This article examines the conflict during the Tokugawa period between various Shugen organizations and onmyōji (diviners) associated with the Tsuchimikado family. The Tsuchimikado family was given both imperial and shogunate sanction in the late seventeenth century as the official headquarters for all onmyōji throughout the country. The Tsuchimikado family used this authority to try to bring all divination activity under their authority, leading to legal action against various people for their “unauthorized” performance of divination. This article examines a number of specific disputes and traces the development of this issue through the Tokugawa period. The differences between the Tōzan-ha and Honzan-ha Shugen organizations, and between the Edo and Osaka/Kyoto areas, in the way the disputes were handled and settled, are highlighted.

Research on onmyōdō (yin-yang divination) during the Tokugawa period was pioneered by Murayama Shūichi, especially in his book Nihon onmyōdō shi sōsetsu (1981). Recent studies that have built on this foundation1 have helped bring into focus the history and structure of the onmyōji (people practicing onmyōdō) organization controlled by the Tsuchimikado family. The attempt by the Tsuchimikado family to organize the onmyōji during the middle of the Tokugawa period led to friction with other figures involved in folk religion.

* This article was translated into English and modified for publication by Paul L. Swanson with the assistance of the author. Some of the details, such as the full text of letters and official documents, were left untranslated. It appeared first in Japanese as Hayashi 1993, and readers interested in details on the primary sources should refer to this article. The research was originally done as part of a group project on “Onmyōdō and the History of Folk Religion” led by Murayama Shūichi.

religious practices, such as shugenja and shinshoku. In this article I examine the Shōgo-in documents and Wakasugi family documents to see how the conflict over divination rights developed, how the Shugen became embroiled in it, and how the Shugen organizations responded to these developments.

Before getting into the central theme of my article, I will briefly outline the historical background of onmyōdō in the Tokugawa period. The traditional court onmyōdō of the ancient period had come to a complete stop by the end of the medieval period (sixteenth century). At the beginning of the Tokugawa period (seventeenth century) there was a struggle between the Kōtokui family, which represented the traditional lineage of the Kamo family, and the Tsuchimikado family, which represented the traditional lineage of the Abe family. The Tsuchimikado family was eventually recognized as the central lineage of onmyōdō divination, with Emperor Reigen issuing an imperial order in 1683 that granted the Tsuchimikado family control over the activities of the onmyōji throughout the country. This imperial order was followed immediately by the issuing of a shogunate license (shuinjō) recognizing their rights in this area by the Shogun Tsunayoshi. The Tsuchimikado family, having thereby gained legal authority over the activities of the onmyōji and the right to issue licenses, proceeded to start organizing the onmyōji. Officials (furegashira) were dispatched to Settsu, Kawachi, Owari, Bitchū, and Edo, where they attempted to impose control over divination activities. There were limits to the authority of an imperial order during this time of Bakuhan rule, however, and the Tsuchimikado family was never able to extend its control beyond the boundaries of the Kinai, Owari, and Edo [currently the Kansai, Chūbu (Nagoya), and Tokyo] areas. From around the middle through the end of the eighteenth century, therefore, the Tsuchimikado family repeatedly petitioned the bakufu to support their legal authority over the rest of the nation’s onmyōji. After much complicated maneuvering, the family finally succeeded in having the bakufu release the desired official notice in 1791. Thus the Tsuchimikado family was finally able to claim bakufu authority to press their claims to organize the onmyōji under their own roof.

From this brief history of onmyōdō in the Tokugawa period, we can see that the conflict over divination between onmyōji and Shugen practitioners was connected to the attempt by the Tsuchimikado family to

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2 See especially Kiba 1987. The documents of the Wakasugi family with regard to this issue have been reproduced in Hayashi et al. 1988. The documents at Shōgo-in relating to the conflict over divination rights are reproduced in Hayashi et al. 1991.
control the onmyōji. Before this period there was no need for anyone to get a license from some office in order to practice divination—any priest or monk could freely do so. Ancient drawings reveal that divination was practiced by a variety of folk-religious figures, from shugenja to people dressed in lay attire. In their attempt to organize the onmyōji, however, the Tsuchimikado family claimed that divination should be limited to properly licensed onmyōji, and that they, as the officially recognized headquarters of the onmyōdō lineage, were the only ones qualified to issue such licenses. The onmyōji under the control of the Tsuchimikado family went around the large urban areas of Edo and Osaka and demanded that shugenja and priests of local shrines either obtain licenses from the Tsuchimikado family or cease and desist from practicing divination. Whenever this “advice” was ignored, the onmyōji would directly protest to the shogunate Office of Temples and Shrines (jisha bugyō 寺社奉行), thus sparking off the ensuing conflict concerning divination rights.

Why, one may ask, did the onmyōji take the initiative in setting off this conflict? One reason may be found in the fact that the onmyōji were organized and officially recognized at a much later date than the Shugen and shrine organizations. The Tōzan-ha 当山派 and Hozan-ha 本山派, the two main Shugendō organizations, were organized at the latest by 1613 under the Shugen hatto 修験法度 [law governing Shugen], and the priests of the Yoshida family received official bakufu recognition under the Shosha negi kannushi hatto 諸社僧宜神主法度 [law governing the priests of all shrines] in 1665. The control over onmyōji by the Tsuchimikado family, however, was not officially recognized until 1683 at the earliest, and they were not able to actually wield their authority throughout the country until 1791. The onmyōji were thus organized long after the shugenja and shrine priests. This delay meant that the organization of onmyōji took on a special character.

First, it involved organizing religious figures such as manzaishi 万歳師 (see SUZUKI 1990) and miko 訪女 (see ENDO 1985, pp. 178–79) that had been left out of the Hozan-ha, Tōzan-ha, and Yoshida family groups. As a result, a great variety of folk-religious figures flowed into the onmyōji framework. Secondly, the newer onmyōji group could not hope to develop into a powerful and influential organization without penetrating and cutting into the power structure among the older folk-religious figures of the shugenja and shrine priests.

