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A Historical Sketch of the Study and Teaching of the Manchu Language in Russia (First part: up to 1920)

by

T. A. PANG

Leningrad

The study of the Manchu language in Russia began with the establishment of trade and diplomatic relations between Russia and Ch'ing-dynasty China. The interpreters taking part in border negotiations and in the caravan trade usually knew the Chinese, Manchu and Mongolian languages. This multilingual ability was necessary because all official Ch'ing documents from the 17th century to the 19th century were issued in all three languages. The Chinese language was spoken by the bulk of China's population; Manchu was the official state language, used for diplomatic negotiations; Mongolian was used in Sino-Russian political relations, and all the documents going from Urga to China proper were copied out in this language as well. As P. E. Skačkov noted, "Russian sinology is characterized by the equal significance of the Chinese, Manchu and Mongolian languages from the very start... In fact, research in Manchu studies, for example, played a big role during the first stages of the establishment of sinology [in Russia]".¹

The history of Manchu studies in Russia can be broken down into three stages:

1. early 1700s–1855. The study of the Manchu language by the students and staff of the Russian Orthodox Mission in Peking.²
2. 1855–1899: Manchu studies at the Kazan' and St. Petersburg Universities.
3. 1899–1920. The works of scholars and instructors of the Oriental Institute in Vladivostok.

1 Skačkov, P. E.: *Očerki istorii russkogo kitaevedenija*. Moscow, 1977, p. 285.

2 For a detailed history of the Peking Mission see Skačkov, *cit.*

Credit for the foundation of Russian Manchu Studies must go to the members of the Russian Orthodox Mission in Peking. From its foundation in 1715 to the Tianjin Treaty of 1858 the Mission, in addition to its sacred duties, performed scholar-diplomatic functions and served as an intermediary in Sino-Russian relations. Its members had to study both the Chinese and the Manchu languages. I. I. Zacharov states that "great experts in the Manchu language" came out of the Peking Mission, creating a great number of important dictionaries, grammars, and studies of the Manchu language, literature, and culture. They produced translations of the essential Manchurian texts, the majority of which have unfortunately remained in manuscript form.

Some of the Mission's most significant Manchu scholars included I. K. Rossochin, A. M. Vladykin, A. Leont'ev, S. V. Lipovcov, P. I. Kamenskij, Z. F. Leont'evskij, as well as many others, of whom S. Couling said that "the Russians were the first Europeans to study the language seriously".³

Illarion Kalinivič Rossochin (1707–1761), a student at the Mission from 1729 to 1741, is considered the first Russian sinologist having set the foundations of the study of China, and of the Chinese and Manchu languages. During his stay in Peking, Rossochin completely mastered both languages and translated many texts into Russian. He also taught Russian to Chinese and Manchurian students at the Mission's school using the Smotrskij grammar of the Russian language which he had translated into Manchu with the help of Manchus Fulehe and Mača.⁴ Upon returning to Russia, Rossochin was appointed a translator of Chinese and Manchu at the Academy of Sciences. Rossochin was the first person in Russia – indeed, in all of Europe – to teach these two languages at a school he organized under the aegis of the Academy of Sciences, and which existed for ten years. In his teaching, Rossochin used his own translation of Shou Ping's Manchu grammar. "Ch'ing wen ki meng" ("Manchu Language Primer"), first published in China in 1730. This was the first translation of a

3 Couling, S.: *The Encyclopaedia Sinica*. Shanghai, 1917, p. 324.

4 The manuscript is now kept in the Manuscript Department of the Oriental Institute, Leningrad; see the catalogue of Volkova, M. P.: *Opisanie man'čžurskich rukopisej Instituta narodov Azii AN SSSR*. Moscow, 1965, N. 109.

