

awa life

August 2015
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Awa Odori *Lingo!*
Japanese Lesson



The Winning Speech
from the 2015 Tokushima
Prefectural Japanese
Speech Contest

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Along the Shikoku
Pilgrimage Route



Awa Life is a Monthly Publication of the Tokushima Prefectural International Exchange Association

Every article you send us is appreciated so please consider becoming a writer! A few rules will apply though so please look below to see what content we encourage you to write about and what kind of stuff we cannot publish.

You can totally submit articles about concerts, lectures, and other event information, cultural, sporting, and other community group information, etcetera.

BUT, the following will not be posted: Religious, political, or commercial activities, businesses searching for clients or employees, things the Awa Life editors deem inappropriate.

If you have something you would like to share with the Tokushima community, email the editors at:

[awalife@gmail.com!](mailto:awalife@gmail.com)

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Download a PDF file of awa life or view the online version by going to TOPIA's website!



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Anrakuji - The 6th Temple Along the Shikoku Pilgrimage Route By David C. Moreton

Now that the heat and humidity of summer are fully upon us the number of people visiting temples and other related sites along the Shikoku pilgrimage route has drastically decreased.

However, while there might be few visitors now I know there are people in Japan and around the world who are planning to come in the fall to embark on this wonderful journey. Thus, as part of my series on the Shikoku pilgrimage, I would like to introduce Temple 6, Anrakuji (安楽寺), which is approximately 16.5 kilometers from Temple 1, Ryozenji (霊山寺), and is where many people stay for their first night. In fact, 100 foreigners from about twenty countries spent a night here in 2013 and 2014. The temple has eighty rooms, which can accommodate up to 350 people, and the price for

one night's stay including dinner and breakfast is 7200yen. A long, long time ago hot spring water (onsen) was discovered in the vicinity of Anrakuji, which proved effective for curing illnesses. As a result, people came from all over to pray here and be healed. In 815 Kōbō Daishi visited this spot during his pilgrimage around Shikoku, carved a 40cm high statue of Yakushi Nyorai (薬師如来)—the deity of healing, enshrined it in a sanctuary, and named this place Onsen-zan, Anrakuji (温泉山安楽寺). This temple prospered to such a degree that it is said there were twelve buildings on the grounds and the bell was always heard due to the never-ending number of visitors. However, during the 16th century it was completely destroyed by fire by the troops of Chosokabe Motochika (長宗我部元親:1539-1599), a

daimyo of present-day Kochi prefecture who controlled all of Shikoku until 1585. Then during the Tensho period (1573-1592) Anrakuji was rebuilt about two kilometers away from the original site. In 1598 it was given another name of Zuiunji (瑞雲寺) when the lord of the Tokushima domain Hachisuka Iemasa (蜂須賀家正:1558-1638) decreed that this temple along with seven others be chosen as ekiroji (駅路寺: road station temple) along the five routes coming into Tokushima. It is said that ekiroji were "to maintain strict control over public peace



and military affairs” and “it was possible for paid spies to watch the activities of both travelers and nearby residents.” (Mayumi Banzai, 1973) After this event few details can be found in the temple's history until the main hall burned down in 1955 and a new one was completed in 1966, however, in 1962 someone, who was cured of spinal tuberculosis, presented the temple with a large statue of Yakushi Nyorai in which the small original statue was placed inside.

There is a lot to see on the temple grounds, but one thing not to miss is the so-called upside-down pine tree. When Kōbō Daishi was praying by a pine tree a hunter, who wanted to feed the liver of a wild boar to his sick father, mistook Kōbō Daishi for wildlife and shot an arrow toward him. However, even though there was not any wind the branch of the pine tree

moved to protect Kōbō Daishi and was pierced by the arrow. When Kōbō Daishi heard the story from the apologetic hunter, he said, “I will pray for your father, but repent of any selfish thoughts and have a heart of support and be willing to offer help to people and the world.” The next morning at home the hunter saw in amazement that his father was able to stand. Kōbō Daishi made the hunter plant the branch of the tree upside down and said, “If this branch takes root and grows, people who come here in the future will be protected from any misfortune.” The branch has grown into a large tree that is called “Yakuyoke no sakamatsu” (厄除けの坂松: the upside-down tree that prevents misfortune).

