

小右記 寛和（かな）元年3月 [985]

[原]

十六日、庚申、早朝従内退出、次参院、御御車覽西山花、左大将直衣、右近中将 <三位 [藤原] 道隆>・侍臣等布袴、先覽大井、於河邊御御馬、覽寺々、於寛朝僧正所領廣澤山庄供朝膳、了覽仁和寺、次御円融寺、於此處各執盃讀和哥、晚景歸御、於西京遇降雨、太相府被示仰云、御乳母典侍頼子死去、今有此事、甚不快者、入夜従内有召、是御庚申也、申障不参、
十七日、辛酉、降雨、参内、晩頭罷出、

[読]

(三月) 十六日、庚申（こうしん）、早朝（そうちょう）、内より退出、次で参院、御車に御して西山の花を覽ず、左大将直衣（のうし）、右近中将 <三位 [藤原] 道隆>、侍臣等布袴（ほうご）、先に大井を覽ず、河邊（かわべ）において御馬（おんうま）に御す、寺々を覽ず、寛朝僧正（そうじょう）所領廣澤山庄に於て朝膳¹を供（くう）ず、了りて仁和寺を覽ず、次で円融寺に御す、此の處に於て、各（おのおの）、盃を執（と）りて和哥を讀む、晚景歸御、西京に於て降雨に遇（あ）ふ、太相府、示し仰（おほ）されて云はく、「御乳母典侍頼子（らいし）死去（しきよ）す、今、此の事あり、甚だ不快」とのたまへり、
夜に入りて内より召し有り、是御庚申、障（さわ）りを申して不参、
十七日、辛酉（しんゆう）、降雨、参内、晩頭罷り出づ、

[現]

(三月) 十六日庚申（かのえさる）。朝早くに内裏から退出した。そして参院した。西山の花をご覧になる御車のそば近くに仕えた。左大将は直衣を着、右近中将<三位 [藤原] 道隆>、侍臣等は布袴を着ていた。まず大井を御覧になった。河辺で御馬にお乗りになった。寺々をご覧になって、寛朝僧正所領廣澤の山庄で朝膳を召し上がっていただいた。（お食事が）が終わってから、仁和寺を御覧になった。次に円融寺にいらっしゃった。ここでおのおの取り交わしながら和歌を詠んだ。晚景に帰御して、西の京で雨にあった。太相府が次のようにおっしゃった。「御乳母典侍頼子が亡くなったのに、（花見に出かけているのは）甚だしく不快である。」と。夜になって内より召しがあった。この日は御庚申であったから障りを申して内裏に行かなかった。

十七日辛酉（かのととり）、雨が降った。参内した。晩頭に退出した。

[英]

(3rd month)

16th day, *ka no e, saru*. I returned home from the residential palace in the early morning. From there, I called on the retired sovereign. Riding in a royal carriage, he went to view the

cherry blossoms in the western hills. The senior captain of the Inner Palace Guards of the Left wore informal court dress comprised of an unlined outer layer,² while the middle captain of the Inner Palace Guards of the Right³ <third rank [Fujiwara no] Michitaka>, and the royal intimates wore informal court dress comprised of wide-legged trousers with drawstring hems and an outer robe.⁴ First, the retired sovereign viewed the blossoms at Ôi.⁵ He rode his royal horse by the riverside. He viewed many temples. The royal meal was served at the Hirosawa⁶ mountain villa on Senior Prelate Kanchô's lands. After that, he viewed [the blossoms at] Ninnaji temple, then he went to En'yûji. There, he had cups of sake and composed Japanese poetry. As evening fell, he started back. He met with rain in the western capital. The Regent (Fujiwara no Yoritada) chided him, saying, "Royal Wet-nurse Raishi, second-level manager of the Back Palace, passed away. What has taken place today is very inappropriate." Night fell, and I received a summons from the residential palace, but since it was Kôshin Night,⁷ I made my excuses and did not go.

17th day, *ka no to, tori*. It rained. I went to the palace and returned home in the early evening.

Notes

¹ A royal meal eaten by the *tennô* at noon.

² Standard outfit worn by the *tennô* and courtiers. The garments are the same as for the *ikan* 衣冠 outfit, except that the hue of the outer robe, or 袍 (ほう), was not governed by the courtiers' rank. In addition, the *ebôshi* 烏帽子 hat was worn with this outfit rather than the *kanmuri* 冠. 『平安朝服飾百科事典』. The term derives from the fact that the outer most layer is unlined, 直 (ただ). It includes garments worn at court, such as 盤領 (まるえり), 有欄 (うらん), and a 縫腋 (ほうえき). 『日本国語大辞典』

³ Third rank Fujiwara no Michitaka.

⁴ Courtier outfit mainly identified by its wide-legged, double-layered trousers with drawstring hems, referred to as *sashinuki* trousers 指貫 (指貫). Like the *nôshi*, this outfit included an outer robe, or 袍 (ほう). When worn at court, an underrobe with a lengthier train, referred to as a 下襲, was added to the ensemble. 『国史大辞典』

⁵ Near present-day Togetsu Bridge on Ôi River in Arashiyama.

⁶ Perhaps this is the present-day Hirosawa pond, not far from present-day Tenryûji.

⁷ This translator prefers the term, "Metal Monkey Night," based on a syncretic belief having derived from a custom in Chinese Taoism that made its way into both esoteric Buddhism and Shintôism. It held that there were three insect spirits (虫) that resided in the body-- one in the head, another in the body, and the third in the legs. These insects detected crimes and other offenses committed, and it was thought that on Kôshin Night, as one slept, the offenses would be reported to the heavenly realm. This was thought to have taken place once within each sixty-day period (following the sexagenary cycle). It was thought that if one stepped out on this night, the insect spirits would report the offenses and one's life would be cut short. Conversely, if one stayed in and stayed awake, said spirits would be unable to report them, resulting in one's life being extended. If one stayed in for three such nights in a row, it was believed that the insect spirits would take note and be weakened, and if one stayed in for seven such nights in a row, they would perish, and one's life and spirit would be forever at ease. Some practiced abstinence on this day. 『日本史大辞典』 For further reading, see Livia Kohn, ed, *Daoism Handbook* (Leiden; Boston : Brill, 2000), 835-836.