

Yasaka I.

Answers to the questions dated 20 Dec. 1919.

Hinokuma jingu and Kunikakasu hingu:

Toshizume sai (house calming festival) on the night of 14th Jan. is the festival praying the deity the welfare of all the parishioners.

Next, about the Tobiraki sai there is no special interest. As you know, tobiraki means the opening of the door of the inner sanctuary; and the festival ~~is~~ *seems to have* connected with the opening of the door.

(taken from the records at the Naimusho)

There is no further information through the books and records.

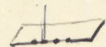
Answers to the questions of the Yasaka jinja.

1-- Difference between O harai and O harai Kotoba:

O harai is the name for the Great Purificating ceremony at June and Dec. in the Imperial court and shrines; and O harai no Kotoba means the Norito which will be read at the O harai ceremony. Kotoba means words.

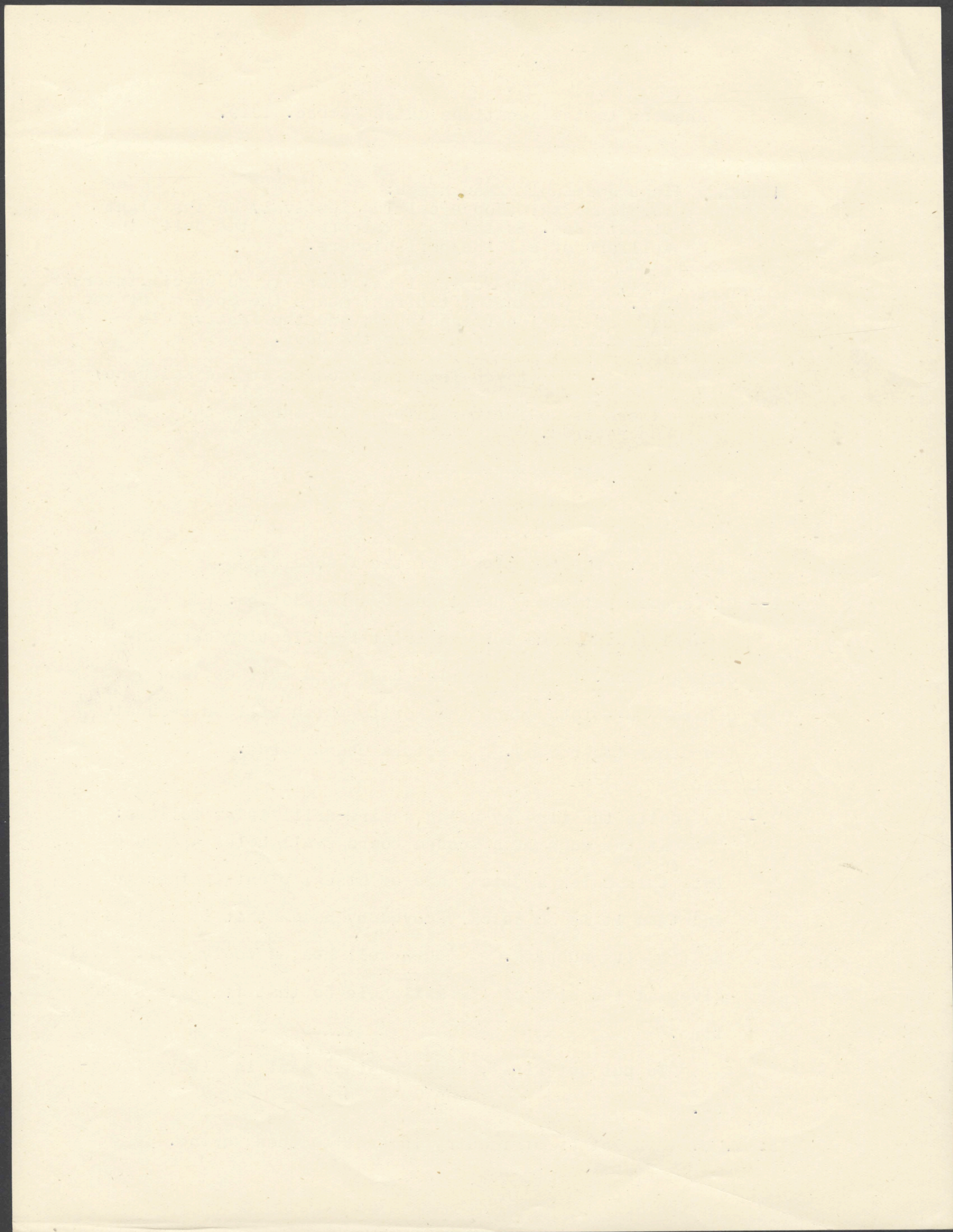
2.-- To ignite the fire by using a fire-drill is as follows:

At the edge of a wooden board small holes are made into ^{one of} these holes a stick made of Utsugi plant is inserted and then it is so quickly moved by hands that it will give heat by its rubbing. When well heated wooly stuff is given at the side of the ~~mak~~ hole so that it ignites the fire.

 *Fire drill.*

To put out fire, Kagutsuchi no kami is always invoked.

3. 4. 5. A letter of inquiry is sent to the shrine.



6-- Suijin no yashiro no matsuri and Midzugami jinja sai are but different pronounciations in two ways ^{or} on the one same ^{festival} name of the shrine. Because Water in Japanese may be pronounced Midzu or Sui; The word deity may be pronounced Kami or Jin; shrine may be pronounced Yashiro or Jinja; and festival Matsuri or Sai.

