

Q.K.

1. Itsukushima jinja. Aki prov.

Notes: See the History of Itsukushima jinja by T. Shizeta for the Illust. of various festivals.

Itsukushima jinja, Kwanpei chusha.

At Itsukushima, Sayeki gun, Aki province,

Hiroshima prefecture.

Dedicated to:

Ichikishima-hime-no Mikoto.

Short history of the shrine.

The deity is one of the three daughters who were born between the Goddess Amaterasu and ~~Susano-o-no mikoto.~~ *subsequently were adopted by*

The date of the first establishment of this shrine is not known, but already in the 2nd year of Konin (811) the shrine was entertained with government offerings. In the 1st year of Jogan (859), the shrine was promoted to the rank "Ju-shi-i-ge".

By the ^{Engi} Institutes of ~~the Engi era~~ (901--922), this shrine was enlisted as the Meijin-taisha. And later the shrine was called Ichino-miya, that is, the first shrine of this province.

Tairano Kiyomori, the most prominent personage of the Taira family, ^(12th c.) was one of the most zealous adherents to the shrine; and he dedicated many Buddhist scriptures marvellously decorated with pictures colours and jewels, which are now the national treasures.

The shrine has been one of the most famous shrines in Japan from the ancient time and attracted the faith of high influential personages. ~~And~~ the shrine is located at the sea shore, one of ~~three~~ the three most famous scenes of Japan.

At the shrine many festivals are held, as seen in the following list of festivals.

The shrine was ~~promoted-to~~ enlisted as the Kokuhei chusha in the 4th year of Meiji (1871), and in the 44th year of Meiji ⁽¹⁹¹¹⁾ the shrine has been promoted to the present rank.

1. Iwakura Shrine, Aki Prov.

Iwakura Shrine, Aki Province, Hiroshima Prefecture.

Dedicated to:

Ichikishima-hime-no Mikoto.

Short history of the shrine.

The deity is one of the three daughters who were born between the Goddess Amaterasu and Susanoo-no Mikoto.

The date of the first establishment of this shrine is not known, but already in the 2nd year of Konin (811) the shrine was entered with government offerings. In the 1st year of Jogan (859), the shrine was promoted to the rank "Ju-shi-ge".

By the Institutes of the Engi era (901-923), this shrine was entered as the Meiji-taisha. And later the shrine was called Ichino-miya, that is, the first shrine of this province.

Taira Kiyomori, the most prominent personage of the Taira family, was one of the most zealous adherents to the shrine; and he dedicated many Buddhist scriptures marvelously decorated with pictures and jewels, which are now the national treasures.

The shrine has been one of the most famous shrines in Japan from the ancient time and attracted the faith of high influential personages. And the shrine is located at the sea shore, one of

three the three most famous scenes of Japan.

At the shrine many festivals are held, as seen in the following list of festivals.

The shrine was promoted to the present rank in the 4th year of Meiji (1871), and in the 4th year of Meiji the shrine has been promoted to the present rank.

2. Itsukushimajinja, Aki prov.

Notice: See the History of Itsukushima jinja by T. Shigeta for the illust of various festivals

List of the festivals and their explanations. assistant

Jan. 1. Gantan sai. as to take part with the Guji in the sacred work

Jan. 1. Gyo-i-kenjo-shiki, or the August garments offering a room ceremony. This ceremony begins with the middle-of-the night 12 oclock in the morning. In connection with

this ceremony, there are several preparation ceremonies held in December of the preceding year; so we describe of those ceremonies before we enter to the descriptions of the principal festival on the 1st of Jan. then the garments Dec. 26th at 10 oclock. Gyo-i-on-tachi-shiki, or the August garment cutting ceremony.

