

РУКОПИСИ И КСИЛОГРАФЫ НА ВОСТОЧНЫХ ЯЗЫКАХ

В НАУЧНОЙ БИБЛИОТЕКЕ
им. М. Горького СПбГУ



ST. PETERSBURG STATE UNIVERSITY
FACULTY OF ASIAN AND AFRICAN STUDIES

**MANUSCRIPTS AND WOODBLOCK PRINTS
IN ASIAN LANGUAGES
AT THE SCIENTIFIC LIBRARY
OF SAINT PETERSBURG STATE UNIVERSITY**

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ВОСТОЧНЫЙ ФАКУЛЬТЕТ

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Под редакцией В. Л. Успенского

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СОДЕРЖАНИЕ

От редактора	7
Editor's Preface	10
О фонде восточных рукописей Научной библиотеки им. М. Горького Санкт-Петербургского университета	13
Арабские рукописи	18
Персидские рукописи	44
Тюркские рукописи	61
Китайские рукописи и ксилографы	74
Японские рукописи и ксилографы	96
Корейские рукописи и ксилографы	112
Маньчжурские рукописи и ксилографы	126
Монгольские рукописи и ксилографы	135
Тибетские рукописи и ксилографы	151
Библиография	162
Summary	168

CONTENTS

Editor's Preface (In Russian)	7
Editor's Preface (In English)	10
About the Collection of Manuscripts in Asian Languages at the Gorky Scientific Library of Saint Petersburg State University	13
Arabic manuscripts	18
Persian manuscripts	44
Turkic manuscripts	61
Chinese manuscripts and woodblock prints.	74
Japanese manuscripts and woodblock prints.	96
Korean manuscripts and woodblock prints	112
Manchu manuscripts and woodblock prints	126
Mongolian manuscripts and woodblock prints	135
Tibetan manuscripts and woodblock prints	151
References	162
Summary	168

EDITOR'S PREFACE

The collection of manuscripts and woodblock prints in Asian languages kept at Saint Petersburg State University Library has many unique characteristics in comparison with other libraries where Oriental studies is a major focus. Its composition reflects both the history of Oriental studies in Russia and the process of Russia's territorial enlargement eastwards.

The bulk of the book collection was moved from Kazan University to St. Petersburg University in 1855. Asian languages were included into the academic curriculum of the Kazan University in 1807 — the year of its foundation. This was not a mere coincidence.

In the mid-sixteenth century the Russian state moved eastwards and reached the shores of the Pacific Ocean a century later. Kazan enabled direct contact with the Asian Russian population. The location of the University was in a region at the junction of different cultures. A considerable Turkic population and an Islamic culture was established in this area. The goals of the University included the successfully strengthening of the distant borders of the Russian Empire by establishing contacts with new neighbours. For this the knowledge of the languages spoken by the peoples of the Far East including Mongolian, Chinese, Manchu was required. The fact that in Russia Asian languages and cultures were not something external and foreign but rather constituted an inseparable and important part of the national culture greatly contributed to the progress of Oriental studies in Russia. Russian subjects themselves contributed to the development of learning and book-writing in Asian languages. It is no surprise that when the Kazan University was already the centre of Oriental studies there appeared such scholars as A. K. Kazem-bek and D. Banzarov who combined their native knowledge of Asian languages and traditional Eastern education with the methodology of Russian and Western European scholarship. Books concerned with Russian Asian peoples and foreign countries were continuously presented to the University Library. These books provided the foundation for the study of Eastern religions. While Islam was more or less familiar to Russia, Buddhism was almost unknown.

In 1838 with the purpose of training appropriately skilled functionaries the Institute of Asian languages was attached to the *Licée Richelieu* in the port city of Odessa — Russia's sea gate to the Ottoman Empire. In 1855 its book collection was moved to St. Petersburg University.

Russia's active foreign policy in Asia required both scholars and practical specialists. The Oriental Department at St. Petersburg University was established in 1855 during the course of the Crimean War (the "Eastern War" as it was officially called). This timing testified to the increased position of Oriental studies on a national scale. At that time the best scholars in Oriental studies — not only of the Russian capital but the whole country — came together in the Oriental Department. After being moved to St. Petersburg from Kazan the Library continued to be supplied with books in Asian languages including those which had not been studied at the University before. The breadth of the Library's collection reflected the general scene of nineteenth century Russia's foreign connections. For example, the collection of books in the now almost defunct Manchu language was one of the largest while the first six books in Japanese were by chance received by the Library as recently as 1871.

