that Kasuga holds—e.g., there is no remaining evidence of how these villages were structured during the prohibition period, there is no system for preserving village land use for the future, and there has been a lack of protective measures.

It has been confirmed that there were seven villages that concealed their faith by having their place of veneration overlap with existing sites of worship, namely Shinto shrines (category II). Of these, the only one to which

comparison items 2 to 4 apply is Ono Village (Village No.24 in Appendix 3b), where Hidden Christians became parishioners of the Ono Shrine, the seat of the village's guardian deity, while at the same time secretly enshrining a Christian deity and worshipping at the Kado Shrine and the Tsuji Shrine, which were more familiar to the villagers.

It has been confirmed that there were 23 villages that venerated Catholic devotional items, such as sacred images and rosaries (category III). Of these, comparison items 2 to 4 apply to three villages, Kamishitsu, Nakashitsu, and Shimoshitsu (Village No.26 to 28 in Appendix 3b), in that each faith community handed down numerous devotional items such as images of the Virgin Mary, Japanese-language catechisms, and the Catholic liturgical calendar. In Imatomi Village (Village No.213), located in the city of Amakusa, an angel figurine called Umanterasama was uncovered in the mountains, and it is thought to have been used in religious ceremonies during the ban on Christianity, but exactly how it was used and how it was passed on as a means to conceal and maintain the community's faith is not known, and thus it was determined that the village was not comparable to the three villages of Shitsu in terms of authenticity.

A total of 23 villages were found to have avoided the risk of detection by not using Catholic devotional items, instead using everyday items that they had on hand as substitutes in order to conceal their faith (category IV). Of these, the only village to which comparison

items 2 to 4 apply was Sakitsu (Village No.212 in Appendix 3b), where Hidden Christians venerated statues of the traditional gods of fishermen as Deus, and made devotional items from the shells of abalone and fan-mussel clams, because their mother-of-pearl patterns were likened to the image of the Virgin Mary, thereby allowing the adherents to conceal their faith using objects that were strongly connected to their work. There were some villages, including those in Urakami (Ieno, Motohara, Nakano, and Sato: Village No.1 to 4), and Kamikurosaki in Sotome (Village No.29), where people used devotional items called 'Maria Kannon' during the ban on Christianity. They used images of the Buddhist deity Kannon, likening it to the Virgin Mary, but it is not clear what function these images had in the faith communities, and their authenticity has not been verified. Therefore, it was determined that they are not comparable to Sakitsu.

In addition, 11 villages were confirmed to have been Hidden Christian villages during the ban on Christianity, but as in the case of villages such as Nishikashiyama in Nagasaki (Village No.17 in Appendix 3b), and Takahama in Amakusa (Village No.214), due to the limited documentation and other historical materials, we know absolutely nothing about the type of faith communities that existed in these places at the time, the structure of the villages, and so on.

### **Comparison between migrant villages (See detail in Appendix 3b)**

Among the 171 migrant villages, the most strik-



ing characteristic of the concealment strategies adopted is the way in which destinations were chosen when migrating. If the move was made to a pre-existing village, it would be a Buddhist or Shinto village, and thus settling into that community incurred a high risk of their faith being exposed. For that reason, the migrants cleverly avoided establishing new settlements in pre-existing villages. The 171 migrant villages can be divided into four categories: I) places where there were no pre-existing villages because the location was considered by adherents of Buddhism or Shinto to be sacred ground; II) places where there were no pre-existing villages because the location was being used to isolate those suffering from infectious diseases from the rest of the population; III) places where there were no pre-existing villages because of steep terrain, poor soil conditions, or harsh climate; and IV) places that were once used for some purpose, such as pasturelands belonging to a clan, but that had since been abandoned, to which migration was invited as a way of bringing the land back into cultivation. Numbers I) and II), in particular, can also be categorised as land that was shunned or avoided, while III) and IV) were simply uninhabited areas.

Regarding the migrant villages, the only ones that fall into category I), sites where there were no pre-existing villages because the location was considered by the adherents of Buddhism or Shinto to be sacred ground, were the villages of Nokubi and Funamori on Nozaki Island (Village No.35 and 36 in Appendix 3b). Be-

cause the village structure is clear, dating back to the period of the ban on Christianity and the subsequent transitional phase, and because they remain in good condition, comparison items 2) to 4) apply to both of these villages and the protective measures based on the Law for the Protection of Cultural Properties are being implemented.

It has been confirmed that there are four villages where people settled in locations (category II) where there were no pre-existing villages because the area was being used to isolate those suffering from infectious diseases from the rest of the population (smallpox was a particular concern during the period when Christianity was banned): the village of Akabae on Nakadori Island (Village No.43 in Appendix 3b), and the villages on Kashiragashima Island in Kamigoto (Village No.57), the village of Maeshima on Naru Island (Village No.114), and the village of Nangoura on Fukue Island in Shimogoto (Village No.151). Of these, comparison items 2) to 4) apply only to the villages on Kashiragashima Island. The Hidden Christians migrated there under the guidance of a Buddhist but later invited a leader of their own faith and finally rejoined the Catholic Church. For the villages of Akabae, Maeshima, and Nangoura, the historical characteristics, including the process by which they were settled during the ban on Christianity, and the process during the transitional phase when they returned to Catholicism, are not altogether clear, and thus, in terms of their authenticity, it was determined that they are not

comparable with the village on Kashiragashima Island.

The overwhelming majority of the Hidden Christian migrant villages fall into category III), where people migrated to sites that had remained undeveloped for geographical reasons; 142 villages were established in this way. Given that the policy of the feudal lords was to encourage people to migrate as settlers, and since their settlements were unequivocally on undeveloped land, it is understandable that this category covers the vast majority of cases. Among them, the villages to which comparison items 2) to 4) apply are Kodomari, Gorin, Sotowa, Origami, Obiraki, Eiri, Takeyama, Zazare, Uchikamihira, Sotokamihira, Kojima, and Hamadomari on Hisaka Island (Village No.125 to 136 in Appendix 3b). These villages were created when Hidden Christians from the Sotome area, an area where they had developed techniques to create terraced fields by building stone walls on sloping terrain, migrated to the island—a location where strong winds, scarce water and steep slopes made it appear unsuitable for farming.

There are seven villages that are recognised as belonging to category IV), land that had previously been used for some purpose but that was subsequently abandoned, and migration was thus promoted to bring the land back into cultivation. Of these, the only villages to which comparison items 2) to 4) apply are those on Kuroshima Island in Sasebo City (Village No.175 to 180 in Appendix 3b), where pasturelands that had been managed by the Hirado clan had been

deliberately abandoned, and so migrants could settle there and begin cultivating the land for farming. Kozaki, Village in Hirado City (Village No.181), is not comparable with the villages on Kuroshima Island in terms of authenticity, state of conservation, or status of application of domestic laws. Therefore, it can be determined that only the villages on Kuroshima Island are representative of villages to which people migrated in order to redevelop the land and pass on their faith..

### Conclusion of comparison item D

Comparisons were made among 214 Hidden Christian villages that existed during the ban on Christianity in the Nagasaki region, assessing them in terms of: 1. contribution to the Outstanding Universal Value of the nominated property; 2. satisfactory authenticity; 3. state of conservation; and 4. protective measures in place. As a result, the following villages have been found to fulfil all of these four perspectives: Shitsu Village (including Kamishitsu, Nakashitsu, and Shimoshitsu); Ono Village; those on Kuroshima Island (including Nakiri, Warabe, Hikazu, Todobira, Tashiro, and Neya); those on Nozaki Island (including Nokubi and Funamori); those on Kashiragashima Island; those on Hisaka Island (including Kodomari, Gorin, Sotowa, Origami, Obiraki, Eiri, Takeyama, Zazare, Uchikamihira, Sotokamihira, Kojima, and Hamadomari); Kasuga Village (including Mt. Yasumandake and Nakaenoshima Island); and Sakitsu Village.



## E. Comparison with Catholic churches built in villages in the Nagasaki region during the phase that followed the lifting of the ban on Christianity

### Churches to be compared

The news of the Discovery of Hidden Christians in 1865 quickly spread to Hidden Christian villages in the Nagasaki region. After various conflicts among the Hidden Christian villagers, some elected to rejoin the Catholic Church while others continued the religious system they had formed during the ban on Christianity. There were also some who converted to Buddhism or Shintoism instead. As a result, Hidden Christians' cultural traditions were gradually transformed. In particular, in the villages where Hidden Christians were reintegrated into the Catholic Church, their cultural traditions underwent a complete semantic and visual transformation with the construction of physical church buildings. Therefore, these churches are the most obvious testimony to the transitional phase and the end of the Hidden Christians' traditions after making difficult religious identity choices.

At present, there are 137 Catholic churches in the Nagasaki region. Of these, 73 are located in villages where Hidden Christians used to live during the ban on Christianity. (See Appendix 3c)

### Selection of comparison items

The following factors were considered when

comparing these churches:

#### Comparison Item 1

When was the first church constructed in the village? .

#### Comparison Item 2

Also, in terms of their authenticity, the churches were examined as to:

- when the existing church structure was built;
- the type of location in which the church stands; and
- the type of construction method used.

#### Comparison Item 3

Also examined was whether the entire construction area, including the church grounds, has been well preserved or not.

#### Comparison Item 4

In addition, the analysis examined whether protective measures provided by the legal framework have been put in place or not.

Of the 73 church buildings examined, if we leave aside Oura Cathedral, the earliest were built just over a decade after the 'Discovery of Hidden Christians'. By the end of the 19th century, a total of 36 churches had been constructed, including the Oura Cathedral, throughout the entire Nagasaki region. Indeed, over the roughly 30-year period that followed, church construction flourished in this area as church buildings began to be built in quick succession.

The timing of the construction of church buildings differed from village to village, in general progressing slowly over a relatively long period of time. Setting aside the questions of

whether there were any economic reasons for this or whether this was due to complex conflicts related to faith during the transitional phase, it is important to note that for the villages which did not have church buildings for a long time, churches were the ultimate symbol of their final return to Catholicism. There are some villages in which the first churches were not built until after World War II. In these cases, instead of concluding that the transition phase itself took such a long time, as much as 80 years up until the postwar period, these villages can be considered to have needed new churches to accommodate the increasing population of Christians (in most cases, this accompanied a natural increase in the population).

With regard to the location of the churches, many of them were built in central locations or on high ground along the coast so that they were visible from anywhere in the village, or they were built in easily accessible locations. Building in central locations was a typical way in which Catholic churches were usually built. There are also examples of churches being built on places of memory where significant events had occurred during the period when Christianity was banned. These include sites where people were forced to stamp on sacred images in the ‘Efumi’ ceremony, sites where Christians were persecuted and martyred for their beliefs, or sites connected to the Hidden Christian leaders during the period of the religious ban.

On the other hand, some villages chose sites for their churches based on the same logic

used when building residences—e.g., protection from the wind, avoiding moisture, etc. The village wisdom applied in the selection of the site was unique to each area and reflected the experience of the villagers connecting back to the era of the ban on Christianity.

The 73 churches reflect a variety of construction methods, depending on the period when they were completed. Some adopted a highly-developed Western style of construction under the guidance of missionaries, some were built solely by Japanese carpenters using indigenous methods similar to those used in building ordinary structures, and others were built using a mixture of Japanese and Western construction methods. In terms of the materials used in their construction, many churches, starting with Oura Cathedral, are either brick masonry construction or wood-frame brick construction. It is considered that when the parishioners called for a church to be built as a symbol of their return to Catholicism, they wanted it to be built from brick in order to clearly differentiate it visually from the wooden structures that characterised the rest of the village. Also, among those churches that were constructed or rebuilt relatively recently, there are many that were constructed with reinforced concrete.

Of particular note are the churches built with indigenous construction methods and locally produced materials. For example, the Kashiragashima Church on Kashiragashima Island (Component 009) is constructed using locally produced sandstone. Of course, this con-



struction method is itself patterned on the Romanesque style, so it clearly stands apart from the surrounding buildings, but the sandstone is also used in many of the other buildings and structures in the vicinity, and thus the church is in perfect harmony with the overall landscape of the village. Similarly, wood-frame churches using locally produced lumber in the same manner as the surrounding buildings also create harmonious village landscapes while still asserting their presence and expressing their identity as churches.

Based on these comparisons, it was determined that, among the churches that are indicative of the end of the transitional phase, those that most strongly demonstrate cultural, social, and technical continuity with the period of the ban on Christianity are those built after a relatively long transitional phase, located in sites chosen for their suitability in relation to the local climatic conditions, and constructed using indigenous materials. The following three churches meet these criteria:

#### **Zenchodani Church (Church No.30)**

This church is a single-story wooden building constructed in 1895 on the slopes above a valley. It was built on ground that had been leveled using stone retaining walls, with a grove of trees in front serving as a windbreak, thereby appropriately responding to the characteristics of the climate of the area. However, the form of the original church is not clearly known, and the church that is currently standing on that site was

rebuilt in 1952. For that reason, while the state of preservation is excellent, it does not meet the requirements for being designated and protected as a cultural property under Japanese law.

#### **Egami Church (Church No.37)**

This church is a wooden building constructed in 1917 on a valley floor. It was built on a site that had been leveled using stone retaining walls, and a grove of trees planted in front of the church serves as a windbreak against the sea winds that come from the southwest. To deal with the problems of moisture exposure, it was built with a raised floor, and there are vents in the soffits, that were designed to resemble, a common flower in that region. The church is thus a good expression of the typical response to the climatic conditions that prevail in the area. Before the current church was built it is known that there was an earlier church on the site, but the original structure is presumed to have been a temporary building since it lasted only 10 years until the construction of the current building. The Egami Church has been well preserved as an Important Cultural Property and there are adequate measures in place in keeping with the Law for the Protection of Cultural Properties.

#### **Kaitsu Church (Church No.54)**

This church is a single-story wooden building constructed in 1924 on a plateau, with a grove of trees serving as a windbreak, and this building also shows the typical response to the prevailing climatic conditions. Although the original

church still stands, there are a number of conspicuous renovations that were made in later years—in particular, the front windows have been replaced with aluminum sash windows—and so the status of the church's preservation is not good. For that reason, it does not meet the requirements for being evaluated and designated as a cultural property under Japanese law.

### Conclusion of comparison item E

Comparisons were made among the 73 churches that visually symbolise the transformation and the end of the traditions of the Hidden Christians, assessing them in terms of: 1. duration of the transitional phase; 2. satisfactory authenticity; 3. state of conservation; and 4. protective measures that have been put in place. As a result, it can be concluded that the Egami Church in Egami Village fulfils all of these criteria.

## Conclusion of this comparative analysis

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Based on comparative analysis of similar national and international properties, the following five points were concluded:

- A) Regarding World Heritage properties directly associated with religious suppression, no other properties have been found to be equivalent to the nominated property.
- B) Regarding other Asian countries and their history of acceptance of Christianity, only in Japan was the Christian faith passed down se-

cretly through many generations in the complete absence of missionaries and despite a two-century ban. Furthermore, Japan's ban was much longer and more severe than any such ban in other Asian countries.

- C) Regarding similar Christian sites within Japan, Hidden Christian communities across Japan gradually became disorganised throughout the 18th century due to the ban, remaining intact only in the Nagasaki region.
- D) Regarding all 214 Hidden Christian villages in the Nagasaki region, it has been clarified that the 10 areas included in the nominated property are representative in terms of their contribution to the Outstanding Universal Value and the state of protective measures being implemented.
- E) Regarding the 73 Catholic churches in the Nagasaki region, it has been concluded that the Egami Church is a representative example in terms of duration of the transitional phase of religious identity, authenticity, and protective measures in place.

Together, these comparisons have identified the nominated property as having Outstanding Universal Value and have distinguished it from the other cultural properties within Japan and from other countries which are similar in terms of their historical background and context. These comparisons have also demonstrated that the components of the nominated property have been properly selected and that it is therefore appropriate to include the nominated property on the World Heritage List.



### 3.3 Proposed Statement of Outstanding Universal Value

#### a. Brief synthesis

The nominated property, ‘Hidden Christian Sites in the Nagasaki Region’, bears unique testimony to the history of people and their communities who secretly transmitted their faith in Christianity during the time of prohibition spanning more than two centuries in Japan, from the 17th to the 19th century. Located in very remote areas including small islands at the westernmost edge of Japan, the property represents how the Christian communities survived in the midst of the conventional society and its religions, gradually transforming and ultimately ending their religious traditions and being assimilated into modern society after the prohibition was lifted.

The nominated property is comprised of 12 components located in the Nagasaki region of Japan, which lies at the far eastern edge of the area within Asia in which Christianity was introduced during the Age of Exploration. Since the Nagasaki region served as Japan’s gateway for exchange with foreign countries and as a place where missionaries settled from the latter half of the 16th century, people in the region could receive missionaries’ guidance extensively over a long period of time, and as a result, Catholic communities took root more firmly there than anywhere else in Japan. In this context, even after Japan banned Christianity in the 17th century and not a single missionary was allowed to remain in Japan, some Catholics in the Nagasaki region were left to maintain their faith and small religious communities by themselves, becoming Hidden Christians.

Hidden Christians survived as communi-

ties that formed small villages sited along the seacoast or on remote islands to which the Hidden Christians migrated during the ban on Christianity. Hidden Christians gave rise to a distinctive religious tradition that was seemingly vernacular yet which maintained the essence of Christianity, and they survived continuing their faith over the ensuing two centuries.

The nominated property as a set of the 12 different components provides a clear understanding of the tradition of Hidden Christians. The nominated property thus bears testimony to the distinctive way in which the Hidden Christians continued their faith during the ban on Christianity. As witness to this unique cultural tradition nurtured during the long ban on Christianity, the nominated property has Outstanding Universal Value.

#### b. Justification for Criteria

##### Criterion (iii)

The nominated property bears unique testimony to the distinctive religious tradition nurtured by the Hidden Christians in the Nagasaki region while they secretly continued their Christian faith during the ban on Christianity.

The Hidden Christians’ unique religious tradition, from its origin and formation while they secretly transmitted the Christian faith by themselves during the ban, to the new phase following the lifting of the ban on Christianity and the consequent transformation toward the ending of the tradition, is well demonstrated in the 12 components.

### c. Statement of Integrity

The nominated property consists of 12 components, all of which bear testimony to the unique cultural tradition nurtured by Hidden Christians who secretly practised their Christian faith in the Nagasaki region despite a ban on Christianity. These 12 components not only include all of the elements necessary to express the Outstanding Universal Value of the nominated property but are also of adequate size and in a good state of conservation.

Thorough and complete protection measures have been taken for each of the components in accordance with all relevant national laws and regulations—including the Law for the Protection of Cultural Properties. Within the buffer zones of the nominated property, appropriate protection is provided not only by the Law for the Protection of Cultural Properties, but also by the Landscape Act and other relevant laws and regulations. Therefore the nominated property does not suffer from any adverse effects of development or neglect, and it has been effectively conserved together with its surrounding landscape.

### d. Statement of Authenticity

Each component of the nominated property maintains a high degree of authenticity based on the attributes selected according to its nature. The villages possess a high degree of authenticity based on their attributes of ‘form and design’, ‘use and function’, ‘traditions, techniques and management systems’, ‘location and setting’, and ‘spirit and feeling’. The component, ‘Remains of Hara Castle’, has lost its authenticity related to ‘use and function’, as it is an archaeological site,

but it retains a high degree of authenticity in regard to the other attributes. Oura Cathedral and the Egami Church in Egami Village on Naru Island possess a high degree of authenticity in terms of ‘materials and substance’ in addition to the other attributes as they are architectural works.

### e. Requirements for Protection and Management

The nominated property and its buffer zones are properly conserved under various laws and regulations including the Law for the Protection of Cultural Properties. Furthermore, Nagasaki Prefecture, Kumamoto Prefecture and relevant municipalities have formulated a robust Comprehensive Preservation and Management Plan from the perspective of safeguarding the Outstanding Universal Value of the nominated property as a whole. As a framework for implementing this plan, they have organised a World Heritage Preservation and Utilisation Council in cooperation with the owners of the components and other stakeholders. The Council is operated for the appropriate protection, enhancement and utilisation of the nominated property. The Council receives guidance from and consults with experts comprising an academic committee (the Nagasaki World Heritage Academic Committee), as well as the Agency for Cultural Affairs, which is the principal agency in charge of protection of Japan’s cultural properties.



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## Chapter 4

# State of Conservation and factors affecting the Property



# Chapter 4 State of Conservation and factors affecting the Property

## 4.a Present state of conservation

### 4.a.1 State of Conservation of the nominated property as a whole

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The entire nominated property is protected under laws and regulations, such as the Law for the Protection of Cultural Properties. Each of the component areas is designated as a National Treasure, a Historic Site or an Important Cultural Landscape under the said law, or designated as a Landscape Planning Area under the Landscape Act. Thorough protective measures are being implemented within such designated areas.

In order to safeguard the components of the nominated property, it is essential to establish basic policies for their long-term and systematic preservation management. Preservation and management plans that clearly describe concrete measures for such policies have been prepared for each of the nationally designated cultural properties within the 12 components by their owners and other stakeholders responsible for their management.

As a basic policy for preservation and management, these preservation and management plans outline a future vision for protecting and passing on the value of individual cultural properties, and they clearly indicate daily management methods and measures to improve systems and other matters. In addition, these plans clarify whether permission is necessary and

what requirements are to be met for any conceivable alteration to the buildings and lands under legal protection. The preservation and management of the components are being properly implemented in accordance with these plans, ensuring that the Outstanding Universal Value of the nominated property will be transmitted to future generations.

Additionally, to complement the preservation and management plans, many of the components already have enhancement plans that outline restoration and repair methods in cases of damage or deterioration with regard to their presentation and utilisation. Based on these plans, preservation measures to safeguard the components and environmental improvements to enhance the visitors experience are being promoted.

Custodial bodies responsible for the Remains of Hara Castle and the precincts of Oura Cathedral, both of which are designated as Historic Sites, appropriately maintain and manage these nationally designated historic sites in accordance with their preservation and management plans. In villages selected as Important Cultural Landscapes, local residents properly carry out their maintenance and management on the basis of the conservation plans prepared for each Important Cultural Landscape in accordance with the Law for the Protection of Cultural Properties and the landscape plans prepared under the Landscape Act, ensuring

their ongoing conservation.

Churches (Shitsu Church, Ono Church, Former Gorin Church, and Egami Church) and related facilities (the Former Latin Seminary) within the villages of the components that have been designated Important Cultural Properties, as well as Oura Cathedral (a designated National Treasure), are also properly maintained and managed by religious organisations and local church members in accordance with the preservation and management plans prepared for each building by its owner. All of these buildings are therefore preserved in good condition.

For more information regarding the status of the preservation and management plans and the enhancement plans for the components, please refer to Table 5-005 in Chapter 5 ‘Protection and Management of the Property’ of this nomination dossier, and Table 4-003 of Chapter 4 ‘Implementation of the Plan’ of the attached ‘Comprehensive Preservation and Management Plan’ (Appendix 6a).

#### 4.a.2 State of Conservation of each component

##### 001 Remains of Hara Castle

The component area of the castle remains consists of the castle area, where Hidden Christians were besieged during the Shimabara-Amakusa Rebellion of 1637, and outpost areas used by the Shogunate forces to attack the castle. There are castle remains preserved in good condition that date back to the period of the rebellion.

Minamishimabara City maintains and manages the castle remains as their custodial body. The city has conducted enhancement work on the core part of the site, known as the *Honmaru*, which is surrounded by stone walls, utilising findings from archaeological excavation. This *Honmaru* area is open to the public. The second enclosure (called *Ninomaru*) around the *Honmaru*, as well as the outpost areas on the outer edge of the *Ninomaru*, are still used as farmland. In these areas the castle’s zoning remains in good condition, and archaeological remains are well preserved underground. Areas to the south of the *Honmaru* are used for school facilities, religious facilities, houses and the like. As approximately half of the component area is privately owned land, the city is promoting public ownership of unused land. The city is systematically carrying out archaeological excavation on newly acquired land in order to fully identify the extent of the castle and confirm the presence of any ruins and artefacts underground.

A series of archaeological excavations conducted by the city have revealed numerous bones of the Hidden Christians killed in the rebellion as well as their devotional items. Ruins have been preserved in good condition under protective soil since the completion of the excavation and academic investigations of their state. The devotional tools and other unearthed artefacts have been appropriately stored in specific facilities for their preservation and exhibition.

As parts of the stone walls in the *Honmaru* were altered due to agricultural and road-related development, the city is conducting their



restoration and enhancement based on the enhancement plan prepared for the castle remains. Since some of the cliff areas of the *Honmaru* facing the Ariake Sea have collapsed from the effects of wind and rain, the city is presently carrying out preventive measures. Therefore, this collapse does not negatively affect the preservation of the component.

### 002, 003 Kasuga Village and Sacred Places in Hirado

‘Kasuga Village and Sacred Places in Hirado’ is a collective name for Kasuga Village, Mt. Yasumandake and Nakaenoshima Island. Within this component area, the key characteristics such as land use patterns, graveyards and zoning of farmland that were in place during the period of the ban on Christianity have been conserved in good condition.

Kasuga Village includes houses containing *Nandogami* icons, Hidden Christian graveyards and Maruoyama hill on which the remains of a graveyard are located. These houses are still inhabited and still contain the Hidden Christian icons that have been transmitted from generation to generation in the village. Archaeological excavation on Maruoyama hill in the centre of the village has revealed remains of a graveyard for early Japanese Catholics. The excavated remains of the graveyard have been preserved in good condition under protective soil since the completion of the excavation and academic investigations of their state.

Terraced rice paddies in the east of the village have been used since the period of the ban,

as depicted in a pictorial map created in pre-modern times. There is concern over the abandonment of these farmlands due to the aging and decreasing population in the village. Hirado City is making efforts to revitalise the regional society and increase the number of residents and visitors by utilising the terraced rice paddies for various events through collaboration between local residents and the public sector, so as to ensure that the population decline will not negatively affect the preservation of the component.

Mt. Yasumandake is appropriately maintained and managed by followers of the Haku-sanhime Shrine and the Forestry Agency.<sup>1</sup> Around its summit, the Hakusan-hime Shrine, the site of Saizenji Temple, small stone shrines and the like all remain in good condition. Primeval forests of Japanese evergreen oak (*Quercus acuta*) still thrive and remain as they were during the period of the ban. The area surrounding the summit is designated as a National Park under the Natural Parks Act, with the cutting of trees and other development being strictly regulated.

Nakaenoshima Island is hard to land on due to its difficult geography. Therefore, a rich natural environment has been conserved not only on the island but also in its surrounding sea area.

#### 1

The Forestry Agency is a state organ that implements appropriate management and operation of national forest projects under the Act Concerning Utilisation of National Forest Land, as well as measures regarding conservation and maintenance of forests that are not owned by the national government.

#### 004 Sakitsu Village in Amakusa

The component area of Sakitsu Village includes the site of a former Hidden Christian leader (or *Mizukata*), the Sakitsu Suwa Shrine, the site of the house of the village headmen from the Yoshida family, the site of the Former Sakitsu Church, the roads which connect the sites with each other, and the group of houses facing the roads, maintaining the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

Many of the houses in Sakitsu Village including the former Hidden Christian leader's house are still keeping the traditional wooden architectural style of the region. Amakusa City systematically conducts measures to enhance the village landscape by providing financial support to the owners of any relatively new houses and structures that are not in keeping with their surroundings when they need renewal.

The Sakitsu Suwa Shrine, which Hidden Christians outwardly venerated in order to keep their faith undetected by the authorities during the ban, has had its main building renovated since its foundation. However, it retains its original layout within the precincts. It is still used as a place of worship for Shinto practitioners, and its followers maintain and manage it appropriately.

The Sakitsu Church was built in 1934 at the site of the village headmen's house, where crackdowns on Hidden Christians took place during the ban. It is now properly maintained and managed by the church members. At the site of the Former Sakitsu Church, adjacent to the precincts of the shrine, a convent was built in the

period from 1945 to around 1955. It is not in use today, but the owner maintains and manages its precincts.

Hidden Christian devotional tools used during the ban are still kept in the houses of the descendants of the Hidden Christian leader in the village. Amakusa City not only conducts archaeological surveys and keeps records on these devotional tools—it also provides guidance and advice for the owners so that they will be able to maintain and manage them in an appropriate manner.

#### 005 Shitsu Village in Sotome

The component area of Shitsu Village includes the sites of houses in which sacred icons were stored by Hidden Christians, Hidden Christian graveyards, the site of the Shitsu Magistrate's Office and the former village headmen's house, the site of the temporary church, Obamaura beach, and the Shitsu Church, maintaining the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

The sites of the temporary church and the houses in which sacred icons were kept are now used for other people's houses and farming land. The sacred icons, as well as the liturgical calendar and catechism that the Hidden Christians transmitted, have been properly preserved by the relevant religious organisations or placed in an archive centre in the area.

Archaeological excavation has revealed that some of the graveyards in the village were made for Hidden Christians. They are still being



used and properly maintained by local residents.

At the site of the Shitsu Magistrate's Office and the village headmen's house, where crack-downs on Hidden Christians took place during the ban, the Former Shitsu Aid Centre (including a vocational facility and a macaroni production shop) was established by a European missionary, after the lifting of the ban, for the local residents. The buildings in this centre are now utilised as exhibition facilities, and they have been properly maintained and managed. Repair work was conducted for each of the buildings in the centre from 2007 to 2012, and academic research conducted in 2010 during this repair work revealed ruins indicating the former presence of the magistrate's office. These ruins have been preserved in good condition under protective soil since the completion of this research.

The Shitsu Church was built in 1882 and is still used as a religious facility. It is properly maintained and managed by the relevant religious organisations and local Catholics, and it is thus conserved in good condition.

### 006 Ono Village in Sotome

The component area of Ono Village includes the Shinto shrines of Ono, Kado, and Tsuji, graves made by piling up stone rubble, and the Ono Church, maintaining the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

The precincts of the Shinto shrines of Ono, Kado, and Tsuji, all of which were shared by both the indigenous religious communities

and the Hidden Christians as places of worship during the ban, have been properly maintained and managed to date by Shinto practitioners.

The Hidden Christian graveyard in the northeastern part of the village has been used since the period of the ban. It is still in use and local residents maintain and manage it in an appropriate manner. Here are graves that were made for Hidden Christians by piling up stone rubble during the ban, and they have been preserved in good condition. Academic research has revealed devotional items also buried in these graves. These unearthed items are kept in a museum, and the graves have been preserved in good condition.

The Ono Church was built in 1893, and it is still in use as a Catholic facility. The relevant religious organisation and local church members are maintaining and managing it appropriately. Despite the decreasing number of local Catholics, joint efforts for preservation and management of the church are under way, involving its owner, local residents and the public sector. It underwent repair work from 2003 to 2007, and thus it is preserved in good condition.

Administrative processes are also under way for an additional selection of Ono Village as an Important Cultural Landscape under the Law for the Protection of Cultural Properties, so that all of the constituent elements of the component will be even more thoroughly protected under the said law.

### 007 Villages on Kuroshima Island

The component on Kuroshima Island comprises

the site of the Honmura Office, Kozenji Temple, the sites of houses of Hidden Christian leaders (and temporary churches), Hidden Christian graveyards, and the site of the first Kuroshima Church, all of which retain the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

The site of the office in Honmura Village, where the *Efumi* ceremony took place during the ban, is now used as a public park, and local residents maintain and manage it in an appropriate manner. Kozenji Temple is still used as a religious facility, and it is properly maintained by local followers.

Hikazu Village includes the site of the house of a Hidden Christian leader that was used as a temporary church after the lifting of the ban. A memorial now stands at the site, and its owner and local residents manage it appropriately.

The island is dotted with six Hidden Christian graveyards formed during the ban. Local residents properly manage and maintain two of the graveyards. Another graveyard is properly managed and maintained in good condition by a non-profit organisation commissioned by Sasebo City. As the remaining three graveyards are not being maintained regularly, Sasebo City is considering how to maintain them in cooperation with the local residents.

In Nakiri Village, in the centre of the island, there is the site of the Kuroshima Church—constructed in 1880. It was the first church on the island, and was reconstructed in 1902. The present church is still in use as a Catholic facility

and it is properly managed and maintained by the relevant religious organisation and local church members.

As wild boars have been increasing in number on the island in recent years, their negative impact on the graveyards and farmlands is a matter of concern. Sasebo City is taking countermeasures such as capturing them and installing fences to keep them out.

There is concern over the maintenance and management of the villages in the future due to the aging and decreasing population of the island. The city is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the unique characteristics of the island. Therefore, the population decline does not negatively impact the preservation of the component at present.

### 008 Remains of Villages on Nozaki Island

The component on Nozaki Island comprises the village remains of Nozaki, Nokubi, and Funamori, including the sites of Hidden Christian leaders' houses and churches, graveyards, Okinokojima Shrine, and the site of a building that once housed Shinto priests. There are no residents on the island at present, except for the manager of a facility sited in Nokubi. Therefore, Ojika Town conducts the maintenance and management of the island. The island is now being utilised with the aim of encouraging people to learn about and experience its natural environment, while maintaining the key characteristics of land use patterns and other elements



that were in place during the period of the ban on Christianity as well as the period after its lifting.

Although over forty years have passed since all of the residents left Nokubi and Funamori Villages, the farmlands and residential areas, divided with stone walls, that Hidden Christians developed on the steep slopes remain in good condition. In 2001, a dam was constructed to the west of the remains of Nokubi Village. Soil infill work done as part of this construction buried a very small, limited section of the village. In the remains of Funamori Village, farmlands were expanded in modern times, but the village area dating back to the period of the ban has been preserved in good condition without major alterations.

In each village, the sites of Hidden Christian leaders' houses and churches constructed after the lifting of the ban remain in good condition. Hidden Christian graveyards, as well as Catholic burial sites established after the lifting of the ban, are also well preserved due to appropriate maintenance and management by Ojika Town.

In Nozaki Village in the east of the island, there is a port that provides a scheduled boat service, and the location thus serves as a gateway to the island. In the village, there are still sections of land divided by stone walls in good condition, and in the central part, the residence of Shinto priests who served at the Okinokojima Shrine is well maintained and managed by the town. This residence underwent repair work in 2016, and it is now utilised as an exhibition facility for visitors.

The Okinokojima Shrine, located in the northern part of the island, has remained in use as a religious facility, even after the island became uninhabited. Its followers who live on the neighbouring Ojika Island visit it and conduct clean-up activities on a regular basis, properly maintaining and managing it.

Deer and wild boars are also found on the island, and they have caused the partial collapse of some stone masonry work within the village remains. In addition, the subtropical plant beach vitex (*Vitex rotundifolia*) has become overgrown in recent years in the area surrounding Nokubi Village. Against such threats to the preservation of the village remains, efforts are underway to remove wild plants as well as to install fences to keep out the animals and traps to capture them.

### 009 Villages on Kashiragashima Island

The component on Kashiragashima Island comprises the remains of graveyards known as the Kashiragashima-Shirahama ruins, the site of a house of Hidden Christian leaders (and a temporary church), the site of the first Kashiragashima Church, and the grave of a Buddhist man who led the migration to the island, maintaining the key characteristics of land use patterns and other elements that were in place during the period of the ban on Christianity as well as the period after its lifting.

The grave of the Buddhist leader, located in Fukuura Village, is properly maintained and managed by its owner.

In Shirahama Village, which was founded by Hidden Christians, efforts are underway to

actively maintain and improve the landscape, for example by relocating power lines underground changing the roof colours of buildings around Kashiragashima Church where they are not in harmony with the surrounding landscape.

In 1995, archaeological excavation revealed a graveyard on the seacoast of Shirahama Village (this is referred to as the Kashiragashima-Shirahama ruins). Although a small section of the ruins was lost during the construction of a fishing facility, the other parts remain well preserved underground.

At the site of the first Kashiragashima Church, a new church was reconstructed in 1919, and it is still in use as a religious facility. The relevant religious organisation and local Catholics are maintaining and managing it appropriately. Because of the decreasing number of local Catholics, joint efforts are underway for preservation and management of the church, involving the owner, local residents and the public sector.

There is concern over the maintenance of the villages in the future due to the aging and decreasing population of the island. Shinkamigoto Town is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the area's unique regional characteristics. Therefore, the population decline does not negatively impact the preservation of the component at present.

## 010 Villages on Hisaka Island

The component on Hisaka Island comprises work spaces where Buddhists and Hidden

Christians collaborated, the 'Royanosako Martyrdom' site, Hidden Christian graveyards, the site of the Hamawaki Church, Eiri church, Zazare Church and Akanita Church, and the Former Gorin Church, all of which retain key characteristics of the land use patterns and other elements that were in place during the period of the ban on Christianity as well as the period after its lifting.

The site of the *Rokuroba* in Tanoura Port, where Buddhists and Hidden Christians hauled in their fishing nets together, is preserved in good condition as part of the port facilities. In Obiraki Village, where the Buddhist and Hidden Christian communities collaborated in the cultivation of land during the ban, an agricultural field improvement project is planned to ensure that farming continues there. In order to ensure that this project does not negatively impact the preservation of the component, the Goto City Cultural Landscape Enhancement and Management Committee, which consists of academics, provides detailed advice regarding the implementation of the project from its initial planning phase onwards, such as any alteration made to the land formation.

The island is dotted with Hidden Christian graveyards, many of which are still in use and are properly managed by Catholic islanders.

At the 'Royanosako Martyrdom' site, persecution occurred during the last phase of the ban. A memorial was set up there to serve as both a church and a graveyard for the martyrs. Special events still take place at this memorial, and local Catholics maintain and manage it in good condition.



The Hamawaki Church, which was built at the site of the first church on the island, is still used as a Catholic facility. It is managed and maintained by local Catholics in an appropriate manner. The first church building, constructed in 1881, was relocated to Gorin Village on the eastern end of the island and it still exists (now called the Former Gorin Church).

There is concern over the maintenance of the villages in the future due to the aging and decreasing population of the island. Goto City is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the unique characteristics of the island. Therefore, the population decline does not negatively impact the preservation of the component at present.

### **011 Egami Village on Naru Island (Egami Church and its Surroundings)**

The component on Naru Island includes the Egami Church, which is characterised by its adaptation to the topography to which Hidden Christians migrated, as well as the topography surrounding the church. The village is a well-preserved example of characteristics bearing testimony to the spread of Hidden Christians by migration and the eventual end of their cultural tradition.

The Egami Church was constructed in 1918 and is still in use as a Catholic facility. The relevant religious organisation and local Catholics are maintaining and managing it appropriately. Because of the decreasing number of local Catholics, joint efforts are underway to

ensure the ongoing preservation and management of the church by involving the owner, local residents, and the public sector. Almost one hundred years have passed since the church was constructed, and signs of wear are beginning to show, such as damage to the timber planks of the external walls, peeling of internal plaster and leakage. Repair work has been conducted since 2016.

The setting of the church is a typical example of the location and topography of the Goto Islands to which Hidden Christians migrated during the ban. The setting is conserved under the Goto City Landscape Ordinance, which appropriately controls development within the area.

There is concern over the maintenance of the village in the future due to the aging and decreasing population of the island. Goto City is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the area's unique regional characteristics. Therefore, the population decline has not negatively impacted the preservation of the component to date.

### **012 Oura Cathedral**

This component comprises not only the cathedral itself, but also its precincts, including the Former Latin Seminary, the Former House of the Archbishop, and the Former Catechist School, all of which bear testimony to the component's history as a base for Catholic missionary work after the revival of Catholicism in Japan in the 19th century. The entire component

has been properly maintained and managed by the relevant religious organisation in good condition.

The cathedral, in which the ‘Discovery of Hidden Christians’ occurred, is usually open to the public with an admission fee, and it is still used for religious purposes on special occasions such as during Christmas and Mass commemorating the discovery. In 2015, 588,210 people visited it. The Former Latin Seminary, which is located next to the cathedral, is used as a visitor facility to help explain the history related to Catholicism.

Repair work was carried out on the cathedral from 1946 to 1952, and on the seminary from 1979 to 1982. Therefore, both are now preserved in good condition.

The Former House of the Archbishop, which was built in 1915, is undergoing renewal work before utilisation as a new exhibition facil-

ity to explain the Christian history of Nagasaki. Repair work is also being carried out on its roof and exterior walls.

The Former Catechist School was established to train Japanese catechists, and additions were made to the building after World War II. As it is currently unused and has deteriorated considerably, structural investigation was conducted in 2016 to ensure its preservation, and a utilisation plan has now been established.

Historic elements still remain within the precincts of the cathedral, such as stone paving, stone steps and brick walls dating back to the 19th century. In recent years they have suffered some degradation and now need repairs, with some areas of the brick walls and the like bulging and showing cracks. Trees within the precincts are regularly trimmed and cut by the owner, ensuring that they will not negatively affect the preservation of the buildings.

## 4.b Factors affecting the property

### (i) Development Pressures (e.g., encroachment, adaptation, agriculture, mining)

As a general rule, the Law for the Protection of Cultural Properties strictly regulates any alterations to the existing state of the components of the nominated property and other activities that may negatively affect their preservation, excluding measures taken for the sake of their preservation and restoration. Therefore, no develop-

ment that could damage the Outstanding Universal Value of the nominated property is ever carried out.

Villages included in the nominated property are protected by the Law for the Protection of Cultural Properties and the Landscape Act. With regard to the important constituent elements specified in conservation plans formulated on the basis of the said law for the Important Cultural Landscapes, prior notification is required under the law in case anyone in-



tends to alter the existing state or carry out activities that may negatively impact their conservation. Therefore, the law prevents any developments that may damage the Outstanding Universal Value of the nominated property. Furthermore, height, forms, design, colours, and the like of buildings and structures are controlled during construction, extension, and relocation based on the landscape plans prepared in accordance with the Landscape Act by the relevant municipalities. In this way, the authorities control such activities and ensure visual harmony with the traditional village landscapes.

The environment surrounding the components of the nominated property, such as farming villages and remote islands, has experienced relatively little impact from development, with the exception of Oura Cathedral which is located in an urban area. Up to the present, projects related to daily life have been carried out in residential areas, such as the construction of houses and roads, installation of utility poles, water and sewage services, but none of these projects have had any negative impact on the preservation of the components. In 2011, Nagasaki Prefecture established the 'Guidelines for Public Works toward World Heritage Registration', which consolidated various approaches to the landscape development of the surrounding areas as well as public works' design, and the prefecture is now pursuing the construction of social infrastructure in harmony with the surrounding landscape in accordance with these guidelines. Kumamoto Prefecture also thoroughly pursues environmental considerations, and in 1997 it enacted the 'Kumamoto Prefecture

Environmental Impact Consideration for Public Works'.

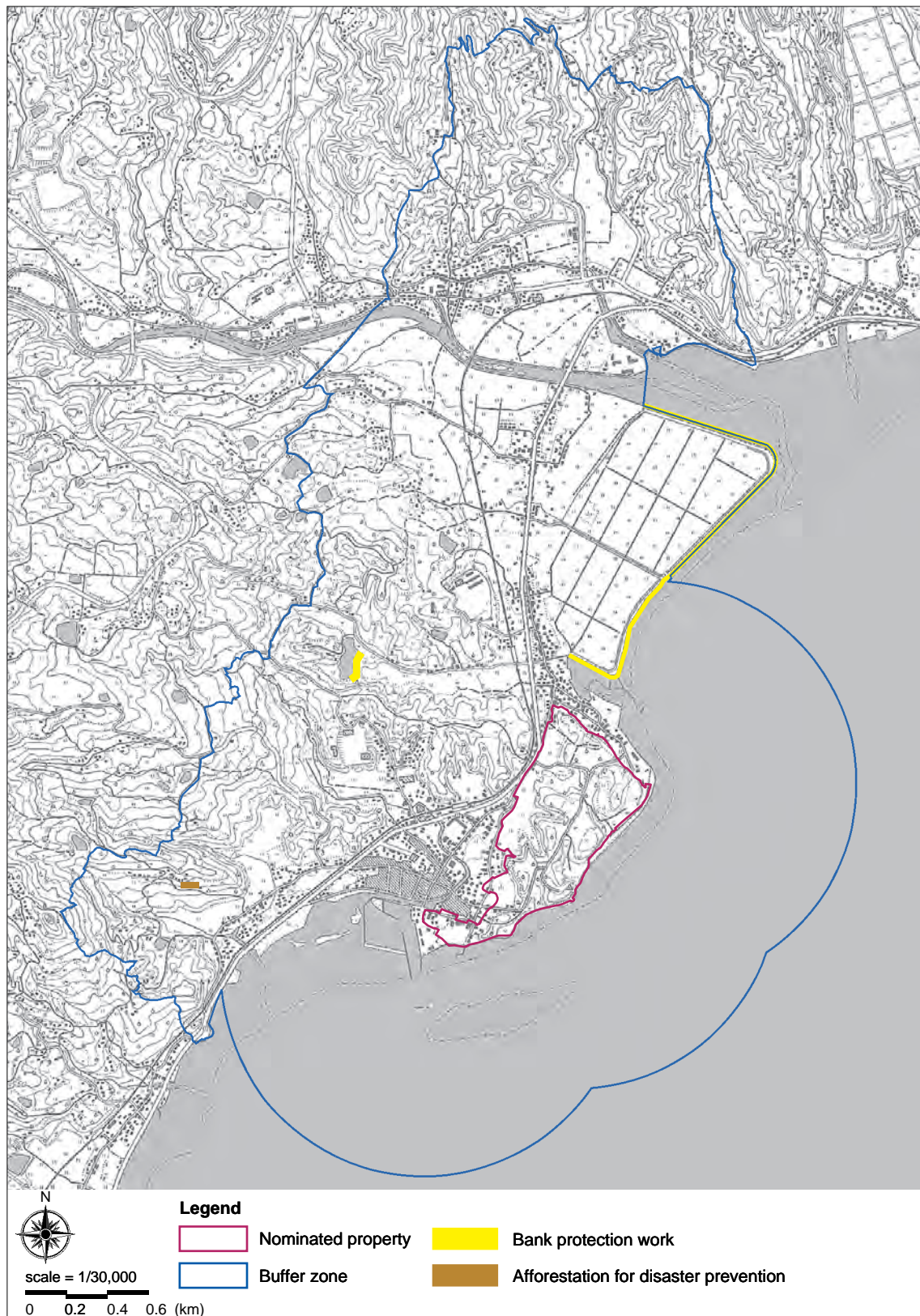
The urban area surrounding Oura Cathedral is close to the centre of Nagasaki City, and thus it has seen considerable development in the form of high-rise apartments and commercial buildings, giving rise to concern about the negative impact on the landscape. The area surrounding the cathedral has, therefore, been designated as an Important Preservation District for Groups of Historic Buildings under the Law for the Protection of Cultural Properties and as a Scenic Zone under the City Planning Act. Any development within the designated area, including the construction, extension, reconstruction or relocation of any building or structure, requires the permission of the mayor, allowing for strict regulation of activities that could negatively impact the landscape. Furthermore, the area surrounding the cathedral, including the urban area, has been designated as a Landscape Development Priority Area under the Nagasaki City Landscape Ordinance established on the basis of the Landscape Act, which controls the height, location, form, design and colours of all buildings and structures, thereby restricting construction and other activities related to any building that could obstruct the scenery surrounding the cathedral.

