

**Introduction to Art Performances in Sado Island**

**An island with an ancient atmosphere.**



**Singing and  
Dancing**

# **Folk Songs in Sado**

2020~

# 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)

# See, sing, and dance to folk songs in Sado

Folk songs of Sado, such as the major three folk songs, can be seen at various events. There are also events such as the summer Bon Odori or local festivals where you can participate in them. Please enjoy and experience the folk songs with the locals.



May

**Sadokoku Ondeko Dot-com** (Ryotsu area)

Venue: Ondeko Dome

Access: About 5-minute walk from Ryotsu Port

June

**Yoi-no-mai (Kyomachi Ondo Nagashi)** (Aikawa area)★

Venue: Kyomachi dori, Sado Bugyosho

Access: About one-hour drive from Ryotsu Port

About 30-minute walk from bus stop "Aikawa (Sado Kaikan Mae)" on the Honsen Line

**Hamochi Festival** (Hamochi area)

Venue: City district of Hamochi area

Access: About 20-minute drive from Ogi Port

About 2-minute walk from bus stop "Ichinomiya" on the Ogi Line

July

**Kozan Festival** (Aikawa area)★

Venue: City district of Aikawa area

Access: About one-hour drive from Ryotsu Port

About one-minute walk from bus stop "Aikawa (Sado Kaikan Mae)" on the Honsen Line

August

**Ryotsu Tanabata and Kawabiraki** (Ryotsu area)★

Venue: City district of Ryotsu area

Access: About 10-minute walk from Ryotsu Port

**Shishigajo Festival** (Sawata area)★

Venue: Honcho, Suwamachi Shopping District, Sawata Beach, Kawaharada Elementary School

Access: About 30-minute drive from Ogi Port, near bus stop "Kawaharada Honcho" on the Hon-sen Main Line and Ogi Line.

**Ogi Minato Festival** (Ogi area)★

Venue: City district of Ogi area, Kisasi Shrine, Kotohira Shrine, Minato Park

Access: About 1-minute drive from Ogi Port

About 5-minute walk from bus stop "Ogi Futo" on the Ogi Line.

September

**"Island of Performing Arts SADO with World-Renowned KODO"** (Ryotsu area)

Venue: Ondeko Dome

Access: About 5-minute walk from Ryotsu Port

October

**Niiibo Toki Yubae-ichi** (Niiibo area)★

Venue: Niiibo Shopping District, Sanno Furusato Hiroba

Access: About 15-minute drive from Ryotsu Port

About 1-minute walk from bus stop "Niiibo Shoggako Mae" on the Minami-sen Line

## Article 1

**Let's dance with the locals during Bon Odori or at festivals.**

If you want to experience the charms of folk songs in Sado, please participate in the Bon Odori festivals in summer held throughout the island. Through interactions with the locals, you can experience the pleasure of folk songs which cannot be grasped just by watching. (The above events with the ★ are those you can participate in)

## Article 2

**Let's learn the folk songs of Sado through folk song lessons!**

Folk song lessons are sometimes held after a showcase at the hotels or local events, or during events onboard the car ferry. You can also participate in the regular practice sessions of the folk song organizations. Please contact them before you head out.

Call Sado Tourism Association (0259-27-5000) for information about events, festivals or folk song lessons.

# How to dance Sado Okesa

Let's master the 16 steps (Jurokusoku Odori) of Sado Okesa which is the most commonly danced version. The actual version has 19 steps.



**1**  
"Hitotsu-de" (First step)  
With your left foot, step to the right and clap once.

**2**  
"Ton"  
Return your left foot to the starting position and spread your arms down and out.

**3**  
"Futatsu-de" (Second step)  
With your right foot, step to the left and clap once.

**4**  
"Ton"  
Return your left foot to the starting position and spread your arms down and out.

**5**  
"Mittsu" (Third step)  
With your left foot, step to the right and clap. Change your direction to face the left.

**6**  
"Yottsu" (Fourth step)  
Pick up your left foot, turn to the left, and place your left foot down in front of you while raising your right hand toward your face and thrusting your left hand forward. Step forward with the same foot twice.

**7**  
"Itsutsu" (Fifth step)  
With your right foot, step forward while raising your left hand and thrusting your right hand out.

