

## 36. Gatherings of people

### 36.1 Guardian Gods of the home

The residential gods were worshiped in many of the old residential premises of Fussa. Residential gods are categorized into protective deities for personal residences, groups of residences and for the locality as a whole.

Many of Fussa's households recognize the residential protective Inari God, originally enshrined as a god of harvests and rice cultivation. The belief of Inari developed around Kyoto's Fushimi-Inari-Taishia Shrine. In the 18th century, the belief of Inari gained popularity in Edo, spreading to neighboring regions as a popular god. Fussa's oldest Inari shrine was founded in 1816 (Bunka 13). Many others arose in the final days of the Tokugawa shogunate. The niwaba also worshiped the Inari God. Amid the turbulent last days of the Tokugawa shogunate, niwaba members strengthened their unity by worshipping the same god and by jointly managing the zenwangura.

Worship of a couple of residence-protecting gods, *Reijin* God or *Mitama-sama* God, persisted from pre-Inari times. One of their *goshintai* (object containing a deity's spirit) is the *ihai* (ancient funerary tablet). Many *goshintai* are stones shaped by nature. In common with other regions' folk, Fussa's populace believed that a family's ancestral spirit favored a rounded stone. The fact that many of Inari's *goshintai* are rounded stones indicates that families' ancestral spirituality was substituted to Inari by the wave of popularity of Inari belief.



Fig. 225 Inari God (Hatsuuma Festival).



Fig. 226 Mitama-sama (Ancestor God).

## 36.2 Gatherings of Ko

The ko is a gathering with shared religious aspiration. The ko can be categorized several ways: e.g., temples and shrines support the groups to increase supporters' number through local gatherings or a more purely religious local groups make the gathering itself. The word "ko" further applies to mutual aid (mainly borrowing and lending) associations or groups cultivating mutual friendships. Various ko gatherings exist in Fussa City as listed at Fig.231.

A ko enduring from the early Meiji Period is Shiogama-ko, which continues in the Nagasawa, Nagata, and Kami districts of Fussa City, formerly the ko of Shiogamajinja Shrine, under Takagijinja Shrine, Higashiyamato City. Because Shiogama's God is for safe childbirth (*anzan*) and kitchen fire control (*hibuse*). The God was mainly supported by women. The *daisan* (shrine-visiting representative, elected by the ko members) annually attended the shrine's April 15's festival. The *daisan* collected donations from the ko families to take to the shrine then returned with divine items such as amulets (*ofuda*), salts, washed rice, offerings and holy liquor. On the *daisan*'s return, the ko members held an *ohimachi* gathering.

Until 1965 (Showa 40), Nagata district's *ohimachi* members provided their homes by turn, as *ohimachi-yado* venues. After the *ohimachi-yado*

NO.	NAME (DEITY OF SHRINE)	FUSSA AREA	KUMAGAWA AREA	TOTAL	NO.	NAME (DEITY OF SHRINE)	FUSSA AREA	KUMAGAWA AREA	TOTAL
1	Inari	122	71	193	22	Aijin	1		1
2	Mitama	5	3	8	23	Itakagami	1		1
3	Yamanokami	3	3	6	24	Sekibou	1		1
4	Benten	14	11	25	25	Kokuzou	1		1
5	Hachiman	3	6	9	26	Ubusuna	1		1
6	Batoukanzeon	7	3	10	27	Suwa	1		1
7	Konjin	4	2	6	28	Kasugadaimyojin	1		1
8	Suijin	6	3	9	29	Kojin	2		2
9	Kumano	1		1	30	Jukonhi	1		1
10	Fudo	4		4	31	Ryujin	1		1
11	Oshamoji	1		1	32	Taishido	1		1
12	Mitake	2	4	6	33	Juichimenkanzeonbosatsu		1	1
13	Gongen	1		1	34	Konpira		1	1
14	Mitamarejin	2	2	4	35	Minobu		1	1
15	Kanayama	3	1	4	36	Shinmei		1	1
16	Reijin	5	2	7	37	Suwa		1	1
17	Chinokami	1		1	38	Tennou		1	1
18	Jijoshin	1		1	39	Housou		1	1
19	Jizo	2		2	40	Daikoku		1	1
20	Suitengu	1		1	41	Kokage		1	1
21	Kannon	2		2	42	Manzou		1	1

Fig.227 List of Yasiki-gami (Residence Gods) (1990 (Heisei 2)).

host family was chosen, the family would plant potato and spinach more plentifully than in normal years in preparation for the ohimachi. When the chosen daisan deliverer brought the holy liquor on daisan day, the ohimachi host would treat guests to soba and sake. When the ko members gathered in the evening, the host would hang the *Shiogamasama* God's *kakejiku* (hanging scroll), offer candlelights, pray and serve the guests *gomokumeshi*, *nishime*, *tempura*, and other dishes. Because Takagijinja Shrine's *Shiogamasama* was somewhat far for women's going out at that time. So daisan membership was restricted to males. In early times of the ko, daisan went on foot, later by bicycle or train, then eventually by automobile. Only when cars became obtainable females began to take on daisan duties.



