

9.K.
Tanzan
1. Tamuyama jinja. Yamato prov.

Tanzan (Danzan)
~~Tamuyama~~ jinja, Bekkaku kwanpei saha.
June 30. Chikwa sai (Hoshizune County), or fire calming festi-
At Tono-mine, Shiki gun, Yamato province, Nara Pre.
val.

" " Dedicated to: Shiki.

July 30. Meiji-tenno sai. Fujiwara Kamatari-ason.

Aug. 31. Tenchosetsu sai.
Short history of the shrine.

Sept. Shiki kworei sai. Yohai.
Kamatari (Ason is a honorary title) was is the ancestor of the

Oct. 10--11. Aki matsuri, or Autumnal festival.
Fujiwara family. He killed, the traitor, Soga-no Iruka, with the

" 17. Kan-nano sai. Yohai. Daikwa
Prince Nakano-oye, in the 4st year of Daikwa (645).

Nov. 17. Rei sai.
The tomb was removed here from Ai-san in the province of Settsu by

" 20. Ni-i-nano sai.
his son Joye. And the shrine was first built here by the son

Dec. 31. Chikwa sai. (Hoshizune matsuri).
in the 1st year of Taiho (701) . / The fujiwara family being

" " Oao Harai shiki.
very influential for many years, the shrine was very prosperous.

Each month: 1st, 11th, & 17th. Tsuki nami sai.
Still at present, many buildings are standing on the mount Tono-

mine, and one of the mast famous shrines in Yamato

Nov. 21. Rei sai of the Toden the Jessha.
The shrine has been enlisted to the present rank in the 7th year

Nov. 17. Rei sai of Massha.
year of Meiji (1874).

List of the festivals.

- Jan. 1. Saitan sai.
" 3. Genshi sai.
Feb. 11. Kigensetsu sai.
" 16. Kinen sai.
March. On the 1st Horse day, San-ten sai, or Three heaven festival.
" Shunkikworei sai. Yohai.
April. 3. Jimmu-Tenno sai. Yohai.
" 15--16. Haru-matsuri, or Spring festival.

On this day Mikoshi procession is held.

(Bunsho) Kamayama Shrine

At Tono-mine, Shiki gun, Yamato province, Nara Pre.

Dedicated to:

Fujiwara Kamatari-ason.

Short history of the shrine.

Kamatari (Ason is a honorary title) was is the ancestor of the Fujiwara family. He killed the traitor, Soga-no Iruks, with the Prince Nakano-oye, in the 1st year of Tenmu (645).

The tomb was removed here from Ai-son in the province of Settsu by his son Joze. And the shrine was first built here by the son in the 1st year of Taiho (701). The Fujiwara family being very influential for many years, the shrine was very prosperous. Still at present, many buildings are standing on the mount Tono-mine, and one of the most famous shrines in Yamato.

The shrine has been enlisted to the present rank in the 7th year of Meiji (1874).

List of the festivals.

- Jan. 1. Saitan sai.
 - " 3. Genahi sai.
 - Feb. 11. Kigenasetsu sai.
 - " 16. Kinen sai.
 - March. On the 1st Horse day, San-ten sai, or Three heaven festival.
 - " Shumikikoworei sai. Yohai.
 - April. 3. Jimmu-Tenno sai. Yohai.
 - " 15-16. Haru-matsuri, or Spring festival.
- On this day Mikoshi procession is held.

Tanzan

2. Tamayama Jinja, Yamato prov.

June 30. Chinkwa sai (Hoshizume matsuri), or fire calming festival.

April 15.

" " Oho harai shiki.

July 30. Meiji-tenno sai. Yohai shiki.

Aug. 31. Tenchosetsu sai.

Sept. Shuki kworei sai. Yohai.

Oct. 10--11. Aki matsuri, or Autumnal festival.

" 17. Kan-name sai. Yohai.

Nov. 17. Rei sai.

" 26. Ni-i-name sai.

Dec. 31. Chikwa sai. (Hoshizume matsuri).

" " Oho Harai shiki.

Each month: 1st, 11th, & 17th. Tsuki nami sai.

Next: The Guji take their seats.

*** ** ** ^{di} *** **
(East Hall)

Nov. 21. Rei sai of the Toden the Sessha.

Nov. 17. Rei sai of Massha.

attends at the side of the door. During this interval the music is played.

Next: The food offerings are offered in the midst of the music.

Next: The Guji reads the norito.