A highly tailored approach was not widespread in Russia's pre-revolutionary Oriental studies. This can be explained by the fact that the object of study — being traditional Asian cultures — were, as a whole, multilingual. Every language occupied a certain place in the religious and social life and this fact was reflected by the tradition of Asian book culture. Accordingly almost all Russian scholars collected books written in more than one Asian language.

In the nineteenth century books in Asian languages were inventoried rather accurately. Even registers recording the transference of the books from Kazan University to St. Petersburg University (with their prices given) have survived. There also exist detailed inventories dated 1892. Thus the origin of almost every manuscript or woodblock print which entered the St. Petersburg University Library can be traced. In the twentieth century the books suffered mostly from a devastating flood in 1924.

While the important Russian scholar, V. P. Vassiliev, is widely regarded as having a skeptical outlook and as not being easily inclined to praise, in the mid-nineteenth century he spoke about the St. Petersburg University collections as "our marvelous library". More recently, however, it has gradually lost its former fame and scholars' interest. Consequently this book is addressed not only to scholars in Oriental studies around the world but also to amateur enthusiasts of Oriental culture. It is also directed to representatives of different peoples of Russia and the CIS with the aim of attracting their attention to this treasury of the spiritual force of the Orient captured on paper.

This book is written by a group of scholars who, in a direct manner, study the book tradition of the Orient. The chapters of the book were written by:

"Arabic manuscripts" by Milana Yu. Ilyushina;

"Persian manuscripts" by Ekaterina I. Fein;

"Turkic manuscripts" by Tursun I. Sultanov;

"Chinese manuscripts and woodblock prints" by Vladimir L. Uspensky and Dmitrii I. Mayatskiy on the basis of an earlier published article by academician V. P. Vassiliev;

"Japanese manuscripts and woodblock prints" by Maria V. Toropygina;

“Korean manuscripts and woodblock prints” by Adelaida F. Trotsevich and Anastasia A. Guryeva;

“Manchu manuscripts and woodblock prints” by Vladimir L. Uspensky;

“Mongolian manuscripts and woodblock prints” by Vladimir L. Uspensky;

“Tibetan manuscripts and woodblock prints” by Vladimir L. Uspensky.

Help in preparing articles and illustrations was provided by Dr. Nikolai N. Telitsyn. The never failing assistance of the Library staff and its Director Milana A. Azarkina was decisive in finalizing the project.

Every part of this collection has a unique history in the way that it was brought together. This is why chapters dealing with collections in different Asian languages differ in form and method of description. The information that may be interesting for specialists such as the listing of catalogues, the descriptions of manuscripts, facsimile editions, etc. is also provided.

In this anniversary year I would like to wish that new generations of scholars in Oriental studies will continue a comprehensive study of the legacy left by our outstanding predecessors: a unique collection of Oriental books.

Vladimir L. Uspensky

SUMMARY

The collection of manuscripts written in **Arabic script** in different languages kept at the St. Petersburg University Library includes 1452 items. These books were assembled throughout the nineteenth century from different sources.

The collection of manuscripts in the **Arabic language** comprises some 600 volumes on philosophy, history, philology, poetry, prose, folklore, geography, astronomy, medicine, as well as manuscript copies of the Q'uran, works on Islamic law, *hadith* collections and Christian literature.

This collection is very valuable because it contains a number of very rare and even unique manuscripts including several autographs. Noteworthy is an anthology compiled by an Egyptian official and scholar Ibn Mammati (d. 1209 AD) which, along with his own writings, contains poetic quotations from other authors. Its unique manuscript (Ms. O. 744) dates back to the thirteenth-fourteenth centuries. Of utmost importance is an autograph dated 1606 of an unprecedented dictionary of Egyptian Arabic 'live' vernacular (Ms. O. 778) by a Cairo resident Yusuf al-Magribi (d. 1611 AD). This work provides a vast material on the lexicon of the Egyptian dialect of the past, as well as materials on Arabic folklore. The St. Petersburg University Library possesses several other valuable indigenous Arabic lexicographical works.