A quick look at table 1 (timeline of disputes over divination) shows

3 Translator’s note: The manzaishi were a kind of fortune teller who would “announce” good fortune during auspicious times of the year such as the New Year; these figures are the precursors of the modern manzai comedians.
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1683</td>
<td>Tsuchimikado family officially granted control over onmyōji throughout the country by imperial order and shogunate license</td>
<td>Waka 587</td>
</tr>
<tr>
<td>1693</td>
<td>Dispute between azusa-shoku (catalpa-bow diviners) and onmyōji; azusa-shoku banished with approval of the shogunate</td>
<td>Waka 587</td>
</tr>
<tr>
<td>1764</td>
<td>onmyōji bring suit against Usami Ryōei of Ryōgoku, Edo, to Office of Temples and Shrines</td>
<td>Shōgo-in 12-10, 13-1</td>
</tr>
<tr>
<td>1765</td>
<td>Office of Temples and Shrines recognizes eight articles concerning the profession of onmyōji Kashoku</td>
<td>Shōgo-in 12-32</td>
</tr>
<tr>
<td>1768</td>
<td>Third month: suit brought by Kanto area onmyōji against Mt Haguro Shugen for unauthorized divination activity; decision by Office of Temples and Shrines</td>
<td>Shōgo-in 1-2</td>
</tr>
<tr>
<td>1770</td>
<td>Ninth month: complaint filed by onmyōji against Tōzan-ha Shugen in Edo; decision by Office of Temples and Shrines</td>
<td>Shōgo-in 1-2, 12-10</td>
</tr>
<tr>
<td>1777</td>
<td>Confucian follower sued in Osaka over unauthorized divination activities</td>
<td>Shōgo-in 11-3, 12-1</td>
</tr>
<tr>
<td>1778</td>
<td>Honzan-ha Shugen sued over dispute concerning unauthorized divination activities; sanctioned by Office of Temples and Shrines in sixth month 1-2</td>
<td>Shōgo-in 12-32</td>
</tr>
<tr>
<td>1782</td>
<td>Person in Osaka sued for unauthorized divination activities, accepts license from Tsuchimikado family</td>
<td>Shōgo-in 11-3, 12-1</td>
</tr>
<tr>
<td>1784</td>
<td>Honzan-ha Shugen sued for unauthorized divination activity, but suit withdrawn by onmyōji organization after decision by Osaka shogunate office in tenth month</td>
<td>Shōgo-in 11-3, 12-1</td>
</tr>
<tr>
<td>1786</td>
<td>Confucian follower sues in Osaka over unauthorized divination activities</td>
<td>Shōgo-in 11-3, 12-1</td>
</tr>
<tr>
<td>1791</td>
<td>Shogunate recognizes Tsuchimikado control of onmyōji throughout the country</td>
<td>Shōgo-in 12-32</td>
</tr>
</tbody>
</table>
DATE: 1795

Tsuchimikado delivers official request to the emperor for a crackdown on unauthorized divination activity.

SOURCE: Tsuchimikado family documents

DATE: 1798

Twelfth month: Shogoin and the Tsuchimikado family reach an agreement without resorting to the courts.

SOURCE: Shogoin documents

DATE: 1802

People in Edo sued for unauthorized divination activities; decision by Office of Temples and Shrines.

DATE: 1804

Tsuchimikado official sues Honzan-ha Shugen at Osaka shogunate office.

DATE: 1805

Fifth month: Kanto-area onmyodo official submits note to Office of Temples and Shrines claiming that the furegashira must be certified by city office.

DATE: 1806

Tsuchimikado official sues the Shugen of Sango, Osaka, in Edo instead of Osaka; however, negotiations held in Kyoto and case resolved by withdrawal of the suit.

DATE: 1809

Written complaint by Tsuchimikado family delivered to Osaka shogunate office; includes list of all those involved in unauthorized divination activity in Osaka area.

DATE: 1810

Second month: Official notice concerning divination activity by local authorities in Osaka. Third month: Honzan-ha and Tōzan-ha Shugen, Yoshida family, and Akinobō organizations summoned to appear at Osaka East shogunal office. Eighth month: Official notice posted in Maizawa that "all people involved in onmyo-do must be under the authority of the Tsuchimikado family."
that this dispute came up repeatedly over an extended period of time. It was generally the case that the control over the onmyōji by the Tsuchimikado family developed and grew only as it broke down the power and authority of the established Shugen and shrine organizations. In this paper I will examine this process and the content of the disputes.

The Tōzan-ha and Divination Disputes

In this section I will examine the historical records concerning the suit against the Tōzan-ha Shugen organization, and in the next section I will examine the disputes as they were handled by the Honzan-ha.

THE DISPUTE OF MEIWA 7 (1770)

In the ninth month of Meiwa 7 (1770) the baiboku aratameyaku万卜改役 under the supervision of Yoshimura gon-no-kami 松平 伴右衛門, the leader [furegashira] of the Kantō-area onmyōji, filed a suit with the shogunate Office of Temples and Shrines against lay people and members of the Mt Haguro and Tōzan-ha Shugen organizations for practicing divination “without authorization.”

