

Listen to the call of spring.



A valuable national folk culture activity

The Hachinohe Enburi

One of the five major
snow festivals in Michinoku
One of the three major
winter festivals in Aomori
Hachinohe, Aomori
Prefecture

History of the Enburi

- The "Hachinohe Enburi," A valuable national folk culture activity
- Designated on: February 3, 1979
- Preservation organization: Council of Hachinohe Enburi Unions

Enburi is a local performance that is held to pray for a good harvest at the start of the year. There are various theories about its origin, including a legend that followers of Mitsuyuki Nanbu, a lord who came from Kai (Yamanashi Prefecture of today), began it in the early-Kamakura Period, 800 years ago.

Performances such as "rice-planting plays" and "rice-planting dances" are still found across the country today, and the Enburi is one of these. It is believed that the name Enburi comes from the word "eburi," a kind of farming tool used to plow or smooth soil, and a stick called a "jangi," which the Tayu performer holds in his hand, is regarded as its symbol. Enburi used to be a type of yoshuku-gyoji, in the form of a prayer to the gods held on the Lunar New Year (January 15). With the additional performing art such as dance that the gods and people enjoy together, it has been passed on over the years as an entertaining annual festival.

There are two types of Enburi performance. One is "Naga Enburi," a slow performance, and the other is "Dosai Enburi," a quick and lively performance with cries of "Dosai!" in between the songs. Each group consists of 20 to 30 performers such as a leader, musicians, and dancers with a focus on three or five Tayus who wear an eboshi (a hat). The Tayus' dance is called a "suru" or "suri," and shukufuku-gei, celebratory performances such as "Enko-enko," "Matsuno-mai," and "Ebisu-mai," are performed between each "suri."

It is said that more than 100 groups gathered at Hachinohe in the Meiji Period, but many groups split up, either from financial problems caused by structural changes in economy or from a lack of successors, and in the period after the war the very existence of the Enburi was threatened. At present, about 40 groups, including some in the north of Iwate Prefecture, carry on Enburi performances. Designated as a valuable national folk culture activity, the performing art continues to be handed down from the group performers to children who will bring it to the next generation, with new plans such as "Issei Zuri" in town centers or shows with dancing and the "Kagaribi Enburi."

Supervising editor: Taneyasu Shobuke

The Hachinohe Enburi
including
the Kagaribi Enburi

February 17-20
(four days)

Enburi groups

Oyakata : The leader of the Enburi group, he holds a paper leading baton which is either white, or five different colors, called a "zai."

Ondo-tori : When the Ondo-tori calls out, the zai is waved slowly and the Tayus wearing eboshis start to move in time to song.

Hata-mochi : The Enburi group performs the "surikomi" (entrance) led by a flag. Imagining the flag to be a "Minakuchi," the water intake for the rice fields, the group follows the lead of the Oyakata.

Uta : The lyrics of the song vary slightly among different groups. It is hard to hear, because it has been passed down by word of mouth over the years, and words have been mispronounced and merged, but it is a call to the gods of the rice fields and also a talk with the gods, a sacred piece of music like a Buddhist chant.

Fue : A fife with six holes

Taikō : Two different-sized drums with bands set in a wooden frame

Te-bira-gane : Thick steel disk-shaped bells. There are two types: high-pitched bells and low-pitched bells.

Tayu : Wears an "eboshi" shaped like the head of a horse. It is said the god of rice fields descends on its mane, decorated with thick paper in five colors. The Tayu plays three roles: a human being, god and horse.



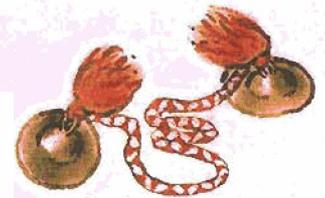
Zai



Various Enburi events

Suru

The word "suru" is used as the verb "to dance" in Enburi. The Tayu performs a dance which expresses the action of cropping rice, to the musical accompaniment of the Enburi.