The 'mathematical' part of the collection includes eight manuscripts, one of which is a valuable source for the history of mathematics. It is a treatise based on the "Conics" (parts III and IV) by Apollonius of Perga (III-II cc. B.C.) written by the three Banu Musa brothers, Baghdad scholars of the 9th century (Ms. O. 185). The St. Petersburg manuscript is considered one of the oldest among the extant copies, since it is traced back to the eleventh century. Also available are works on other sciences, among them a collection of treatises on alchemy dated 1223 AD (Ms. O. 662).

Moreover, the Library also possesses the very first lithograph book in Arabic printed in Lebanon in 1853 (Ms. O. 1234).

The first manuscripts in Arabic, **Persian**, Turkish and Tatar were transferred to the St. Petersburg University Library from the Oriental Chamber of the Asiatic Museum in 1819. In accordance with the imperial decree dated 22 October, 1854, the collections of books and manuscripts in Asian languages hitherto kept at the Kazan University, the Kazan First Gymnasium and the Lycée Richelieu in Odessa had to be relocated to St Petersburg. Since that time the collection was enriched by new acqui-

sitions which were brought by professors and students from the countries of the East. There exist location lists and catalogues of Arabic, Persian and Turkish manuscripts, made by the University professors C. Salemann (1849–1916), Baron V. R. Rosen (1849–1908), A. Romaskevich (1885–1942) and A. Tagirdjanov (1907–1983). According to the most recent studies, the total number of Persian manuscripts in the Library of the St. Petersburg University numbers 656 titles of separate works bound in ca. 950 volumes. In several cases a single volume with philosophical treatises may comprise up to 10–15 titles by different authors. Poetical anthologies usually consist of even bigger numbers of works by different authors included in one codex. Several titles number multiple copies. The collection possesses fifteen autographs, ten copies of autographs and several unique manuscripts. Among them is the earliest prose version of Persian-Turkish *Shāh-nāma* by Firdawsī — *Tarjuma-yi Nasrī-yi Shāh-nāma. Jild-i duvvum* commissioned for Sultan Osman II (r. 1618–1620), illustrated with 29 miniature paintings (Ms. O. 1378); the *Horoscope* of Shāh Tahmāsp, compiled in 1514 by ‘Alī bin Husayn al-Kashānī (Ms. O. 620); the chronicle *Tārīkh-i Chīngīz-khān* compiled in 1378 by Sātī bin al-Hasan bin Mahmūd al-Qūnavī (Ms. O. 950); a unique 900 folio autograph of the *Kitab-i Tabaqāt-i Mashāyikh-i Naqshbandiya-yi Bukhārā* by Mir Musayyib Buhārī; illustrated copy of Nizami’s *Khamisa* (Ms. O. 1463) finished by 1667. There are several manuscripts that seem to be the earliest surviving copies of famous works such as the earliest dated copies of some famous chronicles. These include Narshahī’s *Tārīkh-i Bukhārā* of 1642 and Qazwīnī’s *Tārīkh-i guzida* of 1411 with a fragment written by the author.

More than 200 manuscripts are written in **Turkic** languages, the majority of which are works by authors who lived in the Ottoman Empire. However, the provenance of Turkic manuscripts extends to vast areas of Central Asia and the River Volga Region.

The books within this collection represent different genres typical of Turkic mediaeval literature. The works on history of special value are the *Babur-nama* by Zahir al-Din Muhammad Babur, the *Shajara-i Turk* by Abul-Ghazi Bahadur-khan. Some old manuscripts contain histories which describe the deeds of the Ottoman rulers, such as the *Selim-name* by Ishak Çelebi, the *Süleyman-name* by Kara Çelebi and other. Several manuscripts contain travel accounts. Noteworthy is an anonymous description of a journey from Gorganch to Afghanistan. A well-preserved manuscript copy of the *Qisas al-anbiya* ‘(The Stories of the Prophets)’ by al-Rabghuzi remains practically unknown to scholars. While St. Petersburg University Library can boast of many valuable manuscripts in Turkic languages they are not properly catalogued and thus remain largely unknown to scholars.

