

Nihon Kiryaku Kanna Gannen Kugatsu

(原) 一日壬申。

(読) 一日、壬申、

(現) 一日、壬申。

(英) First day, *mizu no e, saru*.

(原) 二日癸酉。伊勢斎王濟子女王自中河家禊東河。入左兵衛府。

(読) 二日、癸酉、伊勢斎王濟子(さいし)女王、中河の家(なかのかわいえ)より東河(ひがしのかわ)に禊(けい)し、左兵衛府に入る、

(現) 二日、癸酉。伊勢斎王濟子女王は中河家より出て、東河で禊を行って、左兵衛府に入った。

(英) Second day, *mizu no to, tori*. The Ise Priestess, Princess Saishi,¹ left from the Nakanokawa residence², was purified at Higashikawa,³ and entered the Headquarters of the Left Military Guards⁴.

(原) 三日甲戌。御燈。依大嘗會停止之。但廢務。

(読) 三日、甲戌、御燈(ごとう)、大嘗會(だいじょうえ)によりて之を停止(ちょうじ)す、但し廢務(はいむ)、

(現) 三日、甲戌。御燈。大嘗会があるので、これは中止となった。国家の政を行わない。

(英) 3rd day, *Ki no e, inu*. Royal Ceremony of the Light.⁵ But, due to the impending Great New Food Festival, it was cancelled. There was a cessation of government.⁶

¹ For a biography, see *Heian jidashi jiten*, Volume 2, p.1831.

² Location unknown. However, the Nakakawa was a river running along the present route of Imadegawa Street in Kyoto (See *Heian jidaishi jiten*, Volume 2, p.1794), which roughly follows the line of the back of the palace. So it is possible that the Nakanokawa residence was in the vicinity of the palace.

³ Location unknown.

⁴ For roughly the first year after being selected as the next Ise priestess, the nominee would reside at a location inside the palace precincts before moving to a Palace in the Fields (McCullough) for a year. Then 3 years after her selection by divination, she would start out on the journey to Ise. See *Heian jidaishi jiten*, Volume 1, p.967.

⁵ Ritual held on the 3rd day of the 3rd month and the 3rd day of the 9th month of each year, worshipping Polaris (the North Star). The sovereign himself underwent a period of abstinence to purify himself, and offered up a torch. The name of the ceremony most likely comes from this offering of the torch, *gotō*. The purpose of the ritual was to enlist the protection of the constellation, and it was believed that in this way, bad omens could be avoided. See *Heian jidaishi jiten*, Volume 1, p.914.

⁶ A suspension of governmental activity due to an important event/ ceremony for the realm, in this case, the Great New Food Festival. See *Heian jidaishi jiten*, Volume 2, p.1911.

(原) 九日庚辰。平座見参。

(読) 九日、庚辰、平座 (ひらざ)、見参 (げざん)、

(現) 九日、庚辰。平座見参。

(英) Ninth day, *ka no e tatsu*. An abbreviated ceremony was held in lieu of the customary *shun* rites, and the list of attendees was memorialized to the throne.⁷

(原) 十一日壬午。例幣。天皇行幸八省院。

(読) 十一日、壬午、例幣 (れいへい)、天皇、八省院 (はっしょういん) に行幸す、

(現) 十一日、壬午。例幣。天皇は八省院に行幸した。

(英) 11th day, *mizu no e, uma*. An offering of new grains was made as usual.⁸ The sovereign made a royal progress to the Court of the Eight Ministries (for it).⁹

(原) 十四日乙酉。被定大嘗會御禊日時。又有除目。

(読) 十四日、乙酉、大嘗會御禊 (ごけい) 日時 (にちじ) を定めらる、又、除目 (じもく) 有り、

(現) 十四日、乙酉。大嘗會のための (天皇の) 御禊の日・時を定めた。又除目があった。

(英) 14th day, *ki no to, tori*. The date and time of the royal purification for the Great New Food Festival was set. In addition, there was a Ceremony for Assigning Posts.¹⁰

(原) 十九日庚寅。依宜陽殿鳴物忌。諸卿不参。

(読) 十九日、庚寅、宜陽殿 (ぎようでん) 鳴 (めい) ずるに依りて、物忌 (ものいみ)

⁷*Hiraza-gezan*: A truncated form of the *shun no matsurigoto* – the ceremony held on one day in each third (*shun*) of a month on which the sovereign was meant to attend political discussions – which was held when the sovereign did not attend. After the ceremony was held in truncated form, the senior nobles performed *gezan*. This consisted of making a record of those attending being made, which was then shown to the sovereign in his residential pavilion (Seiryōden), after which the sovereign acknowledged receipt of the list. The nobles lined up in front of the Shishiiden (Shishinden) in order of rank, and made obeisance to the sovereign in the Shishiiden (even though the sovereign was not present in the building), before departing.

⁸ This was the offering made annually to Ise Shrine for the *kannamesai*, the Festival of First Fruits to the Deities, which was held in the 9th month at Ise Shrine.

⁹ The *Chōdōin* (“Court of Government”; McCullough). This was originally the main site of rituals for the realm. It was located directly south of the *Daigokuden*. See *Heian jidaishi jiten*, Volume 2, p.1647.

¹⁰ Court ceremony for the appointment of all but the most senior officials in the Heian period (794–1185). The two principal *jimoku* ceremonies were for appointment to offices in the capital (the so-called *Tsukasameshi no jimoku*), and for appointment of provincial officials (the *Agatameshi no jimoku*). These ceremonies began to lose their importance in medieval times.

す、諸卿不参、

(現) 十九日、庚寅。宜陽殿が鳴ったため、物忌みがあった。そのため、公卿などは内裏に行かなかつた。

(英) 19th day, *ka no e, tora*. Due to an unexplained noise at the *Giyōden*,¹¹ there was a taboo and associated period of abstinence. (Due to this, on this day), the nobles did not come to the palace.

