

井上円了登場

学問になった妖怪

明治時代「妖怪博士」と呼ばれた人物がいる。新潟県長岡市に生まれ、今日の東洋大学を創立した哲学者、井上円了である。彼はわが国で最初に「妖怪学」を提唱した。科学的な合理性を重んずる哲学者が、なぜ妖怪学にとりつかれたのか。その足跡を訪ねてみよう。

監修／三浦節夫（宗教社会学者・東洋大学教授）

取材協力／東洋大学井上円了記念博物館

文／高橋盛男

撮影／岡倉禎志

Enryō Inoue

Makes his Entrance, *Yōkai* that Became a Study

There is a man who is called the ‘*yōkai* professor’ of the Meiji period. This is Enryō Inoue, a philosopher who was born in Nagaoka-city, Niigata Prefecture, and who founded the Tōyō University of today. He was the first in our nation to advocate *yōkai* studies. He was a philosopher who put much weight on scientific rationality, so why was he taken by *yōkai* studies? Let’s walk in his footsteps.

General editor/ Setuo Miura (social-religious studies scholar, Professor at Tōyō University)

Special thanks / Tōyō University Inoue Enryō Commemorative Museum

Writer / Morio Takahashi

Photographs / Sadashi Okakura

円了を学ぶ小学生たち

「円了はなぜ人を引きつけるのか」黒板にそんな問いが書かれた。長岡市立^{こしじ}越路小学校の教室。同校が行う円了学習の一場面である。「ふるさと学習の^{いっかん}一環で、郷土の^{いじん}偉人井上円了さんを、6年生の^{そうごう}総合的な学習、で取り上げています」と木澤^{きざわ}弘^{ひろし}校長。円了の生家は、同校に近い^{うら}浦という地域にある。「6年生は東京への修学旅行で東洋大学を訪問し、講義も受けます」

Elementary school students who learn about Enryō

‘Why did Enryō attract people?’ is written on the blackboard. We are in the classroom of the elementary school Koshiji in Nagaoka-city. It is a scene of a study into Enryō held at the same school. The principal Hiroshi Kizawa tells us that ‘Linking our home town with studying, we are covering the talented man of our region Enryō Inoue through the “comprehensive study” of the 6th graders.’. The house where Enryō was born is in the area of the same school close to a bay. ‘The 6th graders will visit Tōyō University in an excursion and also receive a lecture.’

この日の授業はその講義も踏まえ、円了の人物像を明らかにしていく内容だった。円了は、多くの人々の支援を受けて明治20年、後に東洋大学となる哲学館を開校した。支援者の中には幕末の英傑、勝海舟かつかいしゅうもいる。授業では、そうした円了の人物的な魅力を探る。

「優しい人」「研究熱心」「夢をかなえるために、とても努力した」……従前の学習じゅうぜんから子どもたちが感じ取った円了イメージ。

担当する小林剛先生こばやしつよしの問い掛けに応じ、意見を交わしながら、子どもたちは冒頭の問いの答えを考えていく。黒板には「妖怪博士」の4文字もあった。

Today's class is also based on that lecture and had the subject of shedding light on the statue of Enryō. Enryō received support of many people in the 20th year of Meiji, and later he opened the Institute of Philosophy which would become the Tōyō University. Among the supports was also a great man of the Bakumatsu era, Kaishū Katsu. In class, they search for that kind of appeal of the character Enryō.

'A kind-hearted man' 'eager to do research' 'He really made an effort to make his dream come true'.....This is the image the children felt from the former study. The children think about answers to the opening question while exchanging views and responding to the question of the teacher, Tsuyoshi Kobayashi, who is in charge. On the blackboard the four characters (2 words) 'Yōkai Professor' were also present.

円了と妖怪学をテーマとする本章^{ほんしょう}では、冒頭の問い掛けを次のように読み替えて話を進めたい。「円了は、なぜ妖怪に引きつけられたのか」

これには彼が生まれた育った越後長岡の^{ふうど}風土と、その後の西洋哲学との出会いが深く関係している。

妖怪大好き少年^{へんぼう}の変貌

幕末、徳川幕府が開国に踏み切った安政5（1858）年、円了は浦にある慈光寺^{じこうじ}長男として生まれた。10歳で明治推進^{すいしん}を迎えた後、長岡に新設された洋学校（現・新潟県立長岡高等学校）で学ぶ。さらに東京大学へ進み、哲学を専攻した。

In this chapter which has Enryō and *yōkai* studies as its theme, I want to further the conversation by reading into the opening question further. ‘Why was Enryō drawn to *yōkai*?’

