



about Japanese history!

I am going to make you back in times!

in Nishifuji Elementary School

Hello! I am Hanamoto Takashi, aka Hanaemon.

The other day, I gave a history lesson to sixth-form children at Nishifuji Primary School in Onomichi, Hiroshima Prefecture. This was my third time, but this time I went to the neighbouring Nishifuji Primary School instead of my old school.

As before, the first hour was spent introducing the company and talking about armour and Japanese swords.

'There are many different shapes, colours and materials when it comes to armour.'

'Swords also come in different lengths and shapes.'

'Do you know what this helmet is based on?'

When I asked these questions, everyone raised their hands and said something, which made me really happy. After the explanation of the armour and Japanese swords, the children were given the chance to actually touch the armour, helmets and Japanese swords. When we let them hold the swords in their hands, they said, **'It's so heavy! Do I have to swing this?'**

Some of the children were so excited that they swung it again and again.

The replica helmets were worn by a large queue of students and teachers,

who also wore them. The teachers wore the replica helmets along with the students! **'Your head is so heavy!'**

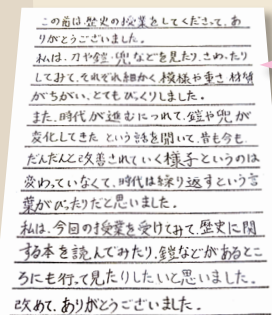
They were very excited. Among them, the teachers were probably the most excited.



What am I doing this job for? I thought about this about 10 years ago. I thought that one day I would be happy if I could give history lessons that would **'trigger'** children's interest in and love for Japanese history. On the day of the event, I was really happy to see the pupils' eyes sparkling as they looked at and touched the armour. I hope to continue giving classes at various primary schools in the future, so that I can give them the opportunity to experience the wonderful culture of Japan.



Thank you to the 'Daimyo' Corporation for the lesson on armour from the Sengoku period.



Thank you for giving me a history lesson the other day. I was very surprised to see and touch swords, armour and helmets, each with different patterns, weights and materials. I was also very surprised to hear that the armour and

helmets changed as time went by, and I thought that the way they were gradually improved in the past and now is the same, and that the word 'time repeats itself' is a perfect description. After this lesson, I would like to read books about history and visit places where there is armour. Thank you once again.

We received heartfelt letters and photos from the pupils and teachers of the Nishifuji Primary School. It was a very enjoyable class and a very enriching time.



How about this Yamatodamashii? We need your opinions and feedbacks more. We are waiting for them!

Please write as 'Sub: reply to the newsletter' and send it to us



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The Philosophy of Daimyou Ltd.

The Philosophy of Daimyo Company Limited.

Under our slogan of 'We deliver the YAMATODAMASHII', the Daimyo Ltd offers information about the Japanese history and antique goods and aims at guiding our customers to the old Japanese world by fulfilling our customers demands to antique gears.



Hello! This is Nakabori Akemi. It is June and the rainy season is almost upon us. I know many people feel a little depressed when the rain continues. I like the sound of the drizzling rain because it's kind of soothing (^ ^).

June is the month of the June bride, when many weddings are held. My cousin is also planning to hold a wedding! June bride refers to an old European legend that says 'brides who marry in June will be happy'.

There are many theories about its meaning and origin,

The name is derived from the fact that June is the month that Juno, the goddess of marriage and childbirth, protects. So what is the history of marriage in Japan?

'Muko-tori', Nara - Heian period.

This was a commuter marriage called 'Tsumadoi-kon', in which a man used to go to a woman's place of residence, and continued until the Heian period. Though this was originally popular among farmers, it eventually became popular among aristocrats and other people of high status. After spending the night together, the man would send a Kinuginu no Uta (a letter sent by a man to a woman in the morning after they were married) and continue to visit the woman for a further three days. When the man did that for those three days in a row, it meant that man made a vow that he would not abandon her from that time. On the morning of the third day, the man feasted with a festive rice cake called 'Mikayoi-mochi', a three-day-and-night rice cake, with the family and the bride's parents and pledged their love to each other.



The bridegroom is said to eat the rice cake without biting it off, which was thought to lead to the prosperity of offspring, but I thought it was very scared because he might choke on the rice cake.

'Yome-tori' Kamakura period

The form of marriage changed to a form similar to that of the present day, called 'Yome-iri' or 'Yome-tori'. Men became more powerful and were allowed to have up to three wives. Relatives and acquaintances were invited to the wedding ceremony and did some fortune-telling and celebratory feasts.

Although unthinkable today, polygamy may have been practised to ensure a large number of offspring!



'House-to-house ties', Muromachi - Azuchi-Momoyama period.

