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### COLOUR PLATES

#### Front cover:

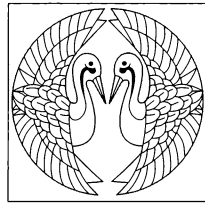
Winding up threads into balls, 17.7×26.5 cm, an illustration to the anonymous manuscript *Higashi Ezo iko*, Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies.

#### Back cover:

**Plate 1.** The Ainu loom, 38.2×26.5 cm, an illustration to the anonymous manuscript *Higashi Ezo iko*, Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies.

**Plate 2.** The weaving process (*attush-kar*), 38.2×26.5 cm, an illustration of the anonymous manuscript *Higashi Ezo iko*, Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies.

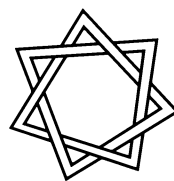
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# PRESENTING THE COLLECTIONS

T. A. Pang

## MANCHU COLLECTIONS IN PARIS

The historians, bibliographers, sinologists, and manchurists already know that a great number of Chinese materials, among which were many in the Manchu language, was brought to Europe mainly in the eighteenth—nineteenth centuries. The Manchu part of the principal European collections has already been described in different catalogues [1]. The French collections were mentioned in the article of Prof. Kanda Nobus [2], followed later by a Manchu catalogue of the Bibliothèque Nationale [3] and a title-list of the Institut des Hautes Études Chinoises [4].

The Manchu collection of the Bibliothèque Nationale (a successor of Bibliothèque du Roi) was formed gradually starting from the end of the seventeenth century, and its detailed history is well presented by Mme Marie-Rose Séguy in the preface to the “Catalogue du fonds mandchou”. The catalogue, compiled by Jeanne-Marie Puyraimond under the guidance of Prof. Walter Simon, was published in 1979. It includes 294 entries which provide a description of 82 manuscripts. According to the number and repertory of the blockprints and manuscripts, this Manchu collection is comparable only with that at the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences, and of the British Library in London [5]. It was a general opinion that almost all Manchu books in France were concentrated in the Bibliothèque du Roi as a central library. In 1970 the British Prof. W. Simon initiated a revision of the old catalogue, as well as compilation and publication of the new one.

The second biggest Oriental library in Paris belongs to the Institut des Hautes Études Chinoises, and the title-list of its Manchu collection was published by H. Walravens in 1976. These were the two collections known to the scholars, and during the last 20 years nobody has raised the question if other depositories in Paris may contain the books in Manchu. Having an honour to receive the six-month Diderot grant of Maison des Sciences de l'Homme in 1995—1996, the author of the present article had an opportunity to work on different Oriental collections of Paris, and the preliminary results of this research are presented in this article.

The history of the Manchu collections, as well as the history of the Manchu studies in France, like in other European countries, is closely connected with the interest to China. That is why we shall trace the origin of the principal Manchu collections (mainly of the Bibliothèque Nationale

as the biggest and most important one) in connection to the famous French sinologists who made a great contribution to the Manchu studies as well.

The history of Oriental studies in France is traditionally started in 1685 when the first French Jesuit missionaries stepped on board of the ship “l'Oyseau” bound to China. They reached Peking only in 1688. It was a group of six Jesuits known as “Mathématiciens du Roi” — specialists in mathematics, astronomy, natural history, geography, cartography and philology — who were sent by the French king Louis XIV to China for collecting the Chinese materials and introducing the European science to China [6]. Among the members of the first French Jesuit missions were Father Joachim Bouvet (1656—1730) and Father Jean-François Gerbillion (1654—1707) who were joined by Joseph-François-Marie-Anne de Moyriac de Mailla (1669—1748), as well as by Dominique Parrennin (1665—1741) [7]. They quickly acquired a good command of the Chinese and Manchu languages and were the first to acquaint France with the culture of the Manchu court in China.

The first forty-nine volumes of Chinese blockprints were brought to Paris by J. Bouvet as a gift of the Chinese emperor Kangxi to Louis XIV in 1693 and were registered in the Royal Library on May 27 and June 2, 1697 [8]. These books started the Royal collection of the books, manuscripts, drawings, and maps from China. At the beginning of the eighteenth century the Oriental collection numbered about 2,000 volumes mainly consisting of diplomatic gifts to the French court, items from the collection of the abbot Jean-Paul Bignon (1662—1743), who was the director of the library since 1719, books from the Congrégation des Missions Étrangères, books from Father Jean-François Foucquet (1663—1740) and from the Compagnie des Indes. The first catalogue of the Royal library “Catalogus codicum manuscriptorum Bibliothecae regiae” was printed in 1739. The earliest research on the Manchu language in Europe was printed in France in 1696. It was “Elementa Linguae Tartaricae” by the Jesuit Father F. Verbiest published in “Relations de divers voyages curieux” [9].