Within this question there is a deep connection between the climate of Echigo-Nagaoka where he was born and raised and his encounter later in life with western philosophy.

The metamorphosis of a young boy who loved *yōkai*

Enryō was born as the oldest son of the Jikōji-temple in the bay on the 5th year of the Ansei period (1858) in which, during the end of the Shogunate (called *bakumatsu* in Japanese), the Tokugawa Shogunate decided to open up the country. At the age of 10, after the Meiji Emperor was installed, he studied at the newly-established Yō-gakkō in Nagaoka (presently the Niigata Prefectural Nagaoka High School). Furthermore, he advanced to Tōkyō University and majored in philosophy.

当時、東京大学は創立されたばかりで、
彼はその第一期生だった。本来ならば長男と
して寺を継ぐ立場だが、卒業後の円了は別の
道を選んだ。日本の近代化には人と社会の
こんぽんげんり
根本原理を追究する西洋哲学こそが重要と考
え、先にも触れた哲学館の創立を こころざ 志すので
ある。

一方、円了の妖怪学は「東京大学の文学
部哲学科で、心理学を学んだことに始まる」
と長年、円了研究に たずさ 携わってきた東洋大学の
みうらせつお
三浦節夫教授は言う。

「円了は、幼い頃から妖怪談を聞くことの好
きな子でした。著述 ちよじゆつ の中で自身の怪奇体験 かいき も
語っています」

At the time Tōkyō University was just established, so he was
one of its first students. Originally he was in the position to succeed
his father at the temple as the oldest son, but the Enryō after
graduation chose a different path. During the modernization of
Japan, he thought that precisely western philosophy which
examines the fundamental principles between man and society was
very important, and aimed to establish the Philosophy Institute
which we touched upon earlier.

On the other hand, Enryō's *yōkai* studies 'started during his
studying of psychology at the philosophy department of the faculty
of literature' says Professor Setsuo Miura of Tōyō University who
has come to be involved in the study of Enryō for many years.
'Enryō was a child who liked listening to stories about *yōkai* from an
early age. In his writing he also talks about a mysterious experience
of his own'

越後といえば『北越雪譜』、『北越奇談』といった奇書がある。雪国の生活習慣や怪談・奇談などを記したもので、江戸時代後期に編まれ、ベストセラーとなった。それらも円了少年は読んでいただろう。彼は妖怪の存在を信じていたし、恐れてもいた。「ところが、円了は、大学で心理学に出合って、それら妖怪談の8～9割は思い過ごしや錯覚^{さっかく}、あるいは恐怖心など、人の心の作用により生み出されたものだと気付くのです」

全国から妖怪談を集めた円了

東大を卒業し、同大の研究生となった円了は「不思議研究会」を組織する。彼は学生時代から著述家としても知られ、明治19年には哲学書を発表しているが、その翌年『妖怪玄談—狐狗狸の事』^{げんだん}という本も出版している。

When one talks about Echigo you have the unusual books of the “Hokuetsu-Seppu” or the “Hokuetsu-Kidan”. These books, in talking about the lifestyle customs and strange, mysterious stories, were compiled in the late Edo Period and became best sellers. It seems that the young Enryō read them as well. Because he believed in the existence of *yōkai*, though he feared them. ‘However, when Enryō came across the study of psychology, he noticed that 80 to 90 percent of those *yōkai* stories came to be through the doings of a person’s mind, like fears or thinking about them for too long or perhaps hallucination’

Enryō who collected *yōkai* stories from the entire country

Enryō, who graduated from Tōyō University and became a research student there, organized the ‘Association of Researching Mysteries’. He even became known as a writer since his student years, and presented a philosophy book in the 19th year of Meiji (1886), but he also published a book the following year entitled “Yōkai Gendan – The Kokkuri Case.