Manchu grammar into European language; an English translation did not appear until 1855.⁵ The Shou Ping volume was the first Manchurian grammar, on the basis of which both Chinese and Europeans studied the Manchu language, considering it an essential text. Working first in Peking, and later in St. Petersburg, Rossochin translated a great number of Chinese and Manchu historical documents. In 1739 he began a translation of the 16-volume "Detailed Account of the Origin and State of the Manchurian People and Army, Consisting of Eight Banners", in which effort he was assisted by A. L. Leont'ev.⁶

Alexej Matvevič Vladykin (?) was a student at the Mission in 1731–1746, where he together with Leont'ev started the work on Manchu-Chinese-Russian dictionary which was finished by the students of the following years. Vladykin wrote the first concise grammar of the Manchu language in Russian, which was used as an example for later works.⁷

Alexej Leont'evič Leont'ev (?–1786) had his first Manchu classes at the Colleague of Foreign affairs in Moscow in 1739. He and another student Kanjaev studied with the first teacher of the Chinese and the Manchu languages in Russia – a captured Chinese Zhou Ge (?–1751),⁸ who knew Chinese and Manchu. During that year the students learned how to read and write Manchu, and later Chinese. In 1742 Leont'ev continued his studies as the student of the Peking Mission which he left only in 1754. Upon his return to St. Petersburg he worked as an interpreter in the State Colleague of Foreign Affairs. It was in Peking that Leont'ev compiled the Russian – Manchu – Chinese phrase-book, now kept in the Archives of the Oriental Institute, Leningrad. In 1762 he finished the Rossochin's translation of the "Detailed Account of the Origin and State of the Manchurian People and Army, Consisting of Eight Banners". The translation was published in 1784. For this

5 Wylie, A.: *Translation of the T'sing wan ke mung, a Chinese grammar of the Manchu Tartar language*. Shanghai, 1855.

6 For detailed biography of Rossochin see Taranovič, V. P.: *Illarion Rossochin: ego trudy po kitaevedenju*, in "Sovetskoe vostokovedenie", III. Moscow, 1945, p. 225–241.

7 About it see Zacharov, I.: *Grammatika man'čžurskogo jazyka*. St. Petersburg, 1879, p. VI.

8 Skačkov, P. E.: *Pervyj prepodavatel' kitajskogo i man'čžurskogo jazykov v Rossii [Dzou Ge]* in "Problemy vostokovedenija", N 3, 1960, p. 198–201.

work Leont'ev was given a title of the Province secretary and money award.

In 1762 Leont'ev opened the school of the Chinese and Manchu languages for the students of the St. Petersburg theological seminary. But very soon, in 1767, he was sent to Kjachta to solve Russian-Chinese border questions. On his return back to St. Petersburg in 1769 Leont'ev translated many Chinese and Manchu books, among them being the first translation of "Si shu gai" ("Four books with explanation", 1780) into the European language; "Daicing guruni uheri kooli" ("The laws and decrees of the Chinese [now Manchu] government in 3 parts", 1781-1783). The famous Russian Soviet bibliographer Skačkov said that "the value of the Leont'ev's works is not only in the vast and multilateral variety of translations, but also in the attempts in his notes and comments to think over many phenomena of Chinese reality; all this shows a great knowledge of the Chinese literature and different sides of the Chinese life in Ch'ing period".⁹

Pavel Ivanovič Kamenskij (his monk-name was Peter) (1765-1845) lived for 20 years in Peking, first as a student of the Eighth Mission (1794-1804), then as the head of the tenth Mission (1821-1831). He is known not only for his Russian translations from Manchu but for his Chinese-Mongolian-Manchu-Russian-Latin Dictionary. The Dictionary is compiled according to the topic system, which made Russians difficult to use it in everyday work. That was one of the main reasons why the dictionary was not published.

The Manchu Russian translations, started by Kamenskij, were finished by Stepan Vasil'evič Lipovcov (1770-1841) who was considered to be one of the best manchurists of his time. He compiled "The Manchu primer", Manchu-Chinese-Russian dictionary, translated many Manchu historical documents. His name is also known for the translation into the Manchu language of some parts of the Bible and the New Testament.

Zachar Fedorovič Leont'evskij (1799-1874) was a student at the Tenth mission (1821-1831) in Peking. Then he learned the Chinese and the Manchu. He is mainly known as a sinologist. But in the Manchu studies he succeeded in compiling of the Chinese-

9 Skačkov, P. E.: *Očerki...*, p. 75-76.

Manchu-Latin-Russian dictionary, which consists of 15 parts and is arranged according to the Chinese hieroglyphic keys. For this work Leont'evskij used many Chinese lexicons and his own knowledge of the languages. This dictionary was much more complete and more convenient in usage than Kamenskij's dictionary. For this reason it was a good help in the research work of the sinologists and manchurists. But, unfortunately this work as many other works and translations of Leont'evskij was not published. The manuscript of it is now kept in the Archives of the Oriental Institute, Leningrad.