(原) 是日也。後太上法皇自堀河院遷御圓融院。公卿以下布衣朝衣。相交前駟僧十人。皆著織笠等。列中此中。法皇唐御車也。僧正寛朝候御車後。左大臣(雅信)乗車扈從。見之者莫不流涙。

(読) この日、後太上法皇(のちのだじょうほうおう)、堀河院(ほりかわいん)より、圓融院(えんゆういん)に遷御(せんぎょ)す、公卿以下は布衣(ほい)朝衣、相交わり、前駟の僧十人は、皆、織(おりもの)、笠等を著(ちやく)し、此の中に列す、法皇は唐の御車(からのおんくるま)なり、僧正(そうじょう)寛朝(かんちょう)、御車の後へ(しりへ)に候す、左大臣(雅信-まさのぶ)、車に乗りて扈從(こしょう/こじゅう)す、之を見る者、涙を流さざるなし、

(現) 又、この日に後太上法皇(円融)は堀河院から円融院に移った。公卿以下は布衣および朝服を着用していた。(公卿等に)相交わり、前駟の僧十人は皆織物をまとい、笠をがぶり、この中に列した。円融法皇は唐風の御車に乗った。僧正寛朝が御車の後にいた。左大臣(源雅信)がその後ろに車に乗って従った。この行列を見る者の仲で涙を流さない者はいなかった。

(英) It was on this day that the junior retired sovereign¹² moved from the *Horikawa-in*¹³ to the *Enyū-in*.¹⁴ The senior nobles and lesser officials wore either cloth hunting robes¹⁵ or court dress.¹⁶ Mixed in with the vanguards, 10 monks formed a procession wearing woven garments and wide-brimmed hats¹⁷. The retired sovereign

¹¹ A building in the residential palace located to the east of the Shishiiden. It was used for storing various books and musical instruments.

¹² For a biography, see *Heian jidaishi jiten*, Volume 1, p.317.

¹³ Refers to the Horikawa-dono. It had served as Enyū's town palace (*McCullough-sato dairi*) during his reign. See *Heian jidaishi jiten*, Volume 2, p.2325. As Enyū had ceded the throne the year before, he was now vacating the residence that had served as his palace.

¹⁴ This was a temple built by Enyū to the north of the capital. He spent his retirement there. The site is now Ryōanji. See *Heian jidaishi jiten*, Volume 1, p.316-7.

¹⁵ See *Heian jidaishi jiten*, Volume 2, p.2273.

¹⁶ Clothes specified by the *ritsuryō* codes for use during ceremonies and at court, these were the standard clothes for courtiers with posts.

¹⁷ For *orimono*, see *Heian jidaishi jiten*, Volume 1, p.422. For *kasa*, see *Heian jidaishi jiten*, Volume 1, p.473.

rode in a Tang-style ox-cart.¹⁸ The Senior Prelate¹⁹ Kanchō²⁰ was behind the retired sovereign's ox-cart. The Minister of the Left²¹ (Minamoto no Masanobu) followed behind riding in an ox-cart. Among those who witnessed this (cavalcade), there was not one who failed to shed tears.

(原) 今日。中宮移御故参議源惟正卿二條家。

(読) 今日、中宮（藤原導子—ふじわらのじゅんし）、故（こ）参議源惟正卿（さんぎみなもとのこれまさのきょう）の二条家に移御す、

(現) またこの日、中宮は故参議源惟正卿の二条家に移った。

(英) On this day, the Queen-consort²² (Fujiwara no Junshi) moved to the *Nijō* residence²³ of the deceased Advisor, Lord Minamoto no Koremasa²⁴.

¹⁸ This was the biggest type of ox-cart used by members of the Japanese court. Its use was reserved for retired sovereigns, queen consorts, princes of the blood, crown princes, regents, and those equivalent in status to the 3 consorts (*jungō*). See *Heian jidashi jiten*, Volume 1, p.540.

¹⁹ This was the highest rank in the Office of Monastic Affairs (*sōgō*). See *Heian jidaishi jiten*, Volume 2, p.1401.

²⁰ Kanchō administered the 10 precepts to Enyū upon the latter's taking of Buddhist vows. Thus the two may have been in a form of master-disciple relationship. For a biography see *Heian jidaishi jiten*, volume 1, p.581.

²¹ For a biography, see *Heian jidaishi jiten*, Volume 2, p.2445. As brother to Kanchō, it is likely that he and Enyū had also been close.

²² She was actually Enyū's consort. For a biography, see *Heian jidaishi jiten*, Volume 2, p.2164. At this time, the positions of *kōgō* and *chūgū* were undifferentiated and referred to the same figure. However, in the reign of Ichijō Tennō, the roles were separated when a second woman was raised to the status of official consort. The initial occupant was made *kōgō*, while the new consort was appointed *chūgū*. Therefore from this time it became customary to have more than one queen-consort. In such cases, the first consort to be appointed would be promoted from *chūgū* to *kōgō* if a new consort was appointed. Officially, the position of *kōgō* was considered senior to that of *chūgū*, even if there were many cases where the *chūgū* was the more powerful figure. For this reason, from the reign of Ichijō Tennō onwards, *kōgō* should be translated as 'senior queen-consort', while *chūgū* should be 'queen-consort,' in order to reflect the official difference in status which emerged between the two positions.

²³ Located in the left capital, it straddled *Nijō* Avenue, north of Fujiwara no Michinaga's *Nijō* mansion. See *Heian jidaishi jiten*, Volume 2, p.1851 [*nijōtei* 2].

²⁴ For a biography, see *Heian jidaishi jiten*, Volume 2, p.2412.