

# 街並みと 人と歴史と



伊勢ノ国

龜山

悠久の時を超えて世界へ



# 人が行き交ひ、街が栄え、たぐへんの「かめやま」

## 【亀山物語】

この地にはたくさんの「かめやま」があります。

『日本東西の境目』

『東海道五十三次の宿場』

『鉄道のまち』

『城下町』

『ローソクのまち』

『お茶のまち』などです。

それぞれの「かめやま」

には当然のごとく由来・

由縁があります。例えば、

『日本東西の境目』は、



## 悠久の時代を超へ、伊勢ノ国 亀山まほろば街道を歩へ

【亀山物語】は単なる歴史物語ではありません。

まちのそこかしこに、【亀山物語】に関連するモノ（歴史資産）が残り、物語を実感し、追体験することができるからです。

私たちは、この歴史物語と、まちの各所に残るゆかりをめぐるみちを「伊勢ノ国 亀山まほろば街道」と名付けています。『まほろば』には「素晴らしい場所」「住みやすい場所」との意味があります。ヤマトタケルが亡くなる直前に詠んだとされる和歌

「やまとは國のまほろば  
たなばづく青垣山隱  
(やまこも) れら  
やまとしうらはし」

（古事記）



私たち、この亀山の地が『まほろば』であれと願うのです。この地が『まほろば』であるためには、ここに暮らす私たち自身にとつてこの地が「住みやすい場所」でなければなりません。そして、「素晴らしい場所」と誇れるところでなければならぬのです。「伊勢ノ国 亀山まほろば街道」には、そんな想いが込められています。



はその用例としてよく知られています。『国偲び歌』とも呼ばれるこの歌は、ヤマトタケルが死に臨んで、ふるさと大和への望郷の念を詠んだとされています。

私たち、この亀山の地が『まほろば』であれと願うのです。この地が『まほろば』であるためには、ここに暮らす私たち自身にとつてこの地が「住み

やすい場所」でなければなりません。そして、「素晴らしい場所」と誇れるところでなければならないのです。

【亀山物語】といえるものであります。



奈良時代この地（亀山市関町）に設けられていた「伊勢鈴鹿関」を境にして関東と関西が区分され、江戸時代、江戸と京を結んだ東海道五十三次のうち、亀山・関・坂下の三宿が現在の亀山市内にあって、大名行列や伊勢参りの人々で大いに賑わっていました。

『鉄道のまち』は、明治時代、この地に敷設された関西鉄道・参宮鉄道によつて、亀山駅は名古屋、京都・大阪、伊勢を結ぶ鉄路の起点・結節点として、さまざまな鉄道関連施設が整えられるとともに、誇り高き鉄道マンたちのくらしの場であります。

『城下町 かめやま』は、亀山市の中心市街地が伊勢亀山城の城下町であったことによります。



# **The bustling cities prosper and are made possible by a lot of “Kameyama” 【The Tale of Kameyama】**

## **There is a lot of “Kameyama” in this region**

[ The diving line between the west and the east ] [ Lodgings at the 53 Stations of the Tōkaidō ]

[ Railway town ] [ Jōkamachi ] [ Candle towns ]

[ City of green tea ] [ City of education] etc...

It goes without saying, but each “Kameyama” has their origins and the history.

For example, [ the dividing line between the west and east ] was born when “Isesuzukinoseki” was created in the region of Sekicho, Kameyama-city during the Nara period.

[Lodgings at the 53 Stations of the Tōkaidō] : The three of the lodgings (Kameyama, Seki, and Sakashita) currently exist in Kameyama-city. The 53 Stations of the Tōkaidō connected Edo and the capital during the Edo period. The lodgings were very lively with the people who were a part of a daimyo procession and were stopping by at the lodgings or people who were visiting Ise and stopping at the lodgings.

[ Railway town ] : During the Meiji period, Kansai railway and Sangu railway were laid out and Kameyama station became a point of origin or a hub that connected Nagoya, Kyoto, Osaka, and Ise. Many railway related facilities were also developed. This place became a place to live for the proud railway people as well.

[ Jōkamachi Kameyama ] : The downtown of Kameyama-city was a jokamachi for Ise-Kameyama Castle.

Each “Kameyama” is the history in itself that have been passed down by people through many generations. They truly are “The Tale of Kameyama”.

## **Beyond the eternal time, Ise Province Kameyama, Walking along the Mahoboro Road**

“The Tale of Kameyama” is not just a history. Everywhere in the town, we can find Kameyama related historical assets. You can experience “The Tale of Kameyama” yourself and make it your own. We named this road where you can visit and relive “The Tale of Kameyama” the “Ise Province Kameyama Mahoboro Road.”

[ Mahoboro ]means “a wonderful place” and “a comfortable place to live.”

Here is a waka that is believed to be have read by Yamato Takeru right before he passed away:

“Yamato is the most beautiful place in the country. Surrounded by mountains that almost look like being stacked on top of each other, Yamato is truly an admirable place.”

This is a famous quote from his waka. This waka is also called “Kunishinobiuta,” meaning a tribute song to the country. It is believed that he read this song right before his death, remembering and wanting to go back to his hometown, Yamato.