In recent years, construction of solar, wind and tidal power generation facilities has been planned in the areas surrounding the components of the nominated property in order to make use of renewable energy. The relevant municipalities carefully perform simulations of the likely impact on the surrounding landscape and

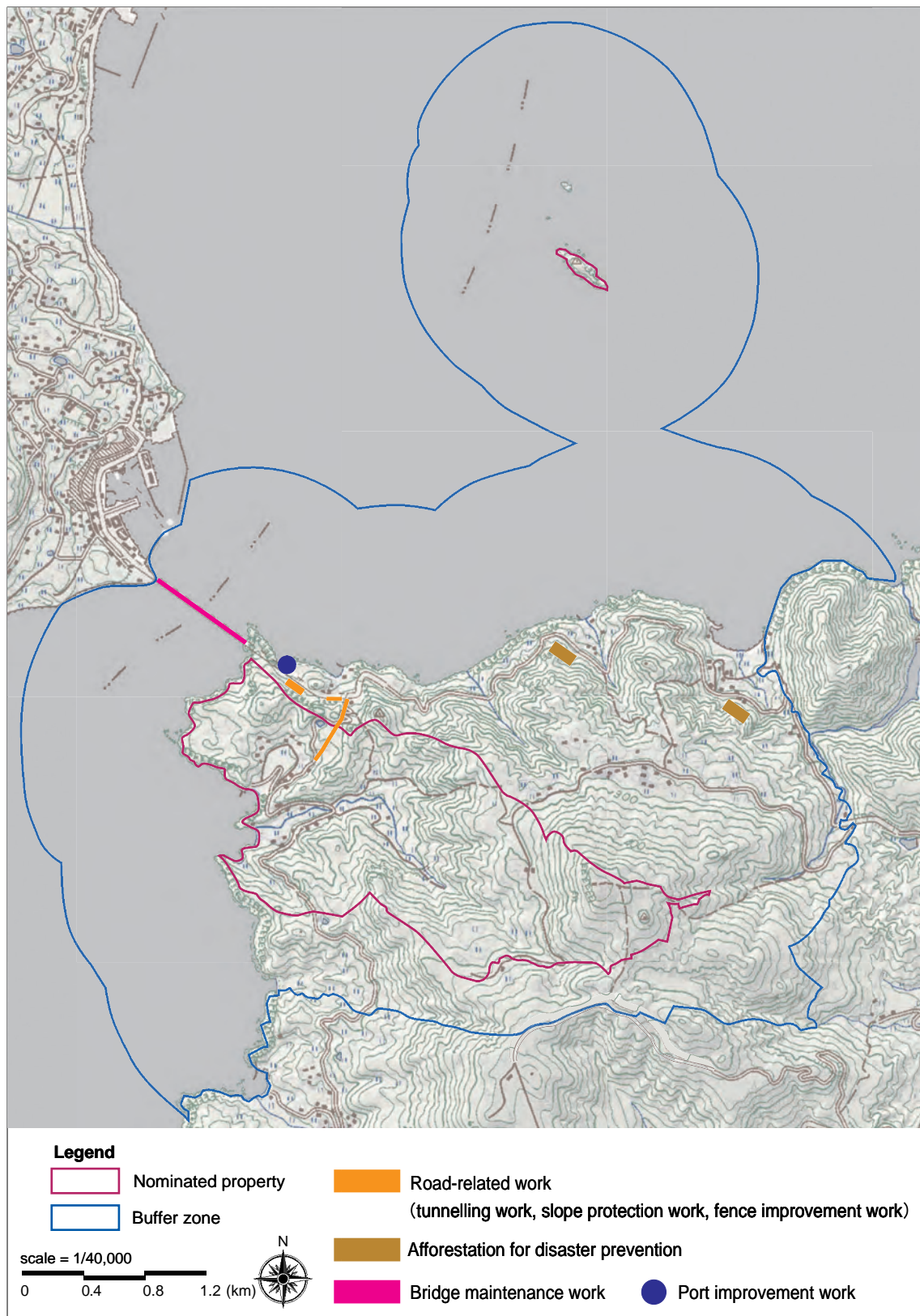
environment caused by the construction of such facilities during the project planning phase, and they also make adjustments and coordinate with others to prevent any negative impact on the conservation of the components and their surrounding environment. In most of the areas selected as Important Cultural Landscapes under the Law for the Protection of Cultural Properties, construction of new wind power generation facilities, steel tower structures and the like are regulated as a preventive measure to ensure the preservation of the components.

Figures 4-001 to 4-008 summarise development projects that are planned within the component areas or their surroundings at present. Any project does not planned within Sakitsu Village in Amakusa (Component 004), Remains of Villages on Nozaki Island (Component 008) and Egami Village on Naru Island (Egami Church and its Surrounds; Component 011).



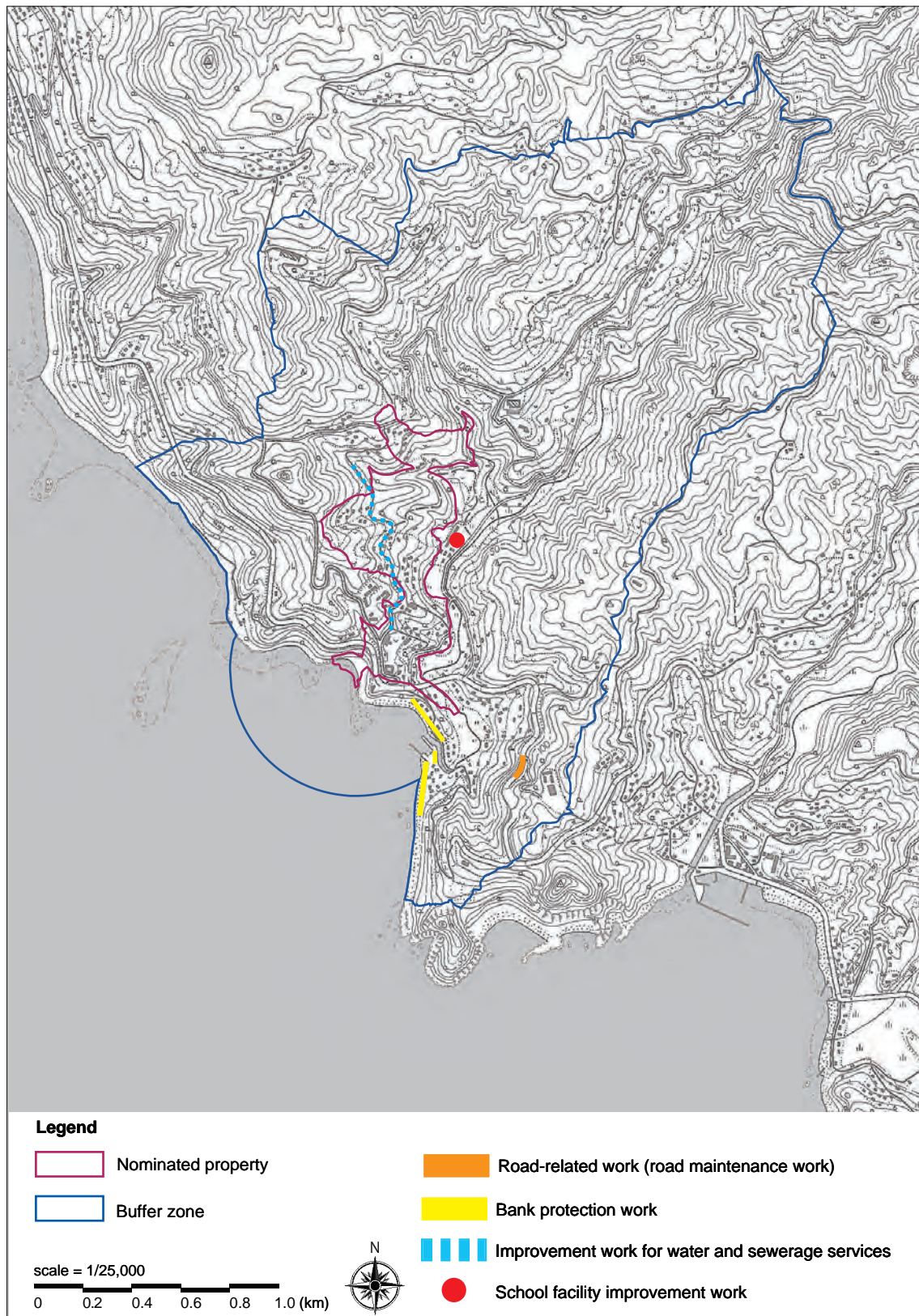


**Figure 4-001** Map of planned development projects [001 Remains of Hara Castle]

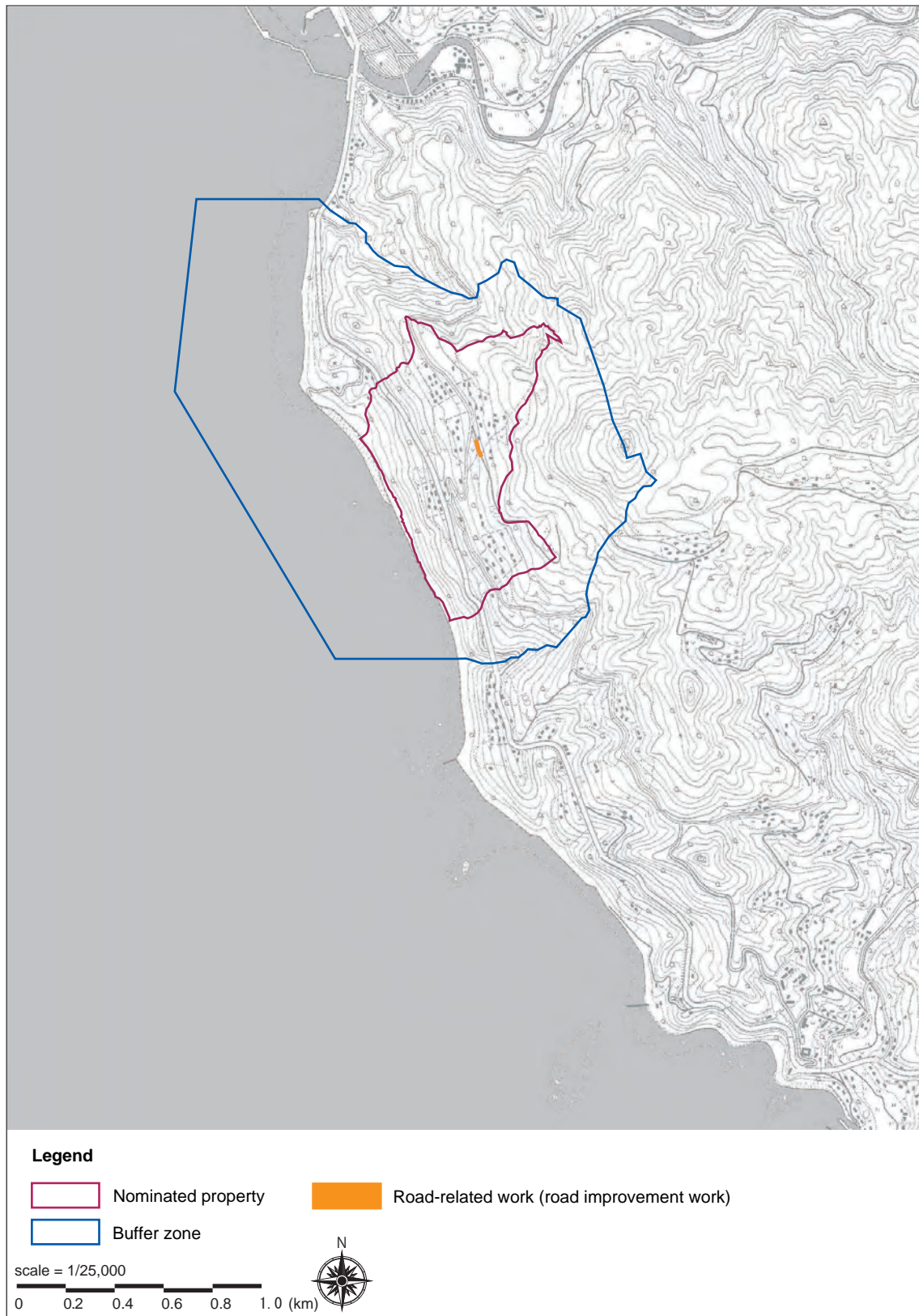


**Figure 4-002** Map of planned development projects [002, 003 Kasuga Village and Sacred Places in Hirado]



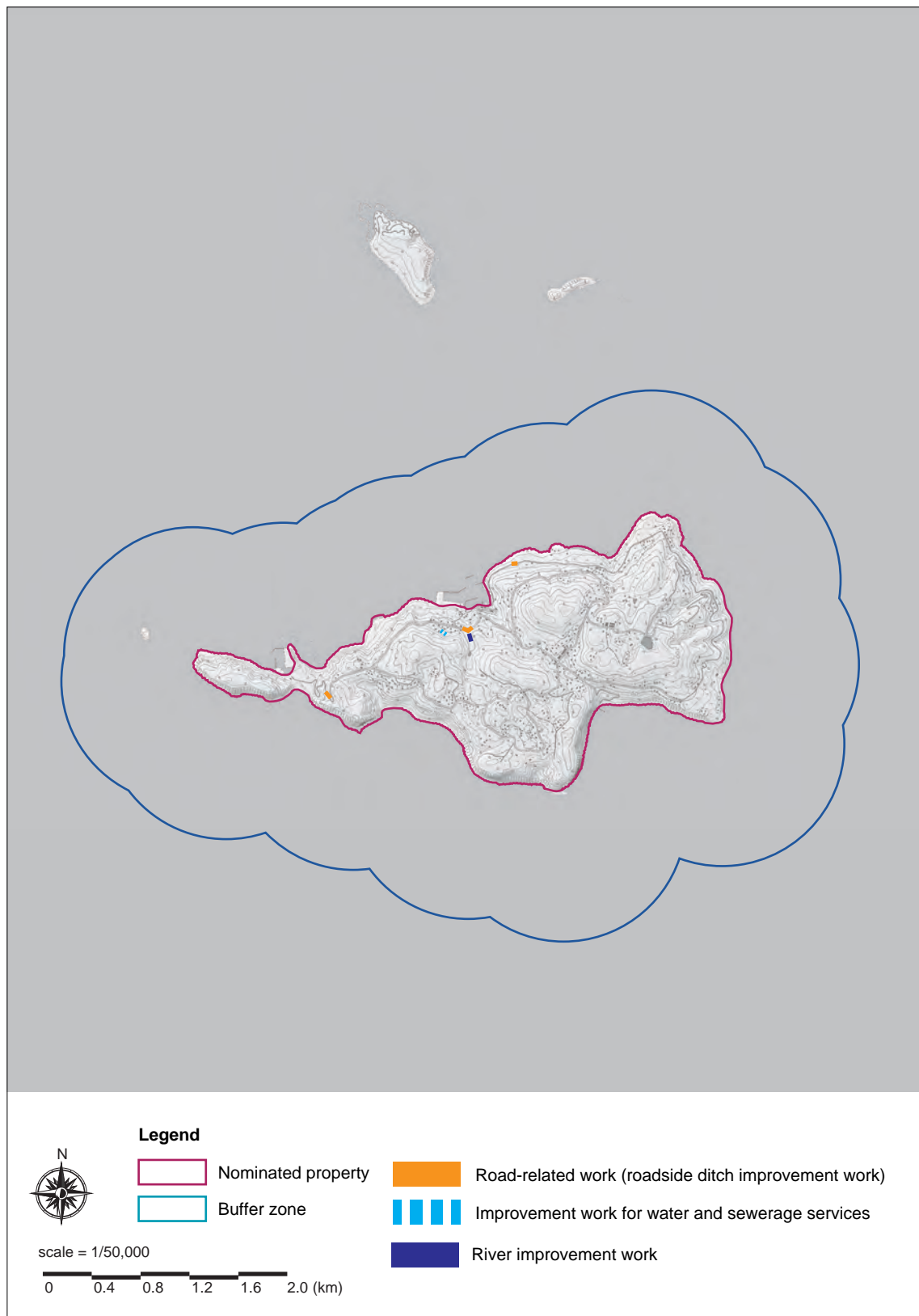




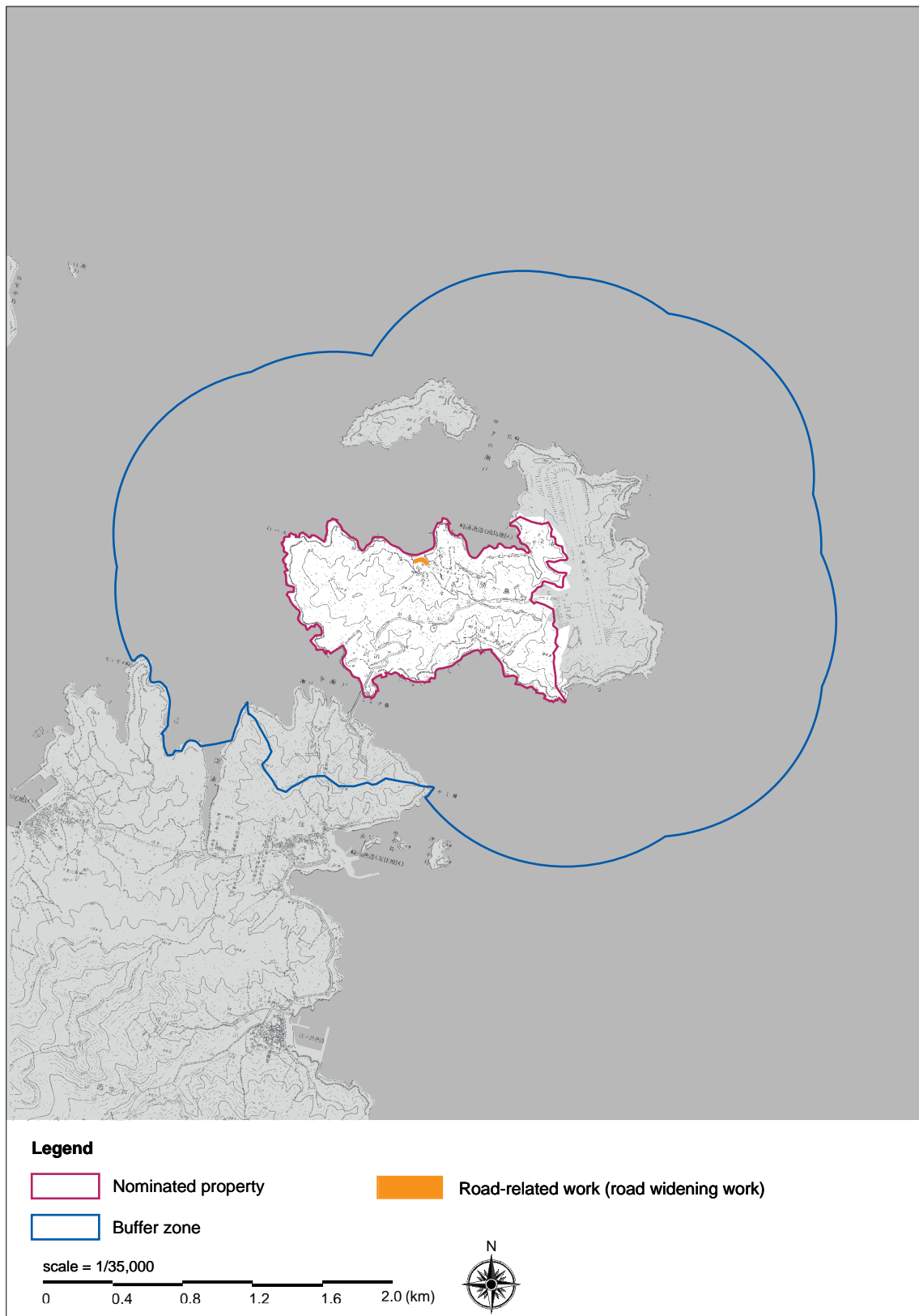


**Figure 4-004** Map of planned development projects [006 Ono Village in Sotome]



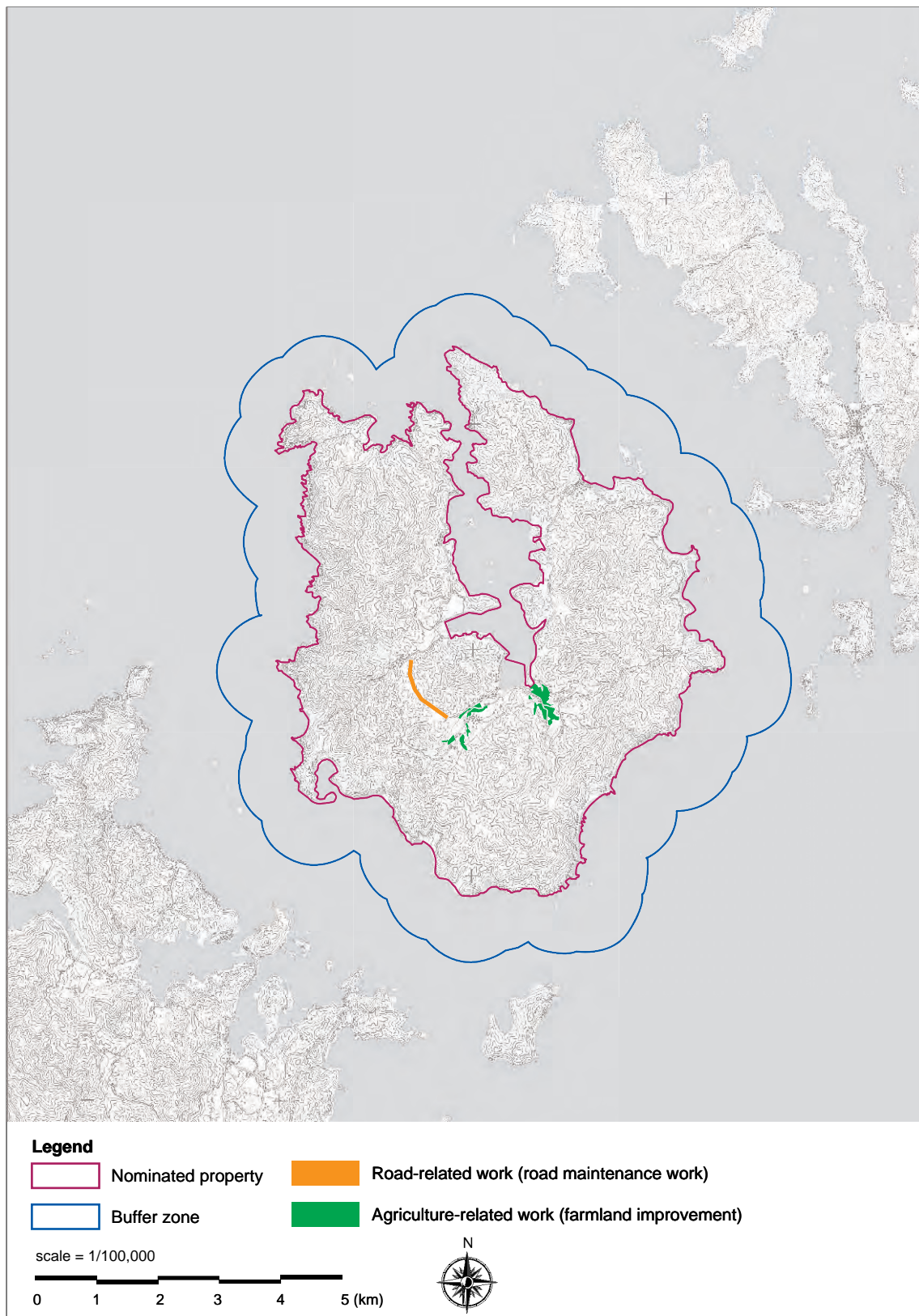


**Figure 4-005** Map of planned development projects [007 Villages on Kuroshima Island]

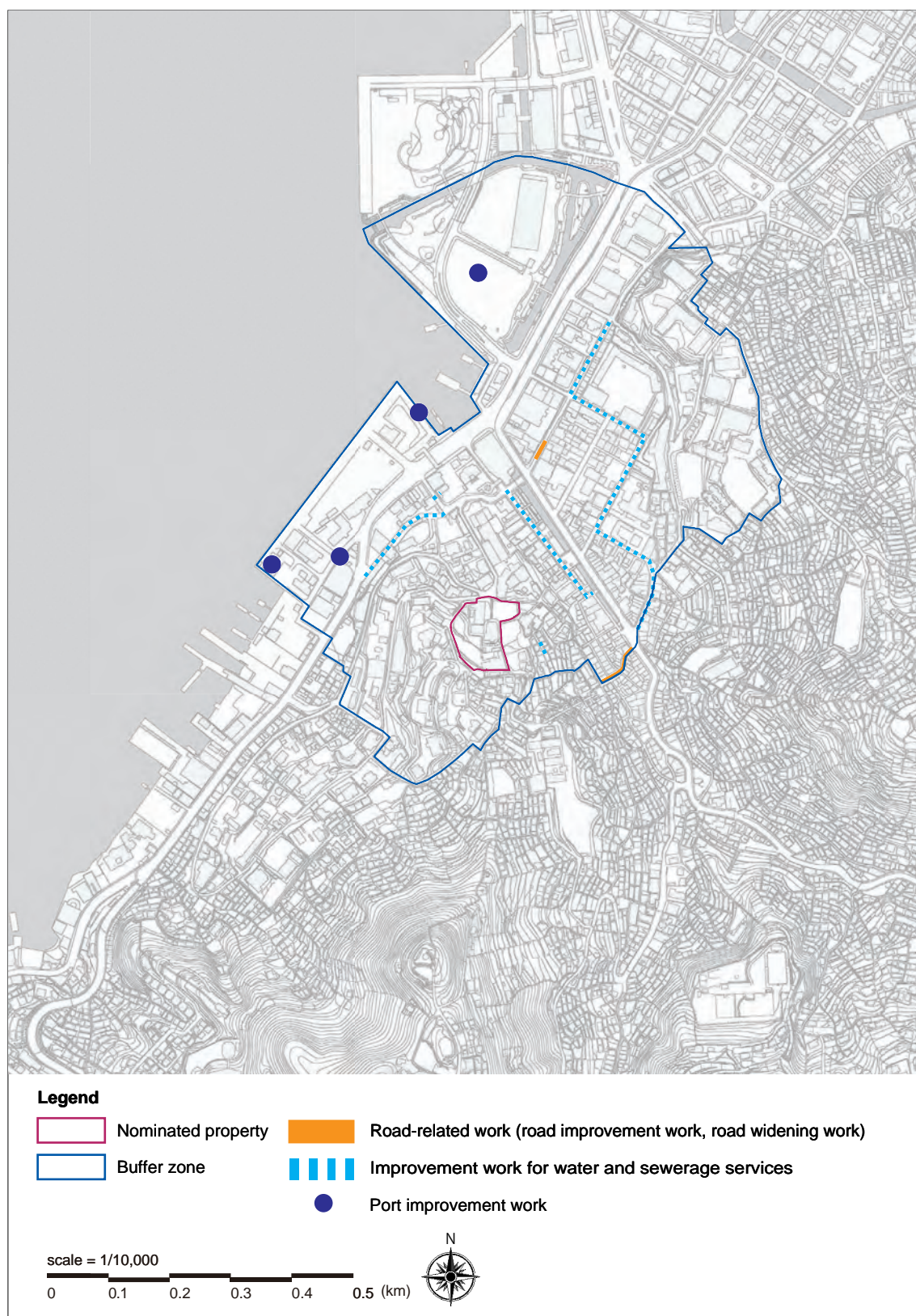


**Figure 4-006** Map of planned development projects [009 Villages on Kashiragashima Island]





**Figure 4-007** Map of planned development projects [010 Villages on Hisaka Island]



**Figure 4-008** Map of planned development projects [012 Oura Cathedral]



## **(ii) Environmental pressures (e.g., pollution, climate change, desertification)**

There are several kinds of environmental pressure that have the potential to impact the preservation of the components of the nominated property, such as air pollution, acid rain, increases in drifting rubbish along the coastline, and damage caused by wildlife. At the present time, no adverse effect on the Outstanding Universal Value of the nominated property has yet occurred as a result of any of these factors. Despite this, from the perspective discussed below, there are potential risks to the components and their surrounding environment that will require efforts to be made over the long term.

### **(1) Air pollution**

There is a possibility that air pollution, including acid rain, could cause corrosion, deterioration, or staining of buildings and structures within the components of the nominated property. Measuring stations installed in both Nagasaki and Kumamoto Prefectures (42 in Nagasaki, 36 in Kumamoto) monitor air pollutants and acid rain that could affect the components, such as sulphur oxide, nitrogen oxide, airborne particles and photochemical oxidants.

### **(2) Marine litter**

Many of the components of the nominated property are located near the seacoast, and beautiful shorelines and excellent coastal views are distinguishing elements of the nominated property. In recent years, however, the fine beach

views have sometimes been blemished by the increase in the amount of rubbish washing ashore, such as plastic bottles, lighters, used polyethylene tanks and driftwood, causing concerns over diminishing coastal functions and environmental damage to the coastline and its ecosystem.

Nagasaki and Kumamoto Prefectures are working with the Ministry of Environment, neighbouring countries, municipal governments, private organisations and other related organisations to collect and dispose of rubbish as well as to prevent it from being washed ashore. They are pursuing measures related to environmental education and raising awareness among the general public. Furthermore, local residents and private organisations are engaged in coastal clean-up efforts in and around several components.



**Photo 4-001 Coastal clean-up in Sakitsu Village**

### **(3) Damage from wildlife**

Due to changes in the natural and social environment, animals such as deer and wild boar have been causing increased damage to agriculture and forestry areas. In Nagasaki Prefecture in particular, there is a growing trend of damage

to farm crops caused by wild boars. Such damage can be an underlying cause of the reduction in harvested areas and deterioration of villages. Moreover, wild boars have the habit of slathering themselves in mud and digging up large amounts of earth when searching for food, negatively affecting the preservation of remains and artefacts that are kept underground. Such behaviour has caused damage to and destruction of some stone walls and other structures.

In the villages of the nominated property, such damage has been prevented by installing fences around farmland and graveyards, and felling thickets and bamboo groves to restrict the living space of wild animals. Furthermore, in order to systematically reduce wildlife damage and help maintain existing ecosystems, Nagasaki and Kumamoto Prefectures are attempting to capture any harmful wildlife.



**Photo 4-002** Trap to capture wild boar on Nozaki Island

### **(iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)**

The region in which the nominated property is located is likely to suffer damage from natural disasters such as storms, floods, earthquakes and fires. The relevant municipalities have all established regional disaster prevention plans in order to respond to these issues, and they are taking measures in accordance with the basic policies laid down in these plans. In addition, preservation and management plans have been prepared for each component of the nominated property, including risk analysis taking into account their surrounding environment and current state of conservation. Specific measures are being taken based on this risk analysis to ensure that natural disasters will not damage the Outstanding Universal Value of the nominated property.

#### **(1) Storm, floodwater and landslide damage**

Nagasaki and Kumamoto Prefectures are geographically likely to be affected by weather fronts developing around the East China Sea and typhoons originating in the Pacific Ocean. The region has experienced large-scale storm and floodwater damage in the past, such as during the Isahaya Torrential Rains (1957), the Nagasaki Torrential Rains (1982), Typhoon 19 (1991), Typhoon 18 (1999), and Typhoon 13 (2006), all of which caused extensive damage in the region.

The Shimabara Peninsula, in which the Hara Castle remains are located, can also be af-



affected by landslide damage due to its volcanic ash soil. In the castle remains, sediment flows and partial landslides on slopes have occurred in the past due to heavy rains. Minamishimabara City, the custodial body for this site, systematically conducts soil investigations involving boring surveys and flow rate analysis of rainwater drainage, and based on the results the city is taking measures to restore the topography of collapsed areas and prevent future collapses.

Some churches built in former Hidden Christian villages have experienced breakage of stained glass windows, etc., scattering of roofing tiles caused by strong winds, and staining of outer walls caused by leakage. Preservation measures including reroofing, leak repairs and the like have, therefore, been implemented. Furthermore, local Catholics conduct small-scale repairs as necessary during their regular management of the churches.

The relevant municipalities, in accordance with their regional disaster prevention plans, are undertaking various types of construction work to prevent sediment flows, landslides, collapses of cliff faces and river flooding in locations where such damage has occurred in the past or is at risk of occurring in the future. Furthermore, monitoring systems have been put in place to monitor the water levels of major rivers and marine tides, and any observed abnormalities are rapidly relayed to the relevant organisations. Each manager of the buildings or structures constituting the components of the nominated property undertakes regular inspections in order to detect any abnormalities. Moreover, after the passing of a typhoon, inspections are quickly

performed and, in the event of any abnormality, appropriate emergency measures or repairs are carried out. Therefore, the components are all conserved in good condition.

## **(2) Earthquakes**

Despite its location in a country that has frequent earthquakes, the Nagasaki region experiences comparatively few such events. Furthermore, although a M7.0 earthquake occurred in Kyushu in the western area offshore from Fukuoka Prefecture in March 2005 and a M7.3 earthquake hit Kumamoto in April 2016, no damage from these earthquakes has occurred to the components of the nominated property to date. However, Mount Fugen is currently active in the centre of the Shimabara Peninsula in the southern part of Nagasaki Prefecture, and its eruptions from 1990 to 1995 caused significant damage to the surrounding area. Also, surveys in recent years have revealed the existence of a group of active fault lines in Unzen, stretching from Shimabara Bay through the Shimabara Peninsula to Tachibana Bay. Survey results suggest that if the eastern and western parts of the southern edge of the Unzen trough fault zone experience simultaneous quakes, an earthquake of around M7.0 may occur.

Each municipality, in accordance with its regional disaster prevention plan, is systematically taking various measures to protect against future earthquake disasters, such as strengthening the seismic resistance of buildings, carrying out preventive work on locations at risk of landslides and collapses, constructing protective breakwaters to lessen tsunami damage, and im-

plementing afforestation and erosion control work on dormant volcanoes. Churches and other buildings designated as Important Cultural Properties have their seismic resistance assessed when large-scale preservation measures are carried out, and are suitably reinforced through necessary anti-seismic efforts.

### (3) Fires

Churches and other buildings included as components of the nominated property incorporate a large amount of timber and are, therefore, vulnerable to fire. According to recent statistics, human activities such as the careless use of fire, fireworks, and arson have all been major factors that have led to partial damage or even the total destruction of buildings designated as cultural properties in Japan. In the future, a rise in the number of visitors to the nominated property is expected due to its World Heritage nomination bid. Therefore, fire prevention measures will need to be strengthened.

Under the direction of the relevant fire authorities, each component of the nominated property has a firefighting system and fire prevention equipment, such as water tanks and fire extinguishers. It is noteworthy that local residents form volunteer firefighting groups in Japan in addition to the professional firefighters employed by municipalities. In close contact with the regional society, these volunteer groups play an important role in ensuring the safety of local residents and act as key players in firefighting and disaster prevention in each local community. In the municipalities in which the components are located, such volunteer groups

provide extra capability, ensuring that there are all necessary systems in place ready to make rapid response to any emergency. It is difficult for the owners of churches built in former Hidden Christian villages on remote islands to fully carry out firefighting activities by themselves alone. Therefore, local residents also participate in fire drills so that they can enhance readiness and collaborate with the owners in cases of fire.



**Photo 4-003** Fire drill of a volunteer fire-fighting group at Egami Church

### (iv) Responsible visitation at World Heritage Sites

The components of the nominated property are widely dispersed throughout remote islands and peninsulas. Reflecting their historical background, most of them retain a quiet atmosphere in small outlying villages. Villages within the components are places where the local residents still go about their daily lives and livelihoods. Churches, Shinto shrines, Buddhist temples, and many graveyards in the villages are still used as



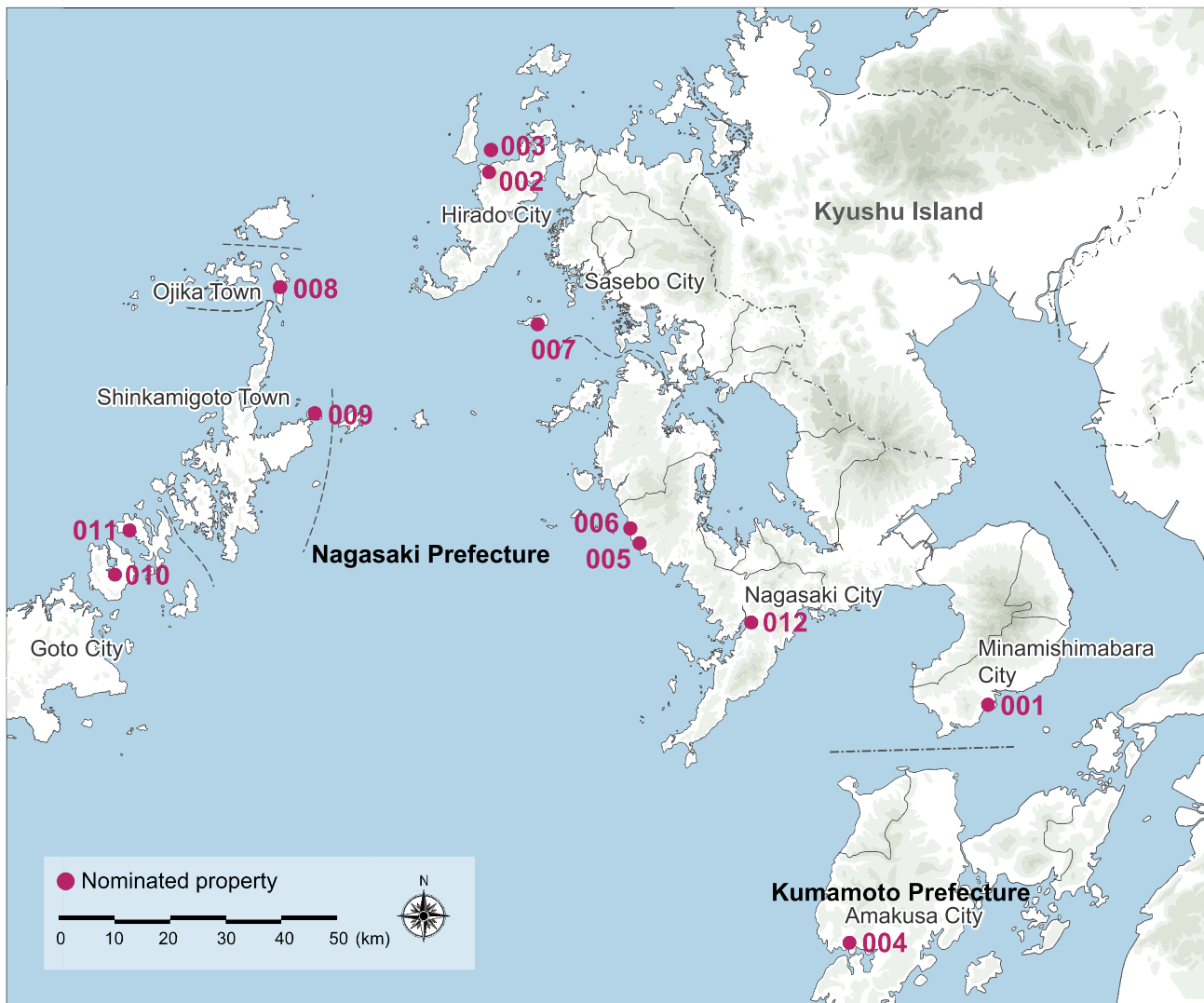
places of worship, and none of them are tourist attractions. Many of these components are accessible mainly by sea and they are not always easy to visit. Transportation networks have not yet been constructed to each component and large-scale tourist development has not taken place so far. Therefore, there is a certain limit to the number of visitors that can be accommodated. Under such circumstances, an unregulated increase in the number of visitors and unregulated construction of convenience facilities in response to any such increase may have a negative impact on the components and their surrounding environment, as well as on the lives of the local residents. It is vital to take careful measures such as the establishment of reception systems for visitors so that the nominated property can still be accessed in an orderly manner.

Since none of the castle remains or villages included in the components were originally meant for tourism, there were no established systems in place for accurately determining visitor numbers. However, one of the current initiatives aimed at achieving World Heritage site status involves ‘church keepers’ (who watch over the churches) being placed in each church within the component areas that are designated as part of the cultural property and that receive a large number of visitors at present, thus helping to create a system in a step-by-step manner to count visitor numbers at the churches and receive them in an orderly manner. Approximate monthly visitor numbers are shown in Table 4-001, which provides a rough estimation of visitor numbers to each of the components. Further-

more, an estimation was made of foreseeable future increases in visitor numbers in the case of successful inscription of the nominated property on the World Heritage List. (See Table 4-002.)

While this increase in visitor numbers is expected to revitalise the region, there are concerns about possible negative effects on daily lives, livelihoods, and places of worship of local residents within the components. Therefore, it is essential to pursue initiatives that harmonise tourism with the daily life and religious faith of the local residents, realising responsible visitation and appropriate presentation of the nominated property. The effort to strengthen cooperation among stakeholders will continue through discussion at the World Heritage Preservation and Utilisation Council.

For information on major means of access to each component, as well as the current visitor reception conditions, see ‘5.h Visitor facilities and infrastructure’ in Chapter 5 of this nomination dossier.



**Figure 4-009** Map indicating the relevant administrative boundaries



**Table 4 - 001** Numbers of visitors to the components of the nominated property [in 2015]

Location	No.	Component	Monthly average visitors
Minamishima-bara City	<b>001</b>	<b>Remains of Hara Castle</b>	1,470 persons/ month
Hirado City	<b>002</b>	<b>Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)</b>	100 persons/ month
	<b>003</b>	<b>Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)</b>	(Not allowed to land on the island due to geographical conditions.)
Amakusa City	<b>004</b>	<b>Sakitsu Village in Amakusa</b>	7,140 persons/ month
Nagasaki City	<b>005</b>	<b>Shitsu Village in Sotome</b>	1,780 persons/ month
	<b>006</b>	<b>Ono Village in Sotome</b>	310 persons/ month
	<b>012</b>	<b>Oura Cathedral</b>	49,020 persons/ month
Sasebo City	<b>007</b>	<b>Villages on Kuroshima Island</b>	340 persons/ month
Ojika Town	<b>008</b>	<b>Remains of Villages on Nozaki Island</b>	260 persons/ month
Shinkamigoto Town	<b>009</b>	<b>Villages on Kashiragashima Island</b>	2,140 persons/ month
Goto City	<b>010</b>	<b>Villages on Hisaka Island</b>	520 persons/ month
	<b>011</b>	<b>Egami Village on Naru Island (Egami Church and its Surroundings)</b>	790 persons/ month

**Table 4 - 002** Expected increase in visitor numbers if the nominated property is included on the World Heritage List **1**

Location	Visitor numbers in 2014 (thousands)	Rate of expected increase (%)	Expected increase in visitor numbers (thousands)
Minamishimabara City	1,734	5.6	97
Hirado City	2,017	5.6	113
Amakusa City	2,909	5.6	163
Nagasaki City	6,307	3.4	214
Sasebo City <b>2</b>	4,861	1.2	59
Ojika Town	43	6.0	3
Shinkamigoto Town	242	6.0	15
Goto City	400	6.0	24
Total	18,513	-	688

**1** Based on the report 'Economic Ripple Effects on the Region from Inscription on the World Heritage List' (issued in 2007) of the Nagasaki Institute for Public Policy, the expected number of visitors was updated in 2014.

**2** The number for Sasebo City excludes visitors to the Huis Ten Bosch theme park (2,878 million visitors).

### (1) Improvement of visitors' manners

The components of the nominated property are maintained and managed in close connection with the daily lives of the local residents, and it is necessary to give due consideration to preventing any negative impact caused by an increase of visitors on the local environment and on peoples' places for daily life, livelihoods, and worship. Efforts are being made to establish

rules for visitors, taking into account the actual conditions in the relevant areas. For example, walking tours are recommended in the villages in lieu of car use, in order to protect the living environment of the local residents. Also there is a coordination system among the churches to manage the visitors by limiting the areas that can be accessed and the time to be open to visitors, as well as the numbers, taking into account the



religious aspects of the sites and the management of safety issues.

Some churches have installed security equipment to help prevent thoughtless acts by visitors, including physical damage, offensive behaviour, and theft. In order to deal with an increase in rubbish, Nagasaki Prefecture enacted its 'Ordinance to Protect the Environment for the Future', promoting improvement of the environment by prohibiting rubbish dumping, smoking, etc. Furthermore, efforts are also being made to establish 'church keepers' and other surveillance measures to prevent any damage or loss of the value of the components caused by the inappropriate acts of visitors.

In order to inform visitors of the correct location-specific etiquette, the relevant municipalities, tourism associations, and other relevant organisations are putting up appropriate posters and signs, as well as posting this information in leaflets, on websites, etc. When local guides accompany visitors, they not only provide an explanation of the components but also explain the rules of behaviour.

The relevant municipalities continue to pursue these visitation initiatives in order to promote appropriate manners and maintain collaborative relationships with local communities.

## **(2) Appropriate installation of visitor facilities**

Visitor facilities such as parking spaces and toilet facilities are needed in close proximity to the components of the nominated property to ensure convenience for visitors. The relevant municipalities are appropriately and systematically

moving forward with their installation, while avoiding any negative impact on the components and their surrounding environments. Consideration is also being given to the utilisation of existing facilities and the selection of new sites, keeping in mind the importance of the landscape. In some churches, local Catholics are kindly offering visitors the use of the facilities intended for worshippers. However, the necessary maintenance and management costs are burdensome for them. The relevant municipalities will collaborate with such churches and other stakeholders in order to develop a system to compensate the church and church members for these and similar costs.

Judged solely from the perspective of visitor convenience, current visitor facilities in some areas are not yet adequate in terms of scale, quantity, and location. As a result, the development of paid-parking areas and other projects is likely to be planned by private companies. The relevant municipalities will appropriately control such projects through ordinances designed to prevent any decline in the value of the nominated property and to avoid any disturbance to the environment and landscape within the buffer zones.

## **(3) Achieving orderly presentation (countermeasures against overuse)**

Admitting a large number of visitors in a disorderly manner could have negative impact on the Outstanding Universal Value of the nominated property. For the managers of cultural properties, an excessive number of visitors could interfere with their management; for local followers

of the Catholic Church, Shinto shrines and Buddhist temples, religious facilities and graveyards may not be able to maintain their solemn atmosphere as suitable places for prayer; and visitors could find it impossible to understand the historical background of the components located in a quiet, outlying environment.

Measures have been taken to address this problem. This includes the above-mentioned co-ordination system for visits to churches, designed to coordinate and control the number of visitors in order to protect the components and ensure that their value is explained adequately.

In order to realise responsible visitation to the areas in which the components are located, the relevant municipalities are working to minimise any negative impact on the components and areas within their buffer zones, managing any issues that have already occurred or are likely to occur in the future due to an increase in visitor numbers. Their goal is to fully inform visitors not only of the value of the components and each site's location-specific etiquette, but also of the related history, traditions, geographical environments and lifestyles associated with each site. Efforts are being made to actively create a system for orderly presentation allowing the daily life and religious faith of local residents to remain in harmony with tourism.

For more details, please refer to '5.i Policies and programmes related to the presentation and promotion of the property' in Chapter 5 of this nomination dossier. The 'Comprehensive Preservation and Management Plan' (Appendix 6a) also includes detailed information in Chapter 4 (Implementation of the Management Plan)

and Chapter 5 (Action Plan).

#### **(v) Number of inhabitants within the property and the buffer zone**

Estimated population located within:

Area of nominated property	1,698
Buffer zone	8,405
Total	10,103
Year	2016

#### **(1) Population decline within the components of the nominated property and their buffer zones**

The progressively decreasing and aging population is an urgent issue throughout Japan. This is a particular problem in the rural areas on the remote islands and peninsulas of the Nagasaki region, where most of the components are located, due to low birth rates, an aging local population and the outflow of young people. In order to maintain and manage the components in perpetuity and pass them on to future generations, joint efforts between the public and private sectors are indispensable to ensure the sustainable development of the region, leading to maintaining or increasing the local population and managing the visitor numbers, as well as assisting capacity building in these areas.

Depopulation is especially worrying on the remote islands, and for the Nagasaki region with such a large number of islands, revitalisation initiatives are, therefore, of the utmost importance. The particular charm of the islands, with their unique natural landscapes weaving to-



gether the land and sea, the soothing qualities of island life and the unique cultures created by a history of international exchanges, all find expression among the components and their buffer zones.

The present nomination for inscription on the World Heritage List provides an opportunity to closely link the lasting protection of the nominated property with the sustainable development of the region in which its components are located. All relevant stakeholders will continue working together to promote regional re-

vitalisation as a long-term goal. This will require striking a balance between the preservation and the utilisation of the nominated property.

For more details, please refer to ‘5.i Policies and programmes related to the presentation and promotion of the property’ in Chapter 5 of this nomination dossier. The ‘Comprehensive Preservation and Management Plan’ (Appendix 6a) also includes detailed information in Chapter 4 (Implementation of the Management Plan) and Chapter 5 (Action Plan).

