

Chapter 5

**PATHOGENIC MECHANISMS OF SLEEP
HALLUCINATIONS AND THEIR RELATIONSHIP
TO GHOST TALES**

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ABSTRACT

Many races and nations of the world have told many tales of ghost and monstrous creatures since the beginning of recorded history. Most of them were individual experiences and were experienced during the hours of sleep. Recent advances in neuroscience, especially in the field of hypnology, reveal some of the mechanisms of the pathogenesis of such strange storied or legends. We previously reported that two thirds of such tales could be classified into four types of hallucinations experienced by normal people. We also showed the similarity of those tales to the experiences accompanying neurological disorders, such as narcolepsy, Parkinson disease (PD), dementia with Lewy body disease (DLB), and REM sleep-related behavior disorder. We classified those ghost tales as hypnagogic hallucination (HyH) like, highway hypnosis (HHy) like, REM sleep and/or somnambulism-related behavior disorder (RBDS), and vivid hallucinations (VH). Three (HyH, HHy and RBDS) of the four types of hallucinations occur during REM sleep and are related to 'ghost tales' or 'tales of specters'. Here, we present self-reports of typical REM sleep-related hallucinations experienced by normal people and indicate the possible mechanisms based on the recently advanced theories of sleep mechanisms from the viewpoint of a neurologist. According to our detailed analysis of ghost tales, we concluded that HyH is a REM sleep-related hallucination with atonia, and HHy is the same without atonia. We also concluded that some of the tales of monstrous creatures in the night are due to RBDS. Possible neurophysiological mechanisms of such hallucinations are also proposed.

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INTRODUCTION

There are many ghost stories in various cultures around the world, but the pathogenesis of a few types is not understood. One is the hypnagogic hallucination, which is usually observed in narcolepsy, but may be experienced by normal people without other neurological or psychiatric pathologies, and the other is 'highway hypnosis' in which fear is a component. Highway hypnosis is illustrated by tales such as 'The Vanishing Hitchhiker' in the U.S. (1) and 'The Story of the Ghost Getting into a Taxi Cab' in Japan (2). We suggested the possibility that the vivid visual hallucinations seen in progressive posterior cortical atrophy (PCA) share a similar mechanism with some of the ghost tales experienced by normal people (Table 1) (3). Furthermore, reports of REM sleep behavior disorder and/or somnambulism (sleepwalking) (RBDS) are becoming more common during treatment of Parkinson disease (PD) or dementia with Lewy body disease (DLB) (4, 5). We've developed diagnostic criteria consisting of a central and core features to classify the ghost tales as far as possible into the four types based on the plausible reports of events or oral investigations by folklore researchers (2, 6).

In this paper, we'd like to relate the pathogenic mechanisms of several of sleep-related 'ghost tales' or 'unnatural phenomena' based on the diagnostic criteria (Table 1) to the published reports so far as possible.

HYPNAGOGIC HALLUCINATION-LIKE GHOST TALES (HYH)

This is the most common hallucination and has been analyzed by the neurologists, neurophysiologists, psychiatrists and psychologists for a long time. This type of hallucination is also figures as 'typical ghost' described by every ethnic group and race across the ages (Fig. 1) (7).

In principle, this is equivalent to the hypnagogic hallucination that occurs in narcolepsy patients. The ghost's image is not very vivid but often rather vague, and it is sometimes accompanied by a cenesthopathy, such as an incubus/succubus or a sense of being touched. The ghost sometimes speaks, makes a noise, or shakes the bed or room, and on rare occasions, converses with the sleeper (Table 1).

A typical HyH-like ghost tale follows:

'One night in July 1961, Mr. Ishida, a chief mechanic, had a dream of a sailor while he was sleeping in a dormitory room at Tsuiki Air Force Base, Kitsuki County in the nap room at Tsuiki Airforce Base, Fukuoka Prefecture, which had been a commando-type air force base during World War II. The airman wore a uniform and said that he had been killed by being caught in a spinning airplane propeller. While he was dreaming, Mr. Ishida felt a heavy weight in his breast and couldn't move an inch, though he struggled to. Mr. Ishida examined the history of this air force base and learned that there had been such an accident in the past.' [Newspaper story, Nishi Nippon Shinbun (Western Japan Newspaper), 1961] (No. 111, ref(2))

The hypnagogic hallucination is not restricted to narcolepsy, but commonly occurs to normal people. It is also accompanied by the feeling of being in a straitjacket and unable to move the hand and/or legs even an inch, although the subject can move the eyes.

Table 1. Major criteria for classification of ghost tales of normal people (adapted with minor modification from reference (9, 16))

Classification of ghost tales	Central features (Essential for a diagnosis)	Core features (Three core features are sufficient for a definite, two for a probable, one for a possible diagnosis)	Differential diagnosis
Hypnagogic hallucination like ghost tales (HyH)	Appear while the experiencer is sleeping or when they are waking from sleep	The image of the ghost is clear or vague but not very vivid. It sometimes accompanied by cenesthopathy such as an incubus/succubus, a feeling of being touched or a feeling of breathed on. The ghost sometimes speaks, makes a noise, or converses with the experiencer.	Narcolepsy Schizophrenia
Highway hypnosis-like ghost tales (HHy)	A tendency to become drowsy and suddenly fall asleep, sometimes into the REM stage, when driving an automobile. (The conscious and subconscious minds appear to concentrate on different things.) This hallucination appears while the experiencer does not recognize the change of consciousness level.	The sleep- or trance-like state can occur with the driver (experiencer) sitting in an upright position and staring ahead. The image of ghost is usually clear but sometimes vague. The ghost sometimes speaks or has a conversation with the experiencer.	Early stage of DLB, Parkinsonism Drug abuse (including alcoholism) Malingering
REM sleep behavior disorder and/or somnambulism-like ghost tales (RBDS)	In REM sleep behavior disorder, the loss of motor inhibition leads to a wide spectrum of behaviors during sleep. In the case of somnambulism, it is usually defined by or involves the person performing normal actions as if awake.	The experiencer of RBD often has a dream at the same time, which convinces him/her that the events were real. The experiencer notices an abnormality in the bedroom or the experiencer himself or a bed partner after awakening, when the RBD is accompanied by somnambulism. The image of ghost is not as clear as it is in HHy because it is a part of dream.	Early stage of DLB, Parkinsonism Drug abuse (including alcoholism) Malingering
Vivid hallucination-like ghost tales (VH)	VH is similar to the hallucination occurred in a patient with dementia with Lewy body disease (DLB) or Charles-Bonnet syndrome (CBS). The ghost appears without any relation to sleep.	The image of the ghost is clear or vivid. Hallucinations are purely visual (that is, the ghost never talks or tries to touch the experiencer.) The ghost vanishes into air when the experiencer tries to touch it or throw something at the ghost.	Early stage of DLB, Parkinsonism CBS Drug abuse (including alcoholism) Schizophrenia



Figure 1. Ghost of a girl (Artist unknown, but attributed to Maruyama Ōkyo (Japanese artist, 1733–1795), hanging scroll: ink and colors on paper, University of California, Berkeley Art Museum and Pacific Film Archive). According to the legend, one day while Maruyama Ōkyo was dozing, the ghost of his dead wife appeared near him. He was very glad to see her, but as soon as he called to her, she disappeared. So he made a full-length and faithfully portrait of her immediately after he woke up. Note the vague image of the lower part of the body, corresponding to the hypnagogic hallucination-like ghost (HyH; Table 1)

They look around and sometimes find an anomalous image. This evidence shows that they are actually in a REM sleep stage that differs from the normal REM stage in that there is no time lag between the REM sleep stage and the arousal state. Thus, the experiencer sometimes experiences very peculiar feelings, such as levitation or depersonalization with a sense of fear.

According to a fieldwork investigation at Ontario University, the incidence of hypnagogic hallucination is 0.3% in the younger generation (7, 8). However, there are many literary works in all ages and cultures in which the theme is this type of hallucination, for example ‘Jikininki, in “Kwaidan: Stories and Studies of Strange Things” by Patrick Lafcadio Hearn (1850-1904) (<http://js.lib.kumamoto-u.ac.jp/~elib/khearn.html>). The reason for that strange tales became legends may be based on their frequency of appearance.

HIGHWAY HYPNOSIS-LIKE GHOST TALES (HHY)

Highway hypnosis ('white-line fever' or 'the vanishing hitchhiker') (1) has been defined as a tendency to become drowsy and suddenly fall asleep, sometimes into the REM stage, while driving an automobile (9). Theoretically, highway hypnosis is a kind of mental state that also occurs when a person concentrates on a simple mechanical task, so it may happen relatively frequently and in common situations; for example, workers performing simple repetitive tasks while deprived of sleep and walkers concentrating on the road at night carrying a faint light, such as a flashlight with narrow visual field or lantern, may experience highway hypnosis (HHy). Thus, this type of hallucination seems to be unrelated to sleep at first, and the hallucinator does not recognize the change in his consciousness level. The image of the ghost is usually clear, but sometimes it is vague because it is evoked for the same reason as in the REM stage (Table 1).

A typical HHy-like ghost tale:

'It is said that a ghost appeared at Horaga Tohge (Horaga Mountain Path) on the Hirakata bypass road at the border between Osaka and Kyoto Prefectures. In 1965, on a summer night, a taxi driver working in the Kyoto area was driving back from the Osaka area. He saw a lady in white clothing standing beside the road with her hand raised. When he stopped the taxi, she got in. After driving several minutes, he felt an abnormal sensation and turned back to the rear seat to find no one there. He stopped the taxi and carefully looked for her, but he couldn't find a trace of her existence. He drove the taxi with fear.

Another taxi driver picked up a woman with disheveled hair, but she also disappeared while he was driving. Other drivers said that the passenger was male, and yet others said the passenger was accompanied by children.' [Shukan Yomiuri (Weekly Journal Yomiuri), 1968] (No. 129, ref (2))

Sleep or drowsiness was a contributing factor in 3.9% of all accidents (10). Accidents that are strongly over-represented include nighttime accidents (18.6%), in running-off-the-road accidents (8.3%), accidents after driving more than 150 km on one trip (8.1%), and personal injury accidents (7.3%). Drivers falling asleep, such as highway hypnosis, driving without awareness, and similar phenomena as well as a reluctance to discontinue driving despite feeling tired are pointed to as likely contributors to serious sleep-related accidents (10). Interestingly, recent research using a driving simulator reveals that the younger drivers tend toward sleepiness more than elderly ones (11). Though there are a few detailed analyses to classify sleep stages during long drives, and electroencephalography (EEG) of those younger drivers showed them to be in an early stage of slow-wave sleep (11-13). So, it is conceivable that those younger drivers driving longer distances in a sleep-deprived state suddenly fall into REM sleep stage resulting in the HHy state (Fig. 2).

HHy sometimes happens while workers are performing simple repetitive tasks or walkers are concentrating on the road at night when sleep deprived and extremely exhausted. Such a situation was described in 'Mujina' in 'Kwaidan' by Patrick Lafcadio Hearn (<http://js.lib.kumamoto-u.ac.jp/~elib/khearn.html>) or 'Mayoiga, an appearing and disappearing house' in 'Toh-no Monogatari' by Kunio Yanagita (No. 63, ref. (6)). Although these stories are classified as fiction, they are described by the authors as being heard directly from the experimenter.

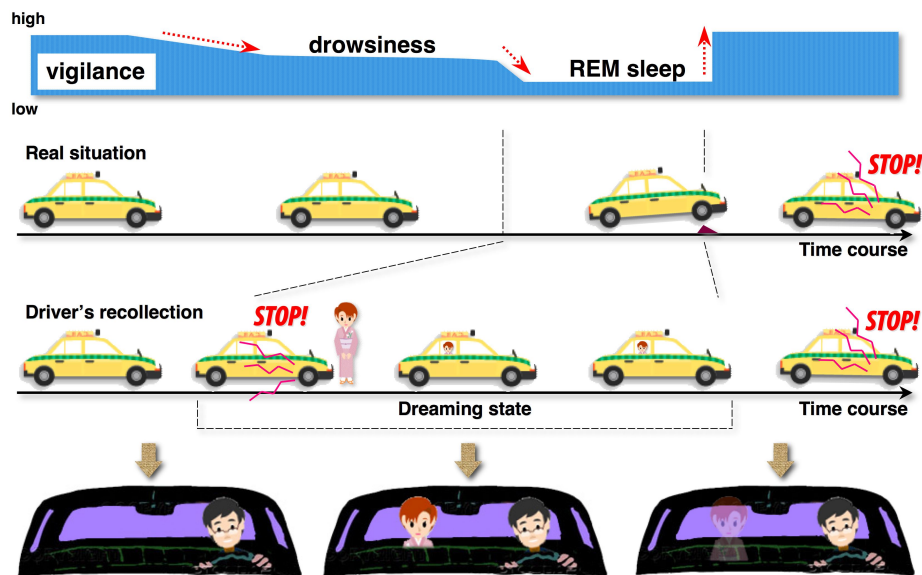


Figure 2. Mechanism of highway hypnosis-like ghost tales (HHy). When the attention of a driver with sleep deprivation declines (dashed arrow line, upper part of figure) and he suddenly reached the REM sleep stage without atonia, he has a dream of someone getting into the vehicle (middle part). An instant later, some shaking movement wakes him and he looks around to find nobody in the vehicle. If the REM sleep with atonia attacks him, a very serious traffic accident may happen (10).

REM SLEEP BEHAVIOR DISORDER AND/OR SOMNAMBULISM-LIKE GHOST TALES (RBDS)

In REM sleep behavior disorder, the loss of motor inhibition leads to a wide spectrum of behaviors during sleep. Somnambulism is usually defined as a person performing normal actions as if awake (walking, opening/closing a door or window, and other acts) (4). The sleeper thinks that someone or something like a ghost or monstrous creature has entered in the bedroom and done something. Thus, RBDS is closely related to sleep (Table 1).

A typical RBDS-like ghost tale:

‘There is a small city named "Bac Nihn", located 50 kilometers southwest of the capital of Indochina (Viet Nam). In 1943, in the middle of World War II, many people were killed in the battle between Japanese and French regiments. After the battle, the Japanese army occupied the French base camp. The Japanese lieutenant colonel lived on the third floor of this building. One August night, the lieutenant had a strange nightmare. Two or three days later, he noticed that all the windows on this floor were open in the morning, although he was certain he had closed them tightly the night before to prevent mosquitoes from entering the room. During the next night, the lieutenant was awakened by a feeling of tightness in his chest and was astonished when he unintentionally

glanced at the dark edge of the room. A thin human-like figure lying on the floor suddenly stood up, showing a face without skin or muscle. It was a human skeleton. The lieutenant jumped up from the bed drawing a Japanese saber and fought with this skeleton. He swung the sword around and seemed to fight with this skeleton for one or two hours, but the fight was not settled for the skeleton did not fall down, even if his sword hit the chest or hand of the skeleton. At the minute dawn broke, the skeleton immediately disappeared, and the lieutenant colonel found himself sitting on the floor with the saber. The ghost skeleton appeared in his room for three consecutive nights while the lieutenant slept in his bed. In the fourth day, he sat up the whole night waiting for the ghost skeleton, but strange to say, it did not appear.’ [Shin-Yuh-Kan Newspaper, Osaka, 1959]. (No 110, ref. (2))

A similar experience was described recently by a Japanese story writer Mr. Makoto Shiina (14). Although the previous tale occurred during World War II, these tales have a striking resemblance.

This time, I visited Ushi-jima (‘Cow’s Island’), in Yamaguchi prefecture. It was a very small festival without pretension, hand made by the island people themselves. The period of this festival is one of the home coming season and many people who emigrate from this island come back.

Since there were only two country-inns on this island and both of them were already occupied with many travelers, we (a photographer and editor, both of them are my friends) stayed in the Japanese inn located at Hikari-city, on the other side of Ushi-jima and visited this island with ferry. Though this Japanese inn was small and not-so comfortable, it was not a problem for we went back to this inn only to sleep after going down the waterhole and drinking sake and whiskey every night. I stayed one room and my friends stayed in another room.

I suddenly woke up in the middle of the night without any reason. All the lights in the room had turned off and, strange to say, I could see something peculiar unidentified body in the complete darkness. Something or someone stayed at the bottom of my ‘futon (Japanese style sleep mattress and blanket)’ keeping still. I stared it for a while and noticed it was a naked man! He’s slowly creeping toward me, dropping to all fours. His back was gleaming with faint bluish white light and he froze his movement when I turned around suddenly. “Who in the world are you?” I cried and came to find myself alone in the room. I convinced myself in a half awoken state and fell asleep again after watching the clock. It was 2 o’clock in the morning.

By the next day, I’ve forgotten all about the mysterious event in the night and went to the Ushi-jima after breakfast without telling anything to my friends anything. That night, we went to the pub, drank sake with my friends, and went to bed at midnight. I again woke up in the middle of the night without any reason. When I turned around, I found that thin, naked man at the bottom of my ‘futon’, creeping toward me dropping to all fours, just as same as the night before. I stared at him for a while, and found his naked back gleaming with faint bluish white light. Suddenly, I noticed that it was not a man but a demoniac something. “Hey! What do you think you are doing!” I raised my left hand against this demoniac creature, but got no response. He’d vanished in the air. It was quite the same situation as the

night before. It was two o'clock in the night, which was also the same time. Then, suddenly, I convinced that it was a ghost or something, may be a specter.

For a long time, I've been traveling all around the world, but I've never seen such mysterious creatures and I've never believed such scary stories. But at last, it appeared just before me! Since I awoke completely, I visited the next room shaking my friends out of bed and said, 'Hey, I saw something like a ghost!' Both of my friends went to my room and said that all the windows were open. I remembered clearly that I had closed all the windows just before sleeping to prevent mosquito from coming in. If that peculiar and human looking creature came thorough the window after opening it from the outside, it was very awful and gruesome. But, another question was raised about how it opened the window from the outside.

[*'Kaze Makase Aka Mantel (I'm drifting man wearing with red cope)*', a essay by Japanese story writer 'Makoto Shiina'] (14).

Most dreaming occurs during REM sleep; most night terrors, sleepwalking, and talking occur during stages 3 and 4 in the Non-REM sleep (4, 15). Usually, REM sleep behavior disorder occurs while they are dreaming but cannot perform a particular action. On the other hand, somnambulism occurs while the subject is not dreaming, but the experiencer is able to perform a particular behavior, such as unlock a door, open a window or turn a drawer upside down and empty the contents (4). Presumably, during somnambulism, the subject opened the window and in the stage of REM sleep behavior disorder, he brandished the saber or punched the demonic looking creature. However, because they only remember the image as a dream, the subjects cannot understand who opened the window. Thus, they conclude that the demonic looking creature in the dream got into the room from the outside by opening the window using some mysterious power.

Discussion and Conclusion

Recent advances in neurophysiology, neurology and neuroscience reveal the pathomechanism of the unclassified and undiagnosed symptoms such as hypnagogic hallucination in narcolepsy, vivid hallucination in the dementia with Lewy body disease and REM sleep behavior disorder in Parkinson disease. We have classified ghosts tales into four types based on different criteria and proposed that such experiences happen to normal individuals not frequently but rarely, and that a lack of sleep increases the risk of experiencing such hallucinations (9).

Based on our criteria, almost two thirds of reliable ghost tales can be classified into four types of hallucination, which means that most of them are attributable to the same mechanism as neurophysiological and neurodegenerative or psychological disorders.

Even today, rumors of ghosts are common in areas afflicted by great disasters or war and stir up unrest among the affected people. In addition, members of cults or the fanatical religious communities often have epiphanic experiences, which are induced by sleep deprivation or repetition of a simple task. These experiencers sometimes complain of such hallucinations at an early stage and are slowly affected by their harmful psychological effects. These criteria are so simple that every clinician or psychologist who is consulted by such a patient can analyze the pattern of the hallucination easily.

In conclusion, we have classified ghost tales into four types of hallucination. Three (HyH, HHy and RBDS) of the four types of hallucinations are REM sleep-related 'ghost stories' or 'tales of specters'. According to the detailed analysis of ghost tales, we concluded that HyH is a REM sleep-related hallucination with atonia, and HHy is the same without atonia. We also concluded that some of the tales of monstrous creatures in the night are RBDS. Such hallucinations may share the same mechanisms as neurodegenerative or psychological disorders.

SUPPLEMENT 1

"*Nihon Kaidan Shu (Ghosts Tales of Japan)*"

*Edited by Ensuke Konno, 1975. Comment by Translator or Author of the Paper.
Original Source of the Tale*

1. Mr. B. was taking a nap in Studio 1 of the newly opened broadcasting company. He had a nightmare that a black cat was bouncing on his chest. He hurriedly woke Mr. C., who was also napping at the next desk, and told him about the dream he had had. Mr. C replied that he had been having exactly the same dream. Mr. Shigeharu Suzuki told us this story about the early years of the broadcasting company. [*Asahi Shinbun* (Asahi Newspaper), 1960]
2. Mr. Chusha Ichikawa, the 8th, who was a famous Kabuki actor, experienced many ghosts. He told stories such as this one. Once he was backstage making up his face as an actor in the horror story "Yotsuya Kaidan (A Horror Story in Yotsuya Town)" when he saw a face of another man, not himself, in the mirror. When he turned around with a start, no one was there. So he continued making up his face convinced that it was only a false feeling, but he saw another face in the mirror, again and again. After he had finished his make-up at last, he went to the side of the platform preparing to appear on stage. At the same time, he saw someone or some white shadow across just in front of him. [Personal communication to author Enosuke Konno.]
3. A woman working in a field on the back hill came home with a sad face one day. She said she had been working in the field earnestly when suddenly something like a shadow came over her. She was convinced it was her husband and felt that something bad was happening to him. It was the day her husband was killed in the war. That the same day, it was said that her husband visited the neighboring house of the Ohuchi family. A human figure like the husband passed through the corridor between the bathroom and the lavatory. [Collected folktale by folklorist Toshio Iwasaki.]
4. My father died early in the morning. He lived in his hometown in Niigata Prefecture, and I lived in Tokyo. Since these cities are a far apart, I learned the exact time of his death later, but at that time, I suddenly felt something monstrous come cover me, while I was sleeping, and I struggled to wake up. I heard the peal of a small temple bell ringing in the Buddhist family altar. My father suffered from cerebrovascular disease, although not for very long, but I

was convinced that something bad had happened to my father at that time. Then, a telegram telling me of the death of my father was delivered. [by Mr. Hiroshi Ohkawa, "The mysterious experience," *Nihon Keizai Shinbun* (Japan Economics Newspaper), 1958]

5. Next is the story of my second son. I was going to Kyoto on business, while my second son was going on a school trip to Shikoku Island and the Seto Inland Sea the same day. The second night of my journey, I went to bed at eleven o'clock in the inn at Kyoto after finishing my business. Usually, I never wake up during the night, but at that night, I was caught with some fearful feeling in bed at three o'clock. I felt somebody looking into the room, so I woke up immediately. When I lit the room light, there was no one in the room, of course. But, it left me with a bad memory, and I never got back to sleep that night. It was about six o'clock or so, while I was still in bed, I got a phone call that my second son was missing in a shipwreck. [by Mr. Hiroshi Ohkawa, "The Mysterious Experience'," *Nihon Keizai Shinbun* (Japan Economics Newspaper), 1958]
6. It was about 1941 or 1942, when I was living in Aomori Prefecture. One midnight, I was awakened by the sound of the sliding door of the house opening, as if someone was opening it by slowly pulling the rope binding up the door. Usually, a visitor pulls the sliding door with a single stroke, but the sound this time was very different. I woke up in bed, then I heard the sound someone or something walking on the tatami mat in the next corridor trailing a robe. I couldn't figure out what it was. Then, I heard the peal of a small temple bell ringing three times in the Buddhist family altar, which was located in the back room, and it made me tremble. So I was convinced it was the spirit of my grandfather. Soon, I heard the sound of someone walking back to the sliding entrance door, going out of the house, and hurrying toward the graveyard at the bottom of a hill. It was the middle day of the 'Obon' period, and at that time, my grandfather, Yasosuke Hatanaka, was just dying. *'Obon' is the period in the middle of July in the eastern part of Japan and in the middle of August in the western part of Japan when it is believed that the spirits of the ancestors come back to visit their homes. [by Mr. Iwami Hatanaka, in the book of "*Shimokita*," reported by Enosuke Konno, 1963]
7. It was the last day when I was performing popular songs at the Town Hall of Nihonmatsu City. In the very early morning, just about four o'clock or so, everybody was preparing to leave the hall or just going out. Just at that time, it sounded like someone was sweeping the tatami mat with a broom on the second floor. It was very peculiar because everybody had just gone out of the building and no one was left. Someone shouted, "Who is there?", and the sound stopped. We were leaving this building again in a different mood, when it sounded again and when someone shouted, "Who?", and then it stopped again. After a short period of silence, someone shouted, "It's ghost!", and then everybody rushed out of the building. At a later date, I heard that a young girl who had been dumped by a handsome actor committed suicide by hanging herself in this hall. It is said that if a young actor stays in this building, her ghost appears in some way. [Record of a conversation with Miss Grace Matsubara, a singer, in *Maiyuh Shinbun* (Every Evening Newspaper), 1955]
8. My father's parents' home was located at Ohtsu Harbor near the