同書は、西欧から日本に入った降霊術^{こうれいじゆつ}の一種で、当時大流行していた「こっくりさん」の謎解き^{なぞと}に挑んだ^{いど}ものだ。妖怪博士がここに誕生するのだが、さて円了は「こっくりさん」をどう説明したのだろう。

こっくりさんは、3本の細竹^{ほそだけ}をくくった脚にこめびつ^{こめびつ}米櫃の蓋を載せ、それを数人が取り囲んで行う。全員が蓋に手を触れて祈念し、蓋が傾けばこっくりさんの降霊。尋ねたいことを問うと、蓋が傾き揺れて、その答えを表すというものだ。

円了は、米櫃の蓋が不安定であること、人は長くじっとしてられないので、これに触れた手の動きが蓋を動かしていると指摘。その動きがこっくりさんによると受け取るのは、参加者の思い込むによると説明した。

The same book took on the unraveling of ‘kokkuri-san’ which was immensely popular at the time and a kind of necromancy that came in Japan through Western Europe. This is where the *yōkai* professor was formed, but I wonder how Enryō explains this ‘kokkuri-san’.

Kokkuri-san is performed by placing a lid of a rice bin on a tripod made of 3 fine bamboo legs and sitting around it with some people. Everyone touches the lid with their hand, prays, and if the lid tilts this would be communication with the dead (*kokkuri-san*). If you ask something you want to inquire about and the lid tilts and shakes, it shows a reply.

Enryō pointed out that the rice bin lid is unstable and so because people cannot sit still for a long time, the movement of the hand touching the lid is what moves it. That movement is interpreted through *kokkuri-san* depending on what the participants think, Enryō explained.

また、後の妖怪学で、狐が人を化かす話は、狐にそれができて、なぜ他の動物にその能力がないのかなど、7つの疑問を呈^{てい}して不合理であると結論づけている。このように、円了は多彩^{たさい}な論理を用いて妖怪の謎を解いていた。

妖怪学の講義は、哲学館創立期の頃から行われていたらしい。一般に「妖怪」というと、化け物を想像するが、円了のいう妖怪は、それらにとどまらない。天変地異^{てんぺんちい}、魔法、幻術^{げんじゅつ}、予言^{よげん}、方位学^{ほういがく}、まじないなど非常に多岐^{たき}にわたる。世界の中で、人に不思議と思われているものすべてを、妖怪学の対象にした。

Furthermore, in his later *yōkai* studies, regarding *kitsune* that enchant people, Enryō presented 7 doubts when it came to the fact that *kitsune* possessed such skills, but not other animals, and chalked it up to irrationality. In this way Enryō used his diverse logic and solved riddles regarding *yōkai*.

It would seem that lectures about *yōkai* studies were held since the times of the foundation of the Institute of Philosophy. In general, talking about ‘*yōkai*’ people would imagine monsters, but Enryō’s *yōkai* did not stop there. An extraordinary amount of topics were covered such as cataclysms, magic, sorcery, prophecies, astrology, or incantations. Everything that is thought to be mysterious to people in the world was made into the topic of *yōkai* studies.

また、彼の妖怪学^{けう}の稀有なところは、収集した妖怪談のおびただしさだ。哲学館運営のための寄付金^{きふきんあつ}集めに、円了は全国各地を回ったが、その際に妖怪談の聞き取り調査も行った。さらに新聞・雑誌などでも募集した。東洋大学に残る講義録『妖怪學講義』は2000ページを超える大著^{たいちよ}だが、そこに収められた妖怪の事例は、2640件余りを数えるという。円了はそれらを分類し、哲学、心理学のみならず理学（自然科学）、医学の知見^{くし}を駆使し、科学的な説明^{ほどこ}を施したのである。

Moreover, the uncommon thing about Enryō's *yōkai* studies, is the immensity of the collected *yōkai* stories. In order to collect donations for the management of his Philosophy Institute, Enryō went around various regions of the entire country and in that time also performed investigations into *yōkai* stories. What's more, he also put up advertisements in newspapers and magazines. The "Yōkai Studies Lectures" left behind in the records of Tōyō University is a more than 2000 page covering magnum opus, and they say that *yōkai* cases stored in here account for over 2640 cases. Enryō classified these, and not only did he use philosophy and psychology, he also made full use of the knowledge of natural and medical science, providing scientific explanations.