**Table 4-003** Number of inhabitants within the components and buffer zones of the nominated property (as of 2016)

No.	Component	Inhabitants within each component	Inhabitants within the buffer zone	Total
001	Remains of Hara Castle	82	3,814	3,896
002 003	Kasuga Village and Sacred Places in Hirado	69	149	218
004	Sakitsu Village in Amakusa	53	487	540
005	Shitsu Village in Sotome	546	537	1,083
006	Ono Village in Sotome	178	15	193
007	Villages on Kuroshima Island	419	0	419
008	Remains of Villages on Nozaki Island	1	0	1
009	Villages on Kashiragashima Island	15	0	15
010	Villages on Hisaka Island	329	11	340
011	Egami Village on Naru Island (Egami Church and its Surroundings)	5	0	5
012	Oura Cathedral	1	3,392	3,393
Total		1,698	8,405	10,103



## Chapter 5

# Protection and Management of the Property



# Chapter 5 Protection and Management of the Property

## 5.a Ownership

The location and ownership of the components of the nominated property are outlined in the table below.

**Table 5-001** Location and ownership of the components

No.	Component	Location	Owners	Managers
001	Remains of Hara Castle	Minamishimabara City, Nagasaki Prefecture	National Government, Nagasaki Prefecture, Minamishimabara City, incorporated educational institution, religious organisations, residents' associations, individuals	Minamishimabara City
002	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)	Hirado City, Nagasaki Prefecture	National Government, Hirado City, individuals	National Government, Hirado City, individuals
003	Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)	Hirado City, Nagasaki Prefecture	Forest owners' cooperative association	Forest owners' cooperative association
004	Sakitsu Village in Amakusa	Amakusa City, Kumamoto Prefecture	Amakusa City, religious organisations, individuals	Amakusa City, religious organisations, individuals
005	Shitsu Village in Sotome	Nagasaki City, Nagasaki Prefecture	National Government, Nagasaki Prefecture, Nagasaki City, religious organisations, individuals	National Government, Nagasaki Prefecture, Nagasaki City, religious organisations, individuals
006	Ono Village in Sotome	Nagasaki City, Nagasaki Prefecture	National Government, Nagasaki Prefecture, Nagasaki City, religious organisations, individuals	National Government, Nagasaki Prefecture, Nagasaki City, religious organisations, individuals
007	Villages on Kuroshima Island	Sasebo City, Nagasaki Prefecture	National Government, Sasebo City, religious organisations, individuals	Sasebo City, religious organisations, individuals
008	Remains of Villages on Nozaki Island	Ojika Town, Nagasaki Prefecture	Ojika Town, individuals	Ojika Town
009	Villages on Kashiragashima Island	Shinkamigoto Town, Nagasaki Prefecture	Nagasaki Prefecture, Shinkamigoto Town, religious organisations, individuals	Nagasaki Prefecture, Shinkamigoto Town, religious organisations, individuals
010	Villages on Hisaka Island	Goto City, Nagasaki Prefecture	National Government, Nagasaki Prefecture, Goto City, religious organisations, individuals	National Government, Nagasaki Prefecture, Goto City, religious organisations, individuals

No.	Component	Location	Owners	Managers
011	<b>Egami Village on Naru Island (Egami Church and its Surroundings)</b>	Goto City, Nagasaki Prefecture	Nagasaki Prefecture, Goto City, religious organisations, individuals	Nagasaki Prefecture, Goto City, religious organisations, individuals
012	<b>Oura Cathedral</b>	Nagasaki City, Nagasaki Prefecture	Religious organisation	Religious organisation

## 5.b Protective designation

The National Treasure, Important Cultural Properties and Historic Sites that are included in the nominated property are properly protected under the Law for the Protection of Cultural Properties, enacted in 1950 (this law was preceded by the Ancient Shrines and Temples Preservation Law, enacted in 1897, the Law for the Preservation of Historic Sites, Places of Scenic Beauty, and Natural Monuments, enacted in 1919, and the National Treasures Preservation Law, enacted in 1929). Since then, under the provisions of this law, thorough and complete protection measures have been taken for all of the individual components of the nominated property.

In the revision of the Law for the Protection of Cultural Properties in 2004, a new category of cultural properties, that of 'Important Cultural Landscapes', was established. Among those landscapes which have evolved together with the daily life, livelihood and geocultural features of their regions, those with especially high value have been selected and protected as Important Cultural Landscapes. Such landscapes that are included in the nominated property

have been thoroughly protected under the law.

Furthermore, specific activities are regulated so as to develop favourable landscapes, for example, within the landscape planning areas designated under the Landscape Act.

The protective designation for each component is described below.

### 001 Remains of Hara Castle

#### 30 May 1938:

Designated as a Historic Site under the Law for the Preservation of Historic Sites, Places of Scenic Beauty, and Natural Monuments (official notice No. 226 of the Ministry of Education).

#### 21 July 1938:

Minamiarima Town (the present Minamishimabara City) was appointed as the custodial body of the castle remains under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 97 of the Religious Affairs Bureau).



### 002 and 003 Kasuga Village and Sacred Places in Hirado

**22 February 2010:**

The Cultural Landscape of Hirado Island was selected as an Important Cultural Landscape under the Law for the Protection of Cultural Properties (official notice No. 24 of the Ministry of Education, Culture, Sports, Science and Technology).

**5 August 2010:**

The Ira and Shushi areas in Hirado were additionally selected as an Important Cultural Landscape (Cultural Landscape of Hirado Island) under the Law for the Protection of Cultural Properties (official notice No. 134 of the Ministry of Education, Culture, Sports Science and Technology).

### 004 Sakitsu Village in Amakusa

**7 February 2011:**

The Fishing Village Landscape of Sakitsu in Amakusa was selected as an Important Cultural Landscape under the Law for the Protection of Cultural Properties (official notice No. 22 of the Ministry of Education, Culture, Sports, Science and Technology).

**19 September 2012:**

Imatomi Village was additionally selected as an Important Cultural Landscape (Fishing Village Landscape of Sakitsu in Amakusa) under the Law for the Protection of Cultural Properties, and the designation name was changed to Cultural Landscape of Sakitsu and Imatomi in Amakusa (official notice No. 158 of the Ministry of Education, Culture, Sports Science and Technology).

### 005 Shitsu Village in Sotome

**25 December 2003:**

The Former Shitsu Aid Centre was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 169 of the Ministry of Education, Culture, Sports, Science and Technology).

**29 November 2011:**

The Shitsu Church was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 160 of the Ministry of Education, Culture, Sports, Science and Technology).

**19 September 2012:**

The Landscape with Terraces Retained by Stonework of Sotome in Nagasaki was selected as an Important Cultural Landscape under the Law for the Protection of Cultural Properties (official notice No. 157 of the Ministry of Education, Culture, Sports, Science and Technology).

### 006 Ono Village in Sotome

**9 June 2008:**

The Ono Church was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 87 of the Ministry of Education, Culture, Sports Science and Technology).

**In 2017 (planned):**

Ono Village is to be additionally selected as an Important Cultural Landscape (Landscape with Terraces Retained by Stonework of Sotome in Nagasaki) under the Law for the Protection of Cultural Properties.

### 007 Villages on Kuroshima Island

**21 September 2011:**

The Cultural Landscape of Kuroshima Island in Sasebo was selected as an Important Cultural Landscape (official notice No. 149 of the Ministry of Education, Culture, Sports, Science and Technology)

### 008 Remains of Villages on Nozaki Island

**7 February 2011:**

The Cultural Landscape of the Ojika Islands was selected as an Important Cultural Landscape under the Law for the Protection of Cultural Properties (official notice No. 22 of the Ministry of Education, Culture, Sports, Science and Technology).

**21 September 2011:**

Nozaki Island was additionally selected as an Important Cultural Landscape (Cultural Landscape of the Ojika Islands) under the Law for the Protection of Cultural Properties (official notice No. 150 of the Ministry of Education, Culture, Sports, Science and Technology).

### 009 Villages on Kashiragashima Island

**14 November 2001:**

The Kashiragashima Church was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 164 of the Ministry of Education, Culture, Sports, Science and Technology).

**25 December 2003:**

The precincts of the Kashiragashima Church were also designated as an Important Cultural Property under the Law for the Protection of

Cultural Properties (official notice No. 170 of the Ministry of Education, Culture, Sports, Science and Technology).

**19 September 2012:**

The Stone-built Village Landscape of Sakiura in Shinkamigoto was selected as an Important Cultural Landscape under the Law for the Protection of Cultural Properties (official notice No. 157 of the Ministry of Education, Culture, Sports, Science and Technology).

### 010 Villages on Hisaka Island

**13 May 1999:**

The Former Gorin Church was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No.109 of the Ministry of Education)

**21 September 2011:**

The Cultural Landscape of Hisaka Island in Goto was selected as an Important Cultural Landscape under the Law for the Protection of Cultural Properties (official notice No. 149 of the Ministry of Education, Culture, Sports, Science and Technology).

### 011 Egami Village on Naru Island (Egami Church and its Surroundings)

**9 June 2008:**

The Egami Church was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 87 of the Ministry of Education, Culture, Sports, Science and Technology).

**28 December 2012:**

The precincts of the Egami Church were also designated as an Important Cultural Property



under the Law for the Protection of Cultural Properties (official notice No. 179 of the Ministry of Education, Culture, Sports, Science and Technology).

**1 January 2015:**

The area surrounding the Egami Church was designated as a Landscape Planning Area (Important Landscape Area) under the Goto City Landscape Ordinance enacted based on the Landscape Act.

**012 Oura Cathedral**

**23 January 1933:**

Oura Cathedral was designated as a National Treasure under the Law for the Preservation of National Treasures (official notice No. 14 of the Ministry of Education).

**15 May 1972:**

The Former Latin Seminary was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 62 of the Ministry of Education).

**30 April 1991:**

Minamiyamate District was selected as an Important Preservation District for Groups of Traditional Buildings (official notice No. 52 of the Ministry of Education).

**19 September 2012:**

The Precincts of Oura Cathedral were designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 145 of the Ministry of Education, Culture, Sports, Science and Technology).

## 5.c Means of implementing protective measures

### 1. The components of the nominated property

The elements that constitute the substantial value of the components of the nominated property have been strictly and adequately identified, including buildings, structures and archaeological remains, as well as natural and manmade landforms. Designations as a National Treasure, Historic Sites, Important Cultural Properties, or Important Cultural Landscapes under the Law for the Protection of Cultural Properties have been made to cover all of these elements, thereby affording them with thorough legal protection.

Permission from the national government is required in advance for any alteration to the existing state of the buildings, structures, and lands that have been designated as National Treasures, Important Cultural Properties, or Historic Sites under the Law for the Protection of Cultural Properties. In addition, any alteration to the existing state in the areas selected as Important Cultural Landscapes requires prior notification to the Commissioner for the Cultural Affairs of the national government under the Law for the Protection of Cultural Properties, or to the head of the relevant landscape authorities under the Landscape Act and the ordinances enacted by municipalities based thereon (as provided in the Law for the Protection of Cultural Properties, Articles 134 and 139).

As is also prescribed in the Law for the Protection of Cultural Properties, in principle, owners or custodial bodies of National Treasures, Important Cultural Properties, and His-

toric Sites are responsible for preserving, managing, repairing and opening them to the public in an appropriate manner (Articles 31, 32-2, 113, 115, and 119 of the law).

Alterations to the existing state of buildings and other structures designated as a National Treasure or Important Cultural Property (such as restoration to the original state identified as a result of building investigations) or alterations to the existing state within Historic Sites require prior permission from the Commissioner for Cultural Affairs of the national government (Articles 43 and 125 of the law).

The Commissioner for Cultural Affairs then consults with and obtains recommendations from the Cultural Properties Subdivision of the Council for Cultural Affairs, which is set up by the national government, before granting permission for any alterations to the existing state. Therefore, every alteration to the existing state of the components requires permission that is only granted on the basis of a rigorous academic review.

The law provides that the national government can also offer financial and technical assistance, as necessary, for the management, repair, and visual harmonisation of National Treasures, Important Cultural Properties, Historic Sites and Important Cultural Landscapes (Articles 35, 47, 118, and 141-3 of the law).



**Table 5-002** Designation status of the components of the nominated property under the Law for the Protection of Cultural Properties

No.	Component	Subject of protection	Category of designation	Designated title
001	Remains of Hara Castle	Archaeological remains of Hara Castle	Historic Site	Remains of Hara Castle
002 003	Kasuga Village and Sacred Places in Hirado	Land use patterns in the village, houses containing <i>Nandogami</i> icons, Hidden Christian graveyards, Maruoyama hill (remains of early Japanese Catholics' graves), Mt. Yasumandake (Hakusan-hime Shrine, the frontal approach, stonework, and site of Saizenji Temple,) and Nakaenoshima Island	Important Cultural Landscape	Cultural Landscape of Hirado Island
004	Sakitsu Village in Amakusa	Land use patterns in the village, site of a house of Hidden Christian leaders, Sakitsu Suwa Shrine, site of the house of village headmen from the Yoshida family, and site of the former Sakitsu Church	Important Cultural Landscape	Cultural Landscape of Sakitsu and Imatomi in Amakusa
005	Shitsu Village in Sotome	Land use patterns in the village, sites of houses in which sacred icons were stored by Hidden Christians, Hidden Christian graveyards, Obamaura beach, and site of a temporary church	Important Cultural Landscape	Landscape with Terraces Retained by Stonework of Sotome in Nagasaki
		Shitsu Church	Important Cultural Property	Shitsu Church
		Site of Shitsu Magistrate's office and village headmen's house <sup>1</sup>	Important Cultural Property	Former Shitsu Aid Centre
006	Ono Village in Sotome	Land use patterns in the village, Ono Shrine, Kado Shrine, Tsuji Shrine, and Hidden Christian graveyards	Important Cultural Landscape	Landscape with Terraces Retained by Stonework of Sotome in Nagasaki <sup>2</sup>
		Ono Church	Important Cultural Property	Ono Church
007	Villages on Kuroshima Island	Land use patterns in the villages, Kozenji Temple, site of Honmura Office, site of Hidden Christian leader's house and the temporary church, Hidden Christian graveyards, and site of the first Kuroshima Church	Important Cultural Landscape	Cultural Landscape of Kuroshima Island in Sasebo
008	Remains of Villages on Nozaki Island	Land use patterns in the villages, Okinokojima Shrine, former residence of Shinto priests, Hidden Christian graveyards, sites of houses of Hidden Christian leaders, site of the first Nokubi Church, and site of Setowaki Church	Important Cultural Landscape	Cultural Landscape of the Ojika Islands

No.	Component	Subject of protection	Category of designation	Designated title
009	Villages on Kashiragashima Island	Land use patterns in the villages, Kashiragashima-Shirahama ruins (remains of a graveyard), and Maeda Gidayu's grave	Important Cultural Landscape	Stone-built Village Landscape of Sak-iura in Shinkamigoto
		Site of Hidden Christian leader's house (and a temporary church), and site of the first Kashiragashima Church <sup>3</sup>	Important Cultural Property	Kashiragashima Church
010	Villages on Hisaka Island	Land use patterns in the villages, Hidden Christian graveyards, work space where Buddhists and Hidden Christians collaborated, Royano-sako martyrdom site, site of Hamawaki Church, site of Eiri Church, site of Zazare Church, and site of Akanita Church	Important Cultural Landscape	Cultural Landscape of Hisaka Island in Goto
		Former Gorin Church	Important Cultural Property	Former Gorin Church
011	Egami Village on Naru Island (Egami Church and its Surroundings) <sup>4</sup>	The current Egami Church and site of the first Egami Church <sup>5</sup>	Important Cultural Property	Egami Church
012	Oura Cathedral	Precincts of the cathedral	Historic Site	Archaeological remains (including buildings and structures on the ground)
		Oura Cathedral	National Treasure	Oura Cathedral
		Former Latin Seminary	Important Cultural Property	Former Latin Seminary
		Oura Cathedral, Former Latin Seminary, Former House of the Archbishop, and Former Catechist School	Important Preservation District for Groups of Traditional Buildings	Minamiyamate Preservation District for Groups of Traditional Buildings

<sup>1</sup> The site of Shitsu Magistrate's office and village headmen's house is protected under the Law for the Protection of Cultural Properties as a part of a designated Important Cultural Property, the Former Shitsu Aid Centre.

<sup>2</sup> The designation process is to be completed in 2018.

<sup>3</sup> The site of a Hidden Christian leader's house (and a temporary church), and the site of the first Kashiragashima Church are protected under the Law for the Protection of Cultural Properties as a part of the precincts of a designated Important Cultural Property, Kashiragashima Church.

<sup>4</sup> The setting of Egami Village is protected under the Goto City Landscape Ordinance on the basis of the Landscape Act of the national government.

<sup>5</sup> The site of the first Egami Church is protected under the Law for the Protection of Cultural Properties as a part of the precincts of a designated Important Cultural Property, Egami Church.



## 2. Buffer zone

The buffer zones have been established for the components of the nominated property, duly taking into account their purpose for preventing any negative impact on its Outstanding Universal Value and conserving the existing landscapes—ensuring harmony between the components and their surrounding environments.

As a basic rule, the buffer zone for each component has been set as its surrounding environment (or setting) that possesses visual integrity. It has been delineated using boundaries established on the basis of laws and ordinances regarding land use or landscapes, land ownership boundaries, administrative boundaries, facilities such as roads, and other clearly defined boundaries that can be readily recognised.

Within such buffer zones, legal protection suitable for the surrounding environments of the components is granted under the Landscape Act, the Law for the Protection of Cultural Properties, and the Natural Parks Act of the national government, as well as ordinances enacted by the relevant municipalities.

The extent of the buffer zones for each of the individual components is illustrated in Figures 5-001 to 5-011, and the logic behind the definition of each specific buffer zone is described below.

### 001 Remains of Hara Castle

Placing primary importance on the spatial relationship between Hara Castle and Hinoe Castle,

which is located to the north of Hara Castle and which has a close historical association with it, the buffer zone was delineated based on the areas visible from both castle sites, including a sea area around the component, and farmlands and urban districts extending from the component to the remains of Hinoe Castle.

In terms of land area, the buffer zone was delineated using village boundaries and roads, while its sea area was established using 1-km distances measured from three specific points on the sea edge within the castle remains.

### 002, 003 Kasuga Village and Sacred Places in Hirado

The visual interconnectedness of Kasuga Village, Mt. Yasumandake and Nakaenoshima Island was considered to be highly significant, and thus a single buffer zone was established to include them all. The buffer zone was delineated so as to include the areas necessary to conserve Mt. Yasumandake, Kasuga Village and Nakaenoshima Island, as well as villages on the western coast of Hirado Island that are also relevant to the components. The buffer zone also includes a sea area that falls within the scope of an Ordinary Zone in the nationally designated park as defined under the Natural Parks Act, taking into account possible future development in the surrounding maritime area.

On land, the buffer zone was delineated using shoreline, village and forest compartment boundaries, while its sea area was established

based on 1-km distances measured from the shorelines of Nakaenoshima Island and Hirado Island.

#### 004 Sakitsu Village in Amakusa

The buffer zone was delineated to include the area necessary for conserving the unified landscape of Sakitsu Village, facing an inlet and the surrounding mountains.

It was delineated based on the shoreline, the ridgeline of the mountains and hills, and land ownership boundaries. In order to protect the view of the sea from the vicinity of Sakitsu Church, the buffer zone also includes a maritime Landscape Planning Area (based on the shoreline, a boundary line extending southward from Banshonohana cape, and another such line extending westward from the Sakitsu Lighthouse).

#### 005 Shitsu Village in Sotome

The buffer zone was delineated to include the area necessary for conserving the village landscape with its masonry work dating back to the period of the ban, together with the surrounding terraced slopes. The buffer zone also includes the immediate sea area, in order to protect the fine view from Obamaura beach toward the Goto Islands.

The shoreline, the ridgeline of the mountains and hills, administrative boundaries, roads, land ownership boundaries and other features were all used to delineate the buffer zone. The sea area was established based on 500-m distances measured from Obamaura beach.

#### 006 Ono Village in Sotome

The buffer zone was delineated to include the area necessary for conserving the surrounding landscape of Ono Village, formed on the sloping terrain extending from Mt. Onodake to the sea. The buffer zone includes the immediate sea area extending 500 m from the shoreline in order to protect the fine view from the seacoast to the Goto Islands.

It was delineated based on the shoreline, roads, land ownership boundaries and the like. The boundaries of the sea area were set using 500-m distances measured from three specific points on the shoreline.

#### 007 Villages on Kuroshima Island

The buffer zone was delineated to include the area necessary for conserving the landscape of Kuroshima Island, which retains features dating back to the period of the ban on Christianity. It also includes the surrounding sea area, taking into account possible future development.

Therefore, the buffer zone was delineated using 1-km distances measured from the island's shoreline.

#### 008 Remains of Villages on Nozaki Island

The buffer zone was delineated to include the area necessary for conserving the rich natural environment on the island. It also includes the surrounding sea area, which was defined using 1-km distances measured from the island's shoreline, taking into account possible develop-



ment in the sea area.

### 009 Villages on Kashiragashima Island

In consideration of the geographical unity of Kashiragashima Island and the need to control the reuse and redevelopment of Kamigoto Airport, which is now out of use, bordering on the eastern part of the component area, the buffer zone includes the entire island. In addition, the buffer zone also includes Rokuro Island on the opposite shore and the sea area surrounding Kashiragashima Island, taking into account possible future development in the surrounding sea area.

The buffer zone is delineated based on the shoreline and the ridgeline of the mountains and hills, with due consideration given to the view from the component area. The sea area was delineated by 1-km distances measured from the shoreline of Kashiragashima Island.

### 010 Villages on Hisaka Island

The buffer zone was delineated to include the area necessary for conserving the landscape on Hisaka Island, which retains features dating back to the period of the ban on Christianity. The buffer zone also includes the surrounding sea area, taking into account possible nearby development.

Therefore, the buffer zone was defined using 1-km distances measured from the island's shoreline.

### 011 Egami Village on Naru Island (Egami Church and its Surroundings)

The buffer zone was delineated to include the area necessary to conserve the topography and natural environment around Egami Village that was formed in a narrow strip of land in a valley. In addition, it also encompasses a sea area including a fishing port area designated under the Act on Fishing Ports and Grounds in order to protect the view from the sea to Egami Village.

On land, the buffer zone was delineated using the ridgeline of the mountains and hills, valleys, and the shoreline, while the sea area of the buffer zone was delineated using boundary lines extending from the capes at the entrance of Okushi Bay.

### 012 Oura Cathedral

Considering the possible negative impact on the view from Oura Cathedral due to urban development nearby, the buffer zone was established so as to include not only the optimal view from the cathedral but also the surrounding urban districts.

The buffer zone was delineated using administrative boundaries, roads, shorelines and land ownership boundaries.

Upon implementing conservation measures in the buffer zones, laws and regulations applicable to these zones (including the Landscape Act, the Law for the Protection of Cultural Properties, the Natural Parks Act, various ordinances and related plans pursuant to such laws) shall be applied in an appropriate manner.

Specific activities within the buffer zones, including construction, extension or reconstruction of buildings and other structures, alterations to the land configuration and the cutting of trees, are controlled by the Law for the Protection of Cultural Properties, the City Planning Act, the Landscape Act, the Natural Parks Act, the Agricultural Land Act, the Act on Establishment of Agricultural Promotion Areas, the Act on Development of Fishing Ports and Grounds, the Outdoor Advertisement Act and various ordinances of the relevant municipalities. Anyone who intends to engage in activities regulated by such acts must notify the authorities and receive their permission in advance. The relevant authorities will provide appropriate guidance and advice in conformance with the purport of the applicable laws and regulations, thereby ensuring the conservation of the environment surrounding the components of the nominated property.

Table 5-003 shows how the laws and regulations are applicable to the buffer zones, and Table 5-004 shows an outline of these laws and regulations.

The landscape characteristics of the surrounding area of each component and related issues are described in Chapter 3 ('Current Situation and Issues of the Components and Their Surroundings') of the attached Comprehensive Preservation and Management Plan (Appendix 6a).

For more details on policies relating to the conservation and enhancement of the landscape of each component, the common policies for the visual harmonisation and landscape enhance-

ment of all components, and guidelines specific to each type of component, see Chapter 4 ('Implementation of the Management Plan') in Appendix 6a.



**Table 5-003** Summary of the laws and regulations which cover the components of the nominated property and their buffer zones

Laws / Regulations	Component Area / Zone	001	002 003	004	005	006	007	008	009	010	011	012
		Remains of Hara Castle	Kasuga Village and Sacred Places in Hirado	Sakitsu Village in Amakusa	Shitsu Village in Sotome	Ono Village in Sotome	Villages on Kuroshima Island	Remains of Villages on Nozaki Island	Villages on Kashiragashima Island	Villages on Hisaka Island	Egami Village on Naru Island (Egami Church and its Surroundings)	Oura Cathedral
Law for the Protection of Cultural Properties	Historic Site	●										●
	National Treasure / Important Cultural Property				●	●	●		●	●	●	●
	Important Cultural Landscape		●	●	●	● 1	●	●	●	●		
	Nagasaki City Ordinance for Preservation District for Groups of Traditional Buildings											●
Landscape Act	Landscape Planning Area									●	●	
Minamishimabara City Landscape Ordinance	Priority Area	●										
Hirado City Landscape Ordinance	Priority Landscape Planning Area		●									
Amakusa City Landscape Ordinance	Landscape Development Area			●								
Nagasaki City Landscape Ordinance	Landscape Development Priority Area				●	●						●
Sasebo City Landscape Ordinance	Priority Landscape Planning Area						●					
Ojika Town Landscape Ordinance	Priority Landscape Planning Area							●				
Shinkamigoto Town Landscape Ordinance	Important Landscape Planning Area								●			
Goto City Landscape Ordinance	Important Landscape Area										●	
	Cultural Landscape Area									●		
Natural Parks Act	Class I Special Zone		●					●				
	Class II Special Zone		●	●				●	●	●		
	Class III Special Zone		●					●		●		
	Ordinary Zone in Nationally-designated Parks		●					●	●	●		
City Planning Act	Scenic Zone											●
	City Planning Area (Urbanisation Promotion Area)											●

Laws / Regulations	Component Area / Zone	001	002 003	004	005	006	007	008	009	010	011	012
		Remains of Hara Castle	Kasuga Village and Sacred Places in Hirado	Sakitsu Village in Amakusa	Shitsu Village in Sotome	Ono Village in Sotome	Villages on Kuroshima Island	Remains of Villages on Nozaki Island	Villages on Kashiragashima Island	Villages on Hisaka Island	Egami Village on Naru Island (Egami Church and its Surroundings)	Oura Cathedral
Act on Development of Fishing Ports and Grounds	Fishing Port Area		○	○	○		○	○	○	○	○	
Outdoor Advertisement Act												
Nagasaki Prefecture Outdoor Advertisement Ordinance	Prohibition Area		○				○		○	○	○	
	Permission Area	○	○									
Kumamoto Prefecture Outdoor Advertisement Ordinance	Prohibition Area			○								
	Permission Area			○								
Nagasaki City Outdoor Advertisement Ordinance	Prohibition Area				○	○						○
	Permission Area				○	○						○
Ojika Town Outdoor Advertisement Ordinance	Prohibition Area							○				
	Permission Area							○				
Act on Establishment of Agriculture Promotion Areas	Agricultural Land Area	○	○	○	○	○	○	○	○	○		
Agricultural Land Act	Agricultural Land	○	○		○		○		○	○	○	

**1** Ono Village in Sotome is to be selected as an Important Cultural Landscape in 2018.

Legend : ● : basic laws and regulations, ○ : complementary laws and regulations



**Table 5-004** Summary of the laws and regulations that apply to the components of the nominated property and their buffer zones

Laws / Regulations	Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Law for the Protection of Cultural Properties	This law aims at preservation and utilisation of cultural properties, so that the culture of the Japanese people may be furthered and a contribution be made to the evolution of world culture.	Historic Site	Prohibition	<ul style="list-style-type: none"> <li>● Destruction, damaged or deterioration</li> </ul>	Imprisonment with or without hard labour, or fine
			Permission	<ul style="list-style-type: none"> <li>● Alteration to the existing state</li> <li>● Act affecting the preservation</li> </ul>	Fine
			Notification	<ul style="list-style-type: none"> <li>● Restoration (excluding cases where permission must be obtained)</li> </ul>	—
		National Treasure / Important Cultural Property	Prohibition	<ul style="list-style-type: none"> <li>● Damage or discard</li> </ul>	Imprisonment with or without hard labour, or fine
			Permission	<ul style="list-style-type: none"> <li>● Alteration to the existing state</li> <li>● Act affecting the preservation</li> </ul>	Fine
			Notification	<ul style="list-style-type: none"> <li>● Restoration (excluding those cases where permission must be obtained)</li> </ul>	—
		Important Cultural Landscape	Notification	<ul style="list-style-type: none"> <li>● Alteration to the existing state</li> <li>● Act affecting the preservation</li> </ul>	Non-criminal fine (for disobeying an order regarding management)
		Important Preservation District for Groups of Traditional Buildings	Permission	<ul style="list-style-type: none"> <li>● Constructing, extending, reconstructing, relocating, or removal of buildings and structures</li> <li>● Repair or remodelling that alters the appearance of buildings and structures, or colour alteration</li> <li>● Developing residential areas or changing the features of land</li> <li>● Felling trees and bamboos, extracting soil and stones, and reclaiming the surface water or reclaiming by drainage</li> </ul>	Fine
Nagasaki City Ordinance for Preservation District for Groups of Traditional Buildings					

Laws / Regulations	Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Landscape Act	The purpose of this act is to build a beautiful land, create an attractive and comfortable living environment, realise vibrant communities, and develop good urban and rural landscapes, in order to improve the quality of life of the people of Japan and contribute to the growth of the national economy and sound development of society.	Landscape Planning Area	Notification	<ul style="list-style-type: none"> <li>•Constructing, extending, reconstructing or relocating buildings and structures</li> <li>•Repair or remodelling that alters the appearance of buildings and structures, or colour alteration</li> <li>•Acts of development</li> <li>•Other acts specified in the ordinance of any landscape administration organizations (see the following rows for individual municipalities)</li> </ul>	Imprisonment with hard labour or fine
Minamishimabara City Landscape Ordinance		Priority Area		<ul style="list-style-type: none"> <li>•Clearing land, extracting soil and stones, or changing the features of land</li> <li>•Planting or felling trees and bamboos</li> <li>•Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> <li>•Reclaiming the surface water or reclaiming by drainage</li> </ul>	
Hirado City Landscape Ordinance		Priority Landscape Planning Area		<ul style="list-style-type: none"> <li>•Land development and the like</li> <li>•Felling trees and bamboos</li> <li>•Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> <li>•Reclaiming the surface water or reclaiming by drainage</li> </ul>	
Amakusa City Landscape Ordinance		Landscape Development Area		<ul style="list-style-type: none"> <li>•Constructing, extending, reconstructing or relocating buildings and structures</li> <li>•Repair or remodelling that alters the appearance of buildings and structures, or colour alteration</li> <li>•Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> <li>•Mining minerals or extracting soil and stones</li> <li>•Changing the zoning and features of land</li> </ul>	



Laws / Regulations	Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Nagasaki City Landscape Ordinance	The purpose of this act is to build a beautiful land, create an attractive and comfortable living environment, realise vibrant communities, and develop good urban and rural landscapes, in order to improve the quality of life of the people of Japan and contribute to the growth of the national economy and sound development of society.	Landscape Development Priority Area	Notification	<ul style="list-style-type: none"> <li>●Clearing land, extracting soil and stones, or changing the features of land</li> <li>●Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> </ul>	Imprisonment with hard labour or fine
Sasebo City Landscape Ordinance		Priority Landscape Planning Area		<ul style="list-style-type: none"> <li>●Clearing land, extracting soil and stones, or changing the features of land</li> <li>●Constructing or repairing river facilities, water conduits, roadways, farm roads, and the like</li> <li>●Planting or felling trees and bamboos</li> <li>●Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> <li>●Reclaiming the surface water or reclaiming by drainage</li> </ul>	
Ojika Town Landscape Ordinance		Priority Landscape Planning Area		<ul style="list-style-type: none"> <li>●In cases where houses become uninhabited</li> <li>●Clearing land, extracting soil and stones, or changing the features of land</li> <li>●Planting or felling trees and bamboos</li> <li>●Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> <li>●Reclaiming the surface water or reclaiming by drainage</li> </ul>	
Shinkamigoto Town Landscape Ordinance		Important Landscape Planning Area		<ul style="list-style-type: none"> <li>●Land development or other alteration</li> <li>●Felling trees and bamboos</li> <li>●Accumulating or storing articles in the open air</li> <li>●Reclaiming the surface water or reclaiming by drainage</li> </ul>	
Goto City Landscape Ordinance		Important Landscape Area Cultural Landscape Area		<ul style="list-style-type: none"> <li>●Extracting soil and stones, or changing the features of land</li> <li>●Planting or felling trees and bamboos</li> <li>●Accumulating articles in the open air</li> </ul>	

Laws / Regulations	Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Natural Parks Act	This act aims to protect places of natural scenic beauty and also, through promoting utilisation thereof, contribute to the health, recreation, and education of the people as well as to biodiversity.	Class I Special Zone	Permission	<ul style="list-style-type: none"> <li>●Constructing, reconstructing, or extending structures</li> <li>●Felling trees and bamboos</li> <li>●Mining minerals or extracting soil and stones</li> <li>●Causing an increase or decrease of the water level or quantity of water, etc.</li> <li>●Discharging polluted or waste water into designated lakes, marshes or swamps and wetlands, and the like</li> <li>●Putting up or setting up advertisements or similar</li> <li>●Accumulating or storing soil and stones or other materials in the open air</li> <li>●Reclaiming the surface of water or reclaiming by drainage</li> <li>●Clearing land or changing the features of land</li> <li>●Collecting designated plants or capturing designated animals, and the like</li> <li>●Altering the colours of roofs, surfaces of walls, fences and walls, bridges, etc.</li> <li>●Landing of airplanes in designated areas</li> </ul>	Imprisonment with hard labour or fine
		Class II Special Zone			
		Class III Special Zone			
		Ordinary Zone in Nationally-designated Parks	Notification		
City Planning Act	The purpose of this act is to promote the sound development and orderly improvement of cities by stipulating necessary matters concerning city planning, thereby contributing to well-balanced national development and the promotion of public welfare.	City Planning Area	Permission	<ul style="list-style-type: none"> <li>●Constructing, extending, reconstructing, or relocating of buildings and structures</li> <li>●Developing residential areas, clearing land, or changing the features of land</li> <li>●Felling trees and bamboos</li> <li>●Extracting soil, stones, and the like</li> <li>●Reclaiming the surface of water or reclaiming by drainage</li> <li>●Altering the colours of buildings and structures</li> <li>●Accumulating soil and stones, wastes, recyclable resources, and the like in the open air</li> </ul>	Imprisonment with hard labour or fine
Nagasaki City Ordinance for Regulation of Buildings in Scenic Zone		Scenic Zone			Fine



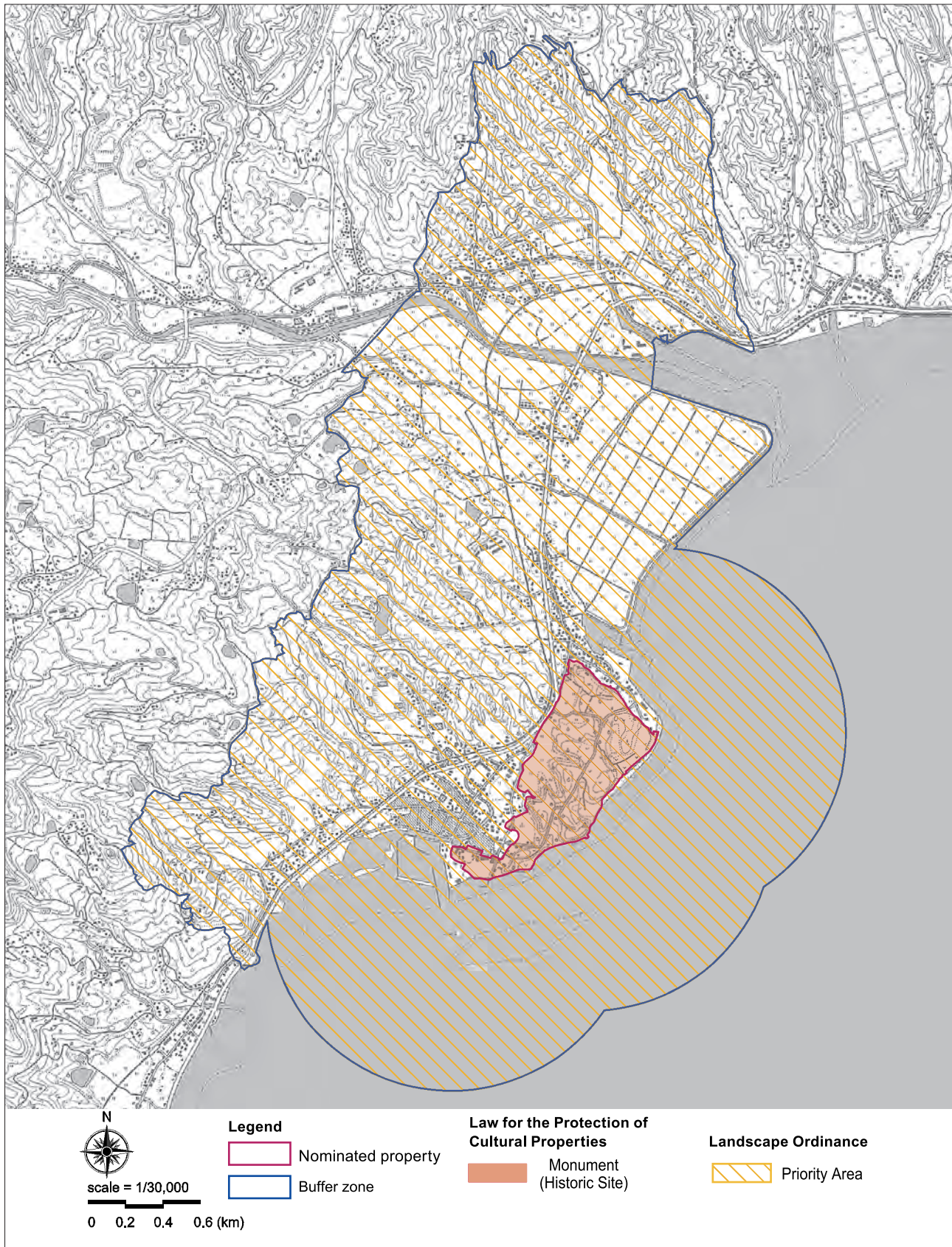
Laws / Regulations	Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Act on Development of Fishing Ports and Grounds	The purpose of this act is to achieve the sound development of fisheries and the stable supply of aquatic products, through comprehensive and systematic implementation of improvement projects in harmony with the environment to ensure the proper maintenance and management of the fishing port.	Fishing Port Area	Permission	<ul style="list-style-type: none"> <li>●Constructing or improving structures</li> <li>●Mining soil and sand, excavating land, or raising ground</li> <li>●Discharging sewage, or dumping rubbish</li> <li>●Making exclusive use of part of the water or land</li> <li>* Reclaiming publicly-owned surface water (regulated by another relevant act)</li> </ul>	Fine
Outdoor Advertisement Act	This act establishes standards that are necessary to control display of outdoor advertisement, installation of buildings and structures to place such advertisements, and the like in order to develop good landscapes, and prevent harm to the general public.	Areas specified by ordinances	—	<ul style="list-style-type: none"> <li>●Displaying outdoor advertisements</li> <li>●Installing buildings and structures on which to place outdoor advertisements</li> </ul>	Imprisonment with hard labour or fine
Nagasaki Prefecture Outdoor Advertisement Ordinance (which covers the entire prefecture, excluding Nagasaki City and Ojika Town)		Prohibition Area (areas designated as Important Cultural Properties, Historic Sites, Important Cultural Landscapes, Important Preservation Districts for Groups of Traditional Buildings, Scenic Zones, etc.)	Prohibition		
		Permission Area (areas designated as City Planning Areas, Landscape Planning Areas (excluding Sasebo City and Goto City), etc.)	Permission		

Laws / Regulations		Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Kumamoto Prefecture Outdoor Advertisement Ordinance			Prohibition Area (areas designated as Important Cultural Properties, Historic Sites, Scenic Zones, etc.)	Prohibition	<ul style="list-style-type: none"><li>●Displaying outdoor advertisements</li><li>●Installing buildings and structures to place outdoor advertisements</li></ul>	Imprisonment with hard labour or fine
			Permission Area (areas designated as Landscape Planning Areas, Landscape Development Areas, etc.)	Permission		
Nagasaki City Outdoor Advertisement Ordinance		This act establishes standards that are necessary to control the display of outdoor advertisements, installation of buildings and structures on which to place such advertisements, and the like in order to develop good landscapes, and prevent harm to the general public.	Prohibition Area (areas designated as Important Cultural Properties, Historic Sites, Important Cultural Landscapes, Important Preservation Districts for Groups of Traditional Buildings, Scenic Zones, etc.)	Prohibition		
			Permission Area (the entire area of Nagasaki City other than the Prohibition Area)	Permission		



Laws / Regulations	Purpose / Summary	Area / Zone	Regulation / Required Procedure	Regulated Acts	Penalty
Ojika Town Outdoor Advertisement Ordinance	This act establishes standards that are necessary to control the display of outdoor advertisements, installation of buildings and structures on which to place such advertisements, and the like in order to develop good landscapes, and prevent harm to the general public.	Prohibition Area (Priority Landscape Planning Area)	Prohibition	<ul style="list-style-type: none"> <li>• Displaying outdoor advertisement</li> <li>• Installing buildings and structures to place outdoor advertisement</li> </ul>	Imprisonment with hard labour or fine
		Permission Area (Ordinary Landscape Planning Area)	Permission		
Act on Establishment of Agricultural Promotion Areas	This act aims at sound development of agriculture and rational utilisation of resources in national lands by taking measures for establishment of agricultural promotion areas.	Agricultural Land Area (areas to be used as farmland or the like)	Permission	<ul style="list-style-type: none"> <li>• Developing residential areas, extracting soil and stones, or changing the features of land</li> <li>• Constructing, extending, or reconstructing of buildings and structures</li> </ul>	Imprisonment with hard labour or fine
Agricultural Land Act	This act aims to secure a stable food supply through stabilisation of the status of farmers and increasing agricultural production by regulating the diversion of farmlands to other purposes and taking measures to ensure their use for agriculture.	Agricultural Land	Permission	<ul style="list-style-type: none"> <li>• Transferring rights related to farmlands</li> <li>• Diverting farmlands to other purposes, or transferring rights related to farmlands for their diversion to other purposes</li> </ul>	Imprisonment with hard labour or fine

## 001 Remains of Hara Castle

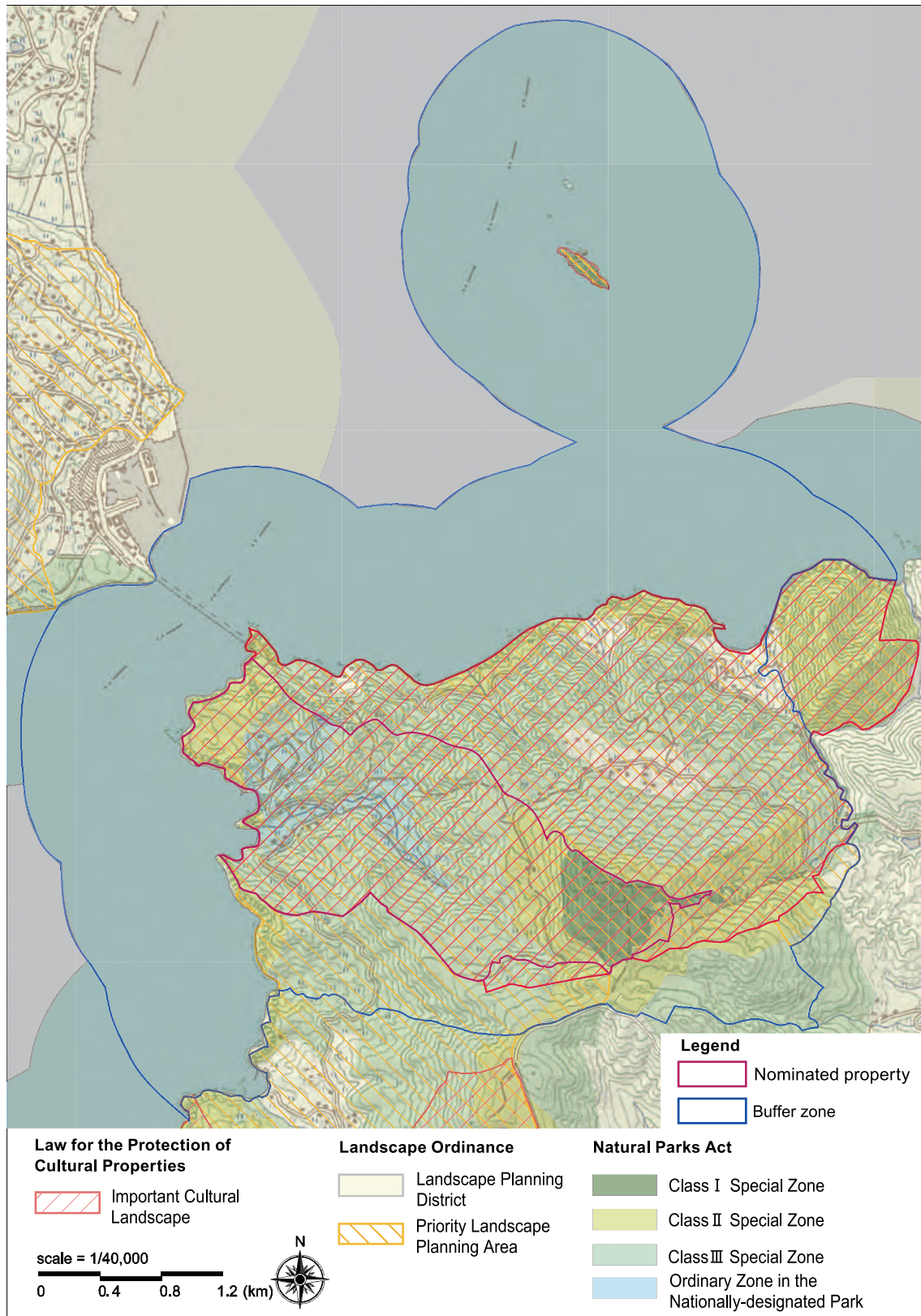


**Figure 5-001** Map indicating legal protection in the buffer zone [001 Remains of Hara Castle]



**002 Kasuga Village and Sacred Places in Hirado** (Kasuga Village and Mt. Yasumandake)

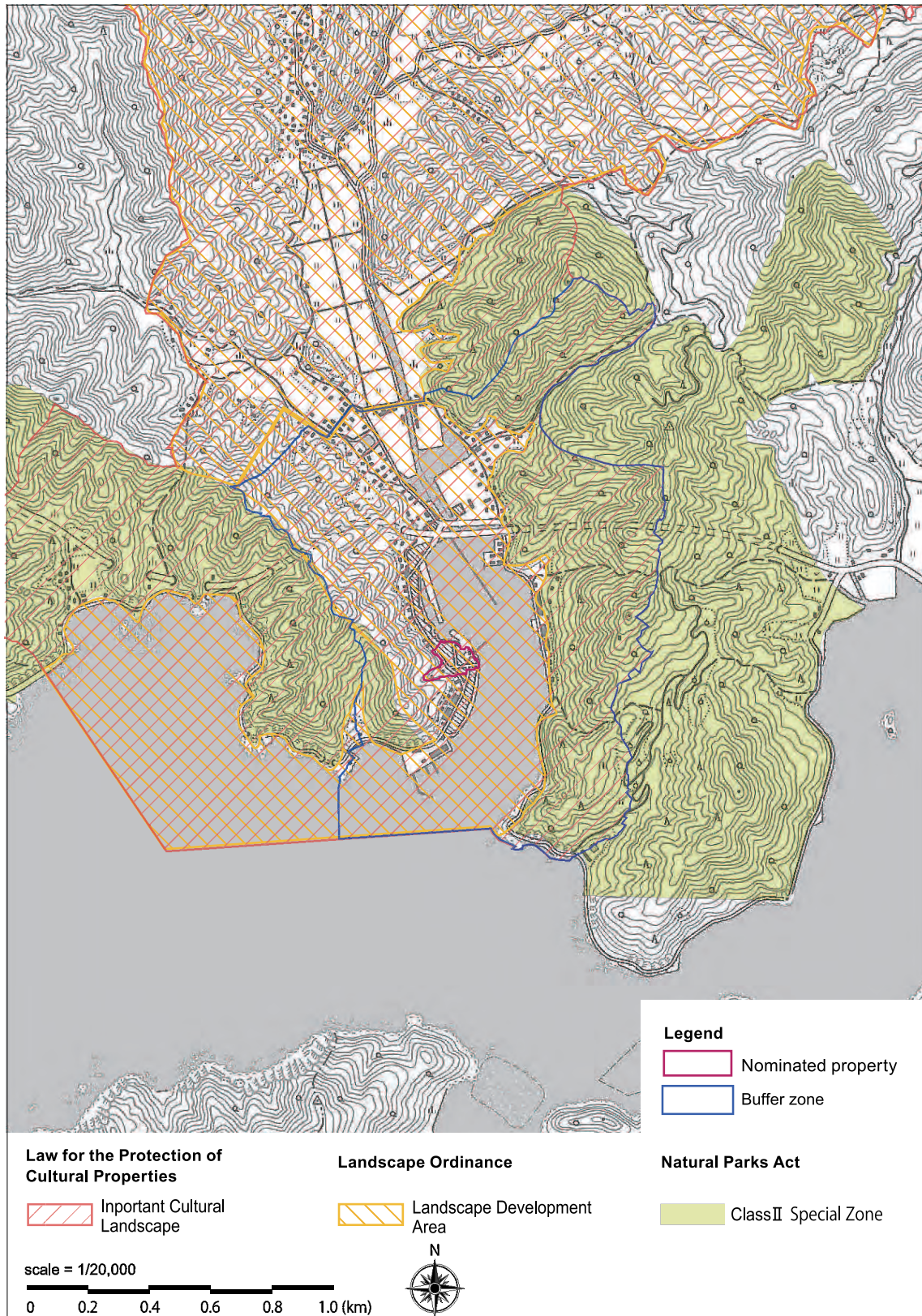
**003 Kasuga Village and Sacred Places in Hirado** (Nakaenoshima Island)



