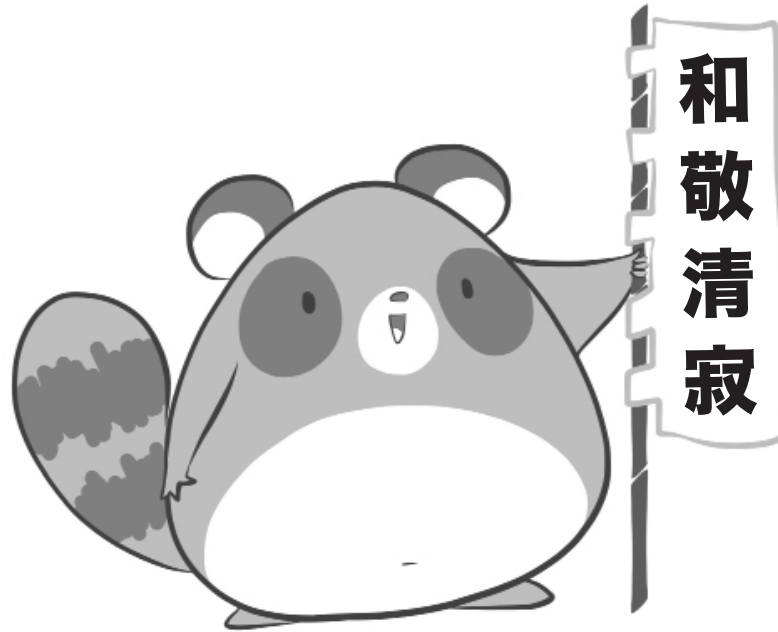


# *“Waku Waku”*

## Japanese Cultural Activities Resource Guide



A Project Supported by the Northern California Western Nevada Pacific District

Funded by Japanese American Citizens League Legacy Fund Grant

## *Acknowledgments*

This resource guide is made possible  
by the Japanese American Citizens League Legacy Fund Grants Program

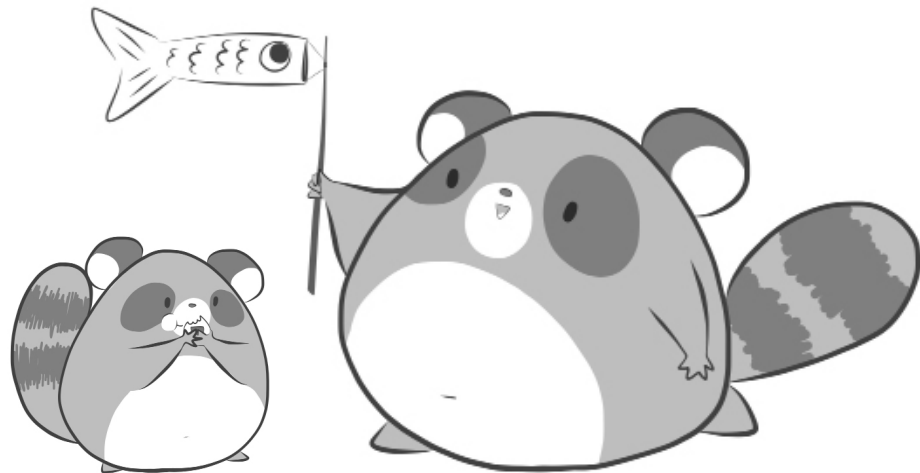
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# Table of Contents

Why Teach Our Children About Their Heritage?	5	Chapter 3: SEI 清 Purity	31
How Our Resource Guide Was Born	5	Story - Hanasaka Jiisan	32
What Makes This Resource Guide a Unique Tool	6	Craft - Pochi/Shiro	36
About the Four Virtues of Japanese Culture	7	Song - Hanasaka Jiisan	37
		Game 1 - Jan-ken-pon	39
		Game 2 - Daruma-san ga Koronda	40
Chapter 1: WA 和 Harmony	9	Language - Kanji and Pictograph	42
Story - Momotarō	10	Food - Dorayaki	45
Craft - Origami Kabuto	14		
Song - Momotarō	15	Chapter 4: JYAKU 寂 Tranquility	47
Game - Kamizumo	16	Story - Kasajizō	48
Language - Onomatopoeia	17	Craft - Jizō	52
Food - Kibidango	19	Song - Yuki	53
		Game 1 - Koma	54
Chapter 2: KEI 敬 Respect	21	Game 2 - Kendama	55
Story - Warashibe Chōja	22	Language - Haiku Poetry	56
Craft - Horsefly on a Stick	26	Food - Mochi	57
Song - Ouma no Oyako	27		
Game - Otedama	28	Questionnaire	58
Language - Greetings and Self-introduction	29	Index	59
Food - Onigiri	30		

Some 36 sociology studies conclude that culturally responsive pedagogy [educational theory] and positive racial identity can play a major role in promoting academic achievement and resilience for minority youth.

- Mary Stone Haley and George W. Noblit

## *Why Teach Our Children About Their Heritage?*

Social psychologist and professor Stephen Franzoi wrote, “Social identities provide young people with a shared set of views, belief values and goals about themselves and the world in which they live. If society devalues a specific societal group, then there is the risk of falling victim to a negative self-fulfilling prophecy.”<sup>1</sup> Studies have shown that children can determine racial differences as young as preschool, and early detrimental experiences can create internalized negative viewpoints of themselves<sup>2</sup>.

Franzoi also writes, “One way that ethnic minorities have coped with intolerance and non-acceptance is by rediscovering their own ethnic heritage and actively rejecting the negative stereotypes in the larger culture.”<sup>1</sup> This project was developed with the belief that there is an inherent need to create ways for Japanese American youth to feel proud of their heritage. Thus, we developed a resource guide that would appeal to all ages, so anyone can easily explore and enjoy the cultural and historical significances of Japanese heritage through storytelling, music, dance, craft, language, games, and foods.

The main goal of this resource guide is to support multi- and bi-racial youth by offering resources with which to explore their Japanese heritage. The guide was developed to encourage us to pass on Japanese culture and traditions to all children in a fun, informative, engaging manner. Empowering people to showcase their Japanese heritage to the general public will further communication and understanding within a diverse community.

The participant feedback questionnaire at the end of the guide will allow the project to be assessed for effectiveness and expanded to potentially include another volume.

## *How Our Resource Guide Was Born*

In 2004, Sonoma County Japanese American Citizens League partnered with Sonoma County Taiko to form an instructional team to develop a comprehensive Japanese culture program for local youth. The team launched a summer day camp called Taiko and Japanese Culture Camp (TJCC) in the same year.

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1 Franzoi, Stephen L. “The Self.” *Social Psychology*. 6th ed. Redding , CA : BVT Pub., 2012. 67-106 pg 86

2 Tilford Center for Multicultural Competency Development, Kansas State University



This book is a compilation of selected activities taught at TJCC over the years. TJCC’s multifaceted curriculum covers a variety of activities, including language, storytelling, songs, folk dance, taiko drumming, craft projects, and Japanese recipes and cultural foods.

As hundreds of local youth have participated and enjoyed the program, we became aware that parents and educators needed more resources with which to teach Japanese culture on their own, at home or school. After TJCC’s 10th anniversary celebration in 2013, we explored how we could compile our resources to share our rich curriculum with others who would like to teach Japanese culture. The result is this resource guide of activities for youth between the ages of 5 and 12 years old.

“Waku waku” is a Japanese onomatopoeia to describe the feeling of excitement. Hope you and your students enjoy this book!

## *What Makes This Resource Guide a Unique Tool*

Unlike many resource guides that are organized by the seasons or the holidays, this guide is organized by the virtues of Japanese culture. TJCC’s curriculum is virtue-based. It is what we believe makes it a successful program.

Our original focus was simply to offer a good variety of hands-on activities. However, as the program grew, it became obvious that we needed to give the students the tools to understand and appreciate Japanese cultural virtues through those activities. With this in mind, we made “The Four Virtues of Japanese Culture” our instructional framework. We borrowed the concept from the four virtues of *chanoyu*, the tea ceremony, which has been an aesthetic aspect of Japanese culture and Japanese society for centuries. Those virtues are *wa* (和), harmony; *kei* (敬), respect; *sei* (清), purity; and *jyaku* (寂), tranquility. They are interconnected and dependent upon one another, just like the four pillars of a house.

We encourage our Culture Camp students to share the virtues they experience or observe while participating in each activity. By the end of the camp, the students are able to understand their camp experiences in the context of the virtues and utilize these new experiences in other aspects of their everyday lives: speaking politely, taking turns, sharing, and caring for one’s belongings.

Today, hundreds of activity ideas can be found online. However, we believe this resource guide will give you the tools to teach Japanese culture in a more meaningful and profound manner. This book is designed to teach you activities you can conduct at events like cultural festivals, school diversity events, Sunday school programs, and social science units focusing on Japan and Japanese holidays. The activities may be utilized as a workshop, demonstration, or as a series of workshops. Each section has a folk story that illustrates the virtue featured in the section. It is followed by virtue discussion topics, craft ideas, a song, games, a language lesson, and simple snack ideas. Any activity in this book can be done on its own or in combination with others.

## *About the Four Virtues of Japanese Culture*



### *Wa - Harmony*

The character *wa* is made up of two individual characters. The left-hand side of the character symbolizes “rice” and the right-hand side of the character symbolizes “mouth.” The meaning of *wa* comes from the idea that when all are fed, there is harmony.

In ancient Japan, villages were a unit organized for rice farming, where cooperation of all villagers and conformity in the community was essential for survival. Thus, oftentimes in Japanese culture, the interest of a group comes before the interest of an individual. Working and living in harmony was an important virtue in ancient Japan. A similar group-oriented mentality and work ethic is still present today.

*Wa* is also the way that Japanese refer to art objects. Harmony expresses itself in myriad ways in Japanese culture, from behaviors that show and maintain an attitude of peace to the aesthetics of displaying everyday objects.



