The Origins and Establishment of the Nawa Edition

KAMITAKA Tokuharu

Manuscript copies compiled from *Toshohon* (handwritten copies of works widely distributed before the transition from handwriting to printing) and called “Kyushobon” (old handwritten copies) have been preserved in Japan. Famous examples of *Kyushobon* are *Wen Xuan Jizhu* (also known as *Monzen Shicchu*) and *Bai-Shi Wen Ji* (also known as *Hakushi Bunshu*), originally held by the Kanazawa Bunko Library. In particular, the latter copy is valuable as it shows the structure of the original text as presented by the author, Bai Juyi (also known as Bai Letian). Among the copies of *Bai-Shi Wen Ji* preserved in China and Japan until now, the wooden movable-type printing edition published by *Nawa Doen* in Japan in 1618 follows this old structure. The copy is categorized as the Song edition because it is a printed edition. Meanwhile, because its structure is similar to the old one, it may have been compiled directly from the Northern Song printed edition which also may have contained texts from a Kyushobon edition. Driven by this assumption, this paper examines in detail the differences and similarities in the fourth volume of *Bai-shi Celin* (also known as *Hakushi Sakurin*) among the Nawa edition, Korean editions (woodblock printed and movable-type editions), and the Shaoxing edition. At the same time, the text of the Kyushobon edition of *Guan Jian Chao* (also known as *Kankensho*) and *Wen Yuan Ying Hua* (also known as *Bun'en Eiga*) compiled in the early Northern Song period are also examined as a reference. The results indicate that, as presumed above, the Nawa edition contains a few passages derived from the *Kyushobon* or Northern Song printed editions. It is expected that a further analysis of the remaining volumes for differences and similarities among those editions can identify other unknown passages derived from the *Kyushobon* or Northern Song printed editions. Quite a few Nawa edition copies of *Bai-Shi Wen Ji* preserved in Japan contain notes that indicate differences from and similarities to the Kyushobon edition. One of such copies is held by the Imperial Household Agency. On the other hand, in the mainland China, neither the Tang nor Northern Song printed edition of *Bai-Shi Wen Ji* in the old structure have been preserved, and the existing Southern Song edition is based on a new structure where the first half is written in poetry and the second half in prose. Therefore, copies of the Nawa edition are considered highly valuable materials which help to understand the whole picture of *Bai-Shi Wen Ji*. One main issue left is to further compare the Nawa edition with its original manuscripts, the Korean editions (woodblock printed and movable-type editions).