Hono/Number tickets in the Enburi parade

The Enburi groups assemble at the Shinra Shrine on Choja-San in Hachinohe on the morning of February 17 and receive a number ticket in the order they arrive. The groups start competing for the No. 1 ticket from the day before. This number ticket shows their turn of the Enburi parade and there is a big difference between the money No.1 will receive and the money No. 32 will receive after the parade.

After they perform the Hono Zuri (dance) from 7 p.m., two of the groups dance in the grounds of the shrine for spectators and photographers.



Hono

Enburi parade/Issei Zuri

Starts from Choja-San at 10 o'clock on February 17, going to the town center, and with a performance of the Issei Zuri in the shopping streets.

The Issei Zuri is the highlight of the festival. When a firework is let off as a signal, all the groups participating that year (about 30) begin to dance all together.



Enburi parade

Gozen Enburi

This used to mean an Enburi performed in the kitchen of the lord's castle by the Enburi group on duty. Today, seven groups take it in turns to dance in front of the city hall before the head of the Nanbus, the Mayor of Hachinohe, and the president of the Hachinohe Tourist Association each year.

Enburi groups: Shigechi, Ookubo, Myo, Hattaro, Hiranai, Sainokami, Nakamachi



Issei Zuri

Enburi performance (Fee charged)

Sit back and enjoy a three-hour Enburi performance on the stage of Hachinohe Public Hall.

Kagaribi Enburi

The traditional Enburi was a daytime event, but Kagaribi Enburi is performed entertain spectators at night, with a Kagaribi bonfire to produce a dream-like atmosphere, different from the daytime Enburi.



Issei Zuri

Enburi-yado

Each Enburi group has its own Enburi-yado, a house that they use for practices and meetings, and the eboshi in its household altar or tokonoma (little alcove) is worshipped as a deity during the Enburi season. Nowadays community centers are used rather than private houses.

Torishimari Enburi

There were more than 100 Enburi groups in the early to mid Meiji Period. Although Enburi, which is closely related to divine events, put emphasis on good manners, there were frequent scuffles and fights in the group of around 20 members. There were even fights among groups. Accordingly, groups was chosen to supervise the Enburi groups - the Torishimari Enburi. The swords they wear on are a remnant of those days. Torishimari Enburi groups: Uruichi, Nakabayashi, Nukazuka, Uchimar, Juichinichimachi, and Yokomachi

O-niwa Enburi

This used to be performed on the earth floor or main hall of big landowners and influential merchants, but with the changing times, and agricultural land reform since the Meiji Period, it was changed into "Kado-zuke" which means holding events across the town after the parade. However, "O-niwa Enburi" is to be held again in the

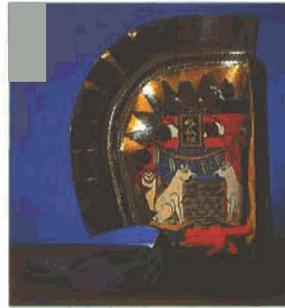
garden of Kojokaku, a national cultural property asset, to revive its traditional performance.

Eboshi

A Tayu's hat, its name means "horse-head." It is believed the god of rice field descends on the thick paper of five colors which represents the horse's mane.

Dosai Enburi and Naga

There are two types of Enburi: the old style of Naga Enburi (called Kiro-kiro) and a new, fast-paced Dosai Enburi. The eboshi of the Dosai Enburi has a long tab on its front, while the eboshis of the Naga Enburi has no tab.



Dosai Enburi



Naga Enburi

Performance

Suri-komi

Tokuro, at the head of the Tayus, delivers a prologue, "I, the Enburi dancer, Tokuro, am here!" and the Tayus come on stage in a circle.



Suri-hajime

Depicts sowing seeds in a rice nursery and plowing a rice field with a horse through dances singing "Holding a pine needle to celebrate the new year."



Nakano-suri

Depicts planting rice seedlings in a rice field.