妖怪学は「科学する心」の養成^{ようせい}

今日、円了は妖怪バスター、すなわち妖怪退治^{たいじ}の急先鋒^{きゅうせんぽう}であったように扱われることが多い。

ある事件が転機^{てんき}となり、後に円了は哲学館の職^しを辞し、社会教育活動^みに身を投じる。哲学^{しゅうしん}や修身^{あんぎや}の講演で、全国を行脚したが、講演には妖怪をテーマとしたものもあった。

「妖怪博士が来る」というので、1000人超の聴衆が集まることもあった。円了は、世に信じられている妖怪のほとんどは科学で説明できるから、無下^{むげ}に恐れることはないと言った。

Yōkai studies is a cultivation for the ‘spirit to perform science’

Today, there are many cases in which Enryō is treated as a *yōkai* buster—i.e. a forerunner of *yōkai* extermination.

A certain incident was a turning point, however, and afterwards Enryō quit his work at the Philosophy Institute and committed himself to activities related to education of the public. He traveled on foot throughout the entire country giving lectures in ethics and philosophy, but there were also lectures which had *yōkai* as their topic.

There were also instances where an audience of over 1000 people gathered, because people said ‘The *yōkai* professor will come’. Enryō spoke without being afraid at all, because he was able to explain most *yōkai* that were thought of as real in the world through science.

それは一面、妖怪の否定とも受け取られるため、妖怪バスターのように後年思われたのだろうが、実際に当時、円了の講演を聞き「妖怪が怖くなくなった」と言う人は多かった。小学5年のときに円了の講演を聞いた山形の人、朝鳥栄吉^{あさとリエイきち}は次のように述べている。

「狐火^{きつねび}、鬼火^{おにび}、人魂^{ひとたま}など、円了先生は絶対おっかないものではないと説かれた。それから大人たちのお茶飲み話でも、迷信らしいものが出ると円了先生についての話になっていた。私は子ども心に気持ちが明るくなった」

On the one hand, he was thought of as a *yōkai* buster in his later years because he was able to understand the repudiation of the *yōkai*, but in reality, at the time there were many people who ‘became less afraid of *yōkai*’ when hearing Enryō’s speeches. Eikichi Asatori, a person from Yamagata who listen to Enryō’s speeches when he was a 5th grader, states the following.

‘Enryō explained that things such as will-o’the-wisp, demon spirits, or human spirits are absolutely nothing to be afraid of. From then on whenever grown-ups were talking over tea and superstitious things came up it would turn into a conversation about Enryō. My child’s heart became upbeat.’

しかし、円了は妖怪を全面的に否定していたわけではない。彼の妖怪分類には、どのようにしても説明のつかない真の妖怪として「真怪」が位置づけられている。

「円了が妖怪学で学生や民衆^{みんしゅう}に伝えたかったのは、近代社会に見合う合理的な思考法を大切にすることです」と三浦さんは言う。

円了は心理を探究する哲学者だ。そして、明治は、近代科学が怒濤^{どとう}のように日本に持ち込まれた時代である。しかし、旧来^{めいもう}の迷妄と恐れがはびこっているのは、合理的な思考は根付かず、科学の理解を妨^{さまた}げる。

「彼は妖怪学によって、迷妄^{じゅばく}の呪縛から人々を解き放そうとしました。つまり、妖怪学は真理を追究する円了哲学の、もう一つの表現だったともいえます。」

However, it is not the case that Enryō denied *yōkai* entirely. In his *yōkai* analyses, real *yōkai* that defied explanation were ranked as '*shinkai* (real *yōkai*)'.

Mr. Miura tells us that 'that which Enryō wanted to convey to his students and the general population through his *yōkai* studies, was to treasure logical thinking in correspondence with a modern society'.

Enryō is a philosopher who investigated psychology. Furthermore, the Meiji era was a period in which modern science was brought into Japan in surging waves. Still, old delusions and fears thrived, and without established logical thinking this prevented the understanding of science.

'He set out to free people from the spell of illusion through his *yōkai* studies. In other words, it can also be said that *yōkai* studies is yet another representation of the philosopher Enryō who investigated the truth.'

かつての長岡洋学校、現在の長岡高校には記念資料館があり、展示の中に若き日の円了の姿がある。不思議を愛した少年は、西洋の哲学に触れて目覚める。そして、身近な妖怪を題材に、当時の日本人の目を近代へと開かせようとしたのである。

In the current Nagaoka High School, formerly the Nagaoka Western School, there is a commemorative museum and amongst the display is the figure of Enryō in his younger years. The young boy who loved the mysterious came into contact with western philosophy and awoke. From then on, he set out to open the eyes of the people of the time towards modernity by making the familiar *yōkai* his topic.

