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研究課題名(和文) 『針聞書』における日本の16世紀の寄生虫学: 想像と身体観

研究課題名(英文) Imagining the Inner Body in 16th-Century Japan: "Harikikigaki"

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交付決定額(研究期間全体)：(直接経費) 2,000,000円

研究成果の概要(和文)："針聞書"は大阪地域に住んでいた医師によって作成された1568年の日付の日本の原稿です。原稿には、それぞれ独自の名前を持つ63個の虫の絵が含まれています。これらのワームは人体に住んでいて寄生虫のようです。しかし、ワームの名前は空想的であり、ほとんどの名前は他の医学書には載っていません。63の虫のそれぞれについて、患者の症状と病気の治療法についての簡単な説明があります。"針聞書"について真剣に研究した外国人研究者は他にいません。私の研究の第一段階は"針聞書"を翻訳することです。さらなる研究には、"針聞書"と同様の期間の他の日本の医学書との関係の調査が含まれます。

研究成果の学術的意義や社会的意義

"Harikikigaki" 針聞書 is a Japanese manuscript, dated 1568, made by a doctor who lived in the Osaka area. It is already well known to the Japanese public. My research will introduce a scroll on horse medicine. I expect that Japanese people will be very interested in the unusual paintings.

研究成果の概要(英文)："Harikikigaki" 針聞書 is a Japanese manuscript, dated 1568, made by a doctor who lived in the Osaka area. The manuscript includes drawings of 63 worms (mushi 虫), each with its own name. These worms live in the human body and seem to be parasites. However, the names of the worms are fanciful and most of the names do not appear in other medical texts. For each of the 63 worms, there is a brief description of the patient's symptoms and the cure for the illness. No other non-Japanese researcher has seriously studied "Harikikigaki." The first stage of my research is to translate the text. Further research includes investigating the relationship between "Harikikigaki" and other Japanese medical texts of a similar time period.

研究分野：Religious Studies

キーワード：Harikikigaki Japanese medicine mushi worms body parasites

## 様式 C - 19、F - 19 - 1、Z - 19、CK - 19 (共通)

### 1 . 研究開始当初の背景

“Harikikigaki” 針聞書 (“A Record of Acupuncture”) is an unusual manuscript. It is a book, created in 1568 by doctor named Ibaraki. Not much is known about Ibaraki. Parts of “Harikikigai” describe diseases and acupuncture points in a way that is very similar to other medical documents. What makes “Harikikigai” unique is its drawings of 63 *mushi* (worms), most of which cannot be found in any other book or manuscript. According to “Harikikigaki,” these worms live in the human body and cause illness. Some of the worms look like actual parasites, but most of them are completely fanciful. The drawings are not very skillful, definitely not the work of a real artist.

“Harikikigaki” has been studied by several Japanese scholars. These scholars discuss *mushi* and “Harikikigaki” in scientific, historical and cultural contexts. The work of Hasegawa Masao 長谷川正雄 is especially important. My own research considers “Harikikigaki” in terms of broader theoretical considerations on the body. Additionally, I have investigated two other examples of Japanese medicine, close in time to “Harikikigaki,” which have not been examined by other scholars.

### 2 . 研究の目的

The main purpose of my research is to translate “Harikikigaki” into English and to introduce “Harikikigai” to the academic world outside of Japan. More broadly, I want to use “Harikikigaki” to explore this uniquely Japanese view of the body, medicine, disease and the invisible world.

In addition, I want to compare “Harikikigaki” with at least one other manuscript that has drawings of *mushi* presented in a seemingly “scientific” manner: “Kikoku sankai roku” 姫国山海録, made in 1762. Obviously, “Kikoku sankai roku” is almost two hundred years later than “Harikikigaki.” But “Kikoku sankai roku” is similar to “Harikikigaki” in that it is a unique manuscript (hand-written and hand-painted). More importantly, it depicts *mushi* in a seemingly objective “scientific” way. In both cases, the *mushi* are described as real-world, objective phenomena, even though the *mushi* seem entirely imaginary to our contemporary eyes and minds. Another similarity is that, in both cases, the drawings are not by a trained artist. An important difference between the two manuscripts is that “Harikikigaki” describes parasites that inside the body and cannot be seen by the human eye, whereas “Kikoku sankai roku” describes *mushi* that were supposedly observed in the natural world.

### 3 . 研究の方法

The most fundamental project has been to read “Harikikigaki” and translate it into English. After that, I read widely in the field of Japan medicine. This included reading articles and books in Japanese about traditional Asian medicine, especially Japanese medicine.