When the appointed time comes, the Guji, assistant priests, and Naishi (ladies) enter into the Purification building and therein they are purged; and then they ascend to the Heiden and herein the Guji cut the clothe in accordance with the prescribed measures, being assisted by assistant priests and Naishi. Then the Guji, Negi, and where omiki (sacred wine) and foods were given to them other those in front of the Kami

When the ceremony ends the cut clothe is brought to the room of the Naishi. and three old Naishi ladies engage in of the sewing the garments. They have to finish the sewing until the 28th. (made by (Guest-shrine) but the deity enshrined in the

Dec. 29. Gyo-i-on-wata-ire-shiki, or the ceremony to put into cotton^{-batting} into the garments. After the garments

The Guji and others enter into the Purification building and they are purged as before; and then the Naishi ladies begin to put the cotten^{-batting} into the garments. When this finished, the garments are carried on the table put before the door of the sactuary. At the same time all lights in



Notes on the history of the festival for the month of January

AKI prov.

S. Itakushima-jinja.

List of the festivals and their explanations.

Jan. 1.

Gantan sai.

Jan. 1. Gyo-i-kenjo-shiki, or the August garments offering ceremony. This ceremony begins with the middle-of-the-night 12 o'clock in the morning. In connection with this ceremony, there are several preparation ceremonies held in December of the preceding year; so we describe of those ceremonies before we enter to the description of the principal festival on the 1st of Jan.

Dec. 28th at 10 o'clock. Gyo-i-on-tachi-shiki, or the August garment cutting ceremony.

When the appointed time comes, the Guji, assistant priest, and the Nishiki (Ladies) enter into the purification building and therein they are purged; and then they ascend to the Heiden and herein the Guji cut the clothes in accordance with the prescribed measures, being assisted by assistant priests and Nishiki.

When the Guji, Nishiki and other assistants enter into the purification building and therein they are purged; and then they ascend to the Heiden and herein the Guji cut the clothes in accordance with the prescribed measures, being assisted by assistant priests and Nishiki.

When the ceremony ends the out-cloth is brought to the room of the Nishiki, and three old Nishiki ladies engage in the sewing the garments. They have to finish the sewing until the 28th.

Dec. 29. Gyo-i-on-wata-tre-shiki, or the ceremony to put fine cotton into the garments.

The Guji and others enter into the purification building and they are purged as before; and then the Nishiki ladies begin to put the cotton into the garments. When this is finished, the garments are carried on the table but before the door of the sacuary.

3. Itsukushima jinja. Aki prova

Dec. 29. From this day the Guji and one assistant priest who has to take part with the Guji in the sacred work to offer the garments to the deity, seclude in a room with a cook who cook for them with the sacred fire. This ^{is} the purification observance.

Dec. 31. Gyo-i-on-harai shiki, or the august garment purificating ceremony. The garments are carried to the Harai-dono or the purification building, and purged with the rite. And then the garments are carried back to the table.

Jan. 1. Gyo-i-kenjo shiki, or the August garment offering ceremony. Before the ceremony begins, all lanterns and other lights are lighted. When the time comes, the Guji and others enter into the Purification building, in full dress, and the purification ceremony is observed. Next they ascend to the Heiden of the main shrine. Now the Negi and the Shuten proceed to the table and take out two garments for the Marodo-sha, and come down. (The main building

of the Itsukushima jinja is composed of two parts, that is, ^{great} (main shrine) and Marodo-sha, ^(Guest-shrine) but the deity enshrined in the

Jan. 2. ~~Marodo sha is unknown~~. The garments are soon carried to the Marodo sha by the same priests., After the garments, Jan. 3. the Guji and other priests follow, making a procession; Jan. 4. during the procession the music is played. When they entered to the shrine, the Guji and the priest who has the garments on hands ascend to the sanctuary and enter into Jan. 5. inside with the garments,. At the same time all lights in

This festival is held for the welfare of the nation. And the Bugaku is performed.

From this day the Guji and one assistant priest who has to take part with the Guji in the sacred work to offer the garments to the deity, ascends in a room with a cook who cook for them with the sacred fire. This the purification observance.