### *Kei - Respect*

Respect is another backbone of Japanese culture. In group-oriented communities, it is assumed that whatever an individual does affects the entire community. People are expected to take care of each other. Showing that they care, even through ritual, is very important. People who are gracious, humble, fair, and thoughtful of others are considered respectful. You can show your respect in many ways, including bowing or using honorific words and phrases when you speak.

Respect should be paid not only to people but also for nature and resources. Taking off your shoes before you enter an indoor space is not only keeps the space clean but also to shows respect. Children are taught not to leave food on a plate because it is wasteful as well as disrespectful of the food.



### *Sei* - Purity

*Sei* represents cleanliness and orderliness. In land area, Japan is about the size of California, but in population, it ranks sixth in the world, which is almost half of the entire U.S. population! It is so crowded that keeping everything clean and organized is essential.

*Sei* also indicates a pure state of mind. Honesty, generosity, and hard work are good examples of this virtue. Frugality and appreciation are also considered virtues. Where there is abundance, it is easy to overlook the true values of what you have.

This virtue also encourages people in Japan to value the process of making things clean and beautiful. Traditional *kaiseki* cuisine and the art of gift wrapping are good examples of how people take time and care to create something elaborate.



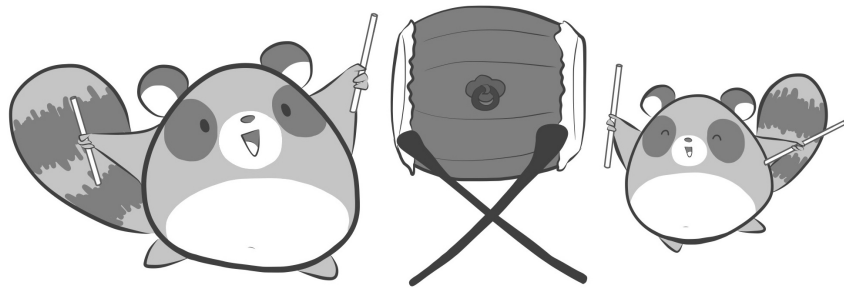
### *Jyaku* - Tranquility

*Jyaku* represents stillness and a calm state of mind. Tranquility, observed in Japanese meditation gardens, is considered essential for inner peace.

Tranquility also comes from resilience and acceptance. Overcoming challenges not with control or fighting but through acceptance is valued in Japan, especially as it has repeatedly suffered numerous natural disasters throughout its history, including earthquakes, tsunamis, typhoons, and volcanoes. People have learned to accept those hardships and focus instead on rebuilding their lives with resilience.



*Chapter 1: WA 和 Harmony*



#### **Momotarō Resources**

View Museum of Fine Arts Boston website <mfa.org> and site search “Koryusai Isoda Momotaro.”

### *Story - MOMOTARŌ* *The Peach Boy*

#### Historical Significance

*Momotarō* is a popular Japanese folktale hero. He is one of the most famous characters in Japan, and is an ideal model for children because of his bravery, kind-heartedness, and care for his community. *Momotarō*’s name is derived from *momo* (peach) and *tarō* (eldest son in the family). The story dates to the Edo period as captured in woodblock prints.

The folktale is most strongly associated with the town of Okayama, a well known fertile growing region in Japan. Due to its mild climate, the surrounding hills support growth of the white peach trees for which Okayama is known. Onigashima, the island of the ogres in the story, is sometimes associated with Megijima Island in the Seto Inland Sea near Takamatsu due to the man-made caves found there.

#### Cultural Significance

The Japanese believe that every being, animate and inanimate, contains a heavenly spirit. Thus, Japan is known as the land of one million *kami*, or gods. Dog, monkey, and pheasant characters in the story are thought to represent *kami* in the form of animals who reside on Earth to help human beings.

The town of Okayama lies across the Seto Inland Sea from the island of Shikoku. A primitive dog breed known as a Japanese Wolfdog is said to be native to Shikoku Island. Also called Shikoku dogs, they are tough and very agile, having adapted to running through a mountainous region. In 1937, the Emperor of Japan recognized the Shikoku as a living “natural monument” of Japan.

The role of monkeys as mediators is found in the Japanese *Koshin* (Folk Faith.)

*Sarutahiko* is a monkey-like God of the Crossroads between heaven and earth. He can be found in the *Kojiki* (Record of Ancient Matters) from AD 712. Tokugawa Ieyasu, who was the first *shogun* (1603-1605) of the Tokugawa shogunate, officially designated the Monkey God as the guardian of peace in the nation.

The pheasant is recorded in the *Kojiki* as *Na-naki-me*. *Na-naki-me* was a divine messenger for *Amaterasu*, the great sun goddess. She is the ruler of the heavens, so her association with the pheasant made this creature an important symbol of power, abundance and promise.

### Story Synopsis

Long ago a giant peach was found floating down a river by an old, childless woman who was washing clothes by the river's bank. The woman and her husband discovered a small child inside the large fruit when they tried to cut open the peach to eat it. The child explained that he had been sent to Earth from Heaven to be their son. The old couple named him *Momotarō* and was amazed at their young son's strength and skill.

A band of marauding *oni* (ogres) often came to the region and terrorized the village. When *Momotarō* came of age, he decided to fight the *oni* to free his village from the troublemakers. En route to the distant Oni Island, *Momotarō* befriended and enticed with *kibidango* (millet dumpling) a talking dog, monkey, and pheasant who agreed to help him with his quest. When the comrades finally reached the island, *Momotarō* and his animal friends entered the ogres' lair and beat the band of ogres into surrendering.

*Momotarō* and his newfound friends returned home with the ogres' plundered treasure and the ogre chief as a captive. The ogre chief promised never to return to their village if they set him free. The village lived happily ever after.

### *Kojiki* Resources

View Sacred Texts website  
<sacred-texts.com> and click under  
"Topics home" link of "Shinto."

### *Amaterasu* Resources

View New World Encyclopedia website  
<newworldencyclopedia.org> and site  
search "Amaterasu."

### Story Adaptations

The story has been translated into English many times since 1885. There are many variations of the story that can be found in Japanese folklore publications. Numerous adaptations that can also be found on the internet.

- The Adventure of Momotarō, The Peach Boy, by Ralph McCarthy is a great version told in poetry format.
- Kids Web Japan website <web-japan.org> has an animated version of an online storybook format.
- Youtube <youtube.com> has some good versions of an animated video format.
- Candlelight Stories website <candlelightstories.com> has an MP3 audio format.
- View Kamishibai (storyboards) for Kids website <Kamishibai.com> and click on "selections" button for storyboards.



#### Four Virtues

See pp. 7-8 of this Resource Guide.

### Four Virtue Discussion Topics

#### 1. Featured Virtue: *Wa* - Harmony

Question: What are the examples of *wa* in *Momotarō*'s story?

- Through teamwork with his animal friends, *Momotarō* was able to make the *oni* surrender.
- He made friends with the animals by sharing his *kibidango*.
- He invited the animals to join him in this quest.
- Everybody contributed to the team by using their unique skills.
- The animals learned to get along with each other despite their differences.
- The village was restored to harmony and became peaceful after the *oni* surrendered.

#### 2. Additional Discussion Questions

- How did *wa* help *Momotarō*?
- What do you think would have happened if *Momotarō* and his animal friends didn't have *wa*?
- If you were able to teach the *oni* about *wa*, how would they have behaved differently?
- When do you experience *wa* in your daily life of school, family, public events, this workshop, etc.?
- How does *wa* help you in your daily life of school, family, public events, this workshop, etc.?

### 3. Suggested Discussion Ideas to Incorporate Other Virtues

*Kei*-Respect Question: What examples of *kei* did you observe in the story?

- *Momotarō* respectfully treated the animals as friends.
- *Oji-san* let *Momotarō* go on a journey because he respected *Momotarō*'s wishes and determination.

*Sei*-Purity Question: What examples of *sei* did you observe in the story?

- *Momotarō* was grateful to *Oji-san* and *Oba-san* for raising him as their own.
- *Momotarō* decided to go on a quest not for his personal gain but to help others in his community.

*Jyaku*-Tranquility Question: What type of *jyaku* did you observe in the story?

- The comrades-in-arms focused and stayed on task to fight the *oni*.
- The comrades all had a calm mind and stayed brave in their fight.



## Kabuto Resources

- View Paper Craft Square Website <papercraftsquare.com> and site search “kabuto kazari” for printed kabuto.

## Challenge Activity Ideas

More origami *kabuto* activities

Materials:

- Origami Paper, butcher paper or newspaper. *Kabuto* can be made to be worn using a larger 21” x 21” piece of butcher paper or newspaper. Can also try using fancy printed *washi* or origami paper to embellish a complex version for display.
- Stickers and/or felt tip markers

Instructions:

1. Origami instructions for more moderate or complex versions may be found on website image sites. Visual assistance can be viewed on Youtube.
2. Create an origami display stand to mount embellished *kabuto*. View All About Origami website <all-about-origami.com> and click on “Resources - Model Library”.

## Craft - ORIGAMI KABUTO Helmet

*Kabuto* is a Japanese samurai helmet. It was not only utilized for protection in hand-to-hand combat, but reflected samurai codes and meanings. The saying, ‘*Katte kabuto no o o shimeyo*’ means ‘to not to rest on one’s laurels’. There are many origami versions of *kabuto*, from simple to complex.



### Materials:

- Origami paper, any size and pattern

### Instructions:

1. Access any website image search to obtain directions for a simple version to fold *kabuto*.
2. Fold into any size, depending on the size of the paper.

