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Annex to R5: Documentary Evidence of the Inventory

Reçu CLT / CIH / ITH	
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The appended document includes:

- 1) An extract of the inventory in Japanese which shows the structure of the inventory and the 10 elements nominated in this file. These are highlighted in yellow.
- 2) The English translation of the inventory structure and the details of 10 elements nominated in this file.

日本における無形文化遺産目録 (平成二十九年三月現在) 〈抜粋〉

一 文化財保護法に基づき指定・選定された無形文化遺産

1. 重要無形文化財
 - (一) 各個認定
 - (1) 芸能
 - (2) 工芸技術
 - (二) 保持者(総合認定)・保持団体認定
 - (1) 芸能(保持者(総合認定))
 - (2) 工芸技術(保持団体)
2. 重要無形民俗文化財
3. 選定保存技術
 - (一) 保持者
 - (二) 保存団体

二 文化審議会の決定に基づき掲載された無形文化遺産

2. 重要無形民俗文化財指定一覧(三〇三件)

※保護団体が二県にまたがるもの

県別	重要無形民俗文化財の所在地	保護団体	指定年月日
北海道	札幌市、千歳市、旭川市、白老郡白老町、勇払郡むかわ町、沙流郡平取町、沙流郡日高町、新冠郡新冠町、日高郡新ひだか町、浦河郡浦河町、様似郡様似町、帯広市、釧路市、川上郡弟子屈町及び白糠郡白糠町	北海道アイヌ古式舞踊連合保存会 札幌ウポポ保存会 千歳アイヌ文化伝承保存会 旭川チカップニアイヌ民族文化保存会 白老民族芸能保存会 釧川アイヌ無形文化伝承保存会 平取アイヌ文化保存会 門別ウタリ文化保存会 新冠民族文化保存会 静内民族文化保存会 三石民族文化保存会 浦河ウタリ文化保存会 様似民族文化保存会 帯広カムイトウウポポ保存会 春採アイヌ古式舞踊釧路リムセ保存会 弟子屈町屈斜路古丹アイヌ文化保存会 阿寒アイヌ民族文化保存会 白糠アイヌ文化保存会	昭五九・一・二二
青森	八戸市、三戸郡 青森市 弘前市 青森市、弘前市、黒石市、五所川原市、東津軽郡、西津軽郡、つがる市、中津軽郡、南津軽郡、平川市及び北津	八戸地方えんぶり連合協議会 青森ねぶた祭保存会 弘前ねぶた保存会 お山参詣保存会	昭五四・二・三 昭五五・一・二八 昭五五・一・二八 昭五九・一・二二
岩 弘 青 木 前 森 山 の の の ね ね 登 と ね ぶ 拜 ば ぶ 行 ば 事 た た			
アイヌ古式舞踊			

宮城	岩手	青森
秋保の田植踊	鬼室山永毛 根社屋井越 祭ののの大寺 のマツリ田植 行事踊	津軽海峽及び周辺地域における和船製作技術 八戸三社大祭の山車行事 泉山の登山拝行 三戸郡三戸町泉山 八戸市 津軽海峽周辺地域
仙台市太白区秋保町	北上市、奥州市 一関市、大船渡市、宮城県気仙沼市	下北郡、むつ市及び上北郡
秋保の田植踊保存会 湯元の田植踊保存会	鬼室山永毛 根社屋井越 祭ののの大寺 のマツリ田植 行事踊	下北の能舞保存連合会 東通村郷土芸能保存連合会能舞部門 むつ市能舞保存会 横浜町郷土芸能保存会能舞部門 泉山七歳児初参り保存会 八戸三社大祭山車祭り行事保存会 津軽海峽及び周辺地域における和船製作技術保存会
昭五一・五・四	平一六・二・六 平一八・三・一五 平二七・三・二	平元・三・二〇 平九・二・一五 平一六・二・六 平一八・三・一五

