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Сборник посвящен 70-летию доктора исторических наук, профессора Рамиля Миргасимовича Валеева — историка, преподавателя, крупнейшего в Татарстане специалиста по истории российского востоковедения, архивов и книжных собраний. В сборник вошли статьи его коллег, посвященные истории китаистики, маньчжуроведения, истории Ближнего и Среднего Востока, музейных и книжных коллекций, биографиям и переписке известных ученых, связанных с востоковедением в Казани. Кроме того, в сборнике затронуты вопросы взаимоотношения России и Востока, включая сюжеты, касающиеся истории, культуры и науки Татарстана.

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СОДЕРЖАНИЕ

Поздравление	7
<i>Д.Е. Мартынов, Ю.А. Мартынова.</i> Профессор и коллега Рамиль Миргасимович Валеев: эскиз научной биографии	19
Библиография научных и учебных работ профессора Р.М.Валеева. . . .	48
<i>В.Г. Дацышен.</i> Изучение истории Китая на Академическом этапе истории русского китаеведения	139
<i>Tatiana A. Pang.</i> The Manchu Studies in Russia in the 18 th –19 th Centuries	172
<i>Ю.Г. Благодар.</i> Роль российских печатных изданий в распространении знаний о Китае (XIX — начало XX вв.)	197
<i>И.В. Кульганек.</i> Три труда О.М. Ковалевского по монгольской филологии	218
<i>В.Л. Успенский.</i> О.М. Ковалевский о католичестве в Китае	230
<i>Д.А. Носов.</i> Столетие русского «рекогносцировочно-разведывательного» исследования Монголии: 1828–1928 гг.	243
<i>Гульджан Иналджик, Окан Ешилот.</i> Отчет Николая Федоровича Катанова о поездке в Минусинск (1896 г.)	253
<i>Hartmut Walravens.</i> Letters from Samuel Butler (1774–1839) to Julius Klaproth (1782–1835)	264
<i>И.Ф. Попова.</i> Неизданный сборник статей «Восточный Китай». Обзор содержания	273
<i>Н.А. Самойлов.</i> Русская почта в Китае и Османской империи в конце XIX — начале XX в.	290
<i>М.А. Козинцев.</i> К оценке научного наследия И.Н. Березина в советском востоковедении: очерк Б.М. Данцига	302
<i>Д.Е. Мартынов.</i> Доуве Фоккема: постмодернизм и китайская утопия	331
<i>Л.А. Сыченкова.</i> Типологические особенности крымско-татарской архитектуры в наследии российского востоковеда Б.А. Денике	350

<i>И.В. Герасимов.</i> Две арабские рукописи из наследия Ризаэтдина Фахретдинова в Архиве востоковедов ИВР РАН	379
<i>А.А. Арсланова, Н.Б. Пазина.</i> Материалы к неосуществленному каталогу персоязычных рукописей в коллекции Казанского Императорского университета (до 1855 г.) по черновикам профессора И. Ф. Готвальда (1813–1897 гг.)	392
<i>Ю.И. Дробышев.</i> Образ Чингис-хана в «Сборнике летописей» Рашид ад-Дина	421
<i>А.Ш. Кадырбаев.</i> Тюрки Дешт-и-Кыпчака и их взаимоотношения с соседними народами накануне монгольского нашествия	439
<i>Б.Л. Хамидуллин.</i> Казанское государство — цельная этнополитическая общность народов Среднего Поволжья и Западного Приуралья XV–XVI вв.	462
<i>И.Л. Кызласов.</i> Выделение земель для манихейских монастырей и храмов (Новое прочтение седьмой строки Суджинской стелы)	490
<i>С.А. Французов.</i> Персидские глоссы у ад-Дйнаварй	522
<i>Н.Н. Дьяков.</i> Алжир: война миллиона мучеников. К 70-летию начала освободительной войны в Алжире (1954–1962)	529
<i>С.А. Кириллина, В.Е. Смирнов.</i> Кафедра истории стран Ближнего и Среднего Востока в преддверии реформы высшей школы	545
Список авторов	559

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THE MANCHU STUDIES IN RUSSIA IN THE 18TH–19TH CENTURIES

Summary. During the first stage of the development of sinological studies in Russia they were inseparably linked with the Manchu studies, and even more — the Manchu studies played a leading role in introduction of Chinese materials to Europe through their translations from Manchu versions. The scholarly activities of the first Orientalists were aimed to introduce the knowledge about the Qing China to the Russian audience, thus the first periods of the Manchu studies are characterized by a great number of translations done from the Manchu language versions of Chinese historical and ideological texts, as well as teaching of the Manchu language and Chinese language. During their stay in Peking the missionaries collected many precious Manchu manuscripts and blockprints which later formed unique Oriental collections in Saint-Petersburg and other cities of Russia. The most outstanding figures of the early period of the Mission were its students I. Rassokhin, S. Lipovcov, P. Kamensky, A. Leontiev, G. Rozov, V. Gorsky, I. Voicekhovsky, V. Vasiliev, I. Zakharov and many others, who are mostly known as sinologies. The present article is focused on their contribution to the development of Manchu studies, their translations from Manchu into Russian, as well as their teaching activities.

Nowadays, at the beginning of the 21st c., not every sinologist will easily answer the question why at the beginning of the 18th c. the Manchu studies played an important role in the development of the Chinese studies in Russia, as well as in the whole Europe. A rapid and successful development of sinology starting from the middle of the 19th c. shadowed the results of the previous scholars. But if

we return 300 years back, we will see that introduction of China to Europe began through the Manchu language.¹

The acquaintance of European countries and Russia with China started in the end of the 17th c. when China was ruled by the Manchu Qing dynasty and the Manchu language was one of the official languages along with Chinese and Mongolian. Russian-Chinese official relations began with the famous Treaty of Nerchinsk signed in 1689 which regulated the borders of the two states. The Treaty was written in Russian, Manchu and Latin and the diplomatic talks were carried in Latin with the help of the Jesuit fathers Th. Pereira and J.F. Gerbilion, since at that time there was nobody in Russian delegation who could speak Chinese or Manchu. The need of learning these languages was clearly realized by the Russian court and that was the reason why the Russian Ecclesiastic Mission in Peking included a number of students, who were sent to China to study the Manchu and Chinese languages. They also had a task to report back to St. Petersburg on political, economic, and ideological situation in the Qing Empire. The famous Russian sinologist and bibliographer Piotr I. Skachkov in his “Sketches on the history of Russian sinology” mentioned that “in fact, the Manchu studies played a big role in the development of sinology on its first stage”.²

The whole history of the Manchu studies in Russia could be divided into five periods:

1. beginning of the 18th c.— 1844. The studies of the Manchu language by the members of the Russian ecclesiastic mission in Peking and on their return to Russia.

2. 1844–1899. The Manchu studies at the Universities of Kazan and Saint-Petersburg.

3. 1899–1920. The Manchu studies at the Oriental Institute in Vladivostok.

¹ *Tatiana A. Pang*. The Manchu Language as a Tool of Western-Chinese Cultural Relations in the 17th and 18th Centuries // *Eastwards. Western Views on East Asian Culture*. Frank Kraushaar (Ed.). Bern, 2010. P. 89–99 (Euro-Sinica. Hrsg von Adrian Hxia. Bd. 13).

