

Nomination form International Memory of the World Register

Archives of Tōji temple contained in one-hundred boxes (*Tōji Hyakugō Monjo*)

2014-24

1.0 Summary (max 200 words)

Tōji Hyakugō Monjo, or “Archives of Tōji temple contained in one-hundred boxes,” refers to a large collection of documents amassed and preserved by the temple *Tōji* in Kyoto, Japan. The collection consists of 24,147 records that date from the years 763 to 1711. These materials concern the temple’s political and religious activities as well as the administration of its estates. It is very rare in the history of the world for a single temple to have saved such a large body of documents. Also of interest is the fact that temple priests maintained these records under a strict administrative system even after they fell out of current use. They carefully store them in paulownia wood boxes, the most suitable storage units at the time. Indeed the name “*Tōji Hyakugō Monjo*” comes from the 100 large paulownia boxes that Maeda Tsunanori (1643–1724), the lord of *Kaga* domain, donated for the safekeeping of the Archives. The name also symbolizes the history of these outstanding documents, which survive to this day. The Hyakugō Archives represents an unprecedented collection in our world, which has early on implemented the idea of passing on significant cultural works to future generations over a long period.

2.1 Name of nominator (person or organization)

The Selection Committee for the Memory of the World Programme of the Japanese National Commission for UNESCO

2.2 Relationship to the nominated documentary heritage

Based on the decision of the Japanese National Commission for UNESCO, the concerned government agencies and relevant organizations discussed the selection of the nominated documents.

2.3 Contact person(s) (to provide information on nomination)

Mr. Hiroyuki Shimatani, Chairperson of the Committee

2.4 Contact details

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3.0 Identity and description of the documentary heritage

3.1 Name and identification details of the items being nominated

If inscribed, the exact title and institution(s) to appear on the certificate should be given

Title: Archives of Tōji temple contained in one-hundred boxes (*Tōji Hyakugō Monjo*)

Organization: Kyoto Prefecture (Kyoto Prefectural Library and Archives)

Details concerning the Hyakugō Archives

1) The Archives of Tōji temple contained in one-hundred boxes (hereafter, the Hyakugō Archives) refers to a collection of 24,147 documents that have been amassed and preserved at Tōji Temple in Kyoto. The documents, which primarily concern the administration of the temple, represent a great medieval Japanese archive that covers approximately a thousand years from the end of the eighth century (late *Nara* period) prior to the establishment of *Tōji*, to the beginning of the eighteenth century (early *Edo* period). Given their historic significance in Japan, most documents of the Archives have been designated as National Treasures.

2) The oldest document in the Hyakugō Archives is a draft of a decree by the head of *Yamada* County in *Sanuki* Province (Box No. 11, Document No. 1), dated 763 (*Tenpyō Hōji* 7). The document predates *Tōji*, but mentions a temple that later became a branch temple of *Tōji*, suggesting the reason that it was kept at *Tōji*.

3) The latest document in the Hyakugō Archives is a list of monks who were invited to the Latter Seven-Day Rite (*Goshichinichi no mishiho*) (Box No. 48, Document No. 10), and it is dated 1711 (*Hōei* 8). Attached to it are lists of monks invited to the Latter Seven-Day Rite from 1679 to 1711.

4) As the capital of Japan for 1,100 years from the end of the eighth century to 1868, Kyoto, the venue where these records were preserved, served as the political and cultural center of the realm for a long period of time, and it is thus a distinctive place in Japan's civilization history and in the world. It is not an overstatement to say that the history of this ancient capital covers much of Japanese history.

Tōji, officially named *Kyōōgokokuji*, was established in 796, just after the capital was transferred to Kyoto in 794, although the completion of the entire temple grounds required many more years. Serving as a state-sponsored monastery *Tōji* was built to the east, with *Saiji* (West Temple) to the west, of the capital's main gate, the *Rajōmon*. But with the collapse of the code-based state (*ritsuryō kokka*) in the tenth century, *Saiji* went into decline and most of its buildings were destroyed by fire, never to be reconstructed. *Tōji*, on the other hand, has been maintained as a headquarters for the *Shingon* Buddhist school to the present day. Even now, the Japanese are very familiar with the name "*Tōji*."

In 823, Emperor *Saga* granted leadership of *Tōji* to the founder of the *Shingon* school, Kūkai (774–835). Previously Kūkai had gone to Tang-dynasty China to study Buddhism. After returning to Japan, he managed *Tōji* as the center of the *Shingon* school and appointed only *Shingon* priests to become leaders of the temple. Moreover he was actively involved in the completion of the temple buildings that were still under construction. Kūkai continued to be highly revered in later generations by his posthumous name, Kōbō Daishi ("The Great Master who Propagated Buddhist Teaching"). Even after the *Kamakura* Period (1185–1333), he was widely revered by the populace.