秋田											宮城									
本海獅子舞番楽	秋田のイタヤ箕製作技術	小滝のチョウクライロ舞	根子番楽	上郷の小正月行事	毛馬内盆踊	土崎神明社の曳山行事	角館祭りのやま行事	東湖八坂神社のトウニン(統人)行事	刈和野の大綱引き	六郷のカマクラ行事	西馬音内の盆踊	秋田の竿灯	男鹿のナマハゲ	保呂羽山の霜月神楽	大日堂舞楽	月浜のえんずのわり	米川の水かぶり	羽田のお山がけ	雄勝法印神楽	小迫の延年
由利本荘市島海町	仙北市角館町雲然	秋田市太平黒沢	北秋田市根子	にかほ市横岡	鹿角市十和田毛馬内	秋田市	仙北市	潟上市、男鹿市船越	大仙市刈和野	仙北郡美郷町	雄勝郡羽後町西馬音内	秋田市	男鹿市	横手市八沢木	鹿角市八幡平	東松島市	登米市	気仙沼市字赤岩羽田	石巻市	栗原市金成津久毛字小迫
本海獅子舞番楽伝承者協議会	角館イタヤ細工製作技術保存会	オエダラ箕製作技術保存会	根子番楽保存会	大森サエの神保存会	横岡サエの神保存会	毛馬内盆踊保存会	土崎神明社奉賛会	船越町内連合会	東湖八坂神社崇敬会	六郷町カマクラ保存会	西馬音内盆踊保存会	秋田市竿灯会	男鹿のナマハゲ保存会	保呂羽山霜月神楽保存会	大日堂舞楽保存会	えんずのわり保存会	米川の水かぶり保存会	羽田神社総代会	雄勝法印神楽保存会	小迫延年保存会
平二三・三・九	平二一・三・一一	平一六・二・六	平一六・二・六	平一〇・二二・一六	平一〇・二二・一六	平一〇・二二・一六	平九・二二・一五	平三・二二・一一	昭五九・一・二二	昭五七・一・一四	昭五六・一・二二	昭五五・一・二八	昭五三・五・二二	昭五二・五・一七	昭五一・五・四	平一八・三・一五	平一一・二二・二七	平一二・二二・二七	平八・二二・二〇	昭五四・二・三

福 島	山 形	秋 田
石井の七福神と田植踊 田島→園祭のおとや行事 金沢の羽山ごもり 相馬野馬追 御宝殿の稚児田楽・風流 御宝殿の稚児田楽・風流	松例祭の大松明行事 新庄まつりの山車行事 遊佐の小さな正月行事 林家の家の舞楽 杉沢比山能 黒川比山能	花輪祭の屋台行事 鹿角市花輪
二本松市鈴木東町・錦町・北トロミ 南会津郡南会津町 福島市松川町金沢 双葉郡浪江町、葛尾村、双葉町及び大熊町 相馬市、南相馬市、相馬郡新地町及び飯館村並びに いわき市錦町御宝殿	鶴岡市 飽海郡遊佐町大字杉沢 寒河江市大字慈恩寺及び西村山郡河北町谷地 飽海郡遊佐町女鹿・滝ノ浦・鳥崎 新庄市 鶴岡市	
石井芸能保存会 田島祇園祭のおとや行事保存会 羽山ごもり保存会 相馬野馬追保存会 御宝殿熊野神社田楽保存会	松例祭保存会 新庄まつり山車行事保存会 遊佐のブマハゲ保存会 谷地の舞楽保存会 杉沢比山保存会 公益社団法人黒川能保存会	花輪ばやし祭典委員会 提鍋講中 平根講中 八木山講中 天池講中 二階講中 興屋講中 猿倉講中 下直根講中 前ノ沢講中 中直根講中 上直根講中 下百宅講中 上百宅講中
昭五五・一・二八 昭五六・一・二二 平七・二二・二六	昭五一・五・四 昭五三・五・二二 昭五六・一・二二 平一一・二二・二二 平二一・三・一一 平二六・三・一〇	平二六・三・一〇