We wish this region of Kameyama to be “Mahorobo.” For that to happen, this place must be a comfortable place to live for us. And, we must be proud of this place for being “a wonderful place.” These are our feelings for “Ise Province Kameyama Mahoboro Road.”

In the booklet, we featured the people who have relations with “The Tale of Kameyama.” Please enjoy “The Tale of Kameyama” as you walk along the “Mahoboro Road.”

## 品質と信頼で着実に築き上げた亀山の名を世界に広めた「カメヤマローソク」の創業ストーリー

亀山の近代産業を大きく支え、海外にまで亀山の名を知らしめた「カメヤマローソク」がどのように始まり発展していくのか、社員だからこそ知るストーリーを伺った。

日本が大きく動いた時代にあって、何も変えない

◆谷川兵三郎氏が谷川蠅燭製造所を創業したのが始まりのことですが、どのような経緯があったのですか

「初代は元々伊勢の方で宮大工の棟梁をしていたんです。そして歳を重ねにつれ家族と共にできる新しい仕事を模索し、信仰深さもあってこの仕事を始めました。二代目の正士は松阪工業高等学校で応用化学を学び、東京のローソクメーカーに入り、ローソクの製造を学びました。その後、父親の跡を継い

で海外に向けて様々な発信をしていったのです」

◆カメヤマローソクは何をもって世界で認められるようになったのでしょうか

「黄色に変色し蟻が垂れ、屋内には煙が立ち込めるローソクが主流の中、真っ白で煙の出ないカメヤマ印のローソクは人気を博しました。二代目は海外の美術ローソクに興味があつたこともあり、品質とデザイン性を重視し研究に研究を重ねました。そして『スペイナルキャ



初代  
谷川兵三郎 氏



1947(昭和22)  
年ごろ 輸出用  
絵ローソク

1947(昭和22)年  
当時の美術ローソク  
の製造風景

ンドル』が国内外で認められ、カメヤマの名前を広げることになったのです。どんな状況にあっても悪いものは売らないという『品質』に対する信念と、絶対に便乗値上げをしなかつた『信用』の精神、そして『感謝』の気持ちではないでしょうか

◆品質と共に会社を、そして亀山の名を世界に広めた一代目の想い  
知る「一代目の谷川正士氏はどのような方でしたか

「人格者で先見の明もあり、人を育てるのが上手い雲の上の人物でした。よく『服部くーん、僕が来る時はいつも機械の調子が悪いね』とか『君は学校を出て来たのだから、これからは体で覚えなさい』などと親しみを持って声を掛けて頂きました。また、ローソクの製造・包装機械も自社開発しており、『二台と同じ機械を

造るな』をモットーとしていました。同じものでもどこか改良したものを作れど。その精神を受け継いで、今でも製造機械の製作、研究開発から品質管理、デザイン、メンテナンスも弊社で行っています」

は『ローソクを作るのは儲からない。だが汗水流して作って、ちょっとだけ儲かるのがいい』と言われていました。きっとこの意味は、少しずつ基礎を固め、本当に良いものを作り続けるということが続く理由なんだとだと思います。そしてこれが続く信念として大切にしています」

◆過去、現在、そしてこれからのかめやまローソクの信念とは

「円高や人件費が高い時代の波もあり、今は海外より国内の販売に力を入れています。よく二代目



1957(昭和32)年当時の第3工場風景と第1号紹函  
下は当時のワックス溶解釜



過去、現在、そしてこれからのかめやまローソクの信念とは

「高や人件費が高い時代の波もあり、今は海外より国内の販売に力を入れています。よく二代目

過去、現在、そしてこれからのかめやまローソクの信念とは



上は1950  
(昭和25)年の第1工場  
下は1954(昭和29)年の第2工場

### ◆夏の亀山灯おどりとカメヤマローソク

毎年、亀山の納涼大会や地域の盆踊りなどで踊られる『灯おどり』は亀山音頭や亀山小唄に合わせ、ローソクを灯したぼんぼりを手に取り踊ります。多くの人に愛されてきた、この灯おどりを守り伝え続ける「灯おどり保存会」の皆さんには『心の中にともし火を』を合言葉に夏を盛り上げてくれています。



## **The Founding Story of Kameyama Candle, Whose Tireless Commitment to “Quality” and “Trust” Earned the Name a Global Recognition**

How has Kameyama Candle, whose significant contribution to the development of Kameyama’s modern industrialization has earned its name a global recognition, come into being and flourished? We interviewed an employee to get a glimpse of its hidden stories behind the scenes.

### **Adhering to “Not Changing Anything” When Japan Has Been Through a Major Transformation**

— We know that the company started as Tanigawa Candle Manufacturer by its founder, Mr. Hyosaburo Tanigawa. How did it take place?

“The founder was originally from Ise and was a professional master carpenter specialized in shrine building. As he grew older, he felt the necessity to find a job that can be run as a family business and started the candle making, partly because he was a very religious man. His son, Masashi, followed his father and joined a candle maker in Tokyo after studying Applied Chemistry at Matsusaka Engineering High School. After learning how to make candles, he took initiative in promoting his products outside the country in various ways.”

