IV. FESTIVAL OF THE WIND DEITIES OF TATUTA

This norito is one recited by an Imperial messenger sent to officiate at the festival of the Tatuta Shrine (in present-day Nara prefecture), celebrated on the same day in the fourth and seventh months as that of the Hirose Shrine. Its object is to pray for abundant crops and their protection from damage caused by wind and water to the two Wind Deities of Tatuta. The norito is addressed to the deities within the hearing of the local priests and inhabitants of the Imperial plantations.

As other norito, this norito contains a legendary account of the origin of the worship of the particular shrine.

V. HIRANO FESTIVAL

This norito was recited by an Imperial messenger at the festival of the Hirano Shrine (in present-day Kyoto) in the fourth and eleventh months in order to pray for blessings on the Imperial Court.

This particular prayer is addressed to the deity of Imaki. In the Hirano Shrine, besides the deity of Imaki, were also enshrined deities called Kudo and Furu-aki, to which the following norito, almost identical in wording, was addressed.

VI. KUDO AND FURU-AKI

This was believed to have been recited upon the same occasion as the preceding norito. Little is known concerning the nature and origin of these deities, but it is believed that they are the ancestral deities of families of Korean immigrants who married into the Japanese imperial family. Scholars are in disagreement as to the correct reading of Furu-aki.

VII. MONTHLY FESTIVAL OF THE SIXTH MONTH

This was recited at the tuki-nami, or 'monthly' festival celebrated twice a year-on the eleventh day of the sixth and twelfth months-to pray for the prosperity of the Emperor and the Imperial House. It was recited by a priest of the Nakatomi clan within the hearing of priests assembled from throughout the country.

This norito is practically identical with that recited at the Grain-petitioning Festival.

VIII. BLESSING OF THE GREAT PALACE

This is a blessing or incantation formula to safeguard the palace of the Emperor. It was recited in a hushed voice by a priest of the Imibe (d. Glossary) clan during the various Palace-blessing ceremonies, which were ordinarily performed on the twelfth day of the sixth and twelfth months (the day after the preceding 'Monthly' Festival of these months) but also on special occasions such as the removal to a new palace, etc.

IX. FESTIVAL OF THE GATES

A blessing or incantation formula to ensure the protection of the deities which guard the gates of the Imperial Palace. It was recited by a priest of the Imibe clan and is believed to have been said directly after the preceding Blessing of the Great Palace. This explains its lack of the usual opening formula.

X. GREAT EXORCISM OF THE LAST DAY OF THE SIXTH MONTH

This is the exorcism formula read at the Great Exorcism (Oho-harahe) held twice a year: on the last days of the sixth and twelfth months. Its purpose was, of course, to remove all sins from the entire kingdom; however, it would seem that sin (tumi) referred more precisely to what we would call pollutions. The sins of the nobles-courtiere and palace functionaries were all rubbed off onto 'sin-bearers'-the 'heavenly narrow pieces of wood' and the 'heavenly sedge reeds' which figure in the ritual—which were taken and thrown into the river.

The norito was recited in the presence of a great assembly of courtiers and nobles; it was spoken by either a Nakatomi or an Urabe (d. Glossary: Diviners); or perhaps each read part. For a discussion of this, see Kaneko, Engi-shiki Norito Kō, p. 427-432.
IX. FESTIVAL OF THE GATES
(Mi-kado no maturi)

I humbly speak your names:
Kusi-iha-mato,
Toyo-iha-mato-no-mikoto,
Because you dwell massively imbedded like sacred massed rocks
In the inner and outer gates of the four quarters,
Because if from the four quarters and the four corners
There should come the unfriendly and unruly deity called
Ame-no-maga-tu-hi,
You are not bewitched and do not speak consent to his evil words—
If he goes from above,
You guard above,
If he goes from below,
You guard below,
And lie in wait to protect
And to drive away
And to repulse him with words;
Because you open the gates in the morning
And close the gates in the evening;
You inquire and know the names
Of those who go in and those who go out;
And if there be any fault or error,
In the manner of [the rectifying deities] Kamu-naho-bi
and Oho-naho-bi
You behold it rectified and hear it rectified,
And cause [the court attendants] to serve tranquilly and peacefully.

Therefore [I speak] your names:
Toyo-iha-mato-no-mikoto and
Kusi-iha-mato-no-mikoto
And fulfill your praises". Thus I humbly speak.

