

**Supplementary Material on the Nomination of
“Hidden Christian Sites in the Nagasaki Region”**

August 2017
JAPAN

Background and the improved points on the nomination of “Hidden Christian Sites in the Nagasaki Region”

This supplementary material contains the background of the revised nomination on “Hidden Christian sites in the Nagasaki Region” and the improved points from the original nomination dossier. In the original nomination dossier, the State Party mainly focused on the acceptance and evolution of Christianity in the Japanese society. On the other hand, in line with the advice by ICOMOS, the cultural tradition of Hidden Christians which had been established, evolved, transited and finally ended for over two centuries is featured in the revised nomination dossier. Along with this improvement of the dossier, the name of the property, OUV and the justification of criterion/criteria, and components and the attribute of them are modified.

This material also includes a chronological table (Annex 1) which explains how each component contributes to the cultural tradition concerning the Hidden Christians, as well as the table raised at page 41-42 in the revised nomination dossier, and the ICOMOS Midstream Report (Annex 2) and Japan's view on the report (Annex 3) in order to remind the background of this nomination.

Japan strongly hopes that this supplementary material helps the desk reviewers to understand our nomination.

Background

In January 2015, Japan submitted the nomination dossier for the “Churches and Christian Sites in Nagasaki” (hereafter referred to as the revised nomination dossier) to UNESCO World Heritage Centre. However, the ICOMOS Interim Report issued in January 2016 points out, “... what made the situation of Christian communities in Japan different to other parts of Asia, was their perseverance over more than two centuries of prohibition and persecution, ... The Panel felt, that it was this historical context which contained strongest potential to demonstrate Outstanding Universal Value ... activities and that accordingly the nomination should be refocused on this historic context.” Following this, Japan withdrew the nomination.

Afterwards, Japan closed an advisory contract suggested in the Interim Report with ICOMOS, and after the Advisory Mission and several Skype meetings, an agreement was reached with ICOMOS regarding OUV, property components and other matters. (For details, please refer to Annex 2 “ICOMOS Midstream Report” which is included in the revised nomination dossier. The points in this report that could not be agreed upon are specified in Annex 3 “Japan’s View on the ICOMOS Midstream Report” which is included in the revised nomination dossier as well.) In accordance with reframing the justification for OUV, many of the components that had been positioned as church architecture in the original nomination dossier were changed to wider villages to include more elements related to Hidden Christian history, from the viewpoint of their contribution to the new OUV. Furthermore, as two components included in the original nomination dossier (Hinoe Castle and Tabira Church) made only modest contributions to the new OUV (their relation to the prohibition period was not obvious), these components were destined not to be retained in the revised nomination dossier.

-Who are the ‘Hidden Christians’?

Hidden Christians were those people who secretly continued to practice the Christian faith during the period it was banned in Japan. In order to blend in with mainstream society and religions, they pretended to be non-Christians and lived as farmers and fishermen while secretly maintaining their religious communities and

continuing the religious practices on their own. To maintain social concealment, they fostered distinctive cultural traditions, such as secretly keeping sacred Christian icons and devotional objects, worshipping what would appear to be irrelevant to the Christian faith at a glance, and migrating to land where they could easily camouflage their inner faith with Japanese traditional beliefs, or to undeveloped land without pre-existing communities that they would need to blend in with. This Hidden Christian cultural tradition gradually transformed with the lifting of the ban on Christianity, and is considered as having visually and semantically ended with the construction of Catholic churches in each village. “Hidden Christian Sites in the Nagasaki Region” bear unique testimony to the formation, development and end of the Hidden Christians’ distinctive cultural tradition.

Improved Points

-Name of Property

The property name was changed to one which directly represents the new OUV refocused on the prohibition period.

(Original nomination dossier) “Churches and Christian Sites in Nagasaki”

(Revised nomination dossier) “Hidden Christian Sites in the Nagasaki Region”

-OUV and Criterion

The original nomination dossier presented the history in three phases; the introduction of Christianity to Japan, the ban on Christianity and hiding, and the period following the lifting of the ban. On the other hand, in the revised nomination dossier, OUV refocused on the prohibition period spanning over two centuries. In accordance with the results of the consultation during the Advisory Mission and Skype meetings, we decided to apply only criterion (iii).

The original nomination dossier dealt with acceptance process of Christianity in Japan beginning in the 16th century, exchange with the West after that century and physical evidence demonstrating cultural tradition generated by such exchange, applying criteria (ii), (iii) and (vi).

The revised nomination dossier presents physical evidence revealing an exceptional cultural tradition that Hidden Christians in the Nagasaki region fostered while secretly practicing the Christian faith during the period of the ban, applying criterion (iii).

-Components

The original nomination dossier consists of 14 components composed of castle sites, villages and churches, which give evidence of the interchange of values with Europe through Christianity for four centuries and the formation of a unique cultural tradition brought by the introduction of Christianity. The components were divided into 3 groups:

- Castle sites representing the introduction of Christianity (2 components):
- Villages where the Christian faith was secretly passed down (4 components): and
- Churches constructed after the lifting of the ban (8 components).

The revised nomination dossier focuses on the prohibition period and comprises 12 components demonstrating the beginning and end of the cultural tradition of the Hidden Christians that is essential to understand that period. These 12 components are categorized into four stages, mainly demonstrating each historic stage of the

distinctive cultural tradition of Hidden Christians.

Stage I: the event that triggered the ban on Christianity and the subsequent formation of the Hidden Christians' religious tradition, demonstrated by 1 component.

Stage II: the development of the Hidden Christians' religious tradition in different ways, demonstrated by 5 components.

Stage III: the migration strategies that the Hidden Christians used to maintain their religious communities, demonstrated by 4 components.

Stage IV: the event that triggered the new phase and the transition and the ultimate end of the religious tradition, demonstrated by 2 components.

Table.1 Summary of the improved points from the original dossier to the revised dossier

	Original dossier (2015)	Revised Dossier (2017)
Name of the property	Churches and Christian Sites in Nagasaki	Hidden Christian Sites in the Nagasaki Region
OUV	Acceptance process of Christianity in Japan beginning in the 16 th century, exchange with the West after that century and physical evidence demonstrating cultural tradition generated by such exchange	Physical evidence revealing an exceptional cultural tradition that Hidden Christians in the Nagasaki region fostered while secretly practicing the Christian faith during the period of the ban
Criteria/Criterion	(ii), (iii), (vi)	(iii)
Components	14	12

Table.2 Main issues of the Interim Report (Jan.2016) and ICOMOS Midstream Report (Jul.2016)

1. Interim Report (January 2016)

- Refocus the nomination on the earlier two phases of the arrival of Christianity and the persistence of Christian communities in hiding during the era of prohibition and persecution;
- Revise the selected serial components to focus on these first two phases, and if necessary earlier and later sites directly connected, considering also other sites which provide tangible testimonies to Christian communities in hiding, and indicate the distinct contribution of each serial component to the overall Outstanding Universal Value;
- Augment the comparative analysis to better illustrate the exceptionality or uniqueness of the serial sites selected, in comparison to other sites in the region and, in particular, in Japan;
- Strengthen the justification of the criteria and illustrate how all serial components contribute to the same set of criteria;
- Prominently integrate the phenomenon of economic pressures on the local communities, and resulting rural exodus, in the management principles – as already partly foreseen in the management plan – and emphasize the generation of revenue for the community as a result of responsible visitation;
- Provide capacity-building to community members for even closer integration in decision-making, maintenance and monitoring processes.

2. ICOMOS Midstream Report (July 2016)

Justification of OUV

ICOMOS considers that the reorientation of the justification of the OUV of the serial property is progressing well according to the directions indicated by the ICOMOS World Heritage Panel. In particular, ICOMOS supports the revisions that place the two centuries of ‘hiding’ at the centre of the case for OUV.

Rationale for the focus on the Nagasaki Region

ICOMOS considers that its questions about why the Nagasaki region should be the sole focus of this nomination have been clearly addressed through the additional desk reviews and the Advisory Mission. ICOMOS understands that because conversions to Christianity occurred in this region prior to the banning of Christianity, the specific cultural tradition of the Hidden Christians which developed in responses to the bans was located in the Nagasaki region. These phenomena are considered unique within Japan, rather than representative.

Application of cultural criteria for the World Heritage List

ICOMOS considers that a compelling basis for the justification for OUV according to criterion (iii) has been developed. The two aspects (referred to as (iii)a and (iii)b in the Report) provide a useful frame for revising the comparative analysis and reviewing the selection of the components of the series. Further work on the comparative analysis should be based on a clear chronology, and future research should include documentation of oral histories, beliefs and practices associated with the *Kirishitan* communities.

Because of the challenges related to the evidence and selection of components that would be required to effectively demonstrate the OUV of this serial property in relation to criterion (vi), ICOMOS notes and supports the decision communicated by the State Party to discontinue consideration of this criterion.

Comparative Analysis

ICOMOS considers that a revised comparative analysis would be needed to support the selection of the components of the nomination. Based on the exchanges during the Midstream Advisory process, ICOMOS believes that Japanese experts could provide sufficient historical research and other information to sufficiently complete this requirement.

Selection of components of the nominated series

ICOMOS considers that significant progress has been made in the revision of the selection of components in relation to the revised justification for OUV. In particular, ICOMOS supports the decision taken by the State Party to omit Hinoe Castle and Tabira Settlement from the revised series; and the changed emphasis of the selection from ‘churches’ to ‘sites/areas’ that can exhibit a wider and more specifically relevant range of attributes related to the history of the hidden Christians.

Legal Protection Issues

In relation to Ono Village, the outcomes of the Advisory Mission appear to confirm the basis for the inclusion of this expanded area as a component in the revised nomination due to its distinct and relevant attributes. The commitment to work toward application of the Law for the Protection of Cultural Properties is noted.

In relation to Egami Village, the outcomes of the Advisory Mission are less definite. While the expansion of this component in order to move away from the focus on churches is consistent with the directions requested by the ICOMOS World Heritage Panel, it is also the case that the attributes within this expanded area are few, and that the church (within its setting) could demonstrate the traditions that developed during the period of hiding by Christians. It is therefore possible that the church and its immediate setting and buffer zone (as proposed by the original nomination) could be argued for inclusion in the revised serial nomination.

ICOMOS therefore proposes that continued work by the State Party should consider each of these components individually, since the same mechanism and/or solution might not be suitable for both for them.

Management and Involvement of Local Communities

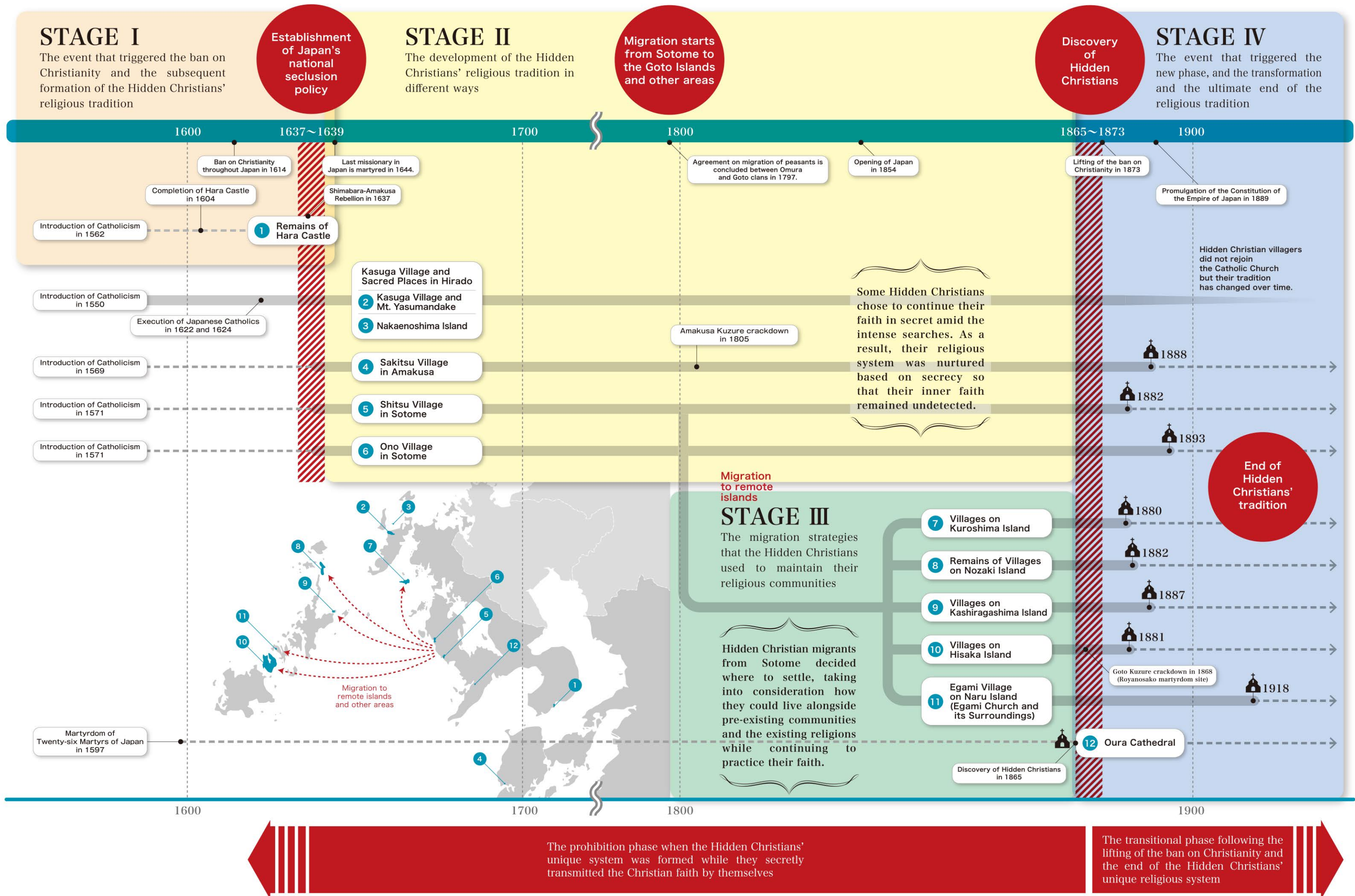
ICOMOS considers that the issues and suggestions made in relation to the management issues briefly summarised in this section could be included in expanded descriptions of the management system. In particular, ICOMOS recommends the following:

- The summary of plans appended in Appendix 8a of the nomination dossier would list the chapters of relevant national and prefecture plans. These should be augmented to provide executive summaries of each relevant plan and details on specific measures being adopted by prefectures and municipalities to address the critical issue of depopulation and revitalisation of local economies. These should be clearly linked to the envisioned potential impacts of World Heritage listing;
- Summaries should be provided of specific provisions in the tourism plans at the prefectural and city levels (Annex 8a) that focus on promoting local entrepreneurship through programs such as local homestays, festivals and potential adventure tourism (hiking, sailing, fishing, etc). In addition, further details should be provided on specific income generation programs initiated by resident groups and NPO's for each component, where they exist;
- A diagram of the overall hierarchy of the World Heritage Council with city representations should be included, supplemented with individual diagrams for each city/town. In the individual diagrams, a hierarchical representation of the resident groups, self-governance representatives, custodians and owners, non-profit organisations as well as public sector representations of relevant departments to the city/town council could be illustrated for greater clarity. The role of the Council in the coordinated management and interpretation of the entire serial property would also need to be explained;
- Specific programs for monitoring and maintenance of the graveyards should be developed and included in the conservation and management plans. The potential of neighbourhood watch groups could be explored to involve communities in the monitoring of these remains;
- Current and proposed capacity building programs for local communities such as the church keepers program, guides trainings, disaster response training for residents should be included in relevant sections of the Protection and Management of the property chapter in the revised nomination dossier.

Table.3 Contribution of Each Component to the OUV

No.	Component of the revised nomination	Each component's contribution to OUV	Stage of major contribution to OUV
1	Remains of Hara Castle	The site of a historic event that led to the establishment of Japan's national seclusion policy and Hidden Christians transmitting their own beliefs without the support of Western priests.	Stage I
2, 3	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake) (Nakaenoshima Island)	Village where Hidden Christians concealed their faith by venerating the mountain and island as their sacred places and the martyrdom site.	Stage II
4	Sakitsu Village in Amakusa	Village where Hidden Christians were able to continue their faith in a way characteristic to a fishing village by substituting everyday items used in daily life for Christian devotional objects.	Stage II
5	Shitsu Village in Sotome	Village where Hidden Christians were able to practice their faith by secretly revering sacred icons and keeping the Catholic liturgical calendar and catechism.	Stage II
6	Ono Village in Sotome	Village where Hidden Christians secretly enshrined their own deities in Shinto shrines and disguised their faith by outwardly behaving as Shinto practitioners.	Stage II
7	Villages on Kuroshima Island	Villages where Hidden Christians maintained their faith by praying to the <i>Maria Kannon</i> statue in a Buddhist temple after their migration to former Hirado clan's pasturelands in need of redevelopment.	Stage III
8	Remains of Villages on Nozaki Island	Villages which were built in steeply sloping terrain and where Hidden Christians continued to practice their faith after migrating to the island regarded as sacred by Shinto believers.	Stage III
9	Villages on Kashiragashima Island	Villages where Hidden Christians passed on their faith after their migration to the island under the guidance of a Buddhist leader, and which had been once used to quarantine smallpox patients.	Stage III
10	Villages on Hisaka Island	Villages where Hidden Christians maintained their faith after migrating to undeveloped land on the island with a migration policy established by the Goto clan, and by building mutual cooperation with the pre-existing Buddhist communities.	Stage III
11	Egami Village on Naru Island (Egami Church and its Surroundings)	Village where Hidden Christians migrated to a valley near the seacoast, isolated from the pre-existing villages and later built a church after the ban on Christianity was lifted. The conventional church design was adopted to take the characteristic topography of the village into account.	Stage IV
12	Oura Cathedral	The site of an encounter with returned Catholic missionaries after an absence of over two centuries that triggered the transitional phase in the religious identity of Hidden Christian communities.	Stage IV

Historical background and how the components of the nominated property contribute to its OUV (Chronological diagram)





**Final Midstream
Report**

“Churches and Christian Sites in Nagasaki”

Japan



February 2016 – July 2016

Charenton-le-Pont

Introduction

A serial World Heritage nomination of sites that demonstrate aspects of the history of Christianity in Japan's Nagasaki region was submitted by Japan in January 2015. During 2015, an evaluation was conducted by ICOMOS, according to the processes outlined in the Operational Guidelines and its own policies and procedures.

Following an evaluation mission in September/October 2015, and consideration of a number of written desk reviews, the ICOMOS World Heritage Panel reviewed this nomination in December 2015. The ICOMOS Interim Report and discussions between the ICOMOS World Heritage Evaluations Unit and the State Party provide the conditions for the commencement of the Mid-Stream Advisory process for this nomination.

