

NOTES
and
APPENDIX

NOTES

Chapter 1

1. A person was considered to be a year old upon birth. Everyone's age also advanced by a year on New Year's Day, instead of on one's birthday. Therefore in February 1819, Genshichi (Konko Daijin) was already considered to be six years old. (He would be four years old according to today's age calculation system.) This age calculation system is used throughout the *Oboegaki*.
2. Since Kawate Kumejirō and his wife had no children, they were going to adopt Genshichi (Konko Daijin). Also, since Genshichi was not the first son in his family, his family could spare him.
3. Ono Mitsuemmon was the headman of Otani Village and the most educated. He therefore served as a teacher to certain individuals, such as Bunji, who were allowed to receive an education.
4. It was a Japanese tradition for an adult (fifteen years old and above) to worship at Ise Shrine in Mie Prefecture at least once. During Konko Daijin's time, there was a pilgrimage to Ise en masse from all over Japan once every sixty years. Konko Daijin was seventeen when this major pilgrimage occurred.
5. Maita Sojirō was the ruler of the Asao fief which included Otani Village.

Chapter 2

1. At one time, the Akazawa house stood on the site of the Kawate house. However, it was discontinued due to a lack of descendants. The Kawate house was then established on the site by a member of the Ōhashi family. The adoptive father wanted to shield Bunji from any friction and discrimination by the other Kawate families since Bunji had the distinguished Kawate family name, but was only an adopted son.
2. The construction initiation ceremony signified the start of a construction project. The ceremony enacts the motions of the *chōna*, an adze which was used to strip off the bark from logs and to shape the logs into beams or posts.
3. Although "Bunjirō" was the original name, the variant "Bunji" was normally used.

4. Besides worshipping at the Eighty-Eight Temples scattered all over Shikoku, Bunji went on the pilgrimage to see different places and meet different people. This trip actually took thirty-four days, not thirty-six days as mentioned here. A period of thirty-four days was quite rigorous to complete the pilgrimage. Many died en route or during the pilgrimage. Bunji was probably able to complete the pilgrimage due to his youth and adequate financial position.
5. Ono Shiemon succeeded his father Mitsuemon by becoming the Otani Village headman in 1840.
6. Ono Mitsuemon became the chief of the village headmen. He was responsible for supervising the affairs of all the villages in Lord Maita Sojirō's fief.
7. Ceremonial rice gruel is steamed rice boiled in water with beans. It is eaten on auspicious occasions.
8. Mohei was actually the fourth son by birth, but he was the second of the living sons.
9. When smallpox afflicted a family member, a ceremony was held for the deity of disease by putting up a sacred rope above the alcove. When the person recovered from smallpox, a ceremony was held to send the deity away by removing the sacred rope.

Chapter 3

1. The age of forty-two was considered ominous for men since the numbers four and two are pronounced *shi-ni*, which is a homophone for the Japanese word for death. If a forty-two-year-old man had a two-year-old son, the combined ages would total forty-four. This number could be pronounced as *shi-shi*, which could mean double misfortune or double death.
2. There was a custom to celebrate a childbirth on the seventh night after the childbirth and to name the newborn by this time.
3. This certificate was a small wooden plaque written with the child's birthplace, the father's name, the child's order in the family, the shrine affiliation, and the child's name and birth date. On the back of the plaque was the seal of the certifying official.
4. The son was named "Unojō" to designate him to be born in the Year of the Hare. (The "U" in "Unojō" means hare.) This would make him only one year old (according to the traditional age calculation system) when Konko Daijin is forty-two. Unojō was actually born in the year before, the Year of the Tiger. This was not to be recognized since it would make him two years old when Konko Daijin is forty-two. See

also note 4 in Chapter 21.

5. A shrine would give wooden tablets to worshippers who sought a special request. The shrine priest would give prayers and write the special request on the tablet and give it to the worshipper.
6. When a worshipper gave rice to be boiled in the sacred kettle at Kibitsu Shrine, he or she would listen for any sounds made by the kettle. If it made no sound, it was believed that the request would not be granted. If it made one sound, it was taken as a sign of good fortune. Thus, when Bunji heard two sounds (groans), he thought them to be signs of extraordinary good fortune.
7. This was one of the deities of the Directions as well as the deity of animal hunting and burial. It was also the deity that determined when and where human excrement could be disposed.
8. The sacred staff is about a meter long and is tied with zig-zag paper streamers and hemp on the top end. It is used in Shinto ceremonies mainly for purification rites.
9. Rice dumplings wrapped in bamboo leaves. These were made only for the Boy's Festival Day.

