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— Its history and miracles tales based on two early 20th Century documents —

David C. Moreton

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This paper will look at the contents of two books written about Tatsueji, Temple 19 of the Shikoku pilgrimage, which is located south of Tokushima city. One book is *The Spiritual Sites of Daishi / The Barrier Gate (temple) of Shikoku / Miracles Tales of Tatsueji (Daishi Reiseki / Shikoku Sekisho / Tatsueji no Reigen: 大師霊蹟・四国関所・立江寺の霊験)* and the other is, *An Account of the Miracle Tales of Tatsueji (Tatsueji Reigenki: 立江寺霊験記)*. The first book is 10.5cm wide by 18.5cm high, was published in 1916, is thirty pages long, has an orange cover with a sketch of the temple and a bridge with an egret sitting on it and also contains various illustrations and photos. The second book, published in 1925, is similar in size, length and cover design as the 1916 book. In each book, there are about eighty tales that cover a period of almost 250 years, in other words, from the Manji era (1658-1661) to the Taisho era (1912-1926) as well as description of the history and development of Tatsueji.

Shinno Toshikazu in *Religion within Travel (Tabi no naka no Shukyo: 旅の中の宗教, 1980)* provides an examination of the various types of tales in the 1925 book about Tatsueji and also makes reference to two other books¹ that contain similar miracle tales. As well, he describes various tales that have occurred at other temples

along the Shikoku pilgrimage route, stories which been passed on orally or for which there is a plaque or board on which the story is written.² In 2005, Ian Reader in *Making Pilgrimages*, states that, “Tatsueji is one of many pilgrimage temples with a corpus of miracle tales that effectively tell pilgrims that the sites and their figures of worship, can, like Kōbō Daishi, be sources of the miraculous and provide the benefits that pilgrims seek.”³

Due to the lack of materials in English regarding temples along the Shikoku pilgrimage the aim of this paper is to first give a brief introduction to the beginnings of Tatsueji and the various buildings on the temple grounds as described within these two books, and then to provide an English translation (separated by various themes) of approximately twenty-seven tales (out of a total of ninety-eight) about Tatsueji. The Appendix offers a comparative list by title of the tales contained within both of these books.

Beginnings of Tatsueji

Both books present a history of Tatsueji. They state that during the Tenpyo era (729-749) Gyōgi Bosatsu (668-749) founded Tatsueji as a prayer temple of Emperor Shomu (701-756. r. 724-729). When Gyōgi visited this site, he saw an egret perching on the bridge and thought that this was a

*一般総合科目 客員講師

sign of the gods and constructed a temple in this area. This bridge on which the egret sat is called *Kokonotsubashi* (九つ橋 : ninth bridge) or *Shirasagibashi* (白鷺橋 : egret bridge) and it is said that when those with evil hearts try to pass over this bridge on their way to Tatsueji, the egret will fly up and blind one's eyes, making one cower and unable to move. This story is believed to be the foundation of Tatsueji as a *sekisho* or 'barrier gate', in other words, a place where those impure will not be able to continue on their journey.⁴ Later, when Kūkai (774-835) stayed here, it is said that he carved and enshrined a 5.4cm high statue of Jizō, but he was worried that the small statue might go missing, so he carved a 180cm statue and placed the smaller statue inside. At this point, he dedicated Tatsueji to become the 19th temple of the Shikoku Pilgrimage Route.



Kokonotsu or Shirasagi bridge
(1925 book on Tatsueji)

Buildings of Tatsueji

As well, these two books state that this temple was originally located approximately 300 meters west of its present spot and was a large temple with numerous buildings. During the Tensho period (1573-1592), it was totally

destroyed by fire set by the troops of Chōsokabe Motochika (1539-99), however, due to the faith of the local feudal lord of Tokushima, Hachisuka Hoan (Iemasa) (1558-1638), he moved the temple to its present site and made sure it was rebuilt on a large area with such buildings as the Niōmon gate, teahouse, main hall, Daishi hall, Tahōtō (pagoda), bell tower, guest hall, and priest's residence. A description of the temple from the seventeenth century states that, "The main hall faces east. The main deity is Jizō Bosatsu. The temple faces the west. The priest is not an academic, but he is clever in thinking. The priest has worked to restore the damaged temple and its buildings."⁵ Another book from the same period states, "In ancient times, the size of the grounds measured approximately 800 by 800 meters, but now, it is only about 165 meters by 165 meters."⁶ A book about Tatsueji written in 1853, the *An Account of Miracle Tales of Jizō Bosatsu (Jizō Bosatsu Reigenki)* lists such buildings as the main hall, Daishi hall, treasury, living quarters, *tsuyadō* (lodging facility), *gyojadō* (place with a statue of En no Gyoja), entrance hall, and study hall.