飯山線観光列車「おいこっと」で

妖怪&民話の 世界へ

つなんまち とおかまちし
新潟県津南町、十日町市と長野県長野市、
なかのし いいやまし さかえむら
中野市、飯山市、栄村にまたがって運行して
いる飯山線観光列車「おいこっと」。えんせん沿線に
残された妖怪伝承や民話を紹介する。

Taking the touristic train on the Iiyama
line called '*Oikkoto*'

Towards the world of folklore and *yōkai*

'*Oikotto*': running as a touristic train on the Iiyama
line, and stretching from Tsunan-machi and Tōka-
machi of the Niigata prefecture up to Nagano
prefecture's Nagano-city, Nakano-city, Iiyama-city,
and Sakae-town. Here we introduce you to some
folktales and legends of *yōkai* that have been left
behind along the railroad tracks.

ヤカンコロガシ

夜、十日町の村人が村はずれの山道を歩いている。手に明かりを持っているものの、照らされているのは足元だけ。歩いていく先には、深い闇が広がっている。ふと、胸を不安がよぎった。光の当たっていない所に、何かがいるのではないか。すると、坂の上からガランガランと、まるで薬缶（やかん）が転がるような音がする。はっと顔を上げ、闇を見透かしたが何も見えない。足元を何かが通っていた。その何かが、明かりに触れようとしている。「いけない！」と思った矢先、明かりが落ちて村人は闇の中に取り残された。ヤカンコロガシのいたずらだ。

Yakan-Korogashi (The Kettle-roler)

It's night, and a villager of Tōka-machi is walking along a mountain path away from the village. Though he holds a torch in his hand, only his feet are illuminated. Further along where he is walking deep darkness is spreading. All of a sudden, a feeling of anxiety befalls him. Isn't there something in the spot where the light isn't shining? At that moment, from up the hill there is a clang-clang sound as if a tea kettle is falling. He looks up startled, and looks through the darkness, but he cannot see anything. Something went passed his feet. That something intends to touch the torch. Just when he thinks 'this is bad!' the torch is dropped and the villager was left behind in the darkness. It's mischief of the *yakan-korogashi*.

龍神

昔、越後国^{なんたん}の南端にある妻有（つまり）の里に、^{あし が さき}芦ヶ崎という村があった。長く日照りが続いたある年、村には食べ物どころか水さえも不足していた。村を代表して、青年が^{てんじょうやま}「天上山」に食べ物を探しに出掛けたところ、昼寝をしている龍に出合う。龍の^{かたわ}傍らには大きな卵がある。青年は、子どもやお年寄りたちに食べさせようと、卵を盗むことにした。村に持ち帰り卵を割ると、龍の子が飛び出して母龍に助けを求めるではないか。^{いか くる}怒り狂った母龍が現れ、村人を食い殺そうとした。

Ryūjin (The dragon god)

A long time ago, in the countryside of Tsumari at the southern tip of the country Echigo, there was a village called Ashigasaki. In a certain year when a long spell of dry weather raged on, the village was running short on food and even water. When a young man, representing his village, went up to 'Tenjō-yama' to look for food, he came across a dragon taking a nap. There was a big egg close to the dragon. The young man stole this egg hoping to feed it to the children and the elderly. When they broke the egg he took home with him, a baby dragon flew out and probably sought out help from its mother. The crazed mother dragon appeared, and wanted to gobble up the villagers.

恐れおののいた村人は「どうか、子どもたちだけは助けてください」と、必死になってお願いをする。村人の願いは龍に届き、龍は三日三晩雨を降らせて、村に池を造ってあげた。喜んだ村人が礼を言うと、龍は「この池はおまえたちの美しい心の象徴だ。しかし、人の心の曇るとき、この池は枯れるだろう」と答えた。今でも龍ヶ窪は深い緑に水をたたえる。

The villagers, trembling with fear, pleaded frantically ‘Please, please somehow at least spare the children’. The villagers’ request got through to the dragon and the dragon made it rain for 3 days and 3 nights, creating a pond in the village. When the villagers thanked the dragon, the dragon responded with ‘This pond is the symbol of your beautiful hearts. However, when the heart of men becomes clouded, this pond will surely dry up’. Even now the Ryūgakubo-pond is filled to the brim with deep green water.

