

どんと祭の
歴史と民俗

History and Folk Customs of the
Donto Festival

Oosaki Hachimangu Shrine



仙台大崎八幡宮“どんと祭”考 濱田 直嗣

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仙台中行事大意

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どんと祭考

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1. 仙台大崎八幡宮の成り立ち

仙台藩初代藩主伊達政宗は、仙台開府に当たった際に信仰の場として、瑞巖寺、塩竈神社、大崎八幡宮を主たる信仰の場に位置づけた。塩竈神社は領内の安寧と武運長久のため、瑞巖寺は戦乱や苦難の時期に散った一門、家中や領民の菩提を弔うため、そして大崎八幡宮は武士の冥加（神のご加護を得る）のために城下の北部に建立した、と述べている*1。八幡宮の本分である武家の守護神として勧請された当社は、はじめは武門の支えとなって城下に暮らす武士たちの信仰を集めていたが、その後武家に限らない城下民全体の崇敬を得るようになる。城下では承応2年に仙台東照宮が二代藩主の手で北東部に建立され、仙台祭の名称で大いに賑わう様は領外へも知れ渡っていった。この東照宮祭礼は徳川家康を祀る意味合いもあって藩が主導して中央部の町々がこぞって

Sendai Oosaki Hachimangu Shrine “Donto Festival”

Naotsugu Hamada

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1. The History of Sendai Oosaki Hachimangu Shrine

Lord Date Masamune, the founder of the Sendai clan, built Zuigan Temple, Shiogama Shrine, and Oosaki Hachimangu Shrine as main places of worship when he first established the Sendai clan, one of the Japanese ruling domains that existed in the Edo period. Shiogama Shrine was built for peace and long-lasting good luck in battle, Zuigan Temple was dedicated to the souls of the people who lived in the domain and of those who gave their lives in conflict. Oosaki Hachimangu Shrine is said to have been built in the northern part of the castle town to ensure that warriors received divine protection.*1 Hachimangu Shrine was built as a guardian deity for *samurai*, so in the beginning was worshipped by samurai living in the castle town, then later was revered by people of all ranks. In 1653, the second lord built Sendai Toshogu Shrine in the northeastern part of the domain, which held an annual festival in September called the Sendai Festival. The lord encouraged local people to participate in this event in order to show their allegiance to the *shogun*, Tokugawa Ieyasu. This festival, which gained a reputation for its lively atmosphere, became known beyond the Sendai clan domain.

On the other hand, Oosaki Hachimangu Shrine had been regarded as the guardian and protector of the people of the Sendai clan since the founda-



大崎八幡宮

Oosaki Hachimangu Shrine

参加するとかたちで、毎年9月に執り行われた。

これに対して大崎八幡宮は、城下の発足時からの守護神であり、仙台自身の鎮守の社の性格を濃くしていったようだ。江戸中期に大崎八幡宮別当職提出の記録*2では、8月15日の祭礼では神輿の渡御と神楽、神湯の祓い、流鏝馬、読経と本地供が伝統どおりに執行されていて、信仰しない者はいない程の隆盛であるとし、同じ時期に民間に流布した書*3では、遠八幡宮とも呼ばれた当社では8月14日に神楽の奉納があり、15日の本祭りには広瀬河原に下る禊祓いの神事や流鏝馬の行事が続いたと記している。門前町の南側三箇所に掲げた的を、岩出山から出仕する射手が狙う行事に多くの城下民が集まり、射抜かれて割れ散った的を縁起

tion of the domain. According to the record*2 presented by the head priest of Oosaki Hachimangu Shrine in the mid-Edo period, the Hachimangu Festival on the 15th of August followed the tradition of carrying miniature shrines and performing *kagura* (Shinto music and dance), Shinto purification, *yabusame* (horseback archery), reciting of a sutra, and Shinto offerings. The scale of the flourishing festival suggests that everyone worshipped the shrine, while other records passed amongst civilians in the same period*3 showed that the dedication of *kagura* took place on August 14th, and Shinto purification ceremonies and *yabusame* were held at Hirose River on the main festival day, August 15th. The targets of the horseback archery were