Akama no miya, Nagato prov. Kwanpei Chusha.
At Amidaji cho, Shimonoseki , Nagato prov.

Dedicated to the Soul of the Emperor Antoku.
Enlisted as the Kwanpei chusha on 17th Oct.1874.

List of the festivals and their descriptions.

Jan. 1-- Saitan sai. (Chu sai).
On this day besides the service at the main shrine, a service is also observed at the following five places:
At the tomb of the Emperor Antoku.
Before the graves of those men of the Taira family, who offered their service to the Emperor Antoku.
Before Kamado no kami or the deity of hearth.
Before the Haraido no kami.
Before the deity of water.

Jan. 3-- Geji sai. (Chu sai).

Feb. 11-- Kigensetsu sai (Chusai).

Feb. ~~indefinite in the 2nd decade~~ sometime in the middle of this month:

Kinen sai (Tai sai).

March. On the Spring equinox-- Shunki korei sai, Yohai.

April, 3-- Jinmu tenno sai. Yohai.

April. 23--25: Sen tei sai or the service in memory of the Emperor Antoku. (Chu sai).

On 23rd and 25th there is no particular festival, ~~though~~ except that on the former the ceremony is observed at the main shrine and on the latter the deity go out to the Otabisho

On the 24th the main festival is held. The formal ceremony is to be observed on the morning of the day. At the 1 oclock p. m. five or six men selected from among the Nakajima-gumi party, pay their homage, one after another, each offering a tamagushi. On returning they are presented with a part of food offered ~~taken back from the front of~~ to the deity.

Akama no miya, Kwanpei chusha. Nagato prov.

They wear ancient costume in ~~memory~~ commemoration of the ~~origin~~ former days of grandeur.

Next in succession to the visit of the Nakajima gumi, another group composed of five Joro (women representing ancient court ladies) and five Kwanjo (women representing ancient Lady officials) come to pay their worship to the shrine in ancient costumes representing the court ladies, and court officials. Each of them ~~follows~~ is accompanied by a female page. When they arrived at the shrine, they are purif~~icated~~ied at a pavilion. One after another they offer a tama-gushi same as did man of Nakajima gumi and their they are likewise presented with some of the food offered to the deity.

The origin of the Nakajima gumi.

When the Taira family was defeated at Dan-no-ura, a samurai called Nakajima Shiro-dayu escaped from the scene to Shimonoseki and tried to restore the family. But the time was entirely against him and obliged to lead a poor life. Meanwhile he was particular to pay his homage to the Miyei-do which is the temple erected on the mausoleum of the Emperor Antoku. Especially on the day of Sen-tei-e, he visited the temple in a state dress, and offered a prayer for the Emperor Antoku. This is the origin of the Nakajima-guki worshipping.

The origin of the visiting to the shrine
by Joro and Kwanjo on this day.

When the Taira family was defeated at Dan-no-ura, court ladies and female officials, who served to the Empress Dowager astrayed from their way to escape, and happened to be rescued by a certain merchant of the place. They were so loyal as to

pay their visit very often to the Miyei-do and offered waters and flowers to the deseased Emperor; especially on the day to commemorate the death of the Emperor, they wore fulldress. Afterwards the dscendants being extinct, some girls of the city put on ancient costumes to represent the court lady and observed the work of faith on the day of Sen tei sai following after them.

The Origin of Sen tei sai.

When the Taira family defeated by the Minamoto family on the 24th March in the 4th year of Ju-yei (2nd May 1185), Nii-no-ama , grandmother of the Emperor Antoku, took the Emperor Antoku (8 years old) into her arms and jumped into the sea, followed by Antoku's mother, Empress Dowager (Ken rei mon in). After this the august corpse of the Emperor Antoku has been buried at the place, and since that time the anniversary called Sentei-è has been observed on the day of the Emperor's death (24 March). In the early of the Meiji era, the Amida-ji was abolished and the Miyei-do which is erected on the Emperor's mausoleum was called Ten-no-sha (the shrine of Emperor) and the name of the annivasary has been changed into Sen tei sai.

Afterwards in the 8th year of Meiji (1875) the name Tenno-sha has been changed into the present name Akama no miya, at the same time the date of annivasary has been changed to April 24th.

June, 30-- Oho harai.

July, 30--Meiji Tenno sai. Yohai.

Aug. 31-- Ten-chosetsu sai. (Chu sai).

Sept. On the autumnal equinox, Yohai shiki.

Akama no miya, Kwanpei chusha. Nagato prov.

Sept. On the autumnal equinox-- Shuki-korei sai. Yohai.

Oct. 7-- Rei sai. Taisai

Oct. 17.-- Kan-name sai. Yohai shiki.

Nov. Date indefinite ~~in later days~~ in the 3rd decade --Ni-i-nahe sai. (Tai sai).

Dec. 31-- Oho harai.

" Joya sai. (Sho sai).

First day of each month: Tsukina mi sai. (Sho sai).