**Figure5-002** Map indicating legal protection in the buffer zone [002, 003 Kasuga Village and Sacred Places in Hirado]



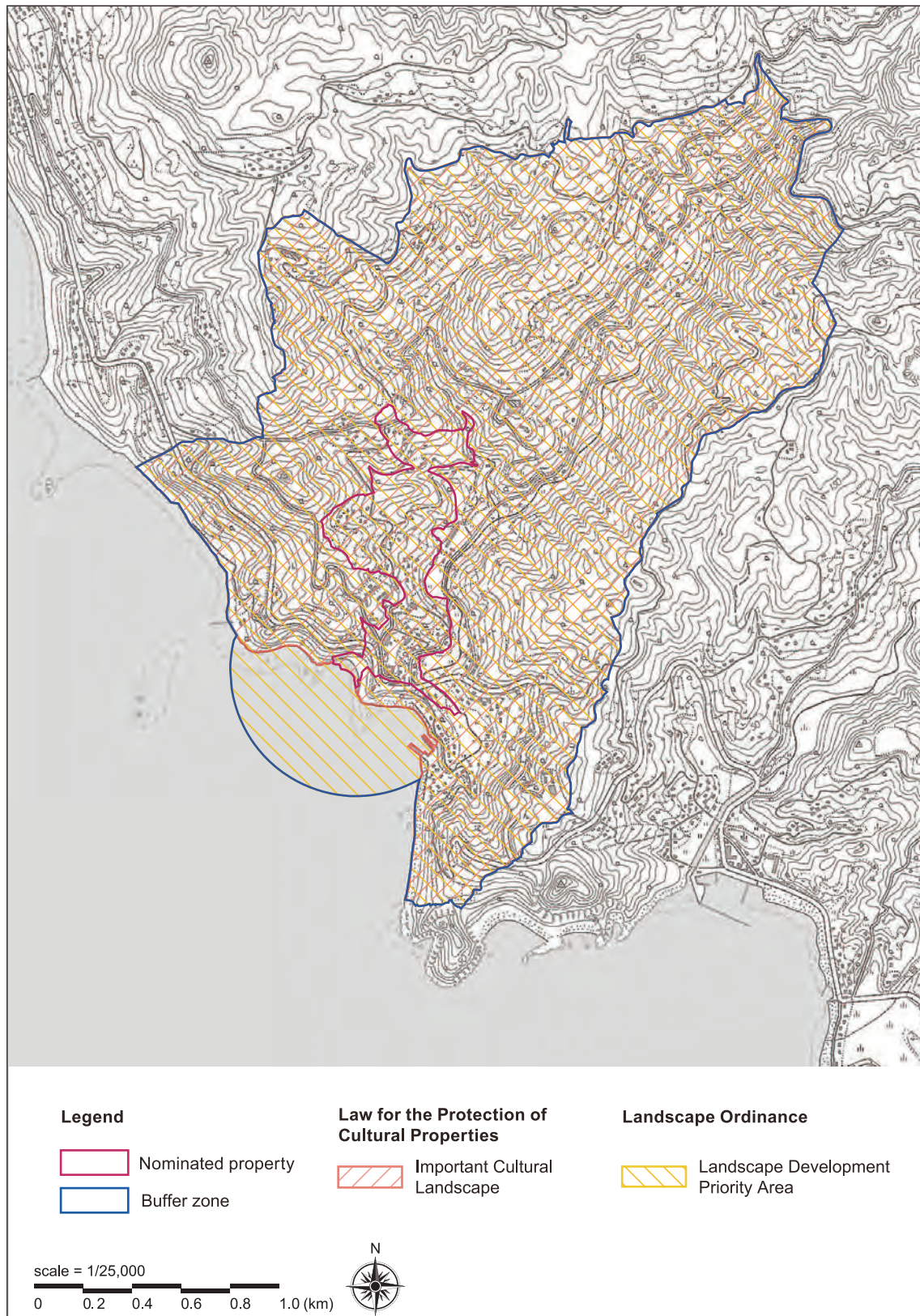
## 004 Sakitsu Village in Amakusa



**Figure 5-003** Map indicating legal protection in the buffer zone [004 Sakitsu Village in Amakusa]



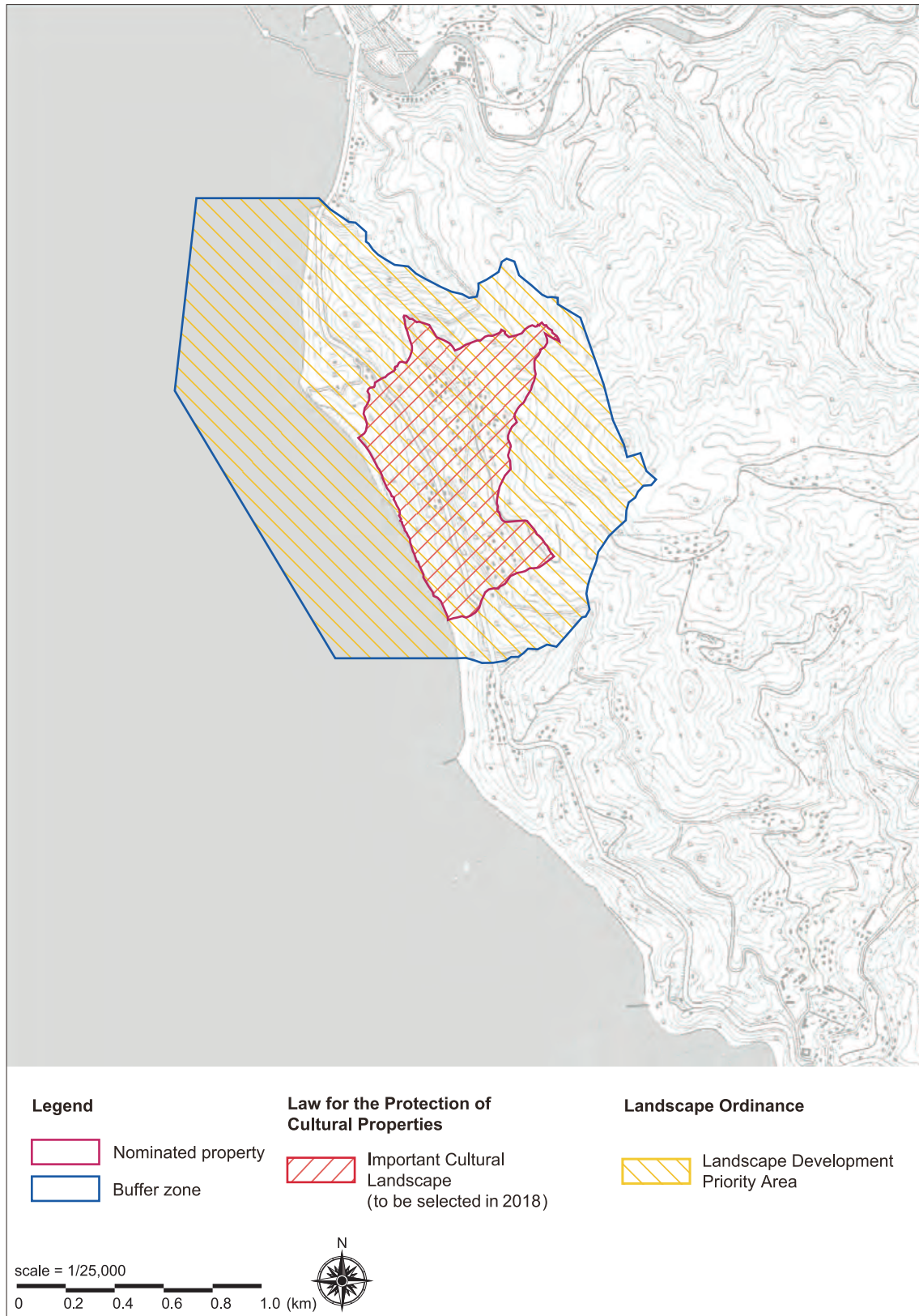
## 005 Shitsu Village in Sotome



**Figure 5-004** Map indicating legal protection in the buffer zone [005 Shitsu Village in Sotome]



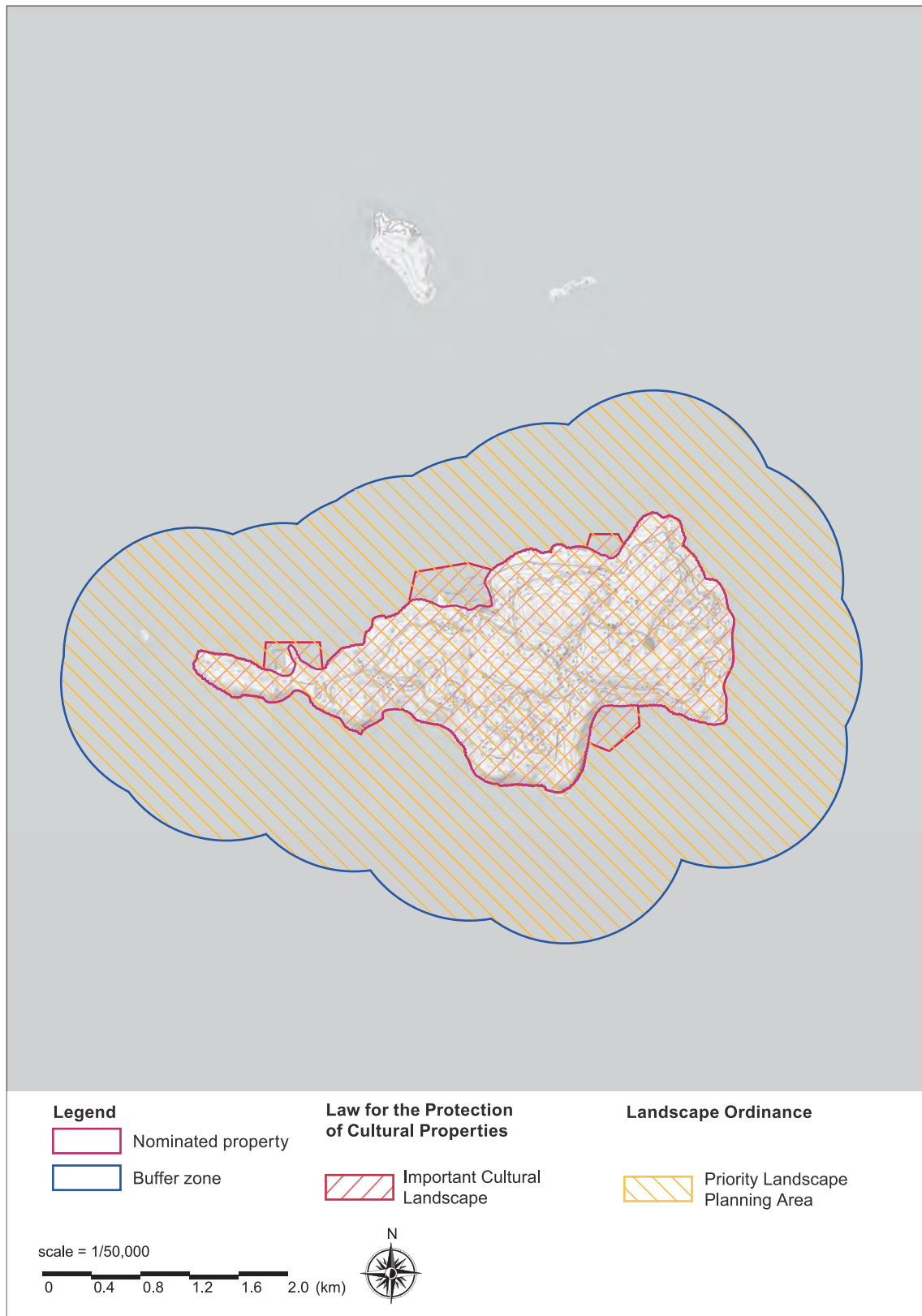
## 006 Ono Village in Sotome



**Figure 5-005** Map indicating legal protection in the buffer zone [006 Ono Village in Sotome]

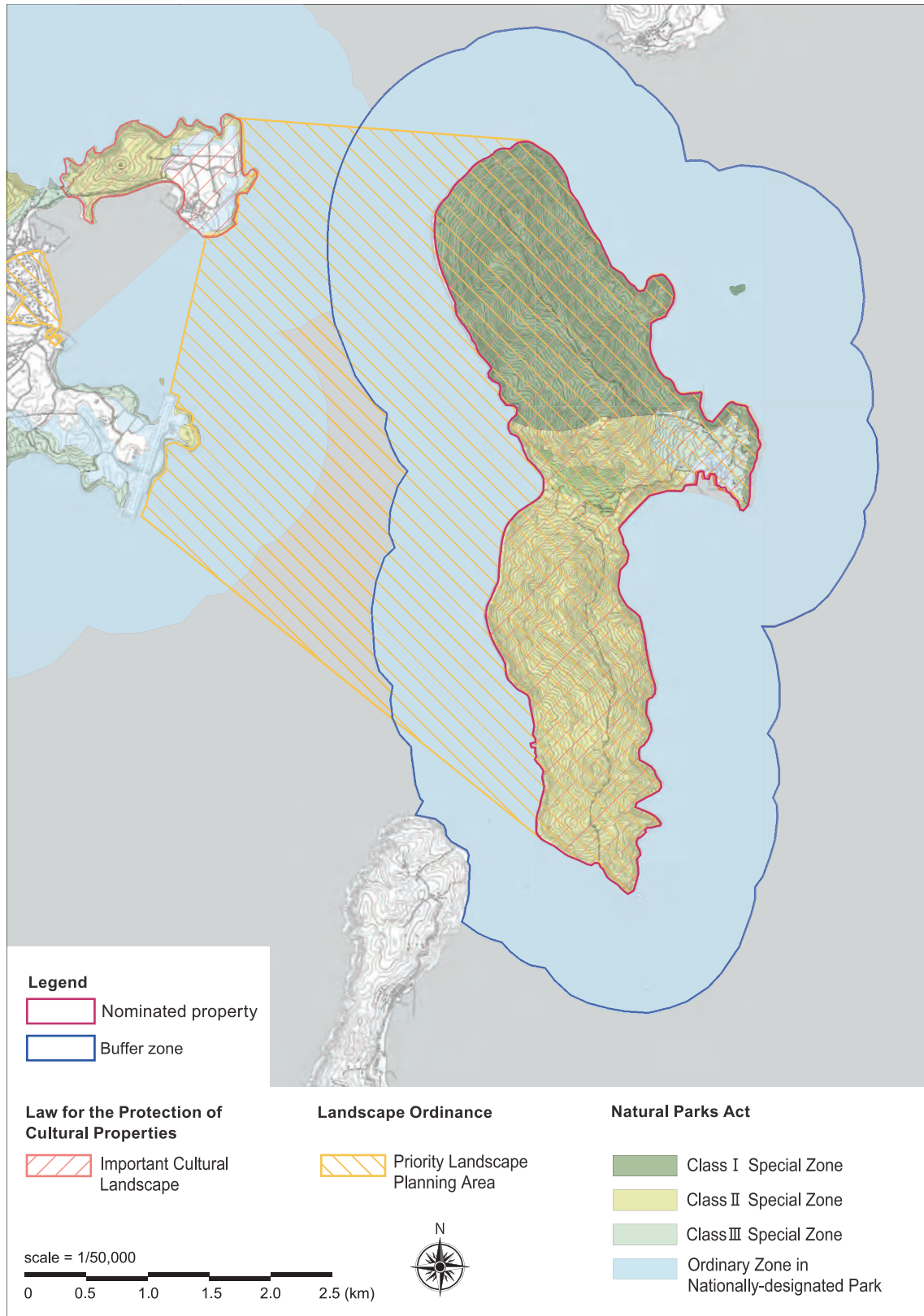


## 007 Villages on Kuroshima Island



**Figure 005-6** Map indicating legal protection in the buffer zone [007 Villages on Kuroshima Island]

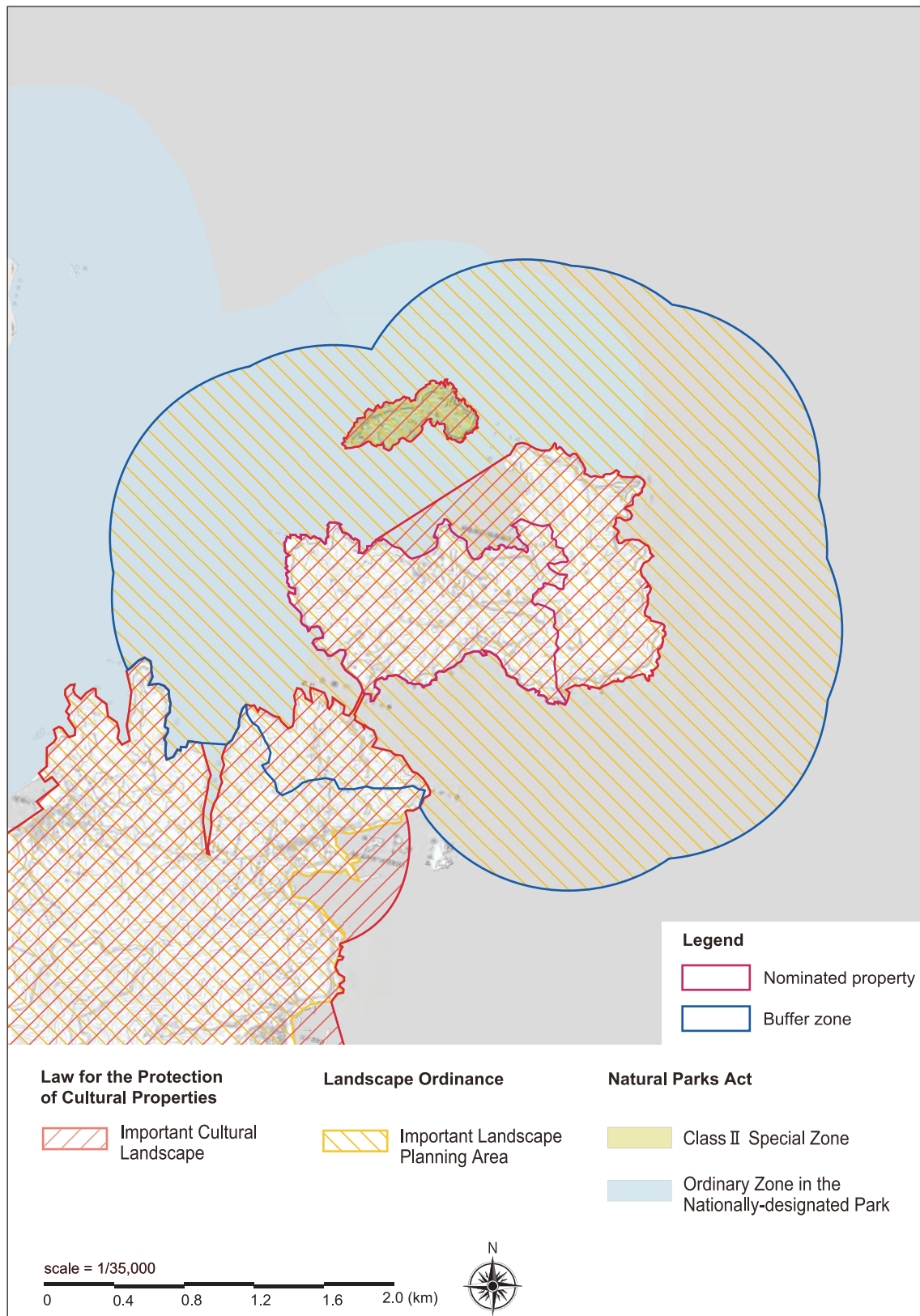
## 008 Remains of Villages on Nozaki Island



**Figure 005-7** Map indicating legal protection in the buffer zone [008 Remains of Villages on Nozaki Island]

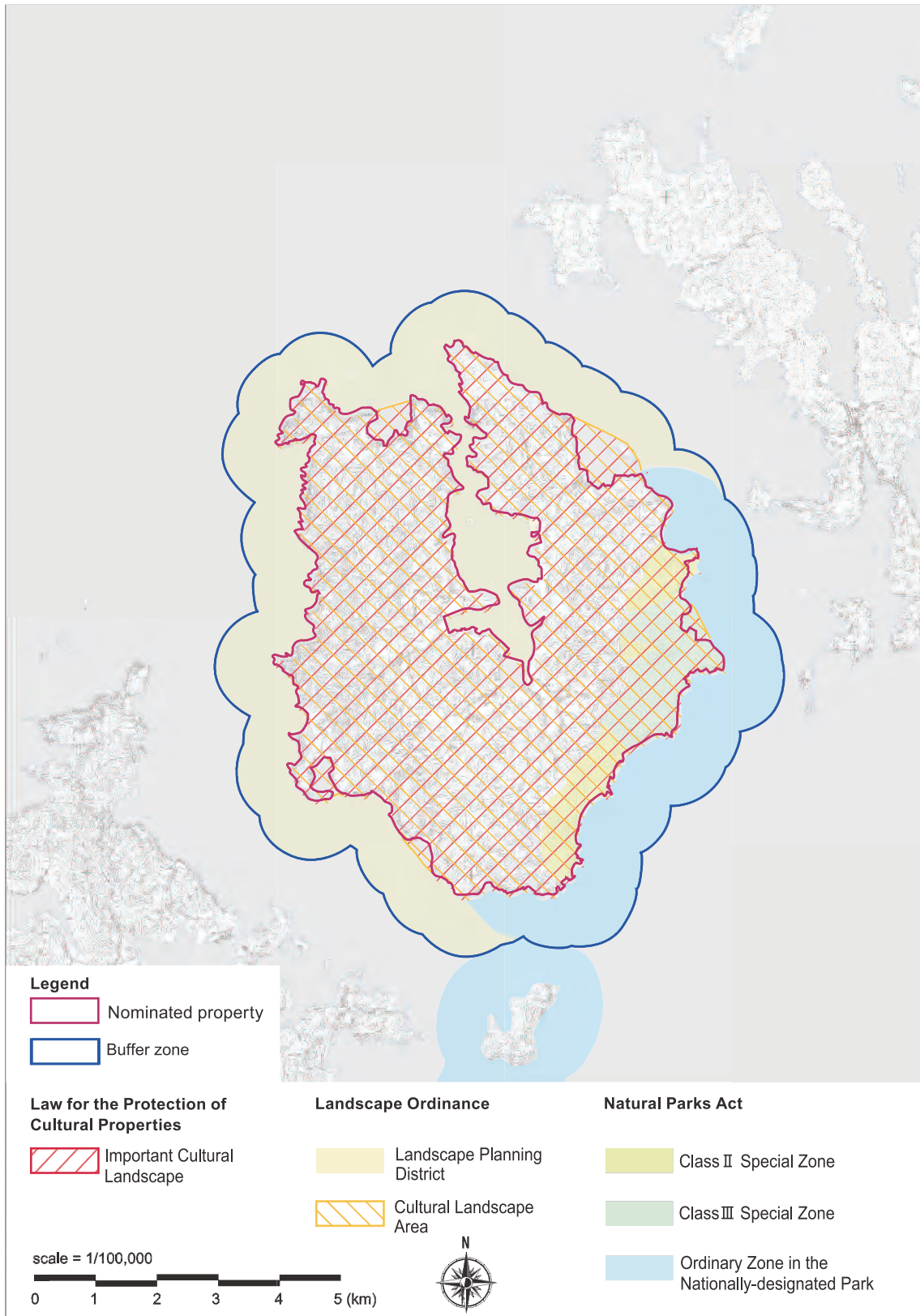


## 009 Villages on Kashiragashima Island



**Figure 5-008** Map indicating legal protection in the buffer zone [009 Villages on Kashiragashima Island]

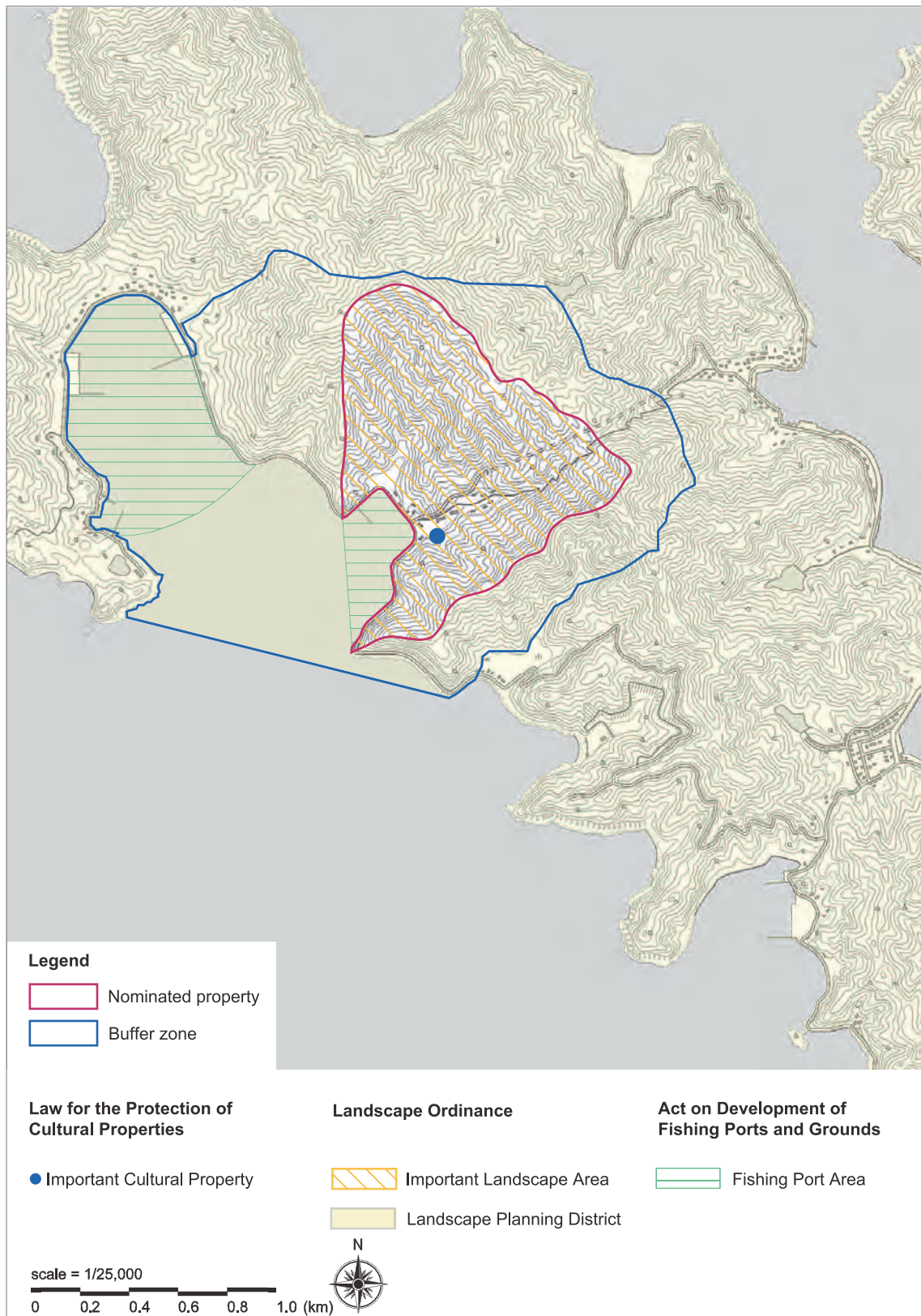
## 010 Villages on Hisaka Island



**Figure 5-009** Map indicating legal protection in the buffer zone [010 Villages on Hisaka Island]

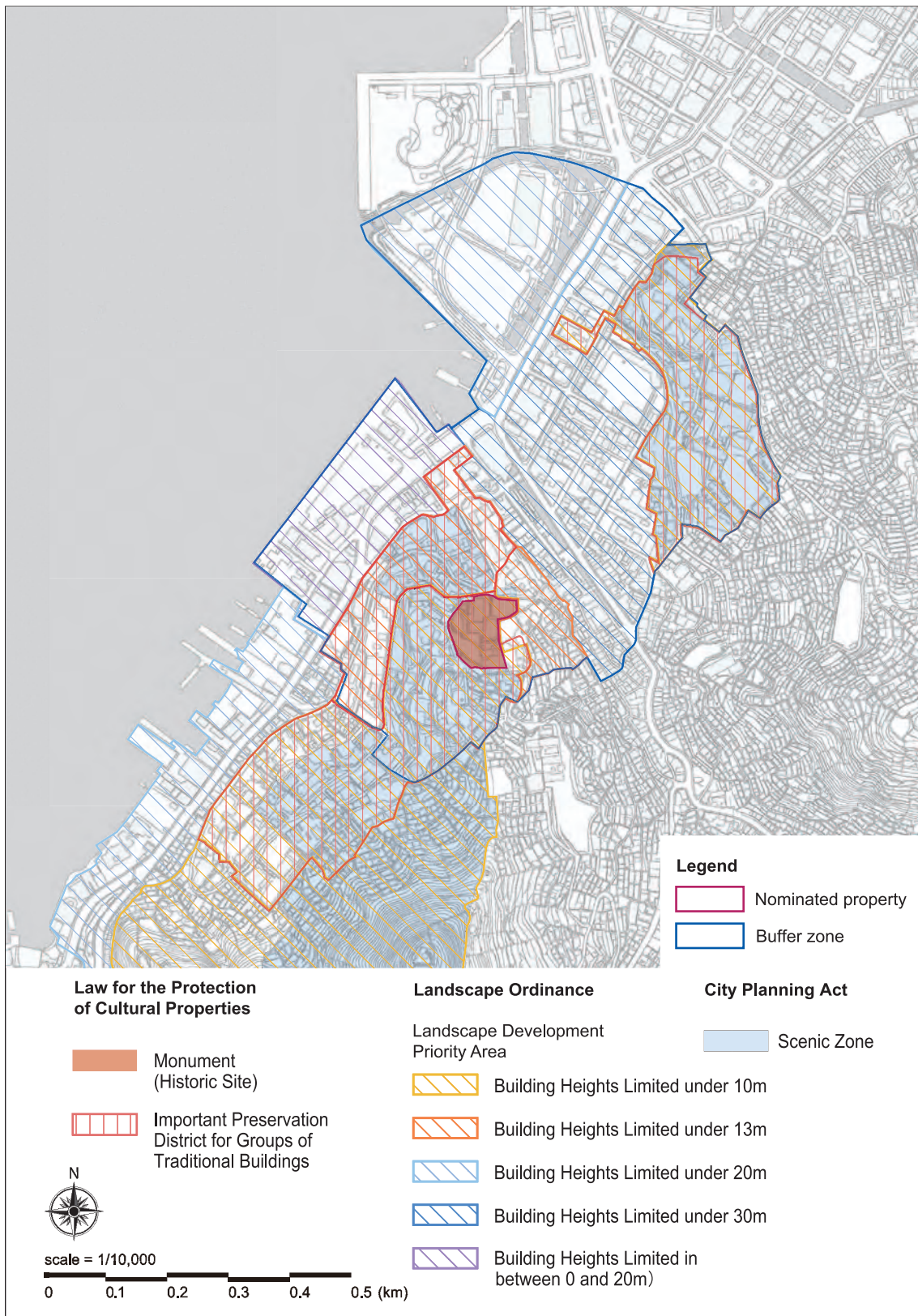


## 011 Egami Village on Naru Island (Egami Church and its Surroundings)



**Figure 5-010** Map indicating legal protection in the buffer zone [011 Egami Village on Naru Island (Egami Church and its Surroundings)]

## 012 Oura Cathedral



**Figure 5-011** Map indicating legal protection in the buffer zone [012 Oura Cathedral]



## 5.d Existing plans related to municipality and region in which the proposed property is located

### 1 . Comprehensive plans

#### (1) Prefectural plans

The Comprehensive Nagasaki Prefecture Plan ‘Challenge 2020’ (2016)	
Main objective	The plan provides the fundamental directions and policies for the Nagasaki prefectural government from FY 2016 to FY 2020, with the basic aim of building a robust Nagasaki Prefecture in which citizens, industries, and regional communities can prosper. Focusing on where the prefecture should be in 10 years’ time, it outlines priority efforts for increased interchange among people, promotion of regional communities, capacity building and the like.
Items pertaining to the nominated property	<p>To realise the prosperity of the prefecture by increasing interchange among people, the plan clearly sets forth efforts to promote the preservation and utilisation of designated cultural properties, including the nominated property. It also describes strategies for establishing reception systems for visitors, so as to open the cultural properties to the public in an orderly manner and raise awareness thereof.</p> <p>In particular, the plan aims at utilisation of the nominated property, together with ‘Sites of Japan’s Meiji Industrial Revolution: Iron and Steel, Shipbuilding and Coal Mining’ that have been already inscribed on the World Heritage List, for revitalisation of the prefecture as a whole, through a cross-organisational initiative known as the World Cultural Heritage Project.</p>

The Four-Year Kumamoto Strategy for Recovery and Reconstruction (2016)	
Main objective	The initiative sets forth the basic policy of Kumamoto Prefecture to realise a ‘new Kumamoto which is full of dreams by passing down its wonderful assets that are robust against disasters to future generations’. It outlines the principal measures to be promoted with priority over a 4-year period (from FY 2016 to 2019).
Items pertaining to the nominated property	The plan is aimed at efforts to achieve World Heritage status for the nominated property, which includes Sakitsu Village in Amakusa in the prefecture, in order to make it one of Kumamoto’s assets to be passed on to future generations. The plan also specifies efforts to enhance the value of the nominated property by collaborating with the national government, Nagasaki Prefecture and Amakusa City.

**(2) Plans of relevant municipalities**

<b>The Fourth Comprehensive Nagasaki City Plan (2011)</b>	
Main objective	The plan outlines a vision for the future of Nagasaki City over the next 10 years, along with a basic stance aimed at its realisation. It puts forth concrete policies and efforts based on town planning policies that address priority themes for promoting social welfare, education, tourism, commercial and industrial activities, urban development and environmental conservation.
Items pertaining to the nominated property	The plan clearly delineates efforts to realise inscription of the nominated property on the World Heritage list and to transmit its value across the globe, in order to protect, make use of and pass on historical and cultural sites in the city to future generations. The plan also seeks to preserve, transmit and utilise the components of the nominated property and other cultural properties that are a source of pride to Nagasaki's citizens, and to raise public awareness of these properties both in and outside Japan.

<b>The Sixth Comprehensive Sasebo City Plan (2008)</b>	
Main objective	The plan outlines concrete measures as well as an overall basic philosophy for the future of the city. It describes how the city will implement projects over a period of approximately 10 years in various fields, such as health and welfare, education, culture, promotion of tourism and industry, urban development and environmental conservation.
Items pertaining to the nominated property	The plan promotes the development of favourable circumstances that allow familiarity with culture and art, by working toward the preservation, utilisation and inheritance of historical culture, and through research, protection, utilisation and interpretation of cultural properties. In particular, the plan indicates that efforts will be actively pursued in relation to preservation and utilisation of the Kuroshima Church and the Cultural Landscape of Kuroshima Island, both of which are associated with the nominated property.

<b>The Comprehensive Hirado City Plan (2008)</b>	
Main objective	This is the master plan for the coming years in Hirado City, setting forth objectives over a 10-year period and policies aimed at their realisation. It covers town planning activities in general and includes guidelines for systematic and effective administrative management from a medium- to long-term perspective.
Items pertaining to the nominated property	The plan seeks to build a society in which Hirado City's characteristic historical and cultural heritage is preserved, inherited and utilised, and which allows for vibrant artistic and cultural activities. It focuses on traditional and historical culture as well as cultural heritage, such as designated cultural properties that include the components of the nominated property. In particular, in relation to the nominated property, the plan indicates that efforts will be made for preservation and enhancement of the components.



## The Comprehensive Goto City Strategy 'Vision for Overcoming Population Decline and Vitalising Local Economy' (2015)

Main objective	This strategy aims at the creation of quality work opportunities, increased inter-change among people and support for child-rearing. It promotes town planning initiatives to realise these objectives, thus working to counteract population decline in accordance with the city's vision for the future population. It serves as a comprehensive strategy to provide directions and policies for the city from FY 2015 to FY 2019.
Items pertaining to the nominated property	The plan clearly states that efforts will be made to promote the preservation and utilisation of the nominated property, as well as the establishment of a visitor reception system for opening it to the public and conducting public relations in an orderly manner, in order to raise awareness of the attractiveness of the Goto Islands and create a 'world-class island'.

## The Comprehensive Minamishimabara City Plan (2008)

Main objective	This master plan forms the basis of plans for each area relating to Minamishimabara City's financial and administrative operations, providing guidelines for future town planning. While outlining the vision and principles that the City should follow in such planning, it also sets forth community objectives and concrete measures for the realisation of its goals.
Items pertaining to the nominated property	The plan promotes the protection, enhancement, utilisation, and popularisation of historic and cultural properties in the city, as well as town planning that utilises these properties. With regard to the nominated property in particular, the plan specifies efforts to carry out surveys and research, to achieve all-embracing preservation and management, to establish systems for receiving visitors, to enhance visitor guidance features, to maintain the surrounding environment, and to convey the value and historical background of the components of the nominated property to all—even those outside Japan.

## The Fourth Comprehensive Ojika Town Plan (2013)

Main objective	Formulated as 10-year guidelines for community planning in the town for the period from 2014 to 2023, this plan outlines the core principles and basic directions of such planning, as well as project design in various fields.
Items pertaining to the nominated property	The plan relates to the promotion of town planning in order to promote education and culture. It clearly states that cultural properties, including the nominated property, should be protected and passed on, and that projects promoting the World Heritage nomination bid and other endeavours related to Important Cultural Landscapes should be pursued as important initiatives.

### The Second Comprehensive Shinkamigoto Town Plan (2015)

Main objective	The plan outlines the basic direction of town administration and forms the basis for project design in various fields, such as industry, daily life, the environment, health, medicine, and welfare. 10 years after the founding of Shinkamigoto Town in 2004, it sets forth a future vision for the town over the next 10 years as well as detailed plans to effectively achieve the relevant goals.
Items pertaining to the nominated property	In order to enhance the protection of cultural properties, the plan clearly indicates support for the World Heritage nomination bid of the Villages on Kashiragashima Island, as well as efforts to appropriately preserve and utilise the cultural properties.

### The Second Comprehensive Amakusa City Plan (2015)

Main objective	This master plan provides guidelines for comprehensive and systematic administration of the city. It sets forth basic long-term goals for the period from 2015 to 2022, environmental standards for an enduring community, and concrete measures for effective results.
Items pertaining to the nominated property	As Sakitsu Village is representative of the Christian history in Amakusa, the plan promotes town planning through the utilisation of local history, culture and landscapes. In order to foster affection for the city and solidarity among local communities, the plan places primary stress on efforts to preserve, pass down and utilise the historical and cultural properties of the city, as well as to conserve the village landscape. It also clearly states that efforts will be made to realise harmony between tourism and the daily life of local residents through enhancement of systems for visitors, such as adequate provision of volunteer guides, appropriate travel-related control and the establishment of local rules.

## 2. Landscape plans

Each municipality in which the components of the nominated property are located has prepared landscape plans and has set forth directions for medium- to long-term landscape development within its relevant landscape planning areas. These plans aim to promote the development and conservation of fine landscapes utilising historical and cultural resources, as well as the rich natural environments within the components and their surroundings.

Landscape development standards within the landscape plans set forth specific activities to

be regulated within Important Cultural Landscape areas designated under the Law for the Protection of Cultural Properties. By clearly indicating the standards necessary for landscape conservation, each municipality is making efforts to control specific activities, such as alterations to buildings and structures within landscape planning areas, in order to ensure harmony with the existing village scenery.

### (1) Plans prepared by prefectures

- The Nagasaki Prefecture Plan toward Beautiful Landscape Development (Nagasaki Prefecture, 2011)



- The Kumamoto Prefecture Landscape Plan (Kumamoto Prefecture, 2008)

## **(2) Plans prepared by relevant municipalities**

- The Minamishimabara City Landscape Plan (Minamishimabara City, 2010)
- The Hirado City Landscape Plan (Hirado City, 2009)
- The Amakusa City Landscape Plan (Amakusa City, 2012)
- The Nagasaki City Landscape Plan (Nagasaki City, 2017)
- The Sasebo City Landscape Plan (Sasebo City, 2010)
- The Ojika Town Landscape Plan (Ojika Town, 2009)
- The Shinkamigoto Town Landscape Plan (Shinkamigoto Town, 2017)
- The Goto City Landscape Plan (Goto City, 2017)
- The Hisaka Island Landscape Development Plan (Goto City, 2010)
- The Egami District Landscape Development Plan (Goto City, 2012)

## **3. Tourism promotion plans**

Each municipality in which the components are located has prepared tourism plans and set forth medium- to long-term directions for the promotion of tourism. These plans aim at capacity building for tourist guides and other human resources, as well as the promotion of pleasant environments for tourists. Tourism promotion

plans formulated by the relevant municipalities are as follows.

### **(1) Plans prepared by prefectures**

- The Basic Nagasaki Prefecture Plan for Tourism Development (2011)
- The Kumamoto Prefecture Plan for Tourism Promotion ‘Welcome Kumamoto’ (2012)

### **(2) Plans prepared by the relevant municipalities**

- The Minamishimabara City Plan for Development of Tourist Sites (Minamishimabara City, 2008)
- The Hirado City Guidelines for Tourism Promotion (Hirado City, 2013)
- The Amakusa City Action Plan for Tourism Promotion (Amakusa City, 2012)
- The Basic Sasebo City Plan for Tourism Promotion (Sasebo City, 2006)
- The Sasebo and Ojika Plan for Development of ‘Sea Breeze Country’ Sightseeing Area (Sasebo City and Ojika Town, 2013)
- The Shinkamigoto Town Vision for Tourism Promotion (Shinkamigoto Town, 2007)

## **4. Regional revitalisation plans**

Every municipality in which the components are located has prepared plans aimed at encouraging the self-reliance of depopulated areas, for example, by promoting industries and local culture, to counteract the decline in the number of inhabitants caused by population outflows. These plans aim to utilise the opportunity presented by

the World Heritage nomination bid as a way to increase both visitor and inhabitant numbers and to utilise regional resources, such as abandoned agricultural fields, through information provision and the installation of necessary facilities. Regional revitalisation plans formulated by the relevant municipalities are as follows.

### **(1) Plans prepared by prefectures**

- The Nagasaki Prefecture Plan for Remote Islands Development (Nagasaki Prefecture, 2013)
- The Peninsula Promotion Plan for Uto and Amakusa Area (Kumamoto Prefecture, 2005)

### **(2) Plans prepared by the relevant municipalities**

- The Minamishimabara City Plan for Promotion of Self-reliance amongst Depopulated Areas (Minamishimabara City, 2010)
- The Hirado Plan for Agriculture Promotion and Regional Development (Hirado City, 2008)
- The Amakusa City Plan for Promotion of Self-reliance amongst Depopulated Areas (Amakusa City, 2010)
- The Ojika Town Plan for Promotion of Self-reliance amongst Depopulated Areas (Ojika Town, 2010)
- The Shinkamigoto Town Plan for Promotion of Self-reliance amongst Depopulated Areas (Shinkamigoto Town, 2010)
- The Goto City Plan for Promotion of Self-reliance amongst Depopulated Areas (Goto City, 2010)

## **5. Regional disaster prevention plans**

Each municipality in which the components are located has prepared regional disaster plans with the aim of saving lives and protecting the property of local residents from disaster. As disaster prevention measures for cultural properties, these plans promote the installation of preventive facilities and equipment (fire extinguishing systems, security systems, etc.), as well as instruction on preventive measures (establishment of management systems and areas with fire prohibitions, etc.). Regional disaster prevention plans formulated by the relevant municipalities are as follows.

### **(1) Plans prepared by prefectures**

- The Nagasaki Prefecture Plan for Regional Disaster Prevention (Nagasaki Prefecture, 2014)
- The Kumamoto Prefecture Plan for Regional Disaster Prevention (Kumamoto Prefecture, 2014)

### **(2) Plans prepared by the relevant municipalities**

- The Minamishimabara City Plan for Regional Disaster Prevention (Minamishimabara City, 2014)
- The Hirado City Plan for Regional Disaster Prevention (Hirado City, 2013)
- The Amakusa City Plan for Regional Disaster Prevention (Amakusa City, 2014)
- The Nagasaki City Plan for Regional Disaster Prevention (Nagasaki City, 2013)



- The Sasebo City Plan for Regional Disaster Prevention (Sasebo City, 2014)
- The Ojika Town Plan for Regional Disaster Prevention (Ojika Town, 2008)
- The Shinkamigoto Town Plan for Regional Disaster Prevention (Shinkamigoto Town, 2014)
- The Goto City Plan for Regional Disaster Prevention (Goto City, 2013)

## 5.e Property management plan or other management system

Preservation and management plans have been prepared for all 12 components of the nominated property in accordance with the Law for the Protection of Cultural Properties (refer to Table 5-005). These plans elucidate the fundamental value and constituent elements of each component as cultural properties, and clearly outline the basic policies and methods for preservation and management of such elements, as well as criteria for handling any activities that would alter their existing states. They serve as guidelines for the owners and managers of the components on how to fulfil their responsibilities. In the preparation of these plans, ample expert analyses and discussions were conducted within committees composed of the owners and

managers of the components, various academics and experts, along with the participation of officers from the Agency for Cultural Affairs and staff members responsible for cultural properties in the relevant municipalities, thereby ensuring the preservation of the value of each component.

The preservation and management plans for individual components are listed in Table 5-005. In addition, a summary of each plan is available in Appendix 6b.

Furthermore, the Comprehensive Preservation and Management Plan (Appendix 6a) has also been formulated for the purpose of preserving and managing the 12 components of the nominated property as a whole. This comprehensive plan is outlined in the following section.