Dec. 31. Gyo-i-on-hara shiki, or the August garment purification ceremony. The garments are carried to the Hara-dono or the purification building, and purged with the rice. And then the garments are carried back to the table.

Jan. 1. Gyo-i-kenjo shiki, or the August garment offering ceremony. Before the ceremony begins, all lanterns and other lights are lighted. When the time comes, the Guji and others enter into the Purification building, in full dress, and the purification ceremony is observed. Next they ascend to the Heiden of the main shrine. Now the Negi and the Shuten proceed to the table and take out two garments for the Marodo-sha, and come down. (The main building of the Itakuhama Jinja is composed of two parts, that is, Oho-miya and Marodo-sha, but the deity enshrined in the Marodo-sha is unknown.) The garments are soon carried to the Marodo-sha by the same priests. After the garments the Guji and other priests follow, making a procession; during the procession the music is played. When they entered to the shrine, the Guji and the priest who has the garments on hands ascend to the sanctuary and enter into inside with the garments. At the same time all lights in

4. Itsukushima jinja. Aki prov.

- Feb. 11. Kiyomatsuri sai. the shrine are put out. The order is very simple, that
" 17. Kinen sai. is ,at first the old garment are taken out and the new
" (6th day of the 1st month): Toshikoshi sai, or Year passing over
Festival. This festival is popularly known as Muika-toshi-
darkness in night, covered face, groves in hands, it takes
40 or 50 minutes. In spite of this, the multitudes
filled in the shrine are wonderfully calm, even a cough
will not be heard. When the Guji came out of the san-
ctuary, the lights are again put in, and then the wine
is offered to the deity. A little afterward, the wine is
taken off. The Guji and others are served with the sake
March. After this the Guji and other priests go back to the
April 3. Jimmu Tennō sai. Yohai. main shrine (Hongu), making the procession. During
" 15. Peach blossom festival. the festival is held at 8 p.m., and sprays of peach blos-
the procession the music is played. The Guji and other
priests take their seats on Ōho-yuka floor of the main
shrine, and other assistants at Heiden and people at Haiden
April 15--16. Shimo-no-Diving No dance. During these ^{as} days
The order to offer the garments are just same in the
preceding case at the Marodo sha. When the ceremony
ended the people are also served with the Miki, or the
divine wine.
On this day the Bugaku dance is also performed
May 15. Shimo-no-Diving No dance. In the course of time, several
of his residence, a couple of diving crows came down and
shown the way to the deity. In the course of time, several
Jan. 2. Futsuka sai, or the second day festival. On this day
Bugaku dance is performed.
Jan. 3. Genshi sai.
Jan. 4. On-Tsumayoji-kenjo shiki, or the august tooth-pick offer-
ing ceremony. Ono-hajime shiki, or the first axe
(of the Shrine-carpenter) ceremony.
Jan. 5. Chikyu sai, or the Earth everlasting festival.
This festival is held for the welfare of the nation.
And the Bugaku is performed.



the shrine are put out. The order is very simple, that is, at first the old garment are taken out and the new one are offered instead. But this is performed in the darkness in night, covered face, groves in hands, it takes 40 or 50 minutes. In spite of this, the multitudes filled in the shrine are wonderfully calm, even a cough will not be heard. When the Guji came out of the sanctuary, the lights are again put in, and then the wine is offered to the deity. A little afterward, the wine is taken off. The Guji and others are served with the sake. After this the Guji and other priests go back to the main shrine (Hongo), making the procession. During the procession the music is played. The Guji and other priests take their seats on Gho-yuka floor of the main shrine, and other assistants at Heiden and people at Heiden. The order to offer the garments are just same in the preceding case at the Marodo sha. When the ceremony ended the people are also served with the Miki, or the divine wine.

On this day the Buzoku dance is also performed.

Jan. 2. Futsuka sai, or the second day festival. On this day Buzoku dance is performed.

