

MoW Register Nominations - The Monk Enchin Archives: A History of Japan-China Cultural Exchange

1. Title / Titre

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The Monk Enchin Archives: A History of Japan-China Cultural Exchange

2. Summary / Résumé

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The nominated materials include primary sources that trace the life of the Japanese monk Enchin (814–891), who travelled to China to study Buddhism and seek spiritual enlightenment in the ninth century. The materials also include documentary heritage related to Japan-China cultural exchanges and the deepening significance of Buddhism and Buddhist faith in Japan at that time.

Buddhism experienced a golden age in China during the Tang dynasty (618–907), and, despite great personal risk to himself, the monk Enchin elected to sail to China to discover spiritual truths through Buddhism and to study Buddhist teachings there. After returning to Japan, Enchin spread the Buddhist teachings he had learned and was eventually appointed head of the Tendai school.* The nominated materials are made up of historical documents that Enchin himself collected and entrusted to Onjō-ji Temple, which he had restored to a place of prominence during his lifetime. In reverence to Enchin, the monks at Onjō-ji Temple have passed down and protected these materials for over 1,100 years.

The nominated materials are divided into four categories: official documents issued in China that illustrate the Tang legal system, official documents issued in Japan that illustrate the establishment of its own state system, documents that illustrate Buddhist exchanges between Japan and China, and documents that illustrate the practice of “patriarch worship” in Japanese Buddhism. Though the Tang dynasty established a vast empire that greatly impacted the East Asian world, very few of its records have survived to present day. Exceptionally, the nominated materials have survived as primary sources. Through the legacy of the monk Enchin, a wealth of historical documents from Japan and China have been preserved in their unaltered, original states, making the nominated materials a rare example not only in the history of religion, but also among archives globally.

*The Tendai school was founded by the Japanese monk Saichō based on his studies of its counterpart, the Tiantai school, in China.

3. Nominator contact details / Coordonnées de l'auteur

3.1 Name of nominator / Nom de l'auteur de la proposition

(1) Religious Corporation, Onjō-ji Temple (Fuke Toshihiko, Representative Director)

(2) Independent Administrative Institution, National Institutes for Cultural Heritage, Tokyo National Museum (Zeniya Masami, Executive Director)

3.2 Relationship to the nominated material / Relation avec l'élément considéré du patrimoine documentaire

i) National Treasure/Documents and Texts Pertaining to the Monk Enchin (46 items):

Owner: Religious Corporation, Onjō-ji Temple (Fuke Toshihiko, Representative Director) -nominator (1)

ii) National Treasure/Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala (1 item)

Owner: Religious Corporation, Onjō-ji Temple (Fuke Toshihiko, Representative Director) -nominator (1)

iii) National Treasure/Documents Pertaining to the Monk Enchin (8 items)

Custodian: Independent Administrative Institution, National Institutes for Cultural Heritage, Tokyo National Museum (Zeniya Masami, Executive Director) -nominator (2)

iv) National Treasure/Imperial Decree Granting the Monk Enchin the Monastic Rank of “Great Monk of the Dharma Seal” and the Posthumous Title “Great Master Chishō”

(1 item)

Custodian: Independent Administrative Institution, National Institutes for Cultural Heritage, Tokyo National Museum (Zeniya Masami, Executive Director) -nominator (2)

3.3 Address / Adresse

(1) Religious Corporation, Onjō-ji Temple:

246 Onjōji-chō, Ōtsu City, Shiga Prefecture, JAPAN

(2) Independent Administrative Institution, National Institutes for Cultural Heritage, Tokyo National Museum:

13-9 Ueno Park, Taitō Ward, Tokyo, JAPAN

3.4 Telephone / Téléphone

(1) Religious Corporation, Onjō-ji Temple: +81-(0)77-522-2238

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3.5 Email / Courriel

(1) Religious Corporation, Onjō-ji Temple: f-toshi@dream.ocn.ne.jp

(2) Independent Administrative Institution, National Institutes for Cultural Heritage, Tokyo National Museum: somu_tnm@nich.go.jp

3.6 Co-nominator(s), if any / Co-auteur(s), le cas échéant

4. Declaration of Authority / Déclaration sur l'honneur

I certify that I have the authority to nominate the item, or items, described in this document to the Memory of the World Register.
Je certifie sur l'honneur, proposer le patrimoine documentaire décrit dans ce document au Registre international de la Mémoire du monde