The Latter Seven-Day Rite (*Goshichinichi no mishiho*) is an esoteric Buddhist ceremony that began in 834 with Kūkai's request to the imperial court to let the temple monks pray for the safety and health of the emperor and for the protection of the nation. The abbot of *Tōji* of *Tōji*, who stood at the top of the religious organization of the *Shingon* school, performed the ceremony. For *Tōji*, the Latter Seven-Day Rite represented the most important official ritual of the year. Much later, during the *Muromachi* period (1333–1573), the Rite was suspended for a time being, but it was revived in the early modern period, only to be once again disrupted by the anti-Buddhist movement of the *Meiji* period (1868–1912). Nonetheless although the nature

of the ceremony changed over time, the Latter Seven-Day Rite continues to be performed today.

As noted earlier the Hyakugō Archives includes 369 years of historic records, known as *kyōmyō* or registers, which are lists of priests' names and the roles they held in the Latter Seven-Day Rite over the years. The registers signify the influence that Buddhist temples and *Shinto* shrines held over the state in early and medieval times, and of these temples and shrines, the religious observances held at the central *Shingon* temple *Tōji* certainly played a significant role for the nation.

5) Thus from early times *Tōji* was an influential state-sponsored temple whose purpose was the spiritual protection of the country. From the end of the thirteenth century, it also received the support of the retired monarchs Gouda and Godaigo, Shogun Ashikaga Takauji, and that of other powerful members of imperial and leading warrior families. In addition to donating many estates, these families requested new ceremonies and prayers, and this increased the number of elite priests at the temple.

The clerical groups that oversaw the ceremonies eventually came to be autonomous temple organizations. These organizations each created their own internal rules and regulations, and each established administration over their respective ceremonies and supporting estates. Many of the records that these temple organizations produced, received, saved, and maintained can be found in the Hyakugō Archives. The contents of the records can be divided into three categories: those pertaining to (a) religious activities such as ceremonies and prayers; (b) the operations of the temple such as personnel and internal regulations; and (c) the management of properties such as estates and donated lands.

6) In medieval times *Tōji* held many estates throughout Japan from *Hitachi* Province –(present-day *Ibaraki* Prefecture) to *Higo* Province (now *Kumamoto* Prefecture) (see the map (attachment I), “*Tōji shōen bunpuzu*,” Map of *Tōji* Temple’s Estates, *Tōji to sono shōen*, Kyoto: *Tōji Hōmotsukan*, 1993). The temple was supported economically by land dues. Hence it is no surprise that an enormous number of documents pertaining to the administration of temple properties were accumulated.

For example, annual settlements of accounts that each estate and each temple organization produced elaborately detail annual incomes and expenditures. This invaluable set of records allows us to study details of each estate’s financial situation and operations in the context of the overall economic activity of medieval Japanese society. The approximately 1,500 documents, categorized as “annual settlements” in the Hyakugō Archives, serve as an unparalleled historical source for understanding changes that the medieval economy and accounting system underwent.

7) Another characteristic of the Hyakugō Archives is the large number of minutes from temple meetings and assemblies. Temple organizations composed of priests conducted meetings during which they discussed the administration of their rituals and estates. Records of these proceedings reveal not only decisions made at the meetings but also the processes and local information that served as the basis for their decisions. There are also many documents cited therein that have been lost—we would not know about them except for these citations. Hence, the information in these records is invaluable. Moreover, the laws and ordinances for each group, which functioned as internal rules, were determined as a result of various sorts of consultations, and they can be found in the form of wills, rules, and legal codes. These ordinances offer insight into the autonomy of the various monastic groups.

8) A major feature of the Hyakugō Archives is the inclusion of numerous documents from

members of different levels of society, from the political elite such as emperors and *shoguns* to commoners, women as well. The geographic areas that the documents cover also increase the significance of the Hyakugō Archives. The way these records have been preserved also reveals much about the interactions exchanges that went on between the capital and the outlying regions. That is why many regions across Japan have used the records as historical sources when compiling the history of their local governments, and why many residents in these areas have great interest in the Hyakugō Archives.

9) Another significant point to be made is the large size and cohesiveness of this collection of 24,147 historical documents. The importance of many of the records in the Archives is to be found not in any single document but rather by a process of cross-referencing, given the fine preservation of the order and form in which the records were originally preserved and used.

