

Nihon Kōki - 日本後記
Later Records of Japan (comp. 840), Selections
Enryaku 23 (804 01/)

Early in the year 804 CE, in the reign of Kammu Tennō

[原文]

卷第二十 えんりやく起延曆廿三年正月盡廿四年六月
左大臣正二位兼行左近衛大将臣藤原朝臣冬嗣等奉勅撰
こうとういやてり皇統彌照天皇 桓武天皇

- ◎廿三年春正月丁丑朔、御大極殿受朝賀、」武藏國言、有木連理、近江國獻白雀、」宴次侍從已上於前殿賜被、
- 戊寅、改茨田親王名、爲萬多、
- 辛巳、曲宴其內親王之房、授親王三品、{淳和贈皇后也}、從六位下池原朝臣禊守授從五位下、賜三位以上被、五位以上及六位以下藤原氏等綿、
- 癸未、敕、眞如妙理、一味無二、然三論・法相兩宗菩薩、目擊相諍、蓋欲令後代學者、以競此理、各深其業歟、如聞、諸寺學生、就三論者少、趣法相者多、遂使阿党凌奪、其道疎淺、宣年分度者、每年宗別五人爲定、若當年無堪業者、闕而莫填、不得以此宗人、補彼宗數、但令二宗學生、兼讀諸經并疎、法華・最勝、依舊爲同業、華嚴・涅槃、各爲一業、經論通熟、乃以爲得、雖讀諸論、若不讀經者、亦不得度、其広涉經論、習義殊高者、勿限漢音、自今以後、永爲恒例、
- 甲申、宴五位以上、賜物有差、
- 丁亥、勅、頃年諸國緇徒、多虧戒行、既汚法教、先從擯出、然而特降弘恕、厚優耆宿、其有改過者、聽住本寺、又簡智行可稱、堪爲人師者、擢任講師、化導羣侶、如聞、苟忝講師、或事姦濫、詐稱改過、未捨妻孥、此乃僧綱簡斥所失、国司阿容任意、違教慢法、莫過斯甚、宜有此類、一從擯却、其僧綱・国司、猶不悛革、量情科貶、」正五位下藤原朝臣今川・藤原朝臣縵麻呂・藤原朝臣繼業授正五位上、
- 己丑、左京人正六位上□□朝臣今繼等賜姓三棟朝臣、
- 辛卯、夷第一等浦田臣史闕難授外從五位下、
- 壬辰、宴五位已上、賜物有差、
- 癸巳、幸馬埒殿、觀射、
- 乙未、運武藏・上総・下総・常陸・上野・下野・陸奥等國糶一萬四千三百十五斛・米九千六百八十五斛於陸奥國小田郡中山柵、爲征蝦夷、
- 丙申、遊獵水生野、是日、天寒、於野中賜五位已上衣、
- 戊戌、律師傳燈大法師位如宝言、招提寺者、斯唐大和上鑑真、爲聖朝所建也、天平宝字三年、勅、以没官地賜之、名爲招提寺、又以越前國水田六十町、備前國田地十三町、充給供料、令学戒法以来、殆五十年、雖有經・律、未經披講、一則乖和上之素意、一則

闕弘道之至志、伏望、令永代伝講、便用賜田、充律供儲、然則招提之宗、久而無廢、先師之旨、没而不朽、許之、

○己亥、制、延暦十一年七月三日格、六世已下王、情願賜姓者、注所願之姓、先申官待報、然後改之、不得輒行者、頃年之間、未有申請、既違格旨、自今以後、除承嫡之外、猶不改者、宜抑止計帳、不得疎□、』免淡路国窮民負税九萬三千九百束、

[訓読]