Declaration of authority / Déclaration sur l'honneur

Yes

Full name / Nom et prénom

(1) Fuke Toshihiko

Representative Director, Religious Corporation, Onjō-ji Temple

(2) Zeniya Masami

Executive Director, Independent Administrative Institution, National Institutes for Cultural Heritage, Tokyo National Museum

Date

10/15/2021

5. Legal information / Informations juridiques

5.1 Name of owner / Nom du propriétaire

i) National Treasure/Documents and Texts Pertaining to the Monk Enchin (46 items):

Religious Corporation, Onjō-ji Temple (Fuke Toshihiko, Representative Director) -nominator (1)

ii) National Treasure/Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala (1 item)

Religious Corporation, Onjō-ji Temple (Fuke Toshihiko, Representative Director) -nominator (1)

iii) National Treasure/Documents Pertaining to the Monk Enchin (8 items)

Independent Administrative Institution National Institutes for Cultural Heritage (Shimatani Hiroyuki, President) (3)

iv) National Treasure/Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō"

(1 item)

Independent Administrative Institution National Institutes for Cultural Heritage (Shimatani Hiroyuki, President) (3)

5.2 Address / Adresse

(1) Religious Corporation, Onjō-ji Temple: 246 Onjōji-chō, Ōtsu City, Shiga Prefecture, JAPAN

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(1) Religious Corporation, Onjō-ji Temple: +81-(0)77-522-2238

(3) Independent Administrative Institution, National Institutes for Cultural Heritage: +81-(0)3-3822-1196

5.4 Email / Adresse électronique

(1) Religious Corporation, Onjō-ji Temple: f-toshi@dream.ocn.ne.jp

(3) Independent Administrative Institution, National Institutes for Cultural Heritage: soumu@nich.go.jp

5.5 Name and contact details of custodian / Nom et coordonnées du dépositaire

i) National Treasure / Documents and Texts Pertaining to the Monk Enchin (40 items, 4 scrolls)

The owner and custodian are the same entity.

(However, these items are stored at the Independent Administrative Institution, National Institutes for Cultural Heritage, Nara National Museum.

Address: 50 Noboriōji-chō, Nara City, Nara Prefecture, JAPAN / Telephone: +81-(0)742-22-7771 / Email: somu-kakari_narahaku@nich.go.jp)

ii) National Treasure / Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala (1 item)

Same as above (i).

iii) National Treasure / Documents and Texts Pertaining to the Monk Enchin (3 items, 3 scrolls)

The owner and custodian are the same entity.

(However, these items are stored at the Independent Administrative Institution, National Institutes for Cultural Heritage, Kyoto National

(However, these items are stored at the independent Administrative Institution, National Institutes for Cultural Heritage, Kyoto National Museum.

Address: 527 Chaya-chō, Higashiyama Ward, Kyoto / Telephone: +81-(0)75-541-1151 / Email: gen_kyohaku@nich.go.jp)

iv) National Treasure / Documents Pertaining to the Monk Enchin (8 items)

Independent Administrative Institution

National Institutes for Cultural Heritage, Tokyo National Museum (Zeniya Masami, Executive Director)

Address: 13-9 Ueno Park, Taitō Ward, Tokyo

Telephone: +81-(0)3-3822-1111

Email: somu_tnm@nich.go.jp

v) National Treasure / Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō"

(1 item)

Same as above (iv).

5.6 Legal status / Statut juridique

i) National Treasure / Documents and Texts Pertaining to the Monk Enchin (46 items):

Designated as a National Treasure on July 1, 1963

ii) National Treasure / Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala (1 item) :

Designated as a National Treasure on March 31, 1953

iii) National Treasure / Documents Pertaining to the Monk Enchin (8 items) :

Designated as a National Treasure on February 19, 1957

iv) National Treasure / Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō" (1 item):

Designated as a National Treasure on March 29, 1952

5.7 Copyright status / Droits d'auteur

The owners of the works are the rights holders.

5.8 Accessibility / Accessibilité

- *Documents and Volumes Pertaining to the Monk Enchin and Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala* (the portions held by Onjō-ji Temple).

