Notes on Earth Deity Cult in Okayama Prefecture*

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Abstract  For a good crop of the year, the peasants observe to the guardian of the earth generally called *jijin* at the holidays noted in the almanac as *shanichi*, the nearest days of-the-yang-earth to vernal and autumnal equinoxes. This cult is frequently accompanied with a building of the memorial votive stone. This practice is found in many areas in Japan and these are classified chiefly by the forms of stone posts of the cult. For example, Ishikawa trial divides three types, *i. e.*, of five deity-term, of *jijin* and of *shanichi* and the five deity-term type cover the southern part of Okayama Prefecture and the *jijin* type exist on the north part of the prefecture. The present author aims to deal with this practice from the viewpoint of the sixty of the practice. In Tokyo Metropolis and Kanagawa Prefecture, the many religious sects propagated their forms of cult. And in Tokushima Prefecture, the erection of the five deity-term post was forced by the order of the feudal lord about in 1787. In Okayama Prefecture, the examples of the recommendation of the deputy and the mission of the Buddhism sects are described.

Key Words: Okayama Prefecture, dynamics of peasant cult, Earth Deity, votive stone, Modern Japan

Abbreviations of literature cited in the text
HNR Nihon rikishichimeidaijiten  KNC Kadokawa nihon chimei daijiten
KoD Kokushi daijiten  OKD Okayamaken daihyakkajiten

*This atudy was supported by a grant from the School Board of Sapporo University, 1990.*
Introduction

Votive stones for Earth Deity are found many villages where were developed after the Meiji Restoration in Hokkaido. The idea that the Earth Deity cult in Hokkaido was brought by the immigrants from the Shikoku region with them is adovcated by the early resercher. (Kobayashi, 90) In fact, the immigrants from Tokushima Prefecture and Awaji island of Hyogo Prefecture occupied a large share of colonists after the Meiji Restoration, and the Earth Deity cult are practiced and a pentagonal stone column inscribed one deity term is inscribed on each side of the column exist in a sanctified lot of aza* everywhere. After that, the idea that it was introduced by the immigrants from the Shikoku region and Okayama Prefecture. (Kodera, 157) The statement that as for this kind of stone, about one stands in every aza everywhere in the Bizen and Bitchu provinces*. The minor varieties of inscriptions and stone forms exist. They are enshrined as jijinsama.* The figure depicts the sketch of pentagonal column inscribed five deity terms on its sides. (Shimamura, 19) From this statement, the author received the presumption that a homogeneous distribution of this cult like Tokushima Prefecture and the Island of Awaji. Besides, the mention that in Kibi* province, generally popular deity to be celebrated by the Village are the Earth Deity because of the absolute value of

*An asterist marks the terms, which are listed in the Glossary, where the Japanese letters and a simple English rendering and commentary are given. Usually, an asterisk indicated only on the initial occurrence of such terms in the test.
* Kibi is the ancient province of the southern part of the eastern Chugoku region. Later, it was devided into three, that sis Bizen, Bischu and Bingo. In 713, six counties of the north part became independent from Bizen as the province of Mimasaka. Okayama Prefecture consists of the three provinces, that is, Mimasaka, Bizen and Bitchu. Bingo is the eastern part of Hiroshima Prefecture.
* sama: honorific suffix
terrestrial ground to which peasant debt for a good crop. Many of
them are unwrought stones with inscription of two characters, ‘ji jin’";
broadly and deeply symbolizing the sympathy to the Deity. (Tsutomu
Kanno, 115-116)* It also states the homogeniety of jijin stone of
Okayama Prefecture, while the form of votive stone differs each others.
These two statements are contradictory on their homogeniety of the
forms of the devote stones. The author found the statement that the
distribution o the dotive stone form for Earth Deity in Okayama
Prefecture, and now aims the comprehensive considerations on Earth
Deity cult there.