Chapter 5

1. "Kane No Kami-Sama" refers to Konjin, the benevolent deity (later to be recognized as Tenchi Kane No Kami). The name "Kane No Kami" was used to indicate that Konjin was actually a benevolent deity, not the Konjin deity that was thought to be ominous.
2. Kane No Kami-Sama allowed Bunji to clap his hands in prayer to signify Bunji's deepening of faith. Clapping one's hands during a prayer is done to attract the attention of the deity.
3. The afternoon snack was *chazuke*, boiled rice poured with hot Japanese tea. It was usually eaten with pickled vegetables or dried laver.
4. The Bon or Obon Festival is a Buddhist tradition that was and still is held in mid-July or mid-August to honor the return of ancestral spirits. Religious services are held at temples, and offerings of food and sake are made. Families offer prayers to their household altars and ancestral graves. People also sing and dance to welcome and entertain their ancestral spirits. Lanterns are also lit to guide the spirits back to heaven.
5. This was the Ōhashis' family deity, which protected the Ōhashi family as well as the Akazawa and Furukawa families who were related to the Ōhashis.

6. Konko Daijin never did move this cemetery. However, after he died, the graves of Konko Daijin's family members were moved. The cemetery itself is still located at the same place near Konko Daijin's present grave.
7. These were a type of leafhopper, or *unka* in Japanese.
8. The oil used was most likely from the rapeseed plant. Other types of oil, such as whale oil, might have been used. The insects that were shaken off the plants would fall onto the film of oil on the water surface and then suffocate.
9. It is generally believed that *cows* (not oxen nor bulls) were used to plow paddies and fields in this part of Japan. It is believed that *Kuroge wagyū* (black Japanese cow) was the type of cow that was used.

Chapter 6

1. The designation of "First Disciple" represented the attainment of a higher faith by Bunji. This enabled him to come under the direct guidance of Kane No Kami.
2. One *tsubo* was equal to about 3.31 square meters or 3.95 square yards.
3. One *koku* was equal to 4.96 bushels.
4. One *tan* was equal to 0.245 acres, or 993 square meters.
5. One bale was equal to about two bushels.
6. This is a sliding door whose wooden frame is covered completely with thick paper on both sides of the door. The paper is painted with decorative scenes or patterns. This is different from the *shōji* sliding door, which has a lattice pattern of wooden laths under which a sheet of white paper is pasted. The *shōji* door allows illumination to filter through, while the *fusuma* door does not.
7. Divine names were given to ardent believers. Bunji was given different divine names as he progressed in his faith (age when received): "Bunji Daimyōjin" (45), "Konshi Daimyōjin" (46), "Konko Daimyōjin" (49), "Konko Daigongen" (51), and "Ikigami Konko Daijin" (55).
8. This was a small wooden tablet written with the family name. It was used for ancestral worship. The succeeding family received the ancestral tablet of the discontinued family to take over the property left behind.
9. The ancestral tablet was then received by the Ōhashi Hachibe'e family, to which Bunji belonged.
10. According to Buddhism, death anniversary years were the first, third, and seventh years after a death in the family. Kametarō died in 1842. Chise died in 1848, the seventh year after Kametarō. And Makiemon died in 1850, the third year after Chise's death.

Chapter 7

1. It is not known for sure how the dirt was piled and how the plants were supposed to lean.
2. In Bitchū Province during Konko Daijin's time, breakfast was at dawn, lunch was at ten o'clock, the afternoon snack was at two o'clock, and dinner was at dusk. Morning was considered to be the period between breakfast and lunch, midday was between lunch and the afternoon snack, and afternoon was between the afternoon snack and dinner.
3. It was believed that the color red was disliked by evil deities. Therefore a red towel was used as protection. Red also indicated that the child's smallpox was mild, rather than severe.

