

Introduction to Art Performances in Sado Island



Messages from  
**Taiko**

The inspirational sound of Sado Island.

# Welcome to the Island of Performing Arts

## Nohgaku

The island is enveloped in the elegant atmosphere with the Noh plays.



Sado Island currently has more than 30 Noh stages and about 20 Noh plays are being performed in a year. The history of Noh began with Okubo Nagayasu, who had arrived in Sado as the first town magistrate. A stage performer himself, Nagayasu brought other performers with him from Nara and donated Noh masks as well as dedicated Noh to Aikawa Kasuga Shrine. Noh, a culture of the warrior class, has spread through festivals to the locals and the highly-developed style traditional performing arts have been handed down. It is well-known that Zeami, the person who achieved perfection of Nohgaku, was exiled to Sado and spent his later years here.

### Sagiryu Kyogen (School of Sagi) is handed down only in 3 parts of Japan.

In Sado, the Association of Sagiryu Kyogen is making effort to hand down and popularize Sagiryu Kyogen, which had existed until the end of the Edo period and disappeared in the Taisho period. Sagiryu Kyogen still remains in Yamaguchi City, Chiyoda Town, and Sado.

### Where to Watch

Daizen Shrine Takigi Noh

562-1, Manotakeda, Sado City

Ushio Shrine Annual Festival Takigi Noh

2532, Niibo-katagami, Sado City

Suwa Shrine

724, Harakuro, Sado City

In June, Noh plays are performed in various places on the island on the weekends.

## Shrine Ritual Performing Arts

It's not just Onidaiko! You can encounter various performing arts at festivals.

**Harigoma** Harigoma is a kind of performing art which is done in a door-to-door style during the New Year. Usually held during January to March, they would go from house-to-house within the village to celebrate the new year. There is a male and female Harigoma.

**Onidaiko** Onidaiko is a kind of traditional performing art performed together with the Taiko. It is an essential at festivals within the island and is also called "Ondeko". There are 5 styles of Onidaiko.



**Kojishimai** It is also called Shishiodori. Donning deer heads and beating the Taiko hung on their bellies, three Koshijis dance in unison. It has been handed down mainly in Maehama and Kaifu Coast.

**Tsuburosashi** It is a kind of Kagura (Shinto music and dancing). It is said to have been handed down from Kyoto and is performed with at the festival of Sugawara Shrine and Kusakari Shrine in the Hamochi area. The male deity who has the male genitals is called Tsuburo and the female deity who rub the Sasara (bamboo sticks) perform a primitive dance in accordance with flutes and drums.

### Where to Watch

At village festivals on the island

Ondeko in Niibo Toki-no-yubae Market

Parking lot of Niibo Branch, Sado City

TEL:0259-22-2166

(Niibo Association of Commerce and Industry)

### Where to Watch

Ogi Minato Matsuri

Ogi port and other places

TEL:0259-86-2216

(Ogi Minato Shinkokai)



### Where to Watch

Kusakari Shrine

2081-1, Hamochi Hongo,

Sado City

TEL:0269-88-3111

(Hamochi Branch, Sado City)



## Ningyo Shibai (Puppet Play)

The three kinds of puppet play that remains are nationally designated important cultural properties.

Designated as important cultural properties, Bunya Ningyo, Noroma Ningyo, and Sekkyo Ningyo still remain in Sado. Sekkyo Ningyo is performed in accordance with the narration of a Sekkyo Bushi along with the Noroma Ningyo. Noroma Ningyo is narrated in Sado dialect and generally appears as an interlude. Bunya Ningyo originated from the Bunya Bushi which was popular in Kyoto and its vicinity 300 years ago (during the Edo era) and was handed down as a song with a Shamisen accompaniment. It is said that Bunya Ningyo Shibai, which consists of a puppeteer and a narrator, was established in 1872.



### Where to Watch

Sado Puppet Theater Performance

(Hamochi Rural Environment

Improvement Center)

617, Hamochi Hongo, Sado City

TEL:0259-66-2719

Noura Performing Art Festival

Noura Area, Sado City

## Sado Okesa

Haiya Bushi in Kyushu came to Sado by westward trip.

There are various opinions about the origin of Sado Okesa. But, the most convincing view of how it came to Ogi area of Sado is that of Hanya Bushi, a song which sailors from Kyushu sung during feasts, which spread across the country through westward bound ships or Kitamaebune (a boat that carried goods from Hokkaido to Osaka by the Japan Sea route). It was then passed to Aikawa, the town of the gold mine, and then to the rest of the island. In 1924, Aikawa Tatsunamikai was formed by Murata Bunzo and became known to the world.



### Where to Watch

Aikawa Kozan Matsuri

(Aikawa Mine Festival)

Aikawa District, Sado City

For performing arts without addresses or telephone numbers, please contact Sado Tourism Association (TEL:0259-27-5000)



**Let's enjoy  
the sound  
of Taiko!**



Put aside everyday life and absorb yourself in "something", something that you rarely can experience. Beating the Taiko in Sado Island is sure to fulfill that.