10) In the *Edo* period (1603–1868), when an early-modern land system replaced the earlier estate (*shoen*) system, records from the medieval period lost their actual function and came to be a subject of study. The *Edo* government and the various domain lords (*daimyo*) began to promote learning and they began to actively compile history books and topographies. Among these lords, the fifth-generation head of *Kaga* domain (*han*), Maeda Tsunanori (1643–1724), showed great appreciation for learning and dispatched his vassals across Japan to find good books. He took an interest in the early documents belonging to *Tōji*, borrowing them from the temple to produce catalogues and copies of the documents. In 1685, after organizing the materials, Tsunanori donated the one hundred paulownia cases to preserve the enormous number of documents. As we have seen, the name *Hyakugō Monjo* derives from these boxes—the Japanese counters *ichigō* (one box), *nigō* (two boxes) and *hyakugō* (one hundred boxes), etc., for counting boxes with lids and thereafter, all important *Tōji* documents were stored and preserved in these boxes. Given the fact that vast numbers of records produced by the many temples and shrines in Japan were dispersed and lost after the early modern period, the preservation of this massive collection of nearly 25,000 records at *Tōji* is epoch-making. Indeed, of the paulownia boxes that were donated by Maeda Tsunanori and used to store the documents, ninety-four exist today and, together with the documents, have been designated National Treasures of Japan.

11) *Tōji* has several repositories to store its temple treasures. Of these repositories, the Treasure House and the Founder's Hall Sutra Repository (*Saiin Miedō Bunko*) are significant for the long-term storage of documents from the early to medieval periods. The documents related to national *Shingon* ceremonies organized and conducted by the abbot of *Tōji* as well as those concerning the *Heian*-period (794–1185) administration of the estates and temples were stored in the Treasure House, which was constructed in the *azekura-zukuri* style with triangular logs in cross sections. One of the directors of *Tōji* (*Shigyō*), who assisted the abbot, oversaw these records. Documents concerning ceremonies organized by the abbot of *Tōji*, such as the Latter Seven-Day Rite, continued to be stored in the Treasure House together with the ritual utensils that were used by temple heads from the medieval period on.

On the other hand, monastic organizations that were based on various religious activities, such as prayers and rituals or scholarly training, came to be established in the medieval period at *Tōji*, as explained in Item 5 above. Since establishment of the monastic organizations, the documents accumulated from these activities also came to be handled by the respective monastic organizations. We know [from the condition of the records today] that these organizations managed the documents carefully.

First, the manager of each organization transcribed important documents, such as those that secured the rights of the organization and those for the daily operations of the office and

meetings, and he stored the minutes from meetings in document boxes for future use and safekeeping. The managers were chosen in annual elections, and when the transfer of authority to successors occurred at year end, they wrote letters of transfer for the document boxes after making inventories of the items in the boxes to be handed over. Over two hundred letters verifying the transfer of the document boxes can be found in the Hyakugō Archives.

Moreover the original documents of important records that the administrators transcribed and stored in the document boxes were kept in the Founder's Hall Sutra Repository. In the Repository, each monastic organization created several document boxes that stored organized and classified records, and they also produced catalogues. Although the manager primarily oversaw management of the Archives, receipt and disbursement of the documents was strictly controlled, such as actual handling of documents was done exclusively by the head monk and only when there are plural monks as witness. Voluminous booklets, known as the Receipt Journal for the Founder's Hall Sutra Repository (*Saiin Bunko Suitōchō*), which served as records for receipt and disbursement, can also be found in the Hyakugō Archives.

After the early modern period, when the documents lost their current function, the medieval documents were transferred from the Founder's Hall Sutra Repository to the Treasure House. They are thought to have been preserved together with the documents related to the ceremonies organized by the abbot of *Tōji* in the Treasure House from around the *Enpō* era (1673–1681), when Maeda Tsunanori surveyed the documents. These records were later transferred to the paulownia boxes donated by Tsunanori in nearly the same order as they were used in the medieval period and continue to be in this condition to this day. To conclude this section, the significance of the Hyakugō Archives lies not only in the strict management of these National Treasure-designated materials today but also in the historical administrative system for these documents from the medieval period onward. The preservation of the documents in the one hundred paulownia boxes donated by Maeda Tsunanori in the early modern period and the existence of this extensive collection of nearly 25,000 records to this day is also due to the ingenuity and efforts of *Tōji* monks.

3.4 History/provenance

1) The Hyakugō Archives comprise of a set of 24,147 historical records written from the end of the eighth century (late *Nara* period) to the beginning of the eighteenth century (early *Edo* period). These have been carefully stored in the Treasure House and Founder's Hall (*Miedō*), along with the temple's many other treasures, as records of *Tōji*'s ceremonies and estates throughout Japan.

2) In the *Edo* period (1603–1868), as *Tōji* underwent changes in its political and economic situation, the documents produced in the medieval period lost their current function and were administered separately, for study and research, from those contemporarily in use.

The lord of *Kaga* domain, Maeda Tsunanori, borrowed the early documents and records of *Tōji* and devoted much energy to inventory and copies them. In 1685 (*Jōkyō* 2), Tsunanori commissioned one hundred paulownia boxes to be made and donated to *Tōji* as an expression of gratitude for allowing him to survey the documents. Thus, Tsunanori provided the cases to be used exclusively for the Hyakugō Archives, and thereafter, the temple's valuable documents were placed in these boxes for posterity. The fact that the medieval records of *Tōji* have been passed down nearly intact owes much to those one hundred cases donated by Maeda Tsunanori.