Pursuant to Article 48 of the Law for the Protection of Cultural Properties, the Commissioner of Cultural Affairs organizes public viewings of these works, and they are cared for and regularly exhibited at the Nara National Museum and the Kyoto National Museum in line with the Commissioner's recommendations. Also, two of Enchin's Tang passports (*guosuo*, 過所) can be viewed on Onjō-ji Temple's website on a page entitled "Passports of the Monk Enchin, Posthumously Known as Great Master Chishō: The National Treasure Passport (*Guosuo*, 過所) Issued by the Governing Authority of Yuezhou to the Monk Enchin and the National Treasure Passport (*Guosuo*, 過所) Issued by the Tang Department of Internal Affairs to the Monk Enchin" (www.shiga-miidera.or.jp/kasho). The website presents records from Enchin's life, including digitized images, document highlights, background information, transcriptions of the original calligraphy into modern script, and transliterations of the classical Chinese characters into Japanese. Digital images of the other items in the *Documents and Texts Pertaining to the Monk Enchin* are also available online (<http://www.shiga-miidera.or.jp/treasure/index.htm>). These pages are currently only available in Japanese, but English and Chinese versions are under development and will be added in that order.

- *Documents Pertaining to the Monk Enchin and Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō"* (the portions in the custody of the Tokyo National Museum)

These items are regularly exhibited by the custodian, the Tokyo National Museum. High-resolution images of all the related documents are available on e-Museum (<http://www.emuseum.jp/>), a website operated by the Tokyo National Museum with language support for Japanese, English, Chinese, and Korean.

There are no legal or cultural restrictions that limit access to any of the nominated materials.

6. Identity and description of the documentary heritage / Identité et description de l'élément du patrimoine documentaire

6.1 Name and identification details / Nom et identification de l'élément proposé

- National Treasure/ *Documents and Texts Pertaining to the Monk Enchin* (46 items)
- National Treasure / *Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala* (1 item)
- National Treasure / *Documents Pertaining to the Monk Enchin* (8 items)
- National Treasure *Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō"* (1 item)

6.2 Type of document/ Type de document

Manuscripts / Manuscripts

6.3 Catalogue or registration details / Détails du catalogue ou de l'inscription

See the attached catalogue.

6.4 Visual documentation (if available and appropriate) / Documentation visuelle le cas échéant (si disponible et approprié)

See the attached catalogue.

6.5 History/Provenance / Histoire/Provenance

The monk Enchin restored Onjō-ji Temple to prominence and left the nominated materials in the care of the temple, where they were preserved for over a thousand years. Of these, a portion of the materials were held by the Kitashirakawa branch of the imperial family, which had been an administrator of Onjō-ji Temple. Those materials were transferred to the Japanese government in 1948 and are now in the custody of the Tokyo National Museum.

6.6 Bibliography / Bibliographie

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Waseda Daigaku Shigakkai, March, 2017.

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6.7 Referees

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2) Shimosaka Mamoru
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3) Maruyama Yumiko
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7. Assessment against the selection criteria / Evaluation des critères de sélection

7.1 Primary criteria - significance value to the world. Comment on one or more of the following significance criteria / Critères principaux - valeur d'importance mondiale. Commentez sur un ou plusieurs des critères d'importance suivants

Not all the criteria will apply to your documentary heritage. Choose only those criteria that are relevant to your nomination.

Tous les critères ne s'appliqueront pas à votre patrimoine documentaire. Choisissez uniquement les critères pertinents pour votre candidature.

7.1.1 Historic significance / Signification historique

The nominated materials are comprised of a rare collection of primary sources that trace the life of an internationally-active, esteemed ninth-century religious figure whose legacy is still felt today.

Since before the turn of the first millennium, many people risked their lives sailing across the ocean from Japan to China. They did this to learn of the latest advancements in culture, technology, and national governance, including legal and political systems, which they then used to further Japan's development. Through the remarkable efforts of one of these predecessors, the nominated materials contain original documents issued under the early Japanese legal system (*ritsuryō*, 律令) along with original documents issued by the Tang government that attest to the systems in place during the Tang dynasty. The unusual range of documentary heritage collected by the Japanese monk Enchin makes these archives extremely significant in the sense that they provide insights into many facets of history in both Japan and China in the ninth century, including governance, religion, and cultural exchanges between the two countries.