During the eighteenth century the books were sent from the French mission mainly by Father Jean-Joseph Amiot (1718—1793), who had lived in China for 42 years, and like many of the missionaries died in Peking [10]. He

was the first to write the Manchu grammar in French [11] and to acquaint Europe with Manchu historical documents and Manchu court shamanism. His name is closely connected with Louis-Mathieu Langlès (1763—1824), a professor of Oriental languages (including Manchu) and the head of l'École Nationale des Langues Orientales Vivantes, which was founded in 1795, replacing the school of interpreters opened by Louis XIV in 1669. At the same time he was a curator of Oriental collection of the Royal library. It was Langlès who published the manuscripts of Amiot, which the latter had sent to Paris. The French translation of the famous *Han i araha Mukden i fujurun bithe* ("Ode to Mukden") by emperor Qianlong [14] was a real sensation of the time and was much discussed in the intellectual circles of Europe. Langlès continued his studies on Manchu court shamanism, and in 1804 he published a French translation of *Hesei toktobuha manjusai wecere metere kooli bithe* under the title "Ritual of the Tatar-Manchus, Compiled by Order of the Emperor Qianlong, and Preceded by a Preliminary Speech Composed by this Sovereign, with the Drawings of the Main Instruments of the Shamanistic Cult; a Work Translated by Experts, together with the Texts in Original Letters" [15]. It was Amiot who compiled the first Manchu-French dictionary which was published by Langlès in 1789—1790 [16] and discussed by him in 1799 [17].

The development of Manchu studies and the growth of the Far Eastern collection in Paris at the beginning of the nineteenth century were closely connected with the name of Julius Klaproth (1783—1835), one of the most distinguished European Orientalists of his time who, for several years, worked in the Royal library. He strongly opposed the publications of Langlès, finding his translations not exact or far from the original text. His criticism of Langlès' work are found in the "Lettres sur la littérature mandchou" in the third volume of his "Mémoires relatifs à l'Asie" [18]. In Paris Julius Klaproth published his "Chrestomatie mandchou" comprising the new critical translation of the "Ode to Mukden" [19]. After his death the Royal library bought the Oriental collection of Klaproth among which there were 21 blockprinted texts and 8 manuscripts in Manchu.

At the same period the French sinology was started at the Collège de France with the creation of the chair for the Manchu and Chinese languages and literature in 1814. The first chair belonged to J.-P. Abel Rémusat (1788—1832), both an outstanding sinologist and the pioneer in comparative studies in the field of the Altaic languages [20]. In 1815 he published the program of his lectures entitled "Programme du cours de langue et de littérature chinoises et de Tartare-Mandchou, précédé du discours prononcé à la première séance de ce cours". One of his students and successors in the chair at the Collège de France was Stanislas Julien (1797—1873) who continued the Manchu studies of A. Rémusat [21]. Being an assistant curator of the Oriental collection, he bought some Manchu manuscripts for the Royal library from the archives of the late Prof. Rémusat.

The largest Oriental acquisition of the Library was made at the beginning of the twentieth century and was connected with Paul Pelliot (1878—1945) who brought from his Far Eastern expedition 78 blockprints and manuscripts in Manchu [22].

Since the first French missionaries had a task to study the culture of the Manchu dynasty in China, it is not surprising that among the books they sent to the French court were numerous historical, classical and administrative

documents of the Qing China, as well as literary works and dictionaries. Most of them appeared in the Bibliothèque Nationale in the eighteenth and early nineteenth centuries during the stay of French mission in China. Many of the documents bear the notes and explanations of the famous French scholars of that time.

One of the unique manuscripts in the Manchu collection of the Royal library is a dictionary *Tongki fuka akū hergen i bithe* ("Book without Dots and Circles") which was compiled by the order of Qianlong in 1741 to register different Manchu words written without diacritic marks in the documents prior to the script reform of 1632. The other known copy of this dictionary exists only in the Library of Ulan Bator (Mongolia). It was published in 1959 [23]. The French copy, sent to Langlès by Amiot from Peking, bears some inscriptions written by both of them.

The Jesuit Father D. Parrennin, who had an outstanding knowledge of the Chinese, Manchu, and Latin languages, was one of the advisers to emperor Kangxi and his sons on the questions of European science and culture. By the order of this emperor he compiled his famous "Anatomie Mandchoue" based on the Latin texts of Thomas Bartholin and Pierre Dionis. One copy of this text is preserved in the Bibliothèque Nationale and bear the title *Wargi namu oktosilame niyalma beye giranggi sudala nirugan i gisun* [24]. This masterly written manuscript includes 135 illustrations. Since it has many corrections on the folia borders and inside the text, it seems to be one of the last variants prior to the final copies. One of the final copies (call number 2009) under the title *Ge ti ciowan lu bithe* is found in the Library of the Museum of Natural History in Paris (Bibliothèque Centrale du Muséum National d'Histoire Naturelle). The history of this copy goes back to 1723 when by the order of the emperor Kangxi three copies of the text were made for his Imperial libraries and the fourth was sent to the Royal Academy of Sciences in Paris. This copy is now kept in the Museum and consists of eight fascicles bound in yellow silk covers with woven design of butterflies. The blank sheet before the Manchu text of the first fascicle is filled with a letter of P. D. Parrennin to the Royal Academy of Sciences which proves that this copy was specially made to be delivered to France. Here we publish the text of this letter which is written in old-style French:

