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A GEOLINGUISTIC STUDY ON THE HISTORY OF RECEPTION OF 'CONTAS' AND 'ROSARIO' IN THE KYUSHU DISTRICT OF JAPAN AFTER THE 16TH CENTURY[1]

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Abstract

'Contas' was received as the name of a tool in "K&R distribution area" — Coastal area and Remote island area of Northwest Kyushu region. In addition, 'Contas' was handed down over centuries by Hidden-Christians up until about 1870.

'Rosario' has been received as a new word by Catholic believers since about 1870. Catholic propagators of the age had a consciousness that 'Rosario' was the best name for the Rosary (a string of prayer beads, or a series of prayers), but Catholic believers of the same age mainly used 'Contas' instead of 'Rosario' as the name of a rosary.

Nowadays, 'Rosario' has come to be used in lieu of 'Contas' in Coastal area and Remote island area of Northwest Kyushu region where 'Contas' had been used from the 16th century onward, and the distribution area of 'Rosario' is now being expanded along with the propagation of Catholic Churches in the Central part of Kyushu region, whereas in the Southeast Kyushu region where the faith in the Catholic Church has not been well established, 'Rosario' is yet to be fully received.

Keywords

Christian vocabulary, 'Contas', 'Rosario', Kyushu District of Japan, Geolinguistics.

1. Introduction

1.1. Purpose

The aim of this paper is to elucidate the history of the reception of 'Contas' and 'Rosario'. 'Contas' and 'Rosario' refer to the tool that Catholic Believers use when

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they say their prayers. These two words, and therefore tools, were introduced into the Kyushu district of Japan after the 16th century by Portuguese and Spanish propagators from the Roman Catholic Church.

1.2. Method

The data used in this paper were collected by the author from fieldwork carried out in the Kyushu district of Japan between August 2003 and November 2005. Four requirements were established in choosing the informants; they had to be:

(1) over sixty years old,

(2) female,

(3) born in the region without having lived anywhere else for more than three years,

(4) speakers of the local dialect.

I have made up a linguistic atlas out of the data provided through fieldwork in 300 spots of the Kyushu district. Further, from the distribution of the dialects 'Contas' and 'Rosario' shown in the linguistic atlas, I will bring in some speculations on the history of the reception of these words. Please note when I give an interpretation to a linguistic atlas, I'm referring to the following four pieces of basic information.

(5) Distribution of Catholic Churches[2]

(6) Distribution of "Hidden-Christians[3]"[4]

[2] Refers to the distribution of the Catholic Church in 1948. I created Figure 2 from Wake (1948)'s data.

[3] Between 1587 and 1873, Christianity was regarded as an evil religion, so that cruel suppression and persecution were ordered. The government prohibited Christianity because it considered "Christian propagators harbored ambition of the colonialism and attempted to invade Japan." In addition, the government forced people year after year to stamp the copper tablets on which Jesus and Mary were depicted, to demonstrate that one was not a Christian. If a person was found out to be a Christian, he or she was severely punished — by burning at the stake, and so on.

As the consequence of such policies of the government, the Christianity in Japan suffered a devastating blow, resulting in the virtual extermination of Christianity up until 1873 when the missionary and belief of Christianity were permitted. However in the Kyushu district, there were people who secretly endured the beliefs in the absence of missionaries. They are known as KAKURE-KIRISITAN or Hidden-Christian.

[4] I created Figure 2 from the data of Anezaki (1925), Urakawa (1927-28), Tagita (1954), Furuno (1959), Kataoka (1967), Junshinjoshitankidaigaku Nagasakichihobunkashikenkyujo (ed.) (1986) and Miyazaki (1996, 2002).

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(7) The books about Christianity published from about 1580 to about 1640 — such as *Doctrina Chriſtan* which was written and published in the Kyushu district in 1592 by the propagators from the Society of Jesus

(8) The books about Christianity published from about 1860 to about 1880 — such as *Rozariyo Kiroku* which was written and published in the Kyushu district in 1869 by the propagators from the Missions Etrangères de Paris.

1.3. On the Relationship between earlier literature and this paper

It is well known that Latin, Portuguese, and Spanish received in the 16th century are still in use as dialects in Nagasaki and Kumamoto Prefectures. Among those dialects, there are words whose tones and meanings in the Latin, Portuguese, and Spanish survived "as-is" up until the present — such as "Sancta Maria". On the other hand, there are words both tones and meanings have changed — such as "Pater" and "Padre". These two words are the term meaning priest or father. 'Padre' was written in Japanese Kanji as '伴天連'. It is pronounced [bateɾeɴ]. [bateɾeɴ] is used as a term having several meanings such as father, sister, Catholic believer, foreigner, eccentric, tomboy, and stylish person. There is no prior literature that investigated into the history of the reception of these words based on the fieldwork conducted over the entire area of Kyushu district.

By the way, please note I am referring to the information on such religious facts as the informants believe in concerning the history of the Catholic Church in Japan, when I make any interpretation of a linguistic atlas in this paper. There was virtually no prior literature throughout the Japanese geolinguistics that ever tried to interpret a linguistic atlas using such approaching methodology.

1.4. Questionnaire

"What is this called?"

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Photo 1

2. Body

2.1. General view of the distribution of the dialect

2.1.1. “K&R / R /φ”distribution

We can classify the distributed words into two groups. They are the group of ‘Contas’ and the group of ‘Rosario’.[5] I named the area where both word groups are distributed “K&R distribution area”, and the area where only ‘Rosario’ group is distributed “R distribution area”. And, I also named the area where informants commented that they have never seen such an article (Photo 1) and therefore they didn’t know the name of the article “φ distribution area”. Each group falls precisely on the following well-defined distribution areas.