² *Скачков П.Е.* Очерки истории русского китаеведения (Sketches on the history of Russian sinology). Moscow, 1977. P. 285.

4. 1920–1950^{es}. Revival of the Manchu studies in Leningrad³ at the State University and the Institute of peoples of Asia, Russian Academy of Sciences⁴ (now Institute of Oriental manuscripts, RAS).

5. 1960 — till nowadays. The research is carried on in the Institute of Oriental manuscripts, RAS.

The present paper will be limited to the first two periods of the history of Manchu studies which were the most fruitful time in collecting materials.⁵ What is common to both of them is that the specialists were prepared at the Russian Ecclesiastical mission in Peking and on their return worked at the Ministry of Foreign affairs (during the first period), and taught at the universities after 1844. Their work was highly praised by their successors and historians, so that Ivan Zakharov called the members of the mission “the great experts in the

³ Since 1712 the capital of Russia was Saint-Petersburg. The name of the city changed several times: in 1914 it was renamed Petrograd, in 1924 — Leningrad, in 1991 — the original name Saint-Petersburg was returned to the city.

⁴ The oldest Oriental studies institution in Saint-Petersburg was the Asiatic museum which was established in 1818. In 1930 on its basis was organized the Institute of Oriental studies, USSR Academy of Sciences. In 1951 the Institute was partly transferred to Moscow (in 1960–1970 it was called the Institute of the peoples of Asia), leaving its department in Leningrad. In 2007 the Institute of Oriental studies was reorganized and the Saint-Petersburg department was turned into the independent institution — the Institute of Oriental Manuscripts, Russian Academy of Sciences.

⁵ About the later periods of the development of Manchu studies in Russia see: Pang T.A. A Historical Sketch of the Study and Teaching of the Manchu Language in Russia (First part: up to 1920) // Central Asiatic Journal. Vol. 35, N. 1–2. P. 123–137; Пан Т.А. Преподавание маньчжуроведения в России (Teaching of Manchu studies in Russia) // Преподавание истории и культуры стран Азии в средней и высшей школе России: исторический опыт и современные проблемы. Материалы Всероссийской научно-практической конференции с международным участием. Красноярск-Железногорск, 14–16 марта 2007 г. (Teaching of Asian countries' history and culture in middle and high school in Russia: historical experience and modern problems. Materials of over-Russian scholarly-practical conference with international participants. Krasnoyarsk-Zheleznogorsk, March 14–16, 2007). Вып. 2. Красноярск-Железногорск, 2007. P. 132–145.

Manchu language”, and S. Couling said that “the Russians were the first Europeans to study the language seriously”.⁶

The scholarly activities of those first Orientalists were aimed to introduce the knowledge about the Qing China to the Russian audience, thus the first periods of the Manchu studies are characterized by a great number of translations done from the Manchu language versions of Chinese historical and ideological texts, as well as teaching of the Manchu language and Chinese language. During their stay in Peking the missionaries collected many precious Manchu manuscripts and blockprints which later formed unique Oriental collections in Saint-Petersburg and other cities of Russia.

The most outstanding figures of the early period of the Mission were its students I. Rassokhin, S. Lipovcov, P. Kamensky, A. Leontiev, G. Rozov, V. Gorsky, I. Voicekhovsky, V. Vasiliev, I. Zakharov and many others.

Who were they and what was their way to the Manchu and Chinese studies?

The first Mission arrived to Peking in 1717⁷ and among the priests was *Osip Diakonov* who was the first to master the Manchu language, and very soon he was on the service of the Qing court to translate Russian documents into Manchu. There is an opinion that in 1725 he started teaching Russian at the school of the Qing Grand Secretariat.⁸ But the Mission definitely needed professional interpreters, since from the very beginning till the Tianjing Treaty of 1858 it performed religious and diplomatic duties. The Kyakhta treaty of 1727 had a special paragraph concerning the students of the Mission, saying that four Russian boys chosen by the ambassador for training would stay at the Missionary house and get the Tzars stipend. After they finish

⁶ Couling S. The Encyclopedia Sinica. Shanghai, 1917. P. 324.

⁷ Пан Т. Архимандрит Иларион (Лежайский) и первая Пекинская Духовная Миссия (1717–1729 гг.) (Archimandrite Illarion Lezhaisky and the First Peking Ecclesiastical Mission. 1717–1729) // Исторический вестник (Historical herald). 2000. № 2(6). С. 196–202.

⁸ Скачков П.Е. Очерки..., с. 37

studies, they might return back.⁹ Among the first students was *Illarion Rossokhin* 拉里婉 (1717–1761). At the age of 9, he started learning Mongolian at the monastery school in Irkutsk, and three years later was sent to China together with the Second Mission. He remained in Peking for 12 years and returned to Russia only in 1741. His knowledge of Mongolian helped him to learn quickly Manchu through which he later mastered Chinese. Being 18 years old, in 1735, he was already on service as an interpreter at the Board of Colonial Affairs Lifanyuan 理藩院 and a teacher of Russian language at the bannermen School (after Diakonov). With the help of the Manchus Fulehe and Mača the teaching activity inspired Rossokhin to compile “The Russian language grammar” (俄羅斯繙譯捷要全書 “*Eluosi fanyi jieyao quanshu, Oroslame ubaliyambuha oiongo babe tucibuhe ioni bithe*”), which was based on “The Grammar of the Church Slavonic” by Meletius Smotrytsky (c. 1577–1633). This unique manuscript is now kept in Saint-Petersburg in the collection of the Institute of Oriental manuscripts.¹⁰ After his return to Russia, Rossokhin was appointed on service at the Academy of Sciences in Saint-Petersburg, and there he opened a school of the Manchu and Chinese languages which he conducted for ten years from 1741 till 1751. Actually, he was the first to start teaching those languages in Russia and in all Europe. In his teaching Rossokhin used the Shou Ping’s 壽平 Manchu grammar “Qingwen qimeng” 清文啟蒙 which was published in Peking in 1730 during his stay in China. The

⁹ Русско-китайские отношения, 1689–1916. Официальные документы (Russian-Chinese relations, 1689–1916. Official documents). Москва, 1958. С. 19–20.

¹⁰ Волкова М.П. Первый учебник русского языка для китайских учащихся (The first Manchu language manual for the Chinese students) // Краткие сообщения Института народов Азии. (Brief reports of the Institute of the Peoples of Asia). Вып. LXI. Москва, 1963. Р. 154–157; Попова И.Ф. Становление лексикографии китайского языка в России (The formative period of the lexicography of the Chinese language in Russia) // Страны и народы Востока. Вып XXXV. Коллекции, тексты и их биографии (Countries and peoples of the East. Vol. XXXV. Collections, texts and their «biographies»). Под ред. И.Ф. Поповой, Т.Д. Скрынниковой. Москва, 2014. С. 292–294.

manual of Shou Ping was the first and essential Manchu grammar which has been used both by the Chinese and Europeans for almost two centuries, and Rossokhin's translation was the first one done into the European language.¹¹

