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研究課題名(和文) The Japanese Diaspora and the Slave Trade

研究課題名(英文) The Japanese Diaspora and the Slave Trade

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研究成果の概要(和文)：本研究では、ポルトガル、メキシコなどに残る異端審問記録の分析を主におこなった。とりわけ、16世紀後半に日本に滞在したポルトガルのユダヤ系商人であるペレスという一家に関する記録を中心に分析し、そこから当時の長崎におけるコンベルソ商人のコミュニティの存在や、日本人を含む奴隷の生活などが明らかとなった。その成果を英語の単著で公刊した。さらに、ポルトガル人のアジア(とくに日本)における奴隷貿易について、複数の論文を刊行した。ここでは、16～17世紀の南欧語史料の分析をおこない、世界各地でおこなわれた日本人奴隷の取引に関する記録を紹介した。これらの研究の一部は日本語で出版される。

研究成果の概要(英文)：In this research I analyzed mainly Inquisition records conserved in archives held in Portugal and Mexico. Especially I focused on Perez family case, who are believed to be Jewish and stayed in Japan in the latter half of the 16th century. From the analysis of these records on this merchant family, I could clarify the existence of a converso mercantile society in Nagasaki and also slaves owned by them (including Japanese slaves). This research has been published as a monograph in English. Furthermore, I published other papers about Portuguese slavery in Japan and Asia. In these studies, I present many undiscovered documents about Japanese slaves all over the world and Japanese diasporas. A part of this study will be published as a monograph in Japanese.

研究分野：Asian Slaves

キーワード：Japanese Slaves Chinese Slaves Korean Slaves

1. 研究開始当初の背景

The Japanese slave trade was instigated by Europeans living in Asia (mainly in Macau, Manila, Melaka and Goa) was a private economic activity which eluded official political control and often was illegally fostered and financed by the authorities themselves. In this private trade, Japanese slavery would, during a short period, play a crucial role in the economy of the Europeans, given the high profits from the purchase and sale of Japanese slaves.

2. 研究の目的

The main purpose of my research was to study the Japanese slave trade and the Japanese Diaspora and to understand in particular the Japanese presence in Europe and America in the Early Modern Period between 1550 and 1639. At the same time I also intended to study the cultural exchanges involving Japanese individuals living in Europe who have yet to be studied and those in the American Continent.

3. 研究の方法

I started this project by studying the Asian slave trade and Europeans laws regarding human trafficking; and, secondly, I drawn up a commercial map of routes and harbors in which Japanese slaves were purchased and sold. Thirdly, to analyzed records related to European merchants and slave owners, as well as censuses in order to obtain more information on the Japanese presence in the Iberian Peninsula and Spanish America. Finally, I read old parochial records of Lisbon to identify and

reconstruct the lives of Japanese people in Europe.

4. 研究成果

(1) For two years, thanks to JSPS, I have studied the enslavement of Japanese, Chinese and Koreans and its Diaspora to America and Europe in the Early Modern Period. During this research, I found that there was an important link between Asian slaves and Converso traders. In fact, the main traders who received Asian slaves in China, America, India and Europe, were of Jewish origin. The results were published in my recent book: Lucio de Sousa, *The Jewish Diaspora and the Perez Family Case in China, Japan, The Philippines and the Americas (16th Century)*, Fundacao Macau, Macau, 2015.

I also learnt that the forced exile enacted by the 1492 Alhambra Decree and the Edict of Expulsion of 1496 originated the dispersion of the largest Jewish community in Europe and also that the Jews who remained in the Iberian Peninsula were forced to convert to Christianity. As a consequence, in the wake of their expulsions and subsequent Diasporas throughout a world, then in-the-making, these Iberian Conversos participated actively in the Age of Exploration begun by the Portuguese. Thanks to these journeys, driven by trade and religious persecution, the Conversos sought to reconstruct new communities in the New World—e.g., in Bahia (Brazil), Mexico City (Mexico), and Lima (Peru)—as well as elsewhere in the world. Among the many places where

these *Conversos* merchants settled, Macau (China), Manila (Philippines), and Nagasaki (Japan) are the least-known locations with untapped documental sources ready to be brought to light and analyzed. Unfortunately, during my research, it was not possible to reconstruct the size of these communities, their leaders, and have a full understating of their commercial network and their relationship with the slave trade.

(2) During the two years of my research I also studied three different phases of slave commerce in Japan:

- The Chinese Phase – Predominantly Chinese origin slaves, captured in their country's coastal regions and sold to the Portuguese in Japan and in China.
- The Japanese Phase – Essentially, after 1570, slavery networks were created inside Japan which, despite numerous prohibitions, would persist until 1592.
- The Korean Phase –Hideyoshi's military campaigns between 1592 and 1598 allowed the Japanese slaves to be substituted by Korean ones.

