



Ise Jingu



Ama



Pearl

Guide to Iseshima Iseshima Pedia Mie Japan 伊勢志摩事典

Iseshima Pedia Mie Japan
伊勢志摩事典



ISESHIMA TOURISM & CONVENTION ORGANIZATION

公益社団法人 伊勢志摩観光コンベンション機構

〒519-0609 三重県伊勢市二見町茶屋111-1
TEL 0596-44-0800 FAX 0596-42-2929
URL <http://www.iseshima-kanko.jp/>
E-mail info@iseshima-kanko.jp

Read the QR code to get tourist information.

QRコードから観光情報が入手できます。



English
英語サイト



Japanese
日本語サイト

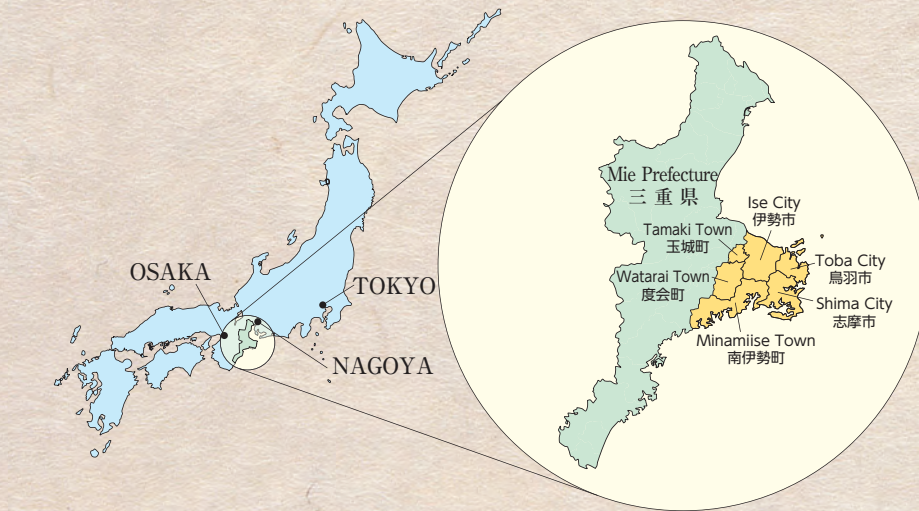
Mie Prefecture and Isehima

Mie Prefecture, the location of the Isehima area, is positioned almost in the center of the Tokai region on the Japanese archipelago, facing the Pacific Ocean. Long and thin from north to south, the prefecture is about 80 km from east to west and 170 km from north to south.

The Isehima area is located in the southeastern part of Mie Prefecture. The area is dotted with numerous shrines and temples, including Ise Jingu, which is often likened to the "hometown of the hearts of the Japanese", and is a charming area steeped in history and tradition.

The rich, beautiful natural environment that has been designated in the Ise-Shima National Park weaves a delicate and graceful landscape, and the wealth of seafood nurtured on the rias coast has brought countless blessings to people since ancient times.

The Isehima region, with its beautiful blend of history, tradition, and nature, is also home to a number of Japan's leading resorts.



三重県と伊勢志摩について

伊勢志摩地域がある三重県は、日本列島のほぼ中央の東海地方に位置し、太平洋に面した、東西約80km南北約170kmの南北に細長い県です。伊勢志摩地域は、三重県の南東部に位置し、「日本人の心のふるさと」と例えられる伊勢神宮をはじめとした神社仏閣が多く点在し、歴史と伝統に彩られた魅力あふれる地域です。

また、伊勢志摩国立公園に指定された美しく豊かな自然は、繊細で優美な景観を織りなし、リアス海岸が育む豊富な海の幸は、古くから人々に多くの恵みをもたらしてきました。

歴史と伝統、自然との調和が美しい伊勢志摩地域は、日本有数のリゾート地でもあります。

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Isehima Pedia

- The publication offers a commentary on articles about Ise City, Toba City, Shima City, Tamaki Town, Watarai Town, and Minamiise Town.
- Information in English and Japanese is included by topic, such as history, culture, nature, folk culture, facilities, and specialty products, with particular focus on Ise Jingu, Ama, and cultured pearls that are a major feature of the Isehima area.
- The articles contained in this publication may be simple. For more information about a particular topic, please visit the websites of ISEHIMA TOURISM & CONVENTION ORGANIZATION and each city and town.
- Unless otherwise stated, all information contained in this publication is the latest information as of March 1, 2016.
- Distances, height, and other dimensions are in meter (m).

伊勢志摩事典について

- 伊勢市、鳥羽市、志摩市、玉城町、度会町、南伊勢町の記事を中心に解説しています。
- 伊勢志摩地域を大きく特色づける、「伊勢神宮」、「海女」、「真珠」を中心に、歴史、文化、自然、民俗、施設、特産品などをテーマ別に、英語・日本語併記で構成しています。
- 掲載記事は、簡潔に述べている部分もありますので、より詳しい内容につきましては、公益社団法人 伊勢志摩観光コンベンション機構や各市町のホームページをご覧ください。
- データ等の情報は、特に記載のない限り、2016年3月1日現在のものです。
- 距離・高さなどの表示方法はメートル法で表しています。

Getting to Know Ise City, Toba City, Shima City, Tamaki

伊勢市・鳥羽市・志摩市・玉城町・度会町・南伊勢町について

Ise City

Ise City is part of Mie Prefecture. It occupies the southeastern part of the prefecture and the southern tip of the Ise Plains. The climate is relatively temperate. A city blessed with unique local assets, Ise City has a wealth of historical and cultural sites and attractions. In addition to being the gateway to Ise-Shima National Park, Ise has long thrived as a pilgrimage town, because it is home to Ise Jingu, popularly referred to as "Oise-san," and considered by many as the spiritual home of the Japanese people.

伊勢市

伊勢市は、三重県の南東部、伊勢平野の南端部に位置し、気候は比較的温暖である。伊勢志摩国立公園の玄関口であり、歴史と文化に富んだ名所・旧跡も多く、魅力ある地域資源があふれている。また、古くから「お伊勢さん」「日本人の心のふるさと」と呼び親しまれてきた伊勢神宮を擁し、神宮御鎮座のまちとして栄えてきた。

- Area 208.35km²
(2015年10月1日現在)
- Population 129,687人
(2016年2月29日現在)
<http://www.city.ise.mie.jp/>



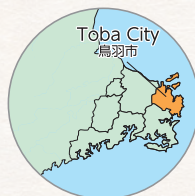
Toba City

Toba City is part of Mie Prefecture. It occupies the southeastern part of the prefecture, on the northeast coast of the Shima Peninsula. This city is renowned for its temperate climate and the picturesque, island-studded Ise Bay. One of its islands, known today as Mikimoto Pearl Island, was where Kokichi Mikimoto succeeded in producing the world's first cultured mabe pearl in 1893. Toba City, home to pearls and Ama, is also well-known for its marine products such as Iseebi (Japanese spiny lobster), Awabi (abalone), and farm-raised oyster, and boasts the largest number of Ama divers in Japan. Toba City is an international sister city of Santa Barbara, California in the United States.

鳥羽市

鳥羽市は、三重県の南東部、志摩半島の東北沿岸部に位置し、伊勢湾と湾上に連なる島々の美しい眺めと温暖な気候で知られる都市。1893年、御木本幸吉が世界で初めて真珠養殖に成功した島は、現在「ミキモト真珠島」として広く知られる。海女と真珠のふるさとである鳥羽は養殖かきや伊勢えび、鮑など豊富な海産物が水揚げされ、特に海女の数が日本一多い町である。アメリカ・カリフォルニア州のサンタバーバラ市と国際姉妹都市提携を結ぶ。

- Area 107.34km²
(2015年10月1日現在)
- Population 20,014人
(2016年2月29日現在)
<https://www.city.toba.mie.jp/>



Shima City

Shima City is located in the southeastern part of Mie Prefecture and the southern part of the Shima Peninsula. The entire city area has been designated as the Ise-Shima National Park. Shima City is well-known for its rich selection of seafood, superb views of the Pacific Ocean and inland sea, vast green mountains, and mild climate throughout the year. Both inland seas surrounded by a jagged, deeply indented coastline (or "rias coastline"), Matoya Bay is the site of a thriving aquaculture for oysters and Ago Bay is the site of a hearty aquaculture for cultured pearls. Tourists flock to the number of hotels and leisure facilities that have been built in the surrounding area. The traditional culture of fishing villages, such as festivals and the performing arts, remains to this day in Shima City, which has seen a long history of fishing since ancient times.

志摩市

志摩市は、三重県の南東部、志摩半島の南部に位置し、市域全体が伊勢志摩国立公園エリアに指定されている。豊富な海産物、太平洋と内海の絶景、山々の緑と一年を通じて温暖な気候で知られる。リアス海岸に囲まれた内海である的矢湾ではカキ、奥濃湾では真珠の養殖が盛ん。周囲には、ホテルやレジャー施設が数多く建ち、観光客が訪れる。古代から漁業で歴史を重ねてきた町で、祭りや芸能など漁村の伝統文化が残る。

- Area 178.94km²
(2015年10月1日現在)
- Population 52,846人
(2016年2月29日現在)
<https://www.city.shima.mie.jp/>



Town, Watarai Town, and Minamiise Town

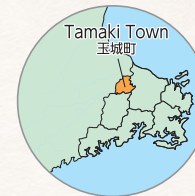
Tamaki Town

Located in the southeastern part of Mie Prefecture and the southern part of the Ise Plains, Tamaki Town commands a view of Ise City to the east and the Kuzukasan mountain range to the south. Dotted the vast rural landscape are townscapes and factories. The area is said to have started its development with Ise Jingu enshrined in its current spot and has a flourishing history as a town along the road leading to the shrine. There are 13 Sessha and Massha of Ise Jingu around the town.

玉城町

玉城町は、三重県の南東部、伊勢平野の南部に位置し、東は伊勢市、南は国東山系を望む。広々とした田園風景のなか町並みと工場などが点在する。伊勢神宮が現在の地に鎮座したのに伴いその領地として開拓されたのが始まりと伝えられ、神宮に通じる街道沿いの町として栄えた歴史を持つ。町内に伊勢神宮の摂社・末社が13社ある。

- Area 40.91km²
(2015年10月1日現在)
- Population 15,753人
(2016年2月29日現在)
https://kizuna.town.tamaki.mie.jp/town_site/index/



Watarai Town

Watarai Town is a town located among the mountains in the southeastern part of Mie Prefecture and adjacent to the southwestern part of Ise City. The town's main industries are agriculture and forestry. Arable land in the Miyagawa River basin in the northern part of the town area has spread, producing crops with high-added value, such as the town's specialty products of "Ise tea" and "chestnut-flavored pumpkin." As an area with a long history together with Ise Jingu, the name of the area, Watarai, has been mentioned in the Chronicles of Japan and Records of Ancient Matters, and about 60 ruins have been excavated in the town area.

度会町

度会町は、三重県の南東部、伊勢市の南西に隣接する山間の町である。主要産業は農林業。町域北部の宮川流域には田畑が広がり、特産品「伊勢茶」や「くり味南瓜」など高付加価値作物の生産が行われている。伊勢神宮とともに古くからの歴史をもつ地域で、「わたらい」の地名は日本書紀・古事記にも見られ、町域では約60の遺跡が発掘されている。

- Area 134.98km²
(2015年10月1日現在)
- Population 8,554人
(2016年2月29日現在)
<http://www.town.watarai.lg.jp/>



Minamiise Town

Minamiise Town is located in the southeastern part of Mie Prefecture to the west of Shima City and with a 30 km coastline running from east to west. The coast, which faces the Kumano Sea and includes the area of the Ise-Shima National Park, is a rias coastline, and the coastline is a total length of about 246 km. Forests make up 85% of the town area and residents live in mountain areas and small flatlands along the coast. Specialty products of the town include seafood, such as sea bream, dried sea lettuce, and noble scallops (hiougi scallops), as well as agricultural products, such as mandarin oranges. The local lifestyle is a cultural mixture of fishing villages and rural areas.

南伊勢町

南伊勢町は、三重県の南東部、志摩市の西隣、東西約30kmの海岸沿いに位置する。熊野灘に面し伊勢志摩国立公園エリアに含まれる海岸はリアス式で、海岸線は全長約246kmに達する。町域の85%は山林で、住民は海沿いのわずかな平地と山間に居住。特産品は海産物では鯛、あおさ、ひおうぎ貝など、農産物ではみかんがあり、地域の暮らしには漁村と農村の文化が混在する。

- Area 241.89km²
(2015年10月1日現在)
- Population 13,866人
(2016年2月29日現在)
<http://www.town.minamiise.mie.jp/>



伊勢神宮

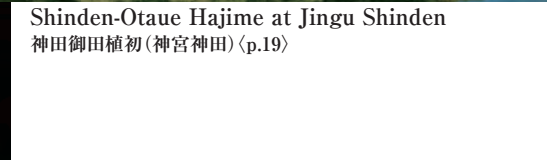
Ise Jingu

This is the foremost sacred place in Japan. In the deep groves of millennium-old cedar trees, people have long continued worshipping kami (deities) to express their gratitude to them, and praying for peace for both the world and the nation, every day. These long-handed-down traditions with a history of about 2,000 years will be passed on forever. Ise Jingu embodies the eternal history, as well as the soul of the Japanese people.

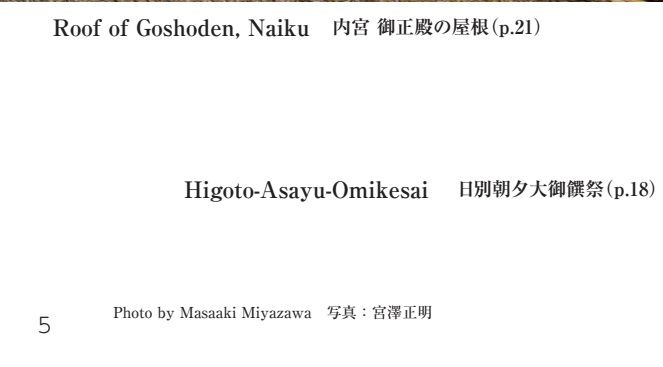
ここは日本の聖地。千古の杉が茂る深い杜では、毎日神様に感謝を捧げ、世界の平和と国民の平安が祈り続けられている。およそ2,000年もの昔から繰り返されてきた営み——それは永遠に続いていく。伊勢神宮には悠久の歴史と日本人の心がある。



Dawn seen from the Ujibashi Bridge in Naiku on the day of the winter solstice
冬至の日の夜明け(内宮 宇治橋)〈p.9・46〉



Shinden-Otaue Hajime at Jingu Shinden
神田御田植初(神宮神田)〈p.19〉



Roof of Goshoden, Naiku 内宮 御正殿の屋根 (p.21)

Higoto-Asayu-Omikesai 日別朝夕大御饗祭 (p.18)



Kannamesai 神嘗祭 (p.18)



Shinsen-awabi (right) and Noshi-awabi (left)
神饌の鮑(右)と熨斗炙(左)〈p.19・20〉

Japanese people's unique faith in deities ubiquitous 森羅万象に宿る神々に感謝し、祈りを捧げる日本固有の信仰。

What is Shinto?

Shinto is Japanese people's unique style of faith, long handed down from ancient times. It has no absolute monotheistic deity no exclusively orthodox doctrine, and no absolute holy scripture. The basis of Shinto lies in the relationships between nature and humankind, which people in ancient Japan recognized. Shinto is a product of the reverence for the power of nature and gratitude for the blessings of nature. It believes that all things and beings in the universe, ranging from natural things and phenomena, such as mountains, seas, trees, winds, and flames, to earlier people, including ancestors, are home to deities. The term Yaoyorozu no kami, meaning "eight million kami" (a myriad of deities), clearly indicates the characteristics of Shinto belief. Kojiki (712), the oldest book of Japanese history, and Nihon Shoki (720), the book written as official national history, are filled with stories of such Japanese deities, or Japanese mythology, and tell us about the character and power of each of the deities, in which Shinto believes. Throughout history, generations of Japanese people have long lived while offering prayers and thanks for everyday peace and protection to various deities around them. The centers of such Shinto belief are jinja (shinto shrine) around Japan. As places in which objects of worship as the mediums of deities, including mirrors, swords, stones, trees, and waterfalls, are enshrined, jinja are religiously pure places separated from the mundane world with torii gate as the borders between the secular and sacred. Many Japanese people feel that jinja

are close to them in their everyday lives from their childhood, so the deities worshiped there are often the objects of not only respect but also affection. Because it is believed that all the deities need to avoid impurity, people have to purify their soul and body before worshipping them. On New Year's Day, people visit jinja to pray for happiness for the year. This practice, called hatsumode, is one of the Shinto-based annual events rooted in Japan.

神道とは

神道は太古から息づく日本固有の信仰である。神道には唯一絶対の神は存在せず、教義や経典もない。その根源にあるのは古代の日本人が見出した自然と人との関係だ。自然の力に対する畏敬の念と自然がもたらす恵みへの感謝が神道を生み出した。それは山、海、木、風、火などの自然や自然現象を始め、人(先人、先祖)をも含めた万物に神々が宿っているという考え方で、「八百万の神」(無限の神という意味)と呼ばれる。日本最古の歴史書「古事記」(712年)と国の正史「日本書紀」(720年)には、そうした神々のおさまな物語(日本神話)が記され、神道の信仰の対象である個々の神々の性格や力などを知ることができる。日本人は遙か昔から、つつがなく日々を暮らせるよう自分とよりまくあらゆる神々に祈り、守護を求め、感謝しながら生きてきた。そんな神道の信仰拠点が日本全国にある神社だ。神の依り代である鏡、剣、石、樹木、滝などが御神体として祀られる神社は、鳥居を結界に俗世とは隔てられた清らかな場所。日本人にとっては幼い頃から日常の中にある身近な場所で、そこに鎮座する神も敬意とともに親しみを持つ存在であることが多い。すべての神は穢れを嫌うとされているため、神社では人々は心身を清めて祈りを捧げる。また、お正月には初詣をして、一年の幸福を祈願する。初詣は神道を元に根付いた日本の年中行事の一つである。



in nature, offering thanks and prayers to them

The Positioning of Ise Jingu in Shinto

Ise Jingu, positioned at the core of jinja around Japan as centers of Shinto belief, is dedicated to Amaterasu-omikami, the ancestral deity of the imperial family and Japanese people. The deity, often likened to the sun, is the symbol of the unity of all the Shinto deities. Japanese mythology says as follows: Amaterasu-omikami, ruling the celestial world of deities, sent her grandson, Ninigi-no-mikoto, to the world on the earth. Entrusting him with rice ears and a mirror, the deity ordered, "Grow these rice ears carefully, and create a country where rice ears ripen richly. Always take this mirror with you and worship it as if it is me." —This is believed to be the origin of both Japan as the "Land of Vigorous Rice Plants" and Ise Jingu. It is believed that a great-grandchild of Ninigi-no-mikoto, who descended to the world on the earth, declared the establishment of Japan, and was enthroned as the first Emperor in 660 BCE. The current Emperor is deemed to be in the 125th generation of the imperial lineage. From the mythological ages, rice as a staple diet has been among the most important to Japanese people. Rice ears given by Amaterasu-omikami have supported the lives of people of numerous generations. Rice cultivation, however, requires great blessings of nature, including sufficient sunshine



Nuibosai 抜穂(ぬい)祭(p.19)

and moderate rainfall, so Ise Jingu has continued offering prayers for good harvests of rice around the country and the resulting peace of the nation. These prayers will never change in the future.

神道における伊勢神宮

神道の信仰拠点である日本の神社の中心に位置づけられるのが伊勢神宮である。伊勢神宮には皇室の祖であり、日本人の大御祖である「天照大御神」が祀られている。天照大御神は太陽にもたとえられる神で、すべての神々の統合を象徴している。

日本神話によると、天界(神々の世界)を治める天照大御神が、孫の瓊瓊杵尊を地上の世界へ送り出した。このときに稲穂と鏡を授け、「大切に育てて稲穂が豊かに実る国をつくりなさい」「この鏡を私と思って側において祀りなさい」と命じた。これが「瑞穂の国」日本、そして伊勢神宮のはじまりと伝えられている。地上に降りた瓊瓊杵尊の曾孫が日本建国を宣言し、初代の天皇として即位した。紀元前660年のことであり、今上天皇は皇統の125代目となる。

神話の時代から日本人にとって最も大切なもの——それは主食であるお米だ。天照大御神が与えた稲穂(お米)は親から子、孫へとめぐりゆく命をつないできた。しかし、米づくりにには太陽の光や適度な雨など、大なる自然の恵みが必要不可欠である。国中の稲穂が豊かに実り、国家が安泰であるように、国民が平安であるように——創祀以来、伊勢神宮で捧げられてきた祈りは、これからも永遠に変わることはない。



Ise Jingu (Naiku), the Ujibashi Bridge Morning of the winter solstice
伊勢神宮(内宮) 宇治橋 冬至の朝(p.46)

Ise Jingu
伊勢神宮

Foremost sacred place in Japan, where prayers for
およそ2,000年もの間、国の平安を祈り続ける日本の聖地。

Dedicated to Amaterasu-omikami, omioyakami
(the ancestral deity) of Japanese people
日本人の天御祖神・天照大御神が鎮座

Kotaijingu
(Naiku)

Ise Jingu, officially just "Jingu," comprises 125 jinja
(shinto shrine), including the two main sanctuaries



Naiku Shogu 内宮 正宮

of Kotaijingu (Naiku) and Toyo'uke-daijingu (Geku), and other auxiliary and affiliated jinja categorized into betsugu, sessha, massha, and shokansha. Amaterasu-omikami, the deity to whom the main sanctuary of Naiku is dedicated, was enshrined in Ise by the princess Yamatohime-no-mikoto about 2,000 years ago after the princess as the devoted servant to the deity searched the country for the most appropriate place for the deity. From that time, Ise Jingu has been loved as the foremost sacred place in Japan and the spiritual home of the Japanese people. When you enter this sanctuary after crossing the Ujibashi Bridge over the clear water of the Isuzugawa River, you will feel a pure atmosphere in the groves of millennium-old cedar trees. There are also betsugu called Aramatsuri-no-miya and Kazahi-no-minomiya (p.15) in this sanctuary. These betsugu are also worth visiting after offering a prayer at the main sanctuary.

