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Turgenev Wallace Fonatne Sydon Freud Schlegel  
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen  
Weber Freiligrath Frey  
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**Bakemono Yashiki (The Haunted House), Retold from the Japanese Originals Tales of the Tokugawa, Volume 2**

James S. (James Seguin) De Benneville

# Imprint

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Sumidagawa: Yanagijima: Jujō-mura: Itabashi: Sugamo-mura: Arakawa (river): Kandagawa pool (*ike*): Kanda-mura: Shibasaki-mura: Shin-Horima-mura: Yushima-mura: Shitaya-mura: Torigoe-mura: Shirosawa-mura: Asakusa-mura: Harai-mura: Some-Ushigome: Ishiwara: Kinoshitagawa: Ubagaike (pool): Negishi-mura: Kinsokimura: Kameido-mura (near Ueno): Shinobazu-ike (pool).

From South to North circling by the West.

Shinagawa: Mita-mura: Takanawa:  
Near Imai-mura is a Myōjin shrine,  
close by the mouth of the present Akabane river.

Ikura: Hibiya: Tsukiji: Tsukuda: Tame-ike (pool): Tsukuda  
Myōjin: Ota's castle: Sanke-in: Hirakawa-mura: Sakurada-mura:  
Honjū-mura: Ōtamage-ike: Kametaka-mura. To the East.

77 villages, total.

Pronounce as in Italian, giving vowels full value: ch- as in "church."

[NIROKUDŌ ISSUES]

TALES OF THE TOKUGAWA II

BAKÉMONO YASHIKI

(THE HAUNTED HOUSE)

RETOLD FROM THE JAPANESE ORIGINALS

BY

JAMES S. DE BENNEVILLE

*"Woman's greatest need,  
The base of all governance,  
Is governance; Seldom found,  
And rarely applied."*

— *Seishin*

YOKOHAMA

1921



## PREFACE

In 1590 a.d. the Hōjō were overthrown at Odawara by the Taikō Hidéyoshi, and the provinces once under their sway were intrusted to his second in command, Tokugawa Iyeyasu. This latter, on removing to the castle of Chiyoda near Edo, at first paid main attention to strengthening his position in the military sense. From his fief in Tōtōmi and Suruga he had brought with him a band of noted captains, devoted to his service through years of hardest warfare. He placed them around his castle ward, from East to South in a great sweeping arc of detached fortresses, extending from Shimōsa province to that of Sagami. Koga was the chief stronghold on the North, against what was left of the Uésugi power. The most devoted of his captains, Honda Tadakatsu, was established at Kawagoé. Odawara, under an Ōkubo, as always, blocked the way from the Hakoné and Ashigara passes. In the hands of Iyeyasu and his captains, the formidable garrison here established was not likely to offer opportunity of a second "Odawara conference," during which dalliance with compromise and surrender would bring sudden attack and disaster. At this period there is no sign that in his personal service Prince Iyeyasu made changes from the system common to the great military Houses of the time. The castle ward and attendance always were divided up among the immediate vassals of the lord. The basis was strictly military, not domestic. Even the beautiful *kami-shimo* (X), or butterfly hempen cloth garb of ceremonial attendance was an obvious reminder of the armour worn in the field.

Great statesman and warrior that he was, the Taikō Hidéyoshi must have realised the difficulties confronting his House. The formidable power he had created in the North was no small part of them. On several occasions he sought a quarrel with Iyeyasu; [Pg vi] sought to humiliate him in small ways, to lower his prestige and provoke an outbreak. Such was the trifling incident of the lavish donation required of Iyeyasu to the Hachiman shrine at Kamakura. But Hidéyoshi, as with Elizabeth of England, looked rather to the balance of cost against result, always with possibility of failure in view. When he died in 1598, and left Tokugawa Iyeyasu practically regent of the land, his expectation can be judged to be, either that

the loyal members of the council of regency would at least balance the Tokugawa power for their own sakes, or that the majority of his son Hidéyori, then a mere infant, would witness no question of supremacy. In the one event the glory and prestige of his House would stand. In the second case the safety of his posterity would be assured. With his experience, and belief in the over-riding power of Nobunaga and himself, the first was as likely to happen as the second; and the influence of the Toyotomi House was the means necessary to insure to Iyeyasu the position already secured, against the jealousy of the other lords. Time showed that he granted a perspicuity and energy to the members of his council which Iyeyasu alone possessed.