Illarion Rossokhin started an important period of translation work from Manchu and Chinese. He had translated various texts including histories of Chinese dynasties, geographical works, moral Confucian texts, teaching materials, but none of them he saw published.¹² In China he started translation of the dynastic history *Zizhi tongjian gangmu* 資治通鑑綱目, which remains in manuscript. In 1756 the Russian State Senate ordered the translators of the Academy of Sciences to make a translation of the 16 volumes of the “History of Eight Banners” *Baqi tongzhi* 八旗通誌, an important source for military organization of the Manchus, which was published in Peking in 1739. This big task was given to Rossokhin, who asked for help Alexei Leontiev 阿列克寫 — the translator from the Ministry of Foreign Affairs. Rossokhin managed to translate six volumes before he died on February 10, 1761. This grandiose work was finished by Leontiev and published in Saint-Petersburg in 1784 under the title “*Obstoiatelnoe opisanie proiskhozhdeniia i sostoiianiia mandzhurskogo naroda i voiska, v osmi znamenakh sostoiashchego*” — “A Detailed Description of the Origin and State of the Manchu People and Army, Consisting of Eight Banners”.¹³

Alexei Leontiev (1716–1786) had his first Manchu classes at the Ministry of Foreign Affairs in Moscow starting from 1739, which he

¹¹ Its English translation appeared much later, see: Wylie A. Translation of the T'sing wan ke mung, a Chinese grammar of Manchu Tartar language. Shanghai, 1855.

¹² История отечественного востоковедения до середины XIX века (The history of domestic [Russian] Oriental studies till the middle of the 19th century). Москва, 1990. С. 78–84.

¹³ [Леонтьев А.] Обстоятельное описание происхождения и состояния манджурского народа и войска, в восьми знаменах состоящего. Изданием императорской Академии Наук в 16 томах (A Detailed Description of the Origin and State of the Manchu People and Army, Consisting of Eight Banners. Published by the Imperial Academy of Sciences in 16 volumes). Санкт-Петербург, 1784.

continued in 1742–1754 as a student at the Third and Fourth Ecclesiastical mission in Peking. In China he compiled the Russian-Manchu-Chinese phrase-book which is now kept in the Archives of the Institute of Oriental manuscripts. On return to Saint-Petersburg he was assigned as a translator to the Ministry of Foreign Affairs. In 1762 he opened a school of the Chinese and Manchu languages, but soon, in 1767 was sent to Kiakhta for two years to solve Russian-Chinese border questions. Leontiev is famous for his first Russian translations of Confucian classics *Da xue* 大學, *Zhong yong* 中庸, *Yi jing* 易經 (partly) and *Meng zi* 孟子. All translations were made from Manchu, but were checked with the original Chinese text – and that was always commented in the title. His collection “The Chinese Thoughts”¹⁴ is a translation of emperor’s teachings concerning the state rule. There we find interesting comments of the Yongzheng emperor concerning equal rights of Manchus and Chinese on state service, what was essential after hundred years of the Qing rule in China. In that book Leontiev included the first translations from the military treatise “Sun zi” 孫子. In 1778–1779 Leontiev published an abridged translation of “Chinese Laws” *Dai Qing huidian* from Manchu, but the Russian Tzarina Catherin the Great and her court were not satisfied with the short version, and he was commissioned to make a full translation of the Manchu “*Daicing gurun-i uheri kooli*”. Three volumes of the translation were published in 1781–1783 under the title “The Laws and Decrees of the Chinese [now Manchu] Government”.¹⁵

¹⁴ [Леонтьев А.] Китайские мысли (The Chinese Thoughts). Санкт-Петербург, 1772; Гэ янь, т.е. умные речи (Ge yan, i.e. Clever Talks). СПб., 1776; Да сюэ, то есть Учение великое (Da xue, i.e. Great Learning), Санкт-Петербург, 1780; Джун юн, т.е. закон неприменимый. Из преданий китайского философа Кун Дзы (Zhong yong, i.e. Unalterable Law. From the stories of the Chinese philosopher Kung Zi). Санкт-Петербург, 1784.

¹⁵ Тайцин гурунь-и ухэри коли, т.е. все законы и установления китайского (а ныне манджурского) правительства, перевел с манджурского на русский язык Алексей Леонтьев (The Laws and Decrees of the Chinese [now Manchu] Government, translated from Manchu into Russian by Alexei Leontiev). Санкт-Петербург, 1781–1783».

This text contains state, military and criminal laws, description of the Qing administration and other information which was needed for the Russian government to regulate its relations with the Qing dynasty. The translations by Leontiev greatly influenced on ideological life of the Russian society in the second half of the 18th century. His work could be compared with the influence of translations from Manchu on European life done by the Jesuit fathers at that time. For example, Leontiev's translation of Yongzheng's "Sacred teachings"¹⁶ presented the Russian court recommendations how to maintain state prosperity: he saw it in mutual help and respect between relatives which would provide family peace, modest way of life, thirst for learning, respect of laws. The passages on how to rule the state given in Confucian "Zhong yong" very much co-echoed the ideas of the enlightened absolute monarchy: "For eternal governing the emperor uses nine rules: to correct himself, to respect educated people, to be kind to relatives, to respect high courtiers, to judge the administrators kindly, to care own people like own children, to give way to artists and painters, to meet foreign people kindly, to keep an eye on foreigners".¹⁷ That was the reason why Leontiev's translations were excepted and reprinted by Catherine the Great who presented herself as the enlightened ruler. The Russian bibliographer P. Ye Skachkov called Alexei Leontiev the greatest sinologist of the 18th c. adding that "the value of the Leontiev'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 his great knowledge of the Chinese literature and different sides of the Chinese life during the Qing period".¹⁸ His works were important not only for the Russian science, but for the whole European sinology. For example, his "Chinese thoughts" were immediately translated from Russian into

¹⁶ [Леонтьев А.] Китайские поучения, изданные от хана Юнджэна для воинов и простого народа во 2 году царствования, в 1724 (Chinese teachings, published by the emperor Yongzheng for soldiers and common people during the 2nd year of his rule, in 1724). Санкт-Петербург, 1778.

¹⁷ Джун юн... С. 110.

¹⁸ Скачков П.Е. Очерки... С. 75–76.

German and later into French.¹⁹ But, unfortunately, very soon after his death Leontiev's works were shadowed by later Russian leading sinologists like Iakinf Bichurin 乙阿欽特, 雅經 and V. Vasiliev 王西里.

Anton Vladykin (1757–1812) was from a Kalmyk who lost his family during their transfer to Jungaria in 1771. The boy was put into an orphan house in Astrakhan and baptized there. In 1775 he entered the theological seminary near Moscow, and in 1780 was sent to China as a student of the 7th Mission to study Manchu and Chinese. On his return in 1794 he was appointed a translator at the Ministry of Foreign Affairs, where in 1798 he opened a school for translators and focused on the Manchu language teaching. By 1804 he compiled *The Manchu Language Grammar*²⁰ and for all his life was working intensively as a lexicographer, having left after him five lexicons of Manchu language. In 1798–1808, he compiled “The Manchu-Chinese-Russian Lexicon”²¹ sorted according to the Russian alphabet. The handwritten copy of the Lexicon, kept in the Archives of Orientalists IOM RAS has notes and translation of some words into French made possibly by Julius Heinrich Klaproth (1783–1835) during their joint trip to Siberia as members of the diplomatic mission headed by Yu. A. Golovkin (1762–1846) in 1805. The Archives keep his Manchu grammar manuals (Fond 88, unit 1) which were actually the first Manchu grammar explanations done in Russian language.