こうたいじんぐう ないくう
皇大神宮 (内宮)

伊勢神宮の正式な名称は「神宮」。皇大神宮(内宮)、豊受大神宮(外宮)の両正宮をはじめ、別宮、摂社、末社、所管社を含めた125宮社の総称である。内宮正宮に祀られる天照大御神は約2,000年前、神の御杖代として各地をめぐった倭姫命によって、この伊勢の地に鎮座された。以来、伊勢神宮は日本の聖地として、また日本人の「心のふるさと」として人々から慕われている。清流・五十鈴川に架かる宇治橋を渡って神域へ入ると、千古の杉がそびえる社には清らかな気が満ちている。神域内には別宮の荒祭宮、風日祈宮(p.15)も鎮座しているので、正宮へ参拝した後はこちらへもお参りしたい。

神宮司庁 ☎0596-24-1111 伊勢市宇治館町1

Explanation Amaterasu-omikami
天照大御神 (あまてらすおおみかみ)

Amaterasu-omikami is a deity likened to the sun, who shines on humankind with her brilliant light. The deity is also the holiest of all the Shinto deities. The stories of her and her younger brother in Japanese mythology are very famous with Japanese people; according to the stories, when Amaterasu-omikami grieved about her brother deity's violence, and hid in Amanoiwato (a celestial cave), complete darkness enveloped the entire world.

明るい光で人々を照らす太陽にもたとえられる神。神道のすべての神々の中で最も尊い神である。弟神の乱暴に心を痛めた天照大御神が天岩戸(洞窟)に隠れ、世の中が真っ暗になったという日本神話で知られる。

peace of the nation have been offered for about 2,000 years

Geku-san is revered as the deity of food

食の神様として慕われる「外宮さん」

Toyo'uke-daijingu
(Geku)

Toyo'uke-no-omikami, the deity of food and industry to whom this jinja is dedicated, is believed to have been invited to take care of Amaterasu-omikami's diet approximately 1,500 years ago. Toyo'uke-daijingu is affectionately called "Geku-san" by local people. In Geku, a ritual has been conducted for 1,500 years; this is Higoto-Asayu-Omikesai (p.18) for offering shinsen (p.19) to Amaterasu-omikami and other deities every morning and evening. In Ise Jingu, more than 1,500 rituals are conducted throughout the year, and prayers are offered for good harvests and peace in the "Land of Vigorous Rice Plants" Japan in all the rituals. In addition to the main sanctuary, there are also betsugu called Taka-no-miya, Kaze-no-miya, and Tsuchi-no-miya (p.16).

とよけだいじんぐう げくう
豊受大神宮 (外宮)

祭神の豊受大御神は約1,500年前、天照大御神の食事を司るために招かれた食と産業の神様。地元では「外宮さん」と呼ばれて親しまれている。外宮では1,500年間、続けられてきた神事がある。それは毎日朝と夕方、天照大御神をはじめとする神々に神饌(お食事)〈p.19〉を奉る「白別朝夕天御饗祭」(p.18)だ。



Geku Shogu 外宮 正宮

伊勢神宮では一年を通じてこうしとお祭りが1,500以上も行われ、そのすべてのお祭りで「瑞穂の国」日本の五穀豊穡と平安への祈りが捧げられている。外宮神域には正宮を中心に別宮の多賀宮、風宮、土宮(p.16)も鎮座している。

伊勢市豊川町279

Explanation Yamatohime-no-mikoto
倭姫命 (やまとひめのみこと)

Yamatohime-no-mikoto was a princess of the 11th Emperor Suinin. She became a devoted servant to Amaterasu-omikami. After searching the country for the most appropriate place for the deity, carrying the object in which the deity dwelt, she established Ise Jingu in accordance with a divine revelation she received. She is known as the creator of the foundation of rituals and management of Ise Jingu.

第11代垂仁天皇の皇女。天照大御神に奉仕する御杖代となり、天照大御神の御神体とともに日本各地をめぐったあと、ご神託を得て伊勢神宮を創建。伊勢神宮の祭祀と運営の基盤を整備した。

Shikinen Sengu symbolizes the concept of “tokowaka”

the dignity of the weatherworn wooden sanctuary buildings requires reconstructing them every 20 years. And some others argue that it is because the period of 20 years is a rational one for handing down ancient Japanese expertise in architecture and other related fields to next generations. There are various other views, including one that relates the period to the introduction of the Chinese study of calendars. However, the most important is the fact that Shikinen Sengu has been continuously conducted every 20 years. And, Shikinen Sengu will be continuously and unchangingly conducted every 20 years in the future. It is in this fact that the significance of Shikinen Sengu lies.

意義

式年遷宮がなぜ20年に一度なのかには諸説ある。20年は人生の一つの区切りと考えられること。また、風雨にさらされている木造社殿の尊厳を保つためには、20年ごとに建て替える必要があること。そして、日本古来の建築などの技術を次代へ継承するには20年が合理的な年数であること。他にも中国の曆学が伝わったという説などいろいろある。しかし、何よりも大切なのは式年遷宮が20年に一度行われてきたという事実だ。そして、式年遷宮はこの先も20年に一度行われ、変わることなく続いていく。そのことにこそ、大きな意義があるのである。

乱が相次いだ戦国時代(1400年代後半～1500年代後半)には中断せざるを得なかったが、仏教徒である尼僧たちの活躍などで復興。第二次世界大戦後、敗戦の混乱の中で延期が決定したときも、庶民の熱い思いから内宮の宇治橋だけは予定通りに架け替えられた。

Significance

There are multiple views on the reasons why Shikinen Sengu is conducted every 20 years. Some argue that it is because the period of 20 years is thought to be one unit in a human's lifetime. Others argue that it is because maintaining



Newly-reconstructed Naiku Shogu (2013)
新しく建て替えられた内宮 正宮 (2013年)

In Japan with its culture of wood, Shikinen Sengu is a ritual of the regeneration of trees and wood.

In Japan blessed with rich forests, a culture of wood has been fostered from ancient times. Wooden architecture represented by jinja buildings is one of Japan's unique cultural heritages. Shikinen Sengu is also a ritual of the regeneration of trees and wood, symbolizing Japanese culture. Shikinen Sengu, during which many sanctuary buildings are reconstructed, requires a huge amount of hinoki wood. After offering prayers and thanks to hinoki trees and cutting them down for the use for Shikinen Sengu, people plant hinoki seedlings and raise them carefully. Moreover, wood pieces from the disassembled old buildings are reutilized some as the sacred torii gate on the Ujibashi Bridge, others as other jinja buildings around Japan, assuming new life and roles. In the sanctuaries

of Ise Jingu, forests are grown to meet the need for wood to be used for Shikinen Sengu. A quarter of the wood used for Shikinen Sengu in 2013 was from the forests in the sanctuaries.

豊かな森林に恵まれた日本では古来、木の文化が培われてきた。神社などの木造建築は日本独自の文化遺産の一つである。式年遷宮はそんな日本文化を象徴する“木の再生のお祭り”でもある。多くの社殿を建て替えるご遷宮では大量の檜材を必要とするが、木に祈りと感謝を捧げて伐採したあとは、新しい苗木を植えて大切に育てる。また社殿の古材は宇治橋(内宮)の鳥居に生まれ変わるほか、各地の神社で再利用され、新たな命と役割を与えられる。伊勢神宮では現在、御用材のすべてをまかなえるように宮域林を育てており、2013年の遷宮では全体の約4分の1がこの宮域林から使用された。

Shikinen Sengu

式年遷宮

Jingu should be fresh and youthful forever—

永遠にみずみずしく。式年遷宮は「常若」の象徴。

Overview

Shikinen Sengu is the moving of the deities to new divine palaces every 20 years, the greatest and most important ritual of Ise Jingu. The buildings of the main Naiku and Geku and 14 betsubu are reconstructed, and sacred apparel and furnishings, and divine treasures (onshouzoku shinpo) are all remade. And the deities are moved to the new divine palaces, to pray for the eternal peace of the nation. Although the simple wooden sanctuary buildings of Ise Jingu deteriorate with the passage of time, Shikinen Sengu has kept the buildings fresh throughout the ages. Ise Jingu has a unique concept of “tokowaka”, aiming to be eternal as it is fresh and youthful. Shikinen Sengu symbolizes the concept of “tokowaka”. Ise Jingu, the foremost sacred place in Japan, is “old and new”. In 2013, the 62nd Shikinen Sengu was conducted.

概要

式年遷宮とは20年に一度行われる「神様のお引っ越し」で、伊勢神宮最大最重要の神事。内宮、外宮の正宮をはじめ14の別宮の社殿などを新しく建て替え、御装束神宝もすべて新調する。そして新しい社殿に神様をお遷しして、国家の永遠の平安を願うのである。伊勢神宮の社殿は簡素な木造建築のため、歳月とともに傷んでいくが、式年遷宮によっていつの時代も清々しい姿を保ち続けてきた。伊勢神宮には、みずみずしいままに永遠をめざす「常若」という独特の思想がある。この「常若」を象徴するのが式年遷宮なのである。

日本の聖地・伊勢神宮は“古くて新しい”。2013年には第62回神宮式年遷宮が執り行われた。

History

Shikinen Sengu dates back about 1,300 years ago. According to records, the 40th Emperor Tenmu decreed for it to be done, and Empress Jito, who succeeded to the throne after her husband passed away, conducted the first Shikinen Sengu of Kotaijingu (Naiku) in 690. (The Empress also conducted the Shikinen Sengu of Toyo'uke-daijingu (Geku) two years later.) The institution of Shikinen Sengu has since been continuously handed down to the present generation. Although frequent warfare in the Warring States period between the late 15th and late 16th centuries forced the tradition of Shikinen Sengu to be temporarily suspended, it was resumed by grace of the efforts of Buddhist nuns and other people. Even when the postponement of Shikinen Sengu was determined amid disorder soon after the end of World War II, the people's fervent wish resulted in the Ujibashi Bridge in Naiku alone being rebuilt as scheduled.

歴史

式年遷宮の始まりは約1,300年前。記録によると、第40代の天武天皇が定め、夫の崩御後に即位した妻の持統天皇が、690年に皇大神宮(内宮)の第1回目の遷宮を行ったとされている(2年後には豊受大神宮[外宮]の遷宮を斎行)。以来、式年遷宮の制度は連綿と現在まで受け継がれてきた。国内で戦

Onshouzoku Shinpo

Explanation

御装束神宝 (おんしょうそくしんぽう)

On the occasion of Shikinen Sengu, not only the sanctuary buildings as divine places for the deities but also sacred apparel and furnishings of the deities are renewed. These objects related to the deities' lives are called “onshouzoku shinpo.” There are 1,576 onshouzoku shinpo items of 714 kinds, which all have been created by then top-class artisans, including swordmakers, metalworkers, lacquerers, and weavers, with the same materials and techniques as in ancient times. Shikinen Sengu has offered the opportunity to pass on the artisans' spirit of service and excellent skill for 1,300 years.

式年遷宮では神々の住まいである社殿だけでなく、神々の衣服や調度の品々も新しくする。神々の生活にかかわるそれらの品を御装束神宝という。数は714種1576点にものぼり、すべてをその時代最高の刀工、金工、漆工、織工などの美術工芸家たちが古代と変わらない材料と技術によって製作してきた。こうした匠たちの奉仕の心と優れた技は式年遷宮によって1,300年間受け継がれている。



Ricchusai (column building ceremony; part of the Shikinen Sengu ceremony) 立柱祭(式年遷宮行事の一つ)

125 Jinja
(Shinto Shrines)
神宮百二十五社

125 Jinja (Shinto Shrines)

Ise Jingu comprises 125 jinja (shinto shrines), including the main sanctuaries of Naiku and Geku, 14 betsugu, 43 sessha, 24 massha, and 42 shokansha. Sessha and massha, accounting for more than half the 125 jinja, include jinja dedicated to water and mountain deities who were worshiped mainly as the guardians of agriculture in the Ise area before Naiku was established; jinja designated by Yamatohime-no-mikoto on her travels in search of the site of Naiku, before she eventually found the ideal place in Ise; and jinja added on the occasion of the establishment of Geku 500 years after the erection of Naiku.

Many of the 125 jinja are located in Ise City, and some are in the Iseshima and nearby areas.



Naiku Sessha Kamo jinja 内宮 撰社 鴨神社(p.32)



Naiku Sessha Kugutsuhime jinja 内宮 撰社 久具都比売神社(p.33)

In sessha, massha, and shokansha as well, the priesthood conduct rituals at five important annual rituals.

神宮百二十五社

伊勢神宮は、内宮、外宮の正宮に加え、14の別宮、43の撰社、24の末社、42の所管社を合わせた125の宮社からなっている。百二十五社の半分以上を占める撰社と末社には、内宮が鎮座する前から伊勢地方で信仰されていた神々で、主に農耕に関わる水の神や山の神と、倭姫命が伊勢の地に内宮を定める旅の途中で設定した宮社、内宮鎮座から500年後、外宮の鎮座に伴って加わった宮社がある。百二十五社の多くは伊勢市内にあるが、伊勢志摩地域と近隣にも所在している。撰社、末社、所管社においても、年5回、重要な祭りの際には、神職によって神事が行われる。

Sessha

Among the 125 jinja that constitute Ise Jingu, sessha denote 43 Shinto jinja registered in Englishiki Jinmyocho (the list of the then officially approved jinja) compiled in 927. Many of them have origins related to the establishment of the two main sanctuaries. The sessha jinja, of which 27 belong to Naiku and 16 to Geku, have a history of over a 1,000 years. Tamaki Town has the second largest number of sessha after Ise City.

撰社

伊勢神宮を形成する125の神社のうち、927年に記された「延喜式神名帳」(当時「官社」に指定されていた神社の一覧)に所載されている43社。両正宮の鎮座に由来を持つ社が多く、内宮に27社、外宮に16社が所属している。1,000年以上の歴史がある。伊勢市内に次いで玉城町にも多い。

Massha

Massha are jinja registered in Enryaku Gishikicho (the oldest document on Ise Jingu) compiled in 804. Although, unlike sessha, they are not registered in Englishiki Jinmyocho, many of massha jinja have origins related to the establishment of the two main sanctuaries, as many sessha do. The massha jinja, of which 16 belong to Naiku and 8 to Geku, also have a history of over a 1,000 years.



Naiku shokansha Mishiodono jinja 内宮 所管社 御塩殿神社(p.30)



Geku massha Akasaki jinja 外宮 末社 赤崎神社(p.30)

末社

撰社のように「延喜式神名帳」に記載はないが、804年に成立した「延喜式神名帳」(伊勢神宮の最古の文献)に所載されている社。撰社同様に、多くの社が両正宮の鎮座に由来を持つ。内宮に16社、外宮に8社が所属している。1,000年以上の歴史がある。

Shokansha

Shokansha belong to not only Naiku and Geku but also betsugu, and are closely related to the maintenance of peace in the sanctuaries, the protection of imperial properties, and the organization of rituals. These shokansha are unique in that many of them are dedicated to the guardian deities of human clothing, food, and shelter, including wells, liquor, rice, salt, linen, and silk. Among the 42 shokansha, 30 belong to Naiku, 4 to Geku, 3 to Takihara-no-miya (a betsugu in Taiki Town, Watarai-gun), and 1 (plus 4 other affiliated jinja) to Izawa-no-miya (a betsugu in Shima City).

所管社

内宮・外宮だけでなく、別宮にも所属している社で、宮域鎮護や御料守護、祭典に深い関係を持っている。井戸や酒、米、塩、麻、絹など、衣食住を司る神々が多く祀られているのも特徴。内宮に30社、外宮に4社が所属しており、別宮の瀧原宮(度会郡大紀町)に2社(同座1社)、伊雑宮(志摩市)に1社(同域に4社)の計42社がある。



Naiku betsugu Izawa-no-miya 内宮 別宮 伊雑宮(p.15)



Izawa-no-miya shokansha Saminaga jinja 伊雑宮 所管社 佐美長神社(p.31)

Shrine category 所管区分	Shogu (main sanctuaries) 正宮	Betsugu 別宮	Sessha 撰社	Massha 末社	Shokansha 所管社	Betsugu Shokansha 別宮所管社	Total 総計
Kotaijingu (Naiku) 皇大神宮(内宮)	1	10	27	16	30	8	92
Toyo'uke-daijingu (Geku) 豊受大神宮(外宮)	1	4	16	8	4	—	33
Subtotal 計	2	14	43	24	34	8	125

Betsugu

Betsugu are the branch jinja of the two main sanctuaries (shogu) of Kotaijingu (Naiku) and Toyo'ukedaijingu (Geku). These betsugu, where rituals are held in a similar manner to those in the main sanctuaries, are treated as the second noblest and most important jinja category after shogu among the

jinja that belong to Ise Jingu. Ten betsugu belong to Naiku, and four to Geku.

別宮

正宮である皇大神宮(内宮)と豊受大神宮(外宮)の「わけみや」を意味し、正宮に準じて祭典などが執り行われ、所属の宮社の中でも正宮に次いで尊い宮として特に重んじられている。内宮に10社、外宮に4社が所属している。

125 Jinja
(Shinto Shrines)
神宮百二十五社

Naiku Betsugu

内宮 別宮

Aramatsuri-no-miya

This is the primary betsugu (branch jinja) of Naiku, sacred to the aramitama (rough spirit) of Amaterasu-omikami. It is the place where rituals are held soon after the rituals at Naiku are finished. Imperial envoy attend the ritual of sacred offerings (Houhei-no-gi, p.21) at this betsugu, as they do at Naiku. The word "aramitama" in the enshrined deity's name indicates positive and active divine energy, so many people visit this jinja to pray for divine protection, before setting about their challenging tasks.

荒祭宮 (あらまつりのみや)

内宮の第一別宮であり、天照大御神の荒御魂を祀っている。各祭典では正宮に続いてすぐに祭典が執り行われ、奉幣の儀 (p.21) には正宮同様に勅使 (天皇陛下の使者) が参向する。「荒御魂」という祭神名は、積極的・活発的な神霊の動きを称し、何か事起こす際にご加護を得ようとお参りする人が多い。

伊勢市神宮

Kazahi-no-minomiya

This is a betsugu of Naiku, dedicated to the wind deities of Shinatsuhiko-no-mikoto and Shinatobe-no-mikoto, both sons of Izanagi-no-mikoto. It was added to betsugu, along with Kaze-no-miya belonging to Geku, in 1293 because of its contribution to the withdrawal of Mongolian invaders in the battles in 1274 and 1281, by causing kamikaze (divine winds). At this betsugu, rituals for praying to prevent damage by wind and rain were once conducted from July 1 to August 31.

風日祈宮 (かぜひのみや)

伊弉諾尊の御子神で、風を司る神である級長津彦命と級長戸辺命を祀る内宮の別宮。1274年・1281年の元寇の際、神風を起こした功績により、1293年に外宮の風宮と共に別宮に加わった。かつては7月1日から8月末日まで、風雨の災害が無いよう祈念する神事が行われていた。

伊勢市神宮

Yamatohime-no-miya

This betsugu, located in Kuratayama, Ise City, is a betsugu of Naiku, sacred to Yamatohime-no-mikoto. It was established on November 5, 1923, in response to the strong desire of the people of Jingu and the local community to establish a jinja dedicated to the princess, who regrettably had no jinja for her regardless of her great contribution to the establishment of Jingu. This is the youngest among betsugu belonging to Ise Jingu.

倭姫宮 (やまとひめのみや)

伊勢市倉山に鎮座する内宮の別宮で、倭姫命を祀る。神宮の創設にあたり、多大な功績を残した倭姫命を祀る宮社が無いことを残念に思った伊勢神宮や地元の人々が創立を熱望。1923年11月5日に創建された。伊勢神宮の宮社の中でも最も新しい由緒を持つ。

伊勢市楠部町5

Tsukiyomi-no-miya (consisting of four affiliated betsugu)

Located in Nakamura Town, Ise City, this is a betsugu of Naiku, sacred to Tsukiyomi-no-mikoto, a younger brother of Amaterasu-omikami. In the same precincts, three other betsugu stand: Tsukiyomi-aramitama-no-miya sacred to the aramitama (rough spirit) of Tsukiyomi-no-mikoto; Izanagi-no-miya sacred to Izanagi-no-mikoto; and Izanami-no-miya sacred to Izanami-no-mikoto. The latter two deities are the parents of Amaterasu-omikami and Tsukiyomi-no-mikoto.