山梨	福井	石川	富山
河吉無天 口牛津 の野の 稚の 児火 の念 舞祭 祭 祭 祭	糸越敦陸水 崎前西町 のの網引 仏の歳 舞舞	能登の揚浜式製塩の技術 気多の鞠祭の習俗 青柏祭の曳山行事 熊甲二十日祭の杵旗行事 七尾市 七尾市 七尾市 羽咋市寺家町、七尾市鶴浦町 珠洲市清水町	城端神明宮祭の曳山行事 越中福岡の菅笠製作技術 高岡市福岡町 下新川郡人善町 氷見市論田・熊無
南都留郡富士河口湖町 富士吉田市上吉田 甲府市小瀬町 上野原市無生野	福井市糸崎町 越前市味真野町 敦賀市相生町西町通り 福井市大森町 今立郡池田町水海	輪島市、鳳珠郡能登町 珠洲市、輪島市、鳳珠郡能登町及び穴水町 白山市	南砺市 高岡市福岡町 下新川郡人善町 氷見市論田・熊無
河口の稚児の舞保存会 吉田の火祭保存会 無生野大念仏保存会 天津司舞保存会	仏舞保存会 越前万歳保存会 夷子大黒綱引保存会 賀茂神社陸月神事奉賛会 水海の田楽能舞保存会	能登の揚浜式製塩保存会 気多大社・鶴浦町会 青柏祭でか山保存会 お熊甲祭奉賛会 輪島市面様年頭保存会 門前町アマメハギ保存会 能登町秋吉地区アマメハギ保存会 能登のアマメハギ・面様年頭保存会 尾口村東二口区文弥人形浄瑠璃保存会 深瀬木偶廻し保存会 奥能登のあえのこと保存会	城端曳山祭保存会 越中福岡の菅笠製作技術保存会 寒の神まつり保存会 論田・熊無藤箕づくり技術保存会
昭五一・五・四 平七・一二・二六 平二四・三・八 平二九・三・三	昭五一・五・四 昭五三・五・二二 昭六一・一・一四 平七・一二・二六 平一六・二・六	昭五四・二・三 昭五六・一・二二 昭五八・一・一一 平一二・一二・二七 平二〇・三・一三	平一四・二・二二 平二一・三・一一 平二二・三・一一 平二五・三・一二

大分	熊本	長崎	佐賀
<p>修正鬼会</p> <p>古要神社の傀儡子の舞と相撲</p> <p>日田→園の曳山行事</p> <p>吉田弘</p> <p>別府明礬温泉の湯の花製造技術</p>	<p>阿蘇の農耕祭り</p> <p>菊池の松嶽子</p> <p>八代妙見祭の神幸行事</p> <p>球磨神楽</p>	<p>大村の郡三踊(寿古踊・沖田踊・黒丸踊)</p> <p>平戸のジャンガラ</p> <p>平戸神楽</p> <p>老岐神楽</p> <p>下崎山のへトマト行事</p> <p>長崎くんちの奉納踊</p>	<p>白鬚神社の田楽</p> <p>見島のガセドリ</p> <p>呼子の大綱引き</p>
<p>豊後高田市大字長岩屋、国東市国東町大字岩戸寺並びに大字成仏</p> <p>中津市三保区伊藤田</p> <p>日田市隈地区・竹田地区・豆田地区</p> <p>国東市武蔵町大字吉伝</p> <p>別府市</p>	<p>阿蘇市</p> <p>菊池市大字隈府</p> <p>八代市</p> <p>人吉市、球磨郡錦町、球磨郡あさぎり町、球磨郡多良木町、球磨郡湯前町、球磨郡水上村、球磨郡相良村、球磨郡五木村、球磨郡山江村及び球磨郡球磨村</p>	<p>五島市、新上五島町、佐世保市</p> <p>大村市</p> <p>平戸市</p> <p>平戸市</p> <p>老岐市</p> <p>五島市下崎山町</p> <p>長崎市</p>	<p>佐賀市久保泉町大字川久保</p> <p>佐賀市蓮池町</p> <p>唐津市呼子町</p>
<p>長岩屋修正鬼会保存会</p> <p>岩戸寺修正鬼会保存会</p> <p>成仏寺修正鬼会保存会</p> <p>古要傀儡子保存会</p> <p>日田→園山鉾振興会</p> <p>吉弘楽保存会</p> <p>明礬温泉湯の花製造技術保存会</p>	<p>阿蘇の農耕祭り保存会</p> <p>御松嶽子御能保存会</p> <p>八代妙見祭保存振興会</p> <p>球磨神楽保存会</p>	<p>長崎伝統芸能振興会</p> <p>下崎山町内会</p> <p>老岐神楽保存会</p> <p>平戸神楽振興会</p> <p>平戸市自安和楽念仏保存振興会</p> <p>寿古踊保存会</p> <p>沖田踊保存会</p> <p>黒丸踊保存会</p> <p>五島神楽連合会</p>	<p>白鬚神社の田楽保存会</p> <p>加勢島保存会</p> <p>呼子大綱引振興会</p>
<p>昭五二・五・一七</p> <p>昭五八・一・一一</p> <p>平八・一二・二〇</p> <p>平八・一二・二〇</p> <p>平一八・三・一五</p>	<p>昭五七・一・一四</p> <p>平一〇・一二・一六</p> <p>平二三・三・九</p> <p>平二五・三・一二</p>	<p>平二八・三・二</p> <p>平二六・三・一〇</p> <p>平九・一二・一五</p> <p>昭六二・一・八</p> <p>昭六二・一・八</p> <p>昭六二・一・八</p> <p>昭五四・二・三</p>	<p>平一二・一二・二七</p> <p>平一五・一・二〇</p> <p>平二五・三・一二</p>