In Japan, Buddhism was held in particularly high regard in the ninth century, and Buddhist rituals were performed to ensure the stability of state governance. Buddhism had come to Japan via China and Japanese monks travelled to China to learn the latest Buddhist teachings—a practice supported by state policy. However, travelling to China by ship was a potentially fatal journey, and the monks who pursued this course did so out of a strong personal conviction to seek out spiritual truths through Buddhism. Those who arrived in China safely then underwent strict ascetic training in order to learn new teachings and acquire sacred texts before embarking on the hazardous journey back to Japan. Upon their return, the monks used the teachings they had learned in China to assist the Japanese government and bring peace and stability to the populace by spreading Buddhism.

Enchin was of those monks and collected the nominated materials while pursuing those activities. After his studies in China, Enchin returned and revived the Tendai school of Buddhism in Japan. He remains a revered figure in modern times as an eminent monk and the founder of the Jimon branch of the Tendai school. The nominated materials contain many of Enchin's original documents, which serve as primary sources for learning about the life of an eminent monk in the ninth century. That alone is a rare achievement that is significant in the history of the world.

In the ninth century, the Tang dynasty ruled a vast empire that exerted broad influence, beginning in East Asia and stretching as far as Western Europe. At the close of the ninth century, the dynasty began to collapse and many records were lost, including most of the records held by East Asian countries that had been impacted by the Tang dynasty. However, Enchin retained a number of original documents that he received from local authorities while studying in China, including passports for domestic travel that were issued under Tang regulations, called *guosuo* (過所) (Catalogue No. 1). These documents are considered extremely significant, as they serve as primary sources for researching the Tang system of government. They provide insights into the history of the legal system and travel regulations that served to stabilize the massive Tang dynasty—which influenced Japan along with the entire East Asian world—and as such, are an outstanding example of cultural heritage.

Comparatively, Japan in the ninth century had adopted the *ritsuryō* (律令) system of government, based on Chinese precedents. Enchin's documents from Japanese officials reflect this system of governance and mark the beginning of Japan's public documents, making them extremely valuable for paleographical studies. There are also many original documents in the collection that are valuable primary sources of the history of Japanese governance and which have been used to research Tang governance as well, such as the *Certificates Granting Monastic Ranks* (Catalogue, Nos. 8 & 10), which are the oldest extant examples of official documents of appointment in Japan and which Enchin used as his official identification, and the *Certificate (Kugen, 公驗) Issued to the Monk Enchin by the Governing Authority of Dazaifu* (Catalogue No. 12), which was issued in Japan as a travel pass when Enchin entered China.

In addition to preserving original documents from Japan and China, Enchin also cherished and passed down sutras and other sacred

texts related to the transmission of Buddhist teachings that he brought back to Japan from China. For example, the *Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala* (Catalogue No. 22) are invaluable depictions from a transition period prior to the codification of these iconographies, and were allegedly created by the Indian monk Śubhakarasiṃha (637–735). The works also include a handwritten note by Enchin indicating he received them in 855 from the Chinese monk Faquan (法全), a Buddhist master at Qinglong Temple (青龍寺) in the Tang capital of Chang'an.

Out of the fifty-six items included in the nominated materials, over thirty-one of them feature handwritten inscriptions by Enchin, with many of these additions specifying dates or detailing provenances. Together with the previously mentioned *Passports* (Guosuo, 過所) (Catalogue No. 1) and the *Certificate* (Kugen, 公驗) *Issued to the Monk Enchin by the Governing Authority of Dazaifu* (Catalogue No. 12), these documents serve as primary sources that allow researchers to trace Enchin's route in China, the steps he took to obtain the materials, and the Buddhist teachings present in the Tang dynasty during this period together with the chronology of their adoption in Japan.

Additionally, some of the correspondence Enchin preserved in *Farewell Poems and Letters to the Monk Enchin from Tang Acquaintances* (Catalogue No. 53) includes references to tea. Tea was not widely imported into Japan during this time period, but was later integral to Japanese culture through the tea ceremony. These examples of documentary heritage are significant not only for their value in religious history, but also for their insights into cultural exchanges between Japan and China.

Additionally, the *Document Indicating that Sanuki Province Recognizes the Request of the Monk Enchin's Clan to Change Their Surname to Wake no Kimi* (With a Preface by Fujiwara no Aritoshi in Man'yōgana Script) (Catalogue, No. 16) includes a note stating that Enchin had a government official return this document to him after it had been submitted to the local governing authority. Taken together with the *Genealogical Tree of the Monk Enchin* (With Revisions by Enchin) (Catalogue No. 53), these historical documents are evidence of Enchin's continued regard for his home region (Sanuki Province).