Suri-osame

Depicts a good harvest, with dancers putting rice bales in the storehouse after the harvest, holding treasures with a song - "dancing the treasures of many countries to us."

Kuro-dome

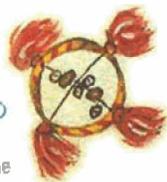
In order to keep precious water from flowing out of rice fields, sing at the end, "We've tightly covered both the rat hole and mole cricket hole not to let water out."

Shukuhuku-gei

A wide variety of dances performed between the Enburi dances keeps spectators from getting bored. The performances vary depending on Enburi groups.

Enko-enko

Dance holding a "zeni-daiko," a ring with coins, in both hands and shaking it to shamisen songs ("Satsuma-bushi") like "Kane no naru ki (the money tree)" and "Kasa-zukushi."



Matsu-no-mai

A break to give the people and horses a rest.

A man who has become merrily drunk on homebrewed sake dances with a pine branch in his hand, singing "The first branch bears money and the second branch bears gold."



Ebisu-mai

"Ebisu," one of the Seven Gods of Fortune, with a fishing rod in his hand, tries to catch a sea bream to rhythmical music. First the fish eats the bait and gets away, and finally he struggles to reel it in, drawing laughs from the audience.



Sudare

The performer makes an elaborate barred lattice of bamboo into different shapes (such as a full moon, treasure ship, or ear of rice), while talking to musical accompaniment.



Daikoku-mai

Dancers hold a millet or a fan in one hand in time with calls of celebration and songs.