月読宮 (つきよみのみや) (同域に3宮)

伊勢市中村町に鎮座する内宮の別宮で、天照大御神の御弟神である月読尊を祀っている。同じ域内には月読尊の荒御魂を祀る月読荒御魂宮、天照大御神と月読尊の大親神である伊弉諾尊を祀る伊佐奈岐宮、伊弉冉尊を祀る伊佐奈弥宮の4宮が鎮座している。

伊勢市中村町742-1

Izawa-no-miya

This betsugu, located in Kaminogo, Isobe Town, Shima City, is a betsugu of Naiku, dedicated to the mitama (spirit) of Amaterasu-omikami. The betsugu has been worshiped as the guardian of agriculture and fishery from ancient times. The divine rice fields next to the betsugu are the venue of Otaueshiki, the rice planting ritual (held on June 24) which is famous as one of Japan's three greatest rice planting rituals, along with those at Katori Jingu (Chiba Prefecture) and Sumiyoshi Taisha (Osaka Prefecture), and designated as an Important Intangible Folk Cultural Property by the national government.

伊雑宮 (いざわのみや)

志摩市磯部町上之郷に鎮座する内宮の別宮で、天照大御神の御魂を祀っている。古来、農業・漁業の守り神として崇められている。隣接する御田で行われる御田植式 (6月24日) は、香取神宮 (千葉県)・住吉大社 (大阪府) のお田植えと共に「日本三大御田祭」として有名で、国の重要無形民俗文化財に指定されている。

志摩市磯部町上之郷374

Takahara-no-miya (consisting of two affiliated jinja)

This betsugu, located in Taiki Town, Watarai-gun, is a betsugu of Naiku. Together with Takihara-narabi-no-miya in the same precincts, it is dedicated to the mitama (spirit) of Amaterasu-omikami. From ancient times, this betsugu has been worshiped as tonomiya (a remote branch jinja) of Naiku, as Izawa-no-miya has. Beautiful landscapes of natural woods of sacred cedar trees have been conserved around this jinja. It boasts an atmosphere probably deemed as the prototype of Naiku and its sanctuary.

瀧原宮 (たきはらのみや) (同域に1宮)

度会郡大紀町に鎮座する内宮の別宮である。同じ域内にある瀧原宮と共に天照大御神の御魂を祀っており、古来、伊雑宮と共に内宮の遙宮 (本宮から遠く離れた宮) として崇められている。神杉が茂る自然林のすばらしい景観を保持し、内宮・宮域の原型ともいべき風情が特徴。

度会郡大紀町滝原872

Geku Betsugu

外宮 別宮

Taka-no-miya

This is a betsugu (branch jinja) of Geku, sacred to the aramitama (rough spirit) of Toyouke-no-omikami. The betsugu stands atop 98 stone stairs, so it was called "Takamiya" (high jinja). It is the primary betsugu of Geku, where rituals are held soon after the rituals at Geku are finished, just as Aramatsuri-no-miya to Naiku is. Moreover, imperial envoy attend the ritual of sacred offerings (Hohei-no-gi, p.21) at this betsugu, just as they do at Geku, and this betsugu's Shikinen Sengu is conducted in the same year as the main sanctuary's Shikinen Sengu is. As seen in these facts, Taka-no-miya is treated as a very important betsugu.

多賀宮 (たかのみや)

豊受大御神の荒御魂を祀る外宮の別宮。98段の石階の上に鎮座し、かつては「高宮」とも称された。内宮の荒祭宮と同じ第一別宮で、正宮に続いて祭典が行われる。他にも奉幣の儀 (p.21) には正宮同様に勅使が参向し、式年遷宮も正宮と同じ年に執り行われるなど、重んじられている。

外宮神域

Kaze-no-miya

This is a betsugu of Geku, dedicated to the wind deities of Shinatsuhiko-no-mikoto and Shinatobe-no-mikoto, both sons of Izanagi-no-mikoto. It was added to betsugu in 1293 because of its divine power that caused kamikaze (divine winds) during the battles against the Mongolian invaders. This is a betsugu for praying for favorable wind and rainfall closely related to agriculture. It was once worshiped as the guardian of safe sea traffic.

風宮 (かぜのみや)

風を司る級長津彦命と級長戸辺命を祀る外宮の別宮。元寇の

際に神風を起こしたご神威により、1293年に別宮に加列。農業に関係の深い風と雨の順調を祈る宮であり、かつては航海安全の守護神としても崇められた。

外宮神域

Tsuchi-no-miya

This betsugu, located to the west of the Kameishi stone across the pond in the Geku sanctuary, is a betsugu of Geku, dedicated to Otsuchinomiyama-no-kami. This betsugu had long been worshiped as the local guardian deity of Yamadanohara, and became the landlord deity of the sanctuary. It joined betsugu in 1128. This betsugu is unique in that its building faces east, unlike the other betsugu.

土宮 (つちのみや)

外宮神域内の御池に架かる「亀石」を渡った西側に鎮座する外宮の別宮。大土乃御祖神を祀っている。地元・山田原の鎮守神として古くから祀られていたが、外宮が鎮座した後、宮域の地主神になり、1128年に別宮に加列した。他の宮社と異なり、東向きの社殿が特徴。

外宮神域

Tsukiyomi-no-miya

Located in Miyajiri 1-chome, Ise City, this betsugu is a betsugu of Geku, sacred to Tsukiyomi-no-mikoto and the aramitama (rough spirit) of Tsukiyomi-no-mikoto. It stands in the riverside area once called "Takakawara" of a branch of the Miyagawa River, and, as the guardian of rivers, has close connections with agriculture in the riverside area. The betsugu was originally sessha, and redesignated betsugu in 1210.

月夜見宮 (つきよみのみや)

月夜見尊・月夜見尊荒御魂を祀っている。かつて高河原と呼ばれた宮川支流の河畔地帯に鎮座しており、河川の守り神として支流の農耕とも深いつながりを持っていたとされる。元は摂社であったが、1210年に別宮に加列した。

伊勢市宮後1-3-19



Aramatsuri-no-miya 荒祭宮



Taka-no-miya 多賀宮

At Ise Jingu, more than 1,500 rituals are conducted annually. They are all related mainly to rice cropping. Prayers are offered for a rich harvest of rice which is believed to make Japanese people happy. Rituals are categorized into annual celebrations that take place on fixed dates every year; exceptional rituals that are conducted on important occasions for the nation; and Sengu rituals involved with Shikinen Sengu. Here, major annual celebrations and Higoto-Asayu-Omikesai performed twice a day are overviewed.

January 1

Saitansai

This is a ritual for celebrating the New Year and praying for abundant harvests and the prosperity and peace of the nation, and is held at jinja around Japan, including Ise Jingu. Various foods and beverages, including wakamizu (water drawn for the first time in the morning of the New Year), cooked rice, sake, and products from the seas, rivers, mountains, and fields, are offered to deities. In the Imperial Palace, the Emperor in traditional costume worships his ancestral deities enshrined in Ise Jingu first, and then other deities in all directions, praying for happiness of all the people.

■ 1月1日 ■

歳旦祭 (さいたんさい)

新しい年を祝い、五穀豊穡、国家の隆昌、国民の平安を祈るお祭り。伊勢神宮をはじめ、全国の神社で執り行われている。神前には若水(元旦に初めて汲む水)、御飯、御酒、海・川・山・野の幸などが供えられる。宮中では早朝、古式の装束を身にまとった天皇陛下が、まずは皇祖神を祀る伊勢神宮、そして四方の神々に向かって礼拝され、国民一人ひとりが幸福であるように祈りを捧げられる。

February 17 to 23

Kinensai

This is a ritual for praying for abundant crops of cereals, including rice, early in the spring when cultivation is started. The ritual is also referred to as the "toshigoji" ritual from "toshi" meaning rice and "koi" meaning prayer and wish. At Ise Jingu, the ritual called "Houhei-no-gi" (ritual of sacred offerings) is conducted, and messengers of the Emperor make offerings (heihaku) to the deities (p.21). Kinensai, conducted at all the 125 jinja, is a grand ritual forming a counterpart to Niinamesai held in November.

■ 2月17日~23日 ■

祈年祭 (きねんさい)

春の耕作始めの時期に、稲をはじめとする穀物が豊かに実るように祈る。稲を意味する「とし」、祈りや願いを意味する「こい」から「としごいのまつり」とも呼ばれている。伊勢神宮には天皇陛下の使者が遣わされ、幣帛(神へのお供え物)を奉る奉幣の儀(p.21)が行われる。125宮社すべてで執り行われる祈年祭は、11月の新嘗祭と対になる大祭である。

May 14 & August 4

Kazahinomisai

Held in the period when crops are growing fast, this ritual offers prayers for favorable weather and protection from damaging wind and rain. It was

once held at Kazahi-no-minomiya (betsugu of Naiku) dedicated to the wind deities of Shinatsuhiko-no-mikoto and Shinatobe-no-mikoto every day during the two months of July and August. Nowadays, it is conducted on May 14 and August 4.

■ 5月14日・8月4日 ■

風日祈祭 (かざひのみさい)

農作物の生長期にあたり、天候が順調で、風雨の災害がないように祈念する。かつては風を司る神・級長津彦命と級長戸辺命を祀る風日祈宮(内宮別宮)で、7月・8月の2か月間毎日行われていた。現在は5月14日と8月4日に執り行われている。

June 15 to 25 & December 15 to 25

Tsukinamisai

As seen by the word "tsukinami" meaning "every month," this ritual is held at jinja nationwide on the first day of each month. Ise Jingu, however, divides the year into two terms, and holds this ritual once a term, in June and December. Although envoy of the Emperor do not attend the ritual, offerings from the Emperor are brought to Ise Jingu. Among annual celebrations, the two Tsukinamisai and Kannamesai in October are treated as the most important rituals, and are called "sansetsusai" (three seasonal rituals). Tsukinamisai is conducted at the main sanctuaries of Naiku and Geku first, and then at all of 125 jinja Ise Jingu, including betsugu.

■ 6月15日~25日・12月15日~25日 ■

月次祭 (つきなみさい)

月次とは月ごとという意味で、全国の神社では毎月1日に行われているが、伊勢神宮では1年を半期に分け、6月と12月の2回行われる。勅使(天皇陛下の使者)の参向はないが、天皇陛下による幣帛が奉納される。恒例祭の中で最も大切にされる神事が2回の月次祭と10月の神嘗祭であり、「三節祭」といわれる。内宮、外宮の両正宮に続いて、別宮などすべての宮社で執り行われる。

October 15 to 25

Kannamesai

This is the most important ritual of the year in Ise Jingu. Newly harvested cereals in the year are offered to the deities, to extend gratitude for the year's harvests and pray for abundant harvests next year and the peace of the nation. Because ritual tools and furnishings are all renewed on this occasion, this ritual is also called "New Year of Ise Jingu." Rituals are conducted late at night, from October 15 to 16 at Geku and from October 16 to 17 at Naiku, and offerings are made by envoy of the Emperor at noon, on October 16 at Geku and on 17 at Naiku. After Kannamesai at the two main sanctuaries are finished, Kannamesai are also held at all of 125 jinja Ise Jingu,

伊勢神宮では年間1,500以上もの祭儀が行われている。伊勢神宮の祭儀は稲作を中心とした祭で、日本の国の幸せは稲が豊かに実ることであるとして、祈りが捧げられている。祭典は毎年決まった日に行われる恒例祭、国家の大事にあたって行われる臨時祭、式年遷宮にともなう遷宮祭に分けられる。ここでは、主な恒例祭典と毎日2回行われる「日別朝夕大御饗祭」を紹介する。



Kannamesai 神嘗祭

including betsugu, sessha, massha, and shokansha until October 25. The year's first ears of rice grown by the Emperor and bundles of rice plants sent from all over Japan are hung on the fences called "uchitamagaki" around the two main sanctuaries.

■ 10月15日~25日 ■

神嘗祭 (かんなめさい)

伊勢神宮の一年で最も重要なお祭り。その年に実った新穀を神々に供え、収穫を感謝して翌年の豊作や国民の平安を祈願する。祭器具・調度品などすべてを新しくして迎えるため、「伊勢神宮のお正月」とも呼ばれている。外宮では10月15日から16日にかけて、内宮では16日から17日にかけての深夜に神事が行われ、16日(外宮)と17日(内宮)の正午には勅使による奉幣が行われる。神嘗祭は両正宮に続いて25日まで、別宮、摂社、末社、所管社すべての宮社で齋行。両正宮の内玉垣(塀)には天皇陛下が育てられた初穂をはじめ、全国各地から寄せられた稲束が掛けられる。

November 23 to 29

Niinamesai

This ritual offers thanks for the year's abundant harvests. At Ise Jingu, shinsen (p.19) are offered to the deities, and the ritual of offerings (Houhei-no-gi, p.21) is conducted by envoy of the Emperor. In the Imperial Palace, the Emperor offers newly harvested rice to the deities, and eats the rice himself. After Niinamesai at the two main sanctuaries are conducted on November 23, Niinamesai are also held at all of 125 jinja Ise Jingu until November 29. The ritual is conducted at jinja around Japan as well, on November 23.

■ 11月23日~29日 ■

新嘗祭 (にいなめさい)

その年の五穀豊穡に感謝するもので、伊勢神宮では神々に神饗(p.19)をお供えし、勅使による奉幣の儀(p.21)が行われる。宮中では天皇陛下が新穀を神々に奉り、自らもお召し上が

りになる。新嘗祭は11月23日の外宮、内宮の両正宮に引き続き、29日まですべての宮社で齋行。また、全国の神社でも23日に執り行われる。

Higoto-Asayu-Omikesai

This is a ritual for offering meals to Amaterasu-omikami and other deities at Mikeden in Geku twice a day in the morning and afternoon every day. The meals contain steamed rice grown in the divine rice fields in Jingu, salt produced at Mishiodono in Futami, and water drawn from the well in the sanctuary, along with sake, dried bonito, sea fish, seaweed, vegetables, and fruits. Priests purify themselves, and make a pure fire with ancient tools, to cook divine meals with the fire. Since the establishment of Geku, this ritual has been continuously conducted even on stormy days or amid the disorder due to warfare for about 1,500 years. For reference, it is said that offering only two meals a day reflects ancient dietary practices.

日別朝夕大御饗祭 (ひごとあさゆうおおみけさい)

外宮の御饗殿で毎日午前と午後2回、天照大御神を中心とした神々に食事を差し上げる神事。食事は神宮神田で収穫されたお米を蒸した御飯、二見の御饗殿で作られた塩、神域の井戸から汲み上げられた水に、御酒、鰹節、海魚、海草、野菜、果物が添えられる。調理には心身を清めた神職が古代の道具で熾した清らかな火が使われている。外宮鎮座から約1,500年、どんな荒天の日も、また戦乱のときも続けられてきた祭りである。ちなみに1日2回というのは古代の食生活によるとされる。

Jingu Stock of Knowledge
伊勢神宮のうんちく

At Ise Jingu, all activities are repeated in the same way as in ancient times. In the sanctuary building in the ancient architectural style, people in ancient costumes serve the deities. A deeper knowledge about Ise Jingu will enable you to discover the origin of Japan.

Shinsen

Shinsen denotes a sacred meal offered to a deity. Ordinary meals for the deities offered at Higoto-Asayu-Omikesai (p.18) contain steamed rice, fish, seaweed, vegetables, fruits, salt, water, and sake. These meals with a good nutritional balance would be ideal for human health. Moreover, special meals at "sansetsusai" (Tsukinamisai in June and December, and Kannamesai) (p.17) contain 30 items, including dried sea bream and dried abalone in addition to the above items. Considering it is said that eating 30 food items per day is ideal for people today, divine meals are truly reasonable. In 2013, washoku (traditional dietary culture of the Japanese) were inscribed on the UNESCO list of Intangible Cultural Heritage. The inscription was based on the recognition that the washoku dietary culture embodies the mentality of Japanese people who respect nature, and have been passed on as a traditional social custom. This suggests that shinsen, deemed as the origin of washoku, has been worth being proud of during the past 1,500 years. Shinsen follows the principle of self-sufficiency, not only in terms of food but also of chopsticks and the earthen vessels in which shinsen is served.



Shinsen 神饌

しんせん
神饌

神様にお供えするお食事を神饌という。普段の食事である日別朝夕大御饌祭 (p.18) で供されるのは、御飯・魚・海藻・野菜・果物・塩・水にお酒が付く。栄養バランスのとれた品目で、健康面にも理想的と言える。また三節祭 (6、12月の月次祭・神嘗祭) (p.17・18) ではこれに干鯛、熨斗鮪などが加わり、30品目となる。現代人は1日30品目の食事を摂るのが理想とされる。まさに神様のお食事は理にかなっている。2013年、「和食」がユネスコ無形文化遺産に登録された。和食の食文化が自然を尊重する日本人の心を表現したもので、伝統的な社会慣習として受け継がれているとの評価を得ての登録となった。神饌は和食の原点で1,500年前から世界に誇るべき食事であったことがわかる。神饌は自給自足を原則とし、食物だけでなく、箸や神饌を盛る土器も自給している。

Spirit of Self-sufficiency

As a general rule, shinsen is operated under the principle of self-sufficiency. Rice that is used in celebrations and rituals is called "goryo mai", and is grown in Jingu Shinden, which is located in Kusube Town in Ise City. Jingu Shinden is said to have been ordained by Yamatohime-no-mikoto (p.10) and is a vast space of about 30 ha. In early May, the "Shinden Otaue Hajime" rice-planting ritual is held, followed by the "Nuibosai" harvest ritual at the beginning of September. The rice harvested during the "Nuibosai" ritual is dedicated to Kannamesai (p.17). Vegetables and fruits are also grown at "Jingu Misono", which is located in Futami Town in Ise City. There are more than 70 varieties of cultivated crops, which are only harvested on a daily needed basis. With a total area of about 2 ha, the majority of work is done by hand and agricultural practices are being used that rely on pesticides as little as possible. Salt is produced using traditional methods in the salt fields of "Mishiohama" in Futami Town in Ise City. Salt is baked in the shape of triangle at Mishiodono jinja (p.30) to produce rock salt. This rock salt is called "Mishio" and is dedicated as shinsen.



Mishiohama 御塩浜

自給自足の精神

神饌は自給自足を原則としている。

祭典や神事に用いる米は御米といひ、伊勢市楠部町の「神宮神田」で栽培されている。倭姫命 (p.10) が定めた場所とされ、広さは約30haある。5月初旬には、「神田御田植初」という田植えのお祭りがあり、9月初旬には、「抜穂祭」という収穫のお祭りがある。「抜穂祭」で収穫された稲穂は、神嘗祭 (p.18) に奉られる。また、野菜や果物は、伊勢市二見町の「神宮御園」で栽培されている。栽培作物は70種以上に及び、日々旬のものが必要で収穫される。総面積は約2ha。大部分の作業は手作業で行われ、できる限り農業に頼らない農法がとられている。塩は、伊勢市二見町の「御塩浜」という塩田で、昔ながらの方法で作られている。御塩殿神社 (p.30) では、塩を三角形に焼き固め、堅塩が作られる。この堅塩を御塩といひ、神饌として奉納される。

伊勢神宮では、古代と変わらない営みが日々、繰り返されている。

古代の建築様式を持つ社殿、古代の装束で神に仕える人々。

伊勢神宮をより深く知ることで、そこに日本の原点を見出すことができる。

Jingu Forests (Sacred Forests)

Jingu forests is an all-inclusive term for the mountains behind the Naiku of Ise Jingu, which has an altitude of a little over 400 meters. In order to maintain the dignity of the jinja, living trees in this forest in the holy precincts of Ise Jingu are not cut down, with the exception of times when it is necessary to plant trees. Since ancient times, this sacred forest has been managed as part of the area of Ise Jingu. Half of this sacred forest is a natural forest of evergreen broadleaf, with the remaining half an artificial forest mainly of cypress which is used as timber for Shikinen Sengu (p.11,12). This sacred forest is a natural habitat of the fringe flower which cannot be found in other forests, and is blessed with a valuable natural environment of the pure woods of camphor trees and Japanese camellias, as well as Rhododendron sanctum (or jinja azaleas). The forest is also home to many birds, with 141 species inhabiting the forest, which accounts for one-fourth of all birds confirmed in Japan.

神宮林

標高400メートル強、内宮の裏山一体の総称。神域の森林は、神宮の尊厳を保つため、樹木の生育上必要な場合以外は、生木の伐採をしない。宮域林は、古来、神宮の境内地として管理経営されてきた森林で、約半分が常緑広葉樹主体の天然林で、残り半分が式年遷宮 (p.11・12) で使用される御造営用材を生産するヒノキ主体の人工林。宮域林は、ほかの森林にはないトキワマンサクの自生地であり、クスノキやヤブツバキの純木、ジングウツツジなど、貴重な自然に恵まれている。また、鳥類も多く、日本での確認数の4分の1を占める141種が生息する。

Noshi-awabi (Noshi Abalone)

Abalone has a special place in shinsen, or food offerings to the deity. Only abalone from the locality of Kuzaki in Toba City is used for shinsen. About 2,000 years ago, Yamatohime-no-mikoto learned of the delicious



Making noshi-awabi 鮑の調製

taste of abalone from a local Ama and ordered that it be used for shinsen (p.54). The thinly cut strips of abalone that are dried and stretched are called noshi-awabi, and even today, large pieces of raw abalone and noshi-awabi are placed in Ise Jingu. In Japan, when a person gives a gift, the gift is accompanied with a paper called "noshi". The origin of the word "noshi" comes from "noshi-awabi".