I would close this article with a recently rediscovered tale about a pilgrim from the 19th century: There is a tea house in front

of the gate of Anrakuji and the owner's name is Kazō. During the summer of 1810, a pilgrim from Wakayama prefecture came to stay the night at the tea house, but in the morning, his summer kimono had disappeared. The lodging owner and many others searched for it, but it could not be found. In his heart the pilgrim suspected the lodging owner, but left the tea house to continue the pilgrimage. Eventually the pilgrim finished his journey and arrived at a place to stay in Okasaki, Muya of Tokushima prefecture (Naruto City). He was very happy to have been able to leave his *osamefuda* (name-slip) at all of the temples. When he talked about his missing kimono, one pilgrim came to the front gate and asked about boats going to Awaji Island. The woman of the inn saw this man and thought “This is the kimono which the other pilgrim is looking for. There is no doubt about it.” She very nonchalantly welcomed the man in and asked about the kimono. He slowly blushed and confessed of his crime. Isn't it strange how he just happened to come to this inn and when asked why he came, the pilgrim who committed the crime said, “On the outskirts of town a priest said to me, 'If you want to ask about boats to Awaji, I will tell you what inn to go to.' He gave me a fuda. Please look at this.”



Anrakuji

When they had a look they realized that it belonged to the inn owner that the pilgrim had stayed at back in the spring. The pilgrim from Wakayama believed that it was Kōbō Daishi who provided that fuda. He shed tears of gratitude and realized that suspecting the tea house owner in front of Anrakuji was the wrong thing to do, so he quickly sent someone to the house of Kazō who told him about what had happened and apologized on behalf of the pilgrim.

Temple website:

<http://www.shikoku6.or.jp/index.html>



Awa Odori Lingo!

By Jaimmika Bouverette

One of the many wonderful things Tokushima prefecture has to offer is its giant dance festival, the awa odori festival. Many of you may have heard of this festival, but if not, then let me briefly explain! Awa odori is the traditional dance of Tokushima prefecture, and every year from August 11th to 15th Tokushima City hosts the biggest dance festival in Japan. Hundreds of awa odori groups from all over Japan come to show off their own unique dance styles, and thousands of spectators also come to watch, dance and drink alcohol. The event is filmed by T.V. stations, too!

However, there is a lot more to awa odori than just the festival. Groups need many instruments and accessories in order to be what they are, so let's learn about some of them!

Kasa 笠



This is a bamboo hat worn by female dancers. It is held in place by tying strings tightly around the chin. It is tied so tightly that it is hard to smile or eat.

Kasa Makura 笠枕



Kasa makura are soft blocks worn under the kasa to keep it at a beautiful, high angle. They are sold at varying heights so the kasa will sit at the right angle on your head, and match the angle of everyone else in the group. Women put their hair in buns so these stay balanced on their heads, and some people secure them to their kasa with rubber bands for added security.

Awa Odori Lingo!

Geta 下駄



Geta are wooden shoes worn by female dancers. There are two types of geta: one for stages and one for outdoors. Stage geta have rubber nailed to the front and bottoms of the shoe to prevent slipping. Outdoor geta have no rubber.

Happi 法被



Happi are short-sleeved jackets worn by men, children, and female dancers of the mens dance. They are held in place by a thin belt tied around the hips.

Taiko 太鼓



These big drums boom proudly when played, and are the most prominent sound heard when listening to the music of awa odori!

Yukata 浴衣



Yukata are short-sleeved jackets worn by male and female dancers. They are held in place by layers of strings tied around the waist, and an "obi," or belt.

Tabi 足袋



Tabi are two-toed socks. There are different kinds of tabi as well. Those who do the men's dance usually have rubber or a silicone film on the sole to protect the tabi from the wear and tear of dancing outdoors, and also to prevent slipping on stage. Women's tabi have cloth soles.

Fue 笛



The fue is a Japanese flute. The ones pictured are plastic, but traditional ones are made of wood. The fue has a beautiful, crisp sound, and often accompanies slower dance movements. Depending on the width of the flute, the pitch is higher or lower.

Uchiwa うちわ



These are traditional fans that do not fold. The women carry uchiwa in the backs of their obi and never use them, while female dancers of the men's dance, children, and men dance with uchiwa in their hands. At the dance festival and other performances, dance groups may hand out uchiwa to spectators.

Shamisen 三味線



The shamisen is a traditional, three stringed Japanese instrument. It is played similarly to a guitar with a large pick in hand, and has its own unique sound.

Kane 鉦



The kane is a metal instrument played similarly to a triangle, but rings loudly in harmony with the taiko!

Awa Odori Lingo!

Ren 連



“Ren” essentially means “group.” Each dance group will have this suffix attached to the end of their name and have it written on their clothing and accessories. For example, my dance group's name is Yasakaren. Yasaka is an abbreviation of the Kaifu area's old name, and “ren,” or group. So we are the group of (old) Kaifu.

