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研究課題名(和文) The Sephardic Diaspora and the East Asian Slave Trade

研究課題名(英文) The Sephardic Diaspora and the East Asian Slave Trade

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研究成果の概要(和文)：本研究では、16世紀初頭から、日本とポルトガルの貿易関係が終了する1640年までの間に、ポルトガル人商人たちに売られた日本人奴隷に関し、アジア、ヨーロッパ、アメリカ大陸等に存在する様々な文書から、新たな名前を複数特定し、これらの分析をおこなった。研究の成果の一部は、"Palgrave Macmillan"の"Palgrave Studies in Comparative Global History"シリーズで出版される。

研究成果の概要(英文)：I identified in several Asian, European, and American archives news individuals who were in transit in Japanese ports and the seas of China and who were sold to the Portuguese, from the early 16th century until the definitive closure of Portuguese and Japanese trade relations in 1640. The documents analyzed are predominantly religious correspondence, inquisitorial processes, correspondence of merchants, wills, marriage records, death records, baptismal records, notarial records, censuses, journals, travel registers, merchandise registries, and legislation. In addition to handwritten documentation, I have also analyzed numerous printed documents produced at the time as well as more recent sources. Some of the new results will be published in Palgrave Macmillan series "Palgrave Studies in Comparative Global History".

研究分野：Slavery

キーワード：Slavery Japan

1 . 研究開始当初の背景

This project is born from the desire to rethink the History of Slavery in East Asia seas during the sixteenth and seventeenth centuries in a broader and global perspective.

2 . 研究の目的

The main purpose of my research is to study the Sephardic converted Jews (Conversos) involved in Asian slave trade between 1550 and 1639 and to understand in particular the Jewish presence in East Asia in the Early Modern Period. At the same time, I intend to study the cultural exchanges involving these communities in Macau, Manila, Nagasaki, Acapulco and Mexico City who have yet to be studied.

3 . 研究の方法

In this research, I studied the liaison between Asian Slavery and the Conversos presence in East Asia and America in the sixteenth and seventeenth centuries by making use of two scientific approaches, the first one is of a global nature and

the second one is of a local nature, i.e., firstly my analyses attempted to identify the extent of the Conversos commercial presence in East Asia and their connections with the American Conversos communities in Acapulco and Mexico City; and in a second phase attempted to reconstruct individual cases, and eventually clarify how this network was built, highlighting their main leaders and activities, as well as their religious, political, social, and economic connections.

4 . 研究成果

During my research I was able to identify in Macau a permanent Jewish community, which established itself in the first decades of the city's foundation. This community, unachievable by the Inquisition in Goa, is gradually revealed by Conversos fugitives seeking shelter in Macau to escape the Inquisition. My analyses also recovered the Sephardic community of Nagasaki, composed of a nomadic community. Both communities were involved in slave trade and developed

important trade connections with the Sephardic communities in Acapulco and Mexico City.

Regarding the slave trade, I studied the Japanese presence in Mexico and in Peru.

1- The Japanese presence in Mexico is noticeable during the second half of the sixteenth century. This presence is diverse. Although the majority of the Japanese arrived to the Americas as slaves through Portuguese and Spanish trade networks, others arrived as freemen, probably as sailors or members of a diplomatic delegation. Unfortunately, due to their conversion to Christianity and adoption of Latin names, it is very difficult to distinguish them or study their assimilation processes after the first generation. Nonetheless, we can conclude that the Japanese took part in the construction of Mexican society.

Another interesting fact is that most of the Japanese lived in Mexico City, then the center of power of New Spain.

2- Regarding the Japanese community in Peru, the center is Lima. Through the documentation analyzed one cannot clarify

clearly how the Japanese arrived and which commercial routes they took. The three exceptions are the Japanese Juana, arrived in Lima via Mexico City and also a couple of Japanese slaves whose geographical origin is the city of Goa. This highlights the complexity of commercial routes taken by individuals of Asian origin before arriving at Lima. As for the professional activity of Japanese men, they were mainly *soleteros* and *abridores de cuellos*. On the other hand, Japanese women were employed domestically. The salary of one of these servants, Juana, was 12 pesos per year. The large majority of these people was composed of free men and, although some of them declared to be servants, they were not subjected to their owners. Regarding marriages, we found Japanese people married with people of the same origin, or married with non-Japanese, thus contributing for the miscegenation that existed in Lima's society at the beginning of the sixteenth century. These miscegenation relationships were not limited to the American continent. For example, there is an individual who, after

declaring himself Macau-born, claims to be the son of a Japanese woman, Francisca Montera, and a Spanish man called Pablo Fernández. As for slavery, it is equally important to remember that the enslavement of the Japanese had been officially outlawed in Portugal after 1570, a law that was later corroborated by King Philip II, which meant that all Japanese were legally free persons. As for religion, all Japanese seem to have been baptized, there being no reference to any other religious belief, as they lost their original names because of this process, bearing Portuguese and Spanish names (with the exception of the Japanese Xapón, who received the same name of his country of origin).

The decrease of the Mexico-Peru trade flow, the extinction of the Japanese slave trade by the Portuguese, and the inquisitorial persecutions against the Portuguese merchants of Jewish origin would be decisive for the stagnation of the Japanese community in Lima and its assimilation by the local population.

The results of my analyses were published

in two books.

5 . 主な発表論文等

(研究代表者、研究分担者及び連携研究者には下線)

[雑誌論文] (計 件)

[学会発表] (計 5 件)

① Lucio de Sousa, “The Jesuits and the Slave Trade in China and Japan.” In *Associação de Estudo de História e Cultura de Macau*, University of Macau, Macau, China, 11/10/2017.

② Lucio de Sousa, “The Jewish-conversos and Macau-Japan Maritime Trade.” In *The Relationship between Macao and Maritime Silk Road Conference*, University of Macau, Macau, China, 9-10/10/2017.

③ Lucio de Sousa, “Portuguese Slavery in Early Modern Japan” in 2nd LSSA Biennial ‘Slaving Zones’ Conference, University of Leiden, Leiden, Holland, 01-03/06/2017.

④ Lucio de Sousa, “The Trading System of Macau and the Japanese Silver” in *The Silver Issue on China’s History*, University of Macau and Macau Foundation, Macau, China, 27-28/04/2017.

⑤ Lucio de Sousa, “The Structure of Portuguese Slavery in Japan the licencas system” in *International Conference Monsoon Asia: Spain and East Asia in Early Modern Era*, Academia Sinica, Taipei, Taiwan, 20-21/06/2016.

[図書] (計 2 件)

① *Global History and New Polycentric Approaches* (eds) Manuel Perez Garcia and Lucio de Sousa (Singapore: Palgrave Macmillan, 2018). 352 pages.

② Lucio de Sousa and Mihoko Oka, 「大航海時代の日本人奴隷」, 出版社: 中央公論新社, 2017. 201 ページ

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〔その他〕
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6. 研究組織

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