**Jijin cult and jijin stupa**

In Okayama Prefecture, the peasants worship the jijin" semiannu-
ally on the day of shanichi". This peasants’ cult it frequently ac-
companied with the setting of votive stone which is categorized as the
term of jijinto (lit. a stupa honoring the Earth Deity). This cult is
noticed by various areas, however, national-wide systematic survey, as
long as the author knows, are scarce, and one of them classified them
into three, a) fife-deity-term type, b) jijin type and c) shanichi type,
noticed the styles of the stupas. (Ishikawa, 20-33) In Okayama Prefec-
ture, as mentioned above, two types of Jijin stones are found and their
distributions are stated as the pentagonal column with five deity terms
in the southern coastal plain and the unwrought stone with two kanji
inscription in the northern mountain area. (Miura,) Later, the two types
of them are called as A type for the unwrought stone and B type for the
pentagonal one* (Yakageecho, 252), so the author use these symbols in

*Also, it is said that the village celebrate jijin who is Earth Deity and big
unwrought stones inscribing two kanji 'ji jin' standing on roadsides and precincts
of Shinto shrines of villages. (Tsurufuji-2, 20)
the text.

The memorial stones seem not to be necessary for *jijin* cult. However, the concepts for *jijin* are generally same almost all areas where the cult are received. The stones maintains the fashions of the cult when the stone was established by the village. So, the circumstances of the heydays of the cult and their concerns with them are deep. Though author's understanding for the matters is very scanty, the attempts for the analysis of the dynamism of the reception of *jijin* cult in Okayama Prefecture should be undergone through the variable routes.

**Historical Background**

An'yoji Temple at Asabara, Kurashikishi, preserves forty-two Buddhism statues. One of them is T'ufan Vaisrainiva who standing on the both palms of *Pravinana* of Heian Period. (Okayamaken Kotogakko, 87-88) It is also described as *chiten*. (Takashi Saito, 1-120) HNR points that date of its manufacture is estimated about at 1135. (34-706)

The agrarian settlements had undergone to change on their lives washed with the waves from the metropolitan of urban and high rank's culture. (Haraguchi, 125-128)

It is said that between 1804 and 1860, the detached domain of Nakatsui, Hokubocho, Jobogun was suffered disasters as deluges, droughts and earthquakes and it was thought that these were results of the wrath of *jijin*, so the deputy advocated to enshrine *jijin* to pacify him and the religious activities of *yamabushi* promoted it. (Yokogami, 367)

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*the author call it Shogi type after the book titled “Shanichi-shogi”. (Umehara-1)*
Concluding Remarks

In the north area of the Prefecture, stupas are exclusively unwrought posts inscribed characters ‘ji jin’ (A type) and in the south, A type stupas are found among the five sided column ones (B type). Juxtaposition with a stone lantern, special forms of stupas and so on offer questions that must be elucidated. I will deal with these problems in future.

Areal descriptions of jijin cult

In this paper, the place names within prefectures are given in Japanese terminology. Shi, gun, cho and son in endings may be read as equivalent to a city, a county, a town and a village respectively.

Cities

Okayamashi

Soyosonshi, 1987. It describes that B type are at three spots in the village, however, a photograph shown as jijin stone of Kuratomi is not shogi type and it records the original setting of B type dates back to 1737. 57 58.

Sanbansonshi, 1982. B type. 84.
Kojisosonshi, 1971. 482-483. The vernal and autumnal shanichi is supposed as the beginning day of seeding and harvest of the cereals. 574.
Mayakamisonshi, 1974. 229.

The strong influence of Nichiren sect of the Buddhism of jijin cult is inferred. At Nakanosai, the stone honoring ‘Kenrojjin’ is inscribed seven characters ‘namu myo ho ren ge kyo’ was erected at 1918. Ever
since, the people worship it every fifteenth of May. 231. On shanichi, the people of each communities worship the B type stone or jijinsama enshrined Nichirendo of each communities. 385.

_Fujitasonshi, 1977._

The peasant aims the vernal and autumnal shanichi as the beginning of seeding and harvest. 594–595.

