

Ref.--Official Regu. Shin-Sen Norito-Shu--Vol. 2, Pub. by Yama-no-Uchi.
Shin Jinja Sai-Shiki, Pub. Inst. of Learning, Jap. Classics.

Imperial Edict No. "9". Issued Jan 24th, 1914.
(Enforced April 1, 1914)

Festivals and Ceremonial regarding Shrines of Jingu Rank.

The following are the shrines of Jingu rank, though many of the festivals take place at Ise and Atsuta only;

Ise Dai Jingu.	Kunikakasu and Hinokuma Jingu.
Atsuta Jingu.	Iso no kami jingu.
Katori Jingu.	Kirishima no Jingu.
Kashima Jingu.	Miyasaki Jingu.
Usa no Jingu.	Kashihara Jingu.
Kehi Jingu.	Kagoshima Jingu.
Udo no Jingu.	Yoshi-no Jingu.

Art. 1--Festivals which are conducted in honor of the Kami of the Jinja⁸⁰ are divided into three kinds, viz;

- 1--Tai sai, Great or 1st Class Festival.
- 2--Chu sai, Middle or 2nd class Festival.
- 3--Sho sai, Small or 3rd class Festival.

Art. 2--The following festivals are Tai sai or 1st Class:

- 1--Kinen sai.
- 2--Kam mizo no matsuri --Divine clothes fest.
- 3--Tsuki nami sai
- 4--Kan^m-name Matsuri.
- 5--Niⁱ-name sai --Thanksgiving fest.
Niⁱ-name-sai

Ref.--Official Regr. Shin-Sen Norito-Shu--Vol. 2, Pub. by Yama-no-Uchi.
Shin Jinta Sei-Shiki, Pub. Inst. of Learning, Jap. Classics.

Imperial Edict No. "9". Issued Jan 24th, 1914.
(Imperial April 1, 1914)

Festivals and Ceremonial regarding Shrines of Jinta Rank.
The following are the shrines of Jinta rank, though many of the
festivals take place at Ise and Atsuta only;

Ise Dai Jingu.	Kunikida and Hinokawa Jingu.
Atsuta Jingu.	Ise no Kami Jingu.
Katori Jingu.	Kirishima no Jingu.
Kashima Jingu.	Miyasaki Jingu.
Utsunomiya Jingu.	Kashihara Jingu.
Kehi Jingu.	Kagoshima Jingu.
Utsunomiya Jingu.	Yoshi-no Jingu.

Art. 1--Festivals which are conducted in honor of the Kami of the Jinta
are divided into three kinds, viz;

- 1--Tai sai, Great or 1st Class Festival.
- 2--Chu sai, Middle or 2nd class Festival.
- 3--Sho sai, Small or 3rd class Festival.

Art. 2--The following festivals are Tai sai or 1st class:

- 1--Kinen sai.
- 2--Kam mizu no matauri --Divine clothes fest.
- 3--Tawki nami sai
- 4--Kam-name matauri.
- 5--Ni name sai --Thanksgiving fest.

6--Gengu sai sen--To remove or transfer to new shrine.
(Ise and Atsuta build new shrine every 20 years)

7--Rinji Hohei sai--Special Heihaku offering fest.

8--

Art. 3.----The following are the Chu sai or Middle class festivals;

- 1--Hi-^{gato-}wake-asayu-Omike^{-no-} Matsuri-^{-no-} (hi wake-^{gato - Every}special day, asayu-morning
(and evening, omike-divine food)
- 2--Sai tan sai--New Year Fest. (Sai-year, ^{grand}tan, beginning)
- 3--Genshi sai--Beginning of years work.
- 4--Kigen setsu sai--National foundation fest. (Ki-commemoration
(gen-beginning, -setsu-rite)
- 5--Kaza ^{no-mi-no}Hi Matsuri, (Kaza-wind--hi-day) At Ise one shrine is ded.
to the Wind God. Fest observed in honor ^{at} this shrine. ^{and the}
^{Ise jingu}
- 6--Tencho setsu sai-Emperors Birthday (Ten-heaven, cho-everlasting
setsu-rite or ceremonial)

Art. 4---Beside 1st and 2nd class festivals, the State minister of Home affairs may create other festivals of this rank to be celebrated in connection with the Sengu sai, if necessary.

