



**Intangible folk-cultural properties
of Machida City**

**Guide to Machida Shishi-mai Ohayashi
(Lion Dance and Music)**

**Machida City Traditional Entertainment
Tourism Cooperation Council**

Intangible folk-cultural properties of Machida City

Name	Location
Kanai Shishi-mai	Hachiman Shrine, Kanai-machi, Machida City
Maruyama Shishi-mai	Suwa Shrine, Aihara-machi, Machida City
Yabe Hachimangu Shrine Shishi-mai	Yagara Hachimangu Shrine, Yabe-machi, Machida City
Oto-bayashi	Yakumo Shrine, Aihara-machi, Machida City
Mitsume-hayashi	Hie Shrine, Oyama-machi, Machida City

History

It is said that Tahei Kamikura, the headman of Kanai village prayed for tranquility, peace and a bumper crop of the village. He dedicated a Dragon-head Shishi (Lion) to Hachiman Shrine and started unique Shishi-mai (Lion dance) during the Kambun era (1661-1672) in order to wish for maintenance of public security and good rain.

According to “Shimpen Musashi Fudo Kiko (A Topography of Musashi Province from 1804 to 1829)” compiled by the shogunate in the latter half of Edo period, “The Shishi-mai has been held as an annual festival on July 28th”.

The festival has been performed for almost 350 years. Players position their feet in T-shape while dancing, which makes it different from other Shishi-mai, and its form is said to be the most regulated one in the suburban areas.

It was designated as the first intangible folk-cultural property of Machida City in 1963 (Showa 38).

Story Line

Kanai Shishi-mai is performed to pray for rain. It is said that a Kappa (Water sprite) guards a dragon which controls rain. And a Mai (Dance) by a Kappa, two male Shishi and one female Shishi is dedicated in both the village headman's garden and Hachiman Shrine.

The story tells of two male Shishi struggling over a female Shishi and refereed by a Kappa (Heioi). Eventually they all return to the heaven happily, because it starts raining in the village of Kanai.

A performance in the headman's garden represents Mai in search of moral instruction, and the other in Hachiman Shrine represents Mai begging for rain and a bumper crop as well as a Shinto ritual for exorcism.



Cast

Hirazuno



A male Shishi having horns shaped like sword colored in gold has thick, twisted eyebrows and keen eyesight with its mouth wide open.

Hhoukan



A female Shishi having no horns has a crown in the middle of its forehead. It has gentle eyes and a small mouth, and its dance is not dynamic. It plays a role as being struggled for by two male Shishi.

Maruzuno



A male Shishi having rounded horns colored in vermillion has straight eyebrows and an open mouth. It struggles for a female Shishi with Hirazuno.

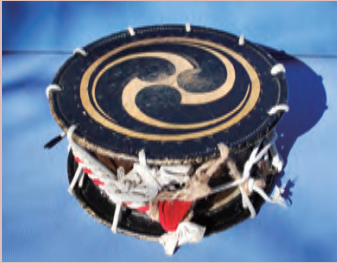
Heioi



Heioi plays the role of referee among three Shishi. It wears a mask of a Kappa with a referee's fan in its hand and dances with a tokkuri (sake bottle), a dice and a symbol of the man hanging down from its waist, which represents drinking, gambling and buying sex. It also has a role as a messenger to dedicate Mai to the shrine.

Hand Props

Shime-daiko



A drum is attached to the waist of the three Shishi. While dancing players beat the drum with willow sticks (20mm in diameter, 50mm in length) which are held with both hands.

- Diameter of drum-skin part: 350mm
- Width: 162mm
- Diameter of body part: 250mm
- Weight: 2,000g
- Number of holes for tightening : 10

Sasara



Sound is made by rubbing bamboo twice from the end to a hand and once in the opposite direction in tune with songs and flutes, which is supposed to represent the sound of water.

- Diameter: 35-40mm
- Length: 400mm
- Material: Bamboo

Yokobue



Flute players are responsible for leading Shishi-mai in tune with “singers”.

- Diameter: 20-25mm
- Length: 400mm

Kanebou



Two players hold Shakujo (Priest's staff), and they hit the earth with it and make sound alternately in tune with songs and flutes.

- Diameter: 10mm
- Length: 1,500mm
- Material: Iron

History

It is said that Maruyama Shishi-mai originated in Genwa 3 (1617) when Hidetada Tokugawa was the second Shogun of Edo shogunate. When Chogen-hoin temple planned a revival of the Suwa Shrine in Aihara, villagers dedicated it praying for bumper crops and the peace of shrine parishioners, which is considered to be its beginning.

This Shishi-mai is very rich in emotions and called “Hanakagari” danced in peony blossoms by two male Shishi, one female Shishi and an old wise man (sasara) of a village of hermits.