The 1916 book on Tatsueji offers an interesting explanation regarding the expansion of the temple grounds and the construction of a building for groups that provide alms (*osettai*) to the pilgrims. It states:

"Tatsueji, as a *sekisho* of Shikoku since ancient times, has been a place of veneration for the general believer. Recently with the development of different

forms of transportation, people who come to worship here are increasing not just during April, but also throughout the year. In order to allow for more worshippers, the present temple grounds are too small and the temple buildings are inadequate making it difficult to preserve the reverent atmosphere of this famous temple. So the head priest, Shono Rinshin has bought several hundred *tsubo* (1tsubo=3.3sq meters) of land near the Daishidō. There are plans to construct a *Tajūtō* (pagoda) that will become an extremely magnificent structure like the National Treasure *Tajūtō* of Ishiyama-dera. As well, to the north of the Daishidō and to the east of the living quarters, an *osettai* building will be built adjoining the living quarters. During spring, the busy season for people going on the Shikoku pilgrimage, *settai* groups will give such things as money, grains, and *sembei* (rice crackers) to pilgrims. This building will also be a place where the numerous members of the *settai-ko* (charity groups), who have come to this temple for hundreds of years, can stay.”

In 1974, the main hall burnt down in a fire, but reconstruction of it was completed in 1977.



堂本寺江立

Main Hall (Hondo)



(製堂立陣條北) 殿客

Guest House



門山寺江立

Main Gate (Sanmon)

(undated postcards of Tatsueji: author's collection)

Foundation and Miracles Tales: The Story of Okyō

Perhaps the best-known story related to Tatsueji is the tale from 1803 about a woman called Okyō, however, there is one large difference between the story recorded in the 1916 and 1925 book. The former book includes three references of committing suicide (see square parenthesis below), not seen in the latter. Thus, the earlier story demonstrates that Okyō was remorseful for her adultery from the beginning and that not committing suicide was another cause for the punishment received. The reason why this

clause was cut from latter versions of the story deserves further research. The story goes as follows:

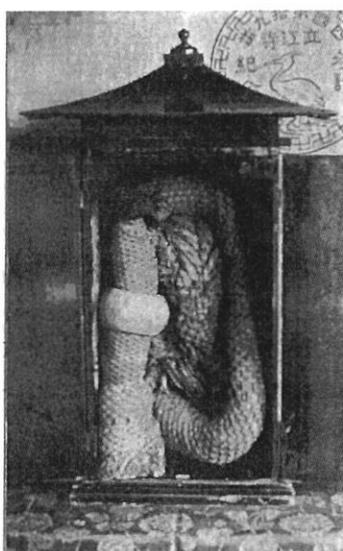
“Okyō was the second of three daughters of Sakuraya Ginbei from Hamada, Sekishu (present-day Hamada-city, Shimane prefecture). At the age of eleven, she was sold as a *geigi* (geisha) to Hiroshima and at sixteen, was resold to Osaka during which time she met Yōsuke and made a promise to marry him. At twenty-three, she ran away from Osaka, went back to her parent’s home, told her parents about Yōsuke and married him. However, as she became ever more evil in her heart, she became increasingly arrogant. She had an affair with Chōzō that Yōsuke discovered. One day when she tried to affectionately talk to Chōzō, Yōsuke jumped out (from hiding) and gave them a severely beating. Chōzō said that he did not realize that he had done anything wrong and thought to take

revenge for the injuries caused by Yōsuke. Chōzō said to Okyō, “Let’s kill him [1916: and then commit suicide].” Okyō quickly agreed and said that she would take Chōzō to Yōsuke. That night, she did so and clubbed Yōsuke to death. Under the cover of darkness, she and Chōzō crossed over the sea to Marugame, Sanuki (Kagawa prefecture) [1916: and lacked the courage to kill themselves]. They embarked on the Shikoku pilgrimage and when they arrived at Tatsueji, they feared that heaven would punish them for their adultery. Suddenly Okyō’s black hair rose up and became entwined with the bell rope. Chōzō panicked and went quickly to get the priest’s help. The priest asked the circumstances of such a sin and when Okyō showed remorse for her actions, she was released but her hair and scalp remained in the rope. She was lucky to be alive. Okyō had committed various grave sins [1916: and at Marugame did not

commit suicide], came here and received this unexpected punishment, which was an act of heaven. Okyō spent time in front of the main deity at Tatsueji repenting of her great sins and returned to being a ‘real’ person. She and Chōzō lived in a small hut in Nakayama in Tatsue-machida⁷ and they devotedly prayed to a statue of Jizō for the rest of their lives. Even now, the bell rope with Okyō’s hair is enshrined in the main hall of Tatsueji.”⁸



