

ANEXO I: RELATOS PRESENTES EN EL TRABAJO QUE NO PERTENECEN A LA OBRA DE LAFCADIO HEARN

El mito de Izanagi e Izanami¹

Izanagi and Izanami stood on the Floating Bridge of Heaven and looked down into the abyss. They inquired of each other if there were a country far, far below the great Floating Bridge. They were determined to find out. In order to do so they thrust down a jewel-spear, and found the ocean. Raising the spear a little, water dripped from it, coagulated, and became the island of Onogoro-jima («Spontaneously-congeal-island»).

Upon this island the two deities descended. Shortly afterwards they desired to become husband and wife, though as a matter of fact they were brother and sister; but such a relationship in the East has never precluded marriage. These deities accordingly set up a pillar on the island. Izanagi walked round one way, and Izanami the other. When they met, Izanami said: «How delightful! I have met with a lovely youth». One would have thought that this naïve remark would have pleased Izanagi; but it made him incredibly angry, and he reported: «I am a man, and by that right should have spoken first. How is it that on the contrary thou, a woman, shouldst have been the first to speak? This is unlucky. Let us go round again». So it happened that the two deities started afresh. Once again they met, and this time Izanagi remarked: «How delightful! I have met a lovely maiden». Shortly after this very ingenuous proposal Izanagi and Izanami were married.

When Izanami had given birth to islands, seas, rivers, herbs, and trees, she and her lord consulted together, saying: «We have now produced the Great-Eight-Island country, with the mountains, rivers, herbs, and trees. Why should we not produce one who shall be the Lord of the Universe?».

The wish of these deities was fulfilled, for in the season Ama-terasu, the Sun Goddess, was born. She was known as «Heaven-Illumined-of-Great-Deity», and was so extremely beautiful that her parents determined to send her up the Ladder of Heaven, and in the high sky above to cast for ever her glorious sunshine upon the earth.

Their next child was the Moon God, Tsuki-yumi. His silver radiance was not so fair as the golden effulgence of his sister, the Sun Goddess, but he was, nevertheless, deemed worthy to be her consort. So up the Ladder of Heaven climbed the Moon God. They soon quarreled, and Ama-terasu said: «Thou art a wicked deity. I must not see thee face to face». They were therefore separated by a day and night, and dwelt apart.

¹ Hadland Davis, Frederick (1912). «Izanagi and Izanami». En: *Myths and legends of Japan*. Londres: George G. Harrap & Company, pp. 22-25.

The next child of Izanagi and Izanami was Susa-no-o («The Impetuous Male»). We shall return to Susa-no-o and his doings later on, and content ourselves for the present with confining our attention to his parents.

Izanami gave birth to the Fire God, Kagu-tsuchi. The birth of this child made her extremely ill. Izanagi knelt on the ground, bitterly weeping and lamenting. But his sorrow availed nothing, and Izanami crept away into the Land of Yomi (Hades).

Her lord, however, could not live without her, and he too went into the Land of Yomi. When he discovered her, she said regretfully: «My lord and husband, why is thy coming so late? I have already eaten of the cooking-furnace of Yomi. Nevertheless, I am about to lie down to rest. I pray thee do not look at me».

Izanagi, moved by curiosity, refused to fulfill her wish. It was dark in the Land of Yomi, so he secretly took out his many-toothed comb, broke off a piece, and lighted it. The sight that greeted him was ghastly and horrible in the extreme. His once beautiful wife had now become a swollen and festering creature. Eight varieties of Thunder Gods rested upon her. The Thunder of the Fire, Earth and Mountain were all there leering upon him, and roaring with their great voices.

Izanagi grew frightened and disgusted, saying: «I have come unawares to a hideous and polluted land». His wife retorted: «Why didst thou not observe that which I charged thee? Now I am put to shame».

Izanami was so angry with her lord for ignoring her wish and breaking in upon her privacy that she sent the Eight Ugly Females of Yomi to pursue him. Izanagi drew his sword and fled down the dark regions of the Underworld. As he ran he took off his headdress, and flung it on the ground. It immediately became a bunch of grapes. When the Ugly Females saw it, they bend down and ate the luscious fruit. Izanami saw them pause, and deemed it wise to pursue her lord herself.