Both sides appeared in court on the ninth day of the tenth month for a hearing. The plaintiffs (the onmyōji) claimed that there was no basis for conducting divination within the framework of Shugendō, and that such activity should be stopped. The Shugen side answered that they had conducted various kinds of divination like tōke 当卦 and hakke 八卦 for many years in response to requests from their patrons, and that there was no reason to discontinue such activities. They, in turn, requested that the suit be dismissed as groundless. According to the Shugen representatives, the Shugen tradition had maintained its own divination practices since the time of Kōbō Daishi Kūkai in the eighth century. In turn, the onmyōji claimed that Shugen divination originated from onmyōdō, and provided an example illustrating this point. The shogunate official Toki Mino-no-kami 池尾 平守 then asked the onmyōji, “Performing divination (senkō 占考) privately is not the same as performing it for pay (baiboku 万卜), is it?” The onmyōji replied that even privately performed divination harms the professional services of the onmyōji, and reiterated that since the Tsuchimikado family had been granted the rights to divination both by imperial order and by shogunate license, Shugenja should not be allowed to practice it. Minomori asked for an explanation of the impe-

4 Translator’s note: People who were charged with making sure that divination was not being carried out incorrectly or by unauthorized people.
On the twelfth day of the tenth month, the Kantō-area onmyōji official Yoshimura gon-no-kami presented documents to the shogunate Office of Temples and Shrines, as requested by the Office, concerning precedents to the current suit regarding divination activities. Katō Hanzaemon, an official at the Office, asked, “Do even Shugen members who carry on their activities privately without even hanging up a sign [advertising their services] have to receive the approval of the bai-boku aratameyaku?” Yoshimura answered that even such private activities must be approved by the aratameyaku. When Katō Hanzaemon asked, “What do the imperial order and shogunate license cover?” Yoshimura answered, “The imperial order and shogunate license have been granted by the official authorities, and the renewed license is revealed only to a direct representative of the shogun[, so I don’t know the details].” 5 Katō Hanzaemon then opined that as long as Shugen members perform divination in private and do not receive any compensation, this should not be any hindrance to the onmyōji. Yoshimura then explained the onmyōji position responded in detail:

The onmyōji perform only divination, and no other kinds of religious ceremonies that are performed by other folk-religious figures. Because of this, their fortunes are declining and they have found it difficult to survive. During the Tenna years (1681–1684) there were about fifteen or sixteen hundred onmyōji and four furugashira [leaders] in the eight Kantō regions, but year by year this number decreases. In a survey taken four years ago [1766], there were only about twenty onmyōji left in Edo. Recent crackdowns on unauthorized practitioners have led to some increase in this number. However, if things are allowed to continue as they are, there is no doubt that the onmyōji will cease to exist. If Shugen members are allowed to perform divination, not one onmyōji will be left. The Shugen members have their own profession and can survive without performing divination. The onmyōji, on the other hand, have only divination as their means of survival. If the number of onmyōji decreases, taxes cannot be paid, and since the Tsuchimikado family has no fief [to rely on for income], it will no longer be able to meet its obligation to perform [special ceremonies (ryōdo no kenjō) for the bakufu twice a

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5 Translator’s note: the shogunate license came up for renewal every time there was a new shogun. Also, apparently, details concerning the contents of this license were not known by lower-level officials such as Yoshimura.
year. Since ancient times, divination has been the special right of onmyōji. If Shugen involvement in divination is not corrected, grievous harm will result to the entire group, as explained above. Thus we appeal to you to grant our request.

In any case, it is false that Shugen members receive no compensation for their divination, or that they have openly perform divination since ancient times. Onmyōdō divination has been under the control of the Tsuchimikado family from ancient times; by ancient precedent not only religious figures but anyone who performs divination [without Tsuchimikado approval] should be made to stop.

At this time Yoshimura submitted the professional license (shokusatsu 職札), regulations, deeds (shōmon 証文), and documents pertaining to the organization of the onmyōji.

The next year (Meiwa 8 [1771]), on the seventeenth day of the second month, Yoshimura was called to appear before the Office of Temples and Shrines. He was told that documents had been submitted by the Tōzan-ha Shugen organization as evidence that shugenja had performed divination since ancient times. Toki Minomori asked the onmyōji side if they had any evidence to show that revisions had been made concerning divination activities, even with regard to the private practice of divination. Yoshimura answered orally, but when Minomori asked if there were any official documents, Yoshimura had to say there were not. Minomori then asked if any such evidence concerning regulations existed among the Tsuchimikado family. Yoshimura then responded in writing along with copies of documents submitted to the Office of Temples and Shrines on the twenty-ninth day of the sixth month of Hōreki 13 (1763) and in the eighth month of Meiwa 4 (1767). A decision was handed down by the Office of Temples and Shrines in the seventh month of Meiwa 8 (1771) in which the Shugen organization was reprimanded for performing divination for payment.

At first glance it might appear that this reprimand represented a complete vindication of the onmyōji position; this, however, was not the case. The Shugen organization was reprimanded for surreptitiously receiving payment for divination, but they were not forbidden from divining in private if it did not involve any compensation. The decision also records the Shugen argument that they did not receive any compensation. The Office of Temples and Shrines made a clear distinction between divination performed with or without compensation, and acknowledged that onmyōji had the special right to perform divination for compensation. However, the Office of Temples and
Shrines indicated that Shugen members could perform divination privately without compensation.

The onmyōji took the position that divination is divination whether it is done for compensation or not, and that onmyōji have the sole right to this activity. They insisted that even those who conduct divination privately must be licensed by the Tsuchimikado family. Although the Office of Temples and Shrines did not recognize this position, there were a number of important historical reasons why they came out with a decision favorable to the onmyōji at this point. First was the fact that despite the shugenja’s claim not to be receiving compensation for their divination services, most of them were in fact making a living from this activity. Second, the first section of the onmyōji professional statutes state that “One should diligently perform divination according to our tradition” and it also teaches that one should honor and obey the bakufu laws. It is likely that the Office of Temples and Shrines chose to support the Tsuchimikado family authority over the onmyōji as a way to help control the folk-religious figures that were active in the urban areas at that time.6

The disputes over divination also served to underscore the fact that there was no clear line separating the onmyōji from other folk-religious figures. The more confusing this line became, the more urgent it became for the Tsuchimikado family to strengthen their authority over the onmyōji, and for the government to finally recognize that authority in the aforementioned official nationwide notice of 1791 (Kansei 3).

