

Oye Shrine in the Province of Inaba.

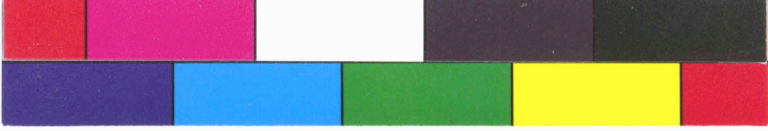
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Dedicated to Umugi hime no mikoto and  
Kisagahi hime no mikoto.

These two kami are two shellfish. When O kuni nushi was burned to death by the trickery of his brothers, his mother ascended to Heaven and prayed the Heavenly kami to restore him to life. Then the kami of Heaven sent these two Shellfish down with her, saying that she should burn the shell of Kisagahi and ~~burn~~ it into a powder, and that she should take the water from the shell of Umugi and mix the powder with it to make a paste, which should be spread entirely over the body of O kuni nushi.

When these instructions were followed O kuni nushi was restored to life, and these two shell fish in time came to be regarded as kami.

The shells are of the Conch variety.



Oye Shrine in the Province of Ise.

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Dedicated to Umugi hime no mikoto and  
Kiasaghi hime no mikoto.

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to death by the trickery of his brothers, his mother ascended to Heaven  
and prayed the Heavenly kami to restore him to life. Then the kami of  
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O kami nushi.

When these instructions were followed O kami nushi was restored  
to life, and these two shellfish in time came to be regarded as kami.

The shells are of the Conch variety.

Dom. of Shinto Gods.

Kami Gamo---

Wake Ikazuchi no kami.

His mother, Tama yori hime, while walking one day along the banks of a little brook, listening to the song of the birds and insects humming, saw a beautiful red arrow floating down the stream. She picked up the arrow and carried it home with her and was particularly charmed with it, looking at it night and morning with much appreciation.

Soon she found that she was to become a mother, and that the divine soul of O yama kui had lodged on the arrow and was the father of her son, who was born thereafter. His name was Wake Ikazuchi, the God of Kami gamo jinja.

His grandfather, Kamo Take-tsumu-nomi-no-mikoto, transformed himself into a golden kite, and successfully led the army of the Emperor Jimmu, when that emperor was engaged in founding the empire. This is the principal kami of Shimo Gamo jinja. The Kami gamo and Shimo gamo shrines are regarded as one shrine, the kami being jointly known by the name of Kamo O kami.

Both Wake Ikazuchi and his grandfather are considered the guardian kami of the Imperial capital as well as the the Province of Yamashiro and are greatly respected and revered by the Imperial family.

Doj. of Hinto Gode.

Kami Gamo---

Wake Ikaruchi no kami.

His mother, Tama Yori hime, while walking one day along the banks of a little brook, listening to the song of the birds and insects humming, saw a beautiful red arrow floating down the stream. She picked up the arrow and carried it home with her and was particularly charmed with it, looking at it night and morning with much appreciation.

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of Kami Gamo Jinja.

His grandfather, Kamo Take-tsunu-no-mi-koto, transformed himself into a golden kite, and successfully led the army of the Emperor Jimmu, when that emperor was engaged in founding the empire. This is the principal kami of Himo Gamo Jinja. The kami Gamo and Himo Gamo shrines are regarded as one shrine, the kami being jointly known by

the name of Kamo O kami.

Both Wake Ikaruchi and his grandfather are considered the guardian kami of the Imperial capital as well as the the Province of Yamashiro and are greatly respected and revered by the Imperial family.

Devil Chasing Norito of Dazaifu Jinja.

This norito is read every day, beginning January 1st until Jan. 6th, inclusive.

"With fear and respect we stand before the four great kami of Haraido. Beginning from the 1st day of January until the 7th day of January, we have purified in perfect order this purification hall, and divine priests have decorated this purification hall with Sakaki leaves and Yufu, hanging here and there, thus serving for this sacred, divine affair.

May we ask these great kami to hearken to our prayer; first that all divine officers and all others who have any connection with this jinja may be purified and pardoned for any impurities of body or any crimes committed. Also the Unjiko of this jinja. May they be purified from impurities of the body, and pardoned for any crimes or sins they may have committed. May we ask also that if any evil or violent kami come out with the intention to do any wrong, that with your most sacred and divine like breeze, you will blow them far, far away, and protect us all. If these vile kami should go toward the direction of Heaven, or down under the earth, we pray your protection to these places also.

So we ask thee to protect us both day and night, so all may prosper under thy divine blessing.

Thus we address thee with fear and respect."



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Kasume no Jinja--Mikawa Prov.

Dedicated to Inu gashira or the White Dog's Head.