By this time Izanagi had reached the Even Pass of Yomi. Here he placed a huge rock, and eventually came face to face with Izanami. One would scarcely have thought that amid such exciting adventures Izanagi would have solemnly declared a divorce. But this is what he did do. To this proposal his wife replied: «My dear lord and husband, if thou sayest so, I will strangle to death the people in one day». This plaintive and threatening speech in no way influenced Izanagi, who readily replied that he would cause to be born in one day no less than fifteen hundred.

The above remark must have proved conclusive, for when we next hear of Izanagi he had escaped from the Land of Yomi, from an angry wife, and from the Eight Ugly Females. After

his escape he was engaged in copious ablutions, by way of purification, from which numerous deities were born. We read in the *Nihongi*: «After this, Izanagi, his divine task having been accomplished, and his spirit-career about to suffer a change, built himself an abode of gloom in the island of Ahaji, where he dwelt for ever in silence and concealment».

Tōkaidō Yotsuya Kaidan²

The ronin Iemon was not happy with his present circumstances. After the death of his master, Iemon had made his way to Yotsuya in Tokyo to begin again, hopefully by an auspicious marriage to a wealthy woman. But his wife, Oiwa, was neither as bonny nor as wealthy as he has supposed, and he was filled with bitter regret at the dismal circumstances of their lifestyle. Eking out a small living as a maker of oilcloth umbrellas, the family barely supported themselves, much less their young child who was yet another mouth to feed.

For Iemon there remained but one ray of hope, one passage out of his hated life. Oume, the granddaughter of the wealthy Itō Kihei, was love-sick for Iemon, and her grandfather has promised both money and position should Iemon consent to take Oume for his bride. It was a beautiful plan, and only his ugly wife and hated child lay in his path. But, for Iemon to have some respect, he would have to carefully hatch his plan.

With the help of the Itō family, Iemon secured a source of poison that he administered to Oiwa in the night. The dose was not sufficient, however, and only disfigured the homely girl, causing her face to run like molten candle wax, her eye drooping over her whitened cheek. Oiwa herself was unaware of the effects of the poison and began to prepare herself for a formal visit from members of the Itō family.

Next, Iemon hired a rogue named Takuetsu to steal into the house and rape Oiwa, thus giving Iemon sufficient grounds for divorce. Takuetsu agreed to the plan, but when he entered Oiwa's room, he watched her as she attempted to comb her hair in preparation for the evening. Oiwa was in tears as her hair fell out in bloody clumps, torn from her fragile head by the teeth of the comb. In pity, Takuetsu could not go through with his crime, but instead held a mirror to Oiwa so she could see what she had become.

Overcome by her disfigurement and betrayal, Oiwa attempted to flee the room, but accidentally cut her own throat on Takuetsu's sword. She died cursing Iemon and the house of Itō.

Pleased with the success, Iemon also killed a servant, Kobotoke Kohei, whom he had caught stealing the traditional medicines of the household. In order to link Kobotoke to Oiwa and frame them as lovers, and disguise his own guilt, Iemon has their bodies nailed to the opposite sides of a door, which was then cast into a nearby river.

Free and clear now, Iemon soon made plans to marry. Oume, the granddaughter of Itō Kihei, and begin his new life. However, in their wedding day as he lifted the bridal veil of his new

² Davisson, Zack (2015). «Tōkaidō Yotsuya Kaidan». En: *Yūrei: the Japanese ghost*. Seattle: Chin Music Press, pp.184-186.

wife, he saw not Oume's beautiful and delicate face but instead the monstrous visages of the murdered Oiwa. In a panic, Iemon draws his sword and lashed out at the fearsome face, only to look in horror as he saw Oume's head fall to the ground.

From there, Oiwa's vendetta begins in full. Iemon and the Ito family never know another restful night, as the onryōs of Oiwa and Kobotoke haunt them at every turn. In an attempt to satisfy them, Iemon kicks Oume's mother, Oyumi, into the Onbō canal. However, while later fishing in the same canal, Iemon catches not the delicious bounty of the river but the corpse-bound door that he had put into the river.

Driven close to madness, Iemon flees to the Snake Mountain Hermitage, where he seeks sanctuary from Jōnen, the master of the hermitage. Oiwa has been busy, causing the deaths not only of Iemon's companions and friends, but also the deaths of Iemon's natural parents. At last she comes for Iemon.