Ashimori: A type (Matsumura, 34, photo.1)

Monzen: A type with inscription of four kanji _'ji jin son ten'_ (Matsumura, 34, photo.2)

Oi: A type. (Tsutomu Kanno, 118)

Masada: _shanichi_ falls on the nearest _tsuchinoe* days to the vernal and autumnal eqinoxes. It is the day that the peasants celebrate the five cereal Deities and they did not cultivate agrarian field customarily. (Hiroi, 136)

On _shanichi_, they meet at _jijin_ shrines and pray it and perform the _shanichi-ko_ association. On the day, they never dig out the ground and rest the farmers work. Type A and type B. (ibid. 139)


Kurashikishi

_Nishiakishoshi_, (Kochi Primary School ed.) 1936. 232 235.

About 1906, _jijinko_ (the association to worship _Kenrojijin_) was absorbed into the association called _shoshinko_, that is, the association to worship all deities, and cerebrate on _shanichi_. 241.

_Nishiachichoshi_, 1954. 439.

*There the author uses proper _kanji_ which should be read above mentioned. However, he notes the pronounciaton _tsuchinoto_ which is the next day of _tsuchinoe_. _Tsuchinoto_ means Yin of the earth. He writes that five deities are called _jijin_ as a general name and denotes deities written on _"Shanichi Shogi"_.

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Jijinsha, the shrines of jijin, of Nishiachi and Katashima is worshiped for Tsuchimiioyanokami. 91 98.

Tamanoshi

Tojichoshi, 1974. 402.

Usual stones are A type. 216. The B type in Kamiyamasaka is described, without the account on the nature of this shrine. 211. Further, jijin of Kajioka is characteristic as B type. 216.


Kasaokashi

Yoshida: On shanichi, tilling the land and giving the fertilizer on it is forbidden. It has no effects as Earth Deity hates it, so it work no effects on crops. (Tsurufuji-2, 21)

Konoshima: On shanichi, they fest and celebrate jijin and rest the agricultural works and in Higashimura the announce the notice not to till the land is braodcasted. Some clime the shrine on the hill and pray it and have a feast. (Hirosawa, 442)

Konoshimashishi, 1985. 442.

Sojashi

On shanichi, they celebrate jijin to offer a lump of adzuki bean rice on a leaf of the oak to it paddy field which is said to be jijin. (Sojashi, 238)

On vernal shanichi, peasants celebrates jijin. They are forbidden to till the agrarian fields and have a holiday. (ibid. 304)

On autumnal shanichi, the peasants celebrate Earth Deity and give their thanks to jijin (ibid. 326).
On *shanichi*, the peasants worship *jijin* and meet to take a fare. (ibid. 579)

General form is A type. Some use talismanic sanskrit characters. (ibid. 437-439)

Soja: To use hoes is forbidden on an autumnal *shanichi*. (ibid. 326).

Kodera: In the evening of forty-second of every months, the villager meet at *fizo-ko* (lit. the association of *Ksitigarbha* (*Skt.*). Especially, on March and September, they remove the images from the small shrine to the main hall and they take a communal meal. (ibid. 327)

Shinhon: The associations pray for good crops of the year to *jijin* and meet to houses on duty. (ibid. 304)

Ikeda, Shinhon: On autumn *Shanichi*, They visit the A type stone to worship the Earth Deity. The house on duty of the association to worship *jijin* stand banners by the post and the members congregate to the house having the hostship and have a communal meal in the evening and take *mazemeshi* rice. (ibid. 326)

Kanze, Shinhon: The village make offerings also to the *jijin* stone. (ibid, 238)

Eki Shrine, Rogetsu, Shinhon: B type (ibid, 437).

Ikeda, Shinhon: On *shanichi*, they were forbidden to use hoes on the agrarian field and to dig the earth and congregate to eat *tofu* soup and *mazemeshi* (rice mixed with a slices of taro and burdock which is prepared to be dug. (ibid, 238)

Hatagano, Makidani: the Village offer a stump of rice plant with ripen ears. (igid. 238)

Asozon, (Soja Koko chirekihan), 1953. 52 53.


