

IV. FESTIVAL OF THE WIND DEITIES OF TATUTA

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

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

V. HIRANO FESTIVAL

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

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

VI. KUDO AND FURU-AKI

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

VII. MONTHLY FESTIVAL OF THE SIXTH MONTH

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

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

VIII. BLESSING OF THE GREAT PALACE

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

IX. FESTIVAL OF THE GATES

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

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

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

The *norito* was recited in the presence of a great assembly of courtiers and nobles; it was spoken by either a Nakatomi or an Urabe (d. Glossary: Diviners); or perhaps each read part. For a discussion of this, see Kaneko, *Engi-shiki Norito Kō*, p. 427-432.

IX. FESTIVAL OF THE GATES

(Mi-kado no maturi)

I humbly speak your names:

Kusi-iha-mato,

Toyo-iha-mato-no-mikoto,

Because you dwell massively imbedded like sacred massed rocks

In the inner and outer gates of the four quarters,

Because if from the four quarters and the four corners

There should come the unfriendly and unruly deity called

Ame-no-maga-tu-hi,

You are not bewitched and do not speak consent to his evil words-

If he goes from above,

You guard above,

If he goes from below,

You guard below,

And lie in wait to protect

And to drive away

And to repulse him with words;

Because you open the gates in the morning

And close the gates in the evening;

You inquire and know the names

Of those who go in and those who go out;

And if there be any fault or error,

In the manner of [the rectifying deities] Kamu-naho-bi

and Oho-naho-bi

You behold it rectified and hear it rectified,

And cause [the court attendants] to serve tranquilly and peacefully.

Therefore [I speak] your names:

Toyo-iha-mato-no-mikoto and

Kusi-iha-mato-no-mikoto

And fulfill your praises". Thus I humbly speak.

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

(Minaduki tugomori no oho-harahe)

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

The various sins perpetrated and committed

By those who serve in the Emperor's" court,

The scarf-wearing women attendants,

The sash-wearing men attendants,

The quiver-bearing guard attendants,

The sword-bearing guard attendants,

As well as all those who serve in various offices-

These sins are to be exorcised, are to be purified

In the great exorcism of the last day of the sixth month
of this year-

Hear me, all of you. Thus I speak.

By the command of the Sovereign Ancestral Gods and Goddesses",

Who divinely remain in the High Heavenly Plain¹³,

The eight myriad deities were convoked in a divine convocation,

Consulted in a divine consultation,

And spoke these words of entrusting:

'Our Sovereign Grandchild-? is to rule

'The Land of the Plentiful Reed Plains of the Fresh Ears
of Grain-?

'Tranquilly as a peaceful land.'

Having thus entrusted the land,

They inquired with a divine inquiry

Of the unruly deities in the land,

And expelled them with a divine expulsion;

They silenced to the last leaf

The rocks and the stumps of the trees,

Which had been able to speak,

And caused him to descend from the heavens,
Leaving the heavenly rock-seat,
And pushing with an awesome pushing
Through the myriad layers of heavenly clouds-
Thus they entrusted [the land to him].

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

The various sins perpetrated and committed
By the heavenly ever-increasing people to come into existence
In this land which he is to rule tranquilly as a peaceful land:

First, the heavenly sins":
Breaking down the ridges,
Covering up the ditches,
Releasing the irrigation sluices,
Double planting,
Setting up stakes,
Skinning alive, skinning backwards,
Defecation-
Many sins [such as these] are distinguished and called the
heavenly sins".

The earthly sins":
Cutting living flesh, cutting dead flesh,
White leprosy, skin excrescences,
The sin of violating one's own mother,
The sin of violating one's own child,
The sin of violating a mother and her child,
The sin of violating a child and her mother,

The sin of transgression with animals,
Woes from creeping insects,
Woes from the deities of on high,
Woes from the birds of on high,
Killing animals, the sin of witchcraft-
Many sins [such as these] shall appear.

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

When he thus pronounces them,
The heavenly deities will push open the heavenly rock door,
And pushing with an awesome pushing
Through the myriad layers of heavenly clouds,
Will hear and receive [these words].
Then the earthly deities will climb up
To the summits of the high mountains and to the summits of
the low mountains,
And pushing aside the mists of the high mountains and the
mists of the low mountains,
Will hear and receive [these words].