Political marriages began to take place, mainly among Samurai families. The bride rode in a palanquin to the man's house with her bridal accessories, and the ceremony of 'Shiki-San-Kon' * was held in a room reserved for the bridegroom, the bride and the maid. First the bride took a sip of Sake, then the groom drank it down, and this was repeated three times. This is the so-called 'Sansan-Kudo'. This custom is widely practised at weddings today. The bride spent the next three days dressed in white. On the third day, the bride was able to change into a coloured kimono for the first time. Finally, she met the family and relatives of the bridegroom's house and was welcomed as the bride of that house.

*The ceremony of 'Shiki-San-Kon' is still practised today as 'San San Kudo', a three-ninth drinking ceremony, as Sake is poured three times into the first cup for the first offering, three times into the second cup for the second offering, and three times into the third cup for the third offering.



The bride sips the sake, then the groom drinks it down, and this is repeated three times in the 'San San Kudo' ceremony. This is also done in today's Shinto weddings. This is also the origin of the 'Oironashi' (changing to wedding outfits) ceremony that is performed at Western wedding receptions today.



'Marriage after a marriage meeting' - Edo period.

It was common practice for the parents to decide on a partner. A matchmaker arranged a meeting to bring the two families together, and once the marriage was finalised, the ceremony of 'Yuino' (exchange of engagement gifts) was held, with the ceremony usually taking place in the evening. There were also 'independent marriages', where the couple married someone they really liked, but this was only allowed in low-status families.

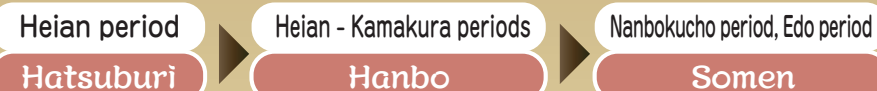


The ceremony was held at night because the parents thought 'I do not want my precious daughter to be married off so easily. Parents of all ages have always been reluctant to let their daughters go so easily!'

I am surprised to find that the way people hold ceremonies in different times, as well as their feelings about marriage, are completely different! In today's age of diversity, same-sex marriage is also recognised, and it is a good time when people can marry freely between people of their choice. I haven't had a wedding yet, so I want to go to Hawaii for my 50th golden wedding anniversary and have a ceremony there (laughs).

Hello! This is Shimatani Takako. In this issue, I would like to talk about 'Menoshita-bo', the face mask to protect under-eye cheeks.

Flow of masked implements



From when?

It was most prevalent during the Muromachi and Sengoku periods.

What was the features of 'Menoshita-bo'?

The 'Menoshita-bo' was a protective mask from under the eyes to the chin. It was a cheek pad with a nose.

- The nose can be removed so that it can also be used as 'Hoate', a forehead protector.①
- Some hooks to be hung on the helmet are added to let the facemask adhere the face more tightly (Orikugi, Otayori)②.
- A cord is attached to the helmet to prevent it from slipping off the head (Kakeo)③.
- The mouth is wide open to facilitate breathing and speaking.
- To prevent sweat from accumulating in the mask, it has sweat-draining holes (Kanryuketsu)④.

As only the eyes peeked out from under the helmet, it was difficult to see the wearer's true face. Therefore, expressive masked gear became fashionable as a means of intimidating the enemy on the battlefield.

What was expressive Menotshitabo?

In order to enrich the facial expression, beards and teeth were added, and a high level of hammering technique was also required to create gaps in the mouth and wrinkles on the face. Beards were made of bear hair, horse pith, yak tail hair, deer winter hair and boar hair, and were planted under the nose and under the lower lip. Teeth were hammered out of iron or brick leather or gilt bronze. Mouth gaps were made of different sizes and shapes to suit the expression. The most popular types were 'Resseibo' with many wrinkles, which represented an 'angry' expression, and 'Ryububo', which represented a 'vigorous, ferocious' expression.

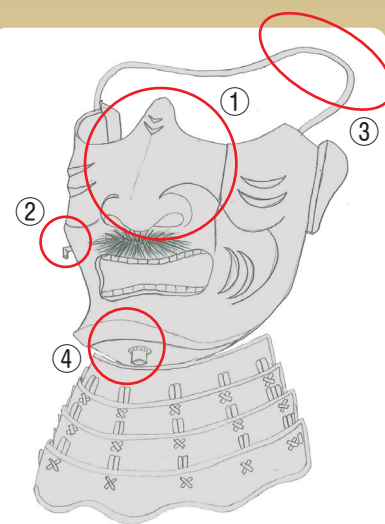
Other types

<p>It looks eerie when smiling on the battlefield</p> <p>Ebo (laughing)</p>	<p>It appears gentle and does not measure up to the opponent</p> <p>BiJobo (beautiful lady)</p>	<p>With a soft expression</p> <p>Gokebo</p>	<p>Like a Tengu with a long nose</p> <p>Tengubo</p>
<p>With a lot of wrinkles</p> <p>Okinabo (the aged male)</p>	<p>The jaw is thin</p> <p>Ubabo (the aged female)</p>	<p>The chin is shaped like a fox.</p> <p>Kitsune-bo (fox)</p>	<p>They take on the form of a crow Tengu</p> <p>Tobi-bo (kite) Karasu-bo (crow)</p>