The collection of woodblock prints in the **Chinese** language by far outnumbers collections in all other Asian languages kept at the St. Petersburg University Library. Since no catalogue of these old Chinese books exists, their approximate number as deduced from old card catalogues and inventories is 2045 titles in almost 30,000 separate volumes (*juan*).

In 1689 the first Russo-Chinese treaty demarcating the border between the two states was signed. However, the Russian prisoners of war captured during the military conflict prior to the agreement were settled in Beijing. Since there were no Russian Orthodox Christian priests in China, the Chinese government allowed the establishment of a Russian Christian mission in the capital. This Russian Ecclesiastical Mission — which existed for more than two centuries — became a cradle of Russian Far Eastern studies, especially of Sinology and Buddhist studies. Needless to say that the Ecclesiastical Mission served as a channel through which books in various languages were acquired in China and brought to Russia. A major part of the book collections kept at present in St. Petersburg University Library in Chinese and Manchu arrived through this mission.

The major part of the Chinese book collection was assembled in the mid-nineteenth century through the efforts of a famous Russian scholar V. Vassiliev who stayed in Beijing from 1841 to 1850. Originally they were brought to the Kazan University. When in 1855 the Oriental Department was moved from Kazan to St. Petersburg, these books also moved to the capital of the Russian Empire.

This is how Vassiliev himself described purchasing of the Chinese books in Beijing: “Our predecessors [missionaries] liked to demonstrate Russian generosity and were ashamed to bargain; ... they purchased books in one shop, while we knew all of them. Of course, we could not attain good results from the very beginning, and at first we often made fools of ourselves; sometimes we could not avoid the deceit even though we saw it clearly. [...] The book-seller who was the permanent supplier of books for the missionaries, deceived me the very first time we met by selling me an incomplete set of books. Luckily, I managed to be through with him having detained his other books. Later, when we knew all book-shops, and book-sellers became certain of the accuracy of our payment and high quality of our silver, then vying with one another they tried to get our confidence — we paid them the same price as the Chinese did. However, one should not think that it was easy to buy books in Beijing, and that the books were ready for us as soon as we just made a list of the books which we wanted to have. On the contrary, only the books “for the everyday use” by a Chinese scholar are exclusively on sale in the book-shops: classical books, dictionaries, etc. These books are brought from the South in enormous quantities; they are the cheapest since their price depends on the number of pages. In order to buy the most valuable works one should wait for them to appear on sale; some of them were printed 200 years ago. For the most part, they were printed in the last [eighteenth] century, so the woodblocks are either destroyed or became so worn-out that there is no possibility to make prints from them. Therefore one should seize the opportunity when some impoverished scholar sells these books to book-shops where they are usually immediately intercepted by other customers. Some books have never appeared on sale for a decade. That is why strolling over Liulichang where book-shops are mostly located, was our habitual and most favourite occupation.”

Vassiliev wrote two review articles about this collection. Also his course on the history of Chinese literature which he taught to students of the St. Petersburg Uni-

versity is based on this collection and even has references to call numbers in the Library. The basis of the collection constitute the books of classical Chinese learning: Confucian books, histories, encyclopaedias, dictionaries, collections of laws, etc. There are 222 volumes of encyclopedias in the collection. Also are present various geographical descriptions of the Chinese Empire made under different dynasties. Smaller works on Chinese geography have a significant place in Vassiliev's collection. Even Chinese works on astronomy, agriculture and medicine are found there.

Vassiliev also collected a big collection of Chinese literary works. He wrote that in the University collection there are "125 titles of stories, historical novels, novels in verse and prose, songs and dramas." As Vassiliev pointed out: "At first glance the collection which we brought from China does not seem to be a large one since there are less than 500 titles; the Academy of Sciences possesses twice as many titles. However, we purchased primarily the editions consisting of many volumes, while compilers of other libraries often brought small works of little value and importance."

Since Vassiliev was much interested in Buddhism, he purchased a set of the Buddhist Canon in Chinese in 215 volumes. He regretted that for financial reasons he had to buy a Southern Chinese edition instead of a more luxurious Beijing edition in 700 volumes.