— What helped Kameyama Candle earn a global recognition?

“When it was just normal for candles to turn yellow, dribble, and fill the room with fume, pure white and smokeless candles of Kameyama brand became very popular. Out of his keen interest in artistic foreign candles, the Tanigawa Junior sought for quality and design in his tireless research. Finally, he came up with the Spiral Candle, which widely earned the brand a definitive recognition inside and outside the country. He had a strong faith in ‘quality’ no matter how the situation turns. He never resorted to price-gouging either, because he was committed to upholding the ‘trust.’ And he always remained ‘grateful.’ These may be the keywords for its global success.”

## **The Philosophy of the Junior, Who Established the Company's Reputation, as Well as the Name of Kameyama, Together with Its Quality**

— Mr. Hattori, for you as a manufacturing staff, what was Mr. Masashi Tanigawa like?

“He was a man of integrity, was foresighted, and was a great mentor. For me, he was someone out of reach. But he often went out of his way and gave me friendly remarks and advices. He would say, ‘Hattori-kun, the machines seem to have trouble whenever I visit you,’ or ‘You’ve already graduated school, now it’s time to learn things hands-on.’ The company not only manufactured candles but also developed its own candle making and packaging machines based on his motto: ‘Never make two identical machines.’ What he meant was to make a better machine, even if it is supposed to do the same tasks as the previous one. We inherit his spirit today in our commitment to taking the entire process into our own hands, from making the manufacturing machineries and research and development to quality control, designing, and maintenance.”

— What is the philosophy of Kameyama Candle in the past, present, and future?

“Presently, we put more emphasis on the domestic market due to the strong yen and high labor cost. The Junior often said, ‘candle-making is never a profitable business. That’s why it’s good to work really hard and make good candles to be able to profit just a little.’ What he probably meant was to solidify our foundation little by little and keep committed to making only good things. We believe it as the key to the company’s long survival and treasure this idea as our motto.”

## **Kameyama Candles, Cherished by the Employees and the Citizens of Kameyama Today**

In Kameyama, there is a dance called ‘lantern dance (*hiodori*).’ It was written, composed, and choreographed from scratch in 1957 at the request of the company. In the beginning, the lantern used for the dance was simply made of a traditional lantern stuck with a lit candle, but Mr. Hattori replaced the candle with a safer more and user-friendly liquid candle after two years of trial and errors. Even today, the warmly lit red lanterns illuminate the nightscape of Kameyama during summer festivals and other evening events.

The little lights, first brought into being by the founder, continue to glow as ‘a bright light produced from a robust and thick wick’ to this day, just like the belief embraced by each employee. Whenever Ms. Hanako Tanigawa, the incumbent President, visits their workplace, her ‘soft and gentle light’ straightens up the people and brightens up the room. The company will continue to glow in various ways and illuminate our world with renewed brilliance, just like candles.

# 今も残る多くの足跡がう伝わる遙かなる想い 英雄ヤマトタケルの終焉の地、能褒野

の

ヤマトタケル、日本人なら誰もがこの名前を一度は耳にしたことがあるだろう。

十二代景行天皇の皇子である彼の物語は「古事記」、「日本書紀」のみならず各地の風土記などにも残っている。この物語は、天皇の命を受け各地を平定する、古代日本におけるヒーロー物語だ。そしてヤマトタケルの妃「オトタチバナ」は、亀山が故郷だとされているこの物語のヒロイン。彼女はヤマトタケルと共に海路で東国へと向かう途中、走水の海で身を投じて荒れる海を鎮めた。東国各地を平定したヤマトタケルは近江国の伊吹山へ荒ぶる神を治めるため向かうが、打ちのめされて山を下り、能褒野で力尽きて白鳥へと姿を変えて飛び立つたとされている。

ヤマトタケルの御陵は、明治12年に宮内省（当時）が能褒野王塚古墳と決定。同28年に能褒野神社が創建された。能褒野神社宮司の辻氏にこの物語と亀山の縁について伺った。

## 神話と事実が織りなす日本最古の物語

かつてこの周辺には、ヤマトタケルの皇子タケカイコを御祭神とする縣主神社やオトタチバナを御祭神とする那久志里神社が十世紀には存在しておらず、明治41年に能褒野神社に合祀されています。またヤマトタケルが終焉

日本中に知られるこの神話は実際にあつた話なのでしょうか

「虚実については分かりませんが、だからこそ面白いなと思います。日本各地にヤマトタケルの故事から名付けられた地名があることはとりわけ興味深いですね。

また、伊吹山の神とは何者なのか。伊吹山の一角を拠点としていた氏族はイブキ氏というのですが、「イブキ」とは息吹に通じ、製鉄に不可欠な鞴を吹く民を連想させます。

「神話」というのは荒唐無稽な物語のように見え、背後にはその物語を生み出した真実の歴史が垣間見える所に本当の面白さがあると思います」



能褒野神社と下はJR井田川駅にあるヤマトタケル像



ヤマトタケルについて語って  
いただいた辻宮司

宮内庁書陵部扱いの、  
日本武尊能褒野墓  
(ヤマトタケルノミコト ノボノ ハカ)