Next: The Guji offers tamagushi and worships the deity.

Next: The Negi and other priests worship the deity.

Next: Other members worship the deity.

Next: The food offerings are taken back in the midst of the music.

Next: The Guji ascends to the sanctuary and informs to the deity

that all the things are ready now for the departure of the deity.

Next: The Guji transfers the spirit of the deity to the ^{sacred stone} mikoshi,



Taniguchi
S. Taniguchi, Yamato prov.

June 30. Chinkwa sai (Hoshizume matsuri), or fire calming festi-
val.

July 30. Meiji-jenno sai. Yohai shiki.

Aug. 31. Tenchoseian sai.

Sept. Shuki kworei sai. Yohai.

Oct. 10-11. Aki matsuri, or Autumnal festival.

" 17. Kan-name sai. Yohai.

Nov. 17. Rei sai.

" 20. Ni-i-name sai.

Dec. 31. Chinkwa sai. (Hoshizume matsuri).

" " Oho Harai shiki.

Each month: Iai, Ichi, & Ichi. Takki nami sai.

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Nov. 31. Rei sai of the Toden the Saaha.

Nov. 17. Rei sai of Maaha.

List of festivals.

Jan. 1. Saitan sai.

" 2. Goshu sai.

Feb. 14. Sigenosai sai.

" 15. Sigen sai.

Mar. 1. Saitan sai.

" 2. Goshu sai.

Apr. 1. Saitan sai.

" 2. Goshu sai.

May 1. Saitan sai.

" 2. Goshu sai.

June 1. Saitan sai.

" 2. Goshu sai.

July 1. Saitan sai.

" 2. Goshu sai.

Aug. 1. Saitan sai.

" 2. Goshu sai.

Sept. 1. Saitan sai.

" 2. Goshu sai.

Oct. 1. Saitan sai.

" 2. Goshu sai.

Nov. 1. Saitan sai.

" 2. Goshu sai.

Dec. 1. Saitan sai.

" 2. Goshu sai.

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and then the description of Haru matsuri (Spring festival). interval the music is played.

April 15. 16. *deity*

Next: The ~~deity~~ starts for the Otabisho (the temporary seat). This festival has been inaugurated since the 9th year of Meiji (1876) by the parishiners of the shrine as a private festival; but the festival is performed after the Chu sai formula.

Next: The Guji transfer the deity to the temporary palace which The festival on the 15th is called Yomiya-sai. All the members in charge of the festival gather at the shrine at 10 oclock

in the morning and engage in the preparation business in connection with the ~~deity~~ *deity going out* processions; and at 2 oclock in the afternoon the ceremony is held at the main shrine, in accordance with the following order:

Next: The Guji reads the Norito.
At first The purification ceremony is observed. (prior to this the hands washing ritual is observed).
Next: The Guji offers tamagushi and worships the deity.
Next: All the other members worship the deity.
Next: The Guji and other priests take their seats.
Next: Miko performs Kagura dance.
Next: All the members who attend at the ceremony take their seats.
Next: The Negi and other priests take back the food offerings.
Next: The Guji ascend to the sanctuary and open the door and then attends at the side of the door. during this interval the music is played.
Next: The Guji close the door of the pa temporary sanctuary in the midst of the music.
Next: The food offerings are offered in the midst of the music.
Next: All retire.
Next: The Guji reads the norito.

Next: The Guji offers tamagushi and worships the deity.
April 16th:
Next: The Negi and other priests worship the deity.
The principal festival is held on this day at 10 a.m.
Next: Other members worship the deity.
Next: The food offerings are ~~taken back~~ *re moved* in the midst of the music.
At first the purification rite is observed. (prior to this the hand washing rite is observed).
Next: The Guji ascends to the sanctuary and informs to the deity that all the things are ready now for the departure of the deity.
Next: The Guji and other priests take their seats at appointed place.
Next: Other members take their seats.
Next: The Guji transfers the spirit of the deity to the ~~deity~~ *sacred home*,
Next: The Guji open the door of the sanctuary and attends at the

Description of Haru Matsuri (Spring Festival).

April 15, 1917.

This festival has been inaugurated since the 9th year of Meiji (1876) by the parishioners of the shrine as a private festival; but the festival is performed after the Chu sai formula.

