

市指定文化財（有形民俗）

八十八ヶ所札所大絵馬

昭和 57 (1982) 年 3 月 31 日 指定

所有者 能満寺

City-Designated Cultural Property (Tangible Folk)

Date of Designation: March 31, 1982

Administrator: Noman-ji Temple

Large Votive Horse Tablet Depicting Eighty-Eight Pilgrimage Sites

The “Shikoku Pilgrimage to Eighty-Eight Sites” involved making a pilgrimage round at eighty-eight temples in the region modeled after the folklore story of Kukai, posthumously known as Kobo Daishi, who was said to have made his way through the fields and mountains of Shikoku in his practice of Buddhism. The pilgrimage is said to have begun around the Muromachi era. From praying that one’s earnest wishes be answered to holding memorial services for one’s ancestors or parents, the purpose of the pilgrimage is varied in nature. The custom of the pilgrimage as seen today is believed to have been the product of a union of Buddhism and folk beliefs. This custom also spread to the masses once the Edo era started, becoming extremely popular.

Alongside the Shikoku Pilgrimage becoming more commonplace, Buddhist temples referred to as the “new eighty-eight sites of Shikoku” were established across the region, and were popular places to practice religion as close sacred grounds. Some areas where the temples were established had unique Buddhist associations called “ko” formed to make the pilgrimages. In the northwest part of Chiba Prefecture alone, more than ten such “ko” are confirmed to have existed.

There are two sacred grounds that are part of the pilgrimage in Funabashi City. One is the Katsushika Daishi located from Western Funabashi up through Ichikawa and Matsudo. The other is the eighty-eight Buddhist temples of Yoshihashigumi, which straddle Funabashi, Yachiyo, Narashino, Kamagaya and Shiroy. Pilgrimages were made to the sacred ground of Yoshihashigumi, which was operated by the Yoshihashigumi Daishi-ko association, across a five day period twice in the spring and autumn. Large votive horse tablets depicting the placement and route of the pilgrimage site circuit made by the Yoshihashigumi Daishi-ko association have been dedicated to the Noman-ji Temple and the Takane-cho Kangyo-in Temple, with one tablet dedicated and preserved at each.

The tablet dedicated to Noman-ji Temple is 71cm tall and 89cm wide, and contains depictions in color on three Japanese cedar boards. In addition to temples and halls among the eighty-eight pilgrimage sites, written on the tablet are the number, location name and temple name for those sites, such as “Number One/Yoshihashi/Shaka-do Hall” and “Number Twelve/Shimohasama/Noman-ji Temple.” While the temples and halls are depicted using an identical form, only Noman-ji Temple is accompanied with a depiction of a man and a woman in worship. The center of the image plane also contains depictions of wild horse embankments of the Kogane Shimonomaki Pasture as well as wickets and horses. Additionally, the bottom-left of the image place contains the indications “Honjo Tatekawa Mitsume Tokueumon-cho 2-chome Imoya Sadaemon” and “Repaired on May 1.” Judging from the visual style, techniques and other visual elements employed, the tablet is surmised to have been produced sometime between the end of the Edo era and the Meiji era.

This large votive horse tablet constitutes precious materials that show in detail the circumstances of the era with respect to the sacred grounds of the Yoshihashigumi Daishi-ko association, a representative example of folk belief connected to the Funabashi City area.

March 2023 Funabashi City Board of Education



四国八十八ヶ所遍路は、弘法大師空海が四国の山野をめぐって修行したという伝承にちなみ、八十八ヶ所の霊場を巡礼するもので、室町時代頃から始められたという。巡礼の目的は心願成就、先祖や親の供養など様々で、仏教と民間信仰が結合して今日見られるような遍路習俗が成立したと考えられる。江戸時代になると一般の民衆にも広がり、非常に盛んになった。

四国巡礼が一般化すると、「新四国八十八ヶ所」と呼ばれる霊場が各地に設定され、身近な霊場として盛んに信仰された。地域によっては独自の“講”をつくり、巡礼を行うようになり、千葉県北西部だけでも 10 余の講があったことが確認されている。

市内の霊場としては、船橋西部から市川・松戸にかけての葛飾大師と、船橋・八千代・習志野・鎌ヶ谷・白井にまたがる吉橋組八十八ヶ所霊場の二つがある。吉橋組霊場は吉橋組大師講が運営し、春秋 2 回 5 日間にわたって遍路が行われていた。吉橋組大師講の札所の配置と順路を描いた扁額形式の大絵馬が能満寺と高根町観行院に一面ずつ奉納され、保存されている。

能満寺に奉納されているものは縦 71cm、横 89cm で、杉の三枚板に彩色で描かれている。八十八ヶ所の寺堂を描き、「一番 吉橋 釈迦堂」「十二番 下飯山満 能満寺」というように、札所の番次、地名、寺社名が書き込まれている。寺堂は同一の様式で描かれているが、能満寺だけには礼拝する男女 2 人が描き添えられている。画面中央に小金下野牧の野馬土手や木戸、馬が描かれている。また、画面左下には、「本所堅川三ツ目 徳右衛門町二丁目芋屋定右衛門」「修繕五月一日」と書かれている。画風・技法などから、江戸時代末から明治頃の製作と推定される。

この大絵馬は、船橋市域にかかわる代表的な民間信仰である吉橋組大師講の霊場について、当時の状況を具体的に示す資料として貴重なものである。

令和 5 年 3 月 船橋市教育委員会



市 HP へ

中国語（簡体字）・

韓国語訳の PDF あり