鹿兒島		宮崎		大分	
秋名のアラセツ行事	南薩摩の十五夜行事	諸鈍のトシドン	高嶺の文弥人形舞	高千穂の夜神楽	豊御嶽神楽
大島郡龍郷町秋名	枕崎市、南九州市及び南さつま市	薩摩川内市	宮崎県西諸県郡高原町	西臼杵郡高千穂町	福岡県豊前地域
秋名ヒラセマンカイ保存会	坊津町十五夜行事保存会	諸鈍芝居保存会	祓川神楽保存会	銀鏡神楽保存会	御嶽神楽保存会
	枕崎市十五夜行事保存会	飯島のトシドン保存会	狭野神楽保存会	高千穂地区神楽保存会	大分県豊前神楽保存連合会、
	知覧町十五夜行事保存会	手打港トシドン保存会	山之口麓文弥節人形浄瑠璃保存会	岩戸地区神楽保存会	福岡県豊前神楽保存連合会
	秋名ヒラセマンカイ保存会	手打本町トシドン保存会	荒踊保存会	田原地区神楽保存会	
		片野浦トシドン保存会	上野地区神楽保存会	上野地区神楽保存会	
		青瀬トシドン保存会	荒踊保存会	荒踊保存会	
		瀬野浦トシドン保存会	椎葉神楽保存連合会	椎葉神楽保存連合会	
		七夕踊保存会	山之口麓文弥節人形浄瑠璃保存会	山之口麓文弥節人形浄瑠璃保存会	
		枕崎市十五夜行事保存会	狭野神楽保存会	狭野神楽保存会	
		知覧町十五夜行事保存会	祓川神楽保存会	祓川神楽保存会	
		坊津町十五夜行事保存会	諸鈍芝居保存会	銀鏡神楽保存会	
		秋名ヒラセマンカイ保存会	飯島のトシドン保存会	高千穂地区神楽保存会	
			手打港トシドン保存会	岩戸地区神楽保存会	
			手打本町トシドン保存会	田原地区神楽保存会	
			片野浦トシドン保存会	上野地区神楽保存会	
			青瀬トシドン保存会	荒踊保存会	
			瀬野浦トシドン保存会	椎葉神楽保存連合会	
			七夕踊保存会	山之口麓文弥節人形浄瑠璃保存会	
			枕崎市十五夜行事保存会	狭野神楽保存会	
			知覧町十五夜行事保存会	祓川神楽保存会	
			坊津町十五夜行事保存会	諸鈍芝居保存会	
			秋名ヒラセマンカイ保存会	飯島のトシドン保存会	
				手打港トシドン保存会	
				手打本町トシドン保存会	
				片野浦トシドン保存会	
				青瀬トシドン保存会	
				瀬野浦トシドン保存会	
				七夕踊保存会	
				枕崎市十五夜行事保存会	
				知覧町十五夜行事保存会	
				坊津町十五夜行事保存会	
				秋名ヒラセマンカイ保存会	