With Sekigahara (1600) the situation was definitely changed. In 1603 Iyeyasu was made Shōgun, and the first steps were to organize the Eastern capital at Edo on an Imperial scale. The modest proportions of the Chiyoda castle of Hōjō times—the present inner keep—had already grown to the outer moat. Around these precincts were thrown the vassals of the Shōgun. The distribution at first was without much method, beyond the establishment of greater lords in close proximity to the person of the Shōgun. This feature was accentuated in the time of the third Shōgun Iyemitsu. Immediately allied Houses and vassals occupied the castle ward between the inner and outer moats, from the Hitotsubashi gate on the North, sweeping East and South to the Hanzō gate on the West. The Nishimaru, or western inclosure of the castle, faced this Hanzō Gomon. From this gate to a line drawn diagonally north eastward from the Kanda-bashi Gomon to the Sujikae Gomon, the section of the circle was devoted to the *yashiki* (mansions) of the *hatamoto* or minor lords in immediate vassalage of the Shōgun's [Pg vii] service. Kanda, Banchō, Kōjimachi (within the outer moat), the larger parts of Asakusa, Shitaya, Hongō, Koishikawa, Ushigomé (Ichigaya), Yotsuya, Akasaka, Azabu, and Shiba, were occupied by *yashiki* of *hatamoto* and *daimyō*—with an ample proportion of temple land. It would seem that there was little left for commercial Edo. Such was the case. The scattered towns of Kanda, Tayasu, Kōjichō, several score of villages on the city outskirts, are found in this quarter. The townsmen's houses were crowded into the made ground between the outer moat of the castle and the *yashiki* which lined the Sumida

River between Shiba and the Edogawa. In 1624 the reclaimed ground extended almost to the present line of the river. The deepening of the beds of the Kanda and Edo Rivers had drained the marshes. The use of the waters of the Kandagawa for the castle moat had made dry land of the large marsh just to the south of the present Ueno district. Thus Hongō, in its more particular sense, became a building site.

With elaboration of the outer defences went elaboration of the immediate service on the Shōgun. There was no sudden change. The military forms of the camp stiffened into the etiquette of the palace. The *Shōinban* or service of the audience chamber, the *Kōshōgumi* or immediate attendants, these were the most closely attached to the Shōgun's person. To be added to these are the *Ōbangumi* or palace guard, the *Kojuningumi* and the *Kachigumi* which preceded and surrounded the prince on his outside appearances. These "sections" formed the Go Banshū, the *honoured* body-guard. In the time of Iyemitsu a sixth *kumi* or section was formed, to organize the service of the women attendants of the palace, of the *oku* or private apartments in distinction from the *omoté* or public (men's) apartments, to which the Go Banshū were attached. Given the name of *Shinban* (New) this *kumi* was annexed to the Banshū. This aroused instant protest. The then lords of the Go Ban inherited their position through the merits of men who had fought on the bloody fields of war. Now "luck, not service," was to be the condition of deserving. The protest was made in form, and regarded. Iyemitsu gave order that the [Pg viii] *Shinbangumi* retain its name, but without connection with the Banshū.

At this point the confusion of terms is to be explained. All through the rule of the first three Shōgun a gradual sifting had been taking place. Into Edo were crowding the *daimyō* who sought proximity to the great man of the land. Then came the order of compulsory residence, issued by Iyemitsu himself; seconded by the mighty lords of Sendai and Satsuma, who laid hands on sword hilts, and made formal statement that he who balked nourished a treacherous heart. The support of one of them was at least unexpected. The acquiescence of both cut off all opposition. Most of the ground now within the outer moat was devoted to the greater lords in immediate service on the Tokugawa House. The *hatamoto* were removed to

the outer sites in Koishikawa, Ushigomé, Yotsuya; to the Banchō, the only closer ward they retained; or across the river to Honjō and Fukagawa. Those in immediate service were placed nearest to the palace. From the beginning the favoured residence site had been just outside the Hanzō and Tayasu Gomon, across the inner moat from the palace. Hence the district got the name of Banchō. *Go Ban* (御番) in popular usage was confused with (五番)—"five" instead of "honoured." In course of time the constant removals to this district made it so crowded, its ways so intricate, that one who lived in the Banchō (Ban ward) was not expected to know the locality; a wide departure from the original checker board design on which it had been laid out, and hence the characters 盤町 (Banchō) used at one time. This, however, was when Edo had expanded from its original 808 *chō* (20200 acres) to 2350 *chō* (58750 acres). The original Banchō included all the ground of Iidamachi, and extended to the Kōjimachi road. Kōjimachi (the *mura* or village) was then in the Banchō, and known as *samurai kōjimachi* 小路 (by-way), not the present 麴 (yeast). In the time of the third Shōgun the Banchō was as yet a lonely place—to the west of the city and on its outskirts. The filling in process, under the Government pressure for ground, was just under way. Daimyō-kōji, between the inner and outer moats, through the heart of which runs the railway spur [Pg ix] from Shimbashi to Tōkyō station, was being created by elimination of the minor lords. At the close of Kwan'ei (1624 a.d.) all the Daimyō-koji was very solid ground; an achievement of no little note when the distance from the Sumidagawa is considered. At Iyeyasu's advent to Edo the shore line ran close to the inner moat of the castle. The monastery of Zōjōji then situated close to the site of the present Watagaru gate, was converted by him into the great establishment at Shiba; and placed as close to the waters of the bay as the present Seikenji of Okitsu in Suruga—its fore-bear in the material and ecclesiastical sense.