3) At the end of the eighteenth century, Matsudaira Sadanobu (1758–1829)—the lord of *Shirakawa* Domain and the Chief Senior Councilor of the *Tokugawa* government, who was also known for his *Kansei* Reforms—ordered a transcription of all the materials in the *Tōji* Archives, which was completed as *Tōji Hyakugō Komonjo, Shirakawa bon* (Archives of *Tōji* Temple Contained in One Hundred Boxes, the *Shirakawa* Edition; hereafter the “*Shirakawa* Edition”) and now owned by the National Diet Library.

4) In the nineteenth century, the National Studies scholar (*kokugakusha*) Ban Nobutomo (1773–1846) of *Obama* Domain in *Wakasa* Province also undertook a project to transcribe the records in the Hyakugō Archives and compiled them in *Tōji kobun reishū* (Collection of *Tōji* Manuscripts), now owned by *Obama* City Library, *Fukui* Prefecture.

5) In addition to the copies mentioned in Items 2, 3, and 4, other projects to survey and copy the original documents in the Hyakugō Archives were conducted. For instance copies made of the *Shirakawa* Edition (Item 3 above), thus signifying the historical importance of the Hyakugō Archives as early as the *Edo* Period.

6) Then in the *Meiji* Period (1868–1912) the government began major projects to compile historical records such as *Dai Nihon shiryō* (Historical Records of Japan). As a result, compilation of historical records took place nationwide. In 1886, the Japanese government together with *Kyoto* Prefecture conducted a collaborative study of the Hyakugō Archives and produced a detailed catalogue the following year. Two sets of this catalogue were produced: one now belongs to the *Kyoto* Prefectural Library and Archives as *Tōji komonjo mokuroku* (Catalogue of *Tōji* Temple Documents) while the other is kept at the Historiographical Institute the University of *Tokyo* as *Shiryō shūshū mokuroku* (Catalogue of Collected Historical Records).

7) Based on the catalogues noted above (Item 6), in 1898 the Historiographical Institute the University of *Tokyo* began to make copies of the Hyakugō Archives using the technique of “traced reproductions” (*eishabon*), to offer the best possible copies for broad scholarly use. *Eisha* or “traced copies” is a reproduction technique in which exact copies are made from the holographs of the original, using brush, ink, and Japanese handmade paper (*washi*). The brushwork, insect-eaten areas, ink hues, and even the contours of the paper are faithfully reproduced. The resulting traced reproductions can be said to be the closest copies of the originals.

8) In 1967, *Kyoto* Prefecture purchased the Hyakugō Archives from the temple to prevent the scattering and loss of records, and the *Kyoto* Prefectural Library and Archives begin the reorganization and restoration of the documents. Thereafter, while placing importance on the transmission of the documents from the medieval period on, the Prefecture planned for appropriate conservation treatments and the promotion of the materials for general use by making them available through the publication of catalogues, the storing of the entire collection on microfilm, and exhibitions.

The Japanese government designated the Hyakugō Archives as an Important Cultural Property of Japan in 1980, and as a National Treasure in 1997.

4.0 Legal information

4.1 Owner of the documentary heritage (name and contact details)

Name	Address	
Kyoto Prefecture	Yabunouchi-chō, Shinmachi Nishi-iru, Shimodachiuri-dōri, Kamigyō-ku, Kyoto	
Telephone	Facsimile	Email
+81 75 451 8111	+81 75 414 4223	bunsei@pref.kyoto.lg.jp

4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

Name	Address	
Kyoto Prefectural Library and Archives	1-14 Shimogamo Hangichō, Sakyo-ku, Kyoto	
Telephone	Facsimile	Email
+81 75 723 4831	+81 75 791 9466	shiryokan-shomu@pref.kyoto.lg.jp

4.3 Legal status

Provide details of legal and administrative responsibility for the preservation of the documentary heritage

- 1) The Hyakugō Archives are owned by Kyoto Prefecture (local government) and they reside in the custody of the Kyoto Prefectural Library and Archives, which falls under the jurisdiction of Kyoto Prefecture.
- 2) Under the Law for the Protection of Cultural Properties, the Hyakugō Archives was designated as an Important Cultural Property of Japan in 1980 and as a National Treasure in 1997. They have been preserved and exhibited according to the relevant laws and ordinances.