卷第二十 起延暦廿三年正月盡廿四年六月

左大臣正二位兼行左近衛大将臣藤原朝臣冬嗣等奉勅撰

皇統彌照天皇 桓武天皇

◎二十三年春正月丁丑朔、大極殿に御す、朝賀を受く。武蔵の国言す、木連理あり。近江の国白雀を献ず。次侍従已上に前殿で被を賜う。

○戊寅、茨田親王名を改めて、萬多と爲す。

○辛巳、其の内親王の房曲宴す、親王に三品を授く〔淳和贈皇后也〕、従六位下池原朝臣ひえ守に従五位下を授く。三位以上に被を授く、五位以上及六位以下藤原氏等綿を賜う。

○癸未、敕すらく、「眞如の妙理は、一味無二なり。然れども三論・法相兩宗の菩薩は、目撃せば相諍う。蓋し後代の学者をして、以って此の理を競い、各其の業が深からしめんと欲する歟。如聞、『諸寺の学生、三論に就く者は少く、法相に興味く者は多し。遂に阿党をして凌奪せしめ、其の道をして疎浅ならしむ』と。宜しく年分度者¹は、毎年宗別に五人と定めと爲すべし。若し当年に業に堪えたる者無ければ、闕きて填すこと莫かれ。此の宗人を以って、彼の宗の数に補することを得ざれ。但し二宗の学生をして、兼ねて諸経并に疎を讀ましめ。法華・最勝は、旧に依り同業と爲し、華嚴・涅槃は各一業と爲せ。経論通熟すれば、乃ち以て得く爲せ。諸論を讀むと雖ども、若し経を讀まざれば、亦得度せざれ。其の広く経論を渉り、義を習う殊に高き者は、漢音に限ること勿れ。今自り以後、永えに恒例と爲せ」と。

○甲申、五位以上宴す。物を賜うこと差有り。

○丁亥、勅すらく、「頃年諸國の緇徒は、多く戒行を虧く、既ち法教を汚し、先に擯出を従へり、然ども特に弘恕を降し、厚く耆宿を優す、其過を改たむる者あらば、本寺に住することを聴せ、又智行稱すべく、人の師に爲るに堪えたる者を簡びて、擢きんで講師と任じ、釈侶を化導す。如聞、「苟も講師を忝じけなくして、或は姦濫な

¹ Annual ordinands officially accepted into the Buddhist order. (Ryūichi Abe, SHS database)