## ◆オトタチバナの生家とされる忍山神社

亀山市野村にある忍山神社はヤマトヒメが垂仁天皇の命を受け、神をまつるために適した地を探す途中、半年滞在した地に鎮座された神社と伝えられています。

亀山には、弟橘媛（オトタチバナヒメ）は忍山神社の祀官であった、忍山宿禰（オシヤマノスクネ）の娘であるとの伝承が遺されています。

強く知力に優れた英雄がこの地に残した傳い想い  
ヤマトタケルはどのような人物であつたと思ひますか

「彼は朝廷に従わない各地の勢力を討伐、平定した人物であるにも拘らず、何故このように各地で英雄として崇拜され数々の伝承を伴つて伝えられているのでしょうか。

真実のヤマトタケルはそれぞれの地域の人々の生き方や考え方と共に共感する心があつたのではないかと思います。またどこか弱さや儂さ、脆さを見せ所があり、孤独で寂しい人物であつたように感じられてなりません。彼の真実の心に触れてみたくなります」

数々の足跡と共にヤマトタケルの本當の想いが眠る亀山

間際に杖をついて歩いたことから名のついた「杖衝坂」も街道沿いにあり、そこから程近い場所には当社と同じくヤマトタケルを御祭神とする加佐登社があります。古事記では「三重」という地名にもヤマトタケルの言葉に

由来しており、県北部はヤマトタケルの説話と結び付いている地名が数多くあります。とりわけ亀山は記紀の中ではオトタチバナとの出会いと別れ、そして能褒野での終焉という二つのクライ

マックスが語られ、古くから彼の皇子や妃を祀る神社が存在しているといふ事実が、ヤマトタケルとの浅からぬ縁を感じさせます」



ヤマトタケル御陵とされる能褒野王塚古墳

## **Distant Feelings Transmitted from Many Remaining Footprints   The Place of Hero Yamato Takeru's Death, Nobono**

Yamato Takeru, if Japanese, everyone would have heard this name once. His story, who is the prince of the Twelfth Generation, Emperor Keiko, remains not only in "Kojiki(The Records of Ancient Matters)", "Nihon Shoki (Chronicles of Japan)" but also in Fudoki (Local culture, landscapes etc.) of respective regions. This story is a story of the hero in ancient Japan who received the emperor's order and pacified various places. And Yamato Takeru's wife "Oto Tachibana" is the heroine of this story, and Kameyama is her home. On the way to eastern province on the sea along with Yamato Takeru, she threw herself in the sea of running water and calmed down the stormy sea. Yamato Takeru who pacified all parts of eastern province headed for Mt. Ibuki in Omi province to govern the god who roamed, but he was knocked, descended from the mountain, and it was said that he exhausted his power in the Nobono and turned into a swan and fled away. The Mausoleum of Yamato Takeru was decided to be the Nobono Otsuka burial mound by the Imperial Household Agency in Meiji 12 (1879). November 18th to be. In November 28, The Nobono Shrine was founded in Meiji 28 (1895). I asked Mr. Tsuji, the chief priest of the Nobono Shrine Shoji about the story and the fate of Kameyama.

### **The Japan's Oldest Story Weaving of Myths and Facts**

— How do you feel about the fact that Yamato Takeru met his demise in Kameyama? —

"Kameyama city is a key point of transportation and distribution, as you can see from the road network or the railway network, and I think that it was probably so from ancient times. In olden times around this area, the Agatanushi-jinja Shrine having the prince Takekaiko of Yamato Takeru as its enshrined deity and the Nakushiri-jinja Shrine having Oto Tachibana as its enshrined deity existed in the tenth century and the both deities were enshrined together in the Nobono Shrine in Meiji 41 (1908). Also, along the highway there is "Tsuetukisaka (Cane Slope) named after from the fact that Yamato Takeru walked with a cane on the verge of his end, and at a near place from there there is Kasato Shrine with Yamato Takeru as the enshrined deity like our company. In the Kojiki, the place name "Mie" comes from the word of Yamato Takeru, and in the northern part of the prefecture there are many places and traces associated with the tale of Yamato Takeru. In particular, regarding Kameyama, two climaxes, namely encountering with and parting from Oto Tachibana, and his end in Nobono are told in Kiki (Kojiki and Nihonshoki),

and the fact that there are shrines that enshrines his prince and princess from long ago makes us feel a deep fate with Yamato Takeru. "

"I do not know about whether true or false, so I think that's why it's interesting. It is particularly interesting to know that there are place names named after the story of Yamato Takeru in many places in Japan. Who is the God of Mt. Ibuki? The clan who was based on one corner is Mr. Ibuki, but "Ibuki" is breathable and reminds me of the people who blow bellows which are essential for iron making. "Myth" seems like a stupid story but I think that there is real fascination in the background where you can glimpse the history of the truth that produced that story. "

### **Fragile Thoughts that Heroes with Strength and Good Intelligence Left in This Place**

— What kind of person do you think is Yamato Takeru? —

"Despite he is a person who subdued and pacified the powers of various places that do not obey the court, why is he being worshiped as a hero in various places like this and conveyed accompanied by a lot of traditions? Takeru of the truth had a heart to sympathize with people's way of life and way of thinking in each region, and I cannot help but to feel that he showed somewhat weakness, transience and fragility, and he was a solitary and sad person. I want to touch his true heart. "

### **Kameyama where Yamato Takeru's True Feelings Sleep with Numerous Footprints**

In the encounter with Oto Tachibana, in the footprints leave the place names like the guiding signs, there is a tomb in the place of his end. Even if it is fictional, there are too many traces in this area, and each time I follow them, I felt that the soul of Yamato Takeru is inhabited. The old breathing where the world of the mythical story and the truth world of history are connected is still left in Kameyama.

