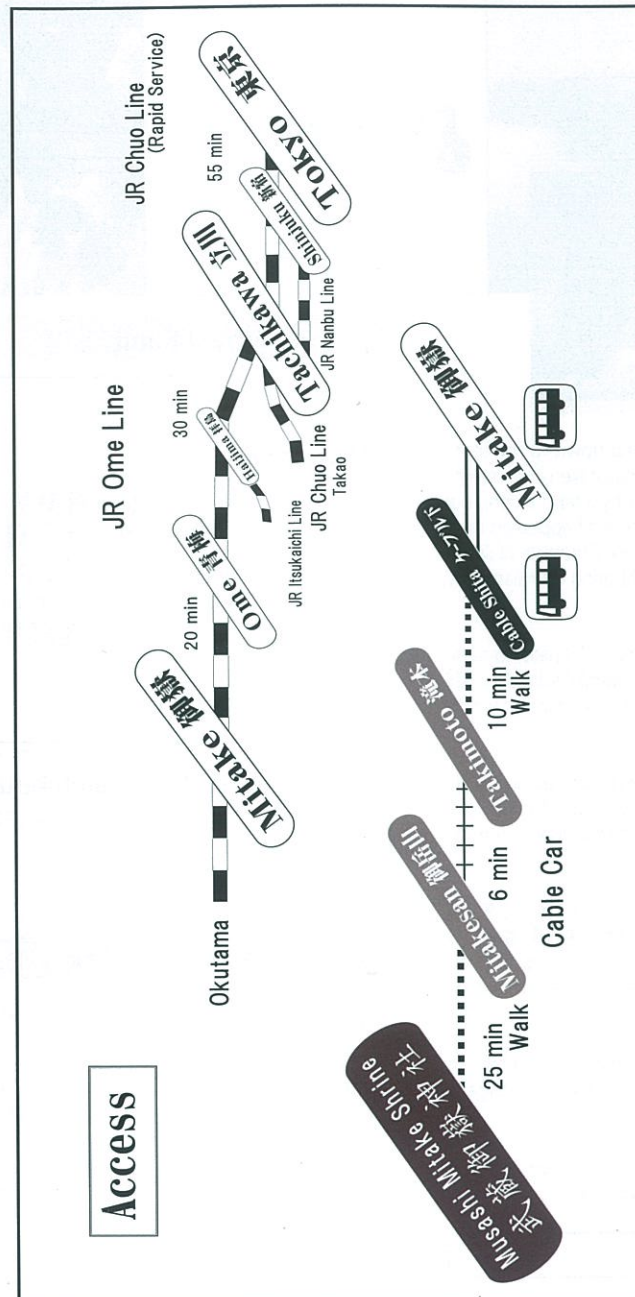
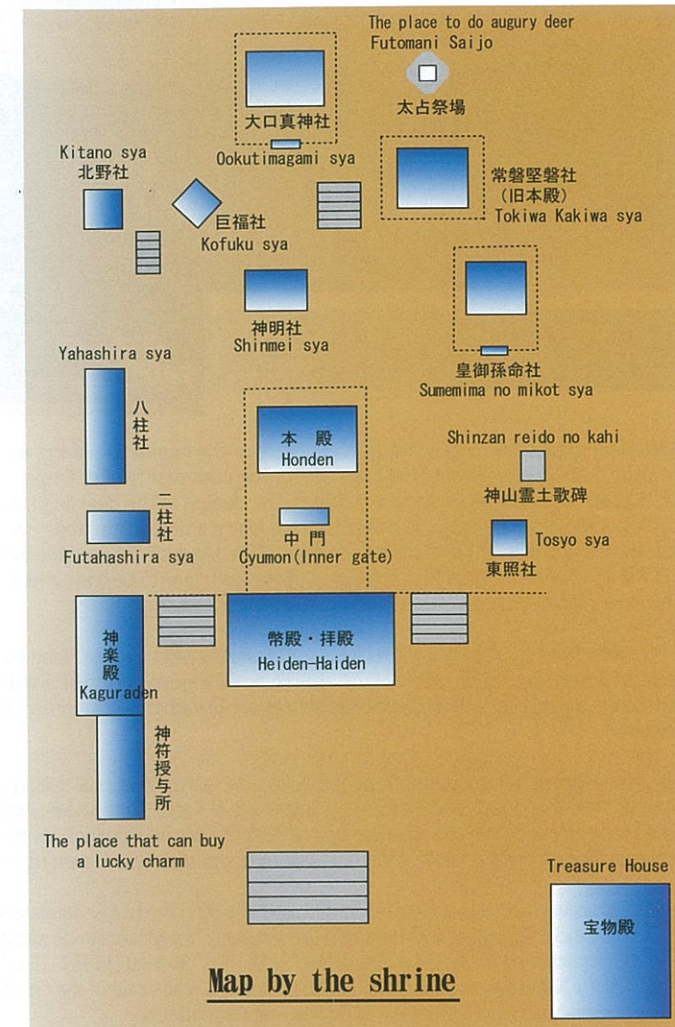


# 武蔵御嶽神社

## Musashi Mitake Shrine



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**Musashi Mitake Shrine**  
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### Shrine Treasures

#### National treasure :

Akaito odoshi no Ooyoroi  
 Kinpukurin Enmonraden no Kagamikura

#### Important cultural property :

Murasaki susogo no Ooyoroi  
 Hojumaru kokushitsusaya no Tachi  
 Tokin nagafukurin no Tachi

#### Art treasure :

Hojumaru no Tachi

#### Tangible Cultural Property of Tokyo :

Tetsusei tawaragata saisenbako etc.