The starting point for the Midstream process is the draft report by the ICOMOS World Heritage Panel (December 2015), which at that stage, recommended that the nomination be deferred by the World Heritage Committee in order to:

- Refocus the nomination on the earlier two phases of the arrival of Christianity and the persistence of Christian communities in hiding during the era of prohibition and persecution;
- Revise the selected serial components to focus on these first two phases, and if necessary earlier and later sites directly connected, considering also other sites which provide tangible testimonies to Christian communities in hiding, and indicate the distinct contribution of each serial component to the overall Outstanding Universal Value;
- Augment the comparative analysis to better illustrate the exceptionality or uniqueness of the serial sites selected, in comparison to other sites in the region and, in particular, in Japan;
- Strengthen the justification of the criteria and illustrate how all serial components contribute to the same set of criteria;
- Prominently integrate the phenomenon of economic pressures on the local communities, and resulting rural exodus, in the management principles – as already partly foreseen in the management plan – and emphasize the generation of revenue for the community as a result of responsible visitation;
- Provide capacity-building to community members for even closer integration in decision-making, maintenance and monitoring processes.

In February 2016, The State Party formally withdrew the nomination, and requested prompt commencement of the Midstream Advisory process in order to re-formulate the basis of the nomination. Representatives of the State Party – including experts and officials in both the Nagasaki region and in Tokyo – indicated a clear intention to continue the momentum established for work on the nomination, with the hope that a revised nomination could be submitted for evaluation by 1 February 2017. The shared work of the Midstream process has therefore taken place within the timeframe of February to June 2016.

This report reflects these starting points, and is based on materials exchanged by ICOMOS and Japanese representatives (see Attachment 1), a number of skype meetings to discuss the issues, desk reviews commissioned by ICOMOS, and the report of an ICOMOS Advisory Mission conducted in April/May 2016. The full report of the process was provided by ICOMOS in June 2016, and this final report includes some minor corrections and clarifications requested by Japan.

About the ICOMOS Midstream Advisory Process

The Midstream Advisory process has been introduced by ICOMOS at the request of the State Party in order to facilitate collaboration with State Party experts and officials. This collaboration concerns possible revisions to submitted nomination files in situations where the ICOMOS World Heritage Panel has determined that there could be a future potential for World Heritage inscription, but has identified the need for significant revisions to the justification for Outstanding Universal Value (OUV), application of criteria, selection of components, comparative analysis or other important aspects of the submitted nomination file.

In these cases, the work of the ICOMOS World Heritage Panel forms the basis of the work of the Midstream process. However, this stage of shared work does not replace or in any way interfere with future formal evaluation activities, and are therefore envisaged as short-term collaborations, allowing the State Party to take further decisions and revise nominations.

The Advisory Mission

The State Party invited a two-member Advisory Mission as part of this Midstream process to rework several aspects of the nomination dossier for the 'Churches and Christian Sites of Nagasaki'. ICOMOS designated two experts: Ms Tara Sharma (ICOMOS India) and Dr Thomas Coomans (ICOMOS Belgium).

The ICOMOS Advisory Mission was undertaken from 25 April to 3 May 2016. The mission was organised by the Culture, Tourism and International Affairs Department, Nagasaki Prefecture and the Agency for Cultural Affairs, Government of Japan.

The Terms of Reference and Itinerary of the ICOMOS Advisory Mission were drafted collaboratively by ICOMOS and the State Party (see Attachment 2). In brief, the mission aimed to work with Japanese experts and officials to:

- consider the justification of the Outstanding Universal Value, including the use of relevant criteria
- discuss needed additional work on the comparative analysis arising from a revised case for Outstanding Universal Value, focused on the period of persecution and hiding of Christians in Japan over a period of two centuries
- further develop the process of selection of the components of the serial property in order to ensure that each component can be understood to contribute significantly to the proposed Outstanding Universal Value (as required by the Operational Guidelines)
- improve the processes and mechanisms for community engagement within the management system, including issues of economic benefit, population decline in some rural and remote areas, integration of communities in the decision making, maintenance and monitoring processes (including disaster response), and capacity building

Several brief points about the Advisory Mission are important to note:

- The emphasis of discussions during the Advisory Mission was on the justification of criteria (iii) and (vi), and on articulating the attributes in each component of the series that could contribute to the revised OUV in necessary and important ways.
- Through discussions with the Japanese authorities, ICOMOS recognised that it would not be practicable for the program to include a visit to each of the nominated components, due to travel times and the tight allocation of time for the Advisory Mission overall. For this reason, ICOMOS supported the inclusion of sessions to ensure thorough briefings and presentations for the mission experts.
- From the perspective of ICOMOS, it was of great benefit for the mission experts to meet with Japanese colleagues and experts in a format which allowed collaboration and exchange.
- Because the Advisory Mission was intended to form only one component of this Midstream Report by ICOMOS, the work by the mission experts was peer reviewed within ICOMOS, and has been incorporated into this report.
- 'Summary Sheets' for each component were provided by the Nagasaki authorities on 21 April 2016. ICOMOS considers that these were very useful tools to assist the Advisory Mission to work efficiently.

The Advisory Mission program is provided in Attachment 3. The mission visited the two castle sites of Hinoe and Hara, the settlements of Shitsu in Sotome, Ono village, Hisaka Island, Egami on Naru Island, Kashiragashima Island, Kuroshima Island, Tabira settlement, and Oura Cathedral in Nagasaki. An additional visit to the site of the Twenty-Six Martyrs Memorial and Museum in Nagasaki was also arranged.

For the settlements that could not be visited during the mission, presentations were made by representatives of Amakusa city (for Sakitsu village), Ojika town (for settlements on Nozaki Island), and Hirado city (for Kasuga village and sacred places in Hirado).

At the end of the Mission, a skype conference occurred that included Japanese officials and experts, the Advisory Mission Experts and the ICOMOS Advisor to share the outcomes of the discussions. The Advisory Mission concluded with a final debriefing session with all city representatives, prefectural and national institutions in Nagasaki, which allowed preliminary observations to be shared.

Structure of the Report

This report is organised according to the following issues, and are briefly discussed in turn below.

1. Justification for Outstanding Universal Value
2. Rationale for the focus on the Nagasaki Region
3. Application of cultural criteria for the World Heritage List
4. Comparative Analysis
5. Selection of components of the nominated series
6. Legal Protection Issues
7. Management and Involvement of Local Communities
8. Other Matters

1. Justification for Outstanding Universal Value (OUV)

The nomination of the 'Churches and Christian sites in Nagasaki' was presented by the State Party in 2015, as a *unique heritage that bears testimony to the process by which Christianity took root in Japan beginning in the 16th century*. The nomination presented this history in three main stages: (1) the introduction of Christianity to Japan in the 16th century; (2) the period from 1614 onwards when Christianity was banned in Japan, and the faith was maintained in hiding; and, (3) the period following the lifting of the ban in the middle of the 19th century and the emergence of the Japanese Christians. The cultural tradition of the Hidden Christians (*Senpuku Kirishitan*) therefore continued for over two centuries ending with the lifting of the ban on Christianity in 1873.

The process of evangelisation was part of the strategy of colonisation developed during the 16th century by Portugal and Spain, the two leading European colonising countries at that time. Because both countries were Catholic, colonial conquest decided by the kings of Portugal and Spain worked hand in hand with the Catholic mission coordinated from the Pope in Rome. Most missionaries originated from Spain and Portugal. The specific strategy of the Jesuits consisted in converting the elites thanks to education and technology, knowing that the communities would follow.

From the late 16th and 17th centuries, the Dutch and British colonisers developed a different model. Both countries were not Catholic but Reformed (Calvinist) and Anglican, and gave priority to trading companies (such as the Dutch VOC) that did not use religion for developing their business. Japan perfectly illustrates the shift from one system to another. The Shoguns rejected the Portuguese-Catholic model because Christianisation became a political threat, and opted for the Dutch model that would not be involved in religious matters and limited its action to trade via Nagasaki. By helping the Shoguns to fight against the Amakusa Revolt and bombing the *Kirishitan* rebels in Hara castle, the Dutch demonstrated that their interest was not to protect Christians, but to take over the trade business of the Portuguese and the Spanish. Dejima Island in the Nagasaki port became the central place of this business and the interface between Japan and Dutch traders from the Dutch colonial hub of Batavia (Jakarta).

In the 19th century, however, the Catholic French missionaries from the 'Foreign Missions of Paris' (MEP) society, had different strategies than their predecessors from the 16th and 17th centuries. The world had changed; the Church had been deeply affected by the French Revolution and the secularisation of the industrialised western societies. 19th-century French missionaries also worked hand-in-hand with their home country and were protected by French diplomats and gunboats. They also had to deal with new 'competitors': the many protestant missionary societies from the United States, England, Germany and Scandinavia. In the case of Nagasaki, a persecution followed the encounter of the *Kirishitan* and the French missionaries in 1865. The French missionaries actioned a diplomatic intervention of France to Tokyo which finally resulted in the lifting of the ban on Christianity in 1873.

Following the lifting of the ban, the *Senpuku Kirishitan* split into two groups: 1) those that "reintegrated" into the Catholic Church and went on to build the first generation of churches, 2) a second group known as the *Kakure*, who retained their beliefs and practices developed over the course of over two centuries of isolation from the Catholic Church and continued to practice in a tradition of secrecy.

The next turn of this history is occurred in 1919, when Pope Benedict XV, in the apostolic letter *Maximum illud*, launched a policy of ‘inculturation’ or ‘indigenisation’ that should lead to the creation of local churches, with local priests and bishops, in replacement of western missionaries.¹ He also asked the latter to work for the interest of the local people rather than the interest of their own home countries. This new policy was not unanimously followed by some missionaries who felt they would lose the control on the mission.

As noted above, the ICOMOS World Heritage Panel considered that the potential for Outstanding Universal Value for this series required a focus on the second of these stages, ie. the period of persecution and hiding that spanned more than two centuries (17th to 19th centuries).

The State Party responded immediately to this possibility to reframe the justification for Outstanding Universal Value. Prior to the Advisory Mission, new text was drafted by the State Party to concentrate on Phase 2, i.e. the period of persecution with a transition into and out of this period when Christians were compelled to practice their faith in hiding.

During April 2016, the State Party provided two drafts of revised text of the ‘Brief Synthesis’ from Chapter 3 of the nomination dossier (Justification for Inscription). The Advisory Mission discussed these revisions in depth with Japanese experts, along with the related questions of the selection of components, attributes of the revised consideration of Outstanding Universal Value, and application of criteria (discussed below).

ICOMOS considers that the reorientation of the justification of the Outstanding Universal Value of the serial property is progressing well according to the directions indicated by the ICOMOS World Heritage Panel. In particular, ICOMOS supports the revisions that place the two centuries of ‘hiding’ at the centre of the case for Outstanding Universal Value.

¹ Klaus KOSCHORKE, “Indigenization,” in *Religion Past & Present. Encyclopaedia of Theology and Religion*, ed. Hans Dieter BETZ et al., vol. 6, Leiden-Boston: Brill, 2009, p. 459-460.

2. Rationale for the focus on the Nagasaki Region

The ICOMOS desk reviews and Advisory Mission were able to clarify the rationale for focusing the serial nomination on the Nagasaki Region. From the early years of the introduction of Christianity in Japan, the focus was in the region of Kyushu in western Japan and Kyoto. Missionary activity was aimed at conversions among the upper classes with the belief that once the feudal lords converted, the people in their fiefdoms would follow. The feudal lords (*daimyo*) in turn were attracted by the profitable trade that the Portuguese would bring and gave the missionaries permission to proselytise in their domains. Thus *Kirishitan daimyo* including Amakusa Hisatane, Omura Sumitada (Omura domain in western Kyushu), Arima Harunobu, Otomo Yoshishige (Sorin), and Takayama Ukon encouraged missionary activities in their domains and by the 1630s the number of converts had risen to about 760,000. Institutions of learning were established and churches erected across these domains. In 1570, the Jesuits entered into an agreement with the *Kirishitan daimyo* of Nagasaki for the opening of a port which rapidly became a base for Japan-Portugal trade and developed into a *Kirishitan* town. In 1580, Nagasaki was handed over as a fief by the daimyo, Omura Sumitada, to the Jesuits who invested in the trade on raw silk between Nagasaki and Macao accruing great profits for themselves.²

In 1587, the first expulsion order was issued against the missionaries and Nagasaki confiscated from the Jesuits. With the signing of a Japan-Spain friendship treaty promoting trade between the Philippines and Japan, missionaries from the Spanish Franciscan order (followed in 1602 by Augustinians and Dominicans) began missionary work in Japan. Following a violation of the terms of the treaty by Japan, the expulsion order was renewed by Hideyoshi and in 1597, 26 missionaries and their helpers were martyred in Nishizaka (Nagasaki). In 1614, a final ban was issued by the Tokugawa Shogunate which:

*marked the beginning of a savage persecution that produced a great many martyrs. The three decades from 1614 to 1644 were a period in which the persecution and the martyrdoms reached their peaks. By the end of this period not a single missionary was left in the country, and from then on the faithful had to maintain their faith on their own, while outwardly pretending to be Buddhists. This state of affairs would continue until 1873; this long period of two hundred and thirty years would be known as the period of hiding, and the faithful who lived through this period would be known as underground Kirishitan.*³

ICOMOS considers that its questions about why the Nagasaki region should be the sole focus of this nomination have been clearly addressed through the additional desk reviews and the Advisory Mission. ICOMOS understands that because conversions to Christianity occurred in this region prior to the banning of Christianity, the specific cultural tradition of the Hidden Christians which developed in responses to the bans was located in the Nagasaki region. These phenomena are considered unique within Japan, rather than representative.

² Kentaro MIYAZAKI, "Roman Catholic Mission in Pre Modern Japan", in *Handbook of Christianity in Japan*, ed. Mark MULLINS, Leiden-Boston: Brill, 2003, p. 1-18

³ Ibid, p. 4.

3. Application of Cultural Criteria

During the Midstream Process, there were numerous exchanges between ICOMOS and Japanese experts on the potential application of criteria (iii) and (vi).

Criterion (iii)

From the outset, it was agreed that criterion (iii) represented the strongest opportunity for demonstrating the Outstanding Universal Value of a revised serial nomination associated with the historical period of 'hiding' for Japanese Christians in the Nagasaki Region. In order to further develop the application of this criterion, ICOMOS proposed that it would be necessary to further justify the consideration of the 'hidden Christians' as a unique or exceptional 'cultural tradition', and to locate a series of components (sites) that act as a testimony to that cultural tradition.

As noted above, much new work has been done by Japanese experts to clarify and provide a justification for Outstanding Universal Value that focuses on the historical period of 'hiding' by Japanese Christians. Based on the discussions and before and during the Advisory Mission, ICOMOS considers that this could provide a viable way forward for the further development of this nomination.

Further work on the justification for this criterion could usefully include information on issues such as:

- The ability of the Hidden Christians to continue to practice in the absence of any priests or missionaries for various forms of religious ritual, without any public spaces or a localised hierarchy of bishops, and without any connection with the centralised organisation of the Catholic Church;
- The structures of the Hidden Christians communities in light of these unusual circumstances;
- Processes of 'inculturation' of Japanese Catholics that could be demonstrated during the 'hidden' period;
- The particular issues and practices arising from the isolation of the Hidden Christians from the continuing evolution of Catholic practices and canons during this lengthy period (and the responses of the Catholic Church when they were 'discovered' in the 19th century);
- Descriptions of the unusual practices that the Hidden Christians developed in order to hide their religion, while at the same time continuing and transmitting their faith within their families and communities;
- Articulation of the diversity of continuity and discontinuity for the Hidden Christians when the bans on Christianity were lifted, acknowledged in the recognition of the Catholic Christians and the 'Kakure Kirishitan';
- Evidence of these traditions and practices, which could include both tangible and intangible aspects such as sites/buildings or landscapes, oral histories, documents and objects (such as the 'nandogami' or sacred objects related to the martyrs or the Bible 'tenchi hajimari no koto').

As noted above, ICOMOS considers that the explanation of the choice of some relatively remote areas of the Nagasaki region by Christians during this period is now better understood

as a factor that enabled the survival and transmission of this cultural tradition (and so relevant to the justification of criterion (iii)).

During the Advisory Mission, very fruitful discussions were able to identify two different facets of the application of criterion (iii). These were referred to by the Advisory Mission and by the Japanese representatives as (iia) and (iib). Each of these relates to the revision of the justification of Outstanding Universal Value to focus on the ability of these components to provide testimony of the unique cultural tradition of the hidden Christian communities in the Nagasaki region between the 17th and 19th centuries.

- a) The first dimension (iia) contributes to this testimony through attributes that relate to the self-coordinated system of secret transmission of Christian faith during the period of persecution. The ban on Christianity is a well-defined period of 259 years, from 1614 to 24 February 1873. During that long period, the beginning and end phases are the best documented by historical facts. The beginning phase includes the martyrdom of Japanese *Kirishitans* and foreign missionaries as well as the Shimabara-Amakusa Rebellion (1637). The end phase includes migration movements of *Kirishitan* from Sotome to the islands from the early 19th century, as well as the first encounter with French missionaries in Nagasaki (17 March 1865) and a last persecution wave (1867-1873).
- b) The second perspective (iib) contributes to this testimony through attributes that relate to the transitional phases following the lifting of the ban on Christianity, leading to the establishment of new religious practices. The transitional phase is a crucial moment. On one hand, the lifting of the ban is based on a precise date in 1873 that changed the legal status of Japanese Christians. However, the transition was in reality a long process experienced by one generation that had to deal with their new status and make difficult identity choices. The fact that *Kakure* have nearly disappeared should not reduce the narrative of the hidden *Kirishitan* to a 'natural reintegration' to the Roman Catholic Church. Because these processes of emerging from 'hiding' were varied, it seems appropriate that this transitional phase should cover a relatively long period, and a period of 45 years from the lifting of the ban (1873) to the end of the First World War (1918) is suggested.⁴

This approach to the application of criterion (iii) aims to ensure that the period of 'hiding' is complemented by recognition of the lengthy period of transition from hiding (a transitional phase that followed the lifting of the ban in 1873). This process of 'unhiding' included the erection of publicly visible structures such as churches and cemeteries; but also involved the division of the former hidden Christians into two groups - the Roman Catholics, and the *Kakure* who refused to 'reintegrate' into the Roman Catholic church and submit to the authority of the missionaries.

The site visits during the Advisory Mission revealed that this transition occurred in different ways according to the place, the communities, and the authority of the missionaries. The use of criterion (iii) should be able to cover this diversity and not only focus on the Catholic churches. After the lifting of the ban, both groups, the Catholics and *Kakure*, generated

⁴ ICOMOS experts consider that this is appropriate because globally, the First World War marked the end of the 'long nineteenth century'. This date also marks a crucial turn in the missionary policy of the Roman Catholic Church. The apostolic letter '*Maximum illud*' issued by pope Benedict XV in 1919 promoted '*inculturation*' and the respect of local cultures and practices worldwide (including Japan) instead of their submission to Western models.

different kinds of tangible heritage sites, which should all contribute to the Outstanding Universal Value. For this reason, ICOMOS considers that the nomination be re-oriented from a focus on churches (as in the first nomination dossier) to 'sites', which include landscapes, settlements, graveyards, other buildings, etc, is appropriate. This is discussed further below in relation to the selection of components.

ICOMOS considers that a compelling basis for the justification for Outstanding Universal Value according to criterion (iii) has been developed. The two aspects (referred to as iiia and iiib above) provide a useful frame for revising the comparative analysis and reviewing the selection of the components of the series. Further work on the comparative analysis should be based on a clear chronology, and future research should include documentation of oral histories, beliefs and practices associated with the *Kirishitan* communities.