## 先人達、そして列車が力強く駆け抜けた鉄道のメツカ亀山の歴史を辿る

亀山は、鉄道ファンにとって「宝の山」だということをご存知だらうか。隧道（トンネル）や橋梁（鉄橋）など、明治初期に日本の鉄道が大きく発展した時代の名残が今も多く残り、現役で活躍し今も私たちを支えている。この貴重な鉄道遺産と鉄道マン達が夢と誇りを持っていた頃を知る坂さんは、鉄道難所と言われる亀山市加太出身。鉄道遺産研究会の会長として、当時の思い出と共に現存する鉄道遺産とその歴史を語り継いでいる。

当時不可能とされていた難所を力強く越える勇姿

この亀山が鉄道ファンを魅了する一番の理由とは何でしようか

「亀山市加太地区の峠越えは急勾配が続き『加太越え』と言われる難所でした。当時、機関車が25ペーミル（距離1kmで高さ約25m）上ることは大変で車両を長く繋げると重くなるため、引っ張る車両と押す車両を付けて走っていました。上りはもくも

もくと蒸気を上げ走り抜く力強い姿が撮影でき、鉄道ファンからは『鉄道のメッカ』と言われていました」

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鉄道遺産の町と言われている亀山。その遺産とどのようなものなのですか

「ここ亀山には127年前に造られた隧道・橋梁・架道橋・築堤などが残っています。そして狭い地域の峠越えとしてその貴重な遺産が群れになり、当時のままのオリジナルがそこにあるんです。地域の材料でレンガを作る工場も造られました。このレンガは国産で賄っています」

この貴重な鉄道遺産群を見て、改めてどう感じますか

「亀山（柘植間、特に加太地区は山あり、川あり、道ありの山間部で最大の難工事区間でした。しかも標高差が約110mの地形のため、様々な設備が必要でしたが、関西鉄道（四日市（草津）はわずか二年四ヶ月で完成させたのです。あの当時に今にも残るほどのしっかりとしたトンネルや橋を作った。お金も人もどのように動いていたんでしょう」

生き生きとしていた列車の声を今に伝えたい  
坂さんが知る当時の思い出を教えてください

「小学生の頃、何機通るかよく数えていました。前が汽笛を鳴らせば、後ろが鳴らす。まるで、前が『行くぞー!!』という声を上げて、後ろが『おー!!』と応えるような汽笛音でした。その当時の亀山のように、元気な町を知つてほしい…。そう思つていた時に、私が幼い頃から当たり前に見てきた鉄道は貴重なものだと教えられ、研究会を立ち上げました。この亀山全体が博物館として、貴重な鉄道遺産を後世に伝え、皆さんを楽しめさせられたら嬉しいですね」

日本の交通の要所として未来へ走り続ける

大動脈の要となり、未来に走り繋いでいくことだろう。



亀山駅にある下路式転車台



加太鉄道遺産研究会  
会長 坂 政明 氏

係者が常駐していました。後からOBの方々に聞いたのですが、実は実際に乗っている鉄道マンは外の景色を見ることなく、どこを通っているのかもわからず働いていたそうです。それ程一生懸命だったのでしょうか」

「亀山駅は加太を越えるための基地として、整備をする人、石炭を補給する人など千人程の鉄道関係者が常駐していました。後からOBの方々に聞いたのですが、実は実際に乗っている鉄道マンは外の景色を見ることなく、どこを通っているのかもわからず働いていたそうです。それ程一生懸命だったのでしょうか」



「高堤防」を駆け上がる蒸気機関車と  
大正時代頃の亀山駅



いまも残る古い給水塔



### ◆リニア中央新幹線の亀山駅誘致活動！

亀山市では『LINEAR TO KAMEYAMA～新たなステージ、夢から実現へ!!』のスローガンのもと、リニア中央新幹線における名古屋以西の駅誘致を、官・民組織である「リニア中央新幹線・JR複線電化推進亀山市民会議」を中心に、中央要望や様々なPR活動、各種勉強会など積極的な誘致活動を展開しています。

## **Following the history of Kameyama as a railway Mecca where our predecessors and trains have bravely passed through**

Did you know that Kameyama is a "treasure trove" for railway fans? There are still many remnants of the era when Japanese railroads developed greatly during the early Meiji period such as tunnels and bridges (iron bridges), and these remnants are still in active service and continue to support transportation in the area. Mr. Saka, who knows this valuable railway heritage and the time when railroad workers had great dreams and pride, comes from Kameyama City in the Kabuto district, which is said to be a difficult point to construct railroads. As the president of the Railway Heritage Site Study Group, he continues to speak on the existing railway sites and their history along with his memories of the time.