Fig.228 Goeika-ko (Senjuin Temple, 1990 (Heisei 2)). Goeika was a Buddhist mantra, chanted by ko members in time to a ringing bell. Goeika have become popular during Modern Times.



Fig.229 Shotoku-taishi statue worshiped by a craftsmens' ko (Taishi-ko).

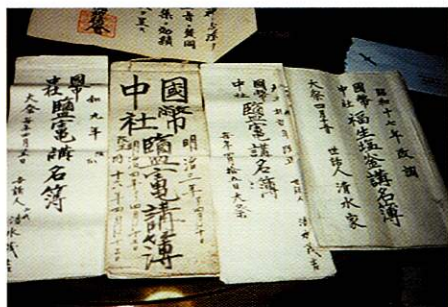


Fig.230 Name lists of Shiogama-ko (Nagasawa).



	NAME	AREA/POPULATION	FESTIVAL DAY	CONTENT
1	Tenjin	Kami (Fussa), 38 households	February 21	Mostly males, worshipping Amanomiyama-no-tenjin-sama. Records from Meiji 10 remain.
2	Taishi	Fussa, 16	January 22 September 22	Mostly craftsmen, worshipping Shotoku-taishi at Taishi-do. This Kou continues from early Meiji.
3	Konpira	Kamiyashiki (Fussa), 36	April 10 October 10	Mostly males, worshipping Konpira-daigongen near Shinbori bridge. Established Showa 39.
4	Benten	Seigan'in Temple (Fussa), 20	April 8	Male temple patrons. Continues from end of Meiji.
5	Nenogongen Fussa	Nagata, Nagasawa, Honcho, Kumagawa, 270 (as of Showa 61)	End of April shrine visits	Enshrinement at Tenryuji Temple, Agano, commonly called "ne-no-gongen", a divinity for those of poor physique.
6	Sampou (Kannon)	Kannondo in Ueuchide (Fussa), about 20	17th of the month	Historically, a mostly female group, worshipping kannon-sama. The kou was renamed Sampou-kou upon the Showa 52 Kannon-do reconstruction.
7	Fussa Fudo	Honcho, about 600	1 st of Jan., 3 rd, 11 th Feb., 28 th of May, Sep. and Dec.	This kou worships at Fussa Fudosen, established Taisho 11.
8	Mitake	Nakabusa, 39 Kumaushi (Kumagawa), Fukuushi (Fussa), 43	Around December 8	This ko worships at Mitakejinja Shrine, Ome. The shrine dispatches a shaman each December to pray, pass out ofuda cards. Ko members visit Mitake mountain in spring.
9	Shiogama	Nagasawa, Nagata, Kami (Fussa), 112 households	April 15	Mostly females, worshipping at Shiogamajinja Shrine, Takagi shrine precincts, Higashiyamato City. Delegate visits the shrine on April 15 to receive ofuda cards.
10	Goeika	Senjuin Temple (Kumagawa) about 40	Wednesday	Female temple patrons sing goeika songs, brought from Kenchoji Temple, Kamakura by a past chief priest.
		Fukushoin Temple (Kumagawa), about 50	Weekly	Mostly female temple patrons sing goeika.
11	Jizo	Senjuin Temple (Kumagawa), about 70	September 23	Worship toward Ushihama Jizo-son, a divinity for safe childbirth and nursing.
		Kami (Fussa)	About April 15 April 14	Sakurakabu Jizo is worshipped in Kamidairanishi park. Established Tenpo 6.
		Chotokuji Temple (Fussa)	October 14	Worship toward "Osono-san", (deceased Meiji 28) of Osono Jizo. A divinity against childhood diseases (also called Fukutoku-enmei Jizo).
12	Myoken	Haragayato (Fussa), 10 households	April 3 October 15	Worship at Myoken-sama, Oritate, Akiruno City. Visits are paid on new year day, bon period and end of year.
13	Kokage	Eishoin Temple (Fussa)	April 17	Female dominated groups, having familial links with former sericulture localities, carry on this kou.
14	Samukawajinja Shrine Fussa	Mostly Honcho, but including Okutama, Akiruno, Ome, Hamura, about 120	Shrine visits on 3 rd Sunday of February	Participants from a wide swathe of the Tama region worship at Samukawajinja Shrine, Samukawa Town, Kanagawa Prefecture. Fortune telling by direction and shrine visits, continuing since Showa 33.
15	Inari	Minami, 47 Uchide, 44	February 11	Participants use Zenwangura items.
16	Yakushisama-nomatsuri	Yakushido (Nagasawa Dori), 12	September 19	Yakushi (also called Jangamonga-no-yakushi), a divinity against eye disease, is worshipped.

Fig.231 List of Ko (1991 (Heisei 3)).