

Making Nara Classics: The World of Edo Period Commentary

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Tuesdays 2:30-4:30pm (ONLINE ONLY)

This seminar approaches the Edo period rediscovery of the 8th century classics by Kokugaku scholars through close readings of some of their major commentaries. We will rely on modern editions of the *Kojiki*, *Nihon shoki*, and *Man'yōshū* to provide a comparative foundation, but the bulk of our reading will be close analysis of selected passages from the *Nihon shoki tsūshō* 日本書紀通証 (1762) of Tanikawa Kotosuga 谷川士清 (1709-1776); the *Kojikiden* 古事記伝 (1798) of Motoori Norinaga 本居宣長 (1730-1801); and the *Man'yōshū ryakuge* 万葉集略解 (1812) of Tachibana Chikage 橘千蔭 (1735-1808) and *Man'yōshū kogi* 万葉集古義 (1844) of Kamochi Masazumi 鹿持雅澄 (1791-1858). Additional readings will include theoretical and historical studies of commentary in general, in East Asia, and in premodern and early modern Japan. As well as a renewed appreciation of the importance of commentary as a crucial traditional genre, students will gain a solid background in Nara period literature and a granular understanding of the continuing influence exerted by Kokugaku philology on all subsequent scholarship on early Japanese texts.

Prerequisites

Considerable facility with classical Japanese is a strong prerequisite for everyone. Familiarity with Kanbun and/or Classical Chinese is also required, but the only text for which that is indispensable is the *Tsūshō*, so students without those skills can be accommodated. Please contact the instructor if you have any questions about the necessary background for the course.

Texts and References

Our approach to the four commentaries, and to the three underlying works, is shaped by both the intentions of the seminar and the restrictions on library access imposed by the pandemic. This is meant to be a synchronic study of readings performed by Kotosuga, Norinaga, Chikage, and Masazumi. Although we will pay close attention to their use of quotations, and will keep track of the earlier commentaries they rely on, we will not go into the overall reception history of the *Kojiki*, *Nihon shoki*, and *Man'yōshū* in depth; nor will we spend any more time on the textual histories of those works than is absolutely necessary (although the nature of the *Man'yōshū* in particular will force us to pay significant attention to variants in its base text and glossing [訓]). We also will do our best to avoid being drawn into the details of 20th and 21st century scholarly debate; although it is important to recognize errors or outmoded approaches when we encounter them, our primary concern is not what modern scholars make of these works but how they were read by our 18th and 19th century commentators.

Our modern reference editions will be the Shōgakkan *Shinpen Nihon koten bungaku zenshū* (SNKBZ) versions of the *Kojiki* and *Man'yōshū* and the old Iwanami *Nihon koten*

bungaku taikai (NKBT) version of the *Nihon shoki*.¹ The only other modern commentary of the *Man'yōshū* that we will regularly consult is the *Man'yōshū chūshaku* (1957-1970) of Omodaka Hisataka, which often serves as a guide to the early modern commentarial debates that animate the *Ryakuge* and *Kogi*; the Hathitrust electronic version can be viewed through CLIO.²

Except for the *Tsūshō*, there are multiple modern editions of all of our commentaries, but we must work within the limits of our constrained access to library resources. Our adopted texts will be as follows:

***Nihon shoki tsūshō*:** The only moveable-type edition is that of the Kokumin seishin bunka kenkyūjo (1937-1941), a high-quality scan of which has been provided on Courseworks (via the Diet Library). Unfortunately this edition is incomplete (the projected 4th volume was never published), but since our focus in this class is on the mythical and legendary section of the *Nihon shoki*, the portions we need are included. The standard modern edition of the *Tsūshō* is a photographic reprint of the 1762 woodblock edition published by Rinsen shoten in 1978; CLIO makes it look like this can be consulted via Hathitrust, but this is a cataloguing error: the version that appears there is actually the Kokumin seishin bunka kenkyūjo edition.³ However, scans of the original woodblock edition can be downloaded from a separate Hathitrust record.⁴

***Kojikiden*:** The standard edition is that of the Chikuma shobō *Motoori Norinaga zenshū* (vols. 9-12; 1968-1974); scans of assigned passages will be provided, and the text as a whole can be consulted through the Hathitrust version accessible on CLIO.⁵ For reference, a downloadable Hathitrust scan (regrettably not high-quality) of the entire Yoshikawa kōbunkan *zenshū* version (1926-1928) has been made available on Courseworks. This is the only one of our readings that has a modern subcommentary, Kōnoshi Takamitsu's *Kojikiden o yomu* (Kōdansha, 2010-2014); assigned sections are provided as scans, but unfortunately no electronic version is available.