Criterion (vi)

There was also considerable exchange on the potential to further develop the argument for the application of criterion (vi). Based on the work of the ICOMOS World Heritage Panel, ICOMOS considered the potential justification for this criterion to be weaker than for criterion (iii). These concerns were elaborated in the Preliminary Advice provided by ICOMOS (dated 24 April 2016), and was further discussed in detail during the Advisory Mission. The application of criterion (vi) was also challenging for the State Party because of the requirements in the Operational Guidelines for each criterion to apply to all components of a serial property.

Prior to the Advisory Mission, criterion (vi) was discussed in terms of the ability of the serial property to demonstrate a number of key 'events', such as the long period of 'hiding', the Shimabara-Amakusa Rebellion or the discovery of the hidden Christians in the 19th century. However, ICOMOS considered that these were weakly justified in relation to criterion (vi), and that they were better presented as important points of delineation in relation to the 'cultural tradition' described in relation to criterion (iii). In addition, ICOMOS noted that this application of criterion (vi) applied to only some of the proposed components of the series, and that there were difficulties in the identification of specific attributes for the identified 'events'.

Similarly, while the traditions, ideas and beliefs of the Catholic Christians and the 'Kakure Kirishitan' could possibly provide a promising avenue of further work for criterion (vi), this narrower focus would pose difficulties for the existing serial approach and selection of components. Based on information provided to the Advisory Mission, the intangible heritage associated with the Hidden Christians appears to be more clearly documented in the case of the *Kakure*. The mission was shown extensive anthropological documentation of the intangible heritage of the *Kakure* conducted from the 1950s that could be more fully incorporated in the revised nomination as part of the justification for criterion (iii)(b).

Following the extensive discussions about these questions before and during the Advisory Mission, the State Party advised ICOMOS in May 2016 that it had decided to discontinue its application of criterion (vi) for this nomination.⁵

⁵ Accordingly, the remainder of this report discusses the revised nomination in relation to criterion (iii) only.

Because of the challenges related to the evidence and selection of components that would be required to effectively demonstrate the Outstanding Universal Value of this serial property in relation to criterion (vi), ICOMOS notes and supports the decision communicated by the State Party to discontinue consideration of this criterion.

4. Comparative Analysis

During the Midstream Advisory Process, the comparative analysis was discussed from several perspectives: firstly, in terms of its ability to justify consideration of this serial property for inclusion in the World Heritage List; and secondly, in terms of its ability to justify the selection of the specific components (sites) that comprise the serial property.

Nagasaki Prefecture has informed ICOMOS that they are continuing to work on the comparative analysis according to four dimensions:

- Comparisons with similar World Heritage sites (globally)
- Comparisons with histories of acceptance of Christianity in Asia
- Comparisons with similar sites in Japan
- Comparisons between hidden Christian villages in the Nagasaki region

ICOMOS considers that the global and regional analyses that have been prepared by the State Party are well-advanced and appropriate for explaining the context of this particular period of Japanese history. Accordingly, exchanges during the Midstream Advisory process focused on the last of the more challenging questions about the comparative analysis in relation to its ability to justify the selection of the components of the series. Three different orientations were discussed as means of structuring these comparisons (depending in part on the resolution of the criteria to be used, and their specific justifications):

- Settlements with known presence of hidden Christian communities from the 16th to 19th century, and linked to a chronology of the period of persecution (see Attachment 5 for the outline chronology and the map shown in Attachment 7);
- The first generation of churches built between 1873 and 1918 in these settlements testifying to the resurgence of Christianity among communities of Hidden Christians (Attachment 6).
- Settlements with known presence of *Kakure* to highlight the continuity of presence (Attachment 7).

This step will confirm the selection of component sites that best demonstrate the revised justification for Outstanding Universal Value.

ICOMOS considers that the revised comparative analysis should align with the agreed revision of the focus of the nomination on the historically important period when Christianity was banned, causing Japanese Christians to practice their faith in hidden and modified ways. This comparative analysis should describe the sites (rather than only naming them). This comparative analysis should assist the dossier in justifying the concentration on the Nagasaki region; and should also allow the selected components (sites) to be clearly understood in the context of all other such places.

The selection of components is discussed in detail below.

ICOMOS considers that a revised comparative analysis would be needed to support the selection of the components of the nomination. Based on the exchanges during the Midstream Advisory process, ICOMOS believes that Japanese experts could provide sufficient historical research and other information to sufficiently complete this requirement.

5. Selection of serial components

ICOMOS considers that the selection of components in light of the changed focus for the proposed Outstanding Universal Value to be critically important. This is also of great concern to the State Party and the communities in the Nagasaki Region. The selection of components of the series and the identification of specific attributes within each of them in relation to the revised approach to justifying the Outstanding Universal Value would require the comparative analysis to be reconfigured, with a focus on the two aspects of criterion (iii) described above.⁷

Given the revised focus on the period in which Christians lived in 'hiding' in Japan, it would be necessary to demonstrate that there are specific sites, buildings, areas, landscapes or settlements where this experience can be tangibly demonstrated.

ICOMOS recalls that the Operational Guidelines require that nominations of serial properties specifically and clearly demonstrate how each and every component contributes to the proposed Outstanding Universal Value. As noted above, the comparative analysis should assist with this in two different ways. The first would be to compare the selected components with all relevant sites within the Nagasaki Region (in order to justify why the specific components have been selected rather than others); and the second would be to provide a table with accompanying text that could set out the ways in which the attributes of the selected components contribute to the proposed Outstanding Universal Value. The table format may also be a useful way to demonstrate why other potential components have not been included.

ICOMOS notes that this work is in progress, as demonstrated by the tables prepared by Japanese experts, and by the summary sheets that have been prepared for each component (Attachments 8 and 9).

From the start of the Midstream process, Japanese experts began to review the components of the nomination in light of the views expressed by the ICOMOS World Heritage Panel. This included the view that a series of churches that date to the period of emergence of the hidden Christians in the 19th century onwards cannot adequately represent the period of hiding without additional attributes. ICOMOS considers that Oura Cathedral in Nagasaki would perhaps be the obvious exception, as it is a highly significant place of memory and representation of the emergence from hiding in the 19th century.

According to information provided by the State Party, more than 40 churches were built in the period between 1864 and 1918 (Attachment 6). It is therefore not clear why the selected churches were included and others were not. The focus on churches was based on the rationale that they were built by Hidden Christian communities residing in these settlements from the period of the ban. The churches themselves do not relate directly to the practices of the Hidden Christians during the period of the ban but can be seen as part of the last phase of transition (discussed as iii (b) above). ICOMOS considers that, to be included in the serial nomination, churches must be able to be placed in a wider historical, rather than an architectural context.

Based on exchanges throughout the Midstream process, some of the former church components were expanded by the State Party to include more diverse attributes related to

⁷ Note that in this section, ICOMOS has accepted the advice from Nagasaki that criterion (vi) will not be applied. The discussion therefore focuses on the possibilities in relation to criterion (iii).

the phase of 'hiding'. For example, in the table dated 5 April 2016, five of the fourteen components were changed from churches to wider settlements, and three others were indicated as 'under consideration'. The work of the Advisory Mission worked further on these, especially in light of the more detailed articulation of criterion (iii) described above.

It is a challenge to select sites/areas that could adequately represent the revised focus of the justification for Outstanding Universal Value on the period of persecution during which the Hidden Christians/*Senpuku Kirishitan* were forced to practice in secrecy. The secrecy itself means that the physical evidence is subtle, requiring efforts to identify places of memory (such as sites of martyrdom), morphologies of hidden Christian settlements when they migrated to the islands, places of ritual for *Kakure*, burial places, etc. Based on the discussions in the Advisory Mission and the materials exchanged with ICOMOS, it is clear that progress has been made by the Japanese authorities in identifying such attributes.

The original series components cover multiple aspects of the complex story that spans more than three centuries (late 16th century to the early 20th century) and is spread over multiple islands of an archipelago. In order to highlight the complementarity of the components, the Advisory Mission identified types of attributes that could contribute specifically to the revised justification for Outstanding Universal Value, including:

- Topography: a landscape of islands and the horizon of the sea
- Settlements on the islands: villages, churches, shrines, places of burial
- Sacred places: holy mountains, sacred springs, shrines, churches
- Places of memory: of *Kirishitan* rebellion, martyrdom, and encounters
- Continuity and discontinuity: places where *Kirishitan* lived during 250 years and other where they migrated in the 19th century
- Social structure of the *Kirishitan* communities according to their fishing or agricultural activities, or to the degree of contact they had with Buddhist communities.
- Practices and rituals of the *Kirishitan*, including specific objects related to these practices (most original objects being conserved in Twenty-Six Martyrs Museum, Nagasaki as discussed below).
- Individual figures: of martyrs, heroes, leaders, and missionaries mentioned in sources and related to specific events and places (contrasting with the anonymous *Kirishitan* tombs).

The Advisory Mission also made efforts to understand the possibilities for ensuring some representation of the heritage of the *Kakure*, as part of a complete narrative of the *Kirishitan*. Valuable documentation based on anthropological research about the intangible heritage of the *Kakure* shown to the Advisory Mission presents an excellent starting point for better incorporating this aspect of the revised justification of OUV into the revised nomination.

A set of summary sheets for each component was received on 20 April 2015 and was used by the Advisory Mission. These demonstrate progress in improving the clarity of the potential contribution of each component to the proposed Outstanding Universal Value of the serial property. While it is possible that additional settlements/components may emerge that contribute more substantially to the revised criteria than the existing list, ICOMOS does not currently consider this to be very likely. Alternatively some components in the original nomination may not possess adequate attributes to demonstrate the specific application of criterion (iii).

The Advisory Mission concluded with in-depth discussions about the strengths and weaknesses of the fourteen components in light of these revisions. The comments of the mission experts were summarised by the Nagasaki Prefecture and forwarded to ICOMOS following the mission (this document is dated 6 May 2016, and is found in Attachment 8).

ICOMOS considers that good progress has been made to revise the selection of components to reflect the revisions to the justification of the Outstanding Universal Value. The tables presented in Attachments 8 and 9 are therefore a good basis for the continuing work by the State Party.

ICOMOS notes the following modifications to the series compared to the original nomination (refer to the tables in Attachments 8 and 9):

- Hinoe Castle. This castle belonged to the Arima clan. After Arima Harunobu converted to Christianity in the late 16th century, he relocated his castle to a better location surrounded by the sea. Hara Castle was founded in 1604 and Hinoe Castle was abandoned ten years before the ban of Christianity. In 1612 Arima Harunobu was executed by the Shogunate, and in 1616 his son and the clan moved to another region. The Christianised local people were involved in the Shimabara-Amakusa Rebellion in 1637. This rebellion occurred in Hara Castle, not Hinoe Castle. In May 2016, the State Party advised ICOMOS that this component would not be retained in the revised nomination, although because of its proximity to the Hara Castle, it will be included in the buffer zone.
- Former Nokubi and Funamori Settlements in Nozaki Island. This component has been expanded and is now identified as 'Settlements in Nozaki Island'.
- Shitsu Church. This component has been expanded and is now identified as 'Shitsu Village in Sotome'.
- Former Gorin Church. This component has been expanded and is now identified as 'Settlements in Hisaka Island'.
- Kuroshima Church. This component has been expanded and is now identified as 'Settlements in Kuroshima Island'.
- Kashiragashima Church. This component has been expanded and is now identified as 'Settlements in Kashiragashima Island'.
- Ono Church. This component has been expanded and is now identified as 'Ono Village'. The presence of Hidden Christian communities in the Sotome region, where Ono is located, from the time of the ban to its lifting shows a continuity that contributes to the revised justification for Outstanding Universal Value. The contribution of Ono is significant as there are few examples of the use of Shinto shrines by Hidden Christian communities (at Ono the Advisory Mission visited three – Kado, Tsuji and Ono). The presence of the Shinto shrines at Ono demonstrates the *inculturation* process, and therefore this component contributes distinct attributes to those represented in the other component sites. Not all the attributes, however, are located near the church: the shrines are located at various locations. ICOMOS was advised by Nagasaki that there are issues arising from the expansion of this component in relation to the current status of legal protection (this is discussed in the next section).

- Egami Church. This component has been expanded and is now identified as 'Egami Village'. Egami settlement in Naru Island is one of several settlements on Naru and the only one where *Kirishitan* rejoined the Catholic Church after the lifting of the ban. Many of the other settlements on Naru Island did not rejoin the church and became *Kakure* before gradually dying out. ICOMOS considers that the selection of Egami would require further consideration within the overall serial nomination. It might be possible to better argue for the specific attributes of this church and its setting, or to look at the larger area (as is the current proposal by the State Party). Furthermore, ICOMOS has been advised by the State Party that there are issues arising from the expansion of this component in relation to the current status of legal protection (this is discussed in the next section).
- Tabira Church. This component was expanded and titled 'Tabira Settlement'. Tabira was populated by a Buddhist village. In 1863, 4 Christians migrated from Goto to Tabira and were integrated into the Buddhist community. Until 1886 (13 years after the lifting of the ban), only 3 or 4 hidden Christians are mentioned in the area of Setoyama. A new wave of migration was organised in 1886-1889 by the French missionary Father de Rotz. In 1918 a church was built in Tabira. With only 4 Christian migrants in the last years of the ban on Christianity, ICOMOS considers that the case of Tabira is weak in comparison with the sites of earlier Christian migration on other islands. There are no physical remains (buildings, tombs) of their short stay. The success of the Tabira Christian village occurred after the lifting of the ban, and was the result of a missionary strategy to found a Christian colony with migrants from Sotome. This colony seems to have been successful because a monumental church was built in 1918 and a vast Christian cemetery was developed at its side. Such Christian settlement is typical of missionary development worldwide, but does not accord with the revised justification for the OUV of this series. In May 2016, the State Party advised ICOMOS that this component would not be retained in the revised nomination.

Finally, it is worth briefly noting some gaps in the research identified by the Advisory Mission through discussions with Japanese experts. To an extent, these are expected due to the hidden character of the *Kirishitan*, but ongoing research within the context of a World Heritage management system could be worthwhile. Some examples of areas for continuing research are:

- Physical remains from the early evangelisation period before the establishment of the ban: including first churches, missionary buildings (colleges and seminaries), etc. Despite archaeological research, all these components seem to have been destroyed during the ban on Christianity.
- Historical information about the 17th and 18th centuries. This is relatively rare in comparison with the better documented migrations of *Kirishitan* and their encounters with missionaries in the 19th century.
- Physical information about the architecture of the *Kirishitan* houses (currently, information is limited to locations on early 19th-century maps).
- Physical remains that can represent the *Kakure* after the lifting of the ban on Christianity (in comparison with much better documented and conserved structures of the Catholics).
- Evidence about the relationship between *Kirishitan* devotional objects kept in museum and the physical structures (buildings) on the sites.

ICOMOS considers that significant progress has been made in the revision of the selection of components in relation to the revised justification for Outstanding Universal Value. In particular, ICOMOS supports the decision taken by the State Party to omit Hinoe Castle and Tabira Settlement from the revised series; and the changed emphasis of the selection from 'churches' to 'sites/areas' that can exhibit a wider and more specifically relevant range of attributes related to the history of the hidden Christians.

6. Legal Protection Issues

Somewhat unexpectedly, issues of legal protection have emerged for the revision of the nomination according to the revised justification for Outstanding Universal Value and the refined selection of the components of the series. The churches and associated precincts at Ono and Egami that were proposed in the original nomination dossier are protected under the Law for the Protection of Cultural Properties, and their surroundings are protected as buffer zones according to the Landscape Act and Landscape Ordinances. The Landscape Ordinances are established by individual municipalities and can include specific regulations tailored to the situation of each area.

To better understand this issue, ICOMOS requested additional information about the legal protection currently in place for these two components, and this was provided by the State Party in June 2016.

The potential problem arises because of the expansion of these components to include additional attributes and larger areas, as discussed during the Advisory Mission. The State Party has advised ICOMOS that, in general, designation under the Law for the Protection of Cultural Properties is a precondition for Japanese nominations to the World Heritage List to proceed. This is the highest level of protection in Japan, and has implications for the specific protection mechanisms, and the provision of national financial support for conservation activities.

- Ono Village: Nagasaki Prefecture proposes to designate the area surrounding Ono Church (including nearby attributes) as Important Cultural Landscape under the Law for the Protection of Cultural Properties by June 2018 in order to achieve the highest level of protection for the expanded extent of this component.
- Egami Village: Due to the scale of the expanded extent of this component, it is more challenging to address the legal protection in the same way (at least in the short-term). The needed academic research and planning activities could mean that designation under the Law for the Protection of Cultural Properties could take to three years to be achieved.

In the discussions following the conclusion of the Advisory Mission, ICOMOS has noted that, in order to meet the requirements of the Operational Guidelines, all components would need to have adequate legal protection. In general, links between the mechanisms of legal protection and the proposed Outstanding Universal Value of the nominated property must be demonstrated; and is generally expected to be provided by the highest available level of legal protection for cultural heritage places. However, ICOMOS acknowledges a diversity of approaches due to the breadth of cultural properties inscribed in the World Heritage List.

ICOMOS stresses that the Midstream Advisory processes are not able to pre-determine the outcome of future deliberations of the ICOMOS World Heritage Panel (for this or any other matters discussed in this report).

In relation to Ono Village, the outcomes of the Advisory Mission appear to confirm the basis for the inclusion of this expanded area as a component in the revised nomination due to its distinct and relevant attributes. The commitment to work toward application of the Law for the Protection of Cultural Properties is noted.

In relation to Egami Village, the outcomes of the Advisory Mission are less definite. While the expansion of this component in order to move away from the focus on churches is consistent with the directions requested by the ICOMOS World Heritage Panel, it is also the case that the attributes within this expanded area are few, and that the church (within its setting) could demonstrate the traditions that developed during the period of hiding by Christians. It is therefore possible that the church and its immediate setting and buffer zone (as proposed by the original nomination) could be argued for inclusion in the revised serial nomination.

ICOMOS therefore proposes that continued work by the State Party should consider each of these components individually, since the same mechanism and/or solution might not be suitable for both for them.

In relation to the identified issues of applying legal protection to the expanded areas for Ono Village and Egami Village, ICOMOS could envisage several options for further internal consideration by the State Party, each of which involves certain risks for the future success of the revised nomination:

- The first option would be to delay the submission of the revised nomination until such time as all components are able to be fully covered by the Law for the Protection of Cultural Properties. ICOMOS understands that this option is undesirable for the State Party due to the potential for a lengthy delay and consequent loss of momentum and community engagement in the nomination process that could occur.
- The second option would be to submit the nomination sooner (possibly at 1 February 2017 as is the intention of the State Party), but to outline a clear timetable for the completion of the process of providing legal protection, while continuing to work toward the national legal protection during the evaluation period (as has already been done for Ono Settlement). For this option, it would be necessary to demonstrate the ability of the proposed timetable to be achieved; and to ensure that information about progress would be provided to ICOMOS (via the World Heritage Centre) at key points in the evaluation cycle. It should be noted that it will be up to the ICOMOS World Heritage Panel to determine whether the legal protection and the timetable proposed is considered to be adequate. ICOMOS understands that this option might therefore provide insufficient certainty for the State Party.
- The third option (which could be used in tandem with the second option) would be to apply a mixture of mechanisms for legal protection for these components, and to describe and justify these approaches in terms of their ability to ensure the retention of the identified attributes of Outstanding Universal Value. Further analysis by the State Party of the legal mechanisms that are available at national and prefecture levels would be required to determine the feasibility of this option. For example, for both Ono Settlement and Egami Settlement some attributes (the churches and associated settings and precincts) are already protected at the highest level, there are processes underway in relation to other tangible attributes at Ono Settlement, and there are legal protections in place and

implemented by local authorities for the wider areas and buffer zones. ICOMOS considers that adequate legal protection could be achieved through such multi-layered approaches, so long as the ability to protect the attributes of OUV in the revised nomination could be demonstrated by the State Party.