### **Bravely and powerfully crossing the difficult point that was considered impossible at the time**

—What is the main reason why Kameyama fascinates railway fans?

"The mountain crossing in Kameyama City, Kabuto district is difficult point with a steep slope and was called "Kabuto crossing." At that time, it was difficulty for locomotives to reach a gradient of 25 permil (height of approximately 25 m over a distance 1 km), and the trains became heavy when cars were connected together in a long fashion. For this reason, a pulling car and a pushing car were used together. Its powerful figure as steam continuously rises as it ascends can be photographed, and it was known as a 'railway Mecca' among railway fans".

—Could you tell us what Kameyama was like during the heyday of the railroad?

"Kameyama Station was a base for crossing Kabuto, and thousands of railway workers, including maintenance staff, persons supplying coal, etc. were stationed there. Although this is something that I later heard from a former worker, in fact the railroad workers on the train reportedly could not see the scenery outside the train and worked without knowing where they were going. That shows how hard that they must have worked."

— Kameyama is said to be a railway heritage town. What is the heritage site like?

"In Kameyama there are tunnels, bridges, overpasses, embankments, etc., which were built 127 years ago. Furthermore, as a crossing of a mountain pass over a narrow area, that precious heritage site forms a group, and the original as it was. A factory that manufactures bricks using local materials was also built. The bricks here are covered by domestic production."

— How do you feel by looking at this precious railway heritage site group?

"Between Kameyama and Tsuge, especially the Kabuto district, was the largest difficult construction section due to the region being a mountainous region with mountains, rivers, and roads. Moreover, because the terrain has an altitude difference of approximately 110 m, various facilities were necessary, but the Kansai Railway (Yokkaichi to Kusatsu) was completed in just two years and four months. At that time, strong tunnels and bridges that still remain were created. I wonder how much money and human resources used?"

### **I'd like to pass on the voice of lively trains to people living now.**

— Could you tell us about any memories of the time that you (Mr. Saka) remember?

"When I was in elementary school, I used to count how many trains passed. When the front pulled the cord on the steam whistle, the back sounded. The whistle was like the front was saying, "Let's go!!" and the back answered, "OK!" I'd like you to know Kameyama when it was a lively town... When I thought so, I was taught that the railroad that I had thought was normal from an early age was especially valuable, so I established a study group. As this whole area of Kameyama is a museum, it is my hope to pass on this precious railway heritage to future generations and entertain everyone."

### **Continue running in the future as a key point of Japanese transport**

In recent years, we created a route for walking 9 to 11 km in a study group, and set up signboards using local cypress from the Kabuto district. Furthermore, Kameyama City is actively attempting to attract the Linear Chuo Shinkansen Line, and is gathering further expectation as a transportation hub. Kameyama has been a hub of the lifeline in the past and the present, and will continue to run in the future.

# 家族を想い、恩に報う一人の女性の強さと優しさが関の町にひつまどりと息づく

関の小方は龜山通り月に雪駄が二十五足  
関の小方の米かす音は一里聞こえて二里ひゞく

東海道五十三次の箱根と並ぶ難所、鈴鹿峠。

人や荷物を運ぶ馬子達が、馬につけた鈴に合わせて唄つた仕事唄が「鈴鹿馬子唄」として今も唄い継がれ、その中の一節に小万という女性が登場する。

## 鈴鹿馬子唄

この馬子唄を今も唄い続ける、「正調鈴鹿馬子唄保存会」の長谷川さんと水谷さんに話を伺った。

歌う時に心掛けていること、また夢は何ですか



長谷川さんと水谷さんに馬子唄を歌っていただいた

「馬が旅人と荷物を乗せるので、鈴の音に合わせて気合いを入れて歌っています。最近は地域のイベントや県外からの団体客に向けて披露しています。

夢は、鈴鹿峠の風景が見えるこの歌を次の世代に伝承していくことです」

そう言うと二人は腹の底から湧き出る声で歌い始める。その力強い歌声から、難所と呼ばれた鈴鹿峠の厳しさを感じられた。



鈴鹿馬子唄会館に展示されている馬子唄披露の際に使われる馬の模型

## 関の小万

今から二百年余、小万の父は九州久留米藩有馬家の家来の剣道指南役であつたが、遺恨により同輩に殺された。身重の妻は夫の仇を討つため旅に出たが、関宿にいた頃

には旅の疲れが重り旅籠山田屋（現會津屋）の前で行き倒れ、山田屋の夫婦の助けで小万という女の子を産んだ。しかし、女は間もなく子どもの将来を宿の主人に託して亡くなつた。