The collection also contains documents pertaining to the successive heads of Japan's Tendai school. Enchin carefully preserved and passed down the *Certificates of Transmission for the Precepts the "Three Categories of Morality"* (Catalogue No. 44), which contain the signatures of the successive heads of the Tendai school prior to Enchin and are valuable documents in the history of Buddhism in Japan. The *Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō"* (Catalogue No. 56) was granted thirty-six years after Enchin's death and was written by the renowned master calligrapher Ono no Michikaze (小野道風). These historical materials express the sum of Enchin's achievements in his life and as a monk. This substantial collection of documentary heritage about the ninth-century monk Enchin was handed down to present day, undamaged and entirely intact, thanks to the extraordinary efforts of Onjō-ji Temple, together with other temples and people related to Enchin's lineage, who shared a belief in the importance of relaying the greatness of their branch's founder to later generations. It is the power of their shared vision that remained unbroken from the ninth century to today that enabled the preservation of these historical documents from Japan and China.

7.1.2 Form and style / Forme et style

Among the nominated materials, several original documents issued by Tang officials are made of paper, including the passports (*guosuo*, 過所) (Catalogue No. 1) and travel passes (*gongyan*) (Catalogue Nos. 2 & 3). Among the documents issued by Japanese officials, the *Certificate Granting the Monastic Rank "Great Master Transmitting the Lamplight" (Issued by the Ministry of Central Affairs)* (Catalogue No. 10), that was prepared as a form of identification for Enchin when he entered China, is written on twill-weave silk, but all the other documents issued in Japan are made of paper, including the *Certificate* (Kugen, 公驗) *Issued to the Monk Enchin by the Governing Authority of Dazaifu* (Catalogue No. 12), which was issued as a travel pass. Nearly all of these documents have been preserved in their original forms. The sacred texts Enchin brought back with him from China include some bound volumes along with a *Sanskrit Sutra Bound between Two Wooden Boards in the Style of Ancient Palm-Leaf Manuscripts* (Catalogue No. 23). The *Genealogical Tree of the Monk Enchin* (Catalogue No. 53) reflects an early format of genealogical trees with a vertically-written tree tracing Enchin's family.

The documents issued by Tang officials are stamped with seals carved in the highly-expressive calligraphic scripts of the Tang dynasty and serve as a record of scripts from that period. The documents issued by Japanese officials are also stamped with seals, including the emperor's official seal for granting permission, the "Privy Seal of Japan," which is stamped on the *Certificates* (Kugen, 公驗) *Issued by the Council of State Authorizing the Monk Enchin to Transmit Buddhist Teachings to His Disciples* (Catalogue No. 15), which indicates that Buddhism in Japan at that time was administered and protected by the government and the emperor. The other documents from Japan are also stamped with seals and feature calligraphy and calligraphic scripts brushed by master calligraphers in Japan who likely studied Tang-dynasty scripts. Some of the calligraphy reflects an extremely high level of artistry, with the calligraphy in the *Imperial Decree Granting the Monk Enchin the Monastic Rank of "Great Monk of the Dharma Seal" and the Posthumous Title "Great Master Chishō"* (Catalogue No. 56) having been brushed by the master calligrapher Ono no Michikaze (894–967), an important figure in the history of Japanese calligraphy whose work was referenced in later periods as model calligraphy. These passports, travel passes, certificates, and other official documents issued by the Tang and Japanese governments are nearly all originals and are valuable extant examples of official documents from this period, of which few remain.

The nominated materials also include other types of documentary heritage in diverse formats, including materials not limited to Buddhist exchanges, but also providing glimpses of personal and cultural exchanges, such as the poems (literature) Chinese people sent to Enchin when he left to return to Japan and the letters of personal correspondence included in *Farewell Poems and Letters to the Monk Enchin from Tang Acquaintances* (Catalogue No. 36). Historical materials related to paintings are also included, such as Esoteric Buddhist iconographies, as exemplified in the *Iconographical Ink-Line Drawings of the Deities of the Diamond Realm Mandala* (Catalogue No. 22).