7. Management and Involvement of Local Communities

The Advisory Mission provided a rich opportunity to discuss issues of management and the roles of local communities. The ICOMOS World Heritage Panel had identified questions concerning the involvement of local communities in the management system, particularly in the context of economic and social conditions that have resulted in migrations from the Nagasaki region in recent times. ICOMOS indicated a need to better understand and describe this situation, and the impacts on the ability to sustain the heritage values of the nominated components. In addition, ICOMOS had questions concerning the present-day communities, families or individuals that might carry, through memory, oral history or vestiges of religious practice, the cultural tradition of the Hidden Christians (including the 'Kakure Kirishitan' that did not rejoin the Catholic Church).

The issues identified in this section of the report were provided by the Advisory Mission team and are considered useful in deepening the descriptions of these aspects in the future revision of the serial nomination.

(i) Population Decline in Rural Areas

The phenomenon of economic pressures on local communities resulting in rural exodus, especially from the remote islands to the mainland, needs to be understood in the wider context of overall demographic changes in Japan. In order to better understand this context, the Advisory Mission reviewed demographic data for Nagasaki Prefecture. The demographic downturn in the region is part of an overall demographic depopulation across Japan and is not specific to Nagasaki. Factors contributing to this decline include an increased aging population, lesser births and a movement of population to big cities. In the case of Nagasaki, the age group of under-14 has decreased from 37% (in 1955) to 14% (in 2010); while the over-65 age group has increased from 5% (in 1955) to 26% (2010). Between 4000-5000 people in the age group of 15-24 years move away from Nagasaki every year. Overall, Nagasaki still retains a marginally higher birth rate than the rest of the country.

To address this situation, specific plans have been outlined at the national and prefectural level. At the prefecture level, a *Nagasaki Prefecture General Plan* has been developed that utilises the tools of town planning, education and employment to reduce the exodus from the region and encourage migrations into Nagasaki. The World Heritage nomination is one of the main projects of the general plan and it is anticipated that through responsible visitation and promotion of local industries and enterprises, the nomination would contribute to not only reduce the out migrations of local communities from the region but also encourage migrations into Nagasaki.

The case of the islands is more severe and the Advisory Mission saw evidence of this in islands such as Kuroshima which recorded no births last year and was anticipating two births in 2016. The Japanese government has taken measures under the Remote Islands Development Act to address the issue of depopulation in these islands and the Prefectural government at Nagasaki is implementing measures under the *Nagasaki Prefectures Remote Islands Development Plan*. Specific measures being implemented through this plan include the improvement of infrastructure and better connectivity for the islands with the

mainland, securing improved access to medical facilities for the islanders, revitalising local industries specific to the islands such as fishery and agriculture, utilising the unique characteristics of the islands for specific activities such as research in ocean sciences, promotion of cultural assets for tourism, supporting local communities and owners for the conservation of their cultural resources and enhancing hospitality and exchange with local communities. The impact of some of these measures on the long-term conservation of both the natural and cultural heritage of the islands would need to be balanced with much needed measures to reverse rural exodus from the islands. This would need to be addressed in the management plan.

In addition to the prefectural plans, there are specific municipality plans such as the Plan for the Promotion of Self Reliance amongst the Depopulated Areas, Goto City and also for Minamishimabara, Ojika, Shinkamigoto and Amakusa which outline measures to strengthen local economies and revitalize these areas.

(ii) Responsible visitation and benefits to local communities

Tourism plays a significant role in the development plans, as mentioned above. Current tourism figures for the component parts vary from 760,000 at Oura Cathedral to 1600 annual visitors at Kuroshima Island. With the potential expansion of the nomination to include wider settlements, the strategy for visitation will need to be revised in the management plan.

It is important to note, however, that, as mentioned above, tourism plans at both prefectural and city level address some of these concerns already; and relevant sections of the plans dealing with tourism strategies for revitalising local economies should be included in the revised nomination dossier.

(iii) Tourism and Local Business

The Advisory Mission discussed visitation patterns at several of the component sites in order to understand the impact and benefits accruing to local communities. At Minamishimabara for example, it was learnt that tourism development plans for the area linked it with the larger Shimabara peninsula and included promotion of experiential tourism through homestays, promotion of local specialty foods, etc. Around 100 local residents have been provided licenses to operate homestays. In addition, authorities hold training programs for owners of homestays on aspects of hospitality. Sakitsu in Amakusa also conducts guides training programs and local students, for example, are involved in conducting walks.

In the more remote islands (e.g Kashiragashima, Kuroshima), the potential for eco- tourism and homestays was discussed during the Advisory Mission. Reuse of abandoned traditional timber dwellings for community-managed camp halts/bed and breakfast and developing hiking trails, sailing, fishing, etc. by providing local business opportunities and subsidies to local young entrepreneurs are some of the potential programs suggested by the mission experts.

The Advisory Mission noted the work of one not-for-profit organisation at Kuroshima (Kuroshima Tourism Association) which promotes tourism in the island and through its

Kuroshima Welcome House located near the harbour, promotes the sale of local produce including traditional steamed buns, carved driftwood, dried fish and souvenirs under the theme of the 'Churches and Christian sites of Nagasaki'. Its membership is drawn from the residents of the island and the organisation runs, in addition to the welcome house, a small museum next to the church showcasing the history of the *Kirishitan*. The Association also provides guide services for visitors.

The Advisory Mission also considered the Father de Rotz House near the Shitsu church in Sotome to be a good example of a small business managed by the nuns which promotes local produce through a self-managed shop. The former macaroni workshop has been converted into a well-appointed small museum that illustrates the last phase of transition when the Hidden Christians are integrated into the Catholic Church and begin learning new skills introduced by the French missionaries.

At Sotome, a fascinating museum traces the life of one of Sotome's illustrious literary figures, the author Shusaku Endo, whose famous book '*Silence*' (presently being made into a film by Martin Scorsese), is set in Sotome and beautifully recounts the plight of the Hidden Christians during the period of persecution. The popular book and the film could provide another avenue for visitors interested in book readings and film screenings.

Sotome is famous for its stone masonry and carving, as was seen on tomb stones both in Sotome as well as in the islands where migrants from Sotome brought with them their skills of stone work. The Advisory Mission shared ideas on the potential use of this skill for contemporary product design working with young Japanese designers in these settlements.

(iv) Representation of Local Communities in the Management Framework

The representation of local communities in the overall management framework for the serial nomination was clarified during the Advisory Mission. The operational network of management for the nominated sites on page 200 of the nomination dossier appears unclear as it separates the owners and community organisations (including resident groups) into a separate category from the city level management.

During the site visit to Sotome, it was explained to the Advisory Mission that each city is represented on the World Heritage Council and each city has a council/ committee for the conservation and management of component parts under its purview.⁸ Representations from local self-governance bodies (represented by a Chairperson), local resident groups (such as for fire prevention and disaster response, water management, tourism, etc) are appointed to the city council. A local liaison office in Sotome for example includes active organisations within the area including 8 self-governance representatives, new organisations like the Conservation Association for Sotome's Masonry Structures (Sotome is listed as a Cultural Landscape for its specific stone masonry landscape), non- governmental bodies like Father de Rotz's Home, etc. Relevant government departments are also represented in the council including Departments responsible for Cultural Landscapes, Sotome Administration Centre, Tourism Department, Cultural Properties, Agriculture, etc. Specific technical guidance is sourced through expert organisations from the prefecture.

⁸ Note that ICOMOS understands that this Council is envisaged to specifically coordinate the management of the Christian sites in Nagasaki (not for World Heritage generally).

Similarly, in the case of Minamishimabara, the Resident Landowners association (owning land in the castle precincts) are represented in the management committee at the city level.

(v) Role of local communities in maintenance and monitoring

The Advisory Mission visited churches at Ono, Kuroshima, Egami, Oura, Kashiragashima, Tabira and met with church keepers and priests. In the case of Oura, the archdiocese is responsible for the maintenance and conservation of the Cathedral. Church keepers have been appointed in some cases directly by the city administration (e.g. Egami, Kashiragashima) and ensure that visitors comply with visitation guidelines respecting the sanctity of the church. Church keepers are paid for the time being by the city administration. In other cases, such as Kuroshima and Tabira, the clergy and the laity maintain the church and its precincts. Regular maintenance of the church and its precinct is undertaken by local residents on a weekly and monthly schedule. For churches such as the former Gorin church which is not in active use, a local resident is responsible for opening the church to visitors. Visitors may book visits online in advance to ensure that the church is open during the visit. The operation of the website <http://www.kyoukaigun.jp>, presently in Japanese, was demonstrated during the site visit to the Former Gorin Church. This system of reserved visitation may also aid, to some extent, in controlling the number of visitors to the site each day.

In the case of the graveyards, there are two situations – first, where the graveyards continue to be used and are well maintained by contemporary Catholic and Kakure communities; and second, abandoned graveyards situated in forests where the stone piled graves are surrounded, and in some cases shrouded by dense foliage. Archaeological excavations and research has been conducted on some of these latter sites revealing critical information on burial practices of the Hidden Christians. However, further research and excavations are still needed for some graveyards visited such as those at Shitsu. Wild animals such as boars are known to dig the area and the authorities are taking measures to fence the graveyards to prevent such predations. These sites are fragile as the stones are loosely piled and remains buried deep within. Visitation to these sites would require careful monitoring to ensure that the remains are safeguarded. At Tabira, the concept of local neighbourhood watch and guide group was discussed as an option of ensuring responsible visitation. This could be considered for some of the other graveyards as well.

The Shinto shrines (at Ono) and Buddhist temple (at Kuroshima) are places of living ritual practice and worship. Both the Shinto shrines and the Kozenji temple are maintained by the local communities. The overlapping layers of multiple narratives would need to be carefully developed for visitors to these sites. It is encouraging to note that in Japan these overlays are respected and upheld by communities and this perspective should be shared for visitors from cultures where such overlaps may not always be harmonious. Just as in the case of the churches, visitor etiquette and guidelines for visitation would need to be highlighted for these sites.

(vi) Capacity Building of Local Communities (including disaster response)

It was evident to the Advisory Mission that within the constraints of a declining population, efforts are being made to develop local community capacities for the maintenance of church properties and cemeteries in use. The mission saw evidence of this in many places including Kuroshima, Tabira, Kashiragashima, Shitsu. The Former Gorin Church has been handed over to the city for maintenance and a local resident acts as church keeper. At Egami, there is only one Christian family in the settlement and the church is managed along with the Naru Church by residents of Naru. The city supports the Church by appointing a local church keeper. The training of church keepers was discussed during the mission. It was understood that in some cases, church keepers had undergone training while in others such as Egami this was yet to be conducted. The capacity building programs for church keepers should be reflected in the overall management plan.

However, the question of monitoring and maintenance of some of the disused graveyards would need to be considered. In several instances, remains were removed from the original graves and reburied in new graves on consecrated land within the Catholic cemetery. As mentioned above, a system of neighbourhood watch groups could be considered for regular monitoring of these sites and as in the case of the churches, a caretaker appointed to ensure that the remains are not disturbed.

Disaster response training is being provided to residents by the prefectural government. Disaster drills are held at intervals and fire extinguishers have been installed at the churches. However, in some settlements such as Egami with a low resident population, the response time to address potential disasters may be a problem.

(vii) Involvement of Local Communities in Identifying Heritage Values for Components

Given the paucity of information on the limited physical remains, the documentation of oral testimonies and histories of both Kakure and Catholic communities residing in the component parts should be an ongoing research priority for this serial property. ICOMOS is not fully informed about the extent of previous research of this kind. However, any existing oral history evidence could be included in the revised nomination dossier in order to better illustrate the revised justification for OUV; and programs to continue this research could be incorporated into the management system.

A few brief examples were identified by the Advisory Mission (below). This list is not intended to be definitive, and these projects should not be required in order to submit a revised nomination; however, they demonstrate a rich potential for avenues of future research:

- In Warabe village, Kuroshima the morphology of the settlement presented some insights in how hidden Christian families settled in close clusters when they migrated from Sotome, unlike the Honmura village where Buddhist families were interspersed. Future work to document oral histories of families might provide additional insights about these settlements.
- It would be of interest to understand how Buddhist communities living alongside hidden Christian families perceived their cultural traditions. The migrations of Hidden Christian families from Sotome to the remote islands and their separate settlements would hint at an awareness among the Buddhist inhabitants, or even a

degree of complicity. This could present a fascinating alternative view to the history of persecutions. The Advisory Mission observed one example of this – the residence of the influential Fujiwara family in Hisaka island who gave refuge to Hidden Christian servants during the Royanosako crackdown. Documenting these narratives through oral histories of both Buddhist and Christian families would be of interest to explore this aspect of the narrative.

- Finally, continued work to document oral histories could shed light on the critical transitional period when the split occurs between those rejoining the Catholic Church and the Kakure who retained their old ways of faith practice.

Site interpretation would be critical in portraying the multiple layers of the Outstanding Universal Value to visitors particularly given the nature of the physical remains.

ICOMOS considers that the issues and suggestions made in relation to the management issues briefly summarised in this section could be included in expanded descriptions of the management system. In particular, ICOMOS recommends the following:

- The summary of plans appended in Appendix 8a of the nomination dossier would list the chapters of relevant national and prefecture plans. These should be augmented to provide executive summaries of each relevant plan and details on specific measures being adopted by prefectures and municipalities to address the critical issue of depopulation and revitalisation of local economies. These should be clearly linked to the envisioned potential impacts of World Heritage listing;
- Summaries should be provided of specific provisions in the tourism plans at the prefectural and city levels (Annex 8a) that focus on promoting local entrepreneurship through programs such as local homestays, festivals and potential adventure tourism (hiking, sailing, fishing, etc). In addition, further details should be provided on specific income generation programs initiated by resident groups and NPO's for each component, where they exist;
- A diagram of the overall hierarchy of the World Heritage Council with city representations should be included, supplemented with individual diagrams for each city/town. In the individual diagrams, a hierarchical representation of the resident groups, self-governance representatives, custodians and owners, non-profit organisations as well as public sector representations of relevant departments to the city/town council could be illustrated for greater clarity. The role of the Council in the coordinated management and interpretation of the entire serial property would also need to be explained;
- Specific programs for monitoring and maintenance of the graveyards should be developed and included in the conservation and management plans. The potential of neighbourhood watch groups could be explored to involve communities in the monitoring of these remains;
- Current and proposed capacity building programs for local communities such as the church keepers program, guides trainings, disaster response training for residents should be included in relevant sections of the Protection and Management of the property chapter in the revised nomination dossier.

8. Other Matters

Several other matters have arisen during the Midstream Advisory process through the discussions, the Advisory Mission and the additional work undertaken by ICOMOS.

- Name of the Property: ICOMOS would support reconsideration of the name of the revised nomination by the State Party in order to reflect the changed orientation in the case for Outstanding Universal Value, focusing on the period in which Japanese Christians were 'hidden'. For example: 'Hidden Christians (Kirishitan) Sites in Nagasaki' could be an appropriate title (although this is not a critical issue and there could be other formulations along these lines that could also be appropriate).
- Bibliography: The ICOMOS World Heritage Panel observed that the bibliography provided in the nomination dossier included mostly Japanese sources (such as books and academic journal articles). This could be augmented by including additional international sources. This could assist with the improvements to the comparative analysis.
- Twenty-Six Martyrs Museum and Monument in Nagasaki: This is an extremely significant site of Christian martyrdom in Japan from 1597 to 1622, located on Nishizaka Hill in Nagasaki. Several groups of Christian were martyred: the 26 Christians in 1597, before the ban of Christianity; and 29 Christians in 1622. The museum erected in 1962 on Nishizaka Hill contains a remarkable collection of objects and relics from the time of hidden Christianity, the most tangible relics from the time of the ban of Christianity. These objects were collected in the early 1960s.

The Advisory Mission visited the museum and considered it to be an important repository of tangible (moveable) evidence of the history of the hidden Christians. This site has not been included in the serial nomination because the primary attributes relate to movable heritage; and because the museum is not subject to national heritage designation. However, given the ephemeral nature of the tangible evidence in the components of the series, this precious and tangible link to the history of the period of 'hiding' should be mentioned in the descriptions in the revised nomination, and incorporated in future interpretation planning.

Attachments:

1. List of Exchanged Documents/Skype Meetings
2. Advisory Mission Terms of Reference
3. Advisory Mission Program
4. Advisory Mission – Participation by Japanese Experts and Officials
5. Outline of Historical Periods
6. List of Churches (1864-1918)
7. List of Kakure Settlements in Nagasaki
8. Table Summarising Comments from Advisory Mission Experts on Components – prepared by Nagasaki Prefecture (6 May 2016)
9. Table showing the specific contribution of each component to the revised justifications of criterion (iii) (May 2016)

Annex 1: List of Exchanged Documents*

- Confidential ICOMOS Evaluation Report, ‘Churches and Christian Sites in Nagasaki (Japan), NO. 1495’ (11 March 2016)
- Preliminary ICOMOS Feedback (23 March 2016), and Nagasaki Comments in Response
- Draft revised Justification for OUV (current version dated 5 April 2016)
- Table showing the names of the components of the serial nomination, and indicating possible changes to their name and area
- Table showing the components of the serial nomination in relation to their contribution to the revised proposed OUV (most recent version dated 5 April 2016)
- ICOMOS Midstream Process Preliminary Report (April 2016), summarizing the steps taken and agreed road map
- Advisory Mission Terms of Reference, program, map
- Summary Sheets for each of the component sites – for use during the Advisory Mission
- Comparison of Hidden Christian Villages, April 2016
- Preliminary Advice from ICOMOS (report), dated 24 April 2016
- Comments from Mission Experts during ICOMOS Advisory Mission – summary prepared by Nagasaki Prefecture, dated 6 May 2016
- Additional Information on Legal Protection – Ono and Egami, 10 June 2016
- Brief outline of Comparative Analysis structure, 10 June 2016

*Note: In addition to the exchanges of documents, there were a number of extensive skype conferences scheduled to clarify the key issues at each stage.

Annex 2: Terms of Reference – Advisory Mission

- Based on the reviewed draft OUV Statement, consider with the Japanese authorities the revised selection of serial components with view to their respective contribution to the OUV and selected criteria as well as their conditions of authenticity and integrity;
- Arrive at an ICOMOS recommendation for the composition of the serial selection in light of site visits and the above considerations;
- Consider with the Japanese authorities the draft Comparative Analysis prepared at this stage to highlight potential gaps and arguments that would need to be further integrated;
- Advise as to how the phenomenon of economic pressures on the local communities and resulting rural exodus could be better addressed in the management principles to emphasize the generation of revenues for the community as a result of responsible visitation;
- Consider with the Japanese authorities potential capacity-building measures for community members to integrate them closer in decision-making processes, maintenance and monitoring as well as disaster response schemes.