THE DISPUTE OF BUNKA 7 (1810) AND THE TÖZAN-HA

On the third day of the twelfth month of Bunka 6 (1809), an envoy of the Tsuchimikado family visited the Osaka shogunate office and asked that an official proclamation be made that all people who perform divination in the Settsu, Kawachi, Waizumi, and Harima districts would be under the authority of the Tsuchimikado family. The envoy submitted a list of people in the Osaka area to whom this would apply, 6 An official bakufu notice in the eleventh month of Kanbun 5 (1665) forbade yamabushi and other gyōja from hanging up kanban to advertise their services for divination. Similar notices were made during the Genroku era (1688–1704) and in Tempo 13 (1842); see Umeda 1972, pp. 331, 479. Crackdowns on shugenja who advertised their divination services as onmyōji can be considered a part of the bakufu’s official policy to control folk-religious figures. One could also say that the Tsuchimikado family pursued their control over onmyōji fully conscious of this policy of the bakufu. The notice of Kansei 3 (1791) recognizing the Tsuchimikado family’s authority over onmyōji was not unrelated to the fact that during the two previous years (1789–1790) the Office of Temples and Shrines had ordered the headquarters and leaders of Buddhist temples and Shugen organizations to submit a list of the names of their affiliated priests and yamabushi.
as well as documents concerning legal precedents and court decisions regarding this dispute. On the twenty-seventh day of the second month of the following year, certain local authorities in Osaka declared that all people performing unauthorized divination must submit to the authority of the Tsuchimikado family. On the twenty-first day of the third month, representatives of the Honzan-ha Shugen, Tōzan-ha Shugen, Yoshida family, and Akinobō organizations were summoned to appear at the Osaka East shogunate office (bugyōjo 奉行所). There the Shugen organizations put forth their claim that they were licensed by their headquarters to perform divination. On the seventeenth day of the fourth month, the Osaka shogunate office asked the buke densō 武家伝呪 to investigate the licensing of divination by Daigo Sanbō-in and Shōgo-in. In a reply dated the third day of the fifth month, Sanbō-in responded that Tōzan-ha Shugen had practiced various forms of divination for healing disease, averting calamities, and other purposes as a primary part of their religious activity. It claimed that these activities were performed in response to requests from patrons, and differed from the practice of divining for pay (bai-boku).

Sanbō-in also claimed that their position was recognized in the court decision of Meiwa 7 (1770). The Osaka shogunate office accepted this argument and asked the Tsuchimikado envoy, “The shugenja of Myōō-in 明王院 are performing divination as licensed by their headquarters, and so this is not divination for pay. Do you have any grounds for the claim by the Tsuchimikado family?” The envoy replied that all forms of divination came under the purview of onmyōdō, pointed out that the Meiwa 7 decision ordered Tōzan-ha Shugen to cease their divination activities, and submitted documents written by the Myōō-in Shugen members as evidence. These Myōō-in documents concerned a request by a woman for prayers for her sick mother, and included an amulet for healing disease prepared by the Myōō-in Shugen members. The Osaka office notified Sanbō-in about this evidence and asked for clarification. Sanbō-in replied that it had no recollection of approving divination for pay, and added that orders had gone out to Tōzan-ha leaders to censure those of their followers who disregarded Tōzan-ha rules.

On the eighth day of the seventh month, the Osaka shogunate office summoned representatives of Myōō-in, presented them with the above evidence, and asked, “You are licensed by the Tōzan-ha to per-

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Translator’s note: An office filled by (usually) two members from the aristocratic families to act as mediators and communicators between the aristocratic class (mainly in Kyoto) and the bakufu.
form divination, but in fact you are performing divination for pay (haiboku). Why are you not obeying the official notice [that forbids this activity]?” A representative of the Tsuchimikado family added, “If you give a written promise to stop performing divination for pay, this matter can be peacefully resolved without any action by the shogunate authorities.” The Myōō-in representatives thereupon submitted a written declaration to the shogunate office saying that they would cease all divination for pay, and sent notice to the Tsuchimikado family adding that they would submit to their authority.

It was disclosed later, however, that the proposal by the Tsuchimikado family representative did not reflect the intent of the city shogunate office. When Sanbō-in heard that Myōō-in had submitted to the authority of the Tsuchimikado family, they sent a request through the buke densō on the fifth day of the tenth month asking that the documents be returned. Representatives of Myōō-in were summoned again on the thirteenth day of the tenth month to appear at the city shogunate office. On the twenty-second day Myōō-in itself asked the city shogunate office “to return the documents to so that no more trouble (meiwaku) might be caused to Sanbō-in.” The Osaka shogunate office contacted the Tsuchimikado family, who confirmed that Myōō-in was acting on its own initiative, and confirmed with a written notice on the twenty-fourth day of the tenth month that they had no objections to having the documents returned. The Osaka city shogunate office, claiming that this was a matter difficult for them to handle, asked that the written promise [to submit to the Tsuchimikado] be returned by the Tsuchimikado family to the buke densō. They also asked for clarification of their respective standpoints, since it appeared that there were differences of opinion between the Sanbō-in and the Tsuchimikado family concerning the interpretation of the Meiw 8 court decision. This concludes the description of the incident in the Shōgo-in documents with regard to the Tōzan-ha. The involvement of the Honzan-ha in this dispute will be discussed in the next section.