Art. 5--All other festivals, not of first or second class rank, are called Sho sai or 3rd Class festivals.

Art. 6--People in mourning are not permitted to take part in any festival.

Art. 7--^{The working regulation of,} The rite and ceremonial regarding festivals will be arranged by the State Minister of the Dept. of Home Affairs..

6--Gensu sai sen--To remove or transfer to new shrine.
(Ise and Atsuta build new shrine every 20 years)

7--Rinji Hohen sai--Special Heihaku offering fest.

Art. 3.----The following are the Ōmori and Middle class festivals:

1--Hi-wake-sayv-Omike Matsuri--(Hi wake-special day, sayv-morning
(and evening, omike-divine food)
to - every

2--Sai tan sai--New Year Fest. (Sai-vesting-beginning)
to - every

3--Genshi sai--Beginning of years work.

4--Kigen setsu sai--National foundation fest. (Ki-commemoration
(gen-beginning, -setsu-rite)

5--Kasa Hi Matsuri (Kasa-wind--hi-day) At Ise one shrine is ded.
to the Wind God. Fest observed in honor of this shrine. *and the*
122 jin

6--Tenno setsu sai--Emperors Birthday (Ten-heaven, cho-everlasting
setsu-rite or ceremonial)

Art. 4.---Beside Ise and Ōmori class festivals, the State Minister of Home
affairs may create other festivals of this rank to be celebrated in con-
nection with the Gensu sai, if necessary.

Art. 5.---All other festivals, not of first or second class rank, are called
Sho sai or 3rd class festivals.

Art. 6.---People in mourning are not permitted to take part in any festival.

Art. 7.---The rite and ceremonial regarding festivals will be arranged by
the working regulation of

the State Minister of the Dept. of Home Affairs..

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Imperial Edict No, "10". Issued Jan. 24th, enforced
April 1st, 1914.--Regarding Festivals and Ceremonial all class
of Shrines, other than those of Jingu Rank.

Art. 1--All festivals are divided into three classes; The following are
the Tai sai or 1st class;

- 1--Kinen sai,
- 2--Ni name sai
- 3--Rei sai -(Rei-Annual)
- 4--Senza sai--Corresponding to Sengu sai at Ise and Atsuta, when
new shrine is built.
- 5--Rinji hohei sai.

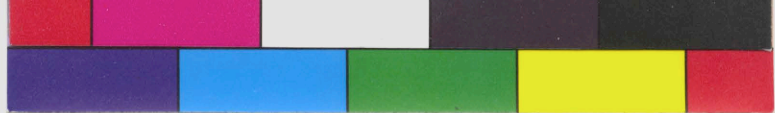
(Yasukuni Jinja, which is a Kampei Taisha of Special rank, has a Tai
sai every time the souls of Japanese who have lost their lives for the
nation are enshrined. Usually at the end of a war, all souls of soldiers
losing their lives, are enshrined. Up to the year 1916, souls numbering
120,070 have been enshrined)

Art. 3--The following are the Chu sai:

- 1--Sai tan sai.
- 2--Genshi sai
- 3--Kigen setsu sai.
- 4--Tencho setsu sai.

All festivals observed in honor of the kami regarding special shrine
tradition, are ranked as Chu sai.

Art. 4--All festivals not ranked as Tai sai or Chu sai are called Sho sai.



Imperial Edict No. "10". Issued Jan. 24th, enforced

April 1st, 1914. Regarding Festivals and Ceremonial all class
of Shinto, other than those of Jingu Rank.

Art. 1--All festivals are divided into three classes; The following are

the first class or first class;

1--Kinen sei.

2--Ni name sei

3--Rei sei (Rei-Annai)

4--Senza sei--Corresponding to Senzu sei at Ise and Atsuta, when
new shrine is built.

5--Rinji hohai sei.

(Yasukuni Jinja, which is a Kampo Jinja of special rank, has a Tai
sei every time the souls of Japanese who have lost their lives for the
nation are enshrined. Usually at the end of a war, all souls of soldiers
losing their lives, are enshrined. Up to the year 1914, souls numbering
120,070 have been enshrined)

Art. 3--The following are the 2nd class:

1--Sei tan sei.