***Man'yōshū ryakuge*:** A high-quality scan (via the Diet Library) of the *Nihon koten zenshū* edition (1926-1928) has been uploaded to Courseworks.

***Man'yōshū kogi*:** Our text will be the 1898 Kokusho kankōkai edition, in a Hathitrust scan of moderate quality uploaded to Courseworks. To confirm blurry passages, consult the 1928 Meicho kankōkai edition, a photographic scan of which (via the Diet Library) has also been uploaded, for reference, to Courseworks.

Please note that all assigned readings, including secondary sources, will be made available as PDFs on Courseworks. In addition to the reference items mentioned above, PDFs of the following surveys have also been uploaded: Kōnoshi Takamitsu, ed., “Kojiki Nihon shoki kanren nenpyō,” from *Kojiki Nihon shoki hikkei* (Gakutōsha, 1995) and Misaki Hisashi, “Man'yōshū no chūshaku,” from Inaoka Kōji, ed., *Man'yōshū jiten* (Gakutōsha, 1993). These are helpful for identifying the sources of quotations, authors and titles of which are often abbreviated. Additionally, students will particularly benefit from consulting the *Kokushi daijiten* (on JapanKnowledge), the *Nihon koten bungaku daijiten* (Hathitrust version on CLIO⁶) and the *Jidaibetsu kokugo daijiten: Jōdaihen* (scan uploaded to Courseworks).

¹ PDF versions of the SNKBZ *Kojiki* and *Man'yōshū* will be available on Courseworks. Unfortunately I do not have access to a scan of the NKBT *Nihon shoki*, but the Hathitrust electronic version can be viewed through CLIO: <https://clio.columbia.edu/catalog/3854404> (scans will be provided for assigned passages). The SNKBZ *Nihon shoki* is of less use because its glosses and annotation are farther from the world of the Edo commentators than those of the NKBT, but it can be accessed via JapanKnowledge.

² <https://clio.columbia.edu/catalog/3746084>

³ <https://clio.columbia.edu/catalog/12354479>

⁴ <https://catalog.hathitrust.org/Record/100061130>

⁵ <https://clio.columbia.edu/catalog/3674418>

⁶ <https://clio.columbia.edu/catalog/3656661>

For translations of two of our Nara period works, consult Philippi's *Kojiki* (temporarily viewable through Hathitrust via CLIO), which is closer to the Japanese scholarly literature than the (also valuable) Heldt version, and Aston's antedated but still useful *Nihongi* (downloadable from the Internet Archive). For the *Man'yōshū* you can get a sense of the options from a CLIO search limiting the language to English; unfortunately there is nothing I can recommend that satisfies the three conditions of being reliable, comprehensive, and available electronically.

Students who are not already familiar with the outlines of the mythological saga contained in the first book of the *Kojiki* and first two books of the *Nihon shoki* are **strongly encouraged to read the following source (uploaded to Courseworks): Robert Borgen and Marian Ury, "Readable Japanese Mythology: Selections from *Nihon shoki* and *Kojiki*," *Journal of the Association of Teachers of Japanese* 21:1 (1990), pp. 61-97.**⁷

Note on *Man'yōshū* Texts and Editions

Contemporary editions of the anthology generally take as their base text the Nishi-honganji manuscript 西本願寺本, a Kamakura-period recension that is the oldest surviving complete manuscript. However, the standard edition until the postwar period was the 1643 Kan'ei woodblock edition 寛永版本, which provided the point of departure for all of the major Edo commentaries as well as the Meiji, Taishō, and early Shōwa editions and references that established modern scholarship on the work. This means that there are frequent and significant divergences between the texts of the SNKBZ (and all other modern editions) and those of the *Kogi* and *Ryakuge*. Accordingly, a scan of the Kan'ei edition (via the Waseda library) has been provided on Courseworks for reference.

