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“The combination of bevacizumab with interferon alfa as first-line treatment in patients with metastatic renal cell carcinoma results in a significant improvement in progression-free survival.”

See **Articles** page 2103

Articles

Mechanical bowel preparation for colorectal surgery
See page 2112

Articles

Effect of *ADRB2* polymorphisms on response to longacting β_2 -agonist therapy
See page 2118

Seminar

Genital herpes
See page 2127

Series

Chronic Diseases 5: Prevention—a call to action
See page 2152

Wakley Prize Essay

Smoking the pipe of peace
See page 2170

Arson, an attractive monk, and our vertigo clinic

We studied when they came in to our vertigo clinic...

...and when they came in to our vertigo clinic...

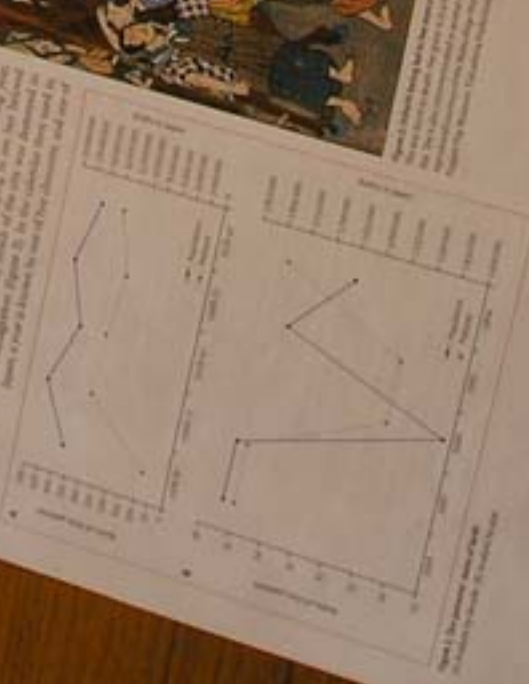


Figure 1. The number of patients and the number of referrals to the vertigo clinic...



Figure 2. A painting by the artist...

...and when they came in to our vertigo clinic...

Figure 3. The number of patients and the number of referrals to the vertigo clinic...

Genital herpes

Genital herpes is the most common of genital herpes worldwide...

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Arson, an attractive monk, and our vertigo clinic

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We analysed when the patients in our vertigo clinic were born. Analysis by decade of birth did not reveal an obvious trend (figure). However, analysis by year of birth showed that fewer patients were born in 1966 than in surrounding years. Why? In 1681, there was a fire in the city of Edo (now Tokyo). A greengrocer's family sheltered in a temple until their house was rebuilt—and the greengrocer's daughter, Oshichi, fell in love with a young monk. After she returned home, social convention prevented the two from meeting. In her desperation, the following year, Oshichi started another fire, hoping to see her beloved again. Unfortunately, much of the city was destroyed in the conflagration. In the calendar then used in Japan, a year is known by one of five elements, and one of 12 animals. Oshichi was born in 1666, the year of

the fire horse (Hinoe-Uma), which recurs every 60 years. Since then, it has been thought inauspicious for a girl to be born in the year of the fire horse—and in Japan, fewer children are born in such years. All branches of medicine are affected by culture and philosophy—even epidemiology.