*Song- MOMOTARŌ*  
*Peach Boy*



Mo - mo - ta-ro-san, Mo-mo-ta-ro - san, o - ko-shi ni tsu-ke-ta  
Ya - ri - ma-sho \_ Ya-ri-ma-sho \_ Ko-re ka-ra o - ni no  
I - ki - ma-sho \_ I - ki - ma-sho \_ A - na - ta ni tsu-i - te

So - rya su-su-me! So-rya su-su - mel I - chi-do ni se-me-te  
O - mo-shi-ro-i. O - mo-shi-ro - i. No-ko-ra-zu o - ni o  
Ba - n - ba - n - zai. Ba - n - ba - n - zai. O - to-mo no i - nu ya



ki-bi-da-n - go, hi-to-tsu wa-ta-shi ni ku-da-sa-i na.  
se-i-ba-tsu ni tsu-i - te i - ku na-ra, ya-ri-ma-sho \_  
do-ko ma-de mo, ke-ra-i ni nat - te \_ i - ki - ma-sho \_

se-me ya-bu-ri, tsu-bu-shite shi-ma-e \_, o - ni - ga - shi - ma.  
se-me-fu-se-te, bu - n - dori - mo - no o \_ e - n - ya - ra - ya.  
sa - ru ki - ji wa, i - sa - nde ku - ru - ma o e - n - ya - ra - ya.

**Song Lyric Translation**

1. Momotarō-san, could you please give me a millet dumpling from the pouch that you are carrying?
2. Yes, I am happy to give you one if you come with me to defeat the evil demons
3. I will become your servant and come with you anywhere you want.
4. Let's go forward. Let's move at once and conquer Onigashima!
5. Capture all oni, don't even leave one, let's seize the moment!
6. Banzai! Banzai! Dog, monkey and pheasant victoriously pulls the cart.

**Momotarō Song Resources**

Melody can be heard on the following sites.

- View Youtube <youtube.com> and site search "Momotarō song."
- Search "Japanese songs" on University of Toyama website  
<[http://www3.u-toyama.ac.jp/niho/song/song\\_title\\_e.html](http://www3.u-toyama.ac.jp/niho/song/song_title_e.html)><http://goo.gl/BZ4n3A>.
- Search "Japanese songs" on Mama Lisa website <[mamalisa.com](http://mamalisa.com)> and click on "Kids' Songs from Asia."

**Challenge Activity Ideas**

Japanese Dancing "Soran Bushi"

*Soran Bushi* is a traditional Japanese sea shanty that is said to have been first sung by fisherman of Hokkaido in northern Japan.

Visual demonstration of the dance:

- View Youtube <Youtube.com> and site search "Soran Bushi" for dance step instructions.

Lyric translation:

- View <[wikipedia.org](http://wikipedia.org)> and site search "Soran Bushi."

### **Sumo Resources**

- View the Museum of Fine Arts Boston website <mfa.org> and site search “sumo.”

### **Kamizumo Resources**

- View Youtube <youtube.com> and site search “paper *sumo* wrestling” for visual instructions on how to fold the paper *sumo* wrestlers and play the game.

### **Virtue Observations in this Game**

*Wa* - understanding and following rules

*Kei* - learning more about sumo and its importance in Japanese culture

*Sei* - folding the paper sumo wrestler carefully

*Jyaku* - calm state of mind to concentrate on playing the game well

## **Game - KAMIZUMO** **Paper Sumo Wrestling**

In early times, sumo wrestling bouts were tied to *Otaue*, the rice planting season. The contests displayed and honored the endurance and physical strength necessary for a good harvest. They also provided an opportunity to pray for an auspicious season from the gods. *Sumo* wrestling has been documented as early as the Nara and Heian periods as captured in woodblock prints.

### **Materials:**

- Small cardboard box, at least 8” x 8” x 1.5”
- Origami paper

### **Instructions:**

1. Fold two origami sumo wrestler. View Wonder How To website <wonder-howto.com> and search site for folding origami sumo wrestlers.
2. Mark a circle in the center of the box, leaving at least 1” border away from each edge. This area is called the *dohyou* (*sumo* ring).
3. At the center of the circle (start position) make two parallel lines about 1” long and 1” apart.
4. Place two origami *sumo* wrestlers per bout at the start positions opposite from one another.
5. *Gyouji* (referee) will start the bout and monitor the game.
6. Origami *sumo* wrestlers are moved around the *dohyou* by players tapping on edges of the box.
7. The first origami wrestler that ends up outside the ring loses the bout.



## *Language - ONOMATOPOEIA*

### *A Lesson of Wa*

Onomatopoeia is an excellent way to introduce Japanese language to young children. It is also a powerful tool to teach the children the importance of accepting and embracing differences, especially when learning other cultures and languages. Children can grasp the concept by comparing them with onomatopoeia in English.

Onomatopoeia refers to a word that mimics actual sounds such as animal sounds. Onomatopoeia plays an important role in Japanese language. Japanese has more onomatopoeia than many other languages.

#### Examples

Dog:	<i>wan-wan</i>
Pig:	<i>boo-boo</i>
Running around loudly:	<i>bata-bata</i>
Moving around in circle:	<i>guru-guru</i>
Pouring rain:	<i>za-za</i>
Drizzling rain:	<i>shito-shito</i>

Japanese onomatopoeia words can even describe something that doesn't make noises, such as how things are or how one feels.

#### Examples

Feeling excited:	<i>waku-waku</i>
Feeling hungry:	<i>peko-peko</i>
Feeling frustrated:	<i>ira-ira</i>

Instruct the children to close their eyes and listen carefully to the sound of Japanese onomatopoeia. Easy ones like animal sounds are a good start. Remind them to be open-minded. Most children excitedly report they could visualize the animal based on the onomatopoeia sound.

#### **Onomatopoeia Resources**

Introduction and glossary:

- View Nihongo Resources website <nihongoresources.com> and click on "language grammar" for information about onomatopoeia and "universal dictionary" for onomatopoeia sounds.

Activity ideas:

- View Southwest Educational Development Lab SEDL website <sedl.org> and site search "Japanese scenarios."
- View Japan Society website <japansociety.org> and site search "Waku Waku Japanese Lesson 44."

Animal sounds in different languages:

- View Bored Panda website <boredpanda.com> and site search "animal sounds."
- "Who Says a Dog Goes Bow-wow?" Author Hank de Zutter, Illustrated by Suse MacDonald, Published by Doubleday Books for Young Readers.



### Challenge Activity Ideas

Skit and comic writing with onomatopoeia

Create your own skit or comic incorporating Japanese onomatopoeia.

Instructions:

1. Have students write a short skit or draw a two-to-four panel comic.
2. Have them identify sound effects that describe the scenes. Find Japanese onomatopoeia for those sound effects. Advanced students use Japanese onomatopoeia, which describes feelings or a state of something.
3. Share the skit or the comic with others.
4. Ask the audience/readers how the onomatopoeia helped them understand the skit/comic better.

When they compare Japanese onomatopoeia with what they are familiar with, many children want to decide which ones are better. It is important to remind them they are just different and such a judgment is not necessary.

### Activity Ideas:

Explain the definition and the concept of onomatopoeia. Have the students list animal sounds with which they are familiar. Introduce corresponding Japanese onomatopoeia and compare. Introduce animal sounds of multiple languages.

### Suggested Discussion Questions:

- Did you hear a dog barking (someone slamming the door, etc.)?
- How are they different from ours?
- Why do you think Japanese animal sounds are different from ours? Do their dogs bark differently? (Even though the sounds are the same, people say them differently because they speak different languages.)

*Food - KIBIDANGO*  
*Kibi (Millet) Dango (Ball-shaped)*



Millet is an ancient grain. Chinese legends attribute the domestication of millet to Shen-nong, the legendary Emperor of China. Initially a wild, fast growing plant, its ease of cultivation made it a more commonly grown grain than rice in ancient Asia. China has been cultivating millet since 4500 BC, and it likely came to Japan as a trade commodity.

*Kibidango* was a favorite treat during the bygone days of Japan. Some hypotheses trace its history to the dumpling served at the Kibitsu Shrine in Okayama. A sweetened version is a modern day specialty of the Okayama Prefecture.

**Ingredients:**

- 1 C Millet
- 2 - 3 C Water
- Salt or sugar

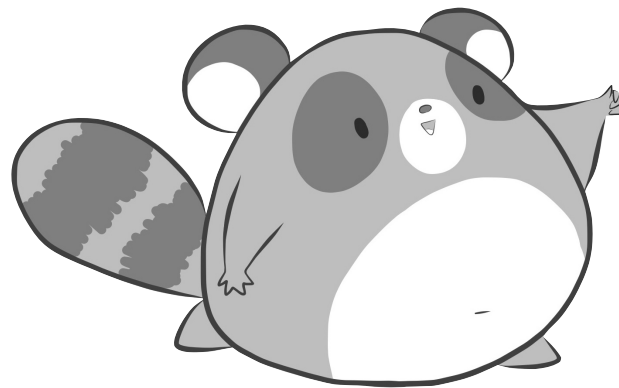
**Instructions:**

1. Cook millet by simmering in water for 25 minutes (less water forms a grainy texture).
2. Mash the cooked millet or process in food processor.
3. Add salt or sugar for a savory or sweet flavor and form into 1/2 inch balls.
4. Makes 40 small balls. May be frozen.

***Kibidango Resources***

- View Japanese Recipes in the U.S. Kitchen website  
[japaneserecipesinusa.blogspot.com](http://japaneserecipesinusa.blogspot.com)  
 and site search “the archives of January 2009.”





## *Chapter 2: KEI 敬 Respect*

#### ***Daikokuten Resources***

- View Onmark Production website <onmarkproduction.com> and site search “Daikokuten.”

#### ***Kannon Resources***

- View Onmark Production website <onmarkproduction.com> and site search “Kannon.”
- View Tales of Genji website <taleofgenji.org> and click on “Saigoku Kannon Pilgrimage.”

### *Story - WARASHIBE CHŌJA* *The Straw Millionaire*

#### **Historical Significance**

The legend of *Warashibe Chōja* features a poor man who becomes wealthy through a series of successful trades, starting with a single piece of straw. This story is considered a Japanese Buddhist folktale. It is one of over one thousand tales written during the late *Heian* period (794-1185). It is specifically associated with *Daikoku-ten*, one of the Seven Lucky Gods, who is responsible for wealth and prosperity.

#### **Cultural Significance**

As the god of wealth, particularly in the kitchen, *Daikoku-ten* is recognized by his plump face, wide smile, and a flat black hat. He is often portrayed holding a golden mallet, known to magically produce money, and is seen seated on bales of rice with mice nearby, signifying plentiful food.