4.4 Accessibility

Describe how the item(s) / collection may be accessed

- 1) For the sake of preservation, viewing of the original documents of the Hyakugō Archives requires special request. However, requests can be made approximately 320 days a year during business hours of the Kyoto Prefectural Library and Archives.
- 2) Moreover, 14,561 documents in nearly 44,000 digital images (the entire Hyakugō Archives) became accessible worldwide in March 2014 via the Hyakugō Archives website (<http://hyakugo.kyoto.jp/>). Further, the digitalization project continues and is scheduled to make the Hyakugō Archives available in its entirety (in approximately 80,000 digital images) at this website by the end of April 2014. The website will consist of images, descriptions, actual text of the documents, and other explanations. Additions from time to time will enhance the website. The Historiographical Institute the University of Tokyo has also made digital images (16,500 documents, in over 33,000 digital images) of the Meiji-period traced reproductions of the Hyakugō Archives available online.

3) Starting in 1980, the Kyoto Prefectural Library and Archives spent three years microfilming the entire Hyakugō Archives. The approximately 80,000 photographed images have been bound into 485 albums and can be viewed freely in the reading room of the Kyoto Prefectural Library and Archives. These albums are also available at many universities and libraries throughout Japan and have been widely used. Microfilming the entire Hyakugō Archives not only protects the original documents but also encourages their use by a wide range of people.

4) The Kyoto Prefectural Library and Archives has organized twenty-eight exhibitions of the Hyakugō Archives and has made the Archives widely available since taking custody of the documents. Many of the documents have also been presented to other institutions, and for use in exhibitions throughout Japan—such as the Shiga Prefectural Azuchi Castle Archaeological Museum’s 2010 exhibition *Muromachi saigo no shōgun—Ashikaga Yoshiaki to Oda Nobunaga* (The Last Muromachi Shogun Ashikaga Yoshiaki and Oda Nobunaga); Kyushu National Museum’s 2011 exhibition *Treasures for the Future: The Story of Conservation in Japan*; The Museum of Kyoto’s 2012 special exhibition *TAIRA NO KIYOMORI*; and Kyoto National Museum’s 2013 exhibition, *The National Treasure Twelve Devas and the World of Esoteric Buddhist Rituals*.

5) The actual text of the Hyakugō Archives has been made available through photographic plates in *Zuroku Tōji hyakugō monjo* (Catalogue of the Archives of Tōji Temple Contained in One-Hundred Boxes) (Kyoto Prefectural Library and Archives, 1970, 1974, and 1981); through printed texts in *Tōji hyakugō monjo* (The Archives of Tōji Temple Contained in One-Hundred Boxes), vols 1–10 (edited by Kyoto Prefectural Library and Archives, published by Shibunkaku Shuppan, 2004–2012); and through *Dai Nihon komonjo lewake 10, Tōji monjo* (Old Documents of Japan, Classified by Institution/Family, Volume 10: Tōji Documents), vols 1–16 (edited by the Historiographical Institute the University of Tokyo, published by the University of Tokyo Press, 1925–2013). Presently these compilations cover only a portion of the Hyakugō Archives and publication of the documents will therefore continue into the future. Moreover, many documents from the Hyakugō Archives concerning particular regions have been made into printed texts by local governments throughout Japan, in their publications concerning local and prefectural history.

All access restrictions should be explicitly stated below:
None.

4.5 Copyright status

Describe the copyright status of the item(s) / collection

The protection period as determined by the Japanese Copyright Act for the documents in the Hyakugō Archives has ended.

[Copyright for the submitted documents: The Selection Committee for the Memory of the World Programme of the Japanese National Commission for UNESCO]

[Copyright for the submitted photographs: Kyoto Prefectural Library and Archives].

5.0 Assessment against the selection criteria

5.1 Authenticity.

1) Unlike a work of art by a famous artist, there is no doubt regarding the authenticity of a temple's daily administrative records. Moreover, the documents have been consistently under the strict management of Tōji's Treasure House and Founder's Hall Sutra Repository (*Saiin bunko*) since the medieval period. Even after documents in the Hyakugō Archives fell out of current use, meticulous attention was paid to how they continued to be utilized. The thorough administration of the Archives can be seen through historical records in the Archives such as the *Saiin bunko suitōchō* (The Founder's Hall Sutra Repository Receipt Journal), which shows that detailed records were made for the deposit and withdraw of the documents, as well as how requests for the return of documents were issued to borrowers who did not return them promptly. Furthermore institutional records that went out of current use in the early modern era were placed in the paulownia boxes donated by Maeda Tsunanori and securely stored under Tōji administration.

2) Maeda Tsunanori and other lords and scholars undertook the production of catalogues and copies of the Hyakugō Archives, based on the *Edo*-period originals, and created reproductions such as the *Shirakawa* Edition.

3) Moreover a detailed inventory of the Hyakugō Archives was produced in 1887 through a joint effort by the Japanese government and Kyoto Prefecture. Two sets of the resulting catalogues were made. One now belongs to the Kyoto Prefectural Library and Archives and is catalogued as *Tōji komonjo mokuroku* (Catalogue of Tōji Temple Documents); The Historiographical Institute the University of Tokyo has the other, which is catalogued as *Shiryō shūshū mokuroku* (Catalogue of Collected Historical Records).