**Table 5-005** List of preservation and management plans for individual components of the nominated property

No.	Component	Name of preservation and management plan
001	Remains of Hara Castle	<ul style="list-style-type: none"> <li>• Preservation and Management Plan for Remains of Hara Castle</li> </ul>
002 003	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasu-mandake) (Nakaenoshima Island)	<ul style="list-style-type: none"> <li>• Conservation Plan for Cultural Landscape of Hirado Island and Ikitsuki Island</li> </ul>
004	Sakitsu Village in Amakusa	<ul style="list-style-type: none"> <li>• Conservation Plan for Fishing Village Landscape of Sakitsu in Amakusa</li> </ul>
005	Shitsu Village in Sotome	<ul style="list-style-type: none"> <li>• Conservation Plan for Landscape with Terraces Retained by Stonework of Sotome in Nagasaki</li> <li>• Preservation and Management Plan for Shitsu Church</li> </ul>
006	Ono Village in Sotome	<ul style="list-style-type: none"> <li>• Conservation Plan for Landscape with Terraces Retained by Stonework of Sotome in Nagasaki</li> <li>• Preservation and Management Plan for Ono Church</li> </ul>
007	Villages on Kuroshima Island	<ul style="list-style-type: none"> <li>• Conservation Plan for Cultural Landscape of Kuroshima Island in Sasebo</li> </ul>
008	Remains of Villages on Nozaki Island	<ul style="list-style-type: none"> <li>• Conservation Plan for Cultural Landscape of the Ojika Islands</li> </ul>
009	Villages on Kashiragashima Island	<ul style="list-style-type: none"> <li>• Conservation Plan for Stone-built Village Landscape of Sakiura in Shinkamigoto</li> </ul>
010	Villages on Hisaka Island	<ul style="list-style-type: none"> <li>• Conservation Plan for Cultural Landscape of Hisaka Island in Goto</li> <li>• Preservation and Management Plan for Former Gorin Church</li> </ul>
011	Egami Village on Naru Island (Egami Church and its Surroundings)	<ul style="list-style-type: none"> <li>• Preservation and Management Plan for Egami Church</li> </ul>
012	Oura Cathedral	<ul style="list-style-type: none"> <li>• Preservation and Management Plan for the Precincts of Oura Cathedral</li> <li>• Preservation and Management Plan for Oura Cathedral and Former Latin Seminary</li> </ul>



## 1. Comprehensive Preservation and Management Plan

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The nominated property is composed of various constituent elements that share natural, historical and cultural contexts. While the components have been fully protected by implementing separate preservation and management plans for each of them, it is also necessary to establish a system for all-embracing preservation and management, including a system for integrated protection arrangement, and related methods and systems for dealing with the nominated property as a whole, in conjunction with its surrounding environment. This is of vital importance in ensuring preservation and transmission of the entire nominated property's Outstanding Universal Value, which is based upon the close interrelationships of all 12 components, to future generations.

For this purpose, the relevant municipalities have developed the 'Comprehensive Preservation and Management Plan' (Appendix 6a; hereinafter referred to as the 'Plan'), and they are carrying out all-encompassing management of the nominated property as a whole. The Plan incorporates each of the following perspectives relevant to the protection of the nominated property:

- legal protection, preservation and management of the components;
- enhancement of the surrounding environment in harmony with the components and their orderly presentation;
- promotion of sustainable development of the

local communities;

- preservation and management systems implemented jointly by the owners of the components and local stakeholders;
- mechanism for monitoring and improvement.

From these five perspectives, the Plan analyses in depth the nominated property's setting and social environment, its present state of conservation and related challenges, and other factors which may affect its preservation and management. The Plan also specifies methods for preserving, enhancing and utilising the nominated property, as well as for improving and addressing related issues. In particular, the nominated property includes many places used for the livelihoods of local residents, as well as churches, Shinto shrines, Buddhist temples, and graveyards that are still in daily use for religious activities. As all of these activities that take place in these locations have a close association with the maintenance and transmission of the Outstanding Universal Value of the nominated property for future generations, the Plan duly takes their continuation into account.

Various measures that have been implemented for the preservation and management of the nominated property are described in detail in the Plan.

## 2. System for preservation and management

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The relevant municipalities have established and are operating a system for preservation and util-

isation, as well as for management, enhancement and presentation, based on the Plan. This enables comprehensive conservation of the nominated property and its surrounding environment to be carried out so that the Outstanding Universal Value of the nominated property can be passed on to future generations. The organisational structure of this system is centred on the governments of the municipalities in which the components are located. Within this organisational structure, the owners of the components and those organisations that are engaged in their protection actively participate in the preservation and utilisation of the nominated property. This also fully facilitates coordination among the authorities having jurisdiction over the laws and regulations that are applicable to the nominated property, the owners of the components, organisations that are engaged in their protection, local residents, concerned religious communities and other related organisations.

Policies for promoting this system, as well as the function and role of the system, are described below.

### **(1) Promotion policy**

Under the comprehensive preservation and management system, the following three points have been positioned as basic policies:

- preserve and utilise the nominated property in accordance with all relevant laws and regulations, etc.;
- preserve and utilise the nominated property by incorporating an academic perspective; and
- preserve and utilise the nominated property through collaboration between the public and

private sectors.

In order to appropriately implement the measures described in section ‘5.c Means of implementing protective measures’, the relevant authorities as well as concerned departments in the relevant municipalities with jurisdiction over the laws and regulations that apply within the buffer zones (see Table 5-003, Table 5-004, and Figures 5-001 to 5-011) collaborate in order to ensure that all necessary information is shared among all parties concerned. With the participation of all of the relevant departments of the authorities, every concerned governmental organisation becomes aware of its responsibility to protect the nominated property, which in turn helps to prevent any negative impact on its Outstanding Universal Value, and which helps maintain and enhance the landscape, ensuring harmony between the components and their surrounding environment.

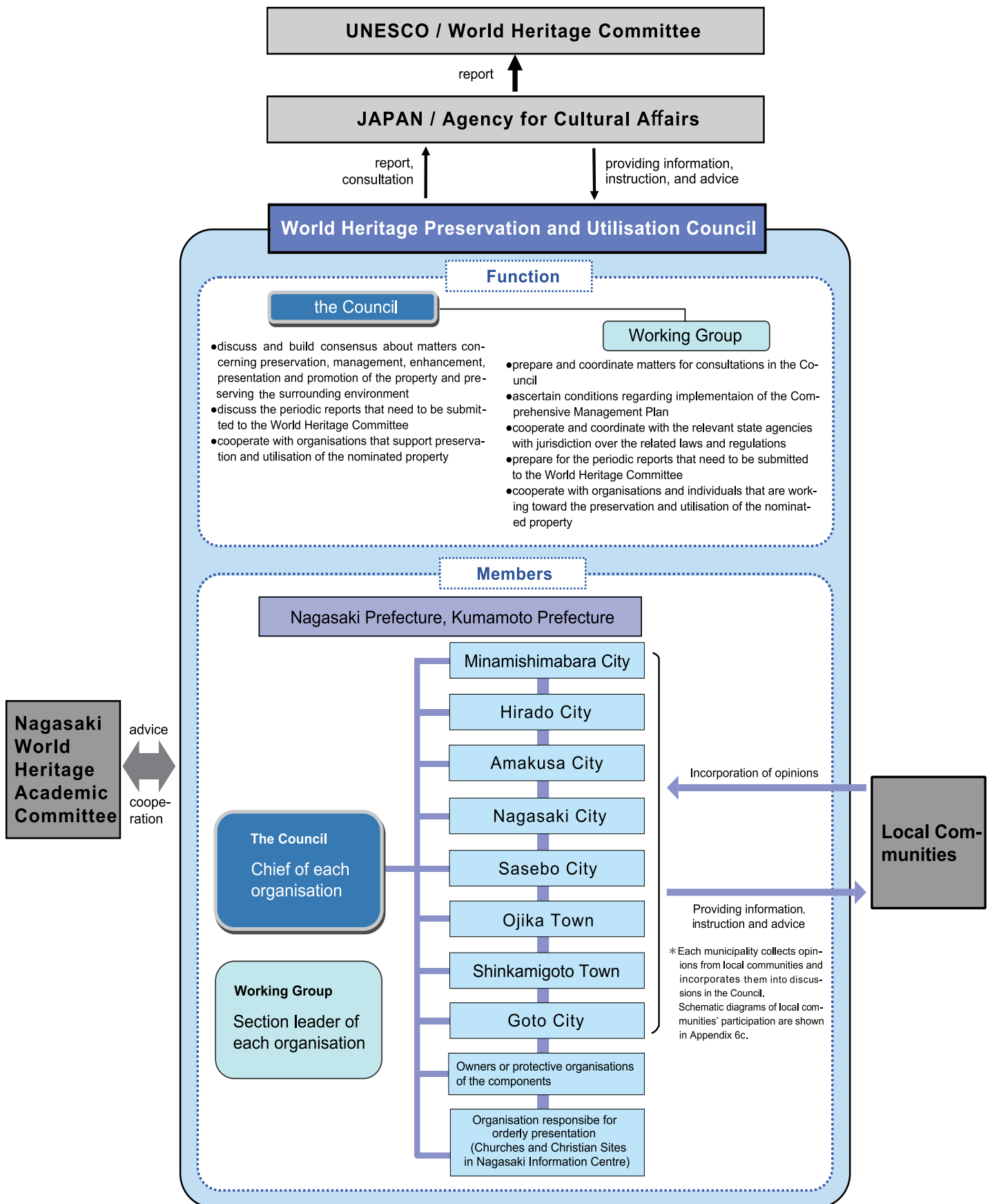
### **(2) Functions and roles**

The ‘World Heritage Preservation and Utilisation Council’ (hereafter referred to as the ‘Council’) was established in 2014 by the relevant municipalities, the owners of the components, and the organisations that are mainly responsible for their protection. The purpose of the Council is to share information, hold discussions and build consensus, with a particular focus on the following matters: the present state of the nominated property and its surroundings; the preservation and utilisation of its components; the conservation of its surrounding environment; and the opinions of local residents. The



Council has a Working Group that is tasked with practical matters, such as collecting all necessary information to ensure the smooth running of the Council, ascertaining current conditions, managing progress, and promoting measures to ensure ongoing collaboration with local residents and other stakeholders. The Agency for Cultural Affairs, which is the national agency that has jurisdiction over laws and regulations relating to the preservation and utilisation of cultural heritage in Japan, participates in the Council as an observer and offers advice on the preservation and utilisation of the nominated property and conservation of its surrounding environment. Furthermore, in order to seek academic advice, the Council established the Nagasaki World Heritage Academic Committee as a specialist advisory committee composed of ICOMOS members, academics and other experts, on the basis of the Nagasaki Prefecture World Heritage Academic Conference established in 2007.

Figure 5-012 illustrates the preservation and management system described above, and Table 5-006 indicates the functions of its constituent organisations.



**Figure 5-012** Operational network designed to ensure comprehensive preservation and management of the nominated property



**Table 5-006** Function of each organisation within the comprehensive preservation and management system

	World Heritage Preservation and Utilisation Council	Working Group for the World Heritage Preservation and Utilisation Council	Nagasaki World Heritage Academic Committee
1) Objectives and functions	<p>a) Monitors the current state of the components of the nominated property as a whole, including their surrounding environment, and, while collaborating with the Agency for Cultural Affairs and other state agencies with jurisdiction over the relevant laws, discusses the following matters and aims to build consensus:</p> <ul style="list-style-type: none"> <li>● Matters relating to the preservation and utilisation of the components (preservation, management, enhancement, presentation, and utilisation):</li> <li>● Matters relating to the conservation of the surrounding environment of the components; and</li> <li>● Matters related to further developing and operating this system.</li> </ul> <p>b) Holds meetings regarding the periodic reports on the state of conservation of the nominated property that will need to be submitted to the World Heritage Committee.</p> <p>c) Coordinates with related organisations that support the preservation and utilisation of the nominated property.</p>	<p>a) Conducts advance preparation and coordination to ensure the smooth functioning of the Council.</p> <p>b) Ascertains progress with the comprehensive preservation and management plan; in addition, reports on problems and presents policy proposals to the Council.</p> <p>c) Works with the state agency with jurisdiction over the related laws and coordinates important matters relating to the preservation and utilisation of the nominated property and the conservation of its surrounding environment.</p> <p>d) Carries out preparations for periodic reports on the state of conservation that will need to be submitted to the World Heritage Committee.</p> <p>e) Cooperates with organisations that are working toward the preservation and utilisation of the nominated property.</p>	<p>Provides to the Council advice from an academic and specialised perspective on the preservation and utilisation of the nominated property and the conservation of its surrounding environment.</p>

	World Heritage Preservation and Utilisation Council	Working Group for the World Heritage Preservation and Utilisation Council	Nagasaki World Heritage Academic Committee
2) Members	<p>In addition to municipalities responsible for preservation and utilisation of the nominated property in accordance with the relevant laws and regulations, the Council is composed of owners of the components, the heads of the organisations engaged in their protection, and the head of the organisation (named Churches and Christian Sites in Nagasaki Information Centre) that cooperates with the owners and is responsible for the framework for orderly presentation.</p> <p>Two prefectures, six cities, and two towns, specifically Nagasaki Prefecture, Kumamoto Prefecture, Nagasaki City, Sasebo City, Hirado City, Goto City, Minamishimabara City, Amakusa City, Ojika Town, and Shinkamigoto Town, participate in this system.</p> <p>Nagasaki Prefecture and Kumamoto Prefecture play a central role in holding meetings and managing the Council.</p> <p>Also, the Agency for Cultural Affairs offers advice to the Council as an observer.</p>	<p>The members of the working group are the constituent members of the Council (the municipalities, the owners of the components, the heads of the responsible sections in the organisations engaged in their protection, the heads of the organisations involved in their protection, and the head of the organisation (named Churches and Christian Sites in Nagasaki Information Centre) that cooperates with the owners and is responsible for the framework for orderly presentation.</p> <p>If necessary, the representatives of local residents and concerned religious communities who are directly involved in the preservation and utilisation of the nominated property and the conservation of its surrounding environment, as well as the related organisations that are active on the site, will also participate in this working group.</p> <p>Nagasaki Prefecture and Kumamoto Prefecture play a central role in convening and managing this working group.</p>	<p>With the aim of preservation and utilisation of the nominated property and the conservation of its surrounding environment, this Committee is composed of academics with specialised knowledge in the fields of Christian history, Japanese history, and architecture, as well as academic fields related to the preservation of cultural properties and cultural landscapes.</p>
3) Meeting times	<p>The Council meets on a regular basis and holds additional meetings if necessary.</p>	<p>In principle, the working group meets before the Council meets and holds additional meetings if necessary.</p>	<p>When necessary, the Council convenes a meeting of this Committee to seek its advice.</p>

### (3) The role of each constituent organisation

The role of each constituent organisation within the Council and its working group, as well as the observer, is described below.

#### a) Nagasaki Prefecture and Kumamoto Prefecture

Nagasaki Prefecture and Kumamoto Prefecture appropriately administer ordinances and other regulations where they have jurisdiction, and they coordinate closely with related organisations including the national and municipal gov-



ernments, owners of the components, and the organisations that are mainly responsible for protection of the nominated property. They monitor and analyse the current state of conservation and address any matters related to the preservation and utilisation of the nominated property which may affect the property and its surrounding environment. Both prefectures have established the necessary systems for implementing such tasks and have been providing technical and financial support to the relevant municipalities and other organisations. These prefectures have been playing the main role in the implementation of all-embracing preservation, management and research regarding the nominated property, and in creating a network linking the components, solving problems, disseminating information on the nominated property as a whole, and taking the necessary measures for the enhancement and utilisation of the nominated property.

#### **b) Municipalities**

All of the relevant municipalities have established systems for the preservation and utilisation of the components, and they administer all ordinances and other regulations where they have jurisdiction appropriately. Furthermore, they cooperate with Nagasaki Prefecture and Kumamoto Prefecture, the owners of the components, inhabitants within the nominated property and its buffer zones, other local residents, concerned religious communities and other related organisations in order to provide support for the day-to-day preservation and management carried out by the owners and rel-

evant organisations. They also help raise the awareness of the local residents regarding the value of the cultural properties. Moreover, the municipalities take various measures for preservation, conservation, management, presentation and utilisation of the nominated property. As some of the municipalities themselves own the components or are designated as their custodial bodies under the Law for the Protection of Cultural Properties, they are responsible for preserving and utilising them appropriately. Opinions from local residents are communicated through residents' associations or other organisations to the Enhancement and Utilisation Committees and other expert councils established by the relevant municipalities for the components. The opinions received are collated and the relevant municipalities then report the findings to the Council. Based on discussion in the Council, the relevant municipalities then provide information, guidance and advice to the local residents.

#### **c) Owners of the components and organisations that are engaged in their protection**

Stakeholders such as the owners of the components, organisations responsible for the protection of the components, and inhabitants within the nominated property and its buffer zones realise that the cultural properties constitute valuable and irreplaceable heritage not only for themselves but for all humankind. Receiving guidance and support from the national government, prefectures, and municipalities, they carry out day-to-day management and maintenance, such as inspection and clean-up activities, in

order to carefully and appropriately preserve and pass down the components to future generations. Based on close collaboration between residents' associations and the relevant municipalities, they actively work towards better presentation of the value of the components to visitors, and towards utilising the components for related cultural activities, by taking opportunities to open the components to the public to as great an extent as possible and by building a framework for visitation in a balanced manner.

#### **d) The Agency for Cultural Affairs**

The Agency for Cultural Affairs of the national government plays a major role in the protection of cultural properties in Japan. It provides Nagasaki Prefecture and Kumamoto Prefecture, which play central roles in the Council, with guidance, advice and information on important matters concerning the preservation and utilisation of the nominated property and conservation of its surrounding environment. It also offers advice on preparation for the periodic reporting on the state of conservation of the nominated property that will be requested by the World Heritage Committee. Also, in accordance with the Law for the Protection of Cultural Prop-

erties, it provides the owners of the components or their custodial bodies appointed under the said law not only with general advice on preservation and management of cultural properties but also technical and financial support for repairs. It also provides guidance to prevent any acts that may negatively affect the value of the cultural properties when alterations to the existing state are unavoidable. Moreover, it cooperates with other ministries and agencies of the national government and collects information on the protection of World Cultural Heritage properties in and outside Japan, which is then made available to the Council in order to contribute to the protection of the nominated property.

#### **(4) Collaboration with local residents and other stakeholders, and promotion of their participation**

In order to appropriately protect and pass on the Outstanding Universal Value of the nominated property to future generations, it is necessary not only to ensure its physical protection but also to implement comprehensive conservation measures that cover its buffer zones as well. In order to surely and smoothly achieve these goals, measures need to be actively promoted to realise an integrated collaboration between the public and private sectors, in addition to voluntary activities carried out by local residents.

Therefore, the relevant municipalities are holding a variety of events for local residents, including lecture meetings and training sessions, aiming to improve the local residents' understanding of the value of the nominated property



**Photo 5-001** 'World Heritage Preservation and Utilisation Council'



and further enhance their awareness of the importance of its conservation, together with its surrounding environment.

Moreover, the relevant municipalities build and strengthen close relations with local residents and their associations, and promote their participation in activities for the preservation and utilisation of the nominated property and conservation of the buffer zones, by inviting representatives of local residents, concerned religious communities and other related organisations to the working group of the Council, as needed.

Currently, non-profit organisations, volunteer groups, and other organisations are carrying out a variety of activities in the components and their surroundings, independently or in collaboration with both public- and private-sector actors. The World heritage nomination bid offers a unique opportunity for community planning. Major contributions are expected from activities initiated by both local residents and other stakeholders. This involves not only preservation and management of the components, but also improved visitor reception and site presentation, and the end result should contribute to the revitalisation and development of the regional society as a whole. The relevant municipalities are, therefore, continuing to support their activities described below:

- building a framework for presentation of the components which maintains a balance between tourism and local residents' daily life and religious practice;
  - creating a framework of financial support for the expenses associated with preserving and repairing the components, managing and maintaining visitor facilities, and carrying out new activities;
  - implementing tourism projects to increase revenue generated from the growing numbers of visitors; and
  - creating a synchronised framework to both receive visitors and return revenue to the local communities.
- For details of major projects involving local residents, voluntary activities by local residents, and projects implemented in collaboration with the public sector, please refer to Table 7-002 and Table 7-003 in Chapter 7 'Establishing and Managing Systems' of the comprehensive preservation and management plan (Appendix 6a).
- creating opportunities for local residents to receive information on the components and related cultural properties so that they can make visitors more aware of the importance of the precious treasures found in their community;



**Photo 5-002** Fire drill at Kashiragashima Church involving participation by local residents



**Photo 5-003** Mowing and cleaning at Egami Church involving participation by local residents



## 5.f Sources and levels of finance

Management of the components of the nominated property is carried out by their owners or custodial bodies appointed under the Law for the Protection of Cultural Properties. The national government provides subsidies to managers of nationally designated cultural properties to cover necessary measures such as repairs and restoration.

At the Remains of Hara Castle, which has been designated as a Historic Site, the national government provides 50 percent of the expenses required for restoration, environmental enhancement, installation of facilities necessary for preservation and disaster prevention facilities, disaster rehabilitation work, land purchases needed to promote the full public ownership of the castle remains, and the like. Similarly, with regard to the villages selected as Important Cultural Landscapes, the national government provides 50 percent of the required costs, as necessary, for the restoration and repair of constituent elements of the village landscapes, visual harmonisation, installation of disaster prevention and visitor facilities, and the like. For Oura Cathedral, designated as a National Treasure, and the churches and related facilities in villages that have been designated as Important Cultural Properties, the national government also provides 50 to 85 percent of the required cost, as necessary, for repairs, restoration, and management operations such as the installation of equipment needed for building maintenance, excluding minor repairs and other activities conducted under special circumstances.

In addition to financial support from the national government, subsidies are granted for up to 20 percent of total project costs by Nagasaki Prefecture, while Kumano Prefecture provides up to 5 percent of project costs totalling over 10 million yen. Moreover, in cases where the owners of the components are individuals or religious organisations, the municipalities in which such components are located provide subsidies on the basis of their own ordinances for the protection of cultural properties, thereby greatly reducing the financial burdens on the owners.

Furthermore, Nagasaki Prefecture provides grants for research related to the components, insect extermination, visual harmonisation and landscaping projects, as well as capacity building. Nagasaki Prefecture also established the 'Fund for Hidden Christian Sites in the Nagasaki Region' in 2015 to seek donations from the private sector to assist in the preservation of the components. By utilising this fund, the financial burdens imposed on the component owners and stakeholders as a result of their preservation and management activities can be reduced even further.

## 5.g Sources of expertise and training in conservation and management techniques

### 1. Measures to enhance expertise and relevant techniques

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Owners or custodial bodies appointed under the Law for the Protection of Cultural Properties perform the preservation and management of the components of the nominated property. To provide support, the Boards of Education in Nagasaki Prefecture, Kumamoto Prefecture, and the relevant municipalities employ specialists in archaeology, history, cultural property studies, preservation measures, and museology. In addition, the Boards of Education also engage with other qualified professionals in fields relevant to the preservation and management of the components, such as architects and professional engineers. This allows the owners and custodial bodies to receive appropriate technical support for preservation and management.

The Agency for Cultural Affairs and the Independent Administrative Institution, National Institutes for Cultural Heritage, which operates under the auspices of the Agency, organise regular training courses to develop the skills and capabilities of specialist staff. These courses are intended for specialists in local governments, and they deliver training in the expertise and techniques required for the protection of cultural properties in general, including the components of the nominated property. The Boards of Education in Nagasaki and Kumamoto Prefectures also offer basic training courses for specialists and other officers in related departments to promote improved understanding of cultural

properties, and specialised training courses to improve their technical capabilities. The specialists of the Boards of Education of both prefectures and the relevant municipalities are working hard to acquire and improve their skills necessary for preservation and management of the components through active participation in such courses.

When managers of nationally designated cultural properties intend to implement repairs, restoration work, and the like, they need to receive permission from or make notification to the Commissioner for Cultural Affairs of the national government before starting work. The Agency for Cultural Affairs then provides them with the proper technical guidance and advice, thereby keeping the management quality of the cultural properties at a high level.

Landscaping and visual harmonisation within the nominated property and its buffer zones have been conducted in line with expertise and advice provided by the Visual Harmonisation and Landscape Enhancement Planning Committee, the Important Cultural Landscape Enhancement and Utilisation Committees, and other expert councils of the relevant municipalities in which the components are located. Therefore, the necessary expertise and techniques to conserve the nominated property in good condition are securely maintained.



## 2. Measures for capacity building in local communities

In order to ensure that visitors can fully appreciate the Outstanding Universal Value of the nominated property as a whole, even when they only see a single component, it is necessary for the local residents and other stakeholders, who play major roles in providing comprehensive information to visitors, to fully understand the value. Therefore, the relevant prefectures and municipalities are making efforts to provide sufficient information and raise awareness in the local communities through public-relations magazines, information sessions, on-demand seminars, and the like.

The owners of the components, local residents, firefighting organisations and other stakeholders have jointly established liaison systems to protect the components from disasters and cope with emergencies. They are making efforts to ensure that all of these systems are fully functional, by carrying out response drills on a regular basis. Furthermore, efforts are also being made to enhance the capabilities of local guides, ‘church keepers’ (who watch over places of worship), and staff members at guidance facilities by means of training courses and the like.

As the components are widely distributed throughout the Nagasaki region, visitors often use local accommodation to make a tour to the components. In some areas where public transportation is not convenient, transportation services, such as taxis, are provided by private companies. To improve visitor satisfaction, capacity building is promoted for private companies and other stakeholders through training

courses in hospitality practice and workshops for local residents operating homestay programmes.

For details on capacity building measures, see Section 4, ‘Responsible visitation and appropriate presentation (i.e., harmony between tourism and local communities’ daily life and religious faith)’ and Section 5, ‘Sustainable maintenance and development of local communities (i.e., balance between preservation and utilisation of the nominated property)’ in Chapter 4 of the attached Comprehensive Preservation and Management Plan (Appendix 6a).



**Photo 5-004 Basic training course**



**Photo 5-005 Specialised training course**

**Table 5-007 Major training courses organised by governmental and non-governmental institutions**

Name of course	Participants	Purpose	Organiser
Specialised training course for qualified museum curators	Qualified curators and senior curators in public or private museums	To provide the curators with advanced knowledge and training in necessary professional techniques so that they can play leading roles in local municipalities	Social Education Division, Lifelong Learning Policy Bureau, the Ministry of Education, Culture, Sports, Science, and Technology
Practical training course on the protection of cultural landscapes	Officers in charge of the protection of the cultural properties or other relevant departments in municipal governments	To foster an improved understanding of protection systems for cultural landscapes through explanatory lectures and the introduction of various protective measures.	Monuments and Sites Division, Cultural Properties Department, the Agency for Cultural Affairs
Training course on the protective administration of groups of traditional buildings	Officers of municipal governments, experts, and engineers working to preserve traditional buildings	To provide basic instruction on matters necessary for fulfilling duties regarding Preservation Districts of Traditional Buildings	Executive Director, Monuments and Sites Division, Cultural Properties Department, the Agency for Cultural Affairs
Training course for chief engineers in charge of the repair of buildings designated as cultural properties	Those who have practical experience in management or planning of repair work for buildings designated as cultural properties	To impart knowledge and techniques required for chief engineers in charge of preservation and repair work for buildings designated as cultural properties	Executive Director, Monuments and Sites Division, Cultural Properties Department, the Agency for Cultural Affairs
Liaison conference for officers in charge of the preservation and repair of buildings designated as cultural properties	Officers in charge of buildings designated as cultural properties and chief engineers in charge of their repair in prefectural governments	To discuss technical issues concerning preservation measures and repair techniques for buildings designated as Important Cultural Properties, in order to ensure the effective implementation of such measures	Executive Director, Monuments and Sites Division, Cultural Properties Department, the Agency for Cultural Affairs
Training course for curators in charge of preservation in museums and galleries	Those in charge of preservation at national, public or private museums/galleries, or officers in Boards of Education in charge of preservation of materials regarding Shinto shrines, Buddhist temples, etc.	To offer lectures and workshops on basic knowledge and techniques regarding the preservation of cultural properties	The Tokyo National Research Institute for Cultural Properties
Training course for officers in charge of cultural properties	Officers in municipal governments in charge of buried cultural properties	To provide workshops on the advanced knowledge and techniques needed to carry out surveys and research on buried cultural properties	The Nara National Research Institute for Cultural Properties



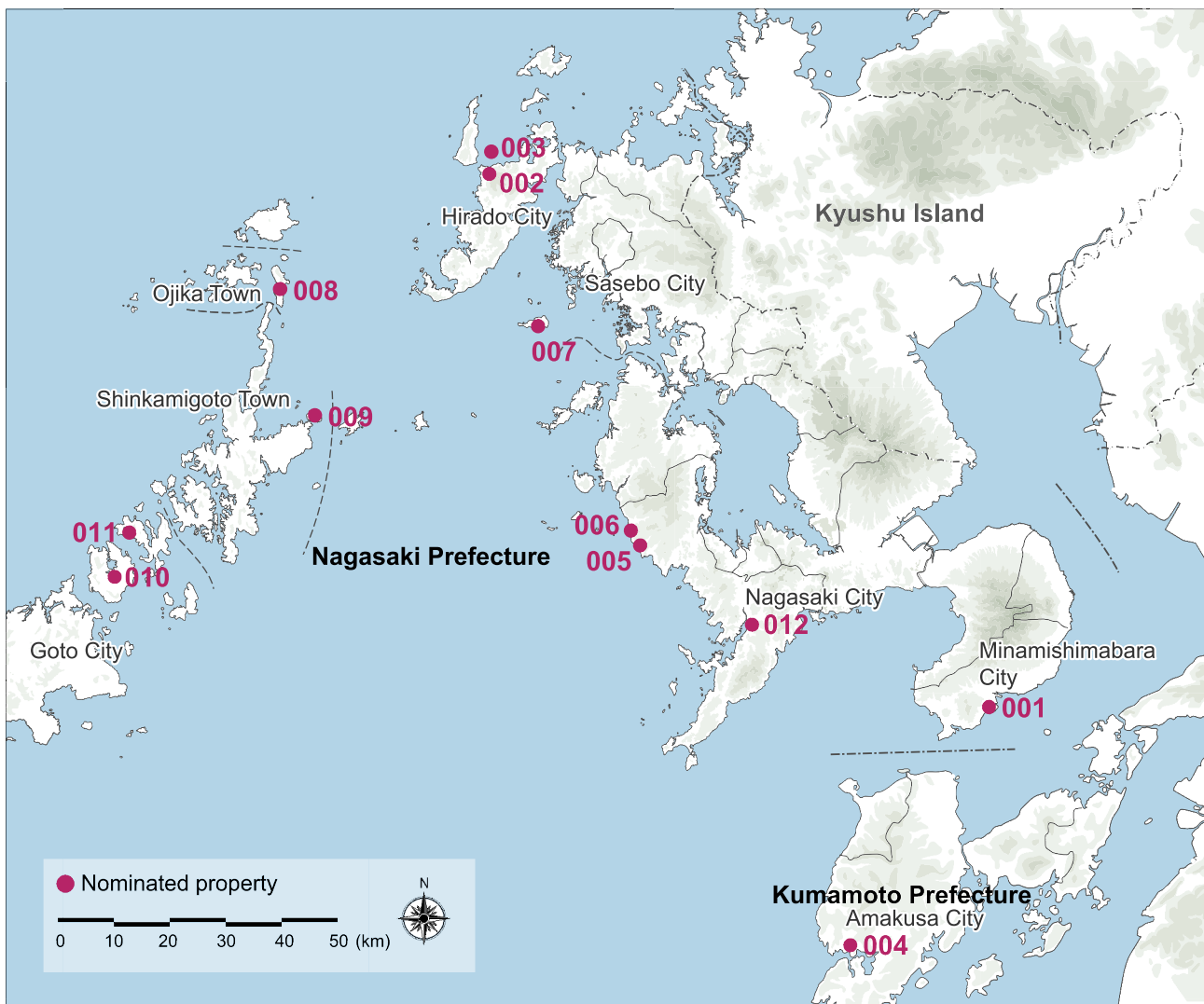
## 5.h Visitor facilities and infrastructure

The components of the nominated property are distributed widely across two prefectures, six cities, and two towns, some of which are located on remote islands (see Figure 5-013). Figure 5-014 shows major transportation hubs and regular services, including the sea routes that constitute the main method of transportation connecting the areas of the components. Visitor

facilities, such as guidance facilities, toilet facilities and parking areas, are being set up on a step-by-step basis. The current conditions for the presentation and utilisation of each component, in terms of transport, visitor facilities, guidance, and reception systems for visitors are described below for each of the municipalities in which the components are located.

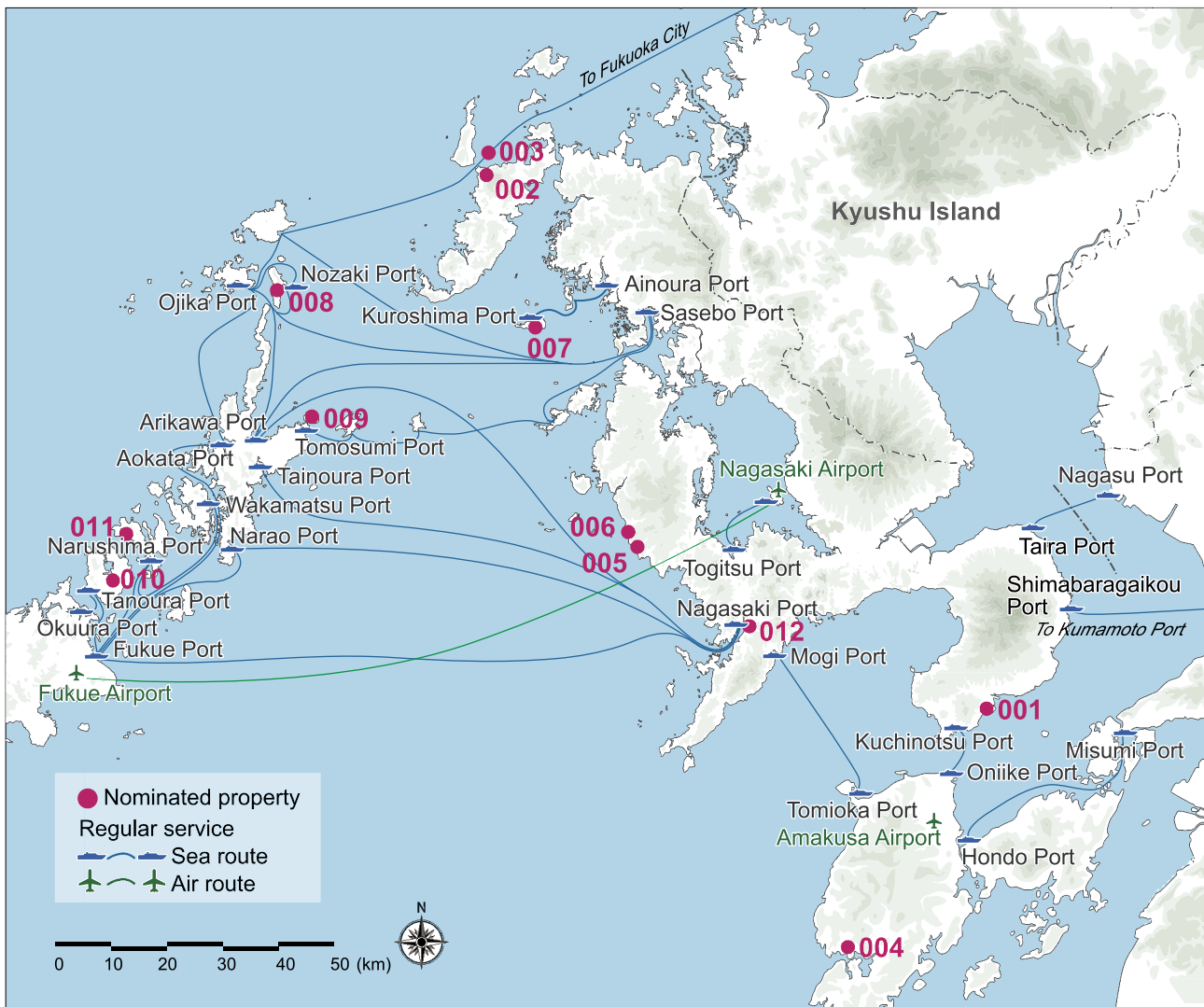
**Table 5-008** Municipalities in which the components are located

No.	Name of the components	regions/ districts
001	Remains of Hara Castle	Minamishimabara City (Nagasaki Prefecture)
002	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)	Hirado City (Nagasaki Prefecture)
003	Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)	Hirado City (Nagasaki Prefecture)
004	Sakitsu Village in Amakusa	Amakusa City (Kumamoto Prefecture)
005	Shitsu Village in Sotome	Nagasaki City (Nagasaki Prefecture)
006	Ono Village in Sotome	Nagasaki City (Nagasaki Prefecture)
007	Villages on Kuroshima Island	Sasebo City (Nagasaki Prefecture)
008	Remains of Villages on Nozaki Island	Ojika Town (Nagasaki Prefecture)
009	Villages on Kashiragashima Island	Shinkamigoto Town (Nagasaki Prefecture)
010	Villages on Hisaka Island	Goto City (Nagasaki Prefecture)
011	Egami Village on Naru Island (Egami Church and its Surroundings)	Goto City (Nagasaki Prefecture)
012	Oura Cathedral	Nagasaki City (Nagasaki Prefecture)



**Figure 5-013** Map indicating the administrative boundaries





**Figure 5-014** Regular transportation services connecting the areas of the components (by air and sea)

## 1. Visitor facilities provided in the vicinity of each component (described for each municipality)

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### (1) Minamishimabara City

#### General information on the municipality

Minamishimabara City (with a population of 46,564 according to the 2015 National Census, the same data source used for the other municipalities described below) has approximately 1.73 million visitors per year (Tourism Statistics 2014, the same data source used for the other municipalities described below). One of the components, 'Remains of Hara Castle', is located in this city.

#### Major means of access

Public buses and trains run from major transportation hubs such as Nagasaki Airport and Nagasaki railway station to Minamishimabara City. There are also ferry services between Oniike Port in Amakusa City of Kumamoto Prefecture and the Shimabara Peninsula, in which the city is located. Public buses run on various routes within the peninsula, but they mainly serve the local residents, with almost one bus per hour for each route. Therefore, visitors often use tourist buses, rental cars or their own cars.

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### 001 Remains of Hara Castle

#### Facilities for guidance, excursions and visitors' convenience

In order to convey to visitors a better appreciation of the value of the castle remains, enhancement measures are being carried out in accordance with the enhancement plan that was prepared on the basis of the archaeological excavations and other research findings. The Hara Castle Culture Centre (Exhibition Room for Artefacts Unearthed in Hinoe Castle and Hara Castle), located between Hara Castle and historically associated Hinoe Castle, has been expanded, upgraded, and reopened by the city as the Arima Christian Heritage Museum in 2014. It serves as a guidance facility providing infor-

mation on Christian history in the Nagasaki region, especially the history and culture that developed in the two castles, in an easy-to-understand manner.

Visitors can download a free app known as the Arima History Guide on their own smartphones and tablet devices to receive an explanation of the layout of the castle remains, the Christian history in the Nagasaki region, related locations, unearthed artefacts, etc., with pictures, videos, and three-dimensional computer graphics. This app also has an excursion guide and navigation functions, and content is available in



English, French, Korean and Chinese. Visitors can borrow tablet devices which contain this app at the Arima Christian Heritage Museum.

The city has established an excursion route that includes Hara Castle, Hinoe Castle and the Arima Christian Heritage Museum to help visitors appreciate the historic value of the nominated property. An excursion bus service is undergoing trial use ferrying visitors not only to the castle remains and the museum but also to a hot-spring facility and adjoining restaurants. The museum and the hot-spring facility also have rental bicycles with a motor-driven assist function for the convenience of small groups of visitors.

The city is making efforts to utilise existing

toilet facilities and parking spaces, and to improve run-down facilities, on a step-by-step basis, and has set up multipurpose toilet facilities and the like. Minamishimabara City has established public parking spaces and toilet facilities outside the Remains of Hara Castle to control the entry of vehicles to this historic site in order to ensure the ongoing preservation of the castle remains and the safety of visitors.

Taking into account the increase in visitor numbers, including tourists from overseas, major facilities such as the castle remains and the Arima Christian Heritage Museum now provide a free Wi-Fi service to help visitors gather sight-seeing information and to provide help in the event of a disaster.



**Photo 5-006** Exhibition at the Arima Christian Heritage Museum



**Photo 5-007** Hara Castle Walking tour



**Photo 5-008** Free app, Arima History Guide

### Current visitor reception conditions

Although there were five guide organisations operating independently within Minamishimabara City, the World Heritage nomination bid provided the incentive to establish a new organisation (the Minamishimabara Arima-no-Sato Guide Association) in 2014 to unify all of these organisations. The guides provide information on the two castle remains, related cultural properties, and other tourist attractions within the city—according to visitors' needs. As a comprehensive guide organisation of the city, it provides sightseeing tours and on-demand lectures for members of the public. It also organises study tours for pioneering municipalities that are focusing on tourism issues, as well as seminars at which lecturers help guides to improve their skills.

The city is also promoting experiential tourism, focusing on key industries such as agriculture and fishery. This is being coordinated through the Minamishimabara Himawari Tourism Association, which promotes 'green tourism'. The city has developed many homestay and experiential programmes so that visitors can enjoy the area's natural beauty and culture, as well as its warm-hearted hospitality, by interacting directly with the locals. Around 170 households are now licensed to operate homestays, receiving almost 13,000 tourists a year. There are also tours for elementary school children within the city, allowing them to experience homestays in their own hometown. In recent years, the area has also received tourists from South Korea, Taiwan and mainland China, as well as from other countries and regions. A total of 1,403 overseas visitors

made use of homestay programmes in 2015. The city provides subsidies for the improvement of homestay facilities, remodelling of hotels, etc., and it regularly organises various lectures and seminars to further enhance hospitality standards.

In order to provide desirable souvenirs for visitors, local residents and various organisations are now creating new goods and improving existing goods utilising regional resources such as agricultural and marine products. The city supports such private sector initiatives to promote the branding of local products.





**Photo 5-009** Members of the Arima-no-Sato Guide Association working as guides at the Remains of Hara Castle



**Photo 5-010** Experiential potato-planting programme



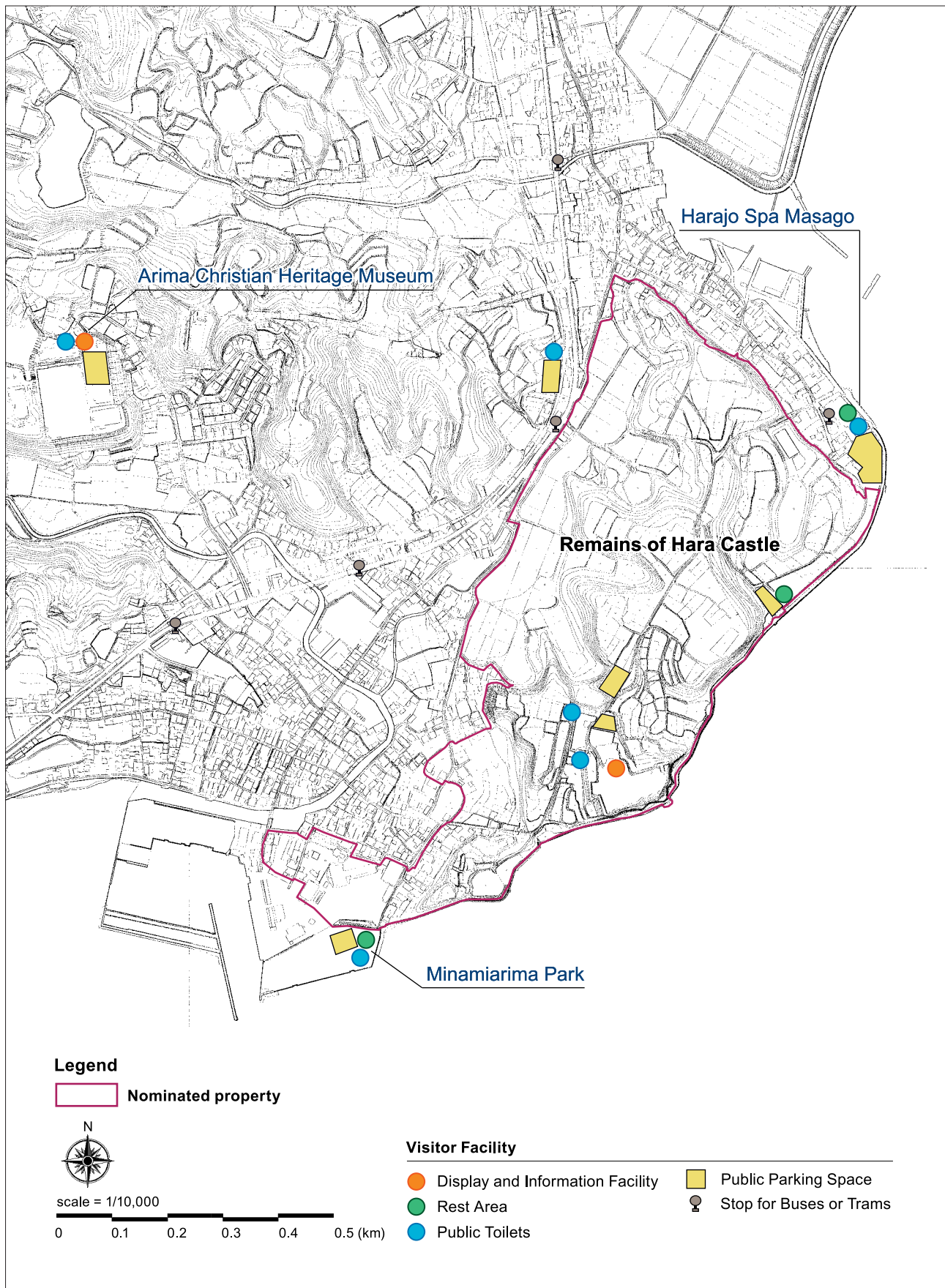
**Photo 5-011** Ceremony for returning homestay students



**Photo 5-012** Visitors enjoying the Food Expo held at the Remains of Hara Castle



**Photo 5-013** Voluntary clean-up at the Remains of Hara Castle



**Figure 5 - 015** Map of visitor facilities around the Remains of Hara Castle



## (2) Hirado City

### General information on the municipality

Hirado City (with a population of 31,949) welcomes approximately 2.02 million tourists a year. Two of the components, ‘Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)’ and ‘Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)’, are located within the city.

### Major means of access

Public buses and trains run from major transportation hubs such as Nagasaki Airport and the Sasebo railway station to Hirado City. Buses run on various routes within the city, but they are mainly for the local residents and are not intended for efficient visits to the components. Therefore, visitors often use tourist buses, rental cars or their own cars.

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### 002 Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)

### 003 Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)

### Facilities for guidance, excursions and visitors' convenience

Located near the two components in Hirado, the Shimanoyakata Hirado City Ikitsuki Town Museum and the Hirado City Kirishitan Archive Centre both provide guidance to help visitors gain a better understanding of the period of the ban on Christianity. The city has plans to utilise these museums to further promote understanding of the historical value of the components. A community centre in Kasuga Village also houses an exhibition intended for visitors. In addition, unused houses in the village will be improved and utilised as rest spaces and guidance facilities.

The city will establish an excursion route for those visiting the Shimanoyakata Hirado City Ikitsuki Town Museum and the Hirado City Kirishitan Archive Centre to interpret the value

of the nominated property. Trial runs of an excursion bus service have started to realise this route. In 2014, Western-style toilets were installed in the community centre in Kasuga Village, allowing visitors to access them directly from outside of the community centre itself.

The frontal approach to the summit of Mt. Yasumandake is designated as part of the Kyushu Nature Trail and is enjoyed by both tourists and climbers. Hirado City includes this approach in one of the routes of its walking events. At present, visitors cannot land on Nakaenoshima Island due to geographical restrictions, and they can only view the island from the opposite shore. However, a trial cruise tour is being introduced to help visitors experience the atmosphere on the island.