*A Messieurs De L'academie Royale Des Sciences.*

*Messieurs*

*vous serés peut étre surpris qu'on vous envoie de silo-  
ing un traité d'anatomie, un corps de medecine, et des  
questions de phisique écrites en une langue qui ne vous est  
pas connues, l'étonement cessera, quand jaurai eü l'honneur  
de vous dire, qu'il n'est pas necessaire que vous sachiez lire  
pour entendre ces 8 volumes, il suffit de vous advertire Mrs  
que ce sont vos propres ouvrages que je vous renvoie ha-  
biles a la Tartare, ce sont vos pensées, vos ingenieuses  
descouvertes, dignes fruits de cett'application continuelle,  
qui a mit les sciences et les beaux arts dans ce haut point  
ou nous le voions, quiarevelli ches nos voisins le gout de  
l'étude vrayment utile et agreable; ils ont scü profiter de  
vos premiers soins, par les traductions quilz ont fait de nos  
ouvrages; mais parce que nos volumes se multipliaient tous  
les ans; plusieurs ont mieux aimer se donner la peine d'ap-  
prendre la langue francoise pour puiser dabort et par eux  
mêmes dans la source, que d'attendre qu'une main chari-*

table mais toujours trop lente, leur ouvri l'entrée de nos trésors.

*L'empereur de la Chine déjà si célèbre en Europe même, et si habile, a se servir des connaissances du dehors, n'a pas cru être obligé d'apprendre notre langue pour en profiter, il a vu que le plus court et le plus aisée pour lui étoit de me charger de rendre en sa langue naturelle, et en détail, ce dont je ne lui avoit Mrs parlé qu'en abrégé dans la conversation.*

*C'est Mrs qu'il voudroit vous rendre conte des ordres de ce prince et de la manière que je les ai exaucé, je vais le faire dans un cayer séparé et de papier plus fort que celui des tomes tartares dont la délicatesse ne scauroit souffrir sans être endommagée tous les mauvais traitements et les fréquentes visites des curieux, ce cayer pourra passer de main en main parmi vous autres Mrs; pendant que le corps de l'ouvrage servira d'ornement à votre Bibliothèque et de marque certaine que j'ai du moins voulu vous faire plaisir, et vous assurer qu'on ne scauroit être avec plus d'estime et de respect.*

*Messieurs,  
votre tres humble  
et obeissant serviteur  
Dominique Parrenin  
de la Compe de Jesus*

*Pekin  
1r may 1723.*

Father Parrenin had been working on the “Anatomie” probably from 1710 to 1715, when he got an order from the emperor Kangxi to supplement the writing with a work on poisons and remedies, which took the title *Baicara ba be tucibume gisurehengge*. The order is dated by *Elhe taifin i susai duici aniya aniya biyai orin jakûn de* (28th day of the 54th year of *Elhe taifin* = March 3, 1715). It is followed by the report of D. Parrenin to the emperor, which is lacking the date (fasc. 8) [25]. With this work Parrenin had been occupied for some years more and completed it possibly around 1722 when the emperor Kangxi died. The emperor himself checked and corrected every page of the work which Parrenin had to deliver to him every tenth day. The corrections are summoned in the Museum copy in the 4th fascicle (*Taşarabure melebuhe hergen be ejehengge* — 18 ff. without pagination) to the texts of the first four *debtelin*, in the 7th fascicle (*Taşarabuha hergen be ejehengge* — 3 ff.) to the fifth—seventh *debtelin*, in the 8th fascicle (*Taşarabuha melebuhe hergen be ejehengge* — 4 ff.) to the eighth *debtelin*. White slips on the covers of fasc. 1—4 have inscription: “Anatomie”, of fasc. 5—7: “Pathologie”, of fasc. 8: “Physique. Maladies des Femmes”. The copies of the “Anatomie Mandchoue” by Parrenin, which are preserved in these two libraries in Paris, deserve a special study. As to the copy from the Royal Library in Copenhagen, it was published in facsimile in 1928 [26].

The Bibliothèque Nationale has a rather representative collection of religious texts written in Manchu by the Jesuit Fathers Matteo Ricci, João Soeiro, Giulio Aleni, Francesco Brancati, Luigi Buglio, Joseph Marie Anne Moyria de Mailla, Alexandre de la Charme, Xu Guangqi (Paul) [27]. Some of their works are fairly rare in the other libraries of the world. The history of the Jesuit mission in China is reflected in two important documents which we find in this

library. One of them is “Brevis relatio eorum, quae spectant ad declarationem Sinarum imperatoris Kam Hi circa coeli, Cumfucii, et avorum cultum, datam anno 1700. Accedunt primatum, doctissimorumque virorum, et antiquissimae traditionis testimonia. Opera PP Societ. Jesu Pekini pro evangelii propagatione laborantium” [28] printed in Peking in Manchu, Chinese, and Latin. It includes Fathers' statement of Chinese rites and customs, together with the Kangxi's approving edict of 1700. The original statement was sent to the Pope with the explanations that the Chinese rites were secular in nature. “Brevis relatio” contains an account of the circumstances prior to and after the statement. The other copies of this text are found in the Archives Françaises de la Compagnie de Jésus (GBro.109). The other document relating to the Jesuits in China is the so-called “Red decree of Kangxi” — a letter in Manchu, Chinese, and Latin dated Kangxi 55th year, 9th month, 17th day (October 31, 1716). In this letter missionaries, who had been sent to Europe, are asked to return back to China [29]. It was signed by 17 Jesuit Fathers. The copies of both documents were sent to Europe and are found in almost all the countries which had their Jesuit missions in China. According to the published catalogue, the Bibliothèque Nationale has 5 copies of the “Red decree”, and one of them has been recently reproduced in the book by M. Cohen and N. Monnet “Impressions de Chine” [30]. In their commentaries on the document the authors mention that only three other copies exist in the collections of London, Wolfenbüttel (Germany) and Stockholm. To these we may add 6 copies in the libraries of Italy and Vatican [31], one in the Lilly Library of Indiana University (Bloomington, USA), and one in Tešín (Poland) [32]. In Paris we have found two other copies of the emperor Kangxi's decree. One copy is kept at the Archive Françaises de la Compagnie de Jésus (call number GBro. 110-8). It has an owners' inscription in black ink at the bottom of the document: “*Hoc folium est unum ix impressis ix mandato Imperatoris sinensis, et ab eode sparsis. Dia (?) meâ manu, exofficij sigillo. Pekini 16 Aug. 1717 Pr. Nicolaus Gianpriama Soc. Jesu Notarius Apostolicus*”. The second copy is preserved in the Bibliothèque de l'Observatoire de Paris (call number B. 1.11.8). In all, there are 7 copies of the “Red decree” in Paris.