Okyo entwined in the rope
(1925 book on Tatsueji)



Okyo’s hair and the rope
(undated postcard: author’s collection)

Miracle Stories of Tatsueji

Following are twenty-six miracle tales contained within the 1916 and 1925 books on Tatsueji.⁹ The tales focus on such themes as: the Konotsu bridge, the deity Jizō Bosatsu, the effectiveness of a stomach band, illnesses or diseases being cured, people acting like a cow and protruding teeth being remedied. However, among these stories perhaps the most interesting are the ones that describe people who chopped off their finger and left them at the temple as a sign of gratitude. The numbers attached to each story in this paper reflect the numbering seen in the Appendix and some stories are contained in one only book, some are in both. There are no numbers in the books about Tatsueji. A translation of all of the ninety-eight stories would provide for an interesting study; however it is my aim at this time to provide only a sample of each theme. In some cases several stories on the same theme have been included.

Haunting sprits:

5. During the Shotoku era (1711-1716), Bingoya Saheiji, who ran a currency exchange office in Osaka, had a younger sister called Otane. Saheiji's wife did not like Otane and Otane was sad that, at age thirty-six, she could not get married. Otane hated her present life and being unable to find a husband. She felt that there was no purpose in life and became very depressed. One night, she went to the bath and committed suicide. Her fearful spirit entered the body of Saheiji's wife who tried various methods without success

to get rid of the spirit. So, she and Saheiji decided to go on the Shikoku pilgrimage and eventually came to Tatsueji. Several people said they saw a woman figure standing behind Saheiji's wife when they looked at her, a sight that frightened everyone. For seventeen days, the couple stayed at Tatsueji and maintained their faith. On the last night their dreams told them that her sickness was the curse of the younger sister's living spirit. In order to be released from this curse, the rope of the gong would wrap itself around the wife and drop her to the earth. At this time, Otane's spirit suddenly appeared under the sleeve of the Jizō statue. Saheiji and his wife woke up and her dreadful 'curse' was gone as if it had been washed away.

26. Omine and Otome, from Akama-cho, Shimonseki in Choshu province, were haunted by a living spirit. They stayed the night at the main hall, spoke deliriously about many things and the living spirit was routed out. (Aug 1858)

Carrying a portrait of the main deity

10. Moriwa Jiro's son, Yakutaifu, from Arita village, Tottori district of Inaba no kuni was on a pilgrimage to Oyama in Hoku-shu when a lot of snow fell and Tojiro and Chozo who were accompanying him were buried in the snow and frozen to death. Only Yakutaifu, whose possession of a portrait of the main deity of Tatsueji kept him warm, could return home safely. (Jan. 1788)

Benevolence of the main deity

75. Fujikawa Tatsugoro's oldest son

Genjiro of Azahamaya-machi, Kataharo-machi in Kyoto city tried to donate a flower made of gold to Tatsueji. He was on the boat, Anemaru, which departed from the mouth of the Osaka River and reached the entrance of Osaka port where, due to fog, it crashed into another ship, Tonegawamaru. Sadly, the Anemaru sank; however, Tatsugoro was calm and worked hard to save the other passengers. He floated in the sea and narrowly escaped death due to his constant deep faith. It can be said that he was saved due to the benevolence and blessing of the main deity of Tatsueji.

Protruding teeth

14. The wife of Konbanya Kinsuki, Otomi, age 43, of Bingo province from a young age had protruding upper fang-like teeth which made her face look like that of a demon. This caused her grief and she spent the night here and prayed devotedly. On the night of her last day of prayers, the inside of her mouth resounded violently and the next morning when she woke up and crossed the bridge of Kokonotsu, her fang teeth fell out naturally. (May 6, 1825)

Legs being cured

20. Yusuke, of Araiama village in Iyo Arai district, had for nine years not been able to use both of his legs. He prayed devotedly to the main deity and in April of 1834, he reached Tatsueji, riding a wagon. He stayed and prayed here for seventeen days. On the morning of the 28th day of the same month, he was able to use his legs again. He left the wagon here and happily continued on the Shikoku pilgrimage.

