

## SUMMARY

(Revised from the Summary of the Report of the Surveys of the Graveyard of CHIJIWA Miguel and his wife in Ikiriki Village, 2024)

The graveyard of CHIJIWA Miguel and his wife in Ikiriki Village is situated in Isahaya City, Nagasaki Prefecture, JAPAN, constructed in the course of 1630, the earliest Edo Period. This graveyard is now registered as a site in the official document 'Sites in Nagasaki Prefecture'. This site is officially named as 'Presumed Graveyard of CHIJIWA Miguel'.

The graveyard is located in the middle of a narrow flat-arranged ground at the hillside overlooking Ohmura Bay. There stands a huge gravestone (h:2.5m x w:1.2m) in the back of this yard. In front of this monument lay 2 graves which center lines stretched in parallel from east to west. The northern one named Grave 1 (l:1.4m x w:4m) had a wooden storage box recycled as a coffin. In it, we found a body of an adult woman crouching on her knees and laid on her side. Around her chest, we unearthed a glass fragment and some glass beads. We presumed that these were the ornaments for a Christian item. From the other one named Grave 2 (l:2.5m x w:1.5m), we unearthed a body of an adult man in a wooden coffin. He also had been buried in the same way as the woman mentioned above. On the surface of graves, stones were spread over 4.8m wide from south to north and 2.1m wide from east to west. We regard this site as a rare case to show us how the members of an upper class samurai family had been buried at that time.

We presumed these 2 graves had been built almost at once: a woman was buried in Grave 1 and a man in Grave 2. The inscriptions on the gravestone shows us their posthumous Buddhist names and the dates when they died. According to the documents owned by the descendants of CHIJIWA Miguel, the buried ones turned out to be CHIJIWA Miguel and his wife. Their gravestone and their Buddhist styled burial manner disguised them as Buddhists. Nevertheless, a Christian item buried with the wife made it clear that they had kept their Christian faith to the end.

CHIJIWA Miguel had been selected as one of 4 boys sent to Europe as the proxies of the Christian Daimyos (lords) of Kyushu District at that time for the purpose of giving an audience to the Pope. Miguel had been believed to throw away his Christian faith after getting back to Japan. But the surveys shows that he had kept his faith through his life, although he had left the Society of Jesus.

The surveys gave us valuable information about the graves in the earliest Edo Period. Moreover, we believe that it will give a huge impact on the history of Japanese Christian in the earliest Edo Period. We declare proudly these surveys as a great achievement in the history of Japanese archaeology, for many ordinary people supported the surveys without any help from any public institution.

## Project for the Surveys of the Graveyard of CHIJIWA Miguel in Nagasaki Pref., JAPAN

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## Chronology of CHIJIWA Miguel and Tensho Embassy

- 1563 Baptized OHMURA Sumitada became the first Christian Daimyo (lord) in Japan Circ.
- 1569 Miguel was born as the second son of CHIJIWA Nokazu, the lord of Chijiwakamabuta Fortress, in present Chijiwa Town, Unzen City.
- 1573 Miguel moved to Ohmura with his wet nurse.
- 1574 OHMURA Sumitada ordered to abandon all the shrines and temples and to make all the residents Christians in his domain to build the first kingdom dominated by Christian Daimyo.
- 1580 Miguel entered Arima Seminario as one of the first students. He was selected as a member of Tensho Embassy to Europe with ITO Mancio, HARA Martinho and NAKAURA Juliao.
- 1582 Tensho Embassy shipped from Nagasaki to Europe. Chief ambassador was ITO Mancio, and Miguel was the vice-envoy.
- 1584 Tensho Embassy reached to Lisbon. The embassy gave an audience to King Philip II of Spain.
- 1585 The embassy gave an audience to Pope Gregory XIII at a cardinal conference.
- 1587 Both OHMURA Sumitada and OHOTOMO Sorin died. TOYOTOMI Hideyoshi, the ruler of Japan at that time, ordered to deport Christian padres from Japan.
- 1590 Tensho Embassy returned to Nagasaki.
- 1591 The Embassy gave an audience to Hideyoshi and performed European music at his residence in Kyoto. The 4 boys of the Embassy joined the Society of Jesus at Amakusa. Miguel left the Society of Jesus, and then served OHMURA Yoshitaki whose domain had many Christians. Miguel was given the area of Ikiriki and Konoura as his domain. Miguel changed his first name as Seizemon.
- 1606 Miguel served ARIMA Harunobu, a Christian Daimyo, after the padres had been deported from Ohmura Domain
- 1608 ITO Mancio, HARA Martinho and NAKAURA Juliao became priests.
- 1612 Miguel and many Christians in Hinoe Domain ruled by ARIMA Harunobu moved to Nagasaki (called 'Rome in Japan' at that time) near around when Harunobu prohibited Christianity in his domain ITO Mancio died from disease in Nagasaki.
- 1614 Christianity were prohibited all around Japan in December.
- 1623 Alonso de Lucena, a Portugal missionary, mentioned Miguel might live in Nagasaki in his memoir.
- 1629 HARA Martinho died from disease in Macau where he had lived after his deportation from Japan.
- 1633 On the 21st of January, Miguel died in Ikiriki district where hidden Christians had lived concentrically. On the 21st of October, NAKAURA Juliao was tortured to martyrdom in Nagasaki.