Jan. 3. Genahi sai.

Jan. 4. On-Tawasyoji-kenjo shiki, or the august tooth-pick offering ceremony. On-hajime shiki, or the first axe using ceremony.

Jan. 5. Chikyu sai, or the Earth everlasting festival.

This festival is held for the welfare of the nation. And the Buzoku is performed.

5. Itsukushima jinja, Aki prov.

Feb. 11. Kigensetsu sai.

" 17. Kinen sai.

" (6th day of the 1st month); Toshikoshi sai, or Year passing *over* festival. This festival is popularly known as Muika-toshikoshi.

After the formal ceremony ended, at 6 o'clock afternoon, the mimic stock exchanging meeting is held, *the condition of crops of the year is* and the market *divined* price of the year is predicted by the meeting. This price is popularly known as the Miyajima-soba.

March. Shunki kworei sai.

April 3. Jimmu Tenno sai. Yohai.

" 15. Tōkwa sai, or Peach blossom festival.

This festival is held at 6 p.m., and sprays of peach blossom are offered with other offerings. And Bugaku dance is performed.

April 16--18. Shin-no, or Divine No dance. During three days

" No dances are performed.

May 15. Shima-mawari sai, or Islands going round festival.

It is said that when the deity was first seeking ^{for} the place of his residence, a couple of divine crows came down and shown the way to the deity. In the course of time, several small shrines have been erected at the traditional sites. This festival consists in calling round those small shrines, *Marsha* by boats, and to pay the worship to those shrines.

While they are going round on the sea, *male and female* the ~~couple~~ of Divine crows appear on the sea. When they found out the crows, they offer food, and then the ^{crows} ~~couple~~ come down and eat the food; at the same time the musicians on board, play the the music, and all worship the crows.

Feb. 11. Kigensei no Sai.

" 17. Kinen no Sai.

" (6th day of the 1st month); Toshikoshi no Sai, or Year Passing Festival.

This festival is popularly known as Niika-Joshi-

Koshi.

After the formal ceremony ended, at 6 o'clock afternoon, the

mimic stock exchanging meeting is held, and the market price

price of the year is predicted by the meeting. This price

is popularly known as the Miyajima-soba.

March. Shunki Kworei no Sai.

April 3. Jimmu Tanno no Sai. Yohai.

" 15. Tokwa no Sai, or Peach Blossom Festival.

This festival is held at 6 p.m., and sprays of peach blossoms

are offered with other offerings. And Bugaku dance

is performed.

April 18-19. Shin-no, or Divine No dance. During three days

No dances are performed.

May 15. Shima-mawari no Sai, or Islands Going round festival.

It is said that when the deity was first seeking the place

of his residence, a couple of divine crows came down and

shown the way to the deity. In the course of time, several

small shrines have been erected at the traditional sites.

This festival consists in calling round those small shrines

by posts, and to pay the worship to those shrines.

While they are going round on the sea, the couple of Divine

crows appear on the sea. When they found out the crows,

they offer food, and then the sea come down and eat the

food; at the same time the musicians on board, play the

the music, and all worship the crows.

Condition of crows of the year is given

Male and female

6. Itsukushima jinja, Aki prov.

In this festival the purification is particularly observed, when they finished the music the boats despatch for several and those who are in mourn or those of parturition impurity are all prohibited to take part in the festival.

This festival ^{may be repeated by} will be also held when ^{ever devotee or party} any adherent ^{provided the application is made} apply for this during the interval from March to November.

May 18. Suiko-Tenno yohai shiki, or Distant worshipping ceremony of the Emperor Empress Suiko. According to a tradition they found Okiyama. Before the Nagashima jinja a massha the Itsukushima jinja is said to have been erected for the first time, in the time of the Empress Suiko. On this day Bugaku dance is performed.

June 17. Rei sai.
" 30. Oho Harai shiki.

July (5th of the 6th month), Shiritsu sai. At 8 a. m., On this day Bugaku dance is performed.