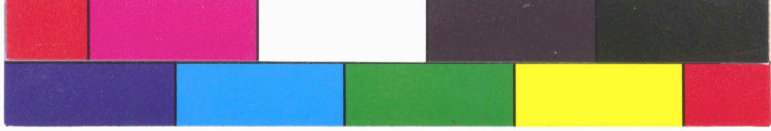
Sept 15th, every year a festival is observed in honor of this kami.

A great military chief by the name of Utsu no miya yasu fuji, who lived in the Province of Mikawa, once went hunting with his white dog, and reaching the premises of this shrine he became very tired and desired to rest. So he threw himself down at the foot of a large tree, pillowing his head on a root of the tree which stood out from the ground.

He at once fell asleep, but was immediately awakened by the frantic barking of his white dog. This occurred several times, and finally losing his temper, he cut off the head of the dog with his sword.

No sooner than he had done this than the decapitated head flew up to the top of the tree, and when he looked in amaze at this phenomenon, he saw to his horror that the dog's head was attacking a large snake or dragon, which had been lying in wait to swallow him. The dog's head continued to crunch the dragon's throat, and finally succeeded in killing it. The faithful animal had given its life to save his master.

From that time this dog's head came to be worshipped as a supplementary kami of that shrine, and finally the original kami was forgotten, and the White Dog's head has become the main kami of this shrine.




Kasame no Ijira--Mikawa Prov.

Dedicated to Iru gashira or the White Dog's Head.  
Sept 15th, every year a festival is observed in honor of this

Kami.

A great military chief by the name of Utau no miya year 1711,  
who lived in the Province of Mikawa, once went hunting with his white  
dog, and reaching the premises of this shrine he became very tired and  
desired to rest. So he threw himself down at the foot of a large tree,  
pillowing his head on a root of the tree which stood out from the ground.  
He at once fell asleep, but was immediately awakened by the  
frantic barking of his white dog. This occurred several times, and  
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Sake no Kami.

Many shrines have a hall called Sake dono, or Wine hall. There is one at Ise. In this hall the kami enshrined is known by the name of Sake dono no kami or Toyou-ga-no-meno-mikoto. This kami is said to be a sister of the Food Goddess, Toyuke hime no kami. She is regarded as the kami who particularly looks after the brewing of sake. The Oniwa no kami and Sukuna hiko no mikoto are also sake kami, but this kami looks after the brewing. The two last mentioned introduced sake from foreign countries.

In Sakami no jinja, in Ise village, Owari Province, Saka mizu me-no-mikoto is enshrined. She is also regarded as guardian god of sake by sake brewers, but she particularly looks after the brewing of white sake.



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In Sakami no Jinja, in Ise village, Owari Province, Sake mizu me-no-mikoto is enshrined. She is also regarded as guardian god of sake by sake brewers, but she particularly looks after the brewing of white sake.


Dazaifu Jinja-----Uso Kaye-- January 7th.

At 7 P.M. this festival is observed before the Devil Chasing festival. Uso means Bullfinch, and kaye, exchange. Uso also means a lie. So this is a festival of exchanging either birds or falsehoods.

However, wooden birds are brought to the shrine in great numbers. These little wooden things can be bought at the stores at this time, and all parishioners have one. Mingling with the crowd are 12 priests each carrying a little bird made of metal, gilded. The people all go around shouting "Kayemasho" or "We will exchange". The priests are dressed in laymans clothes and exchange their gilded metals birds for the wooden ones. Any one in the crowd fortunate enough to secure one of these twelve birds in exchange is very happy, for that means that he will be lucky throughout the year and be free from misfortune of various kinds.

Dezainr Jintja-----Uao Kaye-- January Vth.

At 7 P.M. this festival is observed before the Devil Chasing  
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So this is a festival of exchanging either birds or talismans.  
However, wooden birds are brought to the shrine in great numbers.  
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throughout the year and be free from misfortune of various kinds.



Ishi-gori-tome-no-mikoto.

This is the kami who made three mirrors at the time the Sun Goddess hid herself in the Rocky cave of Heaven. He was ordered to do this work by the command of Taka-mi-musubi no kami. So he is now regarded as the first industrial worker in the nation.



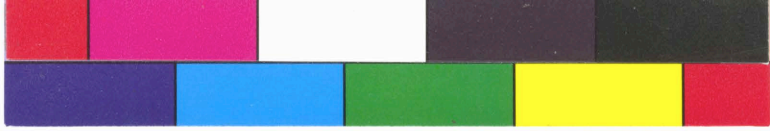
Iahi-gori-tome-no-mikoto.

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to do this work by the command of Taka-mi-mura-ti no kami. So he is  
now regarded as the first industrial worker in the nation.

Amatsuko yane no mikoto.