In addition, I researched current theories about the body and especially about the internal body. A particularly useful book is *Parasites, Worms, and the Human Body in Religion and Culture*, edited by Brenda Gardenour and Misha Tadd (Peter Lang, 2012).

In connection with a different research project, I have been reading the diary of Yoshida Bonshun (1553-1632). Bonshun was a Buddhist priest, born into the Yoshida Shinto family. His diaries are edited and published, but they have not been extensively used by scholars. Importantly for my research, Bonshun lived at the same time as the doctor Ibaraki who created “Harikikigaki.” Bonshun’s diaries reveal that Bonshun was also a doctor. Through careful reading of his diaries, I have learned about his method of treating patients.

### 4 . 研究成果

During my four years of research, I have been able to uncover interesting aspects of sixteenth- and seventeenth-century Japanese medicine. It is a long-term project to explore and elucidate how this other material helps us understand “Harikikigaki.”

As described above, I have investigated the medical activities of Yoshida Bonshun, a Buddhist priest who was an important member of the Yoshida Shinto family. As far as I know, nobody else has written about Bonshun’s life as a doctor. His diaries help us understand the day-to-day life of a doctor in sixteenth- and seventeenth-century Kyoto.

Bonshun’s diaries are a very different genre from “Harikikigai.” There is one possible point of similarity. If we accept that “Harikikigaki” represents a secret medical tradition (as Japanese scholars suggest), then Bonshun and the doctor Ibaraki share something in common. Bonshun has a secret recipe for a pill. He taught this secret recipe to his disciple (who was also a nephew). Unfortunately, the diaries include no useful information about the ingredients of the pill.

In 2016, I looked at a scroll in the collection of the library of University of California, San Francisco, Medical School. This scroll is entitled “Uma no Byōhi” 馬の病日 (“Sickness Days for Horses”). It is dated 1583, very close in time to “Harikikigaki” (1568). This scroll has not been published, and it is unknown to most researchers. The “Uma no Byōhi” scroll depicts twelve illnesses that afflict horses. The horse illnesses are categorized according to the twelve days of the Asian zodiac. The paintings are

much more skillfully done than the “Harikikigai” paintings. Each of the twelve days depicts what is afflicting the horse: a snake, two dragons, a monkey, a bird, a Shinto priest (seemingly), a woman, two normal-seeming men, three demons. As far as I know, these twelve agents or incarnations of disease are unique to this scroll. Similarly, the 63 *mushi* of “Harikikigaki” appear nowhere else. The “Uma no Byōhi” scroll is much more religious than “Harikikigaki.” “Harikikigaki” prescribes materials (plants, minerals) that are standard in traditional Asian medicine. In contrast, “Uma no byōbi” does not prescribe any actual medicinal. Instead, it prescribes prayers. “Uma no byōbi” includes passages that are derived from Buddhist texts, whereas “Harikikigaki” is entirely secular.

The points of similarity between “Harikikigaki” and “Uma no byōhi” are: 1. Both were created around the same time. 2. Both are unique, i.e., the 63 *mushi* of “Harikikigaki” are found nowhere else in extant documents, nor are the twelve demons, monkey, etc., of “Uma no byōhi.”

The most crucial difference between “Harikikigaki” and “Uma no byōbi” is the obvious one: “Harikikigaki” describes human illnesses, whereas “Uma no byōhi” describes equine illnesses. The topic of traditional equine in China and Japan has scarcely been studied, although there are manuscripts available. For my research, another important difference is that “Harikikigaki” at first seems more “scientific” than “Uma no byōhi.” However, I suggest that “Harikikigaki” might not be a genuine medical document at all. Rather, it might be a parody or something written and drawn just for fun.

## 5 . 主な発表論文等

〔雑誌論文〕(計 0 件)

〔学会発表〕(計 3 件)

Kenney, Elizabeth. “Healing Spirits and Bodies at a Shinto Shrine in Sixteenth- and Seventeenth-Century Japan.” Nordic Association of Japanese and Korean Studies. Stockholm University (Sweden). 17-18/8/2016.

Kenney, Elizabeth. “Weird Worms and Odd Gods: Two Japanese Medical Manuscripts.” International Congress on Traditional Asian Medicines. University of Kiel (Germany). 6-12/8/2017.

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〔図書〕(計 0 件)

〔産業財産権〕

出願状況 (計 0 件)

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発明者：  
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権利者：  
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〔その他〕

ホームページ等

## 6 . 研究組織

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