### What kind of place is Sado Island Taiko Centre (affectionately known as Tatakoka)?

Sado Island Taiko Centre is a place of experience and intercommunication created for the purpose to let more people experience the pleasure of beating the Taiko.

#### Sado Island Taiko Centre Introduction

Opening Hours: 9:00 to 17:00

Closed On Mondays (if that Monday is a public holiday, the next day will be closed instead)

Experience Time: Around 1hr

Admission Cost: 2,200JPY per person

Group size: 1 to 50 persons (Group discount for groups of 35 persons and above)

Designed for Elementary School Children and above (Free for Preschoolers in company of their parents)

Access: About 1-hour drive from Ryotsu Port

About 10-minute drive from Ogi Port

On-site visit is free.

For more information, please contact Sado Island Taiko Centre

Phone: 0259-86-2320 Fax: 0259-86-2385

E-mail: info@sadotaiken.jp

Address: 150-3, Ogi Kaneta Shinden, Sado City, 952-0611



#### Comments from the participants

"My image of Taiko has drastically changed. Sado is the best!"  
(Technical school student, Tokyo)

"Looking at people beating the Taiko, they looked wonderful with their child-like expressions."  
(Woman in her 20s, Sado)

"There is a very big difference from actually beating and just looking. I felt that it means a lot to experience it."  
(Man in his 60s, Kanto)

"The expressions on the children's faces were great. I can seldom see such cheerful faces during their ordinary school life."  
(Elementary school teacher, Niigata City)



#### Experience Taiko like a game!

Enjoy beating the Taiko together through games with each person beating a Taiko.



#### Experience various ways of beating Taiko

The way to beat Taiko differs depending on the situation.  
Try squatting, sitting or jumping!

### What you can experience at Tatakoka



#### Beat the Genboku Taiko!

The Genboku Taiko has been beaten by and filled with the aspirations of many people. Experience the reverberations of a 600-year old sound.



#### Learn about Taiko and other instruments

The instructor will teach you about the varieties of Taiko, bachi (sticks), and various instruments. Let's see and touch them, and who knows, you may have an "accidental discovery".

# The Story of Genboku Taiko

There are two Genboku Taiko drums in Sado Island Taiko Centre. They are called "Yamaimo-kun" and "Butabana-chan". They were brought back to life from an old tree by the hands of the members of Kodo. This is the story of the

birth of the Taiko drums which were supported by various encounters.



First, peel the bark of the tree and hollow the inside. Next, put it out to dry for a long time and then hew the inside with an adz or chainsaw to reveal the polished bark. In 2004, Mr. Tagakubo, a woodwork artist from Joetsu, joined in the project as an assistant.



This Taiko has a lot of markings called "Tamamoku" in which old trees use to store the nourishment and water. The drum is made of a very valuable wood. (Ryudo Tagakubo, Woodwork Artist)

(5)

There was a big 600 year-old Keyaki tree in Zendoji Temple at Kakizaki, Joetsu City. It was so old that its insides decayed and dead branches fell. The abbot reluctantly cut the tree down in the Spring of 2001.



The tree which had to be cut down was reborn. There could be nothing more fortunate than that. (Yoshihide Koike, Abbot of Zendoji Temple)

(1)

In November 2006, the wood made its way over the sea again, to Asano Taiko Instrumental Shop in Ishikawa Prefecture, where the heads of the Taiko were to be covered in skin. Thereafter, "Byouchi", a ritual to breathe new life in to the Taiko, was held by the members of Kodo. Thus, the birth of Genboku Taiko.



I hope that this Taiko, which is full of affection of the people involved, will be handed down to the next generation as the symbol of Kodo. (Akitoshi Asano, Owner of Asano Taiko Instrumental Shop)

(6)

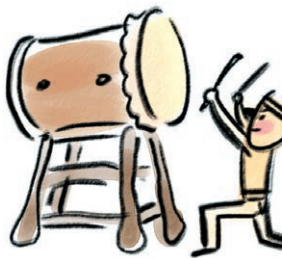
The Keyaki tree that had been cut down was accepted by "Ki to Asobu Kenkyu-sho (a NPO protecting the woods)". Mr. Aikawa, a representative of the organization, was surprised to see the tree. When he mentioned "I have a tree which looks just like a Taiko!" to the Kodo members, they approached him.



The tree was blessed with 2 things: the first being that it encountered Kodo, and the second being that the trunk had a remaining thickness of about 15cm. (Akira Aikawa, Representative of NPO Ki to Asobu Kenkyu-sho)

(2)

In April 2007, the Genboku Taiko made its way back to Sado. Everyone present at the first beating ceremony of the Taiko at the Sado Island Taiko Centre was surrounded by its expandable sound. The character of the Taiko would develop as more people beat it.



