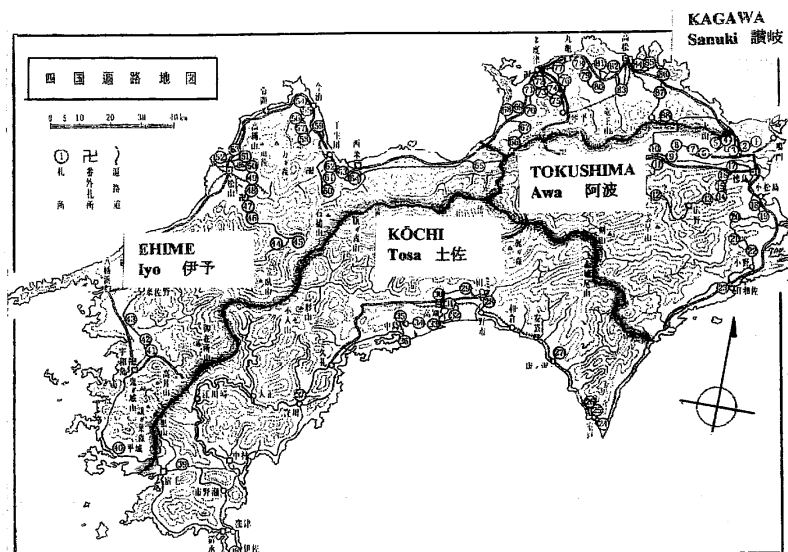


APPENDIX 1
Map of the Shikoku pilgrimage route and the 88 temple names.

97

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Map of the Shikoku pilgrimage route and the 88 temple names.



1. Ryōzenji	23. Yakuōji	45. Iwayaji	67. Daikōji
2. Gokurakuji	24. Hotsumisakiji	46. Jōruriji	68. Jinnein
3. Konzenji	25. Shinshōji	47. Yasakaji	69. Kannonji
4. Dainichiji	26. Kongōchōji	48. Sairinji	70. Motoyamaji
5. Jizōji	27. Kōnomineji	49. Jōdoji	71. Iyadaniji
6. Anrakuji	28. Dainichiji	50. Hantaji	72. Mandaraji
7. Jūrakuji	29. Kokubunji	51. Ishiteji	73. Jushhaji
8. Kumadaniji	30. Zenrakuji	52. Taisanji	74. Kōyamaji
9. Hōrinji	31. Chikurinji	53. Enmyōji	75. Zentsūji
10. Kirihataji	32. Zenjibuji	54. Enmeiji	76. Konzōji
11. Fujiidera	33. Sekkeiji	55. Nankōji	77. Dōryūji
12. Shōzanji	34. Tanemaji	56. Taisanji	78. Gōshōji
13. Dainichiji	35. Kiyotakiji	57. Eifukuji	79. Tennōji
14. Jōrakuji	36. Shōryūji	58. Senyūji	80. Kokubunji
15. Kokubunji	37. Iwamotoji	59. Kokubunji	81. Shiomineji
16. Kannonji	38. Kongōfukuji	60. Yokomineji	82. Negoroji
17. Idoji	39. Enkōji	61. Kōonji	83. Ichinomiyaaji
18. Onzanji	40. Kanjizaiji	62. Hōjūji	84. Yashimaji
19. Tatsueji	41. Ryūkōji	63. Kisshōji	85. Yakuriji
20. Kakurinji	42. Butsumokuji	64. Maegamiji	86. Jidoji
21. Tairyūji	43. Meisekiji	65. Sankakuji	87. Nagaoji
22. Byōdōji	44. Taihōji	66. Unpenji	88. Ōkuboji

APPENDIX 2
Pictures of Ten-night Bridge

APPENDIX 3
Pictures of path markers

An example of a marker by Shinnen

An example of a marker by Natatsuka Mohei

APPENDIX 4
Picture of haircut as seen in Jippensha Ikku's *Kanenowaraji* (1821)