The annual festival to which it is dedicated used to be held on July 20th in the past but was later changed to September 1st and then to August 20th after the Great Kanto Earthquake which occurred in Taisho 12th (1923). It is now held on the third Sunday of August.

It was designated as an intangible folk-cultural property of Machida City in 1963 (Showa 38).

Story Line

In spring, far from human habitation, there was a fairy land which was a peaceful mountain village with full of peony blossoms and bush warblers' songs in the valley. There lived three Shishi and an old wise man “Sasara” who played merrily and innocently without any discontent. The temporal wave, however, surged to this peaceful village some time, and two male Shishi started fighting each other to monopolize the female Shishi that hid in peony flowers. The wise old man was very much worried about it and ran about to settle it. Then wind blew fog off and the female Shishi appeared, and the three danced again happily after their misunderstanding was cleared up.



Makijishi



A male Shishi having twisted horns wears green “Kirisage” strips attached to the both sides of its head.

Mejishi



A female Shishi having a precious orb wears red Kirisage strips. A pattern of Shishi and peony flowers are painted on blue “Mizuhiki (Ceremonial paper strings)” that covers the head.

Kenjishi



A male Shishi having horns of sword wears yellow “Kirisage” strips. The drum held by Shishi is as big as 350mm in diameter and 280mm in width and is kept at the position of breast. It is beaten with relatively long sticks of 240mm in length.

Sasara



A role called Heioi in Shishi-mai in other places is called “Sasara” in Maruyama Shishi-mai. It leads Shishi making sound by rubbing a red paulownia stick (which is also called “Sasara”).

Hand Props

Hanagasa(Botan)



Hanagasa worn by “Sasarasuri” a player in charge of rubbing a Sasara stick made of bamboo is a round woven hat of 400mm in diameter, and white and pink paper flowers are placed alternately at its center. It also hangs Mizuhiki of 320mm in length. A “Sasara” stick is 410mm in length.

Mando



Oh-uchiwa



Maruyama shishimai song

- 1) nario shizumete okiki yare
- 2) mori mo hayashi mo uguisu no koe
- 3) negiiri wa yanagi sakura wo
uemazete satemo migotona niwa no
kakari kana
- 4) nekidono wa nishi to higashi ni
miya tatete syaden kogane de mori
ga kagayaku
- 5) narai moushita kashimakiribushi
- 6) nanatu byoushi ni hatsu byoushi
- 7) yosono sasara wo shin-nou suru
nara warera no sasara wo kiyoku
suruna
- 8) himemotachi sasara ga mitakuba
itado wo nasaina itado no uedeno
sanjou shiyona
- 9) omoi mo yorazu kiri ga orite
sokode mejishiga kakusare mousu
- 10) nanto mejishi ga kakusaretemo
koremo oniwa de meguri mousu
- 11) kaze ga kiri wo fukiharai mejishi
ojishi ga ozou ureshiya
- 12) hito wa tomo yue kakumo yue
mejishi ojishi ga kata wo narabe
- 13) matsuyama no matsu ni kara-
matu tsutafiji mo toshi ga tsukireba
horori hogoreru
- 14) sotogahama uchikuru nami mo
motoe hiku iza saraba warera mo
motoe ikaba
- 15) narai moushita kashimakiri-
bushi

History

According to one theory, Shishi-mai of Yabe Hachimangu Shrine is said to have started in Genki-Tensho era (in the 1570s, during the turbulent war period). It was dedicated to the annual festival of Yagara Hachimangu Shrine praying for a bumper crop and an end to the epidemic.

The festival in Yabe-machi had been formerly held in October so that it could be done by making use of their spare time of farm works. In the year of bad harvest, entertainments to be dedicated were suspended, and only Shishi-mai was dedicated, which was called “Kui-matsuri”.

It is now being held without exception, and it was decided in 2004 that it should be held on Respect-for-the-Aged Day (the third Monday in September) instead of former September 15th when the annual festival of the shrine was held.

It was designated as an intangible folk-cultural property of Machida City in 1963 (Showa 38).

Story Line

This Shishi-mai consists of two parts, one is “Michi-yuki” played on the way from Shishi-yado to Yagara Hachimangu Shrine, and the other is “Oni-wa-mai” played in the garden of the shrine. Its main theme is “Mejishi-kakushi (Hiding of female shishi)” like Maruyama Shishi-mai. However, you cannot realize where and in which scene the female Shishi hides oneself in the actual Mai, which is a unique feature you don’t see in other Shishi-mai.

There is another big feature that the system still remains, in which an individual house is assigned as “Shishi-yado” where rehearsal is held, and costumes and props are stored. The house in charge changes every year by turns. It starts for “Michi-yuki” after Mai of gratitude is played at Shishi-yado on the annual festival day.