The St. Petersburg University Library also possesses a considerable number of Chinese books printed in the second half of the nineteenth — early twentieth centuries. They were largely donated by the university graduates who served in China. There is a number of Christian books translated into Chinese by Russian missionaries as well as books presented by Catholic missionaries when they were expelled from China in the nineteenth century.

The first acquisition of **Japanese** books at the Library dates back to 1871. Six Japanese books which had previously been in the possession of the first Japanese language teacher, Tachibana Kosai, (known in Russia under his Christian name Vladimir Yamatov) marked the beginning of the collection.

Most of the books came from the so-called "Arisugawa Collection." In 1882 the Japanese Prince Arisugawa no Miya Taruhito Shinno (1835–1895) visited Russia. When staying in St. Petersburg the Prince learned that the Japanese language was taught at St. Petersburg University. With the intention to promote Japanese studies the Prince generously presented to the University a huge collection of books numbering almost 3,500 volumes.

The establishment of a systematic Japanese language course is associated with the activities of Kurono Yoshibumi, a graduate of the Russian Orthodox Christian School in Tokyo. After his death in 1918 his private book collection was purchased by the University. Yoshibumi Collection represents the achievements of Japanese studies in the beginning of the twentieth century and it consists of many dictionaries and textbooks.

The important part of the collection is constituted by the books which were collected in Japan by a brilliant scholar Otto Rosenberg (1888–1919) and which

he left behind at the University shortly before his untimely death. Rosenberg's studies were focused on Buddhism, thus his books are mainly related to Buddhist studies.

In the 1910s several maps of Japan dating back to the early Meiji period were donated to the St. Petersburg University by the Society of Russian Orientalists.

Woodblock printed editions make up the bulk of the Japanese books kept at the St. Petersburg University Library. Several extremely rare seventeenth century Japanese printed books are found in this collection. These are: the *Eiga monogatari* (1656); illustrated edition of the *Yamato monogatari* (1657); the *Juntokuin gyoshū shikin wakashō* (1666); the *Ise monogatari* (1674, illustrated edition), illustrated edition of the *Heike monogatari* (1682), the *Hachidaishū shō* (1682).

Generally speaking, a considerable proportion of the woodblock books in Japanese are illustrated. A woodblock edition of the *Genji monogatari* in 30 volumes of small size (10.7 × 15 cm) and stored in a wooden box is kept at the St. Petersburg University Library.

Some forty manuscripts are kept with this collection, the most rare of them being the *Owari meisho kashū*; the *Ichiyōshō*; the *Bishamondōki*.

Among the books of mysterious origin is the *Lexicon Japonico-Latino-Russicum* which was compiled in the early nineteenth century and seems to be the first Japanese-Russian dictionary.

The collection of old **Korean** books kept at the St. Petersburg University Library is one of the largest in Europe and is the second largest in Russia, numbering 84 separate works in 855 volumes. This collection of books was brought together at the turn of the nineteenth and twentieth centuries. At that time official relations between Russia and Korea were established, and from 1897 the Korean language was included into the academic curriculum of the St. Petersburg University. While collected mostly for the purpose of exploring this hitherto closed country through the efforts of Russian diplomats serving in Korea, these books became the primary source of information about Korea. Many Korean books were used as language manuals by the first Russian students of Korean studies. Ironically, the Korean collection fell into oblivion after 1917 and its major part mixed up with the Chinese collection, and it was recovered only in the early 2000s. The Korean books cover a wide range of topics: history, administration, law, medicine, education, religion and ethics, literature, ritual, etc. Three main book types, i.e. manuscripts, woodblock prints and movable type editions are found in the collection. Most of them date back to the eighteenth and nineteenth century. Some books are very rare and valuable (such as the first edition of the *Dongguk munheon bigo* "Reference Compilation of Documents on Korea").

The collection of printed books and manuscripts in the **Manchu** language is one of the largest within the St. Petersburg University Library. The Manchu language was used in diplomatic correspondence between Russia and the Qing Empire for more than two hundred years and the major intergovernmental treaties between the two countries were written in Manchu. Thus the Manchu language was taught in Russia

for practical purposes and a considerable number of specialists in the Manchu language were trained in the eighteenth and nineteenth centuries.

