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On Ji-en 慈圓, a Buddhist Priest Observed through
His Historical Work, "Gukanshō" 愚管抄

By Tsugio Ota

This article consists of two connected chapters. In the first chapter, the writer relates the work of Ji-en, a Buddhist priest who wrote a book called "Gukansho" (1220) at the beginning of the Kamakura period. The purpose of the book was to restore the power of the aristocracy in the society of the period in question .

Ji-en, as the most influential leader of the traditional Buddhism of the Kamakura period and a man of noble birth could not be indifferent to the circumstances under which the aristocratic circles were declining. The measure which the priest introduced in his book was to have the noblemen act in cooperation with the newly risen warriors. The writer of this article attempts to clarify the reason why such a coalition between the two classes was realized by quoting the description of "Gukanshō".

In the second chapter, the writer points out the fact that Ji-en adopted *kana* (Japanese syllabary) in writing his book. It was generally accepted at that time that histories and other scholarly works should be written in the Chinese language.

Ji-en, however, adopted Japanese expression with *Kana* instead of the Chinese composition which had been quite Japanized.

This was because the author of "Gukansho" wished to have the decayed and illiterate aristocrats read his book, by avoiding the Chinese composition with which he could not express the Japanese language vividly, and to accept the colloquial expressions which were being created successively among the Japanese people of that time. 五

It is one of the main purposes of this chapter to study the colloquial expressions adopted in "Gukansho".

It may be said that "Gukansho" reveals a kind of resistance against the rising warrior class and earnest

prayer of Ji-en, the priest who was in a sense one of the last noblemen of the Heian period.

Political Strategy of Various Clans around the Time of Imperial Restoration

Nobuo KAWAKITA

In the Japanese political scene of the 1860's, besides the Progressive and the Conservative, there was a group which strongly advocated government by congress. This "Congress Group" too can be divided into two, one desiring to make the Bakufu the center, the other giving little regard to the Bakufu.

The Satsuma Clan, where Saigo Takamori was a leading figure, is thought to be the center of the Progressives, but within it there was a Congress faction under Komatsu Tatewaki who made little of the Bakufu, and they were competing intensely with the Progressives. It was Komatsu who supported the Imperial Restoration, and it was Saigo who received the secret order for the overthrow of the Bakufu. Both may be regarded as manoeuvring for the leadership in the Clan.

Tokugawa Yoshinobu and Goto Shōjiro and men of their Congress Group who desired to make the Bakufu the center, first took the policy of employing Komatsu to suppress Saigo's views. Therefore, they endeavoured to conceal the differences between Komatsu's ideas and their own, and they did not reveal their precise thoughts as to the policy after the Imperial Restoration.

六 After the Restoration, in order to suppress Komatsu's views, this group tried to hold a conference of Clans which was to be a conference in support of the Bakufu. However, this scheme was cut short by the coup d'état of the Progressives.