

日本紀略 後編八 華山^{かな}（寛和元年）

[原]

閏八月一日壬寅。二日癸卯。大納言為光卿故女御於法性寺修仏事。遣右近少将源惟賢、被修諷誦。廿日辛酉。季御讀經始。廿三日甲子。同竟。今日。省試。題云。昭華玉題中取韻。大輔齊光・下云。宣旨學生三人。卿宣一人登省。廿六日丁卯。伊勢齋王野宮點地也。卅日辛未。於朱雀門大祓。依可有大嘗會也。

[読]

閏八月一日、壬寅（じんいん）、
二日、癸卯（きぼう）、大納言爲光卿、故（こ）女御（にょうご）の爲に法性寺（ほっしょうじ）¹に於いて法事（ほうじ）²を修（しゅう）す、右近少将源惟賢（いけん）を遣はして、諷誦（ふじゆ）³を修せらる。
廿日、辛酉（しんゆう）、季御讀經（きのみどきょう）始め、
廿三日、甲子（こうし）、同竟（おは）り、
今日、省試（しょうし）⁴、題（だい）に云はく、「昭華玉（昭華玉）、<題中（だいちゅう）に韻を取る、>」といへり、大輔（たいふ）齊光（せいこう）、下して云はく、「宣旨、学生三人、卿宣（きょうせん）一人、登省（とうしょう）」といへり。
廿六日、丁卯（ていぼう）、伊勢齋王野宮（ののみや）に點地（てんち）也。
卅日、辛未（しんび）、朱雀門に於いて大祓（おおはらひ）⁵す。大嘗會（だいじょうえ）⁶あるべきによるなり。

[現]

閏八月一日、壬寅（みずのえとら）。
二日、癸卯（みずのとう）。大納言為光卿、故女御のために法性寺に法事を修した。（花山天皇が）右近少将源藤惟賢を遣わして諷誦を行わせた。
廿日、辛酉（かのととり）。季の御讀經が始まった。
廿三日、甲子（きのえね）。これが終わった。今日省試が行われた。題を発表する。「昭華玉<昭華玉の中のどれかの韻を使って詩を作ること>」と言った。大輔齊光が「宣旨により、学生三人と、式部卿の命による一人を事件させよ。」と命令した。
廿六日、丁卯（ひのとう）。伊勢齋王野宮を設ける所を占って定めた。
卅日、辛未（かのとひつじ）。朱雀門で大祓が行われた。それは、大嘗會が行われるためになされたのである。

[英]

8th month (intercalary), 1st day, *mizu no e, tora*.

2nd day, *mizu no to, u*. Senior Counselor Lord Tamemitsu had Buddhist memorial services performed at Hosshōji for the deceased consort [Shishi]. Lesser Captain of the Right Inner Palace Guards Fujiwara no Iken was sent to proffer the royal provisions for the service.

20th day, *ka no to, tori*. Seasonal Sutra Reading began.

23rd day, *ki no e, ne*. The aforementioned ritual ended. Today, there was the Ministry of Personnel exam. Its topic was "bright blossoms and jewels" <from which the rhyme was chosen>⁷. Senior second-rank manager Seikô announced that according to a royal directive, three students of the university and one person nominated by the head of the Ministry of Personnel would take the exam.

26th day, *hi no to, u*. The site for the Palace in the Fields for the Ise Priestess-princess was selected by divination.

30th day, *ka no to, hitsuji*. A Great Purification was performed at Suzaku Gate due to the forthcoming Great New Food Festival.

Notes

¹ 法性寺 was built by Fujiwara no Tadahira 藤原忠平 (880-949) in 925. His grandson Kaneie and great grandson Michinaga both continued to commission numerous buildings on the premises such that at one point it extended to where Tōfukuji temple 東福寺 stands today. But it began to be neglected by a later descendant, Fujiwara no Michiie 藤原通家 (1191-1252), who built the nearby Tōfukuji temple 東福寺 in 1236. The Hōsshōji perimeter began to be reduced at that point. Today, it functions as a nunnery.

² 法事 refers to a Buddhist memorial service (追善供養など) held for the deceased. It was customarily held on the 49th day after the death, and annually on the death date.

³ 諷誦. Refers to 諷詠暗誦 (ふえいあんじゅつ). 諷詠 refers to reciting Chinese and Japanese poems (詩歌) aloud. 暗誦 refers to reciting memorized passages, as well as to chanting sutras 經典 and buddhist songs 偈頌 (げじゅ) with rhythm. 『平安時代史辞典』

⁴ 省試. In China during the Tang (618-c.907) and Song (960-1279) periods, those who passed regional exams were assembled at the 尚書省 to take the council exam for promotion (官使い登用試験). 『大漢和辞典』 During the Heian Period in Japan, a group of those attending university were selected to take the exams for promotion. Those exams given by the *ritsuryō* Ministry of Personnel were referred to as 省試. 『平安時代史辞典』

⁵ 大祓. Semi-annual rites of expiation and purification to atone for offenses against the gods. These were events customarily held on the last day of the 6th and 12th months whereby officers of all the ministries who were present in the capital assembled in the open space in front of Suzaku Gate to atone for their offenses, and to be purified.

⁶ Same as 大嘗祭. 『国史大辞典』

⁷ A tentative translation. The verb suggests selection or extraction, but it seems that at least in Tang poetry, rhymes were "set."