Many of the French Jesuits were astronomers who worked at the Board of Astronomy of the Qing court, making calculations of the eclipses of the Sun and the Moon, of the positions of the stars and planets, as well as compiling the Chinese lunar calendars. The Paris libraries have in their holdings the astronomical works dating back to the times of Father Ferdinand Verbiest, who was appointed by the emperor Kangxi as the Vice-Director of the Board of Astronomy in 1668. From this time on the calendars were compiled along the Western methods of calculations [33]. The Bibliothèque de l'Observatoire de Paris (B. 1.11.4) and Archive Françaises de la Compagnie de Jésus (Br. 151) have copies of the table of lunar eclipses in Peking, Shenyang and 14 provinces of China and Korea during the night on Kangxi 10th year, 2nd month, 15th day = March 25, 1671. The table was compiled by F. Ferdinand Verbiest: *Elhe taifin i juwaci aniya. juwe biyai tofohon de. fulahûn coko inenggi dobori biya be jetere nirugan* with the Latin title: *Typus eclipsis lunae Anno Christi 1671 Imperatoris C'am Hy decimo, die XVto Lunaiæ, id est, die XXVto Martij; ad meridianum Pekinensem; nec non imago adumbrata diuersorum digitorum in*

*horizonte obscuratorum. in singulis imperij Sinensis prouincijs, tempore quo Luna in singulis oriturauctore P. Ferdinando Verbiest, Societis Jesu, in Regia Pekinensi, Astronomiae praefecto* [34].

The earliest calculations of the positions of the planets in 1680 are preserved in the Bibliothèque Nationale (No. 214). The Bibliothèque de l'Observatoire de Paris has 5 calculations of the lunar and solar eclipses for 1732—1735, while the Bibliothèque Nationale has a good collection of the calendars, the earliest dating to 1769 and the other — between 1823 and 1890, with some omissions (Nos. 192—217). Most of them were brought by P. Pelliot from his Far Eastern expedition. The library of the Institut des Hautes Études Chinoises has also a collection of 10 calendars for the period of 1889—1910. Judging from this material, the Paris libraries have 33 different items of astronomical calculations some of which are presented in duplicates (46 in total).

As it was mentioned above, the library of the Institut des Hautes Études Chinoises (IHEC) has a title-list of its Manchu collection, which was compiled by H. Walravens. According to this list, there are 57 entries, some of which contain descriptions of several different works. When checking this collection, we have counted 72 blockprints and 17 manuscripts, either only in Manchu or bilingual. Most of the books in the collection are the Manchu translations of the Chinese classical and historical texts, as well as a number of Manchu or Manchu-Chinese dictionaries. The manuscripts in this library represent students' translations of the classical Chinese works bearing the teacher's corrections (E IV 4-9, 4-10, E IV 5-4 to 5-10), as well as different kinds of Chinese-Manchu (E III 5 -3, E IV 5-1 to 5-4) and Manchu-Mongolian (E IV 7-3) dictionaries.

Next door to the IHEC library is the library of the Société Asiatique known for its rich collection of the Far Eastern books. Among unidentified Oriental materials there were four metal capsules with four silk scrolls wrapped in English newspaper "Sunday Times" issued in London on July 1, 1928. These capsules were kept untouched since the time they had been brought to the library. The four scrolls, up to 4 meters long, turned out to be the Manchu-Chinese imperial diplomas attesting nobility rank (*abkai hese forgon be aliha* or *g'ao ming*). They are written on silk which is mounted on paper and equally divided into 5 parts (82 cm each) painted in different colours. The colour of the silk from left (the Manchu text) to right (the Chinese text) is yellow, white, black, blue, red. The text begins with the woven in formula of the imperial decree, which is followed by a hand-written text concerning the person whom it is given to. Over the dates there are big imperial seals with the legends in Manchu *Hese wesimbure boobai* and Chinese *Zhi gao zhi bao* ("Seal for the issue of an Imperial Ordinance") [35].