Annex 3: Advisory Mission - Programme

25 April	(18:10)	(Ms Sharma) Arrival at Nagasaki Airport (ANA667) Move to Nagasaki by car Hotel check in
	(21:05)	(Dr Coomans) Arrival at Haneda Airport (JAL22) Hotel Check in
26 April	(07:40 – 09:35)	(Dr Coomans) Departure from Haneda Airport (JAL605) Arrival at Nagasaki Airport Move to Nagasaki city by car Visa application at Chinese Consultate General in Nagasaki Hotel check in
	11:20 11:40-12:00	Leave hotel for Nagasaki Prefectural Office Meeting with Governor of Nagasaki Prefecture Return to Hotel New Nagasaki Lunch
	13:00	Meeting with relevant municipal officials
	13:00-14:00	*Overall Presentation
	14:00-15:00	*Presentation on Kasuga Village and Sacred places in Hirado by representative of Hirado city
	15:10 -16:10	*Presentation on Sakitsu village in Amakusa by representative of Amakusa city
	1610 - 1710	Presentation on Settlements in Nozaki Island by representative of Ojika town
27 April	08:00	Move to Minamishimabara city by car
	09:50-10:50	Meeting with representatives of Minamishimabara city
	11:00 – 12:00	Visit to Hinoe castle Lunch
	13:15-14:45	Visit to Hara Castle
	14:50-15:50	Post field visit meeting with representatives of Minamishimabara city
	17:40	Move to Nagasaki city by car Back to Hotel
28 April	09:00	Move to Sotome area from Nagasaki by car
	09:50-10:10	Meeting with representatives of Nagasaki city
	10:15-13:15	Visit to Shitsu Village in Sotome Lunch
	14:30-16:30	Visit to Ono Village
	16:40-17:40	Post field visit meeting with representatives of Nagasaki city Move by car back to the Hotel
29 April	07:15	Hotel check out in Nagasaki city
	09:15-09:35	Move to Goto city by ship Meeting with representatives of Goto City
	10:05-14:10	Move to Hisaka Island by ship Visit to settlements in Hisaka Island
		Move to Naru Island by ship

	15:25-16:55 17:10-18:10 19:25	Lunch Visit to Egami Settlement Post field visit meeting with representatives of Goto city Move to Shinkamigoto town by ship and car Hotel check in
30 April	08:50 08:55-09:15 09:35-11:35 13:00-14:00 16:00	Hotel Check out Moving to meeting venue Meeting with representatives of Shinkamigoto town Move to Kashiragashima Island by car Visit to settlements in Kashiragashima Island Lunch Post field trip meeting with representatives of Shinkamigoto town Move to Sasebo city by ship Hotel check in Meeting with representatives of Sasebo City
1 May	07:50 09:30-12:10 12:55-13:55 13:55-15:00 16:55	Move to Kuroshima Island by car and ship Visit to settlements in Kuroshima Island Lunch Visit to settlements in Kuroshima Island Post field visit meeting with representatives of Sasebo city Move to Sasebo city by ship and car Return to Hotel
2 May	09:00 09:50-10:40 10:50-12:25 13:40-14:40 16:45-17:10 17:15-17:55 18:00-18:30 18:40-20:40 20:50	Hotel check out Move to Hirado city by car Meeting with representatives of Hirado city Visit to Tabira settlement Lunch Post field visit meeting with representatives of Hirado city Move to Nagasaki by car Meeting with representatives of Nagasaki city Visit to Oura Cathedral and meeting with Archbishop of Nagasaki Move to Nagasaki Prefectural office Meeting with Nagasaki prefectural officials and skype call with ICOMOS Advisor, Kristal Buckley Hotel check in
3 May	07:50 09:00 09:10-12:10	Visit to the 26 Martyrs Memorial and museum Hotel check out Move to meeting venue Meeting with relevant municipal officials Lunch Move to Nagasaki airport by car
	15:15	(Ms Sharma) Departure from Nagasaki Airport (JAL612) Arrival at Haneda Airport Move to Narita Airport by bus Hotel check in
		(Dr Coomans)

	15:25 19:45	Departure from Nagasaki Airport (ANA3740) Transit at Haneda Airport Leaves for Beijing from Haneda Airport (ANA5761)
4 May	11:30	(Ms Sharma) Departure for Delhi to Narita Airport (JAL749)

Annex 4: Advisory Mission – Participation by Japanese Experts and Officials

<u>NAME</u>	<u>TITLE</u>	<u>ORGANIZATION</u>	<u>DEPARTMENT</u>	<u>DIVISION</u>
Yasuyoshi OKADA	Vice President (Doctor, the Institute for Cultural Studies of Ancient Iraq, Kokushikan University)	Japan ICOMOS National Committee		
Nobuko INABA	Director (Doctor, Graduate School of Comprehensive Human Science, University of Tsukuba)	Japan ICOMOS National Committee		
Takahiro OKAMOTO	Director	Agency for Cultural Affairs of Japan	Cultural Properties Department	Office for World Cultural Heritage – Monuments and Sites
Chihei SUZUKI	Senior Cultural Properties Specialist	Agency for Cultural Affairs of Japan	Cultural Properties Department	Office for World Cultural Heritage – Monuments and Sites
Ichita SHIMODA	Senior Cultural Properties Specialist	Agency for Cultural Affairs of Japan	Cultural Properties Department	Office for World Cultural Heritage – Monuments and Sites
Masatsugu IWATA	Deputy Director General	Nagasaki Prefectural Government	Culture, Tourism and International Affairs Department	
Toshihiro MURATA	Director	Nagasaki Prefectural Government	Culture, Tourism and International Affairs Department	World Heritage Registration Promotion Division
Yohei KAWAGUCHI	Assistant Director (Cultural Property Expert)	Nagasaki Prefectural Government	Culture, Tourism and International Affairs Department	World Heritage Registration Promotion Division
Naoto MIYATAKE	Associate Section Chief (Cultural Property Expert)	Nagasaki Prefectural Government	Culture, Tourism and International Affairs Department	World Heritage Registration Promotion Division

Masafumi NOGUCHI	Director	Hirado City	Culture and Tourism Department	Cultural Exchange Division
Kenji UENO	Section Chief	Hirado City	Culture and Tourism Department	Cultural Exchange Division
Kuniharu OTSUBO	Section Chief	Hirado City	Public Works Department	Urban Development Division
Toyohiro HIRATA	Director (Cultural Property Expert)	Amakusa City	World Heritage Promotion office	
Shingo MARUBAYAS HI	Associate Director	Amakusa City	World Heritage Promotion office	
Ryoshei YAMAUCHI	Cultural Property Expert	Amakusa City	World Heritage Promotion office	
Tatsuya MAEDA	Deputy Director General	Ojika Town	Board of Education	
Masahiro HIRATA	Section Chief (Cultural Property Expert)	Ojika Town	Board of Education	Lifelong learning Section
Shinji MATSUMOTO	Director (Cultural Property Expert)	Minamishimabara City	Board of Education	World Heritage Promotion Office, Cultural Property Division
Toshinori ONIZUKA	Section Chief	Minamishimabara City	Board of Education	World Heritage Promotion Office, Cultural Property Division
Kenshi KATAOKA	Policy Director General	Nagasaki City	Planning & Finance Department	
Yoichi TANAKA	Deputy Director General	Nagasaki City	Planning & Finance Department	World Heritage Site Promotion Office
Tomofumi NAKANO	Section Chief	Nagasaki City	Planning & Finance Department	World Heritage Site Promotion Office
Akane ICHNINOSE	Secretary	Nagasaki City	Planning & Finance Department	World Heritage Site Promotion Office
Masafumi MIYASHITA	Section Chief	Nagasaki City	Culture and Tourism Department	Cultural Properties Division

Shinya URA	Associate Section Chief (Cultural Property Expert)	Nagasaki City	Culture and Tourism Department	Cultural Properties Division
Hiroyuki NAKASHIMA	Section Chief	Nagasaki City	Urban Development Department	Urban Development Division
Minoru KUBO	Director	Goto City	Office of the Mayor	
Yoshuharu MATSUZAKI	Section Chief (Cultural Property Expert)	Goto City	Office of the Mayor	
Yuji MATSUNOO	Assistant Section Chief	Goto City	Office of the Mayor	
Naoki YUKAWA	Director	Shinkamigoto Town	Board of Education	Cultural Property Division
Mutsuki TAKEUCHI	Director	Shinkamigoto Town	Board of Education	World Heritage Promotion Office, Cultural Property Division
Koichi TAKAHASHI	Section Chief	Shinkamigoto Town	Board of Education	World Heritage Promotion Office, Cultural Property Division
Hiroshi ODA	Director	Sasebo City	Board of Education	Social Education Division
Takeshi YAMAGUCHI	Associate Director	Sasebo City	Board of Education	Social Education Division
Atsushi KAWACHINO	Associate Section Chief (Cultural Property Expert)	Sasebo City	Board of Education	Social Education Division

Attachment 5: Outline of Historical Periods

[prepared by the Advisory Mission on the basis of discussions with Japanese experts]

YEAR	EVENT	PLACE	POTENTIAL ATTRIBUTES
1597	Franciscan and Jesuit missionaries along with their helpers are crucified in Nishizaka (Nagasaki)	Nagasaki	26 Martyrs memorial and museum (with content) Remembrance of the day of martyrdom
1614	BAN ON CHRISTIANITY Destruction of all churches and monasteries begins		
1614-1644	Period of severe persecution		
	1614: 44 <i>Kirishitan</i> martyred in Arima	Arima ?	
	1619: 52 put to the stake in Kyoto	Kyoto?	
	1621—23: Martyrdoms in Nakeanoshima	Nakaenoshima	Nakenoshima (also known as Sanjuwansama Island) Martyrdom site Site of holy water and the ceremony of Omizutori
	1622: 55 martyred in Nishizaka (Nagasaki)	Nagasaki	
	1627: 16 tortured in the hot springs of Unzen	Unzen	Site of hot springs?
1637	Shimabara Amakusa Rebellion	Shimabara	Hara castle
1644	Last missionary Mantio Konishi martyred		
1645	Shoho Persecution	Ikitsuki	Presence of <i>Kirishitan</i> communities in Ikitsuki from the 16th century
1650's	Evangelization among the hidden Christian communities by San Juan and Bastian	Sotome, Ono Higashi-Kashiyama?	Shinto shrines Bastian's house Graveyards
1657	KUZURE Kori Kuzure: Crackdown in Kori (Omura)	Kori?	
1660-1680	Bungo Kuzure in the districts of Oita and Kusu in Bungo	Oita? Kusu?	
1661-1669	Bino Kuzure in Kani district of Mino.	Kani?	
1660's	Nobi Crackdown	Gifu, Aichi	
1790's	First Urakami crackdown	Urakami?	
1797 -	MIGRATIONS Migration of <i>Kirishitan</i> from Sotome area to Goto Islands	Goto (Kuroshima, Kashiragashima, Hisaka, Tabira	<i>Kashiragashima</i> : graveyard, grave of the leader of the settlement <i>Hisaka</i> : graveyards <i>Egami, Kuroshima.....</i>

1805	Amakusa Kuzure	Amakusa	Sakitsu Suwa Shrine and other remains in Sakitsu
1842-73	Second to Fourth Urakami crackdown	Urakami?	
1854	Japan reopened to foreigners. Priest of the Paris Foreign Mission Society come to Japan		
1864	Oura Cathedral completed	Oura	
1865	<i>Kirishitan</i> from Urakami meet Father Petitjean in Oura	Urakami?	
1868	Goto and Nagasaki crackdown <i>Kirishitan</i> apprehended in Imamura in Ohara district of Chikugo	Hisaka Island (Goto) Nagasaki	<i>Hisaka</i> : Royanosako monument; residence of Fujiwara family

Attachment 6: List of Churches (1864-1918)

[provided to the Advisory Mission]

1.	Oura Cathedral	1864
2.	Magome Church	1871
3.	Kaminoshima Church	1876
4.	Kuroshima Church	1879
5.	Dozaki Church	1879
6.	Oso Church	1879
7.	Daimyoji Church	1879
8.	Mizunoura Church	1880
9.	Miraku Church	1880
10.	Former Gorin Church	1881
11.	Former Tinoura Church	1881
12.	Hamawaki Church	1881
13.	Shitsu Church	1882
14.	Ebukoro Church	1883
15.	Mitsuyama Church	1883
16.	Akabae Church	1884
17.	Himosashi Church	1885
18.	Miyahara Church	1885
19.	Takashima Church	1891
20.	Kamikanzaki Church	1891
21.	Obira Church	1892
22.	Ono Church	1893
23.	Zentyodani Church	1895
24.	Imochiura Church	1895
25.	Oyama Church	1896
26.	Miuramachi Church	1897
27.	Nakamichi Church	1897
28.	Kiri Church	1897
29.	Hoki Church	1898

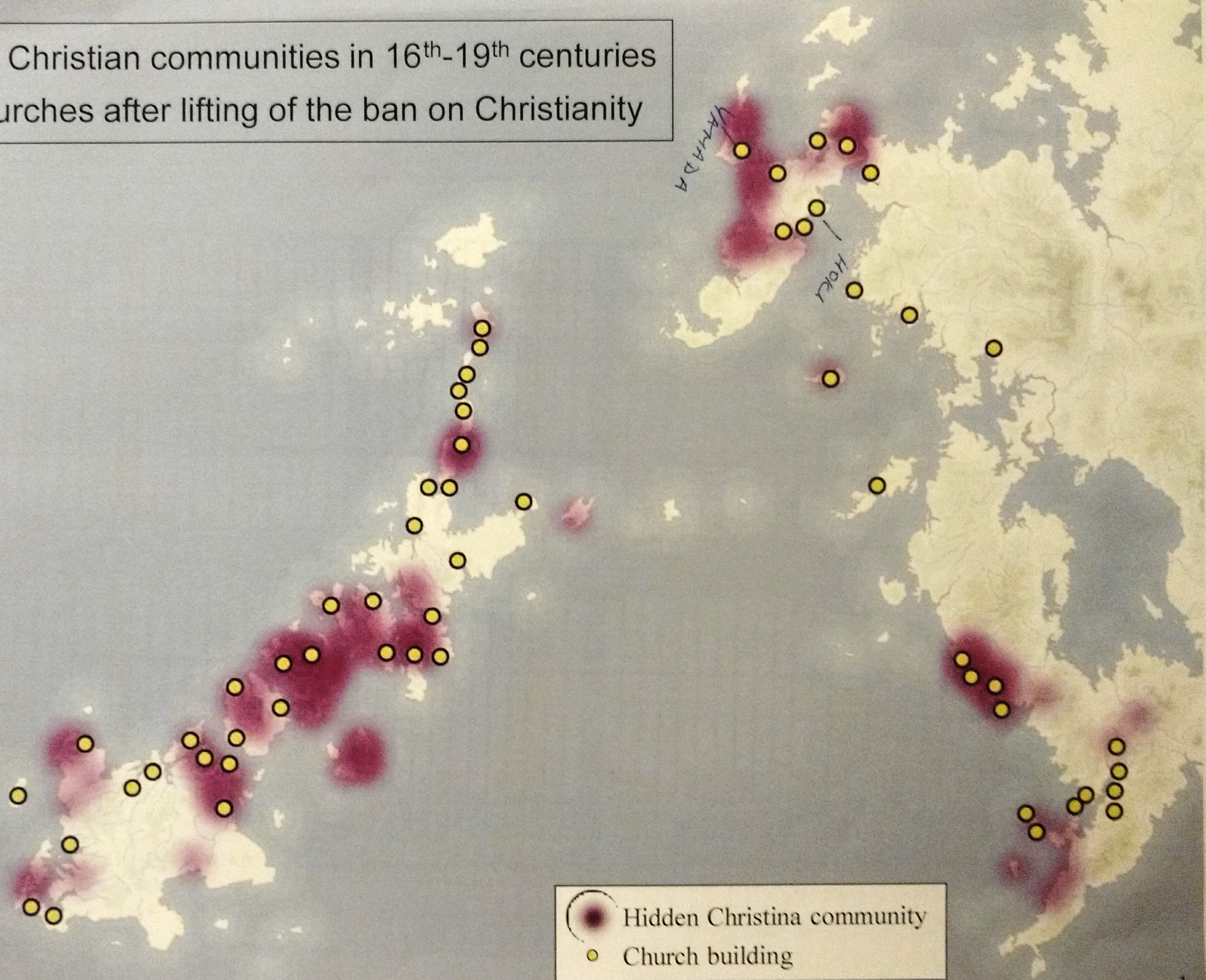
30.	Hamagushi Church	1899
31.	Koe Church	1899
32.	Yoneyama Church	1903
33.	Hiyamizu Church	1907
34.	Former Nokubi Church	1908
35.	Aosagaura Church	1910
36.	Kibachi Church	1910
37.	Osashi Church	1912
38.	Yamada Church	1912
39.	Kusuhara Church	1913
40.	Omizu Church	1913
41.	Fukue Church	1914
42.	Doinoura Church	1915
43.	Egami Church	1918
44.	Tabira Church	1918
45.	Saganoshima Church	1918

Attachment 7: List of Kakure Settlements in Nagasaki

[prepared by the Advisory Mission from a map of Nagasaki Prefecture and the location of Kakure Kirishitan in Stephen Turnbull's book]

<i>TAKUSHIMA</i>	
<i>IKITSUKI</i>	
<i>NESHIKO</i>	
<i>HIRADO</i>	
<i>UKU</i>	<i>GOTO ISLANDS</i>
<i>OJIKI</i>	
<i>KAMI-GOTO</i>	
<i>WAKAMATSU</i>	
<i>NARU</i>	
<i>HISAKA</i>	
<i>FUKUE</i>	
<i>UNZEN</i>	
<i>KAZUSA</i>	
<i>SHIMABARA</i>	
<i>HARA</i>	
<i>AMAKUSA</i>	
<i>TAKERO</i>	
<i>SOTOME</i>	

Hidden Christian communities in 16th-19th centuries
and churches after lifting of the ban on Christianity



Annex 8: Table Summarising Comments from Advisory Mission Experts on Components – prepared by Nagasaki Prefecture (6 May 2016)

Comments from Mission Experts during ICOMOS Advisory Mission
Prepared by Nagasaki Prefecture on 6 May 2016