38. Izumoya Ihei of Fuchu village of Ashida district in Bingo (Hiroshima prefecture) from the spring of his twelfth year came across an evil spirit that did not allow him to move his limbs. Just like the proverb, he became a '*chochin* child' and lost all ability to move. In the spring when he was fourteen, his grandparents put him in a wagon, came to this temple and prayed for seventeen days. On the fifth night, in their dreams the main deity appeared. The next morning, the boy could move his arms and legs. He left the wagon here and returned home. This was May 8th, 1869. The following year in March as a 'pilgrimage of thanks', he went on the Shikoku pilgrimage.

42. When the main deity was sent to Osaka prefecture for an exhibition tour, Kishizoe Tobei who lived in Namba of the same prefecture was not able to move his legs. His daughter, Yuka, was very sad and offered heartfelt prayers. On the last night of praying, Tobei was cured and he was able to walk quickly. (June, 1876)

55. Morita Asataro from Oaza Mizuta village, Chikugoyame-district in Fukuoka prefecture was adopted and around 1889, he unfortunately became sick. His arms and legs became numb and his eyes swelled up and he became totally disabled. His adoptive parents had for some time been deeply religious, so they came on the Shikoku pilgrimage, obtained a blessing and followed the advice given to them in a dream by Tatsueji's Jizō statue. They came to pray to the main deity, which resulted in the complete recovery of the sickness.

78. From 1910, Inoue Gengoro, age 68,

from Mitsuho village, Kita district of Ehime prefecture had severe pain in both his legs. He took medicine, but it was entirely ineffective and he could only sit and sleep. From Feb 15, 1911, he pleaded to the Jizō statue at Tatsueji and prayed devotedly. One week later due to a 'blessing,' he was completely cured.

89. On April 4th, 1917, Sakakuchi Juichi of Kumatori-village, Kazenman district of Osaka prefecture, age 44, was unable to use his legs to stand, but using two staffs he embarked on the Shikoku pilgrimage, received an unusual blessing and left both staffs at this temple.

Punishment for sins committed

29. On April 2nd, 1854, Shirakiya Kayo from Ashimori shinmachi of Bichu province (Okayama prefecture) came to worship at Tatsueji with her daughter, Hama. When they faced the main deity, the daughter's face became pale, her black hair rose up, and she acted crazily and bit her mother's arm. This condition frightened her mother. The priest asked the mother, Kayo, for any possible reasons. She replied; "Actually I have had five husbands until now. Two of them had committed crimes and I reported them, so they were taken away and executed. The other three had not done anything wrong, but I divorced them." The curses of these five suffering husbands had attached themselves to Hama. When the mother repented of her sins, cut off and gave her hair, the daughter suddenly returned to her normal self.

33. Sakichi, age 18, from Koyadaira

village, Oe district in Awa province (Tokushima) had from the age of eight not been sick in any way but he felt depressed and this caused him grief. The parents went on the Shikoku pilgrimage to clear themselves of any past sins and when they came to worship at Tatsueji, strangely, Sakichi made a sound like a cow mooing and went down on his hands and legs. It was a distressful situation. The priest asked if they had committed any sins and the accompanying parents said yes. They said when Sakichi was two, he accidentally set the house on fire causing it to burn down and the cow they were raising to die in the flames. They learned that his sickness had occurred because they had lived their lives without remembering the death of the cow. They stayed at the temple and prayed for seventeen days after which the spirit was completely driven out. (March 26, 1851)

Heartburn

44. Nishimoto Yasugoro, age 25, from Tanimachi, Uchi Honmachi, Higashi-ward in Osaka city, had heartburn and was no longer was looked after by doctors. When he was worshipping at Tatsueji, this illness dissipated and he had an appetite again. Finally, the condition of his stomach returned to normal. (June 24, 1876)

Bamboo sliver

45. Matsushita Shintaro from Ishihotoke village, Nishikibe-district of Kashu, in Sept 1878 while walking in the forest stepped on a bamboo sliver. No medicine was effective, so the following year, he took

a letter to Tatsueji to ask that prayers be given to cure him. From the 12th, he began praying and until the end of the period of prayer sent such things as protective amulets. On the 24th, the 'special anniversary day' of the main deity, the bamboo sliver came out naturally and he sent a letter of thanks.

Stomach band

57. A couple from Kotsumachi, Anhara district in Shizuoka prefecture who had three children were sad because all the children had died. They heard of the miracles tales of the Jizō statue at Tatsueji and quickly got a stomach band and prayed devotedly the Jizō. As a gift of the gods, the next year in 1904, she gave birth to a boy who they named Motoichi. This boy grew up healthily.