This three slave waves would feed the demand throughout the whole Portuguese network of trading posts and fortresses in the Asian and European markets.

① Conclusions regarding the *Chinese Phase*

During the first phase of both Portuguese settlement in China and trade relations with the Japanese, the information that was left to us by

merchants and clerics, point to the slaves being predominantly of Chinese origin, captured in coastal villages and transported to the Japanese region of Kyushu. They would be sold to the Portuguese merchants that then travelled annually to Japan next. Already during the return trip to Macao, the slaves that were acquired in Japan, were subsequently sent to Malacca and to Goa, and redistributed by several different ports, even arriving to Europe. During this first phase, the Portuguese presence in the China seas is presented as both disperse and scarcely unified, reduced to a fistful of mercenary adventurers trying their lucks. The forced buy or acquisition of people only satisfied the present moment's necessities, as there are no meaningful/relevant human surpluses that point to a systemic and continuous trade.

② Conclusions regarding the *Japanese Phase*

After 1570 and until 1592, this trade was reorganized and its Chinese victims were gradually substituted by Japanese ones coming from the poor zones of Kyushu, many of whom being the result of wars among local *Damiyos*. During this phase, two events would/clearly influence/d the slave trade: the first was the Iberian union, which caused a deep transformation in Macao's trade that, besides receiving slaves from Japan and exporting them to the Portuguese communities scattered throughout the Asian continent, will also begin/set an

important slave route destined to the Philippines. The second would be Nagasaki's assurgency as the central port of the Portuguese trade. The annual frequency of Portuguese vessels in this port, contrasting with the previous random choice of anchorage harbors in order to trade, favored the creation of more structured and permanent slave trade networks.

③ Conclusions regarding the *Korean Phase*

After 1592 and until 1597, we enter the third phase of the Japanese slave trade. Toyotomi Hideyoshi promoted important military campaigns in Korea during this period and many local prisoners of this war were sent to Japan and sold to the Portuguese. Many of these Koreans stayed in Nagasaki. However, a high number of them w/as/ould be/sent to the Asian harbors of Macao and Manila.

After 1598, partly due to the Korean slaves trade, Macao stopped being able to redistribute Japanese slaves to Portuguese India and Europe (via/the Atlantic).

That situation caused a reorientation of the slave trade towards Manila, Cavite and America. However, the main exported slaves were Chinese origin ones, instead of Japanese or Koreans captives.

④ Conclusions regarding the Society of Jesus and Slave Trade in Japan

Another relevant aspect is connected to the fight against the enslavement of the Japanese that was undertaken by the Society of Jesus. It was due to its

campaign that, after 1570, the enslavement of the Japanese was forbidden in Portugal and its overseas territories. Initially, this campaign of condemnation of the human traffic that was practiced by the Portuguese failed, as it would not be obeyed to either at the European metropolis – Lisbon – or the Asian one – Goa. Only after 1587, with the condemnation of slavery by Toyotomi Hideyoshi, the defense of the rights of the enslaved Japanese gained a new push inside the Society of Jesus in Japan, mainly through the extraordinary figure of Bishop *Dom* Luís de Cerqueira, the audible voice of the unknown masses of Japanese slaves that, losing their condition of individuals, circulated as mere merchandise at the Portuguese squares of arms/fortresses in the Orient. Thanks to his lucid understanding that slavery was an outrage to human dignity, to law and to freedom, constituted an illustrious example for his contemporaries Asia and in Europe. This personality would try to prioritize Man's natural freedom throughout his life, independently of any conventions or laws that pointed in another direction. After 1605 and, officially in 1607, their efforts of a decade fighting against slavery were rewarded. The law declaring that any Japanese slave that was acquired after that date was considered a free man was published in Goa for the first time in 1607. The publication of this measure, which caused a great discontent in the city, would ensure the decline of the Japanese slaves in the Portuguese Empire.

Nevertheless, this campaign was also marked by some contradictions, the main one being the fact that they had slaves of several nationalities in Japan, of which they were not were willing to prescind/do without, not even in the last moment of their expulsion from the country (1614).

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 2 件)

① Lucio de Sousa, "The Jewish Presence in Macau and Nagasaki." in 日本ポルトガル・ブラジル学会 (AJELB) 研究発表要旨, Tokyo University of Foreign Studies, Tokyo, Japan, 10/10/2015.

② Lucio de Sousa, "The Jewish Presence from Brazil to China in the 16th and 17th centuries." in *1st Global History Network (GHN)*, Beihang University, Beijing, China, 10/04/2015.

〔図書〕(計 1 件)

① Lucio de Sousa, *The Jewish Diaspora and the Perez Family Case in China, Japan, The Philippines and the Americas (16th Century)*, Fundacao. Macau, Macau, 2015, 266 pages.

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〔その他〕

ホームページ等

6. 研究組織

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