The translation work from Manchu was continued by *Pavel Ivanovich Kamensky* (monk name — Piotr, 1765–1845). He was the son of a priest and studied Latin, Greek, philosophy, geography and mathematics at the Theological seminary in Nizhnij Novgorod. Then he entered the

¹⁹ Chinesische Gedanken nach der von Alexei Leontieff aus der mandshurischen Sprache verfertigen russischen Uebersetzung. Ins Deutsche übersetzt. Weimar, 1778; Pensées morales des divers auteurs chinois recueillies de traduit du latin et du russe (de Leontieff) par Levesque. Dresden, 1807.

²⁰ Манджурская грамматика. Для российского юношества сочиненная Антоном Владыкиным 1804 года в Санкт-Петербурге [Manchu Language Grammar. For the Russian Youths Compiled by Anton Vladykin in 1804 in St. Petersburg] // Russian National Library, Manuscript Department.

²¹ Манджурско-китайско-русский словарь (Manchu-Chinese-Russian Dictionary) // Archives of the Orientalists IOM RAS. F. 88, unit 1, 373^{ff}.

Imperial university in Moscow where he learned logic, general history and law. He was in China twice. The first time he went there in 1794 with the 8th Mission (1794–1807), the second time he was sent to Peking as a head of the 10th Mission (1821–1831). In between he worked at the Asiatic department of the Ministry of Foreign Affairs, and that was the most fruitful period of his scholarly activity. He knew the Manchu language better than Chinese, and concentrated on translation of Chinese historical materials in their Manchu versions. Like his many other colleagues, he was mainly interested in general history of China, the history of Mongols and Manchus. He translated “Zizhi tongjian gangmu” 資治通鑑綱目 (the period till the Ming dynasty), a part from “Yuan shi” 元史. But almost everything was buried in the Archives for two centuries. It sounds strange since his translations were highly honored in his time: for this work in 1819 he was elected a corresponding member of the Russian Academy of Sciences, a member of the French Société Asiatique, Copenhagen Society of Northern Antiquities. During his work in Saint-Petersburg at the Asiatic department he compiled a Chinese-Russian-Latin dictionary, which was not published since the author was sent for the second time to China. Only the first page was printed, and judging from it, Kamensky wanted to compile a dictionary according to the system of Chinese topic dictionaries.

Being the head of the Mission, he paid much attention to the revival of Orthodox religion among local Russians and their descendants, as well as baptizing new believers, translating Christian texts into Chinese and Manchu. He collected a great number of Manchu and Chinese books which he sent to Saint-Petersburg libraries. He had permanent contacts with the Jesuit missionaries in Peking and owing to that we have a full copy of Bible in Manchu, translated by Father Poirot (1735–1814) in Peking and copied under supervision of Kamensky in 1825.²² Kamensky also introduced “scholarly duties-obidience” to the members of the Mission, that was the study of China, its languages, history and religions. And as a result, later many missionary students

²² Pang T.A. Descriptive Catalogue of Manchu Manuscripts and Block-prints in the St. Petersburg Branch of the Institute of Oriental Studies Russian Academy of Sciences. Issue.2. Wiesbaden, 2001, N. 369. The other copy is kept in Japan in Toyō Bunkō Library.

became prominent manchurists and sinologies. He used to say: “Peking is a great school for a missionary scholar and a torture for a lazy bone”. He returned to Russia in 1830 at the age of 65 and settled in the monastery in the town Gorodets where he died in 1845.

Kamensky left a great number of manuscripts which are kept in Saint-Petersburg in the National Library and the Archives of the Orientalists in the IOS RAS. Only two articles were published during his lifetime. The analysis of his works shows that he was one of the first in Russia to compare Christianity and Confucianism. This is proved by his translations of Confucian texts into Latin and Russian, as well as comments that the Chinese had high morals like the Christians. Kamensky made the translation of “Yuan shi” earlier than Bichurin, but did not publish it because of his departure for the Peking Mission.

In Russian sinology for many years the image of Kamensky was rather negative. The Russian specialist Ye. Kychanov explains that situation: “Behind the scholarly activity of Kamensky there is either a chain of unlucky circumstances, or an unknown mystery. There was a rumor that he did not know Chinese well. But this is only a rumor, and not only because Kamensky lived in China longer than the others, but because he has left a Russian-Chinese dictionary and manuals. The Mission of Kamensky has prepared the greatest number of students who on their return from China were prepared to work with the languages <...>. Only one reason is clear in the tragedy of Kamensky. Being a contemporary of N. Ya. Bichurin, he returned from his Mission to China at the time, when Bichurin had already gloriously entered not only Russian, but the world sinology. Bichurin shadowed not only Kamensky, but his other two contemporaries — S. V. Lipovtsov and Z. F. Leontievsky <...> Something in the fate of Kamensky could be also explained by the document that Kamensky had written about Bichurin as a head of the 9th Mission (1807–1821), and it was used for Bichurin’s critics and exile”.²³

²³ История отечественного востоковедения..., р. 270. About Kamensky see also: *Шаталов О.В.* Архимандрит Пётр (Каменский) и десятая Российская Православная миссия в Пекине (Archimandrite Piotr Kamensky and the 10th Russian Ecclesiastical mission in Peking) // Исторический вестник (Historical herald). 2000. № 2(6). С. 203–218.

For many decades Kamensky's manuscript translation of "Yuan shi" has been kept in the Archives of the Orientalists of the Institute of Oriental manuscripts. And only recently, in 2011, it was published in Novosibirsk under the editorship of the academician V. Ye. Larichev. In the preface the editor writes that when the publishers started the work, "they have been very much disappointed not only by the draft character of the translation, but of the working style which dominated at the end of the 18th and beginning of the 19th cc., when it was allowed to make not an exact translation of the history into Russian (as it is obvious and necessary today), but actually to retell it with many omissions."²⁴ This is the reason why in this publication the translation of the first three chapters is edited and revised by Liudmila Tiuriumina, while the other three chapters are given in Kamensky's original translation with her detailed comments. The publication of this manuscript is the first presentation of the Manchu version of the Mongolian history "Yuan shi", which much differs from the Chinese version used by Iakinf Bichurin.²⁵

Among the students of the 8th Mission was *Stepan Lipovtsov* (1770–1841) who together with Kamensky devoted himself to the translations of historical texts from Manchu, but his translation of the Ming history was not published and is kept in the Archives of the Academy of Sciences (division II, op. 1, no. 39, 41). He was very fortunate with his translation of "Regulations of the Board of Colonial Affairs" *Lifanyuan zeli* 理藩院則例, which he printed in 1828.²⁶ In his preface Lipovtsov explained

²⁴ История Небесной империи. Т. 1. История первых пяти ханов из дома Чингисова (The History of the Celestial Empire. Vol. 1. The History of the First Five Khans from Generation of Jengis). Под ред. В. Е. Ларичева. Новосибирск, 2011. С. 17.

²⁵ История первых четырех ханов из дома Чингисова. Переведено с китайского монахом Иакинфом. (The history of the four khans from Chingis clan. Translated from Chinese by the monk Iakinf). Санкт-Петербург, 1829.