When they thus hear and receive,
Then, beginning with the court of the Sovereign Grandchild",
In the lands of the four quarters under the heavens,
Each and every sin will be gone.
As the gusty wind blows apart the myriad layers of heavenly clouds;
As the morning mist, the evening mist is blown away by the
morning wind, the evening wind;

As the large ship anchored in the spacious port is untied
 at the prow and untied at the stern
 And pushed out into the great ocean;
 As the luxuriant clump of trees on yonder [hill]
 Is cut away at the base with a tempered sickle, a sharp sickle-
 As a result of the exorcism and the purification,
 There will be no sins left.
 They will be taken into the grea ocean
 By the goddess called Se-ori-tu-hime,
 Who dwells in the rapids of the rapid-running rivers
 Which fall surging perpendicular
 From the summits of the high mountains and the summits
 of the low mountains .
 When she thus takes them,
 They will be swallowed with a gulp
 By the goddess called Haya-aki-tu-hime,
 Who dwells in the wild brine, the myriad currents
 of the brine,
 In the myriad meeting-place of the brine of
 the many briny currents.
 When she thus swallows them with a gulp,
 The deity called Ibuki-do-nusi,
 Who dwells in the Ibuki-do*,
 Will blow them away with his breath to the land of Hades
 the under-world.
 When he thus blows them away,
 The deity called Haya-sasura-hime,
 Who dwells in the land of Hades, the under-world,
 Will wander off with them and lose them.
 When she thus loses them,
 Beginning with the many officials serving in the Emperor's" court,
 In the four quarters under the heavens,
 Beginning from today,
 Each and every sin will be gone.

* lit., Breath-blowing-entrance

Holding the horses
 Which stand listening,
 Pricking up their ears towards the High Heavenly Plain-",
 Hear me, all of you:
 Know that [all the sins] have been exorcised and purified
 In the great exorcism performed in the waning of the evening sun
 On the last day of the sixth month of this year. Thus I speak.

 Oh diviners" of the four lands,
 Carry them out to the great river
 And cast them away. Thus I speak.

8 GRAIN DEITIES *Mi-tosi no sume-gami-tati*

Modern reading: Mi-toshi no sume-gami-tachi.

The Sovereign Deities of the Grain seem to include all those deities who are in charge of the grain crop. The word *tosi*, which means 'year' in modern Japanese, here means 'grain,' particularly 'rice.'

I

9 GREAT EIGHT-ISLAND LAND *Oho-yasima-guni*

Modern reading: 6-yashima-guni.

According to the *Kojiki* and *Nihon Shoki*, the eight major Japanese islands created by the godly couple Izanagi and Izanami; therefore, the land of Japan. (see also ISLANDS.)

IV XXVII XXVIII

10 GREAT EIGHT-ISLAND LAND OF THE PLENTIFUL REED PLAINS AND OF THE FRESH EARS OF GRAIN *Oho-yasima Toyo-asi-hara no Midu-ho no kuni*

Also: Land of the Plentiful Reed Plains and of the Fresh Ears of Grain *Toyo-asi-hara no Midu-ho no kuni*; Land of the Fresh Ears of Grain *Midu-ho no kuni*.

Modern reading: 6-yashima Toyo-ashi-hara no Mizu-ho no kuni.

Eulogistic names for Japan. They appear also in the mythological sections of the *Kojiki*.

VIII X XII XXV XXVII XXVIII

GREAT NAKATOMI-see NAKATOMI

GREAT SOVEREIGN DEITY-see SOVEREIGN DEITY

11 HEAVENLY SHELTER, SUN-SHELTER *ame no mi-kage, hi no mi-kage*

A phrase frequently applied to a palace or shrine in which the Emperor or a deity is said to dwell. There have been many theories about its meaning:

a. 'a building covering the heavens, a building covering the sun.'

b. 'a shelter from the rain, a shelter from the sun.'

c. 'a place receiving the heavenly rays, the rays of the sun.'

Satow translates as: 'a shade from the heavens, a shade from the sun.'

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

I II V VIII X XV XXV

12 HEAVENLY SHRINES, EARTHLY SHRINES *Ama-tu-yasiro kuni-tu-yasiro*

Modern reading: Ama-tsu-yashiro kuni-tsu-yashiro.

An expression meaning the sum total of all shrines which received government support. The term seems often to be used in the sense of 'the deities enshrined in the Heavenly Shrines and Earthly Shrines' -in other words, the enshrined deity and the shrine wherein enshrined were verbally confused.