Nakoso-no-seki (Nakoso Gate), a famous historical spot. When I was in the first grade of elementary school (so about the year of 1929 or 1930), my grandmother was near death due to cerebrovascular disease. To take care of my grandmother, my family visited this house. My grandmother lived for about a month or so while we stayed there. One day my grandfather said to us, "A mysterious event happened here after this house was built. Tonight I'll show you to relieve the tedium of the night." We came together in the bedroom where my grandmother was lying. In this room, there was a big Buddhist family altar set into one side of the wall, opposite the entry 'shoji' screen (a paper screen) dividing the room from the corridor. The other side of the wall was made from a fusuma (a papered sliding door) to separate it from the other room. Though my grandmother was lying in the bed, her consciousness was clear and said "Listen to it carefully, my grandchildren," with a smile to us. It was almost midnight, and I'd become a little sleepy. Suddenly, I heard a faint sound just like something tapping from the inside of the big Buddhist family altar through its closed hinged double doors. This sound became louder and louder, and it sounded like someone's footstep accompanied by the sound of the rustle of a dress. These sounds walked around the air counterclockwise in this room, and when the sounds came to the end of the room, it made a left-hand turn and walked and walked in the corridor next to the room. Since all the members of the family were together in this room, no one could be there in the corridor. But I felt there was a sign of life in the corridor. Though there was a fusuma door, there were no sound of it opening, and the sound walked through the shoji screen. This strange sound ("Tong, tong, sa-la, sa-la") continued to walk in the room and finally entered the big Buddhist family altar and became silent. It took only four or five minutes. I asked everyone what it was, but no one knew. My grandfather said, "I also don't know what it is, but that sound has been audible since this house was built. It comes once a day. Every day without fail. I've tried to find out somehow since my younger days, but all of my attempts have failed. Well, it's late. Go to bed." Everything was over for that day. On the next night, my grandfather was waiting for that strange sound to come, keeping open the shoji screen and fusuma door, which separated the other room and the corridor. He lit all the electrical lamps in the house and was waiting ready for this strange sound, prepared to pull out a Japanese sword (samurai sword) at any time. We waited for the strange sound with our eyes growing wide, not knowing what would happen. In the course of time, that sound started to be heard from the inside of the big Buddhist family altar. The sound became louder and louder, and it moved from the Buddhist altar to the inside of the room. I couldn't see anything around this strange sound, but we surely sensed someone there. At the same time, we knew that the sound was walking in the empty space just about 1 meter or so above the floor in the air. As soon as this sound reached just in front of my grandfather, he suddenly gave this sound a quick slash with that Japanese sword. All of us were convinced that a sign of human would be cut exactly in half by the hard blow of my grandfather with this Japanese sword, but the sound continued to walk in the air as if nothing had happened. My grandfather proudly said, "Well, well, everybody, you know what it is now." But I couldn't understand what it was and knew only that all of us didn't know what it was. "Grandfather, I beg your pardon to ask you what it is," I said. He replied, "I don't know either. I only know it does no harm to us. Somebody said it is a spirit of our ancestor, but that may be a kind of excuse. If you grow up to be a scientist, please analyze this strange sound." This was the first time that I knew there was a

strange sound, knew its exact sound, and that we, humans, were a kind of radio receiver, which sensed this strange sound generating from the air without some kind of machine or equipment. It was a great pity that this strange house was destroyed just several years after this event, and there was no way to analyze this strange sound when I grew up to be a scientist. [by Shinya Nishimaru, personal essay, "Going into the Unknown World (*Michi-e-no-Ashi-Ire*)", 1960]

9. In the countryside of Kagawa Prefecture, there are roads called "Nawasuji (Naosuji)", which means they are the roads of monsters or ghosts. Usually, this is a very narrow and direct road without a curve. In June 1939, it was a middle of rainy season. The source of Sakaide City is located in the Renjyaku area in Kawazu Town, and the power source building of the pump machine was built on one of these "Nawasuji" roads. In this powerhouse, there is a room for the man on watch. One of the five officers must stay at night in this room in turn. On the night watch, Mr. K., the youngest officer, was going to sleep on the new bed in this room after finishing the night watch. About three o'clock in the morning, he suddenly woke up because he felt a constriction in his chest. A monstrous creature with a black face and reddish mouth was constricting his chest on and on. He couldn't move even in an inch or breathe. While struggling to wake up, he groaned out loud, which woke him. He was all in a sweat, but at the same time, he heard a group of something like animals or human beings just dashing away from this room. As soon as he heard this sound, he lost his strength and trembled uncontrollably. The next night was the turn of Mr. Y., who was famous as a big and muscular man. Mr. Y. was also attacked by the monstrous creature just at midnight. In case of Mr. Y., after he had wakened, he heard someone fling gravel at the windowpane. Although he opened the window tremblingly, no one was there, and he felt only the creepy night air. It was his first experience to wait for dawn to break without taking a nap and trembling. Thus, all five officers experienced the horrible night duty, and even the second time they did the night watch, everybody had the same experience. At last, Mr. K. said, "I'll pay two or three times the fee for night watch. Please take my turn of night duty!" But none of them wanted to take another night watch, so everybody knew that they had all had the same horrible midnight experience. To solve this problem, the chief office had a Shinto priest conduct traditional ceremonies to expel evil spirits and put a household altar in this room. Strange to say, no one experienced such a horrible night afterward. [By Mototaka Hirao, a Sakaide City officer, "Old Tales and New Tales", *Mainichi Shinbun* (Newspaper), 1959.] *This story seems to be hypnagogic hallucinations experienced by many office workers.
10. This is the story of Mr. Mitsuo Shintaku, who lives in the Ikeda Village of Numada City in Gunma Prefecture. It was the day before his great-grandfather's death, and he couldn't sleep well. When he fell into a doze at midnight, he heard footsteps of someone wearing 'geta' (Japanese wooden clogs) coming his way from a distance. When these footsteps stopped just in front of the house, he heard the sound of sliding door opening. He wondered who in the world would visit this house so late at night. He woke up and went to the entrance sliding door and confirmed that it was locked. He wondered but went back to the bed and fell asleep again. Then, he heard the sound of the sliding shutter door opening. So he woke up again and went to the window, only to see it was closed. He couldn't sleep any more that night.

While he ate breakfast, he got a message that his great-grandfather had died that night. [by Isamu Ueno, "Tales of Ghosts and Monstrous Creatures in Tone County", in "*Kamige Minzoku*", vol. 40, 1966.] *This seems to be auditory hallucination, but we cannot exclude the possibility that he experienced the pure auditory hypnagogic hallucination while he was asleep.

11. This is the story of the older brother of a Mr. Tachikawa. When he was living in a dormitory at his university, a boarding student was killed in an accident. Because the next day was the beginning of a holiday season, all the other residents of the dormitory had already gone home without knowing of this accident. So, this brother had to hold a wake for this unfortunate boarding student all alone. It was a very quiet night. Suddenly, he heard the sound of footsteps coming his way in the corridor of the dormitory. The footsteps stopped just in front of the room where the wake was being held. He thought someone had come, so he went to the door and opened it. No one was there. Though it was a very creepy matter, he went back to in front of the dead man's body and continued the wake ceremony. The sound of footstep was heard again and stopped in front of this room again. He checked again and again, but there were nobody there. During that night, he had this experience two or three times. [by Isamu Ueno, "Tales of Ghosts and Monstrous Creatures in Tone County", in "*Kamige Minzoku*", vol. 40, 1966.] *This seems to be an auditory hallucination, but we cannot exclude the possibility that he fell asleep while he performed the wake ceremony and experienced HyH.
12. Mr. Hohjoh is a student of Tohoku University and a son of the resident priest of a large temple in Yamagata Prefecture. One night when he was a high school student, he heard the sound of the sliding door of the entrance of this temple opening while he was studying in a room of this temple. Of course, the door was closed, but after a while he heard a peal of a small temple bell ringing in the Buddhist family altar. He is a son of the priest of the temple, so he was accustomed to such experiences, and he knew that this sound meant one of the supporters of this temple was dead. [Personal communication from Dr. Toshio Iwasaki, Professor of Tohoku Gakuin University, 1969] *This seems to be an auditory hallucination, but we cannot exclude the possibility that he fell asleep while he studied and experienced a pure auditory HyH.
13. When I was 14 or 15 years old, one late night, I was on the way to back home after studying with my friend. I saw a tottering, bluish white light that looked as if it were a square lantern floating in the air 50 cm high above the ground coming this way from the other side. When it came to just 2 meters in front of me, it vanished suddenly and nothing left. [by Gohichi Ryohgawa, artist, *Shukan Sankei Bessatsu* (Weekly Journal Supplement), 1957]
14. It was a cold, snowy, windy season, and I was 14 years old or so. One night, I was looking after the temple with an old housemaid. It was very stormy night, and the wind beat hard against the windowpanes. We were sitting in a room next to the large corridor. In the middle of the corridor, there was a large stairway to go up and down. It was about 8 o'clock or so, and we were warming ourselves at a stove without speaking to each other, only watching the blazing fire. When both of us became sleepy and fell into a doze, we heard a ran-tan sound from the back parlor room in the second floor. This sound was similar to footsteps, and it moved from the back parlor room the

foot of the stairs. Both of us looked at each other in wonder because there was no one in this house except the two of us. These heavy footsteps moved slowly but steady and curiously enough it consisted of a large "dong" sound and a small "tong" sound. This pair of sounds came toward the room where we were sitting. Finally, I got up the courage to open the sliding door of this room and look at the stairs, but nothing was there and we could only hear the sound. I can't remember how long we heard this sound. Both of us paid attention only to this mysterious sound moving from the stair to the entrance door, passing in front of the room where we were. Soon after, this sound moved down from the corridor to the ground level and went outside and disappeared. Strange to say, neither of us felt fear. In the next morning, we learned that an old man who was one of the supporters of this temple was dead. Curious to say, he died at about 8 o'clock in the evening, and he had a mismatched pair of legs, and usually when he walked the sound of one footstep was loud and the other was soft. [by Mr. Ryusen Sudo, *Dai-Hoh-Rin* (a monthly journal about Japanese Buddhism and religion), 1954]

15. Mr. Kohtaroh Hayakawa, a famous folklorist, died in the hospital in 1957. It is said that his spirit went back to his home after his death. This phenomenon was called '*omaku*' in this district. As soon as his mother got a message that he was in critical condition, she went to Tokyo. But, to her great regret, he had already died when she got to the hospital. She was very tired and worried about the Hayakawa family house, where her small grandchildren were staying alone, so she went to the Hayakawa family home in Musashino City. That night, she heard a voice calling her. She did not wonder at all, but went to the entrance of the house and opened the door. But there was no one outside. Mr. Kohtaroh Hayakawa always said that if he died while traveling, his spirit would come back to his home without fail. People said that as he died in the hospital, his spirit would go not back to the place where his wife was, but to his parents' home. His friend living in the Mikawa district of Shizuoka Prefecture wrote to the Hayakawa family that he knew his friend's condition had taken a sudden turn for the worse because he saw his vague, lifeless figure in the night. [by Mr. Shozo Suzuki, in *Dai-Hoh-Rin* (a monthly journal about Japanese Buddhism and religion), 1959] *This appears to be an auditory hallucination, but we cannot exclude the possibility that she fell asleep while she was in the room and experienced a pure auditory HyH.
16. A niece of Professor Toshio Iwasaki named Ms. Masako, who was married and had moved to Hokkaido Island from Taira City, Fukushima Prefecture, also visited her parents' house after her death. When she died, it was suppertime at her parents' home. While the people at her parents' home were chatting, suddenly everybody heard the sound of the entrance door opening and a voice calling, "Here I am." All the family members were convinced in their minds that Masako had returned to the house. Of sure, no one came into the house from the entrance, and the door was completely closed. Soon, they got the message of her death. [Personal communication from Professor Toshio Iwasaki, 1969]
17. Several years ago, the carpenter's wife, who was a good friend of my wife, was sick in bed, but one day we heard her voice saying, "Hello, Missus!" at the back door. We were very glad to hear her voice for both of us thought she had recovered and was healthy. However, there was no one at the back door. Later, we were very surprised to hear that the carpenter's wife was dead at

that time. [by Mr. Mitsuo Harada, "*Cha-no-Ma (Living Room)*", in *Mainichi Shinbun* (Mainichi Newspaper), 1966]

18. And, one more thing. My wife (#17) suffered biliary tract cancer and died the year before last. One day in May, when she was in hospital and I was at home in the study, I heard the voice of woman at the entrance, which I believed to be my wife's voice. I went to the entrance door, only to discover nobody there. [by Mr. Mitsuo Harada, "*Cha-no-Ma (Living Room)*", in *Mainichi Shinbun* (Mainichi Newspaper), 1966]
19. This is a story that occurred in the autumn of 1891. At that time, in that season, many women in the village used to gather early in the morning at my large house to go to cut grass with a sickle. One day, when all the women were just going out the gate of the house, they heard music played on a 'shamisen' (Japanese banjo) from the loft of the house. All the women standing at the gate and those in the house heard this music. Everybody wondered why such music was coming from the loft of the house, for there are no such kind of musical instrument in this house and the space of loft was too small to hold a person playing the shamisen in it. At that instant, my grandmother told all the people that this day was the anniversary of the death of a daughter of her relatives, a blind girl who died at 18 and liked to play the shamisen very much. Everybody agreed with my grandmother that the spirit of that girl had come to this house and played the shamisen, which was her only relic. [by Kohtaroh Hayakawa, "*Sanshu Yokoyama Banashi*", 1921]
*This is the story of a period when music players, such as phonographs, were not common in this area.
20. My mother told me that when my younger brother's battle plane crashed after making a sortie over the Pacific Ocean in World War II, she was suddenly awakened at two o'clock in the morning by a military marching song heard from nowhere. She couldn't sleep all through the night due to this military marching song. My younger brother was taken prisoner by the U.S. Army, and when he got back to Japan, he told us that he had made a sortie at 2 a.m. and was shelled by battleships, fell into the sea, and lost consciousness. He was saved by the U.S. Army and woke at 6 a.m. We were very surprised and convinced that there is a kind of telepathy between immediate family members. [by Momoko Tani (a female ballet dancer), in *Dai-Hoh-Rin* (a monthly journal about Japanese Buddhism and religion), 1960]
21. It was midnight on the 2nd of April, 1963. A construction worker who had came to the Omena hamlet in Aomori Prefecture from Akita Prefecture to construct a tunnel road, saw a ball of fire when he went to the outside toilet. It was about 20 to 30 cm in diameter and light yellow and floating in the air along the balustrade of the bridge. Then it suddenly flew to the mountain. He thought it was an omen of a bad news and later learned that a 10-year-old boy who had fallen from that bridge into the river several days before had died in the hospital the next morning. This construction worker had not known about the boy's accident at all. [Oral report by Enosuke Konno, "Shimokita," 1963]
22. While no one knew about this boy's death (#21), Mr. Kichiji Murakami, the schoolmaster of this elementary school, who was living in the school, noticed that all the window panes in this school suddenly start to rattle. It was really a strange sound, and he felt the stirrings of alarm in his heart. So he called the

hospital and learned that the boy had just breathed his last. [Oral investigation by Enosuke Konno, "Shimokita," 1963] *It is possible to think that this is a kind of natural phenomenon that occasionally happens occurring at exactly the same time as the boy's death.

23. About 50 years ago, Mr. Junzou Hatanaka, who was 70 years old at that time, was sick in bed due to senescence. Just before the day of his death, a ball of fire came out of Junzou's house and entered his sister's house. After ten minutes or so, this ball of fire came out of his sister's house and flew towards Mt. Osore and vanished. Some people saw this ball of fire and said, "Hey, here comes the spirit! It's a human spirit, so watch it silently." [Oral report by Enosuke Konno, "Shimokita," 1963]
24. Mr. Masao Kashiwadani saw a small ball of fire about 30 years ago. It was a rather small one, and its diameter was 8 to 10 cm. On that night, though they lit a lamp inside of the house, it was dark as a well outside. It was about 10 o'clock or so, when he casually looked outside, and he saw a ball of fire flying slowly from the right side to the left. It came back again from the left side and disappeared suddenly. It was as bright as a 60-watt bulb. He met a friend coming from Ohminato, and he told him to look at this ball of fire, but his friend hadn't seen anything. So he thought that some people saw it but others couldn't. Just at that time, Mr. Oyasu Takahashi, one of his relatives, was sick in bed. So, he thought that man was nearly death. He guessed right. [Oral report by Enosuke Konno, "Shimokita," 1963]
25. Many ascetics on Mt. Kiso-on-take talked about the death candle. I was very interested in this kind of small ball of fire, so one day I climbed Mt. Kiso-on-take with a tent. The place was situated in the northern part of the summit of the mountain. It was called as 'Sai-no-kawara,' a plateau on this mountain, and there are no trees, plants, or animals. Since the ascetics said such death candles appear on moonless, windy nights, I climbed the mountain on such a night. The conditions were good that night, it was just midnight, and only the flapping sound generated with tent by blowing wind was heard. The wind slowly became weaker, and a small ball of fire appeared at last. It was not bright enough to take a picture of it, but it was the size of a human fist and its flying speed was the same as a butterfly at full speed. There were too many of them to count, approximately several hundred. Those small balls of fire were floating in the air just about 1 meter above the ground. As they flew slowly and aimlessly, I thought it would be very easy to catch them with a butterfly net. I wielded the net and caught one of them easily. However, I was very surprised to see the ball of fire flying through the net without difficulty. Soon after, I tried to catch them by the small camping pot. I held the cover in my right hand and the body in my left hand. I was going to catch it by the cover and body to trap it inside the pot. Surprisingly, the small ball of fire ran through the bottom of the camping pot easily, and I couldn't catch any. I was so disappointed and could only watch them with sitting beside my tent. But when I hit one with my hand, strangely enough, it bounced away my hand without any resistance. These small balls of fire couldn't penetrate the human body. I tried again to catch one with both of my hands, but the small ball of fire slipped through my fingers. I watched them for a long time, and as I had become sleepy, I lay on my back in my tent looking at the top of the tent without paying much attention. Then I saw the small ball of fire come close to the cloth of one side of the tent, go through the cloth easily and pass

through the inside of the tent, then go out, passing through the other side of the tent cloth. I hit on the idea that since this small ball of fire couldn't penetrate animate beings but could penetrate inanimate things, I would prepare the small personal camping pot, which was coated with the thin membrane of yeast fungus on the inside. If I could catch on by using this equipment, I would bring this small fireball to Tokyo and release it in a TV broadcast studio. Then, it would make a good show. [by Shinya Nishimaru, "Communication with Unknown Creatures," *Shukan Yomiuri* (Weekly Yomiuri), 1965] *It may be some kind of natural phenomenon.

26. When I was 9 years or so (in 1932), one evening I went on an errand with our maidservant. It was about 8 o'clock, and it was the time that an old man living in my neighborhood was nearing death. When we were just about 50 meters or so from the house where old man lived, we saw a ball of fire flying out from the window of that house. We saw one, and a second one followed the first. The maid stood there petrified with horror at the sight of the fireball, and then she screamed and ran toward to our house, leaving me alone. I think it was a ball of fire, a kind of human spirit, but it did not terrify me. It differed from the old pictures, in that it was elliptical, had no tail, and the first one had a little different color in its body. It was 20 cm in diameter and light yellowish. They both flew through the branches of the Japanese cypress next door and went away toward the east. They terrified me not at all, and they looked like a kind of flying balloon. The old man in that house died the next morning, so he lived a half a day more. I don't know why two fireballs appeared, but my father said "It may have been the spirits of that old man and his wife. His wife, who was already dead, might have come to meet him and act as a guide." [by Shinya Nishimaru, personal essay, "Going into the Unknown World (*Michi-e-no-Ashi-Ire*)", 1960]
27. My friend, who is the editor of certain journal, told me a strange story. At the time, he was a pupil in an elementary school and living in the Kanda district in Tokyo. One night in the summer season, he was enjoying the cool evening breeze with other adults in front of his house, when suddenly he saw a fireball wafting in the air. It was very similar to the pictures drawn in the old books. This fireball continued wafting in the air, dropping in on neighboring houses. It entered a house through a window and then came out from it after several seconds. My friend ran after the fireball half in fun. At last, this ball of fire entered a house and never came out. It was the house of Mr. B., a friend of his. He entered Mr. B.'s house and tried to tell him what he saw. Then he saw that the house was in uproar for Mr. B.'s grandmother had just died. That meant that the ball of fire was the spirit of Mr. B.'s grandmother, and she had paid a last courtesy call on every house in the neighborhood. I thought this story was unbelievable, but when I asked him if it was fabricated, he got angry and said, "It is a true story, not a lie." [by Itaru Kikumura, "The Tales of Ghosts and So On", *Yomiuri Shinbun* (Yomiuri Newspaper), 1969]
28. My uncle living in the Iidate Village of Souma County in Fukushima Prefecture was working as a school teacher. One summer evening, when he took a shower outside in the garden, he saw a ball of fire with a blue light flying round the maple tree. He called his wife and told her about that ball of fire. His wife was very surprised to see it flying. Then they found out that a certain man in their neighborhood was dead. They thought it was the spirit of that man and that he was paying a courtesy call on every house in the

neighborhood. [by Toshio Iwasaki, personal communication, 1969]

29. I saw a faint light at the roof of the house next door. Soon after, a ball of fire with a bluish color, just the size of a man's fist, appeared there. It flew just in front of me, straight from right to left with the small humming sound. At that time, I was very surprised but not terrified. However, as soon as it vanished, I shivered and returned to my house immediately. I think it was a "Hito-da-ma", a dead man's or soon-to-be dead man's spirit. People in that village believed it was not natural but a kind of a paranormal phenomenon. Soon after that day, a man who had been suffering for a long time died, so I was convinced it was the spirit of the man who died at that time. [by Munenori Akagi, "Hito-da-ma in Autumn Rain", *Nihon Keizai Shinbun* (Japan Economics Newspaper), 1959]
30. One summer evening when I was twenty years old or so, I was going for a stroll in a summer resort highland. I saw a ball of fire rising from a tuft of grass at a vacant resort villa which was located in a distant field. Later, I heard the rumor that there had been a lovers' suicide in that vacant resort villa last autumn. I thought that ball of fire was a dead man's spirit. [by Kiku Amino, "A Ball of Fire and Ghosts", *Nihon Keizai Shinbun* (Japan Economics Newspaper), 1959]
31. When I was fourteen years old, I moved back to Tokyo after two years travelling in the Osaka area and went to visit Mrs. Oine, who was living in the Sukiya district. She was very pleased and gave me dinner. I talked about various funny matters of traveling in Osaka and went back home at 10 o'clock or so. As she presented me with a small sushi box, I took it with one hand and walked down Hongo Street toward the Matsuzakaya Department Store and tried to get on a tram. When I got to the street beside Matsuzakaya, I heard a zipping sound, and at the same time, a ball of fire with a bluish light, 30 cm or so in diameter, appeared in front of me. I was terrified and chilled by terror. I ran back to my home feverishly. I couldn't really remember how I got home. When I was back home, I noticed that the small sushi box had gotten lost, so I knew I had been bewitched by a raccoon dog or fox. [by Kotsubo Dayuh (a 'Bunraku' (Japanese traditional puppets) story teller), "My Mysterious Experience," *Mainichi Shinbun* (Mainichi Newspaper), 1928] *In the old days, Japanese people believed that the fox and the raccoon dog have mysterious magical powers, and people in those days attributed mysterious phenomena to their mysterious powers.
32. The next time I lived in Osaka City was when I was 23 years old. At that time, I had no money in my pocket, but I rented an expensive house. One summer evening, I took a shower in the outside of house in the garden, I heard a zipping sound and saw a ball of fire, as before. I was scared. As soon as I saw the ball of fire, a woman in my neighborhood came and told me that the old man two or three houses away had just died. [by Kotsubo Dayuh (a Bunraku (Japanese traditional puppets) story teller), "My Mysterious Experience," *Mainichi Shinbun* (Mainichi Newspaper), 1928]
33. It was 9 o'clock in the evening on the 30th of Nov. or the 1st of Dec. in 1942. I was drawing water out of a well by pumping. In the left side of the pump, there was a Japanese fencing gymnasium. Beside this gym, there stood a tall Japanese cedar, and it made the yard around it darker and darker. While I was

pumping, a ball of fire with a bluish light suddenly flew from the southeast direction toward me. It came lower and lower in height and soon hit the back door of the house of the Murayama family next door and vanished. I stopped pumping and looked to the west, but I saw only the dark shadow of that Japanese cedar tree. I went back into the house, but my younger sister wondered why I had stopped pumping before I had filled the tank. I told her about the ball of fire, but demanded silence of her. In the next year, it was a middle of July in 1943, we learned that Mr. Tokue Murayama, who had lived in the next house, had been killed by machine-gun fire by the river side on Guadalcanal Island in the south part of the Pacific Ocean by the U.S. Army. It was at just the same time that I saw a ball of fire. It was a mysterious story, and I remember that ancestral people said a man's spirit flies over a long distance in a moment. [by Osamu Sumitani, "*Shunkin Guudan*," 1949]