We were given the chance to hollow something which was once a living thing. It is as though we are allowing it to live again as a Taiko. A Taiko is definitely a living thing. (Tomohiro Mitome, Master Builder)

(7)

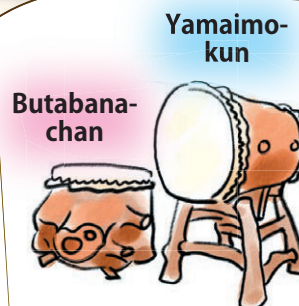
It was love at first sight for the Kodo members when they saw the Keyaki tree. To make their longtime dream of participating in the Taiko-making process, in July 2001, they moved the Keyaki tree across the sea to Kodo Village in Sado.



Making the Taiko by ourselves, I think that the feelings of the players towards the Taiko as well as the sound and tone would change. (Takao Aoki, Kodo representative)

(3)

In August 2007, the two Taiko drums were introduced at the 20<sup>th</sup> Earth Celebration. Six years has passed since the Keyaki tree first came to Sado. Now, it is your turn to beat the Genboku Taiko in Sado!



(8)

It was decided that the Keyaki tree which had been cut into two before being moved to Sado would make two Taiko drums. The bigger one would be a double-sided Taiko and the smaller one a single-sided Taiko. Under the leadership of stage members of Kodo, Tomohiro Mitome as the master builder, and Eiichi Saito as the assistant builder, the "Kodo Village's Keyaki Taiko Making Project" began.

## Keyaki Taiko Making Project



There is nothing that could substitute the emotions I felt when I beat the completed Taiko for the very first time. (Eiichi Saito, Assistant Builder)

(4)

"Yamaimo-kun" has a diameter of 140cm, length of 150cm, and weight of 450kg. "Butabana-chan" has a diameter of 128cm, length of 110cm, and weight of 480kg.

Both are displayed as a symbol of Sado Island Taiko Centre and can be touched and played by visitors.

# Sado and Kodo

The Kodo, the performance ensemble of Wadaiko, can be said to be one of the pronouns of Sado. Through the story from how Kodo put down roots in Sado till their current day activities, you can feel the flood of active "local power."



## You can see Kodo from four stories.

### Ondezoza was formed from local revitalization activities

The origin of the birth of Kodo was from the accidental visit of Tagayasu Den to Sado. Tagayasu Den, who was a fighter of the student movement, made a stopover in Sado in 1954 while wandering about Japan. Coming into contact with the movement "Tezukara no Kurashi (movement to cover one's life by oneself)" advocated by Masahiko Honma who was the teacher of Sado Agricultural High School at that time, and the importance of the rediscovery of local traditional culture, he started the movement to revitalize the local area through youngsters of the island in 1968. However, he did not get the reaction he was hoping for from the people of Sado. After winning the sympathy of Rokusuke Ei, he appealed to the people all over Japan on the radio that he would hold "Ondezoza Summer School". In 1970, under the aim to "reassess the merits of the local culture through folk entertainment", Ondezoza Summer School was held with more than 40 youngsters from all over the nation getting together.

They appealed to the society in a period of high-growth to form a school for craftsman apprentices or a local university on the extraordinarily beautiful island where they could be proud of the island, life, and way of life. Then, take the Taiko around the world and appeal to them.

Thus, in 1971, the predecessor of Kodo, Sado Island Ondezoza was born. At first, it was planned for the Ondezoza to build the village (craftsman apprentice school and local university) within 7 years and then be passed on to the locals and to be disbanded after that.



Folklorist Tsuneichi Miyamoto (pictured in the center of the picture) was a principal of Ondezoza Summer School who left a major mark promoting the development of the island, which included the promotion of Okesagaki (Okesa brand persimmon).

### Restarting as Kodo after establishing a strong foot hold

However, once they started their activities, they found it difficult to adopt the local culture and traditional crafts into their daily lives while running the activities, beating the Taiko, and travelling all at the same time. Overtime, the stage performances became not only an instrument to derive income, but also necessary as a way for them to express themselves.

"What kind of life do we want and how do we want to live?". They realized that unless they embodied this, it was just an imposition if they tried to raise the awareness of the people by calling for revitalization of the island and simply pass the village as a system to them. Thus, they became independent from Tagayasu Den in 1981. They restarted as Kodo to establish their own lives.



Seven years after the restart as Kodo, they opened the Kodo Village.

### Earth Celebration as a means of local culture transmission and repayment

In 1981, when Sado Island Ondezoza became Kodo, the members had the concept of "Kodo Village" to establish a base for themselves. The fundamentals of their concept consisted of three things; living, learning, and creating. As one of the concepts, they decided to hold "Earth Celebration", which is an art festival where the world's music and art performances get together in Sado Island in an aim to strengthen the global relationships through the interchanges of cultures and people in the abundant nature.

