



文化庁

Agency for Cultural Affairs,
Government of Japan

Agency for Cultural Affairs Model Project for Creating and Disseminating Food Culture Stories

Research Report on

Buchi-tatakasshai, Tsuju Dango, and Mayu Dama

~Food Culture and Traditions of Wheat and Millet Flour
in the Tone-Numata Area, Deeply Rooted in the
Japanese Concept of *Hare and Ke*~



*Buchi-
tatakasshai*



Tsuju Dango



Mayu Dama

February 2024
Numata FM Broadcasting Co., Ltd.
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Chapter 1 Overview of the Survey

1. Purpose and Aim of Research

In 1999, Numata FM Broadcasting Co., Ltd. published "Hometown Event Food" with the aim of passing on event foods of the Tone-Numata area to future generations. In addition to publishing this book, as the region's only broadcasting media, we have conveyed the current state of food culture in the Tone-Numata region through programs and regional exchanges. The purpose of this project is to clarify the cultural value of "*Buchi-tatakasshai*," "*Tsuju Dango*," and "*Mayu Dama*," and to preserve and pass on the local foods and food culture that connects the present and future of the region.

The purpose of this project is to clarify the cultural value of "*Buchi-tatakasshai*," "*Tsuju Dango*," and "*Mayu Dama*," and to preserve and pass on the local foods and food culture that connects the present and future of the region.

Passing on food culture, developing food education, and making friends through food should lead to a deeper knowledge of local culture and developing a love for the local area. Furthermore, "Japanese traditional food culture" has been registered as a UNESCO Intangible Cultural Heritage. As Japan is attracting world-wide attention, we will promote this project as a way to increase the value of the food culture of the Tone-Numata region and to lead to increased consumption.

Ultimately, we aim to have the flour food culture of the Tone-Numata area, which is the subject of this project, registered with the country as an intangible folk cultural property.

2. Overview of the Research Subjects

(1) Overview of *Buchi-tatakasshai*

Miso and green onions were added to flour dough, which was rolled into balls, roasted within a firepit, and buried in the ashes. When guests would come to visit, the host would dig them out of the ashes saying, "*Buchi tatakasshai*," telling the guests to tap the food on the edge of the hearth to remove the ashes before eating. It is said that this phrase used in offering the food to guests is where the name originated.

(2) Overview of *Tsuju Dango*

It is said to have been made in parts of Kawaba Village after rice harvesting. Instead of wasting the unhusked rice that fell during threshing, it was ground into powder and made into dumplings. These dumplings were then put on skewers and displayed at entrances of houses to ward off evil spirits. Children used to go from house to house asking for these *dango*, but it is said this is no longer done.

Chapter I Overview of the Survey

(3) Overview of *Mayu Dama*

It is a ceremonial food that is displayed on household Shinto altars and other places to pray for a good harvest of silk cocoons during the Small New Year. Sixteen dumplings made from rice flour were stuck on branches from dogwood and wild mulberry trees as offerings to Buddha and other gods.

3. Flour Food Culture and Traditions Rooted in *Hare* and *Ke*

“*Hare*” is written as “sunny” or “hazy”, and “*ke*” is written as “dirty”.

Hare refers to special days such as ceremonial occasions and annual events, while *ke* refers to the rest of the days of normal everyday life.

The Japanese have traditionally had a technique for balancing their lives called “*Hare to Ke*.”

“*Hare no Hi*” is a special day, so it is customary to wear special clothing and make-up and to eat meat, alcohol, and luxurious foods that one normally wouldn’t be able to eat. The concept is still used for celebrations and anniversaries today, in terms like “*haregi*”, “*harebutai*”, and “*hare no kadode*”.

“*Ke Days*” are ordinary days, made up of getting up in the morning, going to work, having meals with rice, miso soup, a few side dishes, and pickles, and then going to bed. This is pretty much the same routine every day.

Of course, there aren't so many special days, so almost every day is a “*Ke*” day. However, people may feel depressed if there are only ordinary days. That is where, “*Hare*” days with regularly held drinking and singing parties, can help people to restore their tired bodies and minds.

This “*Hare to Ke*” “lifestyle” was a delicate lifestyle balance where one maintained their health with a simple diet on a daily basis, and got stress-relief by eating and drinking once in a while.

Concerned that the “flour food culture” rooted in this extremely logical and sustainable way of life is dying out, our purpose is to conduct a detailed survey once again, review it, and hope that it will be passed down for posterity, with the aim that it will lead to a love for the local area.

(1) Geographical Environment

The areas where we will survey the three flour food cultures of *butchi-tatakasshai*, *tsuju-dango*, and *mayu-dama* are Numata City, Minakami Town, Kawaba Village, Katashina Village, and Showa Village. These five municipalities together are called the Tone-Numata area which is located in northern Gunma Prefecture. The area borders three different prefectures: Niigata, Fukushima, and Tochigi.

Most of the area is occupied by mountains such as the Taishaku, Mikuni, and Nikko Mountain Ranges, along with Mt. Akagi, while the forest area reaches 86% of the entire area.

Rivers of various sizes, such as the Tone, Akatani, Katashina, and Usune rivers, originate in mountainous areas and form a group of dams in their upper reaches. This serves as a water tank for the metropolitan area, as well as a source of production and culture, ultimately flowing into the Pacific Ocean.

The total area is 1,765.75 km², and the population (per the 2020 census) is 76,958 people, accounting for 27.8% of the area and 4.0% of the population of Gunma Prefecture.

The shape of the region is almost circular, fitting within a radius of 30 km. Although the populated area is spread out within a radius of 20 km, flat land is generally scarce, with agricultural land accounting for only 7% and residential land accounting for only 1% of the Tone-Numata's total area.

Main roads run through valleys along rivers, centered around the Numata Basin, and communities are distributed nearby. The area's elevation ranges from plateaus in the 300 meter range found in the Numata Basin up to the 2,000 meter mountains. When looking at the locations of municipal offices, elevation ranges from 345 meters at the Showa Village Office to 813 meters above sea level at the Katashina Village Office, demonstrating the characteristics of a mountainous area.

Although this type of topography imposes various encumbrances on local industry and life, on the other hand, it also presents a large-scale landscape rich in diversity. As a national park with abundant hot springs and abundant natural resources, it has become a tourist destination of the highest caliber.

Reflecting the complexity of the topography of mountains, valleys, and river basins, weather conditions are diverse as well. Due to the characteristics of the mountainous area, there is a large temperature difference between summer and winter, especially in winter, when the temperature is 4 to 5 degrees lower than that of Maebashi City.

In addition, in winter, due to cold fronts from the Sea of Japan, the northern parts of Minakami Town and Katashina Village receive an extremely large amount of snow, and the annual rainfall in the entire area exceeds that of Maebashi City.

This trend is particularly noticeable in the northern part of the area, where Minakami Town has a climate with heavy rain in the summer and heavy snow in the winter, which is a result of merging of the climate on the Pacific side and the Sea of Japan side.

Gunma's Location in Japan



Tone-Numata Region's Location in Gunma



(2) Historical Background

Historically, for more than 300 years since the Numata clan settled in Tenbun I (1532) until the Meiji era, it was known as an area with abundant forest resources.

The entire area prospered as a castle town of the Sanada, Honda, Kuroda, and Toki clans.

In 1924, the then National Railway Joetsu Line opened, and the area further developed as a distribution center for agricultural and forestry products.

After the war, the number of lumber related factories increased due to forest resources, and the advancement of industrial infrastructure. As an area where administrative, commercial, information, and other daily life services are concentrated, it also plays a part as a tourist destination near the metropolitan area.

This is a result of the opening of the Kanetsu Expressway and the Joetsu bullet train.

(3) Industrial environment

This area, with an elevation ranging from 300m to 2,000m, is a typical hilly and mountainous region, produced a sparse rice harvest as it was tilled on fallow land. This was mainly cultivated as a way to survive without relying on rice cultivation due to the annual rice taxes that were required from the Edo period until the post-war Showa period. People had no choice but to focus on field farming as a means of survival.

Many folk-stories illustrate how most people, other than a few landowners, worshiped rice in a way that would be unimaginable today. Not a single grain was wasted

In order to support their diet based on field crops, a diet centered on millet grains such as barley, millet and foxtail millet was created. In addition, sericulture as a cash crop developed as the basis for the silk industry, which was the centerpiece of overseas trade. Furthermore, Gunma Prefecture as a whole, saw major development as a sericulture prefecture.

Due to the characteristics of the hilly and mountainous area, which create a lack of sunlight and topographical constraints that prevent large rice yields, the cultivation of rice had to be centered on upland cultivation. As the fields were not suitable for producing high-quality crops, agricultural land, including sloped land, was used as mulberry gardens. Residents of Tone-Numata have made good use of the land, practicing agriculture based on sericulture, preserving the region, and have thus, survived.

(4) Traditional Background

1) There is a funny story with a connection to “*Buchi-tatakasshai*” that has been passed down in folklore about the confusion between the word “*Buchi*” and “*Buchi*”, which is another name for a cat.

2) In relation to “*Tsuju Dango*,” people are told as a warning not to waste even a single grain of precious rice, about an event to ward off demons that uses only scrap rice.

3) With *Mayu-dama* we can find any stories related to sericulture worship that have been passed down the generations. There are also, many traditions unique to the sericulture prefecture, such as stone Buddhas, wooden statues, and even the custom of doubling reciprocity.

◎Large mulberry in Usune

This tree has been designated as a national cultural property. What is said to be Japan's three major mulberries are located in Sado and Otaru. Among them, only the Usune mulberry is the a wild mulberry tree achieving designation status in 1955. The tree is 13m tall, has a base circumference of 5.7m and is approximately 1500 years old.



◎Tone Wind Cave

It is located on the mountainside slope of the Shikama River. The wind cave is a storage room for silkworm seeds that uses natural cold air, and by storing them at low temperatures, it made it possible to cultivate silkworms three times a year. It was started in 1894 and flourished as the demand for silk increased.



◎Ibushi-gai

There is a household where the Nagai family of Hanasaki, Katashina Village, learned about *Ibushi-gai* at the beginning of the Meiji era. When the government army headed from Numata to Aizu during the Tokura War in the Meiji period, they stayed at Hanasaki.



It was cold even though it was summer, and there was a lot of smoke from the fire lit in the fireplace, So, the family was worried about the silkworms on the second floor. However, on the contrary, the silkworms were doing quite well and it is said that they were able to produce good thread, From that time on the Nagai's, added a process called "*Ibusu*," or smoking to their silk cultivation and proceeded to spread the news to other villages to teach them how to make it .

◎Kogai Shrine

The red torii gate at the foot of the mountain on the east side of Nara Town is a sericulture shrine that praises the virtues of Mr. Manjiro Imamura, who taught sericulture throughout the

Tone District as a sericulture teacher. It was built in 1939 as a branch of the Sericulture Shrine in Kawaura Town, Ibaraki Prefecture (mistaken as Seriyō-jinja Shrine in Kawajiri-cho).

The construction cost of the shrine was funded by donations from sericulture farmers who had been taught by Mr. Imamura. To this day, many plaques of donated silk cocoons still remain inside the main shrine.



◎Kamikuya Silkworm God

Made in the early Meiji period, the human-like elephant is a goddess, holding silkworm egg paper, mulberry leaves, and a cocoon in one hand.



◎Togenji Temple in Togano

There is Inari-sama, and Oshira-sama who is said to be an evil spirit, but if you accept them, they will give one great power and it will become a lucky charm for prosperity in sericulture.

Thus, even people from outside the prefecture come to pray, and every year at the end of May, before the spring sericulture season, they come to get amulets. It was customary to receive the token and return it in the fall as an expression of gratitude.



◎Silkworm shadow mountain at Shirasawa Hiraide Shrine

A silkworm god named Kageyama is enshrined here. It was made by an Echigo stonemason in Ishinomiya, and is a heavy piece with carvings of mulberry leaves and silkworms on the left and right sides, bamboo plums and irises on the waterfall, and pine trees and crane turtles. This is from 1860, and is thought to be from when sericulture was just beginning to flourish.



◎Meimyo Bodhisattva

There are about four such statues in the Tone-Numata area, and all of them are beautiful works of art that have been associated with deep faith.

- ①Chojuin Temple, Zaimokucho, Numata City
- ②Shoenji Temple, Naramachi, Numata City
- ③ Seikoin Temple, Idoue-cho, Numata City
- ④ Shorakuji Temple, Kawaba Yubara, Kawaba Village



◎Harukoma

Every year, play performers would come to Kawaba Village going door to door, singing songs praying for good yields in sericulture. But one year they stopped coming, and it seemed as a result, the amount of silk cultivated decreased. So, young men from the village took their place. That is how this tradition was born. The lyrics entailed how silkworms were raised from seed paper, then cocoons were made into thread, and how people went to Kyoto to sell it, The song continues to declare that the industry flourished so much to the point where 14 storehouses necessary and thus, built.



◎Mt. Kasho Tengu Mask

In the spring, before starting annual silkworm cultivation, people would always visit the shrine, ask for a prayer, received a wooden plate amulet and a Tengu mask. On the way back home, people would pick up a mulberry tree and gave it to their first silkworm.

The amulet was placed in the silkworm room, and the Tengu mask was placed on the family altar, praying for silkworms to be harvested.

In the fall, when people would return to demonstrate their gratitude, they took the Tengu mask and returned it along with one more.



Chapter 3. Expert Review Committee

(I) Committee Roster

(Honorific titles omitted: After Chairman, Vice Chairman, listed in hiragana)

Title	Name	Affiliation/Position	Notes
Chairman	Noritake Kanai	Numata Cultural Assoc. Chairman	Local historian/photographer
Vice Chairman	Masashi Takayama	Local Historian	Former Numata History Museum Director
Member	Seiji Ebihara	<i>Itadakimasu</i> Info. Representative	Part-time lecturer Kanto Gakuen Univ.
//	Kimie Kanai	Kanai Cooking School	Local Cuisine Expert
//	Hanae Suzuki	Part Lecturer Gunma Perth Univ.	Phd. (Historical Folklore)
//	Matsue Hoshino	Katashina Vil. Diet Improvement Promotion Coun.	Diet Improvement Promotion Council Member
//	Minoru Miyauchi	Kawaba Village Deputy Mayor	
//	Yoshihiro Motoyama	Numata FM Broadcasting Rep. Director	
//	Kazuko Yoshino	Katashina Vil. Diet Improvement Promotion Coun.	Diet Improvement Promotion Council Member

Managing Director	Numata FM Broadcasting Co., Ltd.	Managing Director	Kimio Chiaki	
//	//	Broadcast Manager	Mayumi Usami	
//	//	Event Business Manager	Sachiko Yabuhara	
//	//	Sales Manager	Miyuki Ogino	History program personality
//	//	General Affairs	Akiko Fueki	
//	//	General Affairs	Keiko Kiuchi	
//	JM Co., Ltd.	Representative Director	Junichi Matsuhashi	
//	//		Junki Ishizuka	

Letter of Appointment

Mr./Ms.

You are hereby commissioned as an expert reviewer of the Agency for Culture's Food Culture Story Creation Model Project and Review Committee carried out by Numata FM Broadcasting Co., Ltd.

July 19, 2023

Yoshihiro Motoyama
Representative Director,
Numata FM Broadcasting Co., Ltd

委 嘱 状

殿

貴殿を沼田エフエム放送株が実施する文化庁

食文化ストーリー創出・モデル事業 検討委員会

有識者検討委員に委嘱します

令和5年7月19日

沼田エフエム放送株式会社
代表取締役社長 本山佳宏



(2) Progress of Committee Meetings

<1st Expert Review Committee>

Date and time	Wednesday, July 19, 2023, 3:00 p.m. to 5:15 p.m.
Venue	Terrace Numata (Numata City Hall) 6th floor conference room 603
Attendees	9 experts from the review committee + 8 from the staff office, 4 from the Agency for Cultural Affairs via Zoom
Observer attendees (via Zoom)	<ul style="list-style-type: none"> • Agency for Cultural Affairs Cultural Properties Investigator Kazuo Oh'ishi • Cultural Properties Investigator Hiroko Asakura • Assistant Counselor Katsuhiko Shibasaki, • Assistant Counselor Kazuki Mitsuhashi
Observer attendees	<ul style="list-style-type: none"> • Ami Araki from Katashina Village Office • Isao Tsukui from Numata FM Broadcasting Co., Ltd.
Contents	<p>◎Greetings</p> <ul style="list-style-type: none"> • Isao Tsukui, Vice President of Numata FM Broadcasting Co., Ltd. • Kazuo Oishi, Cultural Properties Investigator, Counselor, Agency for Cultural Affairs (via Zoom) <p>“The Japanese food culture has been reconsidered since 2013, when “Washoku: Traditional Japanese Food Culture” was registered as a UNESCO Intangible Cultural Heritage. This year marks the third year of this project. I hope this project will help us find a new direction for food culture.”</p> <p>◎Assignment of expert review committee</p> <p>◎Expert review committee self-introduction</p> <p>◎Introduction of secretariat personnel</p> <p>◎About the Agency for Cultural Affairs food culture story creation and dissemination model project (Matsuhashi explanation)</p> <ul style="list-style-type: none"> • Project Summary • Overall schedule, review committee meetings • Creating a food culture story • Preparation of investigation report <ul style="list-style-type: none"> ↳ How do we protect food culture? ↳ Continuous inheritance activities ↳ There is no right answer when it comes to food culture. Because it's the current era. " <p>◎Agenda (Chairman Kanai)</p> <ol style="list-style-type: none"> ① Research and research <ul style="list-style-type: none"> Literature research Report compilation On-site investigation ② Preservation succession project ③ Communication etc. business ④ Exchange of opinions <p>◎About the next event date</p>

<2nd Expert Review Committee>

Date and time	Tuesday, August 29, 2023, 3:00 p.m. to 5:00 p.m.
Venue	Terrace Numata (Numata City Hall) 6th floor conference room 601
Attendees	7 expert review committee members + 8 secretariat members
Observer attendees	Katashina Village Office Ami Araki
Contents	<p>◎Greetings Yoshihiro Motoyama, President of Numata FM Broadcasting Co., Ltd.</p> <p>◎Agenda (Chairman Kanai)</p> <p>① <i>Buchi-tatakasshai</i></p> <ul style="list-style-type: none"> ·Preliminary investigation report Hanae Suzuki, Takenori Kanai ·Literature survey report Masashi Takayama <p>②History as a traditional food</p> <p>③ Recipe and reproduction (demonstration at a Magariya in Nango)</p> <p>④About the report</p> <p>◎Preliminary investigation until the next review committee</p> <p>◎About the next event date</p>

<3rd Expert Review Committee>

Date and time	Wednesday, September 27, 2023, 3:00 p.m. to 5:00 p.m.
Venue	Terrace Numata (Numata City Hall) 6th floor conference room 601
Attendees	8 expert review committee members + 7 secretariat members
Contents	<p>◎Greetings Numata FM Broadcasting Co., Ltd.</p> <p>◎Agenda (Chairman Kanai)</p> <p>① <i>Buchi-tatakasshai</i></p> <ul style="list-style-type: none"> ·Field survey 9/7, 9/19, 9/21 ·Recipe and reproduction (tasting) <p>②Tsuju Dango</p> <ul style="list-style-type: none"> ·On-site survey 9/15 ·Literature research ·Reference materials ·Survey item <p>③About the report</p> <p>◎About the next event date</p>

<4th Expert Review Committee>

Date and time	Thursday, October 26, 2023, noon to 2:00 p.m.
Venue	Magariya in Nango, Tone-machi, Numata City
Attendees	7 expert review committee members + 7 secretariat members, Media (NHK, Gunma TV, Jomo Shimbun, Yomiuri Shimbun, Tone Numata Mini Comic Magazine Tanigawa, Numata City Tourism Exchange Division, Shakunage Hot Spring)
Contents	<ul style="list-style-type: none"> ◎Greetings Chairman Takenori Kanai ◎Agenda (Chairman Kanai) <ul style="list-style-type: none"> ①Field survey report <ul style="list-style-type: none"> ·Field survey ·Literature research ②Picture-Story Play performance of “<i>Buchi-tatakasshai</i>” ③Reproduction of <i>Buchi-tatakasshai</i> , Tsuju dango, and Mayu dama cocoon balls Ingredients’ Explanation /procedure/making/tasting/impressions ④About the report ◎About the next event date

<5th Expert Review Committee>

Date and time	Thursday, December 21, 2023, 3:00 p.m. to 4:30 p.m.
Venue	Terrace Numata (Numata City Hall) 6th floor conference room 601
Attendees	8 expert review committee members + 6 secretariat members
Observer attendees	Katashina Village Office Ami Araki
Contents	<ul style="list-style-type: none"> ◎Greetings Chairman Takenori Kanai ◎Agenda (Chairman Kanai) <ul style="list-style-type: none"> ① Food culture symposium report ② Regarding report creation ③About videos for YouTube ◎About the next event date

<6th Expert Review Committee>

Date and time	Wednesday, February 7, 2024, 3:00 p.m. to 5:00 p.m.
Venue	Terrace Numata (Numata City Hall) 6th floor conference room 601
Attendees	7 experts on the review committee 1 person attending via Zoom 6 people from the secretariat
Contents	<ul style="list-style-type: none"> ◎Greetings Chairman Takenori Kanai ◎Agenda (Chairman Kanai) <ul style="list-style-type: none"> ① Food culture symposium report ② Report preparation



Chapter 4 Implementation of Survey

(1) *Buchi-tatakasshai*

(a) Literature Survey

① Folklore Volume 1 No. 12 Published in 1936

- There was some soil mixed in, making it extremely difficult to swallow. This is a millet dumpling, which is prepared by removing the outer layer and other parts only roughly, grinding it into a coarse powder with the inner bran still attached, kneading it with water the night before, before going to bed, and shaping into balls. Early the next morning, they would place it directly on the ashes around the fire and roast it. After roasting, they would pound it on the edge of the hearth to knock off the ashes and eat it. In other words, it is said that the name *buchi* comes from the fact that the *dango* is eaten after hitting them on the edge of the *irori* hearth
- *Buchi* is also called *Kashi*. *Buchi* or *Kashi* is eaten not only early in the morning, but also in the in between meals like breakfast, lunch, dinner, etc., and is called *yahari-kashi*.

② Folklore Volume 6 No. 11 Published in 1941

- Using the heat of the ashes of a fire to warm *dango* and rice cakes and eat them

③ Folk Tour published in 1943

- When I took a small piece of it in my mouth, the taste was not appealing and just like its appearance, it tasted like chewing mud, When I finally swallowed it with tea, it was quite bitter.

④ Jomo Folklore No. 8 Published in 1947

- A funny story about how someone hit a cat next to them instead of brushing off the ashes of his *yakimochi* because he was told “*Buchi Hata Kasshare.*”

⑤ Japanese Meals/Japanese Lifestyle Complete Works 1 Published in 1956

- In *Katashina* Village, the morning greeting is “*Uchihatakasshare,*” which comes from the word for the local breakfast of rice cakes with miso stuffed inside. The rice cakes were placed in the ashes and placed by the hearth. This comes from the idea of saying it in order to offer the food to visitors.

⑥ Vanishing Customs and Lifestyles of Mountain Villages Published in 1959

- They ate four meals a day in *Katashina* Village. The first time, was as soon as they woke up in the morning, they each had two pieces of *buchi*, a *yakimochi* made from millet flour that they had put in the *hodo* the night before, and then went to work.
- *Chagashi* is eaten by tapping it. After finishing the *chagashi*, I had *Asatsukuri*. Then around 11 o'clock we had breakfast. Around 3 o'clock we had *hirameshi*, and after sunset we had dinner. It is said that if you add 1 cup of rice to 1 *sho* of millet it will be a high quality staple food. Eating four times a day was the norm from spring to autumn.

⑦ Gunma Bunka published in 1959 (Showa 34)

- *Tatakatashai* (or please eat - this means tapping to remove the ashes or *buchi* on *theyakimochi* that is eaten for breakfast.)

⑧ Katashina Folklore Published in 1960

- *Yakimochi* eaten for breakfast is called *buchi* and is mainly made from wheat flour, usually buckwheat flour. In the past, we used millet. Knead, put miso or red bean paste inside, roast in the ashes of the *irori* hearth. Nowadays, people use carbonated soda, so it's fluffy and doesn't go bad.

⑨ Kashi Fudoki Published in 1965 (Showa 40)

- It was cooked by roasting it in the ashes of the *irori* hearth, a process called "*hodo-yaki*". Tap it to remove the ashes and eat.

⑩ Folklore of Shirasawa Village Published in 1969

- I used to roast in the ashes of the hearth until about 20 years ago.
- It was mainly made from wheat flour, and there was also a small amount of turmeric flour, but I heard in Tano County that turmeric flour has heat even when it's cold outside, so it helps to keep your body warm.

⑪ Chiba High Folklore First Issue Published in 1972

- *Buchi* = Large mochi-shaped dumplings made from wheat flour, baked by burying in the ashes of the *irori* hearth. The ashes from the *dango* are removed by tapping them on the edge of the hearth, called "*fuchi*," which is why they are called *buchi*. Also, cats are called *buchi*.

⑫ Golden Claws: Joshu/Tone Folk Tales Published in 1973

- Long ago, during the Aizu War, a samurai stayed overnight, and when the person he was staying with said, "*Buchi-Takasshai!*", he slapped the cat.

⑬ Monthly Joshuji No. 22 Published in 1976

- Step into the *hodo* area and "hit it". In the Tone region, the hearth is called *hodo*. The *hodo* is used for boiling water, cooking food, and is a common room for welcoming guests, as well as a place for socializing. The archaic word "*Hoto*" comes from "*motosho*" or "fire source," and this word may have been accented to become "*hodo*". The floor of the lower tatami room or day room near the back entrance, is cut out making a depression, and a fire is lit. It is the *hodo* that helps form the basis of the family's life. *Hoto* also refers to a woman's important place in the house. However, this word became accented becoming a part of everyday language, and became the place for the family to gather. Put thick firewood or stepping stones in the hearth and step on them with your shoes on. ``Well, it's cold, so why don't we go to *Hodo*?'' "I was wondering if you could make some *Hodo yakimochi*."

- Since this region is originally a mountain village, rice cannot be harvested. So, the main food was *yakimochi* (rice cakes) made by grinding millet into flour and baking dumplings made from this flour in the warm ash of the *hodo*. It is eaten by picking it up out of the warm ashes with tongs, placing it in the palm of your hand, and tapping the ashes off. This is called *buchi tatau*.

⑭ Joushu's Climate and Dialect Published in 1977

- Materials are not limited to flour. They used wheat flour, buckwheat flour, or turmeric flour, but gradually they started using more wheat flour.
- *Buchi-katte* means to “have a seat,” and “*buchi-tatau* doesn't mean to hit a cat, but rather means to tap or hit the *buchi* on the edge of the hearth to get the ashes off so they can eat it.

⑮ Joshu Folk Tools Published in 1977

- When wheat is ground, it becomes red-black *udon* flour. Knead it with water or lukewarm water, add miso, roll it, and cook it in pan. Then it is placed in hot ashes and roasted for about an hour until golden brown. The center of the fire in the *irori* hearth is called “*Hodonaka*,” and the hot ash is called “*Atsube*.” Scrape off the sticky bits (dig up and remove them) and bury the baked mochi. “*Buchi-tatakasshai*,” or “Let's hit it,” they say when offering the food, and they knock the ashes off with a pair of chopsticks and bring them to their mouth.

⑯ Gunma Prefectural History Materials Volume 27 (Folklore 3)

- A person from the east side grilled *oyaki* for a guest. Instead of saying “*Oyaki*” they said, “*Buchi-tatakasshai*,” There happened to be a cat right there, so the guest hit it. Then, the person from the east said, “I'll get upset if you keep hitting my cat.” (*Buchi* means *oyaki*).

⑰ Tone no Kotoba published in 1983

- In *Katashina* Village, the morning greeting is “*Uchihatakasshare*,” which is related to the local breakfast of rice cakes with miso inside. The rice cakes were placed in the ashes of the hearth. This expression comes from the advice of hitting the dumpling on the edge of the hearth when offering some to visitors.
- *Buchi* is also known as *yakimochi*, but preparation method is not the same. The raw materials used are barley flour and wheat flour, and the bean pastes vary widely; the main ones used are miso, *Haname* miso, *hazuke* (salted radish leaves or Chinese cabbage), and azuki bean paste (flavored only with salt), but in rare cases, mushrooms are also used.
- Approximately 70% of farmers in Azuma Village, *Katashina* Village, use barley flour (also known as tea confectionery powder) for breakfast every morning, knead it with water or lukewarm water, and make sweet bean paste. They put it on top of the ash, and set it upright to dry. When it's mostly dry, dig into the ash and roast it under the ashes until the skin is charred.

- Once it's baked, people say, “*Saa, buchiha takashai*”' and they hit it on the fireside to remove the ashes and eat the hot food while blowing on it. It's not like chewing mud.
- This *buchi* has a kind of savory flavor similar to soybean flour, and is very convenient and practical, as it appeals to the taste of farmers and is easy to carry and store.
- The raw flour was high-quality wheat flour, and it was made with red bean paste and matsutake mushroom oil miso.
- The quality of food naturally varies depending on the family's income.
- However, in the advanced age of today, you can hardly find anything as low-quality as the old days, where the bran and even the wheat skin were not removed.

⑱ The Story of *Oyaki* and *Yakimochi* Published in 1984

- They ate *yakimochi* baked in the ashes from the hearth. This is also commonly called “*Haikkoroboshi*,” and is a common expression from the Nishiyama region to the *Kitaazumi* region.
- How to make *haikorobashi*
 - ◎ Knead the flour well. Actually, ground flour is better...
 - ◎ Add the bean paste. Mix salt and oil with diced eggplant.
 - ◎ Roast in *horoku* pan until slightly browned.
 - ◎ Put it in the ashes, cover with ashes, and roast. Turn it around many times to make sure it roasts evenly.
 - ◎ Brush off the ash, then wipe it with a cloth and it's done.

⑲ Joshuji No. 151 Published in 1986

- After a day of work, a farmer served fried rice cakes at home and said to a laborer, “*Buchi wa takashai.*” In that area they called *yakimochi, buchi*. Then he encouraged the laborer to try some more *yakimochi*. So, the laborer mistook the meaning and hit the cat that was doing nothing but sleeping next to the pillar of the hearth.

⑳ Wearing, Eating, and Living Gunma Folklore 3 Published in 1990

- Generally, *yakimochi* is made by adding carbonic acid (baking soda) to flour, kneading it to a consistency harder than *udon*, rolling it into a ball about 7 to 8 centimeters in diameter, and baking it a little until the surface becomes hard. Then put it in hot ash and roast it. Once baked, take it out and knock off the ashes before eating.

㉑ Gunma Food Culture Published in 1990

- When I was told, “*Butchi ra katte buchi tata kashai.*” I didn't understand why. I later found out that “*butchi rakatte*” means to sit cross-legged, and that “*Buchi*” was grilled rice cake.
- *Buchi* is the hard one, and “*tarashi*” is the soft one.
- The daily diet of the people from *Katashina* Village included a meal called “*Chagashi*,” which was eaten before breakfast.

②② Gunma's Interesting Stories Published in 1991

- A farmer raised a big silkworm in a farmhouse around here. Many mulberry workers came from around Niigata. They say they grilled the *yakimochi* at the farmhouse.
Around here, people call *yakimochi, buchi*. The *buchi* is grilled in ashes in the *hodo* (sunken hearth)
- There was a place where *Yakimochi* was lined up and grilled. There, they called *yakimochi, buchi*. A customer arrived and a person grilling rice cakes said, “*Buchi-tatakashai!*” or “Let's hit it!” When the guest looked to their side, there was a cat curled up in a ball. The customer did as told and slapped the cat. That angered the cat's owner because the guest had actually been told to slap the *yakimochi* on the fire pit, remove the ashes, and then eat it.

②③ Irori Edge Food Culture Published in 1992

- There are two types of *oyaki*. “*Hekube-oyaki*” is hard and soft *oyaki* is called “steamed *oyaki*.”
- In mountainous areas with few paddy fields, mulberry and hemp sticks are produced through sericulture and hemp cultivation. By burning this, it was possible to make a convenient fire, and by using the ashes from the hearth and the wood, it was possible to make hard *Hekube Oyaki*.

②④ Numata City History and Folklore published in 1998

- *Buchi*, which is a word from the local dialect, meaning *yakimochi*, is also found in the mountainous areas bordering the northern and western parts of Gunma prefecture.

②⑤ Hometown Event Food Published in 1999

- In the old days, after baking with a *horoku* pan, it was roasted in the ashes of a sunken hearth. When it was time to eat it, the ashes were tapped on the side of *makkobuchi*, or the wooden frame of the hearth.

②⑥ Life and Traditional Culture of Katashina Village Published in 2009

- In the old days, villagers had four meals a day. The meals were “*Chagashi*”¹ around 6am, breakfast around 11am, lunch, or “*Kojuhan*”¹ around 3pm, and dinner around 8pm.
- Although it differs somewhat from household to household, the most common meals include “*chagashi*”¹ (*buchi*), breakfast and lunch (rice and grains such as barley or millet), and dinner (soba and udon noodles).
- However, during the winter, they could not work in the fields, so they had to eat three times a day.

The flour that is milled through a stone mill and sifted through a fine mesh sieve is called “first flour”, and the remainder that is passed through a mortar and sifted once more is called “second flour.”

- The first flour is used for udon, *tsumekko*, *okirikomi*, etc. The second flour is made into *yakimochi* (*buchi*).

②⑦ Words and Life in Katashina Village Published in 2010

- *Buchi yakimochi* was made from wheat flour, namely *udongona* (udon flour) and *arakkona* (rough flour), in the Showa era. However, before that, it was made with *hikkonazokki* (millet flour only).

②⑧ Shinshu Oyaki Tour Published in 2013

- Ash-roasted *oyaki* is also called *Haekkorobashi*.

Food Culture Story Literature Survey *Buchi-tatakasshai* ①

No.	Title	Author	page	Book	Publisher	Publication Date
①	Katashina Unearthed, Autumn 1920	Yasuo Hashiura	P4	Folklore Volume 1 No. 12	Folklore Society	1936-8
②	Miso Mochi	Yoshimasa Hoshino	P5	Folklore Volume 6 No. 11	Folklore Society	1941-8
③	Katashina Valley October 29th and 30th	Yasuo Hashiura	P173	Visiting Folklore	Rokuninsha	1943-8
④	<i>Buchi</i> and a cat	Isamu Ueno	P33	Jomo Folklore No. 8	Jomo Folklore Society	1947-6
⑤	Rice cake and <i>ohagi</i>	Susumu Tsukasaki	P34	Complete collection of Japanese food and Japanese life 1	Iwasaki Shoten	1956-9
⑥	Food customs in mountain villages, Meal systems	Jukuichi Tomaru	P51	Customs and lifestyle of remaining mountain villages	Takajo Shoten	1959-6
⑦	Words excavated from Katashina Village, Tone District	Yatsuo Hoshino	P17	Gunma Culture	Gunma Prefecture Regional Culture Research Council	1959-11
⑧	Meal system	Yasuo Ida	P24	Katashina folklore	Gunma Prefectural Board of Education	1960-9
⑨	<i>Miso-manju</i>	Yomiuri Shimbun Living Guide	P53	<i>Fudoki</i> of Sweets	Hayakawa Shobo	1965-8
⑩	Folklore of Shirasawa Village	Editorial committee	P14	Folklore of Shirasawa Village	Gunma Prefectural Board of Education	1969-3
⑪	<i>Buchi-hatakasshai</i>	Akira Masatani	P30	Chiba High School Folklore (first issue)	Chiba Prefectural Chiba High School Folklore Study Group	1972-9
⑫	<i>Buchi-hatakasshai</i>	Akira Masatani	P227	Golden Claws: Joshu/Tone folk tales	Sakurakaedsha	1973-1
⑬	Let's Find Dialects	Shozo Igarashi	P63	Monthly Joshuji No. 22	Asaosha	1976-3
⑭	Wheat food - Grilled rice cake called <i>Buchi</i>	Jukuichi Tomaru	P189~191	Joshu's climate and dialect	Jomo Newspaper	1977-9
⑮	<i>Irori</i> (the Japanese Sunken Hearth)	Toru Takahashi	P138~139	Joshu's daily life folk utensils	Kan'yodo	1977-10
⑯	<i>Buchi-tatakasshai</i>	Morishita, Showa Village, Tone District	P974	Gunma Prefectural History Materials 27 (Folklore 3)	Gunma Prefectural History Editorial Committee	1980-3
⑰	<i>Buchi</i>	Isamu Ueno	P84~86	Language of Tone	Kokosho Publishing Association	1983-7
⑱	The real taste is...	Masashi Kaba	P18~23	Story of <i>Oyaki</i> and grilled rice cake	Ginga Shobo	1984-10
⑲	<i>Buchi-hatakasshai</i>	Matsujiro Hoshino	P49	Joshuji No. 151	Asaosha	1986-11
⑳	Staple Foods, Flour, and Grilled Rice Cakes	Eichi Sakamoto	P97-98	"Wear, Eat, Live Gunma Folklore 3	Miyama Bunko 114	1990-3

Food Culture Story Literature Survey *Buchi-tatakasshai*②

No.	Title	Author	page	Book	Publisher	Publication Date
⑲	<i>Buchi-Rakatte Buchitata Kasha</i>	Jukuichi Tomaru, Masami Sekiguchi, Toshiko Shida	P34	Food Culture of Gunma	Jomo Newspaper	1990-10
⑳	<i>Buchi-tatakasshai</i>	Yasuo Ida	P36~39	Funny Stories from Gunma	Jomo Newspaper	1991-4
㉑	Taste Cultivated by the Hearth	Tatsuo Imamura	P8~23	Food culture at the edge of <i>Irori</i>	Kyodo Publishing	1992-2
㉒	Old Folk Culture	Editorial committee	P12	Numata City History and Folklore Edition	Numata City	1998-3
㉓	<i>Yakimochi (Hodoyaki)</i>	Hometown Food Culture Study Group	P79	Hometown Event Food	Numata FM Broadcasting	1999-10
㉔	Eating habits of Katashina Village	Katsumi Okubo	P25	Life and traditional culture of Katashina Village	Katashina Folklore Research Group	2009-3
㉕	Words related to the daily life cycle	Reiko Shinoki	P101~103	Words and life in Katashina Village	Katashina Village Board of Education	2010-3
㉖	Ash-roasted Oyaki	Yoko Koide	P6~9, 16~17, 48~49	Shinshu Oyaki Tour	Kawabe Shorin	2013-3

(1) *Buchi-tatakasshai*

<Field survey①>

Date and Time	Wednesday, August 24, 2023 12:20-13:00
Place	Tsuchiide, Katashina Village
Successor	☆☆Yoshino May, 1917, 96years-old
Listener	Takenori Kanai, Hanae Suzuki, Masashi Takayama

	Survey of Modern times	Survey of Current situation
Overview	<ul style="list-style-type: none"> ◎ <i>Buchi-takashai</i> is also called <i>Buchi-Buchiyaki</i>. ◎ I was eating something that didn't taste good. My current life is heaven. 	
Materials	<ul style="list-style-type: none"> ◎ Millet and foxtail millet were ground into powder using a water wheel. ◎ Wheat is not grown in this area (some people did grow it, but it was to sell) ◎ It was always millet and foxtail millet ◎ Contents were <i>abura</i>-miso and homemade miso ◎ In good places, it' was made with udon flour. 	<ul style="list-style-type: none"> • The ingredients are greenonion miso • Adding baking powder will cause it to rise, but will harden as it cools.
Procedures /Techniques	<ul style="list-style-type: none"> ◎ It was made at night ◎ It was cooked at night, put in a colander then hung in a cool place ◎ Cooked in earthen pan until a little charred ◎ It was heated in the ashes of the hearth ◎ The ones heated in ashes were <i>hie-yakimochi</i> and <i>soba-yakimochi</i> ◎ Long ago there were no puffy <i>buchi</i> 	<ul style="list-style-type: none"> • It's more plump than before. • Sometimes I added baking soda We also devised a way to make it delicious even when it's cold.