**The Honzan-ha and Divination Disputes**

**The Dispute of Tenmei 4 (1784)**

On the twenty-sixth day of the tenth month of Tenmei 4 (1784) Yotsui Yō-uemon, a top official (sō-kashira-yaku) under the authority of the Tsuchimikado family, began to pressure the Honzan-ha Shugen organization in Osaka to obtain a Tsuchimikado license in order to
practice *hakke-uranai* 八卦占 divination. On the twenty-eighth day, Yotsui filed suit with the West Osaka shogunate office against Gyokusei-in 玉星院 of Honzan-ha Shugen for putting up a sign that it was “licensed by the Honzan for divination” 御相本山御占. Representatives of Gyokusei-in were summoned on the next day to appear at the shogunate office, where they were presented with a court order to cease performing divination for pay (*baiboku*) and to take down their sign (see Shõgo-in documents, box 108, #12-10).

Gyokusei-in, not knowing how to respond to this ruling, asked for a reprieve. The neighboring townspeople, however, advised them that this would be to their disadvantage, so Gyokusei-in accepted the ruling. When Gyokusei-in submitted a document to the Office of Temples and Shrines stating that they would take down the sign and stop divination activities, the *onmyōji* withdrew their lawsuit. However, the leaders (*kumigashira*) of Honza-ha Shugen in Osaka were very disturbed by this event, and on the twenty-ninth day of the same month they submitted a letter to the major Shõgo-in temples of Nyakuô-ji 烏子, Enjô-ji 山尾寺, and Jûshin-in 住心院 requesting that the matter be further investigated.

According to this letter (see Shõgo-in documents, box 108, #2), over a hundred *onmyōji* had gathered to demand that payment be made to them, claiming that *onmyōdō* had exclusive rights to the divination performed by Shugen people. They even demanded an end to offerings and services to, or exorcisms of, the feared deity *kōjin* 荒神—activities performed frequently in the Shugen tradition—because such household purifications or exorcisms were also the province of *onmyōdō*. The *onmyōji* claimed that since the demands of the *onmyōji* had been officially recognized in Edo, the same should be done in Osaka. The Shugen people pointed out, however, that if they accepted these demands they could no longer make a living as shugenja, and Honzan-ha Shugen would cease to exist. The Osaka Shugen leaders thus expressed a strong sense of crisis, and asked the above-mentioned temples to transmit their concerns to the headquarters of Shõgo-in.

It seems that the shugenja of Gyokusei-in also realized the gravity of the situation, and on the third day of the eleventh month they tried to resolve the problem on their own by paying a visit to Yotsui’s residence, but he was not there. Shõgo-in, for its part, quickly ordered its temples to make a list of Osaka Shugen temples that had signs advertising divination services. Those Shugen temples that had such signs

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8 Translator’s note: A type of divination using eight variations of three solid and/or dotted lines.
reported this to their temple officials (inge yakunin 院家役人). Later the Shugen leaders (kumigashira) carried a written request—modified and corrected by Shōgo-in—to be presented to the shogunate office. When the Shugen leaders arrived at the city office, however, they were refused admittance, on the grounds that there was no need for them to come when they had not even been summoned.

Yotsui continued to pressure the members of Osaka Shugen, demanding that they either be licensed as onmyōji or stop their divination activities. By the twelfth month, the Osaka Shugen leaders had reached the end of their rope, and turned again to Shōgo-in to ask how they should respond, and to request again that Shōgo-in negotiate with the Osaka shogunate office. Shōgo-in seems to have contacted the Osaka shogunate office and the Tsuchimikado family at this time through the buke densō. There is a letter in the Shōgo-in documents with no date, name of sender, or name of recipient, asking if in fact Yotsui Yō-uemon was a servant (kerai) or onmyōji under the authority of the Tsuchimikado family, if this matter was being pursued with the knowledge and approval of the Tsuchimikado family or if it was an independent initiative on the part of Yotsui Yō-uemon alone, and whether the recent renewal of the license was an imperial notice or a shogunate notice. It appears that this was a letter of inquiry sent out by Shōgo-in through the buke densō (see Shōgo-in documents, box 108, #28, #29, #30). In the same twelfth month, Gyokusei-in sent a letter to the leaders of Shōgo-in apologizing for the trouble they had caused the Honzan-ha organization by responding independently to the above incident without receiving guidance from their headquarters.

In Tenmei 5 (1785) Shōgo-in dispatched a representative to begin negotiations with the Office of Temples and Shrines (see Shōgo-in documents, box 108, #37). Shōgo-in took the position that Shugen divination had been practiced since ancient times, that the attempts by the onmyōji to stop this activity by Shugen members had caused hardship for Shugen, and that Shōgo-in itself would find it difficult to abandon these practices. Shōgo-in sent a letter on the fifteenth day of the fifth month of the next year (Tenmei 6 [1786]) to Abe Bitchû-no-kami, the administrator of the Office of Temples and Shrines. This letter, sent through the Nakagawa Daijō-in—the Edo furegashira—contained a public explanation of the Honzan-ha position. Shōgo-in sent the same letter, through the buke densō, to the Kyoto shogunate office in the tenth month of that year, and to the Osaka shogunate office in the eleventh month. The letter to the Osaka shogunate office also contained requests for funds from Shugen organizations around the
country for the purpose of renovating the main building on Mt Ömine. It requested that since the Osaka Shugen organization was financially strapped, it be allowed to seek donations from patrons, kō (fraternities), and other lay followers.9

The argument presented by Shõgo-in was clear and straightforward: Shugendõ divination is an “expedient way” that is appropriate for these degenerate “latter days” (matsudai) when people’s spiritual capacities are feeble. These activities have long been practiced as an aid to governing the country and maintaining a peaceful society. Members of Shugen had been receiving compensation for performing divination, and this has served to support their ascetic practices in the mountains (nyūbu shugyõ) and allowed them to make a living. However, the attempt by onmyõji to stop Shugen divination activity has caused problems. It is too rash to assume that onmyõji has a unique right to divination. The letter closes with a request to reject any lawsuits brought by onmyõji that try to stop divination by Shugen members.