**8**  
"Muttsu" (Sixth step)  
Pick your right foot up while moving your left hand toward your face and your right hand thrusting forward, and repeat the previous step.

**9**  
"Nanatsu" (Seventh step)  
Step forward with your left foot, raise the right hand and thrust your left hand out.

**10**  
"Yattsu" (Eighth step)  
Pick up your left foot, raise your right hand and thrust your left hand forward.

**11**  
"Kokonotsu" (Ninth step)  
Step forward with your right foot, raise your left hand, and thrust your right hand forward.

**12**  
"To" (Tenth step)  
Turn your body to the right and step forward with your left foot. Raise your right hand and thrust your left hand.

**13**  
"Ju-ichi" (Eleventh step)  
Step forward with your right foot, raise your left hand, and thrust your right hand forward.

**14**  
"Ju-ni" (Twelfth step)  
Step forward with your left foot, raise your right hand and thrust your left hand forward.

**15**  
"Ju-san" (Thirteenth step)  
Step forward again with the left foot, raise your right hand and thrust your left hand forward.

**16**  
"Ju-shi" (Fourteenth step)  
Step forward with your right foot, raise your left hand, and thrust your right hand forward.

**17**  
"Ju-go" (Fifteenth step)  
Step forward again with your right foot, raise your left hand, and thrust your right hand forward.

**18**  
"Ju-roku" (Sixteenth step)  
Turn your body to face the front, raise your right hand and thrust the left hand forward.

**19**  
Place your right foot by your left foot and bring your hands to return to the starting position. \*You should have inched forward from the starting point.

Sado Folk Song Association was founded in 1985.

Let us introduce the activities of the 6 organizations which are a part of the Association.



# People who succeed the folk songs of the Island



## Tatsunami-kai (old Aikawa Town)



**Official trainers of this group spread and instruct folk songs all over the nation.**

It was founded in 1924 to preserve Aikawa Ondo. Famous singers, including Bunzo Murata, participated actively. There are currently about 30 members in the group. They employ a system whereby there are 5 approved members who are tasked with handing down the folk songs of Tatsunami-kai all over the nation.

## Kogane-kai (old Niibo Village)



**Showcasing to tourists as well as training of successors.**

It was founded in 1937 for the purpose of preservation of the three major folk songs, Kuninaka Ondo, and others. There are currently about 20 members who in their 40s to 80s.

## Sado Midori-kai (old Hatano Town)



**Enjoying while passing down valuable tradition.**

It was founded in 1946 by a famous singer, Joichi Matsumoto, who had interactions with Tatsunami-kai. In addition to the three major folk songs, Hatano Ondo and Shichiura Jinku is also being preserved and passed down by them.

## Hamochi Folk Song Kenkyu-kai (old Hamochi Town)



**The only group which has succeeded Hamochi Jinku.**

It was founded in 1970 for the purpose to succeed the folk songs of Sado, focusing on the preservation of Hamochi Jinku. It has succeeded the stream of Tatsunami-kai. There are currently about 20 members. Including the children that practice together, it makes up of around 50 active people.

## Ogi Sazanami-kai (Old Ogi town)



**By instructing the members of Kodo, they are searching for the new form of folk songs.**

It was founded in 1978 after the dissolution of Ogi Okesa-kai to preserve and pass down Ogi Okesa and the three major folk songs. They showcase their performances during events on the island as well as off the island. They have recently started new challenges, such as collaborations with Kodo.

## Nagisa-kai (old Sawata Town)



**Interactions with local elementary school children in addition to events.**

It was founded in 1945 for the main purpose to preserve and pass down Sado Okesa, Aikawa Ondo, and Ryotsu Jinku among others. There are currently around 20 active members who are in their 30s to 70s.

**Folk songs are the treasure of Sado. There are people who succeed the traditions of the island and at the same time exert themselves to revitalize folk songs in new ways. Let us introduce their activities and listen to what these people have to say.**

**Creating a place where the audience can share in the excitement.**



As president of the Sado Folk Song Association, he put together a CD comprising of Ogi Okesa, Ogi Oiwake, and Ryotsu Jinku just to name a few. "To preserve local performing arts and songs, we need to sing in front of a large audience, so a place where we can share the excitement with them is necessary. I would really like to see more places like this."

