

inquire after us and to ask about the perils encountered by the second ship.

Start here nd DAY They did not start out.

^{23rd} DAY Early in the morning I looked at the anchorage from the mountain, but nothing was to be seen of the nine ships, so we knew that they had started out together in the night. A northwest wind was blowing.

Northeast from Mt. Ch'ih more than a hundred *li* across the sea a mountain can be seen in the distance. It is called Mt. Ch'ing.⁵⁴⁶ Three peaks stand in a row indistinctly in the distance. This was the place where the First Emperor of the Ch'in built 修 a bridge over the ocean. From this mountain the First Emperor also saw to the east Mt. P'eng-lai, Mt. Ying, and Mt. Hu.⁵⁴⁷ He died here,⁵⁴⁸ and his hemp sandals of that time still exist. I met an old man who told me this, and thus I came to know it.

In order to go to T'ien-t'ai, we three monks have given

⁵⁴⁶ There is a Mt. Ch'ing 青 sixty *li* south of Jung-ch'eng (cf. *Jung-ch'eng-hsien chih* 1.7a and *Tseng-hsiu Teng-chou-fu chih* 3.29b), which may have been visible from Mt. Ch'ih, but what follows indicates that Ennin meant Mt. Ch'eng 成, the eastern-most extremity of the Shantung Peninsula just east of Jung-ch'eng and approximately sixty km. northeast of Shih-tao Bay. The First Emperor of Ch'in climbed this mountain promontory in 219 B.C. and may have visited it again in 218 and 210 (cf. Édouard Chavannes, *Les mémoires historiques de Se-ma Ts'ien* 2.143, 157, 191; *Jung-ch'eng-hsien chih* 1.5a; *Tseng-hsiu Teng-chou-fu chih* 3.29a). A chain of rocky islets extending eastward from Mt. Ch'eng into the sea is known as the Bridge of Ch'in or the Bridge of the Ch'in Emperor 秦皇橋 (cf. *Jung-ch'eng-hsien chih* 1.10a and *t'u* 1b and *Tseng-hsiu Teng-chou-fu chih* 4.8a and introductory maps 3b and 12b); this name obviously gave rise to Ennin's story of a bridge below.

⁵⁴⁷ 蓬萊山瀛山胡山, clearly a different version of the names of the three islands of the immortals (P'eng-lai, Fang-chang 方丈, and Ying-chou 瀛洲) which the First Emperor sought in the Eastern Sea (cf. Chavannes, *op. cit.* 2.152).

⁵⁴⁸ Actually he died in modern Hopeh after a trip around Shantung. Cf. *ibid.* 2.191-92.

up the idea of returning home and are staying at the Mt. Ch'ih Cloister. Whenever we ask about the trip,⁵⁴⁹ [we are told that] it is an extremely long way to the south, but we hear that, if we were to make a pilgrimage toward the north, we would find Mt. Wu-t'ai¹⁹⁹ about two thousand-odd *li* from here. Thus, the south is distant, but the north is close. I also hear that there are monks of the Tendai Sect with the religious names Chih-yüan 志遠 and Abbot Wen-chien 文鑒, who are both disciples of Abbot Hsüan-su 玄素 of [Mt.] T'ien-t'ai and are at present practicing *hokke-zammai*²⁸⁴ at Mt. Wu-t'ai. They are transmitting the Tendai tradition. They formerly practiced *hokke-zammai* on the northern terrace at the Sung Valley Monastery⁵⁵⁰ and attained the Way. Recently a certain . . . -chin 進 Ch'an-shih,²⁴⁹ a monk of the Lung-hsing-ssu⁸⁷⁸ of Ch'u-chou, took 1,000 copies⁵⁵¹ of the *Nirvana Sutra*²⁰⁸ to Chih-yüan Ch'an-shih of Mt. [Wu]-t'ai and received the *hokke-zammai*. He entered the hall for the practice [of *hokke-zammai*] in order to "seek" Fugen,²⁸⁶ and, while there practicing the Way, he succeeded in seeing His Holiness.⁵⁵² That was some twenty years ago. I have recorded this in accordance with the verbal statement of the Korean

⁵⁴⁹ *Hsing-li* 行李. Cf. Ku Yen-wu 顧炎武, *Jih-chih-lu* 日知錄 (Hupei Ch'ung-wen shu-chü 崇文書局 edition, 1872) 32.15b and *Yu-yang tsa-tsu* 酉陽雜俎 13.1a-b (in the *Ssu-pu ts'ung-k'an* 四部叢刊 edition) by the ninth-century author Tuan Ch'eng-shih 段成式. Later in the text Ennin uses this word for "baggage" as well as for "travel."

