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Author	太田, 次男(Ota, Tsugio) 稲谷, 祐宣(Inaya, Yusen)
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himself, I can come to the conclusion that Franciscans were not merely a group of lay men and women but a real religious order which had the same elements as other religious orders had. The differences were that they practiced their ideals strictly and they had some new elements. They had mobility and could enter into secular society. Their preaching and honest poverty were the elements which startled the people. Their unity was such that they had their own rules besides the strict obedience to their leader and through him to the Pope.

Bibliographical Note on the oldest
Manuscriptal Commentary of *Sangō-shiki*
and its Complete Text

Tsugio Ōta & Yūsen Inaya

Among numerous editions of commentaries on *Sangō-shiki* (三教指帰), which was one of the renowned works of Rev. Kūkai (空海) in his youth, it has been unanimously accepted that the oldest existing MS should be *Sangyō-kanchūshō* (三教勤注抄), stocked in the Library of Kōyasan-Hōjuin (高野山宝寿院). This MS is supposed to have been made sometime during the period between late Heian and early Kamakura.

Our recent investigation, however, has come to a different conclusion. A copy stocked in the Library of *Reiyūkai* (靈友会) is considered to be older than *Sangyōkanchūshō*. In spite of some technical limitations, being a mere fragmentary excerpt from certain older commentary, *Reiyūkai Book* not only well illustrates the feature of the original text, but also keeps the *Kana* way of reading or pronunciation, which is vitally necessary for further advanced criticism.

Besides, we are fortunately in a position to use the Introductory Chapter by the name of "Shikigo" (識語) written by Shōken

(勝賢) of Daigoji Temple (醍醐寺). In the light of comparison with his Diary now stocked in the Tōkyō National Museum *Reiyūkai Book* including “Shikigo” can be considered Shōken’s own hand writing. “Shikigo” tells us that the author of this commentary, which later became the source of the except, was “Atsumitsu”. Basing on this description we have verified, through text-criticism, that he is “Fujiwara Atsumitsu (藤原敦光)”. In addition to the Kōyasan Edition, Sonkeikaku Library (尊經閣文庫) stores another copy of Ninnaji Temple (仁和寺). Comparison of these three issues, in our view, clarifies some aspects of the process of evolution of the Atsumitsu’s Commetary.

Reiyūkai Book consisting of three volumes lacks Vol. III. However, its Appendix includes the parts which were eliminated in the Vol. I and II. It also supplies copies of Buddhist scriptures and of ancient dictionary, as well as of the chronological data of the Imperial House. Needless to say, these parts are indispensable as source material. Therefore, we, the co-authors, decided to publish the complete text of this Book in its original form (with the least possible emendations) for the convenience of the researchers interested in this field of study.