This is one of the four principal kami of Kasuga jinja, though he is not a military kami. He became famous at the time the Sun Goddess hid herself in the rocky cave of Heaven. After this happened the kami all became so bewildered they could not decide what was to be done.


Therefore a great conference was held at Ameno yasu kawa. As a result of this conference it was decided that a norito should be read to the Sun Goddess, praying her to come out of the cave. So this kami was selected to read this prayer, which was the first time this had ever been done. His grandson, Ameno taneko no kami, who is worshipped as a supplementary kami, is regarded as the kami who looks after all divine affairs in Japan. He passes on all sin and crime of both the celestial and terrestrial worlds. His descendants were supposed to take up his work as they grew up, and finally they became the Fujiwara family. (Empress supply family)\* On this account the Kasuga jinja was regarded as the patron shrine of the nation.



Amatako yane no mikoto.

This is one of the four principal kami of Kasa no Jinja, though he is not a military kami. He became famous at the time the Sun Goddess hid herself in the rocky cave of Heaven. After this happened the kami all became so bewildered they could not decide what was to be done. Therefore a great conference was held at Ameno Yama Kawa. As a result of this conference it was decided that a novice should be read to the Sun Goddess, praying her to come out of the cave. So this kami was selected to read this prayer, which was the first time this had ever been done. His grandson, Ameno Taneko no Kami, who is worshipped as a supplementary kami, is regarded as the kami who looks after all divine affairs in Japan. He passes on all sin and crime of both the celestial and terrestrial worlds. His descendants were supposed to take up his work as they grew up, and finally they became the Fujiwara family. (Empress supply family) On this account the Kasa no Jinja was regarded as the patron shrine of the nation.





The Four Haraido kami were created at the time

Izanagi no mikoto purified himself upon his return from Hades.

- 1--Seoritsu hime no kami, who carries impurities to a far off place.
- 2--Haya-akitsu-hime-no-kami. who swallows and digests impurities.
- 3--Ifuki-to-nushi-no-kami, who blows away anything left after digestion by Haya-akitsu-hime-no-kami.
- 4--Haya sasura-hime-no-kami, who scatters forever and ever any thing which may be still left.



The Four Harshō kami were created at the time  
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 2--Haya-akitar-hime-no-kami, who swallows and digests impurities.  
 3--Izaki-to-nami-no-kami, who blows away anything left after  
 digestion by Haya-akitar-hime-no-kami.  
 4--Haya-asa-no-hime-no-kami, who settles forever and ever any  
 thing which may be still left.

Norito of Devil Chasing at Dazaifu Jinja

Read on January 7th.

"According to the custom of generations from time immemorial on this lucky day and hour of this pleasant year, beginning, all the Ujiko who live in the districts and villages under the protection of Dazaifu jinja, as well as visitors from far off provinces, gather here today to observe the festival of Tsuina or devil chasing at the Purification Hall. We first observe purification according to ancient custom.

This devil chasing festival is in commemoration of the time Izanagi no mikoto chased the devils back to Hades from Yomotsu Hirazaki, the pass from Hades to this world.

We pray the Four great kami of Haraido as well as the three great Sei no kami, to hold a conference here today and to cleanse and purify us from all impurities and sins or crimes, and to drive them away to the far off country of Neno kuno and Soko kuni (Hell).

If violent or evil kami of vicious hearts should make appearance here, may we ask these great kami to chase them away and punish them so that the Ujiko of this district may be free from these evil influences. Not only the Ujiko, but their relatives and friends from far off districts, may they also enjoy a prosperous and happy life, the smoke of their chimneys ascending from happy and harmonious homes, all living under the blessing of these kami.

Thus we pray thee with great fear and great respect."

Horito of Devil Chasing at Dazaijin Jinja

Read on January 7th.

"According to the custom of generations from time immemorial on this lucky day and hour of this pleasant year, beginning, all the Ujiko who live in the districts and villages under the protection of Dazaijin Jinja, as well as visitors from far off provinces, gather here today to observe the festival of Tawins or devil chasing at the Purification Hall. We first observe purification according to ancient custom. This devil chasing festival is in commemoration of the time Izanagi no mikoto chased the devils back to Hades from Yomotsu Hirasaka, the pass from Hades to this world. We pray the Four great kami of Harado as well as the three great Sei no kami, to hold a conference here today and to cleanse and purify us from all impurities and sins or crimes, and to drive them away to the far off country of Neno kuno and Soko kuni (Hell). If violent or evil kami of vicious hearts should make appearance here, may we ask these great kami to chase them away and punish them so that the Ujiko of this district may be free from these evil influences. Not only the Ujiko, but their relatives and friends from far off districts, may they also enjoy a prosperous and happy life, the smoke of their chimneys ascending from happy and harmonious homes, all living under the blessing of these kami. Thus we pray thee with great fear and great respect."