

【Research Note】

Clerical-Lay Relations in Edo Period Local Temples:

Insights from the Archives of Kanjōin in Kawagoe, Saitama Pref.

Alexander Vesey

Introduction

Scholars may write histories, but it is usually archivists who lay the foundations of those studies. If they did not go through the sometimes tedious and dirty effort to collect and catalogue primary source documents and physical objects, our ability to access data from the past would be at best highly constricted.¹ This is particularly true when there is only limited or no access to aural histories from living witnesses, and thus we must rely upon written or material cultural evidence. Prior to the advent of the boom in local history that began in Japan in the 1970s, much of the archival activity centered in collections held by major universities. It should be no surprise that nature of these sources influenced later historical interpretations.

A case in point concerns the Buddhist clergy during the early modern period (1600-1868). Negative assessments of Buddhism gained great traction before 1868, often due to the polemics of ideologues associated with Nativism and Shinto schools, but cultural representations of greedy, corrupt priests were common in popular literature. These sentiments were enhanced by post-1868 sectarian and secular polemics, which in turn influenced scholarly perceptions. This overall narrative thread was further supported by the limited nature of available sources, many of which came from Tokugawa and daimyo collections. Judging from these records, clerical abuses against their precepts and the laity were an issue in daily life.²

However, increasing interest in local histories has stimulated efforts to collect and archive materials that had long been ignored by researchers, and this access has greatly enhanced our ability to gain new perspectives on early modern society under the Tokugawa shogunate. In this research note, I illustrate this potential by introducing a series of primary source materials held by Kanjōin 灌頂院, a Tendai School temple located in modern Kawagoe City, Saitama Prefecture 埼玉県川越市. Kanjōin was neither famous nor prominent outside Kawagoe, and thus it has not attracted scholarly attention. Nonetheless, I will use the case of Kanjōin to highlight two points. At the macro level, a short history of its archives provides a window on the

growth of local history in Saitama. This movement gained momentum in the 1970s when the Saitama Prefectural Board of Education (Saitamaken kyôiku iinkai 埼玉県教育委員会) received national government funding to preserve and catalogue pre-1868 records. By the late 1980s, many cities, townships and villages had produced local histories and opened small museums or archives.³ With respect to early modern Buddhist practices, the documents also highlight aspects of the clergy's relationship with the laity that did not receive attention from earlier generations of scholars.

Institution Building for the Study of History in Saitama

***The Saitama Prefectural Archives* 埼玉県立文書館⁴**

In regards to Saitama, the prefectural archives opened in 1969, the fourth such institution in Japan. Over the years its researchers and staff have catalogued not only modern public documents but also collections of pre-1868 archives donated by temples, shrines, and lay families whose ancestors were local samurai or prominent commoners. The archives also worked extensively with historians and the prefectural government to produce a revised *History of Saitama Prefecture* which includes a seven volume comprehensive history (*tsûshi* 通史), twenty-six volumes of printed archival materials, and five volumes of data on miscellaneous topics.⁵

Kawagoe City Initiatives

As the closest castle town to the north of Edo, Kawagoe was an important political and economic center in Kantô during the Tokugawa period. It was also home to several prominent temples with medieval pedigrees, including the Tendai school Naka'in 中院, Kita'in 喜多院, and Kanjôin. In order to preserve this legacy, the main Kawagoe City Library has long served as a repository for documents pertaining to the city's premodern history, and the city initiated the publication of its own extensive history series in 1968. To date it has produced a six-volume written history, and six volumes of transcribed records.⁶ The city's commitment to its past is further reflected in the Kawagoe City Museum (Kawagoe shiritsu hakubutsukan 川越市立博物館), which the city opened in 1990 to celebrate the sixtieth anniversary of its incorporation. The museum's activities center on the preservation and educational presentation of Kawagoe's history, art, and folk culture. The collection and archiving of documents falls under the purview of the staff. Some of the city's collections may remain in private hands once the cataloguing process is complete, but given the difficulties with preserving pre-modern documents, owners often donate or permanently loan their holdings to the museum. Such was the case with the Edo-Meiji-early

Taishō records that Kanjōin gave to the museum soon after its establishment. (These documents only go up to the very early Shōwa era, as the temple opted to keep more recent items.) The 1991 catalogue for the Kanjōin archives (the *Kawagoe shiritsu hakubutsukan shuzō monjo mokuroku* (2) *Kanjōin itaku monjo* 川越市立博物館 収蔵文書目録 (2) 灌頂院委託文書) that I will discuss below was one of the museum's earliest publications.

The Kanjōin Archives

Public access to Kanjōin's written records archives has slowly expanded over time. One of the earliest transcriptions appears in vol. 5 of the *Collected Writings of Saitama* (*Saitama sōsho* 埼玉叢書, pp.173-185). This seven volume series was edited by Inamura Tange 稲村坦元 with help from Shibata Jōei 柴田常恵, two Buddhist priests who were pioneers in the creation of Saitama's local history. Inamura in particular became the head editor of the first *Saitama Prefectural History* in 1928, and together with Shibata he began the *Collected Writings* project in 1929. Volume 5 contains materials related to temples and shrines, and the editors opted to include a 1868 account of early Meiji orders regarding the return of documents (vermillion-seal land-grant statements, etc.) bestowed upon the temple by the deposed Tokugawa shogunate.⁷ It also provides a list of regional Tendai temples that were under Kanjōin's direct supervision. There is no explanation for this selection, but it does shed light on how the nascent Meiji state gained control over the Tokugawa legacy of support for temples, and the list provides data on the Kanjōin institutional structure during the last days of the Edo era. According to the Kawagoe City Museum catalogue, this text was not found among the documents received from Kanjōin; hence the staff omitted it at time of the catalogue's printing in 1991. (At present I have no information on the document's location.)

Following the war and the advent of Japan's economic resurgence, the Prefectural Archives and other organizations initiated field work to preserve the prefecture's historical legacy. One product of this effort was the 1984 *Report on the Survey of Temple Documents in Saitama* (*Saitamaken jiin seikyō monjo ihin chōsa hōkokusho* 埼玉県寺院聖教文書遺品調査報告書), a project conducted by the Saitama Board of Education that was published by the Prefectural Archives.⁸ Volume 1 catalogued 15,921 documents from 324 temples. Within this large compendium is a list of 76 items that were selected from an approximately 1000 Kanjōin documents (pp.23-25). The contents range from temple diaries to land surveys, but there is no focus on a particular aspect of the entire collection or Kanjōin's history. (Since the later Kawagoe City Museum catalogue contains nearly 3000 separate items, it is clear this 1980s survey was cursory in nature, which is not surprising given the scale of the project.)

Volume 2 provides transcriptions of selected items from the entire survey, and short explanations based on those documents. Pages 58-59 include a 1647 list of Kanjōin' temple system. This dovetails well with the earlier *Collected Writings* text as it gives scholars a glimpse of changes occurring within the Kanjōin organization during the Tokugawa era, but the inclusion of a single item also shows how this particular project only encompassed a very small portion of the overall Kanjōin collection. The same observation applies to the early modern religious documents volume (no.18) of the revised *Saitama Prefectural History*. Out of several thousand transcribed documents from 316 temples and shrines, it only includes this 1647 item from Kanjōin.

Of course, time, money, and a limited pool of researchers who have the skills to access these sources constrict such surveys. Judging from the lists of items in the 1984 *Report* and the revised *Prefectural History*, the editing teams opted to transcribe many documents that followed set patterns (e.g. land grant forms, petitions for clerical advancements, administrative documents, etc.) They do give insights on institutional matters, and the repetition of form surely facilitated the publication process, but items such as personal correspondences are more limited in number due to difficulties with transcribing originals in which a writer's personal habits and script style might increase the difficulty of clearly deciphering the text. As a result, the *Report* and *Prefectural History* were major contributions to the study the prefecture's past, but their scale meant they only offered fragmentary information from sites like Kanjōin.

Despite Kanjōin's location within Kawagoe, the multi-volume *Kawagoe City History* includes only one transcription from 1817.⁹ It is yet another list of Kanjōin's system of temples, although this document does include a population registry for the families of lay house holders and shrine officials who resided within the temple's landholdings. It thus offers a bit more data, but the selection was hardly innovative, and it is clear that more famous temples in Kawagoe received greater attention from archivists and local historians. This is understandable given the prominence of those sites, but the tendency to focus on such elite institutions meant that other aspects of the Buddhist clergy's life and place in society have often been missing from scholarly accounts of the period.