34. Beside the national highway from Sendai City to Kushikino City in Kagoshima Prefecture, in the rice fields of the Katsume district in Sendai City, there was once a famous fireball spot. It was a very small plateau 3 meters high and about 330 square meters. It is not known to Sendai citizens today, and it was called "Tsubozuka (pot-like mound)". In old days, many people in Katsume saw four balls of fire wafting in the air among pine trees on the mound in May, every year. There is a story of their origin. In the 18th century (Edo period), a Buddhist priest lived in a temple on that mound. He loved a woman living in the village in this neighborhood and had two children with her. But in those days, it was strictly prohibited for a Buddhist priest to get married and have children. So in May 1726, this priest, his wife, and two children were burnt alive at the stake. At first, the parents tried to protect their two children, but at last, all four family members were burnt to death. Since then, four balls of fire have appeared on this mound and done harmful things to the residents in this area every May, so people living in this area had been holding memorial services for those four miserable spirits for a long time. Mr. Kanju Moriyama, a member of firefighting team of this area, said "These balls of fire have appeared recently, even since the World War II period. However, strange to say, they stopped appearing after we cut down all the pine trees because most of them were damaged by pine weevils three years ago." [From 'Ghost Stories in Our Prefecture,' *Mainichi Shinbun* (Mainichi Newspaper), 1958]
35. When Mr. Yuuji KITA returned to his home and opened the sliding door of his room, he found a man sitting in front of his desk and leaning over it with his back toward him. He wondered who the man was, acting such an over familiar manner, for a while. He gave a this strange man a long look and found this man wore exactly the same clothes and had quite the same hairstyle as he. It was as if he was looking at his own back. The experience was so strange that he went to the other side of the desk to see the strange man's face. As soon as he walked into the room, this strange man slowly moved to other side without showing his face and went out of the room through the very narrow space between paper panel doors (*shoji*). He followed the strange man out of the room, but he lost sight of him. He talked about this strange experience to his wife and mother, and his mother looked like very surprised to hear this story but said nothing. Soon after this day, Yuuji was sick in bed and died within the year. People said that this was a kind of 'Sickness shadow'. Yuuji's family had the inherited a predisposition to this illness, and his father and grandfather had died of the disease. So his

mother was very surprised to hear his strange experience. [from "Many Tales of the *Ohshou* Area"]

36. There was a Buddhist priest who is a friend of Mr. Shinpei Kusano, a famous Japanese poet, living in Sendai Village, Futaba County, Fukushima Prefecture. He told me a mysterious story. When a supporter of a Buddhist temple was going to die, he became conscious for a short period and said, "I went to the Buddhist temple that I belong to, but it has a very leaky roof and the priest is away from the temple, so I've just come back." All the members of this family, who had come on a condolence visit, considered it the delusion of a dying patient. After the funeral ceremony of this old man, a family member told this story to the priest of this temple. The priest said "I remember that day I was away from temple, and it was just in the middle of repairs to the temple roof, exactly. There was a sudden heavy rain on that day, and we had a severe leak." All of the family members were very surprised to hear it. It was not a simple patient's hallucination. [by Mr. Toshio Iwasaki, professor at Tohoku Gakuin University, 1969.]
37. Within a few years, my grandfather got a cerebrovascular disease and became bedridden. When he was just about to die, all of my family came together in his bedroom. A housewife next door had come to an entrance of the house and said, "I'm very glad to hear that your grandfather has returned to health." My mother was very surprised and answered in a whisper, "No, no, certainly not! He is now going to die at any moment." "On the contrary! When I got home from shopping, I saw him on the corner. I saw your grandfather. He was urinating outdoors. I was reluctant to call to him, so I turned back silently and took a different route to come to this house. He looked very healthy as if he recovered completely." My mother said, "He hasn't been able to walk for these two or three years. Maybe you mistook someone else for him. Anyway, this may be your last chance to see him. Would you come in and say a last farewell?" This housewife entered the house and came to the corridor to the bedroom. My grandfather lay with his eyes closed and looked like he was asleep. But as soon as this housewife came into the room, he looked at her with half-closed eyes and said in a very weak and husky voice, "I'm so sorry I showed you my bad manners a little while ago. You didn't need to make a detour." I determined that we couldn't have heard any conversation at entrance door of this bedroom. This housewife was very surprised and said "Oh, no! Do you mean it really was you I saw at the corner?" My grandfather said, "Yes. It was me. I'm so tired of lying here, so I stepped out for a short walk." Nobody in the room could believe what he said, but this housewife and I were real witnesses to this phenomenon. If we had only heard what my grandfather said, we would think it was a hallucination of the patient. But there was an eyewitness account, although we confirmed that my grandfather had stayed in the room. Did the spirit of my grandfather go out to the street? Later, I hit on the idea that I should have gone out at that time, immediately, and confirmed the evidence of my grandfather's urinating in the streets. [by Shinya Nishimaru, personal essay, "Going into the Unknown World (*Michi-e-no-Ashi-Ire*)", 1960]
38. Furumaki Village, in Gunma Prefecture, at the skirt of Mt. Haruna, is my home town. In 1942, I was working as a Japanese teacher in Peking, China, when I came back to this town with my two sons and four daughters during my husband's summer vacation period. At that time my father was 69 and

mother was 67 years old, and they were still working the earth. At the end of our summer vacation and when we were going back to China, my mother came to Tokyo Station to say farewell to us and said to us, "This might be my last chance to see your face." Our house in Peking was very large and had two large gates. It was about 70 meters from the front gate to the entrance of our house. There were two more gates between the front gate and the house. It was about 7 o'clock in the evening on 16th Oct. 1944. We have already locked these gates and entrance doors up tight. Everyone in the family was eating supper and talking to each other. Suddenly, we heard the sound of the gate opening twice. I thought one of our family had gone outside, but everyone was there. Then, we heard the patter of Japanese wooden clogs, but it sounded like someone dragging one of his legs. I said to our family members, "Can you hear the patter of Japanese wooden clogs? Has someone come? How did this man come into the premises when all the gates are already locked." All of my children answered, "Yes, mom. I can hear it." Strange to say, only my husband said "What in the world? I heard nothing. It is too early to be half asleep." However, I got a sound of someone opening entrance door and entering into the house. My older son also heard it and went to the entrance door armed with a Japanese wooden sword to prevent a robbery. But the entrance door was closed tightly, and no one was there. He went back to the dining table and continued to eat supper. But we were interrupted by the sound of a dress rustling in the dining room. We were terrified, and everyone looked around with a flashlight. Of course, there was no one in the house, entrance, gate, and garden except us. Nothing happened any more that night, and in the next morning, we got a telegram telling us of my mother's death. My mother had died soon after we heard the strange noise. It was at the end of World War II, and it was impossible to get back to my hometown immediately. Soon after, the war situation got worse, and we could go back to Japan only after the end of the war. Then I went back to my hometown and asked my brother about my mother's death. My brother's wife, who had been living with my mother, told me strange story. It was the day before her death, about 7 o'clock in the evening. She said, "I've just visited the house of Mrs. Sato, in Shibuya district of Tokyo. Everyone in the family was enjoying supper. Then, I visit Mrs. Shige's house in Peking. She's also having supper. Every member of the family had supper at the same time, even if the country is different. Since I've seen the faces of everyone in my family, there is no looking back." Soon after uttering these words, she was dead. On hearing this story, I remembered that night with surprise. That was the patter of my mother's Japanese wooden clogs and all elements of the story were consistent. Since then, I have believed that the human spirit flies over the world before anyone can blink. Still, I wonder why the clatter of the wooden clogs was heard by my children, but not my husband. [by Shige Tachimi, in *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1960] *This case to be like an experience of AH and a near-death experience at the same time by different people.

39. It occurred was when my wife's mother was going to die. I woke up in the middle of the night and saw my wife's mother walking in the corridor to the toilet. I waited for her to go back to her room, but she never came back. So I went to her bedroom and confirmed that she was lying in bed. The next morning, I told my wife what I had seen, and she said that her mother hadn't been able to get up by herself for a long time. I was scared stiff to hear that for I couldn't understand what I had seen at midnight. The day after that day,

my mother-in-law was dead. [by Torazoh Hirosawa, *Roh-kyoku-shi* (Japanese traditional story teller with music), *Shukan Sankei* (Weekly Journal Sankei), supplement, 1957]

40. My mother died on 28th May 1948 at 84 years old, and she passed away peacefully. She made it a rule to recite sutras at the Buddhist altar at exactly 7 o'clock in the morning as a matter of routine. But on that day, we didn't hear her voice reading a sutra aloud. When we looked into her bedroom, she looked like she was sleeping peacefully. She had had a cardiovascular stroke and died two or three hours before. We performed funeral rites, and three days after her death, we visited our Buddhist temple. After the reading of the sutras by the resident priest, he talked about my mother's abiding memory. Then he talked about an odd experience. He went to the main building of the temple to hold a morning ceremony. When he turned on a light in the main building, he found my mother sitting in the center of this hall attending to the mass with her whole heart. Though he knew my mother was very devout, it was too early to attend mass. He was very surprised, but he greeted her with "Good morning." She bowed to him with a smile and stood up and walked out of the hall toward her home. Soon, other priests came to the main hall, and he asked them to see her out of the building, only to learn that no one else saw her. He thought she had taken a short cut or other detour to go back to her home from this main hall building. After finishing the morning ceremony, while they were eating breakfast, he was informed of my mother's death. He said, "I have heard this kind of mysterious story from other priests. This is my first experience to see a vivid image of a dead person's spirit. But it is true story." [by Keiji Kuroiwa, in *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1956]
41. This story happened before I become a singer. I was working as a '*geisha*,' and sometimes I was called to a personal party to perform. It was just the day when a friend of my older sister, who had formerly worked as *geisha*, died of a severe asthma attack. She was still very young. It was about 8 o'clock in the evening. While I was going to a small personal party, I happened to look up and saw the lady, a friend of my older sister, standing in front of a black fence. It was exactly her! I was so scared that I flew back to my house screaming and learned that her hearse was to leave home at just that time. Because everybody said it was her spirit and she wanted to see me, I intoned a Buddhist sutra heart and soul all through the night. [by Hanako Kagurazaka (singer), Tokyo *Shinbun* (Tokyo Newspaper), 1953] *This case looks like a vivid hallucination, but we can't exclude the possibility of highway hypnosis.
42. When one of my close friend was eagerly doing research on leprosy, he went to the Zensei Hospital in Murayama City to get patients' samples. That night, he went back to his laboratory very late at night because he had to start the cultures. Leprosy specimens can't survive without successive subculture to a mouse or a culture plate. He was so busy while doing the work that he forgot the passage of time. At about 3 o'clock in the morning, he suddenly felt someone going by the laboratory. Since the door and windows of this room were all closed, he only felt the sense of something human. He told himself that it was the night watchman going by and continued studying. Then, when he felt the sense of something human going by outside the room again, he was scared stiff. He went out to the corridor and looked around. No one was there. He went up to the second floor where the restroom and women's

changing room was. When he got to the restroom, he found a young lady standing alone just 8 or 10 meters ahead. Since he knew there was no one staying in this building, he asked the lady "Who are you, what are you doing here so late at night?" She didn't answer. So, he walked on toward to her and as soon as he touched her, her image completely vanished. At that moment, he wasn't scared and pushed the door of women's dressing room paying much attention. He was really surprised for he saw that a woman he knew was committing suicide by taking poison. Fortunately, she was saved because he had found her in an early stage and immediately gave her emergency medical care. But it is said that this lady tried suicide again later and died. Even today, he sometimes says that what he saw was her ghost or a spirit trying to tell him something. [by Tomoji Fukushima, M.D., *Asahi Shinbun* (Asahi Newspaper), 1956]

43. This is a tale that occurred in about 1920. The mother of Miss Ochito Wada who was living in this village was ill and confined to bed for a long time. Miss Ochito took care of her mother and spent time weaving day after day. The weaving workroom was located in the east end of the house and the mother's bedroom was in the west end, and there was a stairs between these rooms. The mother's illness was severe, and she couldn't get up and walk even an inch by herself. One night, it was about 10 o'clock, the daughter was weaving with great application, when she happened to look up and was surprised to see her mother standing and looking down at her. She was very frightened and jumped up in alarm, then she ran away from the house and found asylum at her friend's house. She stayed there until morning and went back to her house, but her mother died the next day. This may be one of the cases of the image of dying woman appearing in front of her daughter. I've heard such tales of ghosts from many residents of this village. Ghosts do not necessarily appear at night, and some of them appear in the daytime. Since there are many cases of ghosts or spiritual experiences even in this small village, I really believe in their existence. [by Mr. Osamu Sumiya, "*Shunshou Guhdan* (Several Interesting Stories of a Spring Evening)", 1949]
44. This story occurred in Numata City, Gunma Prefecture. One night, my grandfather was having a conversation with family members. When it was over, my grandfather glanced blankly in front of him without intention, and a small Buddhist priest passed just in front of him from the right to the left. He was very surprised and mentioned it to the other people present, pointing at this priest. However, they couldn't see the priest at all. Two or three days later, his wife died. [by Isamu Ueno, "*Johshu Minzoku*", vol. 40.]
45. My friend Yoshitaka Yahata is a resident priest of Shosei-ji (Shosei Temple) in Souma City in Gunma Prefecture. One night when he was driving on the winding road in the mountain back to his home, he suddenly saw the image of his living mother just in front of the car window. He screeched to a halt immediately and got out of the car to see what was in front of the car. He found there was a huge landslide there. If he hadn't stopped, his car would have gone over the cliff. When he went back by a different route, his mother was anxiously waiting for him. [by Mr. Toshio Iwasaki, professor at Tohoku Gakuin University, 1969.] *In this case, the possibilities of highway hypnosis (HHy) and vivid hallucination (VH) are also considered.
46. This is the tale heard from the father of my friend, who was living in Numata

City, Gunma Prefecture. It was about 1935 or so. One midnight, he arose from his sleep and looked at the clock to see that it was just 3 o'clock. When he rolled onto his back and tried to sleep again, he heard the voice someone calling him and saw the image of the father of Mr. Kazumi Chigira, a friend of his living near the Suga Shrine, sitting at the head of his bed. He sat there wearing a padded kimono with a black collar. He mumbled something, but my friend's father couldn't hear well what he said except the last phrase, "I beg your pardon for mercy's shake!" Eventually, the image vanished in the air. The next morning, he told his wife what he had seen. She said that she believed his friend's father was going to die. So, he went to his house to confirm what happened in his house and learned that he really was going to die of a severe illness. He wore exactly the same padded kimono with a black collar and the same weave. [by Mr. Isamu Ueno, "Johshu Minzoku", vol 40.]

47. This happened when I was a small child. One evening, my mother dressed me in 'yukata,' the Japanese casual kimono, after a bath. I wanted to go out to catch dragonflies, but I had to give up this idea because I had just changed into clean clothes. My mother did not like me to get my clothes dirty. So I went out to the verandah and took a long look at the garden. It was just twilight, which is called 'oh-ma-ga-doki,' meaning a time to meet a bogeyman. A great silence reigned over the garden, and everything looked blue. I was straining my eyes to see a leaf of a fatsia, which was swinging rhythmically. It was very strange that only this leaf was moving when there was no wind. Unintentionally, I looked up and found my grandfather, who was living in a distant place, standing there. I'd never met my grandfather, but for some reason, I was convinced he was my grandfather. "What are you looking and smiling at?" my mother asked me. "There, my grandfather is standing there," I answered. "Where? There's no one there. Why do you give me such a strange answer?" my mother said. I knew that my mother couldn't see the grandfather. "There, there! He's standing and smiling!" I answered impatiently and burst into tears. My mother and the maidservant seemed to be at a loss and looked at each other. At that moment, I heard someone banging on the door. It was a telegram being delivered to inform us of the death of my grandfather. [By Arashi Nozawa, "I Saw a Ghost Three times," Sun *Shinbun* (Sun Newspaper), 1958]
48. My friend, the proprietor of a tailoring firm lives in Nagoya City. One day, just as he was on the way to lay in new stock, he saw a vivid image of a large seashore in front of his view of the main street of Nagoya. He saw a child, he did not know if it was a boy or girl, just going further and further into the sea. Soon, he came to himself in surprise and noticed he was not near the seashore, but in the middle of the street in the sunlight of June, just in front of Nagoya Station. This image was so vivid that he couldn't get out of his mind. However, he continued his work in his office. Soon after, he got the call that his nine-year-old son had drowned to death in the sea on a school excursion. [by Professor Otoyama Miyagi, Tokyo Institute of Technology, "Toki", 1964]
49. My child was born on Jan. 3, and my father died on Jan. 6 of meningoencephalitis. While he was in critical condition, I was not told about his condition for I was not in good condition during the postpartum period. So, I didn't know about his situation at all. It was at midnight on Jan 6. While I was looking into my baby's sleeping face, I felt someone standing beside our bed, for it cast a shadow. I looked up and noticed my father was standing

in the other side of my child's crib. He was standing in front of the sliding door of the closet, where man couldn't enter without stepping over my bed and the crib. I thought my father had come to see his grandchild. I smiled up at him, but he smiled wanly at us with his hands in the pockets of his bed jacket. Soon his image vanished, and it filled me with horror. I cried, "Father, my father! Where are you!" The nurse and midwife came my room and I asked them, "What happened on my father? Is he dead?" My husband came to my room and asked me, "Why do you think so?" I said to him, "Why don't you tell me the truth? How did he die? Why will no one tell me the truth?" Later, my husband told me it perplexed him very much. [by Miss Masako Serizawa, *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1967] *This looks like an experience of VH, but we cannot exclude the possibility of HyH.

50. When my father died, my grandmother awoke and found my father was sitting beside her bed. It was not a dream and when she talked to him, his image vanished. Soon she got the telegram that informed her of my father's death. I think that because my father wanted to see his mother, his spirit might fly over the miles and meet my grandmother. [by Itoko Koyama (a writer), *Dai-Hoh-Rinn* a monthly journal about Japanese Buddhism and religion], 1960]
51. I was thirteen years old, and it was in the middle of July. When I awoke at midnight, I saw a woman sitting outside the mosquito net. She was looking at the ground, with long hair that was drooping over her face, and she looked mysterious. I wondered who she was, but soon I slept again. Three hours later, we got a telegram of my older sister's death while she was taking a cure at the Yamanaka Hot Spring Hospital. Later I learned that the time of her death was exactly the same as when I saw the mysterious figure. I still believe in the existence of spirits and ghosts. [by Tatsuro Jinde (a writer), *Shukan Sankei* (Weekly Journal Sankei), supplement, 1957]
52. When my wife was dying, her brother living in Osaka City came to her bedside before we sent a telegram telling him of her critical condition. He always said that if he saw a small black priest in front of his visual field, one in his relatives would die without fail. At that time, he saw this small black priest twice, so he worried about his sister and came to our house immediately. [by Komatsu Kitamura, *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1960]
53. This is the tale of Mr. H., who was coming from Nakano, Kawaba Village, Tone County. When he was in Kawaba Village in 1934, he got married to the older sister of Miss T., who is now his wife. At that time, Miss T.'s older sister was sick in bed at her parent's house. She was in critical condition from early July, and he went to her parent's house every other day. In the evening of July 12, when all the members of her family sat outside of house in order to enjoy the coolness, the small pattering of wooden clogs was heard from the east side. It was the wife of Mr. H., who was in serious condition. All the members of this family only looked at her in blank surprise. She did not care for these relatives at all and walked on and into the temple. They ran after her, calling her name, and looking for her, but they couldn't find her in the temple. She died the next day. [by Osamu Sumitani, "*Shunkin Guudan*", 1949]

54. On Feb. 13 in 1946, I got a telegram which told me "Mr. S (a brother of my wife) is in critical condition. Come at once." I couldn't image what had happened to him who was working as a clerk, and told my older brother to go to Nagoya City immediately. I planned to go to Nagoya in the next morning, for I was away from my home. Early the next morning, as I was waiting for the train at Ryuou station, which locates near my house. I was heading for the Nagoya city without dropping in my house, my wife came to the station by bicycle. She said to me, "A telegram announcing my brother's death came early this morning." So, I said to her "Well, what in the world happened to him? Did he fall from scaffolding?" "No, he suffered massive injuries on his head," she said. I was very surprised and asked to my wife, "How do you know?" Then, my wife said, "Last night, he came to my bedside. He wore white hospital clothes and had a large bloody bandage on his head. He called my name." I couldn't believe what she said, and when I arrived at Nagoya City in the evening, I went to the funeral home parlor immediately. His dead body was laid in the casket. I was very surprised to see his face, for his head was covered by large bandage, which was just as my wife said that morning. He was killed by a severe head injury. [by Kuroto Shimizu, *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1954]
55. It was on the evening of May 21 in 1875. Mr. Sanshiro Kashiwaya, who was working at the riverside inn, was woken by the sound of hard knocking the door. He was very surprised and afraid it might be a burglar, so he opened the door carefully and asked the man, "Who are you?" It was a policeman, who said him "When I went on patrol on the bridge, I saw a suspicious man standing in front of this inn. As I approached this inn, this man suddenly entered this house. It must be a burglary. Get the flashlight and look for him soon." He was very surprised and made his rounds the house, but there was no such a man. At noon on the next day, Sanshiro got the information that his elderly relative living in the Hirai village had died just at midnight on the previous night. Everybody said that the spirit of this old man had visited Sanshiro's house. [*Hochi Shinbun* (Hochi Newspaper), 1875]
56. In August of 1946, when I was still using the name 'Yaozo Ichikawa' as a kabuki actor's name, we made a provincial tour of kabuki performances on Hokkaido Island. At that time, an actor named 'Ensho Jitsukawa' came down with severe abdominal pain while we were playing in Kushiro City. He said, "My abdomen has ruptured!" We quickly took him to the hospital, where he was diagnosed with the 'rupture of a huge hepatic cyst' and underwent a surgical operation at the hospital in Asahikawa City. But we had to go to the next show place, although with his strong reluctance. I think it was the second night of our staying at the inn in Engaru Town. Since there were many mosquitoes, I put three mosquito coils beside my bed before I went to sleep. I went to bed at one o'clock, and was awaked by the sense of someone coming in from the sliding door of the entrance of this room at about two o'clock or so. A black shadow came into the room and sat beside my bed without making a sound. It was a man wearing a black suit, but I couldn't identify the face. Then he said hoarsely, "Ensho Jitsukawa is dead." I was astounded, but I couldn't understand whether I was sleeping or awake. So I rolled onto my back and looked at the head of my bed to see the mosquito coils. Two of them had already burned out, and the last one was just about to go out. I recognized it as the real world, not the world of dreams. So, I looked to the right side confirming the man of the black shadow was still sitting

there, and said, "I beg your pardon." Then, this man bent forward and said in a hoarser voice, "Ensho Jitsukawa is dead," and vanished as if he were a mist. I woke up and turned on the light. No one was in the room. Only the faint smoke of the mosquito coil was floating in the air, indicating that the last one had just burned out. It was 38 minutes past 2 o'clock. The next day, I talked about this mysterious event to all the members of this troop in the train heading for Asahikawa City. Most of them thought it was a kind of joke at first, but soon they heard of my tale in a serious manner. When we arrived at Asahikawa station, the wife of Ensho Jitsukawa was waiting for us and said "Dear sir, my husband Ensho Jitsukawa is dead at last." So, I asked her when he died, and she said 'It was 35 minutes past 2 o'clock.' All the members of the troop caught their breath and were unable to speak on hearing that. [by Chusha Ichikawa (A famous kabuki actor), *Sankei Shinbun*, *Yomiuri Shinbun*, *Tokyo Shinbun* (newspaper column), in 1956]