Midzu = water,

Suijin, or kami who controls the distribution of water -

7-- Onin era begins with 1467 A.D.

8. 9. --A letter of enquiry is sent.

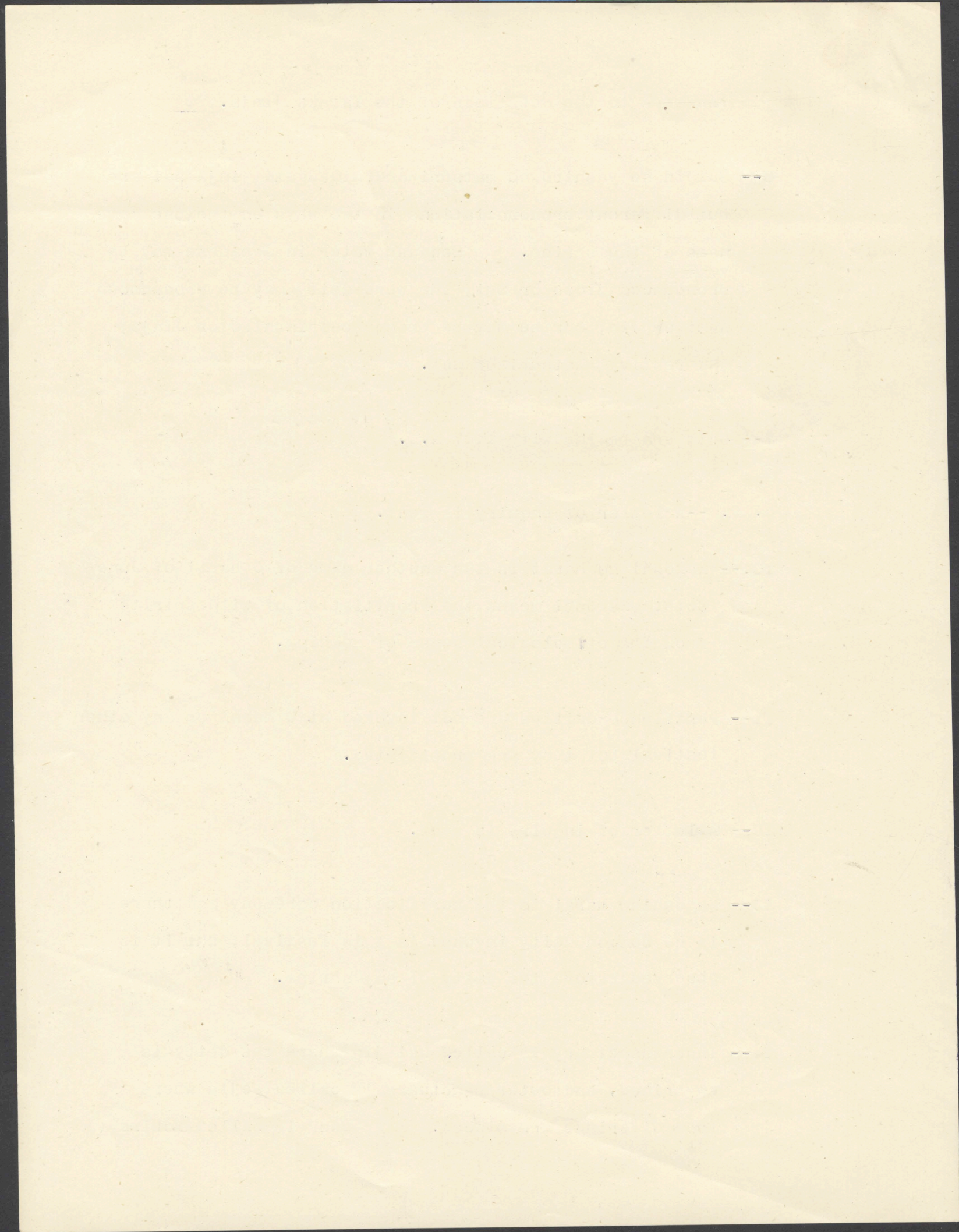
not so
10.-- Nagoshi no harai is the another name of O harai of June 30th, Nagoshi means the Propitiation of wild spirits from the etymological sense of meaning.

11-- Pestilence deities are not invoked at O harai or any other festival but they are propitiated.

12-- A letter of inquiry is sent.

13-- Nagoshino harai is the purification ceremony and there is no common deity invoked in this festival; but it is observed before the deity of any shrine.

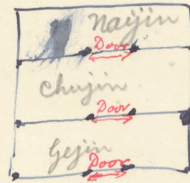
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~~14~~-- Inner sanctuary is called Nai jin where the deity is enshrined, and outer sanctuary is called Gejin where food offerings are placed. Door is called Tobira (



Answers to the questions of the Yasaka jinja 3.

word for door leaf) or simply called To (word for door)
and there is no special names for the doors of inner sanctuary
or outer sanctuary except the hoⁿorary prefix " on" (August)

In a larger shrine there is one more sanctuary called
Chujin (middle sanctuary).



14-- A letter of inquiry is sent.

16-- The door of the inner sanctuary is ~~only~~ ^{at Pai-sai'} opened when the
~~ceremony to remove the deity is held, for example at~~
~~the Senza sai or Shiko sai (out going ceremony of the deity)~~
and *Chu-sai'*
The doors will be opened from outside, and they are
generally locked from outside. The door of outside ~~xxxxxx~~
sanctuary is opened at all occasion^s of ceremony.