Mamoru Murata, President of Ogi Sazanami-kai

**Nurturing successors with the local area as a base.**

Training under the guidance of Matsumoto Joichi, Hisao Homma has been involved in the handing-down of folk songs as the local performing arts and the training of successor. He has also released a CD.



Hisao Homma, President of Sado Midori-kai



**I would like to exert more effort to popularize the common folk songs of Sado within the island.**

It all started because of a folk song class at the workplace. Currently serving as the Secretary General of the Sado Folk Song Association, he plays the role of connecting the folk song groups within the island.

Shozo Shirakawa, President of Nagisa-kai

**Passing down the precious local Jinku to the next generation.**

President Hiroshima shares the importance of local folk songs. "Our group is the only group able to perform the Hamochi Jinku". Takatsu belongs to this group as the only member in his 20s and have high expectations of him. "I am able to continue because it is fun. As long as I perform it, I would like to audience to enjoy the performance."



Genichi Hiroshima, President of Hamochi Folk Song Kenkyu-kai  
Yuta Takatsu, Member of Hamochi Folk Song Kenkyu-kai



**Charmed by the profundity of folk songs.**

He has been performing as a singer of Tatsunami-kai both within and outside the island. "Though I have been singing the same song for 15 years, I have not been able to feel satisfaction of singing it perfectly".

Shigetoshi Nakamura, President of Tatsunami-kai

**Treasure the exchanges created through folk songs.**

"I feel regrettable that chances to perform the songs have declined. However, being able to perform in school have created new opportunities for local exchanges."



Hatsuo Watanabe, President of Kogane-kai

**Learn Sado Folk Songs and aim to win at national competitions.**



The local performing arts club in Akadomari branch school of Hamochi High School, which closed down in 2006, had won various prizes in the interscholastic culture festival. Hamochi High School, the main school, has a Folk Song Circle and they participated in the national culture festival in 2008 for the first time.

Local Folk Song Circle at Hamochi High School

(Note)

Though not a part of the Sado Folk Song Association; Nanaura Folk Song Kenkyu-kai succeeded Nanaura Jinku, Kaifu Folk Song Kenkyu-kai succeeded Kaifu Jinku, Matsunami-kai and Shofu-kai are also active in the preservation activities of folk songs.

## Sado Okesa

Sado Okesa is the representative folk song of Sado. It is said to originate from the Haiya Bushi in Kita-Kyushu. It was popular in the gold mine in Aikawa as Senkoba Okesa and became famous as Sado Okesa due to Bunzo Murata. Sado Okesa is the general term for 3 kinds of Okesa – Seicho, Zomeki, and Senkoba.



## Kaifu Jinku

Kaifu Jinku is sung in the Sotokai-fu area. It has been sung as a Bon Odori song as well as a work song.



## Aikawa Ondo

Aikawa Ondo is known as one of the three major folk songs in Sado. The song was originally sung while travelling from Ogi to the gold mine in Aikawa before spreading to the rest of the island as a Bon Odori song. It is characterized by the masculine and tasteful dance to the quiet melody.



## Nanaura Jinku

This Jinku is handed down in the fishing village Inekujira located along Nanaura Beach. It is said that the fishermen learned the song and came back to Nanaura after going to Kahoku Nanbu and Hokkaido for squid fishing. It is often sung during celebration feasts.

## Ogi Okesa

Ogi Okesa is the transformed song of the Haiya Bushi which had been handed down from Kita Kyushu to Ogi while retaining its original melody. It can be said to be the original form of Sado Okesa. It is characterized by its quick tempo and male dance which reminds you of the buoyant Haiya Bushi.



## Ogi Ondo

Ogi Ondo is similar to Aikawa Ondo. Though Aikawa Ondo is a warrior-like dance, Ogi Ondo has been modified with dance moves of the common folk.

## Hamochi Jinku

Hamochi Jinku which is handed down in the Hamochi area is characterized by the rhythmical dance and song with a unique melody.



# There are more! Map of Folk Songs on the Island



## Aikawa Jinku

It is said to have been sung during the Kanei era (1624 to 1643).



## Ryotsu Jinku

Ryotsu Jinku started as the work song for fisherman, but was later incorporated with lyrics of the unique traits and hospitality of the port town. It is popular for its beautiful and unique melody, as well as feminine and delicate dance.