小万は成長して養父母から両親のことを聞き、女の身ながら亡き母の志を継いで亡父の仇討ちをする決心をする。小万は武術の修行に励み、天明3年8月、運良く仇と巡り

和3年1月16日、36歳で亡くなつた。墓は関宿福蔵寺にある。

小方が生涯を尽くした山田屋の跡で「會津屋」を営む松田さん。ここで育つた彼女の心に触れてみた。



會津屋女将の松田ゆかりさん

## 小方が生涯を尽くした場所を愛し共に生きる

このお店を始めた松田さんのお母さん、そしてお父さんの強い後押しがあつたそうですね

母はこの近くの病院の看護師で、父は四国からこの地へ来て理髪店を営んでおり、結婚しました。

母はどこにでもあるもので美味しいものを作る人で、小万さんがいたこの場所を誰にでも見てもらえる飲食店にしたいとい

「親思いの義理堅く優しい松田さんの知る小万さんはどのような人ですか

う夢をずっと持ち続け、59歳の時に調理師の資格を取りこの店を開店。母は亡くなりましたが、小万さんのように、一生を人に尽くした人でした。父はそうした母を支え続けていました」

「親思いの義理堅く優しいヒロインだと私は思つて

いた」と松田さん

松田さんとお母さん（左）

が継がせて頂いていることが嬉しい。小方さんの声は聞こえないけれど、よく人から私の後ろにはご先祖さんがいっぱいおるよって言われるんです。重たいなあ…（笑）



今も現役のおくどさん(かまど)

## ◆木の香りあふれる鈴鹿馬子唄会館

鈴鹿馬子唄や坂下宿についての資料を展示。多目的ホール・会議室などが備わり、音楽発表会などの生涯学習に活用できるようになっています。また、隣には宿泊できる鈴鹿峠自然の家（旧坂下尋常高等小学校）もあり、様々な用途で利用できる施設となっています。

●営業 / 9:00 ~ 17:00 ●定休 / 月曜日 ●TEL / 0595-96-2001



旅籠 山田屋の様相を残す會津屋

## **The Strength and Kindness of a Woman who Loved Her Family and Returned the Favor She Received Continues to Live on Quietly in Seki no Machi**

**Koman of Seki commutes to Kameyama, she ruins 25 pairs of sandals every month.**

**The sounds of Koman of Seki washing rice can be heard a mile around, and echoes two miles around.**

Together with Hakone, the Suzuka Pass is one of the most dangerous spots in the 53 Stations of Tokaido. “Suzuka mago uta” is a work song that the *mago* sung to the rhythm of the bells attached to the horses, as they carried people and goods on their back. The song is passed on till today, and a woman named Koman is featured in one of the phrases.

### **Suzuka Mago Uta**

We interviewed Mr.Hasegawa and Mr.Mizutani of the “Seicho suzuka mag outa hozon kai (society for the preservation of Suzuka mago uta sang in the traditional method), who continue to sing this song today.

— What do you keep in mind while you sing, and what are your dreams regarding the song?

“Because the horses would be carrying travellers and goods, we try to sing powerfully to the rhythm of the bells. Recently we have been performing for local events and also group tourists from out of the prefecture. Also, many people are happy to see this horse that we created. This song recreates the scenery of the Suzuka Pass, and our dream is to pass this song onto the next generation.” Having said so, the two begin to sing the song with a voice that springs from the depth of their guts. Their powerful singing voice reminded us of the harshness of the Suzuka Pass, justly called the most dangerous spot.

### **Seki no Koman (Koman of Seki)**

About 200 years ago, Koman’s father was a sword instructor for the Arima family of the Kurume domain in Kyushu. However, he was killed because of a grudge held against him by one of his colleagues. Seeking revenge, his then pregnant wife went on a journey in search of the assailant. By the time she reached Seki juku, she was so exhausted that she passed out in front of the tavern Yamada ya (the present day Aizu ya). With the assistance of the couple that ran the tavern, she gave birth to a girl who

she named Koman. However, the woman soon passed away, asking the tavern owner to look after the child. Having grown up, Koman hears the stories of her birth parents from the parents who raised her, and decides to complete her deceased mother's wish and avenge her father, despite being a woman. Koman immersed herself in martial arts training and in August of the 3<sup>rd</sup> year of Tenmei, she had the fortune of running into her enemy. She disguised herself as a *mago* and completed her mission in the crossroads in front of the main gate of the Kameyama castle. Although the incident made Koman famous, she stayed in Yamada ya to support the parents who raised her and died at 36, in January 16<sup>th</sup> of the 3<sup>rd</sup> year of Kyoho. She was buried in Fukuzoji.

Yukari Matsuda runs Aizu ya standing at the place where Yamada ya used to be, where Koman lived until she died. In this place where Koman grew up, we tried to get a feel of her heart.

### **Loving the Place Where Koman Spent Her Entire Life, and Living Together**

— I heard that your mother and father were very supportive of you running this restaurant.

“My mother worked as a nurse in the local hospital and she married my father who came from Shikoku to run a barber shop. My mother was good at cooking something delicious with common ingredients, and it was her dream to someday run a restaurant that anyone can visit. She got her cooking license at 59, and opened this restaurant. Much like Koman, she dedicated her life to others, and my father continued to support her.”

— What kind of woman do you know Koman to be?

“I imagine her to be a kind and a sincere heroine who loved her parents very much. She avenges her parents who she has never even seen, and although after the revenge she could have returned to Kyushu and lived a good life, she stayed here to work her entire life to pay back for the kindness she received. She was known to be a beauty and has been referred to as a symbol of beauty here in Seki. I was very happy to find this out, and at times of difficulty, I remind myself to be like Koman and to never give up.”