100

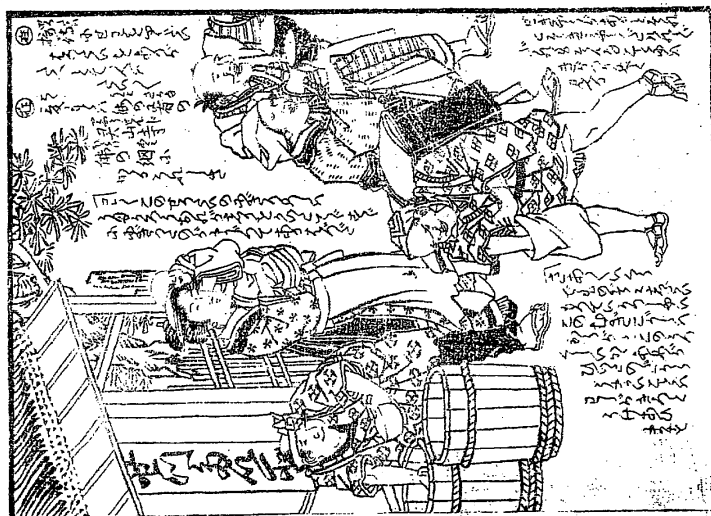
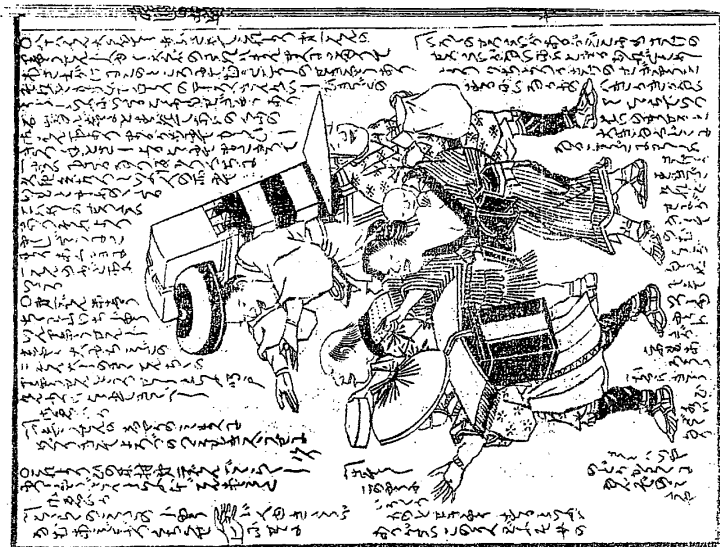
APPENDIX 4
Picture of haircut as seen in Jippensha Ikku's *Kanenowaraji* (1821)



APPENDIX 5
Picture of a charity group as seen by Jippensha Ikku (1821)

101

APPENDIX 5
Picture of a charity group as seen by Jippensha Ikku (1821)



APPENDIX 6
The Purpose and Plan of the Tatsueji Zenkon (Charity) Group.
 (Translated from *Tatsueji Reigenki* 1925)

1. The Tatsueji Zenkon Group is a charitable group that gives complete preference to those doing the Shikoku pilgrimage. This group survey what is best suited for the pilgrims and gives such necessary items to them.
2. The Tatsueji Zenkon Group is a charitable group, so there are no costs such as membership fees. We ask for all 'good' men and women to be willing to help and participate in the kind service of giving charitable donations such as items and money, so that you can obtain good fortune.
3. Those people who are traveling around Shikoku and have received charity, of course, can also obtain good fortune. Those who serve Kobo Daishi are walking with him as they journey and this becomes the foremost reason to give charity. The act of giving charity is something taught to us by Kobo Daishi over one thousand years ago and those that do so should give to the pilgrim as if intending to give to Kobo Daishi.
4. The Tatsueji Zenkon Group gives out charity in five places.
 - a) The First place of charity is the 'office of communication.' Here notices are sent out to family and friends in each hometown about the safety of each pilgrim who comes to worship. Stamps for postcards are all given for free. In the case of packages that have been sent to pilgrims or telegrams or letters, they are taken care of carefully so that others will not know and then are passed to that pilgrim.
 - b) The second place of charity is the 'stamp office.' Here the fee for stamping the book is provided at no cost. (At present, because it is limited to a donation, it cannot be provided entirely for free, however, in the future with your service, I hope that we can provide this completely without charge.)
 - c) The third and fourth places of charity are the 'place of charitable donations of items.' Here, such various things necessary for daily life are given to the pilgrim. They include rice, paper, towels, candy, incense, potatoes, and beans.
 - d) The fifth place of charity is the 'places of tea' where hot tea is provided, but in the case of the guest hall, a free night's lodging is provided to a limited number.

The above is the outline of our group at the present time, but in the future, through your services, I know it will grow more and will improve.