*Kannon*, a symbol of Buddhist wisdom and compassion, is a *bodhisattva*, or an enlightened deity who is said to remain on Earth as the champion of the sick, the disabled, the poor and those who are in trouble. The *Saigoku Kannon Pilgrimage* features 33 temples dedicated to *Kannon*. Hase Temple, located in Sakurai City, Nara Prefecture, is the 8th temple on the pilgrimage. Hase is featured frequently in the *Manyōshū*, Japan’s oldest collection of poetry. Japan’s literary greats often traveled to this place. A statue of the Eleven-Faced Goddess of Mercy, the *Bodhi-sattva Kannon*, is enshrined here. Legend holds that this is where the young man from the story prayed to *Kannon*.

As a seasonal symbol in Japan, flies are associated with summer and early autumn. Japanese children often catch them. *Shiraoi* (meaning “a place with many

horseflies” in the *Ainu* language), is a town about an hour by train away from Sapporo, in Hokkaido.

Mandarin oranges (*mikan*) are considered traditional symbols of abundance and good fortune. During the new year celebration, they are frequently displayed as decoration and presented as gifts to business associates, friends and relatives.

Silk cloth developed in China during the 27th century BCE. Silk cultivation spread to Japan around 300 CE. Because China held a monopoly on silk production, it was considered a very rare commodity. Only royalty and the very wealthy could afford to own items made from silk.

### Story Synopsis

A hard-working but unlucky peasant named *Yosaku* (aka *Daietsu-no-suke*) prayed to *Kannon*, the Goddess of Mercy, to help him escape poverty. *Kannon* told him to take the first thing he touched on the ground, and travel west with it. He stumbled on his way out of the temple and grabbed a piece of straw.

While traveling, he caught a horsefly that was bothering him and tied it to the straw. In the next town the buzzing horsefly calmed a crying baby, and the thankful mother traded *Yosaku* three mandarin oranges for the fly.

Taking the mandarin oranges, he continued on his journey and encountered an exhausted woman, to whom he gave the fruits. Revived, she thanked him by giving him a rich silk cloth.

The peasant met a samurai with a weak horse. The samurai traded his horse for the silk cloth. The peasant nursed the horse back to health and continued west.

A successful merchant is impressed by the peasant’s handsome horse and invited *Yosaku* to his home. The merchant's daughter turned out to be the same woman he had saved with his mandarin oranges. Seeing this as a sign, the merchant insisted that the peasant marry his daughter, making *Yosaku* wealthy. The lucky peasant passed his new found good fortune to others in the community.

### Story Adaptations

The story can be found in these website references.

- Kids Web Japan website <web-japan.org> has an animated version of an online storybook format.
- View Youtube <youtube.com> and site search “Warashibe Chōja” for an animated video format.

# 敬 KEI Respect

## Four Virtues

See pp. 7-8 of this Resource Guide.

### Four Virtue Discussion Topics

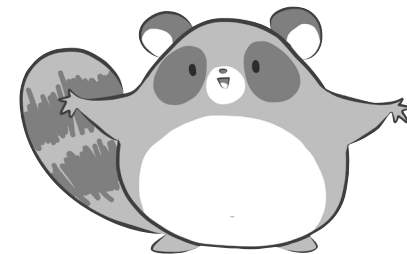
#### 1. Featured Virtue: *Kei* - Respect

Question: What examples of *kei* did you observe in the story?

- *Yosaku* respected *Kannon*'s teaching and followed what she told him.
- *Yosaku* treated everybody with respect, even an animal.
- *Yosaku* was respectful to everybody no matter what the size or value of the gifts people gave him.
- The *daimyo* kept his promise and gave *Yosaku* what he promised after he returned.

#### 2. Additional discussion questions

- How did *kei* help *Yosaku*?
- How did other people show *Yosaku kei*?
- If *Yosaku* was not a respectful person, what do you think would have happened to him?
- When do you experience *kei* in your daily life of school, family, public events, this workshop, etc.?
- How does *kei* help you in your daily life of school, family, public events, this workshop, etc.?





### 3. Suggested Discussion Ideas to Incorporate Other Virtues

*Wa*-Harmony Question: What examples of *wa* did you observe in the story?

- *Yosaku* was willing to give up what he had to help other people.
- *Yosaku* shared his newfound fortune with others in the community.

*Sei*-Purity Question: What examples of *sei* did you observe in the story?

- *Yosaku* lived his life frugally and never wanted more than he needed.
- He was honest and hard working.

*Jyaku*-Tranquility Question: What type of *jyaku* did you observe in the story?

- *Yosaku* always accepted what was given to him and never complained, panicked, or felt angry.
- He utilized calm, thoughtful observation for each situation.

**Challenge Activity Ideas**

More origami activities

Materials:

- Origami paper in various colors and sizes

Instructions:

Find origami instructions to follow for folding various other types of insects.

- View Youtube <[youtube.com](https://www.youtube.com)> and site search “origami fly,” “honeybee” for visual instructions.
- View Origami Resource Center website <[origami-resource-center.com](https://origami-resource-center.com)> and search diagrams.

*Craft - HORSEFLY ON A STICK*

Simple, inexpensive toys were often created to easily entertain young children when they became bored. Much of the joy of such a toy was the curiosity of the child intently watching the maker construct it.

**Materials:**

- 1 ½” x 1 ½” square of black origami paper
- Wooden chopstick or short bamboo
- Map pin
- Fine string or fishing line



**Instructions:**

1. Fold origami fly.  
Access any website image search to obtain directions for a simple version to fold a fly. You can search Youtube for visual instructions.
2. Create pin hole in fly’s head and thread string or fishing line through hole and knot securely.
3. Tie a loop in the other end of the line.
4. Attach to top of stick with map pin through the loop to allow the fly to freely spin around the stick.

*Song - OUMA NO OYAKO*  
*Mother Horse and Baby Horse*



O - u - ma no o - ya - ko wa na - ka - yo - shi ko - yo - shi  
 O - u - ma no ka - a - san ya - sa - shi - i ka - a - san

I - tsu de - mo i - sho - ni pok - ku - ri pok - ku - ri a - ru - ku  
 Ko - u - ma wo mi - na - ga - ra pok - ku - ri pok - ku - ri a - ru - ku

**Song Lyric Translation**

1. Mother horse and baby horse are always close together.  
*Pokkuri, pokkuri*, walking together.
2. Mother horse is very tender and loving, caring for her baby.  
*Pokkuri, pokkuri*, walking together.

***Ouma-no-Oyako* Resources**

Melody can be heard on the following sites.

- View Youtube <youtube.com> and site search “Ouma no Oyako” song.
- View Kamishibai for Kids website <kamishibai.com> and click on selections button for CD & songbook.

**Challenge Activity Ideas**

Japanese Dancing “*Tanko Bushi*”

*Tanko Bushi* is a common Japanese *Obon* (summer time) festival dance that depicts actions in mines such as digging, pushing a cart or hanging a lantern.

Visual demonstration of the dance:

- View Youtube <youtube.com> and site search “*Tanko Bushi*” for dance step instructions.

Lyric translation:

- View <wikipedia.org> and site search “*Tanko Bushi*.”

## Otedama Resources

How to make *otedama* and how to play the game can be found on the following sites.

- The Activity Village website <activityvillage.co.uk> and site search “otedama.”
- View Youtube <youtube.com> and site search “otedama.”

## Virtue Observations in this Game

*Wa* - observation and following of rules

*Kei* - playing together for the mutual enjoyment of all participants

*Sei* - making otedama and inspecting for loose threads or holes in the fabric

*Jyaku* - calm state of mind for deep concentration to achieve good hand-eye coordination

## Game - OTEDAMA Te (Hand) Tama (Ball)



*Otedama*, the hand ball/bean-bag game, was brought to Japan from China in the Nara Period. It reached its peak of popularity in post-World War II Japan, when other toys were unavailable. It is rarely a competitive game and often accompanied by singing and played in concert with other players. *Otedama* has two basic forms. *Nagedama* is played like western juggling and *yosedama* played like jacks.

The bean bags, called *ojami*, were sewn together from strips of silk cloth and contained azuki beans. *Otedama* almost completely vanished from Japan until 1990s when a small group of players from the town of Niihama restored the game to its current popularity.

## Materials:

- Any type of durable fabric
- Scissors
- Needle and thread or fabric glue to bind the seams
- Small dried beans, rice, or plastic beads

## Instructions:

1. How to make *otedama* and how to play the game can be found on the Activity Village website <activityvillage.co.uk>; site search for *otedama*.

## *Language - GREETINGS AND SELF-INTRODUCTION*

### *A Lesson of Kei*

In Japanese culture, proper greetings and self-introduction are very important. It helps you show respect to each other and create harmonious relationships.

If you know some basic phrases, you will go a long way, even if they are not perfect. Here are some of the phrases you can practice.

Good morning	<i>O-ha-yō</i>
Hello/Good afternoon	<i>Ko-n-ni-chi-wa</i>
Good evening	<i>Ko-n-ba-n-wa</i>
Good night	<i>O-ya-su-mi-na-sa-i</i>
Good bye	<i>Sa-yō-na-ra</i>
Nice to meet you.	<i>Ha-ji-me-ma-shi-te</i>
Please be kind to me.	<i>Dō-zo yo-ro-shi-ku</i>
I am (name).	(Girls and adults) <i>Wa-ta-shi-wa</i> (name) <i>desu</i> (Boys) <i>Bo-ku-wa</i> (name) <i>desu</i>
How are you?	<i>O-ge-n-ki-de-su-ka</i>
I am well.	<i>Ge-n-ki-de-su</i>
Thank you.	<i>A-ri-ga-tō</i>
You are welcome.	<i>Dō-i-ta-shi-ma-shi-te</i>
Before you start eating....	<i>I-ta-da-ki-ma-su</i>
When you are done eating.	<i>Go-chi-sō-sa-ma</i>

#### **Activity Ideas:**

1. Students can make small groups and practice saying greetings to each other.
2. Write a short scenario or a skit with some of the basic greetings.
3. Demonstrate the skit in front of others.