(1) *Buchi-tatakasshai*

<Field survey①>

	Survey of Modern times	Survey of Current situation
Tools/Equipment/Environment	◎There was a thatched house with a sunken hearth.	30 years ago, we baked it on a hot plate.
Origin/background/story	◎Around 1939, she married a farmer who grew foxtail millet, common millet, Japanese millet, etc.	
Who? (Successors, Bearers)	◎learned how to make it from mother-in-law after getting married around 1939 ◎it was brides job to make <i>buchi</i> ◎Didn't make before marriage ◎Made by herself after family went to bed(every night) ◎3-4 per person times number in family	
When?(Connection with seasons, <i>hare, ke</i> , events, etc.)	◎Ate for breakfast ◎the <i>buchi</i> at breakfast was cold ◎Ate warm <i>buchi</i> at night	◎in special days ate udon or soba ◎special days were seasonal or new years ◎sports day was an event day
With whom?		◎when the inn was opened the locals were nostalgic for it ◎they made it to make locals happy
Where?		◎The inn served <i>buchi</i> to tourists as a local hometown food ◎It was a souvenir for tourists when they went home.



(1) *Buchi-tatakasshai*

<Field survey②>

Date and Time	Thursday, September 7, 2023 10:00-11:30	
Place	Katashina Village Furunaka Community Center	At Katashina Village Social Welfare Council Fureai Mini Salon
Successor	☆☆Hoshino July 1930, 91 years old ☆☆Hoshino May 1930, 87 years old ☆☆Hoshino Dec 1930, 85 years old ☆☆Hoshino June 1932, 84 years old ☆☆Hoshino Jan 1939, 84 years old	(Arai area) ☆☆Umezawa April 1940, 84 years old ☆☆Kaburaki Jan. 1944, 79 years old
Listener	Takenori Kanai, Hanae Suzuki	

	Survey of Modern times	Survey of Current situation
Overview	<ul style="list-style-type: none"> •In addition to ``<i>buchi</i>'', there are other words such as ``<i>tarashi</i>'' and ``<i>tsumekko</i>''. •``<i>Tatatasha</i>'' means to tap off the ashes from the hearth. Also called <i>buchiyaki</i> 	
Materials	<ul style="list-style-type: none"> •Most of the contents are miso. •Adding eggplant and green onions makes it luxurious. •Adding baking soda made it fluffy. •Miso was made at each home. 	<ul style="list-style-type: none"> •Nowadays, people add a little sugar to make it.
Procedures /Techniques	<ul style="list-style-type: none"> •Chop the eggplant and green onion finely and mix with miso. There is no need to fry or use oil. •It was delicious to chop the radish leaves, dry them, rehydrate them and mix them with miso. •The soybeans were boiled until soft, then stepped on into balls, wrapped in straw, hung from the ceiling to dry, and crushed using a water wheel. •We made ``<i>Igusa</i>'' and ``<i>Egoma</i>'' and squeezed them to make oil. 	<ul style="list-style-type: none"> •Recently, made in a frying pan at times.

(1) *Buchi-tatakasshai*

<Field survey②>

	Survey of Modern times	Survey of Current situation
Tools/Equipment/Environment	<ul style="list-style-type: none"> • There were one or two waterwheels in the area. (Shared by community) Used for making wheat, rice, miso, etc. 	
Origin/background/story		
Who? (Successors, Bearers)		<ul style="list-style-type: none"> • Katashina people over 70 years old can make it • Didn't have many opportunities to teach it directly to brides and grandchildren, but it has been passed down through improvements in eating habits projects etc.
When?(Connection with seasons, <i>hare, ke</i> , events, etc.)	<ul style="list-style-type: none"> • Breakfast is <i>buchi</i> every day. One for a child, two for adults. There is no soup, and if it comes with pickles, it's luxurious. • I had it for breakfast until about 1965. • The size of the <i>buchi</i> is smaller than a steamed bun, and slightly larger than a convenience store rice ball. • The rice is multi-grain rice with ingredients such as foxtail millet and Japanese millet. Could only eat it around New Year's Day. 	<ul style="list-style-type: none"> • It's not a "<i>hare</i>" food because it was made all year round. • I don't it on New Year's Day because we have rice cakes. • Udon was made during festivals.
With whom?	<ul style="list-style-type: none"> • I served it when guests came over. 	
Where?	<ul style="list-style-type: none"> • Pack it for lunch. Just put it as is in a bag. 	<ul style="list-style-type: none"> • Since I run an inn, I sometimes serve it to guests (there is a sunckenhearth)

(1) *Buchi-tatakasshai*

<Field survey③>

Date and Time	Tuesday, September 19, 2023 14:00-15:00	
Place	Hanasaki Village Center in Katashina Village	
Successor	☆☆Takayama June 1930, 90 years old ☆☆Miyata February 1930, 84 years old ☆☆Miyata November 1930, 92 years old ☆☆Hoshino May 1930, 87 years old ☆☆Nagai March 1940, 85 years old ☆☆Nagai March 1944, 80 years old	
Listener	Takenori Kanai, Hanae Suzuki, Masashi Takayama	

	Survey of Modern times	Survey of Current situation
Overview	<ul style="list-style-type: none"> •Called <i>Buchi</i> or <i>Yakimochi</i>. Older people call it <i>Buchi</i>, Usually called <i>Yakimochi</i> - •The size is about the size of a mother's palm. So size of the <i>buchi</i> depended on the size of the mother's hands. •Made it often because it was filling. 	
Materials	<ul style="list-style-type: none"> •<i>Buchi</i> powder is wheat flour •The fillings of the <i>buchi</i> are miso, red bean paste, and seasonal vegetables such as green onion miso and eggplant. •I also ate <i>Hieyakimochi</i> and <i>Awamochi</i>. In particular, the <i>Hieyakimochi</i> was sweeter, more fragrant, and delicious than the <i>Buchi</i>. •Miso is homemade, using soybeans grown at home. 	•Also added baking soda.
Procedures /Techniques	<ul style="list-style-type: none"> •I made <i>yakimochi</i> before breakfast. •I warmed the <i>buchi</i> in ashes of the hearth. •When they got cold, put them in the ash to warm them up. •First, grilled both sides in a pan. Then placed in ashes of the hearth and steamed. 	

(1) *Buchi-tatakasshai*

<Field survey③>

	Survey of Modern times	Survey of Current situation
Tools/Equipment/Environment	<ul style="list-style-type: none"> •The <i>irori</i>, or hearth always had fire lit. •First, I would boil water in the <i>irori</i>. 	<ul style="list-style-type: none"> •After <i>irori</i>s disappeared from homes, we would grill it on a hot plate. It was baked and then steamed.
Origin/background/story		
Who? (Successors, Bearers)	<ul style="list-style-type: none"> •The number of buchi you make was enough for your family. 2 per person •My mother-in-law taught me how to make it. 	
When?(Connection with seasons, <i>hare, ke</i> , events, etc.)	<ul style="list-style-type: none"> •If a guest came over while I was making <i>buchi</i> at home, I would serve it to that person as well. •I served it for lunch saying, ``Let's eat it.'' •I ate <i>buchi</i> almost every day. •I ate mochi only from late December to New Year's. •If there was some kind of celebration (marriage), I did not make <i>buchi</i>. When people came over for celebrations, I made udon and tofu. •I had Kenchin soup at funerals. •When there was a funeral, I cooked sekihan rice. •I ate <i>Hiemeshi</i> at 3pm. •I ate fried buchi made in the morning as <i>gojuhan</i> at 3 o'clock. •I had <i>buchi</i> for breakfast, rice for lunch, <i>buchi</i> for <i>gojuhan</i> (3 p.m. meal), and udon or rice for dinner. 	<ul style="list-style-type: none"> •I still make it because it's easy •I still eat it regularly •I keep the food I make in the freezer and thaw it when I want to eat it •I make buchi in the morning and still eat it with <i>gojuhan</i> . •I will make it earlier and eat it later for lunch.
With whom?		
Where?	<ul style="list-style-type: none"> •It was not used to make offerings to the mountain gods (Twelve Gods). 	

(1) *Buchi-tatakasshai*

<Field survey④>

Date and Time	September 21, 2023 (Thursday) 14:00~	
Place	Noborito Community Center, Katashina Village	
Successor	☆☆Hoshino Feb. 1930, 87 years old. ☆☆Tomaru Feb. 1930, 85 years old ☆☆Imaizumi May 1945, 76 years old ☆☆Hoshino May 1945, 79 years old ☆☆Nakamura Sep. 1930, 84 years old ☆☆Hoshino August 1930, 91 years old ☆☆Hoshino April 1939, 95 years old	
Listener	Takenori Kanai and Hanae Suzuki	

	Survey of Modern times	Survey of Current situation
Overview	<ul style="list-style-type: none"> •Each person ate about 2 to 3 pieces. 	
Materials	<ul style="list-style-type: none"> •For the filling, finely chop green onions and mix with miso. 	<ul style="list-style-type: none"> •About half of the mochi ingredients were mixed grains.
Procedures /Techniques	<ul style="list-style-type: none"> •Knead the flour in a large wooden bowl. •At first, it was just wheat and water, and it was hard. •First, roast it in a soft pan, then char it, and then put it in the ashes. •I woke up early in the morning and made it. •The wife mainly made it. •Some families made it at night and heated it up in the morning. 	<ul style="list-style-type: none"> •Eventually people started adding baking soda, and now they even add baking powder.

(1) *Buchi-tatakasshai*

<Field survey④>

	Survey of Modern times	Survey of Current situation
Tools/Equipment/Environment		<ul style="list-style-type: none"> · Since I didn't use the hearth for a while, the temperature of the ash was low and I couldn't roast it as well as we used to.
Origin/background/story		
Who? (Successors, Bearers)		
When? (Connection with seasons, <i>hare, ke</i> , events, etc.)		<ul style="list-style-type: none"> · About 60 years ago, I started making rice and stopped eating <i>buchi</i> in the morning. · After making mochi for New Year's, I ate mochi for a while instead of <i>buchi</i>.
With whom?		
Where?		

(1) *Buchi-tatakasshai*

(c)Literature survey, Field survey, Comparison with Cases in Other Regions,

Characteristics of the Region

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
History	Name	<p>① <i>Buchi</i> or <i>Kashi</i></p> <p>④ A funny story about someone who was told “<i>buchi-hatakashare</i>” and instead of hitting the ashes off the <i>yakimochi</i>, they hit the cat next to them.</p> <p>⑦ <i>Tatakasshai</i> (means “please eat” – but this is in regards to the <i>yakimochi</i> eaten for breakfast called <i>buchi</i>. So the host means one should tap it to remove the ashes before eating.)</p> <p>⑨ It was roasted by putting it in the ashes of the <i>Irori</i> hearth. Tap to remove the ashes and eat. (Shinshu)</p> <p>⑪ The ashes from the <i>dango</i> are removed by tapping on edge of the <i>irori</i>. which is called <i>buchi</i>. Also, cats are called <i>buchi</i>.</p> <p>⑭ <i>Butchi-katte</i> became a <i>rakuza</i>, and <i>butchi-tataku</i> means that you should beat the ashes off and eat it. It doesn’t mean to hit the cat.</p> <p>⑲ I didn’t understand “<i>butchirakatte buchitatakasshai</i>.” I later found out that “<i>butchirakatte</i>” means “cross-legged,” and that <i>Buchi</i> meant a grilled rice cake.</p> <p>⑳ <i>Buchi</i>, which is from the local dialect meaning <i>yakimochi</i>, is also used in the mountainous areas bordering the prefecture in the north and west of Gunma Prefecture.</p> <p>㉕ We tapped them on the <i>amakkobuchi</i> (wooden sides of the hearth) to remove the ashes, then ate them.</p>	<p>㉔ <i>Buchitakashai</i> is also called <i>Buchi - Buchiyaki</i>.</p> <p>·<i>Buchi-tatakasshai</i> was called “<i>buchi</i>”.</p> <p>A man born in 1936 said as a child, he used to call it, “<i>Yakimochi</i>”.</p> <p>(Kuri, Katashina Village, Tone District)</p>	<p>㉗ <i>Hai-yaki oyaki</i> is also called “<i>Hae-koro-bashi</i>.” (Shinshu)</p>

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
History	Background/ story	<p>⑤In Katashina Village, the morning greeting is ``<i>Uchihatacashare</i>," which actually is the word for the local breakfast of rice cakes with miso stuffed inside.</p> <p>⑬This region was originally a village in the mountains, so rice could not be grown there. Thus, so the regular food was <i>yakimochi</i> (rice cakes) made by grinding millet into flour and baking dumplings made from this flour in the warm ash of the hearth. It was eaten by picking it up from the warm ashes with chopsticks, placing it in the palm of your hand, and knocking the ashes off.</p> <p>⑳A farmer grew a big silkworm in a farmhouse around here. Many mulberry workers came from around Niigata. They say they grilled the <i>yakimochi</i> at the farmhouse.</p>	<p>◎We were eating something that tasted bad.</p> <p>◎Current life is heaven.</p> <p>◎Around 1950, her husband was a farmer who grew millet, foxtail millet, and Japanese millet, etc.</p> <p>·Originally from Katashina Village Hanasaki Yamazaki, the woman said she made <i>buchi</i> from the time before she married. <i>Buchi</i> is very filling. So, she made it often. At the age of 23, through a relative's introduction she came to Kuryu in Katashina Village after marrying. Of course, she continued to make <i>buchi</i>. (Kuri, Katashina Village, Tone District)</p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
Form of Eatin	Everyday life	<p>① Eat snacks called <i>Yabarikashi</i> not only early in the morning, but also in between breakfast, lunch, dinner, etc.</p> <p>⑥ People ate four meals a day in Katashina Village. The first time, as soon as we woke up in the morning, we had two pieces of <i>buchi</i>, a <i>yakimochi</i> made from millet flour that we had put in our <i>hodo</i> the night before. Then we headed right to work.</p> <p>• <i>Buchi-hatatakasshai</i> was eaten for <i>Chagashi</i>. After finishing the <i>chagashi</i>, we had <i>Asatsukuri</i>. Then around 11 o'clock we had breakfast. Around 3 o'clock we had lunch and after sunset we had dinner. It was said that if you added one cup of rice to one of millet, it was a high-quality food. However, eating four times a day was the norm from spring to autumn.</p> <p>⑰ About 70% of the farmers in Higashi Village, Katashina Village, made this breakfast every morning without fail.</p>	<p>◎ People ate it for breakfast.</p> <p>◎ The <i>buchi</i> eaten in the morning was cold.</p> <p>◎ They ate warm <i>buchi</i> for dinner.</p> <p>They made the <i>buchi</i> at night. They put the grilled <i>buchi</i> in a basket and hung it in a cool place (in the back doorway). This was for breakfast the next day. When they went to work in the mountains (mainly <i>yakimochi</i>), was put in a <i>biku</i> (a backpack-like bag made of rice straw or sedge) and taken along to eat. The <i>buchi</i> we ate in the morning was cold. (Tsuchiide, Katashina Village, Tone District)</p> <p>We ate <i>buchi</i> (<i>yakimochi</i>) for breakfast almost every day. Around 1955 and 1955, it was the staple food. In Katashina, they ate <i>Hiemeshi</i> at 3pm. Sometimes <i>buchi</i> grilled in the morning would be eaten for <i>gojuhan</i> (3 p.m.). (Kuri, Katashina Village, Tone District)</p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
Form of Eatin	Monobi (Special Days)		<p>◎Udon/Soba were eaten on <i>monobi</i> days.</p> <p>◎What is a <i>monobi</i> day? Festivals, New Year's, and sports days were also kinds of <i>Monobi</i> days.</p> <p>Buchi were made almost all year round. But from late December to New Year's (Jan. 1st) they ate mochi. So buchi wasn't eaten during this period. (Kuri, Katashina Village, Tone District)</p> <p>Buchi was not made in the case of celebratory events (weddings etc.) Instead, udon was made. <i>Yorikoto</i> (holiday when a guest visit one's home) they made udon and tofu. For funerals, they made <i>kenchin</i> soup and <i>sekihan</i> rice. (Kuri, Katashina Village, Tone District)</p>	
	With whom		<p>◎When the inn was built, the locals started feeling nostalgic for Buchi.</p> <p>◎They made it because the local people liked it.</p>	
	Where	<p>⑦It comes from the idea of putting it in ashes, tapping it on the edge of the hearth, and offering it to visitors.</p>	<p><i>Buchi</i> is in <i>Irori's</i> ashes They put it in the ashes of the hearth to warm it up. They would tap it on the side of the hearth to knock off the ash before eating.</p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
To make	Ingredients	<p>⑧ <i>Yakimochi</i> eaten for breakfast is called buchi and is mainly made from wheat flour, and buckwheat flour. In the past, we used millet.</p> <p>⑩ It was mainly made from wheat flour, and there was also some togibi. but I heard in Tano County that togibi has heat even when it's cold, so it keeps your body warm and protects from the cold.</p> <p>⑭ Ingredients were not limited to wheat flour. They used wheat flour, buckwheat flour, or turmeric flour, but gradually started using more wheat flour.</p> <p>⑰ The raw materials were barley</p> <p>⑧ <i>Yakimochi</i> eaten for breakfast is called buchi and is mainly made from wheat flour, and buckwheat flour. In the past, we used millet.</p> <p>⑩ It was mainly made from wheat flour, and there was also some togibi. but I heard in Tano County that togibi has heat even when it's cold, so it keeps your body warm and protects from the cold.</p> <p>⑭ Ingredients were not limited to wheat flour. They used wheat flour, buckwheat flour, or turmeric flour, but gradually started using more wheat flour.</p> <p>⑰ The raw materials were barley flour and wheat flour, and the bean paste was also very varied. But the main ones used were miso, <i>haname miso</i>, <i>hazuke</i> (salted radish leaves or Chinese cabbage), and azuki bean paste (salted only). In rare cases, mushrooms were also used.</p> <p>⑰ The quality of food naturally varies depending on the family's income.</p> <p>⑳ The flour that is milled through a stone mill and passed through a fine mesh sieve is called ``first flour.'' The remaining wheat is ground through a mortar and sifted to become ``second flour.''</p> <p>㉑ The first flour is used for udon, tsumekko, okirikomi, etc. The second flour is used for <i>yakimochi</i> (<i>buchi</i>).</p> <p>㉒ <i>Buchi ~ Yakimochi</i> was made from wheat flour, namely udongona (udon flour) and <i>arakkona</i> (rough flour), in the Showa era, but before that, it was made from hikkonazokki (millet flour zokki, or millet flour dake).</p>	<p>◎ Millet and foxtail millet (Wheat is not grown in this area. Some people were growing it, but it was for sale)</p> <p>◎ Contents are abura miso and homemade miso</p> <p>◎ Made with udon flour in good places.</p> <p>The raw material for buchi was wheat flour, and the filling was miso and red bean paste. Negi miso made with chopped green onions, eggplant and miso are used as the filling of the buchi. (Kuri, Katashina Village, Tone District)</p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
To make	Tools /Equipment /Environment		<ul style="list-style-type: none"> ◎Thatched houses had sunken hearths. ◎Millet and foxtail millet were ground into powder using a water wheel. ◎Houroku(baking pan)·watashi·(mesh grill) hibashi (tongs) ◎Around 1979, it was baked on a hot plate. 	
	Procedures /techniques	<ul style="list-style-type: none"> ② Eating dumplings and mochi by heating them with the heat of the ash from the hearth. ⑧ Knead the flour, add miso bean paste or red bean paste, and put it in the <i>irori</i> ashes to bake. Nowadays, we use baking soda, so it's fluffy and doesn't go bad. ⑮When wheat is ground, it becomes red-black udon flour. Knead it with water or lukewarm water, add miso, roll it, and bake it in a pan. This is then placed in hot ashes and baked for about an hour until golden brown. The center of the fire in the furnace is called ``<i>Hodonaka</i>,'' and the hot ash is called ``<i>Atsube</i>.'' Scrape off the sticky ashes (dig up and remove) and bury the baked mochi. Say ``Buchi-tatakasshai'' to offer it. Knock the ashes off with a pair of chopsticks and brings the food to your mouth. ⑳A typical <i>yakimochi</i> is to mix flour with carbonic acid (baking soda), knead it to a consistency harder than udon noodles, roll it into a ball about 7-8 cm in diameter, and bake it a little with in a pan until the surface becomes hard. Put it in hot ash and roast it. Once baked, take it out and knock off the ashes before eating. 	<ul style="list-style-type: none"> ◎Made at night ◎Baked it at night, put it in a colander and hung it in a cool place. ◎ Grilled in a baking pan until charred. ◎Heated with <i>hodo</i> (the ash in the hearth) ◎<i>Hieyakimochi</i> and <i>Sobayakimochi</i> were both cooked in the ashes. ◎Buchi's filling is green onion miso ◎It will expand when you add baking powder, but it will harden as it cools. ◎In the past, it was not puffy. <p>In addition to flour, they also added baking soda to Buchi. In the 1930s, it was mixed with just water and baked. The flour was ground using a water wheel in Kuryu, Katashina Village. After roasting the buchi on both sides with in a baking pan, it was placed in the ashes of the <i>irori</i> and steamed. The steamed food was removed from the ashes. (Kuri, Katashina Village, Tone District)</p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
To make	Deliverables	<p>① Once it's baked, people say, ``Well, <i>buchi-tatakasshai</i>," and they tap it on the edge of the hearth to remove the ashes and then eat it while blowing on it. It's nothing like chewing mud.</p> <p>② Buchi is the hard one, and ``<i>tarashi</i>'' is the soft one.</p>	<p>◎ 3-4 pieces per person x number of family members</p> <p>◎ The current shape is plumper than the old one.</p> <p>◎ Sometimes added baking soda.</p> <p>◎ They also devised a way to make it delicious even when it's cold.</p> <p>The woman in the house (mainly the wife) made the <i>buchi</i> for the family. For a family of five, she made 10 pieces, assuming each person would eat two. Depending on the family, some people made enough <i>buchi</i> for three to four times the number of family members.</p> <p>When they got cold, they were placed in <i>Irori</i>'s ashes to warm them up. The raw material for Buchi was wheat flour. In addition to <i>buchi</i>, they also made and ate <i>Hieyakimochi</i> and <i>Awamochi</i>. In particular, the <i>Hieyakimochi</i> was sweeter, more fragrant, and delicious than the Buchi. (Kuri, Katashina Village, Tone District)</p> <p>From around 1955 to 1965, if visitors came while making <i>buchi</i> at home the hosts would say, ``Wow! You took the time to walk all the way here! They would hand the guest a <i>buchi</i> saying ``Eat up!' and "Let's have a drink" (Kuri, Katashina Village)</p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
Tradition/bearers			<p> ◎Learned how to make it from my mother-in-law, when she married (around 1950) ◎It is the wife's job to make the <i>buchi</i>. ◎She didn't make it before becoming a bride. ◎I made it by myself after my family went to bed (every night) </p> <p> A woman born in 1947 whose hometown was Okawara, Showa Village, Tone District Moved to Kuryu, Katashina Village, Tone District for marriage. Learned how to make <i>buchi</i> from mother-in-law. After making it for several years she was even praised at her skill by her mother-in-law. She has been cooking them on a stove and then steaming them since the time that iron disappeared from homes. Some people prefer to steam them first. Some people baked it after cooking. The order of preparation slightly differed depending on the family. (Kuri, Katashina Village, Tone District) </p> <p> The size of the <i>buchi</i> was determined by the size of the hands of the woman (mother) in the household. It is roughly the size of a palm. (Kuryu, Katashina Village, Tone District) </p>	

Major items	Minor item	Literature survey (No. matches the No. in literature list)	Field survey	Examples from other regions (No. matches the No. in literature list)
Future outlook			<p>◎At the inn, <i>buchi</i> was served to guests as a local food.</p> <p>◎It was a souvenir for customers on their way home</p> <p>Lately, I've been grilling <i>buchi</i> on a hot plate and eating it every once in a while.</p> <p>A woman born in the early Showa era said, ``I still make it because it's easy," ``I still eat it regularly," and ``I keep what I make in the freezer and (defrost) it when I want to eat it." Some people eat it for breakfast or lunch. (Kuri, Katashina Village, Tone District)</p>	

(1) *Buchi-tatakasshai*

(d) How to make it

◆ *Yakimochi- making of Yore*

1. Knead the dough



2. Tear apart dough



3. Shape dough in to balls then spread them out



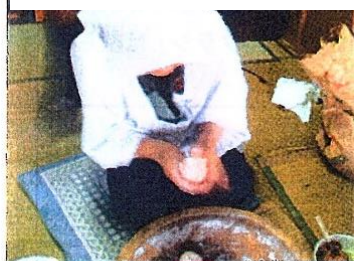
4. Apply miso to the dough



5. Put chopped scallions in



6. Shape in to balls



7. Put in a preheated pan.



8. When browned put on a sidebar



9. Put in the ashes of the hearth



10. Tap them on the wooden edge of hearth



11. Bon apetit!



They look tasty!

Introducing *Yakimochi* from Katashina Village

① *Chagashi-flour (bran flour) yakimochi*

Buchi from long ago didn't have baking soda.

The flour that is sifted through a fine mesh sieve is called ``first flour'' and is used for udon or to be sold. The remainder of the flour that is sifted through a coarse sieve is bran flour and called "second flour" which is mainly used to make *yakimochi*.

Texture: The color was brown and the dough was crumbly. It was chewy.

Taste: Simple taste, aromatic

② *Kakippo (buckwheat yakimochi)*

Pickled radish leaves and rhododendron were boiled until soft, buckwheat flour was added, rolled them, and roasted them on the *watashi* over the hearth and eaten. It was often eaten at dinner and other meal times. Easy to make.

Texture: Smooth and pleasant to the mouth.

Taste: It tastes like pickled food and is delicious.

Soba *udekko*: Buckwheat flour mixed with boiling water, rolled into balls, boiled, and baked on top of a *watashi*.

**Watashi*: An iron stand placed over the fire to warm food.

③ *Togimibuchi*

Corn was dried and ground into flour, boiled and eaten, or steamed and roasted in the ashes of the hearth and eaten with miso.

Texture: It's crunchy and spreads in your mouth, and you can't swallow it unless you chew it thoroughly.

Taste: Delicious with the aroma and sweetness of corn.

④ Rice *Buchi*

When there was leftover rice, it was mixed with flour, kneaded, and roasted in a *horoku* (baking pan).

Texture: Moist and soft.

Taste: The same simple taste as commonly eaten *Yakimochi*.

⑤ Recent *yakimochi*

Add baking soda, baking powder, sugar, vinegar, milk, vegetables, etc. to flour (all-purpose flour).

Various efforts have been made to make the food taste good even when they have cooled off.

Texture: Soft and fluffy. The texture is like steamed bread. Adding vegetables gives it a vibrant color.

Taste: Delicious with the sweetness of vegetables and the gentle taste of the ingredients.

◆ Red bean paste of Yore (ingredients)

They used things such as leftover side dishes (pickles, simmered dried radish, simmered pumpkin, sweet and spicy simmered mushrooms, etc.) dregs, miso, or salted red bean paste. (in the old days, because sugar was precious, salted red bean paste was used instead of sweet red bean paste).

Miso-an... Add green onions, eggplant, bonito flakes, etc.

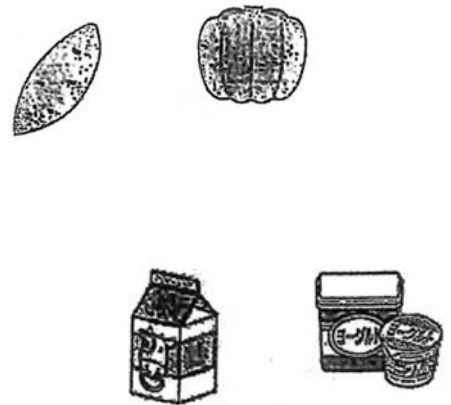
Seasonal wild vegetables... Used bracken, butterbur sprouts, *nobiru*, pickles, etc.

Anko...Azuki beans, soybeans, dried persimmons (as a sugar substitute)

Various Ideas for *Yakimochi*

Ideas to increase nutritional value	
Foods with Protein	Foods with Fiber /Vitamins Etc.
-yogurt	-pumpkin
-milk	-sweet potato
-skim milk	-corn
-soy milk	- <i>hanamame</i> (runner beans)
-eggs	-raisins
	- <i>aonori</i>
	-roasted sesame seeds
	-your favorite vegetables

Tips to keep it from getting hard
In the Dough
-baking powder
-baking soda
-vinegar
-sake (rice wine)
-hot spring water
-sweet sake / sake dregs
-cold, soaked rice



■ Ideas for Cooking for *Yakimochi*

For people who want something that is crispy on the outside and moist on the inside, steam it on a hot-plate or frying pan (with lid).

people who want something that is crispy on the outside and aromatic, steam it on a hot-plate or frying pan (with lid).

For people who want something that is moist and soft, try steaming it in a steamer.

If you want to eat soft browned food, brown the *yakimochi* on a hotplate or something similar, then steam it.

When cooking on a hotplate or in a frying pan, make sure not to take off the lid more than once

because that causes the moisture to evaporate, which in turn, makes the *yakimochi* hard.

Only open the lid once when flipping over the *yakimochi* in order to make it soft.

In the case of steaming, don't open the lid either.

(1) *Buchi-tatakasshai*
(e) Preservation/ Inheritance

■ Picture-story show

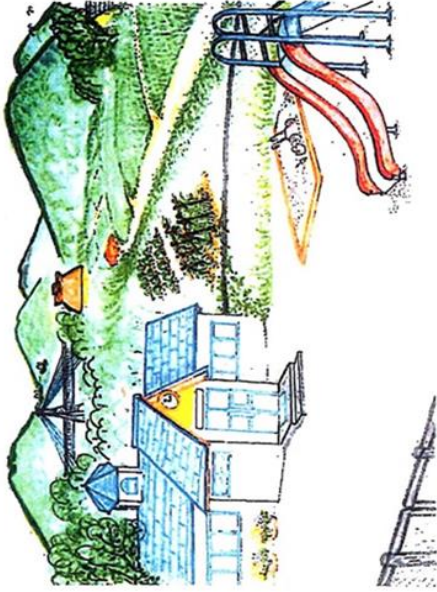
■ Do you know "buchi"?
(*Buchi-tatakasshai*)
Let's make it together!



■ Katashina Village Dietary Improvement Promotion Council

Long ago, in Katashina Village where people couldn't grow much rice, *yakimochi*, also called *buchi*, made with flour and cooked with an *irori* hearth was the main food for busy farmers.

Buchi is an important food that has been eaten in Katashina from ancient times.



This is a story about a little girl, named Shinako-chan who went to a nursery school in Katashina Village.

This was a fun nursery school, surrounded by mountains. Do you know which nursery school this is?

Picture-story show

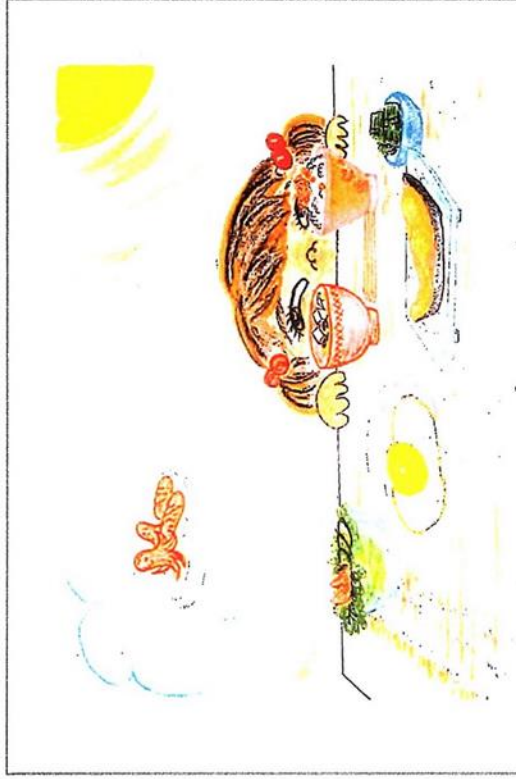


Cock-a-doodle-doo!! It's morning!
The sun is shining brightly and the
weather is nice.

"Good morning," Shinako says with a
bright smile.

She washes her face, brushes her teeth,
gets dressed and then has breakfast with
her whole family just as she does every
day.

"Let's eat!"



Let's eat your favorites, natto with rice,
fried eggs, miso soup and eat some
veggies too, please.

Mama says" Eat some fish, too." But
Shinako-chan says she can't because
she's too full. But what she's really
thinking is that she'd like some octopus -
shaped sausages instead of fish.

Breakfast is like a switch that turns on
your body and mind, the source of power
for cheerful healthy energy!!

■ Picture-story show



After Shinako-chan says, "Gochisosama," or "Thank you for the meal." Grandma

Tells her "Today I'm going to your nursery school."

"I wonder what Grandma will do there?" thinks Shinako-chan with excitement. She can't wait!



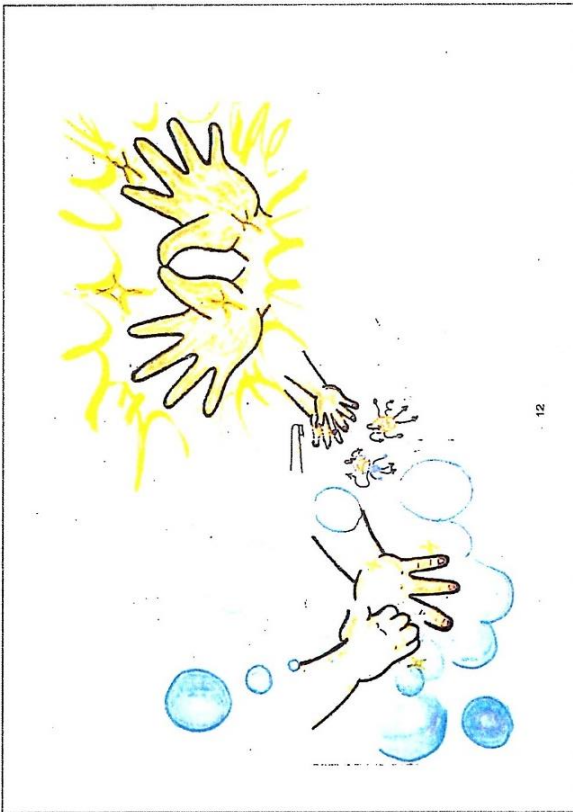
Grandma and her friends are all wearing matching pink aprons.

They help with preparing nutritious meals to keep us healthy. They are called, 'Health-mates.'

Pink really looks good on them. They are cute aunties, aren't they?

Today, they came to the nursery school to make buchi with the children. Buchi is a food that has been eaten in Katashina Village since ancient times. All of the pink aunties gather here today, "Let's do our best for the sake of these good children!!" "Yay! Let's go!"