5. Because the Tatsueji Zenkon Group is a charity group there are no 'fixed' charges for services provided. However, there is an approximate chart of service and their prices. The 'ideal donation amount' for the item received is entirely up to your discretion.

ITEM	for 1 person	for 10 people	for 100 people
Calligraphy work	3 sen	30 sen	3 yen
Stamp Book (1)	5 sen	50 sen	5 yen
Towel	15 sen	1 yen 50 sen	15 yen
Zenkonyado Stay	50 sen	5 yen	50 yen

APPENDIX 7
Menu of a Zenkonyado- 1928
 from the Miyamoto family's Zenkonyado book

Main dish: Barley Rice
 Barazushi
 Fried Tofu
 Koya Tofu
 Sliced Daikon
 Fried broad beans that have been soaked and left in water into which plain tasting boiled things are put in.

Sidedish:
 Ken's Mamba (Fried Tofu, Tofu, namako, Hyakka)
 Boiled Bamboo Shoots
 Cut and Dried Boiled Daikon
 Boiled namako (fish) and seaweed
 Beans in Soya Sauce
 Boiled Taro
 Seasonal Vegetable is the main
 River Shrimp boiled in miso
 (After boiling river shrimp pull off the head and boil in homemade miso)
 Tofu Soup
 Somen Soup
 Uchikomi Soup
 Dumpling Soup
 (Grind the smashed rice, add a little mochi rice, make dumplings, make ingredients of soup into which other things like daikon and taro are put in.)
 You can also eat the dumpling by dusting them with soybean flour or grounded browned barley flour.

From the menu like this above, some of the dishes were picked out and given as charity.

APPENDIX 8-- Exhortation for Pilgrims to the Sacred Places of Shikoku
 received by Oliver Statler in 1971 as recorded in *Japanese Pilgrimage* (p. 181)

The pilgrim is not to veil his body in impurity or harbor evil thoughts in his soul; he should enter upon the penitential journey with a cleansed body and a pure heart. In whatever difficulties and disagreeable situations he may find himself, he should let no thought of anger rise in him. He should take care, that he might attain the fulfillment of his vow.

Arriving at a temple, one should first perform one's devotions with a quiet heart, then complete the written offering without haste, not getting too far from one's baggage if there is a crowd, but being careful, since mistakes are easily made even without evil intent. Pocketbook, money and the like should under no circumstances be put down or shown to others.

Those who set out together should assist one another lovingly and obligingly. If they meet a weak pilgrim or one trouble by illness, they should spend themselves in caring for him; that is charity after the Buddha's heart. In the choice of companion met along the way one must be cautious; one must consider that there are times when it is pleasant to have a comrade to talk with, but there are also occasions when one's faith in a companion is betrayed. For there are bad people who have the most honest appearances; they approach and pretend that they want to point out a shorter way, to deliver efficacious prayers, or to teach a secret magic; they end by forcibly taking money or even violating women. Such people are to be found here and there upon the roads of Shikoku: those who wear pilgrim garb to hunt for their livelihood. It is not necessary that other people pray for one; he who merely follows the Daishi with his whole heart can have his prayer granted. Also one should not write name and address too clearly on one's pilgrim staff, nameslips, and the like, since every year numerous people fall victim to swindling through the mails.

The rule of setting out early and putting up early is as good for today as it was for earlier times. Where one is invited to spend the night one will surely not be dealt with badly: one should therefore turn in, even if the sun is still high. If one tries to go on a little farther, the way often stretches out; before one realizes it, it is late and one does not know where to stay.

Ascetic training in the form of standing before the gates of strangers and asking for alms is to be performed every day at about twenty-one houses, following the examples set by the Daishi. To do so is very good practice toward forming a pious nature. One should not think that one does it in order to receive money or other things; he who makes that this goal is only a beggar and his piety is degraded...

In the spring there are settai, gifts from the hands of pious people or free sojourn in their homes. If such favors are bestowed on one, they should be accepted in the most thankful spirit and one's name-slip given in return.

A hasty journey with a heart full of business does not lead to piety. One is only brought to shame by it. Without other intention or thought, calmly and without haste, with "Namu Daishi Henjo Kongo" upon one's lips – that is how make the true pilgrimage.

Namu Daishi Henjo Kongo

Postscript: Whoever upon the pilgrimage experiences spiritual disturbances or has other cares should turn with confidence to the priests of the pilgrimage temples.