The St. Petersburg University Library possesses a comprehensive set of voluminous printed books on legislation, descriptions of the Eight Banners, the genealogies of the Manchu and Mongol nobles, and descriptions of military campaigns against the Jungars.

A great number of Manchu books on history are translations from Chinese of such works as the *Tong jian gang mu*, the *Liao shi* (History of the Liao State), the *Jin shi* (History of the Jin State), the *Yuan shi* (History of the Yuan Dynasty) and others. Their printed editions are all found in the library. The St. Petersburg University Library possesses one original imperial decree written in the Manchu and the Mongol languages (written in the Oirad *todo üsüg*). It is dated 1762 and was given to Abulai Khan of the Khazakhs in connection with the pastures in Ili and Tarbagatai.

There are also many copies of documents concerning the Russian–Qing relations of different kinds collected and bound as manuscript books. Among them there are letters of the Russian governors of Eastern Siberia to Qing officials and letters of the Qing border officials. Many documents relate to Chinese trade in the town of Kiakhta. A unique collection of materials relating to the Heilongjiang province entitled *Sahaliyan ula wesimbuhe baita-i dangse* contains information dated from 1680 to 1812. It contains many interesting facts about this Northern part of the Qing Empire including information about contacts and relations with Russia.

Translations of the Chinese classics as well of Chinese novels into Manchu are abundant in the University collection. Many of them were printed as bilingual Manchu–Chinese editions. Also abundant are different kinds of dictionaries which include the Manchu section — from Manchu–Chinese to multilingual dictionaries of Buddhist terms as well as Manchu–French dictionaries compiled by the Jesuits. Editions of Buddhist texts in Manchu are widely represented in the St. Petersburg University Library.

This collection of **Mongolian** books is the best in Russia and one of the world's best in terms of completeness and selection, since it contains the accumulated efforts of the most outstanding Russian scholars of the nineteenth century. Within the collection are books written by different Mongolian peoples whose residences stretched from the lower reaches of the River Volga in European Russia, to Eastern Siberia and Inner Mongolia.

When in 1828 the Russian government decided to introduce the teaching of the Mongolian language in the Imperial Kazan University, it despatched two young scholars J. Kowalewski and A. V. Popov. They stayed for four years in Eastern Siberia so as to learn the language and to collect Mongolian books. One of them, J. Kowalewski, also managed to visit Beijing, then almost entirely closed to foreigners. A large number of books which were brought to the city of Kazan in 1833 became the basis of the present Mongolian collection. The Kowalewski Collection mostly consists of Buddhist printed books which he purchased in Beijing. The Popov Collection is mostly comprised of manuscripts made by the Buriats and the Kalmucks.

During his stay in Beijing in 1841–1850 the future Russian academician, V. P. Vassiliev, acquired a great collection of Chinese, Manchu, Tibetan and Mongolian books for Kazan University. The books in Mongolian which he managed to get are extremely rare and often unique. His aim was to find the books which his teacher and predecessor J. Kowalewski was unable to get in Beijing. For this reason the woodblock prints and manuscripts collected by V. Vassiliev are almost all unique. He even purchased a big portion of the private library of Mongolian books which belonged to Prince Yunli (1697–1738), the seventeenth son of the Kanxi emperor (reigned 1662–1722). Prince Yunli was especially interested in esoteric teachings and practices of Tibetan Buddhism. However, among his books there are precious copies of old Mongolian books dating back to the Yuan dynasty.

In 1855 the Oriental Department together with its library was moved from Kazan to St. Petersburg, then the capital of Russia, where it is located to this day. Mongolian books continued to arrive at St. Petersburg University up to the end of the nineteenth century. Many books which were produced by the Mongolian peoples who live in Russia — the Kalmucks and, especially, the Buriats — were acquired. In addition, three collections of Kalmuck manuscripts were brought to St. Petersburg University by K. F. Golstunsky. A great quantity of Mongolian books was also collected by A. M. Pozdneev between 1876–78 while on expedition in Mongolia. His collection is not limited to Buddhist books but also contains translations of Chinese novels, official documents and collections of fairy tales. He also acquired a large number of woodblock books printed in the Buddhist monasteries of Eastern Siberia. A. M. Pozdneev's most outstanding acquisition was the complete set of the Buddhist Canon in Mongolian numbering 113 volumes. This manuscript dates back to the time of Ligdan Khan (r. 1604–34), the last in the dynasty of great Mongolian rulers.