沖 繩	鹿 児 島
<p>小浜島の盆、結願祭、種子取祭の芸能 伊江島の村踊 塩屋湾のウンガミ 宮古島のパーントウ</p>	<p>悪石島のポゼ 種子島宝満神社の御田植祭 東郷文弥節人形浄瑠璃 与論の十五夜踊</p>
<p>八重山郡竹富町小浜 国頭郡伊江村 国頭郡大宜味村字田港・屋古・塩屋・白浜</p>	<p>大島郡与論町字城 薩摩川内市 熊毛郡南種子町 鹿兒島郡三島村 鹿兒島郡十島村</p>
<p>小浜民俗芸能保存会 伊江村民俗芸能保存会 田港区、屋古区、塩屋区、白浜区 野原部落会 島尻自治会 西表民俗芸能保存会 久部良地区芸能保存会 比川地区芸能保存会 島中地区芸能保存会 東地区芸能保存会 西地区芸能保存会 安田古文化財保存会 竹富島民俗芸能保存会 多良間村民俗芸能保存会</p>	<p>与論十五夜踊り保存会 東郷文弥節人形浄瑠璃保存会 宝満神社赤米お田植え祭り保存会 硫黄島八朝太鼓踊り保存会 悪石島の盆踊り保存会</p>
<p>平一九・三・七 平一〇・一二・一六 平九・一二・一五 平五・一二・一三 平三・一二・一一</p>	<p>昭五一・五・四 昭五二・五・一七 昭五三・五・二二 昭六〇・一・一二 平一九・三・三 平一九・三・三 平二八・三・二 平二〇・三・一三 平五・一二・一三</p>

I 2 . Important Intangible Folk Cultural Properties <extract>

Koshikijima no Toshidon (Toshidon of Koshikijima)

Geographical location: Satsumasendai City, Kagoshima Prefecture

Date of designation: 17 May 1977

Preservation association(s): Association for the Preservation of Koshikijima no Toshidon

Description:

Koshikijima no Toshidon is a ritual transmitted in Shimo-koshiki of Satsuma-sendai City in Kagoshima Prefecture and performed on New Year's. In this area, deities called Toshidon area said to descend to the summit of the mountain on the night of New Year's Eve and ride headless horses to visit the realm of people. They then visit houses and bless the new year.

Men dress as Toshidon. They wear bizarre masks with long noses and huge mouths, don straw capes, and put on *shuro* or *sotetsu* (types of palms) fronds. They enter each house making sounds like the hoofbeats of horses, then shout threateningly at children in particular. They ask the children how they behave daily, lecture them on behaving well, and, at times, praise them. Finally, they give the children a large *mochi* (pounded rice cake) called *toshimochi* as a reward. The children let the Toshidon place the *mochi* on their backs before leaving. It is said that children cannot age a year without receiving *toshimochi*, and this is thought to be the origin of the so-called *otoshi-dama* (the practice of giving money to children during New Year's).

This ritual involves deities who visit during the beginning of the year and bless people, or usher in the new year by visiting.

Oga no Namahage (Nahamage of Oga)

Geographical location: Oga City, Akita Prefecture

Date of designation: 22 May 1978

Preservation association(s): Association for the Preservation of the Oga Namahage Ritual

Description:

Oga no Namahage is a ritual performed on New Year's that is transmitted in Oga City, Akita Prefecture. Every New Year's Eve at night, deities called Namahage come to the lands of people in this city and visit houses, celebrating the new year.

People who warm themselves for too long near a traditional Japanese hearth develop fire stains on their hands and legs. In this area, these fire stains are called *namomi*; they are understood to be a sign of being lazy and loafing about. The name "Namahage" is said to be

a warped version of “Namomi-hage,” or ones who cut off *namomi*. In other words, it is said that Namahage came to be called “Namahage” because they admonish the lazy. Young men of each district dress as Namahage. They wear large *oni* (ogre) masks, don *kede* (straw capes), and hold fake knives or small wooden tubs. They visit houses and shout, asking if there are children who cry or disobey their parents. At each house they visit, they are welcomed and received graciously with food and liquor before they leave.