No.	Component part	Contribution to OUV	Issues, etc.
1	Hinoe Castle	No	<ul style="list-style-type: none"> • Difficult to relate with the period of Christian persecution, due to little physical evidence. • Hinoe is not so exceptional because there are many examples worldwide related with introduction of Christianity. • Feeling that Hinoe Castle should be integrated in same buffer zone and same landscape as Hara Castle.
2	Hara Castle	<ul style="list-style-type: none"> • Directly associated with the Shimabara-Amakusa Rebellion • Physical evidence and ruins have been found from archaeological excavation. 	
3	Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)	<ul style="list-style-type: none"> • Mt. Yasumandake is important sacred place that was shared by Buddhist, Shinto and Kirishitan communities during the ban on Christianity. The mountain is still venerated. 	
4	Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)	<ul style="list-style-type: none"> • Particularly valuable sacred place to gather holy water. • This island and Mt. Yasumandake represents the traditional faith. 	
5	Sakitsu Village in Amakusa	<ul style="list-style-type: none"> • There are Sakitsu Suwa Shrine, where Kirishitans kept their faith in Shinto guise, and the place of Efumi ceremony. • Sakitsu Church was built on the place of Efumi ceremony, demonstrating the layering of time and space in the village. (However, the church was built in 1934 and thus out of the scope of the revised OUV.) 	
6	Settlements in Nozaki Island	<ul style="list-style-type: none"> • Place of late migration during the ban on Christianity. Kirishitans had relationship with Shinto shrine. Catholic graveyard was formed in Funamori after lifting of the ban. • We can see a pattern in which wooden churches were built in the beginning and later rebuilt with other materials. • Rare example in which women played a leading role in Kirishitan communities, in contrast with masculine organization of the Catholic Church. 	
7	Shitsu Village in Sotome	<ul style="list-style-type: none"> • Important place in the OUV, for 4 reasons (Christianization, migration to Goto and other areas, tension between Catholic and "Kakure Kirishitan" communities after lifting of the ban, and topography) 	<ul style="list-style-type: none"> • Physical evidence could be better developed with archaeological excavation of graveyards. Information on practice of "Kakure Kirishitan" could be enhanced. • Site of Bastian's House could be included as element contributing to the OUV.
8	Settlements in Hisaka Island	<ul style="list-style-type: none"> • Kirishitans migrated to Hisaka Island where Buddhist communities preexisted, building mutually helping relationship in livelihoods. • There is a place of martyrdom (Royanosako Memorial), as well as Shinto shrines, Buddhist temples and churches. • It can be explained that Former Gorin Church keeps authenticity despite its relocation in 1931, owing to Japan's cultural tradition. 	
9	Settlements in Kuroshima Island	<ul style="list-style-type: none"> • Kirishitans migrated to Kuroshima Island and built relationship with preexisted Buddhist communities. • Kuroshima Island became fully Catholic island after lifting of the ban. • Catholics still have Friday Mass to make atonement for their ancestors' trampling on Christian icons in Efumi ceremony. • French missionaries regarded Kirishitans' baptism invalid and baptized them again. • This rebaptism is important in understanding why Kirishitan communities were divided into Catholics and "Kakure Kirishitan" in the transitional phase. 	
10	Settlements in Kashiragashima Island	<ul style="list-style-type: none"> • Migration to an uninhabited island that had been used for isolation of people suffering from smallpox. • There are Shinto shrines and graveyards associated with the period of Christian persecution. • Kashiragashima Church shows interesting contrast from architectural point of view, between local stones outside and wooden structure inside. 	
11	Ono Village	<ul style="list-style-type: none"> • Ono Church can be evaluated as church standing in a former Kirishitan village. 	<ul style="list-style-type: none"> • For reinforcement of the OUV, it is preferable to expand the component area to include the Shinto shrines that represent interaction and integration between local practice and Christianity.
12	Egami Settlement	<ul style="list-style-type: none"> • Egami Church can be evaluated as church standing in a typical former Kirishitan settlement with the valley of a little river going down to the sea and the hill. 	<ul style="list-style-type: none"> • For reinforcement of the OUV, it is preferable to expand the component area to include the landscape around the church. • It is required to demonstrate exceptionality, including relationship with the period of Christian persecution, through comparative analysis in order to delineate the component area as only church's precinct. This comment is also applicable to Ono Church.
13	Tabira Settlement	No	<ul style="list-style-type: none"> • No physical evidence related with the period of Christian persecution. • This settlement was formed with migration after lifting of the ban under the guidance of foreign missionaries. • Tabira Church is a typical Catholic church building. • This settlement's contribution to the OUV is very questionable.
14	Oura Cathedral	<ul style="list-style-type: none"> • Important as place of the Discovery of Hidden Christians, in which Kirishitans met French missionaries 	<ul style="list-style-type: none"> • Martyrdom site of the 26 saints is also important. • This martyrdom site should be mentioned in the story of the nomination dossier, even though the site cannot be one component part.

Annex 9: Table showing the specific contribution of each component to the revised justifications of criterion (iii) (May 2016)

Component part	Criterion (iii) Unique cultural tradition of Kirishitan communities in the Nagasaki region while they secretly continued their Christian faith during the ban on Christianity											
	Attribute A: Relics from the unique and self-coordinated system of the secret transmission of the Christian faith during the ban on Christianity								Attribute B: Relics from the transitional phase and the final phase of the unique system			
	Trigger for Japan's national seclusion and subsequent absence of missionaries	Way of practicing the Christian faith seemingly vernacular							Contact with missionaries	Devotion to Catholicism		"Kakure Kirishitan", Buddhist and Shinto communities
Testimony to Kirishitan communities		Unique devotional tools	Religious places shared with Japan's traditional religions	Religious places under the guise of Japan's traditional	Secretly venerated places	Relationship with the natural environment	Relationship with preexisting Buddhist and Shinto communities	Place of memory		Location of churches (morphology)		
Hinoe Castle												
Hara Castle	Shimabara-Amakusa Rebellion of 1637 to 1638	Numerous unearthed human bones, site of chapel?										
Villages and Sacred Sites in Hirado (Kasuga Village and Mt. Yasumandake)		Graveyards, Kirishitan leader's house, morphology of the village	Otenpensha	Mt. Yasumandake, Maruoyama hill	Nandogami altar							"Kakure Kirishitan" communities after the lifting of the ban
Villages and Sacred Sites in Hirado (Nakaenoshima Island)						Place of Christian persecution and later venerated as martyrdom site						Place of "Omizutori" ceremony
Sakitsu Village in Amakusa		Kirishitan leader's house, morphology of the village	Abalone shells, medals made of pearl oyster's shell	Sakitsu Suwa Shrine			Village that formed a style of practicing the Christian faith specific to the fishing village			Site of the former church adjacent to Shinto shrine		
Settlements in Nozaki Island		Graveyards, morphology of the village		Okinokojima Shrine				Coexistence with Shinto communities in the island		Former Nokubi Church adjacent to the site of Mizukata's house		
Shitsu Village in Sotome		Graveyards, Kirishitan leader's house, morphology of the village	Christian icons, catechism written in Japanese, Catholic liturgical calendar						Beach on which missionaries landed	Site of a temporary church adjacent to Kirishitan leader's house	Shitsu Church standing in a prominent place opened up by Christian community	Place of conflict over ownership of a Christian icon
Settlements in Hisaka Island		Graveyards, morphology of the village		Takeyama Shrine?				Place demonstrating mutually helping relationship in fishery		Royanosako martyrdom site	Hamawaki Church relocated to Gorin settlement	

Appendix 1b. Response to Midstream Report (October 2016)

Japan's View on the ICOMOS Midstream Report 'Churches and Christian Sites in Nagasaki' (received on 25 July 2016)

It is gratifying that the Nagasaki Prefectural Government and ICOMOS have engaged in fruitful discussions on the basis of an advisory contract signed in February 2016. This contract has already produced a significant amount of output, in the forms of the Midstream Report by ICOMOS and a draft UNESCO World Heritage nomination dossier prepared by the Nagasaki Prefectural Government.

In view of the global trend toward promotion of dialogue between state parties and ICOMOS, however, the Japan side considers that the Midstream Report should have been finalised after sufficient dialogue and mutual agreement.

In order to ensure the credibility of the finalised nomination dossier, the Japan side would like to take note of the following points in the Midstream Report that it is unable to ignore.

1. On the termination of the 'transitional phase', during which the cultural tradition of Hidden Christians changed over time and symbolically ended with the construction of Catholic churches in each community

The Midstream Report has suggested that the issuance of Maximum illud by Pope Benedict XV should represent the termination of the 'transitional phase', or an especially significant event for the nominated property (lines 1 through 6 on page 7, lines 26 through 28 and footnotes on page 10, lines 22 through 24 on page 13, lines 30 through 31 on page 14, and pages 40 through 41 of the report).

There is no denying that the aforementioned issuance is a historical fact and represented a significant turning point in global Christian history; however, no previous research exists concerning its impact on the faith of communities in Japan. Furthermore, this topic was not discussed at all during the Midstream process.

It is much less clear what influence the apostolic letter of Pope Benedict XV exerted on the Outstanding Universal Value (i.e. the cultural tradition of Hidden Christians) to be proposed in our nomination dossier. We therefore do not deem it appropriate to consider that the 'transitional phase' of the Hidden Christians' cultural tradition reached a

conclusive and all-encompassing endpoint in the year 1919 (or 1918, as indicated in line 28 on page 10 of the report).

In fact, it is natural to conclude that the cultural tradition of Hidden Christians terminated at different times in different communities in light of the following. We can begin by assuming that in each individual community, the tradition started to change with the arrival of news about the discovery of Hidden Christians at Oura Cathedral in 1865, marking the beginning of the transitional phase. Change gradually spread through the communities at different paces, as they were visited separately over time by Catholic missionaries, or those guided by them, and through masses, baptisms, and other rituals conducted in the temporary churches. The complete semantic and visual transformation of the Hidden Christians' cultural tradition came about in each community with its reintegration into the Catholic Church and the construction of physical churches. It was only then that the transitional phase truly came to a close. In other words, the transitional phase should be understood in terms of *kairos*, taking account of the process of transformation in each community, rather than in terms of *chronos*, based simply on sequential time.

As explained above, the Japan side considers that the complete change of Hidden Christians' cultural tradition was marked by church construction in the communities. Therefore, the termination of the transitional phase came at different times for different communities, ending completely in most cases at some point in the first half of the 20th century.

2. On the former Hidden Christians after the lifting of the ban on Christianity

The Midstream Report mentions here and there the division of the former Hidden Christians into two groups after the lifting of the ban on Christianity in 1873: 1) those who rejoined the Catholic Church; and 2) the *Kakure Kirishitans*, who did not wish to rejoin it, and instead retained their distinct beliefs and practices on their own (lines 39 through 43 on page 6, lines 33 through 34 on page 10, and line 25 on page 26 of the report).

As described on page 107 of the nomination dossier submitted to the UNESCO World Heritage Centre in 2015 and explained throughout the midstream process, looking carefully at history, **it would be more accurate to understand the former Hidden**

Christians as falling into at least three groups after the lifting of the ban: 1) Catholics; 2) Kakure Kirishitans; and 3) Buddhists and Shinto practitioners.

This division was the result of difficult identity choices made by former Hidden Christians involving conflicts on the village, community, family, and individual levels. The Midstream Report mentions this in lines 22 through 24 on page 10, and the Japan side shares this understanding with ICOMOS.

Our World Heritage nomination does not deal with Catholics, Kakure Kirishitans, Buddhists or Shinto practitioners, but rather the cultural tradition of Hidden Christians during the ban on Christianity and the subsequent period of religious identity changes. The term Kakure Kirishitan connotes a cultural condition that had undergone radical change to become entirely different from that of the Hidden Christians. While providing insight into how the Hidden Christians practiced their faith during the ban, Kakure Kirishitans' manners and customs came to differ completely from Hidden Christians' practices in terms of meaning, if not form; because it is natural to consider that the meanings were quite different between the practices of Hidden Christians and those of Kakure Kirishitans who no longer need to hide their faith. Therefore, Kakure Kirishitans do not necessarily represent the direct and sole successors of the Hidden Christians.

The religious perspective of most Japanese people is such that they seldom think about belonging to, or profess to belong to, any specific religious organisations or sects. For example, it is often the case that Buddhist and Shinto altars coexist in a single home. As the Midstream Report mentions in lines 35 through 37 on page 25, such a harmonious coexistence of faiths is common among religious communities in Japan, with the exception of Catholic communities.

3. On other factual errors in the Midstream Report

- With regard to the Japan-Spain friendship treaty mentioned in lines 19 through 20 on page 8 of the report, it is not possible to confirm that such a treaty was signed in the 16th century between Japan and Spain. Therefore, the description of “a violation of the terms of the treaty by Japan” in lines 21 through 22 on the same page is unacceptable.
- With regard to Table 6 on pages 40 through 41 of the report, the year 1918 is not considered to have any significance for our nomination, as explained in Item 1 above.

Thus, a new table will be separately provided listing the years in which different churches were constructed in the Nagasaki region.

- Table 7 on page 42 of the report seems to have been created by simply transcribing the names of places shown in Figure 1 on page 4 of Stephen Turnbull's book 'The Kakure Kirishitan of Japan' (1998, Japan Library). This figure, however, does not exhaustively cover the locations of Hidden Christian communities in the Nagasaki region, and the communities in the figure have not been selected with proper attention to scale. Therefore, based on historical records dating back to premodern times, a table is to be compiled that shows a total of about 230 Hidden Christian communities in the region. This table will be attached to our revised World Heritage nomination dossier.

End of Document

Additional Information on
“Hidden Christian Sites in the Nagasaki Region”

This additional information that the State Party is submitting here is a response to the Interim Report from ICOMOS, 22 December 2017.

26 February 2018

JAPAN

Information 1. *Could the State Party redefine the boundaries of the small area in the southwestern corner of the remains of Hara Castle by removing it from the core nominated area but maintaining it within the buffer zone?*

Following the above suggestion from the ICOMOS Panel, the State Party agrees with the removal of the area in the southwestern corner of the Remains of Hara Castle (Component 001) from the nominated area, as shown in Appendix 1.

The State Party agrees to remove the area from the nominated area as proposed by the ICOMOS Panel. The Component 001 shall then be the area shown in Appendix 1.

The area to be removed shall be maintained as part of the buffer zone together with the area already indicated in the nomination dossier.

Information 2. *Could the State Party consider amending the buffer zone of the Egami Village to incorporate a highly-visible promontory area as a substantial development in this location would have potential to impact on Egami Village adversely?*

Following the above suggestion from the ICOMOS Panel, the State Party agrees to revise the delineation of the buffer zone of Egami Village on Naru Island (Egami Church and its Surroundings) (Component 011), as shown in Appendix 2.

As explained on p. 295 of the nomination dossier, the buffer zone of Component 011, Egami Village on Naru Island (Egami Church and its Surroundings), includes the waters of Okushi Bay in order to protect views towards Egami Village from the sea, and to ensure the restriction of development activities in the area.

As pointed by ICOMOS in the Interim Report, the land on the western side of the bay is also visible when viewed from Egami Church. Therefore, the State Party agrees that it is prudent to protect this area of land as part of the buffer zone as well.

The buffer zone shall then be extended, and thereby the same restriction of development activities shall be applied to this extended area.

In consideration of the view from Egami Church, the landward boundary of the revised buffer zone should be delineated along with the ridge line. Thus, the State Party proposes the boundary of the buffer zone to be extended more than the suggestion in the Interim Report, as shown in Appendix 2.

Information 3. *The ICOMOS Panel would be pleased if the State Party could provide a clear and practical justification for the delineation of buffer zones wherever these are marked in the sea.*

With a view to harmonising the nominated property and the surrounding environment, the buffer zones have been set not only on land but also in the sea to control development activities such as construction and landfilling. Visual integrity is sufficiently secured, as the delineation of the buffer zones have been carefully decided with consideration of the topographical and locational characteristics of each component.

Buffer zones have been established in the contiguous setting around the components of the nominated property in order to prevent any negative impact on the Outstanding Universal Value (OUV) of the property and to conserve the existing favourable landscapes which maintain harmony between the components and their surrounding environments (see nomination dossier p. 293).

Since most of the components of the nominated property are located in coastal areas, it was decided to provide buffer zones not only on land but also in the sea in order to keep harmonisation of the components with their surrounding environments.

With regard to the buffer zones in the sea, (1) Construction, extension or reconstruction (fishing port facilities, etc.), (2) mining minerals or extracting soil and stones, and (3) land reclamation by landfill or drainage are controlled so as not to undermine the harmony between the property and its surrounding environment (see nomination dossier p.296).

The above controls are instituted in accordance with the Landscape Act, the Natural Parks Act and other relevant legislation, and the buffer zones are delineated for the sufficient range and/or extent to ensure the harmony of the nominated property with the surrounding environment, taking into account the location and topography of each component.

All development projects with potential to impact the property are subject to a Heritage Impact Assessment to secure the property's integrity, especially its visual integrity.

Information 4. *The ICOMOS Panel would be grateful if the State Party could provide the timeframe for the designation of Ono Village (component 06) as an 'Important Cultural Landscape' under the Law for the Protection of Cultural Properties.*

All procedures relating to the designation of Ono Village (Component 006) as an Important Cultural Landscape under the Law for the Protection of Cultural Properties are completed on 13 February 2018.

On 17 November 2017, the Japanese government's Council for Cultural Affairs recommended to the Minister of Education, Culture, Sports, Science and Technology that Ono Village in Sotome (component 006) be designated an Important Cultural Landscape under the Law for the Protection of Cultural Properties.

This designation became effective upon its promulgation in the Official Gazette published on 13 February 2018, marking the completion of all procedures for designation of this component as an Important Cultural Landscape.

Information 5. *The possibilities and mechanisms for extending the financial assistance available to both individual property owners and community groups to cover other aspects of heritage value such as vegetation/landscape management and interpretation.*

Property owners and community groups are eligible for financial assistance in regard to vegetation/landscape management and interpretation.

National, prefectural and municipal subsidies are available for the maintenance, management, restoration and other activities not only of archaeological remains, historical structures and other elements that directly express the OUV of the nominated property but also other attributes of the components of the property that contribute to the OUV.

For example, financial assistance is available for activities undertaken by individuals and local communities in regard to the maintenance and management of vegetation, the repair and landscaping of ordinary residences and churches, and other forms of landscape maintenance and improvement.

In regard to interpretation of the value of the property, individual property owners and community groups can access national, prefectural and municipal subsidies for activities such as the creation of brochures and guide maps, management of web pages, and hosting of symposia.

Through these forms of support for cultural property preservation, landscape improvement and autonomous community activities, financial assistance for the maintenance and enhancement of world heritage value is going to continue in the future. Likewise, national, prefectural and municipal governments keep supporting the local communities to work on interpretation that helps visitors to engage with the value of the property.

A fund has already been established to serve as a mechanism for harnessing the support of private enterprises and other benefactors of the property, and it is envisaged that this fund could be extended to both individual property owners and community groups to cover other aspects of heritage value such as vegetation/landscape management and interpretation (see nomination dossier p. 335).

Information 6. *Comprehensive archival record of the fabric of abandoned villages, churches and cemeteries (such as those on Hisaka and Nozaki Islands) within the property using photogrammetry, Lidar and/or other similar techniques.*

Detailed records of constituent elements of the property's components, including specification of the materials to be preserved, are almost archived and managed. In-depth surveys of all elements, including abandoned remains, will be commenced in 2018 to produce, archive and maintain comprehensive records of the nominated property as a whole.

Many of the churches which are the constituent elements of the property have detailed archival records such as drawings and photographs specifying structures, materials, and other features. These records are preserved in accordance with preservation management policies specified for each section and part.

Meanwhile, there is a partial shortage of records enabling assessment of the current state of abandoned settlements, decommissioned churches, and related relics in mountainous island regions, and records are needed to be archived as same as those stated above.

To this end, in-depth surveys will be conducted on all the constituent elements of each component from 2018 onwards (nomination dossier pp. 43-44).

These surveys will include measurements and the production of photographic records of abandoned settlements. A laser mapping survey of the remains of Zazare Village in Component 010 (Villages on Hisaka Island) will be conducted in 2018, with a survey of Component 008 (Remains of Villages on Nozaki Island) set to commence in 2019 or thereafter.

Results of these in-depth surveys will be published in 2020, as part of the production, archiving and maintenance of comprehensive records regarding the nominated property as a whole.