The first diploma certifies that a hereditary title of the seventh grade — *baitalabure hafan* — was conferred on the officer Fuka on August 4, 1649, and was approved by the decree on May 25, 1650. The following decrees are dated by May 6, 1652; September 29, 1657; May 9, 1672; June 30, 1710; June 21, 1716; December 17, 1723 and March 23, 1735. They confirm the hereditary title of its owner's descendants and deal with the promotion of them to a higher rank. There are 8 decrees in all.

The second diploma concerns with the honorary title of *tuwarašara hafan* (of the 8th grade), which was given to

the official Dandai on December 25, 1636, for the successful military campaigns, and with the later received hereditary title *baitalabure hafan* (of the 7th grade). Dandai's elder brother Nomtu was given both of the titles, as well as the hereditary title of *adaha hafan* (of the 6th grade) on September 16, 1642. Their descendants inherited these titles and received a new one of *ashan i hafan* by the orders dated April 6, 1650; April 17, 1651; ...1652; January 7, 1681, and January 8, 1725. The text of the last decree is illegible. Its date is *Hūwaliyasun tob i ilaci aniya jorgon biyai ice ninggun* (*Hūwaliyasun tob* 3d year, 12th month, 6th day = January 8, 1726). There are 8 decrees in all.

The third diploma grants the title of *tuwarašara hafan* to the official Heiyenen on May 15, 1646, and later promoted in the following 5 decrees to his descendants till 1684.

The fourth diploma in Manchu is called *Abkai hese g'aoming* and in Chinese *feng-tian gao-ming* ("Patent by Ordinance [of the emperor, who is] entrusted by Heaven"). It was given to Hūwang Yūn-lung for his being a filial son and taking perfect care of the graves of his parents. For this he was awarded the title of *dudu ciyanši*, his salary being raised. His father Hūwang-gung and his mother, from the Chen clan, were posthumously rewarded with one more grade for their having brought up such a filial son. The diploma is dated by January 30, 1681. Two imperial red seals in both languages are present in both the Manchu and Chinese text. The silk scroll is divided into 14 parts (around 31 cm each) painted in yellow, red, dark grey, brown, white, yellow, red, grey, brown, white, yellow, red, dark grey, and white. The left back side of the scroll is decorated with red silk with woven in golden phoenixes in blue-green-grey clouds.

These diplomas seem to be the earliest known in the European libraries. Since they were preserved in the families, one can trace the sequence of receiving hereditary ranks from the ancestor (whose victorious military campaigns are often described in decrees) up to the last person who kept the diploma [36].

The collection of the École Nationale des Langues Orientales Vivantes (now l'Institut National des Langues et Civilisations Orientales — INALCO), the first director of which was Langlès (from 1796 to 1824) [37], was mostly arranged for the needs of students. At present its library — Bibliothèque Interuniversitaire des Langues Orientales (BIULO) — has 23 blockprints and one manuscript of the incomplete Chinese-Tibetan-Manchu dictionary. Among the earliest blockprints there is a complete copy of the dictionary *Daicing gurun i yooni bithe* which is also available in the Bibliothèque Nationale (Nos. 66—70). This is the earliest known dictionary of the Manchu language written by Shen Qiliang in 1683, including *Manju bithei j'i nan* ("A Guide to the Manchu Language"), and it provided a basic material for further dictionaries and text-books.

A collection of 13 Manchu blockprints is also preserved in the Bibliothèque Asiatique des Missions Étrangères. These materials were brought by the missionaries in China and Mongolia probably at the end of the last century. Most of them represent dictionaries, seven of which are in three languages: Manchu, Mongolian, and Chinese.

A rather valuable collection of Manchu materials is discovered in the library of the Musée Guimet in Paris. The Museum was founded in 1889 as an Asiatic Museum in the

city of Lyon. Later it was transferred to Paris. Being known for its outstanding collection of Oriental pieces of art, the Museum has also in its holdings a big library on the history of art and culture. Among the books transferred to Paris there were Chinese blockprints and manuscripts including some Manchu texts. They have not hitherto been studied or identified. With the kind help of the head of the Museum library Mr F. Macouin it turned to be possible to single out Manchu materials and make a catalogue of this collection [38]. There are 13 blockprints and 4 manuscripts in Manchu in all. They were acquired by the Museum in different time and from different persons among which were Italian sinologist Antonio Montucci (1762—1829) [39], professor of the Chinese language at the École Nationale des Langues Orientales Vivantes and an interpreter at the French embassy in Peking Arnold Vissière (1858—1930), linguist Alphonse Pinart (1852—1911).

As it was mentioned above, this collection includes four manuscripts: all of them deal with the early history of the Manchus. The oldest of them, which is lacking a title (No. 61 625), consists of 71 folios and has no pagination. It comprises twenty-six episodes from the Chinese and early Manchu history, as well as several notes on the Buddhist and Confucian ethics. It has neither date nor information on its author. The text is written in old Manchu orthography: a script without dots and circles used before the reform of 1632. The beginning of the manuscript is marked with the *birga* sign (“big circle”) [40], which usually indicated the beginnings of the chapters, paragraphs or even the whole books, as it is used in this manuscript. Every episode here is marked by a simple circle, being most likely the evolution of the *birga* sign.

Similar to this manuscript is the text of an early Manchu blockprint of 41 folios (No. 61 626) which represents a collection of twenty-one episodes mainly from the Chinese history, especially related to the Jurchen Jin dynasty. Several brief notes on the Buddhist and Confucian ethics are also included like in the previous manuscript. The text is printed on an old paper and in old orthography without dots and circles. Like in the manuscript No. 61 625, the beginning of the text is marked by *birga* sign, and the episodes are starting with the circle, too.