⁵⁵⁰ "Monastery" here is [a]rannya 阿蘭若 (Skr. *āranya*). The "northern terrace" 北臺 is one of the five terraces or peaks of Mt. Wu-t'ai, a name which means "Five Terraces." On 840 V 21 Ennin, describing the wonders of the northern terrace, says that Sung Valley 宋谷 lies on its northern side and was the scene of a miracle. Cf. Ono and Hibino 319.

⁵⁵¹ 一千部, possibly printed extracts.

⁵⁵² *Daishō* 大聖, literally "Great Sage," a term for Buddhas and important Bodhisattvas. Here it apparently is used for Fugen, but later in the text it usually refers to Monju (see note 300).

monk, Sōngnim Hwasang.⁵⁵³ This monk wandered for some twenty years, going to Mt. Wu-t'ai and to Ch'ang-an, before coming to this mountain cloister.

In the course of conversation, I continually hear how wonderful are the holy sites of Mt. [Wu]-t'ai. I deeply rejoice that we are close to this holy region. For the time being I am giving up my plan to go to T'ien-t'ai and have decided to go to Wu-t'ai. Thus, I have changed my previous plan and intend to spend the winter at the mountain cloister and, when spring comes, to wander forth on a pilgrimage to Mt. [Wu]-t'ai.

28th DAY At 4 P. M. two representatives of the subprefecture, Tou Wen-chih 饗文至 and another man, came with a letter from the subprefecture. This letter said:

The subprefecture notifies Ch'ing-ning-hsiang:

We have received a report from the *Pan-t'ou*⁵⁵⁴ Tou Wen-chih about the three men abandoned by the Japanese ship.

The dossier on this case reveals 右檢案内 that we have received the above-mentioned report from the *Pan-t'ou*, informing us that the ship left on the fifteenth day of this moon and that the three abandoned men are to be found at the Korean Cloister of Mt. Ch'ih. This report is as stated above.

In accordance with our investigation of the said persons,⁵⁵⁵ when they were abandoned by the ship, the *Ts'un-pao*⁵⁵⁶ and *Pan-t'ou* should have informed us on that very day. Why have they allowed fifteen days to pass before informing us? Furthermore, we do not find the surnames and given names of the abandoned men or what baggage⁵⁴⁹ and clothing they have. Also there has been no report at all of your having checked

⁵⁵³ 聖琳. The second character is written 林 here and on 840 I 15 but correctly on 839 XI (or XII) 16 and in *Ikeda*. Hwasang is the Korean pronunciation of the Chinese Ho-shang (see note 115). This is Ennin's first clear statement of oral communication with a Korean or Chinese.

⁵⁵⁴ 板頭, an unidentified title.

⁵⁵⁵ 依檢前件人. A stereotyped phrase of this nature usually introduces the decision in the documents found in this text.

⁵⁵⁶ 村保, probably the head of the village mutual guarantee system.

with the Monastery Administrator¹¹⁹ and Supervisor⁵⁵⁷ monks of the Mt. Ch'ih Cloister on their having foreigners living there. The canton elders⁵⁵⁸ are hereby notified to investigate the matter. On the very day this notice reaches you, report on the matter in detail. If anything does not tally in your investigation, or if there are any falsifications,⁵⁵⁹ you will be called in and held responsible, or if in your eventual report on the investigation you disregard the time limit, or if the investigation is not careful enough, the original investigators will most definitely be judged severely.

*Notice of the twenty-fourth day of the seventh moon of the fourth year of K'ai-ch'eng by the Intendant*⁵⁶⁰ Wang Tso 王佐.

Hu Chün-chih 胡君直, the Superintendent of Registers⁴⁸⁷ and the Vice-Chief of Employees 副尉.⁴⁸⁴

[Signed] the substitute Subprefect, Ch'i Hsüan-yüan 戚宣員.

We monks in search of the Law then wrote a letter to inform them of our reasons for staying. This letter is as follows:

*The reasons why the Japanese monk, his two disciples,*⁵⁶¹ and his servant are staying at the mountain cloister.

The said monk, in order to search for the Law of Buddhism, has come far across the sea. Although he has reached

⁵⁵⁷ *Chiji* 知事, a general term for the various supervisory officers of a monastery, such as the *Inō*, *Tenzo* (see note 81), and *Kansu* (see note 116).