山姥

しなののくに ほくたん
信濃国の北端、現在の長野県栄村にあったあ
るお寺では、山仕事は小僧^{こぞう}の仕事と決められて
いた。しかし、深い山のことゆえ、万が一
を考えた和尚は小僧に3枚のお札^{ふだ}を持たせた。
山に入った小僧は、時間を忘れて仕事をして
いた。気付くと日が暮れかかり、里に戻る時
間がなくなっていた。困っているところに、
お婆さんと出会い、親切にも泊めてもらうこ
とになった。お婆さんの分しか布団がないの
で、一緒に寝かせてもらうことにした。ところ
がお婆さんは、刺さると血が出そうなくら
い剛毛^{ごうもう}だった。

Yamanba (Mountain Witch)

In a temple at the northern tip of Shina no Kuni, present day Sakae-mura, Nagano Prefecture, it was decided that any business conducted at the mountains would be the business of a young Buddhist priest. Still, thinking about a worst case scenario of an incident at the mountain, the high priest gave the young priest 3 *fuda*'s¹. The young priest who went up the mountain was doing his duties and forgot the time. When he realized this, the sun was setting and he did not have time to return back to the village. Finding himself in a bind, he met an old woman, and she was kind enough to let him stay for the night. Because there was only one *futon*² they slept together. However, the old woman had hair that looked as if it had been stabbed and blood was coming out.

¹ A type of protective talisman used to ward off evil forces.

² Quilted Japanese-style mattress laid out on the floor.

お婆さんは人を食う山姥だったのだ。^{かわや} 厠^{かわや} に行く
くふりをして逃げ出すが、気付いた山姥が追
いかけてくる。追いつかれそうになる^{たび}度に、
お札を投げつけると、それは火となり、山と
なり、川となり、山姥を防ぐ。やっと思いで
寺に辿りつくと、山姥は和尚によって退治さ
れてしまう。

The old woman was a so-called 'yamanba' who eats people. The young priest tried to escape by pretending to go to the toilet, but noticing this, the *yamanba* came to pursue him. Every time when it looked like she would gain in on him, he would throw a *fuda* which turned into fire, a mountain, and a river, thus averting the *yamanba*. When he finally reached the temple after great pains, the *yamanba* was exterminated by the high priest.

うみぼうず
海坊主

「替佐駅」のある長野県中野市には「川に出る海防主」の話が残っている。海坊主というのは日本各地の海に出た妖怪で、江戸時代を中心に随筆ずいひつにも登場する有名な妖怪だが、舞台が川というのは珍しい。一般的に海防主の体は黒く、半身だけを水上に出す。大仏のような顔をしているともいうから、おおよそ人のような形をしている。また、海防主の中には体はすっぽん、顔は人面、頭に毛はなく大きいものは2メートル近いというものもある。

Umibōzu (Buddhist Priest of the Sea)

In Nakano-city, Nagano Prefecture where you have the 'Kaesa Station', the story of an 'umibōzu appearing in the river' has been left behind. What is called an *umibōzu* is a *yōkai* that appears in the sea at various places in Japan, and is a well-known *yōkai* which also appears in essays focusing on the Edo-period, but having a river as a setting is unusual.

Generally, the body of an *umibōzu* is black, and only half of its body comes out of the water. On the whole it has the body of a human, because it is also said that it sports a face that looks like a big Buddha. Furthermore, amongst the *umibōzu* there are also those that are said to have a body like a Chinese soft-shelled turtle, ones that have the face of a human, and ones that are close to 2 meters in size with no hair on their head.

アズキトギ

いいやま やなぎはら なんじょう ゆうぐ
飯山市柳原地区の南条では、夕暮れ時に
「シャキシヤキシヤキ」という音を聞いたと
きには、音が聞こえなくなるまで遠くに離れ
なくてはいけないと伝わる。「シャキシヤキ
シャキ」という音の後を付いていくと、川を
渡って次第に遠くに行き、変な所に連れて行
かれるからだ。

アズキトギは、川や井戸などの水^{みず}辺やクマザ
サの生えた道^{みち}端でアズキを洗うような音や、
女の泣き声をたてる怪異である。

Azukitogi (The Azuki Bean Washer)

It is told that when you hear a sound like ‘shaki-shaki-shaki’ during the evening at Nanjō in the Yanagihara area of Iiyama-city, you need to distance yourself to a faraway place where you cannot hear that sound. Because when you follow the ‘shaki-shaki-shaki’ sound, cross a river and go further still, you will be taken to a strange place. The *azukitogi* is a monster that lets out a cry of a crying woman or the sound like the washing of *azuki* beans at the roadside where *kuma* bamboo grass has grown or at the riverside near wells or rivers.