事をし、詐^{いつ}わりて改過^{かいが}と称^{さいど}す、未だ妻孥^{すなわちそうごう}を捨^{けんちやく}せず」と、此れ乃ち僧綱^{しつ}の簡擇^{けんちやく}を失する
 所にして、国司^{あよう}は阿容^{あよう}の意に任じ、教^{ひんきやく}を違えて法^{あなど}を慢^{あなど}る、斯れに過る甚しことなし。
 宜しく此の類^{ひんきやく}い有らば、一擯^{なおいゆんかく}却^{なおいゆんかく}に従^{なおいゆんかく}うべし。其の僧綱^{なおいゆんかく}・国司^{なおいゆんかく}、猶^{なおいゆんかく}俊^{なおいゆんかく}革^{なおいゆんかく}せず、情^{なおいゆんかく}を量^{なおいゆんかく}り
 ての科^{かへん}貶^{かへん}す」と、正五位^{いまがわ}の下^{いまがわ}藤原朝臣^{いまがわ}今川^{いまがわ}・藤原朝臣^{かづらまる}縵麻呂^{かづらまる}・藤原朝臣^{つぐなり}継業^{つぐなり}に正五位上^{つぐなり}
 を授^{つぐなり}く、
 ○己丑^{きしゅう}、左京^{さきょう}の人^{さきょう}正六位^{せいみむね}の上^{せいみむね}□□朝臣^{いまつぐ}今^{いまつぐ}継^{せいみむね}等^{せいみむね}に姓^{せいみむね}三棟^{せいみむね}朝臣^{せいみむね}を賜^{せいみむね}う、
 ○辛卯^{しんぼう}、夷^{えみし}第一^{だいいつ}等^{とう}浦田^{うらた}臣^{おみ}史^し闍^な難^なに外^{さぞく}從^{さぞく}五位下^{さぞく}を授^{さぞく}く、
 ○壬辰^{じんしん}、五位^{うたげ}以上^{うたげ}を宴^{うたげ}し、物^{うたげ}を賜^{うたげ}うことに差^{しな}有り、
 ○癸巳^{きし}、馬^ば埒^{らち}殿^{でん}に幸^{みゆき}して、射^{しや}を觀^みる²、
 ○乙未^{いつび}、武蔵^{むさし}・上^{かずさ}総^{しもふさ}・下^{ひたち}総^{かみつけの}・常^{しもつけ}陸^{むつ}・上^{むつ}野^{むつ}・下^{むつ}野^{むつ}・陸^{むつ}奥^{むつ}等^{むつ}の國^{ほしい}、糒^{ほしい}一萬^{ほしい}四^{ほしい}千^{ほしい}三^{ほしい}百^{ほしい}十五^{ほしい}
 斛^{こく}・米^{なかも}九^{なかも}千^{なかも}六^{なかも}百^{なかも}八^{なかも}十^{なかも}五^{なかも}斛^{なかも}を陸^{なかも}奥^{なかも}國^{なかも}小^{なかも}田^{なかも}郡^{なかも}中^{なかも}山^{なかも}柵^{なかも}に運^{なかも}ぶ。蝦^{せい}夷^{せい}を征^{せい}せんが爲^{せい}、
 ○丙申^{へいしん}、水^{みな}生^{なせ}野^{せの}に遊^{ゆう}獵^{りよう}す、是^{ゆうりよう}日^{ゆうりよう}、天^{てん}寒^{さむ}く、野^の中^{ちゆう}に五^ご位^い已^い上^{じやう}に衣^{きぬ}を賜^{きぬ}う、
 ○戊戌^{ぼじゆう}、律^{りっ}師^し傳^{でん}燈^{とう}大^{だい}法^{ぽう}師^し位^い如^{にょ}寶^{ほう}言^{ごん}さく、「招^{しやう}提^{だい}寺^じは、斯^しの唐^{たう}大^{だい}和^わ上^{じやう}鑑^{かん}真^{しん}、聖^{せい}朝^{ちやう}の爲^{ごん}に
 建^{けん}つる所^{じよ}なり、天^{てん}平^{へい}宝^{ほう}字^じ三^{さん}年^{ねん}、勅^{もつ}して、没^{もつ}官^{かん}地^ちを以^{もつ}てこれ^{かんち}を賜^{かんち}へ、名^なづけて招^{しやう}提^{だい}寺^じ³と
 爲^{えい}す。又^{えい}越^{えい}前^{ぜん}國^{こく}の水^{みづ}田^{でん}六^む十^{じゆう}町^{ちやう}・備^び前^{ぜん}國^{こく}の田^{でん}地^ち十^{じゆう}三^{さん}町^{ちやう}を以^むて、供^ぐ料^{りやう}に充^{ぐりやう}て給^{かひ}う。戒^{かい}法^{ぽう}を学^{がく}
 なばしめて以^{もと}来^{らい}、殆^{ほとん}ど五^ご十^{じゆう}年^{ねん}なり。經^{きやう}・律^{りっ}有^うりと雖^{すい}ども、未^みだ披^ひ講^{かう}を經^{きやう}ず。一^いには則^{すなは}ち
 和^わ上^{じやう}の素^そ意^いに乖^{そむ}き、一^いには則^{すなは}ち弘^{かう}道^{どう}の至^し志^しが闕^{くわ}く、伏^{ふく}して望^{えい}むらくは、永^{えい}代^{たい}に傳^{でん}講^{かう}せし
 め、便^{べん}に賜^し田^{でん}を用^しいる、律^{りっ}の供^ぐ儲^{ちよ}に充^{ぐちよ}てん、然^{しか}らば則^{すなは}ち招^{しやう}提^{だい}の宗^{しやう}、久^{きう}しくして廢^{はい}する
 こと無^なく、先^{せん}師^し之^し旨^し、没^{ぼつ}して朽^くちざらん」と、これ^くを許^くす、
 ○己亥^{きがい}、制^{せい}すらく、延^{えん}曆^り十^{じゆう}一^{いつ}年^{ねん}七^{しち}月^{げつ}三^{さん}日^{にち}の格^{かく}に、「六^{りく}世^{せい}已^い下^げの王^{わう}、姓^{せい}を賜^{せい}わらんこと^を
 情^{じやう}願^{がん}す、願^{じやう}う所^{がん}の姓^{せい}を注^{じやう}し、先^{せん}ず官^{くわん}に申^{しん}し報^{ほう}を待^{たい}ち、然^{しか}る後^ごちに改^{たい}め、輒^{たやす}く行^{たやす}う得^{たやす}ざ
 れ」てへり。頃^{きん}年^{ねん}の間^{かん}、いまだ申^{しん}請^{きん}有^うらず、既^きに格^{かく}旨^しに違^{ちが}う。今^{いま}自^じり以^い後^ご、承^{しやう}嫡^{ちやく}を除^{しやう}除^{ちやく}
 くの外^{ほか}、猶^{なほ}改^{かい}めざれば、よろしく計^{けい}帳^{ちやう}を抑^{よく}止^しし、疎^そ□に得^{あわ}ざるべし。淡^{あわ}路^じ國^{こく}窮^{きゆう}民^{みん}の負^{あわ}
 税^{せき}は九^{きゆう}萬^{まん}三^{さん}千^{せん}九^{きゆう}百^{ひやく}束^{そく}を免^{そく}す、