**Photo 5-014** Exhibition at the Shimanoyakata Museum



**Photo 5-015** Exhibition at the Kirishitan Archive Centre



**Photo 5-016** Explanation panels displayed in Kasuga Village Community Centre



**Photo 5-017** Walking tour through the terraced rice paddies of Kasuga Village



**Photo 5-018** Walking event for elementary school children held on Mt. Yasumandake



**Photo 5-019** Cruising around Nakaenoshima Island



### Current visitor reception conditions

An association known as the Yasuman-no-sato Kasuga-ko organised by residents in Kasuga Village receives visitors using hand-made maps, guide texts, etc., when an excursion bus arrives or a tourist event is held. Through being involved in the creation of such maps, local residents realise the value of the components of the nominated property and now take pride in their village, allowing them to offer explanations to visitors by themselves. The Kasuga-ko association sells specially branded rice produced in the terraced paddies of the village. It also has started initiatives to build food processing workshops and develop souvenirs utilising local products.

Hirado City, the Hirado Tourism Associ-

ation, and other organisations are making efforts to raise visitors' awareness of appropriate manners and behaviour to prevent any negative impact on the daily life of the local residents. They also set up guidance signs for the same purpose.

The city offers 'green tourism' programmes, including experiential tours and homestays, providing opportunities for visitors to enjoy its natural beauty, industry and general daily-life atmosphere. There are also many places to stay in the city.



**Photo 5-020** Members of the Kasuga-ko association providing guidance for tourists in Kasuga Village



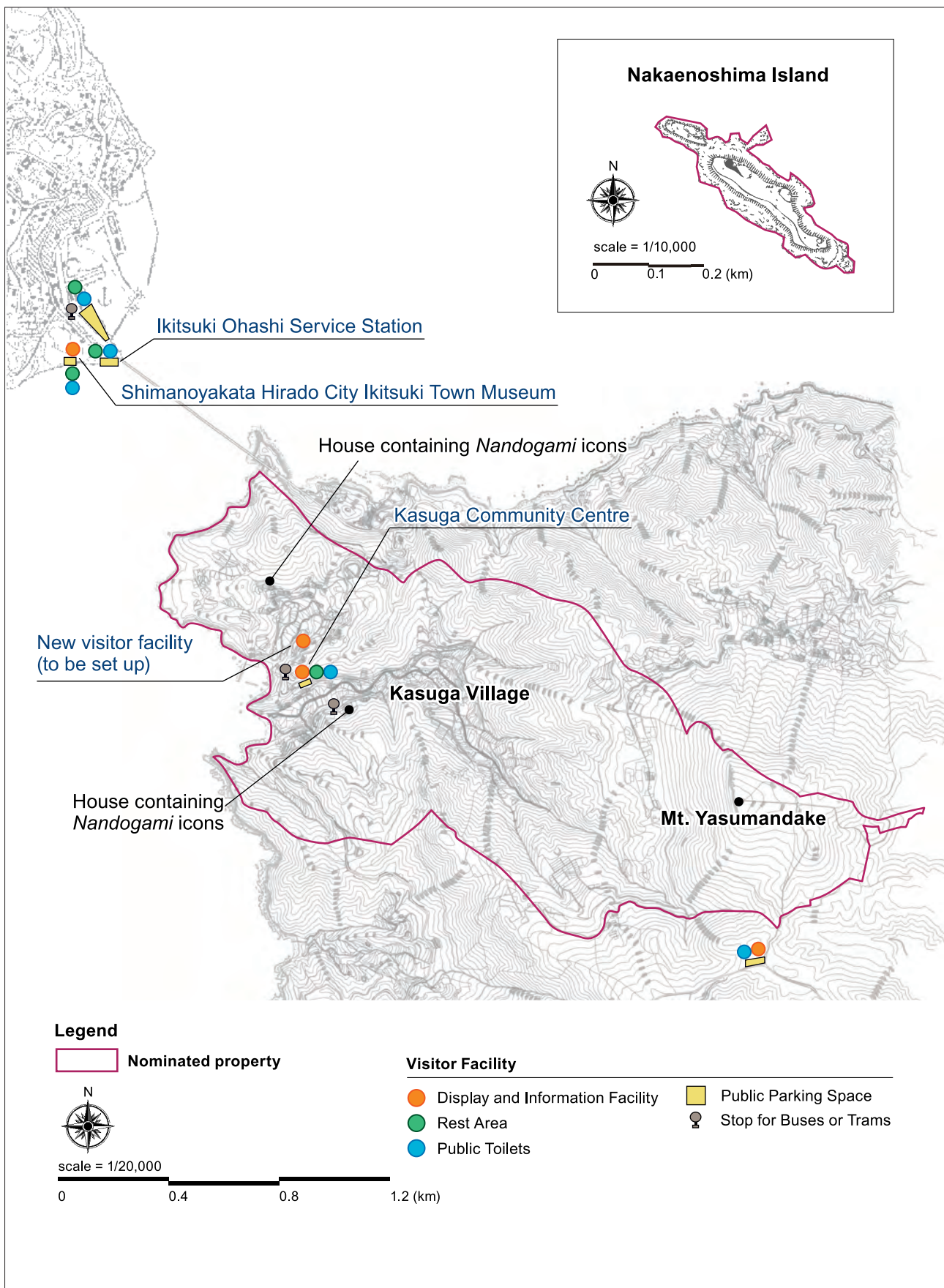
**Photo 5-021** Map of walking tours created by local residents of Kasuga Village



**Photo 5-022** Experiential programme held in terraced rice paddies



**Photo 5-023** Rice produced in terraced paddies of Kasuga Village and sold under a unique brand name



**Figure 5-016** Map of visitor facilities around Kasuga Village and Sacred Places in Hirado



### (3) Amakusa City

#### General information on the municipality

Amakusa City (with a population of 82,770) attracts approximately 2.91 million visitors a year according to 2015 figures. ‘Sakitsu Village in Amakusa’, one of the components of the nominated property, is located in the city.

#### Major means of access

There are various means of transportation to and from Amakusa City, by plane, ferry or car. Although buses run on various routes within the city, they are not intended for efficient visits to the component. Therefore, visitors often use tourist buses, rental cars or their own cars. There is a regular ferry service to Minamishimabara City, in which another component, ‘Remains of Hara Castle’ is located, and also a regular high-speed sea route to Nagasaki City, which is also home to three of the components of the nominated property: ‘Shitsu Village in Sotome’, ‘Ono Village in Sotome’ and ‘Oura Cathedral’.

## 004 Sakitsu Village in Amakusa

#### Facilities for guidance, excursions and visitors’ convenience

Amakusa City established the Amakusa City Sakitsu Village Guidance Centre at the entrance to the village in 2016 to promote sightseeing and social interaction. The centre provides information on tourism and roads, and also helps to raise visitors’ awareness of rules in the village. In addition, an old private house in front of Sakitsu Church has been remodelled and is now called the Amakusa City Sakitsu Archive Centre Minatoya, with exhibits that help to explain the history of the village and its unique activities during the ban on Christianity in an easy-to-understand manner.

Specified areas of the interior of the Sakitsu Church are open to the public, on the condition that Mass and other religious activities are

not to be disturbed. Excursion buses run every day, allowing efficient visits to the Sakitsu Church and related museums (Amakusa Collegio Museum and Amakusa Rozario Museum).

As Sakitsu Village is relatively far from the centre of Amakusa City and many visitors use their own cars or rental cars, the city is promoting the enhancement of road signs and the like. The city recommends that visitors enter the village on foot rather than by car in order to protect the living environment of the local residents. The city, therefore, has set up public parking spaces and toilet facilities in the vicinity of the Amakusa City Sakitsu Village Guidance Centre at the entrance to the village.



**Photo 5-024** The Amakusa City Sakitsu Village Guidance Centre



**Photo 5-025** The new archive centre, Minatoya



**Photo 5-026** Exhibition at the archive centre, Minatoya



### Current visitor reception conditions

Those who wish to visit the Sakitsu Church should provide prior notification. This system ensures the reception of visitors in appropriate numbers. Since 2013, ‘church keepers’ have been stationed to watch over the church. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

Local residents including high school students guide visitors on a voluntary basis. They not only explain the church and other features, but also raise awareness of proper church etiquette. Amakusa City and the Amakusa Treasure Island Tourism Association are making efforts to raise visitors’ awareness of location-specific etiquette in order to prevent any negative impact on the daily life of the local residents. At the same time, they are also setting up guidance signs so that visitors will be received in an appropriate manner.

Local residents in the village process and sell various local marine products, providing excellent souvenirs for visitors. The city promotes ‘green tourism’ programmes, including experiential tours and homestays, providing opportunities for visitors to enjoy its natural beauty, industry and general daily-life atmosphere. There are also many places to stay in the city.



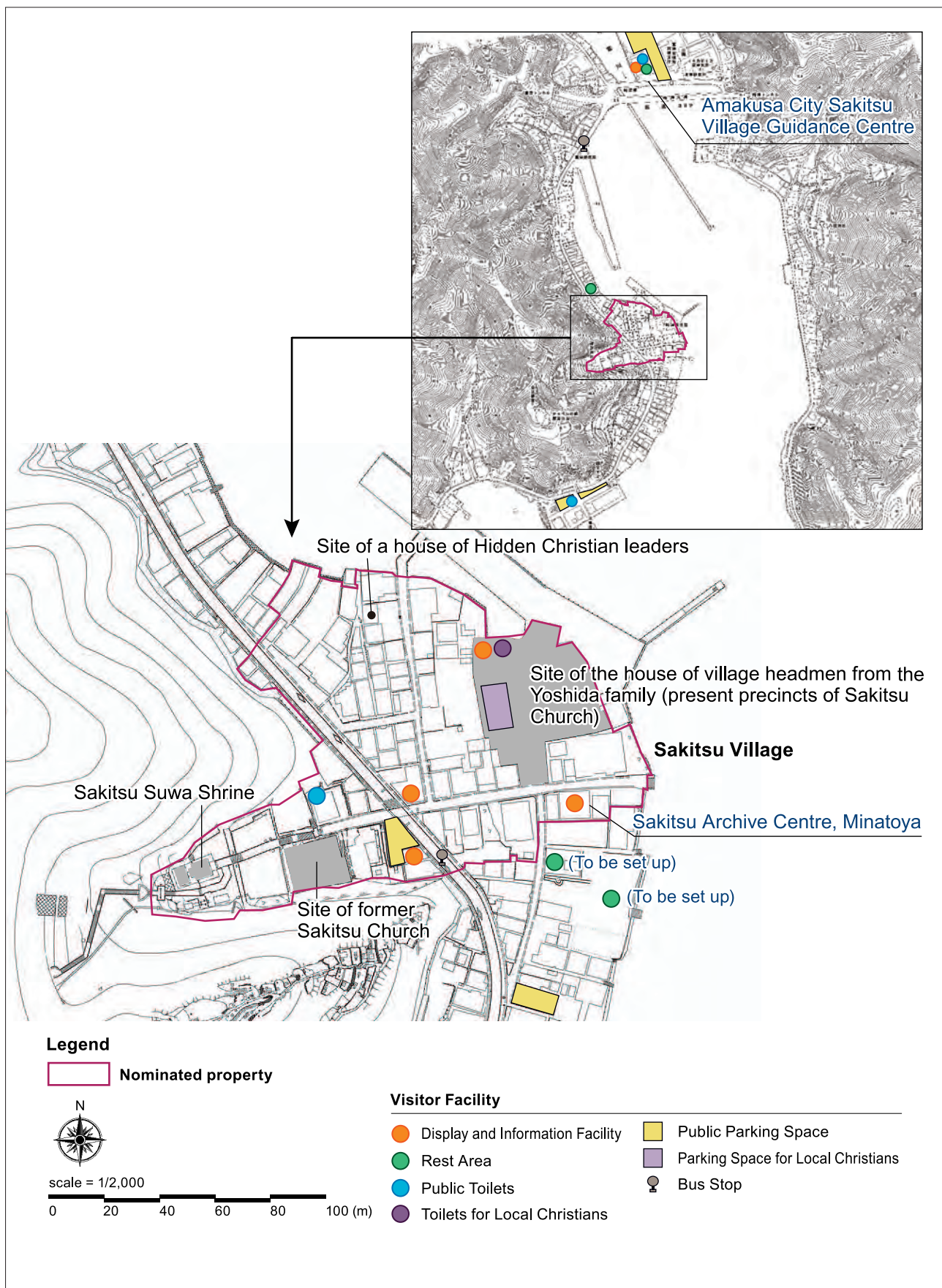
**Photo 5-027** A church keeper explaining the Sakitsu Village



**Photo 5-028** A local volunteer guide explaining the history of the village



**Photo 5-029** Experiential archaeological excavation programme at the archive centre, Minatoya





## (4) Nagasaki City

### General information on the municipality

Nagasaki City (with a population of 429,644) welcomes around 6.31 million visitors a year and is widely known as a tourist destination. Three of the components of the nominated property are located in the city: ‘Shitsu Village in Sotome’, ‘Ono Village in Sotome’, and ‘Oura Cathedral’.

### Major means of access

As the capital of Nagasaki Prefecture, the city has the best transportation network of any of the municipalities in which the components are located. Major access to the city is by train and air. From Nagasaki Airport, which constitutes a major transportation hub, highway express buses run into the centre of the city. Visitors can then use buses and tramways to travel to the components within the city.

### 005 Shitsu Village in Sotome

### 006 Ono Village in Sotome

### Facilities for guidance, excursions and visitors’ convenience

These two components are located in Sotome in the suburbs of Nagasaki, where visitors can enjoy the distinctive landscapes featuring masonry work, a splendid sunset over the Sumonada Sea and abundant natural beauty. There are a number of historical and cultural facilities to visit, such as the Shusaku Endo Literature Museum, whose exhibits relate to a well-known writer of Christian literature, and the Sotome Historical Folklore Archive Centre.

The archive centre has an exhibition on the history and culture of Shitsu Village as well as the Christian faith in Sotome. It serves as a base interpretation facility, providing various brochures in many languages and a public wireless LAN service. It plans comprehensive exhi-

bitions to provide visitors from around the world with information on not only the components located in Sotome but also on the Outstanding Universal Value of the nominated property as a whole.

The Shitsu Church is located in Shitsu Village, and specified areas of its interior are open to the public, on the condition that Mass and other religious activities are not to be disturbed. The Ono Church, located in Ono Village, is normally locked, except when Mass is held once a year, but visitors can view its interior from the entrance.

The Former Shitsu Aid Centre, nationally designated as an Important Cultural Property, was constructed by Father de Rotz of the Paris

Foreign Missions Society to improve the lives of the villagers in Shitsu. The former vocational facility and macaroni production shop in this centre are now used as exhibition spaces where visitors can see tools and other items, experience the daily and working life of the past, and interact with the local guides. The former sardine-net production shop in the centre is now used as the Father de Rotz Memorial to exhibit historical materials related to his life. Nearby, the city provides explanations in many languages using smartphones with digital content ('Air Signage'), helping visitors understand the Christian history in Sotome and the value of Shitsu Village as one of the components.

As Sotome is relatively far from the centre of Nagasaki City and many visitors use their own cars or rental cars, the city is improving toilet fa-

cilities, parking areas and road signs. The city is making efforts to establish a walking route for visitors from the parking areas to the component area in order to avoid any negative impact on the daily life of the local residents.

Nagasaki City has a reputation for being the pioneer of a learn-while-walking sightseeing system (known as Nagasaki Saruku) in Japan. To facilitate this system, the city provides a variety of maps and guided tours based on different themes. One example available in Sotome, 'The Christian village with a splendid sunset that fascinated Endo Shusaku', guides participants through the Sotome Historical Folklore Archive Centre, the Shitsu Church and other features in Shitsu Village. In Ono Village, local residents' groups guide visitors on a voluntary basis.



**Photo 5-030** Exhibition at the Sotome Historical Folklore Archive Centre



**Photo 5-031** A nun playing the organ at the Former Shitsu Aid Centre



**Photo 5-032** Exhibition at the Father de Rotz Memorial



**Photo 5-033** New parking areas for visitors in Shitsu Village





**Photo 5-034** New parking areas for visitors in Ono Village



**Photo 5-035** Saruku guides explaining the history of Sotome



**Photo 5-036** Elementary school children serving as volunteer guides



**Photo 5-037** Brochures and DVDs describing the Important Cultural Landscape in Sotome

### Current visitor reception conditions

Those who wish to visit the Shitsu Church and the Ono Church should provide prior notification. This system ensures the reception of visitors in appropriate numbers. Since 2014, ‘church keepers’ have been stationed to watch over the two churches. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

‘Green tourism’ programmes are promoted in Sotome, such as tours allowing participants to experience agriculture and homestays. Opportunities are provided for visitors to enjoy the area’s natural beauty and culture, and to interact directly with local residents. At the Former Shitsu Aid Centre, visitors can participate in experiential programmes in which they can cook with locally produced foods and can buy agricultural and marine products. Also, at the Yuhigaoka Sotome service station located within the buffer zone for Shitsu Village, visitors can buy local specialty foods, such as De-Rotz-sama Somen noodles, in addition to locally grown agricultural and marine products. At its restaurants, visitors can enjoy Sotome cuisine made with locally produced foods.

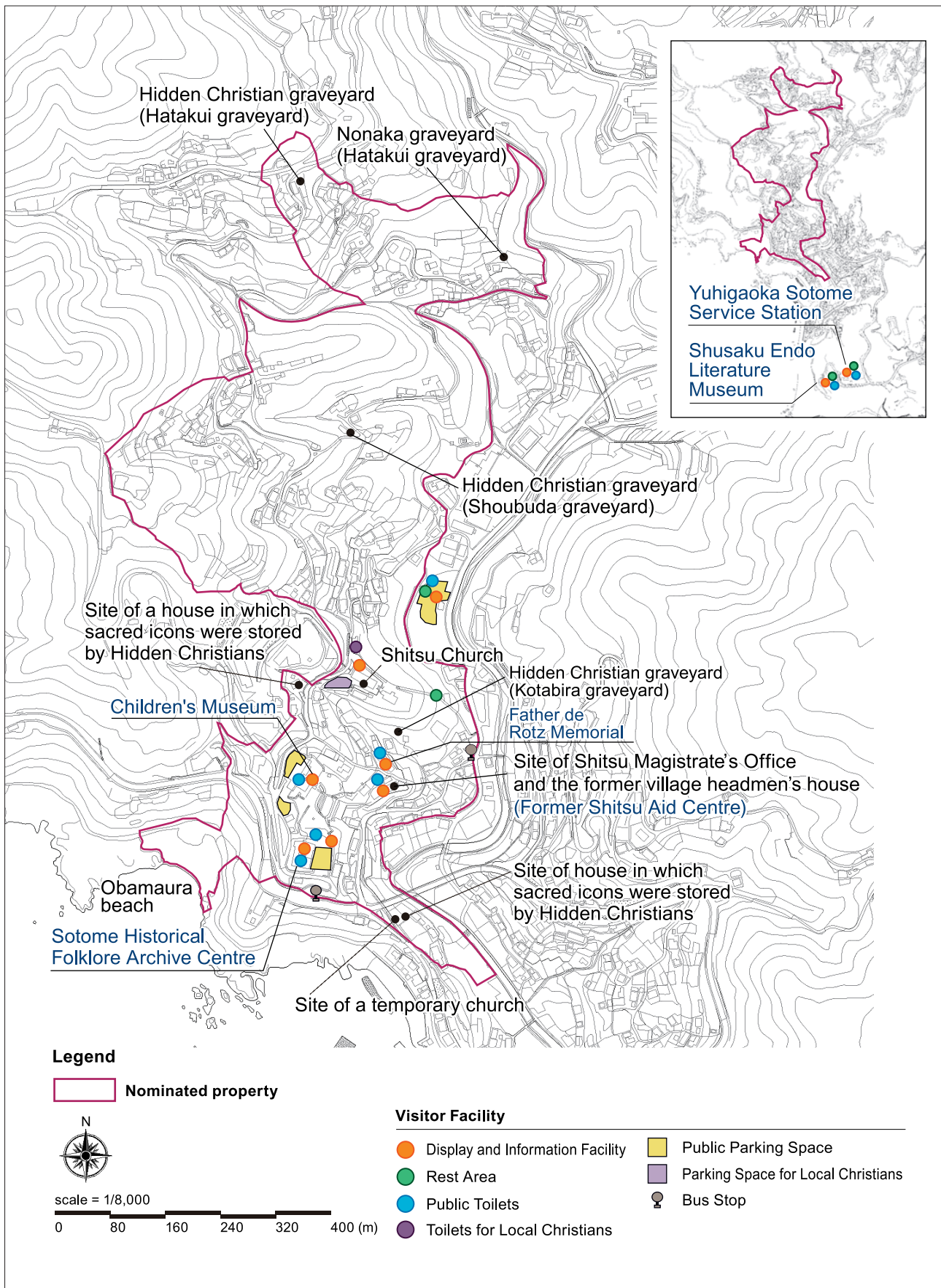


**Photo 5-038** A church keeper showing visitors around the Ono Church

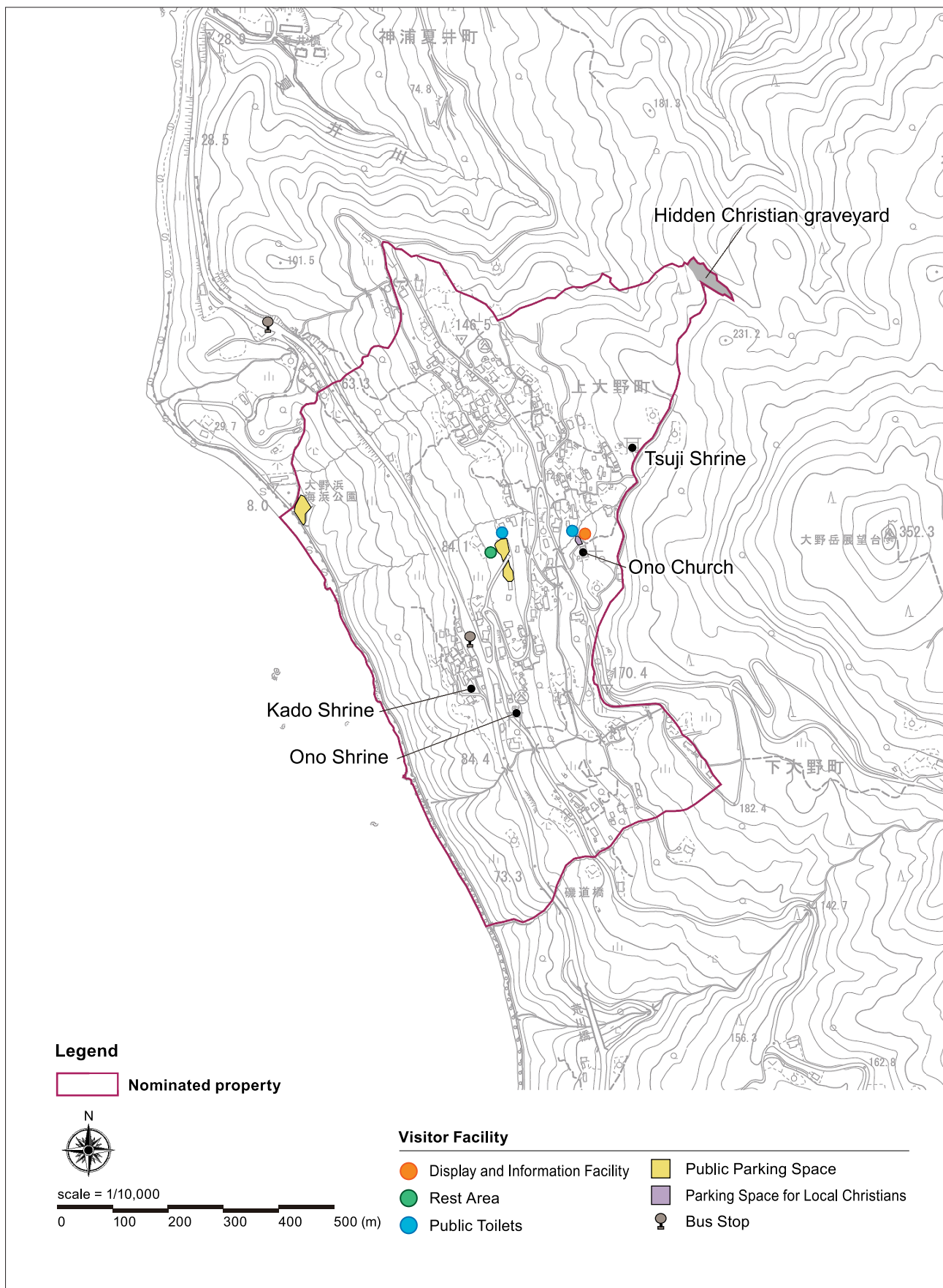


**Photo 5-039** Experiential programme for hand-rolling green tea at the Former Shitsu Aid Centre





**Figure 5-018** Map of visitor facilities around Shitsu Village in Sotome



**Figure 5-019** Map of visitor facilities around Ono Village in Sotome



## 012 Oura Cathedral

### Facilities for guidance, excursions and visitors' convenience

Oura Cathedral is located in the Minamiyamate district, which is one of the most popular tourist and cultural areas in Nagasaki City.

The cathedral is open to the public with an admission fee, except when it is used for religious events. Visitors are not allowed to enter some parts of the cathedral. The neighbouring Former Latin Seminary exhibits historical materials to help visitors understand the Christian history of the Nagasaki region. Brochures are given to all the visitors at the ticket office and further information is available near the entrance of the cathedral via digital content ('Air Signage') that visitors can download onto their smartphones. Both media formats provide information in many languages, helping visitors understand the value of the cathedral as one of the components.

Public transportation such as buses and tramways run frequently in the city. There are visitor facilities already in place, including parking areas, public restrooms, guidance signs, and the like. The areas around the cathedral are very convenient for visitors, as there are useful facilities already in place including parking areas, toilet facilities, explanation boards and road signs, as well as hotels and souvenir shops.



**Photo 5-040** Elementary school children serving as volunteer guides



**Photo 5-041** A Saruku guide explaining Oura Cathedral



**Photo 5-042** Brochures in Japanese, English, Chinese and Korean

### Current visitor reception conditions

Staff members at a reception facility near the front gate of Oura Cathedral explain the proper etiquette and keep track of visitor numbers.

There is a Saruku guide course titled 'Premium Saruku for the Former Nagasaki Foreign Settlement', which allows participants to learn more about the history of the former foreign set-

tlement, including the cathedral and 'Glover House and Office' (which is one of the components of 'Sites of Japan's Meiji Industrial Revolution: Iron and Steel, Shipbuilding and Coal Mining' inscribed on the World Heritage List in 2015).

スマホで撮ると写真が動く!!

**動フォト** 長崎さるくを動画で体験!!

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「動フォト」をご覧いただくには無料アプリのダウンロードが必要です。  
下記QRコードもしくはApp Store、Google Playにて「動フォト」を検索。

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②右の画像を撮影  
③画像が動き出す!

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パケット定額サービスのご利用をお勧めいたします。  
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Photo 5-043 An app that introduces Nagasaki Saruku guided tours in video form

**グラバー園など世界遺産めぐり**

長崎「明治日本の産業革命遺産」  
— 龍馬が上った長崎の空 —  
— 龍馬が上った長崎の空 —  
— 龍馬が上った長崎の空 —  
— 龍馬が上った長崎の空 —

**長崎は今日も異国だった**

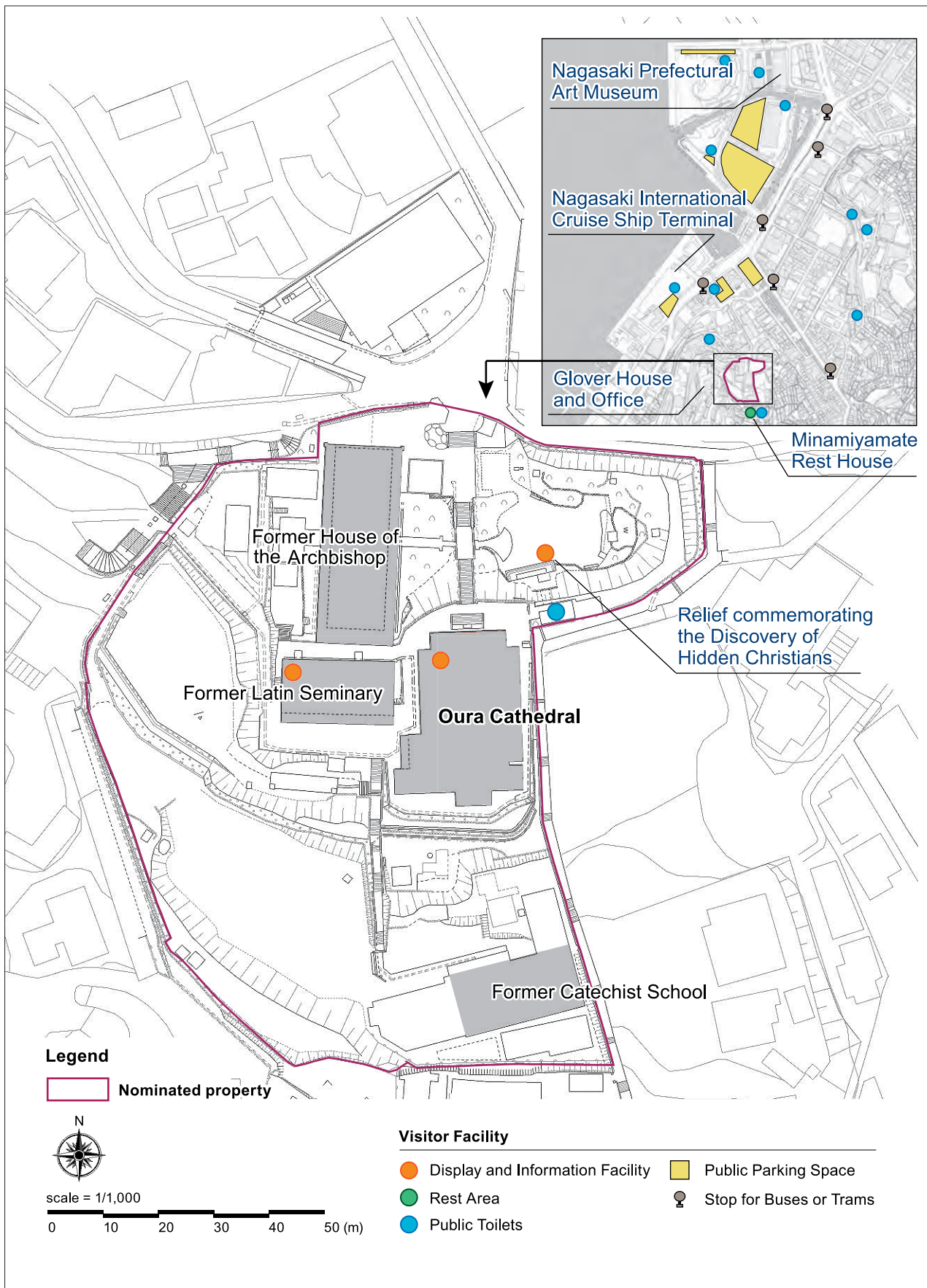
長崎居留地プレミアムさるく

Photo 5-044 Introduction of the 'Premium Saruku for the Former Nagasaki Foreign Settlement'



Photo 5-045 A Saruku guide member explaining a relief commemorating the Discovery of Hidden Christians





**Figure 5-020** Map of visitor facilities around Oura Cathedral

## (5) Sasebo City

### General information on the municipality

Sasebo City (with a population of 255,648) attracts approximately 7.74 million visitors a year. One of the components of the nominated property, ‘Villages on Kuroshima Island’, is located in the city.

### Major means of access

To Sasebo City, buses and trains run from Nagasaki Airport and the Nagasaki railway station, which constitute major transportation hubs in the Nagasaki region. There is a regular ferry service from the central part of the city (via Ainoura Port) to Kuroshima Island, and visitors can also use a water taxi.

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## 007 Villages on Kuroshima Island

### Facilities for guidance, excursions and visitors’ convenience

The Kuroshima Tourism Association, a non-profit organisation, established the Kuroshima Welcome House in 2016 next to the Kuroshima Ferry Terminal in order to promote sightseeing and social interactions on the island. This centre will serve as a guidance facility for interpreting, in an easy-to-understand manner, the Christian history in the Nagasaki region, and especially the history and culture that have developed on the island.

The Kuroshima Church stands within the component area and specified areas of the interior of the church are open to the public, on the condition that Mass and other religious activities are not to be disturbed. As many visitors come to the island to see this church, a small building beside the church was remodelled as the Kuroshima Church Archive Centre in 2014, to exhibit historical materials related to the church.

Since there is no public transportation on the island, the Kuroshima Welcome House has rental bicycles with motor-driven assist functions for the convenience of visitors in small groups. Microbuses and taxis can be transported by the regular ferry service to the island. Near the church, there are public toilet facilities and parking spaces available for visitors.

The ‘Kuroshima Meguru’ guided excursion allows participants to experience the local island foods and handicrafts.





Photo 5-046 The Kuroshima Welcome House



Photo 5-047 Sales of local products and an exhibition at the Kuroshima Welcome House



Photo 5-048 Rental bicycles with motor-driven assist functions



Photo 5-049 Introduction of the 'Kuroshima Meguru' excursion

### Current visitor reception conditions

The Kuroshima Tourism Association was established in 2014 to play a leading role in receiving visitors to the island. This association is collaborating with existing guide groups to publicise the attractiveness of the island.

Those who wish to visit the Kuroshima Church should provide prior notification. This system ensures that visitors are received in appropriate numbers. Since 2015, ‘church keepers’ have been stationed to watch over the church. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

Local guides and pilgrim guides accompany visitors, and they also can explain the proper church etiquette. Sasebo City, the Sasebo Tourism Convention Association and other relevant organisations are all trying to raise visitors’ awareness of location-specific etiquette to prevent any negative impact on the daily lives of the local residents. They are also setting up guidance signs so that visitors can be received in an appropriate manner.

Visitors can participate in various programmes to experience the nature, industry and general daily-life atmosphere of the island. There are some accommodations on the island.



**Photo 5-050** A local guide explaining the history of the village

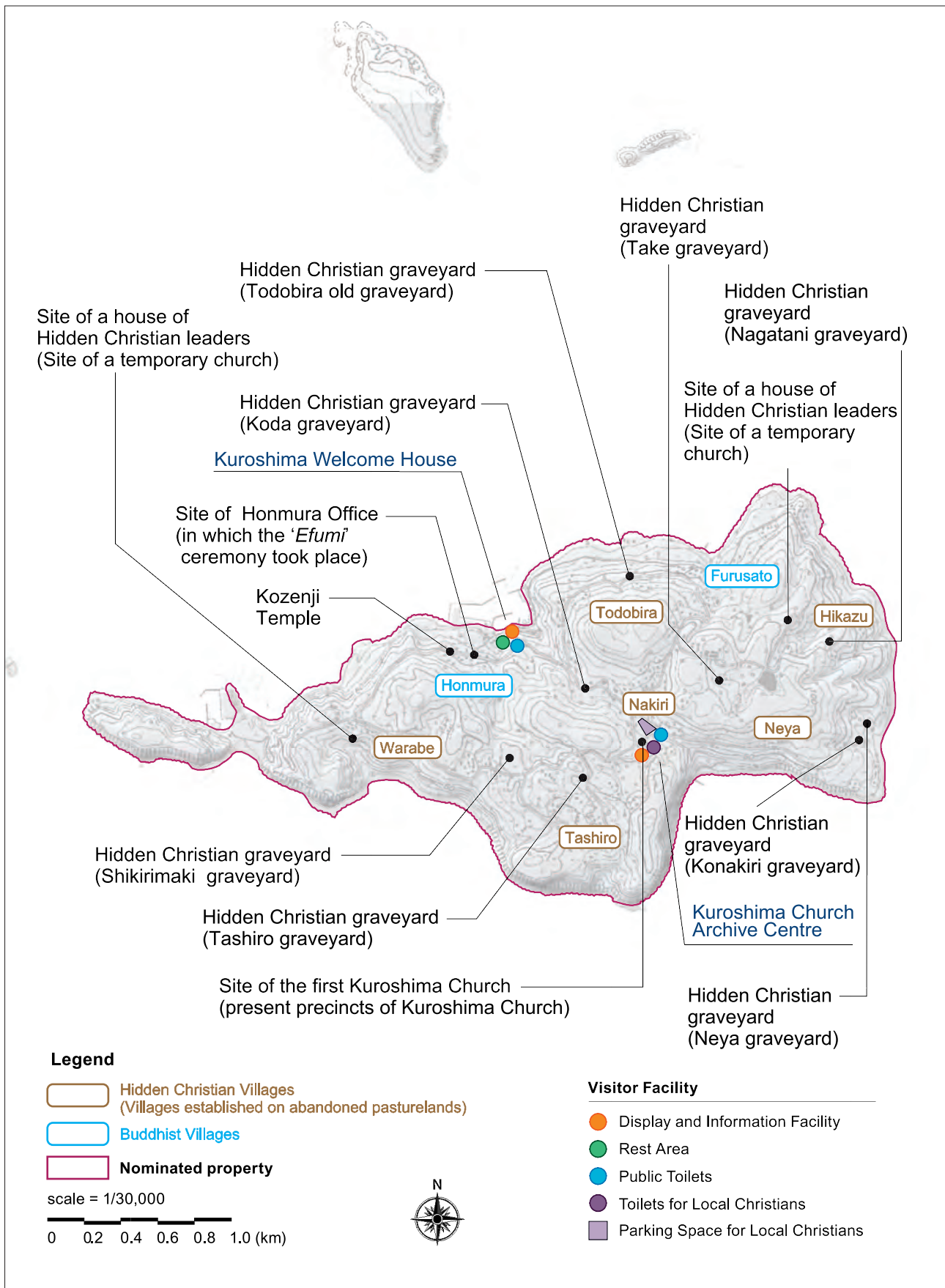


**Photo 5-051** Experiential programme for making Manju cakes



**Photo 5-052** The Fukure Manju cake, a local speciality





**Figure 5-021** Map of visitor facilities around the Villages on Kuroshima Island

## (6) Ojika Town

### General information on the municipality

Ojika Town (with a population of 2,560) welcomes almost 43,000 visitors each year. One of the components of the nominated property, 'Remains of Villages on Nozaki Island', is located in the town.

### Major means of access

Regular ferry services and high-speed ships connect Sasebo Port, which constitutes a major transportation hub in the Nagasaki region, with Ojika Island, the main island of the town. From Ojika Island to Nozaki Island, there is regular boat service, and visitors can also use a water taxi.

## 008 Remains of Villages on Nozaki Island

### Facilities for guidance, excursions and visitors' convenience

The Ojika Town Historical Folklore Archive Centre on Ojika Island displays historical materials related to Nozaki Island and the component thereon, providing opportunities for visitors to learn about the Outstanding Universal Value of the nominated property and the history of the villages on the island. The 'Nozaki Island Visitor Centre' (provisional name) is being set up near Nozaki Port, which visitors mainly use to access the island, in order to help visitors fully understand the value of the nominated property even when they come to the island directly rather than via Ojika Island.

The Former Nokubi Church stands within the component area, and its ownership was transferred from a religious organisation to Ojika Town, which now manages the church and opens it to the public. The church stands in pleasant harmony with the surrounding landscape of the village sites on the island. It is also used for holding concerts and other widely enjoyed events.

As public transportation to Nozaki Island is not always convenient for visitors, cruising tours are being planned for travel to the components located on the Goto Islands. A trail connecting Okinokojima Shrine on the northern tip of the island with the villages of Nozaki, Nokubi, and Funamori is designated as part of the Kyushu Nature Trail. Although this trail is suitable for trekking, it is recommended that visitors be accompanied by guide staff from the non-profit organisation Ojika Island Tourism in order to deal with any wild animals encountered and to secure visitors' safety.



**Photo 5-053** Exhibition at the Ojika Town Historical Folklore Archive Centre





**Photo 5-054** Ojika International Music Festival, held at the Former Nokubi Church



**Photo 5-055** Trekking tour on Nozaki Island



**Photo 5-056** Brochures and other materials for visitors

### Current visitor reception conditions

The Nozaki Island Nature Learning Village, which was established by utilising the building of the former Nozaki Elementary and Junior High School located just below the Former Nokubi Church, provides accommodation and opportunities for school trips and training programmes involving private companies. The non-profit organisation, Ojika Island Tourism, uses this facility as a base for its guiding activities and is commissioned by Ojika Town to manage the Former Nokubi Church.

Those who wish to visit the Former Nokubi Church should provide prior notification. This system ensures the reception of visitors in appropriate numbers. Since 2014, ‘church keepers’ have been appointed to watch over the church. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

Ojika Town provides ‘green tourism’ programmes, including experiential tours and homestays, providing opportunities for visitors to enjoy its natural beauty, industry and general daily-life atmosphere. There are also many places to stay in the town.



**Photo 5-057** Staff of the Ojika Island Tourism providing guidance in the Former Nokubi Church

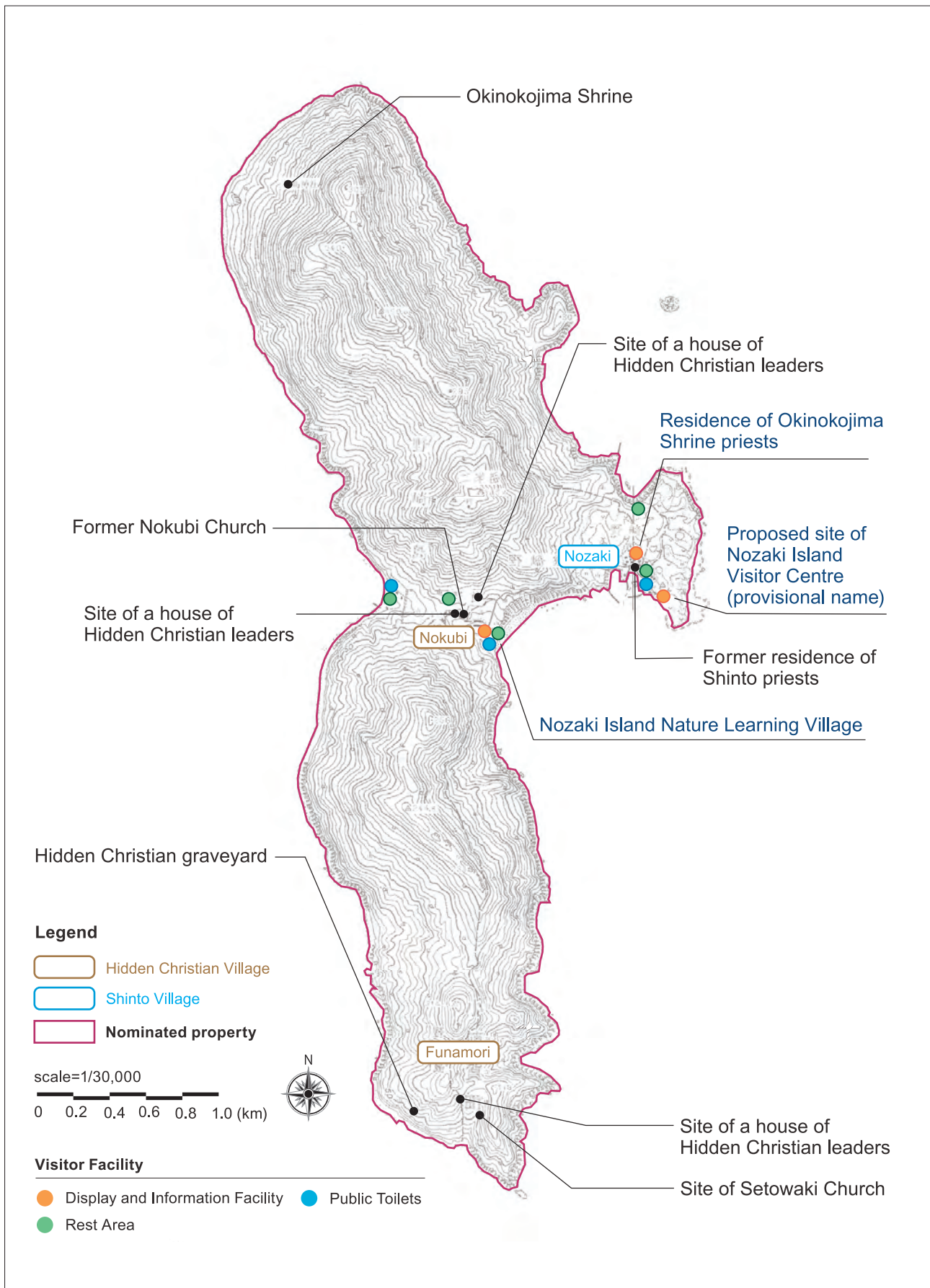


**Photo 5-058** Canoe tour



**Photo 5-059** Voluntary clean-up at the Former Nokubi Church





**Figure 5-022** Map of visitor facilities around Remains of Villages on Nozaki Island

## (7) Shinkamigoto Town

### General information on the municipality

Shinkamigoto Town (with a population of 19,722) attracts approximately 240,000 visitors a year. One of the components of the nominated property, ‘Villages on Kashiragashima Island’, is located in the town.

### Major means of access

There are regular ferry services and high-speed ships from Nagasaki and Sasebo Ports, which are major transportation hubs in the Nagasaki region, to Shinkamigoto Town. There are various bus routes within the town, but they mainly accommodate local residents and are not intended for efficient visits to the component. Therefore, visitors often use tourist buses or rental cars.

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## 009 Villages on Kashiragashima Island

### Facilities for guidance, excursions and visitors’ convenience

Shinkamigoto Town established the Inori-no-Shima Information Centre in 2016 near Kashiragashima Church, utilising the terminal building of Kamigoto Airport, which is currently not in use. This centre serves as a guidance facility for interpreting, in an easy-to-understand manner, the Christian history in the Nagasaki region, and especially the history and culture that have developed in the town itself. Also, in a rest area at a remodelled private house near Kashiragashima Church, the town exhibits explanation panels and other materials to introduce the component to the general public. This rest area also has toilet facilities for visitors.

Specified areas of the interior of the Kashiragashima Church are open to the public, on the condition that Mass and other religious activities are not to be disturbed. Concerts and other widely enjoyed events also take place in the

church.

As the Kashiragashima Church and many other churches are located in the town, many people have visited the town on a pilgrimage (a form of travel specifically focused on churches and martyrdom sites) in recent years. Also, various activities and events are held in the town, including the ‘Kamigoto Church Tour: Walking & Cruising’. In order to avoid any negative impact on the living environment of the local residents, a park-and-ride system for visitors is being introduced on a trial basis during busy seasons and holidays, utilising parking areas in Kamigoto Airport.

Taking visitors from outside Japan into consideration, the town provides information on the Kashiragashima Church, with digital content (‘Air Signage’) in English, Korean, Chinese and Japanese available for use on smartphones.





**Photo 5-060** Exhibition at the Inori-no-Shima Information Centre



**Photo 5-061** Rest area near Kashiragashima Church



**Photo 5-062** Public toilet facilities next to the rest area



**Photo 5-063** Concert held in Kashiragashima Church



**Photo 5-064** Walking tour for visiting churches



**Photo 5-065** Leaflet publicising the park-and-ride system



**Photo 5-066** Implementation of the park-and-ride system



**Photo 5-067** Visitors using 'Air Signage'

### Current visitor reception conditions

Those who wish to visit the Kashiragashima Church should provide prior notification. This system ensures that visitors are received in appropriate numbers. Since 2015, Inori-no-Shima Conservation staff members have been appointed to watch over the church. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

Local guides and pilgrim guides from the Kamigoto Hometown Guide Association accompany visitors. They not only explain the church and other features but also raise awareness of the proper church etiquette. Shinkamigoto Town, the Tourism and Local Products

Association and other relevant organisations try to raise visitors' awareness of location-specific etiquette in order to prevent any negative impact on the daily lives of the local residents. At the same time, they are also setting up guidance signs for receiving visitors in an appropriate manner.

Shinkamigoto Town provides 'green tourism' programmes, including experiential tours and homestays, providing opportunities for visitors to enjoy its natural beauty, livelihood and general daily-life atmosphere. There are also many places to stay in the town.