Ishihara Yagami, B type, Ukemochinokami, Yaoyorozunokami, Amaterasuomikami, Onamuchinokami and Ugamonmitamanokami. No
account of this stone. 523. The B type shows little differences is honoring to Ushigami. 520.

Kamimiwa A type 521.

Niimishi

Chiya: Memorial stone for Earth Deity was set on the center of hamlet at early Showa Era (about 1930). Before then, they celebrated *jijin* at the spot where the stone present on the vernal and autumnal *shanichi* and the person on duty prepared paper fetish and sake and fare and the village got at table together. On *shanichi*, they are forbidden the handling the soil. (Tsurufuji-2, 20–21)

Towns and villages

Mitsugun


A photograph shows a A type and explains that *jijin* stand at corners of agrarian fields or junctions of roads. The village beg to the deity who rules the earth to gourd the fields and to get off disaster. In autumn, after the harvest, the village meet one home in turn, makes offer to the deity and feast. Somewhere they call *kojin* for *jijin*. (Shimonaka, 106)

Akaiwagun


*Jijin* stones of B type are found everywhere. The *jijin* stone of Oka, Kumayamachus is a B type called *jijin* and five deities, that is, Amenominakanushinokami, Takamimusubinokami, Kamimusubinokami, Amaterasuoomikami and Kinjotenno are inscribed on the five
sides and worshiped every two months by Shoshinko. Some are inscribed four kanji ‘ken ro ji jin’. 397.

126 taboo of pounding rice somewhere.

**Setocho**

They celebrate the Earth Deity on *shanichi*. The peasants rested their works on the ground as metal utensils bit the head of *jijin* by the using the metal tools. Someone in Komyodani was scolded by digging the ground on *shanichi* and tile makers make offering to their furnaces. At Katese, *Shanichi* eve, mens only meet at their shrine and make mess. (Setocho, 1032, 1043). Several kinds of *jijin* stupa includes including B type are found in the Town. (ibid. 789, 794, 804, 819, 827, 836, 844, 850, 856, 874, 885, 898, 903, 1001, 1012)

**San’yocho**


Among thirty descritons on *jijin*, some denote only their existences and some depictions make the author to suppose that these are B type. Eighteen photographs are apparently show B type stones. The exceptional one, of Nakamizo, is an unwrought rock without inscription. 998, 1000.

Nishiyamason: These days are holidays of *jijin* mass. The village are forbidden not only to work on farming but to dig out the land. They say, it breaks the taboo of *jijin*.

Miyaokamae, Shimonibo, Nishiyama: Stupa for Earth Deity standing with a lantern stone inscribed foundation date, 1797. No descrip-
tions on the style of *jijin* stone. The spot is called *Nukaba*. (Nishiyamason, 370)

**Akasakacho**

A lots of *jijin* stones including B type are found in the precincts of Shinto shrines and other sanctified places in the town. (Akasakacho, 530, 535, 542, 562, 569, 571, 580, 622, 665, 700, 722, 735, 777, 792, 831)

**Wakegun**

The days of *tsuchinoe* of March and September fall on *shanichi*. These are holidays of *jijin* and to till the agrarian field are forbidden and somewhere the villages celebrate to offer her *sekihan*. (Wakegun, 668)

**Hinasecho**

_Hinasecoshi_, (Yoshikata, Shiro•ed.), 1972. 298.

_Yoshinagacho_ Yoshinagachoshi Minzokuhen, 1984. 304 325 533

On *shanichi*, the peasants worship *Jijinsama*, which is a deity of the earth and the peasants. It is the season of culling out radishes, however they do not enter their fields as they get hurt and enjoy a holiday. 235

*Shanichi* is an alternation day. On the vernal *shanichi*, *yamano-kami* (lit. the Mountain Deity) comes down to the field to watch the growth of the rice and on autumnal *shanichi* the deity climb his home mountain. In some hamlets the dwellers regard equinox as *shanichi*, so they have no cult of the Earth Deity. More than ten stones of B type are put between the end of Tokugawa era and Meiji period in the town. 295.