のしあわび
熨斗鮪

神饌の中で、鮑は特別な存在である。使用する鮑は鳥羽市国崎がその産地と定められている。約2,000年前に倭姫命が地元の海女が差し出した鮑を気に入り、神饌にするよう命じた (p.54)。鮑の身を薄く長く削いだものを干物にし、熨したもの (伸ばしたもの) を熨斗鮪といい、現在も、大きな生鮑と熨斗鮪が伊勢神宮に納められる。日本では誰かに贈り物をする際に「のし」と呼ぶ紙を付けて贈る。この「のし」の起源は「熨斗鮪」から来ている。

Shinmekenzan

Shinme denotes horses for the deities to ride. Naiku and Geku have two shinme horses each, which are offerings of the Emperor. These horses, in full dress, visit the divine palaces of the deities early in the morning on the 1st, 11th, and 21st of each month. This ritual is called "Shinmekenzan." In early history, nobles and samurais offered shinme horses to jinja around Japan. Common people, who were unable to offer horses, offered wooden pieces in place of horses. It is said that ema (painted wooden tablets) found in jinja and Buddhist temples around Japan originated from these wooden pieces.



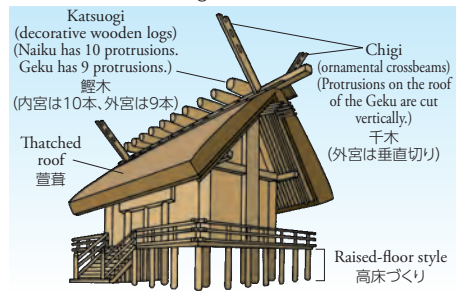
Shinmekenzan 神馬奉参

けんざん
神馬奉参

神馬は神様が乗る馬とされ、内宮・外宮にそれぞれ2頭いる。天皇陛下から奉納される。神馬は毎月1日・11日・21日の早朝に正装をして神前にお参りする。これを「神馬奉参」と呼ぶ。神馬は貴族や武士が各地の神社に奉納してきた歴史があった。神馬を奉納できない庶民は代わりに木片を納めた。日本各地の神社・仏閣で見られる「給馬」がこれが起源とされている。

Yuiitsushinmei-zukuri (Style and Features of Shoden)

Shoden, the buildings in which the symbols of the deities are enshrined, are constructed in the Shinto architectural style called Yuiitsushinmei-zukuri. Shoden buildings are raised-floor constructions made of raw hinoki wood. They have thatched roofs, with ornamental crossbeams at both ends of the roofs, and decorative wooden logs placed across the ridges of the roofs. This style, the same as in ancient times, represents the beauty of Shinto architecture in Japan. While the ends of the ornamental crossbeam of Naiku are horizontal, those of Geku are vertical. While Naiku has 10 decorative wooden logs, Geku has 9.



唯一神明造 (正殿の様式と特徴)

ご神体をお納めする正殿は「唯一神明造」と呼ばれる神社建築様式。素木の檜が用いられ、高床づくり。屋根は萱草で、その両端に屋根を貫く千木が飾られ、棟（屋根の最も高い部分）には丸太状の鯉木が並ぶ。古来変わらない様式で、日本の神社建築美を代表するものである。内宮、外宮とも大きさほぼ同じであるが、千木の先端が内宮は水平に対して外宮は垂直、鯉木の数も内宮が10本に対して外宮は9本と違いがある。

Three Sacred Imperial Treasures

Japanese mythology states that Amaterasu-omikami entrusted three sacred imperial treasures (a mirror, a sword, and a jewel) to her grandson, Ninigi-no-mikoto, who descended to the earth. It is believed that the mirror was enshrined as a divine mirror in Ise Jingu, and the sword was enshrined in Atsuta Jingu (Nagoya City), and the jewel in the Imperial Palace. Amaterasu-omikami is thought to have ordered Ninigi-no-mikoto to worship the mirror as if it were her. It is said that the mirror showing us what we really are reflects Shinto's belief in the importance of honesty.

三種の神器

日本神話では、天照大御神は孫の瓊瓊杵尊に「三種の神器」（鏡・剣・玉）を携えて地上に降臨させたとされる。鏡は伊勢神宮で神鏡として祀られ、剣は熱田神宮（名古屋）、玉は皇居に安置されている。天照大御神は鏡を「私として祀りなさい」と命じたとされる。ありのままを写す鏡は正直であるようにとの、神様の教えに通ずるともされている。

Heihaku and Houhei

Among the rituals of Ise Jingu, the five grand rituals (Kinensai, two Tsukinamisai in June and December, Kannamesai, and Niinamesai) (p.17,18) are opportunities that houhei are offered by the Imperial family. Heihaku is the general term for offerings to deities at Shinto rituals, excluding shinsen (sacred meals). "Hei" in "heihaku" means cloth. In ancient times, cloth as a valuable was a main offering to deities. Houhei denotes the dedication of heihaku by envoy of the Emperor.



Houhei-no-gi ceremony 奉幣の儀

幣帛と奉幣

伊勢神宮の祭典のうち五大祭（祈年祭・6、12月の月次祭・神嘗祭・新嘗祭）(p.17・18)では皇室から幣帛が奉納される。幣帛とは神道の祭祀の中で、神に奉納するもののうち、神饌以外のものの総称で、「幣」は布の意味。古代には貴重だった布が神様への捧げものの中心だった。勅使が幣帛を奉納する。これを「奉幣」という。

Worshipping the Deities

There are some traditional customs regarding a visit to Ise Jingu: visiting Geku first, and then Naiku; walking on the left side of the approach to Geku, and on the right side to Naiku, instead of walking in the middle of the approach; making a light bow in front of the torii gates. —There are other manners and procedures to be followed in the sanctuaries.

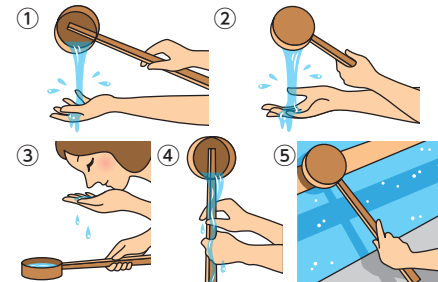
参拝について

伊勢神宮では外宮から内宮に参るのが古くからの習わしである。参道の中央は通らず、外宮では左側、内宮では右側を歩く。鳥居の前では軽く一礼し、神域に入ってから大切にしなければならぬマナー・手順がある。

Temizu

Because it is believed that Shinto deities feel comfortable with purity, purify your hands at the temizuya (purification font). The process is as follows:

- 1) Take the dipper with your right hand and fill it with water. Pour some water over your left hand to rinse it.
- 2) Shift the dipper to your left hand and rinse your right hand.
- 3) Take the dipper with your right hand again, and pour water into your left cupped hand to rinse your mouth.
- 4) Rinse your left hand again and hold the dipper vertically, with the dipper cup up, to rinse the dipper with the rest of the water.
- 5) Return the dipper, with the cup upside down.



手水(てみず)

神様は清浄を好むとされるため、手水舎で手を清める。これを手水という。手順は

- ①右手で柄杓に水を汲み、左手にそそぐ②左手に柄杓を持ち替え、今度は右手に水をそそぐ③右手に柄杓を持ち替え、左の掌に水をためて口をすすぐ④再び左手に水をそそぎ、柄杓を立て、残った水で柄杓を洗い流す⑤柄杓を伏せて戻す。

How to worship the deities

First of all, stand straight, and make a light bow. Then:

- 1) Bow twice deeply (enough for your hands to touch your knees).
 - 2) Clap twice, and then pray closing your eyes.
 - 3) Bow again deeply.
- Clapping in jinja is called kashiwade. There are some views on the reasons to clap. Some argue that kashiwade is made to express gratitude to deities and joy. The proper ways of using temizu and worshiping deities are viewed as important in any jinja around Japan.

神前での参拝

姿勢を正して軽くおじぎをして①深くおじぎを2回(両手が膝に着くくらい)②手を2回打った後に目を閉じて願いをかける

③もう一度深くおじぎをする

神社では手を打つことを拍手と言う。拍手を打つ理由は諸説あるが、神様への感謝、喜びを表すためという説がある。手水や神前での参拝手順についてはこの神社においても重んじられる作法である。

Okayaba

There is okayaba along the Miyagawa River in the mountain in the northeastern part of Watarai Town. Okayaba is a production center of plants known as kaya, used to thatch the roofs of buildings of Ise Jingu. The general public are not allowed to enter okayaba managed by Jingu. However, Gorindo (p.34) on the foot of the mountain offers an upward view of the mountain of kaya, which will seem like an archetype of mountainous homelands for many Japanese people.

おみやげ 御萱場

度会町の北東部、宮川に沿った山中には御萱場がある。御萱場とは伊勢神宮の社殿の屋根を葺く「萱」を生産する場所。伊勢神宮が管理しており、一般人は立ち入ることができない。しかし麓の五輪堂(p.34)からは萱の山を仰ぎ見ることができ、日本のふるさとの山を思わせる。

Tamiyaji Mifune-den Ruins

Tamiyaji is an old Buddhist temple in Tamaki Town, renowned for its two eleven-headed Kannon statues (designated as an Important Cultural Property by the national government). This temple is also known for its Hiwatari Shinji held in February. Tamaki Town, with many sessha and massha, is closely related to Ise Jingu, and also has the Mifune-den ruins near Tamiyaji. Mifune-den was a building for storing ship-shaped vessels called mifuneshiro in which the symbol of the deity of Naiku was once enshrined. Every time mifuneshiro was renewed during Shikinen Sengu, the old one was brought here and stored. Although the building does not remain today, a monument stands on the site.

たみやじ みふねでんあと 田宮寺 御船殿跡

田宮寺は玉城町にある古刹で二体の十一面観音像(国指定重要文化財)が名高い。2月の火渡り神事でも知られる。玉城町は摂社・末社が数多く、伊勢神宮と深い関係がある町だが、田宮寺の近くには御船殿跡がある。御船殿には、式年遷宮が終わったあと、内宮のご神体を納めていた「御船代」という船形の器を移していた。現在はこの地に移されていないが、跡地に碑が立てられている。

Shikinen Sengu Memorial The Sengu Museum

The Sengu Museum is a museum established in 2012 to introduce the Shikinen Sengu ceremonies of Ise Jingu to the public. Detailed models and materials showing the methods of producing items used for the Shikinen Sengu are on display in the museum, and it is involved in activities based on the idea of conveying the spirit of prayer and the outstanding skill and techniques of the Japanese people to future generations, along with the traditions of the Shikinen Sengu itself. The ceremonies of the Shikinen Sengu are presented through a wealth of video resources and models that depict its important rituals. The methods of producing the Onshouzoku Shinpo, items that are offered to the deity, are explained using materials that faithfully recreate the way they are made anew while using ancient methods, and then presented as offerings. However, the highlight of the museum is its full-scale model of the Geku main sanctuary, an area which is forbidden to entry by the general public. This model was built by jinja carpenters using the same materials as the actual construction, and made to clearly replicate the building structure known as "shinmei-zukuri"

Visitors can borrow audio terminals at no charge that provide descriptions of the museum exhibits in many languages, including English, French, Spanish, German, Italian, Chinese (traditional and simplified), and Korean, in efforts to promote the understanding of Ise Jingu and the Shikinen Sengu in an international capacity.

式年遷宮記念 せんぐう館

せんぐう館は2012年に創設された伊勢神宮の式年遷宮を紹介するミュージアム。館内では精密な模型や製作工程を示す資料を展示して、日本人の祈りの心と卓越した技を、式年遷宮の伝統とともに広く後世に伝える理念のもと活動している。式年遷宮の祭典については、豊富な映像資料と重要な祭儀を再現した模型で紹介。また神様に捧げられる品々である御装束神宝については、古式のままに新しく作り納める製作工程を忠実に再現した資料で解説している。そして何よりも圧巻は、一般には立ち入ることが出来ない外宮正殿を原寸大で建てた模型である。実物と同じ素材を使って宮大工が作り上げており、神明造と呼ばれる建築構造がよく分かるよう再現されている。英語・フランス語・スペイン語・ドイツ語・イタリア語・中国語(繁体字・簡体字)・ハンガルの多言語に対応した展示解説の音声端末を無償で貸し出しており、伊勢神宮と式年遷宮の国際的な理解にも努めている。

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Scaled-down model of Geku Densha (front) and full scale model of Geku Goshoden
外宮殿舎配置模型(手前)と外宮正殿原寸模型



Scaled-down model of Togyo-gyoretsu 渡御御行列模型

Jingu Choko-kan Museum / Agriculture Museum

The Jingu Choko-kan Museum, established in 1909, is a general museum for the history and culture of Jingu with exhibits on its related ceremonies and past records, including the Onshouzoku Shinpo items, which were once offered and have been removed from the main building of Ise Jingu at every Shikinen Sengu ceremony. Its Renaissance-style architecture was designed by Tokuma Katayama, a leader in the construction of the Imperial Court during that time period. Although much of it was destroyed by fire due to war damage in 1945, it was rebuilt in 1953 to commemorate the 59th Shikinen Sengu. The Jingu Agriculture Museum, established in 1891, is Japan's oldest museum of industry and agriculture. With the theme of "How to make the best use of natural products", it exhibits materials related to the Jingu's imperial estate and valuable items related to agriculture, forestry, and fisheries of the Meiji period. Like the Choko-kan, it was designed by Tokuma Katayama. Both the Jingu Choko-kan Museum and Agriculture Museum have been designated as National Registered Tangible Cultural Properties.



Jingu Choko-kan Museum 神宮徴古館

神宮徴古館・農業館

1909年に創設された神宮徴古館は、式年遷宮の撤下御装束神宝をはじめ、神宮の祭典や歴史に関する資料が展示されている神宮の歴史と文化の総合博物館。ルネッサンス様式の建築は、当時の宮廷建築の第一人者・片山東熊によるもの。1945年に戦災により大部分が焼失したものの、1953年の第59回式年遷宮を記念し復旧された。

1891年に創設された神宮農業館は日本最古の産業博物館。「自然の産物がいかに役立つか」がテーマで、神宮御料地関係の資料や、明治の農林水産業の貴重な資料などが展示されている。設計は徴古館と同じく片山東熊。神宮徴古館・農業館ともに国の登録有形文化財である。

神宮徴古館・農業館 ☎0596-22-1700 伊勢市神田久志本町1754-1

Jingu Museum of Fine Arts

An art museum established in 1993 to commemorate the 61st Shikinen Sengu. Its exhibits include a variety of art items from different disciplines including paintings, written works, and craftworks that were presented to the Jingu by leading Japanese artists. Its architecture, which incorporates traditional Japanese styles, is a work of modern construction that also takes great care to achieve harmony with its natural surroundings. It is a museum to art that houses masterpieces representing each time period, with the concept of looking out across the history of art in Japan.

神宮美術館

第61回式年遷宮を記念し、1993年に創設された美術館。日本を代表する芸術家から神宮に献納された絵画、書、工芸など各分野の美術作品が展示されている。日本の伝統的様式を取り入れた建物は、自然との調和に配慮された現代建築になっている。時代を代表する秀作を収め、日本の美術史を展望を持った美の殿堂である。

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The Museum of Shinto and Japanese Culture, Kogakkan University

A museum facility affiliated with Kogakkan University and opened in 1992, it serves to convey the culture, history, traditions, religion, and ideas of Japan to others by introducing materials on Shinto and its jinja, and valuable cultural properties pertaining to Ise Jingu and related topics. Its public displays include a wealth of precious items such as the main pillars of the Ujibashi Bridge, special shinsen models, and local materials on subjects such as Ise kabuki and archaeology.

皇學館大学佐川記念神道博物館

1992年に開館した皇學館大学付属の博物館施設。神道・神社関連の資料や、伊勢神宮とその周辺の貴重な文化遺産を紹介することで、日本の文化と歴史・伝統・信仰・思想等を伝えている。宇治橋の第一男社や特殊神饌模型、伊勢歌舞伎や考古関係の郷土資料など、貴重な資料を数多く公開している。

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Oise mairi (pilgrimage to Ise Jingu) that people

人々が憧れたお伊勢参りは、日本人の旅の原点。

Okage Mairi

After the era of battles in medieval times ended, and a peaceful period called the Edo period began, well maintained main roads triggered people's longing for Ise Jingu. Okage mairi denotes group pilgrimage to Ise Jingu, which cyclically experienced a boom as the enthusiasm to visit Jingu grew stronger. It was called Okage mairi because people visited Jingu to extend thanks for the deities' blessings (okage). Okage mairi pilgrims traveled carrying a dipper with them, and local residents along the route offered accommodation and meals for free to the pilgrims, who could be easily recognized by the dippers. That was because the local residents viewed serving the Okage mairi pilgrims as a way of expressing their own gratitude to the deities. Although the general public at that time faced strong restrictions on traveling, they were allowed to go only for Oise mairi. That is why Oise mairi may be the origin of tourism of Japanese people.

おかげ参り

中世期の戦乱の時代が終わり、江戸時代という平和な時代が始まると、街道の整備も進み、人々の伊勢神宮への憧れが強くなっていった。「おかげ参り」はこの参宮熱が高まって周期的に起こった集団参宮ブームのことで、神様の「おかげ(恩恵)」に感謝して参るから、「おかげ参り」と呼ばれる。「おかげ参り」をする人々は1本の柄杓を身につけて徒歩で旅をし、道中に住む人々はその柄杓を目印として宿や食事などを無料で提供

した。それは、参拜者に施しをすることも神様の「おかげ」に感謝することと考えられていたからである。この時代、庶民の旅は厳しく制限されていたが、お伊勢参りは特別に許されていた旅で、日本人の旅の原点となった。

Onshi

People called onshi played the roles of the promoters of Okage mairi. Onshi traveled around Japan to distribute good luck charm tablets from Ise Jingu to many households and recommend visiting Jingu to offer thanks, by telling people stories of the divine efficacy of Jingu. Moreover, onshi played important roles in sharing a wide range of knowledge and information with people around Japan, by providing peasants with calendars useful for rice cultivation, for example. Furthermore, onshi gave a night's shelter and lavished hospitality to Okage mairi trippers from all over Japan. They also offered prayers in their residences, and served as jinja guides and tourist guides. Onshi were the Edo-period equivalents to present-day travel agents.

おんし
御師

「おかげ参り」の仕掛け人になったのが「御師」と呼ばれる人である。御師は、全国に出向いて伊勢神宮のお礼を家々に配り歩き、その神徳を説いて、感謝を伝えるための参宮を勧めた。また、農家には稲作に役立つ暦を届けるなど、さまざまな知識や情報を伝える役割も果たした。そして各地から伊勢にやってきた人々を自宅に泊めて盛大にもてなし、邸内での祈禱を

longed for is the origin of tourism of Japanese people

はじめ、参拜案内から観光案内まで行った。御師は現在の旅行代理店のような存在だったのである。

Kou

Travel from various places around Japan to Ise Jingu took many days on foot, as well as a large amount of money. That is why many ordinary people had difficulty making the trip. Therefore, onshi encouraged many villages in Japan to form organizations called "kou." These were organizations for visiting Ise Jingu, and called "Ise-kou." Kou worked as follows: A whole village cooperated to save up money, and, after the funds were built up, only people selected by lot left the village to visit Ise Jingu. Since, once selected as a representative, that person became ineligible to draw lots from the next occasion onward, all the members of kou were supposed to be selected by lot in turn, and to be able to visit Ise Jingu someday.

講

全国各地から徒歩で何日もかかる伊勢神宮への旅。お伊勢参りには多額の旅費がかかるため、庶民にとって実現は難しかった。そこで御師は、各地の村々に「講」という組織を作らせた。それは伊勢神宮へ参拝するための組織で「伊勢講」と呼ばれた。その仕組みは、村中で協力して金銭を積み立て、資金が貯まるとクジで選ばれた代表者が参宮に出かけるというもの。一度代表に選ばされると次回からはクジを引けなくなるため、所属者は順番にクジに当たることになり、全員がいつかはお伊勢参りに行けるようになっていた。

Ise Ondo

Ise Ondo is a collective term for what were originally songs performed during celebrations or rituals in Ise, which were made popular throughout the country by pilgrims returning from Ise. Lyrics

typically express yearnings to make pilgrimages to Ise, such as the one that goes, "I want to go to Ise, have a glimpse of the pilgrimage road, at least once in my life." Today's versions of Ise Ondo, often performed by folk singers, though still based on traditional ones, tend to be more sophisticated.

伊勢音頭

伊勢参りに訪れた人が故郷に戻り、「参宮みやげ」の一つとして、伊勢で歌われていた祝儀唄や盆踊り唄などを伝えた。それらの唄を総称して「伊勢音頭」と呼ぶようになったという。「伊勢に行きたい 伊勢路が見たい せめて一生に一度でも」という歌詞がよく知られており、歌詞の全体から人々がどれほど参宮を夢見ていたかがわかる。現在では、昔のものを基本とし、民謡歌手などによって洗練された伊勢音頭が歌われている。

Furuichi

Furuichi, located along the main road connecting Geku and Naiku, became Ise's busiest entertainment district by the 17th century, when it had brothels, playhouses, and inns. Today there is just one traditional wooden-built inn in business that retains something of the atmosphere of Furuichi's past. There are stone monuments along the road marking sites of playhouses and other establishments, as well as a museum showing materials related to Furuichi's history.