“K&R distribution area” ＝ Coastal area and Remote island area of Northwest Kyushu region

“R distribution area” ＝ “ K&R distribution area” ＋ Central part of Kyushu region

“φ distribution area” ＝ Southeast Kyushu region

＝ Whole of Kyushu region － “R distribution area”

[5] [kɯɾɯsɯ] is distributed over Nagasaki region four places, but I’d leave it out of consideration in this paper.

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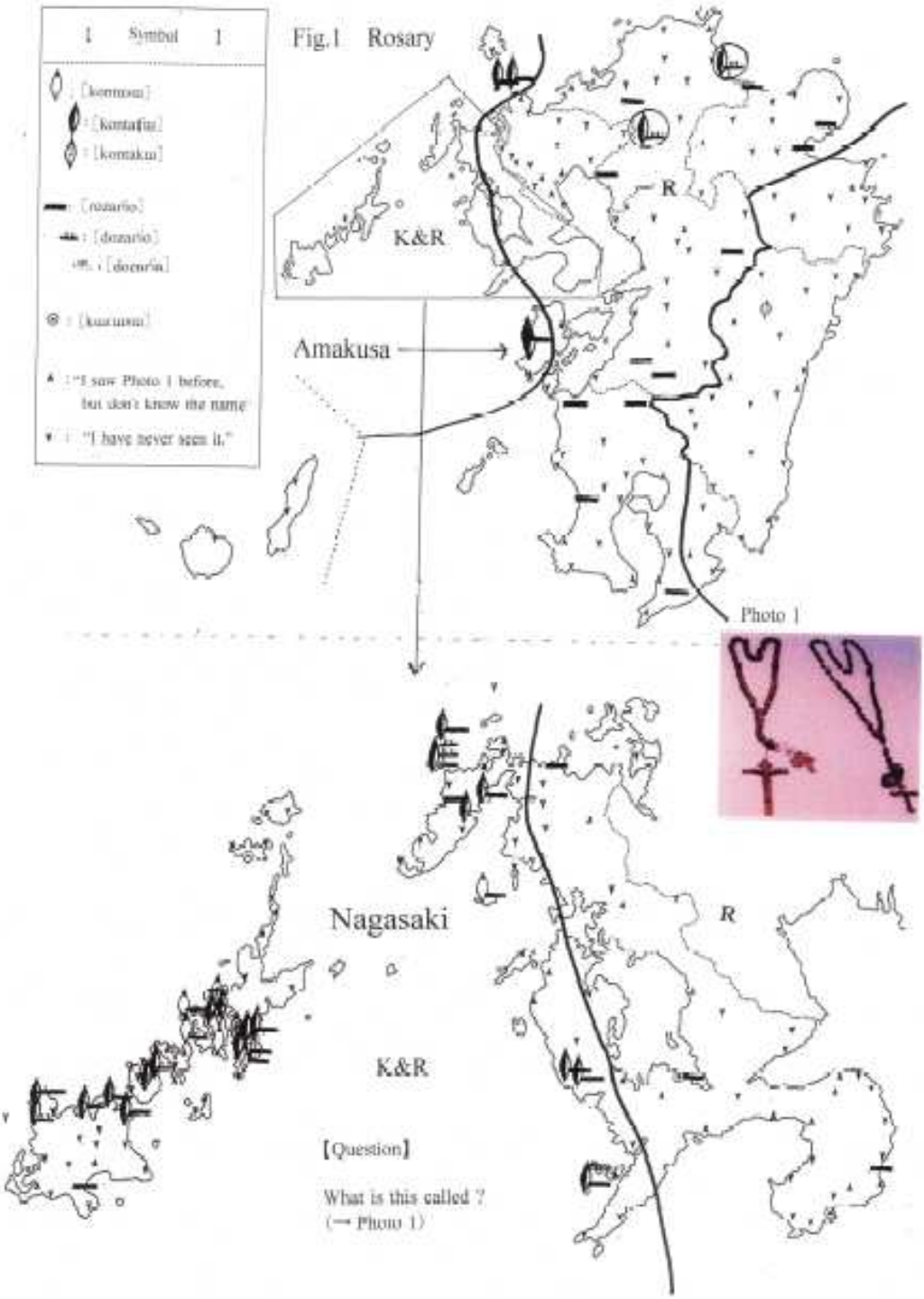

