KUMANO HAYATAMA JINJA.

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Kii Prov.

Dedic. To Kumanuhayatama-no ohokami.
Izanagi-no mikoto

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Program of Rei sai
written by the shrine.

Translated by N. Tsuda.

Oct.--15. SHin-mê or the sacred horse is drawn out to the beach called Oji-hama and purified here. On the way back the horse takes a rest at the Asuka shrine.

Oct. 15. The great festival day of Kumanuhayatama-no ohokami.

(Kwan sai or the offcial ceremony).

At the early morning the shrine is decorated.

At 9 A.M. The priests take their seats at the ceremony.

Next, a government envoy who brought some offerings to the deity proceeds before the shrine.

(beforehand, a ritual concerning to washing hands is observed)

Next; the government envoy takes his seat in the shrine.

Next; the Karahitsu or a chest containing the government offerings, is placed at the gate, being attended by a suite of the envoy.

Next; the chief priest tells to the envoy that every thing is ready.

Next; the chief priest open the august door of the diety and then attends at the oho-yuka floor.

(At this interval music is played).

Next; food offerings are ~~made.~~ carried before the deity.

(At the interval music is played).

N.T.

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Next; the chief priest reads ~~the~~ a Norito.

Next; the goverment offerings are taken out of the chest.

Next; the goverment offerings are offered by the chief priest to the deity.

Next; the goverment envoy reads a Norito.

Next; the goverment envoy offer a tamagushi & then pay his worship.

Next; the suites of the goverment envoy pay their worship.

Next; the chief priest offer a tamagushi and pay his worship.

Next; other priests pay their worship.

Next; all offerings are taken off by those priests of negi and other lower ranks.

(At this interval music is played).

Next: the chief priest closes the August door and then returns to his seat.

Next; the chief priest informs to the goverment envoy that the ceremony has finished.

Finally; all members retire.

Nao-rai; The translater says , Nao-rai is a meeting of those who engaged in a shinto ceremony after the ceremony finished and often food is served.

The translater says again, in this program of the Kwan sai ~~is to~~ will be taken as the typical of Kwan-sai

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~~Octxxxx~~ ******

Oct. 15, Afternoon: Shin-me Togyo shiki or ~~x~~ the ceremony of the going out, of the sacred horse from the shrine.

At 1 P. M. all the priests attend at the shrine.

At half past one, the sacred horse is drawn out to the Asuka shrine, followed by all the priests except the chief priest who stay at the main shrine.

Next; those priests under negi attend at the shrine,

Next; negi opes the August door of the shrine, and attends at the side.

~~x~~ (At this interval music is played).

Next; offerings are carried by the priests under Shuten. (At this interval music is played).

Next; a norito is read by the negi

Next; Kagura is played.

Next; the offerings are taken off by the priests under shuten. (At this interval music is played).

Next; the sacred horse is decorated.

Next; the negi, covering his face, transfers the august soul of the deity to the sacred horse, and attends at the side.

Next; the Shuten closes the august door.

Next; the sacred horse , carrying the august soul proceeds to the main shrine.

Next; the chief priest , covering his face, transfers the august soul of the deity at Asuka, to the main shrine.

~~Ashort~~ A short resting.

Next; offerings are ~~made~~ carried by the priests. (at this ~~inte~~ interval music is played).

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Next; the chief priest reads a Norito.

Next; Kagura is played.

Next; the offerings are taken off. (At this interval music is played.)

Next; the chief priest , again covering his face, transfers the august soul back on the sacred horse, and attends at the side.

Next; the august door is closed by the negi.

Next; the august soul proceeds through the gate. (~~on the way~~ during the time of the proceeding, music is played).

The sacred horse , passing the streets, arrive at Otabi-sho.

Next; the chief priest, again covering his face, transfers the august soul to the temporary shrine here.

Next; Kagura is played.

Next; the offerings are made by the priests, (music is played at the interval).

Next; a torch is burnt.

Next; the chief priest reads a Norito.

Next; the offerings are taken off.

Next; all the priests attend at the august soul.

Finally at 8 P.M. the august soul returns to the shine at Asuka.

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Oct. 16th---Shinyo-togyo-shiki and Mifune-matsuri (Mikoshi procession and sacred boat festival).

This day is the great festival day for Kumanu-fusumi-ohokami and Izanami-no ohokami, who are enshrined in the first shrine building.

In the morning, Shinyo (mikoshi) is drawn out before the shrine and is decorated.

In the afternoon, the attending of all priests, the opening of the august door, the dedicating of food offerings, the reading of the Norito, and the taking off ~~of the~~ all the offerings, are observed ~~xxxx xxxx~~ as in other cases.

After this the august soul of the Deity is transfered into the Shinyo by the chief priest who conceals his face.

And then the Mikoshi proceeds for the bank of the Kumanogawa river. At this place music is played ~~before~~ in front of the Mikoshi, being attended by the priests.

Next, at ~~xxxxxxx~~ the place , the soul of the Deity is transfered into the sacred boat by the chief priest as before.

The sacred boat is drawn around Mifune-jima by eleven boats. Nine of the drawing boats called Hayabune row back making a race after their duty to draw the sacred boat is finished. The race is very magnificient

The sacred boat, ~~xx~~ being drawn only by a boat called Morote-bune, arrive at Otomogawara where the Mikoshi is brought to take back the soul of the Deity.

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The august soul is transfered by the chief priest as before, into the Mikoshi from the sacred boat. And the music is played.

The Mikoshi proceeds for the Otabisho where the temporal shrine is made by the sprays of ceder. The august soul is transfered into the temporal shrine from the Mikoshi by the chief priest in the same way.

After this the similar rituals xxx as in the xxx case of Afternoon festival on 15th, are observed.

When the festival is completed, the agust soul is brought back to the main shrine by the chief priest.

(Taken from the materials in the Department of internal affairs).