Kawagoe City Museum's Kanjōin Archive and Catalogue

In comparison with these earlier activities, the 1991 Kawagoe Museum's project to catalogue and archive 2945 Kanjōin documents offers the most comprehensive access the temple's data. The utility of a catalogue rests on the breath and depth of its organizational scheme. Ideally, it will provide not only general information (date, title, format, etc.) for each item, but also a viable

summary of the contents. (This is particularly important in regards to early modern petitions and other official paper work, because they tend to share the same generic titles.) However, such standards are restricted by monetary and time costs, and the expertise of the cataloguers. Looking at 1970s catalogues now held by the Saitama Prefectural Archives, it is clear that some local Boards of Education and other study groups in the Saitama region simply listed documents by date and format, without regard to their specific contents. As a result, a researcher must hunt and peck through each document to find related sources. Fortunately, over time the archival art has evolved to include concise summaries, and later catalogues thereby help scholars to easily see the links between individual items within a specific collection.

The museum's Kanjōin cataloguers opted for a chronological system for ordering the 2945 items in the collection. Dividing these by era yields the following subdivisions:

- Pre-1868 (Edo era): 1022 items
- Post-1868 (Meiji, Taishō): 509 items
- Truncated dating: 1414 items. (Dating formats vary from the pre-modern sexagenary cycle of years, to month/day, to no date.)

The other contents for each listing provide a formal (often generic) document title, a short summary by the cataloguer, the intended recipient and the sender. This organization, particularly the summaries, allows researchers to find related materials, but it is not as convenient as methods used in other collections in which documents are collated by topic first and then organized chronologically. Among the 2945 items, there is a limited selection of daily diaries, temple population registers and financial records, while the largest category pertains to the management of Kanjōin and its subordinate temple abbots, including records of abbatial appointments.¹⁰ The value of these documents will be discussed below, following a short survey of Kanjōin's past.

Historical Background of Kanjōin and Local Society in the Early Modern Period

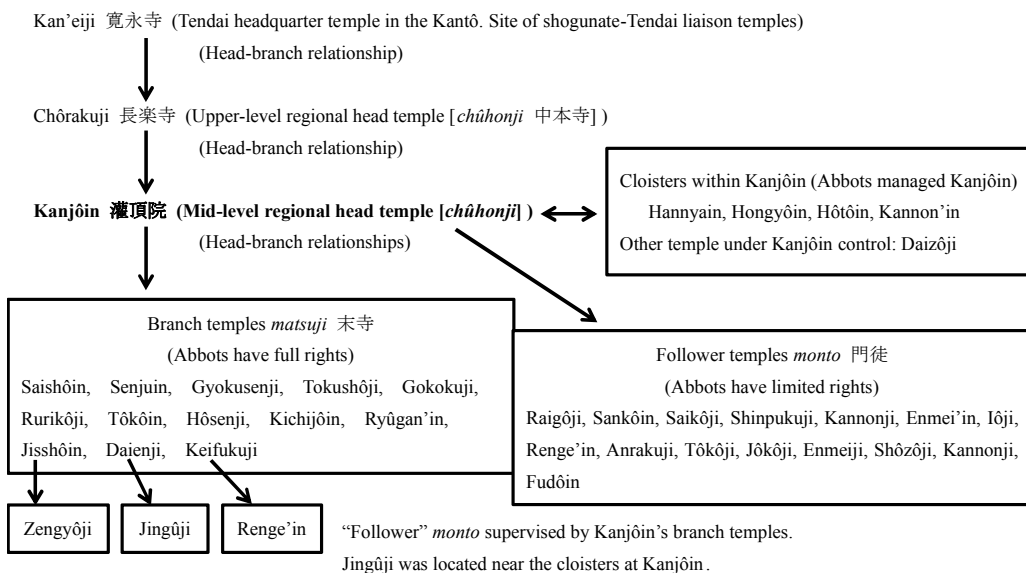
Due to the vicissitudes of war, accidental fire, and the simple passage of time, the pre-1700 documents offer only a fragmentary record of Kanjōin's history. According to temple lore, its full name is Hōjūsan Tōzenji 宝聚山東漸寺 and it was founded by the eminent 9th century Tendai cleric Ennin 円仁 (Jikaku daishi 慈覚大師).¹¹ After its destruction during the 10th century Taira no Masakado (平将門) insurrection, Minamoto no Yoritomo (源頼朝) supported Kanjōin's reestablishment with a land grant, but it was destroyed yet again during the Gohōjō (後北条) clan's attack on Kawagoe in the 16th century. Sometime prior to 1590, Kanjōin became the administrator of the nearby Hachiman Shrine 八幡神社, and Tokugawa Ieyasu honored the temple and its legacy with a land grant in 1591. Eventually Kanjōin was placed within the

Kawagoe domain that was governed by a direct vassal (fudai 譜代) daimyo of the Tokugawa house.

Following the advent of peace as the Tokugawa assumed authority over the Kantô, Kanjôin re-established its economic foundations and social standing among the region's Tendai clergy. (See Fig.1) Within the early modern Tendai organizational pyramid, Kanjôin was a mid-level regional head temple (*chûhonji* 中本寺). Above it was Chôrakuji 長楽寺 in Serata 世良田 (mod. Gunma Pref.) and Kan'eiji 寛永寺, the latter being the preeminent headquarter temple (*honzan* 本山) with jurisdiction over all Kantô-area Tendai institutions. Even more than Kanjôin, both had close ties to the Tokugawa house, with Kan'eiji also being the home of the Rinnôji 輪王寺 abbots who were ostensibly in charge of Ieyasu's tomb at Nikkô 日光. Lower in the hierarchy, there were three kinds of institutions subordinate to Kanjôin. Within its own precincts or nearby were four cloisters whose abbots rotated on a regular basis the burden of Kanjôin's administration. Two other temples, Jingûji 神宮寺 and Daizôji 大蔵寺, were involved with the management of the Hachiman shrine along with resident Shinto ritualists.

Outside of its precincts, Kanjôin supervised thirteen "branch" temples (*matsuji* 末寺) that were scattered across the middle section of Musashi Province. They were the residences of Tendai clerics who had the right to perform funerals and train disciples. These abbots had undergone long periods of training within the Tendai educational system, and if they had

Fig.1 The Early Modern Tendai Organizational Structure At Kanjôin



Parishioner lay families (*danka* 檀家), among whom were the Parishioner Representatives (*danka sôdai* 檀家惣代). Some parishioners became quite wealthy in the Edo period, and exerted a strong influence over village life.

sufficient financial support, they could aspire to higher sacerdotal ranks. Kanjōin also oversaw eighteen *monto* (“followers”; 門徒) temples.¹² These abbots were among the lower clerical ranks; as such they were not empowered to perform death rituals or raise ordinands. As was often the case in pre-modern Japan, location in the system was closely interlinked with social standing. Hence, the branch temples were rated more highly among Buddhist clerics, and occasionally *monto* abbots who managed to meet the required standards for personal training might petition a head temple such as Kanjōin and higher clerical authorities to elevate the ranking of their temples, and thereby substantiate their own advancement within the Tendai clergy.

Aside from such petitions, a regional mid-level head oversaw the management of branches and *monto* temples directly under its care. This included the transmission of directives from the shogunate, other samurai domains, and the highest Tendai officials at special liaison temples (*furegashira* 触頭) in Edo.¹³ Some regional head temples also ran training facilities that would prepare novices for further study at major institutions in Edo or Kyoto. Subordinate temples were expected to provide financial support to their supervisors, and their abbots participated in head temple rituals. If a head temple abbacy opened up due to death or retirement of the incumbent, then the successor might come from one of the branches. (*Monto* abbots by definition were not considered for such advancements.)