In this ritual, deities visit at the beginning of the year; they bless people and bring good fortune to the region.

Noto no Amamehagi (Amamehagi of Noto)

Geographical location: Wajima City and Noto Town, Ishikawa Prefecture

Date of designation: 3 February 1979

Preservation association(s): Association for the Preservation of Noto Amamehagi Mensamanento

Description:

Noto no Amamehagi is a ritual performed on New Year's or Setsubun (the day before spring begins, traditionally on February 3) that is transmitted in Wajima City and Noto Town of Ishikawa Prefecture. In this area, it is performed at night on specific dates during the New Year (the 6th, the 14th, or the 20th, for example) or on Setsubun (February 3). On the day of the ritual, deities called Amamehagi visit the lands of people and visit houses, blessing the new spring. In some areas, these deities are known as Mensama.

Sitting around a traditional Japanese hearth can make one develop fire stains on the hands or legs. These fire stains are known as *amame* in this region. They are understood to be a sign of laziness and idleness. The name “Amamehagi” is said to come from the word “amamehagi,” which means “one who cuts off *amame*.” They are said to have come to be called “Amamehagi” because they punish the lazy. Young adults and children of each district dress as Amamehagi. They wear different masks; there are *tengu* (long-nosed creature) masks, *hana-becha* (flat-nose) masks, monkey masks, or masks of faces of men or women. Amahage hold fake knives in their hands and visit houses, shouting “Amame” and asking if there are people who have developed *amame*, people who are lazy, or bad people. They admonish those who have been lazy and instruct those in the house on proper behavior before leaving.

This ritual involves deities who visit at the beginning of the year or the beginning of spring;

these deities bless people and ward off misfortune in the region.

Miyakojima no Paantou (Paantou of Miyakojima)

Geographical location: Miyakojima City, Okinawa Prefecture

Date of designation: 13 December 1993

Preservation association(s): Shimajiri Self-governing Association, Nobaru Association

Description:

Miyakojima no Paantou is a ritual performed during the beginnings or ends of seasons and transmitted in the island of Miyakojima in Miyakojima City, Okinawa Prefecture. Every year, it is performed in early September of the old Japanese calendar in Shimajiri and on the last Day of the Ox in December of the old Japanese calendar in Nobaru. On the day of the ritual, outlandish deities called Paantou walk around warding off misfortune for the people and the region. The word "Paantou" means "ghost" or "frightening deity," and these Paantou are thought to come from beyond the sea.

In Shimajiri, young people and boys are the ones who dress as Paantou. They wrap vines (*Derris trifoliata* Lour) around their bodies and smear mud all over on top. On their heads, they wear a single strand of braided Japanese silver grass called *maata*. In one hand, they hold a cane; in the other, they hold a mask to hide their face. They then visit houses and walk through the community, smearing mud on anyone they meet. In particular, newly-built houses and houses with newborn babies welcome them as deities who bring good luck.

In Nobaru, on the other hand, housewives from all households and boys in the higher grades of elementary school participate and perform the ritual. One boy wears a mask and the other boys join in the procession without dressing up. Two of these latter boys blow on conch shells and one beats a small drum and leads the procession. The housewives follow in double file. The procession moves from a sacred square to intersections within the community, visiting newly-built houses and praying and purifying places as it moves along.

This ritual involves deities who visit during the beginnings or ends of autumn or winter, and ward off disasters for the region and for people, bringing happiness.

Yuza no Koshogatsu Gyoji (Little New Year rituals of Yuza)

Geographical location: Yuza Town, Yamagata Prefecture

Date of designation: 21 December 1999

Preservation association(s): Association for the Preservation of Yuza Amahage

Description:

Yuza no Koshogatsu Gyoji is a ritual performed on New Year's that is transmitted in Yuza Town of Yamagata Prefecture. In this area, deities called Amahage are said to visit the lands of people on the nights of specific days during the New Year (such as the 1st, the 3rd, or the 6th). Amahage visit houses and celebrate the New Year.