Figure 1. Rosary

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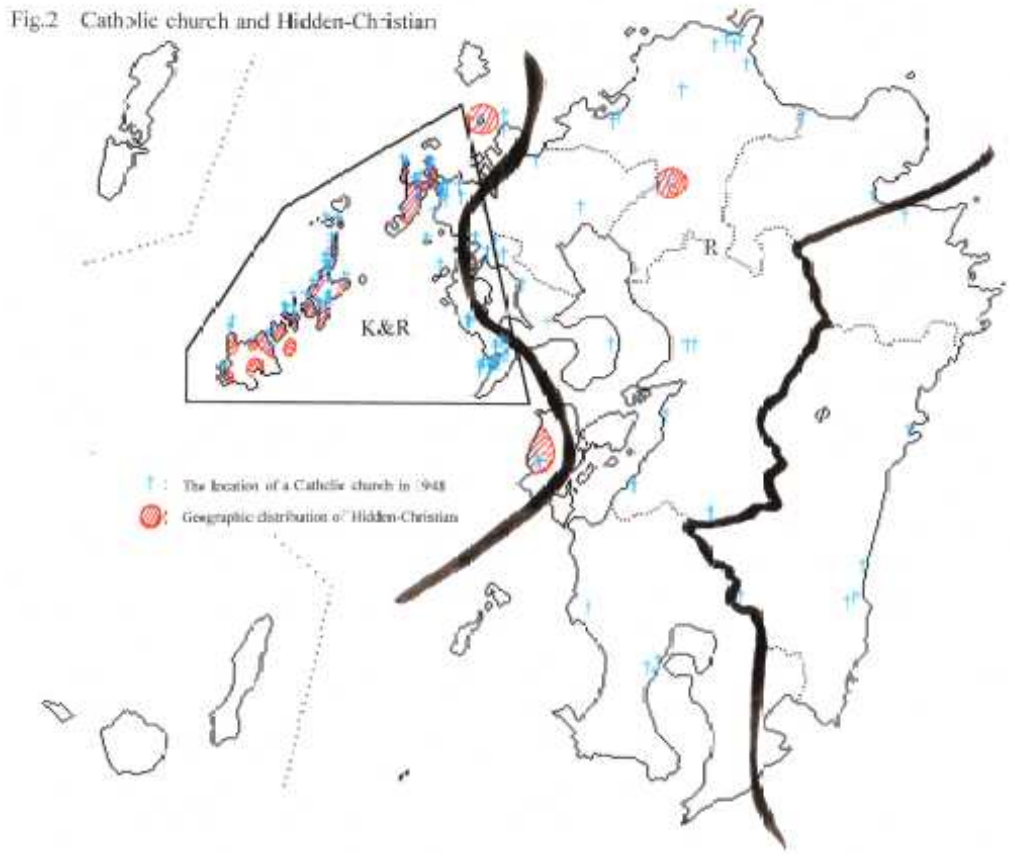

Figure 2. Catholic Church and Hidden-Christian

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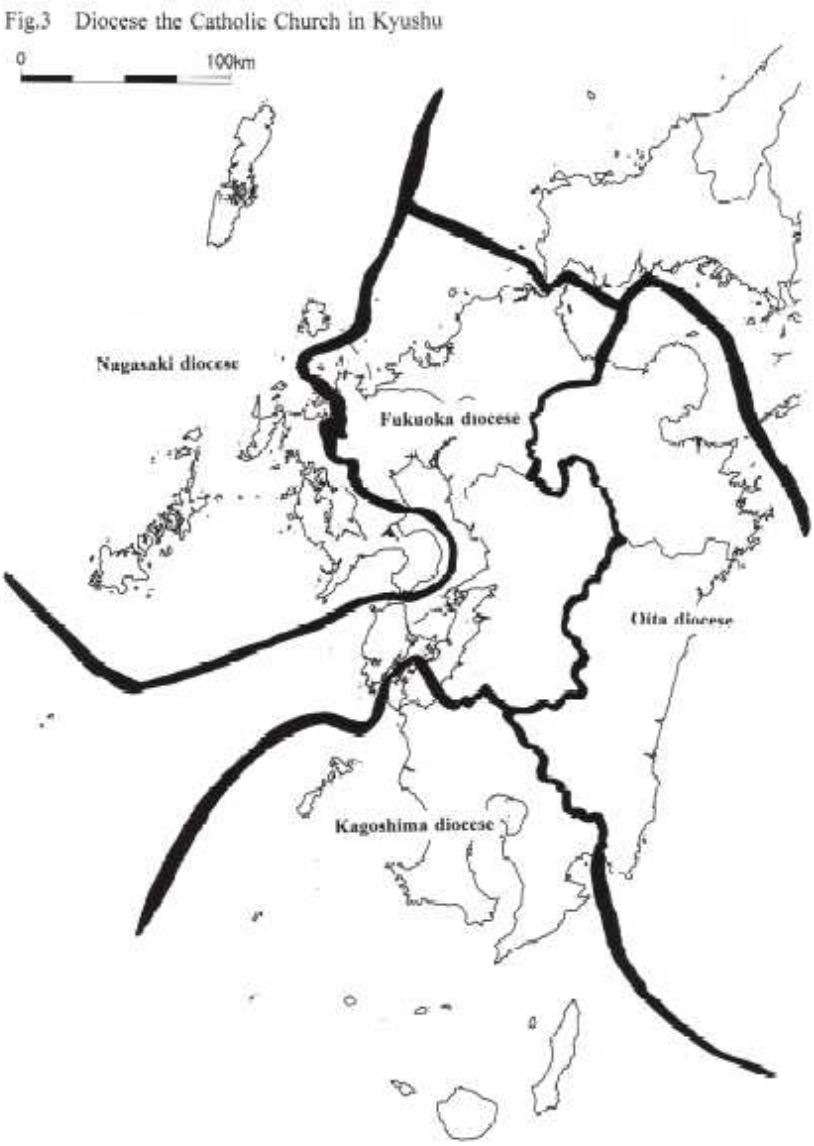

Figure 3. Diocese the Catholic Church in Kyushu

Diocese	Area (km²)	Population	Lay Catholics	% of Lay Catholics	Clerics, Religious, Seminarians	Total Catholics	% of All Catholics
Fukuoka	14,361	7,750,946	30,768	**0.397%**	495	**31,263**	**0.403%**
Nagasaki	4,096	1,482,146	63,581	**4.290%**	1,073	**64,654**	**4.362%**
Oita	11,445	2,385,575	5,929	**0.249%**	335	**6,264**	**0.263%**
Kagoshima	9,044	1,751,510	9,353	**0.534%**	220	**9,573**	**0.547%**

Table 1. Statistics of the Catholic Church in Japan (Jan. 1. 2007 – Dec. 31.2007).[6]

[6] Quoted from Katorikku Chuokyogikai (ed.) (2008).