## Mitsu Byoshi

Similar to the Aikawa Ondo, the origins of Mitsu Byoshi is that it was the song originally sung while travelling from Ogi to the gold mine in Aikawa during the Edo era. It is also called Kuninaka Ondo.

## Toyota Ondo

Toyota Ondo is the Bon Odori song which belongs to Kuninaka Ondo. This song takes place at Daikoji Temple in Toyota area of old Mano Town during the Bon Festival, and the dancers carry stone statues enshrined in the temple.

## Hanya of Yamada

Haiya Bushi, which had been introduced from Kita Kyushu to Ogi during the Edo era, had been passed down as Hanya of Yamada in the Yamada area of old Akadomari Village. It is said to be the original version of Sado Okesa.



# A Guide to Ryotsu Jinku

Among Jinku, the Bon Odori songs in the island, Ryotsu Jinku is the most famous. The feminine and delicate folk song which sings of a romance in the port town have entrenched popularity among fans.

Let us introduce Ryotsu Jinku which relays the hospitality of the port town.



## History of "Ryotsu Jinku"

Up till the merger in 1901, both settlements of Ebisu and Minato in Ryotsu had their unique Bon Odori songs, Ebisu Jinku, and Minato Jinku, respectively. It is said that Ebisu Jinku was done in a circle in a quick tempo; Minato Jinku was done in a slow tempo, appropriate for dancing along the street. Ryotsu Jinku was created by arranging the two Jinku. It is similar to the Ebisu Jinku but the Shamisen is not used as much.



## Characteristics and Composition

Ryotsu Jinku is characterized to be a soft and delicate dance, especially the movement of the hands and feet, and is known as the female dance. It is said that the Geiko added in the Shamisen and the choreography you see today at the end of the Taisho era. With the goal to preserve Ryotsu Jinku, group dance movements were added to the Jinku.

# A Guide to Aikawa Ondo

Aikawa Ondo is said to have come about during the Edo era and has been sung all over the island. The transition in lyrics and the characteristics of the dance is heavily influenced by Sado Gold Mine and the magistrate's office. Let us explore Aikawa Ondo.



## History of "Aikawa Ondo"

The origin of Aikawa Ondo is that it was the song which had been sung while travelling from Ogi Port, the entrance to Sado in the Edo era, to the gold mine in Aikawa around the Kanbun era (1661 to 1673). After that, it became popular as a Bon Odori song all over Sado Island. When it was first sung, the lyrics of Aikawa Ondo was mostly about a romance and a lovers' suicide. However, the magistrate prohibited such lovers' suicide stories when they were sung at the gold mine which was under the direct control of the Tokugawa Bakufu as it was thought to corrupt public morals. The magistrate then recommended the change in lyrics to that of war tales, such as Genpei Gundan. As the common folk were allowed to perform with the miners in front of the magistrate's office, it was also called Gozen Ondo, and it is performed on July 15th of the lunar calendar.



## Characteristics and Composition

Aikawa Ondo is characterized to be a masculine and well-modulated dance, also known as the male dance. There are traces which indicate that because it was performed in front of the magistrate, it is said that the dancers wore straw hats which were woven tightly together so as to not expose their faces. The major difference from the Ondo from the mainland is that during the performance, Kozutsumi is used instead of the Taiko, and the Fue and the Shakuhachi is not used.



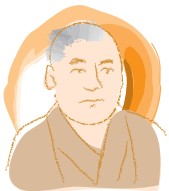
# A Guide to Sado Okesa

"Sado Okesa" has become the pronoun for Sado. Surprisingly, this name only came to be known at the start of the Taisho era. How did "Sado Okesa" came to be and how did it spread? Let us take a look at the origins of Sado Okesa to have a better grasp of the full picture.



## Story of the birth of Sado Okesa

The origin of Sado Okesa is said to be a feast song, called Haiya Bushi originated from Northern Kyushu during the Edo era. It was handed down to Ogi, which had prospered as a port of call by boatmen of Kitamaebune. The boatmen had feasts on land on stormy days and the Haiya Bushi was sung during the feasts and came to be called Hanyu Bushi, which spread to the local villages. After the decline of Ogi Port in the Meiji era, Hanyu Bushi became a working song at the mines in Aikawa. It became popular as Aikawa Okesa or Senkoba Okesa after it was performed at the Kozan Festival, a mine festival, in 1897. On the other hand, the Hanyu Bushi still exists in its original style in Ogi in the form of Ogi Okesa.



