

KUMANO HAYATAMA JINJA.

Kii Prov.

Dedic. To Kumano^{ya}hayatama-no ohokami.
Izanagi-no mikoto

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 ^s at the Asuka shrine.

Oct. 15. The great festival day of Kumanohayatama-no ohokami. (Kwan sai or the official ceremony).

At ~~the~~ 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 ~~shri~~ shrine.

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

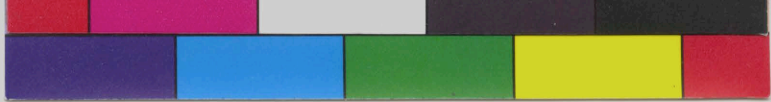
Next; the chief priest tells to the envoy that every thing is ready.

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 diety.

(At the interval music is played).



111 P. 10

THE HISTORY OF THE SHINGO

is the most important part of the Shingo
written in the Shingo
by the Shingo

On the way back to the
On the way back to the
On the way back to the
On the way back to the

At the very beginning the Shingo is decorated
At the very beginning the Shingo is decorated
At the very beginning the Shingo is decorated
At the very beginning the Shingo is decorated

Next the government envoy takes his seat in the
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N.T.

2

KUMANO HAYATAMA JINJA.

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

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

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

Next; the government envoy reads a Norito.

Next; the government envoy offer a tamagushi ^{x then} pay his worship.

Next; the suites of the government 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 x of negi and other lower ranks.

(At this interval music is played).

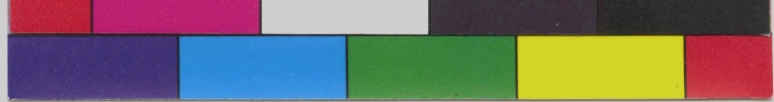
Next; the chief priest closes the August door and then returns to his seat.

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

Finally; all members retire.

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

The translator says again, ~~is~~ ^{will} this program of the Kwan sai ~~is to~~ be taken as the typical of Kwan-sai



HUMAN RIGHTS

...

Next, the chief priest reads the words...

Next, the government officials are taken out of the...

Next...

Next, the government officials are offered by the chief...

Next, the chief...

Next, the government officials are taken away from a...

Next, the government officials are taken away from his...

Next...

Next, the chief of the government envoys pay their...

Next...

Next, the chief priest offers a prayer and says his...

Next...

Next, other priests say their prayers.

Next, all offerings are taken out by these priests.

Next, the chief and other lower priests...

Next, at this interval music is played.

Next, the chief priest closes the August door and then...

Next, he returns to his seat.

Next, the chief priest offers to the government envoys...

Next, the ceremony has finished.

Next, all members retire.

Next, the translator says, "The chief is..."

Next, the chief of those who engaged in a shrine ceremony...

Next, the ceremony finished and often food is served.

Next, the translator says again, "This prayer..."

Next, the chief priest is taken out of the shrine of...

...

KUMANO HAYATAMA JINJA.

②xxxxix

Oct. 15, Afternoon: Shin-me Togyo shiki or ẽ 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 ^AAsuka shrine, followed by all the priest^s 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.

⌘ (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.

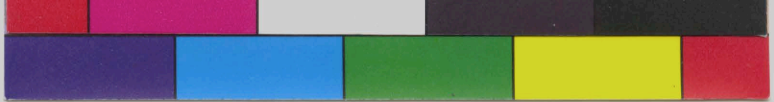
Next; the Shuten closes the august door.

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.

~~A short~~ A short resting.

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



SHIRAZI, HAYATUDDIN

1911

1911

Col. H. Shirazi, in his report of the ceremony of the

opening of the school house for the girls.

At 12.30 P.M. the school opened at the school.

At 1.30 P.M. the school opened at the school.

At 2.30 P.M. the school opened at the school.

At 3.30 P.M. the school opened at the school.

At 4.30 P.M. the school opened at the school.

At 5.30 P.M. the school opened at the school.

At 6.30 P.M. the school opened at the school.

At 7.30 P.M. the school opened at the school.

At 8.30 P.M. the school opened at the school.

At 9.30 P.M. the school opened at the school.

At 10.30 P.M. the school opened at the school.

At 11.30 P.M. the school opened at the school.

At 12.30 P.M. the school opened at the school.

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KUMANO HAYATAMA JINJA.

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 proceed^s 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 x 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 ~~the~~ august soul returns to the shine at x Asuka.



Faint, illegible text on aged paper, possibly bleed-through from the reverse side. The text is too light to transcribe accurately.

KUMANO HAYATAMA JINJA.

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

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

In the morning, Shinyo (mikoshi) is drawn^a 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 ~~as~~ ~~in~~ ~~other~~ ~~cases~~ ~~as~~ in other cases.

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

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

Next, at ~~the place~~ the place, the soul of the Deity is transferred 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 magnificent

The sacred boat, ~~is~~ 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.



ALMA MATER

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KUMANO HAYATAMA JINJA.

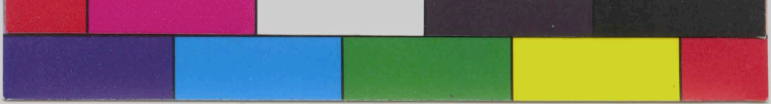
The august soul is transferred by the chief priest as before, into the Mikoshi from the sacred boat. And the music is played.

The Mikoshi proceeds for the Otabisho where the temporal shrine is made by the sprays of cedar. The august soul is transferred 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 august soul is brought back to the main shrine by the chief priest.

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



THE KUMANO MOUNTAINS

The Kumo Mountains are situated in the north-western part of the island of Honshu, Japan. They form a part of the great mountain range which extends from the north to the south of the island. The highest peaks are in the north, and the range runs generally in a north-south direction. The Kumo Mountains are one of the most important mountain ranges in Japan, and they are famous for their scenic beauty and for the many temples and shrines which are situated on their slopes. The Kumo Mountains are also famous for their hot springs, which are believed to have medicinal properties. The Kumo Mountains are a part of the great mountain range which extends from the north to the south of the island. The highest peaks are in the north, and the range runs generally in a north-south direction. The Kumo Mountains are one of the most important mountain ranges in Japan, and they are famous for their scenic beauty and for the many temples and shrines which are situated on their slopes. The Kumo Mountains are also famous for their hot springs, which are believed to have medicinal properties.