The elements *ama-tu* 'heavenly' and *kuni-tu* 'earthly' are also found in the parallel phrases *ama-tu-kami* 'heavenly deities' and *kuni-tu-kami* 'earthly deities'; for this reason, the traditional interpretation has been: 'shrines wherein are enshrined heavenly deities and earthly deities.' Kaneko holds that in this case the elements *ama-tu* and *kuni-tu* are merely formal modifiers having no essential semantic relation to the word *yasiro* 'shrine'. (ct. Kaneko, *Engi-shiki Norito Kō*, p. 330-333)

I IV VII XIV

13 HEAVENLY SINS *ama-tu-tumi*

Modern reading: ama-tsu-tsumi.

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

X

六月晦大祓 十二月
准此。

集侍親王・諸王・諸臣・百官人等、諸聞食止宣。

天皇朝廷爾 仕奉留、比禮挂伴男・手繩挂伴男・靱負伴男・劍佩伴

男、伴男能 八十伴男乎 始且、官官爾 仕奉留 人等能、過犯家 雜々罪

乎、今年六月晦之大祓爾、祓給比 清給事乎、諸聞食止宣。

高天原爾 神留坐、皇親神漏岐・神漏美乃 命以且、八百萬神等乎、

神集集賜比、神議議賜且、我皇御孫之命波、豐葦原乃 水穗之國乎、

安國止 平久 所知食止、事依奉岐。如レ此依 志 奉 志 國中爾、荒振神

等波乎、神問志 賜、神掃掃賜比、語問志 磐根樹立、草之垣葉毛乎

語止且、天之磐座放、天之八重雲乎、伊頭乃 千別爾 千別且、天降

依左 奉 支。如レ此久 依 志 奉 志 四方之國中爾、大倭日高↓

一 六月と十二月の終りのRに、すべてのけがれを払う行事となえることば。ツゴモリは、

月の終り。大祓はもと日を定めないで行い、後に日を定めるようになった。災禍を払いする宗教的行事である。ハラへは、勅詞ハラフの準体言。

二 大殿祭の祝詞に出た。ここに伴の男と書いたのは、男子の人々をいうようになってからの文字づかいで、正しくは伴の緒で、人々が緒のように続いている意である。以下の伴の男は、天皇に奉仕し、また護衛する人々をいう。

三 ユキは、矢を入れて背おう皮製の具。

四 多数の伴の男。

五 勅詞ハラフは、下二段活であるから、ハラへタマヒという。

六 たいへんにたくさんさんの神たち。

七 神の集めることとしてお集めに。

八 神の相談することとして御相談なすつて。

九 神ろき・神ろみの命から、ワガという。

一〇 御寄託になった。

一一 国内。クニウチの約言。

一二 乱暴する神たち。

一三 神のお尋ねとしてお尋ねになり。なぜ荒ぶるのかと問いたまう意。

一四 神の追い払うこととしてお払いになり。

一五 ものを言った岩や木。

一六 天の御座を離れて、勢いよくおわけになつて。イツは、勢威。チワキは、威勢よくおしわけること。千は、あて字。道の字をあてることがあるがそれも同じ。

一七 皇御孫の命を天から降してお寄せ申しあげた。

一八 大和の国の美称。日高見の国は、太陽の高くかがやく国の義。常陸国風土記にも見えている。

まふが故に 豊磐牖の命 くし磐牖の命と、御名を稱辭竟へまつらく」と白す。

六月の晦の大祓 十二月は
これに
准へ。

「集侍はれる親王・諸王・諸臣・百の官人等、諸聞しめせ」と宣る。

「天皇が朝廷に仕へまつる、領巾掛くる伴の男・手繩掛くる伴の男・靱負ふ伴の男・劍佩く伴の男、伴の男の八十伴の男を始めて、官官に仕へまつる人等の過ち犯しけむ雑難の罪を、今年の六月の晦の大祓に、祓へたまひ清めたまふ事を、諸聞しめせ」と宣る。

「高天の原に神留ります、皇親神ろき・神ろみの命もちて、八百萬の神等を神集へ集へたまひ、神議り議りたまひて、『我が皇御孫の命は、豊葦原の水穂の國を、安國と平らけく知らしめせ』と事依さしまつりし國中に、