²⁶ Уложение китайской палаты внешних сношений. Перевел с маньчжурского Степан Липовцов (The Code of the Chinese Board of Colonial Affairs. Translated from Manchu by Stepan Lipovtsov). 2 т. Санкт-Петербург, 1828.

the necessity of the translation of this collection of Qing dynasty regulations for Border areas, which was published in Manchu in 1818. He wrote that Russians more than other European peoples need precise information about the Central Asia and Mongolia: “close boarder, mutual trade, relations with various tribes that inhabit this vast territory of the country which we do not know — all this makes the translation essential”.²⁷ Lipovtsov arranged the material according to his own plan, giving Civilian code, Military code, Post regulations, Criminal code, Regulations about Lama religion, Regulations with Tibet and Russia. This document was a precious source on traditional Chinese law and presented the principles of the Qing regulations of the outer territories.

The name of Lipovtsov is connected with the translations of the New Testament into Manchu. This question was discussed by the Russian Bible Society already in 1816, but only in 1821 the Society hired Stepan Lipovtsov, the interpreter of Manchu and Chinese languages at the Asiatic Department of the Ministry of Foreign Affairs, member of the Russian Academy of Sciences. The first printed edition of St. Matthew’s Gospel was published in St. Petersburg in 1822 under the title “*Musei ejen Isus Heristos-i tutabuha ice hese*” — “A new decree left by our Lord Jesus Christ”. This enterprise was possible owing to the efforts of Schilling von Konstadt who in 1816 organized lithographical printing in Saint-Petersburg at the Ministry of Foreign affairs, and in 1817 ordered a lithographer Hass to cut big size Manchu and Mongolian shrifts. In 1819 in Leipzig a German lithographer Schelter cut small size Manchu letters which were used for printing of the New Testament of Lipovtsov in 1822. In 1834 George Borrow, as an agent of the British Bible Society, received permission from the Russian government to print the whole New Testament under Lipovtsov’s supervision and censorship. The work took ten months to complete, and an edition of one thousand copies was sent to London in 1836. St. Matthew and St. Mark were republished in Shanghai in 1859 under the supervision of Alexander Wylie.

There are several editions of the New Testament which are based on Lipovtsov’s and Borrow’s Manchu translation: 1. Lipovtsov’s translation

²⁷ Уложение китайской палаты... С. IV–V.

of St. Matthew, St. Petersburg, 1822 (500 copies); 2. Lipovtsov-Borrow's translation of the New Testament. St. Petersburg, 1835 (1000 copies).²⁸

Another contemporary of Kamensky was *Zakhar Leontievsky* (1799–1874) who being mathematician voluntarily joined the 10th Mission of Kamensky. In China he mastered Manchu and Chinese so perfectly well that was able to translate into Chinese “The History of Russian State” by Karamzin. For that work he was awarded a title *guo shi* 国师 — “a state adviser” by the Manchu emperor. Leontievsky is famous for his “Chinese-Manchu-Latin-Russian dictionary” which is compiled according to the Chinese key-system — a system later used for many Chinese-European dictionaries. The dictionary is based on explanatory Chinese-Manchu and Chinese-Manchu-Mongolian dictionaries. This great work like many other dictionaries was not published. One of the reasons was printing difficulty, the other — a narrow circle of those who might need them.

The Manchu versions of the dynasty histories attracted attention of the members of the following Missions either. One of the almost forgotten names is *Grigory Rozov* (1808–1853). He was born in Novgorod in 1808 in a poor family. At the age of 21 he graduated a theological seminary and agreed to join the 11th Mission (1830–1840) as a psalm-reader. But before going to China, he stayed a while in Saint-Petersburg and enthusiastically took lessons of Chinese from Iakinf Bichurin. That greatly influenced his future carrier, since in Peking he asked for changing his position of psalm-reader to a civilian position of a student. Thus he could easily and deeply study the languages and history of the Qing China. From 1835 he concentrated on the Manchu language, which he studies under the guidance of the Manchu official Se in choosing a big historical text for translation, at the same time he was compiling a Manchu-Russian dictionary and a Manchu grammar. He was so impressed by the translations of Bichurin, that he started working with the texts in Bichurin's way of detailed translation. Rozov made a full translation of the “History of

²⁸ For details see: *Walravens H.* Christian Literature in Manchu. Some Bibliographical Notes // *Monumenta Serica. Journal of Oriental Studies*. Vol. XLIII, 2000. Sankt Augustin, 2000. P. 445–469; *Stary G.* Christian Literature in Manchu // *Central Asiatic Journal*, 2000, vol. 44/2. P. 305–316.

the Jin Dynasty” — *Aisin guruni suduri* from its Manchu version, following the tradition of Bichurin and Kamensky introducing the history of the Chinese empire to the Russian reader. For more than hundred years the manuscript was kept in the Archives, and published only in 1998 by the Novosibirsk scholars.²⁹ In comparison with the translation of Kamensky of the “History of the Yuan dynasty”, the translation of Rozov strictly follows the original text. That is why it was published without any editor’s changes and is a valuable source for the history of the Jurchen dynasty.

The other important Manchu text was retold by the student of the next 12th Mission (1840–1849) *Vladimir Gorsky*, who was born in Kostroma in 1819 and died in Peking in 1847. Before going to China, he, like Grigory Rozov, started his sinological studies with Iakinf Bichurin in Saint-Petersburg, but in Peking he learned Manchu and Tibetan. His interest in Manchu studies lied in the early history of the Manchus, thus appeared his fundamental works based on the Chinese version of the Manchu history *Huang Qing kaiguo fanglüe*: “Beginning and the First Deeds of the Manchu house” and “On the origin of the Founder of the Ruling Dynasty Qing in China and the name of the Manchu”.³⁰ Actually, that was a close-to-text retelling and the first introduction of this source into European language. Interesting to note, that when E. Hauer translated *Kai guo fang lue* into German, he used the Russian text of V. Gorsky³¹ and repeated Gorsky’s mistake in calling the second

²⁹ История золотой империи. Отв. ред. В.Е. Ларичев (The History of the Golden Empire) Под ред. В.Е. Ларичева. Новосибирск, 1998. Translation by G. Rozov is published on pp. 87–232.

³⁰ Горский В.В. О происхождении родоначальника ныне царствующей в Китае династии Цин и имени народа Маньчжу (On the origin of the Founder of the Ruling Dynasty Qing in China and the name of the Manchu) // Труды Пекинской духовной миссии (Works of the Peking Ecclesiastical Mission). Санкт-Петербург, 1852. Т. 1. Р. 1–187; Горский В.В. Начало и первые дела маньчжурского дома (Beginning and the First Deeds of the Manchu house) // Ibid. Р. 189–244.

³¹ Hauer E. Das mandschurische Kaiserhaus, sein Name, sein Herkunft und Sein Stammbaum // Mitteilungen des Seminars für Orientalische Sprachen. Ostasiatische Studien. Bd. 29. Berlin, 1926. S. 1–39.