■ Picture-story show



12

First of all, put on an aprons.

Wash your hands thoroughly with soap.

Sl-ish-slosh, and scrub-scrub.

I wonder if your hands are all clean now?
Now, is everyone ready?



14

Add flour and lukewarm water to a bowl.

Mix, mix it up. Then knead it.

“Ah, my hands are sticky.
Is this okay?”

But it seems to be coming together
somehow...” Shinako-chan thinks.

Seeing Shinako-chan looking worried, a
health-mate auntie comes over and says,
“Look. This thing that looks like white clay
is called dough.”

Picture-story show



Next, let's make the filling for the buchi.
First, cut the green onions.

When you use a knife, make your other
hand like a cat's paw.

Absolutely no playing around or chatting!
Chop, chop, chop.

"Little by little"
"Look, cut it really very well!"

Add the miso and sugar and mix it well.



Now it's time to make the buchi.
Take the dough in your hands, and knead
it.

Roll it up and spread it out, then add the
miso paste.

Make them in to balls. . Round balls."
Did everyone do a good job?
Be yummy, so yummy!

"Bibbity bobbity boo!"
Yes!! It's done!

■ Picture-story show



In the olden days, people used to cook the buchi in the fire in the hearth and bury it in the ashes.

You're probably thinking, "Eh, that's not good," right?

But they used to knock the ashes off on the edge of the hearth and eat the buchi .

That's why we call *yakimochi* "buchi".

There's also a funny story that tells about a person who came to visit Katashina and was told, "Buchi Tatakasshai," or "Let's hit it!"

They ended up hitting the cat (calico cat) next to them instead. "Buchi Tatakasshai" actually meant to tap off the ashes before eating.

■ Picture-story show



When Shinako came home, her grandmother said to her,
 ``You did a great job making yakimochi!''

Shinako was really happy to hear that and replied,
 ``It was really yummy, Grandma!
 Let's make it together again.''

[The End]

(1) *Buchi-tatakasshai*

(f) Summary of the Survey

``Buchi'' is a type of grilled rice cake, but there are some special characteristics in the preparation process before eating. It is baked in a baking pan in a sunken hearth, then buried in the ashes and steamed. It's then taken out of the ashes just before eating, and the ashes are knocked off before eating.

This act of tapping the ashes is called ``*tatakasshai*'' and a term used when offering it to guests.

Similarly, in Nagano Prefecture, the act of steaming baked rice cakes by placing them in ashes

has long been called ``*Aikkoroboshi*,'' a term that is common from the Nishiyama region of Nagano Prefecture to the Kitaazumi region.

According to this research, the earliest occurrence of ``*buchi*'' in Katashina Village was in 1923.

The following is a quote from the 1944 "Research on Japanese Local Cuisine", but what appears here is the expression "*Yakimochi*", and from there on, the term "Buchi" could not be found.

☆From "Research on Japanese local food"

In 1945, a nationwide survey of local food practices was carried out by the Central Food Cooperation Association, which was compiled into a book called ``Study of Japan's Local Foods.'' Thus, this survey was conducted on the local foods of Katashina Village as one of the subjects. We would like to use the descriptions in this book as a foundation for this survey.

``Research on Japan's Local Foods'' was conducted by the Faculty of Agriculture of Tokyo Imperial University in the Kanto and Chubu regions. and details were reported in four villages, with Katashina Village being one of them.

Although the book was set in an unusual situation, in the midst of the Greater East Asia War, materials from the early Showa period are also included, and are considered the best reference for understanding the environment surrounding dietary habits at the time.

The farmland area of Katashina Village is 1,200 ha of the village's 39,450 hectares, and 113 ha of paddy fields. With over 700 farming households, the average size of each farm is less than 2 acres (20 acres).

(1) *Buchi-tatakasshai*

``I have to say that the management of rice paddies is completely subordinate to this village. Therefore, agriculture in this village is mainly based on field crop management, but since there have been many cultivated fields in the mountains and forest plains since the past, it is not sober. The area is inferior, and the entire village is located at a high altitude of more than 600 m, and is influenced by weather conditions. Under unfavorable natural conditions, wheat, soybeans, and soybeans are still concentrated today as they were 粟(あわ)in 稗(ひえ)the 黍(きび)past 蕎麦(そば). I am engaged in zaru farming.”

☆General form of meals

[General meal format] (Spring equinox to autumn harvest)

1. Tea ceremony (around 5-6am)

Eat 2 or 3 pieces of ``*Yakimochi*”

2. Breakfast (around 10am) One of the following

"*Yakimochi*"...(When I'm busy or I don't have much time at home)

Millet rice (70% millet, 30% rice)

3. Lunch (3pm)

millet rice

As a side dish, add a large amount of vegetables to miso soup and use it as a side dish.

It is usually served with pickled vegetables.

4. Dinner (8pm-9pm)

Barley rice (70% barley, 30% rice)

Occasionally, ``*Udon*” is a treat.

There is no meal that relies solely on rice, and even in millet rice and barley rice, rice only makes up about 30% of the food. This was almost the same even before the war, and the reason why wheat and millet constituted the main food of this village, and their dietary habits have remained unchanged for a long time, is due to the nature of the production situation. This is due to

This description shows that interaction with surrounding villages was limited due to the underdeveloped transportation system, and distribution was mainly carried out within walking distance.

Cars entered Katashina Village in 1920, when the 327m long Kuryu Tunnel was opened, making it possible for vehicles to access the then Higashi Village and Katashina Village for the first time.

Furthermore, in 1964, a new road was opened over the Shiizaka Pass, making it possible for large buses and large trucks to pass through, resulting in major changes in the movement of people and logistics.

In addition, with the arrival of the motorized society, the number of hiking tourists to Oze increased, and in anticipation of the influx of tourists, a major tourism industry, such as the development of ski resorts and the accompanying construction of guesthouses and pensions, suddenly engulfed the once quiet village. I went there.

With the bursting of the bubble economy, the momentum of development at that time declined, and people began to focus on enjoying nature as it was, turning it into a quiet tourism industry.

In this way, with the arrival of the automobile society, the quiet and closed village life changed completely, industries aimed at tourists increased, and as a result, the traditional eating habits of the villagers gradually changed, and for a while. While the tourism boom continues, although it has lost momentum, the current state of affairs is that the eating habits that remain in books from the early Showa era are no longer the same.

The age structure of the people I met during this field survey seemed to be mainly in their 80s, and the stories they told me about their dietary habits, especially about tabby, were published in ``Research on Japanese Local Foods.'' It completely matched the description of the ``general form of meals'' in the article, and I felt as if I could experience the eating habits of Katashina Village in the pre-war period here and now.

What was even more surprising was that it seemed to be a nostalgic topic for the people who were talking about it.

There is no need to mention that during the pre-war period, the octogenarians living in Katashina Village were probably children and did not have enough to eat.

From those difficult times, when I had almost forgotten or tried to forget, ``Buchi'' filled my hunger and became a source of strength to work.

Due to the rapid progress of village culture and civilization, it seems that the food culture that satisfies the hungry will not disappear easily.

(2) *Tsuju dango*

(a) Literature survey

① Monday Tsushin published in 1954

- There were two or three chickens in each house, and they found food on their own, so people didn't give them any scraps of grain, as people needed to eat whatever they could.
- If there are many grains of rice that cannot be picked up by chopsticks or sticks, especially those that have fallen off and are scattered one by one in the corners, there is nothing else to do but to sweep them up on the last day of the workshop. In other words, it is just a common type of waste, but people in the past tried to put it to good use.
- Moreover, it wasn't just something that could be eaten, it was once considered one of the regular foods...

② Folklore No. 22 Published in 1957

- There is a festival for the god of fire and hearth, Kojin-sama, on a *sanrinbo* day death in October. The events of this day are explained about by *Mikawari-baasan*. People made some dumplings with red bean paste and offered them on a plate to the Kojin, and apart from that, they put three dumplings each on bamboo skewers and hung five of them on the eaves of the roof.
- This *dango* powder is said to be made by sweeping up the spilled paddy rice during threshing, washing it thoroughly with water, removing stones, and turning it into powder, so it was called *tsuchiho dango*.
- The origin of making dumplings from fallen paddy rice on Kojin's Day is from the time when *Mikawari-Baasan* was at home babysitting a large number of children who were exposed to fire. She decided to make earthen dumplings to prevent the children from getting burnt. It is said that the festival began when people celebrated by making dumplings from the ears of rice and offering them to the deity.

③ Katashina Folklore published in 1960

- On November 30th from the old calendar, Tsuju Dango, and raw millet flour dango is passed through a kaya skewer and placed at all of the entrances. They say that the more dangerous the dango, the better. It is said to ward off evil spirits.
- Tsuju Dango is made on November 29th. Made with bad grain flour found at one's feet during threshing, It is called Oninokobushi, or goblin's fist, because the dumplings are made by squishing them with one's fist. These were then made as offerings to the gods. In Higashi Ogawa, children walked around eating these dumplings, but in Tsukiji, they didn't eat them because they thought they would get lice.

④ Kawada Village Magazine published in 1961 (Showa 36)

- Dumplings are made on the 27th day of December using rice, millet, and a mixture of various flours. When these dumplings are placed on a doorway or wall, children are supposed to walk around them.

- ⑤ History of Kanagawa Prefecture (Folklore of the Prefecture Volume 1) Published in 1961
- When it comes to offerings and food on the 8th day of Koto, it is important to note that in *Mikaaribasan's* area, many places offer *tsochiho dango* (also called *tsujo dango*).
 - In Shimo-onda, Kohoku Ward, on the 8th day of December, *doryo dango* are made and 3 dumplings are placed on each bamboo skewer, and 4 of these are used as offerings. If you don't do that, you'll get sick.
 - In Yato, behind Toriyama-cho in the same ward, three *Tsujo dango* are put on skewers and placed in doorways on December 1st. This day is also called the first day of *Hanayogore*.
 - Tsochiho dango* is a type of dumpling made from gleaned grains, but according to Mr. Yanagita's discussion, they are not very edible. It is said that the reason why such poor food is offered to the gods is because it still maintains the impression of a day of memorial.
- ⑥ Tone Folklore Vol. 1 Published in 1964
- Performed around mid-November after the autumn season has just begun.
 - Fist-shaped dumplings were made and put on kaya branch skewers about the length of a chopstick. Then they were put around the entrances of houses, storehouses, and barns. People called them ``*Oni no Kozuchi*.'' Children would walk around and try to take them. There was a thrill in pulling it off without anyone noticing.
- ⑦ Tone Dialect and Food Customs Published in 1968
- October 30th's ``*Tsuji Dango*'' - Red bean porridge made in the shape of a fist (*kobushi*) on the second day of the year, with corn or flour dumplings added to it.
- ⑧ “Joushu Tree Rings” published in 1976
- The scrap rice and green rice that come out from the threshing machine are ground into powder, and *Nejikko* dumplings are made on November 30th. They are placed on the branches of Japanese oaks and *hagi* branches, and offered to the household deities, shrines, and the entrance.
 - In mountain villages, grains like barnyard millet, buckwheat, millet, and wheat, etc. is used. However, in some regions children collect and walk around with *dango*, also called *oninokobushi*, and in some regions, the *dango* is made into soup and eaten.
 - It is generally believed that it is a talisman to prevent demons from descending from the sky. Also, it is held that at the foot of Mt. Akagi, demons come to the door to eat screws. But these *Kanazuchi* do not enter because they think they will be hit with a fist.
- ⑨ Life and Festivals in Joshu The Sound of a Good Harvest Published in 1977
- Tsujuuneji* are dumplings made by picking up ears of rice that have fallen in the fields, turning them into rice flour, and then squeezing the rice flour with your hands. It is characterized by the fact that the finger prints remain visible. It is a festival held in each household to give thanks for a bountiful harvest.

⑩ Life and Festivals in Joshu, Festival of Small Houses Published in 1977

·November 30th is *Tsuju Dango*. In areas around Shibukawa and Maebashi cities, this was called *tsuju-neji*, and fist-shaped dumplings were put on to the ears of thatch and placed in the entrances of houses and places for deities. Legend has it that on this day, the demons descending from the sky will be struck with this fist.

⑪ Gunma Prefectural History Materials 27 Folklore 3 Published in 1980

- If you write *Tsuju* in kanji Chinese characters, it can be translated into *Tsujio* or *Tsuchiho*.
- In this prefecture, this event is mainly held on November 30th of the lunar calendar, but this is rare. In many other regions, it is an event held on December 8th, or the 8th day of Koto. This event is mainly held on November 30th of the lunar calendar, and changes due to the calendar change are similar to those of Daishi-ko.
- However, there are other dates such as November 27th (Tone Village, Tone District) , December 27th (Kiryu City, Umeda Town), November 29th (Ueno Village, Tano District), and December 11th (Tomioka City). Agatsuma District has Misoka-dango, which is eaten in many villages in Tsumagoi Village. It is a dumpling made from millet and buckwheat flour which has become a part of the New Year's Eve event.
- This *dango* is usually called *tsuju-dango*, but it is also called *tsuju neji*, *tsuju dance*, or *chuuchi*. It is called *tsuju* in Oizumi Town.
Neji is a special form of *dango* as described below, but this dialect vocabulary is rare nationwide.
However, it is said to be used in the area centered around Maebashi City and Shibukawa City.
- Dance is a word that accurately conveys the old sound of *dango*, and was used in the Nishimo region, such as Matsuida Town, Usui District, and Kurabuchi Village, Gunma District. Misokadango, the term used in Tone Village, Tone District, and Kuni Village, Azuma District, probably comes from the fact that the dumplings were made on the 30th. However, there are various other names as well.
- The special feature of this *dango* is that it uses extremely coarse powder that can be found anywhere. In many places, *Ashimoto* is a flour prepared from the muddy ears of rice collected from the foot of threshing machines. They also collected the paddy rice that spilled into the garden during the drying process, though it was covered in dirt. This is probably where the meaning of *tsuju* (ear of the earth) comes from.
-In fact, in the Ogo Town and Kasukawa Village areas of Seta District, the *Ashimoto* on the right is called *Tsuju*. Other words used for the lowest level of ingredients are still found in those such as *Nekoppataki* in Azuma Town, Azuma District, *Mushiropataki* in Kitachibana Village, Seta District, and *Hatenomon* in Kanra Town, Kanra District.
-In addition to rice, millet flour or Korean millet flour was used. While some places just use whatever they have, such as buckwheat flour or wheat flour.

- This *dango* is even more special in its shape. To put it simply, knead the flour and squeeze it in your palm.
- The shape is similar to that of a fist. Some people say that it is better to make it as threatening as possible, and really emphasize the fist shape.
- In many places, two pieces of this dumpling are placed on the branches of trees such as cypress, *hagi*, or others. trees, and are offered to the gods. Unlike other celebratory events, the dumplings are to be offered at all entrances, such as *toboguchi* and *samado*.
- That's why in Kuni Village, Azuma District, its other name is *Samanju Dango*.
The reason why it is shaped like the one on the right and offered in such a place is because there is a legend that demons and other monsters descend from the sky on this night, and it is said that this is to protect people from them.
- "If the demons come, leave this so that they will be hit by it." "Put it at each entrance to prevent the demons from coming." "The demons won't come in because they think they will be hit with the hammer." "The demons will go to the door to eat the screws but leave because they'll see the fists at the entrances.
However, the legends in various places are very similar to the one on the right.
- Thus, the name of this dumpling is *Oninokobushi*, goblin's fist, in Katashina Village, Tone District, *Oniuchi*, goblin hitter in Tone Village, *Oniyoke* in Kawaba Village, ``Three Hammers to Drive Out Goblins'' in Shirasawa Village, and *Oninomebataki* in Kuni Village, Azuma District. However, there seems to be no particular name for this demon or monster.
- In Kuni Village, Azuma District, it is called a demon called *Samanji*, but as mentioned above, this probably means Ji (old man) who comes from *Samado*.
- In Orimo, Nagane, Yoshii-machi, Tano District, rice powder dumplings are specially coated with pot charcoal to make them black before being offered. Here, it is said that an *onibaba* will come from heaven, and is also called *tsuju baba*, but this is also the night of *tsuju*. She is a visiting old woman (Yoshii Town Journal). If so, it would not be a proper name like *Mikawaribaasan*, who visits on the night of December 7th in Kanagawa Prefecture.
- Anyway, people believe evil spirits will visit villages around these dates of November 30th and December 8th.
It was believed that there was a god, similar to the the god of Taishi-ko, but that was it's opposite. Not being a deity that brings something of happiness, people revered it and tried to avoid it. They did so with the fist-shaped *dango*.
- This event, which has almost faded into obscurity now, was once a tradition that was practiced by many people and was held regularly. In particular, *dango*, which is not often made, is rare, even if the ingredients are bad and the taste is bad. Children and others would have been curious and walked around holding the offerings on the right, or even receiving them. It was an event that gave children a role to participate in the activities.

- In the Ichinomiya and Nukabe areas of Tomioka City, there is a children's song with lyrics saying, "Bring out the Chuchu Dango and I'll be having Omito tomorrow night." The day after the 11th (called *Tsuju-dango*) was the day of the opening of the doors of Nukizen Shrine, a major festival in the region.
- In Ogo Town, Seta District, there is also a children's song that says, "I fell in love with *Tsujudango* and came to Ora."
- Children in Sakai-cho, Sawa District sing, "I ate too much *Tsuju Dango*, devoured *Tsuju Dango*, then put the poop in the pot."
- These songs are thought to have been passed down more widely. All of these songs originated from the activities of children at night. But later they were sung not only on that night, but also during village-versus-village rivalries and teasing.

⑫ Gunma Prefecture History Research No. 17 Published in 1983

- Made from the end of November to the beginning of December. Farmers dry rice in their gardens. The paddy rice that spills down below is called *tsuju*. They collected the spilled paddy rice and made dumplings.
- This *tsuju* powder was ground in a stone mill and then made into dumplings. After being dipped in red bean paste it was given as an offering to the gods.
- Grind the *tsuju* into powder and make two shapes, one round and one shaped by hand. Then skewer them on Kaya branch chopsticks.
They were also placed in kitchen entrances, Inari shrines, toilets, wells, storerooms, etc., as well as on windows and entrances. It's very good for children.
- I made about 2 *sho* (about 3.6 liters) of rice *dango*. I put it on a kaya branch skewer, spread some miso on it, and put them in the hearth, cooked and ate them. (Maebashi City)

⑬ Folklore of Annual Events and Faith Published in 1986

- In many regions, the shape of the *dango* made on November 30th, or *Tsuju Day*, is slightly different. It's not round. It is shaped like a fist.
- This is usually called, but as seen in the family mentioned above, it is called *tsujuneji*.
According to our research thus far, the word "neji" seems to be a word from the dialect of the Nakamo area around Maebashi City and Shibukawa City.
- Put *Tsuju-neji* on the household Buddhist altar as an offering.

⑭ "Gunma Life Saijiki" published in 1988

- Around November 30th or December 1st, when the rice harvest was over, there was an event called *Tsuju Dango*, where people made dumplings and put them in doorways. This *dango* was also called *tsuju-neji* or *misoka dango*.
- *Tsuju dango* is said to be best made by first forming rice flour into dumplings and then squeezing them tightly in your hands.

·The Kobayashi family's ``annual event'' in Nakaotsuka, Fujioka City, is held on the 29th or 30th of November. ``It's called Tsuju-dango. To make them, the rice flour was kneaded, boiled, cut into dumplings that were then put in various areas. For instance, they were put in the entrance of the house, the household Shinto shrine, and the Buddhist altar, etc.

⑮ “Kikisho Gunma Meals” published in 1990

·Knead rice flour after boiling, make bite-sized *dango*, and boil. Boil the adzuki beans until soft, add hot water, make more liquid, add sugar, and thicken. Add boiled *dango* to this and eat.

⑯ “Gunma Food Culture” published in 1990

·There are dumplings called *Tsuju Dango* or *Tsuju Neji*, which are made on November 30th. However, they are made into a special shape. Since you squeeze the kneaded flour in your hands, they will take the form of a fist. Put some them on a skewer and display it near the doorway of your house. This makes it look like a clenched fist, and it is said that the goblin that tried to come down from heaven that night would be in trouble if it was hit by the “fist”. So, this deterred them from coming down to earth.

·When eating *tsuju dango*, people were supposed to do ``*sunabaraï*,’’ or sand removal by eating konjac. The reason for this is that these dumplings are made by picking up sandy grains of rice and grinding them into powder. The konjac allows you to clean out your stomach.

·Collect the ears of rice that spilled under your feet during threshing. Though mixed with dirt, make it into dumplings. Then put them on skewers, and display them at the entrance of your house. It is said that ``*tsuju* old ladies, are perfect at rivers,’’ and the role of old women was to carefully pick up and separate the grains of rice.

⑰ Takashiji published in 1990

Chijo chicken feed is called chijo. Nowadays, feed is mainly made from commercially available adult chicken feed, but in the past, it was made from scrap rice, chopped vegetable leaves, and sprinkled with rice bran.

I didn't know why it was called chijo, but I found a clue.

Hatsue Kobayashi from Saitama Prefecture, who has written such books as ``Stories of Discriminated Burakus'' and ``This Kind of Discrimination'', gave me her recent book ``Do Flowers and Fruits Bloom When You Die?: Songs and Life in Bushu Burakus''. . It said, ``Well, that's how it is, I guess...The dango of the twenty-sixth night's feast, no matter how new it may be, is ``*tsuju dango*'' made by grinding rice scraps into flour. What? Do you think I don't know what ``ear of earth'' is? The young people of today act like that. It refers to the rice that is swept up and scattered around the machinery during threshing.

There is a passage that says, ``Nsa...'', and within this sentence was the key to solving chijo's mystery.

The Japanese Kojien dictionary says, ``Tsuchiho = Tsuchibo, Fallen ears, Tsubu, Tsubo, Tsuchibo dango (Tsuchiho dango {chichiyuko}), dumplings made from fallen ears of rice. It's listed as Tsubo dango or Chichuko." However, the meaning of tsuchiho used to mean fallen grains, but the meaning has changed to be scrap rice. The scrap rice that appears under the vertical line when rice is polished, called green rice, is a large grain that can be turned into powder and made into dumplings.

These are called ambo, *yakimochi*, and chanoko. They are the ultimate low quality food. In modern times, it is called ``oyaki'' and is considered to be a high-quality food, but in the past ingredients were so crude as to make them not even worth mentioning.

This waste rice was also used as chicken feed. So, before you knew it, the word chicken food evolved over time from the word tsuchibo → tsutsubo → tsujo → chichu → to chijo. Thus, it's thought that it may be the case that it was passed down as chijo in this area. Currently, chijo is mainly a mixed feed, which includes corn, milo (improved Takamae), etc. This is then mixed with rice bran, wheat bran, and chopped greens. Sometimes scrap rice is added as before, but it no longer holds the position of the main ingredient.

⑱ Kawada Folklore published in 1992

The Takahashi family cannot make Tsuju dango. It is said that they are the descendants of demons. On this day, dumplings are made at home and children usually walk around with them. Since the Takahashi family can't make them, their neighbors bring some to them. (Shimokawada)

⑲ “Usune Folklore” published in 1993

- On November 30th of the lunar calendar, make *dango*. Stick two of these dumplings onto each beanstalk. Then, place them in the eaves of the entrance around the house. The children walk past and take these branches. It is said to bring good luck if they are taken (Togami).
- Put rice or barley flour dumplings boiled into a soupy powder on a withered kaya branch and place it on a pillar near every door of the house. These are taken by neighborhood children. It is said that it is better luck if your *dango* offerings are taken away right away, before you even know it. However, the Okamura family does not offer *dango* because they don't have a rice field. (Ishizumi).
- Put one *dango* on a skewer at every entrance to the house (Idoue).

⑳ “Folklore of Rinan” Published in 1994

- On November 30th, pick up the fallen ears of rice and turn them into flour to make dumplings. Stick them on a chopstick and put it at the door of your house. Children go around stealing these skewered dumplings. *Tsuju* means ear of earth. (Shimokuya)
- Make rice flour dumplings, put two each onto bamboo skewers. Stick the skewers in 4 to 5 places around your house. Children steal and eat. (Yokozuka)
- On November 30th, make fist-sized dumplings from udon flour, stick them onto kaya branches, and put them in the doorways of the houses you visit. There will be about 10 pieces. It was said that a demon would come, so it would be hit by the clenched fist. This shape was also called the shape of a hammer. The children walk around pulling out and taking these dumplings. They say it's better to if yours are taken. (Shinmachi)

㉑ Kawaba Village Cultural Properties Photo Collection 1994

The kanji, or Chinese characters for *tsuju* include *tsujio* and *tsuchiho*.

After the autumn harvest, the grain is threshed. The rice grains that have fallen under their feet mixed with soil (called *Ashimoto*) are ground into flour.

On November 30th of the lunar calendar, make fist-shaped *dango*. Put it on a skewer and put it on display at all buildings, Inari shrines, and windows (Toboguchi shrine) in the house to protect from evil spirits.

Children at that time were allowed to eat *dango* from any household, which is something they normally wouldn't have the chance to eat. They would walk around with *dango* in their hands even in the middle of a snowstorm.

This event is almost no longer held. [With photos]

㉒ “Ikeda Folklore” published in 1995

- On December 15th, Okoto and *tsuju dango*
- On December 8th, stick fist-shaped *dango* onto a kaya branches and display them around the house. Children will go around pulling them out. (Together with *Tsuju Dango*) (Shimosayama)
- *Tsuju dango* (*Chuchu dango*) On November 30th of the lunar calendar, people decorate around their home doorways putting up kaya branches with one fist-shaped dumpling each on it. Children walk around pulling them out. The dumplings sometimes have red bean paste added to it. (Kamihochi/Hochishinden)
- On the 30th day of November according to the lunar calendar, a total of 20 to 30 cocoon-shaped dumplings are stuck on kaya branches and displayed around the outside of houses. Children walk around taking the dumplings. It is said that it's better to have your dumplings taken. (Hochishinden)

- Shortly after finishing the pot purification rites put one dumpling each on kaya branches. Then, stick these branches around the outside doorways of one's house. It is said that demons come in December, so people put these dumplings around in order to ward off these demons. (Shimosayama)
- On November 30th of the lunar calendar, make fist-shaped dumplings using flour ground from fallen ears of rice. Stick them onto skewers, and put them under the eaves. They say it's better to have them taken by the children. Add the rest of the dumplings to shiruko soup and eat. (Nara)
- Tsuju dango is called "Okoto dango" and is celebrated on December 8th. (Akizuka)
- December 8th marks the end of the year's events. On this day, called "Okoto-dango," people make fist-shaped dumplings and place them on kaya skewers which are then stuck under the eaves. Children walk around removing them. They say it's better to have them taken by the children. They are also called tsuju dango. (Akizuka)

㉓ Numata Folklore published in 1996

Tsuju Dango Dumplings the size of a fist were stuck on bean stalks and placed around the house. (Yanagi Town)

㉔ Joshu Saijiki published in 1997

There are days when families hold small festivals, and it is said that the gods of misfortune visit them.

First, *Tsuju Dango* on November 30th. The etymology of *Tsuju* is unclear, as it is sometimes written as "Tsuchiho" and sometimes referred to as "Tsuji". However, these characters are used because the dumplings are made by collecting fallen rice ears and turning the spilled paddy from outside the threshing machine, called *Ashimoto*, into flour. In Tsumagoi Village, Kuni Village, etc., it is called *Misoka Dango* because it is made on the 30th, and in the same region it is also called *Samajii Dango* or *Samanju Dango* because it is offered in the *sama*, or windows, of each house. . Also, in Tone village, it is called *Oniuchi dango* based on the shape of the dumplings. Furthermore, inside the triangular area connecting Shibukawa, Maebashi, and Takasaki, the local dialect uses *neji* for *dango*. So it becomes *tsuju-neji*. *Tsuju* is difficult for children to pronounce so it is often called *chuchu dango*.

Well, these *dango* are made by kneading flour and boiling them in the shape of the palm of your hand. In other words, they will be in the shape of a fist. Stick about two fist-shaped dumplings on each blade of bamboo grass or Shino bamboo. Then, place them at the entrances and exits of house, storehouses and windows. It is common for children from Kitamo to Nishimo to walk around holding these *dango* in groups. Children around Tomioka City chant, "Put out the *chuchu dango*! Tomorrow night is *Omito*! *Omito* is the door opening ritual at Nukizen Shrine. The ritual is held on December 12th. So, the *Tsuju dango* in this region was held on December 11th.

The reason why fist-shaped dumplings are placed on the small *sama* windows, is because on this day, evil spirits and demons come from the sky and try to enter houses. It is said that demons, who are believed to be evil spirits, will turn back in fear when they see the dumplings. Some sources explain that the name of the evil god is Samaji. It must have meant an old man trying to come in from the *sama*. Many of these things are related to December 8th.

㊥ Numata City History and Folklore Edition published in 1998

Tsuju Dango

On November 30th of the lunar calendar, there is an event where *dango* are skewered and placed around the house. *Dango* comes in a variety of ingredients and shapes. The ingredients include those made from rice flour, which actually means “flour made from ground ears of rice mixed with soil because they were ears that had fallen to the ground.” (Shimokuya/Nara), and those made from udon flour (Yagatahara/Shinmachi). It seems that they were “dumplings made with low quality ingredients” (Prefectural History 27), and they came in a variety of shapes and methods of skewering.

“Put it on a chopstick and put it in the doorway.” (Shimokuya)

“Put two pieces on bamboo skewers and insert them in 4 to 5 places around the outside of the house.” (Yakataharamachi/Yokozuka)

“Put 3 to 5 sticks on a bamboo grass stick and roast them in the hearth before placing them around the outside of the house.” (Yagatahara/Shinoo)

“Put two pieces on a beanstalk and stick them at each entrance of the house.” (Togami)

“Stick dumplings that have been boiled into *shiruko* form onto bamboo grass and then stick them on the pillars near all the doors of the house.” (Ishizumi)

“Put one *dango* each on skewers and stick the skewers around the house.” (Idoue)

“Stick a dumpling the size of a fist on something, then display it in the doorway of your house” (Shinmachi, Kamihotchi, Hochishinden, Shimosayama, Nara),

“Stick 20 to 30 cocoon-shaped dumplings on bamboo grass, then place these around the main house” (Hochishinden),

“Stick a fist-shaped *dango* on a bean stalk and place them around the house” (Yanagi-machi), etc.

As shown above, the tradition is so diverse that you'll get a different answer every time you ask. In Gunma Prefectural History, it is said that “this is a quiet event held by each family,” and this is a typical example of an event in Numata where traditions vary from family to family.

The common reason for displaying *dango* is to ward off evil spirits, but in Shino'o, Yakatahara, *dango* are offered to Shinto altars or to *Yashiki Inari*. The ones placed on the edge of the eaves are said to be “offerings to *Tento-sama*, or the deity of the sun.”

To explain the shape of the clenched fist, it's said, "The clenched fist is shaped like a mallet. So one should hit with a clenched fist to prevent demons from coming." (Shinmachi) In Shimosayama, there is an explanation that "Demons come in December, so people put dumplings there to ward them off," which suggests that the purpose is similar to that of the 8th day of December. In Akitsuka and Shimosayama, *Tsuju dango* is held on December 8th as "*Okotodango*". "It is a characteristic of the Gunma Prefecture region that this event is held on November 30th, and in many other regions it is held on December 8th" (Prefectural History 27). However, in Numata as well, this is something that varies based on the area. Children had a habit of walking around pulling out the *dango* on display. It is said that "it brings good fortune if your household dumplings are taken," and I have even heard stories of people going out of their way to "put red bean paste on the dumplings" (Kamihotchi/Hochishinden). In addition, in Shino'o, there is a folk belief related to *Tsuju Dango* that says, "When a child gets a fish bone stuck in their throat, if you stroke their throat with this *dango*, it will come out."

②⑥ Photography of Joshu Folklore Published in 1999

Miharada, Akagi Village, Seta District. An event on the night of November 30th. *Tsuju* is written as "*Tsujio*" or "*Tsuho*" in Chinese characters. *Neji* is the word for *dango* in the local dialect. Form the rice flour dumplings in the palm of your hand, leave the imprint of your fingers as they are, and place them two by two on a Shino branch. Then, put up as offerings at household Shinto altars, Buddhist altars, kettle deities, Yashiki deities, etc. The *dango* is probably a talisman against evil spirits. (Photo taken in 1962 [Photo included])

②⑦ Hometown Event Food Published in 1999

Reason for the event

They collected the fallen ears of corn and turned them into flour to make dumplings.

This gleaning was an expression of the humble lifestyle of people in the past, who believed that they should not waste the crops they had grown. It was the work of elderly people with small children.

● How to make *Tsuju dango*

- ① Grind and knead the harvested rice and wheat into flour.
- ② Make the rice balls into fist-sized dumplings and boil them.
- ③ Put them on the stems of *Kaya*.

* *Tsuju dango*, which were hung on the stems of the *Kaya* tree, were placed at the entrances and roofs of houses to ward off evil spirits.

㊸ Tone Numata Life History Annual Event Review published in 2001

- Dumplings made on November 30th of the lunar calendar are called *tsuju dango*. When threshing rice, a lot of waste rice is produced. The rice that is hung on the huller is *irigo yurigo* (broken rice under the sieve). Sand and pebbles are still mixed in this. So, these are thoroughly removed, ground into powder, and made into *dango* to make *tsuju dango*.
- *Tsuju dango* is also called *chuchu dango* or *chuchu'u dango*. After harvesting, rice is harvested and the gleaned grains are called *tsuchippo* (ears of earth).
- It is said that this *Tsuchippo* became *Tsuju* due to an accent. In other words, *tsuju dango* are dumplings made from flour that is ground from low-quality rice that was covered in dirt. However, it does not have to be made from rice flour. In other words, they are dumplings made from the scraps left under the sieve.
- Make this *dango* into the shape of a fist (held in the hand), stick it onto a grass skewer, and place it at an entrance or window. It is said to ward off evil spirits. So, if a devil tries to enter, they will be hit by the the fist-shaped *tsuju dango*. Therefore, the overwhelming majority of *dango* are shaped like a fist. They are said to be “golden hammers that drives away demons, or demon fists.” Also, it is said that this is because when demons see the big dumplings, they run away thinking, “There's such a big man over there.”
- This event is quite a personal event that varies from family to family. For example, some houses have *dango* placed at the entrance (most of them do this), while others offer it at the household shrine. The size and shape of the *dango* offered at the altar are different at the top and bottom of the two skewers. Make the top one small and round, and the bottom slightly larger like a straw bag. The round shape is to wish that everything stays round, and the straw-shape is a prayer for fertility.

In addition, there are some places that do it after the beginning of December. In Sunagawa/Kakidaira, Tone Village, people went there on December 27th for *Misoka Dango*. It was an event to exorcise evil spirits, to welcome *Toshigami*, and involved cleaning the grain storehouse, sweeping up the spilled grain, and grinding it into flour to make *tsuju dango*. This was called “*oniuchi*” and was offered at entrances and altars. The children alked around with *dango* offerings to the gods calling out, “*Chu chu dango*.”

Furthermore, when offering *dango* to the gods, they never said “I offer *tsuju dango*.” They used names such as *Oninokobushi*, *Oniuchi*, and *Oninokanazuchi*. This is because *dango* were meant to be offered to Buddha.

②⑨ Tone Numata History and Folklore Encyclopedia published in 2013

- *Tsuju* is the paddy that spills during autumn harvesting and threshing, which gets mixed with dirt from being on the ground, is swept up, milled, and made into dumplings. It may have been *Tsuji Dango* with an accent. Around November 30th, people made *nigiri dango* and put them on *kaya* or *hagi* branches. Then they placed them at the entrances and windows of their homes. It is said that this is to prevent demons and evil spirits from descending from the sky at night. Neighboring children even came to steal these *dango* laden branches. Keep things with many eyes like colanders and baskets out in the garden. This is said to be a way to ward off demons because they have so many eyes.
- In Kuroho Village (Showa Village), it is said that on November 30th, the stem of a pipe is cut into 5-inch pieces, two fist-sized *dumplings* are stuck onto it, and the pieces are inserted into every entrance of the house to drive away demons.
- In Suganuma, Katashina Village, people purposely crush the *dango* with their hands and stick them in windows to ward off evil spirits.
- In Kakidaira, Tone Town, children called it *Oniuchi* and carried it around.

③⑩ “Katashina Village Magazine” published in 2014

- On the 15th and 31st of November of the lunar calendar, make dumplings from grains of millet, foxtail millet, etc., by shaping as if they were crushed by a fist. Then attach them to the stems of *Kaya* trees. Put on different pillars such as doorways. This is done to ward off evil spirits. (Tsukiji)
- On November 23rd, put millet dumplings on *kaya* branches and put them at the door. Apparently it has the meaning of curing illness. (Gozairi)

③⑪ Takasaki Academic Certification Course Takasaki Annual Events and Food Published in 2021

- *Tsuju dango* (11/30)··· *Tsuju dango* is a dumpling made from a wide collection of rice ears and paddy and ground into powder. Stick this on *Shino* bamboo sticks and stick them at the entrances and windows. It is said to ward off demons and evil spirits.