(Nejiri) Hachimaki (ねじり) 鉢巻



(Nejiri) Hachimaki is a rope or cloth decoration worn on the head of children, male, and female dancers of the

men's dance. If it is rope, the hachimaki is secured in place with bobby pins. If it is cloth, it is simply tied around the head.

Shimedaiko 締太鼓



The shimedaiko is a medium-sized drum with leather pulled tightly across it. It makes a high, somewhat hollow sound. It is not heard as clearly as the other instruments mentioned above, but its fast-paced rhythm can keep everyone's energy high!

Chouchin 提灯



This is a lantern used by male dancers. It does not light up, but the men fluidly and

skillfully twirl this around their right hand as they dance. It is really cool!

These are only some of the many accessories used by awa odori dance groups, and all of the instruments commonly seen in awa odori performances. I hope you enjoyed reading about these accessories and instruments, and, if any of these words were new for you, I hope you enjoyed learning them! As there are still other accessories and vocab related to awa odori, I hope that I may write again and teach you more about awa odori from behind the scenes! Until next time!

Photo credit: Megan Sargent, Jaimmika Bouverette
Featured ren: Yasakaren



Letter from SUKETO NAKAYOSHI

By Kazue Inoue (Center for Early Childhood Education and Care SUKETO NAKAYOSHI)

Throughout the history of time and across all nations, the topic of child rearing has always been a difficult one. Thinking about how hard mothers work every single day to raise their child, I have nothing but respect for them. Raising a child isn't all fun and games. There will be frustrating times where things won't go the way you want it to go. So, this time I would like to

introduce a few ways to relieve stress.

- Begin by taking a deep breath: by sending more oxygen to your brain, it will help you calm down, control your emotions, and will help you think clearly so you can come up with a good solution. Another good method is to take yourself

away from that place or situation.

- Secure a network of people (including professionals and friends) that you can talk to: You can talk to your husband as well!
- Find a way to relieve stress that best suits you: For example, shopping, eating out, sports, karaoke, reading, taking a walk, etc.

When the mother is irritated, that irritation can transfer to the children and make them even more irritated. So, it is important for mothers to stay stress free so you can enjoy your time more with your own children.

<Ring Toss>

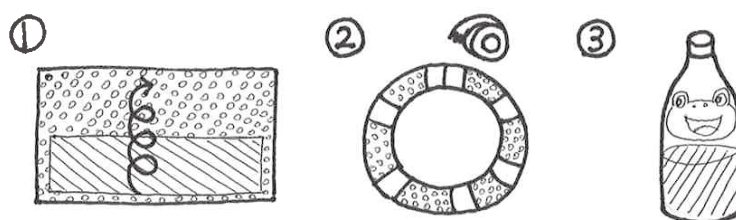
You can float the rings in the pool

- Layer a colored plastic bag on top of a bubble wrap sheet and roll up into a stick.
- Create a ring by securing both ends of the stick with vinyl tape.
- Create the peg for the rings

by drawing on a 500 ml bottle with a permanent marker (weigh down the bottle by filling it up with water halfway).

How to Play

Float the pegs in the pool and throw your homemade hoops around it.



My Words of Encouragement: Thank You

By Sarigumba Mary Ann Banzali

The following is the winning speech from the 2015 Tokushima Prefectural Japanese Speech Contest.

Ever since I was a little girl, I longed to visit Japan, the home of my ever favorite apple and Mt. Fuji. And so, I studied Japanese in university. Unfortunately, I couldn't find a single job after university in Japan, let alone in the Philippines. The job that I finally landed was an English teaching job in Thailand of all places. After 2 years passed in Thailand, my friend contacted me and told me, "Ann, hurry and come back, there's a great opportunity for you in Japan." I hurried back to the Philippines and looked into how I could go to Japan.



What I found out was that there is an Economic Partnership Agreement (EPA) between Japan and the Philippines and they were looking for care workers.

I sent in my application and took the exam right away and fortunately I was accepted. "Yes! I can go to Japan." I was ecstatic, but at that point I still hadn't said anything to my parents. Worriedly I told my parents, and lo and behold they objected. But after I told them how much I wanted this, they finally said yes.

Once I arrived in Japan, I worked as a trainee for a year then finally made my way to the special nursing home for the elderly in Tokushima.

I was pretty confident in my Japanese, but when it was time for introductions at the home, I was stunned and confused. The people at the home came over and said, "Hey there,

My Words of Encouragement: Thank You

where'd you come from? What's your name?" in a thick accent. I had no idea what they were talking about but they continued talking with a heavy accent, "Nice to meet you. I hope we can get along well." I thought to myself, "Wait, what country are we really in? I thought this was Japan. What happened to all those years of studying Japanese? Is it worthless here?" The language they were speaking was completely alien to me. But I pushed on through and introduced myself, "My name is Ann and I'm from the Philippines. I'll be starting work here today so I look forward to working with all of you." The response I got, "Okay, thank you," again in a heavy accent. And again, I couldn't understand what they were talking about. This wasn't the Japan I knew. This just wasn't Japan.