Manchu emperor Hong Taiji as “Abahai”. This historiographical casus was convincingly explained by Prof. Giovanni Stary.³² Because of the popularity of Russian and German translations of this Manchu history this mistake was introduced into European (and Russian) historical science, including the famous “Eminent Chinese of the Qing period (1644–1911)” by A. Hummel.³³

The translations of main Chinese historical texts from their Manchu versions, as well as Qing dynastic documents done by Lipovtsov, Leontiev, Kamensky, Rozov and Gorsky in the 18th – middle 19th cc. have acquainted Russian and European audience with laws and geography, culture and ideology of the Qing Empire.³⁴ Starting with the works of Iakinf Bichurin, the Manchu sources lost their importance for the Russian sinology. Iakinf Bichurin was convinced that the main literature was written in Chinese, and Manchu versions are only translations.³⁵ That is the reason, why staying in Peking he neglected his Manchu studies.

Still among the students of the 12th Mission (1840–1849) there were V. Vasiliev and I. Zakharov, who started academic studies of the Manchu language itself.

Vasilij Vasiliev (1818–1900) was a graduate of the Kazan University Philological faculty, and after defending his thesis in 1839 on Mongolian

³² Stary G. The Manchu Emperor «Abahai»: Analysis of the Historiographic Mistake // Central Asiatic Journal. 1984, vol. 28, no. 3–4. P. 296–299; Stary. The Problem «Abahai» — Hong Taiji: A Definitive Answer to an Old Question? // Central Asiatic Journal, 1999, vol. 43, no. 2. P. 259–265.

³³ Hummel A. Eminent Chinese of the Qing period (1644–1911). Taipei, reprint 1991, vol. 1. P. 1–3.

³⁴ Пан Т.А. Переводы на русский язык с маньчжурского языка, выполненные членами Пекинской духовной миссии (Russian translations from the Manchu language by the members of the Orthodox mission in Peking) // Вестник Исторического общества Санкт-Петербургской Духовной Академии (Herald of the Historical Society of Saint Petersburg Theological Academy). 2021. № 2(7). С. 77–89.

³⁵ Now the manchurists have proved that this statement is incorrect, since the Manchu texts were revised and edited variants of their Chinese originals.

Buddhism he was sent to China as a student of the 12th Mission. His teacher Prof. Kovalevsky gave him a task to study Northern variant of Buddhism in China, Tibet and Mongolia, as well as the languages of the peoples of China (Chinese, Manchu, Mongolian, Tibetan), their literature, ethnography, religion and economy. That he did with great success. On his return to Kazan in 1849 he could not continue his Tibetological and Buddological studies, though had collected a valuable material.³⁶ He was appointed a teacher of the Chinese and Manchu languages at the Oriental faculty of the Kazan University³⁷ where he worked till the faculty was transferred to Saint-Petersburg. The Oriental Faculty of the Saint-Petersburg University opened separate Chinese and Manchu departments in 1855, which were united in 1863. Vasiliev had to work out a teaching program and select teaching material. As the result, he compiled the “Manchu reader”³⁸ and the Manchu-Russian dictionary³⁹ which were used later by many professors in their classes. Actually, his Manchu reader was the first Manchu language textbook published in Russia. It contained various texts, training language styles, like spoken language dialogues from “Tanggû meyen” (“The hundred chapters”), didactic phrases, abstracts from official Qing documents and diplomatic correspondence. His Manchu-Russian dictionary was

³⁶ История отечественного востоковедения... С. 305–317.

³⁷ The first department of the Chinese language was opened in Russia in 1837 at the Kazan University. In 1844 it was rearranged into Chinese-Manchu department. Its first professors were the former members of the Peking Ecclesiastical Mission archimandrite Daniil Sivillov (1788–?) and Osip Voitsekhovskiy (1793–1850). About Voitsekhovskiy see: Pang T.A. A Historical Sketch of the Study and Teaching of the Manchu Language in Russia (First part: up to 1900) // Central Asiatic Journal, 1991, vol. 35, n. 1–2. P. 128; Skachkov P. Ye. Ocherki... P. 419; Скачков П. Е. Русские врачи при Российской Духовной миссии (Russian doctors at the Russian Ecclesiastical mission) // Советское китаеведение (Soviet sinology), 1958, № 4. С. 136–148.

³⁸ Васильев В. П. Маньчжурская хрестоматия для первоначального преподавания (The Manchu reader for primary teaching). Санкт-Петербург, 1863.

³⁹ Васильев В. П. Маньчжурско-русский словарь (Manchu-Russian dictionary). Санкт-Петербург, 1866.

printed in lithographical way, thus was easily spread among students and interested scholars. The key words were arranged according to Russian alphabetical order, but inside lexical group the words were put according to Manchu alphabet. In the opinion of the Russian specialist in the Manchu language Dr. Boris Pashkov, Vasiliev's dictionary "contains the most frequently used words of Manchu lexicon, gives exact meanings of the words and thanks to this is much better than a three-volume Manchu-French dictionary by Amiot (*Dictionnaire Tartare-Mantchou-François*. Paris, 1789–1790), which gives vague meanings and could be hardly used."⁴⁰ Vasiliev taught Manchu at the University for 12 years, and opened a period of academic studies of the Manchu language.⁴¹ In 1869 he was changed on this position by another outstanding Russian scholar, his former classmate in Peking — I. Zakharov.

Ivan Zakharov (1814–1885) was the student of the 12th Russian Ecclesiastical Mission in Peking and specialized in the Chinese and Manchu languages. After his return to Saint-Petersburg he worked at the Ministry of Foreign Affairs. In 1851 he was an interpreter during Russian-Chinese interrogations and then was sent to Kuldzha as a Russian consul till 1864. Coming back to Russia, for several years he continued working at the Ministry of Foreign Affairs.⁴² In January 1869

⁴⁰ *Пашков Б.К.* Вклад русских ученых в изучение маньчжурского языка и письменности (The contribution of Russian scholars into the studies of the Manchu language and script) // Краткие сообщения Института востоковедения. XVIII. Языкознание (Short papers of the Institute of Oriental studies. XVIII. Linguistics). Москва, 1956. С. 9.

⁴¹ See more about *V.P. Vasiliev* in: Академик-востоковед В. П. Васильев: Казань–Пекин–Санкт-Петербург (очерки и материалы). Посвящается 200-летию со дня рождения В.П. Васильева. (Academician-orientalist V.P. Vasilyev: Kazan–Beijing–Saint-Petersburg (Essays and materials). Dedicated to the 200th anniversary of V.P. Vasilyev) Р.М. Валеев, Х. Валравенс, В.Г. Дацышен, О.П. Еланцева, В.Ю. Жуков, И.В. Кульганек, Лю Лицю, Д.Е. Мартынов, Д.И. Маяцкий, Т.А. Пан, В.Л. Успенский / Сост. Т.А. Пан; отв. ред. Р.М. Валеев и И.В. Кульганек. СПб.; Казань, 2021.