57. This is the tale of a prophetic dream, which was experienced by the sister of my well-known friend, Dr. Toshio Iwasaki, a professor of folklore. She is now living in Senri Town in Osaka Prefecture. Her husband was a teacher of geography, and one night, while he was on a study tour of Kyushu Island, she had a prophetic dream. In it, her husband had just drowned in a dark sea. Because she knew there was no plan to visit the seashore on her husband's tour, she gave a sigh of a relief when she awoke. She told her realistic dream to her family members and laughed about it because it was so superstitious. When her husband got back home, she asked her husband immediately whether he happened to be drowned at sea. Her husband was very surprised and asked her how she knew it because he hadn't said a word about it to his fellow travelers. He said, "That night, we stayed at a sea-side hotel after a change of plan. Since it was so sultry that night, I hit upon the idea of swimming in the midnight sea, just a bit. However, there were complex ocean currents off the coast, and I was carried far from coast before I knew it. I was floating in the sea about two and half hours or so, and at last, I found a current toward the coast when I calmed down. I was too tired to stand up or walk when I reached the coast. Since I was a physical education teacher with a specialty in swimming before I became a geography teacher, I couldn't tell it anyone about it. So, I'm very surprised to hear it from you." [Personal communication from Dr. Toshio Iwasaki, Professor of Tohoku Gakuin University, 1969]
58. There are many people who have experienced a strange feeling when a relative or friend is going to die, even today. This may be due to the spirituality of the people in this area, especially in Aomori Prefecture. They take it for granted that they will have a strange feeling at such a moment. This is a story that I heard directly from a lady. On an early spring day before dawn in 1961, Mr. Hatakeyama, a member of the branch office of the Forestry Bureau, committed suicide, and she saw him come and say farewell to her in the dream. She is the wife of his superior. She said, "I heard the voice of Mr. Hatakeyama at the entrance. So, I went to there and saw him standing there with his lower body obscured. I could see only his upper body just like it was floating in the air. He grabbed me by my left shoulder, shaking it hard, and said, "Please come to my house immediately and recite sutras at my home altar." His voice scared me very much and it made me wake up. I was very relieved when I awoke, but very surprised to get the information of his death." [in the book "*Shimokita*," edited by Enosuke

Konno, 1963]

59. In Feb. of 1957, I was admitted to the Juntendo Hospital located in Ochanomizu, Tokyo. I needed long-term care at that hospital. At first, I stayed in a big ward, but I was moved to a private room after several days. It was on the day of my removal to a private room, at about 1 or 3 o'clock in the afternoon, a quiet hour at this hospital. The curtains were closed, and no radio listening, TV watching, or book reading was permitted in the dusky room. Most patients took a nap, and I also fell into a doze. Suddenly, I noticed my mother, who was in Kobe city at that moment, standing on the right side of my bed. She cried quietly with her right hand on her forehead. She looked very miserable, so I said to her, "Don't worry, Mom. It doesn't matter." My voice awoke me from a nap. Soon, I looked around the room and found only a Japanese padded kimono made from one of my mother's old kimonos hanging on the white wall of the private room. I gave a sigh of relief and fell asleep again. Just after the quiet time was over, my wife came into the room and said, "Your mother in Kobe City has just died of severe cerebrovascular disease." I was scared not by the information of the death of my mother, but by the image of my mother I had just seen in my dream. [by Kenkichi Kusumoto (a famous Japanese haiku poet writer), *Nishi Nippon Shinbun* (Nishi Nippon Newspaper), 1967]
60. One night in April in 1938, I appeared on the stage of the Takarazuka middle theater to perform with other members of the "Geijutsu-Za" On that night, my mother, who she was quite healthy when I left Tokyo, died of acute exacerbation of pneumonia after two or three days of suffering. I went to bed late in the night after the evening play, but I was awoken by the feeling something like a bombing strike at daybreak. Of course, it was many years before World War II, and there was no such an experience like bombing. Near noon, I got a telegram telling me that my mother was in serious condition, and soon another, another one came telling my mother's death. When I telephoned my house, my mother was already dead. I learned that my mother, who paid much attention to my show business career, had asked others to delay sending telegram to me till the last minute so it wouldn't upset me. I realized that the time I had the strange feeling in my bed was the time of her death. I never forget to visit her grave when I go to my parent's home. [by Yaeko Mizutani (a famous Japanese actress, "Summer Night's Tales", *Yomiuri Shinbun* (Yomiuri Newspaper), 1961)
61. *Suzu-ga-mori*, a famous execution ground in the Edo period (A.D. 1600-1867), was located at the border between Ohta Ward and Shinagawa Ward in Tokyo. Famous condemned prisoners in the Edo period, such as Chuya Marubashi, Tenichibo, Gonpachi Hirai, and Miss Oshichi Yaoya, were executed there. In 1922, due to a land readjustment project, half of this place was destroyed, and the Yariarai River, where many severed heads of prisoners were washed, was reclaimed as a relief road. Although many skulls of prisoners were found at that time, most of them were lost. Then, when rearrangement of this relief road was undertaken in the last month, the workmen again found many skulls of those condemned prisoners. When they found two completely whole skulls, they put them on the roadside. However, several days later, Miss Hana Ogoe, the wife of the resident priest of Daikyo-ji temple, saw these skulls in a dream. They were two heroic men in the Edo period carrying a Japanese swords who said to her, "We're too hot,

for we were exposed to the sun. Would you please give us water?" She was very surprised by this dream, so she made a shelf with a small roof to make a shaded area and put those skulls on that shelf. She also decorated the skulls with beautiful flowers and watered the flowers and skulls. Three days later, those heroic men appeared in her dream again and thanked her. Then, they changed into the shape into Chinese phoenix and flew away. Many people heard about this dream vision and came to pray to these skulls. Finally, the government office of Shinagawa Ward held a mass to calm those stray spirits with the help of the Shinagawa Culture Club. [*Asahi Shinbun* (Asahi Newspaper), 1953] *According to the aboriginal religion of old Japan, some part of a dead man's spirit stays in his body, such as a hair or bone, as a noble spirit, so to treat such remains callously is believed to summon punishment.

62. Like the dream vision of condemned prisoners (#61), there was another woman who experienced the same dream. Mrs. Setsuko Satoh, the wife of Mr. Tokio Satoh, was a member of the conservation management committee of the Suzu-ga-mori, a famous execution ground in the Edo period. Two heroic men visited her in two nights' dreams. She visited the shelf twice a day and paid for a requiem mass. [*Yomiuri Shinbun* (Yomiuri Newspaper), 1953] *According to the aboriginal religion of old Japan, some part of the dead man's spirit stays in his body, such as a hair or bone, as a noble spirit, so to treat such remains callously is believed to summon punishment.
63. My friend, Mr. Mineo Hirano, was arrested and put in a prison in China. Even 10 years after the end of World War II, there was no information of his return. But, one night on 1955, I saw his image as if he were there standing beside my bed in a dream. In the newspaper the next day, I found his name in the list of returnees. So I went to the Maizuru Harbor to welcome him. [by Sakae Iwasaki, *Weekly Sankei*, suppl., 1957]
64. One day, a young man came to the Identification Unit of a Tokyo police station and said, "My mother might be dead. Would you please look for her?" As you know, people who are looking for a missing person must notify the local police office. He went to the local police office again and again, but only to be refused. One of the friendly policemen suggested that he go to the metropolitan police station and see the list of the names of people who had died an unnatural death. He was working in the '*nori*' (dried laver seaweed) cultivation area in Koto Ward, Tokyo. In the end of Jan. this year, his old mother had disappeared suddenly. Her mental condition was mildly deteriorated, and she liked to go for a walk every day. So he was very afraid that she had dropped dead on the street or in a field without anyone knowing. Several months after her disappearance, he dreamed about his mother one night. She stood beside his bed with her hair standing on end and said, "My son, I'm now at '*Shinden*'". He was convinced of his mother's death at that time, and he believed that her spirit was sending him a message. The officer of the Identification Unit thought his story was ridiculous, but he was so eager to find his mother that the officer brought out the list of names of people who had died an unnatural death. The officer turned page after page, and when he had checked almost all the list, he found a page describing an old lady's drowned body, which seemed to fit what the son said. The corpse was found off the seashore in '*Shinden*,' Edogawa Ward, Tokyo. The officer was very surprised, but he showed this page with the picture of the drowned body to the man. It really was his mother. Probably, she had fallen into the

river while she was taking a walk and drowned to death. Her dead body was carried to Tokyo Bay by the river flow and reached the seashore at 'Shinden,' where it was found by the Coast Guard. Her hair stood straight up from her head as her dead body floated in the current and as a result of the embalmer's art. [From the column 'Unbelievable Tales of the Identification Unit', *Asahi Shinbun* (Asahi Newspaper), 1957]

65. In the Norikura mountain range in Northern Japan Alps at the border between Gifu Prefecture and Nagano Prefecture, Mr. Taroh Uemaki worked as an Alpine hut keeper. Almost 50 years before, in 1907 or so, one midnight he was awoken by hearing a human voice outside. At first, he thought he was mishearing, but the voice became clearer and clearer, and it seemed to be not one or two voices but a hundred or so. He put on a padded dressing gown and went outside. It was a deep misty night, and he headed for the place where he heard the human voices. He looked hard into the deep mist, and then, all of the sudden, all the mist was blown away, and he could see the high mountain ponds in Sencho-ga-hara, the plateau of high land under the beautiful moonlight. At the same time, he saw a hundred of people wearing white suits drinking the water of this pond with all their hearts. Mr. Taroh Uemaki was very surprised at this scene and called to them, "Hey, you! What are you doing in the world?" Then, one of them raised his face. Mr. Taroh Uemaki was astonished with his face, which was pale and raw-boned. It was not the face of living man, but the face of a dead man. Mr. Taroh Uemaki prayed to Amida Buddha for a while. Then the field was covered with the deep mist again, and the human voices disappeared. Mr. Taroh Uemaki died on Aug. 1, 1949, at the age of 74. He always talked about this horrible experience to others while he was alive. In the old days, it was said that 'encho-ga-hara' is a way-stop for dead people's spirits in Aichi and Gifu Prefecture on the way to heaven or hell. [Weekly *Sankei* (Weekly Journal), 1957]
66. According to the experience of Mr. Houjou, a son of the resident priest of a Buddhist temple in Yamagata Prefecture, he could hear the sound of shouting just like the sound usually heard in the free period at the elementary school playground from the graveyard located in the back of the temple from half past midnight. The sound was not heard if he did not pay attention to it. Someone said it was a voices of ghosts, but it was not heard after past half two in the morning. [Collected folktale by folklorist professor Toshio Iwasaki]
67. A man named Mr. Tatekawa in Nakaichi-Koji Street in Hakata City in 1893 or 1894. He had been a bad egg in his youth and was tattooed all over his body. He lived alone in a large residence, working as a moneylender and was disliked in the town. He had a son, who cleared out of the house after a quarrel with this father. His life was dismal. At last, he hung himself to death at the well in the backyard. His residence was sold, and a rich man bought it and moved into this house. It was the first midnight after moving in. When this rich man awoke to go to the toilet, he unintentionally glanced out at the well in the backyard. He saw a bluish-white light there, and when he looked hard at this light, he saw an image of the previous resident of this house in the bluish light. He was very scared and ran to the room holding the Buddhist altar to recite a sutra and charm to calm the evil and wandering spirit of this dead man. As soon as he entered this room, he was scared again for the ghost of this man has already waiting for him in front of the Buddhist altar. This

rich man moved out in the early morning of the next day. Many people moved into this house in turn, but soon they moved away one after another. The rumor that this was a haunted house spread immediately all through the town, and no one came near the house. Four or five years later, a man moved to this haunted house and opened a boiled fish paste store ('*kamaboko*'). It was called 'Ghost Kamaboko,' and it became famous all through Hakata City, and many people came and bought kamaboko from this store. It is still called 'Ghost Kamaboko' even today. [*Nishi Nihon Shinbun* (The Western Japan Newspaper), 1959]

68. It was almost 30 years ago. We rented a house in Tokyo and lived there. One night when I slept in a room in the second floor, I was woken by a chilly wind blowing beside my ear. I opened my eyes looking for the source of the wind and found a round ball of fire floating in the air without making sound. I was very surprised and turned on the light. There was nothing in the room. I was so scared that I couldn't sleep in that room. [by the wife of Mr. Shigeru Mizuhara (former general manager of professional baseball team), *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1960]
69. Later, my younger brothers slept in that room, and they saw a ghost. It was a young lady wearing a white suit and swinging her hair wildly over the chest of the one of my brothers while they were sleeping. After that, they never slept in that room on the second floor, and soon after we moved from that house. Later, we learned that this house was a very famous haunted house in that town. Two men and a woman who lived in this house had successfully committed suicide. [by the wife of Mr. Shigeru Mizuhara (former general manager of professional baseball team), *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1960]
70. This is the story heard from Miss Fumiko Hori, a famous painter. An old European-style house was located in the deep forest beside the mountain path to the Usui Mountain 30 minutes drive from old Karuizawa Town. Though it was a very large house, no one resided there for several years. An old man living in Karuizawa Town was an administrator of this building. He said Mr. and Mrs. Melle, a French couple, had been living there until six or seven years ago. After a long illness, Mrs. Melle died at last, and Mr. Melle went back to France after he held the lonely funeral ceremony. So, this house became vacant. The administrator offered the house as a rental country house, and new residents lived in this house. However, all those residents went away after two or three days' stay in the house. They said they heard a sound like sniffing from the lower house. It was not a kind of auditory hallucination because the administrator himself heard this sniffing sound. He said it sounded exactly like the voice of Mrs. Melle. However, Miss Fumiko Hori stayed at this house for a month. She said. "I can't hear any sniffing sound, but it is a little scary to live in this house." [by Mr. Masanobu Yuhki (a writer), *Tokyo Shinbun* (Tokyo Newspaper), 1961]
71. In the autumn of 1919, a rumor got about that a ghost had appeared in the tailor shop on Tenya Street, Hakata City. Mr. Shinjudoh Hayami, a writer, lived on the same street and heard it from the owner of this shop. In the middle of the night, while the owner of the tailor shop was sleeping, he was woken by the jarring sound of the stairs, which was very creepy. One night,

he slept with the door open to see the stairs and was awakened by the sound to see a young lady with a traditional hairstyle and an old-fashioned kimono going down the stairs. Although this tailor shop was doing a good business, he soon moved. In turn, a draper's shop and a ceramic studio moved into this store, but sooner or later they also moved out. At that time, this rumor was spread all over Hakata City. [*Nishi Nippon Shinbun* (Nishi Nippon Newspaper), 1959]

72. A tenant in Yotsuya Street, Yokkaichi City went to the police station in Yokkaichi City to get help because a lady ghost appeared from the pond at the second house located in the Kaisandoh section every night. "Please cast her out or send her off," he asked the police. This house was located in the middle of a rice field near Kaisandoh Higashi Station of the Kintetsu train line. It built about 5 years ago for this owner's son and his wife. However, since about a year ago, a gruesome lady ghost appeared from the pond in the garden, entered the house every night while they were sleeping, and asked them for a cup of water. It was so horrible in the dark that they have moved. A rumor got about that this house was haunted, and no one has tried to go near it. Although this house was estimated to be worth one million yen at current prices, the owner said he would to sell it for 50,000 yen. However, nobody wanted to buy it. He was very distressed and alerted the police station. [*Mainichi Shinbun* (Mainichi Newspaper), 1958]
73. On July 31, 1941, the mother of Mr. K. Sumitani died. Mr. K. Sumitani was a reservist who was called to duty and served with a regiment in Korea, but he got sick and was sent back home. He married a nurse who was working in the hospital in Apr. 1941. Mr. K. Sumitani and his wife disposed of his mother's goods and traveled to Korea again to work as an administrator in an iron factory on Aug. 6, 1941. His mother's house was rented to a woman teacher. Early in the morning on the Sept. 17, the 49th day after the death of Mr. Sumitani's mother, this mother appeared as a ghost just beside the bed of the woman teacher. She said nothing and only stood beside the bed, but this teacher thought it very strange because the image of this mother was too vivid to take it as a dream. As she felt a vague apprehension, she visited the mother's grave to pray. [by Osamu Sumitani, "*Shunkin Guudan*", 1949]
74. On the same day (the day mentioned in #73, Sept., 17, 1941) at 3 o'clock in the afternoon, this ghost appeared at the house of Mr. Yashima in Soto-Terao, Takasaki City, Gunma Prefecture, and created a disturbance. On that day, Mr. Yashima and his son were working on the west side of the farm, and the older sister of this ghost and her daughter stayed in the house. The ghost entered the house from the entrance door. She wore colorless clothes to symbolize as a sign of ghost. At that time, the ghost appeared in exactly the same costume. She hid her face with this cloth. As the ghost stood in front of the sister and daughter, she slowly pulled down the cloth covering her face with her hands. The sister and her daughter were very astonished and ran out from this house shouting, "Here comes my sister's ghost." Mr. Yashima and his son were also very surprised and went into the house and looked for the ghost, but found nothing. So the next day, all the members in this family visited her grave to pray for the repose of this old lady's soul, and they met the teacher living in the house of this ghost lady and her relatives. Mr. Yashima was very surprised to hear this ghost lady had appeared in a dream to those people. [by Osamu Sumitani, "*Shunkin Guudan*", 1949] *In the Shinto religion, there was

a folk belief in Japan in those days that the spirit of a dead man stayed around the house of relatives for 49 days after his death. So the family of the deceased must keep a period of abstinence for these 49 days. In this case (#73 and #74), people might think it bad form that the son sold his mother's house and left town before the end of the period of abstinence. It seemed to be a kind of blasphemy against his mother's spirit.

75. There used to be a large haunted house in my neighborhood. My friend lived there because the rent was cheap. I stayed in this house to see the ghost, but failed. However, after visiting his house, a curious phenomenon happened on my house. It was an eccentric sound heard about 2 o'clock in the morning. Suddenly, a glass door on the first floor made a hard rattling sound. There was no wind outside, and no animals or pets such as a dog or cat that could cause such a sound in my house. This sound was so hard and quick that I couldn't make out what the sound was. Since I usually kept late hours, I sat just in front of this glass door to try to determine the cause, but I couldn't find it. Several days later, a guest visited my house, and I was conversing with him. Suddenly, that rattling sound started, and this guest was very surprised to hear it. However, this curious sound stopped and was never heard after that day. [by Komatsu Kitamura, *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1960]
76. "*Gensui-Sha*" was a dormitory for students coming from Ehime Prefecture on Shikoku Island, is located in the Suginami section of Higashi Hagi Town, in the heart of Musashino, Tokyo. It was built in Apr. 1957, and there were troubles with a ghost for a year. The first case was room 18 on the first floor of the new building. On Apr. 23, Mr. Masakazu Saitoh and his mother stayed in this room. He was an incoming freshman at Nippon University in Tokyo, and his mother was taking a sightseeing tour in Tokyo. This night, his mother stayed in room 18 and Mr. Masakazu Saitoh stayed in his friend's room. He was awakened to hear someone groaning. It was coming from room 18. He entered the room and found his mother sitting on the bed grasping the top cover. Her face was pale, and she cried, "A young girl in a bridal gown was sitting beside the bed!" He thought she was very tired due to the city tour that day, but the ghost appeared on the next day and scared his mother again. [*Sun Shinbun* (Sun Newspaper), 1958]
77. On the 23rd of May, Mr. Kazuo Hyodoh, the first resident of room 18, saw the ghost and screamed at midnight (same situation as #76). He was a student of Chuo University and wrote a biodata summary that night. He went to bed at midnight, and at about 1 o'clock or so, he felt someone in the room. He turned his neck and saw a pale young girl in a bridal gown sitting at the foot of his bed. Though it was completely dark, he could see her face and lipstick. She stretched her hand toward him and said, "I'll be killed." In the next day, he changed his room. In these cases, the ghost appeared at midnight at the end of the month. [*Sun Shinbun* (Sun Newspaper), 1958]
78. Mr. Osamu Ozaki, a student of Waseda University, tried to analyze this phenomenon (#76, #77) from the standpoint of psychosis. On the 23rd of June, he stayed in room 18 with his ears plugged with cotton to block the noise and sprayed perfume to cover the new building smell. However, the ghost appeared and scared him. Now, the resident of this room is Mr. Andoh, and he also sees the ghost. He said, "I saw the ghost sitting beside my bed

with the appearance of wanting to say something." Now, he stays in his friend's room from the 23rd and 26th of the month to avoid seeing the ghost. [*Sun Shinbun* (Sun Newspaper), 1958]

79. At the theater in Yuhbari City on Hokkaido Island, there is an unused room. If someone stays near this room, a moaning noise will be heard from this room in the middle of the night. It is said that a murder occurred in this room, and the owner of the theater closed this room. [by Tokumatsu Nakamura (a musical composer), *Maiyuh Shinbun* (Maiyuh Newspaper), 1955]
80. Mr. Kan Kikuchi (a famous Japanese writer) also saw a ghost. He sometimes talked about this ghost while he was alive. It was when he stayed at the inn in the Dogo Hot Springs in Ehime Prefecture, Shikoku Island. One summer night, at about three o'clock in the morning, when he awoke by chance, he saw a young lady with a pale face sitting beside his bed. He was surprised and tried to see her in detail, but she disappeared. On the next day, he asked to the owner of the inn if something had happened in this room in the past. The owner said that once upon a time, a maidservant had committed suicide in this room. Her age and clothes when she died were exactly what Mr. Kan Kikuchi saw that night. Mr. Kan Kikuchi has believed in the existence of the ghosts since then. [by Yoshio Nakamura, Sunday *Mainichi* (Sunday Mainichi, weekly journal), 1954]
81. In the skirt of Mt. Mochomu, on Yakushima Island, there is a village named Ono-Aida, which is located in the subtropical zone. There are many banyan, banana, and Cyatheaceae trees. On the edge of Ono-Aida village is the Kikujoga Forest. One night, a young man was passing by this forest, and a very beautiful lady was standing at the entrance of this forest, smiling at him. This young man approached her, being smitten. However, this lady drew back every time he came near. The young man followed her over again and again. Suddenly, her image vanished in the air when he touched her clothes, and when he came to himself found that he was in the middle of Mt. Kikujoga. He was very scared and ran back to the village for his life, screaming, "I saw the ghost of Miss Kikujo!" After that, he never went out alone in the night. [by Toshimi Shimono, 'A Folktale of Yakushima,' vol. 2, Mirai Co., 1965]
82. This happened in the Mihara Town elementary school in Okyayama Prefecture in 1928. On the middle of the night, someone entered the room where Mr. Kiyoharu Matsuda, a janitor of this school, was sleeping. It was a noble lady aged forty or so, holding a baby in her arm and sitting at his bedside. He was very surprised, but as he was a pious Buddhist, he asked to the lady, "Who are you?" while repeating the name of the Buddha and the saints silently. Then the lady ghost answered, "I'm so sorry to disturb you at midnight. I come from a family of the warrior class in Shimane Prefecture. I moved to Mihara Town for a certain reason and was put in the graveyard located next to this school. But, to my great regret, my residence was broken, and I have become homeless these days. Would you please make me an eternal residence?" Mr. Kiyoharu Matsuda remembered that a small stone monument buried in the ground next to this school, where the cemetery of the Women Teachers' School was till one year before. It was destroyed recently. So, he answered, "Yes, I understand, but it is the duty of a different office. It is the duty of the Women Teachers' School. So, I advise you to go to the

office of the Women Teachers' School." The lady ghost said, "Thank you for your suggestion, but, to my great regret, I don't know anyone at the Women Teachers' School. So, would you please help me?" Mr. Kiyoharu Matsuda answered, "All right. I can't promise that I can do what you wish, but I'll do my best." Then, the ghost offered her thanks and vanished. He thought it was a real matter, but he failed to say anything about it to others to avoid causing trouble. But after that, the ghost appeared every night, so he told this experience to the head teacher, Mr. Matsumoto. Mr. Matsumoto stayed with him in the night, but the ghost did not appear that night. However, when Mr. Kiyoharu Matsuda spent the night alone, the ghost appeared. Once, when a younger officer stayed with Mr. Kiyoharu Matsuda, he didn't see the image of the ghost but only heard the voice of Mr. Kiyoharu Matsuda talking to the ghost. Since everybody knew Mr. Kiyoharu Matsuda was very honest and faithful man, nobody doubted what he said. So, the officer of the Women Teachers' School looked for evidence in the graveyard and found a small stone monument there in broken condition. They had it repaired and moved it to the Chudai-ji temple and had a mass read by the Buddhist priest. Then that ghost appeared again in the dream of Mr. Kiyoharu Matsuda and said, "Thank you for your kindness. Now I have a residence. But, I'd like to talk with you for a while." After that, the ghost appeared Mr. Kiyoharu Matsuda's room for more than 20 days, but at last she disappeared. In total, this ghost visited Mr. Kiyoharu Matsuda's room for forty days. [by Giemon Oikawa, "Geibi Konjaku Monogatari (Old and Current Folktales in Okayama and Hiroshima Prefectures)", in *Chugoku Shinbun* (Chugoku Newspaper), 1932]