X. GREAT EXORCISM OF THE LAST DAY OF
THE SIXTH MONTH
(Minaduki tugomori no oho-harahe)

Hear me, all of you assembled princes of the blood, princes, court nobles, and all officials. Thus I speak.

The various sins perpetrated and committed
By those who serve in the Emperor’s” court,
The scarf-wearing women attendants,
The sash-wearing men attendants,
The quiver-bearing guard attendants,
The sword-bearing guard attendants,
As well as all those who serve in various offices—
These sins are to be exorcised, are to be purified
In the great exorcism of the last day of the sixth month of this year—
Hear me, all of you. Thus I speak.

By the command of the Sovereign Ancestral Gods and Goddesses”,
Who divinely remain in the High Heavenly Plain
The eight myriad deities were convoked in a divine convocation,
Consulted in a divine consultation,
And spoke these words of entrusting:
’Our Sovereign Grandchild-? is to rule
The Land of the Plentiful Reed Plains of the Fresh Ears of Grain-?
Tranquilly as a peaceful land.’

Having thus entrusted the land,
They inquired with a divine inquiry
Of the unruly deities in the land,
And expelled them with a divine expulsion;
They silenced to the last leaf
The rocks and the stumps of the trees,
Which had been able to speak,
And caused him to descend from the heavens,
Leaving the heavenly rock-seat,
And pushing with an awesome pushing
Through the myriad layers of heavenly clouds-
Thus they entrusted [the land to him].

The lands of the four quarters thus entrusted,
Great Yamato, the Land of the Sun-Seen-on-High,
Was pacified and made a peaceful land;
The palace posts were firmly planted in the bed-rock below,
The cross-beams soaring high towards the High Heavenly Plain™,
And the noble palace of the Sovereign Grandchild-™ constructed,
Where, as a heavenly shelter, as a sun-shelter-™,
he dwells hidden,
And rules [the kingdom] tranquilly as a peaceful land.

The various sins perpetrated and committed
By the heavenly ever-increasing people to come into existence
In this land which he is to rule tranquilly as a peaceful land:
First, the heavenly sins™:
Breaking down the ridges,
Covering up the ditches,
Releasing the irrigation sluices,
Double planting,
Setting up stakes,
Skinning alive, skinning backwards,
Defecation-
Many sins [such as these] are distinguished and called the heavenly sins™.
The earthly sins™:
Cutting living flesh, cutting dead flesh,
White leprosy, skin excrescences,
The sin of violating one's own mother,
The sin of violating one's own child,
The sin of violating a mother and her child,
The sin of violating a child and her mother,
The sin of transgression with animals,
Woes from creeping insects,
Woes from the deities of on high,
Woes from the birds of on high,
Killing animals, the sin of witchcraft-
Many sins [such as these] shall appear.

When they thus appear,
By the heavenly shrine usage,
Let the Great Nakatomi™ cut off the bottom and cut off the top
Of heavenly narrow pieces of wood,
And place them in abundance on a thousand tables;
Let him cut off the bottom and cut off the top
Of heavenly sedge reeds
And cut them up into myriad strips;
And let him pronounce the heavenly ritual, the solemn ritual words.

When he thus pronounces them,
The heavenly deities will push open the heavenly rock door,
And pushing with an awesome pushing
Through the myriad layers of heavenly clouds,
Will hear and receive [these words].

Then the earthly deities will climb up
To the summits of the high mountains and to the summits of
the low mountains,
And pushing aside the mists of the high mountains and the
mists of the low mountains,
Will hear and receive [these words].

When they thus hear and receive,
Then, beginning with the court of the Sovereign Grandchild™,
In the lands of the four quarters under the heavens,
Each and every sin will be gone.
As the gusty wind blows apart the myriad layers of heavenly clouds;
As the morning mist, the evening mist is blown away by the
morning wind, the evening wind;
As the large ship anchored in the spacious port is untied at the prow and untied at the stern and pushed out into the great ocean; as the luxuriant clump of trees on yonder hill is cut away at the base with a tempered sickle, a sharp sickle—As a result of the exorcism and the purification, there will be no sins left.

They will be taken into the great ocean by the goddess called Se-ori-tu-hime, who dwells in the rapids of the rapid-running rivers which fall surging perpendicular from the summits of the high mountains and the summits of the low mountains.

