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3-1-13

To keep the old stories alive

1. Motivation behind Research Paper

Many things have changed from ancient times, and we use them now. Things that don't improve are left behind. While things that improved are used. For example, the television was called a cathode ray tube that had low image quality and shaped like a box. However, current television's image quality is higher than cathode ray tube and is shaped like a board and very thin. Also they have a big screen. Then, with smartphones, the old style is called a flip phone and it can only do mailing, calling and taking photos but now, it has a lot of functions, so most problems can be solved by smartphone. In this way, things are used for a long time due to changing shape or functions. Then, I joined a seminar on ancestor's wisdom. When I think about things that have changed their shape or functions, I think ancient tales apply to these conditions.

Most people have had experiences listening to ancient tales such as *Peach Boy* and *The Man who made flowers bloom* when they were children. These tales exist for a long time through storytelling. How have these tales changed, and what changes can tales make to exist more? I'm interested in these things, so I decided to research ancient tales.

2. Introduction

First, we wanted to find a way to ensure tales such as *Peach Boy* are passed along in the future. *Peach Boy* is one of the most famous tales in Japan and it is known to have existed since ancient times, but if the story doesn't change, it will be forgotten by people.

Also, these days, there is a focus on diversity, but ancient tales are written in different times, so they may have ideas that are different now. This phenomenon is produced by gaps between periods, so we have to update them to reflect society today. By looking at the different versions of *Peach Boy*, we can see how it has been adapted and changed. It leads to knowing the way to keep *Peach Boy* relevant for future generations.

Information was collected through a bibliographic survey and questionnaire investigation. A collection of documents used as reference data in the bibliographic survey is *Demon Peach Boy* written by Momiji Ozaki (1891) and *Research of Peach boy's story* written by Togoro Koike. For the questionnaire investigation, a QR of the questionnaire was posted in Nara Kokusai High School and people who looked at it responded to the questionnaire. As a result, we could get 45 responses.

3. Results and Analysis

First, why are ancient tales familiar until now? In my experience, I think ancient tales teach children about life. In other words, it's like a textbook. For example, in *Peach Boy*, Peach Boy fought demons with his fellow monkey, bird and

dog. The story teaches children that to rob village treasures and hurt someone is bad. If you do that, things return to you. Now, let me discuss my views on how *PeachBoy* has changed and the results of my research.

I first concentrated on changing the content. I referred to *Kojitsuke Peach Boy*. I referred to Togoro Koike's *Research of Peachboy's story*, which is the reference point for choosing the original Peach Boy, and I chose the recent *Peach Boy* from the Internet home page of Kingdom of legends, fairy tales and nursery rhymes. Also at this time, when comparing these, we also used an original questionnaire's responses of what the most impressive scenes in *Peach Boy* were and people responded; Peach Boy gives millet dumplings to fellow people, fights with demons, Peach Boy wins to demon, birth of Peach Boy from a peach, and Peach Boy and the monkey, bird and dog make relationship to win against the demon. However, when these were compared, they had just the difference between modern language and ancient language but other content didn't change. Then scenes of the questionnaire's response didn't change as well.

Next, we focused on parody, in other words fanfiction. Ancient tales can easily be known to people due to reading parodies. Also, we can know what changes or which parts should change that are famous because of comparing the original to the parody. I referred to *Demon Peach Boy* written by Koyo Ozaki. The story is the opposite of *Peach Boy*, and the story's main person is Demon Peach Boy who was born from Peach. I think the opposite story is interesting though I read the parody. For example, *Boruto* is after the story of *Naruto* and *Osomatsu san* is a remade story

of *Osomatsu kun*. Continuing a story or focusing a story on one person leads to people being reminded of the original.

Also, I research stories or comics that got inspired from *Peach Boy,* then I found *Tougen Anki.* If you read the comic, you would consider justice. In general, the confrontational structure of *Demon* or *Peach Boy* is an attractive comic. First of all, the question is whether this comic is an opportunity to access the original version of *Peach Boy*, but if you look at the reviews of this manga, the evaluators are already reading this comic knowing *Peach Boy.* Therefore, it was unclear whether the comic was an opportunity to access the original version of *Peach Boy*. However, this comic has had a great influence in terms of making the original version of *Peach Boy* popular for a long time, given that it is an opportunity to come into contact with the ancient story of *Peach Boy*, which has not been mentioned for a long time. And the problem with this parody and homage is how far the content can be changed in terms of making the original work known to more people.I suspect that this problem is due to individual subjectivity.

In my case, I think it is an insult to the original to let people know about the existence of the original through works that do not have respect for the original because parodies are only made up of the original. Therefore, if the second author takes the original and deepens his thoughts on the original, the degree of modification of the content will not be very important. Also, it is said that children's stories such as *Peach Boy* are basically not copyrighted. Currently, copyright is valid for up to 70 years after the author's death, and if the author is unknown, the Copyright Information Center of Japan clearly states that copyright is valid for 70

years after the author's death or publication. From this point of view, there is no problem with obtaining the author's permission to create a secondary creation, since this work has been over 70 years since the author died.

4. Conclusion and Future Problems

In this research, I suspected that *Peach Boy*'s content has changed and because of that, *Peach Boy* is familiar with people now. Also, studying the changing process gives us information about what makes P*each Boy* live longer. Actually, the story's content was not changed.

Then, I found another way to relate to the future, that is fanfiction. If I make *Peach Boy* fanfiction and the story is known to people, we can spread *Peach Boy* and make the opportunity to know that we don't have to edit the original story. In addition, it is a good point, people who didn't read ancient tales recently can remember the stories. Fanfiction is content that can't avoid content changing, but before I describe about copyright, copyright does not apply to the story, so we can change the content of *Peach Boy*.

Also, in the future, I'm going to make fanfiction of *Peach Boy*, and then I will try to contain parts such that people can understand *Peach Boy* content and people want to read the original. Now, I will suggest an indirect solution, so I would like to approach it directly. For example, I set the research purpose for people to know the original, but I want people to think about content more deeply based on people who know the content in future research.

5. Reflection

I can learn about the history of inheritance and trajectory. Also, we can use various tools such as social networking services and questionnaires. Ancient people didn't have such tools but ancient tales were inherited without them. That fact surprised me. I haven't ever thought deeply about the inheritance of culture, and I just accepted the fact. However, now that I am in a position to connect something to the future, I am able to realize the greatness of our ancestors.

Then when I find ancient tales and intelligence of ancestors, I'm likely to pay attention. I often think about ways to connect folktales to the future. Also I am aware of other problems that are caused abroad and domestically due to the presentation in global research. In the future, I will try to think about the world's problems, and I will suspect the cause and I will make the solution at the end, I will take action actually.

6. Work Cited

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