Food Culture Story Literature Survey *Tsuju Tango* ①

No.	Title	Author	Publication location	Book name	Publisher	Publication date
①	The <i>Tsuchiho Dango</i> Problem	Kunio Yanagida	P84~102	Monday Communication	Shudo Akiyama / Shudoshu	1954-12
②	About Sanrinbo	Yurei Kojima	P1	Folklore No. 22	Sagami Folklore Society	1957-3
③	Cursed December	Shin Aiba	P83	Katashina Folk Customs	Gunma Prefecture Board of Education	1960-9
④	From Autumn to Winter	Compilation committee	P362	Kawata Village Magazine	Kawata Village Magazine Editorial Committee	1961-2
⑤	Annual Events in Kanagawa Prefecture 2. Koto 8 days	Masasu Wada	P83~84	History of Kanagawa Prefecture (Folklore of the Prefecture)	Kanagawa Prefectural Library	1961-10
⑥	<i>Tsuju Dango</i>	Takashi Abe	P43	Tone Folklore Volume 1	Tone Numata Folklore Research Council	1964-6
⑦	Annual Events November	Tsurubuchi Fluorescence	P53	Tone Dialect and Food Customs	Tsurubuchi Fluorescence	1968-8
⑧	<i>Tsuju Dango</i>	Hideo Ikeda	P168	Joshu Annual Rings	Sojushu (Susumu Hagiwara, Shin Aiba)	1976-7
⑨	The Sound of a Bountiful Harvest	Tsuneichi Miyamoto	P194	Joshu Life and Festivals	Kanjido	1977-10
⑩	Small Houses' Festivals	Tomaru Jukuichi	P241	Joshu Life and Festivals	Kanjido	1977-10
⑪	<i>Tsuju Dango</i>	Prefectural History Editorial Committee	P575~578	Gunma Prefectural History Materials 27 Folklore 3	Gunma Prefecture	1980-3
⑫	<i>Tsuju Dango</i>	Eiichi Sakamoto	P137	Gunma Prefecture History Research No. 17	Gunma Prefecture	1983-2
⑬	Dumplings	Tomaru Jukuichi	P12~13	Folk customs of Annual Events and Faith	Miyai Bookstore	1986-11
⑭	<i>Tsuju Dango</i>	Haruo Itabashi	P187~188	Gunma Life Calendar	Jomo Shimbunsha	1988-6
⑮	Gunma, Kingdom of Flour	Complete collection of Japanese Dietary Habits Gunma Editorial Committee	口絵 P139	Meals in Kikisho Gunma	Rural Culture Association	1990-6

Food Culture Story Literature Survey *Tsuju Tango* ②

No.	Title	Author	Publication location	Book name	Publisher	Publication date
⑯	<i>Hare Foods</i>	Tomaru Jukuichi	P109	Gunma food culture	Jomo Shimbunsha	1990-10
⑰	Various dialects of Higashikubiki (3) Chijo	Yasuhachi Takahashi	P19	Koshiji No. 298	Niigata Prefecture Folklore Society	1990-12
⑱	Knowledge in Daily life 3. Taboos	City History Compilation Committee	P90	Folklore of Kawada	Numata City	1992-3
⑲	Autumn event <i>Tsuju Dango</i>	City History Compilation Committee	P157	Usune folklore	Numata City	1993-3
⑳	Winter event <i>Tsuju Dango</i>	City History Compilation Committee	P164	Folklore of Tonami	Numata City	1994-2
㉑	<i>Tsuju Dango</i>	Editorial Committee	P78	Kawaba Village Cultural Property Photo Collection Vol. 3	Kawaba Village Board of Education	1994-12
㉒	Annual Events Introduction	City History Compilation Committee	P149, 168, 180, 181	Ikeda folklore	Numata City	1995-3
㉓	Annual events: From Summer to Autumn	City History Compilation Committee	P182	Folklore of Numata	Numata City	1996-3
㉔	Days when Evil gods Visit, <i>Tsuju Dango</i> , <i>Kawa-hitari mochi</i> , the 8th day, <i>Okoto</i>	Tomaru Jukuichi	P266~267	Joshu Saijiki	Kanjido	1997/7
㉕	Events from Autumn to Winter	City history Compilation Committee	P755~756	Numata City History Folklore Edition	Numata City	1998-3
㉖	<i>Tsuju neji</i>	Tomaru Jukuichi	P135	Folklore of Joshu in Photos	Miraisha	1999-2
㉗	<i>Tsuju Dango</i> November 30th	Numata FM Broadcasting	P66~67	Hometown Event Food	Numata FM Broadcasting	1999-10
㉘	<i>Tsuju Dango</i>	Masato Iizuka	P210~211	Thoughts about Life history of Tone Numata Annual Events	Keibunsha Printing	2001-7
㉙	<i>Tsuju Dango</i> <i>Tsuju Dango</i>	Kaneko Castle	P320~321	Tone Numata History and Folklore Encyclopedia	Jomo Shimbunsha	2013-1
㉚	<i>Tsuju Dango</i>	Village Magazine Editing Committee	P798	Katashina village magazine	Katashina village	2014-12
㉛	(6) Winter events ① <i>Tsuju Dango</i>	Masahiro Yokota	P3	Takasaki Academic Certification Course Takasaki's Annual Events and Food		2021-7

(2) *Tsuju Dango*

<Field survey①>

Date and Time	Friday, September 15, 2023 10:00-10:20
Place	Kawaba Village Office
Successor	☆☆Kimura, December 1930, 87 years old. Born and raised in the Seishin district of Kawaba Village
Listener	Takenori Kanai, Hanae Suzuki, Masashi Takayama

	Survey of Modern times	Survey of Current situation
Overview	<ul style="list-style-type: none"> • Has never heard of the Tsuju dango event. • Ate a lot of dumplings and rice. 	<ul style="list-style-type: none"> • Raw products are produced in the rice-producing area of Kawaba Village.



(2) *Tsuju Dango*

<Field survey②>

Date and Time	Friday, September 15, 2023 10:20-11:30
Place	Kawaba Village Office
Successor	☆☆Sekii, Born January 1940, 82 years old, Born and raised in Yachi, Fuji-mama area, Kawaba Village
Listener	Takenori Kanai, Hanae Suzuki, Masashi Takayama

	Survey of Modern times	Survey of Current situation
Overview	<p>◎Even as a child, said ``Tsuju dango.``</p> <p>◎It was somewhat tasty.</p> <p>◎ Made botamochi after wheat-scawing. ◎Once tsuju dango was finished, it felt like we were just waiting for the New Year.</p>	
Ingredients	<p>◎Non-farming households used wheat flour ◎About half of the households in the village could not make enough rice to eat (the rice harvest was small)</p> <p>◎In the old days, when threshing, ears of rice would fall by your feet</p> <p>◎We had kinako and kosen</p> <p>◎The skewers used were the thick part of the grass</p>	
Procedures/ Techniques	<p>◎Made on the same day.</p> <p>◎One part rice flour to one part hot water ◎Make fist-shaped dango (the wife makes them)</p> <p>◎Place the dango on kaya stems and put those on all the buildings, Inari statues, and windows (Toboguchi- sama) on the property to ward off evil spirits.</p>	
Tools/ Equipment/ Environment	<p>◎Make the remaining dumplings (that haven't been skewered) by shaping into balls and cook over the watashi grill.</p>	
Origin/ Background/ Story	<p>◎The Mt. Fuji area was under shogunate control during the Edo period.</p> <p>◎They lived by stealing and cooking with charcoal in the forest.</p>	

(2) *Tsuju Dango*

<Field survey②>

	Survey of Modern times	Survey of Current situation
Who (Successors/Bearers)	<p>◎Children, including girls, went around in groups taking the dumplings. ◎They would not take things from their own homes.</p> <p>◎Did not take from families where there wasn't enough to eat (such as refugees). ◎People didn't say that eating these dumplings would protect you from getting sick.</p>	
When? (Connection with seasons, Hare, Ke, events, etc.)	<p>◎As a child, walked around taking dumplings. ◎Until entering junior high school. ◎On the day of the event, we started walking around when it started to get dark. ◎On November 30th of the lunar calendar, we made dumplings and children walked around taking them down.</p>	
With whom?	<p>◎Small children so around taking the offerings for Inari -sama statues. ◎Older children would take the ones stuck in each door</p> <p>◎Was told not to pull out the ones in the toilet area.</p>	
Where?	<p>◎Fuji-yama area in Yachi (22-23 houses)</p>	

- -There were annual events at seasonal milestones, which were accompanied by special foods (like dango).
- The day of the annual event is called ``Kami ni kazusukette kuchi-matsuri.'' It means that while offering to the gods, we can also eat something delicious (kuchi matsuri, or a festival for the mouth).

(2) *Tsuju Dango*

(c) Literature Survey, Field Survey, Comparison with
Cases in Other Regions, Characteristics of the Region

Major items	Minor Items	Literature survey	Field survey	Examples from other regions
History	Name	③ <i>Tsuju Dango</i> ④ <i>Tsujo dago</i> ⑦ <i>Tsuji Dango</i> ⑧ <i>Oninokobushi</i> ⑪ <i>Tsujiu</i> written in kanji is <i>Tsujiu</i> or <i>Tsuchiho</i> . · <i>Oniuchi</i> · <i>Oniyoke</i> · A hammer to drive away demons ⑫ <i>Tsujo, Tsuchiho</i> ⑬ <i>Oto dango</i> ⑭ A powder made from the ears of rice that fell on the soil, so it is called earth ears. ⑮ <i>Chuchu</i> dumplings/ <i>Chuchu</i> dumplings · <i>Tsuchippo</i> (ear of soil) - <i>Tsuchippo</i> 's accent is <i>Tsujuu</i> ⑯ Demon's Fist · <i>Oniuchi</i>	<i>Tsuju dango</i> (Fuji-yama area, Yachi, Kawaba Village, Tone District))	⑰ <i>Doryo dango</i> · <i>Tsujo dango</i> ⑱ <i>Tsuju neji</i> ⑲ <i>Misoka dango</i> · <i>Tsuju dango</i> <i>Tsuju neji</i> <i>Tsuju dance</i> <i>Chuchu dango</i> <i>Tsuju</i> (ear of earth) · <i>Tsuju Ashimoto Nekopataki</i> <i>Mushiropataki</i> <i>Hatenomon</i> . Such words are still in use to express something of the lowest quality during the adjustment process. · <i>Samanju Dango</i> · <i>Oninomebataki</i> · <i>Samanjii</i> · <i>Tsuju Baba</i> ⑳ <i>Tsuju (jiju)</i> ㉑ <i>Tsujiu dango</i> ㉒ <i>Tsuchiho</i> used to mean fallen grains, but the meaning has changed to scrap rice. · <i>Anbo</i> , fried rice cake, tea snacks.
	Back ground/ Story		Mr. Seki, from Yachi, Kawaba Village, has fond memories of walking past each family's <i>Tsuju dango</i> from his childhood until the time he entered junior high school.	㉓ They did not give them grain scraps, instead they ate whatever they could. · If there are many grains of rice that cannot be picked up by chopsticks or sticks,

			<p>The <i>Tsuju dango</i> event was held from after World War II until the 1950s, and during this period there was a shortage of food, so he thought <i>Tsuju dango</i> was delicious. In recent years, no one picks up the grains and seeds that fall at their feet.</p> <p>thought <i>Tsuju dango</i> was delicious. In recent years, no one picks up the grains and seeds that fall at their feet.</p> <p>(Yachi, Kawaba Village, Tone District).</p>	<p>especially those that have fallen off and are scattered one by one in the corners, there is nothing to do but to sweep them up on the last day of threshing. In other words, it is actually just scrap rice. However, people in the past tried to put it all to good use.</p> <p>• Moreover, it was not just something to eat, but it used to be one of the regular foods.</p>
Form of Eating	Everyday Life Event Day	<p>③ Lunar Calendar November 30th • November 29th</p> <p>④ The 27th day of December</p> <p>⑥ Around mid-November when the autumn season had finished</p> <p>⑦ October 30th</p> <p>⑧ November 30th</p> <p>⑩ Mainly November 30th of the lunar calendar • November 27th (Tone Village, Tone District)</p> <p>⑫ End of November or beginning of December</p> <p>⑲ November 30th of the lunar calendar</p> <p>⑳ December 15th • December 8th</p> <p>㉓ November 23rd</p>	<p>The <i>Tsuju dango</i> event was held on November 30th according to the lunar calendar. According to the new calendar, it is held around mid-December when it is snowing. When <i>Tsuju dango</i> ended, it was New Year's.</p> <p>(Fuji-yama area, Yachi, Kawaba Village, Tone District)</p>	<p>⑤ <i>Koto</i> the 8th • December 8th • December 1st, this day is also called the First of <i>Hanayogore</i>.</p> <p>⑩ November 30th</p> <p>⑪ December 8th <i>Okoto</i> the 8th December 27th (Umeda-cho, Kiryu City) November 29th (Ueno Village, Tano District) December 11th (Tomioka City) December 31st (Tsumagoi Village)</p> <p>⑬ November 30th</p>

	With Whom		It was more of a local festival than a family event (within the Fuji-yama area). We went to neighbors' houses to take some <i>Tsuju dango</i> . Around 5 p.m., when it got dark, the children gathered together and went to take the dumplings. There were a lot of children there, so we ate the <i>tsuju dango</i> on the spot while pulling it off the grass skewers. Most of them were placed at the entrance of the houses (doorways, gateways). Several children went to get them, and then everyone ate as much as they liked. (Fuji-yama area, Yachi, Kawaba Village, Tone District)	
	Where			
Make	Ingredients	<p>③ Raw dumplings made from millet flour</p> <ul style="list-style-type: none"> · Made with powder from bad grains that had fallen to the ground. <p>④ Make dumplings using a mixture of various flours.</p> <p>⑧ The scrap rice and green rice that fall out at the foot of the threshing machine are turned into powder.</p> <ul style="list-style-type: none"> · In mountain villages, flours such as millet, buckwheat, foxtail millet, and wheat are used. <p>⑨ Pick up the ears of rice that fell in the rice fields and make them into rice flour.</p>	The woman of the house made the <i>tsuju dango</i> . A woman from Katashina who moved to there when she married, had no idea how to make them and did not understand the meaning of <i>tsuju dango</i> , a custom in Kawaba Village. Her mother-in-law taught her,	<p>② Dumpling powder is made by sweeping up the spilled paddy rice during threshing, washing it thoroughly with water, removing stones, and turning it into powder.</p> <p>⑩ Japanese millet and buckwheat flour · Use extremely coarse powder that you have on hand.</p>

		<p>⑳ Pick up the fallen ears of rice and make them into powder</p> <ul style="list-style-type: none"> ·Rice flour ·Udon flour <p>㉑ When the autumn harvest is over and the grain is threshed, collect the soil-laced paddy that has fallen under our feet (called <i>Ashimoto</i>) and grind into flour.</p> <p>㉒ When threshing rice, a lot of waste rice is produced. The rice that is put through the huller is <i>irigo yurigo</i> (hulled rice under the sieve). This had sand and pebbles mixed in, which were thoroughly removed, ground into powder, and made into dumplings.</p> <ul style="list-style-type: none"> ·Dumplings made from the scraps left under the sieve 	<p>and she was able to continue the carrying out the event. The food culture associated with annual events was inherited from the families they married into. (Yachi, Kawaba Village, Tone District)</p> <p>People who were not farmers used to make <i>tsuju dango</i> using udon flour (wheat flour). (Yachi, Kawaba Village, Tone District)</p>	<p>In many places, a flour prepared from the muddy rice ears collected from the foot of the threshing machine is called <i>Ashimoto</i>. They also collected the ears that spilled into the garden when drying the paddy and became covered in dirt.</p> <ul style="list-style-type: none"> ·It is best to use Japanese millet flour or Korean millet flour. However, some places use whatever they have, such as buckwheat flour or wheat flour. <p>⑫ Farmers dry rice in their gardens. The fallen rice paddy from this</p> <p>They made about 15 cups of rice.</p> <p>⑭ Rice and barley flour Kudzu rice powder</p> <p>⑯ Collect the ears of rice covered in dirt that fell under your feet when grinding the rice.</p> <p>⑰ Green rice is the scrap rice found under the vertical line that comes out during rice polishing. This green rice is ground into powder. rice found under the vertical line that comes out during rice polishing. This green rice is ground into powder.</p>
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	Tools			
Procedures / techniques		<p>③ Put the dumplings on the <i>Kaya</i> skewers and place them at all the entrances. · ·It is called <i>Oninokobushi</i> because it is made by squeezing it in the palm of your hand.</p> <p>⑥ <i>Dango</i> shaped into a fist</p> <p>⑦ Add corn or flour dumplings to the red bean porridge made in the shape of a fist.</p> <p>⑧ Make <i>Nejikko</i> dumplings and put them on the stems of the <i>kaya</i> and <i>hagi</i> plants.</p> <p>⑨ Dumplings made by squeezing them tightly with your hands</p> <p>⑩ Make dumplings and stick two pieces each on beanstalks.</p> <p>⑪ Stick the <i>dango</i> on chopsticks ·Thread two pieces each on bamboo skewers. ·Make fist-sized <i>dango</i>.</p> <p>⑫ Fist-shaped <i>dango</i></p> <p>⑬ Put the <i>dango</i> beanstalks</p> <p>⑭ "Put it on a chopstick and put it in the doorway" (Shimokuya), "Put two pieces on bamboo skewers and place them in 4 to 5 places around the outside of the house" (Yakatahara-machi/Yokozuka), "Put 3 to 5 sticks on a <i>kaya</i> stick and roast them in the hearth before placing them around the house." (Yagatahara/Shino'o) "Put two pieces on each beanstalk and place them at each entrance of the house" (Togami) "Take dumplings that have been boiled into <i>shiruko</i> consistency and stick it them on dried grass stalks. Then place on the pillars near all the doors of the house." (Ishizumi) "Put skewers with one dumpling each around the outside of the house" (Idoue) "Stick a dumpling the size of a clenched fist on each stick and place them in the doorways of your house" (Shinmachi, Kamihotchi, Hochishinden, Shimosayama, Nara), "Put 20 to 30 cocoon-shaped <i>dango</i> on blades of grass. Then place these around the main house." (Hochishinden),</p>	<p>Farmers in the Yachi-Fujisan area were growing soybeans, adzuki beans, foxtail millet, and common millet. The materials used in <i>Tsuju dango</i> are the seeds and grains that fall from the foot-operated thresher (<i>senbakoki</i>) after the rice was harvested. They were milled into flour using a water wheel. Because the rice seeds and grains used as raw materials were mixed with soil, the taste of mud remained. To make <i>Tsuju dango</i>, mix 1 cup of rice (rice flour) with 1 cup of hot water and knead. It was made into the shape of a hammer and put on pampas grass stems in order to ward off evil spirits. The freshly made <i>Tsuju dango</i> was hot, and after it had cooled down, it was put on the pampas grass. Families ate the leftover <i>Tsuju dango</i> by sprinkling it with soy sauce,</p>	<p>⑮ Place three dumplings each on four bamboo skewers. If you don't do that, you'll get sick. ·Put three dumplings on each skewer and put them in the doorways. The shape is special. To put it simply, knead the powder and squeeze it in your palm. ·The shape is similar to that of a fist. Some people say that it is better to make it as look as dangerous as possible, by emphasizing the shape of the fist.</p> <p>⑯ Grind it into flour with a stone mill, make it into dumplings, and add red bean paste.</p> <p>⑰ It was said that to get the best shape you should make rice flour into dumplings and then crush them tightly with your hands.</p> <p>⑱ <i>Nigiri-ko toshi-yu, Hagino-take, Kenikiri, sosakinikoni warite nigiriko futatsuyubishi.</i></p> <p>⑲ Knead with hot water to form bite-sized dumplings and then boil. Boil the adzuki beans until soft, add hot water, make more liquid</p>

		<p>"Put one fist-shaped <i>dango</i> on each beanstalk and put them around the house."</p> <p>⑲·Knead the fallen ears of rice and wheat into flour.</p> <ul style="list-style-type: none"> ·Make fist-sized dumplings and boil. ·Put them on the stems of <i>Kaya</i> grass. <p>⑳Cut the stems into 5-inch pieces, stick two <i>dango</i> on them. Put them in every entrance of the house to drive away demons.</p>	<p>roasted soy powder, and sugar. Wheat flour was also added at times. (Yachi, Kawaba Village, Tone District)</p>	<p>, add sugar, and thicken. Add boiled <i>dango</i> to this and eat.</p> <p>⑯ Squeeze the kneaded flour in your hands so it forms a fist.</p>
Deliverables	<p>③They say that the more dangerous the <i>dango</i>, the better. It is said to ward off evil spirits.</p> <ul style="list-style-type: none"> -Offer this to the gods. <p>④ Stick them on skewers of Japanese grass about the length of a chopstick and put them around the entrances, windows of houses, storehouses, and barns.</p> <p>⑤Place offerings for deities, on household altars and entrances.</p> <p>⑥It is characterized by the fact that the finger impressions remain as they are.</p> <p>⑦Put it in the eaves of the entrance around the house.</p> <ul style="list-style-type: none"> ·Stick rice or barley flour <i>dango</i> boiled into a <i>shiruko</i> consistency on a withered <i>kaya</i> tree and insert it on pillars near all the doors of the house. ·Put one <i>dango</i> on a skewer at every entrance to your house. <p>⑧Place them in 4 to 5 places around the house</p> <ul style="list-style-type: none"> ·Put it on <i>kaya</i> and place them in doorways around your house. There will be about 10 pieces. <p>⑨It is said to be "a golden hammer that chases away demons, a demon fist." It is because it's said that when demons see the big dumplings, they run away and think, "There must be such a big man over there."</p> <ul style="list-style-type: none"> ·There are some houses that put <i>dango</i> at the entrance (most of them do this) and some houses that offer it at the household Shinto altars. The size and shape of the dumplings offered at the altar are different at the top and bottom of the skewers. Make the top small and round, and the bottom slightly larger like a straw bag. The round shape is a wish 		<p>④It's said that it's not really edible.</p> <p>⑩ Fist-shaped <i>dango</i> were put onto bamboo shoots and placed at the altars for gods and at the entrances of houses.</p> <ul style="list-style-type: none"> ·In many places, two dumplings are placed on the branches of trees such as <i>kaya</i>, <i>hagi</i> and are offered to the gods. In contrast to most events, they are to be placed at every entrance, including the windows and openings for ventilation. <p>⑪We take the trouble to spread pot charcoal on rice flour <i>dango</i> to make it black before offering it.</p> <p>⑫Powder them, make them into two shapes, one round and one shaped by hand, then stick them onto</p>	

that everything continues going smoothly, and the straw-shaped shape is a prayer for fertility.

- In Sunagawa/Kakidaira, Tone Village, people carried out this event on December 27th, calling it *Misoka Dango*. It was an event to exorcise evil spirits in order to welcome the New Year's deity. This involved cleaning the grain storehouse, sweeping up the spilled grain, and grinding it into flour to make *tsuju dango*. This was called "*oniuchi*" and was offered at entrances and altars.

Kaya chopsticks and put them in places like the kitchen, Inari shrine, restrooms, wells, storerooms, etc., as well as windows and entrances.

- I put it on a bamboo stick, spread miso on it, set it up in the *irori* hearth to cook it, and ate it.

③ It's not round. A shaped formed by a clenched fist

- Offer to Buddhist altar

④ Place at the doorways of the house, the household shrine, and the Buddhist altar, etc.

⑥ Put on skewers and place near the doors of your house.

- When eating, we were supposed to eat konjac as well. This was called "*Sunabari*." The reason is that these dumplings are made by picking up sandy grains of rice and grinding them into powder. The konjac is said to clean the stomach.

<p>The Folkloric Significance of Annual Events for the Region</p>	<p>③ In Higashi Ogawa, children carry these dumplings around and eat them, but in Tsukiji, they don't eat them because they think they'll get lice.</p> <p>④ If you put this dumpling up on a doorway or wall, children will walk around taking them down. ⑥ The children walk around pulling them down, calling it the "demon gavel." There's a thrill in pulling them out without being discovered.</p> <p>⑧ In some regions, children collect them and eat them as <i>shiruko</i>.</p> <p>⑧ The Takahashi family cannot make <i>Tsuju dango</i>. It is said that they are descendants of demons. On this day, children usually make dumplings at home and walk around with them. Since the Takahashi family can't make them, their neighbors bring some to them.</p> <p>⑨ The children silently walk around taking them. It is said to be auspicious if they are taken.</p> <p>· Neighborhood children walk around taking dumplings. It is good luck if your dumplings are taken before you know it.</p> <p>⑩ It was said that demons would come, so you should hit the demon with a clenched fist. This shape was also called the shape of a hammer.</p> <p>⑫ Children in those days were allowed to eat the <i>dango</i>, which they normally wouldn't be able to eat, from any household. So, even in a blizzard they would walk around taking the <i>dango</i>.</p> <p>⑳ When offering <i>dango</i> to a god, one never said, "I offer <i>tsujuu dango</i>." They used names such as <i>Oninokobushi</i>, <i>Oniuchi</i>, and <i>Oninokanazuchi</i>. This is because <i>dango</i> were meant to be offered to Buddha.</p> <p>㉑ Put the millet <i>dango</i> on the <i>kaya</i> stems and put them at the door. This is meant to cure disease.</p> <p>㉒ It is said to ward off demons and evil spirits.</p>	<p>Not all houses in the village were able to hold the <i>Tsuju dango</i> event. Only a few large farmers did so. <i>Tsuju dango</i> were placed at the door leading to the outside of the house, at the gate, and at the Inari shrine (Yashiki Inari). There was a belief that this was a talisman to prevent demons from entering the house. In some households, <i>Tsuju dango</i> was also put in the out-house. (Yachi, Kawaba Village, Tone District).</p>	<p>② There is a festival for the desolate god on the day of Sanrinbo in October. The days events of which are described by <i>Mikaari-baasan</i>. They made some dumplings with red bean paste and offered them to the Kojin deity on a plate. Apart from that, they put three dumplings each on bamboo skewers and put five of them on the ridge of the roof.</p> <p>· The origin of making <i>Tsuchiho Dango</i> on Kojin's Day is that when <i>Mikawari-baasan</i> was at home babysitting a large number of children who were exposed to fire, she made <i>Tsuchiho Dango</i> to prevent the children from getting burned. It is said that the festival began when people celebrated by making dumplings and offering them to the Kojin.</p> <p>⑤ When it comes to offerings and food on the 8th day of Koto, it is important to note that in the area of Grandma Mikaari, many places offer <i>tsuchiho</i> (rice ears of the earth) <i>dango</i> (also called <i>tsujo dango</i>).</p> <p>· It is said that offering poor food to the gods will leave an impression on the day of one's death.</p>
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- ⑧It is generally believed that it is a talisman to prevent demons from descending from the sky. Also, at the foot of Mt. Akagi, demons come to the door to eat screws, but they see these hammers and fists and do not enter thinking they will be hit.
- ⑩Tradition explains that on this day, the demons descending from the sky will be struck with this fist.
- ⑪There is a legend that demons and monsters descend from the sky on this night, and it's said that this is to protect against them.
- "Leave it here so that if the demons come, you can hit them with it." "Put it at each entrance to prevent the demons from coming."
- "The demon doesn't come in because he thinks he's going to be hit with a hammer."
- "The demon comes to the door to eat screws, but there's a fist, so he can't come in because he's scared."

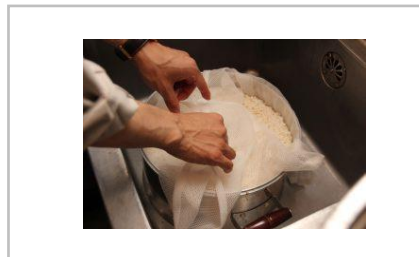
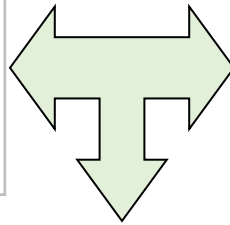
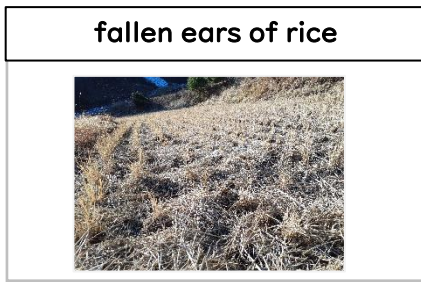
			<p>"The demon doesn't come in because he thinks he's going to be hit with a hammer." "The demon comes to the door to eat screws, but there's a fist, so he can't come in because he's scared."</p> <p>⑫ Great for children</p> <p>⑬ It looks like a clenched fist, so it's said that monsters that tried to come down from heaven that night would be in trouble if hit by it, so they wouldn't come down.</p>
What Annual Events were Called	⑨ It is a festival held by each family to give thanks for a good harvest.		<p>⑩ A demon hag comes down from heaven</p> <p>-It was believed that there was an evil god that visited villages. Unlike the god of Taishi-ko, this is the opposite of something that brings happiness, so naturally people try to enshrine it and avoid it. It was a fist-shaped <i>dango</i>.</p> <p>· There is a children's song that goes, "Bring out the <i>Chuchu Dango</i>. Tomorrow night will be <i>Omito</i>."</p> <p>· In the children's song, [<i>Tsuju dango</i> pleases me and comes to <i>Oraa</i>]</p>

		<p>• Singing [I ate too much for <i>Tsuju dango</i>, I was so fed up by <i>Tsuju dango</i> that I threw poop into the pot.]</p> <p>⑯ It is said that "<i>Tsuju haba, Kawappitari</i>" was the job of old women and others who carefully picked up and separated the rice grains.</p> <p>⑰ The dumplings at the 26th night's feast is actually "<i>tsujo dango</i>," made by grinding rice scraps into flour, no matter how new the rice is. What, you don't know what "<i>Tsujo</i>" is? That's how it is with today's young people. This refers to the rice that was scattered around the machine during threshing, that got collected by sweeping it up.</p>
Tradition/ bearers	⑱ This event is almost no longer held	⑰ This event, which has almost faded into obscurity now, was once carried out by many people. In particular, <i>dango</i> , which is not often made, is rare, even if the ingredients are bad and the taste is bad. Children and others would have been curious and walked around

			<p>holding the offerings on the right or receiving them. It was an event where children could take part in the activities.</p> <ul style="list-style-type: none"> ·It originates from children's activities at night. However, it was later sung not only at night, but also during conflicts during village rivalries when taunting each other.
Future Prospects			

(2) *Tsuju Dango*

(d) How to make it



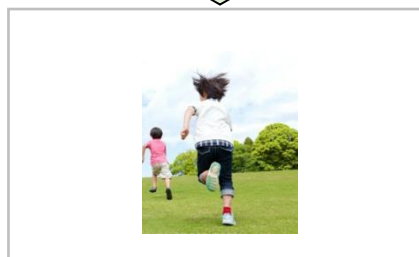
steam



shape into fist shapes



place in door-ways to decorate



children walk around to get some



eat

(2) *Tsuju Dango*

(e) Preservation/inheritance

From the beginning of the survey, we asked many residents of Tone Numata jurisdiction whether they knew about "*Tsuju dango*".

Not a single person knew.

For this reason, we first researched what "*Tsuju dango*" is in the literature, and also conducted an interview survey based on the recognition that it was necessary to conduct interviews with even more people.

Given this situation, it will be extremely difficult to move forward with preservation and succession activities during the implementation period of this project.

However, as a result of interviews, it was found that the effective use of kudzu rice, which has a muddy odor that makes it difficult to eat as it is, is not to throw it away, but rather to decorate it at the doorway of a house as a talisman to ward off evil spirits. Children in the neighborhood freely take the decorated items and eat them as their privilege. By doing this, we hope to pass on to future generations the wisdom of our predecessors, who allowed children who are normally hungry to view rice as a valuable opportunity to consume rice, and at the same time experience the preciousness of food. , this research study is believed to be of great significance as an opportunity to do so.

(f) Summary of the investigation

In interviews conducted as the first stage of the survey, it was found that there was no recognition of the word ``*tsuju dango*'' itself.

For this reason, we first conducted a large number of literature searches to learn about the past situation, and were able to find many documents as shown in the literature survey results.

When we looked into the details of the event, we found that it was not something that was held in a village, but rather in the homes of individuals.

A major reason for this is that in mountainous areas where rice cultivation is difficult, many farmers treat rice with low yields with great care, and ``grain gleaning'' is also practiced. Legend has it that there was a time when they ate waste rice with great care.

However, due to the use of chemical fertilizers since the Taisho era to increase yields, as well as the expansion and maintenance of fields through land improvement projects in recent years, rice cultivation has changed from being considered "precious" to a grain that can be easily harvested in large quantities. Things seem to have changed, and the culture of gleaning and eating waste rice seems to have disappeared several decades ago.

Under these circumstances, it was a great benefit that we were able to interview people with actual experience in Kawaba Village during the field survey. In some areas of Kawaba Village today, there is a phantom rice! Koshihikari rice produced in Kawaba Village is sold as a branded rice called ``Yukihotaka''

It is the following advertisement:

Koshihikari ``Yukihotaka'' from Kawaba Village is grown in mineral-rich snowmelt water gushing out from Japan's 100 Famous Mountains, Mt. Hotakayama. It is said to be a mysterious rice that is not commonly distributed, and it is also known that new rice was presented to Her Majesty the Emperor and Empress at the Niinamatsuri ceremony held in the imperial court. In recent years, it has been appearing on the market little by little, and its quality has been widely recognized, including winning the gold medal 12 times in total at the International Rice Taste Analysis Appraisal Contest.

By learning that the rice harvested in Kawaba Village was once extremely valuable and that there was a culture such as ``*Tsuju dango*'', I learned that history is cumulative.

(3) *Mayu Dama*

(a) Literature Survey

Gothic font has descriptions related to Tone Numata① Ryori Saijiki Volume I published in 1780

• Today, after leaving the pine trees and *shime-nawa* that decorate the Shinto altar and the inside of the house, some farmers put many dumplings of rice flour, called *Mai-tama* into the branches of nettle trees, and willow trees and others, making them look like blooming flowers. To celebrate this, and to celebrate in advance the great yields of sericulture, we should follow the local custom and decorate branches as if there are silkworm cocoons forming in a tree. Silkworm cocoons are called *Mai* in the local dialect. People in this country say that if one gets into the silkworm and mulberry industry, they will do the same thing.

② Business Strategies and Prosperity Plans for Confectionery Retail Stores Published in 1932

• The “*Mayu dama* Business Strategy” is also called the “*Tsurisage* Strategy”. The power of this business strategy is such that it can't help but become popular.

• “*Mayu dama*” refers to *monaka* sweets. It is also said to be a lucky charm.

③ Local Toys Taisei Volume I Tokyo Edition published in 1935

• In ancient times, cocoons were hung on willow branches with papier-mâché-made sea breams, greens, *senryobako*, etc., and were hung at shrines and temples with many visitors, including the Asakusa Kanzeon grounds, every New Year. Among them, it is said that the first rabbit day of Kameido Myogisha was the most visited.

④ Takashiji No. 37 published in 1938 (Showa 13)

• Cocoon balls are colored rice crackers made in various shapes that are hung on the branches of a tree and displayed in a corner of a tea room, etc. Children gather under this and rejoice. Although it is said to be displayed until around the 28th, the Japanese name for *Mizukusa* is *Mizubusa*, *Mizutama* tree, and it is also a member of the barberry family.

• *Mizukusa* is the Japanese name for the *Mizuki* tree from the barberry family, also known as *Mizubusa* or *Mizutama* tree.

• *Dango* tree

• Stick dumplings at the tips of the twigs and gather them together like cocoons.

• The various shapes are a number of lucky deities and auspicious objects such as Koban and Ebisu Daikoku.

⑤ “Aomori Prefecture Local History Collection No. 2” Published in 1938

• The sacred treasure was an Ainu treasure called Inao, and it was kept in a paulownia wood box that was about 3 feet tall. Heibo and Ahabo are ears of rice and ears of millet, and are not gods of those grains. It was a way to ensure the fertility of those grains.

⑥ Shina Plants and Bugs published in 1941

- On the 15th day of the New Year, rice dumplings called “*Mayu dama*,” or cocoon balls, are placed on plum branches, and before mochi flowers, the rice cakes are cut into squares and served to the silkworm god.

⑦ Nishikubiki Annual Events published in 1941

- It is common to decorate young trees with cocoons for the Little New Year. It is common to hang auspicious items such as large, small, and *chobo* dice, but there are also places where farmers' utensils made from saplings are hung on the branches.
- Trees that are decorated with cocoon balls are called *Mayu dama* trees and include *Hanano* trees, *Mizukusa*, *Shiderno* and zelkova trees.
- The cocoons are made to be seven, five, and three.
- There is also a place where it's called *Mai dango*.

⑧ Takashiji No. 96 Published in 1943

- We also make *Shiba Shukuhi* (also known as wooden celebratory decorations) and cocoon balls, which are rice flour dumplings or rice cakes put as decorations on various trees like dogwoods, Japanese mulberry, maple, and beech trees, etc.
- Hang the cocoons and ears of millet under the *shime*.

⑨ Rural Annual Events published in 1943

- On the 13th day, they pounded rice cakes and made them into decorative cocoon balls. On the 2nd day, they started the work off by sticking the dumplings made from rice flour on the *Mizubusa* (that is, dogwood).
- Decorate the young trees that you have received on New Year's Day, with shapes of agricultural products, agricultural tools, and other auspicious shapes on them to pray for a bountiful harvest this year. This is an important task for the New Year.
- Later, as sericulture became popular, cocoon shapes (called *kinko* in many places) were also made and put on branches, and eventually the trees on which ornaments were found collectively came to be called *Mayu dama*, or “cocoon balls.”
- Even though it is called a “cocoon ball”, it is rare that all the things that are stuck on these trees are shaped like cocoons. Some are shaped like cocoons, but others are shaped like agricultural products.
- And most of them are round dumplings. Adding mandarin oranges to remove the outer color is practiced in many regions.
- People believe that the water used to boil the cocoons and *dango* that are placed on decorative trees has some special power.
- Put this water into a medicine can and sprinkle it around the perimeter of your house. It is believed that this will prevent snakes from entering.