At the bottom of the pyramid were the parishioner families (*danka* 檀家) who supported the Buddhist clergy. Prominent temples such as Chōrakuji might count samurai among their laity, but Kanjōin’s extended community of temples was in a rural area, thus the parishioners came from the peasantry (*hyakushō* 百姓). Two facets of early modern social politics tempered these clerical-lay relationships. One, the Tokugawa social order rested a series of status identities. The common formulation often noted in modern text books is “samurai-peasants-artisans (townsmen)-merchants” (*shi-nō-kō-shō* 士農工商), but in fact there were many other groups. While peasants and townsmen came under the direct governance of samurai overlords, other groups including the Buddhist clergy operated as semi-independent communities with authority over their internal matters.¹⁴ Within the structure, the Buddhists were ranked higher than the laity. As a result, the abbot of a Kanjōin temple and his parishioner peasants might reside within the same village under the control of the samurai Kawagoe domain, but their practices and relationships were defined by their different status identities. Therefore, within the confines of a single village’s physical space there was a multiplicity of social geographies occupied by the peasantry and members of other status groups, including Buddhist and Shinto clerics.

Secondly, the Tokugawa mandated the temple-family relationship in order to combat the spread of Christianity and other religious movements the Tokugawa deemed heterodox. As a

result lay families were obligated to register with a temple, and to support that institution. (This is generally known in Japanese research as the *terauke seido* 寺請制度.) This resulted in the creation of “registers of inquiries into religious affiliation” (*shûmon aratamechô* 宗門改帳). In exchange for this patronage, the Buddhist clergy officiated lay funerals and offered subsequent memorial services. The local temple abbot would also perform rituals at local shrines or for events such as Obon (a period when the ancestors temporarily returned to be with the living), and some operated schools.

Given the forced nature of the registration process in which fiscal support and active participation in Buddhist memorial rites were requirements for certification of religious orthodoxy (i.e. the Buddhist clergy certified their parishioners’ non-affiliation with a proscribed religious movement), temple–village relations could be fraught with tension. This particular aspect has received much attention from scholars and there is a long-standing tendency in early modern research to focus on the coercive nature of clerical-lay relationships.¹⁵ That being said, while Edo era documents do provide ample data of instances of clerical abuse, one question that emerges is how these dynamics worked outside the contexts of registration and samurai-mandated religious conformity.

Issues with Personnel Management at Rural Temples

A case in point concerns the process for making abbatial appointments. According to the formal dictates of status prerogatives, this would be an internal matter decided by clerical authorities alone. Tokugawa legislation dating from 1665 explicitly acknowledged the ultimate authority of ecclesiastic administrators over subordinate temples, which included oversight of new appointments to empty abbatial seats.¹⁶ The process became more formalized over time, but in general an abbot’s petition for a successor first went to his regional head temple for an initial check, and once cleared, it was then submitted to the headquarters and liaison officials of his school for formal ratification. If an abbot fell ill or was transferred another temple, the other members within the same sacerdotal lineage (*hōrui* 法類) would file the needed materials, and if necessary they ran the temple until a replacement was found. In a formal sense, within the Kantō-area Tendai School, the clerical authorities at Kan’eiji ratified the appointments, but in the case of most small village temples, this process was a matter of bureaucratic form, and local head temples like Kanjōin exercised practical authority over their branch institutions.

All that being said, the 1665 promulgations also affirmed parishioner rights to participate in the abbatial selection process. This was an acknowledgement of privileges held by samurai patrons of Buddhism, yet the practice also filtered down into non-samurai towns and

villages, and samurai governments expected parishioners to maintain registries of temple property to ensure that a departing abbot did not appropriate communal items for himself. Furthermore, village officials collected taxes owed on temple-held lands, because these areas were counted as part of a village's material resources. (This did not include land grants from the Tokugawa and daimyo that were exempt from taxation.) On a religious/ritual level, as sites of memorial services and other votive rights, clerics and peasants alike might see temples as "sacred spaces" distinct from the surrounding secular community, yet here again there is integration in the sense that parishioner family graves and mortuary tablets within temple grounds and buildings created an imbricated space that represented clerical and lay interests.

As a result, the question of who owned, or more broadly speaking who managed rural religious institutions was an important one to Edo period village residents. Clerical-parishioner intercourse might work well enough as long as there was a parity of presence (i.e. both status groups had representatives who actively fulfilled their roles), but what happened to clerical-peasant status dynamics when the abbot, as the literal embodiment of the clergy's unique status identity, was missing? Since an abbatial vacancy weakened the Buddhist clergy's immediate presence and influence in village affairs, one might expect peasants to take advantage of the situation to counter clerical domination by surreptitiously appropriating clerical resources for lay use. This did happen upon occasion, but herein I will introduce a number of Kanjōin documents to examine how clerics and their parishioners could work together to mutually support vacant temples during the latter decades of the Edo era.

Insights on Temple Management Practices from the Kanjōin Archives

Table 1 contains documents pertaining to abbatial appointments at twenty-four temples within the Kanjōin system. (There is no information on what has happened to records for the other subordinate temples. I have not included data on Kanjōin's own abbots or its internal cloisters.) The heading for each site includes its rank (branch/*monto*) and location.¹⁷ These are followed by a list of relevant documents taken from the catalogue. From left to right, each citation gives the year, sender, recipient, summary, and catalogue number. The writers might use one of several terms in reference to Kanjōin; for the sake of clarity and uniformity, I have converted all of them to match the head-temple's name. Other documents are addressed to Tendai liaison authorities at Kan'eiji in Edo, and I have left such details as they are.

As noted above, it was quite common for the abbot of one temple within the system to submit a petition to Kanjōin in order to fill the vacancy of another institution with that organization. Such is the case for many of the items in the table, but these examples of clerical

management are strongly complemented by numerous submissions filed to Kanjōin by the laity themselves. The most prevalent signatories were parishioners who represented the laity's interest in their temples (*danka sōdai* 檀家惣代). They often came from the richer peasant households, and thus they also represented the peasant elites' vested interest in the status quo among villagers within the community. They maintained the registries of temple holdings, and worked with the resident abbots to oversee the maintenance of buildings and grounds. Another lay figure who often appears was the "parishioner supporter" (*sewanin* 世話人). This term could refer to the "parishioner representative" just described, or it might be used for another peasant who managed daily matters when an abbot was not in residence. While not common in this system, an 1860 document (no.996) includes the signature of the village headman of Kamiyama. Such village officials were peasants by status, but they were the local representatives of the governing samurai houses, hence they bore a degree of secular authority within the early modern social system. Aside from these main figures, some documents were submitted by *kumigashira* (組頭), the leaders of the five-household groups that were found in every rural community.

Perhaps the most striking aspect of the listed documents is the frequency of direct parishioner participation in the search for new abbots. A case in point is Anrakuji 安楽寺: in 1838 the parishioner representative petitioned for the appointment of the retired priest Ōjun 応順 to his temple. The tenure was rather short and in 1840, the representative was asking for another replacement. This led to the appointment of Jikan 慈観, who in turn died ten years later and was replaced by Kyokushin 旭信, again via a petition from the parishioner representatives. Along similar lines, at Hōsenji 宝泉寺, the lay representative filed requests in 1835, 1838, 1843, 1851, 1858, and 1864 for new abbots. If a candidate was not available, the representative might ask Kanjōin to directly administer their temple (for example, at Hōsenji in 1860). Furthermore, even in cases where a Tendai cleric filed the documents, the modern archivists' inclusion of "2 others" or "3 others" indicates lay members had affixed their own signatures and stamps in support of the petition. Other examples of such lay participation are evident at Kichijōin 吉祥院, Raigōji 来迎寺, Ryūgan'in 瀧岩院, Saishōin 最勝院 (here the village headman had prominent role), and Senjuin 千手院.

Equally striking are the many letters addressed to the liaison temples in Edo such as Shingakuin 真覚院, Butchin'in 仏頂院 and Ryūōin 龍王院. (For example, see the listings for Kichijoji and Senjuin). Whereas items sent to Kanjōin reflected peasant interaction with a local Tendai network, in the case of these petitions the peasant laity were directly engaging the highest Tendai clerics in eastern Japan to file their requests for new personnel. As such, they were acting in lieu of Tendai clerics while addressing religious figures far above them in the status order.