#### **Japanese Greetings and Self-Introduction Resources**

- View About website  
<japanese.about.com> and site search  
“simple Japanese phrases.”
- View Kids Web Japan website  
<web-japan.org/kidsweb> and click on  
“Learn Language.”
- View Learn Japanese website  
<learn-japanese.info> and site search  
“greetings.”

#### **Bowing and Etiquette Resource**

- View About website  
<gojapan.about.com> and site search  
“Go Japan bowing etiquette.”

#### **Challenge Activity Ideas**

Japanese custom of bowing

In Japanese culture, people bow to one another to express appreciation and respect to others. You can communicate your appreciation and respect without words by bowing.

- Discuss how bowing might help you if you travel to Japan.
- Try saying the some of the greeting phrases with bowing.

**Onigiri Making Resources**

- View Youtube <youtube.com> and site search “how to mold hot rice.”
- View All Recipes website <allrecipes.com> and site search “Japanese rice balls.”

*Food - ONIGIRI*  
*Triangular Molded Rice Ball*  
*with Filling and Nori Seaweed Wrap Musubi (Rice Ball)*

During the Nara period, before chopsticks were common, rice was often rolled into balls for easy packaging, transporting and eating. *Nori* sheets were not available until the mid-Edo period, when farming the *nori* and fashioning it into sheets became a common practice.

*Onigiri* are common *bento* (packaged take-out) lunch or picnic fare. They come in a vast array of flavors and a variety of fillings. They can be found almost anywhere, from train stations to drug stores and take-out food stands.

**Ingredients:**

- Cooked, steamed Japanese pearl rice
- Pickled Japanese vegetables, or other foods for filling
- *Nori* sheets

**Instructions:**

1. Lightly salt the hot rice (optional)
2. Scoop a 1/2 cup of hot rice onto your hand covered with a piece of plastic wrap.
3. Place a piece of favorite filling into the center.
4. Quickly mold the rice around the filling and firmly press into a round ball or fat triangle.
5. Place a small rectangular sheet of *nori* around the *onigiri* or *musubi*.





### *Chapter 3: SEI 清 Purity*

*Story - HANASAKA JIISAN*  
*The Old Man Who Made Trees Bloom*

### Historical Significance

*Hanasaka* (flowers bloom) *Jiisan* (old man) is a famous folktale of Japan.

The story became famous in Japan during the Edo period (1603-1868). It is among the so-called *go-dai mukashi banashi* (five great folktales). It may very well have been written to acknowledge one of the many accomplishments from the 8th Shogun's reign.

Shogun Tokugawa Yoshimune's mother was of such low rank she was forbidden to raise her son. As a result, Yoshimune rejected the luxurious lifestyles of his predecessors. He was known for mixing with commoners in an effort to free himself from the strict protocols that kept the shogun confined to the castle. He opened Asukayama Park to allow commoners to enjoy tree-viewing parties under the famous cherry trees planted there in 1720.

### Cultural Significance

Cherry blossoms bloom in the spring. It heralds a time of awakening and promise after a cold, gray winter of introspection. Cherry blossom symbolism is significant because they are very beautiful, but only last for a short time. The blossoms are often seen as a metaphor for the ephemeral quality of life.

The origin of *hanami* (cherry tree viewing) dates back to Heian period (794-1185). Only aristocrats participated in strict ceremonies to admire the beauty of *sakura* (cherry blossoms). Many centuries later, the custom spread to the *samurai* (warrior) class, but it wasn't until the Edo period that *hanami* became popular among the common people.

### ***Hanami Resources***

View Library of Congress website  
<loc.gov> and site search  
"Kitao Shigemasa Yayoi Asukayama."



*Mochi* are cakes of pounded glutinous rice which became a New Year's treat during Japan's Heian period. As early as the tenth century, various kinds of *mochi* were used as imperial offerings at religious ceremonies. One meaning of the word is that “*mochi*” came from the verb “*motsu*,” “to hold or to have,” representing *mochi* as food given by the goddess *Amaterasu* because she wanted to nourish the Japanese people with her rice.

### Story Synopsis

An old married couple loved their dog. One day, it dug in the garden, and they found a box of gold pieces there. A neighbor thought the dog must be able to find treasure. He managed to convince the couple to let him borrow the dog. When it dug in his garden, there were only bones, so he killed the dog. He told the couple the dog just dropped dead. They grieved and buried it under the fig tree where they had found the treasure.

One night, the dog's master dreamed that the dog told him to chop down the tree and make a mortar from it. He told his wife, who said they must do as the dog asked. When they did, the rice put into the mortar turned into gold. The neighbor borrowed the mortar, but the rice he put in it turned to foul-smelling garbage, and he and his wife smashed and burned the mortar.

That night, in a dream, the dog told his master to take the ashes and sprinkle them on certain cherry trees. When he did, the cherry trees came into bloom, and the *damiyo* (feudal landlord), passing by, marveled at the beautiful blossoms and gave the elderly couple many gifts. The neighbor tried to do the same, but the ashes blew into the *daimyo*'s eyes, so he threw the neighbor into prison. When the greedy neighbor was released from prison, his fellow villagers would not let him live among them anymore, and he and his wife could not, with their wicked ways, find a new home.

### *Amaterasu* Resources

See P. 11 of this Resource Guide.

### Story Adaptations

The story can be found in these website references:

- View Sur LaLune Fairytales website <[SurLaLuneFairytales.com](http://SurLaLuneFairytales.com)> and site search “storybook by Yei Theodora Ozaki.”
- View Kids Web-Japan website <[web-japan.org](http://web-japan.org)> and site search “animated version of online storybook format.”
- View Youtube <[youtube.com](http://youtube.com)> and site search “Hanasaka Jiisan” versions of an animated video format.
- View Japan Foundation, Sydney website <[jpfsyd-classroomresources.com](http://jpfsyd-classroomresources.com)> and site search “play script” version.

## SEI Purity

### Four Virtues

See pp. 7-8 of this Resource Guide.

### Four Virtue Discussion Topics

#### 1. Featured Virtue: *Sei* - Purity

Question: What examples of *sei* did you observe in the story?

- *Oji-san* and *Oba-san* were honest and lived a very simple, contented lifestyle.
- They genuinely loved the dog and didn't exploit use his abilities for their personal gain.
- *Oji-san* and *Oba-san* did not retaliate against the greedy neighbor.
- Shiro truly loved and trusted *Oji-san* and *Oba-san*.
- *Oji-san* and *Oba-san* had faith in their principles of life or *karma*.

#### 2. Additional Discussion Questions

- How did *sei* help *Oji-san* and *Oba-san*?
- *Sei* means purity and clean. What sort of things can be pure and clean? Can something invisible be pure and clean?
- If the neighbor was a honest and nice person, how do you think the story would have ended?
- When do you experience *sei* in your daily life of school, family, public events, this workshop, etc.?
- How does *sei* help you in your daily life of school, family, public events, this workshop, etc.?

### 3. Suggested Discussion Ideas to Incorporate Other Virtues

*Wa*-Harmony Question: What examples of *wa* did you observe in the story?

- *Oji-san* and *Oba-san* lived in harmony with the dog. They were kind to each other.
- The neighbor was not allowed back into the community because of his greedy ways.

*Kei*-Respect Question: What examples of *kei* did you observe in the story?

- *Oji-san* and *Oba-san* treated the dog with respect and took great care of him.
- The dog appreciated *Oji-san* and *Oba-san* for taking care of him and used his abilities worked hard to repay their kindness.
- Even though *Oji-san* was a commoner, the *daimyo* treated him with respect.

*Jyaku*-Tranquility Question: What examples of *jyaku* did you observe in the story?

- Although they were very sad, *Oji-san* and *Oba-san* accepted the dog's death and tried to honor him.
- Despite the loss of the mortar, they remained resolute about not being upset about what happened.



### Challenge Activity Ideas

*Shikishi* picture of the story scene

*Shikishi* boards are made from fine hand-made art papers laminated to a hard backing. They are edged with a strip of gold paper and are traditionally used for *sumi-e* painting, *haiku*, calligraphy, and watercolor painting.

Materials:

- Black *sumi-e* or watercolor ink and thick calligraphy brush or pointed paint brush
- Pink, dark pink and/or white tissue paper
- *Shikishi* boards or watercolor boards, available at art supply stores or online

Instructions:

- Paint a cherry tree branch silhouette on the top portion of the *shikishi* board using sumi ink and a thick paint brush or calligraphy brush.
- If using a watercolor board, feel free to paint a thin gold border around the edge, to replicate the detail of the *shikishi* board.

(Continues on Page 37)

## Craft - POCHI/SHIRO The Dog

In Japan, the dog is believed to have been domesticated as early as the Jomon period (10,000 B.C.). White dogs are thought to be especially auspicious and often appear in folk tales. In the Edo period Tokugawa Tsunayoshi, the fifth *shogun* and ardent Buddhist, ordered the protection of all animals, especially dogs. His regulations concerning dogs were so extreme that he was ridiculed as the *Inu* (dog) Shogun.

A more recent story is the 1920's tale of the *chuuken* (faithful dog), *Hachiko*. *Hachiko* met his master at Shibuya station at the end of every workday. Even after his master died one day at work, *Hachiko* continued to wait at the station for 10 years. He became a popular symbol of devotion, depicted by a bronze statue of him in front of Shibuya station.



### Materials:

White origami paper in two sizes (one size for body and slightly smaller size for the head)

### Instructions:

1. Access any website image search to obtain directions for a simple version to fold a two-part dog.
2. Fold both parts as instructed.
3. Use a dab of glue or small piece of tape to affix the head to the body.