Chapter 8

1. "Tora" means tiger in Japanese. "Yoshi" means good.
2. With the white cotton embedded with black weevils, it looked like pigeon droppings.

Chapter 9

1. These were single-color sheets of white, yellow, red, blue, and black paper.
2. One *shaku* was almost a foot long, or about 30.3 centimeters. One *sun* equaled 1.2 inches, or 3.03 centimeters.

Chapter 10

1. This list of worshippers was called the *Shinmonchō*, a record of the worshippers who came to the Hiromae.
2. In Japanese, this was the *Negainushi Toshigaki Oboe-chō*. The *Shinmonchō* was thus renamed. It is called the "Toritsugi Record Book" by the Konko Churches of North America.
3. One *ken* equaled almost two yards, or 1.82 meters.

Chapter 11

1. Getting one's hair done usually meant shaving the middle part of the scalp and cutting and grooming the samurai-style (*chonmage*) hair-style.
2. Due to Konko Daijin's growing influence and following, the mountain ascetic priests were wary of losing their own following to Konko

- Daijin. Thus, they tried to put down Konko Daijin by censuring him.
3. The exact implication of “unnatural death” is unknown. Suicide or accidental death is probable.
 4. An adopted son-in-law (*yōshi*) was one who married and changed his surname to that of his wife, who usually had no brothers. This was to continue the wife’s family name.

Chapter 12

1. A woman was thought to be impure for about half a month after giving birth and therefore was traditionally not allowed to handle water during this period.

Chapter 13

1. These two followers were the Hiromae’s administrative assistants who took care of the maintenance and continuance of the Hiromae as well as the planning and execution of religious functions.
2. Although Shin’ichiro was not the village headman at this time, he was vested with the authority of the village headman in the absence of his father Shiemon, the village headman. When Shiemon died in 1865, Shin’ichirō became the village headman.
3. In order to ward off persistent harassment from the Chigyōin mountain ascetic priests, Konko Daijin had sought and received certification as a mountain ascetic priest. But since he was now seeking Shinto recognition, he was to renounce his mountain ascetic priest certification.
4. While following this form of religious discipline, it is likely that Konko Daijin henceforth cleansed his body by wiping himself with a wet cloth.
5. This divine name literally translates as the “First Enlightened Child of Kami.”

Chapter 14

1. “Shinriki Myōga no Mikoto” can be literally translated as “Kami with Extremely Strong Power,” and “Jinriki Odoshi no Mikoto” can be rendered as “Man with High Authority and Virtue.”

Chapter 15

1. This Office was one of the Tokugawa shogunate's religious organs which administered the country's religious affairs. Approval by this Office was required to become a priest, to build a shrine, etc.
2. This Office was another religious organ of the Tokugawa shogunate. It was established after the Shirakawa Shinto Office and was gaining prestige.
3. "Konko Kawachi," as written on the approval document, was the Shinto priest name that was given to Konko Daijin by the Shirakawa Shinto Office.
4. The moon was an object of reverence. In Otani Village, the twenty-third of the lunar month was observed as the Moonrise Festival Day. On this day, the villagers gathered and celebrated.
5. Rice gruel (*okayu*) is rice boiled in water until it becomes porridge-like. Since it could be readily consumed and digested, it was commonly served to those who were ill.

Chapter 16

1. To adjust its accuracy, the lunar calendar had an extra (leap) month inserted every thirty months. The leap month took the name of the month preceding it. Therefore, the leap month of April followed the regular month of April and the year had thirteen months.
2. Ceremonial skirt trousers. Chiefly for men, it is a long divided skirt like culottes.
3. A short overgarment usually worn over a kimono. It usually extends to the knees and it is tied loosely in front by braided cords.

Chapter 17

1. "Ryōten" means both Nittenshi and Gattenshi (the Sun and Moon) and "Sōmi" means that Nittenshi and Gattenshi are one. "Mikoto" is an honorific for a deity name. "Ryōten Sōmi No Mikoto" is thus another name for Nittenshi and Gattenshi.
"Daishōgun Nokorazu Konjin" refers to the most ominous konjin and all other konjins. "Tsuchida" means earth and paddy/field. "Tsuchida No Mikoto" is an honorific name for Daishōgun Nokorazu Konjin.