Information 7. *The inventory, physical assessment and development of long-term conservation strategy for the venerated artefacts within the property which remain in private ownership, if and when is no longer possible for these items to be retained and conserved in private ownership, and in their current locations.*

A detailed study will be undertaken, including the production of an inventory and records of venerated artefacts currently under ‘traditional protection’, and legislative means of conservation will be put in place.

In order to prevent venerated artefacts becoming scattered and lost, the locations of such artefacts have already been ascertained and a basic list was produced thereof. (An example list for Kasuga Village is shown in Appendix 3.) One of these artefacts is subject to ‘legislative, regulatory, and institutional protection’ as a designated cultural property of Nagasaki Prefecture, and is preserved in a museum of Nagasaki City.

There are many other venerated artefacts without legal protection that are nonetheless held in museums.

As venerated artefacts in private ownership have already been retained under traditional protection for centuries since the period of the ban on Christianity, traditional protection is therefore considered adequate and suitable. Local authorities periodically confirm the location of venerated artefacts in private ownership and extend their assistance in their preservation such as fumigation; the preservation of abalone shell artefacts retained by the Miyashita household in Sakitsu is one of the examples.

Thus, ‘traditional protection’ with the support of public authorities remains the basic approach for the immediate future; however, continuity of protection potentially affected by factors such as generational change. Therefore, designation of artefacts under the Law for the Protection of Cultural Properties is being considered to strengthen the protection by introducing ‘legislative, regulatory, and institutional protection’ measure.

As a preliminary step, a study, involving experts, which will produce detailed records of the history and usage of each venerated artefact and an inventory of artefacts for the designation is scheduled to commence in 2018.

Information 8. *In the light of potential risks and threats from climate change and rising sea levels, could the State Party consider the preparation of Seashore Management Plan, particularly for those site components where the relationship between the nominated property or associated community and the sea coast is most vulnerable?*

Nagasaki and Kumamoto Prefectures have already instituted “Basic Plans for Coastal Preservation” (the latest version is established in 2015) to address the risks of climate change and rising sea levels.

In accordance with the Basic Policy for Coastal Preservation instituted by the national government based on the Coast Act, Nagasaki and Kumamoto Prefectures have formulated Basic Plans for Coastal Preservation for their respective coastlines (Appendix 4).

These plans have been updated in every ten years, protection standards have been determined based on the plans, and all necessary measures have been implemented taking into account of the result of survey on post-disaster and normal state of the seashore. The seashore in Shitsu Village in Sotome (Component 005), for example, is subject to measures including levees, revetments, and wave dissipation works to prevent damage by high tides and wave overtopping, designed based on tidal level + 1.90 m.

Moreover measures such as establishment of warning and evacuation systems, notification of evacuation centre locations and provision of information are also pursued in an effort to minimise any damage caused by high tides and waves that exceed the protection levels.

While the Japan Meteorological Agency reports that there has been no discernible rise in sea levels on the seashore in Japan over the past 100 years (1906-2016), a slow upward trend in sea levels has been observed since the 1980s: there were annual rises in the order of 1.1 (0.6-1.6, with margin of error) mm in the period of 1971-2010, and 2.8 (1.3-4.3, with margin of error) mm in the period of 1993-2010. Viewed in terms of recent changes alone, these rises in sea level along the Japanese coast are of the same degree as the average sea level rises experienced worldwide.

With this in mind, the Basic Plans for Coastal Preservation provide for information-gathering in relation to sea level rises, freak tides, and other irregularities in marine conditions connected with global warming based on the Basic Plans for Coastal Preservation, and efforts are being made to

remain fully up to date and vigilant with regard to these matters.

In response to social conditions and these kinds of climatic changes and shifts, the Basic Plans for Coastal Preservation are to be updated if necessary before ten years.

Information 9. *The ICOMOS Panel would welcome additional information regarding the State Party's tourism approach and strategy to allow visitors access to the site as well as an understanding of all elements and places within the components of the property that are part of the story of the Hidden Christians.*

Information on visitor access to the site is managed exclusively by “the Hidden Christian Sites in the Nagasaki Region Information Centre” and disseminated via the Centre’s website and by other means. With regard to the story of the Hidden Christians, Nagasaki and Kumamoto Prefectures have instituted an “Interpretation Plan” and are gradually developing tools for information dissemination.

In light of the fact that 12 components stretching across two prefectures, six cities and two towns express the OUV, Nagasaki and Kumamoto Prefectures consider it important for all municipal authorities to communicate this OUV in a unified manner, and have therefore instituted an “Interpretation Plan” in March 2017 (Appendix 5).

In order to help visitors to understand the OUV of the property, that is the story of the Hidden Christians, brochures, websites, videos, panel displays and other media have already been produced and are distributed/broadcast in various places such as transport hubs and visitor guidance facilities.

Moreover, in order to help understanding of all elements and places within the components that are part of the story of the Hidden Christians, guide maps for visitors have already been prepared and distributed at guidance facilities within each component and its neighbourhood. It is planned for 2018 onward to develop a smartphone app with onsite guidance functions using location data, and the installation of interpretive signage.

Guidance at each component of the nominated property provides explanation not only about the OUV but also about how each component contributes to it so that the visitor can understand the whole story of the Hidden Christians.

Training programmes are available for residents who wish to participate in guidance activities. In 2018, it is planned to produce a textbook for the local guides to learn appropriate explanations to visitors.

Various tools for information dissemination are being developed in a step-by-step manner, in accordance with the Interpretation Plan.

Information 10. *The ICOMOS Panel would also be pleased with further information regarding consideration of the 'carrying capacity' and management of potential tourism at the components of the property having particular regard to the physical and social circumstances of each component and potential limitations imposed by factors such as parking areas, boat transport and availability of local guides.*

In the medium- to long-term strategy, analysis of the carrying capacity of each component will be conducted, and visitor management plans will be reviewed with regard to the physical, cultural, and social circumstances of each component. For the short term, in anticipation of a rush of visitors just after inscription of the property on the World Heritage List, local authorities are currently working on training guides, establishing rest houses and visitor guidance facilities, expanding accommodation facilities, and introducing new sea routes.

Projections for number of visitors to the nominated property are calculated based on factors such as visitor numbers before and after inscription of other World Heritage properties in Japan (see Comprehensive Preservation and Management Plan, pp. 113-114).

Based on these projections, in order to accommodate visitors in the short-term, local authorities are working systematically to train guides, expand parking areas, establish rest and visitor assistance facilities, expand accommodation facilities, and introduce high-speed sea routes (Appendix 6). The State Party, as well as the local authorities, is confident that it is possible to adequately accommodate visitors even after inscription.

However, considering that each component has different physical, social, and cultural circumstances, including access, demographics, and lifestyle patterns, it is appreciated that there will be challenges to be addressed, such as the limited capacity for short-term visitor management plans to function on a more permanent basis (see Comprehensive Preservation and Management Plan, pp. 116-158).

With this in mind, rather than adhering to a pre-determined short-term visitor management plan, it is planned to continually monitor visitor numbers and visitor reception conditions on a continuous basis for each component and to invite local communities and experts to help analyse the carrying capacity of each component, in order to build up more realistic and sustainable visitor management practices in the medium and long term.

Information 11. *...the ICOMOS Panel would appreciate further information regarding State Party's strategies to mitigate the potential loss of memory amongst the custodians of the nominated property.*

There is already a considerable collection of folkloric, religious, and historical studies of the Hidden Christians' customs, practices, traditions, and other intangible features. Looking ahead to the future, efforts are being made to raise public awareness among local residents through school education and lifelong education.

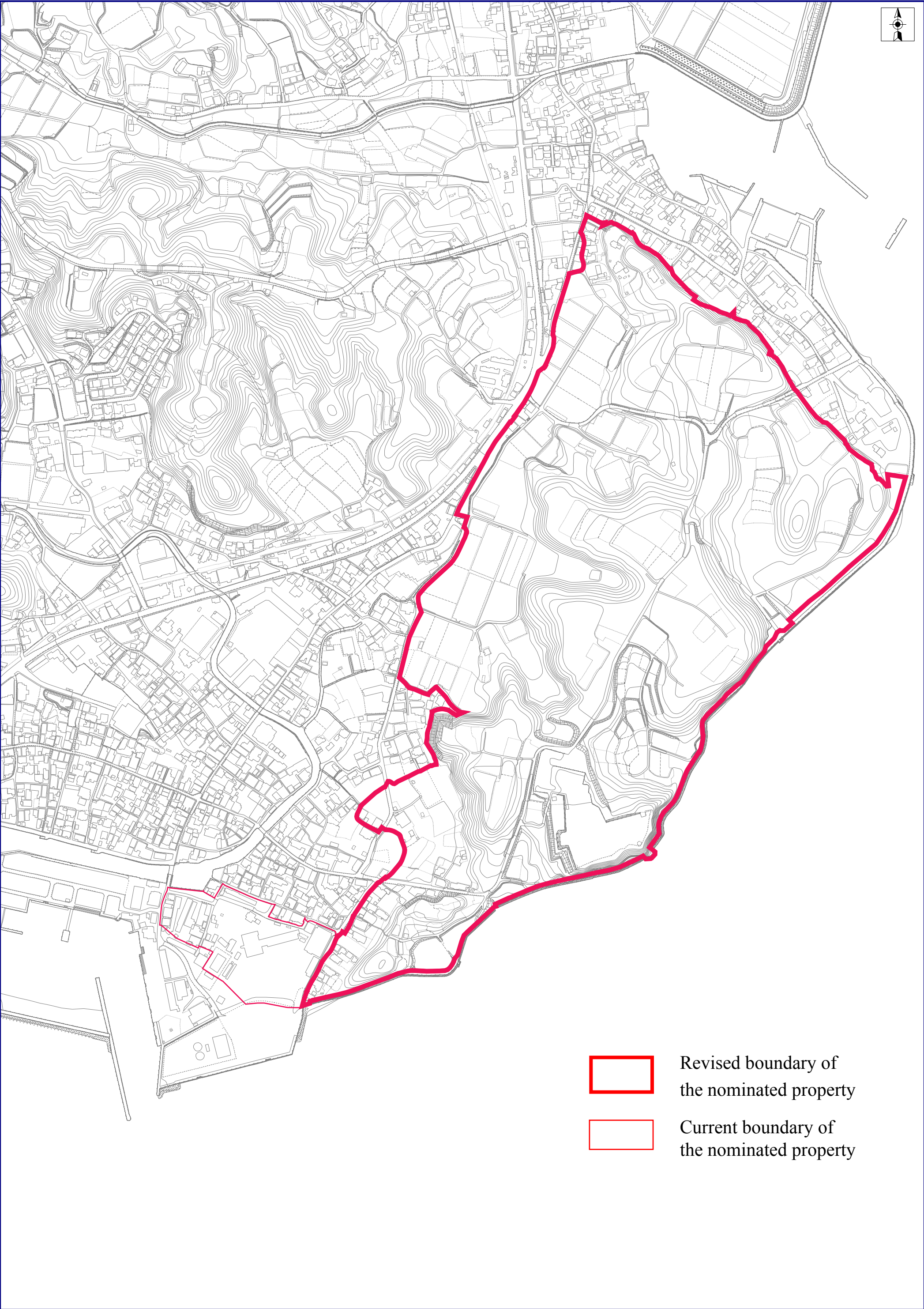
As listed in Chapter 7 of the nomination dossier and Appendix 7 of this Additional Information, there is a considerable accumulation of knowledge from folkloric, religious, and historical studies of the Hidden Christians' customs, practices, traditions, and other intangible features.



Result from academic studies is made available to the general public through publication, presentation and guidance at museums. When sharing information on the OUV of the nominated property, it serves wider dissemination and raising of awareness regarding the story of the Hidden Christians.

To ensure passing the story of Hidden Christians to the next generations, local authorities are actively implementing initiatives under school education programs; producing and distributing supplementary reading materials, sending expert staff of municipal governments to schools to teach special classes on World Heritage, providing on-site learning opportunities to students during excursions and school trips, and encouraging students to study related topics as their summer vacation projects.

Surveys and research on the Hidden Christians including their memory will continue. From school education, lifelong education, and other means, local community members living both within and outside the components can learn the story of the Hidden Christians, thereby raising the awareness of residents including the property's owners and custodians.

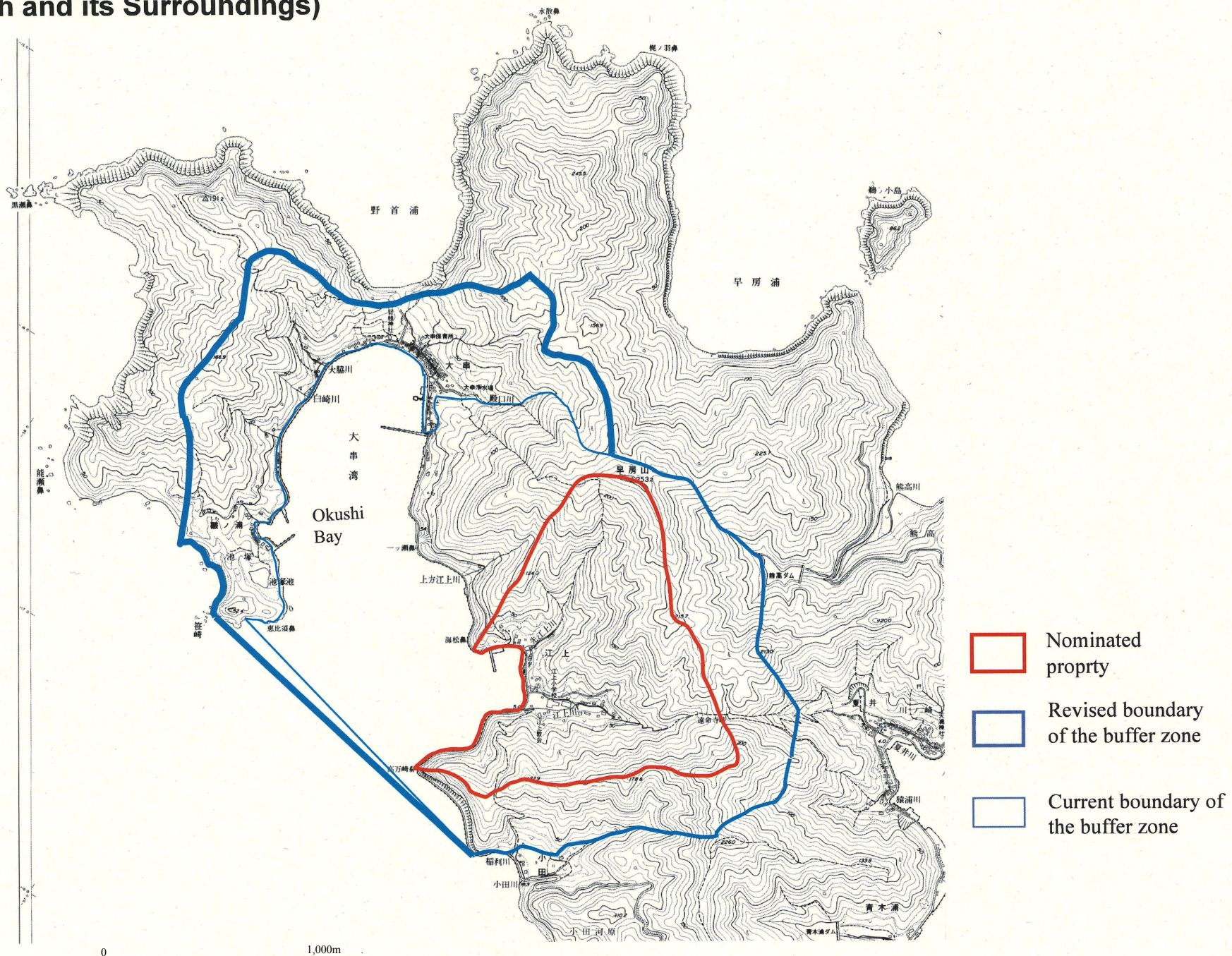
It is planned to produce a textbook on the story of the Hidden Christians in 2018 for use in schools, which will be distributed to schools and pupils in FY 2019.



-  Revised boundary of the nominated property
-  Current boundary of the nominated property

011 Revised buffer zone of Egami village on Naru Island (Egami Church and its Surroundings)

Appendix 2



Appendix 3. An example of the basic list of artefacts venerated by Hidden Chrisitains

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

No.	Category	Item name	Owner	Location	Registration No.
1	Whip	<i>Otenpensha</i>	A Family	Kasuga	Kasuga (1-1)
2	Whip	<i>Otenpensha</i>	A Family	Kasuga	Kasuga (1-2)
3	Rosary, etc.	Rosary	A Family	Kasuga	Kasuga (1-3)
4	Whip	<i>Otenpensha</i>	B family	Kasuga	Kasuga (2-1)
5	Talisman	<i>Ofuda-sama</i>	B family	Kasuga	Kasuga (2-2)
6	Paper cross	<i>Omaburi (Otegata)</i>	B family	Kasuga	Kasuga (2-3)
7	Medal, etc.	Medals	B family	Kasuga	Kasuga (2-4)
8	Others	Statue of the Virgin Mary	B family	Kasuga	Kasuga (2-5)

Appendix 4. Overview of Basic Plans for Coastal Preservation

The amendment of the Coast Act in 1999 included new provisions regarding the establishment of a Basic Policy for Coastal Preservation and Basic Plans for Coastal Preservation. Enacted for the purposes of clarifying the basic approach to coastal preservation in harmony with the principles of protection, the natural environment, and human use, and reflecting the will of local communities, these provisions require the responsible national government minister to establish a Basic Policy for Coastal Preservation, and prefectural governors to establish Basic Plans for Coastal Preservation, which then form the institutional framework for the strategic advancement of comprehensive coastal preservation. Basic Plans for Coastal Preservation must address matters relating to the conservation of coastlines and the provision of coastal preservation facilities.

The Basic Plans set out the fundamental intentions regarding future implementation of coastal preservation activities, including topography/geology, meteorological and hydrographic conditions, tide levels and other environmental aspects, coastal infrastructure and maintenance, and protection measures.

Nagasaki and Kumamoto Prefectures have established Basic Plans for Coastal Preservation covering the five coastlines included in the components of the nominated property.

Example: Basic Plan for Coastal Preservation for the Nishisonogi Coast

The Nishisonogi coast in the west of Nagasaki Prefecture borders the East China Sea and extends from Nomozaki, at the tip of the Nagasaki Peninsula, through Nagasaki City in the centre of the prefecture and Saikai City on the Nishisonogi Peninsula as far as the Saikai Bridge across the Harioseito Strait.