THE DISPUTE OF BUNKA 7 (1810) AND THE HONZAN-HA

As mentioned above, an envoy of the Tsuchimikado family sought a decision by the Osaka shogunate office concerning divination activity on the third day of the twelfth month of Bunka 6 (1809). On the twenty-seventh day of the second month of the next year (Bunka 7), local authorities in Osaka announced that all people who perform divination must be under the authority of the Tsuchimikado family. On the twenty-first day of the third month, representatives of the Honzan-ha, Tõzan-ha, Yoshida family, and Akinobô were summoned to the East Osaka shogunate office. On the twenty-third, the shugenja of Enjõ-ji (sendatsu of Shõgo-in) were summoned. This incident caused a great uproar among the members of Honzan-ha Shugen. On the twenty-seventh, the Osaka Shugen leaders (kumigashira) sent a letter, through the Onjõ-ji (a branch of Shõgo-in), requesting that the officials of Shõgo-in meet and discuss this matter with the Tsuchimikado family. The Shõgo-in officials immediately sent a written statement to the buke densô Hirohashi Tadamitsu, proposing that the affair be settled through talks with the Tsuchimikado family. The buke densô accepted Shõgo-in’s request and responded quickly by passing on the proposal, but a reply from the Tsuchimikado family was not forthcoming.

On the seventeenth day of the fourth month the Osaka shogunate

9 For the full text of the letter that Shõgo-in sent to the Office of Temples and Shrines and the shogunal offices in Kyoto and Osaka, see HAYASHI 1992, p. 29.
office sent a letter to the buke densō citing the Kansei 3 (1791) notice recognizing Tsuchimikado authority throughout the country, as well as other legal precedents set by the Office of Temples and Shrines, and announced a decision to support the claims of the onmyōji. A report on this matter was sent to Shōgo-in by the buke densō on the twentieth of the fourth month, asking for concrete evidence that Shugen divination has been performed since the times of Jinben Daibosatsu. It criticized the Tsuchimikado family for directly bringing suit at the Osaka shogunate office without even notifying Shōgo-in, despite the fact that Shugen divination had been practiced since ancient times and that the two sides had agreed to resolve the Kansei 10 [1798] dispute through mutual discussion rather than through legal recourse (see table 1). The administrators (bōkan) of Shōgo-in replied that it was unthinkable that they would submit to Tsuchimikado authority after all this time. On the twenty-seventh day of the fourth month, the Tsuchimikado family sent a message to Aya-no-kōji Zen-shōnagon, one of the buke densō, asking that the legal decision of the shogunate be accepted. Of course this reply was the opposite of the proposals of Shōgo-in and the buke densō, so the buke densō ordered the message to be rewritten by the next day. Shōgo-in and the buke densō had hoped that the Tsuchimikado family would promise not to obstruct Shōgo-in’s authority over Shugen activities, and would withdraw its lawsuit from the shogunate office. Another reply was delivered from the Tsuchimikado family to the buke densō on the sixteenth day of the fifth month, but once again the contents were unacceptable.

On the sixteenth day of the sixth month, the Osaka shogunate administrator Hiraga Shinano-no-kami sent a message to Kojima Aki-no-kami, a bushi connected with the imperial court, in an attempt to settle the matter. He pointed out that there was also a dispute between the members of the Yoshida family and the followers of Akino-bō, but that since Akino-bō appealed to their headquarters of Rinnō-ji Monzeki 宿王寺門跡 it was now beyond the purview of the city shogunate office. However, if discussions among the aristocratic families could not resolve the matter and both sides remained adamant, then it would be appealed to the Office of Temples and Shrines. As a postscript Hiraga Shinano-no-kami added that since

10 Translator’s note: The honorific title given to En-no-gyōja (seventh to eighth century), the semi-legendary founder of Shugendō.

11 Translator’s note: From the late Heian Period, monzeki referred to temples which had as their heads, and served as havens for, members of the Imperial family or high aristocratic families.
Shōgo-in had powerful court connections, it was feared that Shōgo-in’s interests would prevail; instead, Hiraga urged that since the Office of Temples and Shrines had already announced a notice on this matter, its decision should be followed. A kerai of the Tsuchimikado family had said that “the utility of discussions is dubious. Shōgo-in is too powerful, and if it presses its case, the Tsuchimikado family will be unable to present its side.” Hiraga added, revealing his inner feelings, that “social status is social status, but a family’s business is business, and there should be no [discriminative] ranking in these matters.” In the end, Hiraga concluded that the parties should follow the decision of the Office of Temples and Shrines, and sought to avoid a situation in which the social standing of Shōgo-in among aristocratic society would work to its advantage.

On the twentieth day of the sixth month, the Tsuchimikado family expressed to the buke densō an interest in direct meetings to “peacefully resolve the matter through discussions.” Shōgo-in, wishing to have the buke densō act as intermediary, rejected the Tsuchimikado proposal. In the seventh and ninth months, Tsuchimikado Haruchika sent further messages to the buke densō, saying that the matter could be peacefully resolved only if those who perform divination would accept licenses from them. In response Shōgo-in reiterated that Shugen has its own divination tradition, and didn’t need to be licensed by the Tsuchimikado family. The buke densō and Shōgo-in kept in close contact, attempting to find a response that would satisfy the Tsuchimikado family. On the seventeenth day of the ninth month, the buke densō Hiroshashi Tadamitsu advised Shōgo-in that it would be wise to delay negotiations until the temple received the prestigious ippon ranking. The negotiations sponsored by the buke densō between the Tsuchimikado family and the Yoshida family had failed, and the priests had to appeal to the Office of Temples and Shrines in Edo, where the situation was more favorable to the Tsuchimikados. He thus advised that it would be best to take a “wait and see” position. On the seventeenth day of the tenth month, the prestigious rank of ippon shin’õ was conferred on the imperial prince Einin Shinno of Shōgo-in Monzeki.