*Song - HANASAKA JIISAN*  
*The Old Man Who Made Trees Bloom*



U - ra no ha - ta-ke de Po - chi ga na - ku.  
Iji - wa - ru - ji - sa - n Po - chi ka - ri - te,  
Sho - ji - ki - ji - sa - n u - su hot - te,  
Iji - wa - ru - ji - sa - n u - su ka - ri - te,  
Sho - ji - ki - ji - sa - n ha - i ma - ke - ba,  
Iji - wa - ru - ji - sa - n ha - i ma - ke - ba,



Sho - ji - ki - ji - sa - n hot - ta - re - ba, o - ba - n  
u - ra no ha - ta - ke o hot - ta - re - ba, ka - wa - ra ya  
so - re de mo - chi o \_ tsu - i - ta - re - ba, ma - ta - zo - ro  
so - re de mo - chi o \_ tsu - i - ta - re - ba, ma - ta - zo - ro  
ha - na wa sa - i - ta \_ ka - re - e - da ni, ho - bi wa  
tono - sa - ma no me ni \_ so - re ga i - ri, to - to \_



ko - ba - n ga za - ku za - ku za - ku za - ku.  
ka - i - ga - ra ga - ra ga - ra ga - ra ga - ra.  
ko - ba - n ga za - ku za - ku za - ku za - ku.  
ka - i - ga - ra ga - ra ga - ra ga - ra ga - ra.  
ta - ku - sa - n o - ku - ra ni ip - pa - i.  
ro - - ya ni tsu - na - ga - re - ma - shi - ta.

***Hanasaka Jiisan and Cherry Blossom***  
**Song Resources**

Melody can be heard on the following sites.

- View Youtube <youtube.com> and site search “Hanasaka Jiisan melody.”
- Search Japanese songs on University of Toyama website  
<[http://www3.u-toyama.ac.jp/niho/song/song\\_title\\_e.html](http://www3.u-toyama.ac.jp/niho/song/song_title_e.html)>.
- Search Japanese songs on Mama Lisa website <mamalisa.com> and click on “songs” from “Asia: Cherry Blossom song.”

(Continued from P. 36)

- Tear small pieces of tissue paper and twist into blossom shapes to represent the sakura (cherry blossoms.) Glue the blossoms onto the tip portions of the branch silhouette. Allow glue to dry. Students can add an origami dog posing under the blooming branch.

Students can also include an appropriate haiku with the picture. Please review haiku writing instruction in the Chapter Four *Jyaku* section of this resource guide.

**Challenge Activity Ideas**

Japanese Dancing “*Sakura Ondo*”

*Sakura Ondo* is about the beauty of blossoming cherry blossoms.

Visual demonstration of the dance and lyric translation:

- View Youtube <[youtube.com](https://www.youtube.com)> and site search “Sakura Ondo.”

**Song Lyric Translation**

1. Pochi was barking in the yard. *Oji-san* dug a hole and out poured lots of money - *zaku* sounds.
2. Old mean man took Pochi away. He made him dig a hole in his yard but out poured trash - *gara* sounds.
3. *Oji-san* carved a mortar. While pounding sticky mochi, out poured lots of money - *zaku* sounds.
4. Old mean man stole the mortar. While pounding mochi, out poured lots of trash - *gara* sounds.
5. *Oji-san* scattered the ashes. The ash became flowers on the trees, and he received rewards from the lord.
6. Old mean man scattered the ashes. The ash got into the lord's eyes, and Old mean man was sent to jail.

## *Game 1 - JAN-KEN-PON*

### *Rock Paper Scissors*

Rock-paper-scissors is a hand game played between two to four players where each player simultaneously forms one of three shapes with an outstretched hand. These shapes are "rock" (a simple fist), "paper" (a flat hand), and "scissors" (a fist with the index and middle fingers extended, forming a V).

The game originated in China before becoming popular in Japan during the 17th century.

#### **Instructions:**

1. Each player silently decides which hand to play and shows that hand on the count of three.
  - Can also show hand at the completion of saying, '*jan-ken-pon*' (three syllables)
2. The game has only three possible outcomes other than a tie.
  - Rock crushes scissors - rock hand wins over scissors.
  - Paper covers rock - paper hand wins over rock..
  - Scissors cut paper - scissor hand wins over paper.
  - Both players who play the same hand is deemed a tie and hand is replayed.



#### ***Jan-Ken-Pon Resources***

- View Youtube <youtube.com> and site search "jankenpon game."

***Daruma-san-ga-koronda* Resources**

- View Web Japan website <web-japan.org> and site search “Nipponia vol. 26,”
- View Youtube <youtube.com> and site search “Japanese game Darumasan ga koronda.”

***Daruma* Resources**

- View Onmark Production <onmarkproduction.com> and site search “daruma.”

**Virtue Observations in these Games**

*Wa* - observation and following of rules

*Kei* - playing together for the mutual enjoyment of all participants

*Sei* - gentle, safe movements, so no one gets hurt

*Jyaku* - concentration for the sound of the caller’s command

***Game 2 - DARUMA-SAN GA KORONDA***  
***The Daruma Has Fallen Down***

Though considered a toy (*omocha*), a *Daruma* doll has a design that is rich in symbolism and is regarded as a talisman of good luck to the Japanese. *Daruma* dolls are seen as a symbol of perseverance and good luck, making them a popular gift of encouragement.

**Rules:**

This game is similar to ‘red light green light.’

- Need at least three players.
- One person plays *oni*, or demon, also known as ‘it.’
- The goal of the game is to touch the *oni* without being caught, to free prisoners from the *oni*.

**Instructions:**

1. First determine the *oni* by playing *jan-ken-pon* (rock paper scissors)
2. The *oni* faces away from group and says “*Daruma san ga koronda*” as fast or slow as they choose.
  - While *oni* says the phrase, players try to close in on the *oni* without getting caught moving
  - At the end of the phase, the *oni* turns to see if anyone is moving.
  - *Oni* gets to capture anyone he/she catches moving, holding the prisoner by the hand.





3. Prisoners can be freed from the *oni* by getting close enough to the *oni* without being caught.
  - Players can “cut the bindings” by breaking the grip between the *oni* and first prisoner and calling “*Kitta*,” meaning “chopped.”
4. All players starts running back to the start line until the *oni* yells “*Tomare*,” or “Stop”.
5. If the *oni* can touch a player in 3 steps, that player becomes the next *oni*.
6. If the players are beyond 3 steps, *oni* will ask the closest player, “How many steps?”
  - The player gives a number of large or small steps.
7. If the *oni* can touch a player once taking those steps, that player is the next *oni* and the game starts again.

## *Language - KANJI AND PICTOGRAPH*

### *A Lesson of Sei*

Practicing writing Japanese characters is a great activity for *sei*. Students need to focus, have good posture, and pay attention to the balance of the characters.

The Japanese language has three different writing systems; *kanji*, *hiragana* and *katakana*. The first system introduced to Japan was *kanji*, a writing system based on Chinese characters. *Kanji* is a pictographic character. Each character symbolizes its meaning.

Japanese people still use *kanji* every day. There are 50,000 different *kanji* characters, but Japanese people only use approximately 2,000 of them regularly.

Elementary school children learn approximately 1,000 *kanji* characters, and students learn 1,000 more in junior high school. Writing *kanji* neatly and carefully is important in Japan, so calligraphy classes are part of the compulsory education curriculum.

#### **Activity Ideas:**

##### **1. Message Writing**

Write a message to friends and family using a favorite *kanji* character

- Have students pick a character from a list such as the following:

和	(harmony)	敬	(respect)
花	(flowers)	友	(friends)
愛	(love)	平和	(peace)
幸	(happiness)		

- Have the students review the lines, the balance, and the direction of each line.
- Have the students write the character on a piece of paper. They can decorate or draw on the paper.

#### **Kana Writing Resources**

- View Japanese Lessons website <japanese-lesson.com> for overview about writing in Japanese.
- View Kanji Alive website <kanjialive.com> for lessons in reading and writing kanji.
- View Kanji Link website <kanji-link.com> for video lessons in reading and writing kanji.
- View About website <japanese.about.com> for Japanese Language lessons.
- Jimi's Book of Japanese: A Motivating Method to Learn Japanese (Hiragana) by Peter X. Takahashi. Writing Japanese Katakana: An Introductory Japanese Language Workbook by Jim Gleason.

## 2. Pictograph Guessing Game

Create pictorial series of transformation of pictographs to modern Japanese characters.

- Find pictograph diagrams online that show the transformation of *katakana*.
- View Language Museum website <[language-museum.com](http://language-museum.com)> and click letter “J” for Japanese ancient pictographs.
- Find pictograph diagrams online that show the transformation of *kanji* characters.
- Use image search engine for Japanese pictographs for image diagrams.
- Hide all but the first picture of the pictorial pictograph transformation series from students.
- Show step by step each pictograph as the students tries to guess the ultimate modern *kanji* character.
- Guess which modern *kanji* is represented based on the unfurling pictorial pictographs.

### Pictograph Resources

- Kana Pict-o-Graphix: Mnemonics for Japanese Hiragana and Katakana By Michael Rowle

#### General Japanese Language Resources

- View Science Language Japan Frequently asked questions website <sljfaq.org> for introduction and contents.
- View Japanese Translation website <japanesetranslator.co.uk> and click on “dictionaries.”

### 3. *Hiragana* and *Katakana* Pronunciation

- Print out a downloadable/printable *hiragana* and *katakana* chart.
- Search image sites for *hiragana* and *katakana* charts.
- Practice pronouncing the characters one by one.
- View Youtube <youtube.com> and site search “Japanese *hiragana*” to hear pronunciations.
- Using the charts, try to find the words that the students may already know.

*Hiragana* words examples:

すし (*sushi*)      てりやき (*teriyaki*)      すもう (*sumo*)  
 たいこ (*taiko*)      とうふ (*tofu*)

*Katakana* words examples:

(“—“ is a symbol to extend the sound right before it.)

アメリカ (*America*)    インターネット (*internet*)    コーヒー (*coffee*)

### 4. Write Your American Name in *Katakana*

- Have students write their names using the *katakana* syllabary,
- Duplicate as close as possible to the original pronunciation.
- As a phonetic translation, it is impossible to come up with exactly the same sound.
- For example, the closest Japanese pronunciation of Sarah is “sa-ra,” written サラ.
- Try other English words for fun!