Tibetan books mostly arrived in Russia from the neighbouring areas of Mongolia and the Russian Ecclesiastical Mission in Beijing. Since these areas were dominated by the Gelugpa School, its literature constitutes the bulk of the collection. Thus the word “Tibetan” should be used not in the geographical but in the religious and cultural sense. Tibetan Buddhism and its literature has not been something foreign to Russia. From the nineteenth to the early twentieth century in the monasteries (datsans) of Eastern Siberia thousands of works by different authors were printed in Tibetan.

The first Tibetan books were collected by J. Kowalewski, principally in Eastern Siberia. They are mostly collections of popular Buddhist texts recited during religious ceremonies. Though these texts are well known they are extremely rare samples of the early stage of woodblock printing at Siberian datsans.

The bulk of the Tibetan books in the St. Petersburg University Library were collected by V. P. Vassiliev during his stay in Beijing. He ordered manuscript copies of Tibetan historical works, such as *sDeb ther sngon po*, *Hor chos 'byung*, the *History* by Bu-ston and others. Through Tibetan merchants and lamas he managed to purchase a number of books printed in Tibet. The oldest Tibetan printed book at the Univer-

■ SUMMARY ■

sity collection is the 1478 edition of the famous historical work *rGyal rabs gsal ba'i me long*. A number of Collected Works (*gsung-'bum*) form a large part of the Tibetan collection. These are works by the Dalai Lama VII Kelsang Gyatso, Jangkya Khutugtu Rolbi Dorje, Akya Khutugtu, Galdan Shiretu Khutugtu, Janglung Pandita Khutugtu and some others. A set of the Narthang edition of the Tengyur was also purchased by Vassiliev.

In the second half of the nineteenth century — early twentieth century the University Tibetan collection was further enlarged by a number of Tibetan books printed by the Buriat lamas in the monastic printing houses which were expanding at that time. Also, some Buriat lama-writers, like Danjin Zarbain, donated their works to the University.

The St. Petersburg University Library possesses a large number of Tibetan-Mongolian dictionaries printed in Beijing and Buriat datsans. A number of texts printed or written in both Tibetan and Mongolian are also found in the collection.

ОТ РЕДАКТОРА

Собрание рукописей и старопечатных книг Восточного отдела Научной библиотеки им. М. Горького СПбГУ занимает особое место среди других востоковедных библиотек. Состав коллекции одновременно отразил и историю изучения Востока в России, и процесс территориального расширения России на Восток.

Значительная часть книжной коллекции была перевезена в Санкт-Петербургский университет из Казанского университета в 1855 году. Восточные языки стали учебным предметом в Казанском университете с самого его основания в 1807 году. И это было не случайно.

В середине XVI века Россия двинулась на Восток и через сто лет достигла берегов Тихого океана. Казань, где проживало значительное тюркоязычное население, находилась на перекрестье культур и стала воротами в Азиатскую Россию. В этом регионе получила распространение исламская культура. Для успешного осуществления деятельности по укреплению отдаленных рубежей Российской империи и установлению контактов с новыми соседями требовалось знание языков стран и народов Дальнего Востока: монгольского, китайского, маньчжурского. Значительную роль в прогрессе российского востоковедения сыграл тот факт, что многие восточные языки и культуры не были для России чем-то чуждым и внешним, а составляли неотъемлемую и важную часть культуры страны. Российские подданные сами вносили значительный вклад в развитие учености и книжности на восточных языках. Неудивительно, что уже в казанский период появились такие ученые, как А. Казем-бек и Д. Банзаров, соединявшие в себе природное владение восточными языками и традиционную образованность с методологией русской и западноевропейской науки. Книжные подарки постоянно поступали в университетскую библиотеку от представителей восточных народов России и зарубежного Востока. На основе книг библиотеки университета началось изучение религий Востока: более-менее знакомого России ислама и мало знакомого буддизма.