- It is said that you pour this hot water on the trunk of a persimmon tree and grind it with an ax to see if it turns out fine.
- The cocoon balls are usually taken down on the 20th.
- There are some villages where it is said that if you keep a storehouse of wood and burn it during a summer rain shower, its power will prevent lightning from striking you.

⑩ My Akagi Nemura published in 1954

- The first day of the horse in February is thought to be a day to celebrate the god of silkworms.
- It is said that Oshira-sama comes riding smoke, so the New Year's pine tree is actively smoked. Also, use the pine fire to boil the water used to make cocoons.
- Cocoon balls are offered to various gods, but the main deity is Oshira-sama. In addition to being placed in a *jubako*, a cocoon called *Hanamabushi* is made by breaking mulberry branches that are given to Oshira-sama during the New Year. Save it and put it on.
- Hanamabushi* also takes this and puts the first silkworm in it and makes it form a cocoon.

⑪ History of Food published in 1955

- On the first day of the Little New Year, dumplings made from mochi or rice flour are put on the branches of young trees that were taken from the mountains on the second day of the New year, which is the first day of the mountain. The dumplings are made into the shapes of various auspicious objects, which for a farming village would be farming tools, while houses in town displayed such shapes as a *koban* or *senryobako*. These would be put on the branches and then displayed next to the *Toshigami* or elsewhere.
- In some places, this is called a cocoon ball, and in others it is called a rice flower or a rice cake flower. This custom probably began with the desire for a bountiful year and prosperous business.
- It is not clear whether it existed in the Middle Ages, but it is still widely practiced in various regions today, so it must have originated from ancient times.

⑫ Annual Events Illustrated Guide published in 1955

- From the Tohoku to the Chubu regions, decorations called *Mayu dama* are often seen on the Little New Year and the first horse day of February.
- Many cocoons are made from rice flour, mixed with other items, and decorated on branches of persimmon trees or dogwoods.
- This is done to pray for the safety of the silkworms, and the custom of decorating flowers was originally connected to silkworm farming .

It is an overuse of the word to call all *mochi dango* for the Little New Year by this name.

- Some of them are cocoon-shaped, but most of them are round dumplings, and it is rare that they are all cocoon-shaped. In addition, various shapes of agricultural products are also made as decorations.

- Dumplings are usually made by rolling rice flour, but depending on the region, buckwheat flour is also used. For shapes that are difficult to make with *dango*, *mochi* is sometimes cut into shapes.

⑬ **Katashina Folklore** published in 1960

- January 2nd: Start work; gather saplings for materials to make *okazari* decorations for the Little New Year, and materials for *mizubusa* (flowering tree, put *Mayu dama* on them) (Shimodaira)
- the 13th, Little New Year decorations (January 13th to 16th)
Take down the rice cakes offered during the Big New Year and replace with *Mayu Dama dango* decorations. It is said that if you dry the *mochi* and don't eat it until summer, it will help prevent summer sicknesses. (Suganuma)
- *Hana Kaki* Flowers (*Hana*) were drawn and hung on tree branches along with *Mayu dama*, but after the war they stopped doing so (Suribuchi)
- the 14th *Setchinbena*, the *Setchin* God
If you eat the cocoon balls given to the god of the toilet, your cavities will be cured. That said, offer enough *Mayu dama* for the number of people in the house.

Mayu dama

- It's called *Mayu tama* New Year, and people put three *Mayu dama* balls on small branches and put them up instead of pine trees. Some families mix *mochi* one by one. (Suganuma)
- *Mayu dama* used to be made from foxtail millet, Japanese millet, and rice flour, but now it is made only from rice and millet. It is hung on dogwood branches and displayed in large pieces that fill the entire tatami room. (Tsuchiide)
- Round *Mayu dama* are hung on trees such as the water mulberry or mountain mulberry and displayed in tatami rooms, and smaller branches are displayed after the Big New Year's pine tree is taken down. Some families cut *mochi* into shapes like water chestnuts and mix them together with the other decorations. (Suganuma)
- *Jurokudan* refers to a mulberry branch with 16 cocoon-shaped balls on it. (Suribuchi)
- It is called the 16 Tenjin (Suganuma)
- *Jūroku* means placing a cocoon ball made of rice on a mulberry branch and displaying it in front of the Shinto altar where the silkworm god is placed (Tsuchiide)
- *Mayu dama* for the Little New Year can also be placed in *Koizuka* (the compost field) (Suganuma)
- Abo and Hibo decorate the branches of the dogwood tree on the third floor with round *Mayu dama* and Hana and set them up at the composting site of *Umayu Hiei* (Tsuchiide)
- In the *Kenoniwa* (fertility area, mound, and compost area), decorate the three-story dogwood tree with cocoon balls. Decorate wells, storehouses, and toilets with *Mayu dama* on small branches (Suribuchi)

- Save the *tsuyu* made by boiling cocoon balls and sprinkle around the house to prevent monsters from entering (Tsuchiide)
- Sprinkle the hot water in which *Mayu dama* was boiled with pine needles and sprinkle it around the house. It's said to ward off evil diseases, snakes, and centipedes (Suganuma, Suribuchi)
- Put the remaining *Mayu dama* into the squares and offer it at the Shinto Altar (Suribuchi) fifteenth day
- After boiling the red beans, make an *Kekaki* stick out of a young tree. Break off the top and put a *mayu* ball on it. Before boiling the pot of rice porridge with it, stand it up north, south, east, and west and look at it to see which side of the seedling is harder. The stick will be placed at the water source for the rice seedling nursery later. Make two (Suribuchi)

⑭ Postal Service Vol. 13 No. 1 Published in 1961

- During the Edo period, *Mayu dama* were sold in front of shrines as indispensable lucky charms during this *Gencho* shrine visit.
- It is a beautiful and cheerful spring decoration, with round red and white mochi balls attached to willow branches and a number of cardboard *Daifukucho* and small-sized *Fukumen* hanging between them.
- On the first day of the New Year, held at Myogi Shrine in the precincts of Kameido Tenjin Shrine, people used to carry this cocoon ball (branch) on their shoulders when they returned home. Then displayed it indoors as a symbol of praying for abundant sericulture and riches and wishing for all the best fortune.
- During †*Mayu dama* on this New Year's visit, and the whole family would walk around the town on New Year's Day, accompanied by a man wearing a leather *haori*. They used to go back and forth with this on their shoulders.

⑮ Kawada Village Magazine published in 1961

- The cocoon balls are put on *Hanagi* tree branches, but only the ones made for Oshira-sama are made from mulberry wood.
- Make Oshira-sama's 16 cocoon-shaped dumplings close together.
- Others are made into circles out of rice flour, cut into mochi, and made into various shapes, then put together on *Hana* trees, and displayed at altars for the gods or at gates.
- These decorations make even the tea room feel small.
- These 16 cocoon balls and cut rice cakes are shaped like cocoons, *koban*, and small grains. Flowers are hung outside, where flower sweets are hung. Also, an elderberry tree is offered to the the Kojin god.

⑩ Tokyo's Hidden Region Published in 1963

- On the morning of the fourteenth day of the new year, the women of the household are busy making dumplings. Knead rice flour in a kneading bowl, steam it within a bamboo steamer, moisten your hands with water, tear them apart, and roll them into balls.
- By the time a large bowl full of these dumplings had been made, a group of men who had gone out into the mountains returned carrying a well-shaped boxwood branch, and placed it in the hole of a stone mortar that they had placed in their parlor. The preparations were finished.
- Place dumplings here and there along the branches, and when they are finished, it looks like white flowers have bloomed all over the lush boxwood. Add golden mandarin oranges here and there to add color. It is called *Mayu dama* or *Medama*, and is used to pray for success in sericulture.
- However, even homes that have stopped raising silkworms still display this. This is probably because it is a long-standing tradition and also because it is beautiful as a decoration in the middle of winter when color is scarce.
- Even in the Kanto region, the ones rolled into *dango* may have been called *Mayu dama*, and the ones cut up were called *Mochi-hana*. As for the name, *Mochi-hana* is old, and *Mayu dama* seems to be newer.
- Therefore, from a historical perspective, the theory that *mochihana*, which was a spiritual object to pray for a rich harvest, was linked to the newly widespread industry of sericulture and had a hand in the emergence of cocoon balls can be said to be correct from a historical perspective.

⑪ Katashina Village History published in 1963

- *Oshiramachi* worships *Oshira-sama* on the day before the first horse day in February (Snake Day). Place *Mayu dama* in a square box as an offering for the god of silk worms. (Tsuchiide)
- Make the shape of a horse with the cocoon balls, raise it up in the alcove, and make an offering by placing the round cocoon balls in the squares. (Suganuma)
- A daikon radish with legs attached to it with bamboo, etc. and decorated with branches of pine, bamboo, and plum blossoms is called *oshira-sama*. *Mayu dama* is placed in front of it. There are also people who call it *Inekoro*, which refers to the white buds of the willow tree. (Tsuchiide)
- Put *Mayu dama* in one *sho* square box and put in to the alcove (Suribuchi)
- On the first day of the horse, the god of silkworms is celebrated and *Mayu dama* is placed in the squares.
- The silkworm gods are called *Oshira-sama* and *Kokage-sama*, and there is a figure of the goddess holding a mulberry branch on a hanging scroll.

- When eating the decorated cocoon balls, don't add soy sauce as it will cause the silkworms to become sticky. It is also said that drinking tea will rust your cocoons. (Suganuma)
 - Just go and worship at Yashiki Inari (Suribuchi)
- he Edo period, wealthy people and large merchant families took pride in buying large

⑱ Akita Saijiki published in 1966

- Meya dama* (cocoons) have two types of *mochi*. There is the small *mochi* attached to 12 stalks of new straw (13 in leap years) and made to look like ears of rice which are then offered at the household altar and attached to the support beams in the house. Then there is the large *mochi* put on dogwood and willow branches with several cocoon-sized rice cakes each, which are then displayed at places like the entrance of storehouses, etc.
- Meya dama* is made to pray for the safety of silkworms, and it is said that the custom of *mochihana* was once linked to sericulture. Also, in the Akita region, the *meya dama* tradition was practiced in relation to rice cultivation. It was in order to produce large and plentiful rice, big like silk cocoons. It is an event to celebrate.

⑲ Folklore of Shirasawa Village Published in 1969

- Mai dama*

They would save the *mai damas* that were made during the Little New Year, and in early spring, when the snow had disappeared and the wheat was ripening, the children would roast them and take them to eat. Because they are quite hard, it is something to be eaten by young people with good teeth. It was two or three *sho* (about 15- 23 cups) for one household and about five *sho* for big families. This has been practiced until quite recently.

- God of silkworms

Oshira-sama is the silkworm god who is on the household altar, and 16 *me dama* are made and offered to it on New Year's Day.

- When making *Mayu dama* for the Little New Year, it is a rare custom to put one raw azuki bean inside each to make a cocoon shape and offer it to the silkworm god. The azuki bean is likened to a chrysalis, and compared to the shape of a cocoon.
- In Hiraide, the night before the first day of the horse is called *Oshirabimachi*, is when people put 16 *Mayu dama* in a *jubako* to make it look like a real cocoon holder. Then this is offered to *Oshira-sama*. The next day, they call over neighbors and people who come to help with the silkworms, and ask them to take out the *Mayu dama*, calling this *Mayukaki*.

- Second day: Getting young trees

On this day, young trees are gathered. The job of going to get young trees is that of the menfolk. They get the stocks of wild mulberry and dogwood trees in order to make *Mayu dama* trees. (Kamiko)

- Little New Year the 13th

Hiki-kazari Put away the pine decorations for the Big New Year and immediately decorate *Mayu dama* and *Hana* (Takahira)

- *Mayu tama* On the morning of the 13th, make *Mayutama* and place them on the branches of dogwood and wild mulberry trees. *Juroku Dango* is made by putting one raw azuki bean each in place of a pupa into large pieces of *mochi* and then offering this to the silkworm god. The silkworm god is enshrined on a pillar in the northwest corner of the tea room, and is displayed there. Make *Mayu dama* into both round ones and cocoon-shaped ones, hang them on branches, and offer them all at the place that had been decorated with pine decorations for the Big New Year. (Takahira)
- On the 13th, put the water in which the *Mayu dama* had been boiled in a kettle and sprinkle it around the house (Hiraide)
- Make *mochi* for the Little New Year, take down the *shime* decorations from the Big New Year, and replace them with *mai dama* instead. *Mai dama* were used until recently, but from a few years ago there have been fewer and fewer houses doing so. (Kamiko)
- Make *mochi* on the 13th day and make *Omaru Mai dama* (Hiraide)
- Put cocoons and flower sweets on wild mulberry tree branches and place them near the pillar (the pillar on the left when facing the household altar). (Shimoko)
- *Hanauri* You can prepare the elderberry tree by putting it aside in the fall and keeping it in the shade. Using a sharp knife to draw the flowers will make the result beautiful. It is something that is placed between *Mai dama* and is taken down on the 20th of New Year's (Shimoko).
- 14th: If you take down the *Mayu tama* (*dango* made from rice flour) that is offering and eat it, you will not catch a cold.

⑳ Sericulture Customs of Gunma Prefecture published in 1972

- The Little New Year
- Make 16 *Mayu Dama* balls from rice flour and hang them on the branches of a dogwood tree or a wild mulberry tree and display them in your tea room. It is also said to be offered to *Oshira-sama*. (Make 16 pieces using 1 *sho* of rice flour.) The place where *Oshirasama* lives is said to be the corner pillar on the north side of the tea room. These 16 cocoons will be displayed until the the 20th of the New Year.
- If you carry this cocoon ball with you, it will protect you from being bitten by vipers (snakes). They were also sewn into bags as back protectors for children's kimonos. (Tenjin)
- On the 14th day of Little New Year, they made 16 cocoon-shaped balls, called "*Juroku Mayu dama*," and we also made other round-shaped ones. They put these decorations on branches of mulberry trees that were taken from the roots from someone else's mountain. This is put up in the silkworm room. (It is said that silkworms won't get attracted to things that are cut from their own mountain.) They put cocoon balls on tree branches and reeds, then placed at the entrances of storerooms and stables. (Kawato)

- *Okazari* (January 13th)

On January 2nd, they went into the mountains to get young saplings, and on January 13th, *mayu dama* are put on these young trees. These trees include wild mulberry and water mulberry. The ingredients for *Mayu dama* are Japanese millet, millet, and rice, etc., which are ground into flour. This is made into cocoon-shaped dumplings and placed in large pieces on New Year's shelves, *zashiki*, in kitchens, etc. For *Oshirasama*, in particular, a large one is decorated with 16 balls called *Juroku Me dama*.

- *Mai kaki* (January 20th)

Before the sun shines on the morning of the 20th, they take down the decorations. This is called *maikaki*, and it is better to make it as lively as possible. So it can be done by just one's family or with many others. They take down the cocoons and eat them later.

- On the 13th, pound rice cakes and change the decorations. Decorate it by putting cocoons on branches. Cocoon balls are made with washed white rice ground in a stone mill. For the New Year's shelf, they made 16 special large cocoon balls called *Juroku Mayu Dama* and put them on branches to display there. The mulberry used for the *Juroku Mayu Dama* was taken from a silkworm farmer's land and cut from the roots. So, even if one of their own mulberry trees was stolen, they were supposed to tolerate it and no one could complain.

- On the 15th, it was time to put away the cocoon ball decorations, which was called *maikaki*. The shelled cocoons were preserved until the first day of the horse, then roasted or steamed and eaten as *omigoku* by the whole family to pray for a good cocoon harvest. (Nakago)

- On the morning of the 16th, we boiled and ate *mayu* balls which was called "*Neru Mayu*." (Zenji)

- Make cocoons on the 13th. On the morning of the 14th, they made some soba noodles and put them on the cocoon balls. The noodles were supposed to act as the thread.

- For the *Mai dama* to be made on Little New Year's Day, they bought oval or cocoon-shaped ones from a peddler and hung them all together so that they would have a good cocoon harvest.

- *Mayu dama* is made by kneading rice flour with hot water on the night of the 12th day of the New Year. (It is said that you should never use salt so that the cocoons will be upright. Also, if you save the hot water and sprinkle it on fruit trees they will produce well) Then steam them.

- It is said that if you take *Mayu dama* to the *Dondo-yaki* bonfire on the morning of the 14th and cook it while it is still attached to a branch, and eat it, you will not catch a cold.

- It is said that if a person who eats *Mayu dama* starts raising a silkworm, he or she will get good luck. After that, just eat a little bit every day.

- It was said not to adjust the *Mayu* balls to the wind on the 16th, so they would take them down on the night of the 15th or the morning of the 16th. They were eaten either grilled or boiled and with soy sauce. It is sometimes added to *shiruko*.
- On the morning of the 15th, I brought a small *Mayu dama* stick to *Dosojin-yaki*, and after the *Dondon-yaki* bonfire I brought back a burnt stick to use when clearing the silkworm area.
- Nowadays, *Mayu dama* is steamed, but in the past it was boiled in a basket.
- 16 large pieces are offered to the Grand Shrine. For the others, use an appropriate number of small ones. The shape is often that of a cocoon. A shape commonly known as “*koban*”(merchandise) is attached to *Mayu dama* decorations. *Toshigami* has 16 large ones.
- Make 16 large *Mayu dama*, hang them on mulberry tree branches and hang that from the ceiling of the tatami room. In the tatami room, they are made into round balls and displayed in heaps in *jubako* boxes.
- Put it on the *Kagincho* tree (dogwood), wild mulberry, etc.
- Mayudama* is eaten by putting it in rice porridge. When making the porridge, break the tip of elderwood chopsticks and grab the *Mayu dama* and stir each piece.
- Mayu dama* were hung in a net bag to dry well, and when the time came to clear the silkworms, the dried balls were broken up, cooked in a pan and eaten.
- In the past, it was mainly children who ate the boiled or grilled balls. Some families had it as New Year's breakfast on the 20th.
- Put it in a colander, peel it, pound it, and mix it with new rice flour when making *Hatsugo dango*.
- Offer it to Yashiki Inari. In some families, it is said that if you feed it to others, you will go bankrupt, so the family members bury it in the ashes of the hearth and roast it.
- You can save it and bake it as a snack for farm work or as a snack for children.

New Year's Eve

- The plan is to do this on February 11th. They will place about 7 to 10 large cocoon-shaped balls inside a *sho*-size square box made to be a *mabushi* cocoon holder by folding straw into random pieces. This is then offered to the household altar.

⑳ Komemaki Village History published in 1972 (Showa 47)

•The first horse day of the second month of the lunar calendar is the first horse day of the year. However, now it seems that much depends on the current calendar. Place cocoons made from rice flour in a container and offer to *Oshira-sama*. It is said that if you sprinkle the water in which these cocoons were boiled, around your house, snakes will not come near.

㉑ Tone Village Magazine published in 1973

•cocoon balls

In the past, it was made with Japanese millet, foxtail millet, and rice flour, but now it is made with rice flour. It is put on the branches of dogwoods, Japanese mulberry, and Azalea trees to make as an offering. For *Oshira-sama*, they put it on mulberry branches. There are 16 cocoon-shaped *dangos* put on the branches, called 16 *Tenjin*. The rest is made into balls or cut rice cakes, and are offered together with *Hana* in the place where the New Year's pine and *shime* decorations were offered.

•the 15th-day *Kayu*

Eat red bean *kayu* porridge in the morning with a *harami* chopsticks. If you blow on it and eat it, it's said the wind will blow. It is said that if you keep two cocoon balls in the pot and someone gives them to you, you will have good fortune that year.

㉒ Life and Festivals in Joshu Published in 1977

•During the New Year, *Mayu dama* are displayed not only inside the house but also on roadside stone monuments (Nakazato Village)

㉓ Hometown Memories Photo Collection Meiji Taisho Showa Yamagata Published in 1979

•On the 14th day of the new year, *mochi* and *dango* are made, placed on dogwood branches, and displayed on the main support pillar of the house. This is called "*Mayu dama*" and it's done to pray to the gods for the protection of sericulture. Families with members who were in unlucky years used *Mayu dama* decorations to ward off the bad luck.

㉔ Gunma Prefecture Historical Materials Edition 27 Folklore 3 Published in 1980

•*Dango* dumplings and cocoon balls were the centerpiece of the Little New Year. If anything, *dango* is the older form and cocoon balls appear to be an evolved form *dango*.

•Trees in which *dango* or cocoon balls are put are generally called *boku* (tree). *Dangoboya*, basket tree, *dango* tree, cocoon ball tree

Tree species: Dogwood, *Akaboya*, *Kaginkonoki*, *Sumotori*, *Mizubusa*, *Komegome*, Wild mulberry, Mulberry. Depending on the land and house, hackberry, Japanese oak, Quercus oak, crape myrtle, *Shirahagi*, plum, oak, and camellia.

They used to come to get young trees on the first day of the mountain on the second or sixth day of the New Year.

•Change the decorations of the cocoon balls on the 13th or 14th.

Ingredients: Recently, rice flour. Japanese, foxtail, and common millets, sorghum, corn, Korean wheat, buckwheat, etc.

In many cases, the amount produced was enormous. 2 or 3 *to* (30-45kg) was rather normal, and the least being 2 or 3 *sho* (4.5kg).

•How to make and serve

There are two types of cocoons: those that are simply round and shaped like dumplings, and those that are cocoon-shaped with a concave center.

They made 16 pieces, each about the size of a chicken's egg, and placed them in a square box to offered them to the god of the new year.

Oshira-sama is called by various names such as *Juroku Mayu dama*, *Juroku Dango*, *Juroku Denji*, etc.

•Fuel for inflating cocoon balls

Tawara wood from the previous year. The trees and *Kadomatsu* pine wood that were gathered together to make a shelf for *Toshigami*.

Soaking the ashes in water and sprinkling them around the perimeter of your house will prevent long insects from entering.

•*Juroku Mayu Dama* (16 cocoon balls)

They were made all over the prefecture. The names, shapes, places where they are offered, and meanings vary slightly.

Names: 16 Cocoon Balls, 16, 16 Balls, 16 *Dango*, 16 *Zenji*, 16 *Denji*, 16 *Tenjin*, 16 *Detchi*, *Oninomedama*, *Oshirasama Mai dama*,

•The number sixteen

Various explanations have been given, such as the number of legs of a silkworm or the number of segments on its body. The silkworm god is *Oshira-sama*, and the best offerings to *Oshira-sama* are those related to the number sixteen. As a result, a legend was born that foretold a bumper crop of silkworms.

②6 Koganei 101 Stories published in 1980

•Among the many events, I go back to my childhood and look back at the Cocoon Ball event, held mainly on January 15th, which is rarely seen today.

•In the Kanto region, it was also a heartwarming prayer for the successful production of silk cocoons that year by the sericulture farmers who prospered from the Meiji period to the Taisho period to the extent that they influenced Japan's economy.

- The 14th is the day to make cocoons. The rice harvested the previous year is washed, dried in the sun, and ground into flour using a stone mill placed under the eaves of every house's storeroom. In many households, two or three people take turns grinding the rice, which takes a whole day. I also have fond memories of helping my mothers grind the rice after coming home from school. My mother would wake up early and, guided by my grandmother, put rice flour in a wooden bowl, mixed it with water, made it into balls, and put it in a steamer to steam. Then she put it back into the wooden bowl or *mochi* mill and kneaded it well. This work was quite difficult. In my house, my mother and grandmother rolled up their kimono sleeves and made white dumplings by rolling them one by one.
- My father always climbed the oak tree in the garden, cut off whatever branches he could find, removed the dead branches, and placed them on a stone mill as a stand in the parlor. Even as a child, it was fun to decorate the branches of this tree.
- Dumplings were made with great care so that this year's silkworm cocoons would grow well. Plucking them one by one from the tree branches on the 16th was something children really looked forward to. The chewy white *dango* were always served in a big box. Whenever there were visitors, these cocoons were grilled over charcoal until golden brown, then dipped in soy sauce and served. Furthermore, the cocoon balls, which were displayed using a stone mill as a stand, were accompanied by *Kawarake* lanterns, making the event even more meaningful.

㉓ The Village Where the Cod Comes Published in 1982

- During the Little New Year, each household displays cocoon balls as an event to pray for a good harvest for the year. To make cocoon balls, rice cakes are made into cocoon shapes and several pieces are wrapped with straw then hung about.
- After the New Year, these are removed and eaten as a snack.

㉔ Gunma Prefecture History Research No. 17 Published in 1983

- Mayu Dama* The 13th day of the New Year is called *marumedoshi*, and rice flour is rolled into cocoon balls.
- Mayu dama* is made by kneading rice flour with hot water and making it into a ball. After it has risen on the morning of the 14th, it is put on *boku* (tree branch for *Mayu dama*) and placed at the altar.
- Make 16 large cocoon balls, cut down a mulberry tree from an auspicious area, and stick the balls on it. For the rest, hang or stick small cocoons from branches or on the roots of mulberry trees. Mulberry roots are acquired by stealing stocks from houses where silkworms are plentiful. People do not criticize this act, as it is said that houses that had their trees taken would have even more silkworms.

②⑨ Toyama Folklore No. 27 Published in 1983

- On January 14th, the flower *mochi* is removed and replaced with twelve cocoon balls.
- The Twelve *Mayu dama* are afixed after cutting a three-pronged mulberry branch, and decorating each branch with four *mochi* balls in the shape of an abacus ball, a cocoon ball, and round balls, for a total of 12 pieces. That is how it was done.
- It was meant as an offering for sericulture, which was flourishing during the Meiji period.
- We worshiped the spirit of the tree and made offerings to it in front of the hanging scroll of *Kinugasa-hime*. This was displayed until the first morning of February.

③⑩ Gunma Culture No. 196 Published in 1983

- The shape of the cocoon balls attached to the branches was similar to the shape of the cocoons formed in the *mabushi* cocoon holder, which was once used for sagebrush and was called *ikadamabushi* or *boyamabushi*.
- Cocoon balls are generally explained as “*Mochihana*, a symbol of a bountiful harvest, which became associated with sericulture.”
- The meaning of *Juroku-denji* is to give away 16 especially large cocoon ball *dango* among the cocoon ball decorations.
- Juroku Tenjin* (Tone Village)
- For *Oshira-sama*, put them on a mulberry branch. There are 16 cocoon-shaped *dangos* called 16 *Tenjin*. Others are made into balls or cut rice cakes, and are offered along with *Hana* in the same place where the New Year's pine and *shime* decorations were displayed.
- General folk explanations about the meaning behind the 16 cocoons include that the silkworm has eight pairs of legs, or that it is because of the soul of the silkworm, but none of these are sufficiently persuasive.
- When thinking about the number “16” and the relationship with *Oshira-sama*, we are reminded that in the Tohoku region, the days when the *Oshira-sama* game is played are generally the 16th days of the New Year, and in March, and September.
- And Kunio Yanagita says, “In the fairly large area of the outer southern part of the country, the ceremony for this game is held three times a year, including New Year's Day, and on the 16th of March and September, that is, in this region. It should be noted that this is the day when the god of agriculture descends and the day when the god of agriculture ascends, and therefore many people seem to think that *Oshira-sama* is the god of agriculture.”

③1 Kuki Festivals and Events Published in 1984

- On January 14th, make cocoon-shaped (dumplings) from rice flour, stick them into a tree with many branches such as willow or zelkova, and give them as offerings to the deities in your household, including *Daijingu-sama* and *Kojin-sama*. If you are going to place it in the *tokonoma* room, it should be in the place where the *Toshigami* deity was displayed.
- It is better to put on a lot of cocoon ball *dango*, usually about 7 to 15, but avoid numbers such as 4, 9, 13, etc.
- Some places give 36 pieces to *Kojin-sama*, and some give about 50 pieces to *Daijingu-sama*.
- This is displayed with *Hana (kezurikake)* after the New Year decorations are removed.

③2 Gunma History and Folklore No. 6 Published in 1985

- On the 14th of the Little New Year, people eat rice and do the pepper ritual. Also, they make *awabo* (foxtail millet ears) and *hiebo* (Japanese millet ears) from walnut trees, and leave them on the stake where the *kadomatsu* pine had been until taking down on the 20th.
- *Tawarakamasu* is made by bundling walnut tree branches and tying them with a rope, and placing a *dango* made of rice or millet on top, or a rice cake made of rice or millet on a dogwood branch, which is then put on top of the walnut branch bundle. This was displayed in the corner of the tatami room until the 20th.
- *Hatsuuma* is held on the first day of the horse in February. It enshrines *Inari*, *Oshirasama*, and the Silkworm deities.
- Make *dangos* into cocoon shapes and hang on a mulberry tree to make *Hatsuuma dango* and offer it to *Oshira-sama*.
- At night, I made and ate udon so that the silkworms could produce long threads.
- *Fubuki* is also a game that women gathered together to play, where they put a winning mark on the end of a string and had people pull it to bet something. This was said to be done so that the silkworms could produce silk well.

③3 Sakado City History and Folklore Historical Materials Edition Published in 1985

- This *dango* is also from scrap rice that turns into flour when polished. That's what people in the past thought. If you grind the brown rice scraps into powder in a stone mill and make them into dumplings, then dry them on a tree, you will find that they will be a useful and valuable food. It tasted so good that they couldn't believe it was scrap rice.
- The practice of pouring boiled dumpling water onto persimmon trees that had been injured with a machete in order to help with the production does not seem to be happening at all these days, but people have said, "It's all right, and if it doesn't work out, I'll make my peace with it." This is a chant during the *kizeme* (tree attack).

- Also, “After kneading the *dango*, they poured the water used for rinsing on chestnuts, persimmons, and peaches, while chanting, “Become a persimmon, become a chestnut, become a peach,” while scratching it with a machete.”

③4 **Folklore of Saiji and Faith** published in 1986 (Showa 61)

- Dumplings are used spectacularly as decorations for the Little New Year holidays. Originally, it was a celebration for the autumn grain harvest, but in Gunma, the sericulture prefecture, it was made in the shape of a cocoon and was called a *Mayu dama*, so it came to be like a celebration for the harvest of cocoons.
- The process of removing the cocoons is called *Mayukaki*.
- Cocoon balls are made once again on the first day of the horse in February. This day is also considered to be a celebration of silkworms.

③5 **Living with Silkworms** Published in 1988

- The Little New Year, centered around the 15th day of the year, is also called the agricultural New Year, and is filled with events to pray for a bountiful harvest. *Mayu dama* is one of them.
- There are places in various areas where the act of putting on cocoon balls and removing on the 16th day is called “*Mayukaki*,” which is compared to the actual process of putting up cocoons and collecting cocoons during sericulture.
- However, it is questionable whether *Mayu dama* was originally an event to wish only for the abundance of silkworms; in various parts of Tone District, *Mayu dama* made in a round shape was called “*dango*”, and *Mayu dama* that were concave in the center to look like cocoons were called *mayu dama*. The two kinds were distinguished
- Put one boiled red bean inside each cocoon ball and call it a pupa.
- In the *irori* hearth, *yakimochi* (a food made from rice flour kneaded with hot water and with red bean paste filling) is made with the same flour used to make *Mayu Dama* and eaten with *nishime*. The *Mayu dama* offered as an offering is displayed until the day of the rooster, when they are taken down, a process called *Mayukaki*. Then they are cooked and eaten.

③6 **Gunma Life Saijiki** Published in 1988 (Showa 63)

- The tree on which the cocoon balls are decorated is always a wild mulberry, which is dug up with its roots every year and placed in the middle of the front parlor. (Kurohone)
- It is generally called “*Boku*”, but it is also called “*Kagoki*”. It is written with different Chinese characters for *Kagogi*, *Kagogi*, etc. In addition to wild mulberry, other species such as Japanese mulberry are also used.
- Dumplings are not only made from rice flour, but also corn, foxtail millet, Japanese millet, buckwheat, and other flours were used in the past.
- Generally, it was not only the *dango* that was a decoration, but also the *monaka* sweets called *oban* and *koban*.

③⑦ Little New Year's Crafts (Part 3) Tone Edition Published in 1989

• *Hana* materials

Generally speaking, dogwood is most common, followed by walnut. Elderberry is also used for long things. There are few examples of *Okkado* (*nurude*).

• *Koeniwa* decorations

There are also examples of decorating the *Mayu dama* with *Chijire* (frizz) attached to it, as in the case of Katashina Village.

• *Mayu dama*

Mai dama and *dango* are used, and in some cases the Little New Year is called the *dango shogatsu*. However, in addition to rice flour, flour made from grains such as foxtail millet, and Japanese millet ground in a stone mill, and *wakabiki* are used in preparation. Make and decorate on the 13th.

• *Juroku Maidama* are generally round. However, 16 large cocoon-shaped ones (with one boiled red bean inside each) are put into a mulberry tree or into the bamboo used for *Kadomatsu* pine decorations, and then put up for *Oshira-sama*.

• This is an offering to the god of silkworms, so in addition to putting 16 pieces of *maidama* on bamboo branches, 16 pieces of cut *Noshi mochi* are put on a mulberry tree and presented to the god *Oshira* as “mulberry leaves.”

• The event called *Oshiramachi* is not held during the Little New Year, but rather on the first day of the horse at the beginning of February.

• *Oshiramachi*

Oshiramachi in Tone District is held on the night before the first day of the horse in February, which is the day of the snake. That night is when *Mayu dama* are made, placed in a straw lined square box, and offered to *Oshira-sama* (the silkworm god).

• There are also cases where soba noodles called *mabushi* soba are made and offered.

③⑧ Kikisho Gunma Meals published in 1990

• *Hatsuuma* After *Setsubun*, we celebrate the first day of the horse in February. It is also an event to pray for a good harvest of sericulture, which takes place around the 10th.

• Soba is made because the color of soba resembles freshly-swept *kego* (young silkworms).

• Put the new *kayamabushi* (a *mabushi* cocoon holder made with *kaya* grass) in a box, place some soba inside the *kayamabushi*, and place it at the altar as an offering.

• The next day, make about 16 cocoon-shaped *dango* and put them in place of the soba you put there the night before .

③⑨ **Gunma Food Culture** published in 1990

- The shape is round for *dango*, and for *mayu dama*, the round balls are shaped to look like cocoons or in the shape of flowers. In any case, the process is the same, just the shape is different.
- Mayudama* is said twice a year, on the Little New Year and on the first day of the horse.
- Cocoon balls are made by washing *uruchi* rice in cold water, spreading it out in the hallway to dry, and grinding it into powder using a stone mill.
- On the evening of the 13th, knead the powder with hot water and roll it into cocoons. The most common cocoon balls are round, but 16 special large cocoon-shaped pieces are made and are called *Juroku Mayu Dama*.

Other shapes such as of jewels, birds, and small coins are also made and placed inside the bamboo steamer to steam. If you pour it into a sake cup and fan the steam to cool it down quickly, it will become shiny.

- Cocoons are stuck on branches of hackberry, oak, *kashi* oak, etc., and placed as offerings starting at the household altar, tatami room, or alcove, to the outside shrine for the deity of the house, the water well, the restroom, shed, cemetery, etc. In addition, families who make *waka-mochi* stick it on branches along with cocoon balls. Place the remaining cocoon balls in a bowl, sprinkle with sugar, and eat. When soy sauce is poured on cocoons, they turn brown, to resemble *bishon* cocoons produced by diseased silkworms. So people eat them with sugar because they don't want them to look diseased.

Depending on the family, they made from 5 *sho* to 1 *to* (7.5-15kg) of cocoon balls and used them as preserved food and snacks. Usually, when cocoon balls are roasted and eaten, they are roasted until slightly burnt, then smooshed down and eaten with sugar and soy sauce and can be served as *gojuhan* (a small lunch) during January and February.

- On the first day of the horse, put up a hanging scroll of the god of silkworms in the alcove and offer one *sho* of cocoons. Knead one liter of non-glutinous rice powder with hot water to make 16 large cocoons. Spread rice straw in a 1 *sho* square box, pile up the boiled cocoon balls, and place it as an offering. Round dumplings are also made, boiled, and eaten with sugar, but because they are not exposed to the cold by being stuck on tree branches like cocoon balls for the New Year, they become sticky and the taste is less appealing.
- Some families eat cocoon balls with red bean paste for breakfast.

④⑩ **Shape of Prayer: Gunma's Little New Year Tsukurimono** published in 1991

- They are said to be made as a ritual celebration to pray for a bumper crop of silkworms, and this is often called *Maidama* within the prefecture.

- Currently, the common *Mayu dama* shape is round, but there are also cocoon-shaped ones which are concave in the center.
- In addition, in some areas, *Mayu dama* are made in the form of cocoons, which are used to pray for the prosperity of various crops such as silkworms, Mulberry leaves, taro potatoes, and cotton flowers.
- Some are made in the shape of *koban* or abacus beads, attached to the roots of a mulberry tree along with *Mayu dama*, and others are made in the shape of a bird or flower.

• *Mayu dama Yasaimon* (Takasaki City)

On the 14th, the main support beam was decorated with a *Mayu Dama* tree, “branches” with oak and bamboo leaves attached, and vegetables and things in the shape of silkworms and mulberry leaves as well.