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2.1.2. The correlation between “K&R distribution area” and distribution of “Hidden-Christians” and the correlation between “R distribution area”, “φ distribution area” and distribution of Catholic Churches

Figure 2 indicates the distribution of the Catholic Churches as of 1948 and the distribution of “Hidden-Christians”. I can identify three important points by comparison of Figure 1 with Figure 2, as follows.

(9) “K&R distribution area” falling precisely on the distribution of “Hidden-Christians”.

(10) “R distribution area” falling precisely on the area where a lot many Catholic Churches were built as of 1948.

(11) “φ distribution area” falling precisely on the area where no Catholic Church was built as of 1948.

2.1.3. Interpretation of “K&R / R / φ” distribution － Three hypotheses

Because Christianity was prohibited for about 300 years by the government of Japan, “Hidden-Christians” came into being in this country — see footnote 3. And, there are people still maintaining the faith in Hidden-Christianity even today in Nagasaki region. They continue to succeed the faith that they inherited from their ancestors without coming back to the Catholic Church after 1873 when the Christian faith was admitted by the government. Nevertheless, their own ancestors were converted to the Catholic faith imported from the West nearly 450 years ago.

Many propagators came to visit Japan from foreign countries to work on Catholic propagations after 1873. Meanwhile the Constitution of the Empire of Japan established in 1889 guaranteed the freedom of religion. A lot many Catholic Churches came to be built in the various places in the Kyushu region after 1889.

From the above-mentioned history of Hidden-Christians and Catholic Churches, and from 2.1.2 (9) ~ (11), I can propose the following three hypotheses:

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Hypothesis 1: The words of the 'Contas' group are the oldest. Those words have been used in "K&R distribution area" after 1549.[7]

Hypothesis 2: The words of the 'Rosario' group came to be used only after around 1873 in "R distribution area". The area where the words of 'Rosario' group are distributed has become spreading out in parallel with the re-propagation of the Catholic Church.

Hypothesis 3: Reception of Rosario would not advance in the area where no Catholic Church was erected the — e.g. Southeast Kyushu region.

2.2. 'Contas' and 'Rosario' on past books

The aim of this section is the verification of the hypotheses 2.1.3. So I quote some sentences from past books in which 'Contas' or 'Rosario' was used. The International Phonetic Alphabets (IPA) inserted in the following sentences was added by me.

2.2.1. 'Contas' and 'Rosario' on the books about Christianity published from about 1580 to about 1640

'Contas'
獻ずる所の物七種、七十五里を一目に見る遠眼鏡、芥子を卵の如くに見る近目鏡、猛虎皮五十枚、毛 氈五町、四方見當なき鐵炮、伽羅百斤、八疊釣りの蚊帳、一寸八分の香筥に入る、<u>**コンタツ**</u> [kontatsɯ] という珠數、紫金にてこれを造る。四十二粒あり。切支丹國四十二國あり是に擬ふ埋朱の臺に積む。 (1638?) *『南蠻寺興廢記』 Nanbanji Kohaiki*[8]

[7] In 1549, Francisco de Xavier disembarked at Kagoshima. Xavier was a Jesuit priest. This was the opening of the Christian missionary work in Japan. After this, Christianity was enthusiastically accepted all over Japan. Some of the feudal loads in the provinces of Kyushu district came to believe in Christianity. The Society of Jesus actively propagated Christianity, and the majority of the missionaries were Portuguese. Therefore, a large vocabulary of Latin and Portuguese words entered Japanese. Such examples are the words *padre* (father), *Christão* (Christian), *gentio* (pagan), etc.

[8] Quoted from Washio (ed.) (1930).

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改地餅林藤名麻三菓。改珠數名**混多須** [kontasɯ] 取罪人死骨名苦利喜物 (1647) *『對治邪執論』 Taiji Jashuron*[9]
此七いろの寶物とは、七十五里を一目に近くみる遠眼鏡、又は芥子、玉子のごとく見ゆる近めがね、もうこの皮十五枚、四方見當なき鐵炮、又伽羅百斤、又八疊釣の蚊帳、一寸八分四方の箱に納て、一たれ、**ごんだつ** [gondatʃɯ] といふなんばんのじゆず、紫金にて作りし四十二國を表したる四十二粒のじゆず、此七いろときこへける。 (17~18C) *『南蠻寺物語』 Nanbanji Monogatari*[10]

'Rosario'
何によってか御母サンタマリヤ [santamaɾʲia] へ対し奉り、百五十遍の**ロザイロ** [ɾozaiɾo]、または六十三遍のコロワ [koɾowa] のオラシヨ [oɾaʃo] を申し上るぞ 貴きビルゼンマリア [bʲiɾɯdzemmaɾʲia] の **ロザイロ** [ɾozaiɾo] とて百五十遍のオラシヨ [oɾaʃo] の事 (1600) *『どちりなきりしたん* [dotʃiɾʲina kiɾjiʃitaɲ] *』 Dochirina Kirishitan*
ロザイロ [□ozai□o] 十五のミステリヨ [mʲisɯteɾʲijo] のメヂタサン [medʒitasaɲ]（中略）我らが皇妃、いと貴きビルゼンマリヤ [bʲiɾɯdzemmaɾʲija] の**ロザイロ** [ɾozaiɾo] のミステリヨス [mʲisɯteɾʲijosɯ] をメヂタサン [medʒitasaɲ] するための手引と注意、並びに我らが御主キリシト [kiɾʲiʃito] の御パツシヨン [paʃʃoɲ] をメヂタサン [medʒitasaɲ] するため、その他の同じき御パツシヨン [paʃʃoɲ] のメヂタサンス [medʒitasaɲsɯ] を加えたる諸心得と記録 (1607) *『スピリツアル* [ʃɯpʲiɾʲitʃɯaɾɯ] *修行』 Supiritsuaru Shugyo*

