O.K.

Ohara no jinja.

At Ohara no Otoshiro gun Yamashiro prov. Kyoto-fu.

Dedicated to:

Takemikazuchi no ~~kamix~~ mikoto.
Iwahinushi no mikoto.
Amenokoyane no mikoto, and his wife.

Short history of the shrine.

During the Enryaku era (782---805 a.d.) the deities of Kasuga shrine at Nara have been enshrined here for the convenience of the Empress, as the Kasuga shrine is too far from Kyoto and to save the troubles to go there.

According to the Mon-toku-jitsuroku(True annals of Montoku(Emperor) covering the reign of Montoku, that is 851--858),the ceremonial ~~rit~~ rite of this shrine was officially fixed to be similar to that of the Umemiya jinja, in ~~the~~ February, the 1st year of Ninju(851).

According to the Sandai Jitsuroku (True annals of Three Emperors' reigns covering the period from859 to 887 and compiled in 901),in the 3rd year of Jogan (861) the Empress Dowager visited the shrine to offer Heihaku and the members of the Fujiwara family, with the ranks under sixth grade followed the Imperial visit.

Notce: the Montoku Jitsuroku was compiled in 879.

In the 4th year of Meiji (1871), the shrine has been enlisted as the ~~government shrine~~ Kwanpei sha of the present rank, that is,Kwanpei-Chu-sha.

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List of the Festivals:

Jan.1. Saitan sai.

" 3. Genshi sai.

" 22. On-yumi Matsuri or the bow festival ~~for the august arrow~~.

See elswhere for the description.

Feb. Setsubun sai.

" 11. Kigen setsu sai.

" Kinen sai.

March. on the day of Spring equinox. Shunki kworei sai. Yohai.

April. 3. Jimmu Tenno sai. Yohai.

" 8. Rei sai.

June 30. Oho Hari shiki.

July 30. Meiji Tenno sai. Yohai.

Aug, 31. Tenchosetsu sai.

Sept. 10. Mitakari sai. or August paddy field reaping festival.

" On the day of Autumnal equinox. Shuki Kworei sai.

Oct. 17. Kan-name sai.

Nov. Date indefinite. Ni-i-nahe matsuri. (Ni-i-name sai)

Dec. 8. Hitaki matsuri or Fire Burning Festival.

" 31. Oho Harai shiki.

" " Joya sai.

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On-Yumi Matsuri on the 22nd January.

On-Yumi Matsuri or the August ~~Arrow~~ bow Festival is also called On-Yumi Jinji or On-Yumi-shiki. There is no authentic history of the origin of this festival. But according to an oral tradition, the festival was to commemorate the virtue of the famous

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general Sakano-uye no Tamuramaro by the people here, who followed the general, when he subjugated the eastern district of Japan.

According to another tradition, it seems that this festival is held to expell devils.

The parishioners of the shrine is devided into two parts according to the south and north of the shrine; and the festival is observed by hereditary classes of the people of the both parts. In connection with the festival all the parishioners of both parts are subdivided as follows:

The parishioners of each part are composed of

~~1st~~ Yumi-kabu or the ~~Arrow~~ bow-stock and

~~2nd~~ Mizu-nomi or the water drinkers.

Among the ~~Arrow~~ bow-stocks, there are two kinds, that is, Samurai-kabu (Samurai stock) and Hira-kabu (Laymen stock). There are fifty families who have the Samurai stock, and those having this stock take part in the festival as Samurai or Yumitaro (archers). And those of the Laymen stock as micellanious workers ~~in~~ at the festival. The both stocks are hereditary to the family

Mizunomi are those people who came from other localities and ~~xxxxxxxxxxxxxx~~ will not be allowed to take any part of the work in connection with the festival.

At the festival, Shinshoku (Priests) wear a Kariginu costume, Yumi-taro wear Su-o costume, Samurai and waiters wear Kamishimo costume, arrow holders wear Hakucho costume (white servant-costume in the olden time).

The order of the festival.

On the day of the festival, a temporary seat for the deity is made at the place of ceremony. At the appointed time ,

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Shinshoku take their seats.

Next: A doki (or pronounced Kawarake, that is an earthen vessel) put on a tray, is carried before the seat of the deity.

Next: A similar doki is also put before Shinshoku.

Next: A tray containing kom-bu (edible sea weed), kuri (chest nut), mikan (orange), ebi (lobster), Ao-nori (green edible sea weed) and cake formed into the shape of Koban(ancient coin), is served to the shinshoku and other persons attended at the ceremony.

Next: Sakê (wine) is served to the deity, pouring into the Doki which is placed beforehand, after ~~the~~ an ancient fashion.

Next: The skewers (kushi) which are stuck into the heaped sand before the deity, are taken out and flatly piled and then the sakê is poured over.

Next: The shinshoku, samurai, and Yumitaro (archers) are served with sake in turn.

Next: Two archers stand up and have to worship the deity and shoot arrows after the conventional fashion, and then again worship the deity. The archers repeat the same thing five times. Each time they shoot two arrows and are served with sake. The arrows which are shot at the first two times, have white feather and called Kami no ya (arrows of the deity). The arrows shot from the third time, have black feather.

Next: After the fifth stand, all members are served with sake.

Next: The great rope stretched at the back of the target is to be drawn from the both ends to cut off, by the people of the northern and southern streets.

The rope is said to symbolise a large serpent and the

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target represents the demon.

When the ceremony finished, all members go back to the shrine and the the Norito is read and all have to worship the deity and the festival ends.

A rough sketch of the place of festival is ~~illustrated~~ given in the separate paper.

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