The second precious manuscript in the library of the Musée Guimet (No. 61 624), on 33 folios, has no pagination. It is a collection of twenty-two episodes from the early Manchu history, which were originally collected by Erdenibakshi (d. 1623) [41], as it is mentioned at the end of the preface: *doro ere sain gisun be erdeni bakši bitheleme daiha* (fol. 6b). Several episodes are almost identical to

those found in the blockprint No. 61 626. Unlike documents mentioned above, this text is written in a reformed Manchu script with dots and circles officially introduced in 1632. Nevertheless, certain words are written according to the old orthography. The occasional corrections and changes were made later by an unknown person.

The other two manuscripts belong to the period when the Manchus have established the Qing dynasty in China and started there military campaigns to the north and north-west. The first one — *Dorgi tulergi wang beile ci fusihün bithe coohai geren hafasai gashūha bithei dangse* (No. 61 003) — comprises 175 folios. These are the registration of confessions in committed crimes, as well as the texts of allegiance oaths taken by all civil and military officials, beginning from the outside and inside princes and *beile*. Some of the oaths are signed by groups of people, often more than by 100 persons ( see, for example, fols. 31b—33a). In all, there are 48 texts in Manchu, Chinese, and two of them in Mongolian (fols. 130a—136a; fols. 156b—160b). The earliest one is dated by *Ijishün dasan i juwan jakūci aniya aniya biya ice ninggun* (*Ijishün dasan* 18th year, 1st month, 6th day = February 4, 1661 (fol. 1a)) and the latest one — by *Elhe taifin i jai aniya ilan biyai juwan de* (*Elhe taifin* 2d year, 3d month 10th day = April 17, 1663 (fol. 162b)). The confession of the Jasak wangs *Tulergi goloi jasak i wang se akdulame gashūrengge* (fols. 109a—129b) is written in Manchu without Chinese translation, the Mongolian texts are not translated either.

The documents concerning the imperial campaigns against Galdan and the conquest of Xinjiang are presented in the fourth manuscript *Beye dailame wargi amargi babe necihiyeme toktobuha bodogon i bithe* (No. 61 621). The library possesses only the fifth volume of the whole set, which includes the 17th—20th fascicles related to the period from *Elhe taifin* 34th year, 11th month (December 6, 1695—January 1, 1696) to *Elhe taifin* 35th year, 2d month (March 3—April 1, 1696). A detailed description of all the Manchu documents in Musée Guimet is published in *Arts asiatique* [38].

Since the period of time for this research was rather limited, and there were some difficulties even in searching for the books which were not asked by the readers at least for several decades, we can only suppose that there may be some other libraries which should be studied as well. After having checked the above mentioned Oriental libraries, we can preliminary establish a number of Manchu manuscripts and blockprints found in Paris in the following table:

| Depositories   | Manuscripts | Blockprints |
|--|-------------|-------------|
| Bibliothèque Nationale                                 | 82          | 212         |
| Institut des Hautes Études Chinoises                   | 17          | 72          |
| Bibliothèque Interuniversitaire des Langues Orientales | 1           | 23          |
| Musée Guimet   | 4           | 8           |
| Bibliothèque Asiatique des Missions Étrangères         | —           | 13          |
| Bibliothèque de l'Observatoire de Paris                | —           | 13          |
| Société Asiatique                                      | 4           | —           |



| Depositories   | Manuscripts | Blockprints |
|--|-------------|-------------|
| Archive Françaises de la Compagnie de Jésus                    | —           | 3           |
| Bibliothèque Centrale du Museum Nationale d'Histoire Naturelle | —           | —           |

## Notes

1. G. Stary, *Manchu Studies. An International Bibliography* (Wiesbaden, 1990), i, pp. 1—15. See also W. Fuchs, M. Gimm, "Verzeichnis der manjurischen Bücher in der Universitätsbibliothek zu Cambridge (Wade Collection)", *Aetas Manjurica*, 2 (1991), pp. 14—41; "Die manjurische Sammlung der Königlichen Bibliothek zu Kopenhagen", *ibid.*, pp. 42—116; M. Gimm, "Verzeichnis der manjurischen Bücher in der Bodleian Library zu Oxford (Sammlung Backhouse)", *Aetas Manjurica*, 3 (1992), pp. 42—72.

2. Nobuo Kanda, "Present state of preservation of Manchu literature", *Memoirs of the Research Department of the Toyo Bunko (the Oriental Library)*, No. 26 (1968), pp. 81—6.

3. J. M. Puyraimond, *Catalogue du fonds mandchou*, (Paris, 1979).

4. H. Walravens, "Übersicht über die Mandjurica im Institut des Hautes Études Chinoises", *Zentral-Asiatische Studien*, 10 (1976), pp. 615—24.