One day, after a month of working at the home, one of the elderly folks called me over and said, "Miss, I'm going back to my room," in a heavy accent. I hurried to the room and peeked in. But there was not a single dog in sight. I went up to one of the staff members and when I told them,

"Elderly A said that there was a dog in their room," she looked surprised and she started running towards the room but stopped in her tracks. She looked at me while laughing and said, "Ann, that's the local Awa dialect. When they say "heya ni inu" that means I'm going back to my room." But I had learnt that "inu" meant dog in Japanese.

3 years have passed since then and I'm starting to pick up the Awa dialect a bit now.

I feel that care work is very much worth doing. One of the most fulfilling things about doing care work is when the elderly folks say "thank you" to me. Every time they say thank you, I feel so glad that I'm doing this job.

Lately I often see the elderly folks at the home laughing away

while watching two comedians perform their "it makes me so warm" skit. When I would mimic the duo, the elderly folks would howl with laughter and would thank me for making them laugh. And those words of appreciation would spur me on to mimic them once more.

This is how I spend each and every passing day. I am currently studying hard towards the National Care Worker Exam that will be held in January next year. If I pass the exam, I'll be able to stay in Japan forever, but if I fail, I'll have to return to the Philippines. I love Tokushima. One day I hope to return to the Philippines and be able to help people there through care work. So, I want to learn more about care work and advanced care work in Japan. This might sound dramatic, but through care work, I want to be the bridge that connects the Philippines and

Japan. The elderly folks always cheers me on by saying "do your best" and "do the very best you can," in a thick Awa dialect.

Every time I hear these warm words, I think to myself, it's my turn to say thank you. Thank you for listening.



Photo: Hiroyoshi Nakanishi

Japanese Lesson

By Kyoko Kamura

This month we will be learning how to use the phrase 「～うちに」. This phrase is used to express a desire to take action before the state of something changes (doing something while it is still in a certain state).

ゆうしょく
＜夕食のとき＞

母：スープができたわよ。

子：テレビを見てるから、あとでいいよ。

母：せっかく作ったんだから、熱いうちに飲んで！

子：わかったよ。



The mother put her love and care into making the soup. Once the soup cools down, it won't be as tasty, so the mother wants her child to drink it before it gets cold. Her feelings are expressed in the sentence, 「熱いうちに」. The point of the sentence being, the mother wants a certain action to be taken (in this case drinking the soup) before the original state changes (in this case soup changes from hot to cold). In other words, the mother wants the child to drink the soup while it is still hot.

れいぶん
例文

☆ おや げんき なうちに、旅行に連れて行ってあげたいなあ。(If they are not healthy, they cannot go on a trip)

けいようし げんき
な形容詞 元気なうちに

☆ あさ すず 朝の涼いうちに散歩しよう。(If it gets too hot outside, you won't be able to go for a walk anymore)

けいようし すず
い形容詞 涼しいうちに

Exercise

次の会話をを読んで、「～うちに」を使って下線部を完成させましょう。

Read the following dialogue and create a sentence using the phrase 「～うちに」.

1. A: 暗くなると危ないから、早く帰って来てね。

B: わかった。

→Bさんは _____ 家に帰る。

2. A: 歳を取ったら、海外旅行に行くのは難しいからこれからは毎年、海外旅行に行こうと思ってるんだ。

B: それはいいことですね。

→Aさんは _____ 海外旅行をしようと思っている。

3. A: 子どもたちは大きくなると親とは一緒に出かけたがらないよね。だから、大きくなる前にいろいろなところへ一緒に行きたいと思っているんだ。

B: それはいいですね。

→Aさんは子どもたちが _____ いろいろなところへ一緒に行きたいと思っている。

Events & Memoranda 10

Enjoy a Game of International Futsal! Enjoy 国際交流フットサル！

Once a month on a Sunday afternoon, the Tokushima International Association (TIA) hosts a futsal event.