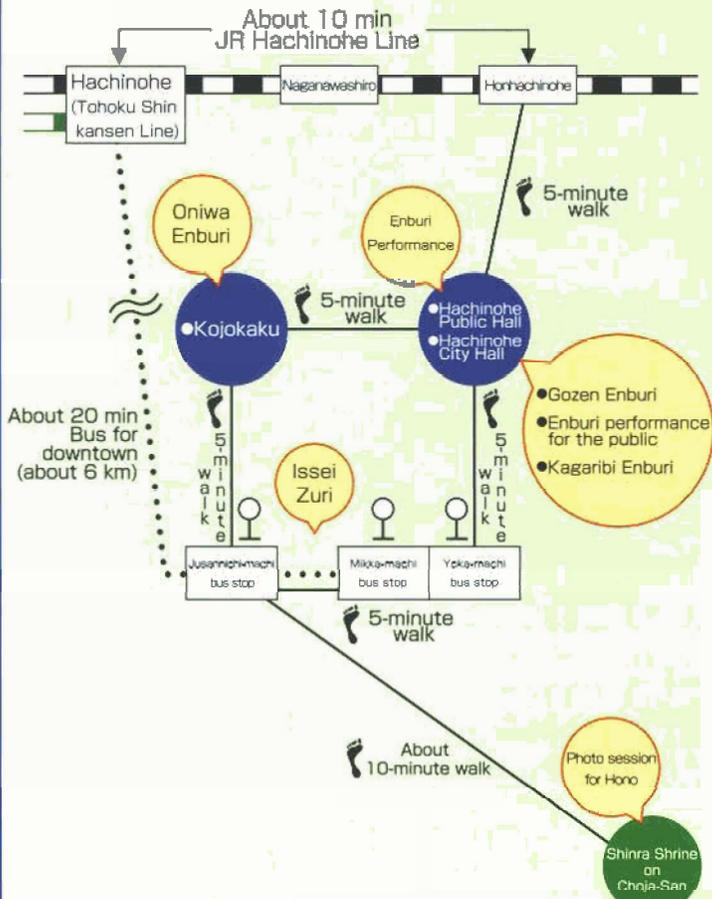


Kanawa-kiri

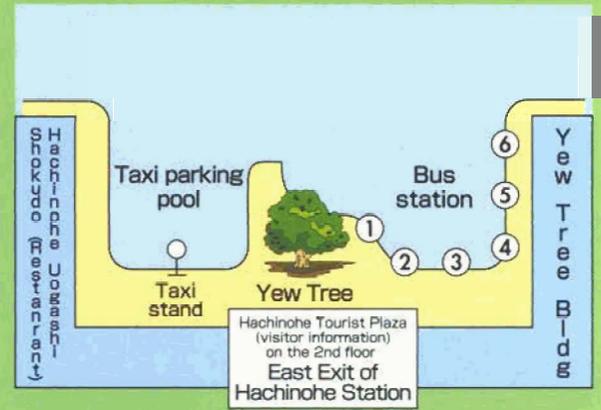
The performer makes a hoop into different shapes (such as a hat, or a bush warbler flying from valley to valley) to musical accompaniment.



Access to the location



[Bus service for town center]



Bus stop/ East Exit of Hachinohe St.	Destination	Route information	Exit bus stop
① Bus station	·Mikka-machi, Lapia ·Asahigaoka-eigyosho ·Shimin-byoin	Naiminato or Nejo-oohashi	Mikka-machi
② Bus station	·Mikka-machi, Lapia ·Asahigaoka-eigyosho	Nisseki-byoin or Shiho center	Mikka-machi
③ Bus station	·Yoka-machi ·Konakano bus center ·Misakidai-danchi ·Shimin-byoin	Shiho center	Yoka-machi
④ Bus station	·Konakano bus center	Nejo-oohashi or Josuijo	Yoka-machi

⑤ is for Gonohe Town and ⑥ for Towada City.

Access to Hachinohe

■ **JR**
 Hachinohe Station (Railway information) ☎0178-27-6807
 Tokyo Hayate 2 hr 56 min Hachinohe (15 shuttle services/day)
 Sendai Hayate 1 hr 30 min Hachinohe (16 shuttle services/day)
 Hakodate Super Hakucho about 3 hr Hachinohe (8 shuttle services/day)
 Osaka Hachinohe
 · Nozomi about 3 hr Hayate about 3 hr · Tokyo
 The bus for the town center (City Hall) arrives at the east exit of Hachinohe Station (Shinkansen).

■ **Expressway** (Tohoku Expressway)
 Tokyo Hachinohe I.C. (Kawaguchi Jct.)
 660 km 7 hr
 Sendai Hachinohe I.C. (Miyagi I.C.)
 ... 307 km 3 hr 30 min ...
 Morioka Hachinohe I.C. (Morioka I.C.)
 ... 127 km 1 hr 30 min ...

■ **Ferry**
 Kawasaki Kinkai Kisen Silver Ferry
 Higashinohon Ferry Tel: 0178-28-3985
 Tomakomai ..about 8 hr.. Hachinohe (4 services/day)
 Sapporo ..about 10 hr.. Hachinohe (ferry + road)
 Muroan ..about 8 hr.. Hachinohe (1 service/day)

■ **Airplane (JAL)**
 Shuttle bus information Tel: 0178-43-8311
 Tokyo, about 1 hr 10 min, Misawa.....
 Shuttle bus 55 min, Hachinohe (3 flights/day)
 Sapporo..... 45 min Misawa.....
 Shuttle bus 55 min Hachinohe (1 flight/day)
 Osaka, about 1 hr 30 min, Misawa.....
 (Itami) Shuttle bus 55 min Hachinohe (1 flight/day)

■ **Express bus** (Tohoku Expressway)
 Nanbu Bus Towada Kariko Dentetsu
 Reservation Center Reservation Center
 Tel: 0178-24-1121 Tel: 0178-43-4521
 Hirosaki Nankaru about 3 hr. Hachinohe (2 shuttle services/day)
 Tokyo Sirius 9 hr Hachinohe (Yaezu South exit) (1 service/day and night)
 Sendai Umineko 4 hr... Hachinohe (in front of the station) (4 shuttle services/day)
 Morioka Hassel E 2 hr Hachinohe (in front of the station) (2 shuttle services/day)

