

37. Festivals and public entertainments

37.1 Fussa Tenno-bayashi

A village sponsored festival of Yagumojinja Shrine, Fussashinmeisha Shrine historically called "Tenno-sama-no-Omatsuri" continues from the late Edo Period. In the early Meiji Period, the festival date settled on August 1. The *Tenno-bayashi* carries on to the present along with *Manto*-decorating and *Mikoshi*-carrying traditions. The origin of Tenno-bayashi is unclear, but it is said that a resident of Fussa, having learned *Gion-bayashi* at Kyoto bestowed the festival to the local people.

One big drum and five to six flutes are played at the Tenno-bayashi. Two bearers, front and rear, carry the drum suspended from a pole while two to four players beat the drum to a flute melody. The special flute for the Tenno-bayashi is known as *Minteki*. Usual flute perforates in 7 holes, but this minteki has 6 finger holes. There is a hole between mouthpiece and first finger hole. A thin bamboo membrane (taken from inside a bamboo) is placed over the hole for resonance.

Festival trends changed after the Pacific War bringing an end to this Tenno-bayashi, but in 1982 (Showa 59), the festival was revived through the endeavor of Tenno-bayashi enthusiasts who seek to convey this tradition to their descendants.

37.2 Fussa Jumaryu-bayashi

In the early Meiji Period, founder FURUYA Jumatsu, of Tokorozawa, taught his Jumaryu-bayashi to the youth of Fussa, Hamura, Ninomiya (Akiruno City) and Hirai (Hinode Town) while staying in the Ushihama district for business. He guided in the formation of various districts' Hayashi groups. However, Fussa's Hayashi group soon ceased.



Fig.232 Tenno-bayashi (Tenno festival music). Festival-goers parade in the street carrying or beating a drum. The drum pictured is larger than most historical ones.

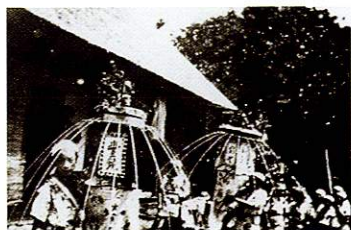


Fig.233 Manto of the Tenno festival (August 1, 1926 (Taisho 15)).

Later, in 1947 (Showa 22), Fussa's youth solicited training from the Jumaryu-bayashi group of Hamura and Ninomiya to help reactivate local morale, hovering at low levels since the war, giving rise to new hayashi groups in youth association branches. Consequently, Jumaryu-bayashi resumed during summer festivals. Progressing urbanization led to neighborhood associations for more active organized summer festivals. Accordingly, further new hayashi groups were organized by neighborhood associations. Today's hayashi groups are in their second or third generations. The Jumaryu-bayashi floats are indispensable to the festivals.



Fig.234 Yatai Bayashi of Honcho (The street leading to Fussa Station, about 1948 (Showa 23)). The yatai shown pictured was lent by the neighboring village.