In the quoted documents mentioned above, 'Contas' is used only as *a name for a tool* to use when a Catholic believer gives his/her prayers, and 'Rosario' is used only as *a name for prayers*. Next, I'll write down the document names which I have investigated in relation to 'Contas' and 'Rosario'. ● mark shows that 'Contas' was used as *a name for a tool* according to the documents, and ▲ mark shows that 'Rosario' was used as *a name for prayers* according to the documents.

[9] Quoted from Washio (ed.) (1930).
[10] Quoted from Washio (ed.) (1930).

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(1581?) *『日本ノカテキズモ』 Nihonno Katekizumo*, (1581?) *『イルマン心得ノ事』 Iruman Kokoroe no Koto*, (1591) *『サントスのご作業』 Santosuno Gosagyo*, (1592) *『ドチリイナキリシタン』 Dochiriina Kirishitan*, (1592) *『ヒイデスの導師』 Hiidesuno Doshi*, (1592) *『天草版平家物語』 Amakusaban Heike Monogatari*, (1593) *『天草版伊曽保物語』 Amakusaban IsopoMonogatari*, (1593) *『ばうちずもの授けやう』 Bauchizumono Sazukeyo*, (1593) *『病者を扶くる心得』 Byoshawo Tasukuru Kokoroe*, (1595) *『羅葡日対訳辞書』 Raponichi Taiyaku Jisho*, (1599) *『ぎやどぺかどる』 Giyadopekadoru*, (1600) *『▲おらしょの飜譯』 Orashono Hon-yaku*, (1600) *『▲ どちりなきりしたん』 Dochirina Kirishitan*, (1603) *『●▲日葡辞書』 Nippo Jisho*, (1604-08) *『●日本大文典』 Nihon Daibunten*, (1605) *『妙貞問答』 Myotei Mondo*, (1605) *『サカラメンタ提要 付録』 Sakaramenta Teiyo Furoku*, (1605) *『仏法之次第略抜書』 Buppono Shidai Ryakunukigaki*, (1606) *『排耶蘇』 Haiyaso*, (1607) *『▲スピリツアル修行』 Supiritsuaru Shugyo*, (1607) *『御パシヨンの観念』 Gopashonno Kannen*, (1610) *『こんてむつすむん地』 Kontemutsusu Munji*, (1620) *『破提宇子』 Hadaiusu*, (1628?) *『●吉利支丹心得書』 Kirishitan Kokoroegaki*, (1638?) *『●南蠻寺興廢記』 Nanbanji Kohaiki*, (1639) *『●仮名草子 吉利支丹物語上』 Kanazoshi Kirishitan Monogatari Jyo*, (1642?) *『破吉利支丹』 Hakirishitan*, (1647) *『●對治邪執論』 Taiji Jashuron*, (17~18c) *『●南蠻寺物語』 Nanbanji Monogatari*, (?) *『丸血留の道』 Maruchiruno Michi*, (?) *『こんちりさんのりやく』 Konchirisanno Ryaku*, (?) *『天地始之事』 Tenchi Hajimarino Koto*

e.g. (1603) *『日葡辞書』 Nippo Jisho* (Japanese-Portuguese dictionary)[11]

Iuzu (数珠). Contas dos gentios

Ichiren (一連). Modo de contar roʃairos, ou ramais de contas

In all documents I have investigated, 'Contas' was not used as the name for prayers but as a name for a tool, likewise, 'Rosario' was not used as the name for a tool but as the name for prayers. That is to say, the Japanese in the 16th century received

[11] Quoted from Benseisha (ed.) (1973).

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'Contas' as the name for a tool and received 'Rosario' as the name for prayers from the Catholic propagators who came to Japan all the way from the Western world.

But we should pay attention that both 'Contas' and 'Rosario' were used equivocally as the terms for tools and prayers in *『ロザリオの経』Rosariono kyo* written by Juan de Rueda who was a padre of *Ordo fratrum Praedicatorum* on 1623 in Manila. This document was written in Japanese in Roman letters as follows:[12]

Juan de Rueda (1623) ***『ロザリオの経』Rosariono Kyo***
Vonajiqu cono Myſteriosno Oraciouo Cuentasno Oraciotomo yŭ nari. Cuentastoua monono cazuuo toru tçubuno coto nari. Iŭgono Myſteriosno Oraciouo mŏſu tameno fiacu gojippenno cazutori nareba, Cuentasto yŭ nari. … Xicareba cano nhonin S.Domingoye mairi, gomuſŏno ariſamauo cotocomacani catari, Confeſsionuo mŏſareqereba : goteineini goqeôqe arite, nacanimo cãninno michiuo goxinan naſare, jigõ igo Roſariono Oraçiouo tçutomubexito, vôxe ſadame tamŏ nari. Mata vottono togauo yameſaſubeqi tameni, vazato Roſariouo ichiren tçumani vataxi tamai, vottono tameni Oraçiouo mŏxi, jŭgoyono aida vottono neyano macurano xitani cacuxi voqubexito vôxetçuqerareqereba…

We can reason perhaps that the then Portuguese and the Spanish propagators used 'Contas' and 'Rosario' equivocally as the name of a specific tool as well as prayers, but thereafter the Japanese may have received and discerned 'Contas' as a name for a tool, and 'Rosario' as a name for prayers.