[英文]

Scroll 12 from Enryaku 23rd year [804], 1st month, to 24th year [805], 6th month

² 謝礼＝主に平安時代に宮中で行われた年中行事。正月 17 日に豊楽院(ぶらくいん)または建礼門の前で、天皇臨席のもとに親王以下五位以上および六衛府の官人が参加して射技を披露したもの。終了後には宴が開かれ、禄を賜った。大射(たいしゃ)。『デジタル大辞泉』

³ 唐招提寺の略

Minister of the Left, Second Rank Upper cum Senior Captain of the Left in the Inner Palace Guards Fujiwara no Ason Fuyutsugu, et al. received the royal decree and compiled [this text].

Kōtō Iyateri Tennō {Kanmu Tennō}

Twenty-third year, spring. First month *Teichū* [14th day of the sexagenary cycle], First Day. His Majesty proceeded to the Throne Hall and received the new year felicitations.⁴ Musashi province reported two trees conjoined. Ōmi Province presented a white sparrow. A banquet was held in the Reception Hall⁵ for those above the post of supernumerary chamberlain, and all received bed clothes.⁶

Bōin [15th day of the sexagenary cycle] Second Day. The characters for Prince Manda's name were changed from 茨田⁷ to 萬多.⁸

Shinshi [18th day of the sexagenary cycle] Fifth Day. In a certain Princess's chamber, a small banquet was held. The princess received the third princely rank. {This princess was posthumously awarded the rank of Queen-consort to Junna Tennō.} Ikehara no Ason Hiemori of the junior sixth rank lower was given the junior fifth rank lower. Those of the third rank and above were given bedclothes.⁹ Those of 5th rank and above and Fujiwara of the 6th rank and below were given silk batting.¹⁰