Gravestone of CHIJIWA Miguel and his Wife in Ikiriki Village  
 Located in Yamaguchi City, Isahaya City, Nagasaki Pref., JAPAN  
 Access : Take JR Nagasaki Main Line to Ohmura Station, then take Nagasaki Prefectural Local Bus to Shinonagawaguchi Bus-stop. 10 minutes walk to south from the bus-stop

# CHIJIWA Miguel had Never Thrown Away His 'Christian Faith'

## Report of the Excavations [the 1st-4th] of The Graveyard of CHIJIWA Miguel and his Wife in Ikiriki Village JAPAN

Project for the Surveys of the Graveyard of CHIJIWA Miguel in Nagasaki Pref., JAPAN

**Tensho Embassy and CHIJIIWA Miguel**

CHIJIIWA Miguel was one of the 4 boys joined in Tensho Embassy, which is said to be sent to Europe by the Christian Daimyos (lords) of Kyushu District in 1582 for the purpose of giving an audience to the Pope. Miguel was a cousin of ARIMA Harunobu the Christian Daimyo (lord), a nephew of OHMURA Sumitada who was the first Christian Daimyo in Japan. Miguel joined the Society of Jesus after his journey to Europe, but left it about 10 years after. This fact brought him dishonor that he had thrown away his Christian faith. After leaving the Society of Jesus, he served OHMURA Yoshiaki the Christian Daimyo of Ohmura Domain, and then ARIMA Harunobu of Hinoe Domain. He was said to move to Nagasaki after he resigned to serve Harunobu, but no one was sure where he lived nor when he died.

**Discovery of the Graveyard of CHIJIIWA Miguel and his Wife**

At the middle of the hillside full of tangerine orchards in Yamagawa-uchi area of Tarami-cho, Isahaya City, stands a huge gravestone made of a natural rock. The inscription on the front of this stone shows two posthumous Buddhist names and the dates when they died; one died on the 19th of January in A.D.1633, and the other died 2 days later. The inscription on the back shows the name 'CHIJIIWA Genbanojo, the fourth son of CHIJIIWA Miguel. The graveyard belongs to the ASADAs, the clan that had served Ohmura Domain as a chief counselor in charge of his master's domain. A daughter of CHIJIIWA Genbanojo married to a member of the ASADAs. One of the old documents owned

by the ASADAs mentioned about the graveyard. In 2003, all the information mentioned above into consideration, OHISHI Kazuhisa, the leader of the surveys, concluded that the ones buried in this graveyard were CHIJIIWA Miguel and his wife.

**The 1st Survey (in September 2014) and the 2nd (in September 2016)**

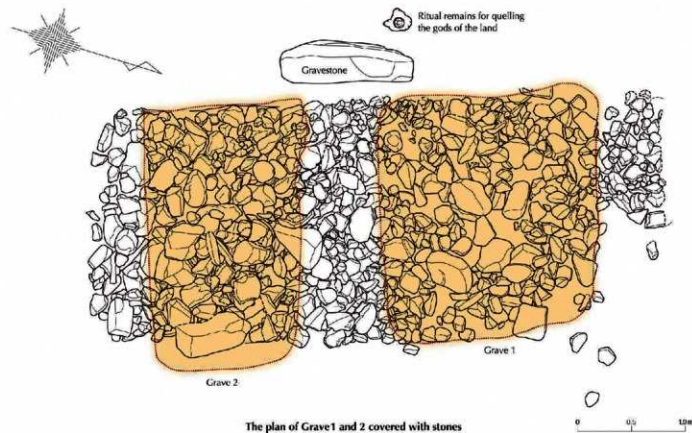
To examine what the graveyard was like when being constructed, the 1st and the 2nd surveys were carried out. These surveys showed us the fact that the gravestone was moved from the original position when its basement (2.8m long sides) was arranged in the early Meiji Era. Nevertheless, the research using the ground-penetrating radar suggested there might be some space for the buried under this basement.