When she thus takes them,

They will be swallowed with a gulp by the goddess called Haya-aki-tu-hime, who dwells in the wild brine, the myriad currents of the brine, in the myriad meeting-place of the brine of the many briny currents.

When she thus swallows them with a gulp, the deity called Ibuki-do-nusi, who dwells in the Ibuki-do*, will blow them away with his breath to the land of Hades, the under-world.

When he thus blows them away,

The deity called Haya-sasura-hime, who dwells in the land of Hades, the under-world, will wander off with them and lose them.

When she thus loses them, beginning with the many officials serving in the Emperor’s court, in the four quarters under the heavens, beginning from today, each and every sin will be gone.

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* lit., Breath-blowing-entrance
8 GRANDE DEITIES Mi-tosi no sume-gami-tati
Modern reading: Mi-toshi no sume-gami-tachi.
The Sovereign Deities of the Grain seem to include all those deities who are in charge of the grain crop. The word tosi, which means 'year' in modern Japanese, here means 'grain,' particularly 'rice.'

9 GREAT EIGHT-ISLAND LAND Oho-yasima-guni
Modern reading: 6-yashima-guni.
According to the Kojiki and Nihon Shoki, the eight major Japanese islands created by the godly couple Izanagi and Izanami; therefore, the land of Japan. (see also ISLANDS.)

10 GREAT EIGHT-ISLAND LAND OF THE PLENTIFUL REED PLAINS AND OF THE FRESH EARS OF GRAIN Oho-yasima
Toyo-asi-hara no Midu-ho no kuni
Also: Land of the Plentiful Reed Plains and of the Fresh Ears of Grain Toyo-asi-hara no Midu-ho no kuni; Land of the Fresh Ears of Grain Midu-ho no kuni.
Modern reading: 6-yashima Toyo-ashi-hara no Mizu-ho no kuni.
Eulogistic names for Japan. They appear also in the mythological sections of the Kojiki.

11 HEAVENLY SHELTER, SUN-SHELTER ame no mi-kage, hi no mi-kage
A phrase frequently applied to a palace or shrine in which the Emperor or a deity is said to dwell. There have been many theories about its meaning:
a. 'a building covering the heavens, a building covering the sun.'
b. 'a shelter from the rain, a shelter from the sun.'
c. 'a place receiving the heavenly rays, the rays of the sun.'
Satow translates as: 'a shade from the heavens, a shade from the sun.'

I follow Kaneko in interpreting ame no and hi no as being eulogisms having no essential semantic relation to the word mi-kage, which means 'shade,' 'shelter,' 'ray,' 'shadow.' Both ame no and hi no have lost their original meanings and are used as formalized eulogistic modifiers. (cf. Kaneko, Engi-shiki Norito Kō, p. 356-361)

12 HEAVENLY SHRINES, EARTHLY SHRINES Ama-tu-yasiro
kuni-tu-yasiro
An expression meaning the sum total of all shrines which received government support. The term seems often to be used in the sense of 'the deities enshrined in the Heavenly Shrines and Earthly Shrines' - in other words, the enshrined deity and the shrine wherein en­shrined were verbally confused.
The elements ama-tu 'heavenly' and kuni-tu 'earthly' are also found in the parallel phrases ama-tu-kami 'heavenly deities' and kuni-tu-kami 'earthly deities'; for this reason, the traditional interpretation has been: 'shrines wherein are enshrined heavenly deities and earthly deities.' Kaneko holds that in this case the elements ama-tu and kuni-tu are merely formal modifiers having no essential semantic relation to the word yasiro 'shrine.' (cf. Kaneko, Engi-shiki Norito Kō, p. 330-333)

13 HEAVENLY SINS ama-tu-tumi
Modern reading: ama-tsu-tumi.
The sins to be exorcised in the Great Exorcism are divided into Heavenly Sins ama-tu-tumi and Earthly Sins kuni-tu-tumi (q.v.). A similarity between the heavenly sins enumerated in the norito for the Great Exorcism and the various misdemeanors perpetrated by the god Susa-no-wo in Heaven has been noted; and the connection of these Heavenly Sins with agriculture has also been frequently remarked upon. A fairly new theory advanced by Kaneko is that the Heavenly Sins include many-such as causing ritual impurity by defecation-which are black magic practices. (cf. Kaneko, Engi-shiki Norito Kō, p. 446-459)
東文忌寸部献横刀時咒

東の文の忌寸部の横刀を献る時咒の呪文。