荒ふる神等をば神問はしに問はしたまひ、神掃ひに掃ひたまひて、語問ひし磐ね樹立草の片葉をも語止めて、天の磐座放れ、天の八重雲をいつの千別きに千別きて、天降し依さしまつりき。かく依さしまつりし四方の國中に、大倭日高

2 二字、底本「知所」九條本による。

3 底本本文に無し。右に書く。

4 三字、底本に無し。

5 底本「登」九條本による。

- 一 人間の美称。増加する人の義。
- 二 古代から言い伝える罪。高天の原の物語以来の罪。その八種の罪は、天の岩戸の神話に見えるもの。暴風の災害、農耕に関する罪など。但し神話では天つ罪とはいわない、また天つ罪もない。この二種をわけるのは大祓の詞の特色。
- 三 田のあぜを破壊すること。田がこわされる。暴風の災害。「毀畔、古語阿波那知(古語拾遺)」。溝を埋めること。水が通わなくなる。暴風の災害。「埋溝、古語美會宇美(古語拾遺)」。木で作った水の通路を破壊すること。暴風の災害。「放種、古語斐波那知(古語拾遺)」。かざれて種子をまくこと。人の犯す罪。「重播、古語志伎麻伎(古語拾遺)」。重播種子、此云重播麻(日本書紀卷一)。
- 四 他に田に樗をさし立てて横領すること。人の犯す罪。「刺串、古語久志佐志(古語拾遺)」。生きたままの馬をまくこと。暴風の災害。
- 五 馬の皮を逆にはくこと。暴風の災害。
- 六 きたないものをまき散らすこと。暴風の災害。「その大嘗(古語拾遺)」。きこめす殿に屎まら散らし(古事記上巻)。
- 七 たくさんの罪を天つ罪と定めかけて。
- 八 地上の世界で起った罪。人間世界で始まった罪。
- 九 生きた人のほだを切ること。
- 十 死んだ人のほだを切る罪。
- 十一 はだの色が白くなった人。白はたけ。
- 十二 こぶのできること。「説文云、應、阿末之、又古久美、寄肉也(倭名類聚鈔)」。七、まずある女と通じ、後にその女の子と通ずる罪。次のは逆に、まずある女と通じ、後にその女の母と通ずる罪。

見之國乎、安國止定奉且、下津磐根爾宮柱太敷立、高天原爾千木高知且、皇御孫之命乃美頭乃御舍仕奉且、天之御蔭・日之御蔭止隱坐且、安國止平氣所食武國中爾、成出武天之益人等我、過犯家雜々罪事波、天津罪止、畔放・溝埋・樋放・頻蒔・串刺・生剝・逆剝・屎戸、許許太久乃罪乎、天津罪止法別爾、國津罪止、生膚斷・死膚斷・白人・胡久美・己母犯罪・己子犯罪・母與子犯罪・子與母犯罪・畜犯罪・昆虫乃災・高津神乃災・高津鳥災・畜仆志、疊物爲罪、許々太久乃罪出武。如此出波、天津宮事以且、大中臣、天津金木乎、本打切末打斷且、千座置座爾置足波志、天津菅曾乎、本打切末打切且、八針爾取辟且、天津祝詞乃太祝詞事乎宣禮。如此久乃良波、天津神波、天磐門乎押披且、天之八重雲乎、伊頭乃千別爾千別且所聞食武。國津神波、高山之末・短山之末爾上坐且、高山之伊惠理・短山之伊惠理乎撥別且所聞食武。如此所聞食波、皇御孫之命朝庭乎始且、天下四方國爾罪止云布罪波不在此、科戸之風乃天之八重雲乎吹放事之如久、朝之御霧・夕之御霧乎、朝風・夕風乃吹掃事之如久、天津邊爾居大船乎、舳解放・舳解放且、大海原爾押放事之如久、彼方。

3 底本小字に書
4 二字、底本小字に書く。
5 底本に無い。
6 底本・九條本共に「恵」であるが、真事本等に「種」に作り、諸説「伊理理」の三字をイホリと讀んでいる。しかし、伊理はともに字音を讀み、種だけを讀んで讀むことは疑問である。今、「恵」に作るままにする。下も同じ。
7 底本に無い。