4) The Historiographical Institute also began producing traced reproductions of the Hyakugō Archives in 1898.

5) In this way, catalogues and reproductions have been made on several occasions to the present day. Each time these projects have been carried out, archivists, professional transcribers, and historians have expertly verified the original documents, examining the quality of the paper, the ink, the calligraphy, and the contents to attest their authenticity.

5.2 World significance

1) The existence of an archive of 24,147 records handwritten in ink (*Sumi*) on traditional Japanese handmade paper (*Washi*) and covering a period of a thousand years while being preserved in one hundred wood boxes in their original order is unprecedented in world history.

2) The Hyakugō Archives are an invaluable set of historical records for understanding medieval Japanese society. Its sheer volume as well as its contents not limited simply to religious matters but covering politics, economics, and society through documents that reflect relations between emperors, courtiers, and warriors as well as the lifestyles of farmers living on the temple's estates—transmit information from the eighth century to the present. For Japan, which has preserved numerous cultural properties important to world history, the Hyakugō Archives represents a critically important collection of early documents in both quantity and quality while serving as exemplary historical records for understanding Japan's history.

3) Since the medieval period, *Tōji* has attracted the faith of courtiers and warriors, as well as many other people due to reverence for the great esoteric Buddhist master Kūkai (774–835), the founder of *Shingon* Buddhism in Japan. The Hyakugō Archives, which includes much information on the religious activities of the temple, also shed light on the mentality of the people who lived when the documents were written. They are also extremely useful for providing information on Japan as a Buddhist nation that has developed differently from other Asian nations.

4) The Hyakugō Archives also contains historical materials that reveal the state of affairs outside Japan, such as events pertaining to the Mongolian Empire that influenced both the eastern and western sectors of the Eurasian continent in the thirteenth century.

Specifically the Mongols invaded Japan in 1274 and 1281. Then, in 1419, *Tsushima* in present-day Nagasaki Prefecture was the site of an attack by the Koreans trying to gain control of Japanese pirate bases there. And still later records of decrees that the *Kamakura* (1185–1333) and *Muromachi* (1336–1573) government sent to temples and shrines for prayers for the pacification of foreign attacks can also be found in the Hyakugō Archives. And there are records of the emissaries sent by the Korean Goryeo and Chinese Ming dynasties that were received by the *Ashikaga shoguns* in the latter half of the fourteenth and fifteenth centuries. Meanwhile the levy of corvee labor on farmers of *Tōji* estates along the *Seto* Inland Sea also sheds light on sea traffic from other East Asian countries in this area. Such historical materials show the relationships between the lives of the residents in rural Japan as well as diplomatic interchanges with the rest of East Asia.

5) The Hyakugō Archives represents a collection that was the result of surveying, organizing, and preserving historical records using the best methods devised in the latter half of the seventeenth century. The Archives are therefore a significant early example of the idea of preserving historical documents as a legacy for future generations.)

6) The Archives are unique not only in East Asia but in the world as a collection of documents belonging to a single institution and continuously preserved for 1300 years. In China, for example, each dynastic change resulted in the dispersion of court records, which were thus rarely passed down over successive generations.

5.3 Comparative criteria:

Does the heritage meet any of the following tests? (It must meet at least one of them.)

1 Time

The Hyakugō Archives includes materials that date from as early as 763 up to 1711. There are two or three other major monasteries in Japan as old as *Tōji* that have longstanding collections of documents. But no attempt was made to keep their records in order after these records lost their current function, and materials from different periods and with different functions have been indiscriminately stored together. And in the other collections there are many documents that have disappeared. In the case of the Hyakugō Archives, however, as we have seen, most of the large numbers of early and medieval documents were preserved in the order in which they were originally stored, given a strict administrative regime and their storage in the paulownia boxes.

2 Place

1) Kyoto was the political and cultural center of Japan for over a thousand years after

becoming the country's capital in 794. It is not an overstatement to say that Japan's history, especially its medieval history, unfolded primarily around Kyoto. Situated in this ancient capital, Tōji's history evolved together with the history of Kyoto. Thus, the Hyakugō Archives not only faithfully convey the activities and changes at the temple but in the medieval capital itself.

2) Moreover Tōji owned approximately eighty estates throughout Japan, located in what is now *Ibaraki* Prefecture in the *Kanto* region in the northeast to *Kumamoto* in *Kyushu* in the southwest (see attached map (attachment I), “*Tōji shōen bunpuzu*,” Map of Tōji Temple's Estates, *Tōji to sono shōen*, Kyoto: *Tōji Hōmotsukan*, 1993). For this reason many records regarding the land and annual tribute from the temple's estates can be found in the Hyakugō Archives. Moreover documents produced in the countryside offer insights to rural customs and industry in medieval times. Indeed the regional breadth of the Hyakugō Archives can be seen in their use as sources for publications and exhibitions concerning local history throughout Japan. The existence of these early documents concerning the history of regions in which people still live today has greatly increased interest and awareness in Hyakugō Archives across Japan.