Chapter 19

1. This was the Oda River which ran in the southwest direction. A latter part of the river's course was later redirected to flow in the opposite, northeast direction. The river was thus nicknamed the "Reverse-Direction River."

Chapter 20

1. If the standard practice was followed, it is likely that Hagio gave the family's census information to the government who in turn gave out an acceptance slip. Hagio then gave this acceptance slip to the village shrine who in turn gave him a wooden tablet. The shrine then notified the government in writing that the family's census information had been registered with the shrine.
2. The use of the lunar calendar system was abolished after 1872, and the Gregorian calendar began to be used from January 1, 1873. December 2 of the lunar calendar was therefore December 31, 1872 according to the Gregorian calendar. And December 3 was January 1, 1873.
3. *Momme* is the same as *mon*, the smallest monetary unit during that time.
4. It is implied that those given a divine name should have deep faith and should work for Kami, instead of complaining.

Chapter 21

1. After the Meiji Restoration, the prefectural system was established. The position of village headman was thereby abolished to be replaced by the government-appointed chief magistrate of the village. Kawate Iseki was appointed to be the chief magistrate of Otani Village on February 2, 1872.
2. Konko Daijin originally faced the worshipper and listened to the request. Then he turned around to face the altar and gave the request. By being seated slightly to the right of the altar while facing the garden, the worshipper would be on his left and the altar would be toward his right. This arrangement is still used today for toritsugi mediation.
3. During this time, the various currencies used by the respective fiefs or areas were to be exchanged into a uniform national currency. When an old currency was to be exchanged, losses could be incurred due to an unfavorable exchange rate. Also, some types of currencies were so minor or obscure that they could not be exchanged into the new

currency.

4. The twelve signs of the *jūnishi* Oriental zodiac in proper order are: Rat, ox, tiger, hare, dragon, snake, horse, ram, monkey, rooster, dog, and boar. Each year had a different sign, and after twelve years, the cycle would start over again. Thus, people often referred to themselves and to others according to the sign of the year they were born in.
5. It was customary to go to the village border and meet those returning from a pilgrimage to Ise Shrine. A welcoming ceremony was held, and new kimonos were presented to the returnees. This was to celebrate their safe return and to mark their return from the sacred realm to the secular world.
6. No welcoming ceremony was given for Asakichi when he returned from his pilgrimage in April 1864.

Chapter 22

1. Lanterns were lit to inform villagers that it was a service day.
2. Hagio and Yuki's wedding and Kono and Saikichi's wedding were to be held simultaneously as a double wedding. It is not known when Kura and Tsunejirō's wedding took place.

Chapter 23

1. One *to* was equal to 4.8 gallons or 18 liters.
2. In the drawing by Konko Daijin, India and China represent the world, while Japan represents the Hiromae.

APPENDIX

This appendix contains the following:

Map of Konko Daijin's Hiromae

This is the floor plan of Konko Daijin's Hiromae and the adjacent buildings. A replica of only the main house exists today.

Map of Otani Village

Otani Village consisted of three major areas: Hontani, Tsu, and Koda. Konko Daijin's Hiromae was in Hontani. The circled numbers mark the properties of the respective owners listed. Konko Daijin's property is located within the present Konkokyo Honbu Headquarters grounds. Konko Daijin had paddies or fields in Ōshinden, Koshiden, Shimobuchi, Mukōbuchi, Fudaba, Tsuji, and Dōnohigashi.

Map of the Bitchū Area

The Bitchū Province villages mentioned in the *Oboegaki* are shown on this map. After being renamed (Asao, Fukatsu, and Oda) a few times after the Meiji Restoration in 1868, Bitchū Province was finally incorporated into Okayama Prefecture in 1875. Villages in the former province were also incorporated under the jurisdiction of newly-formed cities and towns. The present-day municipalities are labeled with their respective city (C.), town (T.), or village (V.) in upper case letters. The locations of the former villages (in lower case letters) have been superimposed on the map. The names of many former

villages are still retained as place names within the city or town.