5. According to the published catalogues, the Manchu collection at the St. Petersburg Branch of the Institute of Oriental Studies numbers 249 manuscripts and 337 blockprints, see M. P. Volkova, *Opisanie man'chzhurskikh rukopisei Instituta narodov Azii AN SSSR* (A Description of Manchu Manuscripts in the Institute of Asian Peoples of the USSR Academy of Sciences) (Moscow, 1965); *Opisanie man'chzhurskikh ksilografov Instituta vostokovedeniia AN SSSR* (A Description of Manchu Manuscripts in the Institute of Oriental Studies), Fasc. 1 (Moscow, 1988), and the British Library has in its holdings 37 manuscripts (out of 51 preserved in London) and 226 blockprints (out of 332 preserved in London), see W. Simon and H. G. H. Nelson, *Manchu Books in London. A Union Catalogue* (London, 1977).

6. V. Alleton, "Présentation de la sinologie française. Association Européenne d'études Chinoises", *Newsletter*, 2 (1988), p. 5.

7. For the bio-bibliographical data of the Jesuit missionaries see L. Pfister, *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine. 1552—1773* (Chang-hai, 1932), i.

8. J.-M. Puyraimond, *op. cit.*, p. 5.

9. [F. Verbiest], "Elementa Linguae Tartaricae", in M. Thevenot, *Relations de divers voyages curieux* (Paris, 1696), ii.

10. The French Jesuits who died in Peking were buried in the so-called "French Cemetery" at Zhengfusì. The cemetery was destroyed several times and now the tombstones of J. Bouvet, J. F. Gerbillon, D. Parrennin, J. De Mailla, J. M. Amiot, and of others are stored in the Peking Museum of the Stone-Carving Art opened in the garden of the Wutasi Temple. For details see G. Stary, "A brief note on the 'rediscovery' of some French Jesuits' tombstones", *Sino-Western Cultural Relations Journal*, XVII (1995), pp. 27—8.

11. J.-J. M. Amiot, "Grammaire tart are-mantchou", *Mémoires concernant les Chinois*, XIII (1788), pp. 39—73.

12. J.-J. M. Amiot, "Monument de la conquête des Eleuths", *ibid.*, I (1776), pp. 325—400; "Monument de la transmigración des Tourgouths des bords de la mer Caspienne dans l'empire de la Chine", *ibid.*, pp. 41—418; "Lettre du P. Amiot, missionnaire de la Chine, sur la réduction des Miao-tsée, en 1775", *ibid.*, III (1778), pp. 387—422; "Mort et funérailles de l'impératrice mère", *ibid.*, VI (1780), pp. 346—373; *Art militaire des Chinois, ou recueil d'anciens traités sur la guerre* (Paris, 1772); 1782 [*Mémoires concernant les Chinois*, VII].

13. J.-J. M. Amiot, "Rituel des Tartares Mantchous déterminé et fixé par l'Empereur comme chef de sa religion", *Journal des scavans avec des extraits des meilleurs journaux de France et d'Angleterre*, No. 65 (Amsterdam, 1773), pp. 112—27.

14. J.-J. M. Amiot, *Éloge de la ville de Moukden et de ses environs* (Paris, 1770); the Manchu original text is preserved in the Bibliothèque Nationale, see Puyraimond, *op. cit.*, No. 110.

15. L. Langlès, *Rituel des Tartars-Mantchoux, rédigé par l'ordre de l'Empereur Kien-long, et précédé d'un discours préliminaire composé par ce souverain; avec les dessins des principaux ustensiles et instruments du culte chamannique; ouvrage traduit par extraits du tartar-mantchou, et accompagné des textes en caractères originaux* (Paris, 1804). The Manchu original text is preserved in the Bibliothèque Nationale, see Puyraimond, *op. cit.*, Nos. 231—232. The other copy is in the library of IHEC (manuscript of the text E IV 1—2, and printed drawings E IV 5—8a).

16. J. J. M. Amiot, *Dictionnaire Tartare-Mantchou-Français* (Paris, 1789—1790), i—iii.

17. L. Langlès, "Notice des livres Tartars-Mantchoux de la Bibliothèque Nationale. Première partie. Dictionarium Latino-Sinico-Mantchou", *Notices et extraits des manuscrits de la bibliothèque du roi, et autres bibliothèques, publiés par l'Institut royal de France*, V/An. 7 (1799), pp. 581—606. See also Puyraimond, *op. cit.*, No. 282.

18. J.-H. Klaproth, *Mémoires relatifs à l'Asie* (Paris, 1824—1828), i—iii. See also H. Walravens, "Manjurica curiosa", *Aetas Manjurica*, 2 (1991), pp. 221—9.

19. J.-H. Klaproth, *Chrestomatie mandchou* (Paris, 1828); reprint (Osnabrück, 1985).

20. A. Rémusat, *Recherches sur les langues tartares* (Paris, 1820); "Recueil nécessaire des mots sanscrits, tangutains, mandchous, mongols et chinois", *Fundgruben des Orients, bearbeitet durch eine Gesellschaft von Liebhabern*, IV (1814), pp. 183—201; "Sur un vocabulaire philosophique en cinq langues, imprimé à Péking", *Mélanges Asiatiques*, 1 (1825), pp. 153—83; *Notice sur le dictionnaire intitulé "Mirroir des langues mandchou et mongole"* (Paris, 1838); see also his "Explication d'une inscription en caractères chinois et en caractères mandchous, gravée sur une plaque de jade qui appartient au Cabinet des Antiques de la Bibliothèque de Grenoble", *Journal du département de l'Isère*, No. 6 (1812).