— Do you sometimes feel the presence of Koman in this place where you grew up?

“People who have been here for generations come back, and are happy to see that the place continues to be used like this. I feel privileged and happy to inherit and continue the love people have about this place. Although I can’t hear Koman’s voice, people often tell me that so many ancestors stand behind me, which actually feels like quite a burden to bear (she says laughing).”

The moments when Yukaris gentleness towards others showed through her gestures and words, it felt to me as if Koman was there smiling firmly and gently. Beyond time and space, the sounds of Koman washing and preparing rice in the Mago uta continue to echo still today.



## **History of Japanese Black Tea Aspiring for the World and Miracle Happened to People Seeking the Revival**

The moment boiled water is poured over, the sweet scent of tea leaves fills the space. Take one sip, and the clear astringency reaches the back of the throat and you can see the spacious tea farm behind your eyelids. “KISEKI” - the black tea Kameyama is proud of that all tea lovers are talking about now.

### **Birth of Kameyama Benihomare Species That Is Expected to Bear the Future of Japan**

Ever since the Yokohama Port was opened and the first export of green tea was shipped at the end of Edo period, green tea was one truly important export for the Meiji Government to acquire foreign currencies. In an effort to encourage new industries to emerge, Toshimichi Okubo, the Lord of Home Affairs back then, turned his eyes onto the export of black tea. That was the reason behind “Proclamation of Black Tea Manufacturing Method and Tea Manufacturing Law” was proclaimed to all prefectures in 1874. He had people study black teas from all over the world to choose the best species for the land of Japan, and had them plant the species nationwide. One of the species was “Benihomare” that is still grown in Kameyama. It was appraised as “the first Japanese black tea that had the equivalent quality to overseas products”. However, the black tea production in Kameyama has mostly terminated as the time went. The initiative to revive the Benihomare black tea of Kameyama that was buried amid the history was started by tea industry of Kameyama city in 2011. The “Kameyama Benihomare Black Tea Revival Project” was meant to revive the Benihomare tea farm which has been left unattended for over 40 years yet miraculously survived as well as to reproduce the black tea manufacturing process so that the world-renowned Kameyama Black Tea comes back to life once again. We interviewed the project’s chairman, Mr. Date.

### **To Bring Back the Miracle Caused by Our Ancestors Who Pursued the National Pride to the Present Days**

—Can you tell us how you revived Benihomare which was once extinct?

“We started out by finding the Benihomare tea tree. We finally found a Benihomare tea farm with over 50-year-old trees in Asakayama-ch and Fuke-cho. However, with the green tea production as the mainstream business, “Benihomare” had not been taken care of and the branches were in the overgrown mess and the trunk was buried among weed. We took good care of the abandoned farm, then had Mr. Takeda, former Head of Tea Team at Institute of Vegetable and Tea Science and Chairman of Japanese Society of Tea Science and Technology, to guide us till today. The name “KISEKI” came from three Japanese words that are pronounced that way - “miracle” that Benihomare tea tree was alive, “history” that our ancestors has built, and the area name given out of the respect to the climate of Kameyama and Seki.

## **Revival of the Phantom Black Tea and the Aim beyond That**

— What is your passion behind this project, Mr. Date?

“As this black tea was created for the export to Britain, it has strong astringency and aroma that are perfect to be served with milk. Recently, Benihomare won the gold prize in 2016 and 2<sup>nd</sup> place in 2017 at the Domestic Black Tea Grand Prix. I run this project with the passion to let people of all generations know of such a quality black tea which I expect to lead to the discovery of the virtue of tea in general including green tea, the strong wish to produce tea of even better quality and some playful mind. I want all people in Kameyama to be involved in the tea production, not just myself, to reactivate the area as a whole.”

## **Miracle of Kameyama Black Tea Develops into KISEKI**

His passion has certainly bore fruit. Now, high school students are involved in the tea production from the tea picking stage and work with a pastry shot to develop sweets. More and more local bars and restaurants start to serve black tea, and many tea-picking events are held - people in Kameyama City, black tea enthusiasts and the community work as one entity to boost the project. One tea plant was born in “Kiseki (area name)”, and made “Kiseki (history)” for many people, and has been giving out more profound aroma of “Kiseki (miracle)”. Take a long sip of this black tea, and make yourself one of the leaves of KISEKI.

「会津屋」宮村 歩海  
【第11回 関宿スケッチコンクール】  
<亀山工コーラン賞>  
「会津屋は関で日るなら鶴屋が玉屋、  
まだも沿るなら会津屋か」と唄にうた  
われた関宿を代表する大旅籠のひと  
です。

「深川屋」高山 多美子  
【第11回 関宿スケッチコンクール】  
<関宿スケッチ大賞>  
「深川屋」は、東海道五十三次関宿の  
中心部にある老舗和菓子屋で、店の  
正面には取り扱うお菓子の名を記し  
た庵看板があります。

◆詳しくはホームページをご覧下さい。  
<http://kameyama-cci.or.jp/>

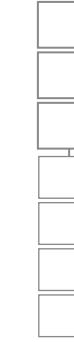
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郵便はがき



郵便はがき



# 三重 龜山 物語



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