The students and instructors of the Peking Orthodox mission were the first to acquaint the Russian society with the historical and ideological texts, translated from the Manchu language. Volkova M. noted that "the work on the first translations from Manchu into Russian, compiling the first multi-lingual dictionaries and grammars for studying Manchu all this was going along with the detailed working out of the political, administrative and linguistic terms of this language. At that time the scholars prepared all the necessary sources for the future scholarly research".¹⁰

In the middle of the 19th c. it became necessary to start the teaching of the Chinese and Manchu on the University level and prepare the specialists in these languages, in literature and ethnography of Ch'ing China. The first faculty of the Manchu language was opened in 1844 in the Kazan' University headed by the first professor in Manchu Osip Pavlovič Voicechovskij (1793–1850). He lived in Peking from 1821 to 1831 working as a doctor at the Tenth Mission. Though being occupied with the medical care of the Mission members, he found time to learn Chinese and Manchu. It was in Peking where he started his work on a Chinese-Manchu-Russian dictionary in 3 volumes. Upon his return from China he was appointed a doctor of the St. Petersburg Asian Department of the Ministry of Foreign Affairs, but very soon Voicechovskij was invited to the Kazan' University as a dean of the Chinese-Manchu faculty. At the lessons with the students Voicechovskij read and made grammar comments to the Manchu texts of "Ch'ing wen ki meng" ("The Manchu Language Primer"), "Amba

10 Volkova, M. P.: *Man'čžurovedenie*. – In "Aziatskij Musei – Leningradskoe otdelenie Instituta vostokovedenija AN SSSR", Moscow, 1972, p. 143.

tacin" ("The Great Teaching") and others. Reading these texts the students used Voicechovskij's Chinese-Manchu-Russian dictionary, which he started in Peking, worked on in St. Petersburg and finished in Kazan'. This three volume dictionary was bought by the Kazan' University Library, and now only 51 pages of this work are left.¹¹ Voicechovskij had written down his grammar course which was known as "The Grammar rules of the Manchu language, never explained before".

Voicechovskij died in 1850, November 7, and a year after his death there was no instructor of the Chinese and Manchu languages at the University. In 1851 this chair was given to Vasil'ev, who had just arrived from China.

Vasilij Pavlovič Vasil'ev (1818–1900) became the student of the Oriental department of the Philological Faculty, Kazan' University, in 1834.

After having graduated the Kazan' University, mongolian section, in 1837 and defended his thesis in 1839, he was sent to China for 10 years as the member of the Twelfth Mission. According to the program, worked out by O. M. Kovalevskij – Vasil'ev's instructor at the University, Vasil'ev was supposed to study literature, history, ethnography, religion, trade and industry of China, Tibet, Manchuria and Mongolia, the Chinese and the Manchu languages. On his return back Vasil'ev was appointed the teacher of the Chinese-Manchu faculty, where he worked for 5 years. In 1850 in the Kazan' University there were 33 students learning oriental languages, among them 11 people studied in the Chinese-Manchu class. In 1855 before the Oriental faculty of the Kazan' University was closed there were only 24 students 5 of them studying Chinese and Manchu.¹²

In 1855 the Chinese-Manchu faculty of the Kazan' University was transferred to St. Petersburg University and Vasil'ev moved to St. Petersburg, where he headed the Chinese philology department. Since there were no manchurists there he was suggested to read some lectures at the Manchu department. According to the University regulations of 1863 an independent Manchu philology department was united with the Chinese department. Vasil'ev read

