

## 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.

**Utata** : 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.

**Fufe** : A fife with six holes

**Taiko** : 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 a.m., two of the groups dance in the grounds of the shrine for spectators and photographers.

### 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.

### Gozen Enburi

This used to mean an Enburi group that performed in the kitchen of the lord's castle 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

### 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.



Hono



Enburi parade



Issei Zuri



Kagaribi Enburi

## 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, Nakaibayashi, 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 Enburi

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."



## Shukuhuku-gei

### 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."



### Daikoku-mai

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



### 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."

### 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.



### 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.