В 1838 году с целью подготовки образованных чиновников был открыт институт восточных языков при Ришельевском лицее в Одессе — морских воротах России в огромную Османскую империю. После 1855 года собранная там коллекция книг на восточных языках также поступила в Петербургский университет.

Для проведения активной внешней политики в Азии перед Россией стояла задача подготовки научных и практических специалистов. Создание Факультета восточных языков в Петербургском университете в 1855 году во время Крымской войны («Восточной войны» по тогдашней официальной терминологии), свидетельствовало о повышении роли востоковедения в государственных масштабах. Именно тогда на Восточном факультете сосредоточились основные востоковедные силы не только столицы, но и всей страны. В Петербурге библиотека продолжала пополняться книгами на восточных языках, в том числе и на ранее не изучавшихся. Состав библиотеки отразил картину внешних связей России XIX века. Например, собрание книг на ныне вышедшем из употребления маньчжурском языке было одним из самых крупных, в то время как первые шесть книг на японском языке попали в университетскую библиотеку лишь в 1871 году, и то случайным образом.

Для российского дореволюционного востоковедения не был характерным узкоспециализированный подход. Это объясняется тем фактом, что объектом изучения были традиционные восточные культуры, которые в массе своей были многоязычными. Причем каждый язык занимал определенное место в общественной и религиозной жизни. Эта языковая ситуация отразилась и на традициях восточной книжности. Соответственно, почти все российские востоковеды-собиратели книг приобретали книги на нескольких восточных языках.

Инвентаризация книг на восточных языках в XIX веке велась достаточно аккуратно. В библиотеке сохранились даже реестры передачи книг из Казанского университета в Петербургский с указанием их стоимости. Сохранились подробные инвентарные книги, датированные 1892 годом. Поэтому история поступления в библиотеку Петербургского университета почти каждой рукописи или печатной книги может быть установлена. В XX веке книги более всего пострадали от наводнения 1924 года.

И хотя академик В. П. Васильев, человек скептического ума и скупой на похвалу, говорил еще в середине XIX века об университетской коллекции как о «нашей изумительной библиотеке», она постепенно утратила былую славу и интерес со стороны ученых. Поэтому задача настоящей книги — обратить взоры и специалистов-востоковедов всего мира, и любителей восточной культуры, и представителей различных народов России и стран СНГ к этой сокровищнице духовной силы Востока, запечатленной на бумаге. Книга написана группой востоковедов, которые непосредственно занимаются изучением книжной традиции Востока.

Разделы книги написаны:

«Арабские рукописи» — М. Ю. Илюшиной;

«Персидские рукописи» — Е. И. Фейн;

«Тюркские рукописи» — Т. И. Султановым;

«Китайские рукописи и ксилографы» — В. Л. Успенским и Д. И. Маяцким на основе работ академика В. П. Васильева;

«Японские рукописи и ксилографы» — М. В. Торопыгиной;
«Корейские рукописи и ксилографы» — А. Ф. Троцевич и А. А. Гурьевой;
«Маньчжурские рукописи и ксилографы» — В. Л. Успенским;
«Монгольские рукописи и ксилографы» — В. Л. Успенским;
«Тибетские рукописи и ксилографы» — В. Л. Успенским.

Помощь в подготовке статей и иллюстраций оказал доцент Н. Н. Телицин. Важнейшим фактором успешной работы авторского коллектива стала всесторонняя помощь сотрудников Восточного отдела Научной библиотеки СПбГУ, прежде всего заведующей М. А. Азаркиной.

Каждый отдельный фонд имеет свою уникальную историю формирования. Поэтому разделы книги, посвященные отдельным фондам, различаются по характеру подачи материала. В книге перечислены справочники, каталоги и иные издания, используя которые специалисты-востоковеды смогут получить более подробную информацию.

В этот юбилейный год хочется выразить надежду, что всестороннее изучение доставшегося от великих предшественников уникального собрания памятников восточной книжности будет продолжено новыми поколениями востоковедов.

В. Л. Успенский