The festival on the 15th is called Yomiya-sai. All the members in charge of the festival gather at the shrine at 10 o'clock in the morning and engage in the preparation business in connection with the Mikoshi procession; and at 1 o'clock in the afternoon the ceremony is held at the main shrine, in accordance with the following order:

- At first the purification ceremony is observed.
- Next: The Guji and other priests take their seats.
- Next: All the members who attend at the ceremony take their seats.
- Next: The Guji ascend to the sanctuary and open the door and then attend at the side of the door. During this interval the music is played.
- Next: The food offerings are offered in the midst of the music.
- Next: The Guji reads the norito.
- Next: The Guji offers tamagushi and worships the deity.
- Next: The Negi and other priests worship the deity.
- Next: Other members worship the deity.
- Next: The food offerings are taken back in the midst of the music.
- Next: The Guji ascends to the sanctuary and informs to the deity that all the things are ready now for the departure of the deity.
- Next: The Guji transfers the spirit of the deity to the Mikoshi.

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- and then the door is closed by the Negi. During this interval the music is played.
- Next: The ~~Mikoshi~~ ^{deity} starts for the Otabisho (the temporary seat). The order of the procession will be given separately.
- Next: The ~~sacred palanquin~~ ^{procession} arrives at the Otabi sho.
- Next: The Guji transfer the deity to the temporary palace which called ~~Kuroki-goten~~ ^{Black wood - divine Hall} ~~from the palanquin.~~ ^{sacred horse} During this interval the music is played.
- Next: ~~The~~ ^{the} Guji and other priests take their seats.
- Next: All other members attend the ceremony.
- Next: The food offerings are offered in the midst of the music.
- Next: The Guji reads the Norito.
- Next: The Guji offers tamagushi and worships the deity.
- Next: All the other members worship the deity.
- Next: Miko performs Kagura dance.
- Next: The Negi and other priests ~~take back~~ ^{remove} the food offerings. During this interval the music is played.
- Next: The Guji close the door of the ~~px~~ temporary sanctuary in the midst of the music.
- Next: All retire.
- Next: The Guji and other priests take their seats at the appointed place.
- Next: The principal festival is held on this day at 10 a.m. at the Otabisho in accordance with the following order:
- At first the purification rite is observed. (prior to this the hand washing rite is observed).
- Next: The Guji and other priests take their seats at appointed place.
- Next: Other members take their seats.
- Next: The Guji open the door of the sanctuary and attends at the



and then the door is closed by the Negi. During this inter-
 val the music is played.
 Next: The ~~Negi~~ ^{bell} starts for the Otashio (the temporary seat)
 The order of the procession will be given separately.
 Next: The ~~negi~~ ^{procession} arrives at the Otashio.
 Next: The Guji transfer the deity to the temporary place which
 called Kuroki-goten ~~from the palanquin~~. ^{Black wood - dining Hall} During this interval
 the music is played.
 Next: Guji and other priests take their seats.
 Next: All other members attend the ceremony.
 Next: The food offerings are offered in the midst of the music.
 Next: The Guji reads the Norito.
 Next: The Guji offers tamagushi and worships the deity.
 Next: All the other members worship the deity.
 Next: Miko performs Kagura dance.
 Next: The Negi and other priests take back the food offerings.
 Next: During this interval the music is played.
 Next: The Guji close the door of the temporary sanctuary in the
 midst of the music.
 Next: All retire.
 Next: The Guji reads the Norito.
 April 18th: The Guji offers tamagushi and worships the deity.
 The principal festival is held on this day at 10 a.m.
 at the Otashio in accordance with the following order:
 At first the purification rite is observed. (prior to this the hand
 washing rite is observed).
 Next: The Guji and other priests take their seats at appointed place.
 Next: Other members take their seats.
 Next: The Guji transfer the deity to the Otashio.
 Next: The Guji open the door of the sanctuary and attends at the