ふるいち
古市

古市は外宮と内宮を結ぶ参宮街道沿いにあり、17世紀以降には遊郭や芝居小屋、旅館が並び、伊勢随一の歓楽街としてにぎわった。現在も当時の面影をそのまま伝える木造の旅館が1軒だけ残り、営業を続けている。街道沿いには、昔日を偲ばせる芝居小屋跡などの石碑や、当時の様子を知ることができる資料館もある。



Sketch of Ise Sangu (Hiroshige Ando/Owned by Osaka-Tamatsukuri Inari Jinja) 伊勢参宮略図(安藤広重/大阪・玉造稻荷神社所蔵)



Ise Ondo 伊勢音頭

Saiku Ruins
(Japan Heritage)

齋宮跡(日本遺産)

Saiku, the palace of the Saio, an unmarried

神に仕えた未婚の皇女・齋王の宮。

What is the Saio?

The Saio was selected by divination from amongst the unmarried women of the royal family to serve in Ise Jingu in place of the emperor. This system, which was established around 670, continued for about 660 years, and during that time, over 60 Saio served at Ise Jingu. During the Heian period (8th to 12th centuries), the Saio journeyed from Heian-kyo (ancient Kyoto) to Saiku where she lived and devoted herself to prayer. The Saio visited Ise Jingu only for "Kannamesai" (p.17) and the "Tsukinamisai" (p.17), spending most of her daily life at the palace grounds of Saiku, which was dedicated for use by the Saio. Although a modest, day-to-day life of prayer, this lifestyle also had a flair for elegance that mirrored that of the capital, with the Saio wearing the 12-layered ceremonial robes of a Japanese court lady, enjoying playing kaiawase, a shell-matching game popular with court aristocrats during the Heian period, and ban-sugoroku, a board game similar to Backgammon,

and composing waka verses. This area was the center of the region's culture, with many envoys from the capital visiting Saiku where the Saio was in residence and a gathering of a variety of goods from neighboring areas.

This unique perspective of the world and story, "Saiku: The Palace of Praying Saio Princesses" that can only be found in Mie Prefecture, was added to the Japan Heritage list of the Agency of Cultural Affairs in April 2015.

齋王とは

齋王は、未婚の皇族女性から占いによって選ばれ、天皇の代わりに伊勢神宮に仕えた。制度としては、670年頃に成立してから約660年続き、その間に60人余りの齋王が選ばれた。平安時代(8世紀~12世紀頃)には齋王は平安京から赴き、齋宮で祈りをささげながら暮らし、齋王が伊勢神宮に参るのは「神嘗祭」(p.18)と「月次祭」(p.17)のみで、日常生活は齋王のために設けられた宮殿・齋宮で送られていた。その暮らしは祈り

imperial princess who served the deities

を捧げる慎まじやかな日々の中にも、十二単を纏い、貝合わせや双六を楽しみ、歌を詠むといった都さながらの雅やかなものだったという。齋王が暮らす齋宮には都からの使者も多く、近隣の国からもさまざまな物資が集まるなど、この地方の

文化の中心地の一つだった。

2015年4月、その特別な世界観とストーリーが「祈る皇女齋王のみやこ 齋宮」として三重県で唯一、「日本遺産」(文化庁)に認定された。



One-tenth model of the entire Saiku Ruins and Itsukinomiya Hall for Historical Experience (back) 齋宮10分の1史跡全体模型といつのみや歴史体験館(奥)



Saio in Heian period (image) 平安時代の齋王(イメージ)

Explanation Saiku-ato National Historic Site
史跡齋宮跡

The Saiku-ato National Historic Site is located in Meiwu Town in Taki District between the cities of Matsusaka and Ise is an excavation site that covers an area of 137 hectares, measuring about 2 kilometers from east to west and about 700 meters from north to south. After excavations had taken place, the area was designated as a national historic site in 1979. Saiku, also known as "Itsukinomiya", served as the palace and public offices of the Saio. The many years of excavations have confirmed the existence of a grid-shaped area of seven blocks from east to west and four blocks from north to south set off by a 15 meter wide road, and the grand scale of this area, which extends 1 kilometer from east to west and 500 meters from north to south in one square block of about 120 meters; and once again, the national importance of Saiku during that time has been revealed.

松阪市と伊勢市にはさまれた多気郡明和町にあり、東西約2km・南北約700mで約137haの面積を有する史跡である。1979年、発掘調査の成果をもとに国の史跡に指定された。「いつのみや」とも呼ばれる齋宮には、齋王のために設けられた宮殿と、その事務を司る役所・齋宮寮が配置されていた。長年の発掘調査から、史跡東部では幅約15mの道路によって区切られた、東西7列・南北4列の碁盤目状の区画があり、この区画は1区画が約120m四方で東西約1km・南北約500mにも及ぶ壮大なものであることが分かり、当時の齋宮が国家的に重要な施設であったことが改めて明らかになった。

☎ 三重県多気郡明和町

Explanation Saiku Historical Museum
齋宮歴史博物館

This themed museum was opened with the purpose of studying, researching, exhibiting, and disseminating information on the Saiku Ruins in 1989. In addition to presenting the results of excavations of the Saiku Ruins and the history of Saiku and Saio through small exhibition models and touch panels, the museum also collects and preserves related materials. Two films, "Saio Mass Processions" and "The Phantom Shrine, Revived in the Present," can be seen on the big screen in the Motion Picture Exhibition Hall.



Inside the museum 館内風景

1989年に開設された齋宮跡の調査・研究・展示・情報発信を目的とするテーマ博物館。齋宮跡発掘調査の成果や齋宮と齋王の歴史を展示模型、タッチパネルなどで紹介するほか、関係資料を収集・保存する。「映像展示室」では「齋王群行」「今よみがえる幻の宮」の2本の映像を大画面で見ることができる。

☎ 0596-52-3800 三重県多気郡明和町竹川1503

Explanation Saiku Heian Era Park
さいくう平安の杜

Saiku Heian Era Park opened in October 2015 in Yanagihara District. One of the areas of the public offices of Saiku during the Heian period. There are three buildings located in the heart of the park: Seiden, Nishiwakiden, and Higashiwakiden, reconstructed buildings from the beginning of the 9th century that were the central buildings for the palace. Around the buildings is a 15 meter wide reconstructed district road, which allows visitors to experience the grand scale of Saiku that was laid out in square blocks of about 120 meters in length, a grid of seven blocks from east to west and four blocks from north to south.



Seiden 正殿

2015年10月、平安時代の齋宮の役所・齋宮寮庁の一角とされる柳原地区にオープン。復元された建物は、齋宮寮庁の中心的な施設だったとされる9世紀初頭の復元建物「正殿」「西脇殿」「東脇殿」の3棟。周りには幅約15mの区画道路も再現され、約120m四方の区画が東西7列・南北4列で構成されていた齋宮の壮大なスケールを体感できる。

☎ 三重県多気郡明和町齋宮2800

Explanation Itsukinomiya Hall for Historical Experience
いつのみや歴史体験館

Visitors to the museum can experience the history and culture of the Heian period, when Saiku enjoyed the greatest prosperity, and the life of Saio. Visitors can also enjoy trying on costumes of genuine royalty and nobility, such as 12-layered ceremonial kimono and everyday robes worn by the nobility, as well as ancient games, sugoroku, and kaioi (game using shells). The building is also a wooden building that was constructed to mimic the architectural style of court nobles' houses in the Heian period.



Inside the hall 館内風景

齋宮が最も栄えた平安時代の歴史と文化、齋王の暮らしを体験できる施設。十二単・直衣など本格的な王朝貴族の装束試着体験や、古代の遊び、盤双六や貝覆いなどを楽しむことができる。また、建物は当時の貴族の邸宅である寝殿造を模した木造建築である。

☎ 0596-52-3890 三重県多気郡明和町齋宮3046-25

Shrines & Temples

社寺



Futami Okitama jinja 二見興玉神社

Futami Okitama Jinja (Ise City)

The shrine is famous for a pair of large and small rocks located side by side in the sea, known as Meoto-iwa (lit. husband-and-wife rock) (p.60). The rocks serve as a torii gate to visitors offering prayers to the sunrise and to a sacred rock 700 meters offshore from Meoto-iwa. Many visitors come to pray to the sunrise especially on the Summer Solstice when the sun rises right in the middle of the rocks. Since ancient times the waters of Futamiura, as this section of the sea is called, has been the scene of misogi, a ritual immersion performed prior to visiting Ise Jingu. Inside Futami Okitama jinja there are many figurines representing frogs, which are considered auspicious symbols associated with the shrine.

二見興玉(ふたみおきたま)神社(伊勢市)

寄り添うように並ぶ大小二つの岩「夫婦岩」(p.60)が有名で、沖合約700m先にある霊石と日の出を選択する鳥居の役目を果たす。夏至には夫婦岩の中央から朝陽が昇り、多くの参拝客が訪れる。古くから伊勢神宮参拝の前に、この神社のある二見浦の海水で心身を清める「禊」が行われてきた。また、蛙が縁起物とされ境内にはたくさんの蛙の置物がある。

☎0596-43-2020 伊勢市二見町江575

Asamadake Kongoshoji (Ise City)

This Buddhist temple is located near the summit of Asamayama (p.57) overlooking the town of Ise. Traditionally, pilgrims paid visits to this temple on their way to Ise Jingu. The main temple building is a National Important Cultural Property. The temple's principal Buddhist statue is put on public view once every 20 years in "okagedoshi"—the year following Ise Jingu's Shikinen Sengu.

朝熊岳金剛證寺(あさまだけこんごうしょうじ)(伊勢市)

伊勢の町を見下ろす朝熊山(p.57)山頂付近にあり、昔から伊勢神宮に参る人はこの寺に訪れていた。本堂は国の重要文化財である。ご本尊は秘仏で、20年に一度、遷宮の翌年である「御蔭年」にご開帳される。

☎0596-22-1710 伊勢市朝熊町548

Okunoin (Ise City)

The Okunoin section of Asamadake Kongoshoji is a place where people come to pray for the repose of

ancestral spirits. In and around Isejima there is a traditional custom called "takemairi", which involves erecting sotoba (wooden grave tablets) at Okunoin for the deceased after the funeral. The approach to Okunoin is lined with row upon row of sotoba ranging in height between 2 to 8 meters.

奥の院(伊勢市)

朝熊岳金剛證寺の院は、先祖供養の聖地。伊勢志摩地方には葬儀の後にここに卒塔婆を立てて供養するという「岳参り」という風習がある。参道には高さ2~8mのたくさんの卒塔婆が立ち並んでいる。

☎0596-22-1710 伊勢市朝熊町548



Sarutahiko jinja 猿田彦神社

Sarutahiko Jinja (Ise City)

This shrine enshrines the deity Sarutahiko-okami, who according to mythology served as a guide to Ninigi-no-mikoto, the grandson of Amaterasu-omikami, when Ninigi-no-mikoto and others first descended from heaven to rule Japan. Today the shrine attracts visitors praying for safe journeys and business success. Omisa held in this shrine on May 5 is designated as an intangible folk cultural property of Mie Prefecture.

猿田彦神社(伊勢市)

天照大御神の孫・瓊瓊杵尊が地上を統治するため天上から下りてきた際、神々の先頭に立って道案内をしたという「猿田彦大神」を祀る。このようなことから、交通安全や商売繁盛のご利益を願う人々が訪れる。御田祭(5月5日)は三重県の無形民俗文化財。

☎0596-22-2554 伊勢市宇治浦田2-1-10

Matsuo Kannonji (Ise City)

The principal object of worship at this 1,300-year-old temple is a statue of the Eleven-headed Kannon. Legend has it that the statue is guarded by two dragons, which respectively inhabit the two ponds situated behind the main temple building. The temple attracts visitors praying for good luck and protection from bad luck.

松尾観音寺(伊勢市)

約1,300年前に開かれたお寺で、ご本尊は十一面観世音菩薩。本堂裏にある2つの池それぞれには龍が住み、ご本尊を守っているという伝説があり、厄除け・開運の寺として信仰を集めている。

☎0596-22-2722 伊勢市楠部町156-6

Mishiodono Jinja (Naiku Shokansha) (Ise City)

Mishio-no-mamori-no-kami, or the guardian deity of salt that is dedicated to Ise Jingu, is enshrined at Mishiodono jinja. On the grounds of the jinja, facilities that produce salt follow the ancient rites of traditional salt-making, where salt is simmered in salt water from the salt fields of Mishiohama that are located next to the jinja.

御塩殿(みしおどの)神社(内宮所管社)(伊勢市)

伊勢神宮に奉納する御塩の守り神を祀る。境内には御塩を作る施設があり、神社付属の塩田「御塩浜」から運ばれた鹹水を煮詰めて、古式にのっとった方法で御塩が作られている。

伊勢市二見町2019

Awamiko Jinja (Naiku Sessha) (Ise City)

Located on the cape of the west coast of Ikenoura, Awamiko jinja is the closest jinja to the shore out of all 125 jinja in the Ise Jingu complex. The deity of the jinja is considered to be the guardian deity of the coast. Awamiko jinja retains the tradition of offering meals to Yamatohime-no-mikoto (p.10).

粟皇子(あわみこ)神社(内宮摂社)(伊勢市)

池の浦の西岸の岬にあり、125社ある伊勢神宮の社の中で最も海岸に近い社である。ご祭神は海岸の守護神とされる。倭姫命(p.10)にお食事をお献上したという伝承の残る神社。

伊勢市二見町松下1687-2

Mike Jinja (Geku Sessha) (Ise City)

Housed near Kamiyashiro harbor at the estuary of the Setagawa River, Mike jinja worships the deity that offers food from the harbor to Ise Jingu. Believed by the local people to be a guardian deity of the land, he is said to bestow divine blessings for avoiding fires and providing safety on the high seas.

御食(みけ)神社(外宮摂社)(伊勢市)

勢田川河口の神社港の近くに鎮座し、港にあがった食物を伊勢神宮に奉げる様子を祀る。地元の人々から土地の守り神として信仰され、火災除けや海上安全にご利益があるといわれている。

伊勢市神社港1



Isawa jinja 伊射波神社

Isawa Jinja (Kaburako-san) (Toba City)

This shrine, which is said to offer divine favors for marriage, is located on the cape of Arashima Town in Toba City. The shrine is called Kaburako-san and

is a popular destination for women. The torii gate on the approach to the shrine entrance faces the sea and long ago, people would come by boat to worship at the shrine.

伊射波(いさわ)神社(加布良古(かぶらこ)さん)(鳥羽市)
鳥羽市安楽島町の岬にある神社。縁結びにご利益があるといわれる。「加布良古さん」と呼ばれ、女性参拝者が多い。参道入り口の鳥居は海に向かって立っており、昔は船でお参りしたことがわかる。

鳥羽市安楽島町1020

Hikotaki Daimyojin (Hikotaki-san) (Toba City)

Dedicated to the white snake, the grounds of Hikotaki Daimyojin are shrouded in mystery, with large shimenawa, or sacred rice-straw ropes, strung over the riverbed. The shrine has a strong following as the deity for women-specific diseases and easy childbirth, and is known to the locals as Hikotaki-san.

彦瀧(ひこたき)大明神(彦瀧さん)(鳥羽市)

白蛇を祀り、川原越しに大きな注連縄を張った境内は神秘的。地元では「彦瀧さん」と親しまれており、女性特有の病や安産の神様として信仰を集めている。

鳥羽市河内町

Shinmei Jinja (Toba City)

This shrine is dedicated to the patron deity of Osatsu Town in Toba City, a town of Ama and fishermen. "Ishigami-san" (p.52), which is said to be able to fulfil one wish of women, is enshrined in a shrine along the approach to the Shinmei jinja.

神明(しんめい)神社(鳥羽市)

海女と漁師のまち、鳥羽市相差町の氏神である。女性の願いなら一つは叶えてくれるといわれる「石神さん」(p.52)は、神明神社の参道の途中にある社に祀られている。

☎0599-33-7453 鳥羽市相差町1237

Akasaki Jinja (Geku Massha) (Toba City)

Located in the secluded cove of Toba Bay, Akasaki jinja worships the guardian deity for harvesting marine products that are offered to the Geku of Ise Jingu. The Akasaki ritual is held every June to pray for safety in the home and ward off evil, and is crowded with people who come to worship in yukata, a light cotton kimono.

赤崎神社(外宮末社)(鳥羽市)

鳥羽湾の入り江の奥まったところにあり、伊勢神宮の外宮に奉納する海産物採取の守護神を祀る。毎年6月には「赤崎祭」という祭が行われ、家内安全や厄除祈願のため、ゆかた姿で参拝する人で賑わう。

鳥羽市鳥羽5

Yatsushiro Jinja (Toba City)

Yatsushiro jinja is located on the island of Kamishima (p.73), a remote island in Ise Bay. The grounds of the shrine can be found at the top of 214 stone steps, in which the sea deity is enshrined. There are a number of shinpo, or sacred treasures, including bronze mirrors and pottery that were used in rituals and religious rites. The valuable archaeological materials have been designated as national important tangible cultural properties.

八代(やつしろ)神社(鳥羽市)

伊勢湾に浮かぶ離島・神島(p.73)にある神社。境内は214段の石段の上であり、海を司る神を祀る。数々の祭祀儀礼で使われてきた銅鏡や陶磁器などの神宝があり、貴重な考古資料として国の重要有形文化財に指定されている。

☎ 鳥羽市神島町1



Yatsushiro jinja 八代神社

Isobe Jinja (Shima City)

This shrine, located near Izawanomiya (p.15), was established in 1908, when about ten neighboring shrines were combined and relocated to the present spot. The shrine's annual festival takes place on November 11, when there are processions of portable shrines carried by children.

磯部神社(志摩市)

伊雑宮(p.15)の近くにある。1908年、近隣の約10社が現在の地に移転合併した。毎年11月11日のお祭りには子どもたちが神輿をかつぐ姿が見られる。

☎ 0599-55-0138 ☎ 志摩市磯部町恵利原1250

Saminaga Jinja (Izawanomiya Shokansha) (Shima City)

This jinja is dedicated to the white-naped crane found bearing ears of rice in its beak by the imperial princess Yamatohime-no-mikoto (p.10) who was visiting the area. The jinja is also known as Ho-toshi no Yashiro (lit. jinja where ears of rice were dropped) because it was popularly believed that the crane was carrying the ears of rice to paddy fields.

佐美長(さみなが)神社(伊雑宮所管社)(志摩市)

倭姫命(p.10)がこの地を訪れた際、一羽の真名鶴が稲穂をくわえているのを発見し、記ったのが始まり。伝承の中で真名鶴が田んぼに稲穂を運んだことから、「穂落社」との別名もある。

☎ 0599-55-0038 ☎ 志摩市磯部町恵利原

Ugata Jinja (Shima City)

This shrine attracts worshippers looking for luck in competitions and matches, because the name of the deity enshrined here includes three characters with the meaning "victory", and also because "Ugata" sounds similar to the Japanese word for "prevail."

宇賀多(うがた)神社(志摩市)

祭神の御名に「勝」の字が3つも入り、さらに「宇賀田」の発音が「打ち勝った」に似ていることから勝負の神様として信仰を集める。

☎ 0599-43-0332 ☎ 志摩市阿児町鶴方1550

Katada Inari Jinja (Shima City)

Since it was established in the mid-19th century, this shrine has attracted worshippers as the guardian deity of fishermen and fishing. The main shrine building is notable for its ceiling, painted with colorful flowers and birds by a prominent local artist of the time. Taisai is held annually on November 7 to be thankful for a good harvest of the year.

片田稲荷神社(志摩市)

19世紀中ごろに創建されて以来、漁業の神様として信仰を集める。本殿の天井にはその当時活躍した地元の画家によって描かれた極彩色の花鳥画が残されている。11月7日の大祭ではその年の豊作に感謝する。

☎ 0599-85-2342 ☎ 志摩市志摩町片田64



Ukehi jinja and Hanakake Ebisu statue 宇氣比神社と鼻欠け恵比寿像

Ukehi Jinja (Shima City)

This shrine is dedicated to five male deities and three female deities closely associated with Amaterasu-omikami. Within the same grounds is Ebisu jinja, where a statue of the deity of luck, Ebisu, is enshrined. This statue is popularly referred to as Hanakake Ebisu (lit. Ebisu with chipped nose). It is believed that the nose is the result of a popular custom, where fishermen come in the dead of night to shave fragments off Ebisu's nose to keep as good-luck charms. In January, "hatsuwarai" (first-laugh) ritual is held in which fishermen offer their laughter facing the sea to call for a good fortune.

宇氣比(うけひ)神社(志摩市)

天照大御神に縁の深い五男三女神を祀る。境内社に恵比寿神社があり、必勝の守り神である「鼻欠け恵比寿」とよばれる像が祀られている。夜密かに漁師たちがこの像の鼻をお守りとして削り取っていくという習慣がある。また1月には海に向

かって笑い、福を招く初笑い神事が行われる。

☎ 0599-53-0088 ☎ 志摩市浜島町浜島681

Kamo Jinja (Naiku Sessha) (Tamaki Town)

The guardian deity of farming and irrigation is enshrined at Kamo jinja, which is located in the middle of the mountains, commanding a view of the plains of Ise. At the bottom of the grounds, one can hear that sounds of a babbling mountain stream that is said to never run out of water even when there is a drought.