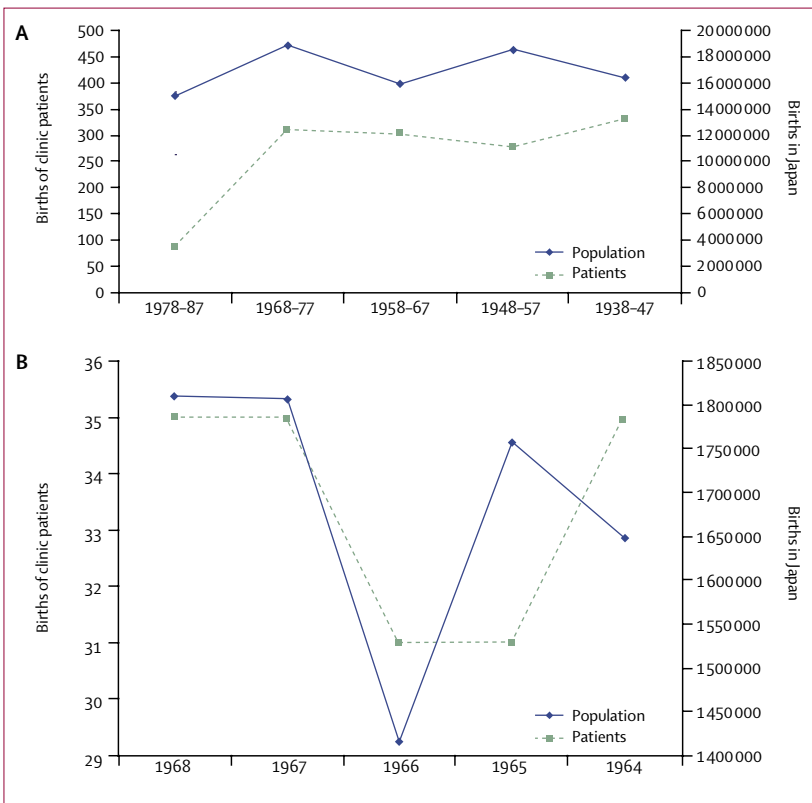


Figure 1: Our patients' dates of birth (A) Analysis by decade. (B) Analysis by year.



Figure 2: Oshichi being led to her execution. She was burnt to death. Her grave is in a temple in Tokyo, and is visited to this day. She is also commemorated in several Kabuki plays. This woodcut is reproduced courtesy of the Matsushige Historical Folk Museum and Deko-Puppet Play Museum, Tokushima Prefecture, Japan.

要旨(準直訳)

「放火、魅力的な修道僧、そしてめまいのクリニック」

当クリニックを受診しためまい患者 1715 人の年齢分布を日本人口統計と対比して誕生年別に分析した。

その結果、誕生年 10 年毎の分析では顕著な傾向はみられなかったが、誕生年一年毎の分析では 1966 年に誕生した患者数が他の年に比べて少ないことが分かった。

なぜだろう？それは 17 世紀末から伝わるひのえ馬因習によるものである。

1681 年に江戸の町(現在の東京)で火事があり、八百屋の家族が焼けた自宅が建て直される間、ある寺に避難した。その寺で、八百屋の娘お七が若い修行僧に恋をした。しかし、自宅に戻った後は、社会慣習のために二人は会うことができなかった。

捨て鉢になったお七は、再び恋人に会えることを願って、翌年江戸の町に放火した。

その火事のため、町のほとんどは焼失した。

当時の日本で使われていた暦では、各年は五行のひとつである、十二支のひとつであると知られていた。お七は 1666 年生れで、この年は丙午と呼ばれ、60 年に一度回ってくる。

このことから、丙午年生まれの女性は不吉とされる因習が今日まで伝わり、日本では他の年に比べて生まれる子供の数が少ない。

この因習がめまいの年齢分布に影響していると考えられる。

めまいだけでなく、医学のすべての分野の研究において、文化や哲学に影響されている文化人類学的背景を考慮しなければならない問題である。疫学についてもである。

図 1：当院の患者の誕生年分布

(A) 患者の誕生年—10 年毎の分析。 (B) 患者の誕生年—1 年毎の分析。

図 2：処刑場に連れて行かれるお七

お七は焼死刑となった。

彼女の墓は東京のあるお寺にあり、現在でもなお参拝者がある。

また、お七を追悼した歌舞伎も何度か上演されている。

この浮世絵は日本の徳島県にある松茂町歴史民俗資料館・人形浄瑠璃芝居資料館のご厚意により複写した。