83. In the summer of 1939, summer dancing practice was held every day in the hall of Dr. Toraji Kujii's house in the Godai section of Ohkusano Village, Shiota Town, Fujitsu District, of Saga Prefecture. The group consisted of 5 girls who were going to dance the theme of "Yuugure (Twilight)." However, one of the girls, Miss A. got sick and became worse day by day. At last, she died before the Summer Festival. Her last word was, "Before I die, I'd like to dance 'Yuugure.'" Miss A. always took the second position from the left. On the day of the summer festival, four other members danced 'Yuugure.' But, strange to say, the one who stood in the second position felt someone there and couldn't dance well. In the end, they made a free space in the second position in the line of the dance. After the festival, Dr. Kuhii took a photo of the four young girls and developed the film. Believe it or not, there was a vague image of dead Miss A.'s face in the second position from the left of the four girls. It was much talked about in this neighborhood, and most of people said it might be the result of a double exposure. However, Dr. Toraji Kujii had never taken the picture of Miss A. As he thought it very strange, he treasured the film and reprinted the picture. One of reprints came into the possession of a police station in Saga recently. Surely, there is a vague image of Miss A. Even today, we can confirm it. [*Mainichi Shinbun* (Mainichi Newspaper), 1960].
84. In the backyard of the "Dai-ei" movie studio, it is said that the ghost of an actress appears. A young actress committed suicide because of a love triangle. After her death, people say she want to see the other woman. Many people met this ghost. They said they heard the sound of her sobbing while shooting the film. At last, the president of this movie company held a mass for this poor actress. [*Nippon Kanko Shinbun* (Japanese Sightseeing Newspaper), 1957]

85. My aunt is not a superstitious woman but after this event, she came to believe in the existence of spirits. In 1938 or so, one of her relatives who was living on Morikawa Street of Kanda Town in Tokyo and managing a small bookstore died of tuberculosis. As he was a very poor bookstore owner, he led a life of misery in his last days. He had no money to pay for medicine and no food to eat in those days. Since he had no family, the box with his cremains was sent to my aunt's house after his cremation. This box was put in a room on the second floor of her house. In the meantime, a child living in this house had a high fever of more than 40 degrees Celsius. His parents treated him with an antipyretic, but it was useless for about 10 days and he was in critical condition. At that time, suddenly he said in delirium, "Please lay me to rest in my home temple immediately. Tomorrow, in the early morning, the resident priest in this temple will go out. So please take me to the temple very early in the morning. Probably, you don't know that my ashes are in the box in the second floor. My ashes are put in every which way." So, the people went up to the second floor and opened the box. It was seen that the ashes are disordered. The next day, the father went to the temple with this box at six o'clock in the morning. He met the resident priest at the entrance of the temple. So, the father asked to the priest to say mass for this poor man and put the cremains to rest in a grave. When the father got back home, his child's fever had come down, and he was sleeping. He woke up at four o'clock, but he couldn't remember any of what he had said. He was completely recovered the next day. It was very strange that this child described precisely what he did not see or know at all. [by Hoshun Itoh, *Chugai Nippon* (Chugai Weekly Journal), 1958] *In those days, people in Japan believed in the existence of a dead person's spirit and that a piece of this spirit remained in his ashes. So people believed that a dead person's spirit was not calm until his ashes were buried after a reading of the mass by the priest.
86. One midnight at the end of July in 1959, Mr. Y., 28 years old, and living in Miyazawa Town, Shojima City, was driving a large dump truck from Hachioji to Shojima city. Just as he approached the entrance of the walking trail to old Takiyama Castle, just 5 kilometers north of Hachioji Station, he saw a girl bouncing a ball in the middle of the road lit by his headlights in the rain. He blew a warning with his horn and screeched to a halt. As he was driving 80 kilometers an hour, it seemed like he had run over the poor girl. He hurried to find the girl under the dump truck. However, he couldn't find any part of the girl or a drop of blood on the road. She had disappeared without a trace. There is an original story of the girl bouncing a ball. It was just before World War II. There was road construction extending the width of this route when the accident happened. A girl who visited her father working on this construction was killed by a landslide. Since this road was an important route and its construction was given top military priority, her dead body was buried in the earth and sand and no mass at all was held. After the war, the U.S. Army extended this road to use as an important connection to Yokota Air Force Base. In 1959, this road was closed to traffic due to landslides again, and human bones were found at that time. People living in this neighborhood talked about these bones as that of a small girl, and the ghost bouncing a ball was this girl. The rumor passed from mouth to mouth, and many people came to try to see this ghost, which caused a traffic jam. This traffic jam was reported by the policeman in the satellite office to the

main police station of Hachioji City. [*Asahi Geinou* (Weekly Journal), supplement, 1961]

87. It was in the summer of 1966. A rumor was spread that the ghost of a man killed by a traffic accident had appeared in Kashima Town, Soma County, Fukushima Prefecture. It was said that a man with bamboo broom stood just in front of a moving car in the headlights. Some people who saw the ghost said, "While I was driving, a man with a bamboo broom suddenly appeared in front of the car. I screeched to a halt, but it was too late. After the car stopped, I got out of the car and looked for the man with the broom, but I couldn't find him. He had disappeared into thin air." [by Miss Shinobu Konno, a high school student at Soma Women's High school, 1967.]

88. Just after the reopening of the Kanagawa Prefectural Museum, a rumor spread. Uncanny sounds were heard from the night watchman's room. The man who heard this sound said, "At first, the sound seemed like claws in the wall. Slowly, the frequency of this rasping sound increased, and it became louder and louder. It continued several minutes, and then at last, a moaning noise was heard." As the rumor spread, some people said that such a sound was heard even in the restroom. Both the restroom and the night watchman's room are located at the back of the same corridor. The restroom is for people who become sick while they are visiting the museum, but some people were surprised to hear this sound and said, "I heard a moaning noise from the wall." As the rumor spread, some people said a prayer to calm the evil spirit. A new chief officer of this museum, Mr. Katsuyoshi Ishizuka said, "Since I couldn't ignore such a rumor, I looked for the origin and reason for this tale. There appears to be a background story to the ghost in this building." According to what he said, in 1923, this museum was used as the main building of Yokohama Shokin Bank. It was the year of the Great Kanto Earthquake, which happened just at noon on the 1st of Sept. When the great earthquake occurred, about 60,000 people were killed by the earthquake itself and the fire caused by the earthquake at that time in the Yokohama area. Many people in the neighborhood of this building took refuge in this bank. A hundred people entered in this building from the front entrance gate and another hundred entered from the rear entrance gate, all of them were forced to flee from the fire caused by the earthquake. Since 140 people were working in this bank, 340 people in total took refuge in this building. At 1 o'clock in the afternoon, because the building was surrounded by the fire, they were forced to stay inside of the building. They closed all the doors and windows. Soon after, the fire entered from the roof windows, and all the people were forced to go the underground rooms, only to wait for the force of the fire to descend. At three o'clock in the afternoon, the fire gained its maximum force, and the people in the underground could hardly breathe. The only thing they could do in this situation was only to pray to the god or Buddha. It was half past 4 o'clock when all the buildings around this bank were burnt away. People who stayed in the basement of this building until night were saved. However, many people were burnt to death, and a pile of dead bodies was made around this building. According to the tales told by the saved people, when they opened the small window of the underground rooms to change the air, the final death rattles of many people and shouts of people who wanted to enter this room were heard through the narrow space of this window. They were, "Please, please, open this window fully and let me enter," "Please save my baby, not me," and "Help, help, fire is coming!" Mr.

Katsuyoshi Ishizuka said, "It was really misery," and he concluded, "Probably, the uncanny sounds were caused by the newly constructed air conditioning system. As there are many pipes in the ceiling and walls, sometimes the sound of air seems to be an uncanny sound." However, an officer suggested a contrary opinion. He said, "Uncanny sounds are heard in the middle of night, not in the daytime or early evening. All the air conditioners are stopped at night and even the sound of a dew drop should not be heard in the midnight." The question was not solved even today. [Tokyo *Shinbun* (Tokyo Newspaper), 1968] *This story may be considered an auditory hallucination (AH) or HyH with pure auditory hallucination experienced with several people staying all the night in this room.

89. The middle-aged man talked about his experience of a ghost. He was working as a member of the anti-riot police until 1953 at the building of second mobile unit in Yokogawabashi, Sumida Ward, Tokyo. He is now working as an ordinary businessman. He said, "One night, when I was sleeping in a room on the first floor, I was awakened by the sound of wall clock striking 1 o'clock in the morning. Suddenly, I felt someone leaning on my foot and slowly coming up and up from my hip to my chest. I tried to wake up, but I couldn't. I tried to shout, but that also failed. While I was struggling, a faint image of two women appeared just beside me. One of them wore a thick cloth hood, and the other had a towel tied around her head that was stained with blood. Both of them were the fashion during World War II, for protection in the aerial attacks by the U.S. Air Force. It was clear that their faces were burned by flares of fire. They gazed at me wistfully. I tried and tried to shout, and when I finally shouted, their images vanished. The next morning, I talked about the ghosts to my friends. Most of them laughed at me, but one of them, Mr. A. suddenly said that he also saw the ghost. [Naigai Times (Naigai Newspaper), 1957]
90. In case of Mr. A (continued from #89), it was also at one o'clock in the morning. He heard something like a clicking sound. As soon as he rolled over on the bed, he saw a girl standing just beside him. Her clothes were burned, torn to shreds, and were sooty. Her hair was also frizzled by the flames of fire. It was obvious that she had received serious injury while fighting a fire during the air force bombing. She looked at him with a rueful look. He rolled out of the bed at full speed. [Naigai Times (Naigai Newspaper), 1957]
91. When the Mr. A.'s story ended (continued from #90), Mr. B. said he also saw the ghost. In his case, he heard the rattling sound of window glass without wind or some vehicle's passing. It sounded like the whole building squeaking. At first, he saw a vague image of a young lady, 19 or 20 years old, slowly approaching him. She was burnt and holding a long black stick. She also gave him a rueful look, which made him shiver. Those three tales of ghosts were enough to convince them that something happened there. So, I did some research and learned that there was a military plant there during the World War II period. On the 10th of Mar in 1945, the day of the Great Tokyo Air Raids, all this area became ruins, and many female workers died. Our boarding house was just there, where the serious damage occurred. They were very young girls, so I believe they wanted to tell us many things. They were very miserable and it is a very pitiful tale." [Naigai Times (Naigai Newspaper), 1957]

92. It happened deep in the mountain range of the Japan Northern Alps. We chose a mountain trek route on a heavy slope from Mt. Washiba to Mt. Mitsumata-Renge. Then, the high mountain trail becomes smooth and leads to Mt. Yari, which is the one of the most famous mountains in the Northern Alps. When we reached Mt. Mitsumata-Renge, a mist hung over the mountains. This area is the deep heart of the Japan North Alps range, and it takes a full two days' walk to get to any bus terminal from there. Now, we were in the deep mist and the visibility was only four or five meters. It was a gloomy mountain trek, and except for a pair of snow grouse walking in the dwarf stone pine, nothing was a pleasure to the eye. Only the monotonous walking continued. In such conditions, we had a spat between members of the mountain trek due to a minor annoyance, so we had continued to walk in the milky mist for more than two or three hours without any conversation. Though several hours were left before nightfall, it seemed to be the twilight zone. We were four hikers walking on and on. Soon, I noticed a strange thing. We had an extra hiker in our group. We were surely four, but though I was walking last in the line, there were four men in front of me. This meant we had five members. It was very strange for our group had met no one since this morning. It was also unusual that a stranger would slip into the line without any greeting. I said to myself, "The man walking just before me is Mr. Takahisa, and the next ones are Mr. Matsui and Mr. Iizuka. So, who is the first man in this line?" I repeatedly asked myself while I continued to walk. After going down a slope with a snow patch, we finally arrived at the Sugoroku Alpine hut locating near the Sugoroku Pond. We set our packs down on the floor of the hut and breathed a sigh of relief. The hut was not very crowded, and only two or three groups were resting. Then, I noticed that the man walking at the front of the line had disappeared. Mr. Takahisa, Mr. Matsui, and Mr. Iizuka were sitting there in the order that they were hiking in, but the man walking at the front of the line was not visible. I had seen him enter the hut first. It was unbelievable that the man who had entered the hut first had suddenly disappeared. I was scared and talked about the man in the mist to all the other hikers. We looked at each other in wonder. But, later, the keeper of this hut told us an accident had happened in the previous year. One mountain hiker of a group that consisted of five persons had died from cold and fatigue after straying away from the group due to altitude disease and the deep mist. The man I saw in the mist might be the spirit of this dead man. [Sun *Shinbun* (Sun Newspaper), 1957] *This tale is hard to classify. It is possible to consider it to be highway hypnosis (HHy) or reduced higher brain function due to physical fatigue.
93. At about half past 10 o'clock at night, on the 7th day of this month, 1957, Mr. Rikitaro Kawada, a carpenter working in Katsushima Town, Shinagawa Ward, Tokyo, got drunk and took a taxi cab. He was killed by the taxi driver and an unknown fellow passenger and thrown into the Meguro River. His dead body was found two days later, and the Shinagawa police started investigating it as a murder incident. At first, the case seemed to be easy for there were many eye witnesses, and it looked like an accidental homicide. However, soon this taxi cab was found to be unregistered, and no one remembered the car license number or details of the description of the criminals. There was no definite evidence at all, and the investigation broke down. Soon, a rumor that the miserable spirit of Mr. Rikitaro Kawada had appeared began to spread. A fisherman named Mr. Minoru Yamada living in the east side of Shinagawa saw the ghost of Mr. Kawada in the early morning

of the 21st, two weeks after his death. After eel fishing, he paddled his boat to the memorial shrine for drowned people standing in the river. Suddenly, he felt his oars became very heavy. He looked to the direction of the oars unintentionally and was frozen with fear for he saw a man wet to the skin with long unkempt hair in rain boots holding onto the shrine like grim death watching Mr. Yamada reproachfully. Since three or four more fishermen also saw this ghost, all the eel fishermen stopped work for three days. The residents of this neighborhood had a Buddhist priest held a service for the miserable spirit of Mr. Kawada. [Newspaper story, *Mainichi Shinbun* (Mainichi Newspaper), 1957]

94. This is a story told by a policeman who experienced a ghost. He had moved to the Kyobashi police station in 1920 or so. He rented a house and nothing happened for two or three days. One midnight, he was awakened by the voice of a woman calling him. When he was awake, he saw a middle-aged lady with a pale face was sitting beside his bed. He was very surprised, but he asked the lady who she was. She said, "Thank you for answering my call. The former inhabitants of this house never heard what I said, and soon they moved. I was a resident in this house until 3 months ago. I had a common-law husband, but we had a bitter quarrel and he killed me. He buried my body beneath the house and went away. He is now in working in a coal mine in Iwamizawa, Hokkaido Island. Please arrest and execute him." Then she disappeared. On the next day, he uncertainly told the chief officer of the police station and searched beneath the house. There was a dead woman's body, so he asked the chief officer to send him to the Iwamizawa coal mines, Hokkaido Island. He looked for the man the ghost lady had talked about and finally found the criminal. When he told this man what the ghost lady had said, the man made a confession and was taken back to Tokyo and punished for his crime. This criminal believed in the existence of ghosts. [by Mr. Masanori Kusama, *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1954]
95. A middle-aged lady, who had killed her vicious older brother fourteen years before, made a confession, and the case of murder was solved just before it reached the statute of limitations. According to what she said, she and her husband and her older sister had killed her brother at about 10 o'clock at night on the 2nd of Sept., 1949, in the house in Zentuji City, Kagawa Prefecture. The police in Zentuji City searched under this house and found human bones and a dead body. She said, "I know the statute of limitation for this murder will occur within eleven months, but since I became a believer in Buddhism three years before, I saw the ghost of my brother sitting at my bedside every night, and this made me cry out in my sleep. He said nothing but he gave me with a rueful look. I had a troubled conscience." [Newspaper story, *Mainichi Shinbun* (Mainichi Newspaper), 1963]
96. This happened in Katsuyama Town, Maniwa County, Okayama Prefecture. When Mr. Soushiro Ikeda died, he was buried just beside the memorial monument of an unknown soldier in the grave area of the Myoen-ji Temple. Several days after his funeral ceremony, his ghost began to appear to his wife and son, who was a student at Okayama Medical School, every night. When they woke in the middle of the night, he was sitting beside the bed, looking very tired. He said, "I was buried with samurai warriors from the old days wearing body armor. They surround me and torture me, so this not the place

where I rest." Then he vanished. This ghost appeared at his wife's and son's bedsides every day, and what he said was exactly the same. Since his wife lived in Katsuyama Town, and his son lived in Okayama City, the ghost seemed to fly between these towns every night. So, at last, the family moved their father's grave to another place. Strange to say, the ghost later stopped appearing at all. [by Miss Kiyomi Nishiwaki, edited by Giemon Oikawa, Geibi Konjaku Monogatari (Old and Current Folktales in Okayama and Hiroshima Prefectures), in *Chugoku Shinbun* (Chugoku Newspaper), 1932]

97. The father of Mr. A. once worked as a policeman on Kyushu Island. He once saw a ghost. One late night, he was on patrol and getting close to a long bridge. He found a young lady standing in the middle of the bridge. As she was acting peculiar, he tried to approach to her silently, and just when he just going to call her, she jumped into the river. He was very surprised and called the main police station immediately, and then looked for her in the river. However, since it was late on a dark night, they couldn't find her. So, early the next morning, they started to search for her in the river and finally found a dead woman's body buried half in the sand where the river met the ocean. Her clothes were exactly the same as what he had seen the previous night, but the body was estimated to have been dead for more than one month. Then, what did the father of Mr. A. see last night? Was it a kind of ghost? [by Mr. Itaru Kikumura, *Yomiuri Shinbun* (Yomiuri Newspaper), 1963]
98. In 1919, a clerk working in Mr. Shinjudo Hayami's store lost his father suddenly. He got a telegram telling of his father's serious illness and went back to his parents' house immediately, but he was too late. He wasn't present at his father's death. This clerk was always troubled over this. One midnight, Mr. Hayami was awakened by the hard moaning noise of the clerk sleeping in the next room. Mr. Hayami was very surprised and woke him by shaking his body. The clerk said his father had come to the store. He pointed out the presence of his father in the room, but Mr. Hayami couldn't see him. This clerk got very scared and couldn't say another word. From that day, this clerk saw and was frightened by the spirit of his dead father every night, and he slowly deteriorated and became as good as a living deadman. [Newspaper story, *Nishi-Nippon Shinbun* (Western Regions of Japan Newspaper), 1959]
*This is the rare case of a ghost story experienced frequently as a hypnagogic hallucination or vivid visual hallucination, and the store clerk's mental condition slowly deteriorated. We can point out the possibility that this store clerk had a disease such as encephalitis, neurodegenerative disorder, or prion disease.
99. On the coast of Tsu City, Mie Prefecture, a cenotaph monument stands. This commemorates the accident in which 36 female students of Hashikita Junior High School were drowned on the 28th of July, 1955. One of the remaining survivors of this accident, Miss Hiroko Umekawa, reported the awful experience as follows. "While I was swimming with my friend, suddenly she said to me, 'Look, Hiroko! Look!' and clung to me. I looked to the direction she pointed at and was frightened to see several school friends drowning one after another. Furthermore, I saw twenty or thirty women wearing thick cloth hoods and homemade work pants (*monpe*) approaching me in a group. I tried to go away but suddenly my foot was seized, and I was dragged into the sea by a strong power. While my consciousness was going out, I certainly saw a pale, emotionless, mask-like face." Though Miss Hiroko Umekawa

was saved, she suffered aspiration pneumonia for about twenty days and continued to say in her delirium, "A spirit from the underworld has come!" There was an origin to the vision of a group of women wearing cloth hoods and monpe. On the 28th of July, 1945, just 10 years before this accident at sea, Tsu City was attacked with bombing by the U.S. Air Force and more than 250 people were killed. Many dead bodies were buried on this coast. Miss Hiroko Umekawa said she thought that those ladies were the spirits of those miserable people. Five other students out of the 9 survivors saw this ghost, and some of the students remaining on the beach, not in the sea, also saw this ghost. [Journal Story, *Josei Jishin* (Weekly Journal for Women), 1963] *During World War II in Japan, women wore thick cloth hoods on their heads to protect their heads and homemade work pants (monpe) to help in an emergency.

100. In the deep heart of the Mt. Shirouma (Hakuba), Japanese Northern Alps, there is a hot-spring named "Renge Onsen (Renge Hot Spring)." This story happened in the middle of Sept., 1897. Most of the guests taking the hot spring cure had already gone and only the master of the spa and his two sons, 5 and 8 years old, remained in this inn. Suddenly, a gentleman with a hunting cap entered the inn to stay one night. He said, "Good evening, master. I came to go hunting in this mountain. I climbed this mountain by the route from Itoigawa City, but I lost my way and my hunting gun." The master prepared supper for this guest, and when he started to eat it, the 8-year-old son in the next room started crying. He said, "Father! Father! I'm scared. I am afraid of the man." This boy clung to his father and did not stop crying. He pointed at the gentleman. Then, the two family dogs started to bark outside. In the end, the master said to this gentleman, "Dear sir, my son feels fear of you. Would you please to stay in another inn?" The gentleman stop eating, became pale, started to shiver, and left the inn precipitously. Soon, the child stopped to cry. The father asked this child why he had cried. He answered that he saw a lady leaning coquettishly against the back of that gentleman with disheveled hair, giving a horse laugh at this child. The master of the inn passed an uneasy night with all the doors locked up. In the next morning, a policeman from the police branch station in the skirt of this mountain visited the inn and said that a criminal who had killed a young lady in Toyama Prefecture had come to this area, and the police were trying to catch him. So they helped the police spread their dragnet for this criminal, and they found him at last. The murderer said that the young lady he had killed had followed him to the ends of the earth and never left him. She always wished him evil with a reproachful look. [Newspaper story, *Mainichi Shinbun* (Mainichi Newspaper), 1953]
101. This is the true story that happened in Bifuka County, Hokkaido Island, in 1920 or so. Mr. T. was working as a charcoal burner living in the deep mountain. He was living in the small hut with his wife and 6-year-old daughter. One night, while they were eating supper, they heard the voice of a man from the outside saying, "Good evening." They were very surprised to hear this voice for this hut was located in the deep mountain, and even in the daytime, there were no visitors to this hut. Mr. T. answered, "Who in the world visits my hut?" "I'm a traveler. I tried to go over this mountain range in the daytime, but I lost my way in the mountain, and while I had that trouble, it got dark." Mr. T. opened the door, and a man about 30 years old or so in hiking clothes was there. He asked to Mr. T. to permit him to stay in his hut.