鴨神社(内宮摂社)(玉城町)

山の中腹にある農耕灌漑の守護神。眼下に伊勢の平野を見下ろせる。境内の下に、どんな日照りの時にも枯渇したことがないと伝わる沢があり、せせらぎが聞こえてくる。

☎ 度会郡玉城町山神字岡谷1398

Tanoe Jinja (Naiku Sessha) (Tamaki Town)

Tanoe jinja is located in the hills in which a number of bamboo forests can be found. The name, Tanoe, refers to the people who plow the rice fields of Ise Jingu. Tanoe Jinja deifies the deity that presides over farming. Cedar trees line the approach to the jinja.

田乃家(たのえ)神社(内宮摂社)(玉城町)

竹林が多く分布する丘にある。「田乃家」という名は、伊勢神宮の田んぼを耕す人を意味し、農耕を司る神を祀る。参道には杉の木が立ち並んでいる。

☎ 度会郡玉城町矢野字宮ノ前387

Kano Jinja (Naiku Sessha) (Tamaki Town)

The region's name, Kano, refers to the land that at one time had tithed crops to Ise Jingu. The jinja deifies the guardian deity of tributaries to the Tokidagawa River that flow near the jinja. The grounds surrounding the jinja are lined with pine trees.

蚊野(かの)神社(内宮摂社)(玉城町)

「蚊野」の地名は、かつて神宮に作物を納める土地を意味した。この付近を流れる外城田川支流の守護神を祀っている。周囲には松並木もある。

☎ 度会郡玉城町蚊野字里中1807



Kuchira jinja 朽羅神社

Kuchira Jinja (Naiku Sessha) (Tamaki Town)

Kuchira jinja deifies the deity of farming of rice paddies and fields. The jinja is locally referred to as "Miyatamori", as it is located in a large forest nestled among the rice fields. The contrast offered by the rice stalks during rice harvest season is beautiful.

朽羅(くちら)神社(内宮摂社)(玉城町)

田んぼや野原の農耕の神様を祀る神社。地元では「宮田森」と呼ばれ、田んぼの中にたたく大きな森の中にある。米の収穫期には黄金色の稲穂と森のコントラストが美しい。

☎ 度会郡玉城町原字森ノ前272

Narahara Jinja (Naiku Sessha) (Tamaki Town)

Located in an area that was once said to be a wilderness of oak trees, Narahara jinja is dedicated to the deity that protects the fields. Spreading in front of the jinja is an idyllic rural landscape, and nearby, a dozen or so tombs can be found.

奈良波良(ならはら)神社(内宮摂社)(玉城町)

かつて樫の木の原野だったといわれる地域に位置し、田畑を守る神を祀っており、神社の目の前にはのどかな田園風景が広がっている。近くには十数基の古墳群もある。

☎ 度会郡玉城町宮古字矢倉833

Sakatekunari Jinja (Naiku Sessha) (Tamaki Town)

This jinja is located in the middle of a small hill slope, and is dedicated to the deity that protects the water for irrigating the region. The grounds are paved in white stones. In the vicinity of the jinja, it is said that there were rice fields that offered rice to Ise Jingu.

坂手国生(さかてくなり)神社(内宮摂社)(玉城町)

小高い丘の坂の途中にある社殿には、この地方の灌漑用の水を守る神様を祀る。境内には白石が敷き詰められている。神社付近には、伊勢神宮にお米をお供えした田んぼがあったといわれている。

☎ 度会郡玉城町上田辺字大山田二144-1

Sugihara Jinja (Naiku Sessha) (Tamaki Town)

Enshrined at Sugihara jinja is the deity that is said to have divined the practice of farming after watching the appearance of the stars. The grounds are located in the hills up a stairway of 88 steps, from which visitors can see the idyllic countryside landscape.

棒原(すぎはら)神社(内宮摂社)(玉城町)

この神社に祀られているのは、星の現れ方を見て、農耕を占ったといわれている神様。境内には88段の階段を上った丘陵にあり、境内からはのどかな田園風景が見られる。

☎ 度会郡玉城町上田辺字朝久田2466

Satakunari Jinja (Naiku Sessha) (Tamaki Town)

Dedicated to the guardian deity that protects irrigation in Tokidagawa river and the guardian deity of the land, Satakunari jinja is popularly known to the local people as "Haiko-san." The "Sata" part of the name of the jinja refers to the elongated rice fields that were sandwiched between the river tributaries.

狭田国生(さたくなり)神社(内宮摂社)(玉城町)

外城田川の灌漑を守る神様と土地の守護神を祀り、地元では「ハイコさん」と親しまれている。社名の「狭田」とは川の支流に挟まれた細長い田んぼを意味する。

☎ 度会郡玉城町佐田字牛カウベ322

Kamo-shimo Jinja (Naiku Massha) (Tamaki Town)

Facing the Kamo jinja (p.32) in the middle of the mountains, this jinja is called Kamo-shimo jinja because it is a jinja pavilion that is located at the foot of the mountain. The jinja is dedicated to the deity that protects irrigation water. This area is the origin of the Noh theater, which has been passed down from ancient times to the present.

鴨下(かもしも)神社(内宮末社) (玉城町)

山の中腹にある鴨神社(p.32)に対して、山裾に社殿があるため、鴨下神社と呼ばれている。ご祭神は水の灌漑を守る神様。この辺りは伊勢に古くから伝わる能楽の発祥の地域である。
☎ 度会郡玉城町勝田字上ノ山3642

Tsubura Jinja (Naiku Massha) (Tamaki Town)

This jinja is dedicated to the deity that protects the land and the deity of water for rice paddies and fields. When entering the approach to the jinja in the thick forest, it appears that the grounds are covered by trees. The periphery of the jinja area is surrounded by neat masonry work.

津布良(つぶら)神社(内宮末社) (玉城町)

土地を守る神様と田んぼや野原の水の神様が祀られる神社。こんもりとした森の参道に入ると、木々に覆われた境内が現れる。社殿周辺には石積がめぐらされ、整然としている。
☎ 度会郡玉城町積良字坪垣内1000

Ogoso Jinja (Naiku Massha) (Tamaki Town)

This jinja reveres the deity that protects irrigation water in the region. Rain rituals are reportedly performed during droughts. The jinja is popularly known locally as the "Ame-no-miya", or rain jinja.

小社(おごそ)神社(内宮末社) (玉城町)

地域の灌漑用水を守る神として尊ばれてきた。日照りの際は雨乞いが行われたと伝えられている。地元では「雨の宮」と呼ばれ親しまれている。

☎ 度会郡玉城町小社曾根字小社山1955

Kou Jinja (Tamaki Town)

A small shrine enshrined first as Sarutahiko-okami, a deity of Shinto, at the feet of two old cypress trees. These trees in the precincts of the shrine appear as if they are watching over the building, giving the shrine an air of holiness. With "Kou", or happiness, in its name, the shrine attracts many visitors who pray for happiness, pregnancy, an easy birth, and protection from evil.



Kou jinja 幸神社

幸(こう)神社(玉城町)

櫛の老樹の元に猿田彦大神としてほこらを祀ったのが始まり。境内は社殿を見守るように二本の木が伸び、神聖な雰囲気

を。名前に「幸」が付くことから、幸せを求め、子授け、安産、厄除けなどを祈願する人が多数参拝に訪れる。

☎ 0596-58-3983 ☎ 度会郡玉城町積良162

Kotaiji (Tamaki Town)

A temple founded in the 15th century. Visitors can enjoy an authentic "Zazen Experience" (p.98) and get themselves into good physical and mental condition at this temple with a history of more than 500 years. In its large precincts, the Kotaiji temple has trees and flowers including cherry trees and maple trees for all four seasons.

広泰寺(こうたいじ) (玉城町)

15世紀に開山し、500年以上の歴史がある寺。身体と心を整える「座禅体験」(p.98)ができる。広々とした境内は、桜やもみじなどの四季折々の花木が彩る。

☎ 0596-58-2423 ☎ 度会郡玉城町宮古1277

Nagawara Jinja (Watarai Town)

The shrine dedicated to the local guardian deity. It is situated at the foot of a hill where a castle used to stand approximately 450 years ago. The shrine attracts visitors for its cherry blossoms in spring and colorful foliage in autumn.

長原神社(度会町)

この辺りの土地の守り神を祀る神社。約450年前の城跡がある山のふもとに位置する。春は桜、秋は紅葉が美しい。

☎ 度会郡度会町長原

Kuzukaji (Watarai Town)

Established on the summit of Kuzukasan roughly 1,400 years ago, Kuzukaji thrived as the area's leading temple along with Asamadake Kongoshoji (p.29) at Asamayama. In its heyday the temple precincts included the whole summit of Kuzukasan. The temple relocated to the foot of the mountain after World War II. Today it is a popular spot for enjoying cherry blossoms, lilies and other seasonal flowers.

国束寺(くづかじ) (度会町)

約1400年前に国束山山頂に開かれたのが始まりで、朝熊岳金剛證寺(p.29)と並ぶ名刹の一つとして栄えた寺。かつては山頂付近一帯が境内だった。太平洋戦争後、山頂からふもとへ移転。桜やユリなど、四季の草花を楽しめる。

☎ 0596-62-1018 ☎ 度会郡度会町平生1481

Kugutsuhime Jinja (Naiku Sessha) (Watarai Town)

Kugutsuhime jinja is a jinja ordained by Yamatohime-no-mikoto (p.10) and is dedicated to the deity of water for irrigation in the region. The grounds of the jinja are covered by a deep forest and there is a river ferry crossing on the north side, which was used by worshippers in the past when visiting the jinja. In the middle of the mountains in the vicinity, there is okayaba, or a production area (p.22) for "kaya", or grass used for thatching on the roofs of the jinja in the Ise Jingu complex.

久具都比売(くぐつひめ)神社(内宮摂社) (度会町)

倭姫命(p.10)が定めた神社とされ、地域を灌漑する水の神様

を祀る。境内は深い森に覆われ、北側に川の渡し場跡があり、昔は船を使って参拝者が訪れていた。付近の山の中腹には、伊勢神宮の社の屋根を置く「御置場」(p.22)が見える。

☎ 0596-62-2416 ☎ 度会郡度会町上久具字久具都裏211

Shohoji (Watarai Town)

Located at the center of the Shimesasu area, the temple was constructed in the 12th century. A wooden standing statue of an eleven-faced Kannon (Buddhist deity of mercy) is said to have been enshrined in the temple in the first half of the 12th century in an attempt by a warlord to pray for protection from epidemics. The statue has been designated as an important cultural property in Japan.

正法寺(しょうほうじ) (度会町)

注連指地区の中心に位置する寺。12世紀に創建。12世紀前半に武人が疫病退散を祈願して安置したと伝わる木造十一面観音立像があり、国の重要文化財に指定されている。

☎ 度会郡度会町注連指1239

Gorindo (Watarai Town)

Gorindo was constructed in the 19th century to succeed the abolished temple of Koriji that flourished about 800 years ago. There is an old story that when people in this area had been troubled with a large snake, they constructed the temple to pray that the snake would be cleared away, and the snake has not appeared since then.

五輪堂(度会町)

約800年前に栄えていたが廃寺になった「古刹寺」の後身の寺として19世紀に建立された。昔、この地域の村人を悩ませていた大蛇を退治するため寺を建立して祈ったところ、大蛇が出てこなくなったという逸話も残されている。

☎ 度会郡度会町川口

Rengeji (Watarai Town)

When the imperial family divided into the Southern and Northern Courts in the 1300s, this temple became a major foothold of the Southern Court and Emperor Godaigo. Rengeji is considered to have had more than 20 branch temples during the golden era and owned a vast amount of land in the Isejima region.

蓮華寺(れんげい) (度会町)

1300年代、皇室が南北に分裂した際、南朝側である後醍醐天皇側の重要な拠点となった。全盛期には末寺が20数社あり伊勢志摩地方に広大な寺領を持っていたとされる。

☎ 0596-62-0868 ☎ 度会郡度会町棚橋1692

Togu (Minamiise Town)

This shrine, in which the deity that protected this area has been worshipped from ancient times, was renamed as the Yahashira jinja in 1875. It is said that Zuiken Kawamura, who gained fame as a wealthy merchant, donated a stone torii gate, or a gate, to the shrine after a successful visit to Edo (Tokyo).

東宮(とうぐう) (南伊勢町)

この地域の守り神として古くから鎮座する神社で、1875年に八柱神社と改称している。後に豪商として名を馳せた河村瑞賢が江戸(東京)へ出発する際に詣で、成功を収めたのちに石の鳥居を寄進したと伝わる。

☎ 度会郡南伊勢町東宮487

Sengu Jinja (Minamiise Town)

Sengu jinja is dedicated to Sarutahiko-okami and is said to have a deep affinity with the Geku of Ise Jingu. Valuable treasures, such as paintings related to Japanese mythology have been dedicated to this shrine. Behind the main shrine are ancient ritual remains, and large, distinctive boulders(sarushinseki) can be seen on the grounds.

仙宮(せんぐう)神社(南伊勢町)

猿田彦大神を祀り、伊勢神宮の外宮との縁が深いといわれている。日本神話にまつわる絵画などの貴重な宝物が奉納されている。本殿背後には古代の祭祀跡があり、特徴的な巨岩(猿神石)が見られる。

☎ 度会郡南伊勢町河内77



Sengu jinja 仙宮神社

Tsuchi-no-miya (Minamiise Town)

Long ago, theshintai, an object of worship housed in a Shinto shrine and believed to contain the spirit of a deity, of the wet nurse of Amaterasu-omikami (p.9) is said to have washed up on the shores of this shrine. Many women visit the shrine to be blessed with easy deliveries and breast milk.

土宮(つちのみや) (南伊勢町)

昔、天照大御神(p.9)の母乳のご神体が流れ着いたと言われる。安産や母乳に恵まれるとされ多くの女性が訪れている。

☎ 度会郡南伊勢町船越

Daichiin (Minamiise Town)

The jizo, the guardian deity of children, in the temple are made out of wood and are visited by people who wish to be blessed with children and by those that pray for an easy delivery. It is said women will be blessed with a safe birth if they drink the tea that is offered on the day of a festival.

大智院(だいちいん) (南伊勢町)

寺にある地蔵は木で作られており、子どもを授けたい人や安産を願う人が訪れる。お祭りの日に供えたお茶を飲むと無事に出産できるとも言われている。

☎ 0596-72-1092 ☎ 度会郡南伊勢町大方電57

In Isheshima, people have customs that have been handed down since the times of mythology, and in seaside towns and outlying islands, people have their own lifestyles. These also show rich tradition and culture of Japan and are perceived as fondly-remembered scenes of our hometown.

Shimenawa

Shimenawa refers to lengths of rope installed to "section off" sacred or other areas and buildings, thereby keeping out evil spirits. Variations include nokishita-kazari, which consists of thin shimenawa festooned with shide (paper streamers); and monkazari, which combine shimenawa with wooden boards or orange fruits. Unlike most other parts of Japan, where monkazari are displayed only during the New Year, many households and commercial establishments in Isheshima display them at the entrance year-round, unless they are in mourning.

Many different plants, most of them fairly commonplace, are employed to make and decorate shimenawa, and each has a specific meaning. For instance, rice straw represents gratitude for rice, the country's staple food, and prayers for good rice harvests; the prickly holly and poisonous Japanese andromeda are believed to keep evil spirits at bay. Shimenawa are replaced with new ones at the end of the year, and old ones burned on bonfires at local shrines. Shimenawa are often attached with wooden plaques inscribed with wishes such as for the family's well-being, and business success. Common inscriptions include, "蘇民将来子孫家門" and "笑門." The former, which literally means, "the house of Somin Shorai's descendants," is believed to ward off bad luck and disaster. It originated in a legend where Somin Shorai, an Ise local of humble means, provided board and lodging to the Shinto deity Susanoo-no-mikoto, who was traveling the country in search of a future wife. Impressed by the hospitality he received, Susanoo promised on departure that Somin Shorai's descendants will remain unaffected by epidemics if they wore a chinowa (a ring made of cogon grass) from their waists, and made it known to others that they were descendants of Somin Shorai. It is said that Somin Shorai's descendants heeded the advice, and lived happily ever after.

しめなわ

神域や家庭に侵入しようとする魔物に示し、近づかないように知らせる印。細長い綱に紙垂を挟んだ軒下飾りと、木の板や橙などをつけた門飾りがある。日本の多くの土地ではお正月期間にだけ飾られるが、伊勢志摩地方では、不幸がない限り年間を通じて玄関や店先に飾られる。

主食である米に感謝し、豊作を願う藁や、鋭いとげで魔物を家から退散させる稜、魔物を寄せ付けられない効果のある毒を持った馬酔木など、それぞれに意味を持った身近な植物で作られる。年末に新しい物に取り替え、古いものは地区の氏神のどんど火などで焼かれる。

家内安全や商売繁盛などを祈って木札がつけられ、木札には「蘇民将来子孫家門」や「笑門」などと記されている。「蘇民将来子孫家門」という木札をつけるのは、蘇民将来の子孫であることを表し、災厄から逃れようとする信仰からきている。その

信仰の始まりは次のような言い伝えからきている。その昔、須佐之男命が、妻となる女性を探して旅を続けていた。伊勢の地に住んでいた蘇民将来は貧しかったが、宿を貸して須佐之男命をもてなした。そのことに感謝して須佐之男命は「疫病などが流行ったら、蘇民将来の子孫だと言って、茅の輪を腰につければ、疫病にかかることはない」と言い残して立ち去った。蘇民の子孫はそれを守り、幸せに暮らしたという。それ以降、「蘇民将来子孫家門」という木札をつけるようになったと伝わっている。



Tsuitachi Mairi

The term literally means, "shrine visit on the first day of the month." It refers to the relatively modern custom of visiting Ise Jingu every month on the first day in the early morning to offer thanks for the month gone by, and pray for another peaceful month. The practice is maintained by, among others, the imperial household, which sends a sacred horse draped with a purple cloth emblazoned with a white chrysanthemum crest, led by a shrine priest, to pay its respect. On the first day of August (the visit on this day is called Hassakusangu), there is the additional traditional custom of eating millet cakes to pray for good harvests, and protection from disease and disaster.

The first day of the month is also a busy day for the shops on Okage Yokochi (p.57), the popular shopping street in

伊勢志摩には神話の時代から続く風習があり、海辺のまちや離島には独特の暮らしがある。

それらもまた日本の豊かな伝統、文化を伝えるもので、懐かしいふるさとの情景と感じることができる。

front of the torii gate of Naiku. Many establishments open early to serve the first-day shrine visitors, and offer popular confections and dishes, such as tsuitachi-mochi and tsuitachi-gayu, which are available only on the first day of the month. Each month, there are different first-day treats on offer.

ついたち 朔日参り

毎月1日の早朝から伊勢神宮にお参りし、ひと月を無事に過ごせたことに感謝するとともに、新しい月の無事をお祈りする風習。近代以降に定着したとされる風習で、現在まで受け継がれており、朔日には皇室から牽進された神馬が、紫地に白く染め抜かれた菊花紋章の馬衣を着け、神職に伴われて大御前に見参する。また、8月の朔日は「八朔参宮の日」と呼ばれ、五穀豊穡や無病息災をお祈りし、栗餅を食べる習わしが古くから伝わっている。

たくさんの参拝客が訪れることで知られており、内宮鳥居前にあるおかげ横丁 (p.57) では、毎月1日の参拝にあわせて早朝から店を開け、朔日餅や朔日粥など、月ごとにかかわる人気の朔日限定メニューが提供されるなど、特別な賑わいを見せる日としても知られている。

"Neyako" System

An island custom of fishermen that remain in Toshijima (p.73) in Toba Bay the neyako system is one in which groups of young people (neyako) that have graduated junior high school wake up together in the homes of people with leadership qualities and that are referred to as neyaoya, or secondary parents. The neyaoya becomes a second father figure to these children and teaches them etiquette and the rules of living on the island. The general lifestyle is one in which the neyako, after eating dinner at their own homes, get together in the homes of the neyaoya where they stay until the next morning when they would return to their homes and go to school. The bond between the neyakos stays strong as the young people grow into full-fledged manhood. Although this system had been seen in other areas around the country, in Isheshima, this now-rare system only exists on Toshijima. The system has been designated as an intangible cultural property of Toba City.

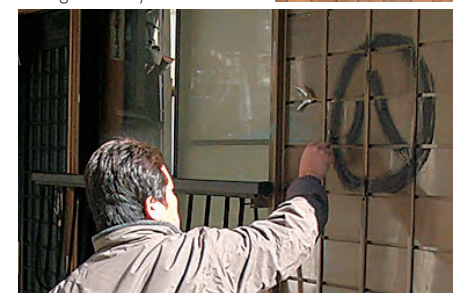
寝屋子制度

寝屋子制度とは鳥羽湾に浮かぶ答志島 (p.73) に残る漁師の島らしい風習で、中学を卒業した青年グループ (寝屋子) が、指導力のある寝屋親と呼ばれる人の家で寝起きを共にする。寝屋親は親代わりとなって、礼儀作法や島で暮らすルールを教える。寝屋子は自宅で晩ごはんを食べた後、寝屋親宅へ行き、翌朝また自宅に戻ってから学校へ行くのが一般的な生活スタイルである。共に一人前の男に育っていく寝屋子同士の絆は深まる。

この制度はかつて全国的に見られたが、今では珍しく伊勢志摩では答志島だけに残る。鳥羽市無形民俗文化財に指定されている。

"Maruhachi" Mark

All over Toshijima (p.73) in Toba Bay, the mark, "maruhachi" (㊦), which can be seen on the doorways and walls of houses and the hulls of fishing boats, is the emblem of Hachiman jinja. The jinsai, or Deity Festival, is performed on a holiday closest to January 15 of the lunar calendar every year at Hachiman jinja. The islanders take home the ink that was used in the festival and write "maruhachi" on their houses and boats in hope for big catches and safe homes throughout the year.