2.2.2. 'Contas' and 'Rosario' on the books about Christianity published by Bernard Thadée Petitjean who was Padre of the Missions Etrangères de Paris at Nagasaki from about 1860 to about 1880.

[12] Quoted from Takaha (1954-1955).

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‘Contas’ & ‘Rosario’ on **Bernard Thadée Petitjean (1869)** ***『ろざりよ, 玫瑰花冠記録』Rozariyo Kiroku***[13]
同く此みすてりよ[mʲistɯteɾʲijo]のおらしよ[oɾaʃo]をば、こんたす[kontasɯ]のおらしよ[oɾaʃo]共云也。こんたす[kontasɯ]といふは物の数を取粒のこと也。十五の玄義のおらしよ[oɾaʃo]を申為百五十篇の数取なれば、こんたす[kontasɯ]と云也。 （中略） 第十二　或女に天狗付たるが、ろざりよ[ɾozaɾʲijo]を掛て入る間は離れたる事 或女に天狗附き、色々様々に仇をなし責けるものなり。然れば親類知音の人々、ろざりよ [ɾozaɾʲijo]を信仰しけるに依て、彼女を組へ入れ、ろざりよ[ɾozaɾʲijo]を掛させ、又おらしよ [oɾaʃo]を勤めさせるなり。然るにこんたす[kontasɯ]を掛て居る間は、彼女を天狗離れ、掛ざる間は又取付て、難儀をさする事有。斯程の御奇特を見て、昼夜共に不断ろざりよ[ɾozaɾʲijo]を離さず、おらしよ[oɾaʃo]を申、組の衆も其為におらしよ[oɾaʃo]を勤めければ、其御功徳を以天狗は終に退散したるものなり。

Both ‘Contas’ and ‘Rosario’ were used as the name of a tool as well as prayers according to this document.

Summary of 2.2.

From 2.2.2, 2.2.3 and Figure 1, we can infer that the contemporary Japanese used ‘Contas’ as the name a tool during 16th and 17th century and the nomenclature succeeded until 19th century by and among Hidden-Christians, and both ‘Contas’ and ‘Rosario’ have begun to be used as the name of a tool from 19th century onward in the Kyushu region. In short:

The way of naming Rosary (a string of prayer beads) in Japan:

From 1543 to about 1870 = ‘Contas’

After about 1870 = ‘Contas’ and ‘Rosario’

[13] Quoted from Meijibunka Kenkyukai (ed.) (1928).

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2.3. Why a Christian who lives in K&R distribution area has begun to use 'Rosario' instead of 'Contas' as the name of Rosary?

In K&R distribution area, there are 29 informants who answered 'Contas' as the name of Rosary, and 24 out of 29 answered that they use both 'Contas' and 'Rosario' as the name of Rosary, and 22 out of 24 mentioned that 'Contas' is the old word and 'Rosario' is the new word. There is no informant at all who said that 'Contas' is the new word and 'Rosario' is the old word. In this paragraph, I will consider the reason, "why a Christian living in K&R distribution area has begun to use 'Rosario' instead of 'Contas' as the name of Rosary?".

Bernard Thadée Petitjean (1869)『ろざりよ, 玫瑰花冠記録』*Rozariyo Kiroku*
第五．御母聖瑪利亜[marʲia]をろざ[ɾoza]と号し奉り、又十五の玄義の百五十遍のおらしよ [oraʃo]を**ろざりよ**[ɾozarʲijo]といふ謂れのこと 先玫瑰といふは、妙なる色香を含みて辺りを薫ずる花也。童身聖瑪利亜[marʲia]を此花に喩へろざ[ɾoza]と号し奉るが故に、其告知らせ給ふおらしよ[oraʃo]を**ろざりよ**[ɾozarʲijo]と号すること、誠に相当の名なりと(ろざ[ɾoza]と云は西音、玫瑰花のこと。**ろざりよ**[ɾozarʲijo]とは玫瑰花冠といふことなり)分別すべし。然れば是を題と用ひ、童身聖まりや[marʲia]の御名誉となるべきことを纔此巻に記すべきなり。されば万の花は都て国土の飾りと成、野辺の色を催して人の心を慰むると雖、中にも此玫瑰といふ花は、自余に混ぜざる異香薫じて、万の花に優り妙なるが如く、天主の天上にも下界にも様々の品色に御作被成たる荘厳の中に、他に殊にして猶勝れたる御飾りは、童身聖瑪利亜[marʲia]にて在すなり。 （中略） 猶又恭き御詞童身さんた・まりや[Santa marʲia] 他に殊に思召るゝ修行なれば、此おらしよ[oraʃo]を申上る人に邪悪の花の形より変させ、天に在す、がらさ[garasa]充満のおらしよ[oraʃo]を受取給ひ、美しき御冠を造り其人に着せ給ふ御奇特度々なれば、童身さんた・まりや[Santa marʲia] をろざ[ɾoza] と号し、又聖き御胎内に実のり給ふ御方は耶蘇[Iezɯsɯ] にて在す也。されば此両君に奉申上玄義のおらしよ[oraʃo]を**玫瑰花冠**[ɾozarʲijo]と号することは道理至極せり。

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This document conveys the meaning shown below:

(12) Virgin Mary is the object of absolute faith, and she is the best existence of mankind and rose is the superior creature in all flowers.