98. Kadowaki Nao, the mother of Sakamatsu, from Hanyu village, Yatsuka district of Shimane prefecture had a mental illness, which caused difficulties for those around her. She wore the stomach band from Temple 19 given to her by a believer and devotedly prayed to Jizō to grant her wish (to be cured). Strangely, she was completely cured and now, day and night, she believes with all of her heart in Jizō.

Abdominal dropsy

64. Oki Sadajiro of Kita-ward in Osaka had for a long time suffered from abdominal dropsy and although he tried various treatments, nothing was effective. He pleaded with Jizō with all of his heart asking for the blessing of the gods. As an

answer to his prayers, this severe illness finally went away allowing him to completely recover. (January, 1908)

Brain disease

73. In 1912, Tanaka Fukumatsu of Koka village, had suffered from a brain disease for a long time that was difficult to treat and went to the main deity exhibit in Kitakawachi Korien. Doctors had given up treating him, but he believed in the main deity of Tatsueji and fortunately, this exhibit strengthened his faith even more. Each day, he visited the exhibition and as a result, he received a blessing and completely recovered.

Pneumonia and Peritonitis

79. Sato Senemon's son, Jiro, age 32, from Azakamido, Shimomaki village, Mugi district in Gifu prefecture embarked with a companion on the Shikoku pilgrimage. On May 20th, 1914, on the way to pay a visit at Ise Shrine, they traveled on the road to Kii (Wakayama) province and stopped for lunch at a place called Tamaru. The owner brought them three plates of food and when they asked why, he replied, "You have come as a three-some. One is actually Kōbō Daishi who protects you." Their faith deepened and they crossed over to Shikoku staying for a week at Tatsueji. Jiro's sickness was improving and when they began to leave, they heard the sound of a shamisen. The sound lured their tired bodies and they had a meal at the source of the sound. The owner asked what sickness he had and upon hearing the reply, "Pneumonia", hurried to treat him by

putting moxas on both of Jiro's hands. This immediately cured his lungs but the contagious tubercular peritonitis that he caught from his wife was not yet cured. After forty-five days a priest asked him about his sickness and Jiro explained the conditions. The priest replied, "I will show you a good way." They night they stayed at the same place and the priest put seven moxas on Jiro's back causing his sickness to disappear. This priest was actually the main deity of Tatsueji that temporally appeared, for which we should be thankful.

Sickness

81. In March of 1914, Moriguchi Reikai from Honda-cho, Nishi-ward of Osaka who was previously employed in the marine business was doing a 'pilgrimage of thanks.' However, previously he had not always been pious and a strange sickness had come upon him. Doctors could do nothing for him and they said that there was nothing else to do but ask the gods for help. So, in August 1909, he spent three nights at Tatsueji and devotedly believed in the power of Jizō. Just like a dream, the severe illness was forgotten. He was so elated that in order to show his gratitude, he left home, became a priest and changed his name to Reikai.

Kokonotsu bridge

87. Kanno Tetsujiro's fifth daughter, Toku, of Saigo village, Ito district of Wakayama prefecture, turned twenty-six in 1916 and in a group of five proceeded from Temple 1 and safely continued on the pilgrimage. When the group reached

Temple 19 and tried to cross Kokonotsu Bridge, they were suddenly not able to take another step. They thought this to be strange and they tried various things to break the 'spell.' They were worried that they would not be able to give thanks at Tatsueji, but in the end, they unable to cross the bridge and turned back. (March 21, 1916)

Spinal cord illness

92. Yasunishi Masao, now in his twenties, from Sagita village, Kagawa district, Kagawa prefecture, had from the April he turned sixteen contracted a spinal cord illness. He tried many treatments but nothing was effective. He was unable to use both his legs and decided to embark on the Shikoku pilgrimage while leaning on a staff. On May 30, 1920, he visited here and spent the night worshipping. As a result, he was able to stand on both legs again. He left both staffs here and continued on to Temple 20.

Eyesight

96. Matsuo Hikojiro, age 55, from Kuchimi village, Takarai district of Nagasaki prefecture, had since the age of thirty-three lost his eyesight in both eyes. He tried hundreds of remedies but nothing was effective. While devotedly praying to the gods he unexpectedly heard their words and dedicated himself even more towards the cure of his illness. He received a response to his prayers and in the spring of this 55th year, recovered his sight in both eyes. In order to conduct a pilgrimage of thanks, he came here on April 5, 1921.