⁴² See more about Zakharov in: *Ivan Il'ich Zacharov (1817–1885). Russischer Diplomat und Sinologue. Eine bibliographische Skizze* von H. Walravens. Hamburg, 1982.

he was invited to teach Manchu at the Chinese-Manchu department of the Saint-Petersburg Oriental faculty. His teaching course was divided into three years: he started reading texts from Vasiliev's "The Manchu reader", turned to oral translations from Russian into Manchu, and finished with original Manchu novels, dynastic histories and translation of diplomatic documents. He had published two grandiose works which made his name world famous – "The Complete Manchu-Russian Dictionary"⁴³ and "The Grammar of the Manchu language".⁴⁴

Zakharov's dictionary is based on various Manchu texts, main Manchu language dictionaries which were published in China, as well as on contemporary European works. The key words are arranged according to the Manchu alphabetical order; they are written in Manchu and supplied with Russian transliteration, translation and sometimes explanation. The Dictionary got the highest evaluation by the Russian academicians and specialists, and the author was awarded the Medal of Konstantine – the highest award of the Imperial Russian Geographic Society. In 1877 V. Vasiliev and I. Minnaev wrote: "Mr. Zakharov'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 the linguist, but for the ethnographer and an archiologist either <...> A great and long lasted work of Mr. Zakharov is of first importance both for political and scholarly acquaintance with the Manchu language and the study of everyday life of the Manchu people. It leaves far behind all foreign attempts in this field, and surely leads to new and important scientific discoveries,

⁴³ *Захаров И.И.* Полный маньчжурско-русский словарь (Complete Manchu-Russian dictionary). Санкт-Петербург, 1875.

⁴⁴ *Захаров И.И.* Грамматика маньчжурского языка (The Grammar of the Manchu language). Санкт-Петербург, 1879.

thus giving a great honour to the Russian science”.⁴⁵ Indeed, till today the Manchu-Russian dictionary by I. Zakharov is the only printed dictionary in use for the translations from Manchu into Russian. It was obviously used by the later compilers of European dictionaries like E. Hauer⁴⁶ and J. Norman.⁴⁷

The other important work by Ivan Zakharov, which is still being used by Russian scholars, is his “Grammar of the Manchu language”. It is based on the main Manchu-Chinese manuals, contemporary European grammars and three Russian grammars compiled by his predecessors — grammar manuals by A. Vladykin, G. Rozov and A. Orlov. The first two were available in manuscript form, but the grammar by A. Orlov was printed in 1873.⁴⁸ Orlov specialized in Mongolian and described the Manchu language in terms of Mongolian grammar, that fact made it difficult for the use of ordinary Russian reader and made it useful for comparative Manchu-Mongolian studies. Zakharov was traditional in describing Manchu in terms of the Latin grammar. In his preface he explains his choice as follows: “I used the order and terminology of the old Latin grammar. But some terms of this grammar do not always coincide with the forms of the Manchu language, like the names of cases, etc. But comparative philology has not yet invented new terms which will be relevant to the needs of many, if not all languages. The old terminology fits to the Manchu language, so it is easier for the student to understand how the Manchu particle or suffix corresponds to Russian language. <...> I tried to give Russian translations as close to the original as possible, so that the students may get trained in analyzing Manchu

⁴⁵ Отчеты императорского Русского географического общества за 1877 г. (Reports of the Imperial Russian Geographic Society for 1877). Санкт-Петербург, 1878. Prilozhenie I, p. 40 and p. 15

⁴⁶ Hauer E. Handwörterbuch der Mandschusprache. Tokyo-Hamburg-Wiesbaden, 1952–1955. See also: Hauer E. Handwörterbuch der Mandschusprache 2, durchgesehene und erweiterte Auflage herausgegeben von Oliver Corff. Wiesbaden, 2007.

⁴⁷ Norman J. Concise Manchu-English Lexicon. Seattle-London, 1978

⁴⁸ Орлов А. Грамматика маньчжурского языка (The grammar of the Manchu language). Санкт-Петербург, 1873.

phrases and sentences. Only with this practice it will be possible that a seemingly difficult expression will turn out to be not difficult, but even very simple”.⁴⁹

Zakharov had been teaching the Manchu language for 16 years, till 1885. After his death on September 1885 the Oriental faculty of the Saint-Petersburg University asked its graduate *Alexei Ivanovsky* (1863–1903) to lecture there. Ivanovsky taught Manchu for 15 years, except 2 years of his trip to China when he collected a great number of the Manchu, Solon and Daghur materials.⁵⁰ Many of those texts were included into his “Manchu reader”, published in 1893 and reprinted in 1895. Unlike Vasiliev’s “Reader”, the work by Ivanovsky included texts in Manchu, Chinese and transliteration. It has bigger variety of the texts, not only official documents, but classics, novels and private letters, probably previously offered to the students by his teacher Ivan Zakharov.

After the death of V. Vasiliev (in 1900) and A. Ivanovsky (in 1903) the academic teaching of the Manchu language at the Oriental faculty of the Saint-Petersburg University was stopped. After that the center of Manchu studies was transferred to the Far East — to Vladivostok, with which we consider the beginning of the third period of the Manchu studies.

The first and the second period of the development of Manchu studies in Russia are characterised by collecting Manchu materials, their translation and introduction of Chinese culture to the European world. The process in Russia was similar to that in Europe. V.P. Vasiliev wrote: “In Europe and here [in Russia. — *T.P.*] because of its easiness the Manchu language is seen as a tool for the preliminary study of the Chinese language. It is for sure that a list of European sinologists would be rather short if they had not the Manchu texts with their translations sent by the missionaries to the Bibliothèque de Roi”.⁵¹

Indeed, the first Manchu and Chinese books were brought to Saint-Petersburg by Lorenz Lang after his third trip to China in

⁴⁹ Захаров И.И. Грамматика... Р. VIII.

⁵⁰ About Ivanovsky see: *Walravens H.* Aleksej Osipovič Ivanovskij. A little known Russian orientalist. A biographical sketch. Hamburg, 1982.

⁵¹ История Небесной империи... Р. 16

1727–1730. The origin of the Manchu and Chinese collection of the Library of Academy of Sciences is connected with the name of Illarion Rossokhin, who on his return to Russia in 1741 was affiliated to the Academy of Sciences and presented it several books. The rest of his collection was given by his widow in 1761. In 1747 there was a big fire in the building of Kunstkamera, where the Oriental collection was kept. Rossokhin made a list of survived books which *should not be bought* in China by the academic doctor Franz Yelachich. The list included 124 titles, 40 of which were in Manchu. Actually, this list was the first catalogue of Chinese and Manchu books of the Academy of Sciences in Russia. Those books and new ones brought by Yelachich to Saint-Petersburg were counted in a manuscript catalogue done by Leontiev in 1766.⁵²

Julius Klaproth worked in the Imperial Academy of Sciences in the beginning of the 19th c. and in 1810 compiled its catalogue of Chinese and Manchu books under the title “Verzeichniss der Chinesischen und Mandschurischen Bücher und Handschriften in der Bibliothek der Kaiserlichen Academie der Wissenschaften. Verfasst auf Befehl Sr. Excellenz des Herrn Grafen Alexis von Rasumovski. 1810. Im August”. This catalogue is kept in the National Library in Paris, but its copy made by S. Julien was presented to the Russian Academy of Sciences in 1841.⁵³

The academic museum Kunstkamera was reorganized in the beginning of the 19th c. and the Asiatic museum was formed in 1818. The books from the Library of the Academy were given to the new Asiatic Museum, and the list of Chinese and Japanese books was made by

⁵² Реестр китайским и маньчжурским книгам, находящимся в библиотеке Академии наук, собранным Коллегии иностранных дел секретарем Алексеем Леонтьевым (Register of Chinese and Manchu books kept in the Library of the Academy of Sciences, collected by Alexei Leontiev, secretary of the Ministry of Foreign Affairs) // Archives of the Orientalists, Fond 153, opis' 2, N9.

