

Graduate Workshop

Morning

We will be reading Japanese block-printed texts of the Edo period, which take the form of reproduced handwriting. A manual is provided separately, along with some practice material. The main text we will be working with is the *Rikuyu engi taii* 六諭衍義大意, a paraphrase of the *Liu yu yan yi* (J. *Rikuyu engi*). This work was transmitted to Japan via the Ryūkyū kingdom and we will use it to discuss the role of the Ryūkyū kingdom as a conduit for books, the nature of Ryūkyū sinology, and the impact of this text upon Japan. It is recommended that, in addition to looking at the manual and practice material, you read one of the following beforehand:

De-Min Tao, 'Traditional Chinese social ethics in Japan, 1721-1943', *Gest Library Journal* 4.2 (1991): 68-84

The first 6 scans are from the first edition (1722) of *Rikuyu engi taii*. This is followed by a scan of the first page of Ogyū Sorai's *kunten* edition of 1721 and by a scan of the first page of the preface of the Ryūkyū edition of *Rikuyu engi taii*.

Afternoon

We will be examining how Japanese read Sinitic texts using the *kundoku* method, which usually relies upon the provision of special reading marks. Most editions of Sinitic texts printed in Japan included these reading marks, known as *kunten* 訓点, and for Japanese readers this provided the normal means of access to the texts. For this purpose we will be using several Japanese editions of 貞觀政要 *Zhenguan zhengyao* (J. *Jōgan seiyō*). We will use this to discuss the nature of *kundoku* reading and to consider its implications for Japanese readers of Sinitic texts. To familiarise yourself with the *kunten* used in Japanese editions of Sinitic texts, it is recommended that you use the book below or a Japanese high-school kanbun text book or one of the many Japanese introductions to kanbun that are available.

Akira Komai and Thomas H. Rohlich, *An introduction to Japanese kanbun* (Nagoya, 1988)

To familiarise yourself with the *Zhenguan zhengyao* you might look at Anthony DeBlasi, *Reform in the balance: the defense of literary culture in mid-Tang China* (SUNY Press, 2002), pp. 69-73, or the introduction by Harada Taneshige 原田種成 to *Shinshaku kanbun taikai* 新釈漢文大系 vol 95 貞觀政要上 (Meiji Shoin, 1978). For the really dedicated there is Harada's exhaustive *Jōgan seiyō no kenkyū* 貞觀政要の研究 (Yoshikawa Kōbunkan, 1965).

The first 7 scans come from the *Shinshaku kanbun taikai* edition, and the last two scans come from the 1823 *kunten* edition.