7.1.3 Social, community or spiritual significance / Importance sociale, spirituelle ou communautaire

The nominated materials were handed down to the present as a result of a Japanese Buddhist practice called "patriarch worship." This practice places great significance on preserving documentary heritage related to the founders of Buddhist lineages. Beginning at the end of the tenth century, a philosophical disagreement arose in the Tendai school between the monks of Enryaku-ji Temple (Sanmon branch, now the Tendai school) and those of Onjō-ji Temple (Jimon branch, now the Tendai-Jimon school). The disagreement led to a schism

that eventually resulted in a military conflict involving political factions. Despite this, the nominated materials were saved from manmade and natural disasters by the members of the Jimon branch. These monks held a shared reverence for their patriarch Enchin and moved his archives whenever disaster neared. They protected and passed down the nominated materials as had those connected to Enchin's early lineage.

One of Enchin's letters (Catalogue No. 40) includes a later note that states multiple characters were cut out of the letter where Enchin wrote his last name. This was done out of devotion to the patriarch of the Jimon branch to protect his handwritten name. The nominated materials include documentary heritage like this that allow for a better understanding of the practice of patriarch worship. Patriarch worship of the monk Enchin continues to this day, and for the Jimon branch of the Tendai school, *The Monk Enchin Archives* are important documentary heritage supporting their religious practice.

7.2 Comparative criteria. Comment on one or more of the following comparative criteria / Critères comparatifs. Commentez sur un ou plusieurs des critères comparatifs suivants :

7.2.1 Comparative criteria: Rarity / Critères comparatifs: Rareté

The nominated materials are extremely rare in the sense that they are a substantial collection of primary sources acquired by a single individual in the ninth century and handed down for over 1,100 years. Moreover, the fact that they contain archival materials that document the history of both Japan and China's political systems, religions, and cultural exchanges, make them a rare example in world history as well.

The nominated materials were left behind by Enchin, an eminent monk who influenced Japan's religious history and continues to be revered to this day for risking his life to travel to China to discover spiritual truths through Buddhism which he then brought back to Japan. These materials are comprised of those documents and bound volumes that Enchin intentionally left behind about himself. The most singular achievement in the collection is that it contains several primary sources of government documents issued in the ninth century, including originals from Tang China (e.g. *Passports (Guosuo, 過所)* Catalogue No. 1) and Japan (e.g. *Certificates Granting*

Monastic Ranks, Catalogue Nos. 8 & 10). Making use of these primary sources reveals insights about Japan and China's legal systems, religious histories, and cultural exchanges. In addition to reconstructing the life of Enchin, the primary sources can also be used to study the ninth-century practices of ascetic monks in Japan, along with an aspect of their religious activities.

7.2.2 Integrity, completeness, condition / Intégrité, complétude, état

The documents issued in China and those drawn up in Japan have been preserved in their original, entirely complete formats. In particular, the entirely intact ninth-century examples of Tang passports (*guosuo*) (Catalogue No. 1) are the only such examples that exist in the world. Nearly all of the other nominated materials also retain their original, complete formats, and while they have suffered some deterioration over time, they remain unchanged in overall form.

7.3 Statement of significance / Déclaration d'importance

The nominated materials contain a massive number of historical documents, many of which are valuable primary sources concerning the monk Enchin—a monk who studied Buddhism in China in the ninth century and contributed to the development of Buddhism in Japan upon his return.

Though other monks risked their lives travelling to China to study Buddhism in the ninth century and made similar pilgrimages to obtain teachings from eminent monks across China while studying the latest versions of sutras and other sacred texts before returning to Japan, none of them preserved the number of largely original texts and documents that Enchin did. Perhaps the most unique point of the nominated materials is that they allow us to trace the steps of these pilgrimages using primary sources.

Enchin was granted a certificate of appointment by Japanese officials to present as proof of his identity in China. He received the document in Japan before travelling, and carefully preserved it as he travelled in China along with the documents issued by Tang officials, eventually bringing them all back to Japan. Those were all originals, and many of them are included in the nominated materials together with original documents issued by the Japanese government after Enchin's return. These primary sources are significant documentary heritage, as they provide insights into Japan's system of governance in the ninth century and the actual circumstances of the contemporaneous Tang dynasty, which had influenced Japan. At the same time, they document how Japanese people obtained Buddhist teachings from China and make up a highly significant collection in relation to Japan-China cultural exchanges during the Tang dynasty. At that time, Japan was receiving and independently processing information from the Asian continent and went on to establish a cohesive foundation for society and culture that endures to this day. For this reason, Enchin was able to pass down primary sources from the Tang dynasty in Japan that are not currently known to have survived in China.