3 People

1) The Hyakugō Archives contain many materials brushed by renowned figures in Japanese history. Documents written by monarchs, members of the imperial family, nobles, and military leaders can be found therein. Of great interest, for example, there are the handwritten letters of Hosokawa Katusmoto and Yamana Sōzen, leaders of the opposing eastern and western armies in the turbulent *Ōnin War* (1467–1477) that broke out in Kyoto.

2) The Hyakugō Archives are thus distinctive for having such an unprecedented number of materials written by figures from a broad spectrum of social strata. Many petitions and letters by peasants and local residents sent to the temple from various estates serve as indispensable historical sources for understanding the motives and actions of these provincial residents. And there are many compelling appeals to Tōji from the peasants who lived on the temple's properties, requesting the reduction of annual tributes during times of natural disaster or dismissal of local magistrates. There are also documents written by women, such as the letter to Tōji from a woman known as Tamakaki—this is an extremely rare letter written by a medieval peasant woman.

3) Both its name, “the Archives of Tōji temple contained in one-hundred boxes” (*Tōji Hyakugō Monjo*), and the systematic preservation of this voluminous set of medieval documents can be attributed to the one hundred paulownia boxes donated by Maeda Tsunanori. His jurisdiction, *Kaga Domain* (*Kaga Han*, present-day *Ishikawa* Prefecture), faces the Sea of Japan and prospered from its connections with the continent since ancient times. It also flourished as a strategic location for land and water transportation from the medieval period onward, and it made remarkable achievements in religion and culture as well.

In this context Maeda Tsunanori, the fifth head of *Kaga Domain*, was known as a wise leader who worked diligently towards building an ideal society for his domain. He contributed greatly to its cultural advancement by collecting books from all over Japan and inviting scholars, cultured persons, and artisans to visit. He also showed much appreciation for the early records of Tōji and carried out measures to ensure their safekeeping. The relatively deep storage boxes suggest that he placed great importance on preserving the documents. The existence of these invaluable records owes much to his insightful measures to safeguard them in the seventeenth century.

4 Subject and theme

1) The numerous historical materials that make up the Hyakugō Archives offer much information on the political, economic, religious, and overall social structure of medieval Japan. The studies of Japanese history and early documents have advanced due to these materials. Even now, many researchers use these documents as indispensable sources for understanding medieval Japan. In 1997, when the Hyakugō Archives were designated as National Treasures, there were over 900 research articles for which the Hyakugō Archives have served as a central resource for study.

2) Another characteristic of the Archives is the numerous records concerning temple properties, its estates. These cadastres and reports of annual tributes represent basic sources for understanding forms of control over medieval estates by Tōji as proprietor, and sales certificates and records for donated lands were carefully preserved and passed down as documentation to legitimate the temple's claims over its landholdings.

3) Another unprecedented feature of the Hyakugō Archives is the many maps and diagrams that were supplementary resources for verifying the temple's rights over its properties. These illustrated records served as documentary evidence in trials and disputes over territorial and water rights, and they have been preserved together with the cadastres and debate notes, providing visual clues to historical conditions at the time.

4) The Hyakugō Archives are documents that belongs to a Buddhist temple. However as we have seen, its contents do not merely concern religious matters. They include many records useful for various other fields of research, including history.

5) Furthermore about half of the Hyakugō Archives, approximately 12,000 documents, have not undergone any conservation treatment. The fact that these medieval documents were preserved in original condition has led to research on the conditions that enabled the preservation of the paper on which they were written.

5 Form and style

1) The Hyakugō Archives are known for the large variety of its documents. They include many documents authored by leading figures of every era, because Tōji received the reverence and patronage of the imperial court and the *Kamakura* (1185–1333) and *Muromachi* (1336–1573) government. In addition to a comprehensive collection of official decrees and orders from the Grand Council of State issued during the *Heian* Period (794–1185), the Hyakugō Archives also include many other documents from different periods and written in different styles and formats, such as commands and messages from the emperor and members of the imperial household, or instructions from the regents, and official missives from the *Kamakura* and *Muromachi shoguns*. These materials have contributed greatly to the study of early Japanese documents, including research concerning styles and forms and the types of paper used.

2) Early Japanese documents were written with Japanese ink on Japanese paper and can thus be very well preserved. However, depending on the conditions of preservation, damage due to time and insects is unavoidable. Lightly damaged documents in the Hyakugō Archives have undergone conservation treatments. Approximately 12,000, nearly half of the entire archives, have been restored using Japanese paper. As a general rule, the documents have been preserved

to keep their original form, and detailed records of their restoration have been made. Conversely the other 12,000 documents that are in good condition have been transmitted in their original state, unrevised and folded as they were produced in the medieval period.