When: August 9, September 6, October 4

Beginners 13:00-14:00

Adults 14:00-17:00

Where: Tokugin Tomony Plaza (088-625-3852)

10 minutes on foot from JR Tokushima Station

Fee: 100-500 yen (depends on the number of participants)

Inquiry: Weekday 088-622-6066 (TIA);

Weekends 090-4976-9402 (Satoru Fukui)

Enjoy 国際交流フットサル！参加者募集！

毎月一回、下記の日程でフットサルを行います。

日時：8月9日、9月6日、10月4日

初心者：13:00～14:00（大人：14:00～17:00）

場所：とくぎんトモニプラザ（電話 088-625-3852）

徳島駅から徒歩 10 分

参加費：100 円～ 500 円（参加人数次第）

問合せ：088-622-6066

週末は 090-4976-9402（福井 暁）

Naruto City Summer Fireworks Festival 鳴門市納涼花火大会

When: Aug 7 (Fri)

19:45-21:00

Where: In and around the Naruto Culture Center & Muya River Park

Info: Naruto City Uzushio Tourist Association

TEL: 088-684-1731

URL: <http://www.narutocci.or.jp/awaodori/>

日時：8月7日（金）

19:45-21:00

場所：鳴門市 鳴門市文化会館・撫養川親水公園 周辺

問合せ：鳴門市うずしお観光協会

TEL：088-684-1731

URL: <http://www.narutocci.or.jp/awaodori/>

Yoshinogawa Awa Odori Festival 吉野川阿波おどり大会

Over the 3 days of the festival, there will be about 25 professional and local Awa dance teams showcasing their best. Seats line either side of the street and all seats are for free (approximately 1000 seats).

When: Aug 14 (Fri) – 16 (Sun)

19:00-22:00

Where: Main road in front of Kamojima Station
Kamojima-cho, Yoshinogawa City

Info: Yoshinogawa Chamber of Commerce and Industry

開催期間中、毎日 25 連程の有名連及び地元連が登場し、迫力ある踊りを披露します。また、道の両脇に設置される栈敷席（約 1000 人分）は全席無料となります。

日時：8月14日（金）－16日（日）

19:00-22:00

場所：鴨島駅前中央通り

吉野川市鴨島町

問合せ：吉野川商工会議所

URL: <http://www.yoshinogawacci.jp/index.html>

Events & Memoranda

Dance With the Niwaka-ren!

にわか連で、踊ろう！

People who want real experience at the Tokushima Awa Odori, can dance freely with the Niwaka-ren. No experience is needed as members from famous dance groups will be teaching you the steps before you enter the big stage.

When: August 12 (Wed) – 15 (Sat) from 18:30 or from 20:30

Where: Meet in front of the Tokushima City Hall or the Motomachi shopping street entrance

Cost: Free*

Info: Tokushima City Tourism Association

TEL: 088-622-4010

*Optional: 3000 yen deposit fee to rent a happi. When you return the happi, 2500 yen will be returned to you (500 yen will go towards dry cleaning fees).

本場徳島で阿波踊りを体験したい人は、にわか連で自由に踊れます。阿波踊りを全く知らなくても大丈夫。有名連の手ほどきを受けて、演舞場へレッツゴー！参加自由。

日時：8月12日（水）－15日（土）

18：30～、20：30～

場所：集合場所

徳島市 徳島市役所前、元町おどり広場

参加費：無料*

問合せ：徳島市観光協会

TEL: 088-622-4010

*はっぴの貸出時に預かり金として、1枚当たり3000円が必要、返却時にクリーニング代500円を除いた2500円をお返しします。

Exciting Summer in Wajiki 2015

エキサイティング・サマー・イン・ワジキ 2015

Popular singers will be performing at this outdoor summer concert. The event is for free but you need to get a numbered ticket before the show. Please check the official website for more information.

When: Aug 13 (Thu)

Show starts at 12:30, entry at 10:30

Where: Otsuka Pharmaceutical Wajiki Factory
Outdoor Stage

Otsubo, Koniue, Naka-cho, Naka-gun

URL: <http://es-wajiki.com/index.html>

若者に人気のアーティストによる入場無料の真夏の野外コンサートです。事前に入場整理券が必要です。出演アーティスト等の詳細は公式ホームページでご確認ください。

日時：8月13日（木）

開場 10：30、開演 12：30

場所：大塚製薬徳島ワジキ工場野外ステージ

那賀郡那賀町小仁宇字大坪

URL: <http://es-wajiki.com/index.html>

Counselling Service at TOPIA・トピアの相談窓口

TOPIA offers a counselling and advisory service to all foreign residents to help with issues involving accidents, working conditions, housing, visas, international marriage, and more. Counselling is available in English and Japanese. Please note that although every effort will be made, we may not be able to deal with all cases.

Everyday, 10:00 - 18:00 (closed during the New Year's holidays)

Tel: 088-656-3303 or 088-656-3320 (allows three-way conversations with an interpreter)