Cutting off of a finger¹⁰

This theme is perhaps the most unusual seen among temple miracle tales.

71. In May 1909, Fujiwara Dai, age 22, from Tosaki village, Ochi district of Iyo (Ehime prefecture) was sick and with a sincere heart prayed devotedly to the gods and completed the Shikoku pilgrimage. He received a blessing from the main deity and completely recovered. He was so happy that he cut off his finger and left it at Tatsueji.

84. On April 24th, 1915, Okuno Hyakutaro from Kitashima village, of Bichu (Okayama prefecture) who was in the army became sick. He believed in Jizō with all of his heart and received a blessing. He cut off the end of his little finger and as a sign of the fulfillment of his prayers left it at Tatsueji.

97. Ishihara Mine, age 24, from Muroki village, Kurate district of Fukuoka prefecture had from a young age suffered from epilepsy. He only solace was to believe in Jizō and pray for a cure. One night, the figure of Jizō appeared above her pillow and showed her the cure. She was so happy that on June 3, 1922, she came to Tatsueji to worship. The next day, in the early morning of the 4th, she cut off one finger from her left hand and placed it in front of the gods.

Conclusion and Future Studies

In this paper, I have attempted to provide a first-time look at the contents of two rare books from the early 20th Century about Tatsueji. In the introductory section of each book, a description of the history of

the temple and the construction of the temple is given and thus, in this article I have provided an English translation to provide the interested reader practical information about Tatsueji. Following this description, a sampling of various miracle tales written in these books about Tatsueji has been included. While most stories, especially about those cutting off and donating fingers, have been forgotten and cannot be seen in publications produced by Tatsueji today, the story about Okyō seems to be the most popular. However, from this study, we learn that the contents between the 1916 and 1925 book are slightly different. Why is it that in the earlier book Okyō and Chōzō were shown to be remorseful and felt that they should kill themselves, yet these feelings are absent from the latter version? Why is it that despite Okyō's story being so well known in the history of Tatsueji that her memorial mound located near the temple should be kept in such a state of disarray? It seems that people today do not know about Okyō, where her hair is enshrined at Tatsueji nor do they pay much attention to the miracle stories that apparently used to play an important role in the existence of Tatsueji. A detailed examination into the origins of these tales, the reasons why such books were produced, the history and use of *reigen*, and the ways temples work – both in the past and today – to validate their sacredness among the people and in a sense, promote themselves in society are worthy topics for future study.

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Notes

- ¹ One is the *An Account of the Miracle Tales of the 16th Temple of Shikoku, Kannonji (Shikoku Reijo Daijurokuban Kanonji Reigenki: 四国霊場第十六番・観音寺靈驗記*, pub. date unknown) contains eight tales between 1884 and 1919 about Temple 16, Kanonji. The other is *An Abbreviated Account of Kakurinji (Kakurinji Ryaku engi: 鶴林寺略縁起*, 1935) discussed in detail in the paper about Kakurinji's tales.
- ² For example, Shinno talks about Temple 22, Byodoji and the three wagons and crutches left behind by pilgrims who had been cured from some illness along the way. Shinno describes the stories written on wooden boards nailed to each

wagon. In March 2008, the author visited Byodoji and found the three wagons stored in the main hall. However, the crutches, leg supports etc were partially hidden in the corner behind brooms and staffs; the wagons were full of garbage and the boards with the miracle stories were now illegible. As well, visitors to the temple did not seem to take any notice of these items.

- ³ Ian Reader, 2005. p.120
- ⁴ The earliest references to the egret and the bridge can be seen in *Kushohoshino Shikoku Reijo Ojungyoki* (空性法親王四国霊場御巡行記) written in 1638 and *Shikoku Henro Mishishirube* (四国遍路道指南) written in 1687.
- ⁵ *Shikoku Henro Nikki*. (四国遍路日記, 1650) in Iyoshi Dankai (1994), 25.
- ⁶ *Shikoku Henro Reijoki* (四国遍礼霊場記, 1689) in Iyoshi Dankai, 164.
- ⁷ According to a booklet distributed by Tatsueji containing the history of the temple and various sutras, Nakayama is the present-day *Okyō-tsuka* (Okyō's mound) located about 500 meters north of Tatsueji. On the lot, there is a tall stone monument with the inscription, "Okyō tsuka", a small hexagonal white-walled concrete structure, a dilapidated stand for candle and a small washbasin. The grounds are in disarray and it is clearly not maintained. In response to my question of why the Okyō's Tsuka is not kept up, an employee at Tatsueji replied, "It is kept in disarray to purposely keep people away. If the grounds are clean, people will stay the night (if so, the neighbours will

complain) and people may take any Buddhist statue or hangings. The area is cleaned up for festivals.” (Interview: Aug. 20, 2005)