The same rapid development of the town took place on the eastern side of the river. Honjō and Fukagawa became covered by the *yashiki* sites, interspersed with the numerous and extensive temple grounds. Iyeyasu was as liberal to the material comforts of his ghostly advisers, as he was strict in their supervision. One fifth of Edo was ecclesiastical. One eighth of it, perhaps, was given over to

the needed handicrafts and tradesmen of the Kyōbashi and Nihonbashi wards along the river, with a moiety of central Honjō—and to the fencing rooms. The balance of the city site was covered by the *yashiki*. Thus matters remained until the Meiji period swept away feudalism, and substituted for the military town the modern capital of a living nation. So much for the Edo with which we have to deal, apart from its strange legends and superstitions, its malevolent and haunting influences, working ill to the invaders, daring to encroach upon the palace itself and attack the beloved of the Shōgun and his heir, only to be quelled by the divine majesty of his look—as expounded in such tangle of verities as the Honjō-Nana-fushigi (seven marvels of Honjō), the Azabu Nana-fushigi, the Fukagawa Nana-fushigi, the Banchō Nana-fushigi, the Okumura Kiroku, the temple scrolls and traditions, and many kindred volumes.

In reference to the Banchō: the stories outlined in the present volume date from the period of the puppet shows and strolling reciters, men who cast these tales into their present lines, thus reducing popular tradition to the form in which it could be used by the *kōdanshi* or lecturers on history, or by those diving into the [Pg x] old tales and scandals connected with the *yashiki* of Edo town. In the present volume main reliance for the detail has been placed on the following *kōdan*:—

"The Banchō Nana-fushigi" of Matsubayashi Hakuen.

"The Banchō Sarayashiki" of Momogawa Jōen.

"The Banchō Sarayashiki" of Byōhaku Hakuchi, in the "Kwaidan-shū" published by the Hakubunkwan.

"The Banchō Sarayashiki" of Hōgyūsha Tōko.

"Yui Shōsetsu" of Kōganei Koshū.

These references could be extended. The story of the Sarayashiki figures in most of the collections of wonder tales. The *Gidayu* of the "Banshū Sarayashiki" by Tamenaga Tarōbei and Asada Itchō finds no application. It deals with Himeji in Harima. As for the stories from an esoteric point of view, as illustrations of the period they have a value—to be continued in those more historical, and which deal with the lives and deeds of men of greater note and influence in this early Tokugawa court. The present volume instances the

second class of wonder tales referred to in the preface to the  
Yotsuya Kwaidan.

Ōmarudani,  
14th November, 1916.

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## PART I

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### TALES OF THE EDO BANCHŌ WHO AOYAMA SHŪZEN WAS.

[Pg 3]

## CHAPTER I

### The *Chūgen* Rokuzo

Rokuzo the *chūgen* sighed as he faced the long slope leading to the Kudanzaka. Pleasant had been his journey to this point. From his master's *yashiki* in Ichigaya to the shop of the sandal maker Sukébei in lower Kanda it had been one long and easy descent. Sukébei had gratified Rokuzo with the desired and well established commission or "squeeze." Orders for sandals in the *yashiki* of a nobleman were no small item. Rokuzo was easily satisfied. Though of a scant thirty years in age he had not the vice of women, the exactions of whom were the prime source of rascality in the sphere of *chūgen*, as well as in the glittering train of the palace. At the turn of the road ahead Rokuzo could eye the massive walls of the moat, which hid the fortress and seraglio built up by the skilful hands of Kasuga no Tsubone in her earnest efforts to overcome the woman hating propensities of the San-dai-ke, the third prince of the Tokugawa line, Iyemitsu Kō. Rokuzo was a *chūgen*, servant in attendance on his master Endō Saburōzaémon, *hatamoto* or immediate vassal of the commander-in-chief, the Shōgun or real ruler in the land of Nippon since the long past days of Taira Kiyomori.