If the search was successful, then a cleric with the proper qualifications took up

residency as the new abbot. If not, then there were three options for filling the void. One, as we can see at Kichijōin between 1833 and 1842, the parishioners asked Kanjōin to directly supervise their temple until a replacement was found. (At this temple, the new abbot Kannyō 貫如 finally came in 1845, but for some reason by 1848 the position was again vacant.) While not as common, at Sankōin 三光院 in 1848 and 1853, Kanjōin and the parishioners relied upon other seated abbots to temporarily hold the Sankōin seat as well while they sought someone to fill the position. (This form of dual abbacy was called *kentai* 兼帯). If no candidate was present, then they could request a caretaker (*rusuban* 留守番) who might not be empowered to perform main rituals, but who could at least conduct the daily sutra chanting ceremony, clean the grounds, etc. These caretakers varied in quality and age. Some were retired abbots, others might have been very young or older men who had not completed the training requirements for abbots, and who thus existed on the margins of the clerical status group. (They were called *dōshin* 道心). This was not an optimal resolution, of course, and it merely gave the parishioners and other clerics more time to search for a viable successor. Finally, in the case of Shōzōin 正蔵院 in 1860, the medicine costs for the caretaker Taiei 泰栄 appear to have been so great that the parishioners decided to keep the position empty for three years because the temple was too deep in debt (782).

To better understand the processes reflected by the entries in Table 1, I will look the example of Tokushōji 徳性寺. Located within the post town of Ōimachi 大井町 on the main road running between Edo and Kawagoe, Tokushōji was the site of several such searches in the latter half of the 19th century. The first to be considered begins 1833 with the death of Shinka 真果, Tokushōji's resident abbot. Confronted with the lack of a viable successor, the peasant leadership consisting of the parishioner representative and village officials filed two petitions with Kanjōin. In the first item, which dates from the fourth month of 1833 (250), the peasants asked Kanjōin to act as an overseer for three years until a new abbot was found. Then in the second petition which came a month later (251), the peasants stated they had cared for Tokushōji day and night, but the advent of the growing season made continued supervision difficult. Therefore they found a priest named Enkai 円海 from the Tendai temple Sōtokuji 双徳寺 in Arai Village, Adachi district (足立郡荒井村, mod. Kitamoto City 北本市, Saitama Pref.) who had agreed live at Tokushōji and assume the caretaking responsibilities. Enkai's temporary residence continued until the tenth month of 1834 when the peasant representatives of Ōimachi, Tokushōji's parishioners, and Daikōji 大興寺 in Kawagoe (a direct branch temple of Kan'eiji) requested permission to install the cleric Jun'ō 順応 who hailed from Jigenji 慈眼寺 in the Adachi district (足立郡 mod. Saitama City, Saitama Pref.) as Tokushōji's next abbot (297).

Jun'ō in his turn held the position for the next eight years, but in 1843 he fell ill, and was unable to continue to serve at Tokushōji. Faced with the need for yet another successor,

Jun'ô, the parishioner representative, and village officials cosigned a new petition to bring in another cleric from Jigenji named Kankai 観海 to take over from the ailing Jun'ô (453, 454).

The advent of Kankai's tenure provided Tokushôji with fifteen years of abbatial stability. Then in the second month of 1856, he asked Kanjôin for permission to return to his native temple of Jigenji in order to replace his master who had fallen ill (855). Confronted once more with a vacancy, Kankai, Tokushôji's lay supporters, and village officials asked that the abbot of another Kanjôin branch temple—Rurikôji 瑠璃光寺 in the neighboring village of Tsuruma 鶴間—to become caretaker. Finally, a year later in the second month of 1857, the parishioners filled the vacancy by petitioning Kanjôin to accept the cleric Chikai 誓海 as Tokushôji's resident prelate (910).

As indicated in this brief chronology of Tokushôji's history, Kanjôin maintained the final word over any abbatial appointment to one of its temples. At the same time, the searches at Tokushôji reveal the influence of the parishioners. In some cases they merely co-signed documents submitted by the Tendai priests, but in 1833, 1834 and 1856 the laity acted as the primary agents in the initial search process. Furthermore, they not only went outside village, but also outside their domain to find candidates, and they clearly went beyond Kanjôin's own head-branch community (both points apply to Jigenji which was under a different samurai jurisdiction). Such methods indicate the laity in Ôimachi had formed their own networks for gaining information on available priests, and that they were willing to use these connections to fill the clerical vacancies.

Further Research Plans

By introducing the archives of Kanjôin, a little studied Tendai school temple in Kawagoe, and examining several documents from that collection, this note has raised the issue of laity's role in the search for Buddhist clerics to full temple abbacies in rural communities. While Edo period social practices and institutional structures ensured Buddhist institutional control over the process, the documents above show how the clergy-peasant relationship could operate in more *quid pro quo* manner in which clerical status and religious prerogatives could be counter-balanced by the clergy's practical reliance upon their parishioner base in order to maintain their rural holdings and infrastructure. These examples of repeated requests for new abbots also indicate the lay supporters were active proponents of filling empty positions. (If the clerical-lay dynamic was more antagonistic, then we could assume the parishioners would have preferred weaker caretaker figures who would be less able to contest lay authority over the management of temple grounds and buildings.)

This particular point in turn raises several larger questions and issues that merit further research, the first of which concerns the reasons for the many vacancies that perplexed Kanjōin and its many subordinates. As we can see from the document list, many temples had rather high turnover rates, with a number of abbots serving only a few years before illness or age led to retirement or death. This trend strongly suggests that the Tendai clerical pool was aging and growing smaller in the last decades of the Edo period. While not included in this note, the Kanjōin archives also contain a few petitions from laymen who sought permission to enter the clergy due to physical debilities that kept them from farming. Furthermore, in other research that I have conducted on Tendai training schools, there is evidence that early modern Buddhist traditions struggled to ordain boys and men who could serve as viable temple abbots. Therefore, while utilizing the observations presented by this note, I wish to work from its suggested implications to create a more complete research article that includes a broader analysis of personnel issues facing the Buddhist clergy in the last decades of the early modern period. This will include a deeper discussion of status practices that governed daily life in the Edo period, an analysis of the Buddhist social hierarchies, a discussion of training methods, and the additional analysis of other documents.

Just as importantly, the question of lay authority over appointments raises another question regarding other facets of lay influence over temple management. While not discussed above, different kinds of Kanjōin documents provide additional information on the scope of the laity's authority over management of temple holdings when an abbot was not present. For example, the village headman of Ōimachi sent two reports to Kanjōin concerning trees downed in a recent storm (874, 875). These submissions affirmed Kanjōin's legal/status authority over its vacant temples while simultaneously asserting the villagers' rights over the management of Buddhist temples within their communities. Therefore, further research will draw upon these documents and similar items at other temples to examine the laity's rights to control temple buildings and lands—the material basis for the clergy's presence in early modern villages. This will include an analysis of the *Records of Tendai Temple Holdings* cited in fn. 10 in order to better understand the extent of Buddhist holdings. Since these holdings were a major factor in the issue of whether a particular temple could actually support a full-time resident abbot, this analysis will tie into the question of reasons for the many vacancies that appear in Kanjōin's records.

In sum, goal of this note is to introduce a primary sources and issues for a substantial research papers on temple practices and conditions that will cast new light on the nature of clerical-lay relations in early modern Japan.