Yabe Hachimangu Shrine Shishi-mai

Cast

Makijishi



A male Shishi who has twisted horns. All three Shishi have purple and green hair hanging down on the back of the head. The blue cloth that covers the head is called “Yutan” on which Karakusa-moyo (Chinese grass patterns) and Mitsu-domoe crest (three comma-shaped figures in a circle) are painted.

Tamajishi



A female Shishi who has a precious orb. All three Shishi dance exactly in the same way. So you cannot realize in which scene the female Shishi is hidden if you just watch the Mai.

Kenjishi



A male Shishi who has horns of sword. The head of Shishi is characterized by its height so that a player’s entire head is inserted into it.

Heioi



Heioi looks like an aged person of mankind having Sasara made of bamboo in both hands. And it dances almost in the same way as Shishi.

Hand Props

Taiko



(Drum)- Diameter: 240mm
- Width: 230mm
(Stick) - Diameter: 20mm
- Length: 160mm

Sasara



- Diameter: 30mm - Length: 570mm
- Material: Bamboo

Gohei



Paper fringes in five colors (green, red, blue, yellow and purple) which Shishi-mai players carry at the waist. If you get it, your sound health and safety of your family are supposed to be assured for the year.

Length: 210mm
Width: 100mm

Yabe shishimai song

1) nari wo shizumete okiki yarena
warera ga sasara no utano shinakike
2) kono asobi wa hachiman sama eno
gohourakuna ujiko hanjouni mamori
tamae
3) minamina mouseba kagirinashina
taiko wo hayamete asobe tomodachi
4) taiko no hyoushi oniwa no hyoushi
soroete mise mousaina
5) yamagara gana yama ni hanarete
yatsuzuretena konata no oniwa de
hane wo yasumeru
6) waseda no tsutsuji ga honiidetena
futadano akinizo aozomedetaki

7) okuyama nona matsu ni karama-
ru tsuta no ha mona en ga tsukireba
horori hogoreru
8) kyou kara kudararu karae no
byoubu hitoeni sararito tate mou-
saina
9) hitotsu wo sugoshite noukaiseina
izen no tourini noukaiseina
10) kunikara wa isoge modore to
fumi ga kuru oitoma moushite iza
kaerouna
11) taiko no dou wo kiriri to shimete
oniwa de sasara wo surikoudouna

History

Kunizo Aizawa who was given instruction by the master of Edo Kanda-shi-tamachi-bayashi was adopted into the Yoshikawa family of Oto and he gave instruction of Matsuri-bayashi to local young people who gathered adoring Kunizo's playing style during the Tempō era (1830-1844), which is said to be the beginning of Oto-bayashi. There are many fans of it, and it is circulated in the neighboring areas as Oto-bayashi.

This Ohayashi is played in order to exorcise evil spirits and pray for a bumper crop and tranquility and peace, and it was originally gentle music. However, as “Buttsuke” in which two or more floats face and play music each other had been established in the summer festivals of Hachioji after the World War II, Yatai music was changed especially to the strongly beating style to win Buttsuke. And it has been inherited until today as Kenka (Fight)-bayashi.

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List of Tunes

Oto-bayashi consists of 8 tunes.

1. Yatai: Shishi and Tenko (Fox) dance with a cheerful tune and exorcise evil spirits.
2. Shoden: A quiet tune and Mai played mainly with Odaiko(big drum) invites God to the shrine (move up to the shrine).
3. Kamakura: A tune which connects the shrine and the next tune Kanda-maru prays for peace of the land.
4. Kanda-maru: A tune played mainly with Odaiko drum expects shrine parishioners' matters be settled peacefully (getting rid of fights).
- 5.Imba: A basic tune of Hayashi in which Okame and Hyottoko act life of people and pray for people's happy life and big harvest.
6. Komori-uta: A tune part of Imba in which mainly Okame acts life of women.

Cast

Shishi]



Tenko



Okame



Hyottoko



Bakamen



Tanuki



Hand Props

**Odaiko
Odou**



**Kodaiko
Tsukedaiko**



**Kane
Sukeroku**



**Shinobue
Tombi**



Instruction area

Meiji - Taisho Era
Midori-ku, Sagami-hara City
-Machiya
-Harajuku
-Chigira
Yamanashi
-Uenohara

Showa Era
Machida City
-Naka aihara hayashi ren
Hachioji City
-Hara hayashi ren
-Ochiai hayashi ren
-Takao 5chome hayashi ren
Midori-ku, Sagami-hara City
-Komatsu hayashi ren
-Tobata hayashi ren
-Kasuga hayashi ren
-Aone hayashi ren

History

Mitsume-hayashi began in the end of Edo era. Kanda-bayashi and Kassei-bayashi of Edo were introduced to Yarimizu district of the neighboring Yugi-mura village by the son of a shogunal vassal, and it got to be called Yugi-bayashi. It is said that it was brought to Mitsume of Oyama-machi and has been splendidly played as Mitsume-hayashi.