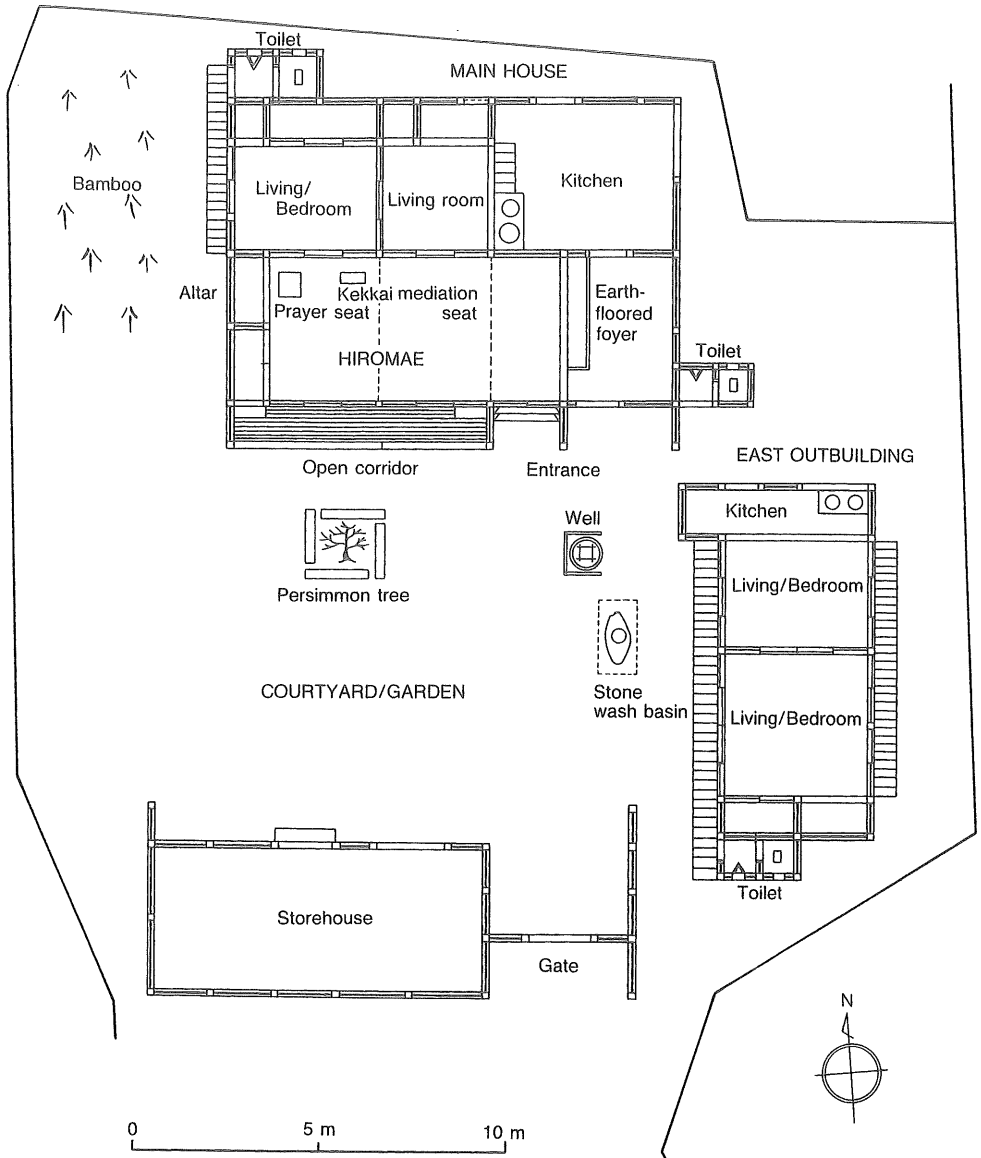
Family Diagram

This diagram shows the relationships of the families related to Konko Daijin. The Kandori family is the family Konko Daijin (Genshichi) was born into. The Kawate family is Konko Daijin's adoptive family (from 1826). The Abe family gave daughter Kiyo to marry Konko Daijin's son Ieyoshi. The Fujii family received Konko Daijin's daughter Kura to be Tsunejirō's wife. And the Furukawa family gave daughter Tose to be Konko Daijin's wife.