キツネ

キツネには、大きく分けて「化かす^ば」キツネと「富ます^と」キツネがいる。「化かす」キツネの話は、多くが愛嬌（あいきょう）のあるいたずらのようなものだ。飯山に伝わるように、化かされた人が夜中馬を引いて所かまわず歩かされたり、畑にうずきまっていたキツネを脅^{おど}かしたら、辺りが急に真っ暗になり道が分からなくなったりする。かと思えば、山道の途中に芝居^{しばい}小屋を掛けて歌舞伎を演ずるなど、芝居をするキツネもいる。

Kitsune (Trickster fox)

Kitsune can be roughly divided into ‘bewitching *kitsune*’ and ‘enriching *kitsune*’. Stories about ‘bewitching *kitsune*’ are stories where often there is mischief involving love. Just like it has been passed on in Iiyama, when a bewitched man startled a *kitsune* squatting down in a field as he was walking his horse and minding his own business, the surroundings became pitch black and it became hard to see the road. Come to think of it, there are also *kitsune* that do performances such as putting up a small shed for acting in the middle of a mountain pass and acting in a kabuki play.

一方で長野の別の地域では、「富ます」キツネの話が残る。お菓子屋さんの家に憑^ついたキツネは、お菓子の目方^{め かた}を量るとき、そっと天秤^{てんびん}ばかりに乗るのだ。人には、その姿は見えない。キツネの重さの分、目方が増えることで、客は実際の量を買うよりも多めの支払いをすることになる。しかし、共に気付かないから商売は円満^{えんまん}。店は何もしないでもうかるのだ。

On the other hand, in a different region in Nagano, stories of *kitsune* that ‘enrich’ are left behind. A *kitsune* that haunted the house of a sweets maker would quietly jump on the scale when the sweets were being weighed. The people could not see this. Due to the weight of the *kitsune* the weight went up, and so the customer would pay more than the actual weight. Nevertheless, because they didn’t notice, business went well. The shop prospered without doing a thing.

きじよもみじ 鬼女紅葉

平安時代の戸隠^{とがくし}に、京^{きょう}の都^{みやこ}から配流^{はいりゅう}された紅葉という美しい女性がいた。京を懐かしむ紅葉は、付近の里に加芝川^{かもかわ}、西京^{にしきょう}、二条^{にじょう}など、都から名を取った地名を付けたという。しかし、紅葉は山賊^{さんぞく}の首領^{しゅりょう}に担がれて、旅人^{おそ}を襲^{おそ}って豪勢^{ごうせい}な暮らしをするようになった。人々は紅葉を鬼女^{きじよ}と呼ぶようになる、その噂は都にまで伝わるようになる。これを聞いた朝廷^{たいらのこれもり}は、平維盛^{たいらのこれもり}に鬼女退治を命じる。維盛は苦戦^{くせん}の末に鬼女^{きじよ}を討^うち取^とったという。それまで水無瀬^{みなせ}と呼ばれていたこの地は、これ以降は鬼のいない里「鬼無里（きなさ）」と呼ばれるようになったという。写真は紅葉が美しい、長野市鬼無里にある奥裾花自然園^{おくすそばな}の吉池^{よしけ}。

Kijo-momiji (The Autumn Leaved Devil Woman)

In the town of Togakushi of the Heian-period there was a beautiful woman by the name of Momiji who was banished there from the capital Kyōto. They say that Momiji, who longed back for the capital, added place names taken from the capital such as Kamogawa, Nishikyō or Nijō to towns of the local area. However, being elected as a leader of bandits, Momiji came to lead a lavish life attacking travelers. The rumour that people came to call Momiji a witch (Onibaba/demon woman) made its way to the capital. Upon hearing this, the court tasked Taira no Koremori (1157-1184) with the extermination of the witch. They say that after a tough battle, Koremori killed her. It is told that, the land that was called Minase up until that moment, henceforth came to be called The Village with no Demon (Kinasa).

Taken from: "Train Vert" Issue 9, September 2016

Author: Morio Takahashi

Translated by: Jim Gubbels