- ⁸ According to a book, *Humourous Pilgrimage of a Shikoku Pilgrim (Haikai Angya Ohenrosan)*, written in 1927, it states, “An old man from Sankuniya inn says that when he was young, it seems that the rope and hair were displayed as is in the corridor, but now, it has become a treasure of the temple and preserved there.” (39). When the Main hall was rebuilt in 1977 after being destroyed by fire in 1974, Okyo’s hair was placed in a concrete structure beside the Daishi hall. As of 2008, this structure still exists.
- ⁹ A 1853 book on Tatsueji contains a chapter entitled, *A Short Account of Miracle Tales Past and Present (Ryakki*

Reigenki) with twenty-two stories covering the period between 1751 and 1844 with illustrations of the Okyō story; a storm and boat; and a pilgrim with a wagon.

- ¹⁰ The reasons for cutting off one’s finger and donating it to the temple are unclear. In the book, *Haikai Angya: Ohenrosan*, (俳諧行脚：お遍路さん：Tokyo, Yuzendo, 1927. 39), the author states, three new fingers had recently been left at Tatsueji. (See also, Shinno 1980, 179) As well, the author while at Temple 70, Motoyamaji sees a pickled ring finger in a jar hanging by the entrance of the Daishidō. It apparently belonged to a forty-year pilgrim from Okayama who came around 1916 and purposefully cut off his finger with a knife. (Saito, 141)

Appendix

Comparison between the two books:		1916	1925
	History of Tatsueji	○	○
	Naming of Tatsueji	○	○
	Founding of Tatsueji	○	○
	Origin of the main deity	○	○
	Beginning as a sacred site	○	○
	Miracle stories of the main deity	○	○
	The expansion of Tatsueji's temple grounds	○	
	The construction of the Tajuuto	○	
	The construction of the Settai-building	○	
	Preface to Tatsueji's miracles	○	○
A brief account of Tatsueji's miracles now and then			
1	The origin of the white egret on Kokonotsu bridge	○	○
2	Kokonotsu bridge and the heavenly punishment	○	○
3	The origin of the rope with the entwined hair.	○	○
4	The origin of the grandmother of the Akashi Jizō	○	○
5	The spirit of the younger sister and the instructions that came in a dream	○	○
6	The portrait of the the main deity and the lightning fire	○	○
7	The portrait of the main deity and drowning	○	○
8	Water of the main deity portrait and the cure from a severe illness	○	○
9	The 17-day tsuya* and the fox near the river	○	○
10	The main deity of Tatsueji and cold weather	○	○
11	The 17-day tsuya and the recovery of a deranged person	○	○
12	The 3-day tsuya and the complete recovery from a difficult illness	○	○
13	The 37-day tsuya and the routing of the dog god	○	○
14	Sincere prayers and the complete recovery from protuding teeth	○	
15	The 30-day tsuya and the fox of the Sanmon gate	○	○
16	The 17-day tsuya and the cure of paralysis	○	○
17	The boat's rough passage and the assistance of the Jizō statue	○	○
18	The penance of the evil parent and child	○	○
19	The removal of the punishment of being deaf	○	○
20	Being able to stand and the Shikoku pilgrimage	○	○
21	Being cured of blindness at the Kokonotsu bridge	○	○
22	The 17-day tsuya and being cured of illness	○	○
23	Staying in the main hall and being cured of illness	○	○
24	The water of the main deity portrait of Tatsueji	○	○
25	Being unable to move at the Tea house	○	○