11 Skačkov, P. E.: *Očerki...*, p. 419.

12 Bartol'd, V.: *Polnoe sobranie sočinenija*, Vol. IX, Moscow, 1977, p. 83.

lectures on the Manchu language for 12 years there. He had to work out the program of teaching the language, which included grammar, reading of Manchu original and translated into Manchu texts. To help the students, Vasil'ev compiled "The Manchu reader"¹³ and the Manchu-Russian dictionary.¹⁴ "The Manchu reader" was the first text-book on the Manchu language, published in Russia. It contains the original manchu texts without the Chinese version and translation: "A short encyclopedia" with didactic phrases; "Examples of the spoken language" with 17 dialogues from "Tanggū meyen" ("The hundred chapters") and 40 dialogues from "Ch'ing wen ch'i meng" ("The Manchu language primer"); "The Relations with Russia", where one can find diplomatic and official documents of the Russian embassies. Thus the book gives the samples of different styles of the Manchu language.

Reading this "Manchu reader" and other texts the students used Vasil'ev's "Russian-Manchu dictionary", which "contains the most frequently used words of Manchu lexicon, gives exact meanings of the words and thanks to this is much better than three-volume Manchu-French dictionary by Amiot (*Dictionnaire-tartare-mantchou-françois*. Paris, 1789-90), which gives vague meanings and could be hardly used".¹⁵ Vasil'ev used the Russian alphabet to arrange the words, but the words in every lexical group were put in the Manchu order. For a very long period of time "The Manchu Reader" and the dictionary were the only sources to learn the Manchu language.

In 1868 Zacharov I. I. was elected a professor of the Manchu philology at the Oriental Faculty of St. Petersburg University. Ivan Il'ič Zacharov (1814-1885) was the student of the Peking Mission in 1840-1849, where he studied Manchu and Chinese. There he started his well-known Manchu-Russian Dictionary. He participated in the Russian-Chinese interrogations in 1851, being the interpreter for Kovalevskij E. P., and after that Zacharov stayed in Kul'dža as a Russian consul till 1864. From 1864 till

13 Vasil'ev, V.: *Man'čžurskaja chrestomatija dlja pervonačal'nogo prepodavani-ja*. St. Petersburg, 1863.

14 Vasil'ev, V.: *Man'čžursko-russkij slovar'*. Lithograph. St. Petersburg, 1866.

15 Paškov, B.: *Vklad russkich učenykh v izučenie man'čžurskogo jazyka i pis'mennosti*. - In "Kratkie soobščeniya Instituta vostokovedeniya XVIII, Jazykoznanie". Moscow, 1956, p. 9.

1866 he worked at the Ministry of Foreign Affairs and on January 9, 1869 Zacharov started his Manchu lectures at the Chinese-Manchu department of the St. Petersburg Oriental Faculty.¹⁶ The students of the first course read "Ch'ing wen ch'i meng" with Zacharov's comments and translated the texts of Vasil'ev's Manchu reader". The students of the second course read more difficult texts from the "Manchu reader" and were taught to translate from Russian into Manchu orally. On the third and fourth courses Zacharov taught the students to read Manchu novels, histories of Chinese dynasties and translate diplomatic documents from Russian into Manchu. Zacharov's life works are "The Complete Manchu-Russian dictionary"¹⁷ and "The Grammar of the Manchu language".¹⁸

Zacharov worked for 20 years compiling his dictionary, which he started in Peking. Speaking about the importance of this work Vasil'ev V. P. and Minaev I. P. said that "Mr. Zacharov's dictionary could be used by everyone, because the Manchu text is added with the Russian transcription; it is much better in its completeness than the European lexicons (by Amyot and Gabelentz); and one could guarantee that neither Manchu word nor its meaning with all its shades is missing. The characteristics of the words are exact, and when it is necessary full descriptions of the unknown subject are given as well as the explanations of the history, traditions and habits of the people. These last features make [the dictionary] a precious treasure not only for a linguist, but for an ethnographer and archeologist either."¹⁹ Zacharov's dictionary is based on the texts and different lexicons, both Chinese and European. The words are arranged according to Manchu syllabary. Till nowadays this dictionary is the only one published Manchu-Russian dictionary and is used for the translations into Russian. For this work Zacharov was given the highest award of the Russian

16 More about Zacharov see: *Ivan Il'ič Zacharov (1817–1885). Russischer Diplomat und Sinologe. Eine bibliographische Skizze* von H. Walravens. Hamburg, 1982.