⁵⁵⁸ 鄉專老人, possibly a copyist's error for *hsiang ch'i-lao* 耆老 (see note 29). Cf. Des Rotours, "Les grands fonctionnaires des provinces en Chine sous la dynastie des T'ang," *T'oung pao* 25.277.

⁵⁵⁹ 妄有拒改. The last character is not clear as written in *Tōji* and is interpreted as 注 by *DBZ*, *KIK*, and *ZZGR*.

⁵⁶⁰ *Tien* 典, a title not listed by Des Rotours for this sort of provincial post. The first two names are presumably those of the actual drafters, the last that of the official signer.

⁵⁶¹ *Shōshi* 小師, a term used for disciples, novices, and monks during their first ten years after ordination.

China, he has not yet fulfilled his long-cherished vow. His original intention in leaving his homeland was to travel around the holy land [of China], seeking teachers and studying the Law. Because the tributary embassy returned early, he was unable to accompany it back to his country and in the end came to reside in this mountain cloister. Later he intends to make a pilgrimage to some famous mountains,⁵⁶² seeking the Way and performing [Buddhist] practices. His baggage [consists of] one iron alms bowl, two small bronze bells,⁵⁶⁴ one bronze jug, more than twenty scrolls of writings, clothes against the cold, and nothing else. Undergoing an investigation by the subprefectural government, he fully presents his reasons as above and gives his statement as above. Respectfully written.

A statement made on the twenty . . .^{562a} day of the seventh moon of the fourth year of K'ai-ch'eng by the Japanese monk Ennin and humbly presented by the attendant monk Ishō, and the monk Igyō, and the servant Tei Yūman.

A statement presented by the Mt. Ch'ih Cloister at Ch'ing-ning-hsiang in the inquiry into the reasons why the Japanese monk did not return home on board the ship.

The said Japanese monk, Ennin, his disciples⁵⁶¹ Ishō and Igyō, and a servant, in all four men, say that they heard from afar that China 重花 has made Buddhism prosper, and therefore they have come and have given themselves over to the study of the sacred doctrine. They intend to visit in turn the famous mountains and holy sites, making pilgrimages in various regions, but, because it is hot now, they are staying for the time being in this mountain monastery to escape the heat, waiting for it to become cool, after which they will start.⁵⁶³ Consequently, they did not obtain⁵⁶⁴ their [travel] documents from the subprefectural government.

⁵⁶² The word "mountains" in this and following documents refers to monasteries and Buddhist holy sites, which commonly were in the mountains.

^{562a} A partly obliterated character has been omitted by DBZ.

⁵⁶³ A plausible excuse, since it was still early in September, but they actually stayed through the winter.

⁵⁶⁴ DBZ suggests 得 for 早.

We have examined in detail the clothes and bowls this monk and the others have brought with them, and there is nothing else [besides what they have declared]. If this communication subsequently proves to be inaccurate, I, Pōpch'ōng 法清, and my colleagues are guilty of lying. Respectfully written and presented. The matter is as stated above.

A statement of a day in the seventh moon of the fourth year of K'ai-ch'eng by Pōpch'ōng, the Prior⁵⁶⁵ of the Mt. Ch'ih Cloister.

EIGHTH MOON: 13th DAY⁵⁶⁶ I have heard that the nine ships under the Consultant Counselor are in Mt. Ch'ing inlet⁵⁴⁶ and also that a P'o-hai⁵⁶⁷ commerce⁵⁶⁸ ship likewise is anchored in that inlet. A man came from there to inform the subprefectural offices. I do not yet know whether this is true or false or how it happened. Ever since the nine ships started out from the Mt. Ch'ih inlet the northwest wind has been blowing continuously day after day, and it still is now, so what could there have been to prevent them from going? It must be a false report by this man.

15th DAY The monastery prepared noodles, cakes, and so forth, and observed the festival of the fifteenth day of the eighth moon. Such a festival is not held in other countries, and Korea alone observes it. The old monks tell me that, when of old Korea (Silla)¹³ was fighting with P'o-hai, they won a victory on this day, so they have made it a festival and make music and gaily dance. This has gone on without interruption for many generations. They prepare all sorts of food and drink, and sing, dance, and play instrumental music for three days before stopping, continuing from the daylight hours into the night. Now, in this mountain cloister, in memory of their homeland, they are today observing this festival. / When P'o-hai was chastised by Korea (Silla), a mere one thousand men [managed to] flee to the

END

⁵⁶⁵ Inju 院主.

⁵⁶⁶ September 24, 839.

⁵⁶⁷ 渤海, a Tungus state in eastern and northern Manchuria and northern Korea, which existed from about 713 to 927.