**The 3rd Survey (in August-September 2017)**

We excavated under the basement of the gravestone to find 2 graves: In the northern one (Grave1), we found a body of an adult woman with a glass fragment and some glass beads around her chest in a wooden storage box recycled as a coffin. And we made it sure that there existed another one (Grave2) under the eastern part of the basement.

**The 4th d Survey (in August-September 2021)**

We excavated Grave 2 and unearthed a body of an adult man. We could determine the place where the gravestone originally stood. The 4th survey gave us the information about the process of the construction of the graveyard and its structure.



The plan of Grave1 and 2 covered with stones



Graveyard of CHIJIIWA Miguel and his wife in Ikiriki Village (under a white tarp the bottom left) and Ohmura Bay viewing from south



Location of the gravestone before the 4th excavation



Excavation of the 4th survey



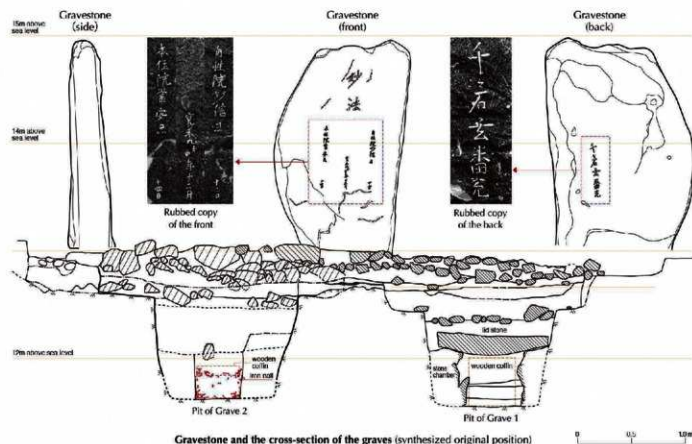
Lid-stones covered over Grave1



Grave 1 after removing some lid-stones



Pit of Grave 2



Gravestone and the cross-section of the graves (synthesized original position)



## Construction of the Gravestone and the Graveyard

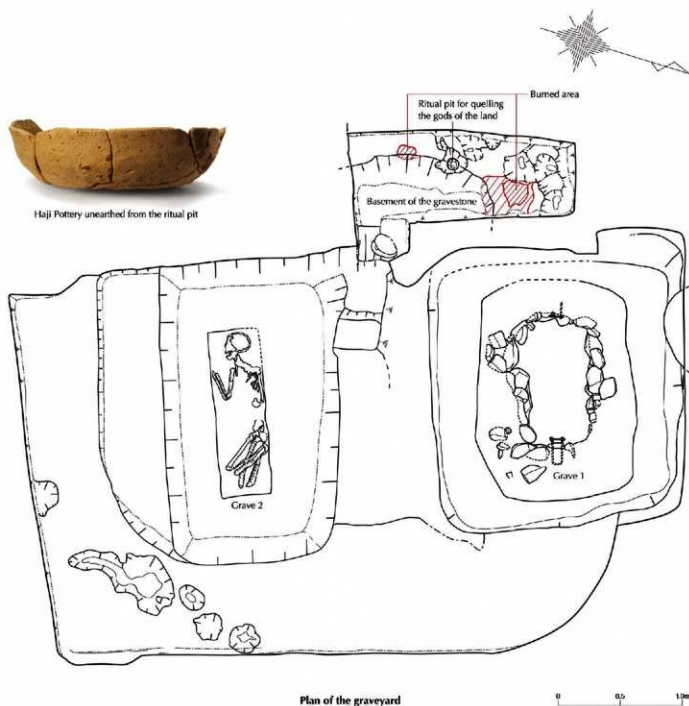
### Construction of the Gravestone Before the Funeral

We unearthed an oval pit (1.11m x w.0.8m x d.0.3m) at the northern part of Grave 1 and 2. We concluded this was an original basement of the gravestone because its scale was almost the same as the bottom of the stone. Close to this pit, we found a smaller pit in which a shallow bowl of Haji pottery lay upside down. A round pebble (9cm x 2.5cm) was set under this bowl. We presumed it was related with the ritual for quelling the gods of the land. Near around this pit we also found 2 area which ground had been burnt. We assumed that some ritual had been carried out there according with the construction.