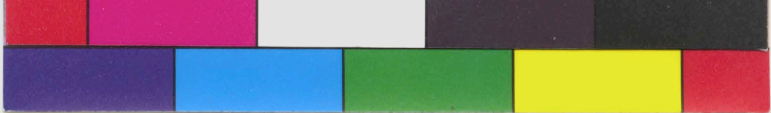
2--Genahi sei

3--Kigen setan sei.

4--Tencho setan sei.

All festivals observed in honor of the kami regarding special shrine
tradition, are ranked as 2nd class.

Art. 4--All festivals not ranked as Tai sei or 2nd class are called 3rd class.



Art. 5--If the priests wish to originate a new Sho sai, they must first obtain the permission of the local government to do so.

Art. 6--Those in mourning are not allowed to take any part in any of the festivals.



Art. 5--If the priests wish to originate a new Shik, they must first obtain the permission of the local government to do so.

Art. 6--Those in mourning are not allowed to take any part in any of the festivals.

Regulations regarding Offerings.

All Heihaku which is offered to the Kami is to be personally examined by the Head Officer of Local Government, the day before the festival. The cost of divine food offerings sent by the Imperial Court is sent to the Shrine, and the materials purchased there.

All persons taking part in the festival, as well as every article or material of any kind which is used, must be purified before the festival.

The head of the local government is usually sent as special envoy of the Imperial Court to the festival. He must be purified as well as all Heihaku and other offerings, according to regulations, as described in *Ordinance No. 4* of the Department of Home Affairs (Section 4).
Regulation 4.

Kinds and Number of stands of Divine Food:

For the Tai-sai

For Tai ^{sha}sai--Not less than 11 Stands. (~~Tai-sha~~), ~~not less than 10 stands~~ (sha-sha)

For Chu ^{sha}sai--Not less than 10 stands. ~~not less than 9 stands~~ (sha-sha)

For Sho ~~sha~~ and Bekkaku (Special class) not less than 9 stands.

(Yasakuni Jinja, in case of special festival of Sho kan sai, in-voking the souls of the ~~many~~ ^{enshrined} heros, is allowed 25 stands)

Regulations regarding Offerings.

All Heihaku which is offered to the Kami is to be personally examined by the Head Officer of Local Government, the day before the festival. The cost of divine food offerings sent by the Imperial Court is sent to the Shrine, and the materials purchased there.

All persons taking part in the festival, as well as every article or material of any kind which is used, must be purified before the festival. The head of the local government is usually sent as special envoy of the Imperial Court to the festival. He must be purified as well as all Heihaku and other offerings, according to regulations, as described in *Ordinance No. 10 of the Department of Home Affairs (Section 4)* Regulation 4.

Kinds and Number of stands of Divine Food:

- For Sho ~~and~~ Bekaku (Special class) not less than 9 stands.
- For Chu ~~and~~ --Not less than 10 stands.
- For Tai ~~and~~ --Not less than 11 stands. *For the Tai-sai*

(Yasakuni Jinja, in case of special festival of Sho kan sei, in-voking the souls of the ~~war~~ heroes, is allowed 25 stands) *25 stands*

Divine Food for Tai sai consists of following:

- | | |
|--------------------|-----------------------------|
| 1--Unpolished rice | 2--Unhulled rice. |
| 3--Sake | 4--Rice cake--Mochi |
| 5--Sea fish | 6--River fish. |
| 7--Field birds | 8--Water birds. |
| 9--Sea weed | 10--field green vegetables. |
| 11--Fruit | 12--Salt |
| 13--Water. | |

For the Cho sha and Bekkaku (either Water fowls or field birds
(3 pieces each))
may be omitted.

For the Chu sai there should be at least 7 stands.

Kind of divine food is as follows:

- | | |
|--------------------|----------------------|
| 1--Unpolished rice | 2--Unhulled rice. |
| 3--Sake | 4--Mochi |
| 5--Fish | 6--Birds. |
| 7--Seaweed | 8--Green vegetables. |
| 9--Fruit | 10--Salt |
| 11--Water | |

Birds may be omitted.