17 Zacharov, I. I.: *Polnyi man'čžursko-russkij slovar'*. St. Petersburg, 1875.

18 Zacharov, I. I.: *Grammatika man'čžurskogo jazyka*". St. Petersburg, 1879.

19 *Otzyvy deistvitel'nykh členov V. P. Vasil'eva i I. P. Minaeva o trude člena so-trudnika, professora Imperatorskogo S. Peterburgskogo Universiteta, I. I. Zacharova – "Polnyi man'čžursko-russkij slovar'"*. – See *Otč'ety imperatorskogo Russkogo geografičeskogo obščestva za 1877 g.* SPb., 1878. Prilozhenie I, p. 40.

Geographic Society – the Medal of Konstantine, noting that “a great and long lasted work of Mr. Zacharov is of the first importance both for political and scholarly acquaintance with the Manchu language and the study of everyday life of the Manchurian people. It leaves far behind all foreign attempts in this field, and surely leads to new and important scientific discoveries thus giving a great honour to the Russian science”.²⁰

In 1879 Zacharov published his second great work – “Grammar of the Manchu language”, which consists of introduction, Manchu-writing and pronunciation and the main part – morphology. Zacharov, as he wrote at the end of the book, planned to publish the second part – syntaxis of the language. But unfortunately, he was not able to do it during his life, later this manuscript was lost.

The main aim of Zacharov’s Grammar was “to teach to understand and translate the Manchu speech”.²¹ The author used Latin tradition in terms and order of description of the language, thus trying to find the Manchu examples for the Latin grammar categories. This method was typical to the linguistics of the end of the 19th c. and doesn’t make the Grammar of worth value. Zacharov knew the spoken Manchu and a great number of texts which helped him to describe the Manchu morphology and give the examples of different language styles. Zacharov also knew the grammars published before and one of them being A. Orlov’s “Grammar of the Manchu language”.²² Orlov was the teacher of the Mongol language at the Irkutsk theological seminary. He didn’t know Manchu and used the Manchu books with Mongol traditions. Thinking of Mongolian as being very much close to Manchu he described the Manchu grammar deriving from the Mongolian grammar that he knew well. Thus this work is interesting in comparing these two languages.

Zacharov had been the professor of Manchu at the St. Petersburg University till 1885. After his death (September 20, 1885) there were no professors of the Manchu language at the Oriental faculty. This time Vasil’ev V. P. asked the administration “to leave him from the heavy burden for his age – teaching Manchu, that

20 *Otzyvy...*, p. 15.

21 Zacharov, I. I.: *Grammatika man’čžurskogo jazyka*, SPb., 1879, p. VIII.

22 Orlov, A.: *Grammatika man’čžurskogo jazyka*. St. Petersburg, 1873.

drives him away from his main responsibilities".²³ The Faculty asked Alexej Osipovič Ivanovskij (1863–1903), who had just graduated the Chinese and Manchu philology department, to lecture there. During his two years trip to China (1884–1891) the professor of Mongolian philology Alexej Matvevič Pozdneev (1851–1903) gave lectures on Manchu. Except these 2 years, Ivanovskij taught Manchu till 1900. As the result of his trip to China he brought a great collection of Manchu literature, the materials on Solon and Daghur languages that helped him to become one of the highly educated manchurists.²⁴

In 1893 in St. Petersburg Ivanovskij published his "Manchu Reader", reprinted in 1895, which unlike Vasil'ev's "Reader" includes texts in Manchu, Chinese and its transcription. Ivanovskij's "Manchu Reader" has original Manchu stories written down by the academician Radlov V. V. during his stay in China. His Reader gives all the samples of the Manchu literature, since it has the pieces of official documents, classics, novels and private letters.

After the death of Vasil'ev (in 1900) and Ivanovskij (in 1903) there were no teachers of Manchu at the Oriental faculty of the St. Petersburg University. At the beginning of the 20th century some lectures on Manchu were read by Kotvič B. A. and Rudnev A.