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- Next: The Negi and other priests take back the food offerings in side of the door. During this interval the music is played. the amidst of the music.
- Next: The food offerings are offered in the amidst of the music.
- Next: The Guji ascends and closes the door.
- Next: The Guji offers Hei-haku which has been brought by the head
- Next: All retire.
- of the Tanzan preservation society.
- Next: The Guji reads the Norito.
- Next: The Guji offers Tamagushi and worships the deity.
- Next: The Negi and other priests worship the deity.
- Next: Other members worship the deity.
- Next: The Miko performs Kagura dance.
- Next: Hei-motsu and food offerings are taken back in the amidst of the music.
- Next: The Guji ascends to the sanctuary and informs to the deity that they are now ~~in~~ ready for the returning.
- Next: The Guji transfers the deity to the ~~Mikoshi~~ ^{horse}; and the Negi closes the door of the sanctuary.
- Next: The ~~Mikoshi~~ ^{deity} starts for the shrine. (followed by the procession)
- Next: The ~~Mikoshi~~ ^{deity} arrives at the main shrine.
- Next: The Guji transfers the deity to the inner sanctuary ~~from the~~ ^{horse} ~~Mikoshi~~. Prior to this the door of the sanctuary is opened by the Negi.
- Next: The Guji and other priests take their seats at the appointed place.
- Next: Other members attend at their appointed seats.
- Next: The Negi and other priests offer the food offerings, in the amidst of the music.
- Next: The Guji offers Tamagushi and worships the deity.
- Next: The Negi and other priests worship the deity.
- Next: Other members worship the deity.



side of the door. During this interval the music is played.

Next: The food offerings are offered in the midst of the music.

Next: The Guji offers Hei-haku which has been brought by the head of the Tanzan preservation society. Given *heavily*.

Next: The Guji reads the *Wortles* of the deity and *the deity*.

Next: The Guji offers Tamagushi and worships the deity. *the deity*.

Next: The Negi and other priests worship the deity. *this interval*.

Next: Other members worship the deity.

Next: The Miko performs Kagura dance. *the deity*.

Next: Hei-motau and food offerings are taken back in the midst of the music. *the music*.

Next: The Guji ascends to the sanctuary and informs to the deity that they are now in ready for the returning.

Next: The Guji transfers the deity to the ~~Mikoshi~~ *heaven*; and the Negi closes the door of the sanctuary.

Next: The Mikoshi starts for the shrine. *deity* *(followed by the preservation)*

Next: The Mikoshi arrives at the main shrine. *deity*

Next: The Guji transfers the deity to the inner sanctuary from the ~~Mikoshi~~ *heaven*. Prior to this the door of the sanctuary is opened by the Negi.

Next: The Guji and other priests take their seats at the appointed place.

Next: Other members attend at their appointed seats at 2.30 a.m.

Next: The Negi and other priests offer the food offerings, in the midst of the music. *the music*. Prior to this the door is opened.

Next: The Guji offers Tamagushi and worships the deity.

Next: The Negi and other priests worship the deity. *appointed place*.

Next: Other members worship the deity.

Next: The Guji open the door of the sanctuary and attend at the

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Next: The Negi and other priests take back the food offerings in back with several attendants; the Negi with his attendants, also the amidst of the music.

on horse back; four Keigo-men (guardians); Saiten-bugyo (chief in charge of the festival business); and many other followers.

Next: The Guji ascends and closes the door. Next: All retire.

Notice: All the men in the procession wear ancient costumes suitable to their offices. ** **

The festival day is the general holiday for the all parishioners and they come to the shrine and Otabi-sho for ceremony) is observed; and then those foods offered to the deity worshipping the deity. are distributed among the parishioners; and finally Nao-rai ceremony is held for those who took part in the festival. (Taken from the material at the Home department).

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The order of the deity-going out procession. ~~The order of the Mikoshi procession~~

Description of Aki matsuri, or Autumn festival.

Sho-mokudai (fore-going man); Kei-hitsu (warning crier); four musicians; Ni-daiko, or large drum carried by pole; a musician;

At 7 p.m. on the 10th, the Yomiya sai is held. Ni-shoko, or metal musical instrument carried by a pole; a musician; When the signal drum of the shrine beated at 7 p.m. the man in charge Nagamochi containing musical instruments; Miko (dancer of Kagura); charge of the festival, in ancient armed costume, starts for the umbrella bearer; Miko; umbrella bearer; Miko; umbrella bearer; the shrine with his followers making a procession in accordance with Miko umbrella bearer; four Toné officials; Karahitsu containing the following order:

- 1. Two torch bearers.
 - 2. Written prayer holder.
 - 3. The man in charge of the festival in armour.
 - 4. sword bearer.
 - 5. Representatives of all villages.
 - 6. Some parishioners.
- two handy helberts, each beared by a man; two tone officials;

The order of the ceremony at the main shrine: Wa-gon (musical instrument); one parishioner; bow; arrows; sword;

At first the purification is observed. Prior to this the hand large sword; a white stick; Sakaki tree; two sashiba (fan with washing rite is observed.

long pole hand); Jim-me (sacred horse) attended with the reign

Next: The Guji and other priests take their seats. hoder and dipper carrier; duplicate reign bearer; Kin-gai (canopy);

Next: The man in charge of the festival attends at the ceremony ~~xxx~~ additional horse on which priest rides; shoes bearer; whip with his sword in hand.

bearer; Suge-gasa; feeding pail and shoes basket; Karahitsu contain-

Next: The written prayer holder and other people take their seats. ing the rain things; Guji ~~attended with xxxxxxxx~~ on horse

Next: The Negi and other priests take back the food offerings in the midst of the music.

