

FESTIVAL

目出度津てた
命あるなら来年も
また来年も
命あるなら来年も
唄えはつける
サアては有だちや
良いもんだ

Dosojin Festival Place



■協力／野沢組惣代 Cooperation/Nozawagumi-sodai

NOZAWAONSEN DOSOJIN FESTIVAL



重要無形民俗文化財

野沢温泉の道祖神祭り

NozawaOnsen DOSOJIN FESTIVAL

道祖神は「ドウロクジン」、「サエノカミ」などとも呼ばれ村境や辻などで災厄や悪霊の侵入を防ぐ神とされ、また子どもの成長、子宝祈願などの対象として祀られている民間信仰の神。この神を石像などに刻んで村境などに祀り、この祭りとして小正月に火祭りが行われます。とりわけ野沢温泉の道祖神祭りは壮大な規模で知られます。

Dosojin and Fire Festival

- Dosojin sometimes called Dorokujin or Saenokami-are a folk deity believed to ward off danger near village borders and crossroads.
- Their stone statues are usually enshrined at village borders.
- These deities are also worshipped for bringing fertility and childrens growth, and fire festivals dedicated to them are held on January 15th. In particular, Nozawa-onsen's Dosojin festival is famous for its spectacular size.



●村びとが力をあわせて作り上げる社殿
Villagers working together to build the shrine pavilion



●勢いよく燃える火は圧巻
The cheerfully burning fire is overwhelming



●激しい攻防戦が繰り広げられます
People engaged in fierce battles



●社殿を守るのは厄年の男たち
Men at their climacteric ages defend the shrine pavilion



●初灯笼と夜空を彩る花火
Lantern decorations and fireworks light up the night sky with color

◆ 御神木伐採 ◆

祭りの準備は、前年の9月中旬、社殿の芯に入れる燃え草を集める作業から始まります。御神木、桁、垂木になる材料、社殿最上層に積むボヤは、村の共有林から伐り出します。9月下旬、惣代、厄年の代表者が芯木となる御神木の下見を終えた後、10月中旬、三夜講と25歳の厄年が御神木の伐採を行います。

御神木は直径一尺(約30センチ)長さ10間(約18メートル)ほどで、まっすぐなブナの木5本が選ばれます。

御神木伐採の朝、途中の山の神に安全を祈願し、御神木のあるブナ林では、しめ縄を張り、御幣を立てて、仮の祭壇を設けます。祭壇には御神木、桁等を伐る道具を飾り、酒、白米等を供えて野沢組、保存会、厄年の者が集って一同で礼拝し淨めます。

Logging of Sacred Trees

Preparation for the festival starts in mid-September of the previous year, when firewood is collected and placed in the center of the shrine's pavilion. Sacred trees, materials for beams and rafters, and small sticks for a fire on the top of the pavilion are all logged from the forest, which is jointly owned by the villagers. In late September, the village head and representatives from the village who are at climacteric ages preview the sacred trees. In mid-October, San'yanko group members and villagers who are 25 years old (a climacteric age) participate in logging the sacred trees. Five straight beech trees that are about 30 centimeters in diameter and about 18 meters tall are selected as sacred trees. On the morning of the day when the sacred trees are logged, villagers pray to the mountain gods along the way for the safety of the proceedings. At the beech forests where the sacred trees are located, they hang sacred ropes and "Gohei", zigzagging sacred white paper and set up a temporary altar. The tools for logging the sacred trees and beams etc. are arranged on the altar, along with Sake, white rice, and other offerings. Nozawa-gumi group members, preservation association members, and villagers at climacteric ages gather in front of the temporary altar to pray together and perform self-purification rites.

◆ 道祖神と初灯笼 ◆

野沢温泉では、長男が生まれると初灯笼を作ります。柱の高さは約9メートル余で、上半分が杉の木、下半分がミズナラの材を使い、最上端には御幣、その下に傘、家紋の入った垂れ幕、その内側に風鈴をつけた丸提灯と白扇やようらくを吊し、次に絵を描いた菱燈籠。その下のお椀型に開いた割り竹には紙で作った花が結びつけられ、その中に万灯笼がさげられます。一番下には近所や親類の子どもたちの書き初めが。1月11日には灯笼まるめといって大宴会。15日には大勢で道祖神の歌を歌いながら祭場へ運びます。また、会場に建てられた初灯笼は、初子の健全な成長を願って炎上する社殿に奉納され、天高く燃え上ります。