However, in January 1987, the year in which Earth Celebration was supposed to be held, the leader of Kodo, Toshi Kawauchi, met with an untimely death. The plan might have seemed to have met a setback, but they managed to overcome various difficulties to open the Kodo Village in 1988 and held the first Earth Celebration. Kodo invited a lot of people from various fields and was able to hold the one-week long festival with quite a success. In a way, this fulfilled their aim to for revitalize Sado and thus repay the people in Sado who supported Kodo.



I would like to realize a scene where you can hear the sounds of the Tam-tam riding on a sea breeze on a summer night, and the sounds of the Gamelan or Kagura under a starry sky.  
(Toshio Kawauchi, 'Plan of Earth Celebration', Kodo, 1983 Autumn)

### Sado co-existing with the activities of Kodo Cultural Foundation

In 1997, the 10<sup>th</sup> year anniversary of Earth Celebration, another long-standing dream of Kodo came true.

That was the establishment of Kodo Cultural Foundation. As a result of travelling all over the world to master and recreate the traditional performing arts centering on Taiko, there was an increase in the number of people who came to Sado to study and train. In addition, there were voices who requested for a relationship in which they could meet face-to-face and not just perform and watch the performances. They took that into consideration and established the Kodo Cultural Foundation as the parent body of non-profit activities as well as performances, and they began their efforts of social education and local restoration activities.

Furthermore, in 2007, the 20<sup>th</sup> year anniversary of Earth Celebration, they started the Sado Island Taiko Centre as the central facility where the traditional Taiko in Sado would be handed down. Moving forward, the facility will play an important role to pass on the culture of craftsmanship as well as to nurture successors in Sado.



Sado Island Taiko Centre holds festivals several times a year. Pictured here is the Tatakakan Festival held in December.



Of all the festivals held by communities featuring Onidaiko, 44 festivals are held on April 15. Here is a guide on how to navigate the Onidaiko festivals along with some recommended courses. Experience the "Good Old Japan".

### Useful information for enjoying the festivals

#### 1 What is "Kadozuke"?

Kadozuke is the action of calling on the households in the village one-by-one to exorcise evil spirits and pray for the well-being of the family by dedicating a dance to the deity. When observing Onidaiko at a private household, please observe good manners, such as not crossing in front of the dancer.

#### 2 What is "Ohana"?

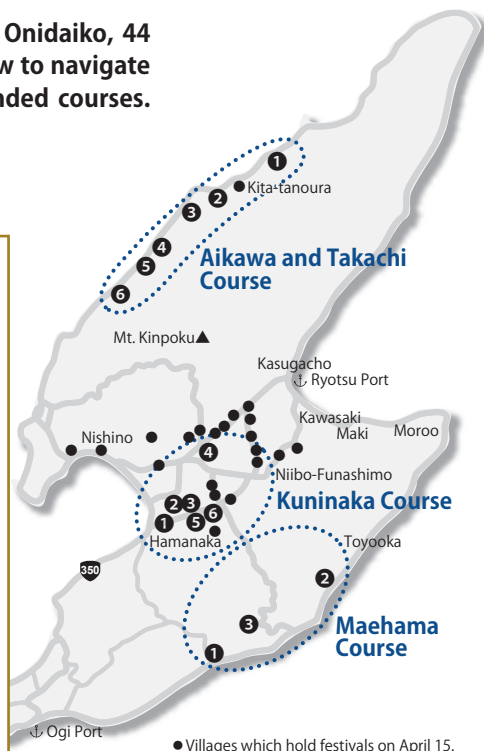
Ohana is a token of gratitude given by the family of the household where a dance is dedicated to the deity. A thousand-yen bill is enough.

#### 3 It is better to move around in small groups

As quite a lot of villages consist of 20 to 30 households, watching the festival in a large group might dominate the festival itself. Enjoy the traditional atmosphere of the festival in a small group.

#### 4 Follow the sound of the Taiko as a last resort!

Some of you may not be able to find the venue of the festival even if you follow the route. Information on maps of booklets and maps may be helpful, but the easiest way to locate the festival is through following the sound of the Taiko.



### Aikawa and Takachi Course

- ① Koda (Ebisu Shrine)  
↓ 14:00~15:00
- ② Senbo (Yahata Shrine)  
↓ 8:00~19:00
- ③ Kitatatsushima (Kumano Shrine)  
↓ 7:30~19:30
- ④ Ushiroo (Isurugi Shrine)  
↓ 8:30~18:00
- ⑤ Ishige (Susanoo Shrine)  
↓ 9:00~18:00
- ⑥ Minami-katabe (Hakusan Shrine)  
9:00~16:00

#### Check !

15:00 ① [Koda] Divine rituals are held at the shrine in which Sasara, Yotsukiri-mai and Mugimaki are offered.

16:00 ⑥ [Minami-katabe] Onidaiko is performed on the sumo ring in the Shrine. You can feel the differences among Ogi Daiko, Mukashi Daiko, Kawara Daiko and Soh Daiko.