For Cho sai, there should be at least 5 Stands; as follows;

- | | |
|---------------------|----------------------|
| 1--Unpolished rice. | 2--Unhulled rice. |
| 3--Sake | 4--Fish |
| 5--Seaweed | 6--Green vegetables. |
| 7--Fruit | 8--Salt and water. |

In all festivals, besides the things above enumerated, special things produced in the locality of the shrine may be offered in addition to regular divine food. At time of Rei sai, certain special things may be offered, provided such has been the traditional custom of the neighborhood.

Divine Food for Rai consists of following:

- | | |
|--------------------|----------------------------|
| 1--Unpolished rice | 3--Unpolished rice |
| 2--Sake | 4--Rice cake--Mochi |
| 3--Sea fish | 5--River fish. |
| 4--Field birds | 6--Water birds. |
| 5--Sea weed | 7--Field green vegetables. |
| 6--Fruit | 8--Salt |
| 7--Water. | |

For the Gho sha and Bakkar (either Water fowls or field birds) may be omitted.

For the Ghu sha there should be at least 7 stands.
Kind of divine food is as follows:

- | | |
|--------------------|----------------------|
| 1--Unpolished rice | 3--Unpolished rice |
| 2--Sake | 4--Mochi |
| 3--Fish | 5--Birds. |
| 4--Sea weed | 6--Green vegetables. |
| 5--Fruit | 7--Salt |
| 6--Water | |

Birds may be omitted.

For Gho sha, there should be at least 5 stands; as follows:

- | | |
|---------------------|----------------------|
| 1--Unpolished rice. | 3--Unpolished rice. |
| 2--Sake | 4--Fish |
| 3--Sea weed | 5--Green vegetables. |
| 4--Fruit | 6--Salt and water. |

In all festivals, besides the things above enumerated, special things prepared in the locality of the shrine may be offered in addition to regular divine food. At time of Rai sha, certain special things may be offered, provided such has been the traditional custom of the neighborhood.

Ordinance No. "4". of the Department of Home Affairs,
Issued March 27th, 1914 and enforced April 1st, 1914.

Rite and Ceremonial at time of Festival to be observed in all
Shrines...

Section 1--Rite and Ceremonial observed at time of festival of 1st and
2nd class rank, ^{shrine [Kampei-sha and Kokuhei-sha]} as follows;

At Tai sai shiki--(shiki--rite)

For Kinen sai, Ni name sai and Rei Sai.

Early in the morning the Shrine buildings are decorated.

The Guji and other divine officials take seats at appointed place
at appointed hour.

Envoy who comes to offer Heihaku first washes his hands and ^{Proceeds} ~~goes~~
to his appointed place.

Envoy goes to Purification place.

Purification takes place. Heihaku and other offerings are first
purified, then the envoy and his suite.

Envoy ^{takes} ~~returns~~ to his appointed seat.

Karahitsu, containing Heihaku is carried by envoy's suite and
put in appointed place.

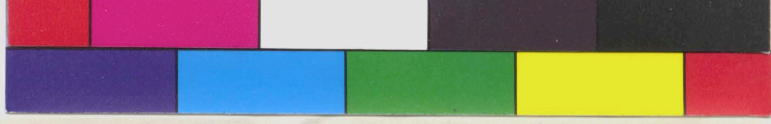
Guji informs the envoy that everything is ready.

Guji opens the door of the Inner sanctuary and takes seat at the
side.

Negi, assisted by lower class priests, offers divine food. Music

Guji reads Norito.

Suite of envoy take out Heihaku offering from Karahitsu, and place
on temporary stand.



Ordinance No. "4" of the Department of Home Affairs,

Issued March 27th, 1914 and enforced April 1st, 1914.

Rite and Ceremonial at time of Festival to be observed in all

Shrines...

Section I--Rite and Ceremonial observed at time of festival of 1st and 2nd class rank, as follows:
(Kinnai I Kinnai-ka and Kinnai-ka)

At Tai sai shiki--(shiki--rite)

For Kinen sai, Ni name sai and Rei sai.

Early in the morning the shrine buildings are decorated.

The Giji and other divine officials take seats at appointed place

at appointed hour.

Envoy who comes to offer Heihaku first washes his hands and goes
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to his appointed place.