On *shanichi*, *jijinsama* exposes a half of his head, so, the use of hoes is forbidden. The proverb says that it is waste-fulness for the parents’ advices to their children over twelve years old and to manure the barley
field after the equinox. "Shanich" is considered as the important time of farming schedule. 326.

**Saekicho Saekichoshi, 1975.**

Chichii: Jishushin (Earth Gurdian Spirit), A type about three meter in high stone engraved eleven kanji ‘na mu myo ho ren ge kyo ken ro* ji jin’ in the front, and sentences expressing people’s hope for rich harvest on the both sides. It dates back the Edo period. 324-5.

Kosaka the lesser type of above mentioned *jishusin*. 325.

**Wakecho**

Fujinoson: on both *shanichi* in March and September, the village celebrate *jjin* who is the Gaurdian Spirits of the five main cereals. They never cultivate their agrarian fields. Earth Deity is, they say, the five deities, i.e., Amaterasu Oomikami, Oonamuchi-no-mikoto, Sukunahiko-no-mikoto, Uganomitama-no-mikoto and Haniyasuhime-no-mikoto.

**Okugun**

*Okugunshi 3*, (Komura, Kumao ed.), 1913. 314.

*Kaitei Okugunshi 2*, (Komura, Kumao ed.), 1949. 687.

**Kojimagun**


*Ryugusama* which enshrines the five deities B type are celebrated on the september first. The banks were broken about the september, every year, and the rice plants were suffered the wind damages. This is the reason of the enshrinement of *ryugusama*. 254.

* author’s correction
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Tsukubogun

Kiyoneson, *Kiyonesonshi*, no date.

unwrought stones of A type are in four hamlets and B type ones are in three hamlets.

Asakuchigun

Kamokatacho


*Rokujoinchoshi*, (Hanada, Kazue ed.) 1949. 88 89.

Yorishimacho *Yorishimachoshi*, 1967, 470.

The photography (11) shows A type. 468.

Satoshcho *Satoshochoshi*, 1971.

On the vernal *shanichi*, they worship the cereal deity and the earth deity and use no hoes. 542. On the autumnal *shanichi* they worship cereal deity. 547.

Odagun

Yakagecho


Keichian, Yokodani: A granite B type, one side has no marks, and on other three sides some *kanji* are inscribed such as ‘*ken ro ji jin*’, ‘*go dai ji jin*’, and ‘*sho ji jin to*’ and on the rest some Sanskrit characters more than ten are inscribed, however, the surface has been worn and they can not be deciphered. Its date of foundation is inferred earlier than the early stage of early modern era judged from its weathering. Blanked side appears that the five sided column is appreciated. (Miura, OKD 1-1164)

Une, Minamiyamada: B type. On one side, *ɐ* ‘*ken ro ji jin*’ and on each of other four sides, following four *kanji* are inscribed, ‘*sho ji jin*
to', 'go do jin to', 'yu shatsu ji jin' and 'sho ken zoku to'. (Miura 2, OKD 1-1164)

Ikejiri, Satoyamada: B type, On side, ¥ ‘ken ro ji jin’ and on each of other four sides, following four kanji are inscribed, ‘sho ji jin to’, ‘go ji jin to’, ‘Yu shatsu ji jin’ and ‘sho ken zoku to’. (Miura 2, 1-1164)

OKD

Ike, Yamanokami: B type stone. Much of them are found in the Bizen Plain. (Miura-2, 1-1164) OKD

Hagiwaragura: B type of which four kanji are inscribed on each sides, that is, ‘ken ro ji jin’, ‘Yu shutu ji jin’, ‘go dai jin to’, ‘sho ji jin to’ and ‘sho ken zoku to’. (Matsumura, 40)

Biseicho Biseichoshi, 1976.

On shanichi, they can work on the mountain, however they are forbidden to move the earth. While they rest from their field work, they may spend their time in fishing. However, they could not dig out earthworms for baits from the earth. They should prepare them on the day before. Besides to till the earth, they avoid using cutlery because of kanaimi (taboo of metal). 696-697.