#### How to enjoy the day before the festival

April 14 19:00~22:00 Kitatanoura  
You can see Hanagasa Dance, Shishi-mai and Taiko Geida.

#### Access

About 100-minute drive from Ryotsu Port to Takachi District  
It is recommended to find accommodation at Aikawa District

### Kuninaka Course

- ① Yoshioka (Soja Shrine)  
↓ 6:30~22:00
- ② Takeda (Daizen Shrine)  
↓ 5:00~24:00
- ③ Gozawa (Atsuta Shrine) (Daizen Shrine)  
↓ 6:00~22:00
- ④ Kanai-Shinbo (Hachimangu)  
↓ 6:00~24:00
- ⑤ Kurinoe (Kamo Shrine)  
↓ 6:00~20:00
- ⑥ Ushiroyama (Mikeshi Shrine)  
0:00~21:00

#### Check !

15:00 ④ [Kanai-Shinbo] The highlight here is the 4 groups of Oni who will dance in at the same time in an impressive performance. Divine rituals such as an archery procession (Yabusame) are also held.

19:00 ⑥ [Ushiroyama] 2 pairs, 4 Onis will dance in unison at the shrine.

#### How to enjoy the day before the festival

April 13 18:00 At Niibo-funashimo and Niino-oono, the mecca of Katagami style is where the Onidaiko of the two districts can be seen at the Sanno Festival.

Day and Night of April 14<sup>th</sup> Onidaiko can be seen on a festival car at the Ryotsu district of Kasugacho.

#### Access

About 30-minute drive from Ryotsu Port to Mano district  
It is recommended to find accommodation at Sawata or Ryotsu District

### Maehama Course

- ① Tokuwa (Tokuwa Shrine)  
↓ 7:00~20:00
- ② Kakinoura (Izuna Shrine)  
↓ 6:00~21:00
- ③ Maruyama (Maruyama Shrine)  
6:00~22:00

#### Check !

12:00 ① [Tokuwa] Seldom seen in Sado, Neriage (entering of the Ojishi into the shrine while singing the Kiyari) can be seen.

17:00 ③ [Maruyama] You may be able to witness the meeting of Onidaiko groups of the Kumano Shrine and Maruyama Shrine. It will happen at a private residence, so keep your ears open.

#### Another way to enjoy April 15

After enjoying the festivals of Tokuwa and Kakinoura, keep to the coast. Beyond Toyooka, in the three villages of Moroo, Maki, and Kawasaki, Katagami style of Onidaiko is practiced.

#### Access

About 70-minute drive from Ryotsu Port to Akadomari District, about 20 minutes from Ogi Port  
It is recommended to find accommodation at the minshuku (family-operated accommodation) within Akadomari District and Maehama

\*Time tables of festivals are subject to change.