On the tenth day of the fifth month of the following year (Bunka 8 [1811]), the Tsuchimikado family told the buke densō that it was ready to accept a negotiated settlement. This revealed that the position of the Tsuchimikado family was beginning to change. Shōgo-in delightfully claimed that this recognized its position that its divination activity was different from the “divination for pay” (bokubai) claimed by Tsuchimikado. They also were concerned that the result of these negotiations not run counter to the negotiations of Kansei 10 (1798) and
Bunka 3 (1806). In the sixth month both sides exchanged documents concerning the negotiated settlement. On the thirteenth day of the seventh month Shōgo-in sent bolts of cloth, gold, and alcoholic drinks to the Hirohashi family of the buke densō to express their appreciation, and on the fifteenth a representative of the Tsuchimikado family visited Shōgo-in to submit an apology.

The dispute of Bunka 7 and the negotiated settlement of the following year was an important turning point in the history of these disputes. The previous disputes had been settled in a way favorable to the onmyōji organization of the Tsuchimikado family—ever since the notice on Kansei 3 (1791) in which the bakufu recognized the authority of the Tsuchimikado family over the onmyōji throughout the country, it had gradually but steadily recovered a favorable position. However, the settlement of Bunka 8 (1811) meant a setback for the family. From this time onward, the effect of the bakufu notice began to wane and eventually be lost (see TAKANO 1984, pp. 38–39).

The progression of this dispute clearly shows the importance of the buke densō’s role. The buke densō served as more than simple intermediaries between the bakufu and the imperial court; it also functioned as a mechanism to control aristocratic society (see ŌYASHIKI 1982–1983; Hirai 1983). The Kyoto and Osaka shogunate offices had contact with aristocratic society only through the offices of the buke densō, and did not negotiate directly with the aristocratic families (kuge). Since this dispute between Shugen and the onmyōji was immediately transferred to the level of an internal dispute between the aristocratic groups of Shōgo-in and the Tsuchimikado families, it went beyond the authority of the Osaka shogunate office, and the role of the buke densō was correspondingly great. If the same kind of dispute had arisen in Edo, the matter would undoubtedly have been handled before the Office of Temples and Shrines. In such a case, given the precedents set by the Office of Temples and Shrines, it is very likely that the case would have resulted in a decision favorable to the Tsuchimikado family. The local differences in religious governance between the Edo and the Osaka/Kyoto areas must be taken into account if one wishes to correctly assess the significance of the Bunka 8 settlement.

The Respective Responses of the Honzan-ha and the Tōzan-ha

In this article I have examined historical documents and outlined a few of the major representative disputes concerning rights to divination during the Tokugawa period. In closing let us compare the differ-
ences in the respective responses to these disputes by the Honzan-ha and the Tōzan-ha.

First, the shogunate Office of Temples and Shrines (jisha bugyō) officially recognized the rights of the onmyōji to divination for pay (baiboku) in the decision of Meiwa 7 (1770). However, this decision did not explicitly cover rights to all forms of divination (senkō), and Shugen was allowed to continue performing divination privately. The difference between baiboku and senkō, according to Tōzan-ha organizations like Sanbō-in, was that the former was performed explicitly for the sake of monetary compensation, while the latter, supposedly, was practiced without remuneration (the Tōzan-ha Shugen member who was reprimanded in Meiwa 8 [1771] for performing divination was accused of having surreptitiously received payment). In fact, however, many of the Tōzan-ha shugenja “in the field” performed divination for the purpose of receiving compensation. The Tōzan-ha position was thus unable to withstand close scrutiny. In the case of the Bunka 7 (1810) dispute, the position taken repeatedly by Sanbō-in was useless for defending the Myōō-in Shugen members against their accusers, and they were forced to act on their own.

The response of the Honzan-ha was quite different from that of the Tōzan-ha. In the note sent out by Shōgo-in to places such as the Office of Temples and Shrines in Tenmei 6 (1786), and in the written statement sent to the Osaka shogunate office in Bunka 1 (1804), the Honzan-ha claimed that divination had been performed by Honzan-ha shugenja as an “expedient means” since ancient times, and that even if they received compensation this was acceptable as a source of income to support their ascetic practices in the mountains. They made a clear distinction between senkō and baiboku, claiming that baiboku was divination performed by onmyōji, and that senkō derived from the Shugen tradition. Thus they claimed that the difference between the two activities was not based on whether or not there was compensation. The agreement of Bunka 8 (1811) backed the Honzan-ha’s interpretation. The differences between the onmyōji, Tōzan-ha, and Honzan-ha are outlined in table 2 (see facing page). Although the table is simplified, and does not reflect differences that evolved over time, and represents the Tōzan-ha position at the periphery versus the Honzan-ha position at the Shugen headquarters, it nevertheless reflects the general differences between the three positions.