Rokuzo had no great lady in charge of his domestic arrangements, one whose obsession it was to overcome his dislike of man's natural mate. Nor had he such mate to administer reproof for his decided liking for the sherry-like rice wine called *saké*. Sukébei had rigidly performed his part in the matter of the "squeeze"; but Rokuzo considered him decidedly stingy in administration of the wine bottle—or bottles. Willingly would he have sacrificed the commission for an amplitude of the wine. But even *chūgen* had their formu-

lae of courtesy, and such reflection on his host would have been too gross. With a sigh therefore he had set out from the shop [Pg 4] of the sandal maker, eyeing the wine shops passed from time to time, but not fortunate enough to chance upon any acquaintance whose services he could call upon in facing him over a glass. Rokuzo had the virtue of not drinking alone.

Kanda village once passed, the *yashiki* walls hemmed in the highway which ran through a district now one of the busiest quarters of the city. This sloping ground was popularly known as Ichimenhara, to indicate its uniformity of surface. There was not a hint of the great university, the long street of book-stores close packed side by side for blocks. Their site was covered by the waters of the marsh, almost lake, of the Kanda River, then being slowly drained into the castle moats. The top of the hill reached, at what is now South Jimbochō, the shops and houses of the one village hereabouts, Tayasu-mura, offered a last chance for diversion. The steep slope of the Kudan hill was now before Rokuzo, and beyond he had to pass through the lonely wood which harboured a temple to the war god Hachiman, and which covered the site of the present Shōkonsha or shrine to the spirits of the soldiers killed in Nippon's wars. This road ran through the San-Banchō, then a lonely quarter in which stood isolated from each other *yashiki* of the *hatamoto*. The district was filling up, under press of the needs of the castle service for space immediately round about. But the process was a slow one, and the district one much suspected by the lower classes.

Rokuzo was not fat. He was short, thick necked, sturdy with a barrel-like roundness, and, owing to his drinking propensities, endowed with legs the thinness of which found the conveyance of the upper massiveness no mean task. Hence he stopped at the foot of the hill to wipe the sweat from his face. He eyed with envy a low caste being, a *heimin* and labourer. Clad in a breech-clout the fellow swung rapidly down the hill with his load of charcoal balanced at each end of the carrying pole. It was etiquette, not modesty, which confined Rokuzo to the livery of his master. He was compelled to a coat which, light and thin as it was, cut off all the breeze from his muscular shoulders. Well! Up the hill he must get. The rolling down was a matter of the past. The *yashiki*, [Pg 5] the house officer (*kyūnin*) to whom report was to be made, lay beyond. About to

make the start a voice spoke in his ear. Though soft and gentle it would have had no particular attraction for the now thirsty Rokuzo. But apart from thirst Rokuzo was of the thoroughly good natured kind. He was surprised at the beauty of the face on which his eyes rested; still more so at the size of the bundle she was trying to carry, and which plainly was far beyond her strength. The rashness of benevolence overcame the not too energetic Rokuzo. Sigh as he did over the conveyance of his carcass up the steep hill, he sighed still more at thought of this fragile creature attempting to carry such a burden.

She followed his eyes to the bundle. "Alas! Honoured Sir, what is to be done? The *furoshiki* is far beyond one's poor strength. Though the distance is not great — only to Go Banchō — yet it could as well be a pilgrimage to Isé. Surely the hills of Hakoné and Iga are no steeper than this Kudanzaka." She sighed; and apart from a weariness of voice there was a suspicion of moisture in her eyes. The more Rokuzo looked at her, the greater waxed his pity and benevolence. Barely of eighteen years she was a beautiful girl; not a servant, yet not one of the secluded and guarded daughters of a noble House. Perhaps she was the young wife of some soldier, and he was surprised at her being unattended. She noted this, and readily explained the fact. There were purchases yet to make, close by in Tayasu. Here a servant was to be at hand, but wearied by waiting the woman had made off. "To offer a wage, good sir, seems impolite; yet the way being the same deign to grant the favour of your strength." In the petition her face was wreathed in admiring smiles at Rokuzo's fine figure of a man. A light in the eyes, captious and coquettish, the furtive glances at his broad shoulders and stout neck, betrayed him into the indiscretion of volunteering a service promptly accepted. This done, the lady, without losing sight of display of her charm of manner, was all business.

Rokuzo had much to learn, and he was not one to profit much by his lessons. If he was virtuous, he was by nature a very Simple Simon. A greater liking for women might by [Pg 6] contact have sharpened wits rather dulled by drinking. As it was, anyone in the *yashiki*, who wished to shift some unpleasant obligation, found in Rokuzo the one to be impressed by the most specious excuse, and the one whose kindness of heart undertook and carried out the