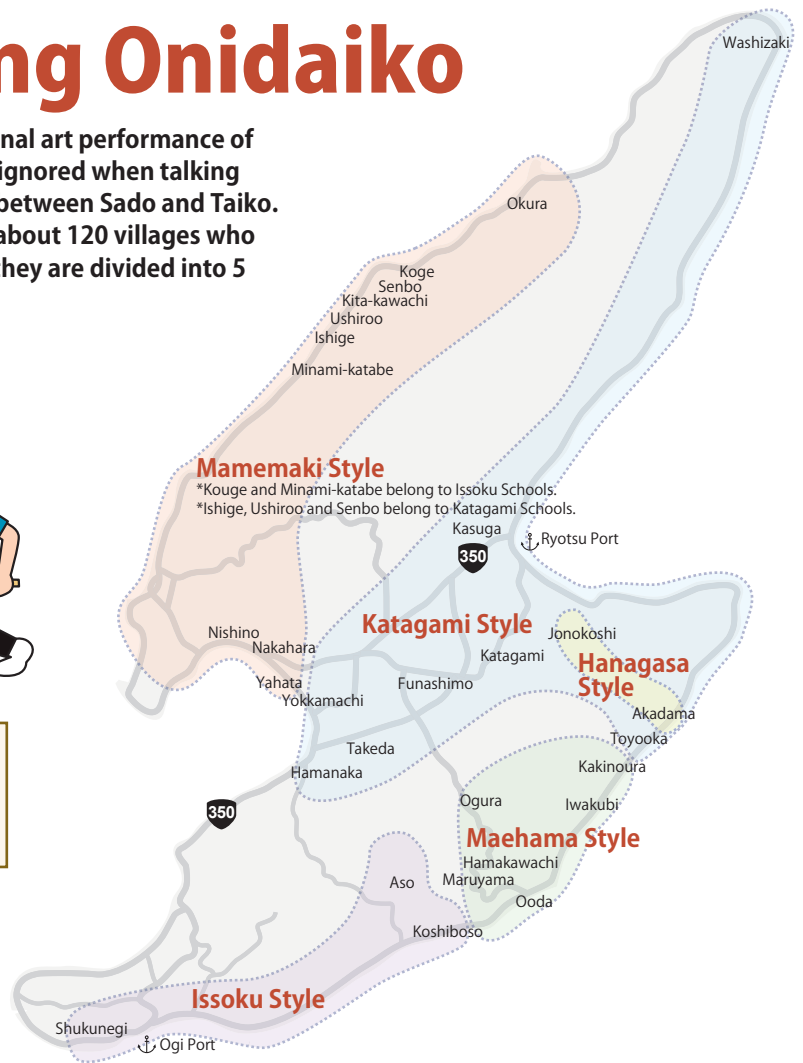
#### For your information

It is also interesting to follow Aikawa & Kuninaka courses with Nishino as the starting point. Miya-dashi (the parade of portable shrine) in Nishino, Sawane District (Kinpokusan Shrine) starts at 8:30 on April 15. How about going north or east after watching this?



# Knowing Onidaiko

"Onidaiko", the traditional art performance of Sado Island, cannot be ignored when talking about the relationship between Sado and Taiko. It is said that there are about 120 villages who perform Onidaiko and they are divided into 5 styles.



## Maehama Style

### Perfect unison of two Oni, Fue (flute) and Roso

Two Oni dance at the same time to the accompaniment of Fue and Taiko in districts such as Mushi-roba, Ooda, Hamakawachi, Maruyama, Ogura, Matsugasaki and Iwakubi. In Kakinoura, both styles of Maehama and Katagami are practiced.



### You can see it in this Festival Hamakawachi Festival

Venue: Kawachi Shrine (in Hama-kawachi, Sado City) (About 40-minute drive from Ogi Port)

From 20:00~ Dance of Ojishi is held three times at Kawachi Shrine

\*Roso is the so-called guide of the Onidaiko who delivers a message at the house who gave them a token of gratitude.

## Katagami Style

### A pair of A-Un Oni performs the dance of "silence and movement"

A pair of A-Un Oni dance in turns. Depending on the district, a shishi may or may not make its appearance. This is performed at Niibo-katagami, Niibo-funashimo, Kasuga, Toyooka, Washizaki, etc. In Yokkamachi, Takeda, and Hamanaka, both Katagami and Mamemaki styles remain.



### You can see it in this Festival Kasugacho Festival

Venue: Kasuga Shrine (in Kasuga, Sado City) (About 5-minute drive from Ryotsu Port)

From 7:00 to 17:00 Onidaiko mainly by children

From 17:00~ Onidaiko mainly by adults

## Hanagasa Style

### Quiet and traditional dance of Oni

One Oni dances together with the Hanagasa Odori and Sanbiki-shishi Odori. In the local area, it is called "Oni no Mai". This can be seen at Akadama and Jonokoshi.



### You can see it in this Festival Kuji Hachiman-gu Festival

Venue: Hachiman-gu (Shimo-kuji, Sado City) (About 15-minute drive from Ryotsu Port)

Around 14:00, after the purification ceremony, Hanagasa Odori of Jonokoshi is dedicated to the deity. Katagami style of Shimokuji and Yabusame are held as well.

## Issoku Style

### Oni dances on one leg to the accompaniment of a brisk Taiko tempo

Oni dances on one leg. During the Edo era, this was the Onidaiko in Aikawa. This style can be seen at Minami-katabe, Shukunegi, Koshiboso and Aso.

### You can see it in this Festival Mikawa Festival

Venue: Kasuga Shrine (Mikawa, Sado City) (About 30-minute drive from Ogi Port)

Around 11:00 Oojishi of Koshiboso and Yamada call for Mikoshi (a portable shrine) at the shrine.



## Mamemaki Style

### Dance of the Okina who waves the long sleeves

A man dressed as a Suou (ceremonial dress of lower-class samurai) with an Eboshi (headgear worn by nobles in court) holding on to a Masu (a square wooden box for serving Sake) dances to the beat of the Taiko. This is performed at Aikawa, Ogura, Nishino, Kajimachi-nakahara and Yahata.

### You can see it in this Festival Aikawa Festival

Venue: Utou Shrine (Aikawa-orito, Sado City, Sado City) (About 50-minute drive from Ryotsu Port)

14:00 Shimenawa-kiri is held as a ritual for the portable shrine going out of Utou Shrine.

21:00 When Mikoshi and Ontaiko pass each other on Tenryo Dori Street, Okina dances to show the portable shrine every courtesy.