It once declined due to disturbances at the Meiji Restoration, but it was revived in 1879 (Meiji 12th) being again instructed by Yarimizu district of Yugi-mura village. It has become an attraction in Machida, and it visits not only Yakumo and Hachiman Shrines of Hachioji but also Tachikawa district and have acted as a stagehand of festivals.

The imperial performances were held at the Empress Dowager's visit to the Silk yarn promotion fair in 1950 (Showa 25th) and in the presence of Prince Mikasa in 1953 (Showa 28th). In addition, it is famous for its performances dedicated repeatedly at Meiji Jingu, Yasukuni Jinja and Kanda Myojin. It contains tunes like "Yatai-bayashi", "Manobi-shoten", "Shoten-kandamaru", "Kunigatame", etc., and it was designated as an intangible folk-cultural property of Machida City in 1963 (Showa 38).

List of Tunes

*Yatai-bayashi

Its strong rhythm is essential to make the festival more exiting, so it is played whenever Mikoshi (Portable shrine) marches. There are styles like Nobe, Chi, Hitotsu-kizami, Yotsu-agari, Kake, Kawachigai, etc., and it is played combining them led by a flute.

*Kamakura, Kunigatame, Shi-chome

They are played before the festival. A tone by a flute in Kamakura attracts people and makes them calm down. From the next tune, Kunigatame and on, the rhythm becomes delightfully rapid, and Chi, Tama and Kake played with a pair of Tsukedaiko make people excited in a festive mood.

*Komori-uta, Imba

Komori-uta is played when Okame comforts and lulls a child to sleep. Imba is also called (Nimba) and is played in Sato-kagura etc. in many areas too.

Its melody is simple, but it is positioned as difficult music which requires high technique of players to arouse emotion of audiences.

Cast

Tanuki



Kitsune



Okame



Hyottoko



Shishi (osu・oyako)



Shishi (mesu)



Hand Props

Tsukedaiko



It consists of a set of two drums on the right and the left sides. One closer to the oodaiko drum is called “Oya (Parent)” and the other “Ko (Child)”. Because the “Oya” has higher pitch sound, the way of beating is different between the two. Outer diameter is about 350mm.

In general, skin of a Holstein cow is frequently used for the drum surface, but skin of Kuroge Wagyu (Black haired Japanese cow) is used for Tsukedaiko of Mitsume-hayashi. The material of sticks is magnolia.

Kane



It is different from others in terms of composition ratio of copper and tin. It is a custom-made thick and heavy item, and it features relatively high pitch. Outer diameter is about 140mm.

Bai (Stick for kane) is specially made. Its tip is made of horns cut from a living deer, and a very flexible “Whale fin” is used for the shaft. It is fabricated by a player oneself.

Yokobue



A flute player retains and inherits it individually throughout three generations in some cases. In Mitsume-hayashi, ones called Yonhon-choshi and Gohon-choshi are frequently used. It is made of bamboo.

Odaiko



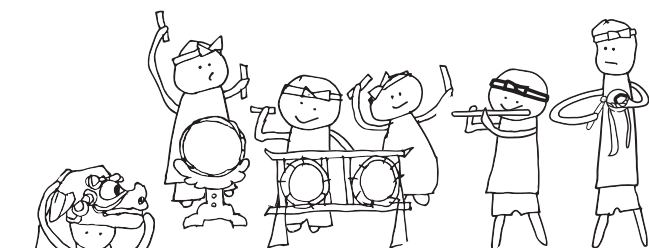
Diameter is about 330mm.

Horse skin is used for the drum surface.

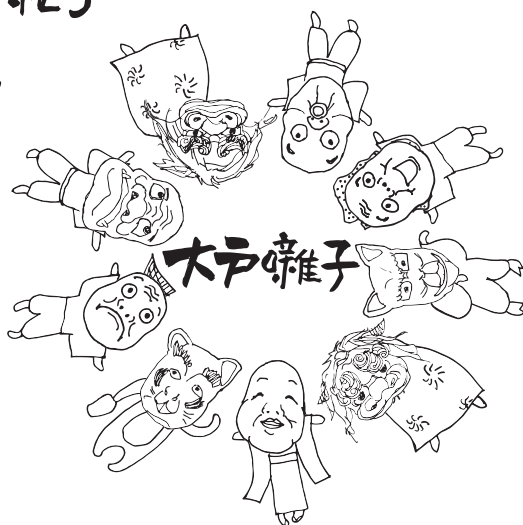
The material of sticks is magnolia and their length is about 345mm.

Machida Denshow





三ッ白囃子



大戸囃子

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February, 2017

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