Scholarship on the *Man'yōshū* employs the numbering of the 1901 *Kokka taikan* 国歌大観, and even though our editions of the *Ryakuge* and *Kogi* do not contain those numbers, since all are derived from the same Kan'ei edition it is relatively straightforward to rely on the KT numbers to identify the poems we will work with.⁸ Similarly, the *Man'yōshū sōsakuin* 万葉集総索引 (1929-1931) has been rendered largely superfluous for contemporary scholars, mainly because it employs this now-outdated edition, but for precisely that reason it is of great value for working with our commentaries.⁹ For information about the textual variants the standard source is the revised and expanded edition of the *Kōhon Man'yōshū* 校本万葉集 (1979-1995), but at present there is effectively no electronic access to it. A valuable online alternative is provided by the *Man'yōshū kōhon dētabēsu* 万葉集校本データベース: https://www.manyou.gr.jp/SMAN_1/

⁷ Students who are not already familiar with Nara period Japanese should review the discussion of some prominent departures from the Heian classical standard that is provided by pp. 308-321 of Haruo Shirane's *Classical Japanese: A Grammar* (Columbia, 2005); other aspects will be discussed as they come up in the reading.

⁸ Differences in content and ordering between the Kan'ei edition and the Nishi-Honganji manuscript are among the reasons that the editors of the *Shinpen kokka taikan* (1983-1992) created a new numbering system for the *Man'yōshū*, but precisely because the old system is baked into the commentaries and editions that form the basis of scholarship on the text, the new numbers have not been widely adopted. Note that the *Kogi* does rearrange the ordering somewhat (see the tables of contents appended to this syllabus for details). A PDF of the first-line index from the SNKBZ has also been uploaded to Courseworks; this can be used to find the numbers of poems quoted in the *Ryakuge* and *Kogi*.

⁹ The Hathitrust electronic version of the *Man'yōshū sōsakuin* can be viewed through CLIO: <https://clio.columbia.edu/catalog/3708792>

Assignments and Workflow

Each week's assignment includes primary readings (from one or two of our commentaries) along with assorted secondary sources. The latter are selected because of how they speak to larger issues, and often have no direct points of contact with the same session's primary readings.

Students will make a **posting to the Courseworks discussion section** responding to one or more of the *secondary readings* by **9am on Monday**; then they will send the instructor (not the entire class) a **short email** (a few sentences; one paragraph at the most) about some specific aspect of the *primary reading* (concerning, for example, a problematic word or sentence, an interesting idea, a puzzling argument, etc. etc.) by **9am on Tuesday**. Our synchronic course meeting on Tuesday afternoon will largely be devoted to reading and translating from the assigned commentary passages, but we will also discuss issues raised by the secondary readings and the postings about them.

The lion's share of the work for this course will take place week by week in the postings and class preparation, but all students expecting a letter grade will also be asked to write a **short paper (ca. 4000 words)** dealing with one or more of our commentaries, other works by one of our four authors, or other commentaries on one of our three texts. Because of the limitations on library access students are strongly encouraged to consult with the instructor about the topic of this paper by late March; it is due by **Friday 23 April**.

A Final Note of Reassurance

All of these commentaries involve serious challenges to the reader. Among others, the *Tsūshō* is deeply embedded in the arcane world of medieval and early Edo commentary on the "age of the gods"; the *Kojikiden* is written by a pugnacious genius eager to show off his erudition; the *Ryakuge* is, in keeping with its title, often bewilderingly brief in its annotations; and the *Kogi* frequently goes to the other extreme with exhaustive explication of even minor points. The expectation of this seminar is not that students will start out perfectly capable of making sense of our selections from these texts, but rather that they will grow more comfortable with them over the course of the semester. So don't panic!

Schedule

1) 12 Jan. Introduction

Kōnoshi Takamitsu, "Constructing Imperial Mythology: *Kojiki* and *Nihon shoki*," trans.

Iori Jōkō, in Shirane and Suzuki, *Inventing the Classics: Modernity, National Identity, and Japanese Literature* (Stanford University Press, 2000), pp. 51-67

Mack Horton, "Man'yōshū in Overview," in *Traversing the Frontier* (Harvard University Asia Center, 2012), pp. 432-465

Shiraishi Yoshio, "Tendōsetsu wa horobinai," in *Chūshaku/kōshō/dokkai no hōhō: Kokugo kokubungaku teki shikō* (Bungaku tsūshin, 2019), pp. 5-12

Suzuki Ken'ichi, "Chūshaku de koten o yomu" and "Chūshaku to wa nani ka," in *Koten chūshaku nyūmon: Rekishi to gihō* (Iwanami shoten, 2014), pp. 1-54

2) 10 Jan. Seasonal Poetry from Book X

Ryakuge and *Kogi* commentary on: 1840 (Spring *zōka*), 1895 (Spring *sōmon*); 1993 (Summer *sōmon*); 2158 (Fall *zōka*), including *Kogi* entry on *korōgi* from its appended 品物解 treatise; 2340 (Winter *sōmon*)