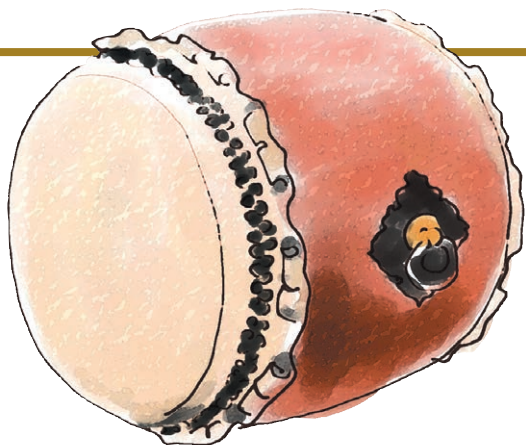
# Types of Wadaiko

There are various types of Wadaiko, such as Nagado Daiko (also called Miya Daiko), which is a hollowed out tree trunk with sheets of skin attached with rope; or Okedo Daiko, which is made of the body of a tub with sheets of skin attached with a rope. Let us introduce the representative Taiko drums and the accompanying instruments which are often played together during performances.



## Atarigane

Atarigane is also called "Surigane", "Chanchiki" or "Changiri" depending on the area. It comes in the form of a metal ash tray made with brass as the main material. It is beaten with a Shumoku (stick with deer horn attached) in a brushing motion.



## Nagado Daiko

With a center of the body swelling a little, the Nagado Daiko is one of the more popular Taiko drums. The Keyaki (Zelkova tree) is the perfect material to make this drum as it is able to produce a strong reverberation, sturdy, and is able to produce a beautiful sound.

## Chappa

Chappa is an instrument like a small cymbal. It is usually used as an accompanying instrument, but recently it is used as an solo instrument and played on the stage. Various ways of play have begun to appear nowadays. There are various kinds of materials, such as brass or iron.



## Shinobue

Shinobue is a Japanese flute made of bamboo. To prevent cracking, some Shinobue is wound with rattan. There are 12 kinds of Shinobue from "Ippon-choshi" to "Junihon-choshi" depending on the scale and increased chromatically. Shinobue can express the sound and melody extremely delicately.



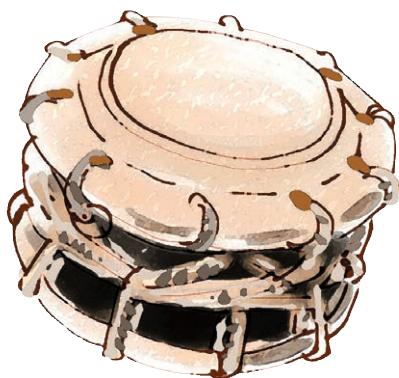
## Hirado Daiko

Hirado Daiko is a kind of Miya Daiko. Its material is the same as that of Nagado Daiko, but the distinguish feature of Hirado Daiko is that the length of the body is shorter than that of Nagado Daiko and the diameter of the beating surface is longer the length of the body.



## Okedo Daiko

Okedo Daiko is made like a Japanese tub, with long and narrow boards joined together. Japanese cedar is used as it is light weight and produces a good sound. In recent years, playing the Okedo Daiko slung on the across the shoulders with a strap has rapidly gained popularity due to the possibility to move about freely and has been widely adopted on stage.



## Tsukeshime Daiko

Tsukeshime Daiko is also made of a hollowed trunk from a Keyaki tree just like the Nagado Daiko. Though the Nagado Daiko is often carved from the inside, the Tsukeshime Daiko is often polished smoothly. It is often used as a Hayashi or rhythm instrument.

## Uchiwa Daiko

Uchiwa Daiko is a drum with a sheet of skin fitted around the wooden hoop, with a handle attached. It was originally used as a religious tool, but began to be used in modern music from the 1960s.



# Taiko History traced with Episodes

## Episode 1

### Amaterasu-ohmikami was attracted to the sound of Taiko!

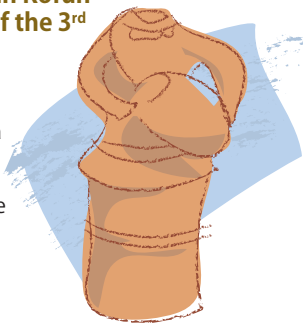
In Japanese mythology, Amaterasu-ohmikami, or sun goddess, shut herself in Iwaya, the Heavenly Cave, because she got angry with the violence of her little brother, Susanoo-no-mikoto. To attract her attention, Amenouzume-no-mikoto is said to have stamped on something like a tub.



## Episode 2

### Taiko already existed in Kofun period in the middle of the 3<sup>rd</sup> century to 7<sup>th</sup> century!

"Taiko wo utsu jinbutsu-haniwa zo" (Clay Figure Beating a Drum) was discovered from Tsuyoshi Tenjin Yama Tomb in Sakai Machi, Isezaki City, Gunma Prefecture. The clay figure which holds the body of a drum by the left hand and beat the drum with the stick in the right hand tells the history of Taiko.



## Episode 3

### Jin Taiko, which had led the vanguard of the Army of Uesugi, is still being handed down today

Jin Taiko is said to have been beaten by Sakada-jo (present day Minami Uonuma-shi Muika-machi) Ueda-shu (people of Ueda who protected the Ueda Castle). It is said they were the strongest group of followers of Uesugi Kenshin during the Sengoku Era. The tradition of the Jin Taiko is still being handed down by "Omijo Taiko Hozonkai".