**Photo 5-068** Inori-no-Shima Conservation Staff providing guidance in Kashiragashima Church



**Photo 5-069** Kamigoto Hometown Guide Association staff members explaining the history of the village

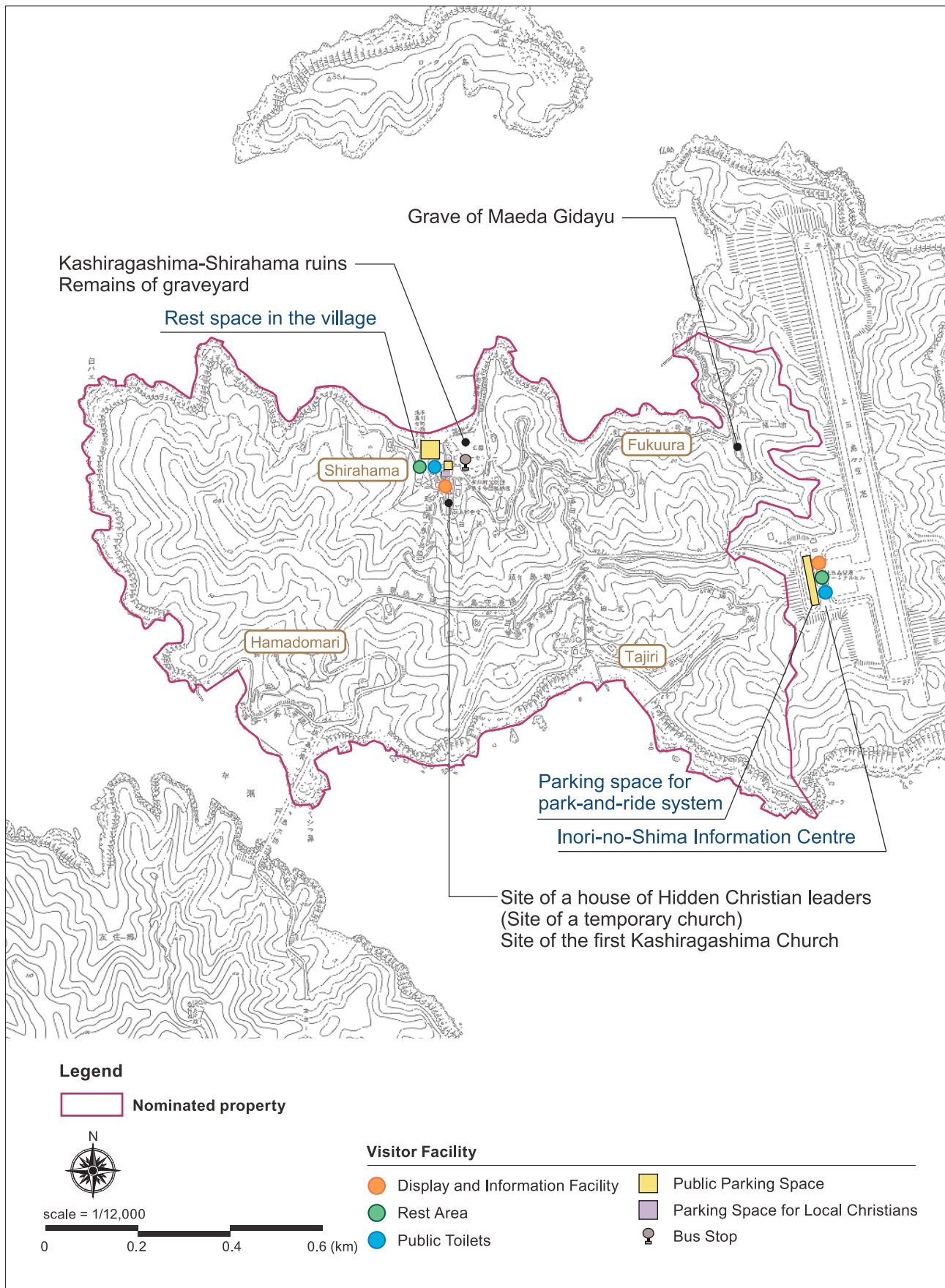


**Photo 5-070** Experiential programme to haul in fishing nets



**Photo 5-071** Voluntary clean-up along the coastline of the village





**Figure 5-023** Map of visitor facilities around the Villages on Kashiragashima Island

## (8) Goto City

### General information on the municipality

Goto City (with a population of 37,331) receives approximately 400,000 visitors a year. Two of the components of the nominated property, 'Egami Village on Naru Island (Egami Church and its Surroundings)' and 'Villages on Hisaka Island', are located in the city.

### Major means of access

Planes, jetfoils and ferries from Nagasaki Airport and Nagasaki Port (major transportation hubs in the Nagasaki region) regularly travel to Fukue Island, the main island of the city. There is a regular ferry service from Fukue Island to Naru and Hisaka Islands, or visitors can use a water taxi.

## 010 Villages on Hisaka Island

### Facilities for guidance, excursions and visitors' convenience

Goto City has renovated the Goto Tourism and Historical Archive Centre on Fukue Island and is utilising it as a guidance facility for communicating in an easy-to-understand manner the Christian history of the Nagasaki region, especially the history and culture that have developed on the Goto Islands, which include Naru and Hisaka.

The Former Gorin Church is located within the component area. The ownership of the church was transferred from a religious organisation to Goto City, which now manages the church and has opened it to the public.

There is no public transportation on Hisaka Island, and only taxis and rental cars are available, making it difficult to receive a large number of visitors. Some visitors use the water taxi service that takes them to a fishing port in front of the Former Gorin Church in order to see only this church, and then quickly return. How-

ever, by also visiting villages, martyrdom sites, and other places on the island, visitors will gain a better appreciation of the historical background of the component. The city is, therefore, establishing and publicising an excursion route around the island, utilising an old private house located in the central part of the island as a rest area and exhibition venue.

Visitors can participate in the Goto Islands Christian Cruise to efficiently visit the Former Gorin Church (located within the component on Hisaka Island), the Egami Church (located within another component on Naru Island) and the Kirishitan Cave by means of water taxi.





Photo 5-072 Exhibition at the Goto Tourism and Historical Archive Centre



Photo 5-073 The Two-day March walking event on the Goto Islands



Photo 5-074 Introduction of the Goto Islands Christian Cruise



Photo 5-075 Brochure describing the Important Cultural Landscape in Goto City

## Current visitor reception conditions

Local residents on Hisaka Island have formed an organisation known as the Hisakajima Farm, which uses the former Hisaka Elementary School as the base of its activities and plays a leading role in receiving visitors to the island. This organisation is making efforts to maintain and conserve the nationally selected Important Cultural Landscape on the island by supporting islanders' livelihoods. Related initiatives include developing and selling speciality products, such as rice, produced on the island.

Those who wish to visit the Former Gorin Church should provide prior notification. This system ensures the reception of visitors in appropriate numbers. Since 2015, 'Church keepers' have been appointed to watch over the church. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

Local guides and pilgrim guides from the Goto City Hospitality Guide Liaison Council (which consists of four guide groups active

throughout the city) accompany visitors. They not only explain the church and other features but also raise awareness of the proper church etiquette. Goto City, the Goto City Tourism Association and other relevant organisations are making efforts to raise visitors' awareness of location-specific etiquette in order to prevent any negative impact on the daily lives of local resi-

dents. They are also setting up guidance signs to receive visitors in an appropriate manner.

Visitors can participate in 'green tourism' programmes, including experiential tours and homestays, enabling them to enjoy the natural beauty, industry, and general daily-life atmosphere on Hisaka Island. Accommodation is also available on the island.



**Photo 5-076** The former Hisaka Elementary School, used as the base of Hisakajima Farm



**Photo 5-077** Activities of Hisakajima Farm



**Photo 5-078** Special local rice produced on Hisaka Island



**Photo 5-079** A local guide explaining the Roy-anosako Martyrdom site

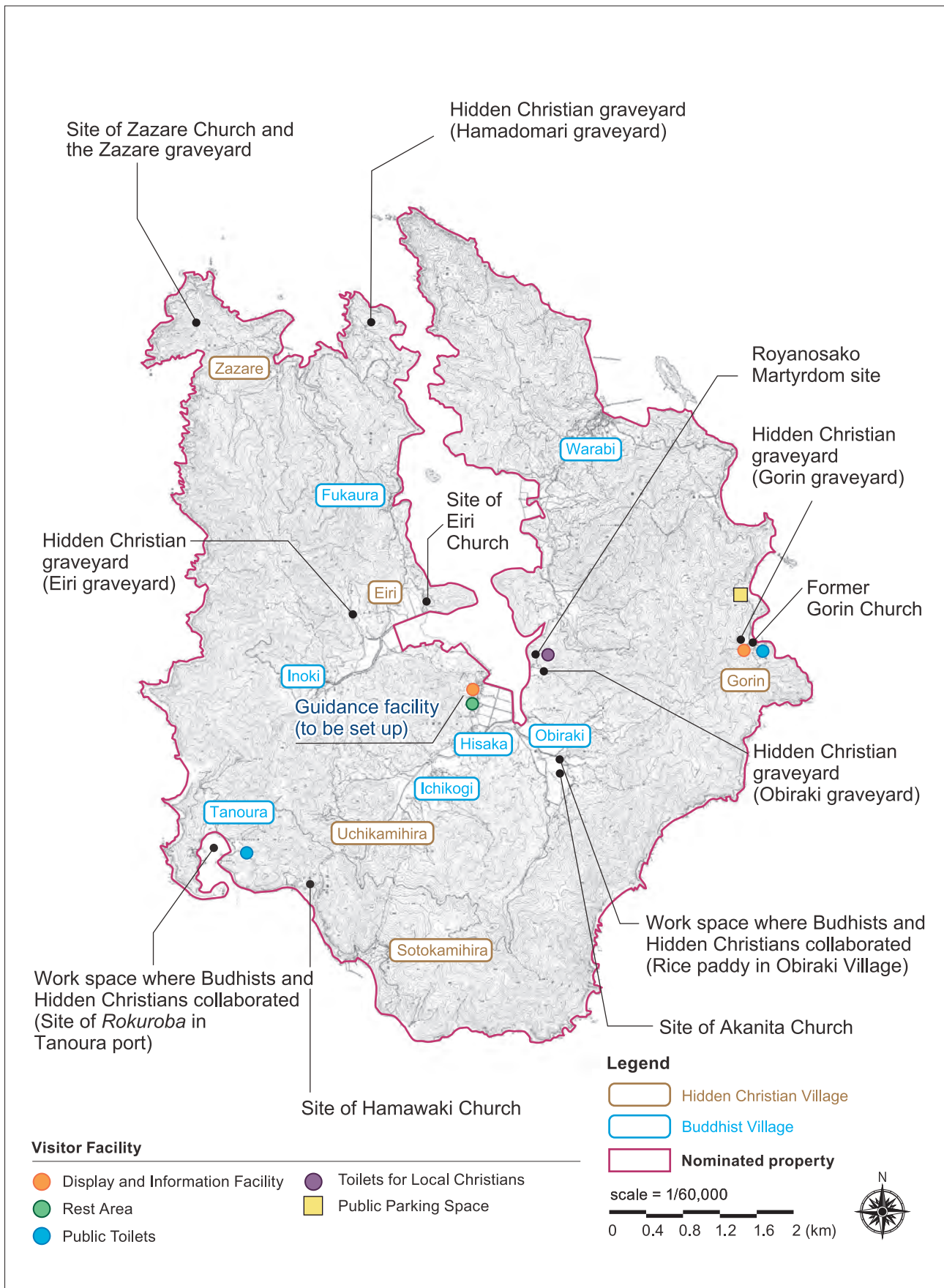


**Photo 5-080** A church keeper explaining the Former Gorin Church



**Photo 5-081** Voluntary clean-up activities on Hisaka Island





**Figure 5-024** Map of visitor facilities around the Villages on Hisaka Island

## 011 Egami Village on Naru Island (Egami Church and its Surroundings)

### Facilities for guidance excursions and visitors' convenience

As is explained above for the Villages on Hisaka Island, Goto City has renovated the Goto Tourism and Historical Archive Centre and is utilising it as a guidance facility for communicating in an easy-to-understand manner the Christian history of the Nagasaki region, and especially the history and culture that have developed on the Goto Islands, which include Naru and Hisaka Islands. In addition, the city plans to establish a guidance facility at the site of the former Egami Elementary School in Egami Village in order to help visitors understand the village and the history of Naru Island. Explanation panels are also on display at the ferry terminal on Naru Island so as to introduce Egami Village to the general public.

The Egami Church stands within the component area. Specified areas of the interior of the church are open to the public, on the condition that Mass and other religious activities are not to be disturbed.

Visitors can use buses, rental cars and taxis

on the island. In the precincts of the former elementary school near Egami Church, there are public toilet facilities and parking spaces available for visitors.

During the Goto Islands Christian Cruise mentioned above for Villages on Hisaka Island, visitors can efficiently visit the Egami Church and related sites by means of water taxi.



Photo 5-083 A mobile sales wagon



Photo 5-082 Information provision at Naru Port Terminal



Photo 5-084 Sales of local products in front of a mobile sales wagon



### Current visitor reception conditions

The non-profit organisation DONDON Naru plays a leading role in receiving visitors to the island. It plans and manages sightseeing programmes and provides a guide service.

Those who wish to visit Egami Church should provide prior notification. This system ensures reception of visitors in appropriate numbers. Since 2015, 'Church keepers' have been appointed to watch over the church. They deal with the prior notification system, welcome visitors and explain church etiquette and history.

The Goto City Hospitality Guide Liaison Council consists of four guide groups that are active throughout the city. Local guides and pilgrim guides from this council accompany visitors. They not only explain the church and other

features but also raise awareness of the proper church etiquette. Goto City, the Goto City Tourism Association, and other relevant organisations are making efforts to raise visitors' awareness of location-specific etiquette to prevent any negative impact on the daily lives of local residents. They are also setting up guidance signs so that visitors can be received in an appropriate manner.

Visitors can participate in 'green tourism' programmes, including experiential tours and homestays, enabling them to enjoy the natural beauty, industry and general daily-life atmosphere on Naru Island. Some accommodation is available on the island.



**Photo 5-085** A local guide explaining Egami Church



**Photo 5-086** Homestay tour

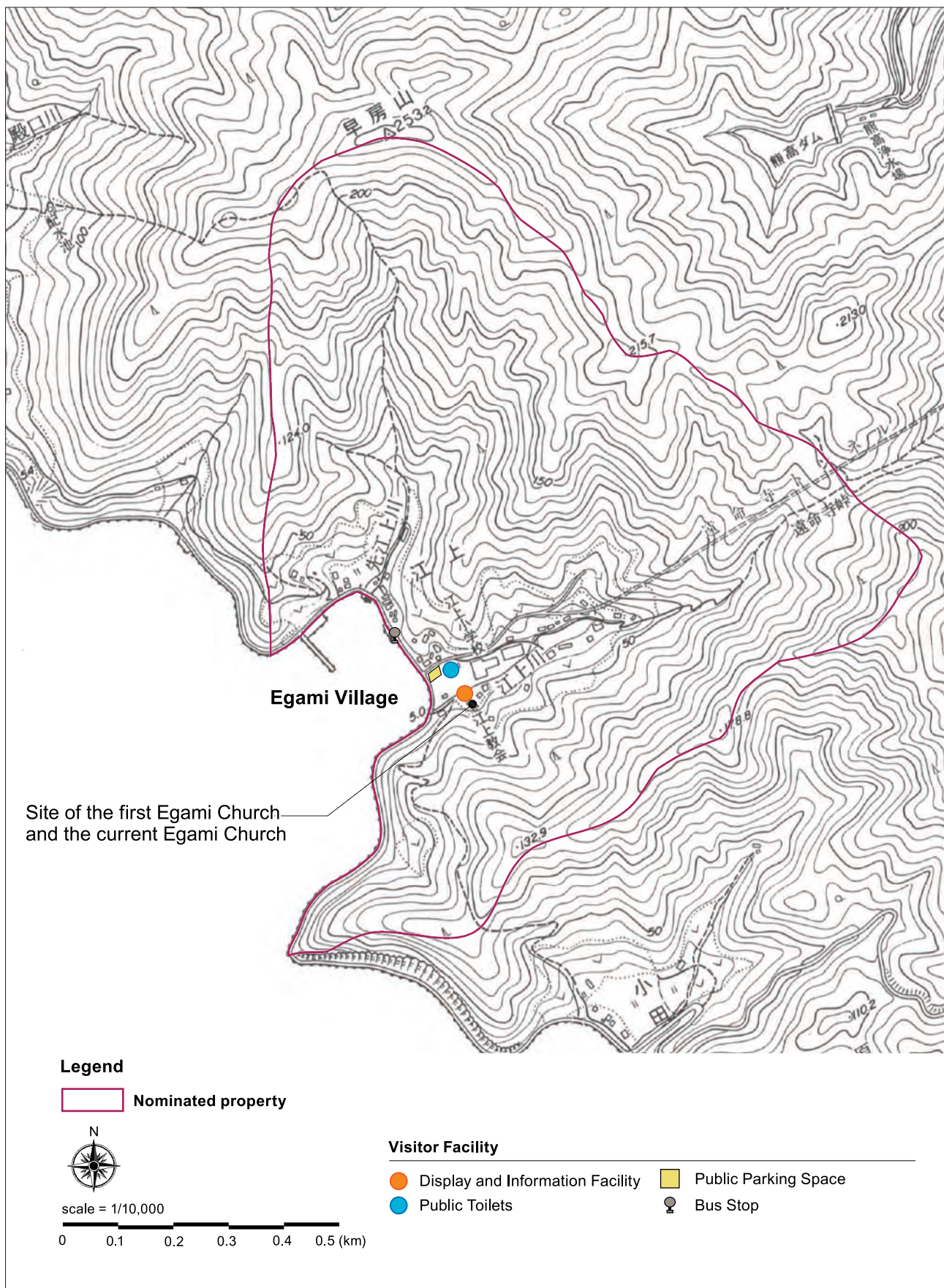


**Photo 5-087** Experiential programme for making wooden tableware



**Photo 5-088** Voluntary clean-up activities in Egami Village





**Figure 5-025** Map of visitor facilities around Egami Village on Naru Island



## 2. Facilities for presentation and utilisation related to the components of the nominated property

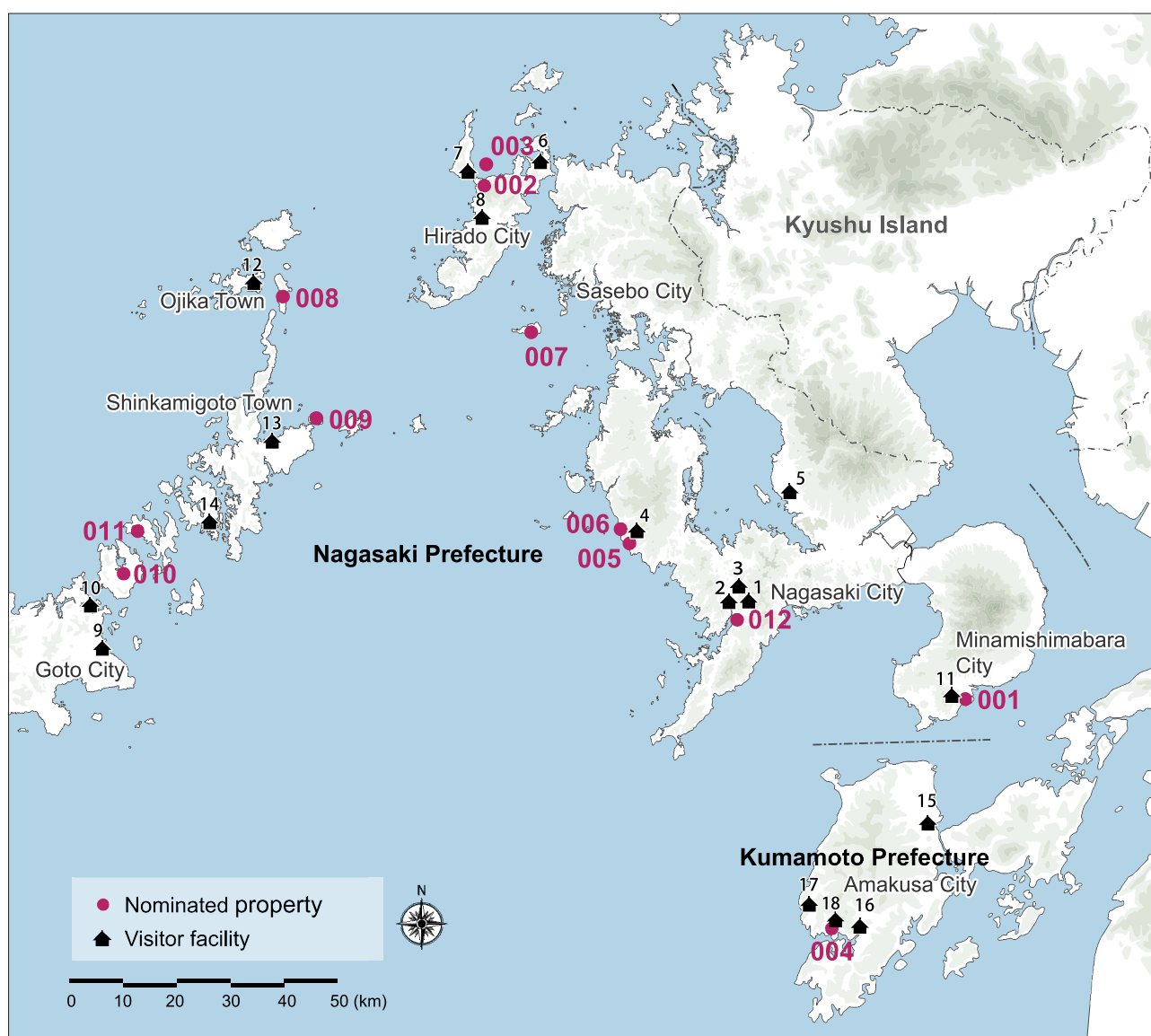
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The Nagasaki region has long been one of the most significant centres of Christian history in Japan—developed against a backdrop of exchanges with other countries. Today, the region is home to a dense concentration of churches, their remains, and many related cultural properties. Throughout the region, there are museums and archive centres housing exhibitions on the theme of Christian culture that describe the historical and cultural characteristics of each area (see Figure 5-026).

Preparations are currently underway, with the cooperation of the relevant municipalities, to establish a ‘World Heritage Centre’ (provisional name) that will serve as a base to provide information on the Outstanding Universal Value of the nominated property. Taking into consideration the fact that its components are widely dispersed over two prefectures, six cities, and two towns, including remote islands, the main role of this Centre is to act as a pivot for its satel-

lite facilities in each area by creating a network linking them all together. This system will ensure appropriate guidance for visitors at all relevant facilities, emphasising the interdependent nature of the components. The Centre will play a pivotal role for networking within this system, providing support functions for comprehensive exhibitions, educational programmes, and the like.

In conjunction with the World Heritage nomination bid, efforts are being made to enhance the existing facilities so that they will be able to effectively highlight the value of the components and also give a comprehensive introduction to the associated intangible elements of customs and rituals, as well as churches and related cultural properties which are not included in the series of components of the nominated properties, history and culture that have developed against the backdrop of the unique geography and traditions of the region.



No. Visitor Facilities

- 1 Nagasaki Museum of History and Culture
- 2 Twenty-Six Martyrs Museum
- 3 Urakami Christian Archive Centre
- 4 Nagasaki City Sotome Historical Folklore Archive Centre
- 5 Omura City Historical Archive Centre
- 6 Matsura Historical Museum
- 7 Shimanoyakata Hirado City Ikitsuki Town Museum
- 8 Hirado City Christian Archive Centre
- 9 Goto City Tourism and Historical Archive Centre

No. Visitor Facilities

- 10 Dozaki Church Christian Archive Centre
- 11 Arima Christian Heritage Museum
- 12 Ojika Town Historical Folklore Archive Centre
- 13 Shinkamigoto Town Geihinkan Museum
- 14 Doinoura Church Christian Museum
- 15 Amakusa Christian Museum
- 16 Amakusa Collegio Museum
- 17 Amakusa Rozario Museum
- 18 Amakusa City Archive Centre Minatoya

**Figure 5-026** Map indicating the distribution of visitor facilities for presentation and utilisation related to the nominated property



## 5.i Policies and programmes related to the presentation and promotion of the property

### 1. Policies common to all of the components of the nominated property

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The nominated property constitutes outstanding heritage that bears testimony to the tradition of the Hidden Christians related with the continuation of their faith during the ban on Christianity in Japan and, because of its unique historical background, its components are distributed throughout many small, far-flung locations within the Nagasaki region, from the mainland out to the remote islands. This is living heritage that was formed from people's devotion over time—derived from the livelihoods and religious practices of local residents and religious communities. This has resulted in a simple yet spiritual collection of spaces that should be protected, with due consideration given to the daily lives of those who live there and the surrounding natural environment. In addition, considering the fact that the property is located in an area which is suffering from a declining and aging population, it is necessary to implement measures to revitalise the local communities in order to ensure ongoing management and maintenance of the components.

Therefore, the presentation and utilisation of the nominated property must be carried out in such a way that the daily life and the religious practices in the local community and the protection of cultural elements do not conflict with the need for sustainable development of the regional economy. Given this basic principle,

people living in the region as well as visitors to the nominated property need to understand deeply the Outstanding Universal Value of the nominated property together with the current situation in the local community, which is the caretaker of the nominated property. In this regard, presentation and utilisation of the nominated property needs to be carried out in collaboration with the public and private sectors so that the foundations of the regional society will be strengthened and so that the sustainability of the nominated property will be assured.

Various measures to achieve this goal have been implemented, based on the following three policies:

- presenting the nominated property's Outstanding Universal Value in a comprehensive manner by emphasising the interrelationships among the individual components;
- improving systems to receive visitors from both inside and outside Japan; and
- promoting measures for the presentation and utilisation of the components through collaboration between both public and private sectors.

## 2. Measures and specific approaches for addressing issues common to all of the components of the nominated property

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The twin goals for the enhancement and utilisation of the components are 1) to ensure that ‘visiting the property is carried out in a responsible manner alongside effective presentation (i.e., harmony between tourism and local communities’ daily life and religious faith)’ and 2) to bring about ‘sustainable maintenance and development of local communities (i.e., balance between preservation and utilisation of the nominated property)’. Challenges related to the achievement

of these goals are listed in Table 5-009. This table also presents information on countermeasures and specific approaches implemented in order to address the challenges.

Please note that the information provided in this section is limited. More detailed information is provided in Chapter 4 (‘Implementation of the Management Plan’) and Chapter 5 (‘Action Plan’) of the ‘Comprehensive Preservation and Management Plan’ (Appendix 6a).



**Table 5-009 Summary of issues and countermeasures involved in the enhancement and utilisation of the components of the nominated property**

Item	Issue	Countermeasure	Summary of specific approach
Responsible visitation and appropriate presentation (i.e., harmony between tourism and local communities' daily life and religious faith)	(1) Understanding of the Outstanding Universal Value	a) Enhancing comprehensive information regarding the Outstanding Universal Value	An official website is to be used to provide comprehensive information on the Outstanding Universal Value of the nominated property. Public relations and educational activities are to be carried out to further interpret the value through a variety of media and symposia.
		b) Preserving and utilising cultural properties related to the components in an integrated manner	Many of the tangible and intangible cultural properties that are related to Christian culture and distributed throughout the Nagasaki region are being organised into a network called 'Cultural Sites Related to the Christian History in the Nagasaki Region' so that these properties can all be conserved and utilised in an integrated manner. A database system is being set up to support this network, and a website, 'Oratio—heart's journey' ( <a href="http://oratio.jp">http://oratio.jp</a> ), provides information on the properties included in the network.
		c) Establishing facilities to ensure appropriate presentation and utilisation	The 'World Heritage Centre' (provisional name) will be established as a base for interpreting the Outstanding Universal Value of the nominated property. Taking into account the characteristic distribution of its components (which are spread out over two prefectures, six cities, and two towns, including remote islands), the centre needs to provide guidance that facilitates visitors' understanding of the relationship among the components. Therefore, the goal is to establish a network-type centre with facilities positioned in all of the individual municipalities that contain the components.
		d) Establishing guide systems	Guides will be trained to be able to comprehensively interpret the value of the components as a whole, as well as related cultural properties.
	(2) Providing improved convenience for visitors	a) Establishing a general inquiry desk	As many of the components are widely dispersed across the region, a general inquiry desk, 'Churches and Christian Sites in Nagasaki Information Centre' ( <a href="http://kyoukaigun.jp/">http://kyoukaigun.jp/</a> ), has been established for the nominated property as a whole, thereby improving convenience for visitors.
		b) Providing sightseeing tours and model courses	In addition to providing attractive tours and establishing standard model courses, various courses will also be proposed and publicised for visitors with a variety of needs, such as educational tours and pilgrimages (i.e., visits focusing on churches and martyrdom sites).
		c) Improving transport infrastructure	Convenience in transportation will not be pursued excessively, but rather at the minimum necessary level in order not to mar the attractive elements of the peninsulas and remote islands that characterise the Nagasaki region. For example, a sea route between far-flung islands can be part of an enjoyable experience unique to these islands.

Item	Issues	Countermeasure	Summary of specific approach
Responsible visitation and appropriate presentation (i.e., harmony between tourism and local communities' daily life and religious faith)	(2) Providing improved convenience for visitors	d) Appropriately enhancing and managing visitor facilities	Visitor facilities will be established to ensure that an adequate balance is maintained between visitor convenience and the need to maintain the characteristic atmosphere of the components. A suitable framework will be considered for raising funds to maintain and manage expenses incurred by visitor usage.
	(3) Creating frameworks for orderly presentation and appropriate reception of visitors	a) Ensuring visitors' awareness of site-specific manners	Information provision regarding site-specific manners and rules will be promoted through posters, websites, and the like.
		b) Watching over church buildings designated as cultural properties	'Church keepers' have been appointed to watch over the churches designated as cultural properties. They deal with all prior notification provided by those who wish to visit the churches, and welcome visitors by explaining proper church etiquette and history.
		c) Creating frameworks to ensure the reception of visitors in an orderly manner	Frameworks for responsible visitation and proper reception of visitors will be established to avoid any negative impact caused by increased visitor numbers due to the World Heritage nomination bid on the daily lifestyle, industry, and religious activities of local communities. To ensure an appropriate number of visitors at churches that serve as places of worship, a system has been established to coordinate visitation based on notification provided by visitors in advance. Furthermore, a framework is being considered whereby donations can be collected from visitors to raise funds for the protection of the components.
Sustainable maintenance and development of local communities (i.e., balance between preservation and utilisation of the nominated property)	(4) Sharing pride in the nominated property by enhancing local identity	a) Facilitating an improved understanding among local residents and other stakeholders	In the relevant municipalities, awareness-raising projects such as lectures and training sessions are being held for local residents and other stakeholders to ensure that they have a comprehensive understanding of the Outstanding Universal Value of the nominated property and the relationship among its components. These projects also contribute to providing essential information for the preservation and management of the nominated property. With the cooperation of schools and universities, measures are also being taken to help young people learn to take pride in and become attached to their hometown.
	(5) Building a shared awareness and network through interchange among people	a) Enhancing activities in local communities	Activities in local communities will be further enhanced through educational programmes and network building from a broad perspective, stressing the value of the components as a whole, as well as through competition among related areas.



Item	Issues	Countermeasure	Summary of specific approach
Sustainable maintenance and development of local communities (i.e., balance between preservation and utilisation of the nominated property)	(6) Maintaining and revitalising local communities	a) Promoting local industries and increasing resident and visitor numbers	As well as measures to increase visitor numbers through homestays and experiential tourism, initiatives are under way to promote livelihoods and industries in local communities, including the development and sale of local products and the creation of attractive programmes. Methods for revitalising local communities with the goal of increasing the resident population are also being implemented, including educational programmes for future successors in local industries.

### 3. Enhancement and utilisation plans for the components of the nominated property

The municipalities in which the components of the nominated property are located have established enhancement and utilisation plans for each of the components. The owners of the components, the public sector and local residents have been collaborating with each other and have established systems to strengthen collaboration in order to ensure that these plans are implemented appropriately and steadily.

The landscapes of the farming and fishing villages that have been nationally selected as Important Cultural Landscapes under the Law for the Protection of Cultural Properties have the characteristic of being living cultural properties that are based on the daily life and livelihood of the local communities. Therefore, all of the par-

ties concerned share recognition of the importance of implementing measures such as promoting communication among different communities and generations in order to maintain these local communities and their livelihoods, which have formed the landscapes, while taking into account the present situation.

Please refer to Appendix 6b for individual enhancement and utilisation plans.

## 5.j Staffing levels and expertise (professional, technical, maintenance)

In order to properly manage the components of the nominated property, the departments in charge of education in each of the relevant municipalities employ staff who specialise in the protection of cultural properties. All such staff members have gained abundant experience and expertise through their full involvement in protecting cultural properties in the past, and they can provide the owners of the components with all of the technical support necessary for repair and daily maintenance.

Furthermore, Cultural Property Protection Instructors who are commissioned by the Boards of Education in both prefectures perform regular patrol and inspection of cultural properties within each prefecture, including the components of the nominated property. These instructors provide advice for the respective Boards of Education in relation to the protection of the cultural properties. Based on such advice, the Boards of Education offer guidance on preservation and management for the owners and custodial bodies responsible for the cultural

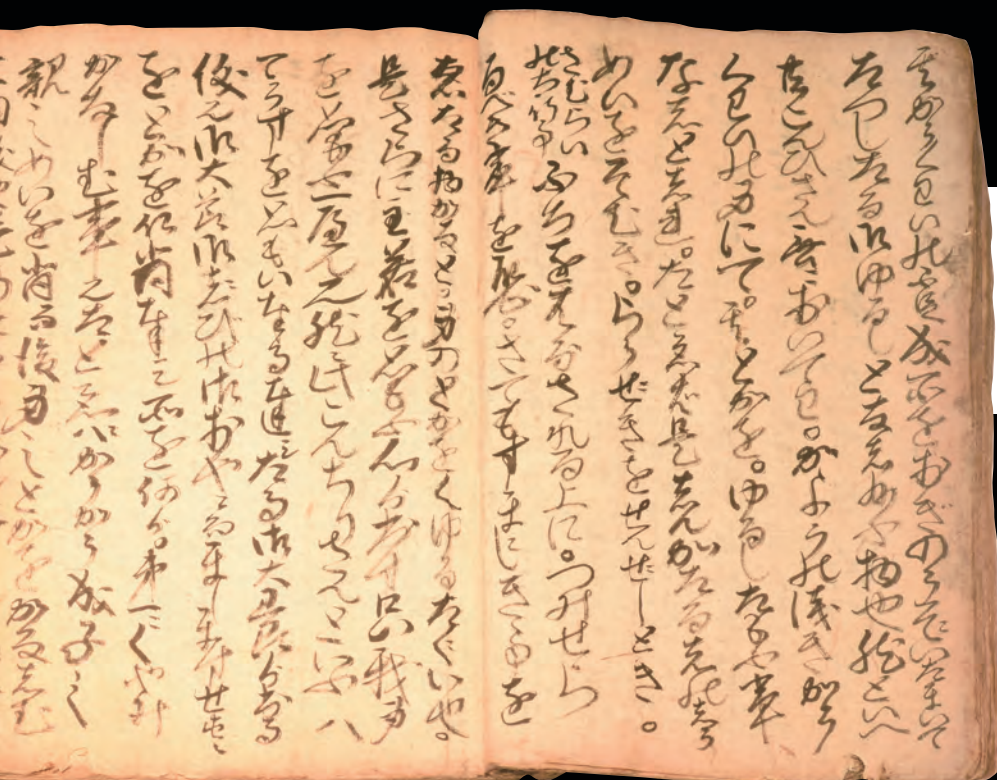
properties. The instructors are fully capable of supporting the management of the components, as they are appointed among those who are fully familiar with cultural properties in the region, or have research experience on cultural properties, such as retired educators and local historians.

At the churches designated as cultural properties within the nominated property, ‘church keepers’, often appointed among local Catholics, raise visitors’ awareness of location-specific rules and etiquette. Local residents and private organisations actively participate in the cleaning and other forms of daily maintenance carried out for the components, as well as fire and disaster prevention drills conducted on a regular basis.

In this way, protection of the components is implemented in collaboration with local communities and other stakeholders. With regard to capacity building in local communities, see ‘2. Measures for capacity building in local communities’ in section 5.g of this nomination dossier.



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# Chapter 6

## Monitoring



# Chapter 6 Monitoring

## 6.a Key indicators for measuring state of conservation

In order to fully develop systems and improve techniques for repair, restoration, maintenance, management, disaster prevention, risk management and safeguarding of the Outstanding Universal Value, systematic monitoring in the nominated property and its buffer zone must be carried out periodically. In light of the ‘State of Conservation and factors affecting the Property’ described in Chapter 4, appropriate indicators have been established based on three key perspectives, as detailed below.

- Are the Outstanding Universal Value, authenticity, and integrity of the nominated property, as described in Chapter 3 ‘Justification for Inscription’ being maintained?

- How do/did the various factors described in Chapter 4 ‘State of Conservation and factors affecting the Property’ (i.e., development and environmental pressures, natural disasters, visitation, and other matters) affect the nominated property and its buffer zones?
- With regard to Chapter 5 ‘Protection and Management of the Property’, are the nominated property, its buffer zones, and the wider setting functioning together and developing appropriately as effective places for diffusion of knowledge relating to the Outstanding Universal Value of the nominated property?

The key monitoring indicators are shown in Tables 6-001, 6-002, and 6-003.

**Table 6-001** Monitoring indicators related to the various factors affecting the nominated property and its buffer zones

Impacts on the property and buffer zones		Indicator		Periodicity	Location of records
Development pressures	Impact from social infrastructure development	1. Numbers of public works projects implemented	The relevant organisations will determine the numbers of public works projects in the buffer zones relating to infrastructure, such as management of roads, rivers, sewerage and mountains.	Every year	Prefectural and municipal governments
	Impact from private sector development projects	2. Numbers of private-sector development activities	The relevant organisations will determine the numbers of approvals for large-scale developments and planning permissions in the buffer zones.	Every year	Municipal governments
		3. Numbers and contents of notifications of damage	The relevant organisations will monitor the numbers of notifications based on landscape ordinances in the buffer zones.	Every year	Municipal governments

Impacts on the property and buffer zones		Indicator		Periodicity	Location of records
Development pressures	Landscape conservation	4. Numbers of visually obstructive elements (fixed-point measurements)	The relevant organisations will monitor the number of visually obstructive elements within the view using fixed-point photography.	Every year	Municipal governments
Environmental pressures	Air pollution	5. Observation of atmospheric environment	The relevant organisations will regularly monitor the atmosphere, measuring the amount of sulphur dioxide, nitric oxide, nitrogen dioxide, photochemical oxidants, non-methane hydrocarbons, suspended particulate matter, PM 2.5, etc.	At all times	Prefectural and municipal governments
	Marine litter	6. Extent of seashore cleaning activities	The relevant organisations will monitor the extent to which cleaning activities have been carried out around the components.	Every year	Prefectural and municipal governments
	Wildlife	7. Numbers of captures of specified wild animals	The relevant organisations will monitor the number of captured deer, wild boars, and other specified animals.	Every year	Prefectural and municipal governments
Environmental pressures	Storm and flood damage, landslide damage	8. Observation of weather, precipitation, and river water levels; collection of information regarding landslide damage	The relevant organisations will obtain information regarding damage from storms, floods and landslides.	At all times	Prefectural and municipal governments
	Earthquake and fire	9. Observation of earthquakes, tsunamis and volcanic activity	The relevant organisations will obtain information regarding earthquakes, tsunamis, and volcanic activity.	At all times	Prefectural and municipal governments
		10. Numbers of inspections of fire prevention equipment	The relevant organisations will monitor the number of times fire prevention equipment has been inspected for the components, as well as the implementation status of such inspections.	Every year	Municipal governments



Impacts on the property and buffer zones		Indicator		Periodicity	Location of records
Natural disasters	Earthquake and fire	11. Numbers of fire-fighting and fire prevention drills	The relevant organisations will monitor the number of times fire-fighting and fire prevention drills for the components have been carried out, as well as their implementation status.	Every year	Municipal governments
Visitation	Impact due to increase in visitor numbers	12. Numbers of visitors	The relevant organisations will monitor the number of visitors going to each of the components.	Every year	Municipal governments
Regional vitality	Regional sustainability	13. Changes in the regional population	The relevant organisations will monitor the size of the population in each of the municipalities in which the components are located.	Every year	Prefectural and municipal governments

**Table 6-002** Monitoring indicators concerning the protection of individual components and constituent elements

Impacts on the property		Indicator/ measures		Periodicity	Location of records
Individual components	Deterioration of historic buildings, etc. that are included as the components or their constituent elements	14. State of deterioration of historic buildings, etc. that are included as the components or their constituent elements	The relevant organisations will patrol the historic buildings, etc. that are included as the components or their constituent elements.	At all times	Prefectural and municipal governments
	Change to state of conservation	15. Numbers and contents of applications to alter the existing state of the nominated property	The relevant organisations will collect the numbers and analyse the contents of applications for permission to alter the existing state based on the Law for the Protection of Cultural Properties.	Every year	Municipal governments
	Vandalism	16. Numbers and contents of notifications of damage	The relevant organisations will collect the numbers and analyse the contents of notifications of damage based on the Law for the Protection of Cultural Properties.	Every year	Municipal governments
Individual components	Protection of archaeological sites	17. State of archaeological remains	Record the state of archaeological remains by visual observation	Every year	Municipal governments
	Protection of buildings	18. Building repair and maintenance	Record the result of repair and maintenance of buildings	Every year	Municipal governments
	Protection of land use patterns in the villages	19. Numbers of notifications and applications for permission based on the Agricultural Land Act and landscape ordinances of the relevant municipalities	The relevant organisations will determine the numbers and analyse the contents of applications for permission to alter the existing state based on the Agricultural Land Act and the landscape ordinances	Every year	Municipal governments



**Table 6-003** Indicators related to transmission of the nominated property's Outstanding Universal Value

Item	Indicator/ measures		Periodicity	Location of records
Transmission of the OUV	20. Implementation status of surveys and research	The relevant organisations will monitor the implementation status and analyse the contents of surveys and research regarding the components, as well as their results, such as publication of the reports.	Every year	Prefectural and municipal governments
	21. Implementation status of various seminars, lectures, on-site workshops, etc.	The relevant organisations will monitor the implementation status of seminars, lectures, on-site workshops, etc., relating to the components.	Every year	Prefectural and municipal governments
Convenience for visitors	22. Installation of guidance facilities	The relevant organisations will monitor the installation status of guidance facilities in line with the enhancement plans.	Every year	Prefectural and municipal governments
	23. Installation of visitor facilities	The relevant organisations will monitor the installation status of visitor facilities in line with the enhancement plans.	Every year	Municipal governments
Information provision	24. Extent of information provision through pamphlets and web sites	The relevant organisations will monitor the number of printed copies of pamphlets and the numbers of access connections to web sites of local governments.	Every year	Prefectural and municipal governments
Private sector activities	25. Status of private-sector activities	The relevant organisations will monitor the number of times and the contents of private-sector organisations' activities relating to the components.	Every year	Prefectural and municipal governments

## 6.b Administrative arrangements for monitoring property

The monitoring including periodic reporting which will be requested by the World Heritage Committee will be performed by the relevant prefectural and municipal governments (two prefectures, six cities, and two towns), as shown in Table 6-001, Table 6-002 and Table 6-003, under the supervision of the Agency for Cultural Affairs. The findings will be recorded according to the established monitoring system (shown in Table 6 - 004) and scrutinised by the World Heritage Preservation and Utilisation Council, which consists of local governments, owners of the components and other stakeholders, in order to assess the state of conservation of the nominated property and its surrounding environment. In this monitoring system, the Council

assesses all measures implemented as a result of the monitoring exercise, and if necessary, reviews the Comprehensive Preservation and Management Plan so as to make it more effective.

The Council will collect and record information on the conservation and management of the nominated property every year, and it will compile a periodic report based on the collected information every six years. In accordance with Chapter V of the Operational Guidelines for the Implementation of the World Heritage Convention, the national government of Japan will submit the periodic report to the World Heritage Committee via the UNESCO World Heritage Centre.



Table 6-004 Administrative arrangements for monitoring

Role	Area	Organisation in charge
Organisations and divisions in charge of monitoring	The components and buffer zones	<p>Organisation and representative:</p> <p>Nagasaki City: Mayor</p> <p>Sasebo City: Mayor</p> <p>Hirado City: Mayor</p> <p>Goto City: Mayor</p> <p>Minamishimabara City: Mayor</p> <p>Ojika Town: Mayor</p> <p>Shinkamigoto Town: Mayor</p> <p>Amakusa City: Mayor</p> <p>Division and person in charge:</p> <p>Nagasaki City:</p> <p>World Heritage Promotion Division: Director</p> <p>Cultural Property Division: Director</p> <p>Sasebo City:</p> <p>Social Education Division: Director</p> <p>Hirado City:</p> <p>Culture and Tourism Division: Director</p> <p>Goto City:</p> <p>Mayor Official Room: Director</p> <p>Minamishimabara City:</p> <p>World Heritage Promotion Division: Director</p> <p>Ojika Town:</p> <p>Board of Education: Superintendent</p> <p>Shinkamigoto Town:</p> <p>World Heritage Promotion Division: Director</p> <p>Amakusa City:</p> <p>World Heritage Promotion Division: Director</p>
Supervising organisation	The components and buffer zones	<p>Organisation:</p> <p>The Agency for Cultural Affairs</p> <p>Representative:</p> <p>Commissioner for Cultural Affairs</p> <p>Division and person in charge:</p> <p>Monuments and Sites Division: Director</p>
Advisory organisations	The components and buffer zones	<p>Organisation and representative:</p> <p>Governor of Nagasaki Prefecture</p> <p>Superintendent of Nagasaki Prefecture Board of Education</p> <p>Governor of Kumamoto Prefecture</p> <p>Superintendent of Kumamoto Prefecture Board of Education</p> <p>Division and person in charge:</p> <p>Nagasaki Prefecture Culture, Tourism and International Affairs Department, World Heritage Registration Division: Director</p> <p>Nagasaki Prefecture Board of Education, Arts and Culture Division: Director</p> <p>Kumamoto Prefecture Promotion Policy Department, Cultural Affairs and World Heritage Promotion Division: Director</p> <p>Kumamoto Prefecture Board of Education, Cultural Division: Director</p>

## 6.c Results of previous reporting exercises

With regard to those items that are necessary for monitoring purposes, all past and present materials and information are properly collected and stored by the relevant municipalities. They are summarised in the list shown below.