- 六 家畜を犯す罪。
- 七 這う虫の災難。例えば、ヘビ・ムカデなどの被害。「はふ虫の災無く(大祓祭の祝詞)」。
- 八 雷の災難。
- 九 空飛ぶ鳥による災難。「天の血垂り飛ぶ鳥の災無く(大祓祭の祝詞)」。また遣はしし天若彦も返り言申さずて高つ鳥の災によりてたちどろに身亡せにき(衆神を遣しやる祭の詞)。
- 十 相手の家畜を、のろって死なせること。
- 十一 まじないをして相手をのろうこと。マジモノは、まじないをした物。
- 十二 朝廷の行事。高天の原で行われたことを行う意にアマツを冠する。
- 十三 中臣の美称。この詞は、中臣氏となえる詞であるから、その名をあげる。
- 十四 清らかな堅い木。カナは、かたい意につける。木の上下を切り去って、中間をちいさく切って、たくさんの台にのせる。
- 十五 多数の物を置く台に十分に置いて。
- 十六 清らかなスゲのほそく裂いたもの。スゲの上下を切り去って、中間を多くの針で裂いて、木片やさいいたスゲは、けがれを払うためにまき散らす材料。
- 十七 祝詞の美称。神聖でかつりっぱである祝詞。この祝詞は別にあるとする説もあるが、この大祓の詞そのものをさすのだろう。
- 十八 天の入口にあるとする堅固な門。
- 十九 高い山のはし、低い山のはし。
- 二十 不明の語。諸説は、伊理理とあるによってイホリと読み、雲霧の義であるという。
- 二十一 風の起るところから吹く風が。シナドは、息長処の義で、風の吹き起るところ。
- 二十二 舟の先やうしろの綱を解いて放して。
- 二十三 川向うのしげった木のもと。

祝詞

見の國を安國と定めまつりて、下つ磐ねに宮柱太敷立、高天の原に千木高知りて、皇御孫の命の瑞の御舍仕へまつりて、天之御蔭・日之御蔭と隠りまして、安國と平らけく知ろしめさむ國中に、成り出でむ天之益人等が過ち犯しけむ雜雜の罪事は、天つ罪と、畔放ち・溝埋み・樋放ち・頻蒔き・串刺し・生け剝ぎ・逆剝ぎ・屎戸、許々の罪を天つ罪と法り別けて、國つ罪と、生膚斷ち・死膚斷ち・白人・こくみ・おのが母犯せる罪・おのが子犯せる罪・母と子と犯せる罪・子と母と犯せる罪・畜犯せる罪・昆虫の災・高つ神の災・高つ鳥の災・畜仆し、疊物する罪、許々の罪出でむ。かく出では、天つ宮事もちて、大中臣、天つ金木を本うち切り末うち斷ちて、千座の置座に置き足はして、天つ菅麻を本打り斷ち末打り切りて、八針に取り辟きて、天つ祝詞の太祝詞事を宣れ。かく宣らば、天つ神は天の磐門を押し披きて天の八重雲をいつの千別きに千別きて聞しめさむ。國つ神は高山の末・短山の末に上りまして、高山のいゑり・短山のいゑりを撥き別けて聞しめさむ。かく聞しめしては皇御孫の命の朝廷を始めて、天の下四方の國には、罪といふ罪はあらじと、科戸の風の天の八重雲を吹き放つ事の如く、朝の御霧・夕べの御霧を朝風・夕風の吹き掃ふ事の如く、天津邊に居る大船を、舳解き放ち・舳解き放ちて、大海の原に押し放つ事の如く、彼方

- 一 火力できたえて作ったするどい鎌。
- 二 勢いよく降下するさまの副詞。広瀬の大意の祭の祝詞に見える。
- 三 落ち激する。タギツは、激流する意の動詞の連体形。
- 四 川瀬の女神。瀬を織りなす神の義だろう。宜長は、瀬下りつゝ姫の義という。マガツヒの神の別名と伝える。
- 五 海の潮流のふみあうところの意。シホは、海水、また潮。ヤホヂは、たくさんの道。ヤシホヂは、多くの海水の通路。ヤホアヒは、たくさんに集まり合うところ。かさねことばを使つて、巧みにそのところを表現している。
- 六 海水の流れこむところの女神。つよい口をあけている神。古事記に水戸(ノ)の神とする。七 海に流れ出た罪をがぶと呑むだろう。カカ