# Tracing the History of Taiko



How was Taiko born, brought to Japan and handed down to the present?

Let's trace its history with interesting episodes.

### The first Taiko was a "tub"?

It is not clear since when Taiko existed in Japan. However, in the mythology "Ama-no-iwato", it is said that a goddess danced on something resembling a tub, and therefore brought about the saying that a tub was the first Taiko in Japan.

### Skin-covered Taiko came from China or Korea

In Japan, there was a popular belief that spirits dwell in the void. To wish for the spirits to awaken, a hollowed tree trunk or mortar are often beaten during festivals. The Taiko was covered with the skin of a horse or cow which could not be found in ancient Japan but existed in China since ancient times, and therefore is said to originate from China or Korea.

### Indispensable existence in folk art or events

After coming to Japan, Taiko spread as an instrument of folk art through Dengaku, Sarugaku or Gigaku; and became an indispensable tool for Gagaku in the Heian period, Nohgaku in the Muromachi period, and Kabuki in the Edo period. For the ordinary folks, it was used during events to wish for a good harvest, such as rice-planting rites, rainmaking rites, or rites for driving away insects harmful to rice, or performances such as Shishi-mai. Taiko began to permeate within Sado into the lives of people along with folk art like Onidaiko.



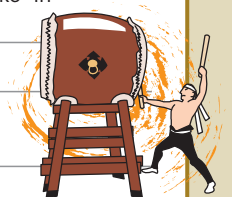
## Taiko History in Modern Age

Now, let's trace the history of Taiko after 1950 when Wadaiko, which had been handed down as the Japanese folk art, started a new step as performance art.

|                             |  |
|-----------------------------|--|
| <b>1951</b>                 | <b>Daihachi Oguchi formed Osuwa Daiko</b><br>Daihachi Oguchi, who invented ensemble taiko drumming (Kumitaiko-hoshiki), formed Osuwa Daiko to restore and play "Mushi-oi (rites for driving away insects harmful to rice)" dedicated to Suwa Shrine in Nagano. After that, he developed his own Taiko music through ensemble taiko drumming. |
| <b>First half of 1950s</b>  | <b>Wadaiko groups began to gather in Ishikawa and Fukui Prefecture</b>   |
| <b>Latter half of 1950s</b> | <b>Novel developments of the traditional performing arts at various places in Japan</b><br>New activities began through stage and film appearances such as "Sukeroku Taiko" in Tokyo, "Gojinjo Taiko" in Wajima, "Kokura Gion Taiko" in Hakata, and "Chichibu Yatai Bayashi" in Chichibu.  |
| <b>1964</b>                 | <b>Wadaiko performance was introduced to the world in Tokyo Olympics.</b>  |
| <b>1971</b>                 | <b>Tagayasu Den organized "OndeKOza in Sado"</b><br>OndeKOza became the pioneer of sophisticated Wadaiko performance through the age of rapid growth.  |
| <b>1981</b>                 | <b>Some members of OndeKOza became independent and formed "Kodo" in Sado</b><br>Tagayasu Den left Sado and reorganized "OndeKOza" with new members. Members who had stayed behind formed a new Taiko group named "Kodo".   |

### After that

The active performances of OndeKOza and Kodo in and out of Japan prompted the birth of new Taiko groups around the Japan. These groups are called "Sosaku Taiko" and the number of those groups is now said to be amounting to about 15,000, including local folk art and taiko groups.



## What is "Introduction to Art Performances in Sado Island"?

Various art performances have been handed down in Sado due to its historical and geographic backgrounds. Our idea to this booklet is that we want as many people as possible to see the real art performances or the treasure of Sado, feel them and hand them down to the next generation. We will present you four kinds of booklets, Nohgaku, Taiko, Puppets Play and Sado Okesa.

### Messages from Taiko QandA

- Q1 Which country did Taiko made with animal skin originate from?  
A Go to "Tracing the History of Taiko" section!
- Q2 What kind of tree is used to make the "Okedo Daiko"?  
A Go to "Types of Wadaiko" section!
- Q3 How many settlements are there in Sado with Onidaiko?  
A Go to "Knowing Onidaiko" section!
- Q4 During what dates are the festivals with Onidaiko most held?  
A Go to "Walk Onidaiko Festival" section!
- Q5 How many times was "Earth Celebration" held until 2007?  
A Go to "Sado and Kodo" section!
- Q6 What are the nicknames of the 2 Genboku Taikos at the Sado Taiko Centre?  
A Go to "Genboku Taiko Story" section!
- Q7 You can enjoy the pleasure of drumming at the Sado Taiko Centre. What is its nickname?  
A Go to "Let's enjoy the sound of Taiko" section!



T O K I M E K I

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