Jijinko, Associations for jijin cult pervade over the town area and some of them assemble every twelfth. 761.

Among the twenty-nine religious associations in the town, Jijinko is the best in number, that is, forty-seven, and shanichiko numbers two besides. 762.

The accounts for jijin stones is only one paragraph, that is, jijin stones are A type. But, the photograph shows B type which added esoteric stigma. 803. Jijin stone of Koide also used esoteric syle of kanji. 761.

*talismanic sanskrit character of Earth Deity

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A type with stone lantern. (Tsurufuji-2, 21 fig. 1)

Shitsugun

Bitchucho

Fuka: In most hamlets, they associate in shanichi-ko or jijin-ko, and both on vernal and autumnal shanichi celebrate jijin gathering at the memorial stones or the houses in turn get the fare called kobonmeshi of a cup of rice with adzuki bean added simple relish. (Tsurufuji-2, 20) On shanichi to urinate onto the ground is forbidden. (ibid. 21)

Hirakawa: On autumnal shanichi, they offer tsukuribatsuo, that is, two rice stalks with ears to jijin. At the New Year’s day, they arrange a new big straw festoon and exchange it on both shanichi. (Tsurufuji-2, 20)

Atetsugun

Shanichi is called kanaimi which means the tabooed day for metal and on the day, use of the metal utensils as sickels and hoes is avoided. (Dio and Sato Yoneji, 237)

Tetsuseicho

Haegi, Onobe: To remove the earth is forbidden because the Deity said that she made offenders poor, if they know the precept, the punishment is inflicted upon their seven generations, and if ignore it, it restricted only upon their own generation. (Tsurufuji-2, 34)

Maniwagun

Yatsukason

Eerth Deity mass are held on shanichi which is the nearest tsuchinoe day to equinoxes when the peasants are forbidden to remove the
ground. They meet on the sanctified places front of jijin stone and have feasts of nabekan etc. (Niwaka, 153)

Tomadagun
Kamocho

Kamonoyobanashi (Toyooka Mitsugu), 1976, Kamokyooshiken-kyukai.

On shanichi, the people visit seven shrines without passing the bridge. This practice is called Nanatoriimairi (lit. seven torii visit). It is forbidden to wear takageta (a pair wooden clogs with high supports), because the support dig the earth. Moreover, they worship the deity which they scarcely worship ordinary days. 139.

Katsutagun
Katsutacho

Kajinaminominzoku, (Katayama, Kaoru and Setsuo Mandai), 1971, → Okayamaken Kyoikuinkai.

On shanichi, peasants rest from their field work because they are forbidden to work out the earth. As for tanokami (Paddy Field Deity) of the spring, they call it hatarentai and taganbi, they never enter the agrarian field. If they break out the taboo, they may suffer the long term disease. 198.

Aidagun

Aidagunshi, 1923. 473 477.

Ohara

Higashiawakurason, higashiawakurasonshi, 1979. 213 382 391.
Kumegun
Asahicho

Eyomi: A type (Kitami Tosho, Mimasaka no Minzoku, 126)