Enchin is revered as an eminent monk and Buddhist patriarch for his contributions in spreading Buddhism in Japan after returning from China. The nominated materials have been preserved and passed down in their unaltered, original formats and undamaged for over 1,100 years by Onjō-ji Temple, together with other temples and people related to Enchin's lineage, in an effort to pass on his great achievements to later generations. The historical fact that this great wealth of documentary heritage related to an individual from the ninth century has been archived and passed down by Onjō-ji Temple, or those related to it, is deserving of special note globally. In particular, the many original documents that were preserved are global heritage in the sense that they allow for the study of the actual circumstances of history.

8. Consultation with stakeholders / Consultation des partenaires

8.1 Details of consultation / Consultation des partenaires

After checking the nominated materials against the criteria in the "General Guidelines of the Memory of the World Programme," Onjō-ji Temple (Religious Corporation, owner of *Documents and Volumes Pertaining to the Monk Enchin*), the National Institutes for Cultural Heritage (Independent Administrative Institution), and the Tokyo National Museum agreed that these materials should be shared with

the global community as global documentary heritage. The decision to apply was made after conducting a full review of the relevant scholarly literature and discussing the matter with scholars, curators, and local governments.

9. Risk assessment / Evaluation des risques

9.1 Nature and scope of threats / Evaluation des risques

The vast majority of the nominated materials are made of paper dating to the ninth century. As such, they must be handled with meticulous care and stored in a scientifically-proven storage environment. At present, the materials are preserved in stable conditions in temperature- and humidity-controlled environments. The materials in the custody of the Tokyo National Museum are stored in the museum's storage facilities. The materials owned by Onjō-ji Temple are stored at the Kyoto National Museum and the Nara National Museum. The temperature and humidity ranges at each museum are indicated below.

Temperature

Relative Humidity

Kyoto National Museum

20–25° C

55–60%

Nara National Museum

Winter: 20±1° C; Summer: 22±1° C; Other: 21±1° C

60±2%

Tokyo National Museum

22.4±0.5° C

55±5%

Access to the materials is strictly controlled at each museum. Only designated curatorial staff may enter storage facilities and a record is made of each person who enters.

The materials are potentially vulnerable to age-related deterioration and insect damage, but supervisors at each museum regularly review the conditions of the materials and take preventative measures as they conduct conservation activities.

10. Preservation and access management plan / Plan de préservation et d'accessibilité

10.1 Existing plans or proposed conservation, storage and access strategies / Plans existants ou stratégies de conservation, de stockage et d'accès proposés

The Monk Enchin Archives are subject to the provisions regarding custody, protection, public display, and plans for protection and utilization under Japan's Law for the Protection of Cultural Properties. Designated curatorial staff at the Tokyo National Museum, the Kyoto National Museum, and the Nara National Museum care for the materials and regularly exhibit them. Conservation activities from 2022 onwards are planned for the items in *Documents and Texts Pertaining to the Monk Enchin* owned by Onjō-ji Temple and stored at the Nara National Museum.

Onjō-ji Temple and the Tokyo National Museum are currently planning an exhibition to publicly display the nominated materials.

11. Additional information / Informations complémentaires

11.1 Additional information / Informations complémentaires

The year 2022 marks fifty years of normalized diplomatic relations between Japan and China. The nominated materials are global documentary heritage that evidence exchanges between Japan and China in the ninth century through an eminent monk, and their inscription would provide an opportunity to highlight the history of exchange between the two countries and the wider Asian region. If the nominated materials are inscribed in UNESCO's "Memory of the World Register," Onjō-ji Temple and the Tokyo National Museum will conduct multifaceted research into the history of Japan-China cultural exchange, including Enchin's legacy and the extent of the legal system and travel regulations during the Tang dynasty, which greatly impacted the East Asian world, and will share these findings with the global community through exhibitions and lecture sessions.

Submission / Soumission

Submit to UNESCO

Yes

12. Checklist / Liste de contrôle

Summary completed / Résumé terminé (section 2)

Yes

Nomination and contact details completed / Nomination et coordonnées complétées (section 3)

Yes

Declaration of Authority signed and dated / Déclaration sur l'honneur signée et datée (section 4)