Envoy goes to Purification place.

Purification takes place. Heihaku and other offerings are first

purified, then the envoy and his suite.

Envoy ~~returns~~ *takes* to his appointed seat.

Karashitar, containing Heihaku is carried by envoy's suite and

put in appointed place.

Giji informs the envoy that everything is ready.

Giji opens the door of the inner sanctuary and takes seat at the

side.

Negi, assisted by lower class priests, offers divine food. Maste

Giji reads Norito.

Suite of envoy take out Heihaku offering from Karashitar, and place

on temporary stand.

Guji offers Heihaku.

Envoy reads Norito.

Envoy offers Tamaguchi, which has been handed to him by his suite.

Envoy worships the Kami.

Suites of special envoy worship the Kami.

Guji offers tamaguchi, handed to him by Shuten (ceremonial officer)

Guji worships the kami.

Assistant Guji or Megi and others worship the Kami.

Assistant Guji or Megi and others remove Heihaku, food.

Megi and others remove divine food.

Guji closes the door of Inner Sanctuary. Returns to his own seat.

Guji informs the special envoy that all rite and ceremonial re-
garding the festival has been finished.

All retire.



Guji offers Heihaku.

Havoy reads Horito.

Havoy offers Tamaguchi, which has been handed to him by his wife.

Havoy worships the Kami.

Guites of special envoy worship the Kami.

Guji offers tamaguchi, handed to him by Guiter (ceremonial officer)

Guji worships the kami.

Assistant Guji or Negi and others worship the Kami.

Assistant Guji or Negi and others remove Heihaku food.

Negi and others remove divine food.

Guji closes the door of Inner Sanctuary. Returns to his own seat.

Guji informs the special envoy that all rite and ceremonial re-

garding the festival has been finished.

All retire.



Honden Senza sai shiki. (Transferring divine throne from one shrine to another) Festival to be observed in Main shrine of new building.

Early in the morning the main hall in the temporary shrine is decorated. Guji and others take seats in the temporary shrine at appointed hour.

Head officer of local government accompanied by his suite first purify themselves by washing hands.

Head officer goes to purification place and is purified.

Head officer takes appointed seat at temporary shrine.

Guji opens the door of the Inner sanctuary. Music.

Guji reads norito.

Guji proceeds ~~goes~~ to the Inner sanctuary,

All others form a line and take assigned places.

Transferring of divine soul, warning cry and music. Guji.

Head officer local government stands.

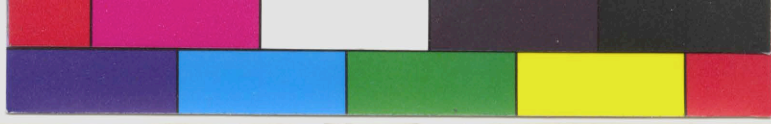
guji carries out divine soul.

Others carry silk canopy, and form a line on each side of Guji.

They all go to the new building.

Sometimes divine treasures are carried in the procession, The Mikoshi is used and sometimes the Haguruma (small simplified mikoshi carried by four men). The Karabitsu is also carried.

Divine soul is placed in the new building in the Honden, with warning cry and music. Assistant Guji or Negi opens the door of the Inner sanctuary and stands at the side of divine throne



Honzen Sensei and shiki. (Transferring divine throne
 from one shrine to another) Festival to be observed in
 Main shrine of new building.

Early in the morning the main hall in the temporary shrine is
 decorated. Gtji and others take seats in the temporary shrine at
 appointed hour.

Head officer of local government accompanied by his wife
 first purify themselves by washing hands.

Head officer goes to purification place and is purified.
 Head officer takes appointed seat at temporary shrine.

Gtji opens the door of the inner sanctuary. Music.
 Gtji reads norito.

Gtji proceeds to the inner sanctuary.

All others form a line and take assigned places.

Transferring of divine soul, warning cry and music. Gtji.

Head officer local government stands.

Gtji carries out divine soul.

Others carry silk canopy, and form a line on each side of Gtji.

They all go to the new building.

Sometimes divine treasures are carried in the procession. The Mikoshi

is used and sometimes the Higuruma (small simplified mikoshi carried

by four men). The Karabitan is also carried.