There were many different types of masked gear, which I thought were very unique. I found that all the parts (such as the removable nose, beard, and sweat holes) were made with particular attention to the wearer's tastes. Of the many different types, I wanted to stand on the battlefield with 'Ebo', which had a nose shaped like a boar's eye, a longer beard and big sweat holes. How about you all?

I am going to talk about Yamatodamashii

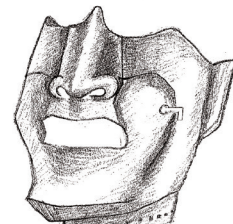
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Resseibo



Ryububo



Hanaemon's

I am going to make you back in times!



This year's NHK historical drama 'Hikaru Kimi he' (to the Luminous You) has focused attention on Murasaki Shikibu, so let's go back in time to the three most beautiful women of the year. In this issue, we will go back in time to this person.

First-class female poet of the early Heian period

Ono no Komachi

(Date of birth and death unknown)

小野小町



A mystery of many mysteries!

Ono no Komachi was chosen as one of Japan's three most beautiful women, one of the Six Immortal Poets and one of the Thirty-six Immortal Poets, and was a symbol of her talent and beauty, but in fact her birth and death dates were unknown and her parents and siblings were also not known in detail. However, the Ono family had ties to Mutsu Province (present-day Fukushima, Miyagi, Iwate, Aomori and part of Akita Prefectures), and Ono, Yuzawa City, Akita Prefecture, is said to be a prominent location, but it is not known precisely. The reason why Ono no Komachi is said to have existed in the early Heian period is that there were records of her sending poems to other early Heian period poets, such as Ariwara no Narihira (825-880). It is also said that she may have been the same person as Kichiko Ono, who worked as a maid to help for Emperor Ninmyo (810-850).

It was customary for aristocratic women in the Heian period to keep their real names secret, and Komachi was not a name but a common name associated with an official position. Murasaki Shikibu's 'Shikibu' was also an official position, and was a common name given after her father's official position. It is said that the name was changed from Toh(wisteria) Shikibu, the ceremonial part of the Fuji(in other pronunciation of Toh)wara family, to Murasaki(purple-the flowers of wisteria) Shikibu. Sei Shonagon was likewise commonly called Sei Shonagon, from her father's official position, Shonagon, which was a Shonagon of the Kiyo(in other pronunciation of Sei)hara family.



She was not really an immensely beautiful woman!

The reason Ono no Komachi was regarded as a representative of beauty, of which few details are known, is said to be due to her reputation as one of the six poets mentioned at the beginning of the Kokin Wakashu, a collection of waka poems from the Heian period. It was written about Ono no Komachi: 'Ono no Komachi's poems are in the style of the ancient Sotoori Hime. But her poems are shiny and listless. They are like a sick woman wearing pollen.' This is the reason why the description of 'Sotoori Hime' is called a beautiful woman. She was said to have been so beautiful that she shone outwards through her robe, not to mention that she was so excellent at waka poetry that she was called one of the three waka deities.



If the evaluation at the beginning of this article was named after the same female Waka Sanjin-Three Waka Poetry Gods, it may not mention her appearance... No, no, I am sure that it was given after the smart and beautiful woman.



She might even be dressed differently in the Hyakunin Isshu!

In the Hyakunin Isshu, Komachi was depicted in 'the Junihitoe robe' worn by female aristocrats in the Heian period. Before the Heian period, the Tenpyo culture flourished in the Nara period. In the Tenpyo culture, women did not wear white powder and 'dressed like celestial maidens', as shown in the picture. Perhaps Komachi, who was active in the early Heian period, may have been dressed in Tenpyo culture.

The outfit like a celestial maidens



Incidentally, around the mid-Heian period, people started applying white powder to their faces, removed all their natural eyebrows and started drawing their eyebrows a little higher than their eyebrows. However, it is said that the white powder was something that dried easily and when they laughed, it fell off and they became bald. So the women tried to keep a straight face and not laugh as much as possible. This may be the reason why they hold a fan in their hands to hide their smile and say 'ohohohoho', as in the history drama.