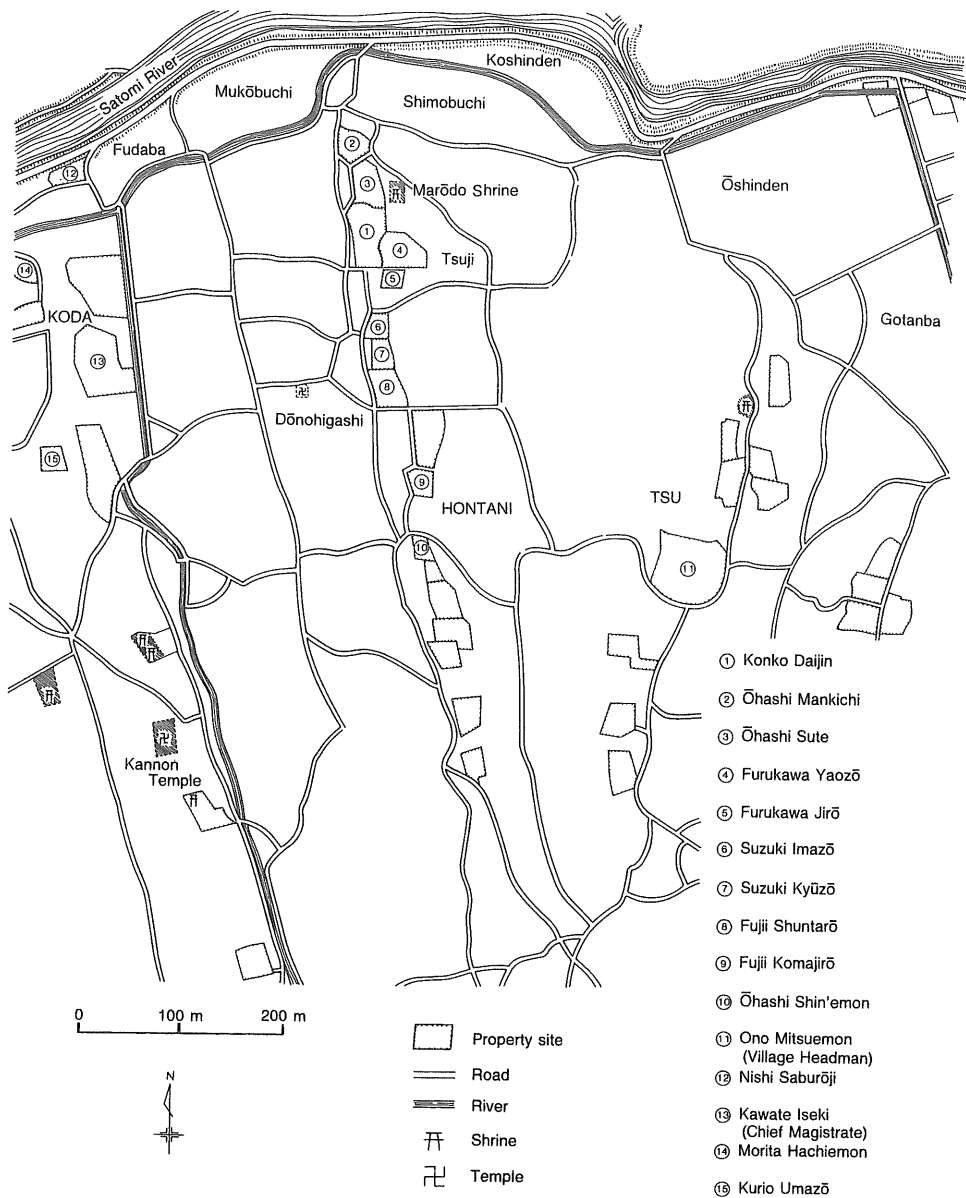
Note that this is not a complete family tree. It only includes family members who are mentioned in the *Oboegaki*. For example, in the Kandori family, Jūhei and Shimo actually had eight children, but only three of them are mentioned.