Mr. T. and his wife prepared supper for him, and when he started to eat it, their daughter suddenly started to cry. She only said, "I'm scared. I am afraid of the man." Mr. T. and his wife tried to calm her down, but she did not stop crying. Then, the man suddenly behaved very nervously and said to them, "If she is afraid of me, I'll leave." He went out of the hut with indecent haste, and the daughter stopped crying. Mr. T. and his wife asked her why she crying. She said a scary lady was standing just behind the visitor and gave her with a terrible look. They were very surprised to hear that for there was no such a lady in the room. Soon after, a well known policeman visited their hut. Mr. T. asked him, "Why do you come here on such a night?" He said, "A man who killed a lady in the town has gotten away and hidden himself in the mountain." Mr. T. and his wife were again surprised to hear that. They realized that the man with hiking suit must be the criminal and the lady their child saw was the ghost of the lady had had killed. [by Mr. Kunio Kawahara, Ie-no-hikari (a monthly journal), 1952]

102. This story happened in the Kawada District, Numata City, Gunma Prefecture. My grandmother was sleeping, but when she awoke at midnight, she found a Mr. Kiyo, who was then on the military payroll, sitting at her bedside. She said to him, "Welcome back home." Then, he said he was very hungry and wanted something to eat. So, she tried to prepare him food, but he said there was not enough time and he had to go back. As soon as he said these words, his image vanished. Early the next morning, a telegram, which informed her of Mr. Kiyo's death in action, arrived. My grandmother always said it was his last farewell to her. [by Isamu Ueno, Joshu Minzoku, vol. 40.]
103. On Sept. 16, 1937, the Morita military unit made a severe attack and killed many victims in north China. The mother of Mr. Hachisuka, living in Nishi Kokubu, was awakened at midnight and found her son sitting beside her bed and saying he was hungry. He asked her to make rice balls for him and his friends to eat. When she got up from the bed, his image was vanished. She went to the Shinto shrine to make an invocation to save his life. However, she got the news of her son's death on before the day when she saw him in the dream. [by Osamu Sumitani, "Shunkin Guudan," 1949]
104. My younger brother was called to military service while he was in his second year at Tokyo University in 1944 and died in the southern part of a battle line. When he died, his spirit came from far away and greeted me and my mother. At that time, we rented a house and lived in Gotenba City, Shizuoka Prefecture, to escape the U.S. Air Force bombing of Tokyo. It was a summer night, and I was awakened by the sound of someone walking around the house in military boots. When I heard this sound, I understood my younger brother's return home intuitively. I thought he did not know where the entrance door was, so he wandered around. I woke up from my bed immediately. [by Miss Masako Serizawa, Dai-Hoh-Rinn (a monthly journal about Japanese Buddhism and religion), 1967.] *It is also conceivable to assume this is only auditory hallucination in hypnagogic hallucination (HyH).
105. Then, I noticed my mother, sleeping in the next bed, was watching the ceiling with her eyes open (#104). I said to her, "Mother, Hiro-chan (my brother's nickname) has come back home." My mother gave me a penetrating stare and whisper to me, "He's dead." I was very surprised and asked her why she thought so, and she said that when she woke up, she saw my brother sitting

beside her bed with a pale and puffy face, and he told her he had severe headache. When she tried to wake up, his image vanished. Later we knew that he was dead from malaria after three days of severe headache. His face was pale and puffy as my mother saw. [by Miss Masako Serizawa, Dai-Hoh-Rinn (a monthly journal about Japanese Buddhism and religion), 1967]

106. On the morning after my brother's last farewell to us (#104, #105), a housewife in the next house, who was the owner of our house, came to see us and said, "Was there a soldier visiting your house late last night?" We were very surprised to hear that and asked her why she said such a thing. She said "When I woke last night to go to the toilet, I happened to look out the window, and I saw a soldier going into your house by the entrance door. I regarded it as reality, not a dream." We couldn't say a word to her and only looked at each other. [by Miss Masako Serizawa, Dai-Hoh-Rinn (a monthly journal about Japanese Buddhism and religion), 1954.]
107. During World War II, my mother saw my father limping beside her bed with an injured leg while she was sleeping. A few months later, she got a letter from my father telling her that he had injured his leg in a fall. It was the same day and same side leg as she saw it in the dream. [by Miss Tetsuko Kuroyanagi (an actress), Shukan Yomiuri (Weekly Journal Yomiuri), 1968]
108. A small village named "Kanbonkuara" was located near "Kota Bharu," the capital of Kelantan state in Malaysia, which was a bloody battlefield of amphibious operations of the Japanese army on Dec. 8, 1941, during World War II. Recently, it was reported that many people in this village saw three headless Japanese soldier ghosts and were very afraid of them. Two weeks before, a certain man in this village had seen these ghosts standing straight and stiff beside the road in the night. Then, these ghosts started to appear every night. They called a '*coraji*' and tried to have an exorcism for these ghosts, but when the *coraji* came, the ghosts disappeared. According to the tales of the people in this village, if they cast a spell on these ghosts, they disappeared immediately. [from Kuala Lumpur, Associated Press, 1963]
109. Mr. Kamitani, who was a Japanese soldier and now lives in Macao, told a mysterious story that happened soon after World War II. A ten-year-old boy, a son of a village headman in a certain county, had a fever one night. In a delirious state, he suddenly spoke Japanese, which he did not know even a word of. According to what he said, a cenotaph stone, a war memorial for the victims of Japanese soldiers attacked by Chinese guerrillas, was broken and used as a part of stone bridge. So, the village head thought that his son was possessed by the spirit of a Japanese victim. As soon as he moved the memorial stone back to where it was, his son recovered. [Newspaper story, *Mainichi Shinbun* (Mainichi Newspaper), 1963]
110. There is a small city named "*Bac Nihn*", located 50 kilometers southwest of the capital of Indochina (Viet Nam). In 1943, in the middle of World War II, a French regiment and indigenous soldiers held the castle in this city at first, but the Japanese regiment at last occupied the castle after a hard battle. Many people were killed in the battle between the Japanese and French regiments. After the battle, the Japanese army occupied the French base camp. Northeast of this base camp, there was a barracks for commissioned officers. The

Japanese lieutenant colonel lived on the third floor and the lieutenant lived on the second floor of this building. Nothing particular happened for a while, but one August night, the lieutenant had a strange nightmare. It was five or six native dancing ladies with swords slowly closing in on him. He felt a tightness in his chest and awoke with fear. Two or three days later, he noticed that all the windows on this floor were open in the morning, although he was certain he had closed them tightly the night before to prevent mosquitoes from entering the room. He called the night doorkeeper on duty at the entrance of the building and asked him if someone had come in during the night, only to learn that no one had. This incident might be one of the precursory phenomena of some surprising incidents. During the next night, the lieutenant was awakened by a feeling of tightness in his chest and was astonished when he unintentionally glanced at the dark edge of the room. A thin human-like figure lying low suddenly stood up, showing a face that was skinless and without muscle. It was a human skeleton. It stretched creepy hands toward him and tried to clutch him. The lieutenant jumped up from the bed drawing a Japanese saber and fought with this creepy skeleton. He swung the sword around and seemed to fight with this skeleton for one or two hours, but the fight was not settled for the skeleton did not fall down, even if his sword hit the chest or hand of that skeleton. The skeleton moved well and easily escaped from the sword. At the minute dawn broke, the skeleton immediately disappeared, and the lieutenant colonel found himself sitting on the floor with the saber. The lieutenant said nothing to others about this fight to avoid public unrest. The ghost skeleton appeared in his room for three consecutive nights while the lieutenant slept in his bed. In the fourth day, he sat up the whole night waiting for the ghost skeleton, but strange to say, it did not appear. In turn, in the morning, the lieutenant was annoyed to discover that someone using the toilet on this floor had left it very dirty. There were toilets in every floor, and no one entered in this building except the residents. Since such an incident happened every night, the lieutenant talked about these mysterious incidents to the Colonel of the regiment. The Colonel thought it was a kind of a curse, so he called the headman of the ward and asked what he thought about this incident. The headman said that many people including French soldiers, Japanese soldiers, and indigenous soldiers were killed in the war, but a memorial service had not been performed. So, the stray spirits performed harmful acts. At his suggestion, the Colonel held a big Buddhist memorial service. Afterward, no such incidents occurred. The lieutenant now works as a businessman in Kyoto, but he said that when he remembered those mysterious incidents, he always shivers, even today. He advised us not to slight a dead man's spirit. [Newspaper story, Shin-Yuh-Kan Newspaper, Osaka, 1959] *Though it is a complicated story, it is possible to think that the experience of this lieutenant was a combination of hypnagogic hallucination and REM sleep disturbance or a kind of somnambulism caused by stress and deprivation of sleep in the night. Sleeping with all windows closed in summer in a tropical area might make him sleep poorly and cause somnambulism. Probably, he himself opened all the windows again and made the toilet dirty. The fights with the ghost skeleton seem to be the REM sleep disorder or somnambulism.

111. One night in July 1961, Mr. Ishida, a chief mechanic, had a dream of a sailor while he was sleeping in a dormitory room at Tsuiki Air Force Base, Kitsuki County in the nap room at *Tsuiki* Airforce Base, *Fukuoka* Prefecture, which was a commando-type air force case during World War II. The sailor wore a

uniform and said that he had been killed by being caught in a spinning airplane propeller. While he was dreaming, Mr. Ishida felt a heavy weight in his breast and couldn't move an inch, though he struggled to. Mr. Ishida examined the history of this air force base and learned that there had been such an accident in the past. [Newspaper story *Nishi Nippon Shinbun* (Western Japan Newspaper), 1961]

112. The chief investigator, Mr. Shimada, who visited this base (#111) to check up in Nov. 1961, said the story must be completely unfounded. So, he slept in the bed many people had experienced the ghost in. However, Mr. Shimada also saw the ghost. He reported, "It certainly appeared. I couldn't recognize it as a man or woman, but I felt the shaking of the bed at first, something heavy on my breast, and a cold leg or something entered my bed." Mr. Kurokawa, the commandant of this base, said, "I'm not afraid of the ghost, but if there is a lost spirit on the base, we must have a memorial service." So, on the 22nd of Dec., a great memorial service for the person who died at his post was held. [Newspaper story, *Nishi Nippon Shinbun* (Western Japan Newspaper), 1961]
113. The ghost trouble (#111, #112) continued for 7 years from 1961. A memorial service was held three times, but reports of the ghost's appearance continued and stopped until the building containing this nap room was converted to a warehouse. One of the victims, Mr. Hisama, said, "I don't know how long passed after I fell asleep. Suddenly, I woke with a heavy feeling on my chest, and I struggled to wake up my body. But I couldn't move even an inch. When I barely turned my head, I saw a lady with a pale and dead face standing beside the bed. She wore a white raincoat, but I couldn't see her hands or legs. I was filled with horror at the sight of her. I tried to shout, but I couldn't speak even a word. It was half past four in the morning." "*Shukan Yomiuri* (Weekly Yomiuri), 1968]
114. It happened in the summer night in 1963 in the Irima Air Force Base, Irima City, Saitama Prefecture. Mr. T, sleeping in a room of the living quarters, was suddenly awoken with someone bending over him and choking his neck. He tried to wake up but he couldn't move an inch or shout. He barely escaped with his life and ran into another soldier's room with a pale face. His friends were not surprised to see him for they already knew that the ghost appeared in that room. There had already been nine victims including Mr. T. At last, the commanding officer learned about it, and he changed this room from the nap room to the recreation room. Later, due to a space problem, this room was changed to the room for charge of quarters, but no one wanted to sleep in this room. Now, after a purification ceremony, this room is used as a bedroom for visitors. Thanks to this ceremony, there are no victims now. [*Shukan Yomiuri* (Weekly Yomiuri), 1968]
115. Several years ago, I stayed at an inn by the coast of Kawarako, Ibaragi Prefecture, in the winter season. When I woke up in the middle of the night, I heard the sound of hard waves splashing. However, in addition to this sound, I also heard the sound of a bell ringing. At first I thought some kind of ceremony was being held in the house, but the sound of the bell I heard was not from the house, but from far offshore, on the Pacific Ocean. There was a high-pitched resonance again and again when the bell was struck. Soon, this sound faded in the distance offshore. [by Mr. Sataroh, Satoh, *Shukan Sankei Bessatsu* (Supplement, Weekly Journal), 1957]

116. Mr. Kohtaroh Hayakawa said he saw a ghost when he went back to Kuroshima (Kuro Island), Kagoshima Prefecture, after several months on an investigational research tour in 1934. He sailed on a small ship, and after several days' voyage, this ship entered Kagoshima Bay at ten or eleven o'clock at night. Since this ship was very small, there was no guest cabin, and as he was not very sleepy, he went to the stern of the ship and watched the shipping lanes in the dark night. Suddenly, he saw a mysterious body following the ship. He stared at this body and noticed it was a man of a virile age who stood up straight with his arms crossed, following the ship at a certain distance. This mysterious body was not swimming but treading on the water. Though it was midnight on a moonless night, he could see each muscle of the man's arm and chest in detail. He continued to stare at this man without moving, then suddenly the man yawned and vanished. He shivered and ran into the wheelhouse. The ship's captain at the wheel saw Mr. Hayakawa's face and asked him what he had seen. He tried to tell the captain what he had seen, but he remembered the old naval custom of not talking about strange matters on a ship, so he only said, "Oh, nothing at all," and went back to the cabin. I asked him what it was, and he said, "I think it must be a so-called sea monster." [by Mr. Shozoh Suzuki, in *Dai-Hoh-Rinn* (a monthly journal about Japanese Buddhism and religion), 1959]
117. When I was 15 years old and a student at Joto Junior High School, I went on an exercise in Tanezaki, Kochi Prefecture, deep in the night. Though it was during the war, I was a man of carefree abandon and lay on the sand watching the night stars on the beach of Senmatsu Park. After a while, I noticed that my small unit had already gone. But I saw them gathering in the Ida district, so I slowly stood up and walked in their direction. Suddenly, I saw a ball of light in red, blue, or yellow coming in my direction from far offshore. At first, I thought it was a fishing boat. But, it was moving too fast to be a fishing boat. This light arrived at the seashore about 10 meters or so from me. I stared at the light, but I couldn't see any boat or human figure. It progressed leisurely on the beach and entered the graveyard located near Senmatsu Park, then it fell to the ground and disappeared suddenly. I had been frozen and only watched this light proceeding, but then I went to the graveyard holding my gun. Nothing was there but the sound of the wind in the pines, and tears kept filling my eyes. I think it was the spirits of the war dead in the sea coming back home. Since then, I've become a medical doctor and am majoring in research of neurological function, but I still believe in the existence of spirits of dead people. [by Norimase Nagano, Newspaper's column, *Mainichi Shinbun* (Mainichi Newspaper), 1960]
118. A man who continued to pull a rip (parts of this ship) was arrested at the Kobe domestic police station on July 19, 1957. His name was Shinkichi Nishikawa (56 years old), who lived in a ship where a murder had happened in the past. He suffered the appearance of a ghost every night and was addicted to drinking to escape the terror of it. At last, he ran out of drinking money and started to pull a rip. Two months before, Mr. M., a chief engineer of the Kamekichi Maru, had killed the captain and was arrested and taken to the police station in Ehime Prefecture. Later, this ship was sold to a shipping firm in Kobe, and Mr. Shinkichi Nishikawa was hired as a janitor. He stayed on the ship but saw the ghost of a seaman while he was sleeping every night. He thought it was a trick of the imagination and drowned his awful feelings

in *Sake*. Sooner or later, he got into difficulties and sold parts of this ship and was arrested by the police. [Newspaper story, *Mainichi Shinbun* (Mainichi Newspaper), 1957]

119. On the 24th of Dec., 1953, Mr. Yukio Yokomizo, a race boat driver, entered a race at the Karatsu racing pool, Saga Prefecture. It was Christmas Eve and many scorelines came to this pool. As Mr. Yukio Yokomizo was an alert driver, he did a test cruise several times before the final race. He sailed the boat at 60 kilometers per hour in the race course, and when he reached the end of the course, suddenly the sound of the screw propeller changed, and he lost control of the ship. The boat went out of control and finally collided with a fisherman's boat cruising outside of the racing area, and Mr. Yukio Yokomizo was killed. On the 5th of Jan., 1954, it was the first boat race at the Naruto boat racing pool in Tokushima Prefecture. Six boats started the race at a time and six boats reached the goal. However, there were seven boats in the photograph used for determining the winner. Furthermore, the ghost boat won the race. People said that it might be the boat of the Mr. Yukio Yokomizo, who was going to attend this boat race and expected to compete in the race. People also said that the character "5" was seen on the side of the ghost boat of the photo, which was the number of Mr. Yukio Yokomizo's boat. The story of this ghost boat caused a stir at that time, and a large memorial service was held for Mr. Yukio Yokomizo. Ten years later, on the 24th of July, 1963, Mr. Masatoshi Ogasawara, who was the best friend of Mr. Yukio Yokomizo, laid down life's burden at the end of a boat race in front of the 6,000 onlookers by accidently smashing into the pole of the finish line, in which the camera used for determining the winner was set in the Naruto boat racing pool. People said that the spirit of Mr. Yukio Yokomizo had called to Mr. Masatoshi Ogasawara. [Newspaper story, *Tokyo Times*, 1964]
120. In Aug. 1919, the warship "Shijiki Maru" was sunk offshore of Tanegashima Island in Kagoshima Prefecture. Since then, a ghost ship has appeared and terrified the fisherman in this marine area. It was said that when a fisherman living in Mukai Town, Tanegashima Island, went fishing alone in the night, he saw the ghost warship lighted by several hundred lights and cruising the shallow water without any difficulties, without fail. [by Toshimi Shimono, "Tanegashima Fubutsushi (Seasonal Traditions in Tanegashima)," *Mirai Sha Co.*, 1969]
121. Recently, the tale of a ghost is talked about among the taxi cab drivers in Tsuruoka City, Yamagata Prefecture. Late at night, when they drive their cabs between Turuoka and Ohyama and approach the Antan Bridge, a lady about 30 years old is standing road side and raises her hand and says "Please, take me!" When the driver asks her, "Where are you going?", her image vanishes into the air. Many drivers have met this ghost lady. [Newspaper story, *Tokyo Shinbun* (Tokyo Newspaper), 1968]
122. "I picked up the young lady with a handbag just in front of Kikuchi Hospital, at Tsukiji. I thought she was discharged from the hospital. She said to me "Please go to Hama-cho." I asked her, "Where in Hama-cho? Do you have the directions?" She told me the directions, and I started the car. A little while later, I noticed that her image was not visible in the rearview mirror. I thought she was tired and had lain down. Then, when I had to stop my taxi at

a traffic signal, I turned around, but I could see no one there. I was really scared, but was brought to myself again by the honking horns of other cars. Anyway, I started again. Then, I heard the voice of the lady from the rear seat asking me to go to Aoyama, not Hama-cho. My heart was in my mouth but I only drove the taxi to Aoyama. But as my car approached Aoyama, I heard the voice of the ghost lady asking me again to go to Hama-cho. I drove to Hama-cho, and when my car arrived at the address I had been given before, I said to the ghost, "Here we are," but there were no answer, of course. Anyway, I entered the house to get the fare on the meter. I told a family member what had happened in my taxi cab, and then I learned that the daughter of this family had died at Kikuchi Hospital the day before yesterday. The funeral ceremony of that lady had just finished. I prayed and make offerings of flowers and incense for that poor lady. I also asked her mother why she asked me to drop her in Aoyama. She said that her betrothed lived in Aoyama. [from the newspaper story "The Tale of a Friend of Mr. Shintaro Ishihara (a writer, currently the governor of Tokyo) Who Drove the Taxi in which a Ghost rode," *Yomiuri Shinbun* (Yomiuri Newspaper), 1959]

123. Many drivers have seen an elderly lady leaping in front of a moving car at one spot near Kosu Road in Chofu City at midnight after the rain stops. She always wore the same clothes with the same fabric. There are two or three taxi drivers who wait on a permanent basis at the Nikkatsu movie studio who saw her. [Newspaper story, *Yomiuri Shinbun* (Yomiuri Newspaper), 1959]
124. Once, an actress sitting in the front passenger seat of a taxi saw this elderly lady (#123). At that time, only she saw the ghost leaping into the road just in front of the taxi. She cried, "Oh, no! We will run over the woman!" but there were no impact to run over the woman. [Newspaper story, *Yomiuri Shinbun* (Yomiuri Newspaper), 1959]
125. This really happened in 1965. A prefectural official driver stayed at an inn with his friend at Urabandai sightseeing area. When he awoke at midnight, he saw a woman with a pale face was sitting beside the paper sliding screen (*shoji*). He was very surprised, woke up with an effort, and woke his friend. His friend said he also saw exactly the same lady that this driver saw. They had a sleepless night in terror and asked the room maid early the next morning, and learned that a lady had committed suicide in the room. Usually, this room was not used because some hotel guests had seen the image of ghost, but on that night, there were no other vacant rooms and they looked like tough guys, so they were given this room. [Personal communication from Dr. Toshio Iwasaki, Professor of Tohoku Gakuin University, 1969]
126. This driver (#125) saw another ghost. It is always said that a person who sees one ghost meets many ghosts. That's what is said. One night, after he had dropped off a passenger, he was going back to Fukushima City by way of the national road at about midnight. As he saw a young lady walking in front of his car, he caught up with her and asked her where she was going. She answered she was going back to a village that was on his way back. So he picked her up and drove to the village where she lived. But when he turned around, nobody was in the rear seat. After this experience, he never again picked up an unknown man or woman. He is honest and not a man to tell a lie or made-up story. [Personal communication from Dr. Toshio Iwasaki, Professor of Tohoku Gakuin University, 1969]

127. It was about 20 years ago. A taxi driver was working in Isezaki-cho, Tokyo. On the way back home after taking a passenger to the Tokyo downtown, he saw a young lady standing beside the road. As she said she wanted to go to Isezaki-cho, he picked her up and drove through the dark town. When he looked into the rearview mirror, there was nobody in the rear seat, but when he turned around, he saw her sitting in the seat. However, when he arrived to Isezaki-cho, nobody was sitting in the rear seat. This driver was sick in bed for several days from this terrible experience. Some people said this driver was dead. [by Osamu Sumitani, "Shunkin Guudan," 1949]
128. The rumor is that a ghost appeared at the mountain path named Meyoritohge located between Sakurai City, Nara Prefecture, and Ohuda Town. It became serious problem because many curious people came to this path from a neighboring town. As some people damaged the roadside and graveyard, Mr. Ichiroh Matsumura, a ward mayor of this district, filed a complaint at the police station in Sakurai City. According to the tales of the drivers, the ghost is a young lady in a white raincoat. She stands at the roadside with her hand up, and when a driver picks up her, she vanishes while the driver is not paying attention. [Newspaper story, Mainichi Shinbun (Mainichi Newspaper), 1964]
129. It is said that a ghost appeared at *Horaga Tohge* (*Horaga Mountain Path*) on the Hirakata bypass road at the border between Osaka and Kyoto Prefectures. Three years before, on a summer night, a taxi driver working in the Kyoto area was driving back from the Osaka area. He saw a lady in white clothing standing beside the road with her hand raised. When he stopped the taxi, she got in. After driving several minutes, he felt an abnormal sensation and turned back to the rear seat to find no one there. He stopped the taxi and carefully looked for her, but he couldn't find a trace of her existence. He drove the taxi with fear. Another taxi driver picked up a woman with disheveled hair, but she also disappeared while he was driving. Other drivers said that the passenger was male, and yet others said the passenger was accompanied by children. [*Shukan Yomiuri* (Weekly journal Yomiuri), 1968]
130. In 1918 or 1919, trouble with a ghost occurred in Utagawa-cho (now Hamamatsu-cho). In those days, a municipal streetcar ran from Ginza to Utagawa-cho, and a rumor said that the ghost of an elderly lady was riding on the last train, but when the conductor approached her to examine her ticket, she suddenly disappeared. At that time, I lived in Shin Zeniza, which is near Utagawa-cho, so I took a look around for the ghost lady. But there were too many curious gawkers near the streetcar line every night. I don't think anyone saw the ghost, but even a ghost lady would not have had the courage to appear to that crowd of people. [by Kiyoshi Ohbayashi, "Reminiscences of the Old Days," Mainichi Shinbun (Mainichi Newspaper), 1958]
131. Mr. Akihiko Inoue, a train driver for Odakyu Electric Railway Co., was driving the express train from Shinjuku to Tamagawa in the night in early July, 1961. He looked ahead carefully and suddenly saw three women in blouses and skirts crossing the unattended crossing near the Gotoku-ji station. He yelled and put on the brake with all his strength. The train stopped running about 10 meters past the crossing with a squeal of the brakes. He got off the train and looked under the train for the women, but he couldn't find

any trace of an accident. He had a sickening feeling, but he went back to the carriage shed and told his co-worker about the incident. Then, an older coworker said, "You are a newcomer to this section, so you don't know the story about that unattended crossing. Two sisters named Miss Sachiko Koizumi and Miss Reiko Koizumi were run over by a train at that crossing in the autumn of 1949. And twelve years later, it was just in the spring of this year, the only remaining sister, Miss Keiko Koizumi, was also killed in a traffic accident by an electric train at just that unattended crossing. Since then, every driver sees the ghosts of the three sister at that crossing two or three times." Mr. Akihiko Inoue was sick for several days after that. Recently, the bereaved family asked the railroad company to construct an electrical signal and monument to the accident, and the construction was finished. Strange to say, there have been no tales of ghosts at this crossing since then. [Journal story, Josei Jishin (Weekly Journal for Women), 1961]