• Azalea and oak *Mayu dama* decorations (Manba Town)

In the tatami room, azalea branches were decorated with birds, and the oaks were decorated with molded flowers and jewels.

• *Mayudama no kata* (cocoon ball type) (Onishi Town)

In addition to the round and 16 cocoon shaped decorations, we also made ones that were embossed into flower shapes and dyed red. There were also shapes of birds and dolls.

④① **Kawada Folklore** published in 1992

- On January 13th, small New Year's rice cakes are made early in the morning, and then *omeidama* (spherical rice dumplings) are decorated on the dogwood branches that were collected on January 2nd.
- Sixteen or thirty-two large cocoons are attached to branches of a wild mulberry tree and are called *Juroku Meidama* or *Juroku*. Then they are offered to *Oshira-sama* (the god of sericulture).
- The shape, size, and type of tree on which the cocoon is decorated all vary greatly depending on the family.

④② **Usune Folklore** published in 1993

- At *Hatsuuma*, the *Inari* Festival, people put many cocoon ball shaped *dango* in a straw *mabushi* cocoon holder and offered it to *Oshira-sama*.
- In the Usune area, the *dango* decorations for the New Year were clearly called “*dango*.”

④③ **Folklore of Tonami** Published in 1994

- The day before *Hatsuuma*, a flag is put up at *Yashiki Inari*, cocoon balls (*dango*) are made, placed in a colander with a cocoon holder and placed at the *tokonoma* or altar.
- The *Inari* Shrine on the grounds of Togenji Temple is dedicated to the god of silkworms and attracts pilgrims from far and wide. Worshipers receive a talisman and return home, and then bring a cocoon ball as an offering on their next visit.

- Make cocoon balls. That evening, visit one's neighbors, and the host will say, "Would you like to harvest a cocoon this year as well?" The guests will eat the cocoon balls with sugar and soy sauce. This is an event where people help each other with sericulture in their neighborhood.

④④ **Gunma's Little New Year Events and Tsukurimono** Published in 1995

· Cocoon balls

In Western Joshu, *Mayu dama* are rolled into balls on the night of the 12th, and this is called *Marume-toshi*. Most of the shapes are round or cocoon-shaped, and there are also larger ones such as 16 pieces for *Juroku Mayu dama*) and 12 pieces for *Otendo-san*. On the 13th, they are boiled and steamed, then hung in a *maidama* tree that had been cut down in the mountains for decoration.

- Sometimes they are hung on an oak branch, as it is said to increase the amount of cash.

· The 16 *Juroku Mayu dama* are given to the god of silkworms, so they are put on a mulberry stock.

· *Mayu dama* making can be done on different days depending on the time of *Dondon-yaki* on the 14th. In areas where *Dondon-yaki* is done early on the 14th, it must be decorated on the 13th, and in places where it is done from evening to night, it is done on the 14th. It's the same reason why *Okazarikae* Day is on the 13th and 14th.

· *Mayukaki*

From the 16th, people will start cleaning up the *hana* flowers and *Mayu dama kazari* that were offered to the gods and Buddha during the Little New Year .

· It is called *Mayukaki* because it is associated with scraping out the cocoons. Also, placing *Mayu dama* cocoon balls in a 1-*sho* square box is said to be auspicious for an abundance of silkworms. They said, "Don't adjust to the wind of the 20th," so they finished the day before the 20th, to ensure the safe harvest of the crops. This would keep them from being affected by the great wind of the 202nd.

④⑤ **Ikeda Folklore** published in 1995

· Decorations

On January 13th, After making *mochi*, *Mayu dama* (round dumplings) are put on the branches of dogwood trees that were previously collected. These branches are displayed in all the places that were decorated with pine trees for the New Year. *Mayu dama* decorations are accompanied by flowers made from *Occado* and dogwood, as well as *Hana* sweets sold by peddlers.

Oshira-sama is given offerings of 16 large cocoon-shaped dumplings made from 1 *sho* of flour. These are called "Juroku *Mayu dama*."

· I also added *mayu dama* to the red bean sauce.

· When cleaning up, I put the *mayu dama* in a bag and left them to dry, and later roasted them in the hearth and ate them. The branches were burned in the hearth.

④⑥ Numata City History Folklore Edition published in 1998

- The Little New Year is also known as the New Year of Silkworms. Cocoons made from rice flour are stuck on the branches of dogwood (red) and Japanese mulberry (white) trees, which represent red and white, and are decorated using porridge stirring sticks and *Harami* chopsticks in order to pray for a good harvest.
- *Yamakuwa* (*Yamahoshi*) is used to to put up cocoons decorations, but is especially harvested as a special as the tree used to put up decorations for *Oshirasama*, in order to pray for a good harvest of silkworms.
- The implementation rate of cocoon ball decorations is 20% throughout the city, and 34% for households that have been around for two or more generations, such as farmers.
- ”*Dango* refers to the pillow *dango* used at funerals, and I was scolded for not calling the decorations for the Little New Year's holidays *mayu dama*.”
- Disposing of the cocoon ball tree
Early in the morning on the first day of the horse, it is burned in the stove in which the dumplings had been steamed. It is said that if you smoke it in the hearth on the morning of the first day of the horse along with the pine tree decoration from the New Year, “*Oshira-sama* will come riding on the smoke.”
- Processing cocoons and offering rice cakes
Dump the *dango* out of the square boxes and then grill and eat them. (It represents harvesting)
The *dango* is crushed into powder and used to make them again on *Hatsuuma* (the first day of the horse).
- Save it and put it in a pouch and hang it at your waist at a later date. It serves as a talisman to protect you from being bitten by a snake.
- Dry and freeze it, *hotobashi* it (rehydrate it with water), mix it with powder, bake it, and eat it on June 1st of the lunar calendar.
- The custom of freezing the offering *mochi* in the open air, saving it, and eating it on June 1st is called “*hyoi mochi*” and is widely seen throughout the city.

④⑦ Photography of Joshu Folklore Published in 1999

- The basic shape of a cocoon ball is a *dango*, which is the original form of a cocoon ball. In the Joshu area, various shapes are created from this original shape. The bamboo leaves on the right hand side that are displayed on the altar in the tea room are probably *Oshira-sama*, the god of silkworms. (Azuma Town)

④⑧ West Suburbs Folklore Discussion Group (Shinjuku Ward) Published in 1999

- Sericulture was once actively practiced in the Tama region, and the sericulture industry has contributed greatly to farmers' cash income. It is not well known that these sericulture farmers transcended the boundaries of their municipalities and joined together in a wide area to organize a group called the Asahi Mayu Dama Lecture Society.
- At its peak before the war, the lecture had about 90 to 100 lecturers, and it had a strong devotion to Myohoji Temple in Suginami Ward, Tokyo.
- Myohoji Temple is, needless to say, Nichirenzan Myohoji Temple, a famous temple of the Nichiren sect that is famous as the “Grandfather of *Horinouchi*.”
- During lectures, the tradition of making a large number of cocoon balls and dedicating them to the temple's founder's hall once a year, around the time of the Little New Year, was called “*Mayu-dama-osame*”, but at the time the sericulture industry was becoming more and more prominent. Even today, when the industry has declined, it continues to be held as a proper event.

④⑨ Hometown Event Food Published in 1999

- The origin of the event
It is an agricultural festival dedicated to the god of silkworms, which is held on the first horse day of the January calendar.
On this day, we make rice flour dumplings and distribute them to neighboring homes. It is said that the more people you serve, the more lively the *Mayukaki* will be.
- Make 16 *Mayu dama* rice flour dumplings by putting one azuki bean inside, put a *mabushi* cocoon holder inside a colander, and decorate them to look like a silkworm making a cocoon.

⑤⑩ The old days of sericulture in Oraga village published in 1999

- In the past, the shrine was for the guardian deity of each area, and the spring festival was held to pray for a rich harvest, abundant silkworms, and safety for one's family. There were also separate silkworm charms.
- Dumplings shaped like cocoons were decorated for the Little New Year, and the same was true for *Hatsuuma*.
- Whether it was a *dango* offered to the gods or Buddha, or a resting *dango* for silkworms, there was always something in the shape of a cocoon ball.
- When making *Hatsuuma Dango* or resting *Dango*, if you eat the cocoon-shaped ones before decorating them, you will not get a lot of silkworms.

(51) Tone Numata Life History Annual Event Review published in 2001

- In Katashina Village, the shape is slightly different, and it is called *mee dama* and *mayutta*, but it is not called *dango*.

- The 16 steps offered to *Oshira-sama* are made by making 16 cocoon-shaped rice flour cakes and placing them on a single mulberry branch. In Saganuma and other places, these are called the 16 *Tenjin*.
- Cocoons were made from Japanese millet, foxtail millet and rice flour, but the ones for the 16 steps was made from rice flour in all regions.
- Make small round cocoons of Japanese millet and foxtail millet, stick three each on branches from dogwood and wild mulberry, and put up to decorate after removing the New Year's pine decorations.
- The Japanese millet was made in place of rice, and the foxtail millet was colorful, representing gold and silver and praying for a rich harvest of cocoons.
- In Tshuhide, they decorated by hanging them on large branches throughout the tatami room. In addition, the ears of millet and husk decorations were placed in the horse fertilizer field (compost field) by decorating three levels of branches from dogwood trees with round cocoons and flowers.
- At Suribuchi, a three-level dogwood is decorated with cocoons (Japanese millet and foxtail millet). Some families make and display Japanese and foxtail millet ears, but others use only cocoon balls because the millets are already the raw materials for straw bags and cocoon balls.
- Some families allow horses to drink boiled cocoon water, but most people flick it with pine needles and sprinkle it around the house to ward off evil spirits, pestilence, snakes, and centipedes. Furthermore, it is said that families that allow horses to drink this water do it to protect them from pit vipers. Horses were a powerful helper, indispensable for transporting goods. So it is clear that they were highly valued.

(52) Gods of Sericulture: Faith Nurtured in the Village of Cocoons published in 2004

Hatsuuma Event

- On the first day of the horse in February, people celebrated by making *Mayu dama*, and Inari festivals were held in various places.
- I put *Mayu dama* on a tree branch and went to pray at Inari Shrine. It is said that whoever gets there first will win silkworms. So, we competed to be the first, but we also exchanged them with other people's silkworms later. (Azuma Town)
- At the Yashiki Inari festival, people put up colored paper flags, folded straw into a colander, put *mayu dama* in there, and gave them as offerings to pray for a rich harvest of silkworms. (Kawaba Village)
- On the first day of the horse, put one azuki bean inside each *Mayu dama*. It is said to be the pupa of a cocoon. Knead rice flour, add red bean paste, and boil to make *yakimochi*. It is offered to Inari shrines, then eaten by family members, and is called *yakimochi* because it is eaten grilled. (Ueno Village)

- *Mayu dama cocoon balls* were placed on a leafy oak branch and offered as an offering.
(Kanryu Town)

(53) Monthly Joshuji No. 366 published in 2004

- In the 1950s, Kiryu City celebrated the New Year by decorating with cocoon balls.
- To encourage the production of many cocoons, they made *Mayu dama* (cocoon-shaped dumplings) from rice flour, hung them on oak tree branches, and displayed them in their parlors and kitchens.
- To go with the cocoon ball decorations, they made a flowers by carving a branch of the elderberry tree.
- On the 20th, the cocoons that were decorated for the Little New Year are taken down, roasted over charcoal, and eaten with sugar and soy sauce. but I couldn't eat the ones that were displayed outside because they seemed to have dust on them.
- My grandfather shoved a cocoon ball into my mouth and said, "If you don't eat this, you won't grow up to be strong."

(54) Amulet Sweets that Bring Good Luck Published in 2011

- *Dango sashimi* and *dango tree* (all around southeast and northern areas)
- "Manufacturing" in Nagano
- Cocoon balls from Gunma, the sericulture kingdom
- Tokyo's Foxtail and Japanese Millet Ears
- "*Mai dama*" in Echigo Nagaoka

(55) "Tone Numata History and Folklore Encyclopedia" published in 2013

- *Mayu dama*, which is said to be a blessing for the abundance of silkworms, were made in large quantities as a decoration for the Little New Year. Thus, the Little New Year was also called the New Year of Silkworms.
- In Tone County, the 13th day of the New Year was used as the farewell day for New Year's celebrations. It's when people removed the big New Year's decorations and put up their Little New Year 's decorations.
- As the 14th day is also the eve of the lunar calendar, there was a tradition that decorations should not be put up for just one night, so decorations were put up on the 13th day.
- *Mayu tama* were made by steaming rice flour into dumplings resembling cocoons, and 16 of them were placed on the branches of dogwood (red) and wild mulberry (white) trees, representing red and white.
- Some families made large amounts of decorations in multiples of 16, such as 32, 48, and 64. This base of 16 was to pray for an even richer harvest of silkworms.

- In Tone District, there were places that made *Mayu dama* balls and offered them to *Oshira-sama* (the silkworm god) at times other than the New Year. For instance, this took place in February on the first day of the horse and on the 11th.
- In Kuroho Village, originally it was held on first day of the horse after *Setsubun* or the next day of the horse if the previous one fell on *Heigo*. Later, the date was fixed so it was held on February 11th. They made cocoons and put them in a new colander. A cocoon holder and cocoon balls were added to it then offered to *Oshira-sama* (the god of silkworms).
- In Momono Village, they put up a five-colored flag with the words “Dedication to Inari *Daimyojin*” at the Yashiki Inari shrine, offered 16 cocoon-shaped *dango* in a cocoon holder to *Oshira-sama*, and made *Hatsuuma dango* with bean paste to celebrate.
- In the Tonami region, on the first day of the first horse, straw was spread in a square box, sixteen *Mayu dama* were lined up in it and it was offered to *Oshira-sama*.
- In Kamikuya, they put a cocoon holder in a new colander, put *Mayu dama* inside it, pretended that cocoons had actually formed, and roasted them the next morning and ate them calling this “*Mayukaki*,” or cocoon scraping removal.
- In Katashina Village, some families let their horses drink the water in which the dumplings had been boiled, but many also used pine needles and sprinkled it around their homes to ward off evil spirits, diseases, snakes, and centipedes.
- It is said that when a branch that had had with a *Mayu tama* stuck on it is smoked in the hearth on the first morning of the first day of the horse, along with the pine tree decoration from the big New Year, “*Oshira-sama* will come riding on the smoke.” (Shimonumata, Kamisayama)
- To dispose of *Mayu dama*, you can put it in a pouch and hang it around your waist as a talisman to prevent snake bites (Kamikawada). Or you can dry it, freeze it, rehydrate it with water on June 1st of the lunar calendar, mix it with powder, then eat it grilled (Shino’o)
- This custom of freezing *mochi* and *Mayu Dama* dumplings and eating them on June 1st is called “*hyo-mochi*” and was widely seen in the Tone-Numata region.

(56) Katashina Village Journal Published in 2014

- On the 13th, remove the pine tree and replace with *mayu dama* decorations. It is a dumpling, but it is called *Mayu dama* because because it’s put up to pray for a rich harvest of silkworms. The branches used to decorate the room are from dogwood, and wild mulberry saplings which were brought down from the mountains on the second day of the new year.
- The offering to *Oshira-sama* is called “*Jurokudan*” and is made by putting 16 large cocoon-shaped balls on a mulberry branch. In Suganuma, these are called “16 *Tenjin*.”

- Other small round cocoons are made from Japanese and foxtail millet, and are hung three by three on twigs from dogwood and wild mulberry trees. They are displayed after removing the pine decorations.
- Japanese millet is a substitute for rice, and foxtail millet is colorful, representing gold and silver and praying for a rich harvest.
- Use the boiled water from *Mayu dama* preparation. Sprinkle it around the house using pine needles. It is said that this is meant to ward off demons, evil diseases, snakes and centipedes.

(57) Gunma's historical and cultural heritage – modern and contemporary sericulture culture – research report Published in 2015

- Sericulture rituals are centered around prayers for “winning silkworms” (= harvesting many cocoons). In particular, the preliminary rituals for the Little New Year are the main ones, and there are few production rituals during the breeding period.
- The first pre-celebration event is the cocoon ball event. The Cocoon Ball Ceremony is not only for sericulture, but also for rice cultivation and field cultivation, and the process is quite complex.
- There are many agricultural pre-celebratory rituals such as making rice cake flowers, millet ears, rice planting, and garden rice planting.
- Carved flowers called *monotsukuri* • In the mountainous regions, *kezurikake* flowers are used as a variety of decorations to pray for fertility.
- *Mochihana* is called *Mayu dama* in the Kanto region. A rice cake is rolled into a cocoon shape and placed on a tree branch to represent the state in which many cocoons have been removed.
- They were removed on January 16th calling the process, “cocoon scraping.” The Cocoon Ball Festival imitates the formation of a cocoon and prays for a good harvest.
- In Isesaki City, *Mayu dama* is placed in the stock from a mulberry, and it is said that it will bring good luck the tree is stolen from a house where many silkworms can be harvested. So, even though one's tree was stolen, the owner was happy rather than angry.
- Wrapping a thin rice cake about 30 centimeters long around the *Mayu dama* branches is said to be a snake that protects silkworms from rats.

(58) Gunma Regional Culture No. 46 Published in 2016

- Originally, small New Year events are held in each family, but in Sayato, Higashi-machi, Midori City, everyone in the area has been celebrating the Little New Year decorations together for 25 years.
- In Sayato, in 1991, everyone in the area started making small New Year decorations together in order to preserve the event. A preservation society was organized in 2005, and it has been designated as an Intangible Folk Cultural Property of Midori City.

- On January 11, 2016, members of the preservation society gathered at the meeting hall and made things like carved-out flowers, dumplings, and red bean porridge.
- They made 16 large *dango*, 36 cocoon-shaped *dango*, countless small *dango*, flat-shaped *dango* colored red, yellow, and blue, 12 of each color. These were decorated on ash and dogwood branches.
- The cocoon-shaped dumplings represent gratitude and prayers to *Oshira-sama* (the silkworm god).
- Little New Year decorations for the entire Sayoto area began to be made at the meeting hall, and this day also came to serve as a New Year's party for everyone in the Sayoto area.
- At the end of the banquet, attendees are given white bush clover branches, and if they return home with seven dumplings on them, they are enshrined on the Shinto altar or Ebisu trellis of each family.

Food Culture Story Literature Survey *Mayu Dama* ①

No.	Title	Author	Publication Location	Book Title	Publisher	Publication date
①	Fourteen Days	Hiroshi Kawanobe	P229	Yori Saijiki Volume 1	Takasaki domain	1780-10
②	Popular <i>Mayu Dama</i> Business Strategy	Tsutae Sato	P50~56	Business and Prosperity Strategies for Confectionery Retail Stores	Seikodo	1932-2
③	<i>Mayu Dama</i>	Kotaro Arisaka	P329	Folk Toys Taisei Volume 1 Tokyo Edition	Kensetsusha	1935-2
④	<i>Mayu Dama</i> Trees	“Takashiji” Editorial Department	P1~3	Takashi Road 37	Koshisha (Niigata City)	1938-1
⑤	<i>Mayu Dama</i> Theory	Junjiro Oigawa	P126~133	Aomori Prefecture Local History Collection No. 2		1938-1
⑥	Silkworms	Eiichi Isobe	P46~51	Shina Plant, Insect and Fish Records	Toa Research Group	1941-1
⑦	Cocoons, Rice Ears, etc.	Nishikubiki District Local Studies Assoc.	P42	Nishikubiki Annual Events	Nishikubiki District Local Studies Assoc. (Niigata)	1941-11
⑧	<i>Kezurikake</i> , Decorations, and Cocoon Balls	Taro Nakayama	P6	Takashiro 96	Koshisha (Niigata City)	1943-11
⑨	Cocoon balls & Cocoon balls and Curse Protection	Hisakichi Takeda	P80~93	Annual Rural Events	Ryuseikaku	1943-12
⑩	From Spring to Summer, <i>Hatsuuma</i>	Compilation Committee	P195~196	My Akagi Nemura	Akagi Nemura Office	1954-10
⑪	<i>Mochi</i> balls and Cocoon balls	Moriichi Goto	P92~93	History of Food	Kawade Shobo	1955-8
⑫	<i>Mayu Dama</i>	Kunio Yanagida	P75~77	Illustrated Explanation of Annual Events	Iwasaki Shoten	1955-12
⑬	Starting work/New Year Decorations	Gunma Pref. BOE	P72~77	Katashina Folk Customs	Gunma Prefecture Board of Education	1960-9
⑭	<i>Mayu Dama</i>	Nishizawa Fueune	P1	Postal Service Vol. 13 No. 1	Postal Service Association	1961-1
⑮	Changing Decorations 15th day of the New Year	Compilation Committee	P353·354	Kawada Village Magazine	Kawada Village Magazine Editorial Comm.	1961-2
⑯	Sericulture has died out, but cocoon balls are still on display.	Isamu Kono	P163~166	Unexplored areas of Tokyo	Yokura Shobo	1963-3
⑰	First morning, <i>Oshira-sama</i>	Compilation Committee	P630	History of Katashina Village	Katashina Village Office	1963-11

Food Culture Story Literature Survey *Mayu Dama* ②

No.	Title	Author	Publication Location	Book Title	Publisher	Publication date
⑱	Cocoon ball <i>Mochi</i>	Tokuyuki Kappira Shintaro Aiba	P190・ 191	Akita Saijiki	Miura Shoten	1966- 12
⑲	Preserved foods of Kamikokubu, etc.	Gunma Prefecture Board of Education	P15・37・ 151・ 155・ 158・ 159	Folklore of Shirasawa Village	Takasaki domain	1969-3
⑳	Sericulture Beliefs and Traditions	Gunma Pref. BOE	P211~ 225	Sericulture Customs in Gunma Pref.	Gunma Prefecture Board of Education	1972-3
㉑	First Day of the Horse	Compilation Committee	P1297	Komemaki Village History	Tsukiyono Town Magazine Editorial Comm.	1972-9
㉒	The Little New Year	Compilation Committee	P946	Tone Village Magazine	Tone village	1973-4
㉓	Celebrating the New Year	Jukuichi Tomaru	P47	Joshu Life and Festivals	Kanjido	1977- 10
㉔	Cocoon Ball Decorations	Yoshikazu Goto	P97	Hometown Memories Photo Collection Meiji Taisho Showa Yamagata	Kokusho Publishing Association	1979-3
㉕	<i>Mayu Dama</i>	Gunma Pref. History Editorial Committee	P199~ 204	Gunma Prefecture Historical Materials 27 Folklore 3	Gunma Prefecture	1980-3
㉖	Delicious Cocoon Balls	Shinichi Hoshino	P81~83	Koganei 101 Stories	Koganei Shimbunsha	1980-5
㉗	<i>Mayu Dama</i>	Shinichiro Kawagishi	P21~23	The Village where Cod Comes	Tradition and Gendaisha	1982-7
㉘	Folk Food Notes: For powdered foods	Eiichi Sakamoto	P132~ 136	Gunma Prefectural History Research No. 17	Prefectural History Editorial Committee	1983-2
㉙	Gathering Young Trees	Shuzo Shioya	P20~21	Toyama Folklore No.27		1983-4
㉚	About the Cocoon Balls and the <i>Oshira-sama</i> Ritual	Haruo Itabashi	P31~42	Gunma Culture No. 196	Gunma Pref. Regional Culture Research Council	1983- 10
㉛	Cocoon Ball Dumplings	City History Editor Room	P11	Kuki Festivals and Events	Kuki City	1984-3
㉜	Rural Diet in Mountainous area Upstream of the Tone River: Fujiwara, Minakami Town, Tone District, Gunma Prefecture	Tone River Diet History Research Gr.	P20・21	Gunma History and Folklore No. 6	Gunma History and Folklore Research Society	1985-3

Food Culture Story Literature Survey *Mayu Dama* ③

No.	Title	Author	Publication Location	Book Title	Publisher	Publication date
③③	<i>Dango sashi</i> (cocoon balls)/Attacking Trees	City Board of Education	P145~150	Sakado City History Folklore Historical Materials	Sakado City	1985-3
③④	Food for Sunny Days: Dumplings	Jukuichi Tomaru	P12~14	Folk customs of Annual Events and Faith	Miyai Bookstore	1986-11
③⑤	Prayer for Abundant Silkworm Harvest. New Year	Gunma Prefectural Museum of History	P39~41	Life with Silkworms	Gunma Pref. Museum of History	1988-4
③⑥	<i>Mayu Dama</i>	Haruo Itabashi	P74·75	Gunma life calendar	Jomo Shimbunsha	1988-6
③⑦	Characteristics of the Crafts of the Tone region	Pref. BOE Cultural Properties Protection Div.	P5~104	Little New Year's Creations (3) Tone Edition	Pref. BOE Cultural Properties Protection Div.	1989-3
③⑧	Food of Okutone: Dietary Habits of Four Seasons	Complete collection of Japanese dietary habits Gunma Editorial Committee	P24	First-hand Accounts of Meals in Gunma	Rural Culture Association	1990-6
③⑨	<i>Hare</i> Foods	Jukuichi Tomaru Masami Sekiguchi Toshiko Shida	P108·190	Gunma Food Culture	Jomo Shimbunsha	1990-10
④⑩	<i>Mayu Dama</i>	Gunma Prefectural Museum of History	P30·31	Form of prayer Gunma's Little New Year <i>Tsukurimono</i>	Gunma Prefectural Museum of History	1991-4
④⑪	Little New Year Events	City History Compilation Committee	P130	Folklore of Kawada	Numata City	1992-3
④⑫	Sericulture Silkworm Species and Breeding	City History Compilation Committee	P35·137	Usune folklore	Numata City	1993-3
④⑬	Annual Event <i>Hatsuuma</i>	City History Compilation Committee	P155·156	Folklore of Tonami	Numata City	1994-2
④⑭	<i>Mayu Dama</i>	Gunma Prefectural Museum of History	P13~25·350	Gunma's Little New Year events and <i>Tsukurimono</i>	Gunma Prefectural Museum of History	1995-3

Food Culture Story Literature Survey *Mayu Dama* ④

No.	Title	Author	Publication Location	Book Title	Publisher	Publication date
④⑤	Little New Year Events	City History Compilation Committee	P161~170 180	Ikeda Folklore	Numata City	1995-3
④⑥	Naejiro's Annual Events	City History Compilation Committee	P191・686・691~702	Numata City History Folklore Edition	Numata City	1998-3
④⑦	<i>Mayu Dama</i>	Jukuichi Tomaru	P97	Folklore of Joshu in Photos	Miraisha	1999-2
④⑧	Tama's Cocoon Ball Lecture Course	Toshiaki Nagasawa	P8~17	Western Suburbs Folklore No. 167	Western Suburbs Folklore Discussion (Shinjuku Ward)	1999-6
④⑨	<i>Hatsuuma</i>	Numata FM	P30	Hometown event food	Numata FM Broadcasting	1999-10
⑤⑩	Sericulture Belief and Gods	Aiya Hayashi	P23・30	The Old Days of Sericulture in Oraga Village	T.D.I.	1999-11
(51)	<i>Mayu Dama</i>	Masato Iizuka	P62・63	Life History of Tone Numata Annual Events and Thoughts	Keibunsha Printing	2001-7
(52)	<i>Hatsuuma Ceremony: "Win a Silkworm" Sericulture Ceremony and Bodhidharma</i>	Haruo Itabashi	P35・51~52	Gods of Sericulture: Faith Nurtured in the Village of Cocoons	Annaka City Furusato Learning Center	2004-10
(53)	Cocoon Ball Decorations	Hiromi Katayama	P8	Monthly Joshuji No.366	Asaasha	2004-11
(54)	Little New Year Events	Masako Mizoguchi Keiko Nakayama	P24~33	Amulet Sweets that Bring Good Fortune	Kodansha	2011-11
(55)	<i>Mayu Dama</i>	Rojo Kaneko	P479・480	Tone Numata History and Folklore Encyclopedia	Jomo Shimbunsha	2013-1
(56)	Little New Year decorations	Compilation committee	P779・780	Katashina Village Magazine	Katashina village	2014-12
(57)	Little New Year Cocoon Balls	Haruo Itabashi	P10・11109	Historical and cultural heritage of Gunma - Modern and contemporary sericulture culture-Research report	Gunma Historical and Cultural Heritage Excavation, Utilization, and Dissemination Executive Committee	2015-3
(58)	<i>Sayoto's Mayu Dama New Year</i>	Yoshie Kamei	P24~25	Gunma Regional Culture No. 46	Gunma Regional Culture Promotion Association	2016-5

(3) Mayu Dama

<Field survey①>

Date and Time	Friday, December 29, 2023 10:00-11:00
Place	Morishita House, Fuse Minowa, Former Niiharu Village
Successor	☆☆ Kawai DOB January 1945, 81 years old Born and raised in the former Niiharu village, Charismatic Tourist
Listener	Takenori Kanai, Hanae Suzuki, Masashi Takayama

	Survey of Modern times	Survey of Current situation
Overview	A large three-story farmhouse in a sericulture village. Before sericulture, it was used for tobacco (a drying area)	This is the birthplace of Mr. Kawai's aunt, but the current head of the family has moved to Numata.
Materials	<ul style="list-style-type: none"> ◎Millet and foxtail millet were ground into powder using a water wheel. ◎Wheat is not grown in this area (some people did grow it, but it was to sell) ◎It was always millet and foxtail millet ◎Contents were <i>abura</i>-miso and homemade miso ◎In good places, it' was made with udon flour. 	
Ingredients	The mulberry trees necessary for sericulture were available on the flat area on the west side of the hill, which was a mulberry garden.	
Procedures /Techniques		It is large-scale house, measuring 10 rooms x 6 rooms, and the second floor is currently a storage area. The 3rd floor has no flooring, so it is open to the ceiling. The 1st floor has, an earthen floor area, living room, tea room (with 18 tatami), back room with 8 tatami leveled floor, 8 tatami doorway, 4 tatami doorway. In the 2nd floor storehouse on the west side. The front and back rooms are connected by a hallway. There is also a storehouse in the southeast of the garden.



(3) Mayu Dama

<Field survey②>

Date and Time	Friday, December 29, 2023 11:00-12:00
Place	Former Niiharu Village Higashimine Former Daishoya Yakutaku
Successor	☆☆ Kawai Born in 1950, 74 years old, born and raised in the former Niiharu Village, professor emeritus at the Open University of Japan.
Listener	Takenori Kanai, Hanae Suzuki, Tadashi Takayama

	Survey of Modern times	Survey of Current situation
Overview		The Mayu <i>damas</i> were imitations. Normally, it would be displayed during the New Year, but it was put on display to preserve and pass on the folk event.
Materials		It was said that thatched roof houses would not last unless they were smoked, so they were smoking that day as well. There were original paintings on display.



(2) *Mayu Dama* (Cocoon Balls)

(c) Literature Survey, Field Survey, Comparison with Cases in Other Regions,
Characteristics of the Region

Major items	Minor Items	Literature survey	Field survey	Examples from other regions
History	Name	<p>①⁹ <i>Maidama</i></p> <p>②⁰ <i>Mayu dama</i></p> <p>⑤¹ 16 Cocoon Balls, 16, 16 Balls, 16 <i>Dango</i>, 16 <i>Zenji</i>, 16 <i>Denji</i>, 16 <i>Tenjin</i>, 16 <i>Detchi</i>, <i>Oninomedama</i>, <i>Oshira-sama</i>, <i>Maidama</i></p> <p>③⁹ The expression <i>Mayu dama</i> is said twice a year: on the Small New Year and on the first day of the horse.</p> <p>④⁰ It is often called <i>Maidama</i> within the prefecture.</p> <p>④¹ <i>Omeidama</i></p> <p>④² In the Usune area, the <i>dango</i> decorations for the New Year were clearly called ``<i>dango</i>.”</p> <p>④⁶ “<i>Dango</i>” refers to the pillow <i>dango</i> used at funerals, and I was scolded for not calling the decorations for New Year's holidays “cocoon balls.”</p> <p>(51) It is called <i>Meedama Mayutta</i>, but it is not called <i>Dango</i>.</p>	<p><i>Mayu dama</i> (Yachi, Kawaba Village, Tone District)</p>	<p>② “<i>Mayu dama</i>” refers to <i>monaka</i> sweets.</p> <ul style="list-style-type: none"> • Lucky balls <p>④ <i>Maedama-ki</i> (Cocoon ball, also called <i>Mochihana</i> in Tokyo)</p> <p>⑦ <i>Mai Dango</i></p> <p>⑩ In some places they are called rice plant flowers or <i>mochi</i> flowers.</p> <p>⑫ It is an overuse of the word to call all the rice cake dumplings of the Little New Year by this name.</p> <p>⑬ It is called <i>Mayudama</i> or <i>Medama</i>.</p> <ul style="list-style-type: none"> • Even in the Kanto region, the ones rolled into <i>dango</i> may have been called <i>Mayu dama</i>, and the ones cut up were called <i>Mochihana</i>. As for the names, <i>Mochihana</i> is older, and <i>Mayu dama</i> seems to be newer. <p>⑳ <i>Marumedoshi</i></p>

<p>Back ground/ Story</p>	<p>⑤A monk named Jiko of Akizuka village, Numata-go, Tone-gun, Joshu, started from Mt. Pilgrimed to 28 places. It looks like it started from Tsugaru, but ended in the southern part at Ozaki Daimyojin. The sacred treasure I was shown here was an Ainu treasure called Inao, and it was kept in a paulownia wood box about three feet long. Heibo and Ahabo are ears of rice and ears of millet, and are not gods of those grains. It was a way to ensure the fertility of those grains.</p> <p>㉔The number sixteen Various explanations have been given, such as the number of the silkworm's legs or the number of segments on its body; the silkworm god is Oshirasama, and the best offerings to Oshirasama are those related to the number sixteen. As a result, a tradition was born in which a fertility of silkworms was foretold..</p>	<p>After January 1st, I went to a nearby mountain to collect wild mulberry branches to put <i>Mayu dama</i> into. The mulberry branches were cut from as high up as possible. The following year, new branches grew from there and were used at that time. Depending on the house, branches of dogwood trees were sometimes used. White wood was used to make small New Year decorations for Shinto altars and places where gods were worshipped, but dogwood (red wood) was used for offerings at Buddhist altars. (Yachi, Kawaba Village, Tone District)</p>	<p>③In ancient times, <i>domaru</i> and other papier-mache items such as sea bream, greens, and <i>senryobako</i> were hung on willow branches. ·They are made with sweets as a substitute for clay items and are used for decorative windows and other decorations in department stores.</p> <p>⑥This is said to be held in Jiangnan, Shina Province, on the first night of the Little New Year, a rural custom, when people made cocoon thread with powder, wrote auspicious words and placed the threads inside, then used them to divine the fortunes and misfortunes of the year. , I drew this from Yang Wanli's "To Cocoon" poem, called ``Powder To'', and pointed out the similarities between me and him.</p> <p>⑩A custom that began with the desire for a bountiful year and prosperous business.</p>
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				<ul style="list-style-type: none"> • It is not clear whether it existed in the Middle Ages, but it is still widely practiced in various regions today. Thus, it must have originated in ancient times. ⑩ The theory that <i>mochihana</i>, which was a ritualistic object used to pray for a good harvest, was linked to the newly widespread industry of sericulture and therein brought about the emergence of cocoon balls can be said to be accurate from a historical perspective.
Form of Eating	Everyday Life			
	Event Day	<p>⑩ The first day of the horse in February, a day to celebrate the god of silkworms</p> <p>⑬ January 2nd</p> <ul style="list-style-type: none"> • the 13th • the 14th • the 15th <p>⑰ <i>Oshiramachi</i> is the day before the first horse day in February (Day of the Serpent)</p> <p>⑲ Little New Year</p> <ul style="list-style-type: none"> • They pick up young trees on the second day of the New Year. Going to cut down saplings is a man's job. • Make <i>mochi</i> on the 13th <p>⑳ The first horse day of the second month of the lunar calendar is <i>Hatsuuma</i>.</p> <p>㉑ 15th day <i>Kayu</i></p> <p>㉒ First day of the mountain on the second or sixth day of the New Year</p> <ul style="list-style-type: none"> • 13th or 14th 	<p><i>Mayu dama</i> are made on the 13th of January and displayed as decorations from the 14th to the 15th. (Yachi, Kawaba Village, Tone District)</p>	<p>③ The Usual New Year's Day</p> <ul style="list-style-type: none"> • The day of the first rabbit had the most visitors. was most often held on the first day of the rabbit. <p>④ Little New Year's Day</p> <ul style="list-style-type: none"> • Put out decorations by the end of the year, around the 28th. <p>⑥ The 15th day of the New Year</p> <p>⑨ The 13th of the New Year</p>