Takeda Yukichi et al., eds., *Kokugo kokubungaku kenkyūshi taisei* 1-2, *Man'yōshū* 1-2 (Sanseidō, 1961-63): excerpts from “Kenkyūshi tsūran” for vols. 1 & 2
Suzuki, *Koten chūshaku nyūmon*, pp. 110-167

3) 26 Jan. **The Floating Bridge of Heaven and the Jeweled Spear**

Beginning of NS Book 1 sec. 4 main narrative (NKBT p. 80 lines 4-7) and *Tsūshō* commentary (Book 2; pp. 107-109)
Corresponding KJK passage (SNKBZ p. 31 lines 5-11) and *Kojikiden* commentary (Book 4; 157-165); Kōnoshi, *Kojikiden o yomu* I:54-62

Matthieu Felt, *Rewriting the Past: Reception and Commentary of Nihon shoki, Japan's First Official History* (Columbia PhD. Diss., 2017), chaps. 2-3, pp. 76-204

4) 2 Feb. **Travel Poetry from Book III**

Ryakuge and *Kogi* on 251 (Hitomaro), 270-71 (Kurohito), 317-18 (Akahito), and 446 (Tabito)

Peter Nosco, *Remembering Paradise: Nativism and Nostalgia in Eighteenth Century Japan* (Harvard-Yenching Institute, 1990), pp. 15-67

Regan Murphy, “Esoteric Buddhist Theories of Language in Early Kokugaku: The *Sōshaku* of the *Man'yō daishōki*,” *Japanese Journal of Religious Studies* 36:1 (2009), pp. 65-92

5) 9 Feb. **Amaterasu's Self-Concealment**

NS Book 1 sec. 7 main text (NKBT p. 112 lines 4-6) and *Tsūshō* (Book 4; pp. 230-32)
Related narrative in KJK (SNKBZ p.63 lines 14-17) and *Kojikiden* (Book 8; pp. 350-52)

Isomae Jun'ichi, “Reappropriating the Japanese Myths: Motoori Norinaga and the Creation Myths of the *Kojiki* and *Nihon shoki*,” trans. Sarah Thal, *Japanese Journal of Religious Studies* 27:1-2 (2000), pp. 15-39

SKIM: Ann Wehmeyer, *Kojiki-den, Book 1* (Cornell East Asia Center, 1997)

6) 16 Feb. **Poetic Dialogues**

Ryakuge and *Kogi* on II:103-104, IV:488-89, XI:2812-13, XII:3213-14, and XIX:4233-34

Peter Flueckiger, *Imagining Harmony: Poetry, Empathy, and Community in Mid-Tokugawa Confucianism and Nativism* (Stanford University Press, 2011), chaps. 5 & 6, pp. 145-209

Mark McNally, *Proving the Way: Conflict and Practice in the History of Japanese Nativism* (Harvard University Asia Center, 2005), chap. 2, pp. 14-64

7) 23 Feb. **Killing the Food Goddess**

NS Book 1 sec. 5 *issho* 11 (NKBT p. 100 line 15-p. 102 line 14) and *Tsūshō* (Book 3; pp. 190-96)

Related narrative in KJK (SNKBZ p. 67 line 15-p. 69 line 1) and *Kojikiden* (Book 9; 387-91); Kōnoshi, *Kojikiden o yomu* I:158-166

Susan Burns, *Before the Nation: Kokugaku and the Imagining of Community in Early Modern Japan*, chaps. 2 and 3, pp. 35-101

SPRING BREAK: NO CLASS 2 MARCH

8) 9 March **Hitomaro's Poems on the Ruins of the Ōmi Capital (Book I)**

Ryakuge and *Kogi* on 29-31

Kate Wildman Nakai, review of Harootunian's *Things Seen and Unseen*, *Monumenta Nipponica* 44:2 (1989), pp. 224-228

Herman Ooms, "Tokugawa Texts as a Playground for a Postmodern Romp," *Journal of Japanese Studies* 22:2 (1996), pp. 385-400

John Breen, "Nativism Restored," *Monumenta Nipponica* 55:3 (2000), pp. 429-439

Mark Teeuwen, "Kokugaku vs. Nativism," *Monumenta Nipponica* 61:2 (2006), pp. 227-242

9) 16 March **The Eight-Headed Dragon**

NS Book 1 sec. 8 main narrative (NKBT p.121 line 4-p. 122 line 11) and *Tsūshō* (Book 5; pp. 280-84)