Divine soul is placed in the new building in the Honzen, with

warning cry and music. Assistant Gtji or Wagi opens the door of

the inner sanctuary and stands at the side of divine throne (p)

Guji places the Mitama shiro on the divine throne, and stands at the side, and the others take their assigned seats.

Negi and others offer divine food. Music.

Guji leads Norito.

Head officer of local government offers tamagushi and worships.

His suite worships.

Guji offers tamagushi and worships.

Assistant Guji or Negi and other assistants worship.

Negi and others remove divine food. Music.

Guji closes the door of Inner Sanctuary, and returns to own seat

Music, and all retire.

The transferring of the divine soul to the temporary shrine is carried out in the same manner.



Gujji places the Mitama Shiko on the divine throne and stands at the side

and the others take their assigned seats.

Gujji and others offer divine food. Music.

Gujji leads prayers.
Head officer of local government offers tamagushi and worships.

His wife worships.

Gujji offers tamagushi and worships.

Assistant Gujji or Negi and other assistants worship.

Negi and others remove divine food. Music.

Gujji closes the door of inner sanctuary, and returns to own seat

Music, and all retire.

The transferring of the divine soul to the temporary shrine is

carried out in the same manner.

Section 2-- Ceremonial for the Chu Sai.

Early in the morning the shrine is decorated, and the Guji and other divine officials take assigned seats at the appointed hour.

Guji opens the door of the Inner sanctuary and stands on one side.

sd Negi with assistant priest offers divine food. Music.

Guji reads norito.

Guji offers tamagushi and worships.

Assistant Guji or negi and others worship.

Negi assisted by other divine officials remove divine food. Music.

Guji closes the door of the Inner sanctuary and goes to his seat

All retire.

Section 3-- Ceremonial for the Sho Sai.

Early in the morning shrine building is decorated.

Guji and other divine officials take assigned seats at appointed hour.

Negi and assistants offer divine food.

Guji reads norito

Guji offers tamagushi and worships.

Assistant Guji or Negi and others worship.

Negi assisted by other divine officials removes divine food.

All retire.

Section 4 Purification.

On the day the purification place is ^{to be} prepared at a convenient place. The Guji and other officials take seats at appointed places at appointed hour.

The Negi read Norito.

The shuten takes up the Onusa, his assistant carry salt hot water and purify the divine foods (11)
The Guji and other. ASI retires.



Section 2-- Ceremonial for the Gm Sat.

Early in the morning the shrine is decorated, and the Gmji and other divine officials take assigned seats at the appointed hour. Gmji opens the door of the inner sanctuary and stands on one side. Negi with assistant priest offers divine food. Music. Gmji reads Norito. Gmji offers tamagushi and worship. Assistant Gmji or Negi and others worship. Negi assisted by other divine officials remove divine food. Music. Gmji closes the door of the inner sanctuary and goes to his seat. All retire.

Section 3-- Ceremonial for the Sho Sat.

Early in the morning shrine building is decorated. Gmji and other divine officials take assigned seats at appointed hour. Negi and assistants offer divine food. Gmji reads Norito. Gmji offers tamagushi and worship. Assistant Gmji or Negi and others worship. Negi assisted by other divine officials removes divine food. All retire.

Section 4 Purification. ON the day the purification place is prepared at a convenient place the Gmji and other officials take seats at appointed place at appointed hour. The Negi reads Norito. The Gmji takes up the Omnes. An assistant carries salt and water and purify the divine food. Gmji and other. All retire. (II)

Ordinance No. "2", issued from Dept. Home Affairs
Mar. 27th, enforced April 1st, 1914.

Art. 1--

At all shrines of Jingu rank the following ceremonial should be observed:

Shunki Korei sai Yohai.

Jimmu tenno sai Yohai

Meiji tenno sai Yohai.

Shuki korei sai Yohai.

O harai, great Purification, twice each year.

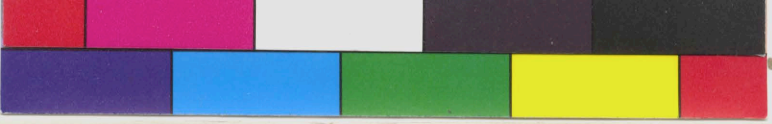
Art. 2--

At all shrines other than those of Jingu rank; The same as Art. 1, except Kam nam² sai Yohai should be added.