21. S. Julien, "Les deux frères, conte mandchou", *Revue orientale et américaine*, 5 (1861), pp. 137—47; "Bibliographie tartare. Traductions mandchous d'ouvrages chinois", *Mémoires de la société des études japonaises (chinoises, tartares, indo-chinoises et océaniques)*, VIII (1889), pp. 5—19; see also G. W. Thayer, "Julien's Manuscript Dictionary of the Manchu Language", *Journal of the American Oriental Society*, XL (1920), pp. 140—1.

22. On Manchu matters see P. Pelliot, "Le véritable auteur des 'Elementa linguae tartaricae'", *T'oung Pao*, 21 (1922), pp. 367—86; "Encore à propos des 'Elementa linguae tartaricae'", *T'oung Pao*, 24 (1925—1926), pp. 64—6.

23. For reprint edition see "Tongki fuqa aqu xergen-i bitxe", *Corpus Scriptorum Mongolorum Instituti Linguae et Litterarum Comitetti Scientiarum et Educationis Altae Reipublicae populi mongoli*, vol. V, sac. 1 (Ulan Bator, 1959). The French manuscript (see

Puyraimond, *op. cit.*, No. 109) was studied by a Hungarian scholar C. Melles in “Un vocabulaire du mandchou préclassique. Le Tongki fuqa aqû xergen-i bitxe”, *Acta Orientalia Academiae Scientiarum Hungaricae*, XXIX/3 (1975), pp. 335—80; XXX/1 (1976), pp. 69—120; XXX/2 (1976), pp. 209—43; XXX/3 (1976), pp. 309—29.

24. Puyraimond, *op. cit.*, No. 289.

25. The text of this decree and the work itself are published by A. O. Ivanovskii, *Man'chzhurskaia khrestomatiia* (Manchu Reader) (St. Petersburg, 1895), pp. 56—82.

26. *Anatomie mandchoue*. Fascimilé du manuscrit no. II du fonds oriental de la Bibliothèque royale de Copenhague, ed. par V. Madsen, text trad. par Vilhelm Thomsen (Copenhague, 1928), 15 pp., 90 pl.; “A Clod-Hansen, Die mandschurische Übersetzung von Bartholin's Anatomie”, *Skandinavisches Archiv für Physiologie*, 18 (1906), pp. 321—22; J. B. de C. M. Saunders, F. R. Lee, *The Manchu Anatomy and its Historical Origin*. With annotations and translations (Taipei, 1981).

27. Puyraimond, *op. cit.*, Nos. 234—254, 262—264.

28. Puyraimond, *op. cit.*, Nos. 255, 256, 291.

29. Puyraimond, *op. cit.*, Nos. 257—261.

30. M. Cohen, N. Monnet, *Impressions de Chine* (Paris, 1992), pp. 118—9.

31. G. Stary, *Opere mancesi in Italia e in Vaticano* (Wiesbaden, 1985), Nos. 55, 56, 61, 62, 63.

32. J. Kolmaš, *Karel Slaviček, SJ. Listy z Číny do vlasti. A jiná korespondence s evropskými hvězdáři (1716—1735)* (Praha, 1995), Tab. 4—7 and commentary.

33. For the calendar controversy see L. Kessler, *K'ang-hsi and the Consolidation of Ch'ing Rule. 1661—1684* (Chicago—London, 1976), pp. 58—64.

34. H. Walravens, “Vorhersagen von Sonnen- und Mondfinsternissen in mandjurischer und chinesischer Sprache”, *Monumenta Serica*, 35 (1981—83), pp. 431—84.

35. See also W. Franke, “Patents for hereditary ranks and honorary titles during the Ch'ing dynasty”, *Monumenta Serica*, Vol. 7, fasc. 1—2 (1942), pp. 38—67; H. Walravens, *Catalogue of Chinese Books and Manuscripts in the Library of the Wellcome Institute for the History of Medicine* (London, 1994), Nos. 197—199.

36. W. Simon, H. G. H. Nelson, *Manchu Books in London* (London, 1977), I.34—I.41; Puyraimond, *op. cit.*, No. 293.

37. *Cent-cinquantenaire de l'École Nationale des Langues Orientales. Histoire organisation et enseignement de l'École Nationale des Langues Orientales Vivantes* (Paris, 1948), p. 7.

38. T. A. Pang, “Catalogue des livres mandchous de la bibliothèque du Musée Guimet” (with the introduction by F. Macouin), *Arts asiatiques*, 51 (1996), pp. 150—5.

39. H. Cordier, “Les études chinoises sous la Révolution et l'Empire”, *T'oung Pao*, XIX (1918—1919), pp. 59—103; H. Walravens, *Antonio Montucci 1762—1829. Lector der italienischen Sprache, Jurist and gelehrter Sinologe* (Berlin, 1992). — Han-pao tung-ya shu-chi mulu, 42.

40. For explanation of this sign see M. Wiers, “Zu mongolischen und mandchurischen Akten und Schriftstücken des 17. bis 20. Jahrhunderts”, *Archiv für zentralasiatische Geschichtsforschung* (Sankt Augustin, 1983), p. 15, footnote 49.

41. For Erdeni-bakshi see A. Hummel, *Eminent Chinese of the Ch'ing Period* (Washington, 1943), i, pp. 225—6.