Dosojin and First Lantern Decorations

At Nozawa-onsen, when the first boy is born to a couple, the family builds a "first lantern" decoration. Lantern decorations are hung around a nine-meter pillar, of which the upper half is made of cedar and the lower half is a kind of beech wood. Starting from the top and extending toward the bottom are hung, a sacred cloth and an umbrella-shaped cover, from which a cloth with the family's crest is hung. Behind the cloth, under the cover, hang a round lantern with bells, a white folding fan, and a hanging cloth decoration. Next is hung a diamond-shaped lantern decorated with pictures, followed by split bamboo strips covered with paper flowers, which hang off the central pillar to form a bowl shape. Beneath this arrangement are numerous lanterns. At the bottom there are pieces of New Year's calligraphy written by local children and children of relatives. On January 11th, a big party called Toro-marume is held. On January 15th, the first lantern decorations are carried to the festival site by a crowd of people singing Dosojin songs, and they are dedicated to the shrine pavilion to pray for health of first born son in his future.

◆ 御神木の里引き ◆

御神木は前年の秋、国有林や共有林から5本伐り出されます。1月13日、そのうちの2本を厄年である42歳と25歳の2組に分かれ、日影ゲレンデから3時間余りかけ祭場まで引き出します。沿道の家からは御神酒が献納され、厄年代表がその都度大声で披露。お祝いの手締めが行われ行き交う人々に御神酒が振る舞われます。

Dragging of Sacred Trees

In the autumn of the year before the festival, five sacred trees are logged from the Dosojin forests, which are jointly owned by villagers. On January 13th, two groups of people who are at climacteric ages of either 42 or 25 years old take three or more hours to lower two of the five trees down from the Hikage ski-field to the festival site. Families along the route offer sacred Sake, for which the master in charge of each tree shouts his thanks. Clapping their hands in celebration, villagers distribute sacred Sake to passers by.

◆ 社殿造営 ◆

空高く立ちはだかる壮大な道祖神の社殿の高さは、約7メートル、神木の上部はさらに10数m突き出ています。幅は、一番上の桁のところは、8メートル四方、約40畳分近く。社殿造りは危険が伴うのでこれまで飲み続けた酒も断ち、仕上がるまで黙々と作業が続けられます。

14日は深夜まで作業が続き、15日午前中に完成します。

Construction of the Shrine Pavilion

The magnificent, tall shrine pavilion of Dosojin is about seven meters high, and from the upper section, the sacred trees protrude another ten or more meters. As for its width, the pavilion is eight square meters at its top beam, while the roof is equivalent to nearly forty tatami mats. Because construction of the shrine is dangerous work, participants have to refrain from drinking alcohol and complete the work in silence. The preparation work continues until late at night on the 14th, and is finished in the morning of the 15th.

◆ 火元と火つけの攻防 ◆

厄年の代表6人が火元を寺湯の河野家からもらいます。火打石と火打金で火をおこし、大たいまつに点火。火は道祖神の歌と共に会場へと運ばれます。午後8時半頃から攻防戦が始まり、火付け役が元火からたいまつに火をつけ社殿へ攻撃。火消し役は厄年の者がこれにあたり社殿の上には42歳、25歳の者は下で社殿を守ります。

Original Flame and Battles at the Fire Festival

Six representatives from among the people at climacteric ages receive the original flame from the Kono family at the Terayu. The flame is kindled by striking metal on flint, and then huge torches are fired up. The fire is brought to the festival site while people sing Dosojin songs. Battles start at around 8:30 in the evening, when people with the role of lighting the fire use the original flame to set the torches alight, and try to attack the pavilion. The role of extinguishing the fires is taken by the people at climacteric ages; those who are 42 years old defend the upper part of the pavilion, while 25 years old defend the lower part.

◆ 小豆焼き ◆

火祭りの後、道祖神場から桁の燃え残りを持って来て、いろいろで炭に点火。火の上にカワラケをのせ、真っ赤に焼けた頃、小豆を3粒ずつその上に置き、小豆の動き方でいろいろな吉凶を判断します。

Roasting Red Beans

After the fire festival, people bring home embers from the beams burned at the Dosojin site, and kindle firewood in their fireplaces at home. Then they place a clay dish in the fire, and when it is baked red, they put three red beans on it and divine their fortunes from the movements of the beans. When the fortune telling is over, they perform "Okaeshi." For this ceremony, they take one piece of burning firewood from the fireplace and float it in the river, thus bringing the red beans roasting event to an end.