(13) The tool and prayers was named 'Rosario' in connection with Virgin Mary and Rose which are both the best creatures of God.

(14) So, there are some names for Rosary — for example, Pusaruteriyo, 'Contas', Korona and so on; but 'Rosario' is the best name.

In addition, we can make sure that 'Rosario' has a special meaning in Catholic Churches on *『聖教日課』Seikyo nikka*.

Bernard Thadée Petitjean[14] (1871) ***『聖教日課』Seikyo Nikka[15]***
,玫(ろ)(ざり),瑰(よ),珠(じう),十(ごか),五ヶ(でふ),條 日本のきりしたん [kiɾʲiʃitaɲ]、こんたす [kontasɯ] といひ来りしは、則此ろざりよ[ɾozaɾʲijo]の事也

The above means that it is 'Rosario,' which is called 'Contas' by Japanese Christians.

Bernard Thadée Petitjean (1874) ***『聖教日課』Seikyo Nikka* revised edition[16]**
,玫(ろ)(ざり),瑰(よ),珠(じう),十(ごか),五ヶ(でふ),條 日本のきりしたん [kiɾʲiʃitaɲ]（こんたす[kontasɯ]）とおぼえしはこのろざりよ[ɾozaɾʲijo]のことなり

The above means that it is 'Rosario' which Japanese Christians remembered as 'Contas'.

By the way, two informants both being a Catholic believer commented as follows:

(15) [kontasɯ] is an old dialect and [ɾozaɾʲijo] is the new expression. I use [ɾozaɾʲijo] now.

[14] He was a bishop of Nagasaki region of Kyushu district.
[15] Quoted from Meijibunka Kenkyukai (1928).
[16] Quoted from Ueda Bin Zenshu Kankokai (ed.) (1985).

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(Kami-Kurosaki-machi, Nagasaki-shi, Nagasaki-pref. / July 24th, 2004)

(16) I know they called it [kontatsɯ] in old days. [ɾozaɾʲijo] is right expression.

(Honmachi, Takashima-machi, Nagasaki-shi, Nagasaki-pref. / July 26th, 2004)

From these comments, we can conclude that the concept of 'Rosario' being the best name has come to be accepted by the Catholic believers in the Kyushu region.

In short, the reason why Christians in K&R distribution area have begun to use 'Rosario' instead of 'Contas' as the name of Rosary is that 'Rosario' was considered an innovative word which had special meaning in the Catholic Church and therefore 'Contas' was considered an obsolete dialect.

2.4. Why 'Contas' has been used up until today?

2.4.1. 'Contas' was changed from closed syllabic structure to open syllabic structure like [kontasɯ] or [kontatsɯ] in Japan

As mentioned in 2.3, there are 29 informants who answered 'Contas' as the name of Rosary. 'Rosario' is known to have special meaning in the Catholic Church, then, why 'Contas' has come to be used until today? I'd like to explain about this matter by the conception of Japanization of 'Contas'. 'Contas' is the word of closed syllabic structure, but informants pronounced it [kontatsɯ], [kontasɯ] or [kontakɯ]. These are all the words of open syllabic structure. I want to call this phenomena Japanization. Please see comment about 'Contas' by informants shown below:

(17) Elderly people call it [kontatsɯ]. [kontatsɯ] is an old *Japanese* dialect. Recently it is called [ɾozaɾʲijo] *in Latin*.

(Nishi-shitsu-machi, Nagasaki-shi, Nagasaki-pref. / July 24th, 2004)

We should pay attention that this informant considered that [ɾozaɾʲijo] is a word of *Latin* and [kontat- sɯ] is a word of *Japanese*. The one reason why 'Contas' is used even now in a large area is that 'Contas' has come to be considered that it is a Japanese

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word, rather than a foreign word, because 'Contas' has changed to a word of open syllabic structure.

2.4.2. Severance of the meaning of Rosary

One informant who is a Catholic believer explained about Rosary as follows:

(18) [kontatsɯ] is the name a tool that I use when I say my prayer of Rosary, and [ɾozaɾʲijo] is the name of the prayer.

(Himosashi-cho, Hirado-shi, Nagasaki-pref. / May 11th, 2004)

We can guess that a contact of words occurred between 'Contas' and 'Rosario' once in this area. As a result of this contact, meaning of Rosary was divided into the name a tool and of prayers. We may be allowed to interpret in such a way on the ground that the division of the meanings typified by 'Contas' has survived until today.

2.4.3. 'Contas' is an important device and a word that narrates the history of hardships of Christianity over 200 years

One informant who is a Catholic believer explained about 'Contas' as follows:

(19) [kontatsɯ] is a tool and a word handed down from our ancestors. Although priest s recommended to call it [ɾozaɾʲijo], I should like to esteem the word inherited from our ancestors. I will continue to use [kontatsɯ].

(Sakitsu, Kawaura-machi, Amakusa-shi, Kumamoto-pref. / October 30th, 2005)

This informant declared me "I will continue to use 'Contas'" will avoid using the standard term [ɾozaɾʲijo] knowingly out of strong determination of her own. In addition, she declared to refuse to abide by the Catholic Father's guidance: "Rosary would be more normative expression," etc., in spite that she herself is an enthusiastic Catholic.