The Gregorian year of birth is indicated above the person's name. An asterisk beside the name indicates the feminine gender. Name changes are indicated in the order of the original name to the final name. The person's divine name(s) is indicated in parentheses. The broken line indicates marriage, and the thick broken line indicates adoption.

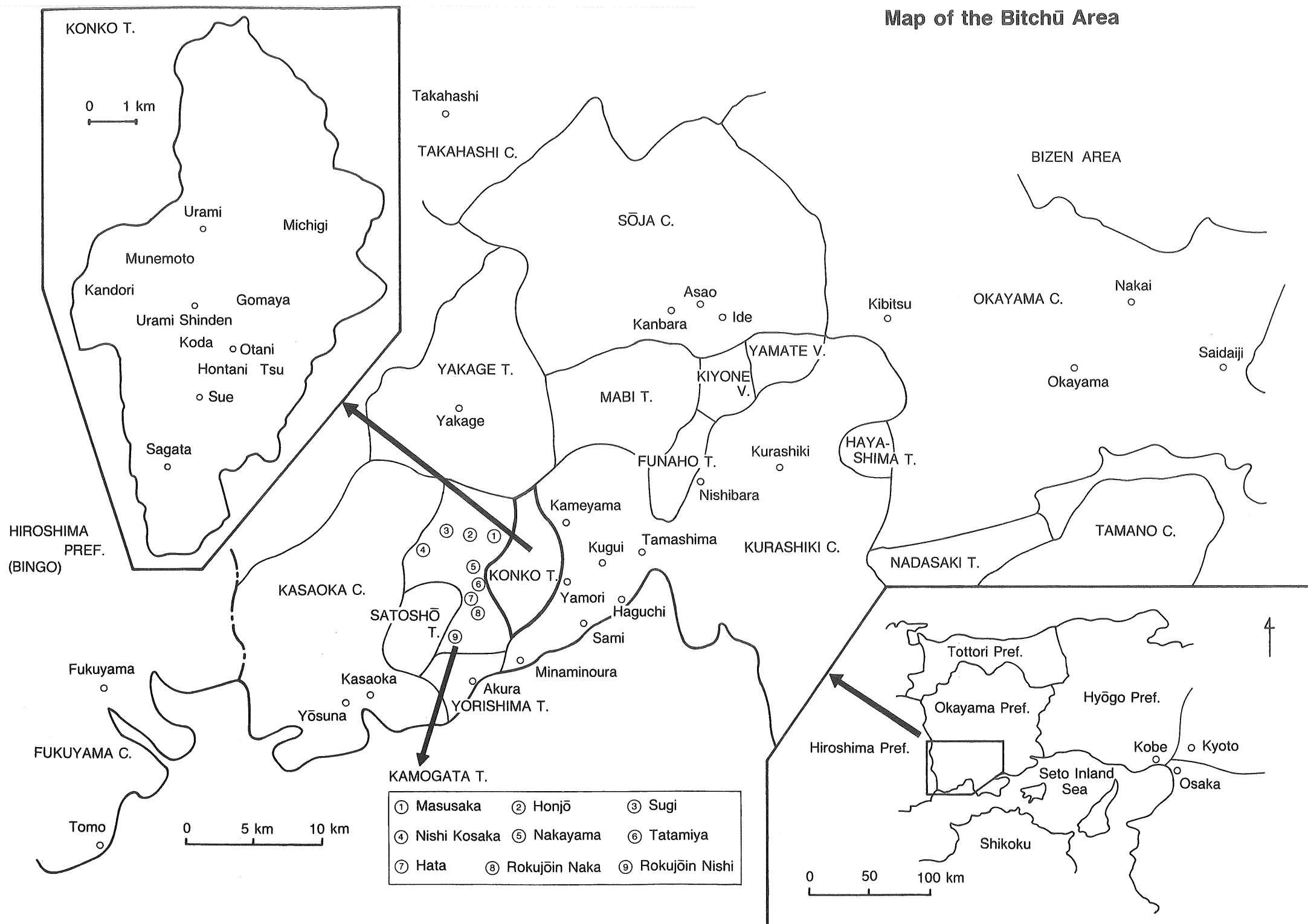
Map of Konko Daijin's Hiromae



Map of Otani Village



Map of the Bitchū Area



Family Diagram