Kibi [20th day in the sexagenary cycle] Seventh Day. A royal decree was issued: “The unspeakably wonderful principle of suchness has not two but one flavor [characteristic]. However, whenever great monks of the *Hossō* and *Sanron* schools meet, they argue. Is this the way to deepen the merit of future scholars by squabbling over the Law? We hear: “Regarding the students of various temples, those who adhere to Sanron are few, and those who are drawn to Hossō are many. The Hossō monks form cliques and poach members through flattery. This causes the Way to become shallow.” So, for each of the schools [*Sanron* and *Hossō*], yearly ordinands shall be set at five. If, in a given year, there are none qualified, [openings] shall not be filled. The numbers of one school will not be supplemented by persons of another school. Monks in training¹¹ of the two sects will be made to read both the various sutras and commentaries. As for the *Lotus Sutra* and the *Golden Light Sutra*, in the past they were studied together.¹² Now, as

⁴ A yearly assembly of all of officialdom in the capital on the first day of the new year. Started in Nara (part of *ritsuryō* rites), but in Heian times the ceremony moved to the *Shishiden*.

⁵ Later came to be known as the *Shishinden*, the front reception hall in the royal residential palace.

⁶ Specifically a *fusuma*, a wadded and stuffed outer robe used as a covering when sleeping.

⁷ Most likely a place name.

⁸ A more auspicious set of characters with the meaning of “a great number”

⁹ The character used for bedclothes is 被.

¹⁰ Also, the character used here – 綿 – means “cotton” in contemporary Japanese. However, the cotton plant was not brought to Japan until the Sengoku Period, and its usage here is thought to indicate some kind of quilted silk, such as batting or wadding. Also, the attendees at this banquet were probably people directly connected to the princess - members of her household and staff.

¹¹ Written as students (学生), that is to say, those in monasteries studying in order to become monks.

¹² Alternate translation: “In the past, as for the *Lotus Sutra* and the *Sutra of Golden Light*, people engaged in both endeavors.”

for the *Flower Ornament Sutra* and the *Nirvana Sutra*, let each be one field of study.¹³ By studying the treatises and sutras together, one masters the curriculum. Even if one reads various treatises, if one does not read the sutras, one shall not receive permission to be ordained. That [one who] broadly advances in the treatises, and whose learning of the doctrine is especially high, must not be limited to the Han readings¹⁴ [*kan'on*]. Hereafter and forever let this be the custom.

Kōshin [21st day of the sexagenary cycle] Eighth Day. A banquet was held for those of the fifth rank and above. Gifts were distributed according to station.

Teigai [24th day of the sexagenary cycle] Eleventh Day. A royal decree was issued: “In recent years, many clerics in the provinces fail to keep the precepts and thus stain the Buddhist teachings. These people have already been expelled [from the temples]. However, Our compassion is great, and We have deep concern for venerable elderly scholars. Those who correct their faults are allowed to stay in the temple. Those whose knowledge and practice were exemplary and who were capable of becoming people’s mentors were chosen and selectively appointed as provincial lecturers to reform the monastic community. Now, according to what We have heard: “Though the lecturer’s position is lofty, some do wicked and improper things, lying and saying they have changed their conduct when they have not yet renounced their wives and children.” This is an area in which the Office of Monastic Affairs has failed in its deliberations, and the provincial governors leave things to personal preference.¹⁵ This runs counter to the Teachings and makes light of the Law. There can be nothing more serious than this. If there are people of this sort, exile them. The Office of Monastic Affairs and provincial governors should repent, reform, take stock of the situation, determine the crime and execute a sentence in accordance with the law.”

Senior 5th rank lower Fujiwara no Ason Imagawa, Fujiwara no Ason Kazuramaro, and Fujiwara no Ason Tsugunari were granted Senior 5th rank upper.

Kichū [26th day of the sexagenary cycle] Thirteenth Day. Left Capital resident ____ no Ason Imatsugu of the Senior 6th rank upper et al were given the new name Mimune no Ason.

Shinbō [28th day of the sexagenary cycle] Fifteenth Day. Urata no Omi Shikona and his group were granted the outer junior 5th rank lower.

Jinshin [29th day of the sexagenary cycle] Sixteenth Day. A banquet was held for those of the fifth rank and above. Gifts were distributed according to station.