People who sit and warm themselves for too long at a traditional Japanese hearth develop *hidako* (fire stains). These fire stains are called *amage* in this region, and they are understood to be a sign of one who is lazy and does nothing. The name "Amahage" is said to have originated from "Amage-hagi," which means one who cuts off *amage*. Amahage came to be called "Amahage" because they would admonish the lazy. Amahage wear the masks of red *oni* (ogres) or blue *oni* and wrap around themselves many layers of a woven straw garment called *kendan*. Young people are the ones who dress as Amahage. In many cases, a *taiko* drummer and several Amahage travel as a group. When they enter a house, they exchange New Year's greetings with the head of the household and then, rocking from side to side while making loud noises, act menacingly toward the children, daughters, and young wives and husbands. They stop with a signal from the drum's beat. They are then received with liquor and a meal and exchange *mochi* (pounded rice cakes) with members of the household.

In this ritual, deities visit at the beginning of the year, bring blessings to people, and ensure bountiful harvests in the region by, for example, giving *mochi*.

Yonekawa no Mizukaburi (Mizukaburi of Yonekawa)

Geographical location: Tome City, Miyagi Prefecture

Date of designation: 27 December 2000

Preservation association(s): Association for the Preservation of Yonekawa no Mizukaburi

Description:

The Yonekawa no Mizukaburi ritual is a ritual performed annually on the first Day of the Horse in February that has been transmitted in Tome City, Miyagi Prefecture. In this city, outlandishly-dressed people wearing straw capes and masks throw water on the houses along the road while praying to prevent fires, then visit shrines and temples.

Young people and those who are facing *yakudoshi* (unlucky years) gather in a specific house called *yado*. They use straw to begin creating cape-like garments to wear and bract-shaped objects to put on their heads. These garments are called *oshime*. Once the *oshime* are created, the people put on the *oshime* and use ink to smear their faces black. They then form a line and head to temples or shrines. On the way, they splash water that each household

has prepared onto the roof of each house as they run by. When the line of Mizukaburi pass, people rush to strip the straw from the *oshime* and place the straw on the roof of their house. This is said to prevent fires and ward off evil.

Mishima no Kasedori (Kasedori of Mishima)

Geographical location: Saga City, Saga Prefecture

Date of designation: 20 February 2003

Preservation association(s): Association for the Preservation of Kasedori

Description:

Mishima no Kasedori is a ritual transmitted in Saga City of Saga Prefecture that is performed in the beginning of spring. The current date of the ritual in this area is the second Saturday of February, but the ritual used to be performed on Little New Year's (January 14) based on the old Japanese calendar. On the night of this ritual day, Kasedori that are thought to be servants of deities visit houses and bless the new year.

Young people dress as Kasedori. Since Kasedori are thought to be a male and female pair, two people travel together. They wear straw capes around themselves. They wrap a white *tenugui* cloth around their heads so that only their eyes, noses, and mouths are showing and wear a hat on top of the cloth. They also each hold a fresh bamboo pole about two meters long; the bottom halves of these poles have been split along the fiber into smaller sections. By slamming these long poles down on the floor, Kasedori make clattering sounds. Kasedori walk the roads at night in the dark dragging the bamboo poles. When they enter the premises of a house, they sprint up to the house while holding the split ends of the poles to the ground. They go up to the piece of wood in the entranceway or the reception room and noisily bang their poles on the ground for some time. Afterwards, when it is suitable, the people of the house serve the Kasedori with liquor or tea. The Kasedori then bang their bamboo poles once again and then leave.

This ritual involves servants of deities who visit during the beginning of spring and bring people blessings. The ritual also wards off evil spirits and prays for the safety of the household and a bountiful harvest in the new year.

Yoshihama no Suneka (Suneka of Yoshihama)

Geographical location: Ofunato City, Iwate Prefecture

Date of designation: 6 February 2004

Preservation association(s): Association for the Preservation of Yoshihama Suneka

Description:

Yoshihama no Suneka is a ritual that is transmitted and performed during New Year's in Ofunato City in Iwate Prefecture. On the night of Little New Year (January 15) in this city, deities called Suneka are said to visit the human world from the mountains. They visit houses and bless the coming spring.