Relevant municipalities: Nagasaki City (where Shitsu Village in Sotome [component 005], Ono Village in Sotome [component 006], and Oura Cathedral [component 012] are located) and Saikai City

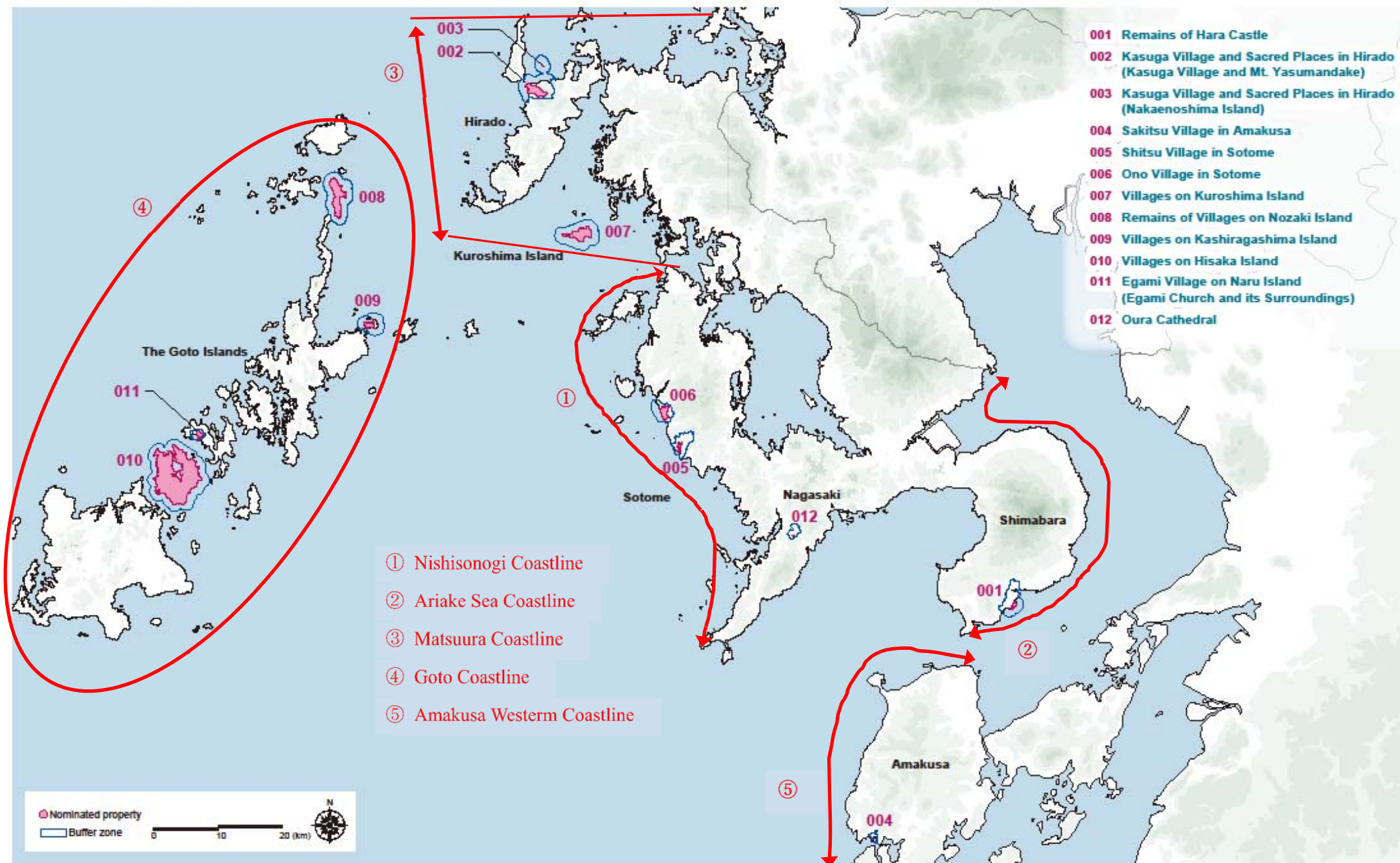
Affected coast: Length of coastline = 407 km, length of coastline requiring preservation = 151 km

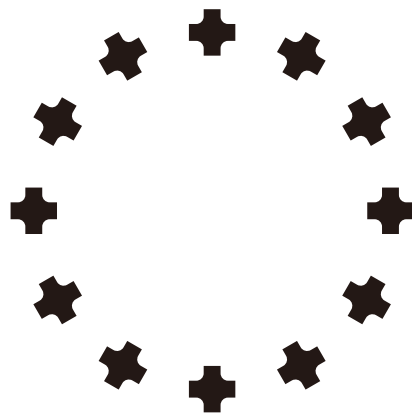
Protection standards (design tide levels): Nagasaki City: T.P. (Tokyo Peil) + 1.90 m; Saikai City: T.P. + 2.15 m

Map indicating the coast covered by the Basic Plan for Coastal Preservation for the Nishisonogi Coast



Map indicating the coast covered by Basic Plans for Coastal Preservation In Nagasaki Prefecture and Kumamoto Prefecture





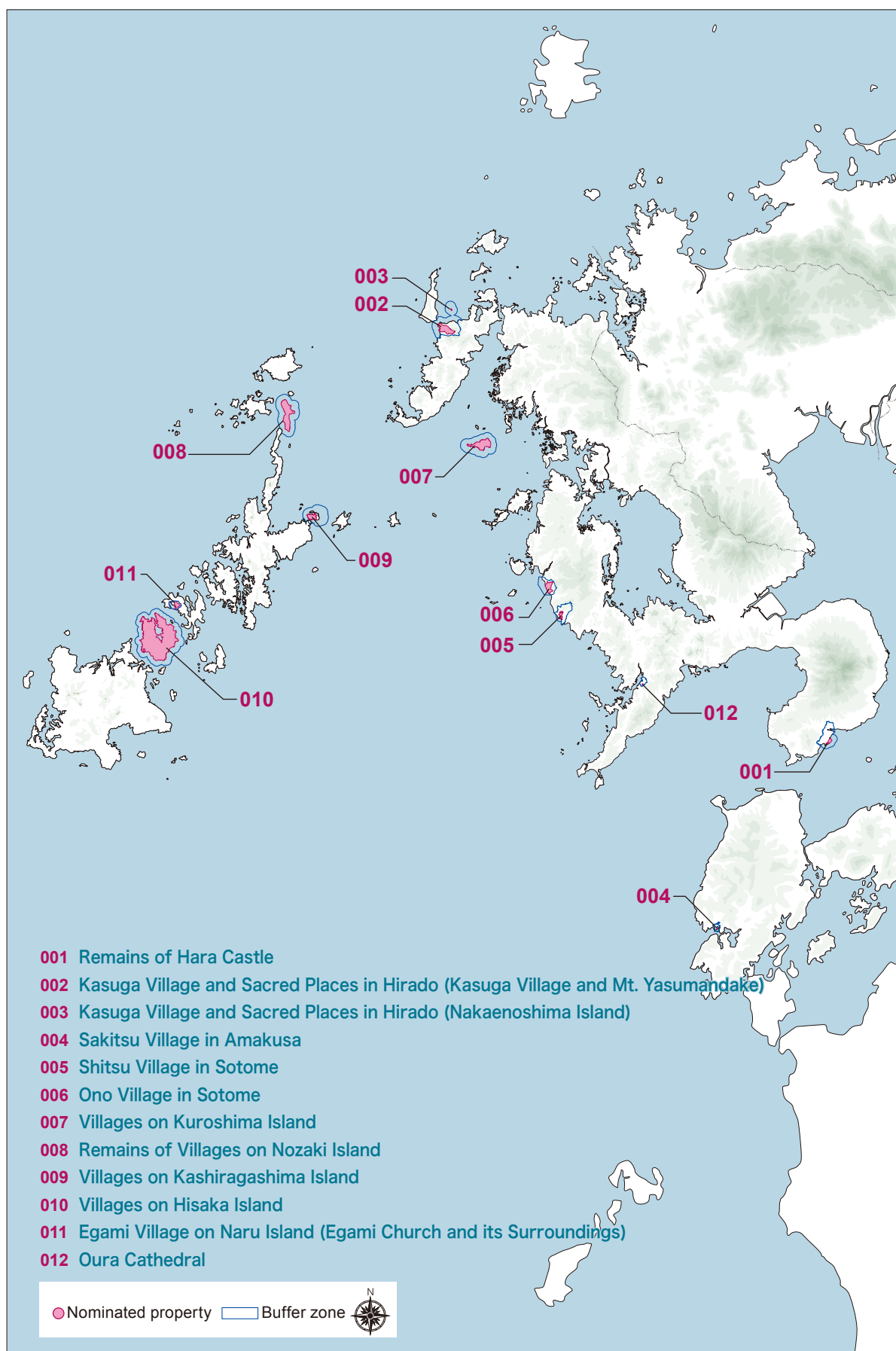
Guidelines for Interpretation Plan of 'Hidden Christian Sites in the Nagasaki Region'

For comprehensive information provision on the Outstanding Universal Value

First revised
edition

March 2017

Nagasaki Prefecture World Heritage Registration Promotion Division



CONTENTS

1	Introduction	1
2	Purpose, positioning and structure	2
	(1) Purpose	2
	(2) Positioning	2
	(3) Structure	4
3	Scope of the guidelines	6
	(1) Target of information provision	6
	(2) Agents of information provision	7
	(3) Range of information provision	7
4	What is 'expression of the value'?	8
	(1) Expression of the value of the entire property	9
	① Catch line	
	② Brief summary	
	③ General summary	
	④ Details	
	(2) Expression of the value of each component of the property	21
	① 001 Remains of Hara Castle	
	② 002 Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake)	
	③ 003 Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island)	
	④ 004 Sakitsu Village in Amakusa	
	⑤ 005 Shitsu Village in Sotome	
	⑥ 006 Ono Village in Sotome	
	⑦ 007 Villages on Kuroshima Island	
	⑧ 008 Remains of Villages on Nozaki Island	
	⑨ 009 Villages on Kashiragashima Island	
	⑩ 010 Villages on Hisaka Island	
	⑪ 011 Egami Village on Naru Island (Egami Church and its Surroundings)	
	⑫ 012 Oura Cathedral	
	(3) Figures	46
	① Map illustrating the distribution of the components	
	② Figure illustrating the positioning of the components	
	③ Table showing the contribution of each component to the overall value	

5	Practice of the interpretation plan	52
	(1) Research and surveys to deepen the property's value	53
	① Planning of research and surveys	
	② Establishment of an archive system	
	(2) Information sharing to communicate the property's value	55
	① Planning of exhibition	
	② Utilisation plan of web network	
	③ Utilisation plan of various media	
	④ Planning of various events	
	⑤ Planning of guidance and explanation	
	⑥ Utilisation planning of the mass media	
	⑦ Collaboration for information sharing	
	(3) Awareness raising to preserve the property's value	65
	① Planning of awareness raising for the preservation	
	② Planning of provision of educational opportunities	
	(4) Coordination of the three functions	67
	(5) Approaches suitable for each target	68
	(6) Organisational structure and role sharing	74
	(7) Collaboration with the action plan to utilise the information and communication technology (ICT) in the entire society toward 2020	76
<hr/>		
6	Building and operating the 'Nagasaki World Heritage Centre network'	78
	(1) 'Hidden Christian Sites in the Nagasaki Region World Heritage Centre' (provisional name)	79
	(2) Satellite facilities (provisional name)	81
	(3) Coordination with other organisations	83
<hr/>		
7	Schedule	84

■ Appendix 6. Current situation of visitor guides, parking space, rest and guidance facilities, accommodation, and new sea routes

Component	Location	Number of visitors ^{*1}	Number of visitor guides ^{*2}	Parking areas	Rest and visitor guidance facilities	Number of accommodation and capacity ^{*3}	New sea routes ^{*4}
001 Remains of Hara Castle	Minami-shimabara City	11,446	78 guides in Minamishimabara Guide Association, Arima-no-Sato	Space available in and around the Remains of Hara Castle for 132 standard-sized cars, 4 large-sized cars, and 1 vehicle for disabled people	Arima Christian Heritage Museum (opened in April 2014)	181 facilities for 1,968 persons	A new sea route started between ports of Mogi and Obama in October 2017 for a limited period.
002, 003 Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake) (Nakaenoshima Island)	Hirado City	—	55 guides in total (37 guides in NPO Hirado Tourism Welcome Guides, 18 guides in Ikitsuki Volunteer Guide Association)	Space available in and around Kasuga Village for 15 standard-sized cars * It is not allowed to land on Nakaenoshima Island.	Shimanoyakata Hirado City Ikitsuki Town Museum Hirado Christian Archive Centre *A guidance facility, equipped with interpretive and retail sales functions, is currently being developed within Kasuga Village. (To be opened in April 2018.)	292 facilities for 4,169 persons	—
004 Sakitsu Village in Amakusa	Amakusa City	78,746	52 guides in Amakusa Treasure Island Tourist Guide Association	Space available in and around Sakitsu Village for 109 standard-sized cars, 6 large-sized cars, and 2 vehicle for disabled people	Amakusa City Sakitsu Village Guidance Centre (opened in April 2016) Sakitsu Archive Centre, Minatoya (opened in August 2016)	99 facilities for 3,186 persons	A new sea route started between ports of Nagasaki and Sakitsu in July 2017 for a limited period.
005 Shitsu Village in Sotome	Nagasaki City	25,602	29 guides in total (14 guides in Nagasaki Saruku Programme, 5 guides in NPO Nagasaki Pilgrimage Centre, 5 guides in Sotome Tourism Volunteer Guide Association, 5 guides in Pasuka-no-sato)	Space available in and around Shitsu Village for 64 standard-sized cars, 5 large-sized cars, and 2 vehicle for disabled people	Sotome Historical Folklore Archive Centre	149 facilities for 15,068 persons	—
006 Ono Village in Sotome		4,669	35 guides in total (14 guides in Nagasaki Saruku Programme, 5 guides in NPO Nagasaki Pilgrimage Centre, 5 guides in Sotome Tourism Volunteer Guide Association, 5 guides in Pasuka-no-sato, 6 guides in Konoura Volunteer Guide Association)	Space available in and around Ono Village for 20 standard-sized cars, 3 middle-size cars, and 1 vehicle for disabled people	Sotome Historical Folklore Archive Centre	149 facilities for 15,068 persons	—

Component	Location	Number of visitors ^{*1}	Number of visitor guides ^{*2}	Parking areas	Rest and visitor guidance facilities	Number of accommodation and capacity ^{*3}	New sea routes ^{*4}
007 Villages on Kuroshima Island	Sasebo City	4,238	17 guides in NPO Kuroshima Tourism Association	Space available for 30 standard-sized cars in and around the villages, and for 37 standard-sized cars near Ainoura Port (the departure port to Kuroshima Island)	Kuroshima Welcome House (opened in March 2016)	156 facilities for 10,768 persons	
008 Remains of Villages on Nozaki Island	Ojika Town	2,856	22 guides in total (12 guides in NPO Ojika Island Tourism Association, 10 guides in NPO Nagasaki Pilgrimage Centre)	* It is not allowed to bring cars to Nozaki Island.	Nozaki Island Visitor Centre (opened in April 2017)	46 facilities for 447 persons	Consideration is being given to increasing the number of the operation between islands of Ojika and Nozaki.
009 Villages on Kashiragashima Island	Shinkami-goto Town	26,872	51 guides in total (41 guides in Kamigoto Hometown Guide Association, 10 guides in NPO Nagasaki Pilgrimage Centre)	Space available around Kamigoto Airport for 51 standard-sized cars, 3 large-sized buses, and 1 vehicle for disabled people *In April 2018, a park-and-ride system was implemented to limit the entry of vehicles to the component area.	Inori-no-Shima Information Centre Information Centre of Villages on Kashiragashima Island (to be opened in August 2018)	60 facilities for 1,197 persons	—
010 Villages on Hisaka Island	Goto City	7,126	73 guides in total (21 guides in Goto City Hometown Guide Association, 35 guides in NPO Acros Goto, 7 guides in WING Goto, 10 guides in NPO NPO Nagasaki Pilgrimage Centre)	Space available for 3 standard-sized cars in and around the villages *Availability of hire cars on the island is limited, so public transport and taxis are utilised.	Goto City Tourism and Historical Archive Centre Hisaka Island Tourist Information Centre (to be opened in April 2018)	198 facilities for 2,458 persons	A new sea route started between ports of Fukue and Sasebo in May 2017.
011 Egami Village on Naru Island (Egami Church and its Surroundings)		7,394	73 guides in total (21 guides in Goto City Hometown Guide Association, 35 guides in NPO Acros Goto, 7 guides in WING Goto, 10 guides in NPO NPO Nagasaki Pilgrimage Centre)	Space available for 4 standard-sized cars in and around the villages *Availability of hire cars on the island is limited, so public transport and taxis are utilised.	Goto City Tourism and Historical Archive Centre *Consideration is being given to setting up a guidance facility on Naru Island.	198 facilities for 2,458 persons	A new sea route started between ports of Fukue and Sasebo in May 2017.
012 Oura Cathedral	Nagasaki City	446,957	301 guides in total (262 guides in Nagasaki Saruku Programme, 7 guides in NPO Nagasaki Compradore, 27 guides in NPO Nagasaki-no Kaze, 5 guides in NPO Nagasaki Pilgrimage Centre)	Space available around Oura Cathedral for 134 standard-sized cars, and 28 large-sized cars	Oura Cathedral Christian Museum (to be opened in April 2018)	149 facilities for 15,068 persons	—

^{*1} The number was counted from April 2016 till March 2017. No figure was obtained in this period for Kasuga Village and Sacred Places in Hirado, and visitors cannot land on Nakaenoshima Island.

^{*2} Capacity building workshops for visitor guides are held by the NPO Nagasaki Pilgrimage Centre and other guide association in each area.

^{*3} The average occupancy rate for major visitor accommodation facilities across Nagasaki Prefecture as a whole was 64.8% in 2016. (No data for Amakusa City in Kumamoto Prefecture.) New type of accommodation facilities is being developed in response to visitor needs in several areas, including the use of traditional housing in Ojika Town, and lodging in private residences on Hisaka Island.

^{*4} Listed in the column are new sea routes started in the last two years.

Appendix 7. Major books and research reports on Hidden Christians

Books

Title	Year published	Author	Publisher
Showa-jidai-no Sempuku Kirishitan	1954	Tagita Koya	Nihon-gakujutsushinkokai
Kakure Kirishitan	1966	Furuno Kiyoto	Shibundo
Kakure Kirishitan	1967	Kataoka Yakichi	Japan Broadcasting Corporation
Kinsei-no Chikashinko	1974	Kataoka Yakichi, Tamamuro Fumio, Oguri Junko	Hyoronsha
Chiho-kirishitan-no hakkutsu	1976	Ebisawa Arimichi	Kashiwa-shobo
Goto-retto-no Kirisutokyo-kei Kazoku	1979	Naito Kanji	Kobundo
Kakure Kirishitan-no Shinko-sekai	1997	Miyazaki Kentaro	University of Tokyo Press
Kakure Kirishitan	2001	Miyazaki Kentaro	Nagasaki Shimbun-sha
Kirishitan-minshushi-no Kenkyu	2002	Ohashi Yukihiro	Tokyodo-shuppan
Kirishitan-no Sempuku-to Shinkodensho	2012	Kataoka Chizuko	Nagasaki Junshin Catholic University Museum
Sempuku Kirishitan	2014	Ohashi Yukihiro	Kodansha
Kakure Kirishitan-no Jitsuzo	2014	Miyazaki Kentaro	Yoshikawa-kobunkan
Kakure Kirishitan towa Nanika	2015	Nakazono Shigeo	Gen-shobo
Kirishitan Shinkoshi-no Kenkyu	2017	Gonoi Takashi	Yoshikawa-kobunkan

Research reports

Title	Year published	Author	Publisher
Kirishitan Kankeishiryō	1980	Kataoka Yakichi, et al.	Nagasaki Prefecture Board of Education
Nagasaki-ken-no Kakure Kirishitan	1999	Miyazaki Kentaro, et al.	Nagasaki Prefecture Board of Education