## *Food - DORAYAKI*

### *Dora (Gong) Yaki (To Cook or Bake)*

Legend has it that the first *dorayaki* were made when a *samurai* forgot his gong (*dora*) upon leaving a farmer's home where he had been hiding. The farmer subsequently used the gong to fry pancakes, thus the name *dorayaki*.

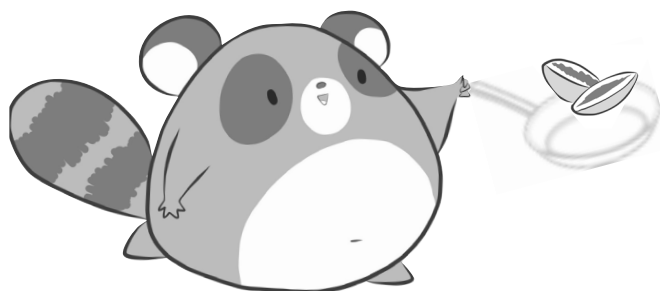
By the end of the Muromachi period, sugar became a common commodity from China. This marked the beginning of Japanese sweets. The original *dorayaki* consisted of only one layer. Its current form was invented in 1914 by Usagiya, a sweetshop in the Ueno district of Tokyo.

#### **Ingredients:**

- Pancake mix
- Ready-made canned red bean paste or homemade red bean paste

#### **Instructions:**

- Visit Just One Cookbook website <[justonecookbook.com](http://justonecookbook.com)> for pancake and red bean paste recipes.







*Chapter 4: JYAKU 寂 Tranquility*



### *Jizō* Resources

- View Onmark Production website <onmarkproduction.com> and site search “jizō.”
- View Onmark Production website <onmarkproduction.com> and site search “six realms.”

### *Story - KASAJIZŌ* *Hats for the Stone Guardians*

#### Historical Significance

*Ojizō-Sama*, as he is often respectfully called, is one of the most venerated *Bodhisattva* in all of Japan. He is usually depicted as a monk, wearing robes and having a shaved head. You can find *Ojizō-Sama* in cemeteries, gardens, on roadsides and temples all over Japan. You often encounter *Ojizō-Sama* in graveyards adorned with a red bib and a red baby hat. Parents present these items to either thank him for saving a child from illness or to ask him to protect a child in the afterlife.

#### Cultural Significance

*Jizō* (Earth Treasury) serves his/her customary and traditional roles as an enlightened deity for motherhood, children, firemen, travelers, pilgrims, and the protector of all beings caught in the six realms between heaven and earth.

*Jizō* is a *Bodhisattva*, one who achieves but postpones enlightenment until all can be saved. *Jizō* embodies supreme spiritual optimism, compassion, and universal salvation. He often holds a staff called a *Shakujo*. This is used both to scare away living creatures so he doesn't hurt them accidentally and to awaken us from our dream-like world of illusion. On many images and statues, he also holds a wish-granting jewel.

According to Japanese folk belief, red is the color for expelling demons and illness. Rituals of spirit quelling were regularly undertaken by the Japanese court during the Asuka Period (522 - 645 AD) and centered on a red-colored fire deity.



## Story Synopsis

Once upon a time, there was *Oji-san*, an old man, and *Oba-san*, his wife. They were poor, but they had kind hearts and gentle souls. They lived a simple life in the countryside.

That New Year's Eve, there wasn't enough food. They wished they could celebrate with at least one rice cake on New Year's Day. So *Oji-san* went into town and tried to sell his handmade straw hats, but no one would buy a single hat that busy New Year's Eve. Meanwhile, it began to snow and then it got dark, so he trudged back home. He felt sorry for his wife. He didn't want to spend a New Year without any food.

On his way home, he came upon six *Jizō* statues covered with snow. *Oji-san* thought, "They look so very cold. I want to do something for them." So he cleared the snow off their heads and gave them his straw hats. He put one on each *Jizō*, but he only had five hats. So, he took the old towel he wore on his own head and put it on the last *Jizō*. He thought, "They are OK now. Have a happy New Year!" Back home, he told his wife about the *Jizō* statues. She said, "You did the right thing. I am proud of your kindness."

At midnight, *Oji-san* and *Oba-san* were awakened by strange voices outside.



They were scared. When the noise stopped, they peeped through the window. What an unbelievable sight to behold! There were the six *Jizō* leaving them gifts for a grand New Year celebration. Bags of rice, fish, vegetables, and money were gifts of appreciation from *Jizō* for *Oji-san*'s thoughtful gesture. That auspicious new year began the start of a life of happiness and prosperity for *Oji-san* and *Oba-san*.

## Story Adaptations

There are other adaptations to the story found in these website references.

- View Kids Web Japan website <[web-japan.org/kidsweb](http://web-japan.org/kidsweb)> and site search "*Kasajizō* for animated story-book."
- View KCP Window on Japan website <[kcpwindowonjapan.com](http://kcpwindowonjapan.com)> and site search "*Kasajizō* for story."



## JYAKU Tranquility

### Four Virtues

See pp. 7-8 of this Resource Guide.

### Four Virtue Discussion Topics

#### 1. Featured Virtue *Jyaku* - Tranquility

Q. What examples of *jyaku* did you observe in the story?

- *Oji-san* and *Oba-san* lived a simple, tranquil lifestyle with no greed laden thoughts.
- Even if they had no food to eat, they did not complain or get angry with each other.
- With their calm mind and extraordinary perseverance, they were still able to give to others.
- They were able to hear *Jizō* coming because it was very quiet.
- Their personal calm determination helped them survive in such extreme hardships.
- *Jizō* statues were standing quietly and peacefully.
- The snow fell quietly.

#### 2. Additional Discussion Questions

- How did *jyaku* help *Oji-san* and *Oba-san*?
- *Jyaku* means tranquility (quietness) and calm. What kind of things can be tranquil (quiet) and calm? Can you feel calm even when you hear noises?
- When do you experience *jyaku* in your daily life of school, family, public events, this workshop, etc.?
- How does *jyaku* help you in your daily life of school, family, public events, this workshop, etc.?

### 3. Suggested Discussion Ideas to Incorporate Other Virtues

*Wa*-Harmony Question: What examples of *wa* did you observe in the story?

- Even if they were poor and didn't have much, *Oji-san* and *Oba-san* lived harmoniously.
- *Oji-san* and *Oba-san* never complained.

*Kei*-Respect Question: What examples of *kei* did you observe in the story?

- *Oji-san* and *Oba-san* were kind to each other and treated each other with respect.
- *Oba-san* respected *Oji-san*'s decision to give all the hats to *Jizō*.
- *Oji-san* paid respect to *Jizō* by giving up not only all the hats but also his own towel.
- *Jizō* appreciated his kindness so they rewarded the couple.

*Sei*-Purity Question: What examples of *sei* did you observe in the story?

- *Oji-san* and *Oba-san* lived frugally and they never asked for more than they needed.
- Despite their hardships, they were honest and generous people.



## Origami Resources

- View All About Origami website <all-about-origami.com> and click on “Resources - Model Library Display Stand.”

## Challenge Activity Ideas

### Clay Jizō Figurines

#### Materials:

- Fimo clay and stove oven or toaster oven or pottery clay and potter’s oven

#### Instructions:

- For fimo clay, view Art Platter website <artplatter.com> and click on “clay crafts.”
- For pottery clay, view Youtube Channel <youtube.com> Yoko Suzuki making Jizō statues.

## Craft - JIZŌ

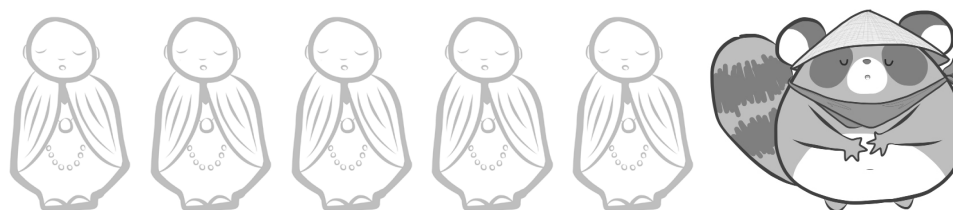
Many Japanese, even today, believe *Jizō* will save them at any time, in any situation, without any conditions or stipulations beyond simple faith. *Jizō* is thus very popular and depicted in countless forms throughout Japan. It is no exaggeration to say that nearly all villages and localities have their own beloved *Jizō* statues, which are frequently given unique names defining their specific function of salvation.

### Materials:

- Origami paper that is grey on one side and white on the other side.
- Red crayon or colored pencil

### Instructions:

1. Gather six sheets of grey origami paper.
2. Access any website image search to obtain directions for a simple version to fold *jizō*.
3. Color the white bib portion red.
4. Glue six origami *jizō* in a row onto a rectangular piece of cardstock large enough for six *jizō*.
5. Create an origami display stand to mount cardstock momento of *jizōs*.
6. View All About Origami website <all-about-origami.com> and click on “Resources - Model Library” for display stand diagram.



*Song - YUKI*  
*Snow*

*♩ = 92*

Yu - ki ya kon - ko a - ra-re ya kon - ko.  
Yu - ki ya kon - ko a - ra-re ya kon - ko.

Fut - te wa fut - te wa zu - n zu - n tsu - mo - ru.  
Fut - te mo fut - te mo ma - da fu - ri ya - ma - nu.

Ya - ma mo no - ha - ra mo wa - ta - bo - shi ka - bu - ri,  
I - nu wa yo - ro - ko - bi ni - wa ka - ke - ma - wa - ri,

ka - re - ki no - ko - ra - zu ha - na ga sa - ku.  
ne - ko wa ko - ta - tsu de ma - ru - ku na - ru.

**Song Lyric Translation:**

1. Snow is falling. Hailstones are falling.  
They fall and fall piling up.  
Mountains and fields now wear white hats.  
Even the dead branches seem blooming white.
2. Snow is falling. Hailstones are falling.  
They fall and fall, never stop falling  
The dog is happy running in the yard.  
The cat is under the heating table, called “*kotatsu*,” curling up and snoozing.

**寂 JYAKU Tranquility**

**Yuki Song Resources**

Melody can be heard on the following site.