And many more on display in the treasure house



## Musashi Mitake Shrine history



## The enshrined Kami

### Main shrine

Kushimachi no mikoto (櫛真智命)  
 Oonamuchi no mikoto (大己貴命)  
 Sukunahikona no mikoto (少彦名命)  
 Hirokuni oshitake kanehi no mikoto  
 (廣國押武金日命)

### Okunoin (奥の院)

Yamatotakeru no mikoto (日本武尊)

**The follower of the Yamatotakeru no mikoto**  
 Ookuchimagami (大口真神)(= Japanese wolf)

## The cultus and Events

Gantansai (New Year's Festival ritual) ... January 01  
 Futomani shinji (Scapulimancy ritual) ... January 03  
 [As for this fortune-telling method, Japan is oldest]  
 Setsubunsai (Setsubun ritual) ... February  
 Setsubun Syunki Taisai (Spring ritual) ... March 08  
 Hinodesai (Sunrise Festival) ... May 07 and 08  
 Ogunasya sai (Ogunasya ritual) ... May 15  
 Oobaraishiki (Shinto purification ritual)  
 [Purification over the summer] ... June 30  
 Yabusame sai (Horseback archery ritual) ... September 29  
 Syuki Taisai (Fall ritual) ... November 08  
 Ookuchi Magamisyai ritual ... New Year / May / September  
 Tsukinami sai (Monthly ritual) ... 08 month

Report haiku dedication ceremony ... In early March  
 Kendo Tournament dedication ... April 29  
 Kagura and Gagaku general public  
 ... 3rd Sunday in June / Sports Day

## Daidai Kagura (太々神楽)

The Kagura of 17 is handed down to Musashi Mitake Shrine now. This Kagura was conveyed in 1749(Kanen era 2 years) and 1780(Anei era 9 years) by a Musashi Mitake shrine, It is succeeded as Daidai Kagura (太々神楽) at the present.

In Japan, we perform a noh dance during particular land celebration. It's a Musical accompaniment of lion dance and etc. Daidai Kagura makes a part of the religion ceremony, not a simple entertainment. That is why this Daidai kagura was succeeded to by a Shinto priest of hereditary family's social standing(社家/syake), and it becomes one of the duties to learn this.

Kagura has two classification. First is called Men Kagura(面神楽) where in the performers are wearing mask. Second is called Sumen Kagura(素面神楽) where in the performers are not wearing mask. Sumen Kagura expresses feelings of religion of Mitake faith and builds a good heart to look a person clean. Then, Men Kagura descended from ordinary kagura (里神楽/Sto Kagura) of Edo and made a myth, history and legend of Kagura.

It is danced as a "Takigi Kagura(薪神楽/firewood kagura)" every year during autumn in the open space in front of Ootorii.

## Intangible Folk Cultural Property of Tokyo



## National cultural heritage treasures

### Akaito odoshi no Ooyoroi (赤糸威大鎧)

This armor is one of the three major Japanese armor, it is informed that Shigetada Hatakeyama dedicated this armor to the Musashi Mitake Shrine in 1191 (Kenkyu era two years). This armor is solemn and graceful, it express originality of Japanese, and this armor is cultural assets proud of to the world.



According to Musashi Mitake Shinto shrine history, the foundation of this shrine is handed down to the tenth Emperor Sujin 7 years (About 2100 years ago). The period of twelfth Emperor Keiko, Yamatotakeru-no-mikoto (日本武尊) was attacked in Mount Mitake by the demon of the deer and exterminated it by a land leech, but has lost a mountain path by the mysterious fog which a demon emitted. Then one white wolf appeared from somewhere and helped Yamatotakeu no mikoto. (This legend has a mention like "the Japanese Chronicle of Japan [日本書紀]") And it comes from this legend that a wolf came to be enshrined as these neighboring guardian deity. Therefore it has been believed as sacred mountain of Kanto than old times.

It is written down to "The Englishiki jin-myo-cho [延喜式神名帳]" of the Heian era by the name of "Omato no tu no amatsu kamiyashiro [大麻止乃豆天神社]". The Englishiki jin-myo-cho is Vol. 9 and Vol. 10 of "Englishiki" edited for 927 (Encho era 5 years) and it is a list of Shinto shrines appointed to "a government shrine" at the time of in the whole country.

Mountain worship becomes popular, people collect the faith of influential military commanders of Kamakura as a big pivot of "The Shugendo" (mountaineering asceticism) of Kanto in the Middle Ages, and it prospered in the name of "The Mitake honorific title of a Japanese god (御嶽権現/Mitake Gongen)" by the worship of many people in hope of the prolongation of human life, longevity, descendant prosperity, and averting misfortune.

Ieyasu Tokugawa ruled Kanto (Tensho era 18 years) in 1590. The Edo Shogunate made a grant of "Syuin-jo (朱印状)" [The official document which pushed the red seal] "for Mitake Shrine and it had "Syuin-chi (朱印地)" [The land which confirmed the feudal tenure of the "Syuin-jo"] " 30 koku (30石). For 1606 (Keicho era 11 years), Ookubo Iwaminokami Nagayasu(大久保石見守長安) became a magistrate of the Construction Bureau and rebuilt a main shrine and changed a main shrine eastward from the south direction.

The shrines and temples visiting becomes popular of the people. It is said to be one in three main mountains in Mount Mitake which is famous to people. The worshiper spreads through the whole Kanto around Musashi, Sagami and a scheme is organized and equal at the present.

It became a title called, Mitake Shrine by the Meiji Restoration. Furthermore, it changed it to Musashi Mitake Shrine in 1952, a current worship place built in 1700 (Genroku era 13 years) by Tokugawa shogunate government.