**Table 6-005** List of materials and documents related to monitoring

Component	Document Title	Author/Editor	Year
Remains of Hara Castle	Hara Castle IV, Minamishimabara City Cultural Properties Survey Report	Minamishimabara City	2010
Kasuga Village and Sacred Places in Hirado	Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island	Hirado City	2009
Sakitsu Village in Amakusa	Preservation Survey Report on the Fishing Village Landscape of Sakitsu in Amakusa	Amakusa City	2010
Shitsu Village in Sotome	Preservation Survey Report on the Landscape with Terraces Retained by Stonework of Sotome in Nagasaki	Nagasaki City	2012
Villages on Kuroshima Island	Preservation Survey Report on Cultural Landscape of Kuroshima Island in Sasebo	Sasebo City	2011
Remains of Villages on Nozaki Island	Preservation Survey Report on the Cultural Landscape of the Ojika Islands	Ojika Town	2012
Villages on Kashiragashima Island	Preservation Survey Report on Stone-built Village Landscape of Sakiura in Shinkamigoto	Shinkamigoto Town	2011
Villages on Hisaka Island	Preservation Survey Report on the Cultural Landscape of Hisaka Island in Goto	Goto City	2011
Oura Cathedral	Survey Report on Oura Cathedral and Its Precincts	Nagasaki City	2012
Major church buildings included in the components	Survey Report on the Candidate Buildings for 'Churches and Christian Sites in Nagasaki'	Nagasaki Prefecture, Nagasaki City, Sasebo City, Hirado City, Goto City, Ojika Town, and Shinkamigoto Town	2011

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## Chapter 7

# Documentation

# Chapter 7 Documentation

## 7.a Photographs and audiovisual image inventory and authorization form

**Table 7-001** Inventory of materials and reference

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 2-001	Electric image	Remains of Hara Castle	July 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture 2-13 Edomachi, Nagasaki City, Nagasaki Prefecture 850-8570 JAPAN TEL: +81-95-894-1111 FAX: +81-95-894-3485	Yes
Photo 2-002	Electric image	<i>Honmaru</i> (or the main enclosure) in the Remains of Hara Castle	October 2016	TBS VISI-ON, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-003	Electric image	<i>Ninomaru</i> (or the second enclosure) in the Remains of Hara Castle	August 2015	Agency for Cultural Affairs	Agency for Cultural Affairs	Agency for Cultural Affairs 3-2-2 Kasumigaseki, Chiyodaku, Tokyo 100-8959 JAPAN TEL: +81-3-6734-2877 FAX: +81-3-6734-3822	Yes
Photo 2-004	Electric image	A building marked with a cross in a painting of the Shimabara-Amakusa Rebellion (' <i>Harajo Kozu</i> '), housed in the Historiographical Institute of the University of Tokyo. )	—	Historiographical Institute of the University of Tokyo	Historiographical Institute of the University of Tokyo	Historiographical Institute of the University of Tokyo 7-3-1 Hongo, Bunkyo-ku, Tokyo 113-0033 JAPAN TEL: +81-3-5841-5962 FAX: +81-3-5841-8425	No
Photo 2-005	Electric image	Human bones revealed in archaeological excavations (a picture taken during the excavation process)	January 2001	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education 96-2 Satobo Nishiariecho, Minamishimabara City, Nagasaki Prefecture 859-2211 JAPAN TEL: +81-50-3381-5000 FAX: +81-957-85-2767	Yes
Photo 2-006	Electric image	Devotional items (medals and crucifixes) unearthed during the archaeological excavation (Housed in the Minamishimabara City Arima Christian Heritage Museum.)	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-007	Electric image	Remains of semi-underground type huts (a picture taken during the excavation process)	—	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 2-008	Electric image	Semi-underground type huts (Referential picture) (' <i>Shimabara Jinzu Byobu</i> '), housed in the Akizuki Folklore Museum.)	—	Akizuki Folklore Museum	Akizuki Folklore Museum	Asakura City Board of Education 412-2 Bodaiji, Asakura City, Fukuoka Prefecture 838-8601 JAPAN TEL: +81-946-22-1111	No

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive session of rights
Photo 2-009	Electric image	Destruction state of the stone walls of a watchtower (a picture taken during the excavation process)	—	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 2-010	Electric image	Silk banner displaying a colour image of the sacrament of the Eucharist (commonly called Amakusa Shiro's battle flag, housed in the Amakusa Christian Museum.)	—	Amakusa Christian Museum	Amakusa Christian Museum	Amakusa Christian Museum 19-52 Funenoomachi, Amakusa City, Kumamoto Prefecture 863-0017 JAPAN TEL: +81-969-22-3845	No
Photo 2-011	Electric image	Catholic prayer book (Housed in the Tokyo National Museum.)	—	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	No
Photo 2-012	Electric image	<i>Honmaru</i> of Hara Castle during the Shimabara-Amakusa Rebellion (' <i>Shimabara Jinzu Byobu</i> ', housed in the Akizuki Folklore Museum.)	—	Akizuki Folklore Museum	Akizuki Folklore Museum	Akizuki Folklore Museum (Refer to Photo 2-008))	No
Photo 2-013	Electric image	<i>Honmaru</i> of the Remains of Hara Castle	November 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-014	Electric image	Kasuga Village, Mt. Yasumandake and Nakae-noshima Island	October 2013	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-015	Electric image	Maruoyama hill	July 2015	Nagasaki Eizosha	Hirado City	Hirado City 1508-3 Iwanouecho, Hirado City, Nagasaki Prefecture 859-5192 JAPAN TEL: +81-950-22-411 FAX: +81-950-22-2878	No
Photo 2-016	Electric image	Kasuga Village	May 2014	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-017	Electric image	Hidden Christian graveyard in Ksuga Village	November 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 2-018	Electric image	Devotional item known as <i>Otenpensha</i> (kept by a villager)	December 2013	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015))	No
Photo 2-019	Electric image	A shinto home altar and, on the right, a box containing Hidden Christian devotional items (kept by a villager). The altar is set near the ceiling in a room called <i>Nando</i> .	June 2011	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	No



Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 2-020	Electric image	Paved approach way to a Shinto shrine and Torii gate on the summit of Mt. Yasumandake	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-021	Electric image	Stonework on the summit of Mt. Yasumandake	October 2016	Ikeda Tsutomu	Ikeda Tsutomu	Ikeda Tsutomu 13 Yoshimutago, Nagayocho, Nishisonogi District, Nagasaki Prefecture 851-2126 JAPAN TEL: +81-957-47-5308	No
Photo 2-022	Electric image	'Shimokata Kaido Zue' created from 1806 to 1841 (Housed in Matsuura Historical Museum.)	December 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	No
Photo 2-023	Electric image	Site of Saizenji Temple	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-024	Electric image	Nakaenoshima Island (Component 003)	October 2016	TBS VISION, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-025	Electric image	Omizutori ceremony held on Nakaenoshima Island	—	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 2-026	Electric image	'Kasuga Makizu' created in 1866 (Housed in the Matsuura Historical Museum.)	—	—	Cited from the <i>Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island</i> (2009)	Hirado City (Refer to Photo 2-015)	No
Photo 2-027	Electric image	Kasuga Village and Mt. Yasumandake	October 2016	TBS VISION, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-028	Electric image	Sakitsu Village	October 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-029	Electric image	Sakitsu Suwa Shrine	October 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-030	Electric image	Festival of Sakitsu Suwa Shrine	November 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-031	Electric image	Devotional items (a. Daikokuten statue, b. Ebisu statue, c. abalone shell, d. and e. a medal made with shells of white-lipped pearl oysters, f. and g. Japanese mirror, all kept by villagers.)	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 2-032	Electric image	The first Sakitsu Church	—	Amakusa City	Amakusa City	Amakusa City 5253 Kawaura, Kawaura-machi, Amakusa City, Kumamoto Prefecture 863-8631 JAPAN TEL: +81-969-76-1116 FAX: +81-969-76-1359	Yes
Photo 2-033	Electric image	Convent sited in the vicinity of the precincts of Sakitsu Suwa Shrine	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-034	Electric image	Site of the house of former village headmen (the current Sakitsu Church)	October 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-035	Electric image	Interior of Sakitsu Church with tatami mat flooring	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-036	Electric image	Pictorial map of Sakitsu Village (Created after 1842, housed in the Amakusa Collegio Museum.)	—	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 2-037	Electric image	Sakitsu Village	—	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 2-038	Electric image	Shitsu Village	September 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-039	Electric image	' <i>Plaque of the Immaculate Conception</i> ' (Housed in the Father de Rotz Memorial.)	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-040	Electric image	' <i>Inassho-sama</i> ' (Housed in the Sotome Historical Folklore Archive Centre.)	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-041	Electric image	' <i>Saint Michael</i> ' (Copy, housed in the Nagasaki Museum of History and Culture.)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture 1-1 Tateyama, Nagasaki City, Nagasaki Prefecture 850-0007 JAPAN TEL: +81-95-818-8366	No
Photo 2-042	Electric image	' <i>The Fifteen Mysteries of the Rosary</i> ' (Copy, housed in the Nagasaki Museum of History and Culture.)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture (Refer to Photo 2-041)	No
Photo 2-043	Electric image	' <i>Our Lady of the Snows</i> ' (Housed in the Twenty-six Martyrs Museum)	—	Twenty-Six Martyrs Museum	Twenty-Six Martyrs Museum	Twenty-Six Martyrs Museum 7-8 Nishizakamachi, Nagasaki City, Nagasaki Prefecture 850-0051 JAPAN TEL: +81-95-822-6000	No
Photo 2-044	Electric image	' <i>The Immaculate Conception</i> ' (Housed in the Catholic Archdiocese of Nagasaki)	—	Catholic Archdiocese of Nagasaki	Catholic Archdiocese of Nagasaki	Catholic Archdiocese of Nagasaki 10-34 Uenomachi, Nagasaki City, Nagasaki Prefecture 852-8113 JAPAN TEL: +81-95-846-4248	No

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 2-045	Electric image	'Konchirisan-no-ryaku' (Housed in the Sotome Historical Folklore Archive Centre.)	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-046	Electric image	Human bones revealed in archaeological excavation (a picture taken during the excavation process)	—	Nagasaki City	Nagasaki City	Nagasaki City 2-22 Sakuramachi, Nagasaki City, Nagasaki Prefecture 850-8685 JAPAN TEL: +81-95-822-8888 FAX: +81-95-829-1261	No
Photo 2-047	Electric image	Shitsu Village (photo taken in the late 19th or early 20th century)	—	—	Cited from the <i>Preservation Survey Report on the Landscape with Terraces Retained by Stonework of Sotome in Nagasaki</i> (2013)	Nagasaki City (Refer to Photo 2-046)	No
Photo 2-048	Electric image	Nonaka community	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-049	Electric image	Shobda graveyard	November 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-050	Electric image	Obamaura beach	July 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-051	Electric image	Shitsu Church standing on a hill	October 2016	TBS VISION, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-052	Electric image	Shitsu Church with its characteristic low ceiling	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-053	Electric image	Shitsu Church with its two steeples	October 2016	TBS VISION, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-054	Electric image	Former Shitsu Aid Centre standing on the site of the Shitsu Magistrate's Office and the former village headmen's house	November 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-055	Electric image	Old map of Shitsu Village created in 1862, 'Map of Mie in Nishisonogi—Villages of Shitsu, Kurosaki, and Nagata' (Housed in the Nagasaki Museum of History and Culture.)	—	—	Cited from the <i>Preservation Survey Report on the Landscape with Terraces Retained by Stonework of Sotome in Nagasaki</i> (2013)	Nagasaki City (Refer to Photo 2-046)	No



Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 2-056	Electric image	Shitsu Village	—	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism 1 Kitasato, Tsukuba City, Ibaraki Prefecture 305-0811 JAPAN Tel: +81-29-864-1111 Fax: +81-29-864-1807	No
Photo 2-057	Electric image	Ono Village	September 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-058	Electric image	Ono Shrine	July 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-059	Electric image	Kado Shrine	July and October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-060	Electric image	Tsuji Shrine	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-061	Electric image	Graves made by piling up stone rubble	October 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 2-062	Electric image	Ono Village	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-063	Electric image	Ono Church	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-064	Electric image	Interior of Ono Church	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-065	Electric image	Kuroshima Island	October 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-066	Electric image	Honmura Village	April 2010	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education 1-10 Hachimancho, Sasebo City, Nagasaki Prefecture 857-8585 JAPAN TEL: +81-956-24-1111 FAX: +81-956-25-9682	Yes
Photo 2-067	Electric image	Neya Village	April 2010	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 2-068	Electric image	Warabe Village	April 2010	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 2-069	Electric image	Site of Honmura Office	December 2003	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 2-070	Electric image	Kozenji Temple and its bell	October 2016, November 2012	Ikeda Tsutomu, Sasebo City Board of Education	Nagasaki Prefecture, Sasebo City Board of Education	Nagasaki Prefecture (Refer to Photo 2-001) Sasebo City Board of Education (Refer to Photo 2-066)	No

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Photo 2-071	Electric image	<i>Maria Kannon</i> statue in Konzenji Temple. (This does not exist any longer.)	—	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 2-072	Electric image	Shikirimaki graveyard	May 2016	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 2-073	Electric image	Site of the house of Deguchi family	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-074	Electric image	Current Kuroshima Church standing at the site of the first church	October 2016	TBS VISION, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-075	Electric image	Prayer to atone for the ancestors' trampling on Christian images in the <i>Efumi</i> ceremony	November 2016	Yamauchi Kazunari	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	No
Photo 2-076	Electric image	Nozaki Island	October 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-077	Electric image	Okinokojima Shrine	October 2015	Nagasaki University	Ojika Town	Ojika Town 2376-1 Fuefukigo, Ojika Town, Kitamatsuura District, Nagasaki Prefecture 857-4701 JAPAN TEL: +81-959-56-3111 FAX: +81-959-56-4192	Yes
Photo 2-078	Electric image	Remains of Nozaki Village (1978)	—	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 2-079	Electric image	Site of a residence that once housed Shinto priests	August 2015	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 2-080	Electric image	Remains of Nokubi Village	October 2013	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-081	Electric image	Remains of Funamori Village	October 2013	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-082	Electric image	Site of the house of Hidden Christian leaders in the remains of Funamori Village	October 2011	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 2-083	Electric image	Former Nokubi Church standing next to the house of the former Hidden Christian leaders called <i>Chokata</i> (Photo presumably taken around 1935.)	Presumably around 1935	—	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 2-084	Electric image	Former Nokubi Church at present	November 2012	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-085	Electric image	Setowaki Church (photo taken before 1967)	Before 1967	—	Cited from <i>Chuchi Shokyokaishi</i> (1999)	Chuchi Parish, Catholic Archdiocese of Nagasaki 991 Tsuwazakigo, Shinkamigoto Town, Minamimatsuura District, Nagasaki Prefecture 857-4604 JAPAN Tel: +81-959-55-8037	No

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Photo 2-086	Electric image	Foundation stones left at the site of Setowaki Church	December 2015	Yamagashira Noriyuki	Yamagashira Noriyuki	Yamagashira Noriyuki 1221-97 Mikawacho, Nagasaki City, Nagasaki Prefecture 852-8121 Japan Tel: +81-95-847-7254	No
Photo 2-087	Electric image	'Nozakigo Azazu' presumably created around 1877 (Kept by Ojika To-wn.)	Presumably around 1877	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	No
Photo 2-088	Electric image	Nozaki Island at present	—	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism (Refer to Photo 2-056)	No
Photo 2-089	Electric image	Kashiragashima Island	October 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-090	Electric image	Photos taken during archaeological excavation in Shirahama Village (1995)	May 1995	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education 578-36 Arikawago, Shinkamigoto Town, Mnamimatsuura District, Nagasaki Prefecture 857-4211 JAPAN TEL: +81-959-42-0180 FAX: +81-959-42-0428	Yes
Photo 2-091	Electric image	Fukuura Village	November 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 2-092	Electric image	Graves of the Maeda family	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-093	Electric image	Gravestone inscribed with the name of Maeda Chohei	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-094	Electric image	Gravestone with 'Kashiragashima Yuraiki (The Origins of Kashiragashima Island)' inscribed on it	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-095	Electric image	Shirahama Village	February 2015	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-096	Electric image	Farmland in Tajiri Village developed with the help of stone walls	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-097	Electric image	Stone monument indicating the location of the temporary church	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-098	Electric image	Kashiragashima Church	May 2014	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No



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Photo 2-099	Electric image	Graveyard of those who rejoined the Catholic Church	May 2014	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-100	Electric image	Hisaka Island	October 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-101	Electric image	Obiraki Village	October 2016	Shibahara Ryoichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-102	Electric image	Site of the <i>Rokuroba</i>	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-103	Electric image	<i>Rokuroba</i> (referential picture, housed in Nagasaki Museum of History and Culture.)	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture (Refer to Photo 2-041)	No
Photo 2-104	Electric image	<i>Maria Kannon</i> statues from Eiri Village (Housed in Dozaki Church Christian Archive Centre.)	November 2016	Hirayama Shinobu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-105	Electric image	Royanosako Martyrdom site	January 2016	Yamagashira Noriyuki	Yamagashira Noriyuki	Yamagashira Noriyuki (Refer to Photo 2-086)	No
Photo 2-106	Electric image	Former Gorin Church	September 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-107	Electric image	Gorin Village	April 2016	Agency for Cultural Affairs	Agency for Cultural Affairs	Agency for Cultural Affairs (Refer to Photo 2-003)	Yes
Photo 2-108	Electric image	Hamawaki Church (photo taken before 1931)	Before 1931	—	Cited from <i>Survey Report on the Candidate Buildings for 'Churches and Christian Sites in Nagasaki'</i> (2011)	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-109	Electric image	Hamawaki Church at present	April 2014	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-110	Electric image	Gorin graveyard	March 2013	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-111	Electric image	Old map of Hisaka Island created in 1822 (' <i>Inozu, Kyushu Zenzu</i> ', housed in Matsura Historical Museum.)	—	—	Cited from the <i>Preservation Survey Report on the Cultural Landscape of Hisaka Island in Goto</i> (2011)	Goto City 1-1 Fukuecho, Goto City, Nagasaki Prefecture 853-8501 JAPAN TEL: +81-959-72-6111 FAX: +81-959-74-1994	No

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Photo 2-112	Electric image	Villages on Hisaka Island at present	—	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism	Geospatial Information Authority of Japan, Ministry of Land, Infrastructure, Transport and Tourism	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-113	Electric image	Egami Village	October 2015	Kyushu Air Lines	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-114	Electric image	Egami Church standing on a narrow strip of land in a valley	November 2015 and April 2013	Yamagashira Noriyuki and Higurashi Yuichi	Yamagashira Noriyuki and Nagasaki Prefecture	Yamagashira Noriyuki and Nagasaki Prefecture (Refer to Photo 2-086 and Photo 2-001)	No
Photo 2-115	Electric image	Egami Church	September 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-116	Electric image	Interior of Egami Church	August 2015	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-117	Electric image	Watercourse behind Egami Church	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-118	Electric image	Floor of Egami Church set high off the ground	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-119	Electric image	Ornamental vents in the soffits	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-120	Electric image	Oura Cathedral	—	Japan Cultural Heritage Consultancy Co., Ltd	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-121	Electric image	Old photo of the foreign settlement with a distant view of Oura Cathedral, taken in 1864 (Housed in Nagasaki University Library.)	In 1864	F. Beato	Nagasaki University Library	Nagasaki University Library 1-14 Bunkyo-machi, Nagasaki City, Nagasaki Prefecture 852-8521 JAPAN TEL: +81-95-819-2200 FAX: +81-95-819-2202	No
Photo 2-122	Electric image	Former House of the Archbishop	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-123	Electric image	Oura Cathedral at the time of its construction.	—	Nagasaki Bunkensha	Nagasaki Bunkensha	Nagasaki Bunkensha Co., Ltd. 3-1-5F Daikokumachi, Nagasaki City, Nagasaki Prefecture 850-0057 JAPAN TEL: +81-95-823-5247 FAX: +81-95-823-5252	No
Photo 2-124	Electric image	The original design drawing of Oura Cathedral (Kept by the Paris Foreign Missions Society.)	—	Hayashi Kazuma	Japan Province, Paris Foreign Missions Society	Japan Province, Paris Foreign Missions Society 3-7-18 Mejirodai, Bunkyo-ku, Tokyo 112-0015 JAPAN TEL: +81-3-3941-0902	No

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Photo 2-125	Electric image	Oura Cathedral facing in the direction of the martyrdom site (Nishizaka) where the Twenty-six Saints of Japan were killed	October 2016	TBS VISI-ON, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-126	Electric image	Illustration of the 'Discovery of Hidden Christians' (A. Villion, <i>Yamato Hijiri Chishionokakioki</i> .)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture (Refer to Photo 2-041)	No
Photo 2-127	Electric image	Interior of Oura Cathedral at present	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-128	Electric image	'Petitjean-ban (or versions of Father Petitjean)' (Housed in the Nagasaki Museum of History and Culture.)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture (Refer to Photo 2-041)	No
Photo 2-129	Electric image	'Father de Rotz's Large Wood Engravings' (Kept by the Otsugeno-maria Convent.)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Otsugeno Maria Convent 4-1-1 Koebaru, Nagasaki City, Nagasaki Prefecture 851-1132 JAPAN TEL: +81-95-846-8300 FAX: +81-95-842-0079	No
Photo 2-130	Electric image	Former Latin Seminary	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-131	Electric image	Former Catechist School (photo taken before the 1960s)	Before the 1960s	Cited from the <i>Survey Report on the Candidate Buildings for 'Churches and Christian Sites in Nagasaki'</i>	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-132	Electric image	Mass held at Oura Cathedral to commemorate the 150th anniversary of the Discovery of Hidden Christians	March 2015	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-133	Electric image	World Map (Published by Abraham Ortelius in 1570. Housed in the Nagasaki Museum of History and Culture.)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture (Refer to Photo 2-041)	No
Photo 2-134	Electric image	Portrait of Francis Xavier (Housed in the Kobe City Museum.)	—	Kobe City Museum	Kobe City Museum	Kobe City Museum 24 Kyomachi, Chuo-ku, Kobe City, Hyogo Prefecture 650-0034 JAPAN TEL: +81-78-391-0035	No
Photo 2-135	Electric image	Nanban folding screen created in the late 16th century (Housed in the Kobe City Museum.)	—	Kobe City Museum	Kobe City Museum	Kobe City Museum (Refer to Photo 2-134)	No



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Photo 2-136	Electric image	Statue of Arima Harunobu (Housed in the Arima Christian Heritage Museum.)	—	Minamishimabara City Arima Christian Heritage Museum	Minamishimabara City Arima Christian Heritage Museum	Minamishimabara City Arima Christian Heritage Museum 1395 Otsu Minamiarimacho, Minamishimabara City, Nagasaki Prefecture 859-2412 JAPAN TEL: +81-957-85-3217	No
Photo 2-137	Electric image	Toyotomi Hideyoshi's edict (1587) expelling missionaries from Japan (Housed in the Matsura Historical Museum.)	—	Matsura Historical Museum	Matsura Historical Museum	Matsura Historical Museum 12 Kagamikawacho, Hirado City, Nagasaki Prefecture 859-5152 JAPAN TEL: +81-950-22-2236	No
Photo 2-138	Electric image	Monument commemorating the Twenty-six Martyrs of Japan	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-139	Electric image	'Martyrs in Nagasaki, 1622' (Housed in the Chrch of the Gesù of Rome)	—	—	Fondo Edifici di Culto, Dipartimento per le Libertà Civili e l'Immigrazione del Ministero dell'Interno	Fondo Edifici di Culto, Dipartimento per le Libertà Civili e l'Immigrazione del Ministero dell'Interno Contact info: Piazza del Viminale 4, I-00184 Rome, Italy	No
Photo 2-140	Electric image	'Map of the Port and City of Nagasaki' drawn by J. N. Bellin in 1763 (Housed in the Kyushu National Museum.)	—	Kyushu National Museum	Kyushu National Museum	Kyushu National Museum 4-7-2 Ishizaka, Dazaifu City, Fukuoka Prefecture 818-0118 JAPAN TEL: +81-92-918-2807	No
Photo 2-141	Electric image	'Fumie' (Housed in the Tokyo National Museum.)	—	TNM Image Archives	TNM Image Archives	TNM Image Archives <a href="http://webarchives.tnm.jp/imgsearch/">http://webarchives.tnm.jp/imgsearch/</a> or DNP Art Communications Image Archive TEL: +81-3-6431-3702	No
Photo 2-142	Electric image	Efumi ceremony drawn by Kawahara Keiga (Housed in the National Museum of Ethnology, Leiden.)	—	—	National Museum of Ethnology, Leiden	National Museum of Ethnology, Leiden Steenstraat 1, 2312 BS Leiden, the Netherlands	No
Photo 2-143	Electric image	Higuri-cho calendar of the Sotome area (Housed in the Nagasaki Museum of History and Culture.)	—	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture	Nagasaki Museum of History and Culture (Refer to Photo 2-041)	No
Photo 2-144	Electric image	'Plaque of the Immaculate Conception' (Housed in the Father de Rotz Memorial.) (an associated item of Component 005)	October 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-145	Electric image	Ksuga Village and Mt. Yasumandake (an associated item of Component 002)	October 2016	TBS VISI-ON, Inc.	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes

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Photo 2-146	Electric image	Nakaenoshima Island (Component 003)	October 2015	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-147	Electric image	Japanese mirrors (associated items of Component 004)	October 2012	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-148	Electric image	Tsuji Shrine (an element of Component 006)	July 2016	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-149	Electric image	Neya Village (an element of Component 007)	February 2010	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 2-150	Electric image	Okinokojima Shrine (an element of Component 008)	—	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 2-151	Electric image	Shirahama Village (an element of Component 009)	February 2015	Ikeda Tsutomu	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	No
Photo 2-152	Electric image	Obiraki Village (an element of Component 010)	October 2016	Shibahara Ryoichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-153	Electric image	Egami Church (an element of Component 011)	October 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-154	Electric image	Oura Cathedral (an element of Component 012)	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-155	Electric image	Sakitsu Church	November 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-156	Electric image	Former Nokubi Church	September 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-157	Electric image	Kuroshima Church	November 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-158	Electric image	Former Gorin Church	September 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-159	Electric image	Shitsu Church	May 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-160	Electric image	Ono Church	March 2013	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-161	Electric image	Kashiragashima Church	October 2012	Higurashi Yuichi	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 2-162	Electric image	Churches and Convents of Goa (India)	—	—	UNESCO World Heritage Centre	UNESCO World Heritage Centre <a href="http://whc.unesco.org/">http://whc.unesco.org/</a>	Yes
Photo 2-163	Electric image	Churches of Chloé (Chile)	—	Lin linao	UNESCO World Heritage Centre	UNESCO World Heritage Centre <a href="http://whc.unesco.org/">http://whc.unesco.org/</a>	Yes
Photo 4-001	Electric image	Coastal clean-up in Sakitsu Village	July 2015	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 4-002	Electric image	Trap to capture wild boar on Nozaki Island	December 2016	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes

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Photo 4-003	Electric image	Fire drill of a volunteer fire-fighting group at Egami Church	May 2015	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-001	Electric image	'World Heritage Preservation and Utilisation Council'	November 2014	Nagasaki Prefecture	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 5-002	Electric image	Fire drill at Kashiragashima Church involving participation by local residents	August 2013	Shinkamigoto Town	Shinkamigoto Town	Shinkamigoto Town (Refer to Photo 2-090)	Yes
Photo 5-003	Electric image	Mowing and cleaning at Egami Church involving participation by local residents	July 2013	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-004	Electric image	Basic training course	May 2012	Nagasaki Prefecture	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 5-005	Electric image	Specialised training course	November 2012	Nagasaki Prefecture	Nagasaki Prefecture	Nagasaki Prefecture (Refer to Photo 2-001)	Yes
Photo 5-006	Electric image	Exhibition at the Arima Christian Heritage Museum	April 2014	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-007	Electric image	Hara Castle Walking tour	November 2014	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-008	Electric image	Free app, Arima History Guide	July 2016	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-009	Electric image	Members of the Arima-no-Sato Guide Association working as guides at the Remains of Hara Castle	December 2015	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-010	Electric image	Experiential potato-planting programme	September 2011	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-011	Electric image	Ceremony for returning homestay students	May 2016	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-012	Electric image	Visitors enjoying the Food Expo held at the Remains of Hara Castle	December 2013	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-013	Electric image	Voluntary clean-up at the Remains of Hara Castle	April 2016	Minamishimabara City	Minamishimabara City	Minamishimabara City Board of Education (Refer to Photo 2-005)	Yes
Photo 5-014	Electric image	Exhibition at the Shimano-yakata Museum	September 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-015	Electric image	Exhibition at the Kirishitan Archive Centre	September 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-016	Electric image	Explanation panels displayed in Kasuga Village Community Centre	July 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes



Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 5-017	Electric image	Walking tour through the terraced rice paddies of Kasuga Village	July 2011	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-018	Electric image	Walking event for elementary school children held on Mt. Yasumandake	October 2015	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-019	Electric image	Cruising around Nakae-noshima Island	July 2012	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-020	Electric image	Members of the Kasuga-ko association providing guidance for tourists in Kasuga Village	July 2013	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-021	Electric image	Map of walking tours created by local residents of Kasuga Village	July 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-022	Electric image	Experiential programme held in terraced rice paddies	June 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-023	Electric image	Rice produced in terraced paddies of Kasuga Village and sold under a unique brand name	June 2016	Hirado City	Hirado City	Hirado City (Refer to Photo 2-015)	Yes
Photo 5-024	Electric image	The Amakusa City Sakitsu Village Guidance Centre	May 2016	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 5-025	Electric image	The new archive centre, Minatoya	August 2016	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 5-026	Electric image	Exhibition at the archive centre, Minatoya	August 2016	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 5-027	Electric image	A church keeper explaining the Sakitsu Village	May 2016	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 5-028	Electric image	A local volunteer guide explaining the history of the village	December 2014	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 5-029	Electric image	Experiential archaeological excavation programme at the archive centre, Minatoya	August 2016	Amakusa City	Amakusa City	Amakusa City (Refer to Photo 2-032)	Yes
Photo 5-030	Electric image	Exhibition at the Sotome Historical Folklore Archive Centre	July 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-031	Electric image	A nun playing the organ at the Former Shitsu Aid Centre	November 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-032	Electric image	Exhibition at the Father de Rotz Memorial	November 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 5-033	Electric image	New parking areas for visitors in Shitsu Village	March 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-034	Electric image	New parking areas for visitors in Ono Village	July 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-035	Electric image	Saruku guides explaining the history of Sotome	October 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-036	Electric image	Elementary school children serving as volunteer guides	October 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-037	Electric image	Brochures and DVDs describing the Important Cultural Landscape in Sotome	June 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-038	Electric image	A church keeper showing visitors around the Ono Church	November 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-039	Electric image	Experiential programme for hand-rolling green tea at the Former Shitsu Aid Centre	March 2007	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-040	Electric image	Elementary school children serving as volunteer guides	October 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-041	Electric image	A Saruku guide explaining Oura Cathedral	November 2008	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-042	Electric image	Brochures in Japanese, English, Chinese, and Korean	July 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-043	Electric image	An app that introduces Nagasaki Saruku guided tours in video form	August 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-044	Electric image	Introduction of the 'Premium Saruku for the Former Nagasaki Foreign Settlement'	August 2016	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-045	Electric image	A Saruku guide member explaining a relief commemorating the Discovery of Hidden Christians	October 2015	Nagasaki City	Nagasaki City	Nagasaki City (Refer to Photo 2-046)	Yes
Photo 5-046	Electric image	The Kuroshima Welcome House	July 2016	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 5-047	Electric image	Sales of local products and an exhibition at the Kuroshima Welcome House	July 2016	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 5-048	Electric image	Rental bicycles with motor-driven assist functions	July 2016	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 5-049	Electric image	Introduction of the 'Kuroshima Meguru' excursion	July 2016	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 5-050	Electric image	A local guide explaining the history of the village	October 2010	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 5-051	Electric image	Experiential programme for making Manju cakes	April 2015	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 5-052	Electric image	The Fukure Manju cake, a local speciality	July 2016	Sasebo City Board of Education	Sasebo City Board of Education	Sasebo City Board of Education (Refer to Photo 2-066)	Yes
Photo 5-053	Electric image	Exhibition at the Ojika Town Historical Folklore Archive Centre	July 2016	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-054	Electric image	Ojika International Music Festival, held at the Former Nokubi Church	March 2012	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-055	Electric image	Trekking tour on Nozaki Island	November 2015	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-056	Electric image	Brochures and other materials for visitors	July 2016	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-057	Electric image	Staff of the Ojika Island Tourism providing guidance in the Former Nokubi Church	November 2015	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-058	Electric image	Canoe tour	July 2016	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-059	Electric image	Voluntary clean-up at the Former Nokubi Church	November 2012	Ojika Town	Ojika Town	Ojika Town (Refer to Photo 2-077)	Yes
Photo 5-060	Electric image	Exhibition at the Inori-no-Shima Information Centre	June 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-061	Electric image	Rest area near Kashiragashima Church	June 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-062	Electric image	Public toilet facilities next to the rest area	June 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-063	Electric image	Concert held in Kashiragashima Church	December 2012	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes



Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 5-064	Electric image	Walking tour for visiting churches	October 2013	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-065	Electric image	Leaflet publicising the park-and-ride system	April 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-066	Electric image	Implementation of the park-and-ride system	April 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-067	Electric image	Visitors using 'Air Signage'	April 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-068	Electric image	Inori-no-Shima Conservation Staff providing guidance in Kashiragashima Church	April 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-069	Electric image	Kamigoto Hometown Guide Association staff members explaining the history of the village	April 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-070	Electric image	Experiential programme to haul in fishing nets	July 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-071	Electric image	Voluntary clean-up along the coastline	July 2016	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education	Shinkamigoto Town Board of Education (Refer to Photo 2-090)	Yes
Photo 5-072	Electric image	Exhibition at the Goto Tourism and Historical Archive Centre	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-073	Electric image	The Two-day March walking event on the Goto Islands	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-074	Electric image	Introduction of the Goto Islands Christian Cruise	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-075	Electric image	Brochure describing the Important Cultural Landscape in Goto City	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-076	Electric image	The former Hisaka Elementary School, used as the base of Hisakajima Farm	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-077	Electric image	Activities of Hisakajima Farm	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes

Id. No	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
Photo 5-078	Electric image	Special local rice produced on Hisaka Island	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-079	Electric image	A local guide explaining the Royanosako Martyrdom site	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-080	Electric image	A church keeper explaining the Former Gorin Church	April 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-081	Electric image	Voluntary clean-up activities on Hisaka Island	November 2015	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-082	Electric image	Information corner at the Naru Port Terminal	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-083	Electric image	A mobile sales wagon	April 2015	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-084	Electric image	Sales of local products in front of a mobile sales wagon	April 2015	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-085	Electric image	A local guide explaining Egami Church	July 2016	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-086	Electric image	Homestay tour	November 2015	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-087	Electric image	Experiential programme for making wooden tableware	August 2014	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
Photo 5-088	Electric image	Voluntary clean-up activities in Egami Village	July 2013	Goto City	Goto City	Goto City (Refer to Photo 2-111)	Yes
	Electric image	Hidden Christian Sites in the Nagasaki Region	—	TBS VISION, Inc.	TBS VISION, Inc.	TBS VISION, Inc. 2-5-1 Akasaka, Minato-ku, Tokyo 102-0052 JAPAN TEL: +81-3-5571-5070	No

## 7.b Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

### 1. Law

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- The Law for the Protection of Cultural Properties (refer to Appendix 5a for the full text)

### 2. Comprehensive preservation and management plan

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- ‘Hidden Christian Sites in the Nagasaki Region’ Comprehensive Preservation and Management Plan (refer to Appendix 6a for the full text)

### 3. Preservation and management plans related to the Law for the Protection of Cultural Properties

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- Preservation and Management Plan of Remains of Hara Castle
- Conservation Plan for Cultural Landscape of Hirado Island and Ikitsuki Island
- Conservation Plan for Fishing Village Landscape of Sakitsu in Amakusa
- Conservation Plan for Landscape with Terraces Retained by Stonework of Sotome in Nagasaki
- Preservation and Management Plan for Shitsu Church
- Preservation and Management Plan for Ono Church

- Conservation Plan for Cultural Landscape of Kuroshima Island in Sasebo
- Conservation Plan for Cultural Landscape of the Ojika Islands
- Conservation Plan for Stone-built Village Landscape of Sakiura in Shinkamigoto
- Conservation Plan for Cultural Landscape of Hisaka Island in Goto
- Preservation and Management Plan for Egami Church
- Preservation and Management Plan for the Precincts of Oura Cathedral
- Preservation and Management Plan for Oura Cathedral and Former Latin Seminary

### 4. Plans of the local governments that have jurisdiction over the area where the nominated property is located

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#### Nagasaki Prefecture

- The Comprehensive Nagasaki Prefecture Plan ‘Challenge 2020’ (2016)
- The Nagasaki Prefecture Plan toward Beautiful Landscape Development (2011)
- The Basic Nagasaki Prefecture Plan for Tourism Development (2011)
- The Nagasaki Prefecture Plan for Remote Islands Development (2013)



- The Nagasaki Prefecture Plan for Regional Disaster Prevention (2014)

### **Kumamoto Prefecture**

- The Four-Year Kumamoto Strategy for Recovery and Reconstruction (2016)
- The Kumamoto Prefecture Landscape Plan (2008)
- The Kumamoto Prefecture Plan for Tourism Promotion ‘Welcome Kumamoto’ (2012)
- The Peninsula Promotion Plan for Uto and Amakusa Area (2005)
- The Kumamoto Prefecture Plan for Regional Disaster Prevention (2014)

### **Minamishimabara City**

- The Comprehensive Minamishimabara City Plan (2008)
- The Minamishimabara City Landscape Plan (2010)
- The Minamishimabara City Plan for Development of Tourist Sites (2008)
- The Minamishimabara City Plan for Promotion of Self-reliance amongst Depopulated Areas (2010)
- The Minamishimabara City Plan for Regional Disaster Prevention (2014)

### **Hirado City**

- The Comprehensive Hirado City Plan (2008)
- The Hirado City Landscape Plan (2009)
- The Hirado City Guidelines for Tourism Promotion (2013)
- The Hirado Plan for Agriculture Promotion and Regional Development (2008)
- The Hirado City Plan for Regional Disaster

Prevention (2013)

### **Amakusa City**

- The Second Comprehensive Amakusa City Plan (2015)
- The Amakusa City Landscape Plan (2012)
- The Amakusa City Action Plan for Tourism Promotion (2012)
- The Amakusa City Plan for Promotion of Self-reliance amongst Depopulated Areas (2010)
- The Amakusa City Plan for Regional Disaster Prevention (2014)

### **Nagasaki City**

- The Fourth Comprehensive Nagasaki City Plan (2011)
- The Nagasaki City Landscape Plan (2017)
- The Nagasaki City Plan for Regional Disaster Prevention (2013)

### **Sasebo City**

- The Sixth Comprehensive Sasebo City Plan (2008)
- The Sasebo City Landscape Plan (2010)
- The Basic Sasebo City Plan for Tourism Promotion (2006)
- The Sasebo and Ojika Plan for Development of ‘Sea Breeze Country’ Sightseeing Area (2013)
- The Sasebo City Plan for Regional Disaster Prevention (2014)

### **Ojika Town**

- The Fourth Comprehensive Ojika Town Plan (2013)
- The Ojika Town Landscape Plan (2009)
- The Sasebo and Ojika Plan for Development

of 'Sea Breeze Country' Sightseeing Area (2013)

- The Ojika Town Plan for Promotion of Self-reliance amongst Depopulated Areas (2010)
- The Ojika Town Plan for Regional Disaster Prevention (2008)

### **Shinkamigoto Town**

- The Second Comprehensive Shinkamigoto Town Plan (2015)
- The Shinkamigoto Town Landscape Plan (2017)
- The Shinkamigoto Town Vision for Tourism Promotion (2007)
- The Shinkamigoto Town Plan for Promotion of Self-reliance amongst Depopulated Areas (2010)
- The Shinkamigoto Town Plan for Regional Disaster Prevention (2014)

### **Goto City**

- The Comprehensive Goto City Strategy 'Vision for Overcoming Population Decline and Vitalising Local Economy' (2015)
- The Goto City Landscape Plan (2017)
- The Hisaka Island Landscape Development Plan (2010)
- The Egami District Landscape Development Plan (2012)
- The Goto City Plan for Promotion of Self-reliance amongst Depopulated Areas (2010)
- The Goto City Plan for Regional Disaster Prevention (2013)

## 7.c Form and date of most recent records or inventory of property

Table 7-002 shows the form and date of the most recent records or inventory of property.

**Table 7-002 Form and date of the most recent records or inventory of property**

Component	Record Title	Author/ Editor	Year of publication
Remains of Hara Castle	Hara Castle IV, Minamishimabara City Cultural Properties Survey Report	Minamishimabara City	2010
Kasuga Village and Sacred Places in Hirado	Preservation Survey Report on the Cultural Landscape of Hirado Island and Ikitsuki Island	Hirado City	2009
Sakitsu Village in Amakusa	Preservation Survey Report on the Fishing Village Landscape of Sakitsu in Amakusa	Amakusa City	2010
Shitsu Village in Sotome	Preservation Survey Report on the Landscape with Terraces Retained by Stone-work of Sotome in Nagasaki	Nagasaki City	2012
Villages on Kuroshima Island	Preservation Survey Report on Cultural Landscape of Kuroshima Island in Sasebo	Sasebo City	2011
Remains of Villages on Nozaki Island	Preservation Survey Report on the Cultural Landscape of the Ojika Islands	Ojika Town	2012
Villages on Kashiragashima Island	Preservation Survey Report on the Stone-built Village Landscape of Sakiura in Shinkamigoto	Shinkamigoto Town	2012
Villages on Hisaka Island	Preservation Survey Report on the Cultural Landscape of Hisaka Island in Goto	Goto City	2011
Oura Cathedral	Survey Report on Oura Cathedral and Its Precincts	Nagasaki City	2012
Major church buildings included in the components	Survey Report on the Candidate Buildings for 'Churches and Christian Sites in Nagasaki'	Nagasaki Prefecture, Nagasaki City, Sasebo City, Hirado City, Goto City, Ojika Town, Shinkamigoto Town	2011



## 7.d Address where inventory, records and archives are held

- **Agency for Cultural Affairs**  
3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo
- **Nagasaki Prefecture, Culture, Tourism and International Affairs Department, World Heritage Registration Division**  
2-13 Edomachi, Nagasaki City, Nagasaki Prefecture
- **Nagasaki Prefecture Board of Education, Arts and Culture Division**  
2-13 Edomachi, Nagasaki City, Nagasaki Prefecture
- **Minamishimabara City Board of Education, World Heritage Registration Promotion Division**  
1023 Otsu, Minamiarimacho, Minamishimabara City, Nagasaki Prefecture
- **Hirado City, Culture and Tourism Department, Culture and Exchange Division**  
1508-3 Iwanouecho, Hirado City, Nagasaki Prefecture
- **Nagasaki City, Planning and Public Finance Department, World Heritage Promotion Division**  
2-22 Sakuramachi, Nagasaki City, Nagasaki Prefecture
- **Nagasaki City, Culture and Tourism Department, Cultural Property Division**  
5-1 Uonomachi, Nagasaki City, Nagasaki Prefecture
- **Sasebo City Board of Education, Social Education Division**  
1-10 Hachimanchō, Sasebo City, Nagasaki Prefecture
- **Ojika Town Board of Education**  
2376-1 Fuefukigo, Ojika Town, Kitamatsuura District, Nagasaki Prefecture
- **Shinkamigoto Town Board of Education, Cultural Property Division**  
578-36 Arikawago, Shinkamigoto Town, Minamimatsuura District, Nagasaki Prefecture
- **Goto City, Culture Advancement Division**  
1-1 Fukuecho, Goto City, Nagasaki Prefecture
- **Kumamoto Prefecture, Promotion Policy Department, Cultural Affairs and World Heritage Promotion Division**  
6-18-1 Suizenji, Chuo-ku, Kumamoto City, Kumamoto Prefecture
- **Kumamoto Prefecture Board of Education, Cultural Division**  
6-18-1 Suizenji, Chuo-ku, Kumamoto City, Kumamoto Prefecture
- **Amakusa City Board of Education, Culture Division**  
10-8-1 Nakamuramachi, Amakusa City, Kumamoto Prefecture

## 7.e Bibliography

### 1. General books/ monographs

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- Enhancement and Utilisation Plan for Cultural Landscape of Hirado and Ikitsuki Islands
- Enhancement and Utilisation Plan for Cultural Landscape of Sakitsu and Imatomi in Amakusa
- Enhancement and Utilisation Plan for Landscape with Terraces Retained by Stonework of Sotome in Nagasaki
- Enhancement and Utilisation Plan for Cultural Landscape of Kuroshima Island in Sasebo
- Enhancement and Utilisation Plan for Cultural Landscape of the Ojika Islands
- Enhancement and Utilisation Plan for Stone-built Village Landscape of Sakiura in Shin-kamigoto
- Enhancement and Utilisation Plan for Cultural Landscape of Hisaka Island in Goto



## Chapter 8

Contact  
Information of  
responsible  
authorities

# Chapter 8 Contact Information of responsible authorities

## 8.a Preparer

### Agency for Cultural Affairs

#### Cultural Properties Department, Monuments and Sites Division

Address: 3-2-2 Kasumigaseki, Chiyoda-ku,  
Tokyo 100-8959 Japan

Tel: +81 (0)3 6734 2877

Fax: +81 (0)3 6734 3822

E-mail: w-isan@mext.go.jp

## 8.b Official Local Institution/ Agency

### Nagasaki Prefecture

#### Culture, Tourism and International Affairs Department, World Heritage Registration Promotion Division

Address: 2-13 Edomachi, Nagasaki City, Na-  
gasaki Prefecture 850-8570 Japan

Tel: +81 (0)95 824 1111

Fax: +81 (0)95 894 3485

E-mail: s38020@pref.nagasaki.lg.jp

### Kumamoto Prefecture

#### Promotion Policy Department, Cultural Affairs and World Heritage Promotion Division

Address: 6-18-1 Suizenji, Chuo-ku, Kumamoto  
City, Kumamoto Prefecture 862-8570 Japan

Tel: +81 (0)96 383 1111

Fax: +81 (0)96 381 9829

E-mail: bunkasekai@pref.kumamoto.lg.jp



## 8.c Other Local Institutions

### Nagasaki City

Address: 2-22 Sakuramachi, Nagasaki City, Nagasaki Prefecture 850-8685 Japan

Tel: +81 (0)95 822 8888

Fax: +81 (0)95 829 1261

E-mail: sekaiisan@city.nagasaki.lg.jp

### Sasebo City

Address: 1-10 Hachimanchō, Sasebo City, Nagasaki Prefecture 857-8585 Japan

Tel: +81 (0)956 24 1111

Fax: +81 (0)956 25 9682

E-mail: syakai@city.sasebo.lg.jp

### Hirado City

Address: 1508-3 Iwanouecho, Hirado City, Nagasaki Prefecture 859-5192 Japan

Tel: +81 (0)950 22 4111

Fax: +81 (0)950 22 5178

E-mail: sekaiisan@city.hirado.lg.jp

### Goto City

Address: 1-1 Fukuecho, Goto City, Nagasaki Prefecture 853-8501 Japan

Tel: +81 (0)959 72 6111

Fax: +81 (0)959 74 1994

E-mail: koushitsu@city.goto.nagasaki.jp

### Minamishimabara City Board of Education

Address: 96-2 Satobo, Nishiarietcho, Minamishimabara City,

Nagasaki Prefecture 859-2211 Japan

Tel: +81 (0)957 73 6600

Fax: +81 (0)957 82 3086

E-mail: sekaiisan@city.minamishimabara.lg.jp

### Ojika Town Board of Education

Address: 2376-1 Fuefukigo, Ojika Town, Kitamatsuura District, Nagasaki Prefecture 857-4701 Japan

Tel: +81 (0)959 56 3111

Fax: +81 (0)959 56 4192

E-mail: kyouiku@town.ojika.lg.jp

### Shinkamigoto Town Board of Education

Address: 578-36 Arikawago, Shinkamigoto Town, Minamimatsuura District, Nagasaki Prefecture 857-4211 Japan

Tel: +81 (0)959 42 0183

Fax: +81 (0)959 42 0428

E-mail: info@town.shinkamigoto.lg.jp

### Amakusa City

Address: 8-1 Higashihamamachi, Amakusa City, Kumamoto Prefecture 863-0014 Japan

Tel: +81 (0)969 23 1111

Fax: +81 (0)969 76 1359

E-mail: sekai@city.amakusa.lg.jp

## 8.d Official Web address

**Agency for Cultural Affairs**

<http://www.bunka.go.jp>

**Nagasaki Prefecture**

<http://www.pref.nagasaki.jp/>

**Kumamoto Prefecture**

<http://www.pref.kumamoto.jp/>

**Nagasaki City**

<http://www.city.nagasaki.lg.jp/>

**Sasebo City**

<http://www.city.sasebo.nagasaki.jp/>

**Hirado City**

<http://www.city.hirado.nagasaki.jp/>

**Goto City**

<http://www.city.goto.nagasaki.jp/>

**Minamishimabara City**

<http://www.city.minamishimabara.lg.jp/>

**Ojika Town**

<http://ojika.net/>

**Shinkamigoto Town**

<http://official.shinkamigoto.net/>

**Amakusa City**

<http://www.city.amakusa.kumamoto.jp/>



## Chapter 9

# Signature on behalf of the State Party





## Chapter 9 Signature on behalf of the State Party

宮田 亮平 

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MIYATA Ryohei

Commissioner,

Agency for Cultural Affairs

January, 2017

Signed on behalf of the Government of Japan