The name "Sado Okesa" was born in 1924. When Murata Bunzo, a member of Tatsunami-kai, put Aikawa Okesa on record, that was the first time the title Sado Okesa was used. In the following 10 years, Sado Okesa spread both within and outside Japan through performance tours by the various groups, including Tatsunami-kai.

## The characteristics of the dance

Among all the Sado Okesa dances, Juroku-soku Odori is the most popular one. In actuality, it has a set of 19 beats and is said to have been started from the choreography of Geiko in Ogi to perform the dance to the Haiya Bushi during a feast. It was then re-arranged by Tatsunami-kai to become the Juroku-soku Odori that we see today. Thrusting the arms forward alternately and folding the thumb into the palm while bending the other four fingers backward, the dancer dances in a circular pattern according to the steps.



## The lyrics of Sado Okesa

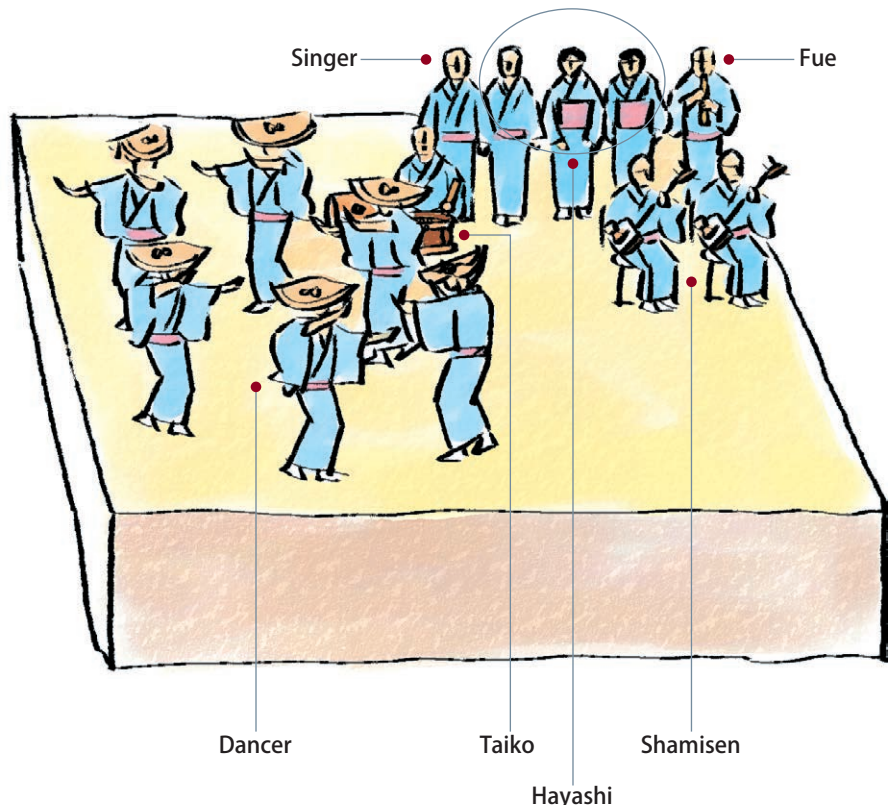
It is said that there are more than 100 versions of lyrics of Sado Okesa, including both the traditional ones and those which have been created for tourism promotion purposes.

## Composition of a stage performance

### In the case of Sado Okesa

Let us introduce the composition of members when Sado Okesa is performed on stage during an event. The number of people changes depending on the size and shape of the stage.

There is a singer, shamisen, fue, taiko, and hayashi players, and are called Jikata as a whole.