⁵³ This catalogue was published by H. Walravens: Katalog der chinesischen und manjurischen Bücher der Bibliothek der Academie der Wissenschaften in St. Petersburg von Julius Klaproth. Zum ersten mal aus dem Manuscript herausgegeben von H. Walravens. Berlin, 1988.

Piotr Kamensky and Stepan Lipovtsov.⁵⁴ The Manchu-Chinese bilingual editions were also included there. All the titles were given in Russian transcription and were supplied with short annotations.

The most complete catalogue of the Far-Eastern collection was compiled by M. I. Brosset "Catalogue des livres et manuscrits Chinois, Mandchous, polyglottes, Japonais et Coréen, de la bibliothèque du Musée Asiatique, de l'Académie Impériale des Sciences, rédigé par M. Brosset, 1840". But the first separate Manchu books catalogue was made only in 1847 by Dorji Banzarov, who had listed 126 Manchu titles.⁵⁵ For a very long time, till the middle of the 20th c. the Catalogue by Brosset was the only working catalogue of the Oriental collection of the Institute of Oriental Manuscripts.⁵⁶

⁵⁴ Каталог китайским и Японским книгам, по поручению Господина Президента оной Академии, Сергея Семеновича Уварова, вновь сделанный Государственной Коллегии иностранных дел Переводчиками, Коллежскими Ассессорами: Павлом Каменским и Степаном Липовцовым (The catalogue of Chinese and Japanese books, compiled by the order of Mister President of the Academy Sergei Semenovitch Uvarov, once again done by the Collegiums assessors, translators of the State Collegiums of Foreign Affairs Pavel Kamensky and Stepan Lipovtsov). Санкт-Петербург, 1818.

⁵⁵ Каталог книгам и рукописям на маньчжурском языке, находящимся в Азиатском музее Академии наук, составленный Д. Банзаровым (Catalogue of books and manuscripts in the Manchu language kept in the Asiatic museum of the Academy of Sciences, compiled by D. Banzarov) // Bulletin de la classe historico-philologique de l'Académie des Sciences de Saint Pétersbourg. 5,4. 1848. P. 83–92.

⁵⁶ The whole collection of the Institute of Oriental manuscripts RAS is described in three catalogues, which were compiled gradually by Maia Volkova and Tatiana Pang: Волкова М. П. Описание маньчжурских рукописей Института народов Азии и Африки АН СССР (Description of Manchu manuscripts kept in the Institute of the Peoples of Asia and Africa, USSR Academy of Sciences). Москва, 1965; Волкова М. П. Описание маньчжурских ксилографов Института востоковедения АН СССР. Вып. 1. (Description of Manchu blockprints kept in the Institute of Oriental Studies, USSR Academy of Sciences. Issue 1). Москва, 1988; Pang T. A. Descriptive catalogue of Manchu manuscripts and blockprints in the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences. Issue 2. Wiesbaden, 2001 (Aetas Manjurica, 9)

The other big Manchu collections in Saint-Petersburg are kept at the Oriental faculty of the Saint-Petersburg State University and the National library. They were also formed by the members of the Ecclesiastic mission in Peking during the 18th-19th cc.⁵⁷ It is sufficed to note, that the collections were based on similar materials like the main European collections, which were the same time sent to the European libraries by the Jesuit fathers.⁵⁸ That shows the great interest of ruling courts in ideology and culture of the Qing Empire. But the Russian manchurists of that time have translated into Russian almost all important Qing dynasty official regulations and ideological texts, which were later often translated into the European languages. Scholarly results of the missionaries were characterized by Maia Volkova in 1972 as follows: “the work on the first translations from Manchu into Russian, compilation of the first multi-lingual dictionaries and grammars for studying Manchu – all that was going along with the detailed working out of political, administrative and linguistic terms of that language. At that time, the scholars prepared all necessary sources for the future scholarly research”.⁵⁹

Thus, we may state that Western-Chinese cultural exchange was first started in Manchu, and switched to the Chinese language only in the beginning of the 19th c. During the first stage of the development of sinological studies they were inseparably linked with the Manchu

⁵⁷ Яхонтов К.С. Маньчжурские рукописи и ксилографы Государственной публичной библиотеки им. М.Е. Салтыкова-Щедрина. Систематический каталог (Manchu manuscripts and blockprints in the State public library named after M. Ye. Saltykov-Schedrin. Systematical catalogue). Ленинград, 1991; *Jachontov K.S. Katalog mandjurischer Handschriften und Blockdrucke in den Sammlungen der Bibliothek der Orientalischen Fakultät der Sankt-Petersburger Universität. Übersetzt und hrsg von H. Walravens. Wiesbaden, 2001 (Orientalistik Bibliographien und Dokumentationen. Bd. 14).*

⁵⁸ About French collections see: *Pang T.A. A Catalogue of Manchu Materials in Paris. Wiesbaden, 1998. P. III–XVII.*

⁵⁹ *Волкова М.П. Маньчжуроведение (The Manchu studies) // Азиатский музей — Ленинградское отделение Института востоковедения АН СССР (Asiatic museum — Leningrad Branch of the Institute of Oriental Studies, USSR Academy of Sciences). Москва, 1972. С. 143.*

studies, and even more — the Manchu studies played a leading role in introduction of Chinese materials to Europe through their translations from Manchu versions. In the first half of the 19th c. Russian studies of China turned to the Chinese originals under the influence of the famous Iakinf Bichurin, who is considered to be “the father of Russian sinology”. The Manchu texts were neglected, and the Manchu studies slowly declined. The other reason for neglecting the Manchu studies at the end of the 19th — beginning of the 20th c. was a negative attitude of Chinese themselves to the Manchus and their culture. All this explains the reason why many Russian translations from the Manchu language done by the members of the Ecclesiastic mission in Peking remained kept in the Archives. Only now they are slowly opened to scholars, and become sources for Oriental studies themselves, especially for the studies of the colloquial Manchu and Chinese languages of the 18th–19th cc.

Т. А. Пан

Маньчжуроведение в России в XVIII–XIX вв.

Аннотация. В свой начальный период китаеведение в России было не только тесно связано с маньчжуроведением, но и развивалось благодаря переводам с маньчжурского языка китайских текстов. Научная деятельность востоковедов заключалась в распространении информации об империи Цин, поэтому первые периоды развития маньчжуроведения характеризуются большим количеством переводов с маньчжурского языка китайских исторических и идеологических текстов, а также преподаванием маньчжурского и китайского языков. Члены Духовной миссии в Пекине собрали большое количество маньчжурских рукописей и ксилографов, составивших основу уникальных восточных коллекций Санкт-Петербурга и других городов России. В XVIII–XIX вв. наиболее выдающимися маньчжуроведами были члены и студенты Миссии: И. Рассохин, С. Липовцов, П. Каменский, А. Леонтьев, Г. Розов, В. Горский, И. Войцеховский, В. Васильев, И. Захаров и другие, которые хорошо известны в истории востоковедения как китаисты. В настоящей статье рассматривается вклад этих ученых в развитие маньчжуроведения, их переводы с маньчжурского языка на русский, а также их преподавательская деятельность.