Notes

- 1 Grit, grime and dust aside, molds pose a possible threat to researchers who enter moist and unventilated spaces in order to retrieve old documents. According to Tamamuro Fumio, a noted early modern researcher who has done many archival surveys over the last forty years, the search for documents often necessitated the wearing of masks, because the documents had lain in musty storehouses and attics for decades, if not centuries.
- 2 The emergence of post-1868 anti-Buddhist studies is detailed in Orion Klautau, “Against the Ghosts of the Recent Past: Meiji Scholarship and the Discourse on Edo-Period Buddhist Decadence,” in *Japanese Journal of Religious Studies*, vol.35, no.2 (2008): 263-303.
- 3 This activity is summarized in Chihōshi kenkyū gikai 地方史研究議会, ed., *Rekishī shiryō hozon kikan sōran (higashi Nihon) 歴史資料保存機関総覧 (東日本)*, (Tokyo: Yamagawa shuppansha, 1990), pp.208-209.
- 4 The archives are in the Urawa section of Saitama City. A brief account of its origins is on the institution’s website: http://www.monjo.spec.ed.jp/?page_id=71 (accessed on August 14th, 2018).
- 5 Saitamaken 埼玉県, ed., *Shinpen Saitama kenshi 新編埼玉県史* (Urawa, Saitama Pref: Saitama Pref., 1979-1992). The earlier *Saitama Prefectural History* was produced between 1931-1951. A note on citations: since some readers may not be familiar with this content, I will use in the main text an English translation for most sources and technical terms. However, since the purpose of citations is to help others to find the source materials, I have provided the Japanese readings and characters.
- 6 Kawagoeshi sōmubu shomuka shishi hensanshitsu 川越市総務部庶務課市史編纂室, ed. *Kawagoe shishi 川越市史* (Kawagoe, Saitama Pref.: Kawagoeshi, 1968-1985).
- 7 I have access to the 1973 revised version. See Inamura Tangen 稲村坦元, ed., *Saitama sōsho (shintei zōho) 埼玉叢書 (新訂増補)*, vol. 5 (Tokyo: Kokusho kankōkai, 1973), pp.173-185.
- 8 Saitamaken kyōiku iinkai 埼玉県教育委員会, ed., *Saitamaken jūin seikyō monjo ihin chōsa hōkokusho 埼玉県寺院聖教文書遺品調査報告書*, 2 vols. (Urawa, Saitama Pref.: Saitamaken-ritsu monjokan, 1984).
- 9 Kawagoeshi sōmubu shishi hensanshitsu 川越市総務部市史編纂室, ed., *Kawagoe shishi shiryōhen kinsei 川越市史資料編近世*, vol. 2 (Kawagoe, Saitama Pref.: Kawagoeshi, 1977), pp.898-902.
- 10 Thanks to increasing digitalization, it is possible to find additional information on Kanjōin in other archives. For example, twelve volumes of the 1770s *Records of Tendai Temple Holdings (Tendaishū shoji bungenchō 天台宗諸寺分限帳)* are now available online from the National Archives in Tokyo. These documents were submitted to the Tokugawa shogunate in order to provide information on the size of temple landholdings, the number of affiliated lay families, overall income, and some population data. This information is publicly accessible via the main search field at www.digital.archives.go.jp.
- 11 This summary based on the citation for Kanjōin in the Ashida Ijin 蘆田伊人, ed., *Shinpen Musashi fūdoki kō 新編武蔵風土記考*, vol. 8 (Tokyo: Yūzankaku, 1996), pp.308-309, and the introduction to the *Shuzō monjō mokuroku 2: Kanjōin itaku monjo*.
- 12 I have opted to not use a translation for *monto*, since there is no viable word in English.
- 13 Whereas the headquarters at the apex of search sectarian order defined a school’s creed, the liaison temples oversaw personnel matters, including regular reports on the clergy to the shogunate.
- 14 Tsukada Takashi 塚田孝 goes over this in his seminal work *Research on the Early Modern Japanese Status System*. See his *Kinsei Nihon mibunsei no kenkyū 近世日本身分制の研究* (Kobe, Hyōgo Pref.: Hyōgoken buraku mondai kenkyūsho, 1987).
- 15 For a recent survey of the *danka* parishioner system and scholarly treatments of its abusive practices, see Nam-lin Hur, *Death and Social Order in Tokugawa Japan: Buddhism, Anti-Christianity, and the Danka System* (Cambridge: Harvard University Asia Center, 2007).
- 16 Shihōshō daijin kanbō shomuka 司法大臣官房庶務課編, and Kikuchi Shunsuke 菊池駿助, eds., *Tokugawa kinreikō 徳川禁令考*, vol.5 (Tokyo: Yoshikawa kōbunkan, 1931-1932), pp.31-32; Date Mitsuyoshi 伊達光美, *Nihon shūkyō seido shiryō ruijū 日本宗教制度史料類聚考* (Tokyo: Ganshōdō, 1930), pp.371-372.
- 17 Locations taken from the 1868 list in the *Collected Works of Saitama*, vol.5, cited above.

Table 1 Kanjōin Management of Abbatial Succession at its Branch Temples

(Compiled from documents held by the Kawagoe shiritsu hakubutsukan. The catalogue's document numbers from the Kawagoe shiritsu hakubutsukan, ed., *Kanjōin Archive Catalogue [Kawagoe shiritsu hakubutsukan shizō monjo mokuroku 2: Kanjōin itaku monjo]*.)

Characters are provided for terms and names that do not appear in the text.

Format:

Temple name, rank, location according to the *Shinpen Musashi fudoki kō*

Date, Sender, Recipient, Content Summary, Document Number

Abbreviations

Par. Rep. = Parishioner Representative (*danka sōdai* 檀家惣代)

Par. Sup. = Parishioner Supporter (*sewanin* 世話人)

Req. = Request/petition

1. Anrakuji 安楽寺 Monto Musashi, Irumagun, Komabayashimura 武藏国入間郡駒林村

Date	Sender	Recipient	Content Summary	Document No.
1828/9	Anrakuji/5 others	Kanjōin	Req. for Kakutan 覚灌 to be made abbot	206
1838/2	Komakimura Par. Rep./3 others	Kanjōin	Req. for support letter from Kanjōin in regards to Ryūgan'in's retired abbot Ōjun 応順 being made abbot [of Anrakuji]	359
1840	Komakimura Par. Rep./3 others	Kanjōin	Req. for new priest following Ōjun's death	424
1840/3	Komakimura Par. Rep./2 others	Kanjōin	Concerning Death due to illness and burial of abbot	425
1840/6	Komakimura Par. Rep./3 others	Kanjōin	Req. for new priest following Ōjun's death	429
1840/7	Komakimura Par. Rep./3 others	Kanjōin	Req. for Jikan to be appointed new abbot	430
1850/3	Kanjōin	Shūshigata 宗旨方	Report of Anrakuin's abbot's death	665
1851/8	Komabayashimura Par. Rep./4 others	Kanjōin	Req. that Ichigyōbō 一行坊 Kyokushin be made Anrakuji abbot	702
1851/8	Komabayashimura Par. Rep./5 others	Kanjōin	Req. that Ichigyōbō Kyokushin in Kita'in be made Anrakuji abbot	704
1859/2	Komabayashimura Par. Rep./4 others	Kanjōin	Req. for Chūmyōbō 中妙坊 be appointed abbot	944
1859/2	Tsurumamura Rurikōji/2 other	Kanjōin	Acceptance of Eisei 栄清 as abbot of Anrakuji	939,940

2. Daienji 大円寺 Branch Musashi, Tamagun, Oyamamura 武蔵国多摩郡小山村

Date	Sender	Recipient	Content Summary	Document No.
1833/2	Abbot Chidō 智道 of Daienji	Shingakum/1 official	Req. for retirement	244
1833/2	Ichjōin 一乗院/2 others*	Kanjōin	Acceptance of Shōzōin Gyōjitsu 正藏院堯実 to be new abbot	243
1860/3	Daienji Gyōjitsu/3 others	Jūshin'in 住心院	Req. for retirement of Gyōjitsu	960
1860/3	Tokushōji/2 others	Kanjōin	Req. for monk Gyōen 堯円 to be made Daienji abbot	959

*Ichjōin was a branch of Naka-in in Kawagoe. Example of clerical relationships outside regular head-branch system.

3. Enmeiji 延命寺 Branch Musashi, Inumagun, Furiyakamimura 武蔵国入間郡古谷上村

Date	Sender	Recipient	Content Summary	Document No.
1843/6	Furuya Kichizō 古谷吉藏/2 others	Kanjōin	Re: information that temple is without an abbot	506

4. Fudōin 不動院 Monto Musashi, Tamagun, Oyamamura 武蔵国多摩郡小山村

Date	Sender	Recipient	Content Summary	Document No.
1833/6	Fudōin Par. Sup.	Honzan	No abbot, req. for Daienji supervision	252
1844/4	Daienji master of Ryūjōbō Enjun 龍乗坊円順	Kanjōin	Re: Enjun becoming abbot of Fudōin	536
1844/4	Fudōin Par. Sup. Kumigashira Genuemon/2 others	Honzan	Req. to Daienji's disciple Enjun appointed abbot	537
1846/10	Fudōin's Enjun/2 others	Honzan	Req. for Enjun's retirement due to illness	577
1854/7	Oyama <i>kumigashira</i> Par. Sup. Genuemon 源右衛門/2 others	Honzan	No abbot, req for Kankōbō Zen'yū 寛光坊全融 be made abbot	799
1854/7*	Oyama Daienji/2 others	Honzan	Acceptance of Zen'yū as Fudōin abbot	801
1861/1	Oyama Fudōin Par. Sup./2 others	Kanjōin	With death of Zen'yū, req. for Daienji supervision	975
1865/5	Fudōin Par. Sup./2 others	Honzan	Req. for Ryōun 亮運 to be transferred and appointed	1025