Related narrative in KJK (SNKBZ p. 69 line 8-p. 71 line 14) and *Kojikiden* (Book 9; pp. 396-404)

Michael Puett, "Text and Commentary: The Early Tradition" and Yu-yu Cheng, "Text and Commentary in the Medieval Period," *The Oxford Handbook of Classical Chinese Literature* (ed. Denecke et al.; Oxford University Press, 2017)

Haun Saussy, "Classical Exegesis," *The Columbia History of Chinese Literature* (ed. Victor Mair; Columbia University Press 2001)

10) 23 March **Azuma-uta (Book XIV) and Sakimori poems (Book XX)**

Ryakuge and *Kogi* on XIV:3356, 3399, 3427, 3452 and XX:4322-23, 4327, 4337

Steven Van Zoeren, *Poetry and Personality: Reading, Exegesis, and Hermeneutics in Traditional China* (Stanford University Press, 1991), Intro. and Chap. 5

Bruce Rusk, *Critics and Commentators: The Book of Poems as Classic and Literature* (Harvard University Asia Center, 2012), Intro. and Chap. 5

11) 30 March **The White Rabbit of Inaba**

KJK narrative (SNKBZ p. 75 line 7-p. 79 line 5) and *Kojikiden* (Book 10; pp. 425-433)

Kōnosshi Takamitsu, "Kojiki-den o yomu koto no 'tanoshisa,'" *Hon* 35:4 (April 2010, 33-35)

Benjamin Elman, *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China* (Harvard Council on East Asian Studies, 1984), pp. 26-49, 57-70

12) 6 April **First and Last Poems**

Ryakuge and *Kogi* on I:1 and XX:4516

John Henderson, "Commentarial Assumptions" and "Commentarial Strategies," in *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis* (Princeton University Press, 1991), pp. 89-199

13) 13 April **The Snake-God's Wife**

NS Book 5, Sujin 10 (NKBT p. 246 line 10-p. 248 line 1) and *Tsūshō* (Book 10; pp. 255-56)

KJK Jinmu (SNKBZ p. 157 lines 7-17) and *Kojikiden* (Book 20; pp. 421-26); Kōnoshi, *Kojikiden o yomu* II:228-35

Hans Ulrich Gumbrecht, "Writing Commentaries," in *The Powers of Philology* (University of Illinois Press, 2003), pp. 41-53

Daniel Selden, "The Invention of Commentary," *Epea Pteroenta* 20 (2011), pp. 1-15

FINAL PAPER DUE FRIDAY 23 APRIL

Nihon shoki tsūshō

NS book	<i>Tsūshō</i> book & contents	Kokumin seishin bunka ed. vol.
N/A	(1)	1
1	2: 神世七代①②③・八洲起元④	
	3: 四神出生⑤	
	4: 瑞珠盟約⑥・宝鏡開始⑦	
	5: 宝劍出現⑧	
2	6: 天孫降臨⑨	2
	7: 海宮遊行⑩・神皇承運⑪	
3	8 神武	
4	9: 綏靖～開花	
5	10: 崇神	
6	11: 垂仁	
7	12: 景行・政務	
8	13: 仲哀	
9	14: 神功	
10	15: 応神	
11	16: 仁徳	3
12	17: 履中・反正	
13	18: 允恭・安康	
14	19: 雄略	
15	20: 清寧・顕宗・仁賢	
16	21: 武烈	
17	22: 継体	
18	23: 安閑・宣化	
19	24: 欽明	
20	25: 敏達	
21	26: 用明・崇峻	
22	27: 推古	
23	28: 舒明	
24	29: 皇極	
25	30: 高德	
26	31: 齐明	
27	32: 天智	
28	33: 天武上	
29	34: 天武下	
30	35: 持統	