3) The paulownia boxes donated in 1685 demonstrate the representative form for storing documents in the *Edo* period (1603–1868) and are themselves valuable cultural artifacts. On the outside, the boxes measure 43.7 cm in length, 33.5 cm in width, and 34.8 cm in height; and the outside measurements of the lids are 46.5 cm in length, 36.5 cm in width, and 6.0 cm in height. Of the ninety-four boxes that remain today, only Box No. 21 was made of fir rather than paulownia, and it is slightly smaller than the others. The outside measurements of this box are 40.0 cm in length, 31.0 cm in width, and 28.5 cm in height; its lid is 41.5 cm in length, 32.5 cm in width, and 6.0 cm in height. Why this one box was made differently is unknown. The boxes were transported to Tōji in 1685, and the date is inscribed inside the lids of ninety-three boxes along with details of the donation.

6 Social/ spiritual/ community significance:

1) As a component part of “The Historic Monuments of Ancient Kyoto,” Tōji was registered as a UNESCO World Heritage site in 1994 and is renowned as a Buddhist temple that represents not only Kyoto but Japan. The Hyakugō Archives provide a faithful account of the history of this 1200-year-old monastery, which has long served as the head temple of the *Shingon* school of Buddhism. Its documents witness the faith of its many devotees. In this way, the Hyakugō Archives exemplifies a Japanese form of Buddhism. The buildings at Tōji, which have maintained their solemn form over a thousand years, symbolize belief in the *Shingon* founder Kūkai (774–835), whose memory provided spiritual support to people living in medieval society.

2) Individual memorial services as well as national ceremonies have been held at Tōji. For devotees who have prayed for happiness in this world and peace in the afterlife, or who have offered prayers to Kūkai, Buddhism has given them great spiritual solace. Even today, memorial services for Kūkai are held on the twenty-first of every month in the Founder’s Hall at Tōji. An antique fair is also open on the temple grounds on that day, attracting tens of thousands of worshippers. Moreover, every morning devotees gather and chant hymns in praise of Kūkai in the Founder’s Hall during the “Offerings to the Living Body” ceremony (*Shōjinku*).

3) After losing their current use at the beginning of the early modern period, the Hyakugō Archives were carefully passed down as invaluable historical sources containing information and knowledge from earlier periods. The Archives are critical for understanding life in medieval Japan, a key epoch in the development of Japan’s history and culture.

6.0 Contextual information

6.1 Rarity

1) The Hyakugō Archives represent a massive collection of exemplary early Japanese documents. They contain numerous materials including missives from courtiers and warriors as well as administrative temple records pertaining to ceremonies and organizational structure as well as estates and territories. There are also records that offer insight on the lives of medieval peasants and commoners. Such diversity increases the historical value of this collection.

2) Strict control over these records from the medieval period on has been a major feature of the Hyakugō Archives. Moreover the continued preservation of their original arrangement since the medieval period, even after the estate system ended and the documents were no longer used, is unparalleled. And the enormous quantity of documents in the Archives makes this collection all the more rare and valuable.

3) From a world perspective, the Hyakugō Archives are extremely rare for their long history of a thousand years, their ability to offer an overall view of the temple's administration, and as bases for medieval Japanese studies.

6.2 Integrity

1) The ideas of archival integrity, which originated in western archival science, were introduced and became established in Japan in the latter half of the 1980s to the 1990s. In this principle, documents that record social activities are not independently produced, but documents themselves are seen to conform with the structure of the organization as they accumulate. But even earlier, in the 1970s, the Kyoto Prefectural Library and Archives was already considering the idea of undertaking a massive collection of historical records that conformed to an organization's function and structure, just like those from *Tōji*.

2) As discussed above documents of *Tōji* have been classified and preserved under the strict administration of various monastic groups within *Tōji* since medieval times. The fact is that these documents themselves have had an archival integrity that required adequate archival management. The Archives include various types of documents that were indispensable to the religious activities carried out by the different monastic groups, or by those managing the estates that served as the economic foundation for those activities. Therefore each of the documents had a unique status in the archival structure that was itself based on the organization of *Tōji*.

3) The documents concerning *Tōji* that were created in early and medieval times were long in the strict custody of the Treasure House and the Founder's Hall Library. After the lord of *Kaga* domain, Maeda Tsunanori donated the document boxes in 1685, these historical materials were stored and administered in those paulownia boxes in their original order, and they were passed down as the Archives of *Tōji* temple contained in one-hundred boxes. They were kept separate from the other documents of *Tōji* such as those known as "*Tōji* Documents" and "*Kyōōgokokuji* Documents." Kyoto Prefecture, which came to own the Hyakugō Archives in 1967, has continued to organize and exhibit the materials in the form in which they have been transmitted.