まるはち マーク

答志島の家屋の戸口や壁、漁船の船体など、島中のいたるところで見られる㊦のマークの「ハ」は、八幡神社の紋章である。八幡神社では、毎年旧暦の1月15日に近い休日(日)に「神祭」が行われる。島民は、祭りで使った墨を持ち帰り、その墨で家や船に「㊦」と書いて、一年の大漁と家内安全を願う。

Jinjiro Car

The Jinjiro car is a four-wheeled cart that is used on Toshijima. It is helpful for carting baggage through the narrow streets of the island and is also used by the elderly in place of canes. Colors and shapes are different for each person. Pram-type carts are also commonly seen in fishing villages in Toba and Shima.



じんじろ車

答志島で使われる四輪の手押し車のこと。答志島の狭い路地で荷物を運ぶために便利なもので、高齢者にとっては杖代わりにもなる。色や形は人それぞれ違いがある。乳母車タイプは鳥羽や志摩の漁村でもよく見られる。

Isobe-no-Omita

Isobe-no-Omita (Otaueshiki) is a Shinto ritual held every year on June 24, at an imperial rice field in Izawa-no-miya (p.15), which is a Betsugu of the Naiku. Young men cover themselves in mud and try to steal bamboo poles from each other in water-filled rice paddies, and afterwards young women perform an elegant dance while planting rice. This ritual has been designated as a national significant intangible folk cultural property. The areas performing it are known as "on-duty wards", and consist of Gochi, Kaminogo, Kutsukake, Yamada, Shimonogo, Anagawa, Hasama, Tsuiji, and Erihara, collectively referred to as the Isobe Kyugo. The on-duty wards take turns in rotation.

磯部の御神田

磯部の御神田(御田植式)は、内宮の別宮である伊雑宮(p.15)の御料田で毎年6月24日に行われる神事。青年たちが水を張った田んぼで泥だらけになって竹を奪い合い、その後、娘たちが優雅な田植えの所作を見せる。国の重要無形民俗文化財に指定されている。神事を執り行う地区を「当番区」といい、磯部九郷といわれる、五知、上之郷、番掛、山田、下之郷、穴川、追間、築地、恵利原からなる。当番区は輪番により行う。

Onshi of Izawa-no-miya

Like Ise Jingu, Izawa-no-miya also had its onshi (p.25). The onshi of Izawa-no-miya originated sometime around the 16th century. Onshi travelled around the country visiting patrons and soliciting donations by distributing jinja amulets, etc., and also provided hospitality and accommodation to patrons and others making jinja visits. In its heyday, Izawa-no-miya had as many as 35,000 patrons. The practice of onshi died out after 1872, when the state government curtailed onshi activities. "Onshi no Ie" adjoining Izawa-no-miya displays photographs and other materials related to Izawa-no-miya and Otaue rituals.

伊雑宮の御師

伊勢神宮と同様に、伊雑宮にも御師(p.25)がいた。16世紀頃に発足した。日本各地の檀家を回り、神社のお札などを配って勧進し、参拝者の宿泊接待も行った。最盛期には35,000戸以上の檀家を抱えたが、1872年、国家が活動を規制したため御師制度は姿を消した。伊雑宮の隣にある「御師の家」では、伊雑宮や御田植式の写真などの資料を展示している。

Anori Bunraku

Bunraku is one of the traditional performing arts of Japan, where the three skills of narration (tayuu), music (shamisen), and puppetry are combined into one in order to perform a story. In Anori in Shima City, a traditional form of bunraku has been passed down through the generations. On September 15 and 16, it is performed at a specialized stage built on the grounds of Anori jinja, and at New Year's it is performed at nearby beaches (Sanbaso no Mai). It has been designated as a national significant intangible folk cultural property referred to as the "Puppet Shows of Anori".



Anori Bunraku 安乗文楽

安乗文楽

文楽とは、語り(太夫)、音楽(三味線)と人形遣いが三位一体となって物語を演じる日本の伝統芸能の一つ。志摩市の安乗地区では伝統的な文楽が受け継がれている。9月15日・16日には安乗神社の境内に建てられた専用の舞台で演じられ、正月には近くの浜で演じられる(三番叟の舞)。「安乗人形芝居」として、国の重要無形民俗文化財に指定されている。

Historical Spot 歴史スポット

Remains of Toba Castle (Toba City)

Toba Castle was built by Yoshitaka Kuki who led the naval force in a number of military exploits in the 16th century. The sea-facing castle, the only one of its kind in Japan, had an Otemon gate (sluice gate) that jutted out into the sea. Today, the stone walls of the castle form the "Toba Castle: Sannomaru Square" and visitors can climb to the mountaintop from here for a panoramic view of the Toba Bay.

鳥羽城跡(鳥羽市)

16世紀頃に水軍を率いて数々の戦功をあげた九鬼嘉隆が築いた鳥羽城。大手門(水門)が海側に突出した全国でも珍しい海城だった。現在は石垣が整備され「鳥羽城 三ノ丸広場」となっており、ここから山頂に登ると鳥羽湾を一望できる。

☞ 鳥羽市鳥羽3-4

Amano iwato (Shima City)

This is a cave traditionally believed to be the legendary cave Amano iwato, where Amaterasu-omikami shut herself up in protest of wrongdoings by her younger brother Susanoo-no-mikoto. The cave is reached via a cool, shaded path. Inside the cave is a natural spring, the water of which was selected by the Ministry of the Environment as among the country's best 100 for quality.

天の岩戸(志摩市)

ひんやりとした空気に包まれた道の先に、天照大御神が弟・須佐之男の悪事を戒めるために隠れたという伝説がある洞窟が残る。岩穴から湧き出る清水は「名水百選」に認定されている。

☞ 志摩市磯部町恵利原

Omu-iwa (Shima City)

Omu-iwa literally means "parrot rock." It is a rocky precipice known for its unusual acoustic effect: voices travel the 50 m distance between the so-called katariba (lit. speaking point) and kikiba (lit. listening point) as if the sound is made by the "rock" itself. From the top of the precipice there is a panoramic view of the Pacific.

おうむ岩(志摩市)

おうむ岩は、垂直に切り立つ大岩壁。「語り場」から話しかけると、50m離れた「聞き場」に届くという不思議な現象が起き、まるで岩が話しているかのような聞こえ方をする。頂上は遠くに太平洋も一望できる絶景スポット。

☞ 志摩市磯部町恵利原

Graves of the First Five Nakiri Kuki Clan Heads (Shima City)

The Kuki were a clan of seafaring warriors based in Toba. Before making Toba their home, the Kuki clan members lived in a castle in Nakiri in Shima, which is why the graves of the first five clan heads (Takayoshi, Takamoto, Takatsugu, Yasutaka and

Sadataka) are at Senyuji in Nakiri.

波切(なきり)九鬼氏5代の墓(志摩市)

水軍として活躍した九鬼家は、鳥羽を本拠地とする前に志摩の波切を居城とした。波切にある「仙遊寺」には初代隆良から隆基(2代)、隆次(3代)、泰隆(4代)、定隆(5代)の5代の墓がある。

☞ 志摩市大町波切6

Koshika no Butai (Shima City)

Koshika no Butai (lit. stage of Koshika) is a playhouse dating from the mid-19th century, when kabuki and jishibai (local amateur theater) was popular in various parts of Shima. The playhouse in Koshika is Shima's only surviving example from the period. The stage retains original riggings underneath.

越賀(こしか)の舞台(志摩市)

19世紀半ばに志摩の各村で歌舞伎や地芝居(素人芝居)が流行した。当時作られた舞台の中で志摩に唯一現存する舞台。床下には舞台の仕掛けをそのまま保存している。

☞ 志摩市志摩町越賀

Kumano Kaido Milestone (Tamaki Town)

Tamaki Town once flourished as a post station for people paying a visit to Ise Jingu. The town is the meeting point of the "Ise Honkaido" which is the shortest path connecting Yamato (Nara) and Ise, and the "Kumano Kaido" which leads from Ise to the Kumano sanctuary. The Kumano Kaido milestone placed in Tamaki Town marks the starting point of the Kumano Kaido.

熊野街道道標(玉城町)

古くは伊勢神宮へお参りに行く人々の宿場町として栄えた玉城町。大和(奈良)から伊勢へ至る道を最短距離で結んだ「伊勢本街道」と、伊勢から聖地・熊野に通じる「熊野街道」が合流する場所であり、町には熊野街道の起点を示す道標がある。

☞ 度会郡玉城町丸



Kumano Kaido milestone
熊野街道道標

Remains of Tamaru Castle (Tamaki Town)

Tamaru Castle is said to have been constructed by Chikafusa Kitabatake more than 680 years ago. The castle turned into a fierce battleground, and only the stone walls of Tamaru Castle remain today. The stone walls were installed with the "Nozurazumi" method, a way of stacking natural stones as they are. Today, the Remains of Tamaru Castle has

become a place where people come to relax and enjoy themselves – in spring it is well known as a cherry blossom viewing spot. Cherry-blossom festival is held in April.

田丸城跡 (玉城町) 680年以上前、北畠親房が築城したのが始まりといわれる。合戦の舞台として激しい攻防が行われた。現在は自然石をそのまま積み上げた「野面積み」の石垣が残り、人々が憩う花見の名所としても有名で、4月には桜まつりもある。
 度会郡玉城町田丸字城郭114-1



Remains of Tamaru Castle 田丸城跡

Remains of Nagawara Castle (Watarai Town)

A site of a mountain castle located on top of a mountain commonly known as “Kitayama” that stands at the back of Nagawara jinja (p.33). Nagawara Castle is said to have been a residence of Gemba Osaki who implemented flood control measures and was respected as a good governor by local people in the middle of the 16th century.

長原城跡 (度会町) 長原神社 (p.33) の背後にそびえる通称「北山」の頂上に位置する山城跡。16世紀の半ばには治水事業などで善政をしき、人々に慕われた大崎玄蕃の居城だったと言われている。
 度会郡度会町長原

Otome-iwa (Watarai Town)

Otome-iwa is a rock on which Yamatohime-no-mikoto (p.10) is said to have rested. The top of the rock is flat, and the length of each side is 5 meters. Otome-iwa is located at the top of the right bank of the Ichinosegawa River, and from there visitors can get a panoramic view of the surrounding mountains and fields.

乙女岩 (度会町) ここで倭姫命 (p.10) が休憩されたという伝説がある岩。頂は平らで、1辺が5m程ある。一之瀬川の右岸を登ったところがあり、周囲の山々と田畑を一望できる。
 度会郡度会町川上

Kawakami no Shimizu (Watarai Town)

Kawakami no Shimizu is pure water that Yamatohime-no-mikoto (p.10) is said to have stopped by to drink on her journey. The water tastes so good that not only local people but also people from outside the town come to drink. It is located on an upper stream of the Ichinosegawa River.

川上の清水 (度会町) 倭姫命 (p.10) が旅の途中に立ち寄り、のどを潤したといわれる清水。水のおいしさは、町内外から水を汲みにくる人もいれるほど。一之瀬川の支流にある。
 度会郡度会町川上

Medaki (Watarai Town)

Medaki is a small but beautiful waterfall located along the mountain path on the way to Mt. Shishigatake. There remains a tradition that warlord Yujo Fujiwara would pray to the waterfall everyday in the first half of the 12th century.

女滝 (度会町) 獅子ヶ岳登山道の途中にある小びりな美しい滝。12世紀前半に武将・藤原有幼が、毎日祈りをささげたという言い伝えが残る。
 度会郡度会町注連指

Yamatohime-no-mikoto Koshikake-iwa (Minamiise Town)

A historical site located in Kouchi in Minamiise Town, Yamatohime-no-mikoto Koshikake-iwa is reputed to be the site where Yamatohime-no-mikoto (p.10) rested during her journey. Next to a large stone monument, a stone remains where it was rumored that Yamatohime-no-mikoto sat to rest.

倭姫命腰掛岩 (南伊勢町) 南伊勢町河内にある史跡。倭姫命 (p.10) が旅の途中で休息をとった場所だと伝わる。大きな石碑の隣には、倭姫命が腰かけたと言われる岩が残っている。
 度会郡南伊勢町河内

Remains of Gokasho Castle (Minamiise Town)

Now, the remains of a mountain castle at the top of a small hill surrounded by a bamboo forest, Gokasho Castle was the castle of the powerful local clan, the Aisu, from the 14th to 16th centuries. Today, all that remains are the ruins of the moat and the estate. The vicinity of the castle is lined with tombs of the Aisu family. In Kensosai festival held in August, military arts of various schools are performed for dedication.

五ヶ所城跡 (南伊勢町) 竹林に囲まれた小高い丘の上にある山城跡。14世紀から16世紀頃にかけて活躍した伊勢の豪族、愛洲氏が居城したとされ、現在は堀や居館の跡が残っている。付近には愛洲一族の墓が立ち並んでいる。8月の剣祖祭では、各流派の武芸奉納が行われる。
 度会郡南伊勢町五ヶ所浦

Cultural Facility
文化施設

Hinjitsu-kan (Ise City)

Hinjitsu-kan was built in 1887 to entertain and provide accommodation for dignitaries visiting Ise Jingu. The building is said to represent the epitome of Japanese traditional architecture of the time in

its sophisticated design, use of quality materials, and skilled execution. Highlights include the rooms “Goden no Ma” and “Ohiroma”. Today, the building is a national important cultural property open to the public as a museum.

賓日 (ひんじつ) 館 (伊勢市) 伊勢神宮に参拝する賓客の休憩・宿泊施設として1887年に建築。洗練されたデザイン、選び抜かれた材料や職人の技など日本の伝統建築の粋を集めた建物で、「御殿の間」や大広間が見どころ。現在は資料館として公開され、国の重要文化財に指定されている。
 0596-43-2003 伊勢市二見町茶屋566-2

Ise Kawasaki Merchant Museum (Ise City)

This is a roughly 300-year-old sake wholesaler’s house restored as a visitor attraction. Japanese architecture and interiors, such as the garden, front room and tea ceremony room are on view, as well as objects such as pieces of cider-making equipment in use between the early and mid-20th century. The former storehouse today houses a café and shop.

伊勢河崎商人館 (伊勢市) 約300年前の老舗酒問屋を修復した文化施設。応接室や茶室、庭園のほか20世紀初めから半ばに製造していたサイダーのろ過設備など、日本の建築様式と歴史ある施設を見学できる。商人蔵では喫茶やショッピングも楽しめる。
 0596-22-4810 伊勢市河崎2-25-32

Ozaki Gakudo Memorial House (Ise City)

This house was built to commemorate the achievements of politician Yukio (Gakudo) Ozaki, known as the “father of parliamentary government” who devoted his life to achieving true democracy and world peace. The chalky-white building that was renovated from the former Ozaki mansion is equipped with meeting rooms and exhibition rooms containing his writings and articles.

尾崎鸞堂 (がくどう) 記念館 (伊勢市) 真の民主政治と世界平和の実現に一生を捧げ、「憲政の父」と仰がれた政治家・尾崎行雄 (鸞堂) の功績を称え設立された記念館。旧尾崎邸宅を改築した白亜の建物で、遺著・遺品等の展示室や会議室が備わっている。
 0596-22-3198 伊勢市川端町97-2



Ozaki Gakudo Memorial House 尾崎鸞堂記念館

Irako Seihaku's House (Toba City)

The clinic and residence in which Seihaku Irako (1877-1946), who was a physician and also active as a successful poet until around 1940, spent 23 years somewhere during his life, has been opened as an exhibition hall. The waiting room, clinic, and living rooms have been reproduced.

伊良子清白 (いらいせいはいく) の家 (鳥羽市) 1877年生まれ、1940年頃まで活躍した詩人で、医師でもあった伊良子清白が23年間、鳥羽の小浜で過ごした診療所兼住宅を展示館として開館。待合室や診療室、居間などを再現している。
 鳥羽市鳥羽1-9-9

EDOGAWA RAMPO museum (Toba City)

The house used by local artist, Junichi Iwata, who worked with detective novelist, Rampo Edogawa, and poet and painter, Yumeji Takehisa, and where he spent most of his life, is now used as a museum. The museum reproduces the retro-feel of the streets of around 1955 and includes panels introducing the literati associated with Toba.

江戸川乱歩館 (鳥羽市) 推理小説家・江戸川乱歩や画家で詩人の竹久夢二らと交流のあった鳥羽出身の画家・岩田準一が人生の大半を過ごした家を資料館として利用。1955年頃のレトロな町並みが再現され、鳥羽にゆかりのある文学者の紹介パネルなどがある。
 0599-26-3745 鳥羽市鳥羽2-5-2

Toba Oo-shoya Kadoya (Toba City)

Part of the “former Hirono family residence”, which has been registered as a national tangible cultural property, is open to the public. The former residence, which was run as a pharmacy from about 1800 to 1940, is representative of Toba, and contains valuable folk material that honors the history of Toba, including the oldest Japanese-made organ.

鳥羽大庄屋かどや (鳥羽市) 国登録有形文化財「旧廣野家住宅」の一部を一般公開。廣野家は1800年頃から1940年頃にかけて、菓屋を営んだ鳥羽を代表する旧家。国産最古の和製オルガンなど鳥羽の歴史を偲ぶ貴重な民俗資料が残されている。
 0599-25-8686 鳥羽市鳥羽4-3-24

Toba Sea-Folk Museum (Toba City)

The Toba Sea-Folk Museum features some 60,000 pieces of folk material related to the seas, including



Toba Sea-Folk Museum 海の博物館

Major Festivals & Rituals
主な行・祭事

*The festival dates are subject to change according to circumstances.
※各祭事の日程は都合により変更になる場合があります

In the Ise-shima area, various festivals take place throughout the year. People hold festivals to pray for happiness for the year in the New Year and for abundant harvests and good catches in the spring. The summer is the season when people hold festivals as memorial services for their ancestors. In the autumn, festivals are held to express gratitude for good harvests, as represented by Kannamesai of Ise Jingu. Many of these festivals are of great value from the viewpoint of folklore studies. * For festivals related to Ama (female dive fishers), see p.53.

伊勢志摩地方では年間を通じてさまざまな祭りが行われている。新春には一年の幸せを。春には豊作や豊漁を願い、夏には先祖を供養する。秋には伊勢神宮の神嘗祭に代表される五穀豊穡に感謝する祭りがある。これらの中には民俗学的にも貴重なものも数多い。 ※海女に関する祭りはp.53に掲載。

Ama, fishing, and wooden boats. Of those, more than 6,879 pieces have been designated as important tangible folk cultural properties. This museum features many exhibits that show the history and lifestyle of Ama (p.47-55). Approximately 90 wooden boats gathered from all over Japan are also must-see exhibits. The wooden building of this museum has been given an Architectural Institute of Japan Award.

海の博物館 (鳥羽市)
海女や漁、木造船など海にかかわる約6万点の民俗資料を展示する博物館。その内の6,879点以上が国の重要有形民俗文化財に指定されている。海女(p.47~55)の歴史や暮らしがよくなる展示品が揃っているのが特徴。日本各地から集められた約90隻の木造船も見どころの一つ。木造の建物は、日本建築学会賞にも選ばれている。
☎0599-32-6006 鳥羽市浦村町大吉1731-68

Shima City Museum of History and Folklore (Shima City)
People have been living in Shima City for over 10,000 years, and around the 8th century it offered many marine products to the capital city as a "Miketsukuni". This museum contains exhibits displaying collected knowledge of the lifestyles of people in Shima during that period, materials related to local festivals, and other items.

志摩市歴史民俗資料館 (志摩市)
一万年以上前から人々が暮らし、8世紀頃には「御食つ国」として多くの海産物を都に納めていた志摩。そんな志摩の生活の知恵や、郷土の祭りに関わる資料などを展示している。
☎0599-55-2881 志摩市磯部町迫間878-9

Yokoyama Visitor Center (Shima City)
A general facility for learning about the nature of Ise-shima through experience activities and video resources. The facility offers information on sightseeing and recommended walking courses for the Ise-Shima National Park (p.56), as well as information on the nature of the surrounding areas.
横山ビジターセンター (志摩市)
体験と映像で伊勢志摩の自然を学べる総合施設。伊勢志摩国立公園(p.56)を歩くおすすめコースや観光情報、センター周辺の自然情報などを紹介している。
☎0599-44-0567 志摩市阿児町鶴方875-24

Town of Painters / Daio's Art Gallery (Shima City)
This gallery is located in Daio Town, Shima City, where it is said that numerous artists gathered in order to use the magnificent views of Shima-city Daiosaki lighthouse (p.64) and the sloping stone pavement paths as subjects for their art, and is also used as the City Office's Daio Branch. The 3rd floor houses a memorial hall for Kamesuke Hiraga, an oil painter who was originally from Shima, and the 2nd floor is the site of events that include exhibitions of paintings possessed by the city.