The cutting down of Manchu program in the S. P. University could be also explained by the establishment of the Oriental Institute in 1899 in Vladivostok where the students were taught the languages of the peoples of Far East and were prepared to be interpreters. In the opening speech the first director of the Oriental Institute Pozdneev A. M. said about the Institute: "The Oriental Institute whose aim is to prepare students for the service in the administrative and commercial or industrial institutions of the East-Asian Russia and adjoining countries, now is the unique Institute not only in Russia, but in whole Europe. To satisfy this goal the teaching of the oriental languages in it should have practical features, and besides, the students should be acquainted with the

23 Bartol'd, V. V.: *Polnoe sobranie sočinenija*, Vol. IX, Moscow, 1977, p. 180.

24 About Ivanovskij see also Walravens, H.: *Aleksej Osipovič Ivanovskij. A little known Russian orientalist. A biographical sketch*. Hamburg, 1982, p. 1–2.

natural features and economical life as well as with legal relations of different countries of the East Asia.”²⁵

There were 4 faculties at the Institute: the Chinese-Manchu (the largest), the Chinese-Japanese, the Chinese-Korean and the Chinese-Mongolian faculties. From 1899 to 1903 the Manchu language was taught by Pozdnev A. A.; in 1901–1902 academic year he was assisted by the daghur lector Yong-sheng – 56 years old, who for 16 years was *xie-ling* in the town Mergen. Pozdnev characterized Young-sheng as a great expert in the Mongolian and Manchu languages as well as in life of Northern Manchuria.²⁶

The documents of the Oriental Institute have Pozdnev’s “Review of the teaching at Manchu philology department” for the students of the second and third courses. The specialization in languages was started on the second course, and the manchurists had theoretical and practical courses. The theoretical course (3 lectures a week) included: 1) the Manchu grammar: reading, writing, the history of the Manchu script; 2) Aetiology, lexicology, parts of speech; 3) Syntax of the Manchu sentence. The practical course was divided into 2 parts: the translation into Russian of the texts from Vasil’ev’s “Manchu reader” (with the professor) and practice in the spoken language and reading of “Ch’ing wen ki meng” (with lector 2 times a week).²⁷

The students of the third course in 1902–1903 academic year were taught by Pozdnev to read and translate diplomatic documents, historical texts and fiction. Besides they listened to Rudakov A. V. lectures on the Chinese and Manchu literature and the administrative Manchuria.

Pozdnev used Vasil’ev’s “Manchu reader” for his lectures on the language. But, unlike the program of St. Petersburg University, where it was read during 4 years, he used it for 1.5 years. Thus it became necessary to have new books on Manchu language “to complete and publish a new Manchu reader, which, on one hand, will give the example of language and style of all sides of Manchu literature, on the other hand, will have a practical usage, what is the aim of the Oriental Institute”.²⁸ The reader of this kind be-

25 *Izvestija Vostočnogo Instituta*. Vol. 2, issue 1. Vladivostok, 1900, p. 4.

26 *Izvestija*... Vol. 3. Supplement. Vladivostok, 1902, p. 55.

27 *Izvestija*... Vol. 2, issue 1. Vladivostok, 1900, p. 31–32.

28 *Izvestija*. Supplement. Vladivostok, 1902, p. 71.

came Pozdneev's "The Experimental Collection of the Samples of the Manchu literature".²⁹

One of the main parts of student's studies were the summer trips to Northern Manchuria, where students had to collect folk literature or some materials on economy and life of the peoples and write an account about the trip. These student's accounts sometimes were of scientific interest and the best were published in the "Izvestija Vostočnogo Instituta" ("The News of the Oriental Institute") and the authors were given an award.

At the beginning of 1902–1903 academic year prof. Pozdneev asked the Conference of the Institute to appoint Apollinarij Vasil'evic Rudakov (1871–1949), the professor of the Chinese philology, to read some lectures for manchurists of the third course. In his appeal Pozdneev wrote: "The Conference knows prof. Rudakov as a specialist in the Chinese language who had been deeply acquainted with the theory of the Manchu language at the St. Petersburg University and later studied it in Peking. His already published works about Manchuria prove that he knows the Manchu language and is one of the first specialists in administrative and economic systems of modern Manchuria".³⁰ The Rudakov's lecture "About the administrative system of Manchuria with the sketch of its economic life"³¹ was included into the curriculum of the third and fourth course. The students of the fourth course also had practical work in the Manchu archives of the Institute; they were trained to speak and retell the texts, composed letters and translated from Russian into Manchu.³²