¹³ The term *ichigyō* (一業) is ambiguous. It is also possible that it means that the two should be combined together as a single field of study.

¹⁴ *Kan'on* (漢音) pronunciation, as opposed to Wu reading, *go'on* (吳音) pronunciation, which entered Japan earlier than the Han readings, and is often used with Buddhist terms and readings. A note on page 254 mentions that in the twelfth year of Enryaku (793), yearly ordinands were required to learn Han readings. In other words, the above suggests that those capable should study both Han and Wu readings.

¹⁵ This is not merely a failure of the prelates, but the provincial governors inaction allows this to happen.

Kishi [30th day of the sexagenary cycle] Seventeenth Day. His Majesty went to the Equine Pavilion¹⁶ and observed the Great Archery Meet.¹⁷

Itsubi [32nd day of the sexagenary cycle] Nineteenth Day. The provinces of Musashi, Kazusa, Shimosa, Hitachi, Kamitsukeno, Shimotsuki, and Mutsu provinces shipped 14,315 *koku* of dried cooked rice and 9,685 *koku* of rice to Nakayama fort in Oda district of Mutsu province for the purpose of conquering the Emishi.

Heishin [33rd day of the sexagenary cycle] Twentieth Day. [Kammu Tennō] went hunting at Minaseno. On this day, the weather was cold. While in the field, those of the fifth rank or higher were given silk robes.

Bojutsu [35th day of the sexagenary cycle] Twenty-Second Day. The Master of Buddhist Law and Precepts Master Nyohō said: “Shōdaiji¹⁸ was built by Tōdaiwajō Ganjin for the court. In Tenpyō Hōji 3rd year [760 CE] a royal edict was issued and confiscated lands were provided [for it], and it was named Shōdaiji. Furthermore, Echizen province gave 60 *chō* of wet rice lands and Bizen province gave 30 *chō* of dry fields for services.¹⁹ Since Ganjin founded the study of the Buddhist precepts [Vinaya], almost 50 years have passed. Though there are both doctrine and precepts, we still have not held a lecture [on the precepts]. For one thing, this contradicts Ganjin’s wishes. For another, we fall short in our intention to spread Buddhism broadly. Bowing my head, I humbly hope that to hold such lectures for eternity. Let merit fields be assigned for the service of the precepts. Thus will the school of Shōdai[ji] not be abandoned, nor will the knowledge of our former teacher pass away or decay.” This was approved [by the tennō].

Kigai [34th day of the sexagenary cycle] Twenty-Third Day. A directive of the Council of State was issued. [According to the] supplementary law of Enryaku Eleventh Year Seventh Month Third Day: “Princes of the sixth generation or less, when they wish to change their noble titles, note the title and report to the Council of State, awaiting the response. Only then can there be a change. Let this not be done lightly.” In recent years, such requests have not been made, and already things differ from the principle of the supplementary law. From now on, other than exceptions for heirs, do not make further changes. [When there are no changes, stop the *keichō* and do not ignore the noble title ??.]

For the destitute people in Awaji province, 9,390 *soku* of tax is exempted.

¹⁶ 武徳殿(ぶとくでん), the hall or pavilion in the greater palace compound from which the tennō watched archery and horse racing. Later the Butokuden became the Hall of Military Virtues (same building, different name).

¹⁷ 謝礼 じゃらい、主に平安時代に宮中で行われた年中行事。正月 17 日に豊楽院(ぶらくいん)または建礼門の前で、天皇臨席のもとに親王以下五位以上および六衛府の官人が参加して射技を披露したもの。終了後には宴が開かれ、禄を賜った。大射(たいしゃ)。『デジタル大辞泉』

¹⁸ Shōdaiji is short for Tōshōdaiji

¹⁹ A *chō* was a measure of land comprising 10 *tan* (反) and equal to approximately 2.94 acres.