132. This story happened in 1946. The night express train from Ueno left Takasaki station at half past two o'clock in the morning. Almost all the passengers on the train slept, and only the driver and conductor were awake. At Yokogawa station, the locomotive of the train was changed for this special interval of track, and it proceeded up the heavy slope to the *Usui Tohge* (Usui Mountain Path). Mr. K., the conductor of this train, saw the ghost lady at the rearmost compartment. There were no passengers in this compartment except a young lady with Japanese-style clothing sitting with her back to him. Mr. K. wondered where this lady had got on this train for he had confirmed that there was nobody there at Yokogawa Station. He took a nap and awoke at Karuizawa Station, and saw that nobody was there in the compartment. He did not see her face, but he was scared to learn that several other conductors also had seen the ghost lady on this stretch of track. According to their tales, this ghost lady disappeared in the last tunnel just before Karuizawa Station. This story became very popular among the Japan railroad company as "the ghost lady at Usui Tohge." [Sun Shinbun (Sun Newspaper), 1957]
133. On Oct. 1, 1964, the Tokaido Shinkansen began service between Tokyo and Osaka, but soon after it started, it was said that many drivers saw a ghost in the Sakanozaka Tunnel (Aichi Prefecture). Several drivers said that just after entering in this tunnel, a pale man's face was seen in the rearview mirror. Several food servers in the dining car also saw the pale man's face at the window, soon after entering this tunnel. [Newspaper story, Tokyo Shinbun (Tokyo Newspaper), 1968] *Soon after the high-speed railway service started in 1964 in Japan, many ghost tales were told on this newly constructed railway line. Some of them were due to the psychological problem of adjusting to the new system and unintended incidents, such as impulse waves generated when a high speed train enters a tunnel, unexpected high humidity, or the difference between the humidity inside and outside the tunnel, and very long tunnels, and so on, occurred. It was recently reported that it is easy to generate impulse waves inside of the Sakanozaka Tunnel, which is long and has high humidity. Because the high-speed railway system was extended and the work schedules of the drivers, and the shape of the train were changed, such tales of ghosts are not reported nowadays.
134. Many strange affairs happened in this tunnel (#133). Every morning, a motor car (pop car) starts from Toyohashi railway maintenance station from at ten to four in the morning. Several drivers of pop cars said that when they

entered the *Sakanozaka* Tunnel, they saw a man wearing work clothes standing on the railway track in the distance. The driver thought that he would step off the track in a moment, but he didn't. He blew a warning whistle, but the man did not move. And when the headlight reached the man, he had vanished. This ghost always appears on rainy nights, 200 meters inside the west side entrance of this tunnel. [Newspaper story, Tokyo Shinbun (Tokyo Newspaper), 1968]

135. On the railway side of the west entrance of this tunnel (#133, #134), there was a storage shed, and a custodian stayed in this storage shed. But no one who worked as the night custodian wanted to stay in this storage room anymore. Soon after he lay down on the bed of this room, a moaning and the sound someone moving around and weeping were heard. Then, the darkness approached the bed and nothing could be seen, even in moonlit nights. Soon after, this storage room began shivering. When he woke up from the bed at long last and went out of the storage room, it was a peaceful moonlit night and nothing peculiar was out there. This experience was repeated again and again till the morning. [Newspaper story, Tokyo *Shinbun* (Tokyo Newspaper), 1968]
136. On the summer of 1959, Miss Misako Morita, a flight attendant of an international airline, worked in the airplane for her first flight from Tokyo to Hong Kong. After dealing with her duties one after another while wearing a Japanese kimono, she went to take a short rest in the small compartment for attendants, but she heard the small voice calling her name. She looked around, but no one was there except her, of course. She sighed and glanced out the small window without any purpose, and then she was really scared. A pale woman's face was looking in the window from the dark outside air. Though the airplane flew at near-sonic speeds, the pale face holding fast to the glass and calling her name was wearing a wet Japanese kimono. At first, Miss Misako Morita thought it must be her own face reflected in the glass, but decided that it was not after looking at it again and again. Suddenly, she hit on the idea that it might be the face of her close friend Miss Tomoko Takegawa, who was killed at Zempuku River. She was standing just before her on her own two feet as if she was alive. If Miss Tomoko Takegawa was alive, she was working on board. She ran out of the small compartment trembling with fear. She couldn't remember how to serve the passengers and finished her duty. She was wrapped up doing the work. Anyway, the airplane arrived at Hong-Kong airport without any trouble. However, when she thanked the disembarking passengers, an English old lady asked her with smiling smile, "Where is the other flight attendant who came out of the compartment in Japanese kimono a little while ago?" Miss Misako Morita was the only flight attendant wearing Japanese kimono on that airplane. [Journal story, *Josei Jishin* (Weekly Journal for Women), 1961]
137. Takaragawa Hot Spring is located 16 kilometers from Yubiso Station on the Joetsu line, deep along the headwaters of the Tone River. At this spa, there is a hot spring about 30 meters from the inn. When I went to this outside spa with a hand lantern, I saw a couple in the spa. Though it was a dark, moonless night and they were in the large bath about 10 meters from me, I could see their faces well. The young lady was fair-faced and beautiful with a long nose. The young man wore glasses on a long face. They looked at each other in the spa without saying a word or moving an eyelid. I was the only

visitor, so I also did not say a word. I bathed about 20 minutes or so, but this couple did not say a word and move even an inch during this time. I wondered why I could see their faces so clearly even though they did not have a lantern, but I dried my body and went back to the inn. After I got back to my room, I called a room maid and asked about the strange couple in the outside spa. She said they were ghosts of a pair who committed suicide. She said, "You might be surprised, but it is a true story, and the ghosts sometime appear in the hot spring. They committed suicide two years ago in the mountain. It was the end of autumn, and I was in charge of their room. After they had checked out, I entered their room and found a beautiful and expensive compact mirror on the desk. So, I followed for them and caught up with them walking on the roaming path to the mountain view point, because I knew they were going to enjoy sightseeing in this neighborhood before they left here. The young lady was very surprised to see me, and when I handed the compact mirror to her. She said, "Thank you for your kindness, but I no longer have a use for it. I'll give it to you. Please, keep it a long time and treasure it." It came across clearly that they were going to commit double suicide. So I went back to the inn and immediately called the police, and then tried to find out them again with other workers at this inn. We found them again just after they took poison. We took them to the hospital and saved the life of the young lady, but the man was dead. Though she did survive, she committed suicide again several months later after going back to Tokyo. Our effort was useless in the long run. However, strange to say, their ghosts came to appear in the hot spring of this inn after her death." I asked to the room maid, "Have you ever see the ghosts of the couple?" She answered, "No, not at all. None of the employees of this inn have ever seen the ghost." I said to her, "Then, they are not necessarily ghosts. Why did you say they must be ghosts without seeing them by yourself." The room maid said, "Because all the guests, who saw them, said that the young lady was fair-faced with a long nose and the young man wore glasses and had a long face. So, I reasoned that they must be the couple who committed suicide. [by Shigeo Miyao, *Ie no Hikari* (monthly journal), 1952]

138. In Niijima (Nii Island, belonging to the Izu island chain, located 160 km south of Tokyo), there is a Japanese navy graveyard, where many fighter pilots shot down by U.S. naval fighters are pushing up daisies. Many years have passed since the end of World War II, and the field has become grassy. Mr. A., a resident of this island, visited this graveyard and was digging the weeds one day with his son. When the cleaning work was finished and they were just going back home, his son said to him while pointing in a certain direction, "Father, who is that?" The father looked in the direction he was pointing and was scared to see an indistinct man's figure standing over there. He wore an old Japanese naval uniform from World War II, which nobody wears nowadays, and was gazing at Mr. A. and his son. Mr. A. had the creeps from seeing the ghostly creature or something, but cheerfully answered his son, "Don't worry. He thanks us for cleaning the grave," and went back home with his son. [by Koyu Takeda, "*Niijima Robanashi* (Fireside Tales of Niijima)," 1962]
139. This story is summarized as follows. One night, when Mr. Shinya Nishimaru was 23 years old, he saw a lady leaning on a concrete wall for the first time. Although it was a dark, moonless night, he noticed the pattern of her clothing, eyes, and the outline of her face precisely. He could even see two or three

hairs falling on her face. He continued to stare at her, but she disappeared as soon as he'd crossed in front of her and she had come to the end of his visual field. Although he tried to touch her or hit her with a club, she disappeared as soon as he touched her clothes. He tried to communicate with her in some way, she only stared him without saying a word. At first, she appeared only outdoors, but she began to appear in front of the house of an acquaintance, and after one year, beside his sleeping bed. For several weeks, he ignored her, but one night, she looked directly at him. It really gave him a fright. He could hardly sleep a wink for several days, which felt like a mortal blow to his life. So he fled the town. After he had returned to Tokyo, the ghost never appeared again. [by Shinya Nishimaru, Ghost in Kamaishi City (extract), "*Michi-e-no-Ashi-Ire* (Entering the Unknown World)," originally published in 1959]

140. About thirty years ago, my family rented a house in Edogawa, Tokyo, and lived there. This house was a very old, Japanese style house, and a samurai warrior had formerly lived in the house. One early morning, my father, 80 years old or so, told me that he saw a ghost in the night that tapped on his shoulder. According to what he said, while he was sleeping, he was suddenly awakened by someone turning on the light in the next room in the middle of the night. The paper sliding door suddenly brightened up. He saw a young lady (18 or 19 years old) standing in front of the paper sliding door grinning at him. He thought it was the spirit of a young lady who had not gone to heaven, so he intoned a sutra in his mind. Then the ghost disappeared. We kept it secret from other family members to avoid igniting a furor. So far as I can determine, this ghost lady may have been a mistress of the samurai warrior, who brutalized her, or a rich moneylender in the Edo period. What my father saw might have been this poor lady. Since my father was devout person and had had many such experiences, he could intone a sutra without panic when he saw a ghost. I believe in the existence of ghosts, but they are not necessarily visible to all persons. Still, a man who is prayerful, disinterested, or good is able to see the harmless ghosts. On the contrary, a man who has killed another man sees the harmful ghosts. [By Kenji Morizui (a researcher of Japanese literature), *Mainichi Shinbun* (Mainichi Newspaper), 1964]
141. This happened at the Daiyou-ji temple, Kuroha Town, Tochigi Prefecture. A traveler stayed at this temple one day in the end of the Meiji period (1868-1912). He slept in the back room of this temple. Suddenly, he was awakened by the feeling of a cold hand touching his face in the middle of the night. He opened his eyes and looked for the stranger in the room, but he could find no one. He got up from the bed and put on the light. However, when he looked at the wall at the head of his bed, he was surprised to see the figure of a ghost on the wall. He ran out of the room and into the room of the resident priest of this temple. The priest said to him, "Be calm! It is a drawing of a lady ghost." The visitor man went back to his room and looked at the wall in detail. Sure enough, a scroll painting of a very beautiful lady ghost was hanging on the wall. Though he tried to sleep again, he couldn't sleep well for it actually felt kind of creepy. However, when he awoke in the morning, he was really astonished because when he went to bed at night, the picture of the ghost was located at his head of the bed, but when he awoke, it was located at the foot of the bed. That is, while he was sleeping, the mattress and covers, including the pillow, had been turned around. The visitor beat a

hasty retreat from this temple without talking to the priest. Since then, the people in this town called this picture "The ghost that turns the mattress and pillow." This picture still exists at this temple. [The journal story, *Shukan Sankei Bessatsu* (Supplemental Weekly Journal), 1957] *It is possible to think that his experience was a combination of hypnagogic hallucination and REM sleep disturbance or a kind of somnambulism in the night.

142. "I've seen the painting of a ghost lady going out at night for amusement. I put this picture on the wall. One day, when I awoke at 5 o'clock in the morning, I saw a ghost lady in the painting just coming back from outside and entering the scroll painting. I only trained my eyes on her back view moving into the picture. She was very beautiful from the back and dressed in her best clothes. When I told this story to one of my friends, a psychologist, he said that it was really a ghost. [by Kentaro Tominaga, *Shukan Sankei Bessatsu* (Supplemental Weekly Journal), 1957]

SUPPLEMENT 2

'Toh-No' Folktales

(By Kunio Yanagita, Originally Published In 1910)

Comment by Translator or Author of The Paper.

3. It is said that a native people live deep in the mountain. Mr. Kahei Sasaki, who lives in Wano, Tochinai Village, is now 70 years or so, and still healthy. When he was young, he went hunting one day and went deep into the mountains. At that time, he found a beautiful woman sitting on a big rock combing her hair. Her face was very pale. Because he is a very fearless man and thought it was some kind of a monstrous being, he aimed his gun at her and shot. As she fell down, he rushed to that rock and found it was a very tall lady with black hair, which is longer than she was tall. He thought it better to carry proof to the village and cut some of her hair. He put it in his bosom and went back to his home. While he was walking, he became very sleepy and lay down and fell into a doze. While he was dreaming, a tall man came up to him and took the bundle of hair back by putting his hand into Mr. Sasaki's bosom. As soon as the strange man had disappeared, he awoke and found the bundle of hair has been taken away. He said that the man was a native mountain man.

[*It is possible to interpret this story as a kind of HyH dream.]

4. Mr. Kichibei, who lives in Yamaguchi village, once went into the deep Mt. Nekkodachi and collected a fagot of bamboo grass. When he finished his work and stood up, the wind blew on the bamboo grass field, and he saw a young lady coming from the far deep forest carrying a baby on her back. She was walking on the bamboo grass field in his direction and was very beautiful with black hair. She was carrying a baby by a rope made by vine tree and wearing very old and ragged clothes with a striped pattern repaired with various leaves. She seemed not to be walking on the field but floating in the air. She only passed by in front of him easily without paying any attention to him and went somewhere. Mr. Kichibei was suddenly overcome with fear and died recently after suffering a long time. [*Walking on a bamboo grass field is very difficult, and a walker must push her

way through the grass. It would be impossible to walk carrying a baby on her back, so it is better to take this as a vivid hallucination.]

10. Mr. Yanosuke Kikuchi once went deep into a deep mountain to gather mushrooms in the woods. One night he made a shelter and stayed to spend a night. In the middle of the night, he heard a woman's shout from a distance. This shout was so fearful that he felt a premonition. When he was back to the village, he found his sister had been killed by her own son just at the time when he heard the woman's shout.

22. When the great-grandmother of Mr. Sasaki died, her relatives held a wake and funeral service. One of her daughters attended. She was divorced due to a psychiatric problem and became insane. Since it was the habit in this district to keep the fire going all through the night of the ceremony at the hearth, his grandmother and mother sat on both sides of the hearth adding more charcoal occasionally all through the night. Because Mr. Sasaki's mother sensed someone coming by a sudden footstep, she looked toward the backdoor and found the dead great-grandmother coming toward her. Usually this old woman was stooped over and dragging her skirt with the bottom folded up. The image of this old lady was exactly the same as when she was alive. She could see the pattern of her clothes, which was exactly the same as it was. She was so surprised that all she could do was to watch old lady passing between the grandmother and herself. While she was passing by, the skirt of her clothes touched to the charcoal basket and made it spin around. However, she was a stouthearted woman, so she trained her eyes on the ghost of the great-grandmother as she entered the next room where most of relatives were having a nap. As soon as the ghost went into this room, the insane lady screamed loudly "Here comes my mother." Everybody was awakened by this loud voice, bewildered, and unable to say anything.

23. On the same day mentioned in section 22, some of Mr. Sasaki's relatives came together and chanted prayers to the Buddha at the temple till late in the night. Just as they were going back home, one of them saw an old lady sitting on a rock at the gate of the temple. Though she was looking to the other side and the man only saw the back of this woman, he was convinced that this woman was the dead great-grandmother of Mr. Sasaki. It is said that some of the relatives present saw her ghost. No one knew what she wanted to say or have something to regret.

[*In Japan, it is commonly believed that when the ghost appears before living people, the ghost wants to say something to several people or that it is attached to something in this world. Sometimes, it was money, treasure, or a personal letter or diary that the ghost didn't want to be read by other people. However, since this ghost was seen by several people, it is possible to take it as a visual illusion.]

59. It is said that the face of *kappa*, a water sprite, is pale in other districts, it is ruddy in the Tohno district. When Mr. Sasaki's great-grandmother was a child, while she was playing with other friends in the garden of her home, she saw a small boy with very ruddy face looking at her through the walnut tree that stands at the edge of the garden. She convinced it was a *kappa*. This walnut tree is still exists and her house and garden were surrounded with walnut trees.

[* A '*kappa*' is the most common elf or funny monstrous creature in Japan.]

63. The Miura family in Oguni is the richest in the village. However, two generations before, the head of this family was poor, and his wife was not very clever but was a kind of idiot. One day, she was trying to collect butterbur sprouts to cook near the river just in front of her house. She couldn't find good ones, so she went upstream and deep in the valley along the stream. Deep in the mountain, she

suddenly found a magnificent mansion with big black gate. She entered this gate with awe, and there was a big garden with beautiful red and white flowers in full bloom, and many chickens were playing in this garden. When she went around to the backyard, she found a cow shed and a stable with many cows and horses in it. However, no one was there. At last, she went into the house by the front door and found many red and black wooden bowls waiting to be used on a tray in the next room. In the innermost room, there was a Japanese charcoal brazier (*hibachi*) that used charcoal as fuel with a boiling kettle on it. However, she couldn't find any man or woman in this mansion. Suddenly, she was terrified and ran back to her own house, for this mansion seemed to be accursed by some unknown creature. She described this strange mansion to other people, but no one believed her story. One day, as she washed the dishes in the stream in front of her house, she saw a red wooden bowl floating down the stream, rolling over and over as it came. It was so beautiful that she plucked it out of the water and used it as a measuring cup for rice. Since then, her family's provisions have never run out. Her family wondered about it and pressed her for a reason, and she told the story of the strange bowl and mansion at last. Since then, this family has become rich and made a fortune. In Tohno district, people call the strange mansion in the deep mountain as *Mayoiga* ('an appearing and disappearing house'). If someone finds this *Mayoiga* in the mountains, they are advised to fetch a utensil or animal from this house, because the god in the mountain will try to bring him good luck. Since this wife was not greedy, people that say the god in the mountain floated the utensil down the river in her case.

64. Kanesawa Village located at the foot of Mt. Shiromi, which belongs to the Kami-Heii County, is very deep in the mountain, and there are only a few comings and goings even today. Several years ago, one of the young men of this village married the daughter of Yamazaki family in Tochiuchi Village. One day, this son-in-law lost his way in the deep mountain as he went back to his parents' home and found this *Mayoiga*. The look of the house, its atmosphere, and flower-filled garden were quite similar to that one described in last section. He went into the house through the front door and found many wooden bowls waiting to be used on a tray in one room. There was a Japanese *hibachi* using charcoal as fuel with a kettle boiling on it, which looked just ready for performing a tea ceremony. He couldn't find any man or woman in this mansion, but he sensed someone hiding himself in one of the rooms or the lavatory. He was also terrified and went out of this strange mansion. He got to the Oguni Village with difficulty at last and discussed this strange mansion with the villagers. Although it was an unbelievable story, some of the villagers went with this man again and sought this mansion, for it looked like the *Mayoiga* in the mountain, and they wanted to fetch some of the utensils in this house. All of those people arrived at the place where the front gate existed, but no one found it. They went back to the village empty-handed, and this man has not become rich since then.

78. Mr. Chozoh, who was a household servant of Mr. Chozaburoh Tajiri, is now about seventy years old and healthy. When he was young, he stayed out late at night one day and went back to his master's house in the middle of night. The front gate of his master's house was facing Ohzuchi Street, and he found a man wearing a snow-cape coming from the opposite direction to this gate. While this strange man approached him from a distance, he came to a sudden stop, casting a glance, and suddenly stepped into the field. Mr. Chozoh thought that no one could step into this field at this place for there was a very tight hedge. He walked up to the site and was terrified because the tight hedge was intact and not broken at all. He ran into the house and described this strange man to his master. Later, he found out that a friend of his living in the Nihari Village had been thrown from his horse and died

at the same time that he saw this strange man.

(*In Japan, it is commonly believed that the spirit of dying man sometimes says farewell to his friends or relatives.)

79. Mr. Chozoh's father is also named Chozoh, and he and his wife had also worked as a servant for the Tajiri family. When he was young, one day he stayed out at night and went back to his master's house very early in the morning. When he entered house from the front door, he found a suspicious figure at the open verandah (*horamae*). Although, this man stood with his hand in his bosom, Mr. Chozoh couldn't see the man's face clearly. Mr. Chozoh's wife was named Otsune. As he believed this suspicious man was trying to steal into Otsune's bedroom at night to make love to her, he stepped up to the strange man. Strange to say, the man didn't run away, he slowly went to the front door which was far from where they were. Mr. Chozoh got angry for he thought this strange man making fool of him, he stepped up to the front door in a rage. While this suspicious man stepped further and further back with his hand in his bosom, suddenly his figure was swallowed up through the door crevices. Mr. Chozoh did not wonder about it, but he put his hand into the door crevice. Then he noticed that the inside door (*shoji*, a paper sliding door) was completely closed. At this point, he was very terrified and stepped back several inches from the front door turning his eye away. Then he found the strange man pressed to the outer wall looking down on Chozoh. The head of the strange man dangled over Chozoh's head with extending neck and eyeball protruding as if to touch Chozoh's head. This time, it is not an ominous signs and nothing worse happened.

81. A man named Mr. Mankichi Maekawa was lived in the Unozaki, Tochinai. He died at 30 years or so, just a few years before from now. Once, he stayed in town late on a moonlit night in June just 2 or 3 years before his death. On the way back home, when he reached the damp perimeter of his yard, he looked up to the external wall and found the strange man clinging to the wall and nodding. He was very astonished and fell sick after that experience.

82. This is a story also told by Mr. Tajirimaru. One night when he was a boy, he passed through the living room of his house to go to the lavatory. He found a strange man standing at the boundary between the living room and the reception room. This man was somewhat vague, but Mr. Tajirimaru could discriminate his eye, nose and even the pattern of his clothes. Mr. Tajirimaru shuddered with fear, but he stretched out his hand and tried to touch this man. However, his hand penetrated the body of this strange man and crashed against the door, making a sound. He could touch the knob but the image of the strange man still existed, apparently overlapping, and he also noticed that his hand went through his body. He stretched his hand toward the head of the strange man, but his hand also went through the head. He was quite astonished and went back to another living room immediately and told the family members about this strange man. When they all went back to that room with a lantern, no one was there. Mr. Tajirimaru is a very educated, intelligent, and honest man. He is not a man to tell a lie.

86. The center of Tsuchifuchi Village is called Motojuku, where the village office and school are located. There lived a young man called 'Masa' who ran a tofu store. He is now 36 or 37 years old. When his father was dying of a serious illness, there was a construction at Shimotochinai Village, located on the opposite side of the Kogarase River. While everybody of this village help to level the ground in the evening, Masa's father came to this place alone, greeting everybody, and helping the people working to level the ground for a while. After sundown, this old man went back to his home together with the other people. Afterwards, the

people working together that day remembered that this old man was too seriously sick in bed to go out. Later, people learned that the old man had died that day. Those people went to the funeral of this old man and were very surprised knowing that this old man had died at just the same time when he came to help them level the ground.