*Intercalary month

5. Gokokuji 護國寺 Branch Musashi, Inumagun, Katsusemura 武蔵国入間郡勝瀬村

Date	Sender	Recipient	Content Summary	Document No.
1821/10	Jishōin and 3 others	Kanjōin	Receipt for abbot of Gōkokuji	121
1855/9	Gokokuji Par. Rep./3 others	Kanjōin	No abbot, req. that Runikōji supervise	832
1857/2	Gokokuji Par. Rep./2 others	Shinkain 信解院	Due to death of abbot, req. to appoint Tansetbō 探誠坊 new abbot	909

Date	Sender	Recipient	Content Summary	Document No.
1857/2	Katasemura Par. Rep./2 others	Kanjōin	Req. for appointment of new priest	908
1858/8	Katasemura <i>kumigashira</i> Genuemon/2 others	Kanjōin	Req. for Kanjōin's supporting letter for suit against Jakuō	934
1859/2	Gokokuji Par. Rep./2 others	Jūkōin	Req. to have Shūkei 秀敬 appointed new abbot	938
1866/9	Gokokuji/3 others	Ryūōin	Since Shūkei is transferring, req. to make Ryōkan 良寛 abbot	1054
1866/9	Jishōin/3 others	Ryūōin	With Jihōin's 慈宝院 abbot's retirement, req. to appoint Shūkei 秀敬 abbot*	1055

* Jihōin was a branch of Naka'in, and Shūkei was transferred from Kanjōin supervision.

6. Gyokusenji 玉泉寺 Branch Musashi, Hikigun, Shimooibukurumura 武藏国比企郡下者袋村

Date	Sender	Recipient	Content Summary	Document No.
1827/5	Par. Rep., 2 others	Jūshin'in/1 other	Since abbot fell ill and died, req. that retired abbot of Sankōin take over	200
1827/5	Sankōin Ret. abbot Eikū 栄空/3 others	Jūshin'in/1 other	Since recovered from illness, req. to enter Gyokusenji as abbot	199
1849/1	Par. Rep./3 others	Kanjōin	Acceptance of Shūsen 周詮 as abbot	651
1849/1	Gyokusenji/Par. Rep./2 other	Kanjōin	Due to abbot's sudden illness, req. for nearby Jisshōin to supervise	645
1849/1	Gyokusenji/1 other	Kanjōin	Req. that Shūsen be appointed abbot	646
1849/1	Gyokusenji/others	Kanjōin	Due to abbot's beriberi, req. that Jisshōji supervise	647
1857/9	Gyokusenji Par. Rep./2 others	Ryūōin	With transfer of abbot, report concerning new abbot	917
1866/4	Gyokusenji/3 others	Ryūōin	Re: transfer of Ryōen 亮円	1049

7. Hōsenji 宝泉寺 Branch Musashi, Tamagun, Kamiyamamura 武藏国多摩郡神山村

Date	Sender	Recipient	Content Summary	Document No.
1833/3	Hōsenji abbot/2 others	Kanjōin	Req. for Hōsenji abbot transfer	249
1834/1	Par. Rep./3 others	Honzan	Req. that Kōmyōbō Gien 高妙坊義円 be appointed abbot	529
1835/2	Par. Rep./3 others	Honzan	Req. for Kōmyōbō Gien to be abbot upon serving at Kaneiji's training hall	309
1836/2	Abbot Kizen 宣全/2 others	Honzan	Req. for retirement due to illness	319
1838/3	Daienji	Honzan	Acceptance of Yūten 有延 as Hōsenji abbot	362
1838/3	Hōsenji Par. Rep.	Honzan	Req. concerning appointment of new abbot	361
1838/4/16	Ryūōin's Gyōnin 龍王院堯忍/1 other	Kanjōin	Kan'eiji liaison temple letter concerning Hōsenji appointment	363
1839/12	Hōsenji Par. Rep.	Honzan	Req. concerning retirement of abbot Yūten	412

Date	Sender	Recipient	Content Summary	Document No.
1842/10	Hōsenji abbot Shun'yū 秀権/2 others	Honzan	Req. for Shun'yū's retirement due to illness	488
1843/3	Par. Rep.	Honzan	Req. for Enjōbō Gyōe 円乗坊堯惠 to be appointed abbot	497
1843/3	Daienji	Kanjōin	Acceptance of Enjōbō Gyōe as abbot	498
1851/9	Par. Rep./2 others	Kanjōin	Req. that retired priest of Anshōji 安昭寺 be appointed to Hōsenji	715
1851/9	Hōsenji/1 temple/3 others	Honzan	Req. for Gyōe's retirement	716
1852/2	Hōsenji/Shūkei/4 others	Honzan	Req. for retirement due to illness	738
1853/6	Daishingakuin 大信覚院	Hōsenji	Liaison temple recognition of Hōsenji's abbot	768
1858/1/	Hōsenji/3 others	Shinkaiin	Req. for Gyōben's 堯弁 retirement	925
1858/1/	Hōsenji/5 others	Kanjōin	Req. for Gyōben's retirement	930
1860/6	Daienji/Kamiyamamura nanushi	Honzan	No abbot; req. for Kichigyōbō 吉行坊 to be new abbot	965
1861/3	Par. Rep./2 others	Tōizan 東叡山	No abbot; req. for Kanjōin supervision	978
1864/2	Young Par. Rep./11 others	Kanjōin	Req. for new priest	1004
1866	Kanjōin	Ryūōin	Req. to appoint Junkai 純海 of Hannya'in to Hōsenji	1061
1866/4	Hōsenji	Tōizan	No abbot; req. transfer and appointment of Hannya'in's Junkai	1046

8. Hōzōji 宝蔵寺 Monto Musashi,Irumagun, Tsurumamura 武蔵国入間郡鶴間村

Date	Sender	Recipient	Content Summary	Document No.
1843/6	Tsurumamura Hōzōji Par. Sup.	Honzan	Req. for Rurikōji to Hōzōji	504

9. Iōji 醫王寺 Monto Musashi,Irumagun, Namikimura 武蔵国入間郡並木村

Date	Sender	Recipient	Content Summary	Document No.
1843/6	Par. Rep.	Honzan	Report on empty abbacy	503

10. Jisshōin 実相院 Branch Musashi, Irumagun, Furuoyakamimura 武蔵国入間郡古谷上村

Date	Sender	Recipient	Content Summary	Document No.
1811/11	Furuoyakamimura 4 Par. Rep.	Gakuōin 覚王院	Req. for abbot's retirement	80

11. Jōkōji 常光寺 Monto Musashi, Inumagun, Konakaimura 武藏国入間郡小中居村

Date	Sender	Recipient	Content Summary	Document No.
1823/2	Par. Rep. and 2 others	Kanjōin	No abbot, req. that Kichijōin's priest supervise	151
1837/12	Konakaimura Jiuemon 次右衛門/2 others	Kanjōin	Req. that Senmyōbō 詮妙坊 be made caretaker	351
1838/2	Enmanji 円満寺/2 others	Kanjōin	Acceptance of Senmyōbō as caretaker	358
1841/6	Iōji 医王寺/2 others	Kanjōin	Acceptance of Kōkan 孝観 as Jōkōji caretaker	462
1841/6	Jōkōji's ZSenmyōbō/2 others	Kanjōin	Req. to have Kaikyūbō Kōkan 回休坊孝観 appointed caretaker	460
1843/5	Onakaimura Par. Sup.	Kanjōin	Report on temples with no abbots	500
1846/11	Jōkōji caretaker Shikyūbō 四休坊/2 others	Kanjōin	Want to not be considered for caretaker position	579
1846/11	Kawagoe Man'yōji 万葉寺/2 others	Honzan	Re: Eijun 孝潤 as caretaker	581
1847/4	Onakaimura <i>kumigashira</i> Ginzō 銀造/2 others	Kanjōin	Report that caretaker absconded	606
1854/11	Chiseibō Kangan 親智成坊寛献/3 others	Kanjōin	Req. to appoint Kangan as abbot	807
1854/11	Edo Ensein 円成院/3 others	Kanjōin	Acceptance of Kangan as Jōkōji abbot	808
1860	Jōkōji abbot Kangen/3 others	Honzan	Req. for retirement due to ill health	961