		<p>③⑧ After <i>Setsubun</i>, we celebrate the first horse day in February. It is also an event held around the 10th to pray for a good harvest of sericulture.</p> <p>④① On January 13th, Little New Year's rice cakes are made early in the morning, and then <i>omeidama</i> (spherical rice dumplings: meaning cocoon balls) are put on branches of the Japanese dogwood trees that were harvested on January 2nd.</p> <p>④③ The day before <i>Hatsuuma</i></p> <p>④⑤ January 13th</p> <p>(55) Since the 14th day is also the eve of the lunar calendar, there was a tradition that decorations were not to be put up for only one night. So decorations were put up on the 13th day.</p> <ul style="list-style-type: none"> • In Tone District, there were places that made <i>Mayu dama</i> and offered them to <i>Oshira-sama</i> (the silkworm god) on other days than just the Little New Year, like the first day of the horse in February and on the 11th. • In Kuroho Village, when the first day of the horse after <i>Setsubun</i> falls on <i>Heigo</i>, the festival was held on the next day of the horse. But later, it came to always be held on February 11th. 	<p>①① On the branches of young trees taken from the mountains on the first day of the mountain (the second day of the new year).</p> <ul style="list-style-type: none"> • On the Little New Year <p>①② The Little New Year and the first day of the horse in February</p> <p>①④ At the shrine visit in the Yuan Dynasty</p> <ul style="list-style-type: none"> • New Year's first day of the rabbit <p>①⑥ Morning of the 14th day of the new year</p> <p>②④ Fourteenth day</p> <p>②⑥ January 15th</p> <p>④④ It is the night of the 12th and is called the year of <i>Marume</i>. The cocoon balls are boiled and steamed on the 13th</p>
	Where		<p>③③ Shrines and temples with many visitors, including the Asakusa Kanzeon grounds</p> <ul style="list-style-type: none"> • The day of the first rabbit at Kameido Myogisha had the most visitors. <p>④④ Display in the corner of the tea room etc.</p> <p>①④ In front of shrines</p> <ul style="list-style-type: none"> • Myogi Shrine in the precincts of Kameido Tenjin

Make	Materials /Ingredients	<p>⑬ Get the dogwood tree materials (<i>hananoki</i>, put the cocoon balls on the branches)</p> <ul style="list-style-type: none"> • It was made with Japanese and foxtail millet, and rice flour, but now only rice and foxtail millet are used. <p>⑮ The cocoon balls are put on <i>hananoki</i>, but only those for <i>Oshira-sama</i> are put on mulberry wood.</p> <p>⑲ Collect the stocks of dogwood and wild mulberry trees for the <i>Mayu dama</i> tree.</p> <p>⑳ The saplings are trees like wild mulberry, dogwood, etc.</p> <ul style="list-style-type: none"> - Make powder using Japanese or common millet, rice, etc. <p>㉑ Rice powder</p> <p>㉒ In the past, it was made with Japanese or foxtail millet, and rice flour, but now it is made with rice flour.</p> <p>㉓ Rice flour has been introduced in recent years. Japanese, foxtail, and common millet, sorghum, corn, Korean wheat, buckwheat, etc.</p> <p>36) The tree on which the cocoon balls will be displayed is always a Japanese mulberry, which is dug up with its roots every year and placed in the middle of the front parlor. (Kurohone)</p> <ul style="list-style-type: none"> • It is generally called "<i>Boku</i>", but it is also called "<i>Kagoki</i>". It is written in Chinese characters as <i>Kagogi</i>, <i>Kagogi</i>, etc. In addition to wild mulberry, other species such as dogwood are also used. • Dumplings are not only made from rice flour, but also corn, foxtail and Japanese millet, buckwheat, and other flours were used in the past. <p>㉔ The powder of foxtail and Japanese millet, called <i>wakabiki</i>, is prepared by grinding it in a stone mill after the 7th, and it is made and into decorations and put up on the 13th day of new year. Soba is made because the color of soba resembles freshly-swept <i>kego</i> (young silkworms).</p> <p>(51) They were made with Japanese or foxtail millet, and rice flour, but the <i>Juroku-dan</i> (16 levels) are made with rice flour in all regions.</p> <ul style="list-style-type: none"> • Make the round Japanese and foxtail millet cocoons into small pieces. 	<p><i>Mayu dama balls</i> were made by the women of the household. (Yachi, Kawaba Village, Tone District)</p>	<p>④ Colored rice crackers in various shapes</p> <p>⑨ Rice flour</p> <ul style="list-style-type: none"> • Rice and foxtail millet flour • Two types of round and cocoon-shaped dumplings made of starch flour • Usually, rice flour is kneaded and rolled, and some of it is shaped like a cocoon. • <i>Kuwai</i>, potatoes, soba, millet seeds, chestnuts, persimmons, peaches, pumpkins, cucumbers, eggplants, <i>taugarashi</i>, cowpeas, etc. - Agricultural tools, treasure ships, <i>daifukucho</i>, <i>Oban</i>, <i>Koban</i>, <i>Daruma</i>, <i>Okame</i> mask, matsutake mushrooms, as well as first mushrooms, shiitake mushrooms, tobacco leaves, etc. • For shapes that are difficult to make using buckwheat flour or flour dumplings, <i>mochi</i> may be cut into shapes. <p>⑩ <i>Mochi</i> or rice flour?</p>
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		<ul style="list-style-type: none"> Put three on each twig from dogwood and wild mulberry trees. Put as decorations after first removing the pine decoration. <p>(56) Dogwood and mulberry trees</p>		<p>⑫ Usually rice flour is kneaded and rolled into balls, but in some regions buckwheat flour is used.</p> <p>⑬ These <i>dango</i> are also made from scrap rice that is made into flour when polished.</p> <p>⑭ <i>Maidama</i> tree</p>
Tools/ Equipment/ Environment	<p>⑮ Dogwood, wild mulberry, azalea trees, etc.</p> <p>⑯ <i>Dango boya</i>, basket tree, <i>dango</i> tree, cocoon ball tree</p> <p>Tree species: Dogwood, <i>Akaboya</i>, <i>Kaginkonoki</i>, <i>Sumotori</i>, <i>Mizubusa</i>, <i>Komegome</i>, wild Mulberry, Mulberry. Depending on the land and the family, hackberry, Japanese oak, Quercus oak, crape myrtle, <i>Shirahagi</i>, plum, oak, and camellia.</p> <p>⑰ Kindling for steaming cocoons <i>Tawaraki</i> from the previous year. Trees and <i>Kadomatsu</i> pine wood gathered together to make a trellis for <i>Toshigami</i> deity.</p> <p>Generally speaking, Japanese dogwood is the most common type of flowering tree, followed by walnut. Elderberry is also used for long things. There are few examples of <i>Okkado</i> (<i>Nurude</i>).</p> <p>⑱ Stick it on the branches of hackberry, Japanese oak, and <i>kashi</i> oak, etc.</p>		<p>⑲ <i>Mizukusa</i> is the Japanese name for <i>Mizubusa</i>, also known as <i>Mizutama</i> tree. It is a member of the barberry family, and is called <i>Dango</i> tree in the area where they were born.</p> <p>⑳ Flowering tree, <i>mizukusa</i>, hornbeam tree, zelkova, etc.</p> <p>㉑ Dogwood, Japanese mulberry, maple, <i>shii</i> beech, etc.</p> <p>㉒ The most common <i>Mizubusa</i> tree used for this event, which we pick up at the beginning of the second day's work is the staghorn tree, which has beautiful red twigs, so much so that this tree is often called the <i>dango</i> tree.</p> <p>㉓ Put it on the <i>Kagincho</i> tree (<i>mizubusa</i>), wild mulberry, etc.</p>	

<p>Procedures/techniques</p>	<p>⑱ <i>Hiki-kazari</i> Put away the pine decorations for the Big New Year and immediately decorate <i>Mayu dama</i> and <i>Hana</i></p> <ul style="list-style-type: none"> • Make <i>Mayu dama</i> and place them on the branches of dogwood and wild mulberry trees. <i>Juroku Dango</i> is made by putting one raw azuki bean each in place of a pupa into large pieces of <i>mochi</i> and then offering this to the silkworm god. <p>⑳ Cocoon balls are made from washed white rice and ground in a stone mill.</p> <p>㉓ If you grind brown rice scraps into flour in a stone mill, make them into dumplings and dry them on a tree, you will find that they become a useful and valuable food. When you place the hardened dumplings in warm ash and bake them, they become delicious. It tasted so good that I couldn't believe it was scrap rice.</p> <p>㉔ Cocoon balls are made by washing <i>uruchi</i> rice in cold water, spreading it out in the hallway to dry, and grinding it into powder using a stone mill.</p> <ul style="list-style-type: none"> • On the evening of the 13th, knead the powder with hot water and roll it into cocoons. The most common cocoon balls are round, but 16 special large cocoon-shaped pieces are made and are called <i>Juroku Mayu dama</i> balls. • Other shapes such as jewels, birds, and oval shapes are also made and placed in a bamboo steamer to incubate. If you pour it into a sake cup and fan the steam to cool it down quickly, it will become shiny. 	<p>㉑ Items made of hard materials, such as the shapes of agricultural products and agricultural tools in rural areas, and various auspicious items, while the houses in town displayed such shapes as <i>koban</i> or <i>senryobako</i>.</p> <p>㉒ The women at home are busy making dumplings. Knead rice flour in a kneading bowl, steam it in a steamer, moisten your hands with water, tear them apart, and roll them into balls.</p> <ul style="list-style-type: none"> • By the time a large bowl full of these dumplings had been made, a group of men who had gone out into the mountains returned carrying a well-shaped boxwood branch, and placed it in the hole of a stone mortar that they had placed in their parlor. The preparations were finished. • Stick the dumplings all over these branches.
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- ⑳ *Mayu dama* is made by kneading rice flour with hot water on the night of the 12th day of New Year. (It's said that you should never use salt so that the cocoons will be upright. Also, if you save the hot water and sprinkle it on fruit trees they will produce well) Then steam them.
- Nowadays, *Mayu dama* is steamed, but in the past it was boiled in a basket.
- ㉑ Rice harvested the last year is washed, dried in the sun, and ground into flour using a stone mill placed under the eaves of the house's storeroom. In many families, two or three people take turns grinding the rice, which takes a whole day.
- Put rice flour in a wooden bowl, stir with water, form into balls, and put in a steamer to steam. Return it to the wooden bowl or *mochi* mill and knead it well.
 - I made white dumplings by rolling them one by one.

Deliverables	<p>⑬ Stick three cocoon balls on small branches and put them up in place of the pine tree. In some houses, the rice cakes are mixed together one by one.</p> <ul style="list-style-type: none"> • Hang a large one on a dogwood and decorate the entire tatami room. • Put the round <i>Mayu dama</i> on a tree such as dogwood or wild mulberry. Then display in the tatami room, and display the small branches after the Big New Year's pine tree is removed. <p>⑮ For <i>Oshira-sama</i> make 16 concave cocoon-shaped dumplings.</p> <ul style="list-style-type: none"> - The rest are made into circles with rice flour, cut mochi, and other shapes made into various shapes and placed on a <i>Hana</i> tree. • The 16 <i>mayu dama</i> and <i>kirimochi</i> are shaped like cocoons, <i>koban</i>, and small grains and flower sweets are hung along the outer side the flower decorations. <p>⑲ In many cases, the amount produced was enormous. 2 or 3 <i>to</i> was rather normal, and they made at least 2 or 3 <i>sho</i>.</p> <p>⑳ In the <i>irori</i> hearth, <i>yakimochi</i> (a food made from rice flour kneaded with hot water and with red bean paste filling) is made with the same flour used to make <i>Mayu Dama</i> and eaten with <i>nishime</i>.㉑ Generally, it was not only <i>dango</i> that was put up, but also the <i>monaka</i> sweets called <i>oban</i> and <i>koban</i>.</p> <p>㉓ There are also examples of decorating the <i>Mayu dama</i> with <i>Chijire</i> (frizz) attached to it, as in the case of Katashina Village.</p> <p>㉕ After making <i>mochi</i>, <i>Mayu dama</i> (dumplings) are put on the branches of dogwood trees that were previously collected. These branches are displayed in all the places that were decorated with pine trees for the New Year. <i>Mayu dama</i> decorations are accompanied by flowers made from <i>Occado</i> and dogwood, as well as <i>Hana</i> sweets sold by peddlers.</p>	<p>④ Hang it on the branch of a dogwood tree</p> <ul style="list-style-type: none"> • Hang each rice cracker in the middle using a paper string. • The job today is to stick dumplings on the tips of the twigs and gather them together like cocoons. <p>⑦ Hang auspicious items such as large, small, and <i>chobo dice</i>, •Farmers' tools made from saplings are hung on the branches.</p> <p>⑨ It is rather rare that they are made in the shape of a cocoon; some are in the shape of a cocoon, others are in the shape of agricultural items, and most are round dumplings. Mandarin oranges are added to remove the outer color.</p> <ul style="list-style-type: none"> • Recently, the hanging sweets have been mostly used to make various shapes, so starch is no longer used to make anything other than round <i>dango</i> and cocoon balls. <p>⑪ Display it next to the <i>Toshigami</i> or somewhere else.</p>
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(51) The 16 steps offered to *Oshira-sama* are made by making 16 cocoon-shaped rice flour cakes and placing them on a mulberry branch. In Suganuma and other places, these are called the 16 *Tenjin*.

(55) *Mayu dama* were made by steaming rice flour into dumplings resembling cocoons, and 16 of them were placed on the branches of dogwood (red) and mulberry (white) trees, representing red and white.

- Some families made large amounts of decorations in multiples of 16, such as 32, 48, and 64. This base of 16 was to pray for an even richer harvest of silkworms.

⑫ Other items are often put together and decorated on branches of persimmons, dogwoods, etc.

- Most dumplings are round, and it is rare if they are all shaped like cocoons. In addition, various shapes of agricultural products can be created.
- For shapes that are difficult to make with *dango*, *mochi* may be cut into shapes.

⑭ A beautiful and fun spring decoration with round red and white *mochi* balls attached to willow branches and a number of cardboard *daifukucho* and oval *fukumen* hanging between them. have bloomed all over the lush boxwood. Add golden mandarin oranges here and there to add color.

⑳ *Mayudama* is eaten by putting it in rice porridge. When making it, break the tips of elderwood chopsticks and grab a *Mayu dama* and stir each piece.

			<ul style="list-style-type: none"> • You can save it and bake it as a snack for farm work or as a snack for children. ②⑥ When one has visitors, the dumplings are grilled over charcoal and served with soy sauce. ②⑨ Remove the flower <i>mochi</i> and replace it with twelve cocoon balls. • The Twelve <i>Mayu dama</i> are made by cutting a three-pronged mulberry branch, and decorating each branch with four <i>mochi</i> balls in the shape of abacus balls, cocoon balls, and round balls, for a total of 12 pieces. ③⑩ It is better to add a lot of cocoon ball <i>dango</i>, usually about 7 to 15, but avoid numbers such as 4, 9, 13, etc. • Some places give 36 pieces to <i>Kojin-sama</i>, and some give about 50 pieces to <i>Daijingu</i>. • This is displayed with <i>Hana</i> (kezurikake) after the New Year decorations are removed. <p>Most of the shapes are round or</p>
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			<p>cocoon-shaped, and there are also larger ones such as 16 (Juroku Mayu dama) and 12 (Otendo-san).</p> <p>(58) Sixteen large dumplings, thirty-six cocoon-shaped dumplings, countless small dumplings, flat-shaped dumplings colored red, yellow, and blue with 12 of each color, and ash and blue dumplings. It is decorated on a dogwood branch.</p> <ul style="list-style-type: none"> • The cocoon-shaped dumplings represent gratitude and prayers to Oshirasama (the silkworm god).
Growth stages of silkworms from the perspective of sericulture		<p>⑩ <i>Hanamabushi</i> also takes this and puts the first silkworm in it and makes it form a cocoon.</p> <p>③⑩ The shape of the cocoon balls attached to the branches was similar to the shape of the cocoons formed in the <i>mabushi</i> cocoon holder, which was once used for sagebrush and was called <i>ikadamabushi</i> or <i>boyamabushi</i></p> <p>③④ The process of removing the cocoons is called <i>Mayukaki</i>.</p> <p>③⑤ There are places in various areas where the act of putting on cocoon balls and removing on the 16th day is called “<i>Mayukaki</i>,” which is compared to the actual process of putting up cocoons and collecting cocoons during sericulture.</p> <ul style="list-style-type: none"> • The <i>Mayu dama</i> offered as an offering is displayed until the day of the rooster, when they are taken down, a process called <i>Mayukaki</i>. Then they are cooked and eaten. 	<p>②⑩ <i>Mayu dama</i> were hung in a net bag to dry well, and when the time came to clear the silkworms, the dried balls were broken up, cooked in a pan and eaten.</p>

	<ul style="list-style-type: none"> • There are also cases where soba noodles called <i>mabushi</i> soba are made and offered. ④⑨ It is said that the more people you serve, the more lively the Mayukaki will be. • Whether it was a <i>dango</i> offered to the gods or Buddha, or a resting <i>dango</i> for silkworms, there was always something in the shape of a cocoon ball. (57) In particular, the preliminary rituals for the Little New Year are the main ones, and there are few production rituals during the breeding period. • <i>Mochihana</i> is called <i>Mayu dama</i> in the Kanto region. A rice cake is rolled into a cocoon shape and placed on a tree branch to represent the state in which many cocoons have been removed. • They were removed on January 16th calling the process, “cocoon scraping.” The Cocoon Ball Festival imitates the formation of a cocoon and prays for a good harvest. 		
Relationship with sericulture beliefs	<ul style="list-style-type: none"> ⑬ <i>Jurokudan</i> refers to a mulberry branch with 16 cocoon-shaped balls on it. • It is called the 16 <i>Tenjin</i>. • Display it in front of the Shinto altar where the silkworm god is placed. ⑰ Worship <i>Oshira-sama</i>. Place <i>Mayu dama</i> in a square box as an offering for the god of silkworms. • Make the shape of a horse with the cocoon balls, raise it up in the alcove, and make an offering by placing the round cocoon balls in a square box. - A daikon radish with legs attached to it with bamboo, etc. and decorated with branches of pine, bamboo, and plum blossoms is called <i>oshira-sama</i>. <i>Mayu dama</i> is placed in front of it. There are also people who call it <i>Inekoro</i>, which refers to the white buds of the willow tree. • Put <i>Mayu dama</i> in a one-<i>sho</i> square box and move it to the alcove. • On the first day of the horse, the god of silkworms is celebrated and <i>Mayu dama</i> is placed in the square boxes. • The silkworm gods are called <i>Oshira-sama</i> and <i>Kokage-sama</i>, and there is a figure of the goddess holding a mulberry branch on a hanging scroll. 		<ul style="list-style-type: none"> ① It is good to celebrate in advance the great yields of sericulture, we should follow the local custom and decorate branches as if there are silkworm cocoons forming in a tree the branch of a tree. ⑥ On the 15th day of the New Year, rice dumplings called “<i>Mayu dama</i>,” are placed on plum branches, and before <i>mochi</i> flowers, the rice cakes are cut into squares and served to the silkworm god. ⑦ The cocoons

- When eating the decorated cocoon balls, don't add soy sauce as it will cause the silkworms to become sticky. It is also said that drinking tea will rust your cocoons.
- ⑱ *Oshira-sama* is the silkworm god who is on the household altar, and 16 *me dama* are made and offered to it on New Year's Day.
- When making *Mayu dama* for the Little New Year, it is a rare custom to put one raw azuki bean inside each to make a cocoon shape and offer it to the silkworm god. The azuki bean is likened to a chrysalis, and compared to the shape of a cocoon.
- In Hiraide, the night before the first day of the horse is called *Oshirabimachi*, when people put 16 *Mayu dama* in a *jubako* to make it look like a real cocoon holder. Then this is offered to *Oshira-sama*. The next day, they call over neighbors and people who come to help with the silkworms, and ask them to take out the *Mayu dama*, calling this *Mayukaki*.
- The silkworm god is enshrined on a pillar in the northwest corner of the tea room, and is displayed there.
- Make *Mayu dama* (cocoon balls) round and cocoon-shaped, stick them on branches, and offer them at all the places decorated with pine decorations for the New Year.
- Put cocoons and flower oaks on a wild mulberry tree and place them near the pillar (the pillar on the left when facing the household altar).
- ⑲ Make 16 *mayu dama* balls of rice flour and hang them on the branches of a dogwood tree or a wild mulberry tree and display them in your tea room. It is also said to be offered to *Oshirasama*. (Make 16 pieces using 1 liter of rice flour)
- The place where *Oshirasama* lives is said to be the corner pillar on the north side of the tea room.
- These 16 cocoons will be displayed until the New Year on the 20th.
- Specially decorate *Oshirasama* with a large cocoon ball called 16 *Medama*.
- For the New Year's shelf, they made 16 special large cocoon balls called *Juroku Mayu Dama* and put them on branches to display there.
- The mulberry used for the *Juroku Mayu Dama* was taken from a prosperous silkworm farmer's land and cut from the roots. So, even if one of

- are made to be seven, five, and three.
- ⑳ We also make *Shiba Shukuhi* (also known as wooden celebratory decorations) and cocoon balls, which are rice flour dumplings or rice cakes.
- A cocoon ball is also made by attaching a rice cake in the shape of cocoon to straw. Millet ears are also made.
- ㉑ Later, as sericulture became popular, cocoon shapes (called *kinko* in many places) were also made and put on branches, and eventually the trees on which ornaments were found collectively came to be called *Mayu dama*.
- In addition, for the silkworm god, stick 16 pieces on the branches of a dogwood tree.
- ㉒ It is done to pray for the safety of the silkworms, and originally the custom of decorating flowers was connected to silkworm farming.
- ㉓ Pray for an abundant cocoon harvest in sericulture.
- ㉔ Prayers for success in sericulture
- ㉕ *Meya dama* is made to pray for the safety of silkworms, and

their own mulberry trees was stolen, they were supposed to tolerate it and no one could complain.

② Put the cocoon balls in a container and offer it to *Oshira-sama*. It is said that if you sprinkle water boiled with these cocoons around your house, snakes will not come near you.

② Put it on a mulberry branch for *Oshira-sama*.

• There are 16 cocoon-shaped *dangos* put on the branches, called 16 *Tenjin*.

⑤ There are two types of cocoons: those that are simply round and shaped like dumplings, and those that are cocoon-shaped with a concave center.

③ Cocoon balls are generally explained as "*Mochihana*, a symbol of a bountiful harvest, which became associated with sericulture.

• The meaning of *Juroku-denji* is to give 16 especially large cocoon ball *dango* among the cocoon ball decorations.

Juroku Tenjin (Tone Village)

For *Oshira-sama*, put them on a mulberry branch. There are 16 cocoon-shaped *dangos* called 16 *Tenjin*.

Others are made into balls or cut rice cakes, and are offered along with *Hana* in the same place where the New Year's pine and *shime* decorations were displayed.

• General folk explanations about the meaning behind the 16 cocoons include that the silkworm has eight pairs of legs, or that it is because of the soul of the silkworm, but none of these are sufficiently persuasive.

• When thinking about the number "16" and the relationship with *Oshira-sama*, we are reminded that in the Tohoku region, the days when the *Oshira-sama* game is played are generally the 16th days of the New Year, and in March, and September.

• And Kunio Yanagita says, "In the fairly large area of the outer southern part of the country, the ceremony for this game is held three times a year, including New Year's Day, and on the 16th of March and September, that is, in this region. It should be noted that this is the day when the god of agriculture descends and the day when the god of agriculture ascends, and therefore many people seem to think that *Oshira-sama* is the god of agriculture."

the custom of *mochihana* was once linked to sericulture.

⑩ On the 14th day of Little New Year, they made 16 cocoon-shaped balls, called "*Juroku Mayu dama*," and also made other round-shaped ones. They put these decorations on branches of mulberry trees that were taken from the roots from someone else's mountain. This is put up in the silkworm room. (It is said that silkworms won't get attracted to things that are cut from their own mountain.

• On the 15th, it was time to put away the cocoon ball decorations, which was called *maikaki*. The shelled cocoons were preserved until the first day of the horse, then roasted or steamed and eaten as *omigoku* by the whole family to pray for a good cocoon harvest.

• On the morning of the 16th, we boiled and ate *mayu* balls called "*Neru Mayu*."

• Make cocoons on the 13th.

• On the morning of the 14th, they made some soba noodles and put them on the cocoon balls. The

- ③② *Hatsuuma* is held on the first day of the horse in February. It enshrines *Inari*, *Oshirasama*, and the Silkworm deities.
- Make *dangos* into cocoon shapes and hang on a mulberry tree to make *Hatsuuma dango* and offer it to *Oshira-sama*.
 - At night, I made and ate udon so that the silkworms could produce long threads.
 - *Fubuki* is also a game that women gathered together to play, where they put a winning mark on the end of a string and had people pull it to bet something. This was said to be done so that the silkworms could produce silk well.
- ③⑤ Put one boiled red bean inside each cocoon ball and call it a pupa.
- ③⑦ They are generally round. However, 16 large cocoon-shaped ones (with one boiled red bean inside each) are put into a mulberry tree or into the bamboo used for *Kadomatsu* pine decorations, and then put up for *Oshira-sama*.
- This is an offering to the god of silkworms, so in addition to putting 16 pieces of *maidama* on bamboo branches, 16 pieces of cut *Noshi mochi* are put on a mulberry tree and presented to the god *Oshira-sama* as “mulberry leaves.”
 - The event called *Oshiramachi* is not held during the Little New Year, but rather on the first day of the horse at the beginning of February.
- Oshiramachi*
Oshiramachi in Tone District is held on the night before the first day of the horse in February, which is the day of the snake. That is when *Mayu dama* are made, placed in a straw lined square box, and offered to *Oshira-sama* (the silkworm god).
 On the first day of the horse, put up a hanging scroll of the god of silkworms in the alcove and offer one *sho* of cocoons.
- Knead one liter of non-glutinous rice powder with hot water to make 16 large cocoons.
 - Spread rice straw in a 1 *sho* square box, pile up the boiled cocoon balls, and place as an offering.
- ④⑩ Made as a ritual celebration to pray for a bumper crop of silkworms.
- ④① Sixteen or thirty-two large cocoons are attached to branches of a wild

- noodles were supposed to act as the thread.
- For the *Mai dama* to be made on Little New Year's Day, they bought oval or cocoon-shaped ones from a peddler and hung them all together so that they would have a good cocoon harvest.
 - Make 16 large *Mayu dama*, put them on mulberry branches and hang that from the ceiling of the tatami room. In the tatami room, they are made into round balls and displayed in heaps in *jubako* boxes.
- ②⑥ In the Kanto region, it was also a heartwarming prayer for the successful production of silk cocoons that year by the sericulture farmers, who prospered from the Meiji period to the Taisho period to the extent that they influenced Japan's economy.
- ②⑦ With all my heart, I hope that this year's silkworm cocoons harvest will be plentiful.
- ②⑧ Make 16 large cocoon balls, cut down a mulberry tree from an auspicious area, and stick the balls on it. For the rest, hang or stick small cocoons from

mulberry tree and are called *Juroku Meidama* or *Juroku*. Then they are offered to *Oshira-sama* (the god of sericulture).

- The shape, size, and type of tree on which the cocoon is decorated all vary greatly depending on the family.

④③ A flag is put up at *Yashiki Inari*, cocoon balls (*dango*) are made, placed in a colander with a cocoon holder and placed at the *tokonoma* or altar.

- The Inari Shrine on the grounds of Togenji Temple is dedicated to the god of silkworms and attracts pilgrims from far and wide. Worshipers receive a talisman, return home, and offer a cocoon ball on their next visit.
- Make cocoon balls. That evening, visit one's neighbors, and the host will say, "Would you like to harvest a cocoon this year as well?" The guests will eat the cocoon balls with sugar and soy sauce. This is an event where people help each other with sericulture in their neighborhood.

④⑤ *Oshira-sama* is given offerings of 16 large cocoon-shaped dumplings made from 1 *sho* of flour. These are called "*Juroku Mayu dama*."

④⑥ The Little New Year is also known as the New Year of Silkworms. Cocoons made from rice flour are stuck on the branches of dogwood (red) and Japanese mulberry (white) trees, which represent red and white, and are decorated using porridge stirring sticks and *Harami* chopsticks in order to pray for a good harvest.

- *Yamakuwa* (*Yamahoshi*) is used to to put up cocoons decorations, but is especially harvested as the tree used to put up decorations for *Oshirasama*, in order to pray for a good harvest of silkworms.
- The implementation rate of cocoon ball decorations is 20% throughout the city, and 34% for households that have been around for two or more generations, such as farmers.
- Disposing of the cocoon ball tree
Early in the morning on the first day of the horse, it is burned in the stove in which the dumplings had been steamed. It is said that if you smoke it in the hearth on the morning of the first day of the horse along with the pine tree decoration from the New Year, "*Oshira-sama* will come riding on the smoke."

④⑨ Make 16 *Mayu dama* rice flour

branches or on the roots of mulberry trees.

- Mulberry roots are acquired by stealing stocks from houses where silkworms are plentiful. People do not criticize this act, as it is said that houses that had their trees taken would have even more silkworms.

②⑨ It was meant as an offering for sericulture, which was flourishing during the Meiji period.

④④ The 16 *Juroku Mayu dama* are given to the god of silkworms, so they are put on a mulberry stock.

- It is called *Mayukaki* because it is associated with scraping out the cocoons. Also, placing *Mayu dama* cocoon balls in a 1-*sho* square box is said to be auspicious for an abundance of silkworms.

④⑦ The bamboo leaves on the right hand side that are displayed on the altar in the tea room are probably *Oshira-sama*, the god of silkworms. (Agatsuma Town)

④⑧ Sericulture was once actively practiced in the Tama region, and the sericulture industry has contributed greatly to farmers' cash

dumplings by putting one azuki bean inside, put a *mabushi* cocoon holder inside a colander, and decorate them to look like a silkworm making a cocoon.

- ⑤0 There were also separate silkworm charms.
- When making *Hatsuuma Dango* or resting *Dango*, if you eat the cocoon-shaped ones before decorating them, you will not get a lot of silkworm.
- (51) Japanese millet was made in place of rice, and foxtail millet was colorful, representing gold and silver and praying for a rich harvest of cocoons.
- (52) At the Yashiki Inari festival, people put up colored paper flags, folded straw into a colander, put *mayu dama* in there, and gave them as offerings to pray for a rich harvest of silkworms. (Kawaba Village)
- (55) They made cocoons and put them in a new colander. A cocoon holder and cocoon balls were added to it then offered to *Oshira-sama* (the god of silkworms).
- They offered 16 cocoon-shaped *dango* in a cocoon holder to *Oshira-sama*, and made *Hatsuuma dango* with bean paste to celebrate.
 - In the Tonami region, on the first day of the first horse, straw was spread in a square box, sixteen *Mayu dama* were lined up in it and it was offered to *Oshira-sama*.
 - In Kamikuya, they put a cocoon holder in a new colander, put *Mayu dama* inside it, pretended that cocoons had actually formed, and roasted them the next morning and ate them calling this "*Mayukaki*."
- (56) The offering to *Oshira-sama* is called "*Jurokudan*" and is made by putting 16 large cocoon-shaped balls on a mulberry branch. In Saganuma, these are called "*16 Tenjin*."
- Other small round cocoons are made from Japanese and foxtail millet, and are hung three by three on twigs from dogwood and wild mulberry trees. They are displayed after removing the pine decorations.
 - Japanese millet is a substitute for rice, and foxtail millet is colorful, representing gold and silver and praying for a rich harvest.

income. It is not well known that these sericulture farmers transcended the boundaries of their municipalities and joined together in a wide area to organize a group called the Asahi *Mayu Dama* Lecture Society.

- At its peak before the war, the lecture had about 90 to 100 lecturers, and it had a strong devotion to Myohoji Temple in Sugunami Ward, Tokyo.
- Myohoji Temple is, needless to say, Nichirenzan Myohoji Temple, a famous temple of the Nichiren sect that is famous as the "Grandfather of *Horinouchi*."
- During lectures, the tradition of making a large number of cocoon balls and dedicating them to the temple's founder's hall once a year, around the time of the Little New Year, was called "*Mayu-dama-osame*", but at the time the sericulture industry was becoming more and more prominent. Even today, when the industry has declined, it continues to be held as a proper event.

(52) ·I p put *Mayu dama* on a tree branch and went to pray at Inari Shrine. It is said that whoever gets there first will wino silkworms. So, we competed be the first, but we also exchanged them with other people's silkworms later.

- Put one azuki bean inside each *Mayu dama*. It is said to be the pupa of a cocoon.
- Knead rice flour, add red bean paste, and boil to make *yakimochi*.
- It is offered to Inari shrines, then eaten by family members, and is called *yakimochi* because it is eaten grilled.
(Ueno Village)

(57)In Isesaki City, *Mayu dama* is placed in the stock from a mulberry, and it is said that it will bring good luck the tree is stolen from a house where many silkworms can be harvested. So, even though one's tree was stolen, the owner was happy rather than angry.

- Wrapping a thin rice cake about 30 centimeters long around the *Mayu dama* branches is said to be a snake that protects silkworms from rats..

Annual events	<p>⑬ Take down the rice cakes offered during the Big New Year and replace with <i>Mayu Dama dango</i> decorations. It is said that if you dry the <i>mochi</i> and don't eat it until summer, it will help prevent summer sicknesses.</p> <p>⑭ They saved the <i>mai dama</i> that were made during the Little New Year, and in early spring, when the snow had disappeared and the wheat was ripening, the children would roast them and take them to eat. Because they are quite hard, it is something to be eaten by young people with good teeth. It was two or three <i>sho</i> for one household and about five <i>sho</i> for big families..</p> <ul style="list-style-type: none"> • Put the water in which the <i>Mayu dama</i> had been boiled, in a kettle and sprinkle it around the house. • Make <i>mochi</i> for the Little New Year, take down the <i>shime</i> decorations from the Big New Year, and replace them with <i>mai dama</i> instead. • You can prepare the elderberry tree by putting it aside in the fall and keeping it in the shade. Using a sharp knife to draw the flowers will make the result beautiful. It is something that is placed between <i>Mai dama</i> and is taken down on the 20th of New Year (Shimoko). - 14th: If you take down the <i>Mayu tama</i> (<i>dango</i> made from rice flour) that was the offering and eat it, you will not catch a cold. <p>⑮ If you carry this cocoon ball with you, it will protect you from being bitten by vipers (snakes). They were also sewn into bags as back protectors for children's kimonos.</p> <ul style="list-style-type: none"> • This is made into cocoon-shaped dumplings and placed in large pieces on New Year's shelves, <i>zashiki</i>, in kitchens, etc. • Before the sun shines on the morning of the 20th, they take down the decorations. This is called <i>maikaki</i>, and it is better to make it as lively as possible. So it can be done by just one's family or with many others. They take down the cocoons and eat them later. <p>⑯ It is made into balls or cut rice cakes, and are offered together with <i>Hana</i> in the place where the New Year's pine and <i>shime</i> decorations were offered.</p> <ul style="list-style-type: none"> • Eat red bean <i>kayu</i> porridge in the morning with <i>harami</i> chopsticks. If you blow on it and eat it, it's said the wind 		<p>⑰ To celebrate a good harvest with <i>Hana</i>.</p> <p>⑱ Decorate the young trees that you got on New Year's Day, with shapes of agricultural products, agricultural tools, and other auspicious shapes on them to pray for a bountiful harvest this year. This is an important task for the New Years.</p> <ul style="list-style-type: none"> • You should know that in some villages, cocoon balls are not made on Little New Year's Day, but are held as an event on <i>Hatsuuma</i> Day. • People believe that the water used to boil the cocoons and <i>dango</i> that are placed on decorative trees has some special power. • Put this water into a medicine can and sprinkle it around the perimeter of your house. It is believed that this will prevent snakes from entering. • It is said that you can pour this hot water on the trunk of a persimmon tree and grind it with an ax to see if it turns out fine. • The cocoon balls
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will blow. It is said that if you keep two cocoon balls in the pot and someone gives them to you, you will have good fortune that year.

②⑤ We went to get saplings.

- They made 16 pieces, each about the size of a chicken's egg, and placed them in a square box offer them to the god of the new year.

③④ It originally was a celebration for the autumn grain harvest, but in Gunma, the sericulture prefecture, it was made in the shape of a cocoon and was called a *Mayu dama*, so it came to be like a celebration for the harvest of cocoons.

- Cocoon balls are made once again on the first day of the horse in February. This day is also considered to be a celebration of silkworms.

③⑤ The Little New Year, centered around the 15th day of the year, is also called the agricultural New Year, and is filled with events to pray for a bountiful harvest. *Mayu dama* is one of them.

③⑨ In addition, families who make *waka-mochi* stick it on branches along with cocoon balls. Place the remaining cocoon balls in a bowl, sprinkle with sugar, and eat. When soy sauce is poured on cocoons, they turn brown, to resemble *bishon* cocoons produced by diseased silkworms. So people eat them with sugar because they don't want them to look diseased.

- Depending on the family, they made from 5 *sho* to 1 *to* (7.5-15kg) of cocoon balls and used them as preserved food and snacks.

- Usually, when cocoon balls are roasted and eaten, they are roasted until slightly burnt, then smooshed down and eaten with sugar and soy sauce and can be served as *gojuhan* (a small lunch) during January and February.

③⑨ • Round dumplings are also made, boiled, and eaten with sugar, but because they are not exposed to the cold by being stuck on tree branches like cocoon balls for the New Year, they become sticky and the taste is a bit off.

- Some families eat cocoon balls with red bean paste for breakfast.

④⑩ In addition, in some areas, *Mayu dama* are made in the form of cocoons, which are used to pray for the prosperity of various crops such as silkworms, Mulberry leaves, taro

are usually taken down on the 20th. On this day, they also would clean and tidy up the house. It's said that if they leave it as it is, a lot of weeds will grow in their fields.

- There are also villages where it is said that if you keep a storehouse of wood and burn it during a summer shower, its power will prevent lightning from striking you.

④④ As a symbol of this, in the past, people used to carry this cocoon ball (branch) on their shoulders when they returned home. Then displayed it indoors as a symbol of praying for abundant sericulture and riches and wishing for all the best fortune.