之繁木本乎、燒鎌乃敏鎌以且、打掃事之如久、遣罪波不し在止、祓給比清給事乎、高山・短山之末^一、佐久那^二太理爾落多支川、速川能瀬坐須、瀬織津比咩止云神、大海原^三持出武^四。如し此持出往波、荒鹽之鹽乃八百道乃、八鹽道之鹽乃八百會^五坐須、速開都比咩止云神、持可吞^六。如し此久可吞吞^七、氣吹戸坐須、氣吹戸主止云神、根國・底之國^八氣吹放^九。如し此久氣吹放^{一〇}、根國・底之國爾坐、速佐須良比咩^{一一}云神、持佐須良比失^{一二}。如し此久失^{一三}、天皇我朝庭爾仕奉留、官官人等乎始且、天下四方^{一四}自今日始且、罪止云布罪波不し在此、高天原爾耳振立聞物止、馬牽立且、今年六月晦日、夕日之降乃大祓^{一五}、祓給比清給事乎、諸聞食止宣。四國下部等、大川道爾持退出且、祓却止宣。

1 三字、底本小字に書く。
2 底本に無い。
3 底本「座」。
4 九條本による。
5 底本「開」。
6 底本に無い。
7 九條本も同じ。

東文忌寸部獻横刀一時咒^{准此}

謹請、皇天上帝、三極大君、日月星辰、八方諸神、司命司籍、左東王

6 二字、底本本文に無い。左に書く。

- は、勢いよく呑むさま。
- ハ 息を吹くところの神。
- 九 息を吹くところの神。
- 一〇 地下にあるとする思想上の世界。根の国も底の国も同じ。かさねことば。
- 一一 流浪の女神。サスラヒヒメのヒのヒの一つを約していう。ハヤは、勇猛の義。
- 一二 天上でも耳をふり立てて聞くものとして、その縁で馬を引き立てて。大祓の行事には、実際に馬を引き出す。
- 一三 夕日のくだること。
- 一四 伊豆・老岐・対馬の三国のほかの一国は不明。対馬を上県(ノ)・下県(ノ)に分け二国としたのだともいう。いずれも卜部が出る国。
- 一五 うらないを行う人たち。大祓の行事には、卜部が、祓のものを持って川に流してしまえ。
- 一六 払って去ってしまえ。川に流してしまえ。
- 一七 大和の国に住む文の忌寸部が横刀をたてまつる時のとなえこと。応神天皇の御代に帰化した阿知(ノ)の使主(ノ)の子孫が大和の国に居住して東の文の忌寸部となり、同じ時代の百濟の博士王仁の子孫が河内の国に居住して西(ノ)の文の忌寸部となった。大祓の日に共に横刀と祓人とを捧げて呪文となえる。祝詞ではないが、ここに付記してあるので載せておく。
- 一八 謹んで願います。皇天上帝等に願うのである。
- 一九 天上を支配する神。
- 二〇 皇帝にかたどる紫微星のまわりにあって補佐する三つの星の神。三公にかたどる。
- 二一 日と月と星。辰は星座。
- 二二 人間の寿命をつかさどる星の神と、その帳簿をつかさどる星の神。
- 二三 陽の気の精である男の仙人。

祝詞

の繁木がもとを、燒鎌の敏鎌もちて、うち掃ふ事の如く、遣る罪はあらじと祓へたまひ清めたまふ事を、高山・短山の末より、さくなだりに落ちたぎつ速川の瀬に坐す瀬織津ひめといふ神、大海の原に持ち出でなむ。かく持ち出で往なば、荒鹽の鹽の八百道の、八鹽道の鹽の八百會に坐す速開つひめといふ神、持ちかか呑みてむ。かくかか呑みては、氣吹戸に坐す氣吹戸主といふ神、根の國・底の國に氣吹き放ちてむ。かく氣吹き放ちては、根の國・底の國に坐す速さすらひめといふ神、持ちさすらひ失ひてむ。かく失ひては、天皇が朝廷に仕へまつる官官の人等を始めて、天の下四方には、今日より始めて罪といふ罪はあらじと、高天の原に耳振り立てて聞く物と馬牽き立てて、今年の六月の晦の日の、夕日の降ちの降に、祓へたまひ清めたまふ事を、諸聞しめせ」と宣る。

東の文の忌寸部の横刀を獻る時の呪^{西の文部これに准へ}

謹請、皇天上帝、三極大君、日月星辰、八方諸神、司命司籍、左は東王父、