12. Kanonji 観音寺 Monto Musashi, Inumagun, Minamisawamura 武藏国入間郡南沢村

Date	Sender	Recipient	Content Summary	Document No.
1841/6	Kanonji/3 others	Honzan	Req. to have Jōkanbō Chōkai 浄観坊丁海 appointed abbot	459
1841/6	Oyamamura Dainenji/2 other	Kanjōin	Acceptance of Jōkanbō Chōkai as Kanonji abbot	461
1852/11	Dainenji (master of Gyōken)/2 others	Honzan	Acceptance of Kanonji abbot	750
1852/11	Kanonji Par. Rep./2 others	Honzan	No abbot, req. that Gyōken 颯賢 be appointed abbot	747
1866/2	Kanonji Par. Sup.	Honzan	Due to death of Gyōken, req. Dainenji be appointed abbot	1041

13. Keifukuji 慶福寺 Branch Musashi, Saitamagun, Shimohasudamura 武藏国埼玉郡下蓮田村

Date	Sender	Recipient	Content Summary	Document No.
1845/1	Shimohasudamura Keifukuji/3 others	Ryōin	Req. for retirement of abbot Kan'yo due to illness	549

14. Kichijōin 吉祥院 Branch Musashi, Inumagun, Kinomemura 武藏国入間郡木野目村

Date	Sender	Recipient	Content Summary	Document No.
1812/9	5 Par. Rep. from Kinomemura	Kanjōin	Req. for new abbot	81
1830/1	Par. Rep./	Kanjōin	Extension on matter of Kichijōin's next abbot	219

Date	Sender	Recipient	Content Summary	Document No.
1833/3	Par. Rep./3 others	Kanjōin	With death of abbot, req. for Kanjōin supervision	246
1833/3	Par. Rep./3 others	Shingakuin	No abbot; req. for Kanjōin supervision	248
1836/4	Par. Rep./4 others	Kanjōin	No abbot; req. for 3 years supervision	323
1839/4	Par. Rep. Sōshichi	Kanjōin	No abbot; req. for Kanjōin supervision	399
1842/3	Par. Rep./4 others	Ryūōin/officials	Req. for new abbot	485
1845/3	Par. Rep./4 others	Kanjōin	Acceptance of Kannyo 貫如 as new abbot	555
1845/3	Par. Rep./4 others	Ryūōin	Req. extension of matter of Kichijōin's abbatical appointment	553
1848/3	Par. Rep./4 others	Shingakuin	No abbot; req. for Honzan supervision (prob. Kanjōin)	622
1850/12	Par. Rep.	Kanjōin	Acceptance of Senkai 詮海 from Ichidōji 一道寺 as abbot	675
1850/12	Seishūin's Branch Ichidōji/6 others	Kanjōin	Req. that Senkai be appointed to Kichijōin	676
1850/3	Par. Rep./4 others	Shingakuin	No abbot; req. that Senkai be appointed abbot	664
1854/2	Kichijōin/4 others	Shingakuin	Req. for retirement and new priest.	789
1857/5	Kinomemura Par. Rep.	Shinkain	Req. for new priest	913
1860/10	Kinomemura dangata sodai	Kan'eiji	With end of Kanjōin supervisory period, req. for new priest	972
1865/8	Par. Rep./4 others	Kan'eiji	No abbot; req. for new priest	1030

15. Raigōji 来迎寺 Monto Musashi, Irumagan, Tsurumamura 武藏国入間郡鶴間村

Date	Sender	Recipient	Content Summary	Document No.
1837/3	Par. Rep./4 others	Kanjōin	Req. for abbot Ben'e 弁恵 retirement due to illness	334
1837/12	Ben'ō of Raigōji/5 others	Kanjōin	Req. that Ben'ō 弁応 be appointed new abbot	350
1839/10	Kita'in Myōshōbō 喜多院妙星坊/3 others	Kanjōin	Letter concerning Kanga 貫雅 appointment to Raigōji abbacy	407
1839/10	Raigōji's Par. Rep./8 others	Kanjōin	Req. for Myōkyōbō Kanga 妙境坊貫雅 be made abbot	406
1848/6	Raigōji's Kanga/Par. Rep./28 others	Kanjōin	Req. that Abbot of San'ōji 山王子 in Edo be appointed abbot	629
1848/6	Par. Rep./4 others	Kanjōin	Letter concerning Kanshin 貫真 being appointed abbot	630
1852/11	Kita'in Jōzōbō/5 others	Kanjōin	Req. for Myōkyōbō's Kanchō 妙境坊貫長 to be appointed Raigōji abbot	749
1852/11	Raigōji Kanshin/4 others	Kanjōin	Req. concerning Kanshin's transfer	748
1854/12	Raigōji's Kanchō/5 others	Kanjōin	Req. for Kanchō's transfer	812
1854/12	San'ō Chijōin 山王智乘院/3 others	Kanjōin	Acceptance of Shōgyōbō Ekyō 妙正行坊惠教 as Raigōji abbot	813
1859/4	Raigōji Ekyō/6 others	Kanjōin	Req. for retirement due to illness	945
1859/4	Tsuruma Rurikōji/3 others	Kanjōin	Req. for Junkai 順海 to be appointed abbot of Raigōji	946
1864/10	Raigōji's Junkai/4 others	Kanjōin	Req. for Junkai's retirement due to illness	1012

16. Rurikōji 瑠璃光寺 Branch Musashi, Irumagun, Tsurumamura 武藏国入間郡鶴間村

Date	Sender	Recipient	Content Summary	Document No.
1868/2	Rurikōji/3 others	Ryūōin	Req. for Eishin's 荣信 retirement, and Eisei's 荣清 appointment	1073

17. Ryūgan'in 瀧岩院 Branch Musashi, Irumagun, Namikimura 武藏国入間郡並木村

Date	Sender	Recipient	Content Summary	Document No.
1821/10	Par. Rep. and 3 others	Ryūōin/1 official	Req. for retirement of abbot Yūten 有延 of Ryūgan'in in Namikimura	122
1821/3	Par. Rep. and 3 others	Kanjōin	Since Ryūgan'in is vacant, req. that Shōkōji abbot be appointed caretaker	136
1828/8	Par. Rep./11 others	Kanjōin	Req. for abbot Jitetsu's 慈積 retirement due to ill health	205
1837/2	Ryūgan'in abbot Ōjun/3 others	Butchin'in/officials	Since abbot is ill, req. for transfer	332
1837/5	Komakimura Par. Rep./3 others	Kanjōin	Req. that Ōjun of Ryūgan'in be appointed abbot to Anrakuji in Komabayashi	336
1841/5	Kita'in Jōjūbō 喜多院成就坊/3 others	Kanjōin	Req. to be appointed abbot of Ryūgan'in	457
1847/11	Ryūgan'in/2 others	Kanjōin	Req. that nearby temples take over to due illness	614
1848/3	Ryūgan'in's Chōshin 澄真/3 others	Shingakuin	Req. for Chōshin's retirement due to illness	623
1859/4	Namikimura Par. Rep./2 others	Jūshin'in	Req. for new priest following death from illness of abbot Shinken 真献	947

18. Saishōin 最勝院 Branch Musashi, Irumagun, Kugedomura 武藏国入間郡久下戸村

Date	Sender	Recipient	Content Summary	Document No.
1820/11	Village headman and 1 danka	Ryūōin/1 official	No abbot; req. for Kanjōin supervision	113
1824/11	Hōshōin 宝勝院 in Asakusa	Shinkainin/1 official	Req. for transfer to Saishōin	167
1834/3	Village headman of Kugedo/4 others	Shingakuin	No abbot; req. for Kanjōin supervision	294
1837/3	Kumigashira/4 others	Kanjōin	No abbot; req. for Kanjōin supervision	335
1840/4	Village headman	Ryūōin	No abbot; req. for Kanjōin supervision	427
1843/3	Hannya'in Par. Rep./3 others	Kanjōin	Re. no abbot status; req. for new priest	494
1843/3	Hannya'in Par. Rep./3 others	Ryūōin	Re. no abbot status; req. for new priest	495
1843/3	Hannya'in/4 others	Ryūōin/1 official	Req. for Shun'ei 瞬栄 of Hamya'in to be appointed abbot	496
1844/2	Par. Rep./4 others	Kanjōin	Acceptance of Gyōhō 莚邦 be appointed abbot	531
1844/2	Saishōin Shun'ei/Par. Rep./4 others	Kanjōin	Req. to have Gyōhō appointed	533
1844/2	Shun'ei/4 others	Kanjōin	Req. for Shun'ei's retirement due to illness	534