- During the Edo period, wealthy people and large merchant families took pride in buying large *Mayu dama* on this New Year's visit, and the whole family would walk around the town on New Year's Day, accompanied by a man wearing a leather *haori*. They used to go back and forth with this on their shoulders.

④⑧ Several cocoon-sized *mochi* are

	<p>potatoes, and cotton flowers.</p> <ul style="list-style-type: none"> • Some are made in the shape of <i>koban</i> or abacus beads, attached to the roots of a mulberry tree along with <i>Mayu dama</i>, and others are made in the shape of a bird or flower. • Mayudama Yasaimon (Takasaki City) On the 14th, the main support beam was decorated with a <i>Mayu Dama</i> tree, “branches” with oak and bamboo leaves attached, and vegetables and things in the shape of silkworms and mulberry leaves as well. • Azalea and oak <i>Mayu dama</i> decorations (Manba Town) In the tatami room, azalea branches were decorated with birds, and the oaks were decorated with molded flowers and jewels. • <i>Mayuda Manokata</i> (cocoon ball type) (Onishi Town) In addition to the round and 16 cocoon decorations, we also made ones that were embossed into flower shapes and dyed red. There were also shapes of birds and dolls. <p>④② At <i>Hatsuuma</i>, the <i>Inari</i> Festival, people put many cocoon ball shaped <i>dango</i> in a straw <i>mabushi</i> cocoon holder and offered it to <i>Oshira-sama</i>.</p> <p>④⑤ I also added <i>mayu dama</i> to the red bean sauce.</p> <ul style="list-style-type: none"> • When cleaning up, I put the <i>mayu dama</i> in a bag and left them to dry, and later roasted them in the hearth and ate them. The branches were burned in the hearth. <p>④⑥ Processing cocoons and offering rice cakes</p> <p>Dump the <i>dango</i> into square boxes and then grill them. (Meant to represent harvesting)</p> <ul style="list-style-type: none"> • The <i>dango</i> is crushed into powder and used to make them again on <i>Hatsuuma</i> (the first day of the horse). • Save it and put it in a pouch and hang it at your waist at a later date. It serves as a talisman to protect you from being bitten by a snake. <p>- Dry and freeze it, <i>hotobashi</i> it (rehydrate it with water), mix it with powder, bake it, and eat it on June 1st of the lunar calendar.</p> <ul style="list-style-type: none"> • The custom of freezing the offering <i>mochi</i> in the open air, saving it, and eating it on June 1st is called “<i>hyoi mochi</i>” and is widely seen throughout the city. <p>(51) In Tsuchiide, they decorated by hanging them on large branches</p>	<p>attached to willow or dogwood branches and are displayed at the entrance of a storehouses.</p> <ul style="list-style-type: none"> • In the Akita region, it is an event to celebrate the rice harvest in hopes that the rice will grow as big and rich as a cocoon. <p>②⑩ Cocoon balls stuck in clover and reeds were displayed at the entrance of storerooms and stables.</p> <ul style="list-style-type: none"> • It is said that if you take <i>Mayu dama</i> to the <i>Dondo-yaki</i> bonfire on the morning of the 14th and cook it while it is still attached to a branch, and eat it, you will not catch a cold. • It is said that if a person who eats <i>Mayu dama</i> starts raising silkworms, they will get a good cocoon crop. After that, just eat a little bit every day. • It was said not to adjust the <i>Mayu</i> balls to the wind on the 16th, so they would take them down on the night of the 15th or the morning of the 16th. They were eaten either grilled or boiled and with soy sauce. It is sometimes added to <i>shiruko</i>. <p>- On the morning of the 15th, I brought a small</p>
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	<p>throughout the tatami room.</p> <ul style="list-style-type: none"> • In addition, the ears of millet and husk decorations were placed in the horse fertilizer field (compost field) by decorating three levels of branches from dogwood trees with round cocoons and flowers. • At Suribuchi, a three-level dogwood is decorated with cocoons (Japanese millet and foxtail millet). Some families make and display Japanese and foxtail millet ears, but others use only cocoon balls because the millets are already the raw materials for straw bags and cocoon balls. • Some families allow horses to drink boiled cocoon water, but most people flick it with pine needles and sprinkle it around the house to ward off evil spirits, pestilence, snakes, and centipedes. • It is said that families that allowed horses to drink this water do it to protect them from pit vipers. Horses were a powerful helper, indispensable for transporting goods. So it is clear that they were highly valued. <p>(55) In Katashina Village, some families let their horses drink the water in which the dumplings had been boiled, but many also used pine needles and sprinkled it around their homes to ward off evil spirits, diseases, snakes, and centipedes.</p> <ul style="list-style-type: none"> • It is said that when a branch that had had a <i>Mayu tama</i> stuck on it is smoked in the hearth on the first morning of the first day of the horse, along with the pine tree decoration from the big New Year, “<i>Oshira-sama</i> will come riding on the smoke.” (Shimonumata, Kamisayama) • To dispose of <i>Mayu dama</i>, you can put it in a pouch and hang it around your waist as a talisman to prevent snake bites (Kamikawada), or dry it, freeze it, reconstitute it with water on June 1st of the lunar calendar, mix it with powder, grill and eat. (Shinoo) • This custom of freezing <i>mochi</i> and <i>Mayu Dama</i> dumplings and eating them on June 1st is called “<i>hyo-mochi</i>” and was widely seen in the Tone-Numata region. <p>(56) Use the boiled water from <i>Mayu dama</i> preparation. Sprinkle it around the house using pine needles. It is said that this is meant to ward off demons, evil diseases, snakes and centipedess.</p>	<p><i>Mayu dama</i> stick to <i>Dosojin-yaki</i>, and after the <i>Dondon-yaki</i> bonfire I brought back a burnt stick to use when clearing the silkworm area.</p> <ul style="list-style-type: none"> • In the past, children mainly ate it boiled or grilled. Some families had it as New Year's breakfast on the 20th. • Put it in a colander, peel it, pound it, and mix it with new rice flour when making <i>Hatsugo dango</i>. <p>②④ On the 14th day of the new year, <i>mochi</i> and <i>dango</i> are made, placed on dogwood branches, and displayed on the main support pillar of the house.</p> <p>②⑤ Soaking the ashes in water and scattering them around your house will prevent long insects from entering.</p> <p>②⑦ Each household displays cocoon balls as an event to pray for a good harvest for the year. To make cocoon balls, rice cakes are made into cocoon shapes and several pieces are wrapped with straw then hung about.</p> <p>-After the New Year, these are removed and eaten as a snack.</p> <p>②⑨ We worshiped the spirit of the tree and made</p>
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(57) The Cocoon Ball Ceremony is not only for sericulture, but also for rice cultivation and field cultivation, and the process is quite complex.

offerings to it in front of the hanging scroll of *Kinugasa-hime*. This was displayed until the first morning of February.

④ Sometimes it is attached to an oak branch, as it is said to increase the amount of cash.

- *Mayu dama* making can be done on different days depending on the time of *Dondon-yaki* on the 14th. In areas where *Dondon-yaki* is done early on the 14th, it must be decorated on the 13th, and in places where it is done from evening to night, it is done on the 14th. It's the same reason why *Okazarikae* Day is on the 13th and 14th.
- On the 16th, people will start cleaning up the *hana* flowers and *Mayu dama kazari* that were offered to the gods and Buddha during the Little New Year.
- They said, ``Don't adjust to the wind of the 20th,`` so they finished the day before the 20th, to ensure the safe harvest of the crops. This would keep them from being affected by the great wind of the 20nd.

Relationship with cocoon beads offered to the gods and Buddha

- ⑩ It is said that *Oshira-sama* comes riding smoke, so the New Year's pine tree is actively smoked. Also, use the pine fire to boil the water used to make cocoons.
- Cocoon balls are offered to various gods, but the main deity is *Oshira-sama*. In addition to being placed in a *jubako*, a cocoon called *Hanamabushi* is made by breaking mulberry branches that are given to *Oshira-sama* during the New Year. Save it and put it on.
- ⑬ If you eat the cocoon balls given to the god of the toilet, your cavities will be cured. That said, offer enough *Mayu dama* for the number of people in the house.
- *Mayu dama* for the Little New Year can also be placed in *Koizuka* (compost fields)
 - Abo and Hibo decorate the branches of the dogwood tree on the third floor with round *Mayu dama* and *Hana* and set them up at the composting site of *Umayae hie*.
 - In the *Kenoniwa* (fertility area, mound, and compost area), decorate the three-story dogwood tree with cocoon balls. Decorate wells, storehouses, and toilets with *Mayu dama* on small branches.
 - Decorate wells, storehouses, and toilets with *Mayu dama* on small branches.
 - Save the *tsuyu* made by boiling cocoon balls and sprinkle around the house to prevent monsters from entering.
 - Sprinkle the hot water in which *Mayu dama* was boiled with pine needles and sprinkle it around the house. It's said to ward off evil diseases, snakes, and centipede and warding off snake centipedes.
 - Put the remaining *Mayu dama* into the square boxes and offer it at the Shinto altar.
- fifteenth day
- After boiling the red beans, make an *Kekaki* stick out of a young tree. Break off the top and put a *mayu* ball on it. Before boiling the pot of rice porridge with it, stand it up north, south, east, and west and look at it to see which side of the seedling is harder. The stick will be placed at the water source for the rice seedling nursery later. Make two.
- ⑮ Decorate on gods or gates
- These decorations make even the tea

- ④ The various shapes are a number of lucky deities and auspicious objects such as *Koban* and *Ebisu Daikoku*.
- ⑨ Carve a 16-tiered flower and offer it to the Grand Shrine.
- ⑱ *Meyadama* (cocoon balls) are made by attaching *mochi* to 12 new straws (13 in leap years) to make them look like ears of rice, and are used to hang rice at the altar, etc
- ⑳ 16 large pieces are offered to the Grand Shrine. For the others, use an appropriate number of small ones. The shape is often that of a cocoon. A shape commonly known as "*koban*" (merchandise) is attached to *Mayu dama* decorations. *Toshigami* has 16 large ones.
- Offer it to Yashiki Inari. In some families, it is said that if you feed it to others, you will go bankrupt, so the family members bury it in the ashes of the hearth and roast it.
 - The plan is to do this on February 11th. They will place about 7 to

	<p>room feel small.</p> <ul style="list-style-type: none"> • Also, an elderberry tree is offered to the Kojin god. <p>①7 Just go and worship at Yashiki Inari</p> <p>③3 The practice of pouring boiled dumpling water onto persimmon trees that had been injured with a machete in order to help with production does not seem to be happening at all these days, but people have said, “It's all right, and if it doesn't work out, I'll make my peace with it.” This is a chant during the <i>kizeme</i> (tree attack).</p> <ul style="list-style-type: none"> • Also, “After kneading <i>dango</i>, they poured the water used for rinsing on chestnuts, persimmons, and peaches, while chanting, “Become a persimmon, become a chestnut, become a peach,” while scratching it with a machete.” <p>③5 However, it is questionable whether <i>Mayu dama</i> was originally an event to wish only for the abundance of silkworms; in various parts of Tone District, <i>Mayu dama</i> made in a round shape was called “<i>dango</i>”, and <i>Mayu dama</i> that were concave in the center to look like cocoons were called <i>mayu dama</i>. The two kinds were distinguished from each other.</p> <p>③8 Put the new <i>kayamabushi</i> (a <i>mabushi</i> cocoon holder made with <i>kaya</i> grass) in a box, place some soba inside the <i>kayamabushi</i>, and place it at the altar as an offering.</p> <p>-The next day, make about 16 cocoon-shaped <i>dango</i> and put them in place of the soba you put there the night before.</p> <p>③9 Offerings are placed at shrines, tatami rooms, and alcoves to shrine deities the outside household deity, wells, toilets, huts, and graveyards.</p> <p>(55) A five-colored flag with the words “Dedicated Inari <i>Daimyojin</i>” was erected at Yashiki Inari.</p>		<p>10 large cocoon-shaped balls inside a <i>sho</i>-size square box made to be a <i>mabushi</i> cocoon holder by folding straw into random pieces. This is then offered to the household altar.</p> <p>②3 During the New Year, <i>Mayu dama</i> are displayed not only inside the house but also on roadside stone monuments.</p> <p>②4 Pray to the gods for the protection of sericulture.</p> <ul style="list-style-type: none"> • Families with members who were in unlucky years used <i>Mayu dama</i> decorations to ward off the bad luck. <p>③1 On January 14th, make cocoon-shaped (dumplings) from rice flour, stick them into a tree with many branches such as willow or zelkova, and give them as offerings to the deities in your household, including <i>Daijingu-sama</i> and <i>Kojin-sama</i>. If you are going to place it in the <i>tokonoma</i> room, it should be in the place where the <i>Toshigami</i> deity was displayed.</p>
Tradition/bearers	<p>②5 <i>Dango</i> dumplings and cocoon balls were the centerpiece of the Little New Year. If anything, <i>dango</i> is the older form and cocoon balls appear to be evolved form <i>dango</i>.</p>		<p>④ The children gather under here and rejoice.</p> <p>⑥ Even families that have stopped raising silkworms still</p>

display this. This is probably because it is a long-standing tradition and also because it is beautiful as a decoration in the middle of winter when color is scarce.

(58)Originally, small New Year events are held in each family, but in Sayoto, Higashi-machi, Midori City, everyone in the area has been celebrating the Little New Year decorations together for 25 years.

- In Sayoto, in 1991, everyone in the area started making decorations for the little New Year together in order to preserve the event. A preservation society was organized in 2005, and it has been designated as an intangible folk cultural property of Midori City.

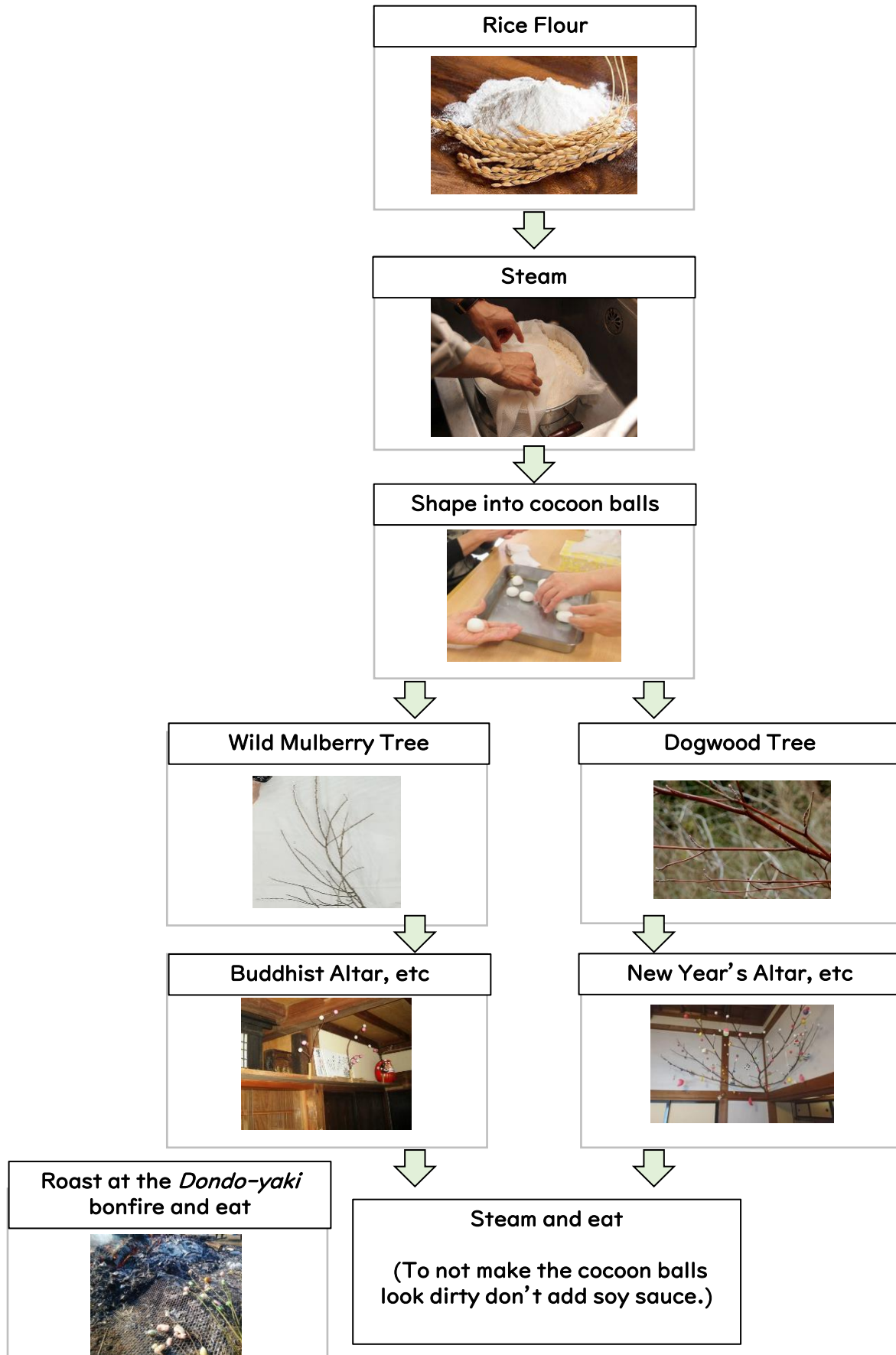
- On January 11, 2016, members of the preservation society gathered at the meeting hall and made things like carved-out flowers, dumplings, and red bean porridge.

- Little New Year decorations for the entire Sayoto area began to be made at the meeting hall, and this day also came to serve as a New Year's party

			<p>for everyone in the Sayoto area.</p> <ul style="list-style-type: none">- At the end of the banquet, attendees are given white bush clover branches, and if they return home with seven dumplings on them, they are enshrined on the Shinto altar or Ebisu trellis of each family.
Future prospects			

(3) *Mayu Dama* (Cocoon balls)

(d) How to make



(3) *Mayu Dama* (Cocoon balls)

(e) Preservation/inheritance

Tracing its origins, it seems that it was an ornament to pray for prosperity in business, but with the development of sericulture, it spread to farmers. In Gunma, a sericulture prefecture, where the tradition continued to symbolize farmers' hopes for a rich harvest and abundant silkworms, I have always seen these “cocoon ball decorations ” at home, at my relatives, and at other places ever since I was a child.

In recent years, with the decline of sericulture, these decorations have been on the decline and are no longer seen in the average household. However, it can be seen in many places as a religious event celebrated by who wish to carry on the culture of sericulture.

In addition, in recent years, it has developed as a prayer culture not just for the fertility of silkworms, but for the fertility of all crops. Furthermore, the underlying keyword of “prosperous business” seems to have been revived, and the “cocoon ball culture” that can be seen all over the country is, the faith expanded from sericulture to a belief in economic development through abundant agricultural products and prosperous business

(f) Summary of the Investigation

Since the Edo period, the Tone–Numata region in northern Gunma Prefecture, which lacked rich rice fields, had no choice but to rely on field–based agriculture.

The growth of silkworms, the basis of sericulture, has been a major pillar of this industry. With it's struggle against nature a great deal of knowledge and experience is needed, from the growth of mulberries, which are the food for silkworms, to the ecology of silkworms, which are living creatures. Many documents show that in the days when silkworms could only be raised once a year due to meet the need for silkworms, it was a constant struggle until the silkworms successfully turned into cocoons and ultimately, became cash income. Many farmers would have had no choice but to have faith in order to safely witness such nature and the ecology of living creatures, and there is no room for doubt that the belief in the “cocoon balls” was a major pillar of their faith.

Furthermore, Gunma's sericulture culture centered around the world heritage Tomioka Silk Mill, designated in 1995, which was created in the early Meiji period. The northern areas (Tone Numata) and the western areas raised silkworms and produced cocoons, while the central area produced cocoons, and the eastern areas, where raw silk was extracted from the silk and silk fabrics were manufactured . The culture of sericulture has been preserved and nurtured in all regions of the prefecture.

For these reasons, the belief in cocoon balls that is the basis of this faith still has very deep roots.

In addition, outside the prefecture, the female workers who learned the silk milling business at Tomioka Silk Mill, as they were the children of samurai, returned to their respective regions and established silk milling industries there, taking the forefront of promoting the local sericulture industry. It is believed that the “cocoon ball” culture that they saw and heard in Tomioka was understood to be a great spiritual base for the development of the sericulture industry, and spread it, and there are many documents that show that it continued until recent years.

Until recently, the culture of making cocoons for the New Year remained in many homes in the Tone-Numata area. But, in more recent years it seems to have almost disappeared with the decline of the sericulture industry.

However, although the sericulture industry has declined, the cocoon ball culture has greatly expanded its religious beliefs and is showing signs of revival, along with the aspect of traditional folk events.

This is not a sign of decline, as it seems to be moving in a positive direction. Yet, it is an opportunity to learn about the past history in which sericulture was a key industry in Japan, albeit for a time. I would like it to be understood that it is a good thing if the “cocoon ball” culture can be passed down to many more generations.

(I) Demonstration at *Magariya* in *Nango*

Jomo Shimbun, (22) Friday, October, 27, 2023

Recreating the Local Traditional Flour Foods *Yakimochi, Tsuju dango, Mayu Dama*

Held by Numata FM at *Magariya* in *Nango*

In an effort to preserve the disappearing flour food culture of the Tone-Numata region, Numata FM Broadcasting (President Yoshihiro Motoyama) in Numata City, Gunma Prefecture, held an event on the 26th at *Nango no Magariya* (former Suzuki family residence) in Numata City. Three traditional foods were recreated, including Katashina village's *yakimochi* called, "*buchi-tatakasshai*".

It was selected as a model project for the creation and dissemination of food culture stories by the Agency for Cultural Affairs this year. The company has organized an expert review committee, chaired by Takenori Kanai, to conduct research on the flour food culture of Tone-Numata. On this day, in addition to *yakimochi*, they also made Kawaba village's "*Tsuju dango*" and "*Mayu dama*" or cocoon balls that have been passed down for generations in various regions where sericulture had flourished.

(第三種郵便物承認)

地域伝統の粉食 再現

やきもち つじゅう団子 繭玉「継承を」



やきもち「ぶちたたかっしゅい」をいろりで作る(右から)吉野さんと星野さん

利根沼田地域の消えゆく粉食文化を継承していこうと、沼田市の沼田エフエム放送(本山庄法社長)は26日、同市利根町の「南郷の曲屋(旧鈴木家住宅)」で、片品村のやきもち「ぶちたたかっしゅい」など三つの伝統食を再現した。

沼田エフエム、南郷の曲屋で

本年度の文化庁「食文化ストーリー」創出・発信モデル事業に採択され、同社が有識者検討委員会(兼井竹徳委員長)を組織して、利根沼田の粉食文化の調査研究を進めている。この日はやきもちのほか、川場村の「つじゅう団子」、養蚕が盛んだった各地に伝わる繭玉をこしらえた。

やきもちほ、片品村食生活改善推進協議会の野和子さん(74)と星野松さん(66)が、曲屋のいろり端で作る方を美演した。小麦粉をこねた生地の中にもネギを入れて丸め、いろりで焼いて灰の中埋めた。

つじゅう団子は、川場村の一部地域で稲刈り後に作られたとされ、脱穀の際にこぼれ落ちた土付きのももも無駄にせず、粉にして拳状の団子を作り、串に刺して魔よけとして玄関などに飾った。子どもたちが家々の団子をもらいに回ったが、現行行われなくなっている。

来客がある掘り出し「ぶち・たたかっしゅい」と言っていて、いろりの縁でたいて灰を払い落として食べるように勧めたことから名付けられたと言われている。星野さんは「子どもの頃はぶちを朝食で食べた」と話した。

繭玉は小正月に繭の豊作を願って神棚などに飾った行事食。米粉で作った団子16個をミスキやヤマグワの枝に差して神仏に供えた。

曲屋の入り口に掲げた。

繭玉は小正月に繭の豊作を願って神棚などに飾った行事食。米粉で作った団子16個をミスキやヤマグワの枝に差して神仏に供えた。

金井委員長(77)は「調査研究をさらに進め報告書にまとめる。先人が伝えてきた食文化を守り、子どもたちに継承していきたい」と語った。

(紋谷貴史)

Kazuko Yoshino (74) and Matsue Hoshino (66) of the Katashina Village Dietary Improvement Promotion Council demonstrated how to make *Yakimochi* at the *Irori* end of a music shop. He put miso and green onions in flour dough, rolled it up, roasted it, and buried it in the ashes. It is said that the name came from the fact that when a guest came over, he would dig it up and say, " *Buchi, tatakasshai*" and encourage them to tap the food on the edge of the *irori* fire pit to shake off the ashes before eating. "When I was a child, I ate *buchi* for breakfast," Hoshino said.

Tsuju dango is said to have been made after the rice harvest in some areas of Kawaba Village. Instead of wasting the rice grains that spilled out during threshing, they were ground into powder and made into fist-shaped dango, which were then placed on skewers to be used as a talisman at entrances of houses, etc. Children used to go from house to house asking for these *dango*, but this is no longer done. In the demonstration, the *dango* was displayed at the entrance of the *Magariya* building.

Cocoon balls are a ceremonial food made to pray for a good harvest of cocoons, which are displayed on household altars and other places during the Little New Year. Sixteen dumplings made from rice flour were placed on branches of dogwood and wild mulberry trees and offered to the gods and Buddha.

Chairman Kanai (77) said, "We will further our research and compile the findings in a report. We want to preserve the food culture passed down by our ancestors and pass it on to our children."

(By Takashi Monya)

(2) Food Culture Symposium



Agency for Cultural Affairs 2023 "Food Culture Story" Creation
and Dissemination Model Project

Food Culture Symposium

Date and time: December 9, 2020 (Sat) 13:00~
Venue: Hotel Bellavita
Theme: "Tone Numata's Wheat and Millet Flour Culture and Traditions Deeply Rooted in *Hare and Ke*"

12:30 Doors open
13:00 Numasu Puppet Play Performance
"Sanbaso"
13:10 Opening remarks
13:15 Greetings from Guests
13:20 Keynote Speech "Flour food culture Passed Down in Tone Numata"
Lecturer: Mr. Takenori Kanai (local historian)

*Tasting (*buchi-tatakasshai*)

13:55 Food culture symposium
Lecturer: Mr. Takenori Kanai (local historian)
Lecturer: Masashi Takayama (local historian)
Interviewer: Junichi Matsuhashi
(Representative of JM Co., Ltd.)

14:25 Numasu Puppet Play Performance
"Naruto of Awa Castle During Pilgrimage "

14:55 Questionnaire

15:00 Closing



The History of
*Buchi-
Tatakasshai,
Mayu Dama,
and
Tsuju Dango*



· *Buchi-
Tatakasshai*
Tasting

With the Cooperation of
Katashina Village Diet Improvement
Promotion Council



Historians
Representing
the Local Area

Mr. Takenori Kanai
Mr. Masashi Takayama



Numasu
Puppet Play
(Numata City)

(Public corporation) Japan
Federation of UNESCO Associations
Project Future Area 2022
Enrollment

(2) Holding a Symposium

Jomo Shimbun (15) Wednesday, December 1

Local Flour-eating Culture for Posterity Symposium by Local Historians

In order to pass down the flour-eating culture of the Tone-Numata area to future generations, FM Broadcasting Co.,Ltd. (President Yoshihiro Motoyama), a radio station in Numata City, held a food culture symposium about food culture at a hotel in the city. With the theme entitled, "Tone Numata's Wheat and Millet Flour Culture and Traditions Deeply Rooted in *Hare and Ke*," two local historians gave their opinions about local cuisine passed down, while participants thought about different ways to preserve food culture for future generations to inherit.



It was held as a part of the "Food Culture Story" Creation and Dissemination Model Project designated by the Agency for Cultural Affairs. Takenori Kanai (left in photo) who surveyed Katashina Village's local dish, "*Buchi-tatakasshai*," made by kneading flour and roasting the dumplings in the ashes of the hearth, Kawaba village's talisman dumplings, and cocoon balls that have been passed down in various areas took part as lecturer.

Lecturer Masashi Takayama (same photo on the right), explained to participants, "The Tone Numata region is a mountainous area where rice cannot be grown. Thus, the filling *buchi* was born." Mr. Kanai said, "There is a tendency to have a strong sense of respect for ancestors and to preserve the city's food culture in this region. It's also important to get the people who cook the food interested." A high school student, who was eating *buchi* for the first time when the participants were served samples, shared his idea about ways to pass on our food culture saying, "We should have children eat this for school lunch."

(Takashi Monya)

Local Flour-eating Culture for Posterity
Symposium by Local Historians

(3) Panel Exhibition and Video Screening



Let's Learn about the Food of Culture of Tone-Numata

“Wheat and Millet Flour Food Culture and
Tradition of the Tone-Numata area Deeply Rooted in *Hare and Ke* “

Panel exhibition and video screening

Date: Saturday, December 23, 2023) 11:00~15:00

Venue: Terrace Numata (1st floor) Multipurpose space

Contents: Enjoy food culture lectures, video screenings, tastings, and more.

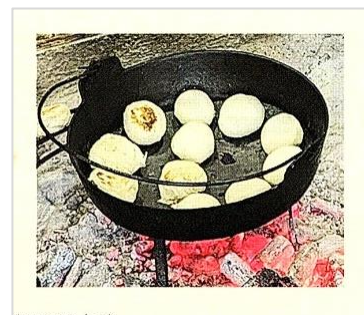
Japan's food culture has been developed in close connection with annual events. Sharing nature's bounty of food with family and friends and eating together has strengthened family and community bonds.

At FMOZE, we are investigating and researching the valuable food culture handed down in the Tone-Numata region.

At the venue, we will introduce the following three food cultures that were surveyed:

“*Buchi-tatakasshai*” (Katashina Village)

A local food that originated in Katashina Village. It's a type of “*Oyaki*,” with a dough made from flour or millet and a “filling” inside. Placing it in the ashes of the hearth and use the heat of the ashes to keep it warm. They would offer it to visitors after digging it out of the ashes, encouraging them to tap the *buchi* on the edge of the hearth, and say, “*Buchi-tatakasshai*,” or “Let's hit it!”



Tsuju Dango (Kawaba Village)

A local food that has been passed down in some areas of Kawaba Village. Dumplings are made by collecting rice ears and paddy mixed with soil that fell underfoot during threshing, and then grinding them into powder. The dumplings are skewered and placed under eaves of houses as talismans to ward off evil spirits. Local children would eat them.



Mayu Dama Cocoon balls (all areas)

Since ancient times sericulture had been prevalent in the Tone-Numata area since, and “cocoon” were highly valued. *Mayu dama* or cocoon balls, which are made by rolling rice flour dough in hopes of producing good cocoons, are loved and the tradition has been passed down from generation to generation.



Originally, it symbolized the hope for a prosperous business, but since then, the cultural ritual has taken root and been passed down as a ceremonial food. With the intention of reflecting the sericulture industry, it is decorated in time for the Little New Year and later baked and eaten by families.

You can watch a video of the food culture research process.

“The story hidden in the *Buchi-tatakasshai*, *Tsuju Dango*, and *Mayu Dama* cocoon balls

~The Culture and Tradition of Eating Wheat and Millet Flour in the Tone-Numata region, which is Deeply Rooted in *Hare* and *Ke*.~

*The video is currently in production. It can be viewed until December 31st.



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Chapter 6 Future initiatives

① *Buchi-tatakasshai*

- After the *irori* hearth disappeared, the preparation method changed to hot plates and the like, but other than the process of baking in ashes, it has been carried over to the present day.
- The members of the Katashina Village Dietary Improvement Promotion Council are taking up “*yakimochi*” as part of their activities and are trying to pass on the traditional dietary culture of Katashina Village.
 - The flour-eating culture is being spread greatly thanks to the fact that people are not only making it and eating it with close family and friends, but also are selling it as a souvenir.

② *Tsuju dango*

- Since only a limited number of people know about *Tsuju Dango*, the first step is to spread the word about what *Tsuju Dango* is and how it is connected to this kind of food culture. It seems that it will be difficult to realize the expansion of awareness of this food culture without testing many methods.

③ *Mayu dama Cocoon balls*

- Going back in time a little, we see that most farmers in the Tone-Numata area were involved in sericulture. Therefore, the food culture of praying for a bountiful silkworm harvest is still deeply rooted among the older generation. However, with the decline of sericulture, there is no longer the need to pray for silk cocoons, so opportunities to see *mayu dama* cocoon balls have become extremely rare.

Nowadays, it is still possible to conduct detailed interviews with our elders. It seems to be quite possible to investigate and pass on detailed information about a wide variety of cocoons.

Chapter 7

Wheat and Millet Flour Food Culture and Tradition in the Tone-Numata Area, Rooted in *Hare* and *Ke*

◎The Origin and Development of Flour Food Culture

- In the Tone-Numata area, which was originally surrounded by mountains and forests, there were only a few rice fields. Annual tax records from that time show harvest yields at about 120kg per field.

Currently, if you use good rice fields, you can expect a harvest of 10 bales, about five times as much. Furthermore, even if you use ordinary fields, you can expect a yield of six bales, which is about three times as much. However, it can be said that the current yield reached its current level after the emergence of chemical fertilizers after the Taisho era and their widespread use after the war.

So, it seems likely that the yield for approximately 300 years up until then was almost the same as that of the year of 1996.

- Annual tax is basically rice payment, and except for a very small group of landowners, it was impossible for farmers to rely solely on homegrown rice as their staple food. The general public ate mainly cereals such as barley, Japanese millet, and foxtail millet on a daily basis, and only a small amount of rice was mixed in or eaten on special *hare* days, making it a precious ingredient.

These kinds of eating habits continued until the 1950s.

◎ *Buchi-tatakasshai*

- It seems that, among the flour-based foods, *buchi* was the best food to satisfy hunger. We have heard from interviews that it was “quite filling.” This kind of *Yakimochi* is still eaten in Katashina Village under the name *buchi*. However, the literature survey has revealed that the food culture of *Haikorogashi*, which is exactly the same in its preparation, has existed in Nagano Prefecture since ancient times.

Historically, during the Warring States period, the Numata area was ruled by the Sanada clan of Nagano Prefecture for about 90 years. The influence of the Sanada clan can also be seen elsewhere, with the chief brewer of Tone Numata Sake Brewery having deep ties to Nagano Prefecture. While most of the chief brewers in other areas of the prefecture are from Niigata Prefecture, this phenomenon in the Tone-Numata area, which borders Niigata Prefecture, shows how strong the influence of the Sanada clan was.

◎ *Tsuju Dango*

- Regarding the culture of *Tsuju dango*, after surveying the different areas in the entire Village of Kawaba, we were only able to hear anything about it in the and Fuji-yama area.

This seems to be due to the fact that it is a “personal” tradition, carried out on the household level, as seen in some documents.

Rice was very important, but the rice grains that leaked from the rice sorting machine had a muddy odor, and this odor seemed to have a unique odor that could not be removed even after washing or cooking.

This precious rice, which was very difficult to eat, was made into dumplings and used as an offering to the gods. Also, it appears to have become a dumpling that was a valuable food for children, as they would compete to go take them from where they were displayed in the neighborhoods.

However, this valuable custom has changed due to the dramatic increase in yields due to the advent of chemical fertilizers, and a significant decrease in the amount of rice that accounts for the current dietary intake (1 unit “*goku*” of 1 in the Edo period was for the amount of rice eaten in one year. It’s equal to the amount you eat, if you eat 1 cup at every meal three times a day, which is about 90 cups in a month, and comes to about 1,000 cups in a year, or one stone.

Nowadays, it’s quite rare for people to eat one bowl of rice at every meal time.

It seems that it disappeared all at once, and during this survey, no matter where I asked, no one outside of the Fuji-yama area knew about it. Even in Kawaba Village, no one knew about it, much less Kawaba Village today is the number one producer of branded rice in Tone-Numata, and this culture of eating the waste of kudzu rice has completely disappeared.

◎ *Mayu dama* Cocoon balls

Sericulture was an extremely valuable industry for Gunma Prefecture, which was the number one sericulture prefecture in the country and prospered throughout the sericulture culture era, including Japan's very first silk mill in Tomioka City. The purpose of this sericulture industry is to extract raw silk, but due to the spread of nylon products, the demand for raw silk has become insignificant even in Japan. Furthermore, this trend has been so rapid that it’s seems like a fallacy to say that the prefecture was once covered with mulberry fields.

Until around the 1960s, there still were many farmers cultivating silk worms, and “cocoon”, which were used to pray for a bountiful silkworm harvest, could of course, be seen in most farms.

I thought that this cocoon ball decoration had simply evolved along with the sericulture industry, but this research revealed that “in ancient times, cocoon balls were made by hanging *domaru* and other papier-mâché sea breams, greens, *senryobako* boxes, and the like on willow branches every New Year, in the Asakusa Kanzeon grounds...” It seems that the form of what used to be local toys and decorations has changed. It was a transition from a wish for prosperous business to a wish for a bountiful silkworm, and it can be said that this is a change that many people made at that time.

As this tradition has changed in this way, shows that customs can also change with the flow of the times. Therefore, although the form may change significantly, it is believed that the spirit of the cocoon ball will be carried on for prosperity.

Agency for Cultural Affairs
Model Project for Creating and
Disseminating Food Culture Stories
Research Report on *Buchi-tatakasshai*, *Tsuju
dango*, and *Mayu dama* cocoon balls

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Fallen Ears of Rice in Late Autum