Glossary

aza 字 a section of tract under the village, sometimes, called koaza.
chiten 地天 a.k.a., chishin (q. v.) Prithivi (skt.) Earth Deity of Buddhism panthenon. In a lots of villages in Kanto District, Earth Deity of solidarily is worshiped as the peasants' Guardins for a good crops. It had been introduced in the nara Period and may be found in the sutra Kinmeisho.
chishin 地神 a synonym or other pronunciation of same characters. See jijin
chunichi 中日 the eqinox. The equinoctial week looks as the important term and the middest day, i. e., equinox is the most important one by the Bhuddhists. Shanichi (q. v.) is designated by chunichi.
eto 干支 Popular usage kanshi. The Japanese government adopted the western calender system at 1873. The former system is called kyureki (old calender), which she inherited from China. It reckons their days, months and years by a sexagenary cycle formed from the combination of 10 celestial stems and 12 celestial branches. Ten stems areelated with five componsents of the cosmos, i. e., wood, fire, earth, metal and water and still more these are composed of the two, yang and yin. Twelve branches are interpreted as animals. Now, they are a rat, an ox, a tiger and so on in due order. Some eto works in folk life even today. For instance, inoko, the day of i (twelve branch, boar) in October is the fest day when the deity of paddy field go back from the field and peasants cerebrate the year’s harvests.
inu 戌 The eleventh celestial branch of the old calender. It is supposed
to be designated to a dog. Even it is called inu and inu means the dog, the Japanese usually another kanji (Chinese character otherwise kana which is Japanese invented character) daily used for the dog. Eto jijin 地神 Literally, Earth God or Earth Spirit. Earth Deity Unwrought stones inscribed two letters, chi and kami which mean the Earth Deity combined are found standing in almost all regions in Okayama Prefecture. These are worshiped by the villagers meeting in front of the stones. The oldest date engraved at them is the middle of Edo period about 1720’s and their erection have continued till to post feudal period. At the day called shanichi semiannually the peasants worshiped the Earth Deity usually in each village. Shanichi means the day for the Earth Deity. The motives and their promoters for this style of believes are unclear. Some infer the missionary activities of the blind priest sects of the Buddhists are related with the establishment of this cult. However records and oral traditions relating with them are hardly found. (Doi et al., 147) Beardsley et al. translates it (jijin) as Gurardian spirit of cultivated land and the Shinto spirit of the earth. (Beardsley et al. 463, 486) Yokogami in Hokubo Town, Jobo County also pronounces them as Jijin. (Yokogami, 367-368)

Mimasaka no Minzoku (Wakamori ed.) reads the letters 地神 as Chikami or Chigami judged from the index of the book except the pronunciation Chijinn at page 304 on Sakurai’s paper on the Traditional traditions of Oba in Yubara Town, Maniwa County.

shanichi 社日 Sha means the Earth Deity and nichi means the day, namely shanichi means the holiday for the Earth Deity and the people celebrate Earth Deity on this day. This is designated the day of tsutinoe* nearest the vernal and autumnal equinoxes called Chunichi. VJ explains shanichi or jijin matsuri (Earth Spirit Festival) (Beardsley et
Some alleges that it is designated at the day to toe nearset dog days to *chunichi*. (Bearsle et al. 193)

*sekihan* 赤飯 literally red rice and rice steamed with adzuki beans looks red. It is prepared on happy and holy occasions.

*shime (nawa)* 注連（繩） a sacred Shinto straw festoon with the strips of cut white paper associated with sanctified places.

*Shogigata* 醮儀型 the manner based on the teaching of the book titled *Shanichishogi* meaning the cerebration of the Earth Deity on Shanichi by Oe. Noticed feature of this type is a feature of the memorial stone. It is shaped five-sided column and five deity's names have been inscrived on the sides respectively. This type of cerebration for the Earth Deity are found in Tokushima Prefecture and Awaji Island in Hyogo Prefecture and so on. See Umehara 2 and 3.

*tsuchinoe* or *bo* 戦 The fifth celestial stem of lod calender. It means the yang earth. Some say that two holidays of *shanichi* fall on the day of *ju* (戊 means to guard). fi, *Nishiyamasonshi*. They are perhaps mistakes of use of the Chinese character for *tsuchinoe*, because *ju* has no positions in Japanese calendar systems. See article of *inu*.

*Tobatsu-Bishamonten* 兜拔毘沙門天 T’u-fan Vaisravana (temporary translation) Vaisravana (skt.) is the deity of Buddhism to protect the nation from the devils. T’u-fan Vaisranana is one kind of Vaisranana and is introduced from China to Japan at the Nara era.

*yamabushi* 山伏 In Tokugawa times, it denoted a married practitioner of Shugendo, usually settled permanently in one place, and fulfilling all kinds of magico-religious services for the common people. (Earhart, 172)
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#### Chronological Table

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<tr>
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