Next: The Guji ascends and closes the door.

Next: All retire.

On the following day (17th), Ko-yen-sai (post-enterprising ceremony) is observed; and then those foods offered to the deity are distributed among the parishioners; and finally Naso-tai ceremony is held for those who took part in the festival.

The order of the deity-going out procession.
Sho-mokudai (fore-going man); Kei-hitan (warning crier); four musicians; Ni-daiko, or large drum carried by pole; a musician; Ni-shoko, or metal musical instrument carried by a pole; a musician; Nagamochi containing musical instruments; Miko (dancer of Kasura); umbrella bearer; Miko; umbrella bearer; Miko; umbrella bearer; Miko umbrella bearer; four tone officials; Karahitan containing food offerings; Kamibito-man; two waiters; two stannic cooks; four Sata-bito men; four helpers, each beared by a man; three shields, each beared by a man; silver and gold Go-hel, each beared by a man; two handy helpers, each beared by a man; two tone officials; Wa-gon (musical instrument); one parishioner; bow; arrows; sword; large sword; a white stick; Sakaki tree; two asahiba (fan with long pole hand); Jim-me (sacred horse) attended with the reign holder and dipper carrier; duplicate reign bearer; Kin-gai (canopy); one additional horse on which priest rides; shoes bearer; whip bearer; Suge-gasa; feeding pail and shoes basket; Karahitan containing the rain things; Guji attendants on horse

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Next: The man in charge of the festival returns to his mansion with several attendants; the Negi with his attendants, also on horse back; four Keigo-men (guardians); Saiten-bugyo (chief in charge of the festival business); and many other followers.

Next: **Notice: All the men in the procession wear ancient costumes suitable to their offices.** ** ** ** **

Next: The man in charge of the festival offers his written prayer

The festival day is the general holiday for the all parishioners and they come to the shrine and Otabi-sho for and affix their worships the deity.

Next: The Negi and other priests worship the deity. worshipping the deity.

Next: Other attendants worship the deity.

(Taken from the material at the Home department).

Next: The food offerings are taken back in the midst of the music.

Next: All retire. ** ** ** ** ** ** **

The man, chief in charge of the festival, returns to his mansion with the similar procession as before.

Description of Aki matsuri, or Autumn festival.

Oct. 10, 11. On the following day at 11 a.m., with the signal of the drum of the shrine. At 7 p.m. on the 10th, the Yomiya saiki is held. When the signal drum of the shrine beated at 7 p.m. the man in charge of the festival, in ancient armed costume, starts for the shrine with his followers making a procession in accordance with the following order:

1. Two torch bearers.
2. Written prayer holder.
3. The man in charge of the festival in armour.
4. sword bearer.
5. Representatives of all villages.
6. Some parishioners.

The order of the ceremony at the main shrine:
rite

At first the purification is observed. Prior to this the hand washing rite is observed.

Next: The Guji and other priests take their seats. the hand washing rite is performed.

Next: The man in charge of the festival attends at the ceremony. Next: The Guji and other priests take their seats.

with his sword in hand. Next: The man in charge and other attendants take their seats.

Next: The written prayer holder and other people take their seats.

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Next: The Guji ascends up to the sanctuary and open the door and then the food offerings are offered to the deity in the midst of attends at the side of the door. During this interval the music.

Next: The Guji reads the norito.

Next: The Guji offers the Gobei which has been brought here by the man chief in charge of the festival.

Next: The man in charge of the festival offers his written prayer

Next: The Guji reads the Norito. and ~~offer~~ then worships the deity.

Next: All priests worship the deity. The Negi and other priests worship the deity.

Next: The man in charge and other attendants worship the deity in

Next: Other attendants worship the deity.

Next: The food offerings are taken back in the midst of the music.

Next: The divine horse affair is held. Several horses with sakaki tree erected on their saddles are drawn one after another before the deity and the driver worships the deity mansion with the similar procession as before. when he comes before the deity.