July (17th of the 6th month). Kwan-gen sai, or the Kwangen music festival. This festival is held on the night. When the appointed time comes, the Guji and other priests take their seats at the Heiden, and other members at the Haiden; and then all observe the Purification ceremony. Next, the Guji reads the Norito and transfers the deity to the Mikoshi. Next the Mikoshi is carried to the large Torii by the soulders. Next the Mikoshi is here transferred to the boat, and the priests and musicians also enter to the boats here. Next on board, ^{divine} food offerings are made to the deity in the Mikoshi; and then the Norito is read. After the Norito the food offerings are ^{removed} taken back, and the following Kwangen music are played on board: ^{Then} the midnight to see the Banzai-gaku and Engi-gaku.

In this festival the purification is particularly observed, and those who are in mourning or those of partition impurity are all prohibited to take part in the festival.

This festival will be also held when any absent *from the festival or part* apply for this during the interval from March to November.

May 18. Suiko-Tenno Yohai shiki, or Distant worshipping ceremony of the Emperor Empress Suiko. According to a tradition the Itakushima jinja is said to have been erected for the first time in the time of the Empress Suiko. On this day Bugaku dance is performed.

June 17. Rei sai.

" 30. Oho Heral shiki.

July (5th of the 6th month), Shiritsu sai. At 8 a. m. On this day Bugaku dance is performed.

July (17th of the 6th month). Kwan-gen sai, or the Kwan-gen music festival. This festival is held on the night.

When the appointed time comes, the Guji and other priests take their seats at the Heiden, and other members at the Heiden; and then all observe the purification ceremony. Next, the Guji reads the Norito and transfers the deity to the Mikoshi. Next the Mikoshi is carried to the large Torii by the soldiers. Next the Mikoshi is here transferred to the boat, and the priests and musicians also enter to the boats here. Next on board, food offerings are made to the deity in the Mikoshi; and then the Norito is read. After the Norito the food offerings are taken back, and the following Kwan-gen music are played on board:

Banzai-gaku and Ingi-gaku.

7. Itsukushima jinja, Aki prov.

July 30. When they finished the music the boats despatch for several masshas. And when they ~~they~~ came before the Torii

of the Chigomaye jinja (a massha), they stop the boats and worship the deity of the Massha with a rite, and then

play three pieces of the Kwangen music. And then they proceed for the Nagahama jinja, ^{sailing round the boats three times and meanwhile} playing the music until ^{can be seen.} they found Okiyama. [OKI = sea, yama - mountain]

Before the Nagashima jinja (a massha) ^{probably the name of a small island} they stop the boats and worship the deity of the Massha as before, and play two pieces of the Kwangen music.

Next the boats proceed for the Ohomoto jinja, a massha, and when they arrived before the massha, they worship the deity with the similar rite and then they play other two pieces of the Kwan-gen music. From here they take

the returning course, playing the music all the way long.

Aug. 31. When they entered the Great Torii of the main shrine they stop the music. Next at Hiyaki-zaki ^[ZAKI - Profoundly] of the in front of

the main shrine, a ceremony ^{is} observed for the deity, and then two pieces of the Kwangen music are played.

Oct. 17. Next in front of the Marodo-jinja, a ceremony is also

observed, and then two pieces of the Kwangen music are played. After this the Mikoshi ~~land~~ is landed ^{at} from

Hiyakizaki. The Guji and other priests welcome the

~~the-palaquie~~ sacred palanquin and soon carried back to the main shrine; and then the ~~deity-is-trans~~ spirit of the deity is transferred to the sanctuary by the Guji.

Many peoples come from many district, to see the festival, and it is said that the number of the people count Sixty thousand. Many people stay until the midnight to see the coming back of the Mikoshi.