Ordinance No. "3". Issued and Enforced same as No 21
Section 1--The working rule to be observed at the Yohai festivals is as follows;

In the early morning in front of the shrine, or at a place specially set apart, a temporary celebration place should be prepared. New matting of rice straw should first be placed and then a stand placed on the matting.

- Guji and other divine officials take appointed seats at appointed hour.



Ordinance No. "2", issued from Dept. Home Affairs

Mar. 27th, enforced April 1st, 1914.

Art. 1--

At all shrines of Jingu rank the following ceremonial should be

observed:

Shunki Korei sai Yohai.

Jimmu tenno sai Yohai

Meiji tenno sai Yohai.

Shunki Korei sai Yohai.

O harai, great purification, twice each year.

Art. 2--

At all shrines other than those of Jingu rank; The same as Art.

1, except Ken nana sai Yohai should be added.

Ordinance No. "3". Issued and Enforced same as No 21

Section 1--The working rule to be observed at the Yohai festivals is

as follows:

In the early morning in front of the shrine, or at a place specially

set apart, a temporary celebration place should be prepared. New matting

of rice straw should first be placed and then a straw placed on the

matting.

Waji and other divine officials take appointed seats at appointed

hour.

Guji and other divine officials address the kami with the word "Yohai" meaning distant worship.

They say "We present ourselves before ----- (Naming the emperor to be worshipped), the most fearful, most worshipful and most respected soul of departed emperor and address ^{these} ~~the~~ words of "Yohai" expressing our respect and worship".

Guji offers tamagushi and worships.

Assistant Guji or sometimes the Negi and other officials worship and retire.

Working Regulation to be observed at the time of O harai.

On the day in front of the main shrine a temporary purification place is prepared. New rice straw matting is spread and a stand is placed there on which Harai-hitsu-mono is placed. At convenient places seats for the officers of local government and other divine officials are placed. In case of rain, this purification may take place in the ^{ai} Henden or other place designated.

At appointed hour the Guji and others take appointed seats.

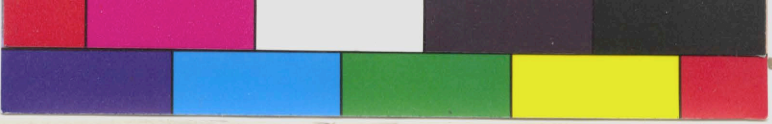
Officers of local government take seats.

Shuten, or master of ceremonies, distributed Kiri nusa.

Guji announces that purification should proceed.

Negi reads the Harai Kotoba--Purification prayer.

Assistant priest takes up Kiri nusa and purifies all present.



Guji and other divine officials address the kami with the word

"Yohai" meaning distant worship.

They say "We present ourselves before -----(Naming

the emperor to be worshipped), the most fearful, most worshipping

and most respected soul of departed emperor and address ^{these} words

of "Yohai" expressing our respect and worship".

Guji offers tamagushi and worships.

Assistant Guji or sometimes the Negi and other officials

worship and retire.

Working Regulation to be observed at the time of O harai.

On the day in front of the main shrine a temporary purification

place is prepared. New rice straw matting is spread and a stand is

placed there on which Harai-hitar-mono is placed. At convenient places

seats for the officers of local government and other divine officials

are placed. In case of rain, this purification may take place in the

Heaven or other place designated.

At appointed hour the Guji and others take appointed seats.

Officers of local government take seats.

Shuten, or master of ceremonies, distributed Kiri mas.

Guji announces that purification should proceed.

Negi reads the Harai Kotoba--Purification prayer.

Assistant priest takes up Kiri mas and purifies all present.

Shuten carried around^d Onusa and purifies all persons present, one after another.

Shuten removes the Kiri nusa. Gathers it up from all persons.

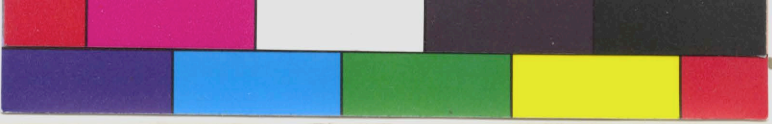
Shuten takes up the Harai-hitsu-mono and goes to a river or to the sea and throws it into the water to be carried away.