- View Youtube <youtube.com> and site search “Yuki Japanese song.”

**Challenge Activity Ideas**

Japanese Dancing “*Hanagasa Ondo*”

*Hanagasa Ondo* (flower straw hat dance) is a festival dance from the Yamagata Prefecture, Japan.

Visual demonstration of the dance:

- View Youtube <Youtube.com> and site search “Hanagasa Ondo.”

Lyric translation:

- View <wikipedia.org> and site search “Hanagasa Ondo.”

### **Koma Resources**

- View Japan Spinning Top Museum website <wa.commufa.jp/~koma> and view various types of tops.
- View Youtube <youtube.com> and site search “Japanese spinning tops” or “koma.”
- View Youtube <youtube.com> and site search “spinning tops battle.”

## **Game 1 - KOMA** *Spinning Tops*

The spinning top is one of the oldest toys in human history. In Japan, a simple game called *koma asobi* (top spinning) has been around since as early as the 10th century. It is especially popular during the New Year holidays. Well before the Heian period, spinning tops were used as a way to ask the gods about future prospects for the new year.

Top spinning was often seen as entertainment at temples and shrine festivals during the Nara period. From there it became increasingly popular as a children’s game. In the Edo period, spinning tops grew in popularity with children and adults. Even now, new top designs and tricks are being created.

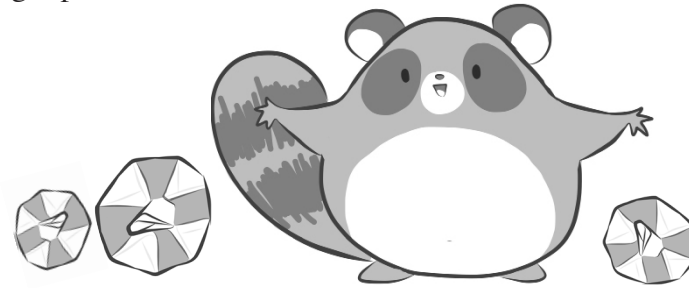
Entertainers soon appeared to show the acrobatic capacity of tops, by the Genroku era, hawkers selling toothpaste became popular with children by showing off named tricks with spinning tops.

### **Materials:**

- Origami paper

### **Instructions:**

1. Access Youtube <youtube.com> and site search “origami spinning tops” for visual demonstrations.
- There are many versions of paper tops that can be made.
  - Choose the design that student feels will help them win in a playoff.



## Game 2 - KENDAMA

### Ball and Cup Game

Although the Ainu in Japan are thought to have developed a ball and cup style toy, the *kendama* probably traces back to the introduction of the ball and cup from Europe at the end of the 18th century. In the early 20th century, the basic Japanese *kendama* (*ken*- stick and *tama* - ball) had acquired the two additional side cups and was called a *nichigatsu* ball. In 1919, Hamaji Egusa of Hiroshima successfully registered a sort of early Japanese style patent for the toy. At this point, the current form of the *kendama* was essentially fixed.



#### Kendama Resources

- View Youtube <youtube.com> and site search “kendama” for visual demonstrations.
- View Paper Craft Square <papercraftsquare.com> and site search “kendama” for printed paper version.
- View Amazon website <amazon.com> and site search “kendama toys” for kendama toy purchases.

#### Virtue Observations in these Games

*Wa* - observation and following of rules

*Kei* - respect the skills of the other players

*Sei* - keeping your toys in good working condition and practicing to be a good honest player

*Jyaku* - calm state of mind for deep concentration to achieve good hand-eye technique



## JYAKU Tranquility

### Haiku Resources

- View *Haiku Poetry Website* <haiku-poetry.org> to view examples of famous haiku poems.

### Challenge Activity Ideas

More *haiku* activities

Have students' *haiku* written neatly on a decorated paper.

Introduce some famous Japanese *haiku* translated in English.

- Have students discuss what they see, hear, smell, taste, and feel if they were in the scene.
- Ask them how it would have been different if *haiku* was written in full sentences instead.

## Language - HAIKU POETRY

### A Lesson of Jyaku

*Haiku* is a great activity to introduce the virtue of tranquility. When reading or writing *haiku* poems, children have to listen quietly and feel the atmosphere and the scenes. By limiting the length to the minimum number of syllables, writers have to learn how to let go of unnecessary details and keep the most important elements.

*Basho*, *Buson*, *Issa* and *Shiki* were the few poets in Japan who, over the centuries, have become respected for their *haiku* poetry. The most famous was *Basho*, credited with making *haiku* a revered form of poetry. He refined the 17 syllable format. Before *Basho*, the popular poetry format of 31 syllables (*tanka*) had been used during the Heian period of Japanese culture (700-1100). It was a social requirement to be able to instantly recognize, appreciate and recite Japanese and Chinese poetry.

*Haiku* poems consist of 3 lines. The first and last lines of a *haiku* have 5 syllables and the middle line has 7 syllables. The lines rarely rhyme. Here's a *haiku* to help you remember:

I am first with five  
Then seven in the middle --  
Five again to end.

Because *haiku* are such short poems, they are usually written about things that are recognizable to the reader. Animals and seasons are examples of easy topics children might enjoy exploring.

### Activity Ideas:

1. Give some examples of translated *haiku*.
2. Encourage the students to use all five senses to experience the subject of the *haiku*.
3. Have students write their own *haiku*.



## *Food - MOCHI*

### *Rice Cake*

*Mochi* is Japanese rice cake made of *mochigome* (short-grain Japanese glutinous rice.) The rice is pounded into dough-like consistency and molded into the desired shape. In Japan, it is traditionally made in a ceremony called *mochitsuki*. While eaten year-round, *mochi* is a traditional food for the Japanese New Year and is commonly sold and eaten during that time.

*Kagami Mochi* (mirror rice cake), is a traditional Japanese New Year decoration. It usually consists of two round *mochi* (rice cakes), the smaller placed atop the larger, and a *daidai* (Japanese orange) with an attached leaf on top. The stack is believed to represent the coming year and the going year. The mirror reference is said to represent the time of the year when one reflects on one's past and looks forward to one's future.

#### **Ingredients:**

- *Mochiko* (sweet rice flour)
- Water
- Sugar
- *Katakuriko* (potato starch)

#### **Instructions:**

- View WikiHow website <wikihow.com> and site search "microwave *mochi* recipe."



#### ***Mochi* Resources:**

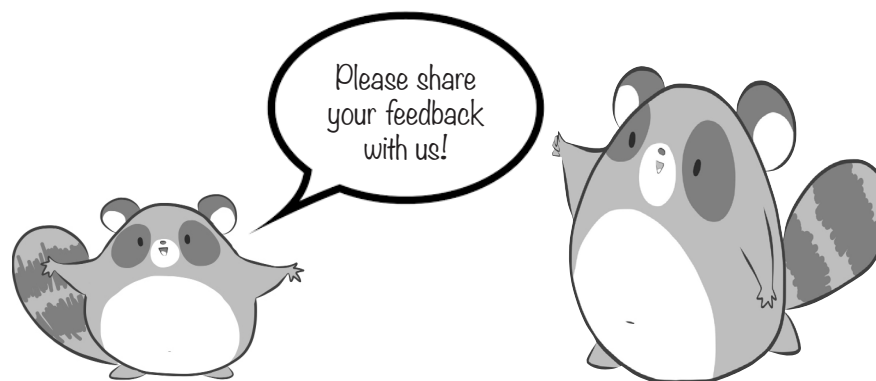
- View Just One Cookbook <justonecookbook.com> and site search "microwave mochi" for seasoning ideas.
- View Just One Cookbook <justonecookbook.com> and site search "red bean paste."
- View Koda Farms website <koda-farms.com> and site search "mochiko rice flour."
- View Youtube <youtube.com> and site search "Microwave Mochi in 10 minutes."

# “*Waku Waku*” Japanese Cultural Activities Resource Guide

## Questionnaire

1. How and where have you or your affiliate organization utilized this resource guide?
2. How many and what ethnicity of people have you affected with the contents of this resource guide?
3. Was the resource guide easy to utilize and did it inspire more interest?
4. What is your most memorable experience using the activities in this resource guide?
5. Do you feel there is enough interest for creation of a second volume?

Please email your answers to [sonomacojacl@yahoo.com](mailto:sonomacojacl@yahoo.com). Thank you!



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# *Index*

## A

Amaterasu 11, 33

## C

cherry blossoms 32

## D

Daikoku-ten 22

Daruma 40

dorayaki 45

## F

Four Virtues of Japanese Culture 3, 6, 7

## G

greetings 29

## H

haiku 36, 37, 56

Hanagasa Ondo 53

hanami 32

Hanasaka Jiisan 3, 33, 38

hiragana 42, 43

horsefly 23, 26

## J

jan-ken-pon 39

jizō 48, 49, 50, 51, 52

jyaku 6, 8, 13, 16, 25, 28, 35, 40, 50, 55

## K

kabuto 14

kamizumo 16

kanji 42, 43

Kannon 22, 23, 24

Kasajizō 3, 49

katakana 42, 43, 44

kei 6, 7, 13, 16, 24, 28, 35, 40, 51, 55

kendama 55

kibidango 19

Kojiki 11

koma 54

## M

mochi 33, 38, 57

Momotarō 3, 10, 11, 12, 13, 15

## O

oni 11, 12, 13, 15, 16, 29, 30, 32, 33, 40,  
41, 43, 51, 57

onigiri 30

onomatopoeia 6, 17, 18

origami 14, 16, 26, 36, 52, 54

otedama 28

Ouma-no-oyako 27

## P

pictographs 43

## S

Sakura Ondo 37

sei 6, 8, 13, 16, 25, 28, 34, 40, 51, 55

self-introduction 29

Sonoma County Taiko 5

Soran Bushi 15

sumo 16

## T

Tanko Bushi 27

## V

virtue-based curriculum 6

## W

wa 6, 7, 12, 16, 25, 28, 35, 40, 51, 55

Warashibe Chōja 22, 23

## Y

Yuki 53