It is clear that the gravestone was built before the funeral, for the layer including pebbles which had been formed for building this stone was partly cut when the 2 graves were dug.

### Area of Gathered Stones

The surface of Grave 1 and 2 was covered with andesitic stones of fist-sized to head-sized, roughly stacked about 0.3m high. These stones were spread over a rectangular-shaped area of 4.8m wide from south to north and 2.1m wide from east to west. The burial pits of Grave 1 and 2 were dug with their center line set parallel from each other. We concluded that these 2 graves had been constructed at the same time.



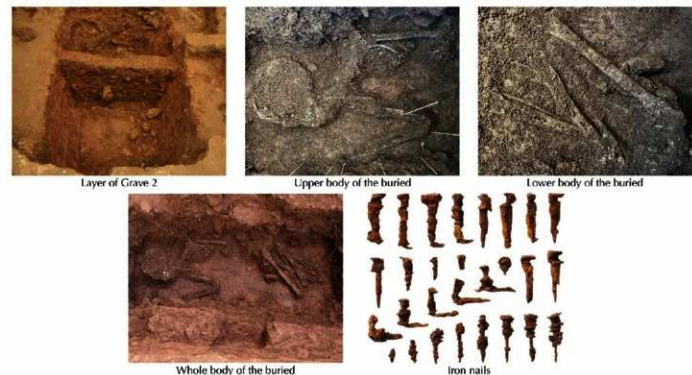
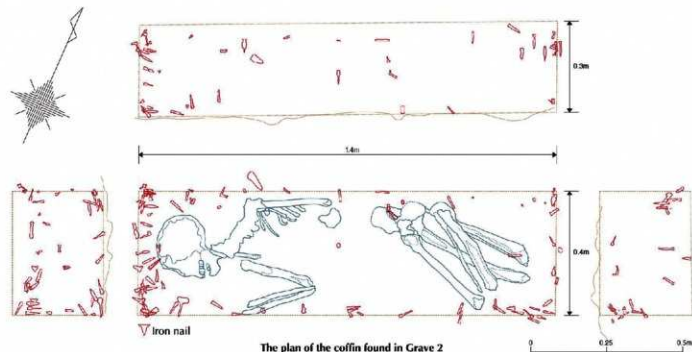
## Who was Buried in Grave 2?

### Excavation of Grave 2

The pit of Grave 2 was 2.5m wide from east to west, 1.3m wide from south to north and 1.0m in depth. We unearthed a wooden coffin (1.14 m x w.0.4m x d.0.3m) in this pit. Almost 100 iron nails were used for the coffin. These nails were especially concentrated at the sideboard near the skull.

### Who was Buried in the Grave 2?

Quite many bones were left in the coffin. Examining the bones, we concluded that the buried body was an adult man. He had been laid as his head to west, with his arms bent, and laid on his side crouching tightly on his knees.



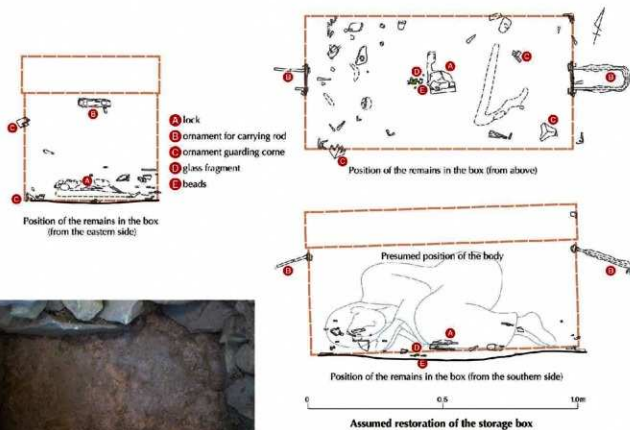
## Who was Buried in Grave 1?

### The Excavation of Grave 1

The upper part of the burial pit was 2m long sides and 0.4m in depth. The lower part was 1.6m wide from east to west and 1.2m wide from south to north, and 0.8m in depth. In this pit, we unearthed a wooden storage box (1.1.0m × w.0.5m × h.0.5m) recycled as a coffin. Under this coffin spread were the stones of fist-sized to head-sized. 3 huge flat lid-stones were set beneath the coffin. These lid-stones were neatly covered with pebbles and sediment.