All retire.

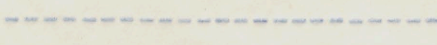
Definition of things used in Purification Ceremony.

Harai-hitsu-mono--Redemption thing. Offering to the kami in order to redeem from crimes and pollution and afterwards to be thrown into the water; It consists of 5 ft. of Yufu (Fibre cloth of Inner bark of the Paper Mulberry tree). At present cotton cloth is used instead of Yufu. and 5 ft. of hemp. Sometimes Katashiro, mankind shapes of paper are used in addition to this, provided such is the traditional custom of the shrine O-nusa or great Nusa. Two wands placed side by side, From the ends of these wands is suspended a quantity of hemp fibre and a number of strips of paper. One of the wands is of evergreen, usually Sakaki tree, and the other is of a special kind of bamboo. Sometimes only one wand is used, and then it is of green Sakaki.

Kiri Nusa means ^{cut}~~cotton~~ nusa. Made of paper with leaves of Sakaki tree chopped up in small pieces and mixed with rice. Usually placed on a Sambo (high) stand. Sometimes instead of Kiri nusa they use small Sakaki branch with pendant Gohei.



Shuten carries brown Onnas and purifies all persons present, one after another.
 Shuten removes the Kiri nasa. Gathers it up from all persons.
 Shuten takes up the Harai-hitar-mono and goes to a river or to the sea and throws it into the water to be carried away.
 All retire.



Definition of things used in Purification Ceremony.

Harai-hitar-mono--Redemption thing. Offering to the kami in order to redeem from crimes and pollution and afterwards to be thrown into the water; It consists of 5 ft. of Yuta (Fibre cloth of Inner bark of the Paper Mulberry tree). At present cotton cloth is used instead of Yuta. and 5 ft. of hemp. Sometimes Katashiro, marking shapes of paper are used in addition to this, provided such is the traditional custom of the shrine.

O-nasa or great Nasa. Two wands placed side by side. From the ends of these wands is suspended a quantity of hemp fibre and a number of strips of paper. One of the wands is of evergreen, usually Sakaki tree, and the other is of a special kind of bamboo. Sometimes only one wand is used, and then it is of green Sakaki.

Kiri Nasa means ^{cut} cotton nasa. Made of paper with leaves of Sakaki tree chopped up in small pieces and mixed with rice. Usually placed on a Sampo (high) stand. Sometimes instead of Kiri nasa they use small Sakaki branch with pendant Gohai.

When the Shuten purifies all persons in the Purification Place he first goes before the person carrying O nusa in his hands. When he stands in front of the persons he changes his hands, then moves the O nusa from left to right to left, ~~planting the right hand up and the left hand down~~ *thus keeping the O-nusa at the both ends*, changes his hands and moves on to the next person. When he starts with the O nusa, he carries it in his two hands, with his left hand above the right. When he purifies a person, he changes his right hand and places it above the left, and so on each time.

The Kiri nusa is usually kept on the Sambo stand. The Shuten puts his left hand on the corner of the stand and with his right hand he grasps the Kiri nusa and sprinkles it over ~~himself~~ *the person to be purified*.

When ~~used~~ *one is* to purify ~~others~~ *oneself*, each person takes the Kiri nusa in his own hand and purifies himself according to the method described.



When the *Shuten* purifies all persons in the Purification Place
 he first goes before the person carrying *O* mass in his hands. When
 he stands in front of the persons he changes his hands, then moves
 the *O* mass from left to right to left, changes his hands and moves on
 to the next person. When he starts with the *O* mass, he carries it
 in his two hands, with his left hand above the right. When he purifies
 a person, he changes his right hand and places it above the left, and
 so on each time.

The *Kiri* mass is usually kept on the *Sampo* stand. The *Shuten* puts
 his left hand on the corner of the stand and with his right hand he
 grasps the *Kiri* mass and sprinkles it over himself. *the person to be purified*
 When used to purify others, each person takes the *Kiri* mass in
 his own hand and purifies himself according to the method described.