In 1903 prof. Pozdneev left the chair of the Director of the Oriental Institute and the head of Manchu department for the Ministry of People's Education and Piotr Petrovič Schmidt (1869–1938) started lectures on Manchu philology in the Institute. He paid much attention to the studies of the Tungus-Manchu languages and the place of Manchu in this language group. Being the

29 Pozdneev, A.: *Opyt sobraniija obrazcov man'čžurskoj literatury*. In: *Izvestija*... Vladivostok III/1 (1901), p. 1–32; III/2 (1902), p. 33–80; III/3 (1902), p. 81–120; III/4 (1902), p. 121–168; III/5 (1902), p. 169–216; IV (1903), p. 217–272; V (1903), p. 273–360; VII (1903), p. 375–406.

30 *Izvestija*... Vol. 3. Supplement. Vladivostok, 1902, p. 168.

31 *Izvestija*... Vol. 3. Supplement. Vladivostok, 1902, p. 168.

32 *Izvestija*... Vol. 12. Vladivostok, 1904, p. 25–26.

professor of the Chinese philology he was interested in the problems of Chinese loan-words in Manchu. Among his works published in the "Izvestija..." is the Manchu reader ("Text book of the Manchu language"). It consists of 2 parts: Chinese and Manchu texts written in the spoken language (mainly dialogues) and pieces by Lio Zhai.³³ Schmidt also published a "Mongol-Chinese-Manchu dictionary with Russian-French translation".³⁴

Alexander Vasil'evic Grebenščikov (1880–1941) was among the students of professors Rudakov and Schmidt. In 1909 the papers of the Institute published a historical sketch on the 10th anniversary of the foundation of the Oriental Institute, where it was mentioned that in 1907 Grebenščikov was given a chair at the Manchu philology department which he had graduated that year, with great success.³⁵ In 1907–1908 Grebenščikov studied the main works in modern linguistics, paying much attention to the phonetics of the spoken languages. In spring 1908 he travelled in North-Eastern Manchuria and in October 1908 in Peking he studied the Chinese system of teaching Manchu and bought the books for his famous collection of the Manchu texts. As the result of the trip he published two detailed works: "The modern studies of the Manchu language in China"³⁶ and "A short sketch of the examples of the Manchu literature".³⁷ In China Grebenščikov collected materials for his master dissertation "A review of literary shaman monument in Manchu".

In 1911 after his studies in China and St. Petersburg University on the application of the Conference of the Oriental Institute Grebenščikov was given a vacant post of the Manchu language professor. One can judge from the "Review of the curriculum of the

33 Schmidt, P. P.: *Učebnik man'čžurskogo jazyka*. – In *Izvestija...* Vol. 18, issue 1–2. Vladivostok, 1908.

34 Schmidt, P. P.: *Mongol'sko-kitajsko-man'čžurskij slovar' v russko-francuzskom perevode*. In *Izvestija...* Vol. 3. Issue 1–2, Vlad., 1903. For Schmidt's biography and bibliography see Walravens, H.: *Peter Schmidt, Ostasienwissenschaftler, Linguist und Folklorist. Eine vorläufige Biographie*. – *Asiatische Forschungen* Bd. 80, "Florilegia Manjurica in Memoriam W. Fuchs". Wiesbaden, 1982, p. 106–185.

35 *Izvestija...* Vol. 11. Supplement 1. Vladivostok, 1900, p. 9–10.

36 Grebenščikov, A. V.: *Sovremennoe izučenie man'čžurskogo jazyka v Kitaje*. Vladivostok, 1913.

37 Grebenščikov, A. V.: *Kratkij očerk obrazcov man'čžurskoj literatury*. Vladivostok, 1909.

Manchu department for 1911–1912 academic year”³⁸ how thoroughly Grebenščikov prepared the program of studies:

II course: Theory (3 lectures a week) – the Manchu spoken and written language; the origin and development of Manchu script; scholarly and practical aims and importance of the Manchu studies; the Manchu grammar-syntax of the simple sentence;

Practice – translations; practical lessons with a lector (3 hours a week) – phonetics and retelling of “Ch’ing wen ki meng”.