When they finished the music the boats despatch for several
 And when they came before the Torii
 of the Chigomaye Jinja (a massha), they stop the boats
 and worship the deity of the Massha with a rite, and then
 play three pieces of the Kwangen music. And then they
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 they found Okiyama. Before the Nagashima Jinja (a massha)
 they stop the boats and worship the deity of the Massha
 as before, and play two pieces of the Kwangen music.
 Next the boats proceed for the Ohomoto Jinja, a massha,
 and when they arrived before the massha, they worship the
 deity with the similar rite and then they play other two
 pieces of the Kwangen music. From here they take
 the returning course, playing the music all the way long.
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 to see the coming back of the Mikoshi.

(C) 1910-1915 by the author of the book "The History of the Japanese People"



8. Itsukushima Jinja, Aki prov.

July 30. Meiji-tenno sai. Yohai. Kwanpei shusha.

Aug. (18th of July according to the Moon calendar). At 10 A. M.
Hiroshima prefecture.

Tamatori sai, or Ball catching festival. Also called

En-nen sai, or festival-of long living festival.

At 10 o'clock the formal ceremony is held at the main shrine,
and at noon the ball catching festival begins.

In the sea off the main shrine, a ^{tall} tower is erected, and on
between the tower a large wooden ball is placed. When the time comes
many ^{naked} people jump into the sea to catch the ball. After long
known, struggles and competitions in the sea the ball will be caught
entirely by some one. When the ball is firmly secured by any one
(359), an announcement is given to the people, and the ball is offered
By the to the deity. It is believed that the catcher of the ball
listed is very lucky. And later the shrine was called

Aug. 31. Tenchosetsu sai. first shrine of this province.

Sept. Kiy Shuki-kworei sai. prominent personage of the Taira family. (12th c.)

Oct. 15. Kikwa sai, or chrysanthemum festival. On this day
many Bugaku dance is performed. Usually decorated with pictures

Oct. 17. Kan-name sai. Yohai shiki. national treasures.

Nov. 23. Ni-i-name sai. one of the most famous shrines in Japan

Dec. 1st monkey day. Go-chinza sai, or the festival commemorating the
personages. first enshrinment of the deity. the sea shore, one of

Dec. 31. Oho Harai shiki. scenes of Japan.

" " the Joya sai. any festivals are held, as seen in the following
" " At 6 P.M. Chinkwa sai, or fire calming festival.

The shrine At mikasa-hama, a place is consecrated for the ceremony
4th year of and in the middle of the place fuel is piled up.

The fuel is burnt with the sacred fire after the ceremony

(Taken from the material at the Home Dept.)

July 30. Meiji-jenno sai. Yohai.

Aug. (18th of July according to the Moon calendar). At 10 A. M.

Tamatori sai, or Ball catching festival. Also called

En-nen sai, or festival of long living festival.

At 10 o'clock the formal ceremony is held at the main shrine,

and at noon the ball catching festival begins.

In the sea off the main shrine, a tower is erected, and on

the tower a large wooden ball is placed. When the time comes

many people jump into the sea to catch the ball. After long

struggles and competitions in the sea the ball will be caught

by some one. When the ball is firmly secured by any one

an announcement is given to the people, and the ball is offered

to the deity. It is believed that the catcher of the ball

is very lucky.

Aug. 31. Tenchoseu sai.

Sept. Shuki-kworei sai.

Oct. 13. Kikwa sai, or chrysanthemum festival. On this day

Buzaku dance is performed.

Oct. 14. Kan-name sai. Yohai shiki.

Nov. 23. Ni-i-name sai.

Dec. 1st monkey day. Go-chinza sai, or the festival commemorating the

first enshrinement of the deity.

Dec. 31. Cho Harai shiki.

" " Joya sai.

" " At 6 P. M. Chinwa sai, or fire calming festival.

At mikasa-hama, a place is consecrated for the ceremony

and in the middle of the place fuel is piled up.

The fuel is burnt with the sacred fire after the ceremony

(Taken from the material at the Home Dept.)