When one sits too long near a traditional Japanese hearth, one develops fire stains on the shins or other areas of the body. In this area, these fire stains are understood to be a sign of laziness. The word Suneka is said to have originated from *sunekawa-taguri*, which means to strip the skin of the shin. In other words, the Suneka are called Suneka because they punish the lazy. Men are the ones who dress as Suneka. Their masks show a bizarre creature that is neither ogre nor horse and they wear straw capes or furs. Each Suneka shoulders a bale of rice and holds a fake knife called *kiriha*. Many abalone shells dangle from their waists; since these shells make a clacking sound, the people in houses can hear the Suneka approaching. When the Suneka enter the lawn of each house, they shake the doors and rake them with their fingernails. They then enter the house and put their feet on the piece of wood in the entranceway or sit in the reception room and raise their knives in a threatening manner. As the children cry and wail or try to escape, the Suneka loudly ask the people in the house if there are any *kabaneyami*, or lazy ones, there or if there are *warashi* (children) who cry or don't listen. After a while, the people of the house tell the Suneka that there are no lazy people or children who cry and ask the Suneka to leave after promising them *mochi*, or pounded rice cakes.

In this ritual, deities visit during the beginning of the year, herald the coming of spring, bring many bounties as well as admonish the lazy and children who cry.

Satsuma-ioujima no Mendon (Mendon of Satsuma-ioujima)

Geographical location: Mishima Village, Kagoshima Prefecture

Date of designation: 3 March, 2017

Preservation association(s): Association for the Preservation of Ioujima Hassaku-taiko
Dancing

Description:

Satsuma-ioujima no Mendon is a ritual performed on the days seasons change and

transmitted in the island of Ioujima in Mishima Village, Kagoshima Prefecture. Every year, on the day of the ritual (August 1 and 2 of the old Japanese calendar), deities called Mendon appear and drive away evil from the region and from people.

Young people and children dress as Mendon. They wear straw around themselves and put over their heads strange-looking masks created by sticking paper on baskets called *tego*. They hold branches and leaves called *subbe* in their hands. As young people form a circle and dance while beating *taiko* drums at the shrine in the evening, one Mendon comes running from inside the *haiden* (prayer hall) and circles thrice around the dancers, then leaves. Once this is done, Mendon after Mendon come running out and begin playing tricks on people—disrupting the dancers and wading into the audience who are enjoying food and drinks. They hit people with the leaves and branches they hold; being hit by these leaves and branches is said to be good, as it drives away evil. In this way, the Mendon enter and leave the shrine and run around busily. Even after the dancing is over, the Mendon appear in many places during the night and wander around.

In this ritual, deities visit on days when seasons change during the summer and autumn and ward off disasters for the region and its people, bringing good fortune.

Akusekijima no Boze (Boze of Akusekijima)

Geographical location: Toshima Village, Kagoshima Prefecture

Date of designation: 3 March, 2017

Preservation association(s): Association for the Preservation of Bon Festival dances in Akusekijima

Description:

Akusekijima no Boze is a ritual transmitted in the island of Akusekijima in Toshima Village, Kagoshima Prefecture and performed on days when seasons change. Every year, on July 16 of the old Japanese calendar (the last day of the Bon season), deities called Boze appear and drive away evil from the region and from its people.

Three young people dress as Boze. They wear masks smeared with red soil and ink, wrap fountain palm leaves around their bodies, and put windmill palm leaf sheath fiber and dwarf sugar palm leaves on their hands and feet. Each Boze holds a long stick. On the evening of the ritual, Boze are guided by the sound of *yobi-daiko* (calling drums) and appear in a space where people are gathered for Bon dancing. Boze chase the audience, trying to smear red mud that is on the tip of the stick on them. Those who have this mud smeared on them are said to have received protection from evil spirits; in particular, women are said to be blessed

with children. After the Boze have made a commotion for a while, the rhythm of the drums slows. The Boze then begin to sway and dance, then abruptly act wildly again before leaving.

In this ritual, deities visit on days at the beginnings or ends of summer and autumn, protect the region and its people from disasters, and bring good fortune.