

21. Village foundation legends

21.1 Records of village establishment

The Shinkobutsugenyumemonogatari describes the village's establishment. Three *ronins* (master-less samurai), SHIMIZU Tajima, NOJIMA Hyogo and OSADA Shogen discussed the founding of three villages: Shimizu opening Fussa Village, Nojima, Kumagawa Village, and Osada, Kawasaki Village (Hamura city). It is said that each village worshiped Guardian God (*Ujigami*), giving rise to the present main shrine.

NOJIMA Hyogo, a timber supplier, appeared as "Fussa Mura NOJIMA Hyogonosuke" among donors' names on the wooden Kobo Daishi statue of Daihiganji Temple in Akiruno City dated October 17, 1591 (Tensho 19). In this temple's family register of deaths(*kakocho*), he, "Fussa Mura Kumagawa NOJIMA Hyogo" is recorded as a temple patron. Furthermore, contributors' names are listed on the Munafuda (dedicated February 16, 1597 (Keicho 2)) of Kumagawajinja Shrine. NOJIMA Hyogonosuke appears atop the contributor's names. Kumagawajinja Shrine was called Raihaidaimyojin Shrine and was considered to correspond to the *soja* (main shrine) of Shinkobutsugenyumemonogatari. He is listed the above from other donors, supporting by the historical evidence, the legend that the Nojima family established the shrine.

21.2 Growth in farming as seen in Munafuda

Two more Munafudas remain in Kumagawajinja Shrine in addition to those of 1597 (Keicho 2), one of the year of 1646 (Shoho 3), the other of

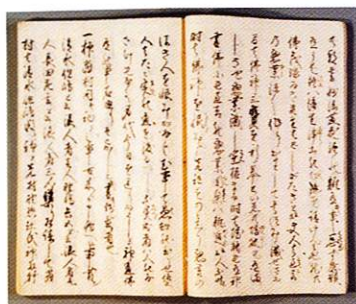


Fig.132 "Shinkobutsugenyumemonogatari" (The Nojima family).Takuo wrote a concrete history of Fussa Village (including Kumagawa Village) to 1773 (An'ei 7) including references to a nation creation myth. This copy was made from the original book in 1866 (Keio 2).

1671 (Kanbun 11). Among those donors recorded on the Munafuda (Keicho 2), 19 donors share the family names. The family name Nojima accounts for 8, the name Ishikawa for 6 and the names Amano, Saito and Morita are confirmed. The top left is occupied by the major contributors; NOJIMA Hyogonosuke, NOJIMA Zushonosuke, ISHIKAWA Ichisuke and ISHIKAWA Zenbee. Many Nojima and Ishikawa family names are listed, indicating those families performed shrine worship activities. Their economic power indicates their farming prosperity. Non-family name donors number 51. The existence of the small scale farmers (*kobyakusyo*) accounts for the smaller scale contributions to worship shrine.

There is no family names increase in the number of Munafuda family donors in 1646 (Shoho 3). Although the total number of donors increases, the number of donors registering existing donor family names decreases. There is also a decreasing contrast in the value of contribution between preexisting family name donors and newly registered family name donors. This indicates that the number and the wealth of small scale farmers increased while those factors decreased in the case of powerful farmers.

This tendency makes a marked appearance on the Munafuda of 1671 (Kanbun 11). The value of contribution approaches parity whether the donor farmer's family name is preexisting or newly registered. There is an indicated increase in the small scale farmers' economic power and the influence in the village and shrine affairs.

	Nojima	Ishikawa	Amano	Saito	Morita	Koganei	Koishii	Yamashita	Takeda	Kojima	No family name	Fukushoin	Senjuin	Sōtō	Hatamoto Nagashio Tazawa	
Keicho 2 (1597) Shrine reconstruction	8	6	1	3	1						51			70		
Syoho 3 (1646) Roofing and restoration	5	2		2	3	1	1				83			97	1	1
Kanbun11 (1671) Shrine reconstruction	11	11		5	11	1		2	1	1	120	1	1	165	1	

Fig.133 Contributors listed on the Munafuda of Kumagawajinja shrine.(From THE FUSSA CITY HISTORICAL MATERIALS, 132, 133 and 134.)