KJK contents	Kojikiden book #	Chikuma shobō MNZ	Yoshikawa kōbunkan MNZ	Kōnoshi, <i>KJK- den o yomu</i>
序	2	9	2	1
神代 1（天地初発・神世七代）	3			
神代 2（淤能基呂島・美斗能麻具波比）	4			
神代 3（大八島成出・諸神等生坐・伊邪那美命御石 隠・迦具土神被殺）	5			
神代 4（夜見国・御身滌）	6			
神代 5（三柱貴御子・須佐之男命御啼伊佐知・御宇氣 比・男御子女御子御詔別）	7			
神代 6（須佐之男命御荒備・天石屋戸）	8			
神代 7（須佐之男命御被避・八俣遠呂智・須佐宮・大 国主神御祖）	9			
神代 8（稲羽素戔・手間山・根堅洲国）	10			
神代 9（八千矛神御妻間・宇伎由比・大国主神御末神 等）	11	10	3	2
神代 10（少名毘古那神・幸魂寄魂・大年神羽山等神御 子等）	12			
神代 11（国平御議・天若日子）	13			
神代 12（大国主神国避）	14			
神代 13（御孫命御天降・日向宮御鎮坐）	15			
神代 14（猿女君・猿田毘古神阿射加・大山津見神詛・ 木花佐久夜毘賣御子産）	16			
神代 15（御幸易・綿津見宮・火照命奉仕・鵜羽産屋・ 鵜葺草葺不合命御子等）	17			
神武上	18			
神武中	19			
神武下	20			
綏靖～孝靈	21	11	4	3
孝元・開化	22			
崇神	23			
垂仁上	24			
垂仁下	25			
景行一	26			
景行二	27			
景行三	28			
景行四・成務	29			
仲哀上	30	12	5	4
仲哀下	31			
応神上	32			
応神中	33			
応神下	34			
仁徳上	35			
仁徳中	36			
仁徳下	37			
履中・反正	38			
允恭	39	12	6	4
安康	40			
雄略上	41			
雄略下	42			
清寧・顕宗・仁賢・武烈	43			
継体～推古	44			

Man'yōshū ryakuge

<i>Koten zenshū</i> vol. #	1	2	3	4	5	6	7	8
contents	I-III:335	III:336-V	VI-VII	VIII-X:2093	X:2094-XI	XII-XIII	XIV-XVII	XVIII-XX

Man'yōshū kogi (first half)

KK vol.#	KK page	<i>Kogi</i> book	poem numbers (page nos. are from KK ed.)	MK ed. vol. #
1	1	一上	1-21	1
	138	一中	22-49	
	242	一下	50-84	2
	354	二上	85-140	
	488	二中	141-202	
2	1	二下	204-227, 203 (p. 63), 228-234	2
	72	三上	235-327	
	197	三中	238-389	
	274	三下	390-483	3
	386	四上	484-623	
	505	四下	624-792	
3	1	五上	793-852	3
	72	五下	853-906	
	160	六上	907-995	
	252	六下	996-1067	4
	381	七上	1068-1250, 1417	
	440	七下	1251-1416	
	532	八上	1418-1510	
4	1	八下	1511-1663	4
	93	九上	1664-1752	
	168	九下	1753-1811	
	249	十上	1812-1978	5
	323	十中	1979-2177	
	404	十下	2178-2350 (*2349-2350 missing from KK scan)	

Kogi (second half)

KK vol.#	KK page	<i>Kogi</i> book	poem numbers (page nos. are from KK ed.)	MK ed. vol. #
5	1	十一上	2351-2414 (p. 34), 2517-2618	5
	74	十一中	2415-2507 (p. 117), 2619-2698	
	157	十一下	2699-2807 (p. 210), 2508-2516 (p. 216), 2808-2840	
	236	十二上	2841-2850, 2944 (p. 242), 2864-2963 (p. 291), 2851-2863	
	300	十二中	2964-3100	
	380	十二下	3101-3220	
	449	十三上	3221-3288	
	526	十三下	3289-3347	
6	1	十四上	3348-3454	6
	90	十四下	3455-3577	
	175	十五上	3578-3637	
	207	十五中	3638-3699	
	242	十五下	3700-3785	
	284	十六上	3786-3834	
	357	十六下	3835-3889	
	433	十七上	3890-3972	
7	509	十七下	3973-4031	7
	1	十八上	4032-4097	
	69	十八下	4098-4138	
	128	十九上	4139-4198	
	182	十九中	4199-4256	
	244	十九下	4257-4292	
	291	二十上	4293-4372	
	363	二十中	4373-4456	
	437	二十下	4457-4516	

*note that the *Kogi* may include other transpositions from the Kan'ei edition order besides those noted in these charts

Remainder of the Kokusho kankōkai edition:

Vol. 8: 万葉集品物解 (plants and animals); 万葉集人物伝

Vol. 9: 万葉集枕詞解; 玉蜻考; 万葉集名処国分; 万葉集名処考; 万葉集座知佳境付録 (categorized list of toponyms)

Vol. 10: 首巻 (general introduction to the MYS) and index of commentated words (!)

(Vol. 10 of Meicho kankōkai edition is a 句 index)