87. Though I've forgotten the name of this man, he was a rich man living in the Tohno area, having a severe attack of sickness and close to death. One day, he suddenly dropped in at the family temple and met the head priest. This head priest served him a cup of tea and chatted with him. When he was going back home, this head priest grew suspicious of this old man, so the head priest told a young priest to follow this old man's trail. He went out of the gate of the temple and turned the corner toward to his house, then he suddenly disappeared. The man met several people on his way home, and this young priest said that he looked friendly and greeted them. Later it became clear that this old man was close to death at that time and was unable to leave his room. The head priest checked to see if this man had drunk the tea or not, only to see the tea all spilled on the tatami mat.

88. This is also a story very similar to that in #87. Johgan-ji (Johgan temple), a temple of Sohtohshu sect of Buddhism, was located at Tsuchibuchi in Tsuchibuchi Village. It was the central temple of twelve temples in Tohno Prefecture. One day in the evening, a villager met an old man on the road from Motojuku. Although this old man has been suffering from a severe illness for a long time, he looked very healthy at that time. So, this villager asked him, "When did you recover from your sickness?" The old man answered that he had felt good for these two or three days, and that he had gone out of the house to hear the sermon at the temple. This villager left the old man at the gate of the temple. At the temple, the head priest met the old man and served tea and talked with him several minutes. Then, the old man went back home. The head priest put the young priest on this old man's trail, but the priest lost track of him as soon as when he went out of the temple gate. The young priest was very surprised and soon told the head priest, who went to the room where he had served tea. The head priest looked to see whether the man had drunk the tea or not, only to see that all the tea was spilled on the tatami mat. The old man died that night.

90. There is a mountain called "Tengu Mori (Tengu's Forest)" in the Matsuzaki Village. There was a mulberry field at the foot of a mountain. One day, a certain young man was working in this field when he felt very sleepy. So, he lay down to take a nap beside the plow. Just then, he found a big man with a ruddy face coming towards him and looking down him. As this young man liked *sumo* wrestling and felt this strange man was being impolite to him, he suddenly stood up and asked him "Where did you come from?" The big man said nothing. So, the young man tried to push him down, but as soon as he touched the big man, he was flung away and lost consciousness. He came to his senses in the evening. For sure, there was no one in the vicinity. So he went back home and told his family members about this stranger. In the autumn of this year, many village members went to the foot of the mountain with horses to collect small branches of Japanese bush clover (*hagi*). When they were ready to go back home, only this young man was missing. Everyone went looking for him, and found his dead body deep in the valley with his hand and foot torn off from his body. This story was happen just two or three years before. And old man who knew this murder case well still lived there. There are many tengu living in the Tengu Mori. [* A 'tengu' is a long-nose goblin that is believed to possess strange powers beyond our imagination. For example, a tengu can fly in the air and has the power to make storms or heavy rain easily by fanning with a unique fan. In the old days of Japan, people believed that

tengu kidnap children and used their very strong power to move mountains and rivers. So, they believed that it is very easy for a tengu to kill a man. But, in this story, the first section seems to be the hypnagogic hallucination of this young man and the last part of the story seems to be the occurrence of some kind of crime.]

93. This is a story told by Kikuzoh Kikuchi, living in the Wano colony. His wife came from Hashino, which is located just beyond the Fuefuki mountain pass. His wife went back to visit her parents' home, and while she was absent, her child Itozoh, who was five or six years old, got sick. So, Kikuzoh went to his wife's parents' home to bring her back to his home in the afternoon. Because the Fuefuki pass is located deep in the mountain, the road from Tohno Wake to Kirihashi Wake is hard to walk and the road is surrounding by a high cliff. It was about sunset when he passed by this road, and he noticed someone calling his name from behind. He turned back and saw a man with reddish face looking down from the top of the cliff. He said "Your baby is already dead!" Kikuzoh wasn't frightened at all at that time, but astonished with this voice and hurried to his wife's parents' home to get his wife. He took his wife back to his house that night, where he found out that his child was already dead. This is the story from just four or five years ago.

94. This is also the story told by Mr. Kikuzoh. He has a sister living in Kakizaki, and one day he went to his sister's home. He was given many rice-cakes by his sister and he put them into his inside pocket. When he was passing by the forest located at the foot of Mt. Atago, he met Mr. Tohshichi, an intimate friend, and a hard drinker. The place where he met him was a meadow in the forest. Mr. Tohshichi pointed to the meadow with a smile and said, "Let's do some sumo wrestling here." Mr. Kikuzoh agreed and had three wrestling matches with his friend. This day, he was very weak and was easily flung out of the ring. It was very funny, and Mr. Tohshichi lost every match easily. So, Mr. Tohshichi "Today, I am not in good form, so I'll go back home," and he left his friend. Mr. Kikuzoh walked four or five hundred meters, and suddenly he noticed there were no rice cakes in his inside pocket. He went back to the meadow and looked for them, but failed to find them. Suddenly, he suspected that his friend must have been an incarnation of the fox, but he couldn't tell that to other people. Four or five days later, he met Mr. Tohshichi at the sake shop and told him about the sumo wrestling, but Mr. Tohshichi said, "That's stupid. I never wrestled on that day for I was at the seashore all day." So, he really believed that he had wrestled with the fox. He still concealed this story, but last New Year Day, Mr. Kikuzoh told this story as a conversational subject while drinking. Everybody laughed at him at that time. [*In the old days, Japanese people believed that the fox and raccoon dog have magical mysterious powers, and people attributed mysterious phenomena to them.]

95. Mr. Kikuchi, who lived in Matsuzaki, was 43 or 44 years old, liked to have a beautiful garden. He collected flora and rocks from the mountain and moved these flowers and rocks to his garden by himself without considering their weight. One day, he felt depressed, so he went out to the mountain for recreation. He found a very good-shaped rock on the mountain. He tried to carry this rock, but it was almost too heavy to move. Nevertheless, he carried it 100 meters or so. But, then, he stood it by the roadside and leaned on it to take a short rest. At the same time, he felt as if he was soaring into the air, up and up, ascending to the sky, above the clouds with that rock. He felt the atmosphere was very clean and bright, and many flowers were in full bloom as he heard the rippling sound of many people. However, this rock rose and rose again, and at last he felt nothing. Suddenly, he returned to himself, and he noticed that this rock existed as it was at the path side, and he was leaning to it. Suddenly, something told him a bad thing would happen to his family if he carried this rock to his garden, and he felt afraid and ran home

immediately. This rock still sits as he left it. And even today, when he sees this rock, he is sometimes seized with a desire to carry it to his garden.

97. Mr. Matsunojo Kikuchi, of Ihide hamlet, once suffered a severe fever and now often falls in respiratory distress. At this time, he feels as if he were in the field hurrying to his family temple, Kisei-in. When he puts some muscle power into his feet, his body jumps up into the air, and he runs at the height of man's head. He could run in the air with only slight stress on his feet. It was very cheerful experience. As he approached the gate of his family temple, he found many people crowded at the gate. Although he wondered what had happened, he went into the gate and saw many red garden poppies in full blossom stretching as far as the horizon. It was really a good feeling. He found his dead father standing at the road side saying "Oh, you too came here." Though he tried to answer to his father, his body was getting further and further down the road. Soon, he found his lost child standing at the roadside. The child said "My father, you too came here at last." So, he tried to go close to him saying, "My baby, you are here." Then the child said, "My father, you should not come here at this time." Suddenly, he heard many people calling his name from the gate of the temple. Although he thought it bothersome, he went back to the gate reluctantly. At that moment, he came to himself. There were many family members and relatives calling his name and sprinkling several water drops on his face.

99. Mr. Kiyoshi Kitagawa was working as the headman's assistant in the Tsuchibuchi Village and living in the Hiishi Village. His family was descended from an ancient line of famous man in this village, and his grandfather was a bookman named 'Shofukuin,' who wrote many books and performed great works for his village. Mr. Kiyoshi Kitagawa had a younger brother who was adopted by his wife's family in the Tanohama seaside village. He had lost his wife and children due to a recent tsunami disaster and lived in a temporary shelter at the same building site with two other surviving children. One early summer night, he awoke to go to the outside bathroom, which was located a little away from this shelter, and he decided to have a little walk along the misty seashore. Suddenly he saw a man and woman come to close to him. This woman was really his dead wife. So he secretly followed this couple and reached the cavern at the cape of Funagoe Village at last. He called her name, and she looked back at him smiling. Her partner was a man living in the same village who had also died in that tsunami disaster and was said to have been in love with the wife before her marriage. His wife said that she was now married to him. So, he asked her what she thought of her two living children. His wife changed her countenance, and she started to weep. He couldn't think of her as a dead woman, and became sad and turned aside his gaze toward his foot. Meanwhile, both of the dead had gone on their way at a quick pace, turning at the road toward Koura Village and soon disappearing. He tried to follow them but suddenly he hit on the idea that both of them were already dead. He stood at the roadside all through the night and went back to his home toward morning. For a long time afterward, he was sick in bed.

101. Once upon a time, a walking traveler happened to pass by the Toyomane Village. Since it was getting dark, he asked for lodging at a house in the Chine section of the village. The master of this house was very glad for his coming because he had to go out on an errand. However, a resident in this house had died that night, so the master needed someone to stay at home with the body. So, he asked the traveler to sit for a while with the deceased. Though he thought it was a nuisance, he agreed and started to smoke sitting just beside the open hearth (*irori*). The dead woman was very old and lay in a room deep in the house, but he happened to see this dead woman turning out slowly inch by inch. He was very

shocked, but he pulled himself together and carefully looked around. He found a fox-like creature looking into the room through a small hole by the kitchen sink. This creature was very eagerly looking at the dead woman from this hole. He got up and slowly went out the house and tried to approach the kitchen sink from the outside. The creature really was a fox, and it was stooping and trying to look into the room through the small hole. So he hit it on the head with a club, and this fox was dead at last.

[*This story was a kind of old tale and similar to some of the *rakugo* (Japanese comic monologue) stories and a short story by Lafcadio Hearn (*Jiki-jin-ki*). As mentioned before, Japanese people believed that the fox and the raccoon dog have mysterious magical powers, and people in those days attributed mysterious phenomena to their mysterious power.]

Gleanings-61

There was a sooty statue of Amida Buddha on the Buddhist altar in the house of Mr. Kikuchi in Aozasa Village, which was made of clay and 18 cm or so in height. One night about ten years ago, while an old man in this house was sleeping deeply, this statue of Amida Buddha came up to his bedside and woke him saying "Fire! Wake up immediately! Fire!" When he opened his eyes, the brushwood beside the kitchen range was beginning to burn. He quickly woke up all the residents of the house and extinguished the fire.

G-94

When the Uchikawaguchi family was living in the Yamaguchi section in Uebuchi Village, it was broken up by a bankruptcy, and their house became vacant ten years before. In those days, a lamp was seen burning in a back parlor and the sound of someone intoning a sutra was heard deep in the night. If someone passing by this house entered into the grounds of this house, the lamp was put out and the sound stopped and no one was found in this house. A similar phenomenon happened when the Kikuchi family in the Kazuno section in Tochiuchi Village was broken up.

G-112

This tale happened in the middle of the Meiji period (1868-1912). When about 20 young inhabitants of Tuchibuchi Village went to mow the Nishiuchiyama field, one young man living in Unozaki went down to the ravine. Everybody saw him, but they thought he was going to get a drink of water from the stream. However, even when they had finished the work and were packing up, the young man had not come back. So, the other young people went to look for him, and they found the young man running along the stream with his clothes off as if he was an animal. Everybody called his name, but he did not hear them and ran and ran with all his heart. So, they surrounded and rounded up him. This young man was gazing into space and dazed. After a while, he answered as if he had awoken from his dream, "When I went down to the stream, a very beautiful young lady with the triangular cloth cap on her head was standing there smiling at me. I had a chat and a very cheerful time with her, but as soon as she saw you, she bolted like a rabbit, so I followed her." Because he looked as if he would like to run away any moment, the others held him down and took him to the village. However, he seemed to let his mind drift for several days. He was a docile, calm, and honest young man. [*This young man seems to suffer a type of epilepsy, such as complex partial seizure or temporal lobe epilepsy.]

G-115

It happened in 1913 in the Kanazawa Village. One day, an old man living in this village went hunting on Mt. Shirami and came back late in the night. Since

there was no trail, he was walking down in the small stream to make his way back to his village. Suddenly, he saw three burning candles just in front of him. While he watched in open-mouthed surprise, the three candles slowly came together and became one big candle, burning hard, and a pale woman's face appeared in this light of candle and smiled at him eerily. Then, the light was put out suddenly, and he came to his senses in the midnight. People said it must have been the magic of an old fox or a raccoon dog. This story was told by the chief of the police station in this district, who heard this from the old hunter directly. [*This story is similar to the story of "Mujina" by Lafcadio Hearn. This old hunter walked in the monotonous shallow stream with his mind concentrating on the uncertain track for a long time. Then he suddenly saw the ghost or monstrous image and lost consciousness.]

G-119

When four or five young men in Tsuchibuchi Village went to the Kotohata River to throw logs into the river to carry them to downstream village, they stayed at the small shrine to dedicated to Cetaka, located beside the Fudoh Waterfall. As a firestorm during the night was very hard, they locked the door of this small shrine from the inside. However, when the morning had come, one of member was sleeping deeply outside this small shrine. The door of the shrine was still locked tightly from the inside, so people said it bore the hallmarks of the mountain god and were terrified. It happened several years ago. [* If everybody told the truth, this case might be the result abnormal sleeping behavior such as REM sleep behavior disorder or noctambulation.]

G-145

Mr. Aizumi, living in Tohno Town, once lost his way in the Fuefuki mountain path in the night. He looked for the way to lead him to town, but he failed and wandered from place to place till midnight. As he thought he was close to death, he climbed onto the big rock and called the names of his children one after another, again and again. At almost the same time he called his youngest child, who was sleeping in the house, by whom he set an eye among his children, this sleeping child felt his father leaning on his chest and holding his chest tightly with both of hands while calling his name. He rose from bed and sat up all night worrying about his father's safety. In the next morning, Mr. Aizumi was able to find the trail by following the bell of a horse and wagon with a great effort and was saved by the people. After he got back to his house, he heard the experience of his youngest child and very surprised to know that it occurred at almost the same time he had called the names of his children. People said it must be some kind of telepathy.

G-152

When a child living in Tohno Ura Town once suffered severe illness and lingered on the brink of death, a man who loved this child very much volunteered to clean the graveyard of the Manpuku-ji temple, and he happened to see the boy walking into the graveyard. He wondered if the boy had a serious illness and was not able to play, and he told the boy to go back to his house immediately. Then, the boy turned back to his house. Because he was worried about the boy's condition, he went to the boy's house after finishing his volunteer work. Then he learned that the boy had almost died, but just when the man entered the room, he came back to life. [*In this story, the man saw the spirit of the boy just going to another world, but because the man made this boy to go back home, people believed that he had saved the boy's life. This man must have seen a vivid hallucination.]

G-154

During the Russo-Japanese War (1904-1905), many mysterious events

happened. Mr. Fukumatsu Nitagai entered the military in the Household Division in Tokyo City. By chance, Mr. Jintaroh, coming from the same village (Tsuchibuchi Village, Tohno County, Iwate Prefecture), also entered the same division. Mr. Jintaroh had a strange habit. He liked to do handstands and headstands, and if he had time, he always practiced his handstand technique. One summer morning, about 6 o'clock, after the morning roll call, he went back to the army barracks and tried to do a handstand on the balance beam. Suddenly, he lost his balance and fell to the floor in a lifeless heap. He was unconscious from 6 a.m. to 3 p.m. After he came to his senses, he said, "I remember that I did a handstand on the balance beam and fell to the floor, but I can't remember any more. I could remember only that I was running and running for I'd like to my hometown. I ran out of the army barracks and ran down the road. I was hurrying, but running on the road was so frustrating. So, I tried jumping up from the ground, and found I could run in the air just about 1.5 meters from the ground. I got to my home town at about noon, and I could see my wife and sister washing their legs in the creek running in front of my house from the air. I ran into my house and sat beside the open hearth, where my mother was sitting and smoking. She smiled at me. I thought I could be back at my house, but they were bothered by me. As I had duty in Tokyo, I decided to go back. So I ran out of my house and ran in the air and got back to the military barracks. As soon as I ran into my room, I came to my senses and was awakened by the strong smell of some kind of medicinal agent. The military doctors, nurses, and my many friends surrounded me and said, 'Take it easy!'" He had recovered within a week, but he felt anxious about the hallucination he had had while he was unconscious. He wrote a letter home describing what he had seen. Then, a cross-posted letter from his mother arrived. It said that at the noon on the day that he was unconscious, while his wife and sister was washing their feet in the creek, Mr. Jintaroh came running into the house in white battle-dress. While his mother was resting beside the open hearth and smoking, Mr. Jintaroh ran into the house and sat beside the mother, and then he suddenly vanished. His mother thought it must be some kind of bad omen, so she wrote him a letter. [*It is about 600 kilometers from Tokyo to Tohno County. In those days, there was no rapid communication devices such as telephones, so except for the telegraph and trains between these cities, which took about 14 hours or so in those days.]

G-155

In the last year, when the mother of Mr. Sasaki's friend got sick, her doctor made the mistake of injecting an extremely large amount of morphine into her, and she was near death for about 10 hours. Her respiration almost stopped, and her extremities were very cold at 9 p.m., but she recovered consciousness the next morning, which seemed like a miracle. She reported the experience as follows: "I felt too sluggish to walk, but I noticed a very beautiful place over there. So, I walked along the very broad street alone, in a hurry. Suddenly, I heard my children calling my name. I thought what rude children you are. However, since I heard your voice near my ear, at last I turned back to the road. It was hard to turn back from that road." This mother is now very healthy.

G-156

When a friend of Mr. Sasaki was near death due to a severe illness, he saw a very beautiful gate, like a drawing of the palace of the sea goddess that he had seen in childhood. Though he ran up to this gate, the gatekeeper did not permit him to enter. Soon, a girl living in his neighborhood riding in a coach with horses went through the gate easily. He felt very much vexed, but soon he heard the voice of his friends calling his name and recovered consciousness. Later, he learned that the girl he saw near the gate had died just at the same time.

G-157

Mr. Tawarada, a friend of Mr. Sasaki, had an advanced education and worked as a teacher. When he was young and had a fever, he had a very beautiful dream-like hallucination. He saw this hallucination even after he had become a high school student, and he could remember six or seven of these experiences. According to him, "At first, a vague, bright, round airy material was coming this way whirling in a circle. Then, it became smaller and smaller and vanished. In the next stage, a very beautiful road, which was too beautiful to describe, appeared just before me stretching forward. On this road, there was a braided carpet, and my mother, who died when I was ten years old, was standing and walking this road with me. Then, we got to a beautiful river, over which there was a bridge with a large round gate. This gate was transparent and not made of gold or silver. My mother could enter this large ring-shaped gate, and she called to me to enter it just as she did. However, I couldn't ever enter. In time, I would slowly come to myself." His first experience of such kind was when he was running down the mountain path of Mt. Nabekura in his childhood and lost consciousness due to a hard fall. When fell, he saw a very beautiful gate such as the palace of the sea goddess. He ran to this gate and found the river and gate as described before. Although his dead mother called him, he couldn't get to her at any cost and came to himself.

G-159

This is the story told by the wife of the friend of Mr. Sasaki. When she was in her first labor, the pain was so severe that she almost died. However, she had a very good feeling and didn't feel like going anywhere in a hurry. She walked on the road and entered a large house. She walked into a large bright room, and when she went into the next room, she found herself surrounded by thousands of babies. Those babies prevented her from going into the next room, However, when she went back to the first room, they did not disturb her. While she tried to go forward and backward several times, she heard sounds someone calling her name. So, she went back against her will and noticed she was being held in her neighbor lady's arms, and everything was in a mess.

G-160

It is said that if a man leaves what he wants to say unsaid, after death or on going to death, an image of him will appear and walk around before his relatives. It is as if he was alive, and people in this district called this image of spirit an 'omaku.' When Mr. Kizen Sasaki was a child, a temple in Tsuchibuchi Village, called Kohgan-ji (Kohgan temple), was burnt down and under reconstruction. The master builder of this construction was Mr. Keijiroh, living in Yamaguchi Village. One day, at the new construction site, forty or fifty carpenters working there were taking a lunch break, when a beautiful 16- or 17-year-old girl entered the temple through the sliding door. The image was very vivid, and many people saw it. Mr. Keijiroh said, "That girl was Ms. Komatsu, who was living next door to my house. She is suffering from a high fever and is unable to walk and come here, so I think she is going to her death now." It was correct. This girl was dead the next day. This story was told by Mr. Tokubeh Furuyashiki, who was there, and one of the workers who saw the image of this girl. [* In old Japan, everybody belonged to a Buddhist temple and believed that the spirit of the dead dropped in at his or her temple on the way to heaven.]

G-161

Mr. Kikuchi works for the Tsuchibuchi Village as an assistant in the agricultural extension service. One very hot and sultry summer night last year, when he was working at the agricultural experimental station, he couldn't stand to

stay in the house. So he went out to the bank of Kitakami River in order to enjoy the cool with his friend and watch the river currents while talking with him. Suddenly, he noticed an image of his older sister's house appearing on the river current. He saw his sister's kitchen and a real back image of her standing with her child in her arms. It was so vivid that it was as if she were really there. Soon after, this image vanished slowly. He was so surprised that he wrote a letter to his family at home that something had happened in the family. One day after this, he got a telegram telling him of the death of his sister's child.

G-162

Mr. Shoichiro Tajiri is a friend of Mr. Sasaki. When he was 7 or 8 years old, he came back home late one night with his father from the village tutelary shrine. They went along the narrow footpath on the farm and met a man coming from the opposite direction. He had on the hat woven of rush, which was broken and had only the frame left. Mr. S. Tajiri stopped and tried to give way to the man, but this man went on down the path with his foot stepping out of the trail and leaning his body toward the field. After this man had gone, Mr. S. Tajiri asked his father who the man was. His father answered, "No one has passed. I wondered why you stopped suddenly in the middle of the path."

G-167

Ten years ago, a lady and her father lived together in the house in Muika Town, Tohno County. One day, the father died and was buried. From that day, the spirit of the dead father came to this house and said to his daughter, "Come with me immediately." She was very frightened and asked to her friends and relatives to stay in the house at night. However, the spirit of her father visited her house every night. Soon, because she became ill due to this anxiety, the younger people of this town visited the house to guard her with a drawn Japanese sword. Though other people couldn't see him, this spirit stuck to the ceiling and glared down at his daughter. After a month of struggle, this evil spirit gave up inviting her to the other world and stopped visiting the house. [*In those days, there was a superstition that the unsheathed Japanese sword cast out the evil spirits and specters.]

G-168

A certain man living in the Tsuchibuchi Village died at a young age of some kind of febrile disease. After the funeral ceremony, his spirit visited his wife every day and said, "I cannot leave you here. Come with me! Come with me!" Other people couldn't see it at all, but the widow always pointed out the presence of her dead husband at about 10 o'clock every night. She lay writhing in agony when she saw the ghost and died of the struggle 7 days later. This happened about 30 years ago. [*This case seems to be a visual hallucination accompanied by the influence of encephalopathy or encephalitis.]

G-190

It was a very old days story. When the house master of the Kohraku family in the Muratajiri section of Tsuchibuchi Village died, the spirit of this man visited the bedroom of his wife every night and said to her, "I cannot go to the other world without you. Come with me immediately." One night, a member of this family went to the backyard of the house while the evil spirit of this dead man was visiting, and saw a big fox leaning on the wall of the house and looking into the room from the window. So he sneaked up to it quietly and struck the fox to death. After that, the evil spirit did not visit this house anymore. [*There used be a superstition in those days in Japan, that the aged fox or raccoon dog could play tricks and sometimes puzzle humans.]

G-266

There was a field called Denderano between the Tohmae and Zenoh-ji sections of Aozasa Village in Iwate Prefecture. In the brush of this field, there was a small shrine, and Mr. Kihei Sasaki, living near this shrine, worked as the shrine keeper. It is said that there is an omen when a man dies in this village. If the deceased was a man, a working song for leading a horse or the sound of a bit was heard. If a woman was dead, a favorite song, usually hummed in a small voice, or the sound of sniffing was heard. Sometimes, the chattering woman or the sound of using a hand mill was also heard. These sounds passed slowly by his house, and they disappeared when they reached the field called 'Senjoh-ba (War Field)'. So, if Mr. Kihei Sasaki heard a sound of someone passing by, he thought that someone in the village would be dead soon. His prediction came true without fail.

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