

Matsuno Jinja.

Description of Great Sojourn festival. April Last Hare
Day.

In the early morning the shrine is decorated. Sacred food is prepared in the river bed of Kawara river. From 10 A.M. the festival begins. In the early afternoon the men who carry the sacred cars bring them to the shrine to be decorated. After this the divine officials go to the Shinden and transfer the Mitama of the different kami who go on sojourn. The Guji covers his mouth very carefully and hands the Mitamashiro first to the Negi, who in turn gives it to the Shuten who places it in the sacred car. (A little different order than usual, the Guji usually takes the Mitamashiro and places it in the mikoshi).

As each car receives its Kami, it is carried around the Haiden three times. When the last car makes the trip, the divine officials come out from the shrine office, where they have waited and join the procession at the Ro Mon Gate. The procession then goes to Katsura gawa. river. When they reach the river, they place the Mikoshi in boats and carry them to the other side, where all officials rest and eat their lunch. There is a service here and divine food is offered.

The two mikoshi of Sanno miya and Koromode no kami are carried in different directions and Sanno miya is placed in an Otabisho at Senshoji, and Koromode no kami is placed in the Otabisho at Kori. A shuten accompanies each of these cars, and conducts the regular service at each Otabisho and then these officials return to the main shrine of Matsuno.

Matsuno Jinja.

Description of Great Sojourn Festival. April Last Haru Day.

In the early morning the shrine is decorated. Sacred food is prepared in the river bed of Kawara river. From 10 A.M. the festival begins. In the early afternoon the men who carry the sacred cars bring them to the shrine to be decorated. After this the divine officials go to the Shinden and transfer the Mitama of the different kami who go on sojourn. The Guji covers his mouth very carefully and hands the Mitamashiro first to the Negi, who in turn gives it to the Shuten who places it in the sacred car. (A little different order than usual, the Guji usually takes the Mitamashiro and places it in the mikoshi). As each car receives its kami, it is carried around the Haigen three times. When the last car makes the trip, the divine officials come out from the shrine office, where they have waited and join the procession at the Ro Mon Gate. The procession then goes to Katsura gawa river. When they reach the river, they place the Mikoshi in boats and carry them to the other side, where all officials rest and eat their lunch. There is a service here and divine food is offered. The two mikoshi of Sanno miya and Koromode no kami are carried in different directions and Sanno miya is placed in an Otsubasho at Senahoji, and Koromode no kami is placed in the Otsubasho at Kori. A shuten accompanies each of these cars, and conducts the regular service at each Otsubasho and then these officials return to the main shrine of Matsuno.

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The remaining five Mikoshi go to the Otabisho at Shichijo (7th St) where the Mitama is removed to the Otabisho and regular service takes place.

During the sojourn, Negi and others present daily food, and two watchmen stay at the Otabisho during the entire period.

SHICHI NICHI KAI SAI.

(7th Day opening Fest)

This festival is observed the 7th day after the Mitamashiro have been placed in the Otabisho. All divine officials, excepting one shuten of first class, come to the Otabisho at Shichijo. In the afternoon NO DANCE and Kyo-gen (classical comic play) are arranged in honor of the kami.

On the same day an official leaves the main shrine in the morning and goes to the Otabisho at Senshoji and Kori, where he observes this same festival for these kami, ^{there} and then returns to the main Otabisho.

KANGO SAI. Return Sojourn.

1st Bird Day In May.

On this day the inner and Outer sanctuary of main shrine are decorated with branches of Katsurea tree and Aoi leaves. The Guji and others go to the Main otabisho at Shichijo where they offer divine food and the usual ceremonies. Shuten start on horseback from Ro Mon gate and go to the Otabisho at Senshoji, and Kori, where usual service is held.

At 10 A.M. festival is held at Main Otabisho. All officials decorate their caps with aoi leaves. The young men who carry mikoshi bring them to the Otabisho and the Mitamashiro are transferred in the same manner as at



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The remaining five Mikoshi go to the Otahiko at Shichijo (7th St) where the Mitama is removed to the Otahiko and regular service takes place.

During the sojourn, Negi and others present daily food, and two watchmen stay at the Otahiko during the entire period.

SHICHI NIGI KAI SAI.

(7th Day opening Fest)

This festival is observed the 7th day after the Mitamashiro have been placed in the Otahiko. All divine officials, excepting one shuten of first class, come to the Otahiko at Shichijo. In the afternoon NO DANCE and Kyo-gen (classical comic play) are arranged in honor of the kami.

On the same day an official leaves the main shrine in the morning and goes to the Otahiko at Genahoji and Kori, where he observes this same festival for the ^{there} kami, and then returns to the main Otahiko.

KANAGO SAI. Return Sojourn.

at Bird Day in May.

On this day the inner and Outer sanctuary of main shrine are decorated with branches of Katsura tree and Aoi leaves. The Gaji and others go to the main Otahiko at Shichijo where they offer divine food and the usual ceremonies. Shuten start on horseback from Ro Mon Gate and go to the Otahiko at Genahoji, and Kori, where usual service is held.

At 10 A.M. festival is held at Main Otahiko. All officials decorate their caps with aoi leaves. The young men who carry mikoshi bring them to the Otahiko and the Mitamashiro are transferred in the same manner as at

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the beginning of the sojourn. The mikoshi then go to the forest of Asa-hi (morning sun), where the two other mikoshi join them. The mikoshi of Munakata no kami being too large to cross the bridge is placed in the field on the east side of the bridge. The other six mikoshi are placed in a line in the forest facing north. Divine food, norito and usual ceremony is observed here, After that the six mikoshi are taken to a place called Kondo, where they stay a while . At this place people come out and offer Chimaki (Cake made of rice flour wrapped in paper and boiled in oil) to the kami. Each time this is offered a norito is read.

The Negi goes to the field where the large mikoshi has been left and offers food to the kami. When the other Mikoshi come along they all form a line together in this field and another service takes place.

All Mikoshi return to the main shrine in the same order as the procession in the beginning of the sojourn. However, there is no food offered at the river bed. After all the mitamashiro have been returned to their proper shrines, it is dark and lanterns are lighted and regular festival is observed. In the evening they have Naoraye banquet. This completes the divine sojourn festival.

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Matsuno Jinja. Festivals.

April, Last Hare Day. Great Sojourn festival.

Order of Procession.

Sakaki Tree and masks are carried by members of several different associations.

Men in white garments carrying large flag with Chrysanthemum pattern.

Representatives of Ujiko carrying large Tamagushi.

Men in white carrying flags of silk brocade.

Six men in white carrying large tamagushi.

Boys carrying shields.

Two boys carrying bows.

Two boys carrying sword.

Boys carrying sunshade with long handle.

Men in white carrying drum.

Men in white carrying large drum.

Two men in white carrying metallic drum. Also musicians.

Divine officials.

The men carrying sacred offering box.

Divine officials.

Negi on horseback. Followed by attendants.

Jimme divine horse with attendants.

SEVEN MIKOSHI.

Guji on horseback, three attendants.

Two Shuten.

Two men carrying rain coats.

Matsumo Jinja. Festival.

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associations.

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