志摩市絵かきの町・大王 美術ギャラリー (志摩市)
大王埼灯台(p.64)や、石畳の坂道などの景色をモチーフにするため、絵描きたちが集まったという志摩市大王町にあり、市役所大王支所に併設されている。3階は志摩出身の洋画家「平賀重祐」の記念館、2階は市所有絵画の企画展などを行っている。
☎0599-72-4336 志摩市大王町波切3234-2

Murayama Ryohei Memorial Museum (Tamaki Town)
Ryohei Murayama was born in 1850 in present-day Tamaki Town and was a founder of the major national newspaper publisher, Asahi Shimbun Company. The memorial museum was established to commemorate his great achievements. Many documents related to Murayama and local cultural properties are on display here. The museum also exhibits local materials to introduce the history of Tamaki Town.

村山龍平 (むらやまりょうへい) 記念館 (玉城町)
1850年、現在の玉城町に生まれた村山龍平は全国紙のひとつ「朝日新聞」の創始者。その偉業を偲んで設立された記念館である。館内には、村山に関する資料や郷土の文化財などが多数展示されている。また、郷土資料館として、玉城町の歴史も紹介している。
☎0596-58-8212 度会郡玉城町田丸114-1

Aisu no Yakata (Minamiise Town)
Ikosai Aisu, a member of the Aisu clan that resided at Gokasho Castle (p.39), is respected by kendo enthusiasts as the founder of kendo. Aisu no Yakata is a museum that contains exhibits, such as historical documents and every day articles which have come to be regarded as folk art on culture and kendo, which bears the name of the Aisu family. The museum also has collections of archeological and folk materials and holds exhibitions.

愛洲の館 (南伊勢町)
五ヶ所城(p.39)を居城とした愛洲氏の一族で、剣道家から剣道の始祖と仰がれる愛洲移香斎。その愛洲氏にちなんだ剣道と文化の歴史資料や民具などを展示する資料館。町内の考古、民俗資料展示や企画展も開催。
☎0599-66-2440 度会郡南伊勢町五ヶ所浦2366

Contemporary Art Museum Ise (Minamiise Town)
The Contemporary Art Museum Ise, which faces Gokasho Bay that is balmy year-round, contains exhibits mainly of contemporary artists, as well as works of art, such as sculptures, at "Uku," the museum's outdoor sculpture grounds.

伊勢現代美術館 (南伊勢町)
年間を通して穏やかな五ヶ所湾に面した美術館。現代美術作家の作品を中心に企画展を開催し、別館屋外彫刻美術館「宇空」では石彫などの作品を展示している。
☎0599-66-1138 度会郡南伊勢町五ヶ所浦102-8

January ● 1月

Geta Matsuri (Kamishima Town, Toba City) January 1
This festival is a ritual of Yatsushiro jinja (p.31) that is held in the early hours of New Year's Day. The men of the island use bamboo poles to hold up a 2 m wide white ring in the shape of the Elaeagnus tree until daybreak and then drop it to exorcise evil and pray for peace and tranquility for the new year.

ゲーター祭 (鳥羽市神島町) 1月1日
元旦の未明に行われる「八代神社(p.31)の神事」で、夜明け前にグミの木でかたどった直径2mほどの白い輪を島中の男たちが竹で刺し上げ、落とす。邪悪を祓い、新年の無事平穏を願う。



Geta Matsuri ゲーター祭

Sanbaso no Mai (Anori, Ago Town, Shima City) January 2
三番叟の舞 (志摩市阿児町安楽) 1月2日

Kamagata Matsuri (Minamiise Town) January 3
Minamiise Town is a place of the legend of the hiding of Heike warriors, who wielded power and then were defeated in the 12th century. In the city, seven settlements (once eight) with a name containing the word "kama" has long passed on ancient documents, and cooperate to gather and store those documents in one settlement in turn. When handing over the precious documents to the next settlement, a ritual is performed.

かまがた 籠方祭 (南伊勢町) 1月3日
南伊勢町には地名に籠が付く集落があり、平安時代後半(12世紀)に権勢を誇り、その後敗れた平家の落人伝説が残る。それぞれ8つの籠集落(現在は7集落)で残る古文書は一つの籠が順番に取りまとめて保存することになっていて、その受け渡しの様式が行われる。

Ban-no-uo & Yumi-hiki Shinji (Hamajima, Hamajima Town, Shima City) January 11
These rituals are performed at Ukehi jinja (p.31). In the Ban-no-uo ritual, gray mullets are cut without directly touching them by hand, and these slices are served to fishermen to pray for good catches and safety of sea traffic. In Yumi-hiki Shinji, young archers shoot a bow at a target to tell fortune.

ばん 盤の魚と弓引神事 (志摩市浜島町浜島) 1月11日
宇気比神社(p.31)で行われる。盤の魚は直接手を触れずにボラをさばいて切身を漁師にふるまい、豊漁、航海安全を願う神事。弓引神事では青年射手が的を狙って弓を引き、吉凶を占う。

Hanakake Ebisu Hatsuwarai Shinji (Ukehi jinja) January 20 (p.31)
鼻かけえびす初笑い神事 (宇気比神社) 1月20日(p.31)

Yamakami Shishimai Shinji (Lion Dance) (Sendenji) (Yamakami, Tamaki Town) Fourth Sunday of January
This festival is thought to have originated around the 15th century, to pray to exorcise epidemics. Featuring unique gestures of tengu monsters and lions, it is designated an intangible folk cultural property of Mie Prefecture.

山神獅子舞神事 (山田寺) (玉城町山神) 1月第4日曜日
流行病の悪疫退散を祈願して15世紀頃に始まったとされる。天狗と獅子の所作がユニーク。三重県の無形民俗文化財に指定されている。

Ishiburo Shinji (Miyako, Tamaki Town) Around January 10 on the lunar calendar
At this ritual, representatives of the local communities take a steam bath to purify their bodies before lion dance performed at night. Although this kind of rituals were performed in many places, this is the last remaining one in Mie Prefecture.

石風呂神事 (玉城町宮古) 旧暦1月10日頃
夜に行われる獅子舞の前に、各地区の代表者が体を清めるために蒸し風呂に入る神事。以前は各地でこのような神事があったが、現在三重県ではここだけに残っている。

February ● 2月

Shimokugu Okashira Shinji (Shimokugu, Watarai Town) First Saturday of February

At this ritual, also known as Amazake Shinji, rice is collected from local households, make amazake (sweet drink made from fermented rice) with the collected rice, and offer the drink to deities. Lion dances are also performed as offerings in the afternoon and evening. This ritual is designated an intangible folk cultural property of Mie Prefecture.

しもくぐ かしら 下久貝お頭神事(度会町下久貝) 2月第1土曜日

別名甘酒神事と呼ばれ、地元の各家から集められたお米で甘酒を作り、奉納する。昼夜2回獅子舞が演じられる。三重県の無形民俗文化財に指定されている。

Ichinose Shishi Kagura (Watarai Town) Second Sunday of February

This kagura (sacred dance) festival is held in four areas in Ichinose. In each area, the main characters of lions, tengu monsters, and singers perform dance and festive songs. This is designated an intangible folk cultural property of Mie Prefecture.



Ichinose Shishi Kagura 一之瀬獅子神楽

一之瀬獅子神楽(度会町) 2月第2日曜日

一之瀬の4つの地区で行われている。各地区が祝い唄を歌いながら、獅子・天狗・歌役を中心に構成された舞を演じる。三重県の無形民俗文化財に指定されている。

Tanahashi Okashira Shinji (Tanahashi, Watarai Town) Second Saturday of February

This ritual has a history of over 300 years. To pray to exorcise evil spirits and to ensure household safety, lion dances are performed as Zashikimai in the afternoon and as Uchimai at night. This is designated an intangible folk cultural property of Mie Prefecture.

おかしら 棚橋の御頭神事(度会町棚橋) 2月第2土曜日

300年以上の歴史を持つ、悪霊退散・家内安全を祈願する神事で、獅子舞は昼の「座敷舞」と夜の「打ち舞」で演じられる。三重県の無形民俗文化財に指定されている。

Tamiyaji Hiwatari Shinji (Tamiyaji temple, Tamaki Town) February 18 (p.22)

田宮寺 火渡り神事(玉城町田宮寺) 2月18日(p.22)

Asekaki Jizosai (Nakiri, Daio Town, Shima City) February 24

Tradition says this jizo deity statue, worshipped in the fishing town, was beaded with white sweat when something good happened to the local community, and, when the community suffered something unfortunate, took over the people's misfortune while breaking into black sweat. On the festival day, February 24 every year, many people come together around the jizo.

あせかきじぞさい(志摩市大王町渡切) 2月24日

漁師町に祀られているこのお地蔵様は、良いことがあると白い汗を流し、悪いことがあると自らが人々に代わって苦しみ、黒い汗を流したという。毎年2月24日の縁日にはたくさんの人で賑わう。

March ● 3月

Isshiki Noh (Isshiki Town, Ise City) Around mid-March

Noh is a style of performing arts, unique to Japan, and inscribed into the UNESCO list of intangible cultural heritage. It is a type of musical plays containing dramas, dances, and songs, often compared with opera. In Isshiki Town, Ise City, traditional styles of Noh have been handed down until today, and local people perform it as an offering to deities once a year. This Noh play is designated as a selected intangible folk cultural property of Japan.



Isshiki Noh 一色能

いっしき 一色能(伊勢市一色町) 3月中旬頃

能は日本独自の舞台芸術で、ユネスコ無形文化遺産にも登録されている。芝居、舞い、歌の要素を持つ音楽劇でオペラともよく対比される。伊勢市一色町には伝統的な能が受け継がれており、年に一度、地元で奉納されている。この一色能は国の選択無形民俗文化財に指定されている。

April ● 4月

Toba Haru Matsuri (Toba, Toba City) Early April

This is a festival held at Oyamazumi jinja and Kata jinja, where lion dances are performed and processions of people carrying portable shrines walk around. This festival heralds the arrival of spring in Toba.

おやまづみ 鳥羽春祭り(鳥羽市鳥羽) 4月上旬 大山祇神社と賀多神社の祭りで、獅子舞や神輿の巡行などが行われる。鳥羽に春を呼ぶ祭りである。

Kagurasai (Naiku, Ise Jingu) April 28-30・September 22-24

To extend gratitude for divine blessings and pray for peace of the nation, various dances to the accompaniment of ceremonial court music are offered on the stage specially built in the sanctuary of Naiku, in the spring and autumn.

かぐらさい(伊勢神宮 内宮) 4月28日~30日・9月22日~24日 神恩に感謝を捧げ、国民の平和を祈って、内宮神苑の特設舞台で雅やかな雅楽と共にさまざまな舞楽が奉納される。春と秋に行われる。

May ● 5月

Sarutahiko Jinja Omita (Ujijura, Ise City) May 5, (p.29) 猿田彦神社御田祭(伊勢市宇治浦田) 5月5日(p.29)

Meoto-iwa Oshimenawahari Shinji (E, Futami Town, Ise City) May 5・September 5・Saturday in mid-December

The two rocks collectively called Meoto-iwa (meaning "husband-and-wife rocks," p.60) are connected to each other with large sacred ropes (oshimenawa). This ritual is held to renew the five ropes, about 35 m long and about 40 kg in weight each, and re-connect the two rocks different in size and approximately 9 m away from each other, with the ropes tightened across the sea.



Meoto-iwa Oshimenawahari Shinji 夫婦岩大注連縄張神事

おつり 夫婦岩大注連縄張神事(伊勢市二見町江) 5月5日・9月5日・12月中旬の土曜日

夫婦岩(p.60)では年に3回、大注連縄を張り替える神事が行われる。大岩と小岩の距離は約9mある。そこへ長さ約35m、重さ約40kgの注連縄5本を張り渡していく。

June ● 6月

Iseebi Matsuri (Hamajima, Hamajima Town, Shima City) First Saturday of June

This festival is held to extend gratitude for blessings of the ocean, including Japanese spiny lobsters called "Iseebi" in Japan. It features a unique dance called Jakoppe dance, which represents hopping lobsters.



Iseebi Matsuri 伊勢えび祭

いせえびまつり(志摩市浜島町浜島) 6月第1土曜日 伊勢えびを始め、海の幸に感謝を捧げる祭り。跳ねる伊勢えびの姿を表した「じゃこっぺ踊り」がユニーク。

Futami Okitama Jinja Geshisai (E, Futami Town, Ise City) Summer solstice day (p.29) 二見興玉神社 夏至祭(伊勢市二見町江) 夏至の日(p.29)

Izawa-no-miya Otaue Matsuri (Kaminogo, Isobe Town, Shima City) June 24 (p.15-37) 伊雑宮御田植祭(志摩市磯部町上之郷) 6月24日(p.15-37)

July ● 7月

Gionsai (Kowaura, Minamiise Town) July 12 & 13

This festival is held to pray to exorcise epidemics. A procession of about 60 people walk around the streets carrying a decorated ship-shaped portable shrine. Many former residents come back to enjoy this festival.

ぎんさい(南伊勢町古和浦) 7月12日・13日 悪疫退散を祈願するお祭り。飾り付けが施された御船神輿を60人くらいで担ぎ、町内を練り歩く。この日のために町外へ転出した住人が集まってくる。

Tenosai (Gokashoura, Minamiise Town) July 12

At Gokasho jinja, rituals are performed to pray for perfect health and good catches, and traditional folk dances are offered to the deities. Paper lanterns are floated on the Gokashogawa River, and fireworks are set off in the sky upon the sea.

天王祭 (南伊勢町五ヶ所浦) **7月12日**
五ヶ所神社で無病息災、大漁祈願の神事が行われた後、民謡踊りが奉納される。五ヶ所川では花籠流し、海では火花が打ち上げられる。

Osatsu Tenno Kujira Matsuri (Osatsu Town, Toba City) **July 14**
This festival is held to pray for safety at sea and good catches. The festival can be traced back to a local legend that Kannon appeared to ride on a whale. On the day of the festival, a whale mikoshi, or portable shrine, is pulled throughout the town by parents and their children. At the end of the festival, the whale mikoshi is floated out to sea, born by the Ama.



Osatsu Tenno Kujira Matsuri 相差天王くじら祭

相差天王くじら祭 (鳥羽市相差町) **7月14日**
海上安全や大漁を祈願する祭りで、観音様が鯨に乗って現れたという伝説に由来するとされる。当日は親子の鯨神輿が町内を練り、最後は海女たちに担がれて海に浮かべられる。

Ise fireworks (Bank of the Miyagawa River, Ise City) **Mid-July**
This fireworks competition was started to celebrate the 59th Jingu Shikinen Sengu in 1953. Fireworks manufacturers from all over Japan come together to compete with each other by showcasing their own skills and artistry.



Ise fireworks 伊勢神宮奉納全国花火大会

伊勢神宮奉納全国花火大会 (伊勢市宮川河畔) **7月中旬**
1953年の「第59回神宮式年遷宮」を祝って始められた競技花火大会で、全国から花火業者が集まって技とセンスを競い合う。

Futami Taisai Shimenawa Hiki (E, Futami Town, Ise City) **July 14**
At this festival, the large sacred ropes (oshimenawa), which are connecting the two rocks called Meoto-iwa (p.60) and renewed three times a year, are offered to Futami Okitama jinja. People dragging carts loaded with the ropes walk around the streets to the accompaniment of kiyari-uta, songs sung while dragging large logs, etc.

二見大祭しめなわ曳 (伊勢市二見町江) **7月14日**
夫婦岩 (p.60) に年3回張り替えられる大津連縄を二見興玉神社に奉納するお祭り。縄を載せた奉曳車が、大木などを運ぶときなどに歌う「木遣歌」に合わせて参道を練り歩き、神社に運び込まれる。

Watakano Tennonai (Watakano, Isobe Town, Shima City) **July 23 & 24 (p.74)**
渡鹿野天王祭 (志摩市磯部町渡鹿野) **7月23日・24日 (p.74)**

Toba Minato Matsuri (Toba, Toba City) **Fourth Friday of July**
This is a festival of the Toba branch shrine of Sanuki Kotohiragu, featuring such rituals as a parade on the sea. The climax of this festival is fireworks displays brilliantly coloring the sea of Toba Bay.

鳥羽みなとまつり (鳥羽市鳥羽) **7月第4金曜日**
讃岐金力比羅宮鳥羽分社の祭礼で海上渡御 (海上パレード) の神事などがある。クライマックスは鳥羽湾を染める、海上の花火大会。

August ● 8月

Nakiri Dainenbutsu (Nakiri, Daio Town, Shima City) **August 14**
This is a bon festival held to offer memorial services for people deceased during the past year. Families and close people of the deceased come together in the plaza in front of Nakiri Fishing Port chant prayers to the accompaniment of gongs and drums, and offer other unique Buddhist services.

波切大念仏 (志摩市大王町波切) **8月14日**
この1年間に亡くなった人を供養するお盆行事。波切漁港前の広場に家族や関係者が集まり、鉦や太鼓が鳴らされる中、念仏が唱えられ、独特の仏事が執り行われる。

Kanko Odori (Enza-Souchi, Ise City; Makae, Watarai Town) **August 15 (Enza; Makae) · August 16 (Souchi)**
Kanko Odori is traditional folk dance performed to offer memorial services for ancestors at the summer bon festival. Forming a circle, people wearing headgears made with white (or black) horse hair called shaguma and straw skirts dance turning

around in time to the movement of the drum sticks. Although performed in various places in Ise City, Kanko Odori of the Enza and Souchi districts are designated intangible folk cultural properties of Mie Prefecture. Moreover, this dance is also performed at Keirinji Temple in Makae, Watarai Town.



Kanko Odori (Watarai Town) かんこ踊り (度会町)

かんこ踊り (伊勢市円座・佐八、度会町麻加江) **8月15日 (円座、麻加江) · 16日 (佐八)**
かんこ踊りとは夏のお盆の先祖供養で行われる民俗踊りである。シャグマという白馬 (または黒馬) の毛で作った被り物を被って腰巻をつけ、円陣を組んで、太鼓のバチに合わせて体を回転させながら踊る。伊勢市や各地で行われるが、円座地区と佐八地区のかんこ踊りは三重県の無形民俗文化財に指定されている。また度会町麻加江の慶林寺でも行われる。

Kensosai (Ruins of Gokasho Castle, Minamise Town) **Mid/end of August (p.39)**
剣祖祭 (南伊勢町五ヶ所城跡) **8月中・下旬 (p.39)**

September ● 9月

Waraji Matsuri (Nakiri, Daio Town, Shima City) **September**
Tradition says that the monster called Dandaraboshi came to this area and did wrong, so the local people, following the plan they devised, made a huge Waraji (straw sandal) and washed it out to the sea; then the monster was surprised that someone in this area was taller than it, and ran away. Following this legend, the local people make a 3 meter long and 1.2 meter wide straw sandal and wash it out from the Suba beach to the sea. This is designated an intangible folk cultural property of Mie Prefecture.

わらじ祭 (志摩市大王町波切) **9月の申の日**
その昔、「ダンダラボウシ」という怪物がやってきて悪事を働くので、村人が一計をめぐらせ、大わらじを編んで海に流したところ、ダンダラボウシが「俺より大きな奴がいる」と驚いて退散した。この故事にちなんで、長さ3m、幅1.2mのわらじを編み、須場の浜から海に流す。三重県無形民俗文化財。

Jingu Kangetsu Kai (Magatamaikae offering stage, Ise Jingu Geku) **Night on August 15 on the lunar calendar**

This event is held to appreciate the mid-autumn moon and recite tanka and haiku poems sent from around Japan. Wind and string music, as well as court dance music, are performed.

神宮観月会 (伊勢神宮 外宮勾玉池奉納舞台) **中秋の名月**
中秋の名月を愛で、全国から応募のあった短歌と俳句の秀作を披露する。管弦と神宮舞樂が奏行される。

October ● 10月

Hatsuhobiki / Kanname Hoshukusai (Ise City) **October 15 (Hatsuhobiki Geku Okabiki) · October 16 (Hatsuhobiki Naiku Kawabiki)**
Hatsuhobiki is an event held to offer new rice to celebrate Kannamesai (p.17), the most important event in the year of Ise Jingu. Rice to be offered is carried on land ("okabiki") on carts to Geku, and carried along the Isuzugawa River ("kawabiki") on raft to Naiku. On October 15, renowned festivals around Japan gather at Ise Jingu to participate in Kanname Hoshukusai, where songs and dances are performed before audience.



Hatsuhobiki Okabiki 初穂曳 陸曳

初穂曳・神嘗奉祝祭 (伊勢市) **10月15日 (初穂曳 外宮陸曳) · 16日 (初穂曳 内宮川曳)**
伊勢神宮の一年で一番大事な行事である神嘗祭 (p.18) を奉祝して、新穀を奉納する行事が初穂曳である。外宮へは奉曳車に載せた陸曳で、内宮へはソリに載せて五十鈴川を遡る川曳で奉納される。15日には日本の有名なお祭りが伊勢に集結して、踊りや歌を披露する神嘗奉祝祭が行われる。

December ● 12月

Tojisai (Ise Jingu Naiku) **Winter solstice day**
This day, you can see the sun rise sublimely from the middle point between the two poles of the torii gate at the Ujibashi Bridge. Amaterasu-omikami, the deity to whom Naiku is dedicated, is compared to the sun. The sun sheds beautiful and dignified light from the middle of the torii gate.

冬至祭 (伊勢神宮 内宮) **冬至の日**
この日は宇治橋の鳥居の真ん中から神々しい朝日が昇る。内宮の御祭神・天照大御神は太陽にもたとえられる神様。鳥居の真ん中から差し込む光は美しく厳か。