III course: Theory-syntax of the compound sentence; review of the Manchu history and literature.

Practice – translations, practical lessons with a lector, retelling and written exercises.

IV course: Theory-aetiology-Manchu in comparison with other languages of tungus-manchu group.

Practice – translations, lessons on handwriting styles, retelling of the Manchu modern official documents.

Grebenščikov paid much attention to the studies of spoken languages and founded the Study of experimental phonetics in the Oriental Institute. In his opening speech he said: “The main task of these who now work on the Manchu department is to fix down the Manchu speech, to use the interesting data of these languages as much as possible (in the sense of getting raw material) especially now, when it is pushed aside by the Chinese language”.³⁹

One of Grebenščikov’s major works is “The Manchus, their language and script”.⁴⁰ Using different legends and historical data he shows the origin of Manchus, the common roots of Jurchen and Manchu. He proves that in the beginning of the 20th c. the Manchu language was not “dead” (as many scholars thought in those days), but was spoken in many provinces of North-East Manchuria. Grebenščikov gives a detailed history of the development of Manchu script and alphabet.

38 *Izvestija* ... Vol. 13. Supplement 2. Vladivostok, 1914, p. 1–7. More about Grebenščikov see: *Zwei wenig bekannte russische Ostasienwissenschaftler: A. V. Rudakov und A. V. Grebenščikov*. Bibliographien zusammengestellt von Hartmut Walravens, Hamburg, 1983, p. 21a–27.

39 *Izvestija* ... Vol. 13. Supplement 2. Vladivostok, 1912, p. 99.

40 Grebenščikov, A. V.: *Man’čžury, ich jazyk i pis’mennost’*. Vladivostok, 1912.

The Oriental Institute existed for 20 years and in 1920 was reorganized into the Oriental faculty of the Far-Eastern State University (Vladivostok). The work of the scholars and the instructors of the Oriental Institute was characterized by Paškov B.: "The Oriental Institute left a precious heritage in the Manchu studies. The regard and study of it help and will help further development of Soviet science in the field of Manchu philology."⁴¹

The representatives of Russian Manchu studies laid the beginning for a deep and thorough studies of material and spiritual life of Manchus. Russian orientalists paid much attention to the Manchu documents and texts, and thanks to this they gathered valuable collection of Manchu literature, and made first Russian translations of the most important materials. The Russian manchurists did both: philological research and studied history, social and economic life of the people. They were great experts in the Manchu language, which they studied together with Chinese and sometimes Mongolian, paying much attention on compiling Manchu-Russian or Manchu-Chinese-Russian dictionaries.

On the eve of the 19th and 20th centuries the Manchu studies (especially the works of Schmidt and Grebenščikov) included some new problems of the time – the comparison study of Tungus-Manchu languages.

Thus all the materials, gathered by Russian manchurists during more than 200 years, till now are important sources for studies of the language and life of Manchus. This is proved by the great interest in the heritage of Russian manchurists nowadays.⁴²

41 Paškov, *Vklad...*, p. 18.

42 See Kaluzynski, S.: *Die Sprache des mandschurischen Stammes Sibe aus der Gegend von Kuldscha*. Warszawa, 1977; Ivanovskij, A. O.: *Mandjurica...* with a foreword in English by G. Kara. Budapest, 1982; the publications of biobibliography and works by H. Walravens: *Ivan Il'ič Zacharov (1817–1885) Russischer Diplomat und Sinologe*. Hamburg, 1982; *Ivan A. Lopatin. Erforscher der tungusischen Amurstämme*. Hamburg, 1982; *Alexej Agafonov. Ein unbekannter russischer Ostasienwissenschaftler des 18. Jahrhunderts*. Hamburg, 1982; *Alexej Osipovič Ivanovskij – a little known Russian orientalist*. Hamburg, 1982; *Zwei wenig bekannte russische Ostasienwissenschaftler: A. V. Rudakov und A. V. Grebenščikov*. Hamburg, 1983.