26	The removal of the fearful living spirit	○	
27	A tsuya in the main hall and the routing of the fox	○	○
28	Being unable to move in front of the Niomon gate	○	○
29	The curse of the husbands and the black hair of penance	○	○
30	Three miracles in one day	○	○
31	The older brother and younger sister being cured of blindness in both eyes	○	○
32	The deaf being able to speak at the Kokonotsu bridge	○	○
33	The ghost of the fearful cow	○	
34	Worshipping at the main hall and being able to stand	○	○
35	The 40-day tsuya and the curing of a leg disease	○	○
36	The tsuya at the main hall and the routing of the fox	○	
37	The tsuya and the routing of the monkey curse	○	
38	The cure of the 'chochin' child	○	○
39	Paralysis and the restoration of the family gate	○	○
40	The water of the main deity portrait and the cure of leprosy	○	○
41	The blessings of the main deity door being opened	○	○
42	The doors of the main deity being opened and the cure of a leg disease	○	○
43	The open doors and the blessing of a tsuya	○	○
44	The main deity and the complete cure of heartburn	○	
45	A protective amulet and and the bamboo sliver	○	
46	The dream of the main deity and the cure of an eye disease	○	○
47	A devoted person being able to walk again	○	○
48	The cure of a severe sickness and becoming a Buddhist priest	○	○
49	The 2-week tsuya and the complete recovery from a severe sickness	○	○
50	The blessing of the bell stomach band.	○	○
51	Worshipping for one week and the cure of eye disease	○	○
52	The open doors of the main deity and miracles	○	○
53	The amulet and the valor of the vanguard	○	○
54	The speedy recovery of the sickness in both legs	○	○
55	The blessings of faith of the adoptive parents	○	
56	The water of the main deity portrait and the cure of an eye disease	○	○
57	The stomach band and the growth of a boy	○	○
58	The stomach band amulet and the difficult birth	○	○
59	The complete recovery from being hemiplegic since birth	○	○
60	The instant recovery of a brain disease had since birth	○	○
61	The instant recovery of a leg disability	○	
62	Being cured of blindness at Tatsueji	○	
63	Spinal cord and the blessing of faith	○	
64	The incurable abdominal dropsy and the blessing	○	○
65	Blindness and the blessing of the open doors	○	○
66	Illness and the blessing of a daily visit to the temple	○	

67	The incurable fever and a blessing		○
68	Drowning and the blessing of a protective amulet	○	
69	Blessings and a letter of thanks from a benevolent mother	○	○
70	Being able to stand at Tatsueji	○	
71	The cure of an illness and a finger given out of gratitude	○	
72	The answer to a prayer and a critical illness	○	○
73	A brain disease thought to be incurable by a doctor	○	○
74	The residual harm of a rash and periostitis	○	○
75	The saving of passengers of the boat in trouble	○	
76	Total devotion and the cure of a lung disease	○	○
77	The recovery of an eye problem that lasted for several decades	○	○
78	The immediate recovery of the severe illness of both legs	○	
79	Miracles of the main deity and Daishi	○	
80	The complete recovery from paralysis and giving thanks	○	○
81	Rejoicing and becoming a Buddhist priest	○	○
82	The joy of the daughter being able to walk with both legs	○	○
83	Being unable to move at the Kokonotsu bridge	○	○
84	A cure from sickness and giving a finger	○	○
85	Drowning and a dream of the main deity	○	○
86	The blessings of the main deity portrait	○	○
87	Strange things about Kokonotsu bridge		○
88	The lessons taught by Kokonotsu bridge		○
89	The staff of miracles		○
90	The complete recovery of a leg disease		○
91	Miracles of Kokonotsu bridge		○
92	The complete recovery of the spinal cord		○
93	10 years of not being able to use one's legs		○
94	The cure of an evil sickness		○
95	The removal of the curse of the fox (legs being cured)		○
96	Being cured of blindness after 25 years.		○
97	The woman who rejoiced at receiving a blessing and giving a finger		○
98	The blessings of a stomach band		○
	Words of the Editor	○	○
	Prices of prayers and various donations		○
	The good points of the stomach band for safe childbirth		○
	Do's and don'ts of the Star Festival		○
	The intentions and projects of Tatsueji's Zenkonkai		○

* in this case, *tsuya* means confining oneself in a temple for a certain period of time to say prayers.

About Tatsueji – the 19th temple along the Shikoku pilgrimage
— Its history and miracles tales based on two early 20th Century documents —

David C. Moreton

Summary

Based on the information in two primary source documents from 1916 and 1925, this paper offers a detailed explanation of the history and development of Tatsueji, the 19th temple of the Shikoku pilgrimage, as well as highlight twenty-seven miracle out of ninety-eight tales based on various themes related to this temple. At present, very little work has been done in either English or Japanese in the field of *reigen* or miracle tales of temples along the Shikoku pilgrimage, thus, the information and translated stories provided here will provide the reader a new, in-depth look at the history of Tatsueji and the tales connected to it. Reasons as to why these books were produced will be addressed in a future article, however, the number and variety of such *reigen* contained in these two books shows that Tatsueji tried to maintain its popularity among people and to ensure that such people continued to believe in its main deity and visit the temple site.