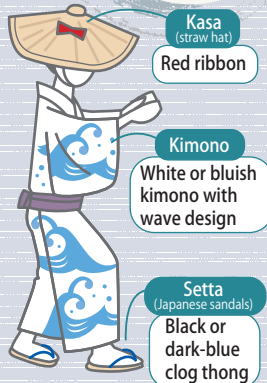
## The festivals in which you can see Sado Okesa

Sado Performing Arts Festival in spring, Okesa Hananoran, Okesa and Sado, the treasure island of performing arts, and others

## Characteristics of the three major folk songs

### Sado Okesa

#### Costume Check



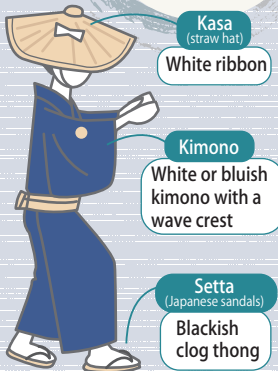
Recording in the end of Taisho Era made the present name of the song.

Sado Okesa is a folk song known throughout Japan for its plaintive melody and refined dance. It is said that Haiya Bushi, which originated from Kyushu during the Edo era, came to Ogi as Hanya Bushi on the Kitamaebune; and the Zashiki song (parlor song) became the Bon Odori song. After that, Sado Okesa became popular in Sado as Senkoba Okesa from the gold mine, Aikawa Okesa, and Ogi Okesa. In 1924, Bunzo Murata, a member of Tatsunami-kai, put Aikawa Okesa on record and titled it Sado Okesa. That was how Sado Okesa became known throughout Japan.



### Aikawa Ondo

#### Costume Check



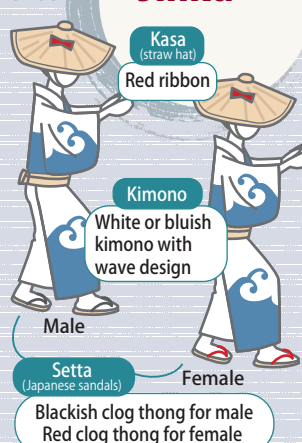
Masculine dance performed in front of the magistrate of the gold mine.

Aikawa Ondo is characterized to be a masculine and well-modulated dance, also known as the male dance. It is said to be a love song and was sung as a travelling song from Ogi, the entrance of Sado, to the gold mine in Aikawa during the Edo era. The Aikawa Ondo was popular as a command performance for the magistrate at the gold mine since the Bunsei and Tenpo era. The lyrics were then changed into the war story of Genji and Heike and have been passed down till now.



### Ryotsu Jinku

#### Costume Check



Ryotsu Jinku has entrenched popularity due to its unique melody and excellent musicality.

When Ebisu and Minato were merged in 1901, the Jinku which were handed down in both villages were arranged into Ryotsu Jinku. Ryotsu Jinku was said to have started as the work song for fisherman, but incorporated with lyrics of the unique traits and hospitality of the port town around the middle of the Meiji era. This is the representative Bon Odori song in Ryotsu, and is popular as a female dance with a unique melody and excellent musicality.



## Sado and Folk Songs

There are a lot of folk songs which have been handed down in Sado, including Sado Okesa which is nationally known. Among these folk songs, Sado Okesa, Aikawa Ondo, and Ryotsu Jinku are said to be the present-day three major folk songs. First, let us introduce the folk songs in Sado and the characteristics of the three major folk songs.



### Characteristics of Folk Songs in Sado

According to "Kyodo Kenkyu Sado (Local Study of Sado)" written by Shunosuke Yamamoto, the folk songs in Sado are separated into seasonal event songs such as Bon Odori (dance) songs, Rosaku (work) songs, Shugi (celebratory) songs, Shinji (divine service) songs, and Buddhist songs. The most popular songs on Sado currently are the Bon Odori songs. There are 13 kinds of Bon Odori songs, and the Ondo and Jinku are the most sung. Locals added the names of the areas where those songs have been sung to the Ondo and Jinku and handed them down. In addition to these, there is also the Okesa Bushi.

## 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, Puppet Show and Sado Okesa.

### Singing and Dancing Folk Songs in Sado Q&A

**Q1** There are three major folk songs in Sado. There is Sado Okesa and Aikawa Ondo. What is the other one?

**A** Go to "Sado and Folk Songs"!

**Q2** What is the name of the singer from Tatsunami-kai who put Sado Oksea on record for the first time?

**A** Go to "A Guide to Sado Okesa"!

**Q3** What is the song which is said to be the original song of Sado Okesa, which is handed down in Yamada, the old Akadomari Village?

**A** Go to "There are more! Folk Song Map of the Island"!



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