On the following day at 11 a.m., with the signal of the drum of the shrine, the man chief in charge of the festival starts for the shrine from his house, making the following procession.

1. Fore-runner.
 2. Male and female masked lion dancers (Shishi-daikagura).
 3. Two five coloured Go-hei
 4. The man in charge of the festival with ~~axwhite~~ Haku-hei (white go-hei).
 5. Some parishiners.
 6. Specially interested attendants.
- All wear ancient costumes except those of special attendants.

The order of the festival at the main shrine:

At first the purification rite is observed. Prior to this the hand washing rite is performed.

Next: The Guji and other priests take their seats.

Next: The man in charge and other attendants take their seats.

Next: The food offerings are offered to the deity in the midst of

the music.

Next: The Guji reads the norito.

Next: The Guji offers Tamagushi and worships the deity.

Next: The man in charge of the festival offers his written prayer

and after then worships the deity.

Next: The Negi and other priests worship the deity.

Next: Other attendants worship the deity.

Next: The food offerings are taken back in the midst of the music.

Next: All retire.

The man, chief in charge of the festival, returns to his

manseion with the similar procession as before.

On the following day at 11 a.m., with the signal of the drum

of the shrine, the man chief in charge of the festival starts for

the shrine from his house, making the following procession.

1. Fore-runner. 2. Male and female masked lion dancers

(Shishi-daikyuru). 3. Two five coloured Go-hei

4. The man in charge of the festival with exmatta Haku-hei

(white go-hei). 5. Some parishiners. 6. Specially

interested attendants.

All wear ancient costumes except those of special atten-

dants.

The order of the festival at the main shrine:

At first the purification rite is observed. Prior to this

the hand washing rite is performed.

Next: The Guji and other priests take their seats.

Next: The man in charge and other attendants take their seats.

Next: The written prayer holder and other people take their seats.

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Next: The Guji ascends up to the sanctuary and open the door and then attends at the side of the door. During this interval the music is played.

Next: The Guji offers the Gohei which has been brought here by the man chief in charge of the festival.

Next: The Guji reads the Norito.

Next: All priests worship the deity.

Next: The man in charge and other attendants worship the deity in Fujiwara family. He killed, the traitor, Soga-no Iruka, with the turn.

Next: The divine horse affair is held. Several horses with the tomb was removed here from Ai-san in the province of Settsu by sakaki tree erected on their saddles are drawn one after another before the deity and the driver worships the deity in the 1st year of Taiho (701). The fujiwara family being very influential for many years, the shrine was very prosperous.

Next: Miko play Kagura dance.

Next: The Dai-kagura (lion dance) is played.

Next: The food offerings are taken back in the midst of the music.

Next: The door is closed by the Guji in the midst of the music.

Next: All retire.

The man, chief in charge of the festival return home with the same procession.

Jan. 1. Saitan sai.
Parishioners make holiday on this day, and come to the shrine to worship the deity.

Feb. 11. Kigensetsu sai.
(Taken from the material at the Home department).

" 16. Kinen sai.

March. On the 1st Horse day, San-ten sai, or Three heaven festival.
Shunkikworei sai. Yohai.

April. 3. Jimmu-Tenno sai. Yohai.

" 15--16. Haru-matsuri, or Spring festival.

On this day Mikoshi procession is held.



9. Tansen jinja, Yamato prov.

Next: The Guji ascends up to the sanctuary and open the door and then attends at the side of the door. During this interval

the music is played.

Next: The Guji offers the Gohai which has been brought here by the man chief in charge of the festival of the festival.

Next: The Guji reads the Norito.

Next: All priests worship the deity.

Next: The man in charge and other attendants worship the deity in

turn.

Next: The divine horse affair is held. Several horses with

sasaki tree erected on their saddles are drawn one after another before the deity and the driver worships the deity

when he comes before the deity.

Next: Miko play Kagura dance. with the signal of the drum

Next: The Dai-kagura (lion dance) is played. festival starts for

Next: The food offerings are taken back in the midst of the music.

Next: The door is closed by the Guji in the midst of the music.

Next: All retire. (The live colored Gohai)

The man, chief in charge of the festival return home

with the same procession. especially

Parishioners make holiday on this day, and come to the

shrine to worship the deity. (except those of special atten-

tion) (Taken from the material at the Home department).

The order of the festival at the main shrine

All first the purification rite is observed. Prior to this

the hand washing rite is performed.

Next: The Guji and other priests take their seats.

Next: The man in charge and other attendants take their seats.