The differences between the Tōzan-ha and the Honzan-ha were not limited to theoretical issues concerning divination. There were also

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12 See Shōgo-in documents, box 108, documents #11-3, #11-5, #12-1, and #12-16.
<table>
<thead>
<tr>
<th>TABLE 2. POSITIONS CONCERNING DIVINATION</th>
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<tr>
<td><strong>DOCTRINE</strong></td>
</tr>
<tr>
<td>------------------------------------</td>
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<tr>
<td>onmyōji</td>
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</tbody>
</table>
|                                   | * all divination is of the same type and is the exclusive | (Ichigiyō) was follower of onmyōdō; thus a license from the
|                                   | right of onmyōji | Tsuchimikado family is required |
|                                   | Divination is based on onmyōdō |                                    |
|                                   | tradition has its own divination |                                    |
|                                   | Shugen divination is an expedient technique regardless of whether or not it involves compensation |
|                                   | Divination is a part of ascetic practice in the mountains |
|                                   | Divination is performed without compensation |
|                                   | Shugen divination is different from onmyōji divination |
|                                   | Divination is done for compensation |
|                                   | Divination is based on Shugen divination |
|                                   | Sources: Waka: documents preserved by the Wakasugi family; Shōgo-in: documents preserved at Shōgo-in in Kyoto (all ref - |
|                                   | erences to documents in box 108). |
|                                    |                                    |

**Sources:**
- Waka: documents preserved by the Wakasugi family;
- Shōgo-in: documents preserved at Shōgo-in in Kyoto (all references to documents in box 108).
organizational differences. The Honzan-ha had a strong organization, and as a monzeki had imperial connections. It thus was able to take the requests of its Shugen followers to a higher social and political level. Problems faced by the Shugen people "in the field" [lit. “on the periphery"] were taken up by the leaders (kumigashira) and temple homes (inge) and handled as problems of the entire organization, thus involving the imperial connections of the monzeki. During the dispute in Osaka in Tenmei 4 (1784), the Honzan-ha Shugen leader (kumigashira) made many appeals to Shōgo-in through the houses associated with the temple (inge 院家), and in Tenmei 6 (1786) the Shōgo-in headquarters sent a written statement directly to the shogunate Office of Temples and Shrines [in Edo], thus publicly declaring its official position on the divination disputes. Shōgo-in then ordered its Shugen followers to contact Shōgo-in rather than respond individually whenever a dispute concerning divination arose. The Tōzan-ha, in contrast, did not respond directly as an organization. As a result the Tōzan-ha Shugen followers had to respond individually, and were defeated by the strategy of the onmyōji.

Another important difference between the organizations of the Tōzan-ha and the Honzan-ha related to internal structure. Traditionally (since the Hiean period) the Tōzan-ha supervised the twelve Shōdai Sendatsu 十二正大先達, each of which had authority over the yamabushi in their own local district. Since the proclamation of the Shugen Law (Shugen hattō 修験法度) in Keichō 18 (1613), however, when Daigo Sanbō-in was identified as the headquarters (tōryō 樫梁) of the Tōzan-ha, the Tōzan-ha took on “a complicated two-tiered structure of authority” (see MIYAKE 1973, p. 272). Daigo Sanbō-in theoretically stood above the twelve Shōdai Sendatsu, but in fact each of the twelve sendatsu controlled the appointments of ranks in their respective districts. The Honzan-ha, by contrast, was an umbrella organization in which Shōgo-in controlled the powerful local Shugen leaders, “taking the form of a bloc authority” (MIYAKE 1973, p. 106). With Shōgo-in at its head, the Honzan-ha built up a strong organization of branch temples throughout the country under their direct control. The differences between the two organizations in their responses to the divination disputes reflect somewhat these differences of historical development and organizational structure.

I have discussed to some extent the organizational differences between the Honzan-ha and the Tōzan-ha, but the dispute of Bunka 7 (1810) reveals another important difference, i.e., the difference between the Edo and Osaka/Kyoto areas in their religious governance. The dispute brought up by the onmyōji in Edo began with them bringing suit at the shogunate Office of Temples and Shrines against
Shugen members who performed “unauthorized” divination, and in Edo most of the decisions were favorable to the onmyōji. In Osaka, on the other hand, the Honzan-ha Shugen leaders appealed to Shōgo-in through the branch temples, thus prompting a deep involvement by the buke denshō to resolve the dispute. As we saw above with regard to the dispute of Bunka 7 (1810), the Honzan-ha not only responded as an organization, but also took advantage of the political structure with regard to religious issues in the Osaka/Kyoto areas. The differences in resolution of the disputes of Meiwa 7 (1770) and Bunka 7 (1810) are outlined in Charts 1 and 2. The most important point is that the latter dispute was resolved through negotiations between the two main parties.

The disputes over divination were forcibly instigated in Edo by the onmyōji leaders, and pursued with intense ardor. The disputes originated in Edo, but later spread to Osaka, as reflected in the statement by the onmyōji who started the dispute in Bunka 4 (1807) that “we should do as they have done in Edo.” However, in Edo the shogunate Office of Temples and Shrines was the major decision-maker, whereas in the Osaka/Kyoto area the dispute was handled in turn by the respective

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**Chart 1. The Dispute of Meiwa 7**

- Kantō onmyōji furugashira
- Office of Temples and Shrines
- Tōzan-ha Shugen

**Chart 2. The Dispute of Bunka 7**

- Tsuchimikado family
- Tsuchimikado officials
- onmyōji furugashira
- Osaka shogunal office
- onmyōji

- Shōgo-in Monzeki
- Shōgo-in officials
- imperal court bushi
- bushi inge officials
- Osaka Shugen kurugashira
- Osaka shogunal office
- Honzan-ha Shugen

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headquarters of the parties involved, the *buke densō*, and the local shogunate offices (*machibugyō*). In the dispute of Bunka 7 (1810), the *buke densō* took the helm to guide the results in a way favorable to Shōgo-in, and the issue was resolved through a negotiated settlement. The *buke densō* could not but be influenced by the much higher official ranking and social status of the “first-rate” (*ippōn shin’nō* 一品親王) Shōgo-in Monzeki compared to that of the “second-rate” (*jige ni-i* 地下二位) Tsuchimikado family, and it is not surprising that they acted to bring about a settlement favorable to the aristocratic order. Bakufu policy with regard to religious matters was supposed to be handled through the Office of Temples and Shrines and through negotiations with the leaders of the various religious sects. However, the settlement of Bunka 7–8 (1810–1811) involved a negotiated settlement by the individual parties involved in the dispute, with the *buke densō* taking the lead as mediator.

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