In Amakusa area where she lives, Catholic belief has endured in secrecy in total absence of missionary from 1644 when the missionaries were subjected to deportation through 1873 when Christian missionary work and belief were permitted. In other words, it is the area where Hidden-Christians were present. Furthermore, it is said that

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the belief of Hidden-Christian underwent a modification and turned into a folk belief due to the absence of missionary for over 200 years. In the mean time, the rosary itself became the object of belief in the process of handing down, from generation to generation, the rosary given by a missionary in the 16th century; and it is known that in some places the rosary was called [okontatʃɯsama] and worshipped as a god or an idol. [o] and [sama] in [okontatʃɯsama] are the polite honorific expression of Japanese.

That is, in Amakusa area where she lives, 'Contas' is not merely a tool used for prayer but an important device and word that narrate the history of hardships over 200 years. Now, let's throw a new look at her explanation. She stated clearly that "I should like to esteem the word inherited from our ancestor. I will continue to use 'Contas'."

2.5. 'Contas' and 'Rosario' for Hidden-Christians of today

The followings are the comments about 'Contas' and Rosary by informants of Hidden-Christians or whose ancestors were Hidden-Christians. That is, from (20) to (22) are the comments which informants of Hidden-Christians explained, and (23) and (24) are the comments which informants whose ancestors were Hidden-Christians explained.

(20) It is called [ɾozaɾʲijo] by Catholic believers, but a Hidden-Christian does not use it. I have never heard the word [kontatsɯ] before.

(Sato-men, Ikitsuki-cho, Hirado-shi, Nagasaki-pref. / May 7th, 2004)

(21) It is called [kontatsɯ], [kontasɯ], [kontakɯ] and [ɾozaɾʲijo] by Catholic believers but a Hidden-Christian does not use it. It is a tool used by Catholic believers.

(Fukaura, Kirifurusato-go, Shin-Kami-Gotocho, Minami-Matsuura-gun, Nagasaki-pref. / March 8th, 2004)

(22) I have never seen this tool and heard the word [kontatsɯ] before. Once I have heard [ɾozaɾʲijo] but I do not know the meaning.

(Kiyama, Ura-go, Naru-machi, Goto-shi, Nagasaki-pref. / March 12th, 2004)

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(23) I have neither seen this tool and nor heard the word [kontatsɯ] before. Once I have heard [ɾozaɾʲijo] but I do not know the meaning.

(Misaki, Ichibu, Ikitsuki-cho, Hirado-shi, Nagasaki-pref. / May 6th, 2004)

(24) I do not know the name of this tool. I have neither heard [kontatsɯ] nor [ɾozaɾʲijo].

(Maeshima, Tomari, Naru-machi, Goto-shi, Nagasaki-pref. / March 10th, 2004)

(Kasuga-cho, Hirado-shi, Nagasaki-pref. / May 9th, 2004)

(Yamanaka-cho, Hirado-shi, Nagasaki-pref. / May 10th, 2004)

From the above comments, we can guess that a Hidden-Christian of today does not use 'Contas' and 'Rosario'. From some record of *Collected Letter of Bernard Thadée Petitjean*,[17] we can confirm that Hidden-Christians used 'Contas' back in those days from about 1860 to 1880. However, they gradually lost the usage of 'Contas' with the lapse of time between about 1870 and today.

3. Conclusion

From the fact that "K&R distribution area" falling precisely on the distribution of "Hidden-Christians," together with the record written in the books published from about 1580 to about 1640 and the books published by Bernard Thadée Petitjean at Nagasaki from about 1860 to about 1880, we can conclude that 'Contas' was received as the name of a tool in "K&R distribution area" — Coastal area and Remote island area of Northwest Kyushu region. And 'Contas' was succeeded by Hidden-Christians up until about 1870.

From the distribution of 'Rosario' and the books published by Bernard Thadée Petitjean, we can conclude that 'Rosario' was received as an innovative word meaning Rosary by Catholic believers after about 1870. And from these books, we can confirm

[17] He published and distributed a lot of books about Christianity for Hidden-Christians of the era concerning Rosary with an intention to bring them back to the Catholic Church. There were some records which show that Hidden-Christians received Rosary in place of 'Contas' named by them. Please see Junshinjoshitankidaigaku Nagasakichihobunkashikenkyujo (ed.) (1986) *Puchijan Shikyo Shokanshu (Collected Letter of Bernard Thadée Petitjean)*, Nagasaki: Junshinjoshitankidaigaku.

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that the Catholic propagators of the age had a consciousness that 'Rosario' is the best name for Rosary because the tool and the prayers were named 'Rosario' in connection with Virgin Mary and Rose, both of which are thought as the best creatures of God. However, from the comments for 'Contas' and 'Rosario' by informants, we should acknowledge the situation such that some Catholic believers of that age still used only 'Contas' instead of 'Rosario' as the name of Rosary.

Judging from the distribution of 'Contas' and 'Rosario' and the informants' level of consciousness about these two words, 'Rosario' has come to be used in place of 'Contas' in Coastal area and Remote island area of Northwest Kyushu region where 'Contas' had been used since 16th century, because 'Rosario' was considered an innovative word which had special meaning in the Catholic Church and hence 'Contas' was considered an obsolete dialect. Consequently, the distribution area of 'Rosario' is widening now with the propagation of Catholic Churches in Central part of Kyushu region, but the word 'Rosario' is yet to be fully received in Southeast Kyushu region where the faith of Catholic Church does not disseminate wide enough across the area up to now.

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