Date	Sender	Recipient	Content Summary	Document No.
1846/12	<i>Kumigashira</i> Shichirōbei/4 others	Kanjōin	Req. for Gyōhō's temp. retirement due to illness	587
1855/3	Saishōin's Gyōhō/7 others	Shinkain	Req. that Gyōhō be retired due to illness	824,825
1867/11	Saishōin/6 others	Kanjōin	Req. for support letter for req. for retirement	1066

19. Sankōin 三光院 Monto Musashi, Irumagun, Tsurumamura 武藏国入間郡鶴間村

Date	Sender	Recipient	Content Summary	Document No.
1827/3	Par. Rep., 4 others	Kanjōin	Since Sankōin is vacant, req. for Jōganbō 浄願坊 supervision	196
1840/11	Sankōin Par. Rep./3 others	Kanjōin	No abbot, req. for supervisions by Raigōji	421
1843/6	Sankōin Par. Sup.	Honzan	Req. for Raigōji supervision	505
1848/3	Sankōin Par. Rep./2 others	Kanjōin	Req. for Kanmeibō 観明坊 be appointed <i>kentai</i> * for Sankōin	624
1853/4	Sankōin Par. Rep.	Kanjōin	Request for Myōkyōbō Kanchō (of Raigōji) be appointed <i>kentai</i>	764
1855/2	Sankōji Par. Rep./4 others	Kanjōin	No abbot, req. that Raigoji supervise temple	823

**Kentai* means to be abbot of two temples at the same time

20. Senjuin 千手院 Branch Musashi, Irumagun, Kugedomura 武藏国入間郡久下戸村

Date	Sender	Recipient	Content Summary	Document No.
1827/3	Par. Sup./1 other	Jūshin'in/officials	No abbot, req. for Kanjōin supervision	197
1830/1	Par. Sup./3 others	Shingakuin/1 other	Req. concerning temple's vacancy	220
1833/3	Par. Sup./3 others	Kanjōin	Extension of Kanjōin supervision	245
1836/3	Par. Sup./3 others	Butchin'in/officials	No abbot, req. for Kanjōin supervision	320
1839/4	Kita'in Myōshōbō/3 others	Kanjōin	Acceptance of Hongyōin Junshō's 本行院順昇 transfer to Senjuin	402
1839/4	Senjuin Par. Rep./4 others	Kanjōin	Req. that Junshō be transferred to Senjuin abbacy	401
1839/4	Par. Sup./4 others	Kanjōin	Req. to have Junshō appointed abbot	398
1848/2	Senjuin/9 others	Kanjōin	Req. for Junshō be reappointed and apology	620
1851/8	Senjuin/3 others	Shingakuin	Req. for retirement due to illness, and req. for new priest	701
1853/11	Daishingakuin	Senjuin Parishioners	Rinnōji's (Kan'eiji and liaisons) order concerning transfer	773
1853/11	Senjuin Par. Sup./3 others	Shingakuin	No abbot, req. for transfer of abbot	772

21. Shinpukujji 真福寺 Monto Musashi, Irumagun, Furuchibamura 武藏国入間郡古市場村				
Date	Sender	Recipient	Content Summary	Document No.
1853/12	Ishidamura Daishōji retired abbot Jishū 石田村大正寺隠居慈秀	Hon'in	Req. to be appointed Shinpukujji abbot	781
22. Shōzōin 正藏院 Monto Musashi, Saitamagun, Magomemura 武藏国埼玉郡馬込村				
Date	Sender	Recipient	Content Summary	Document No.
1849/6	Magomemura Shōzōin/Par. Rep.	Kanjōin	Req. for caretaker's retirement due to illness	653
1852/2	Shōzōin/Par. Rep./2 others	Kanjōin	No abbot; req. that Manzōji supervise	734
1853/10	Shōzōin Par. Rep./2 others	Kanjōin	No abbot; req. that Ichigyōbō (Anrakujji) supervise	769
1853/12	Daishōin Nindon 大聖院忍純	Kanjōin	Acceptance of Taisei 泰栄 as Shōzōin caretaker	782
1860/5	Magomemura Par. Rep.	Kanjōin	No abbot for three years: debts from medicine for deceased caretaker Ichigyōbō	963
1863/4/25	Manzōji of Magomemura	Kanjōin	Affirmation of Rimyōbō's 理妙坊 background re: Shōzōin's vacant status	997
1863/4/25	Magomemura Rimyōbō/4 others	Kanjōin	Req. extension of abbacy in regards to improper management	998
1863/4	Nakaaraimura Saikōji	Kanjōin	Re. making monk Ryōgen 良元 caretaker of Shōzōin	1000
23. Tōkōin 東光院 Monto Musashi, Saitamagun, Magomemura 武藏国埼玉郡馬込村				
Date	Sender	Recipient	Content Summary	Document No.
1854/10	Par. Rep./3 others	Tōizan	Req. to permit abbot to retire due to illness	805
1854/10	Par. Rep./3 others	Kanjōin	Acceptance of Shūden 秀伝 as abbot	806
1865/5	Tōkōin/3 others	Engakuin 円覚院	Req. for Shūden's retirement, and appointment of Shūkan 秀真	1024
1866/4	Abbot Shūkan/2 others	Ryūōin	Req. for retirement due to illness	1048
24. Tōkōji 東光寺 Monto Musashi, Irumagun, Konakaimura 武藏国入間郡小中厩村				
Date	Sender	Recipient	Content Summary	Document No.
1843/5	Konakaimura Par. Sup.	Kanjōin	Report on temples with no abbot	501

Date	Sender	Branch	Recipient	Content Summary	Document No.
1825/2	Honjōin, Par. Rep., 2 others	Musashi, Irumagun, Ōimachimura 武藏国入間郡大町村	Tōeizan officials	Req. for abbot's retirement	172
1828/10	Honjōin/5 others		Jūshim/1 official	Req. for ret. of abbot Shūhan 秀範	208
1833/4	Par. Rep./2 others		Shingakuin/officials	Since death of abbot Shinka, req. for new abbot	250
1833/5	Par. Rep./2 others		Kanjōin	No abbot; req. that Enkai be made caretaker	251
1834	Ōimachi Par. Rep./3 others		Ryūōin/officials	Req. that abbot of Jigenji be transferred to Tokushōji	298
1834/10	Daikōji in Kawagoe/2 others		Kanjōin	Req. for Jun ō to be appointed abbot	297
1841/3	Ōimachi Tokushōji/4 others		Ryūōin/officials	Req. for Jun ō's retirement	453
1841/3	Par. Rep.		Kanjōin	Req. for new abbot	454
1856/2	Tokushōji's Kankai/5 others		Kanjōin	Req. for Kankai's transfer due to illness of Jigenji's abbot	855
1856/3	Ōimachi village headman/2 others		Kanjōin	Report on trees within Benzaiten shrine felled by storm	874,875
1856/5	Ōimachi dankai/3 others		Kanjōin	Tokushōji will become vacant due to transfer of abbot	873
1857/2	Ōimachi Par. Rep./2 others		Tōeizan office	Re: new priest for Tokushōji	910
1866/4	Tokushōji hōrui Seikai/2 others		Kanjōin	Acceptance of Daijōbō Junkai	1047

Kanjōin Archive Catalogue does not contain abbatial records for these temples

26. Enmei'in 延命院	Branch	Musashi, Irumagun, Takashimamura 武藏国入間郡高島村
27. Jingtji 神宮寺	Monto of Dairnji	Musashi, Tamagun, Oyamamura 武藏国多摩郡小山村
28. Kannonji 観音寺	Monto	Musashi, Irumagun, Imaizumimura 武藏国入間郡今泉村
29. Renge'in 蓮華院	Monto	Musashi, Irumagun, Shingashi 武藏国入間郡新岸
30. Renge'in 蓮華院	Monto of Keifukuji	Musashi, Saitamagun, Hasudamura 武藏国埼玉郡蓮田村
31. Saikōji 西光寺	Monto	Musashi, Irumagun, Furuichibamura 武藏国入間郡古市場村
32. Zengyōji 善行寺	Monto of Jisshōin	Musashi, Irumagun, Furuoyakamimura 武藏国入間郡古尾谷上村

The list does not include documents pertaining to Kanjōin's own abbots, or the cloister temples under its direct control.