### The Storage Box recycled as a coffin

In Grave 2, we unearthed a lock, hinges, nails and other iron ornaments attached to the storage box recycled as a coffin in situ. This box was locked and we could not find a key. It means that they buried the box after locking the dead in it.



Inside the box after excavation



Remains of the buried body



Cluster of glass beads and a glass fragment



Unearthed iron lock

### Who was Buried in Grave 1?

The bones and teeth found in the coffin suggested us that the buried was an adult woman. The body was left in the box just in the same way as the one found in Grave 2: her head to west, with her arms bent and laid on her side crouching tightly on her knees. We unearthed 59 glass beads, a glass fragment and a piece of cloth around her chest, which might form a Christian item. We determined this woman as a wife of Miguel.

## What We can See from our Surveys

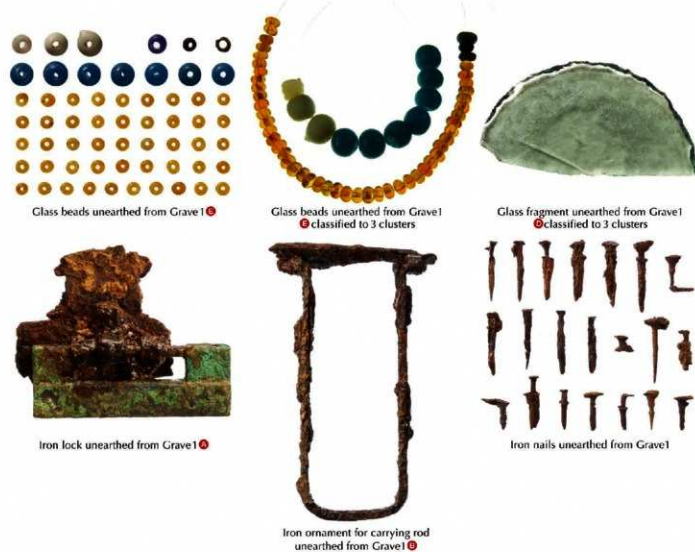
### The Ornaments for Christian Items Unearthed from Grave 1

Unearthed glass fragment (1.27mm × w.15mm × l.1.5mm) is an alkaline one, originally had an oval shape. Its surface discolored from dirt. We assume that this glass ornament was fringed with the cloth found close to it.

Unearthed glass beads can be classified to 3 clusters based on the size of diameter: the ones which diameter is about 5mm are white or

blue colored, which diameter is about 4mm are navy or black colored and which diameter is under 3mm are amber colored. Most of them are alkaline ones although there are some leaden ones.

We presume that the fragment with cloth and the beads mentioned above form a Christian item hanging around the neck of the buried woman.



### The Whole Image of "Graveyard of CHIJIWA Miguel and his Wife in Ikiriki Village"

Our 4th survey gave us the whole image of "Graveyard of CHIJIWA Miguel and his Wife in Ikiriki Village".

Before the construction of the graveyard, they cut and arranged the ground and carried out some rituals for quelling the gods of the land. The gravestone was set at the back of the graveyard at the foot of a mountain. Then they dug 2 graves and covered their surface with stones in a rectangle shape. We assume they intended to make the stacked stones as a landmark.

In general, a gravestone is built after a funeral. The outstanding characteristics of this graveyard is to set the gravestone and to carry out the funeral at once, as if they determined the area for graveyard based on the position of both the gravestone and the graves.

The 2 graves were set in parallel and did not cut each other when constructed, and the area of gathered stones were formed beneath them

at once. These facts suggested us that the 2 graves had been constructed almost at the same time. According to the inscriptions on the gravestone, Miguel died only 2 days later when his wife had passed away. It is likely that their funerals and burials were carried out at once.

The excavations of the graveyard proved the inscriptions on the gravestone told us the fact: the buried man and the woman were Miguel and his wife.

Miguel's wife were buried with a Christian item around her chest, locked in a storage box recycled as a coffin. The item showed her Christian faith although she had been thought to throw it away. There were no possessions accompanied with Miguel. But in general, it is quite rare to find possessions from a grave of a Christian. Miguel was buried in the exactly same way with his wife at the same time, so it is very likely that he also had kept the same faith as his wife.