Sumiyoshi-jinja at Katsuyama
also called Sumi-no-ye. Nagato prov.

ded. to Uwa-tsutsu-no mikoto. } Sons of Izanagi.
" " Naka-tsutsu " " } Their spirits reside
" " Soko-tsutsu " " } in the sea.
" " Empress Jingo.

These are the mild spirits of the gods of the sea.
Their gentle spirits are enshrined at the Sumiyoshi shrine near Osaka.

They are protectors of ships and people at sea.

While these gods are said to live in the sea a part of each spirit is believed to live in the shrine that has been dedicated to it.

Sumiyoshi-jinja. Nagato prov.

Dec. 6th & the 15th

On-mi-jinji

This is a festival of purification first performed by the Empress Jingo upon her return from her expedition to Korea.

On the evening of the 6th the shrine gates are closed and they are not reopened for worship until after the termination of the festival, on the morning of the 15th.

The parishioners of this shrine observe this week as a period for rest and quiet. All labor except the cooking of food, is discontinued. No form of noisy occupation is indulged in and there are no festivities of any kind.

On Dec. 8th the priests perform the rites of purification. They take up their quarters in one of the shrine buildings, where they remain in seclusion. Their food is cooked over the sacred fire & here too the utmost quiet prevails. All speak in hushed tones & utensils that would make a noise in the handling, are wrapped in paper, in order that the Kami may not be disturbed.

On the 10th 5 or 6 carpenters assemble at the outer shrine, & make some articles that will form a part of the offerings presented to the Kami on the 15th. Five mattresses & cushions, large & small screens, & bows & arrows are made by these men.

Sumiyoshi-jinja - Nagato prov.

Dec. 6th to 13th
Continued.

On the 11th some 80 girls go to the Uchi-Shimo jinja an outer shrine belonging to Sumiyoshi, in which Sanda Hiko & Sukuna-bikona, the medicine god, are worshipped. They make up miniature wearing apparel, and models of other objects that the Kami would require were they living human beings. These objects represent the gifts that the parishioners would like to present to the Kami. They make miniature robes over coats, sashes, trousers undergarments and shoes, a writing box containing the materials for letter writing a mat to sit on & a blind to keep out the rays of the sun. Also miniature paper models of a mirror, a stove & fire tongues, a carriage with drivers, a boat with oars-men, also paper dolls representing musicians and dancers, the picture of a horse and of a cow. These offerings remind one of the paper offerings that the Manchus present to their dead and burn at the time of the funeral rites.

At 2 30 A. M. on the 13th the Negi and under priests go to the Uchi-Shimo shrine where these articles representing the belongings of the gods, have been made. After reading a novitiate of thanks to the Kami of this shrine, the articles are placed in a box and taken to the Main shrine, whose Inner Sanctuary has been swept and purified with salt water.

At 4 A. M. the ceremony of presentation is formed by the Gyoji.

The Rei-sai is at 10 A. M.

Sumiyoshi jinja Nagato pro.

12th month, 28th day.

Me-kari-no-gyji. or Ceremony of sea weed gathering.

The priests go to the Inner Sanctuary in the evening and announce the intended journey and transfer the spirits of the Kami to the gohei. A procession is formed and the priests carry these sacred gohei to the beach at Dan-no-ura.

A new fire is started with the fire drill, and rice cakes are baked and presented as a New Year's offering to the gods of the sea. Then sea weed is cut with a long handled sickle and placed in a bag. In the early dawn the priests carry the sacred gohei and the sea weed back to the Main Shrine. This sea weed forms a part of the New Year's feast that is offered to the Kami later in the day.