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**Color plates: *Muraqqa'*. Album of the Indian and Persian Miniatures of the 16—18th Centuries and the Models of the Persian Calligraphy of the Same Period (see p. 63—67).**

**Front cover:**

**Fol. 17a.** Portrait of a Man by Riḍā-yi 'Abbāsi, 11.8×8.2 cm.

**Back cover:**

**Plate 1.** Fol. 16a. Portrait of Timūr Khān Turkmān by Ṣādiqī beg Afshār, 19.3×11.6 cm.

**Plate 2.** Fol. 36a. The Darvishes Picnic in the Mountains. Probably Isfahan school, 25.5×14.5 cm.

**Plate 3.** Fol. 6a. The Shaykh and the Harlot by Muḥammad Yūsuf Muṣavvir, 18.2×11.3 cm.

**Plate 4.** Fol. 1a. Portrait of Mirzā Jalālā by 'Alī Qulī beg Jabbādār, 16.0×9.1 cm.

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# PRESENTING THE COLLECTIONS

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## RARE MANCHU MANUSCRIPTS FROM THE COLLECTION OF THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES, RUSSIAN ACADEMY OF SCIENCES\*

### To the history of the collection

The Manchu collection of the Institute of Oriental studies, St. Petersburg, is the largest outside China. The printed catalogues of this collection number up to 600 entries of manuscripts and block prints [1]. The first Manchu documents were brought to St. Petersburg in the beginning of the 18th century, but the actual study of Manchu was started much earlier with the establishment of commercial, and later, diplomatic relations between Russia and the Qing dynasty China in the middle of the 17th century. At that time all official Qing documents were written in Chinese, Mongolian and Manchu, and Manchu was used during diplomatic negotiations.

The members of the Russian Ecclesiastic mission in Peking were the first to collect and bring to Russia the Manchu manuscripts and block prints. They were the pioneers of Manchu studies to compile the first Manchu-Russian dictionaries, grammars and readers, as well as to make a linguistic and literary research [2]. Many of these materials remained unpublished and are kept in the Archives of Orientalists.

Different Manchu grammars, dictionaries, historical and philosophical texts both in manuscripts and block prints were brought to St. Petersburg Asiatic Department of the Russian Ministry of Foreign Affairs, and later to the Asiatic Museum of the Imperial Academy of Sciences. Many of them are well represented in the world libraries owing to the collections of sinologists and Jesuits from different countries. Nevertheless, the Manuscript Department and the Archives of Orientalists contain a unique Manchu material. This fact allows to put the Institute collection on the first place among the other depositories both in number and repertoire of the Manchu manuscripts. Many of them were acquired from the outstanding manchuists N. N. Krotkov and A. V. Grebenshchikov, who worked on the Institute collection at the beginning of this century. The Institute archives could be very handy to reconstruct their scientific activity.

Nikolai Nikolaevich Krotkov (1869—1919) graduated the Manchu-Chinese department of the Oriental faculty, St. Petersburg University. In 1894 he started his diplomatic career at the Russian consulate in Kuldzha as the head of the consulate school of translators and interpreters. Later he was a secretary at Russian consulates in Jilin, Qiqihar and Kuldzha, and then a Russian consul in Urumci, which he left for Russia in 1912 [3]. In spite of his diplomatic activity, N. N. Krotkov continued his studies of the Orient. Thanks to him the St. Petersburg Asiatic Museum got one of the largest collection of Central-Asiatic documents like Uighur, Indian, Mongolian and Manchu manuscripts and block prints. He sent the first manuscripts in 1898 [4], his Turfan and Central-Asian materials are mentioned in the letters of S. Th. Oldenburg and V. V. Radlov [5]. In 1910 N. N. Krotkov became a correspondent of the Anthropological and Ethnographic Museum and was given an honorary title of a correspondent member of the Russian committee for the studies of Middle and East Asia [6]. Of his personal interest were Manchu studies. Therefore he had collected a lot of precious Manchu texts which were later added to the Institute collection [7]. On his return to Petrograd in 1918 N. N. Krotkov compiled a catalogue of Manchu books kept in the Asiatic Museum listing 323 entries of manuscripts and block prints [8]. This list of Manchu books did not include the manuscripts from his private collection. They were listed later by M. P. Volkova and K. S. Iakhontov [9]. The Manchu texts of N. N. Krotkov are a unique registration of the spoken Sibe dialect of Manchu as he heard it at the merge of the centuries. They mostly include epic songs and shamanic texts. To collect them he asked for the help of his Sibe friends in Kuldzha, Suiding, Huiyuancheng and Chuguchak. Some of their names could be reconstructed from the letters in his personal file in the Archives of Orientalists.

The other private collection of Manchu materials belonged to the famous Russian manchuist A. V. Gre-

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\* The present article is an enlarged English version of the paper read in Chinese at the conference on Manchu studies in Peking, 1992 and published in *Manxue yanju*, No. 2, Peking 1994, pp. 195—200.

benshchikov (1880—1941). The materials on his scholarly and research activity are well presented in the Archives of Orientalists either (file 72). It is known that A. V. Grebenshchikov entered the Oriental Institute, Vladivostok, as a voluntary student in 1902, as a regular student of the 4th year in 1906. Next year, in 1907, he graduated the Chinese-Manchu department and remained for teaching there [10]. In 1907—1909 A. V. Grebenshchikov studied the Tungus-Manchu linguistics and phonetics in particular. During this period he made his first trips to Manchuria collecting the material for his master thesis on Manchu shamanism. From 1918 he worked as a professor at different chairs of the Vladivostok Oriental Institute and the Far-Eastern Branch of the USSR Academy of Sciences. He published over 50 works on the Manchu and Chinese languages, culture and literature [11]. Almost all of them were written on the materials collected by the scholar during his ethno-linguistic expeditions to Manchuria in 1908—1927 [12]. In 1935 A. V. Grebenshchikov moved to Leningrad and started his work in the Institute of Oriental Studies, USSR Academy of Sciences. He put his task to describe the Institute Manchu collection, make research on the Manchu shamanism and translate into Russian "*Wecece metere kooli bihe*" ("A Book on Shamanic Rights"). He finished his translation in 1939, but could not publish it [13] because of the World War II. A. V. Grebenshchikov died in the besieged Leningrad on October 15, 1941 [14].

N. N. Krotkov and A. V. Grebenshchikov worked in the Manuscript department of the Institute studying the

Manchu collection. It was only in 1965 when the catalogue of Manchu manuscripts was published by M. P. Volkova who based her research on the work of these outstanding scholars, as well as on the notes done by V. L. Kotvich.

For many years M. P. Volkova was the head of the Manuscript department leading her scholarly research in Manchu studies. She translated into Russian and published the Manchu manuscript from A. V. Grebenshchikov's collection — "*Nisan samani bihe*" [15]. Publication of this unique text pushed a discussion on the existence of the Manchu original literature and peculiarities of Manchu interpretations of the Chinese classical and historical texts. The text from the St. Petersburg collection has already been translated into nine languages and other versions of this text were published [16].

The compilation of Manchu catalogues started by M. P. Volkova with the "Description of Manchu Manuscripts from the Institute of the Peoples of Asia, USSR Academy of Sciences" in 1965 resumed the studies of Manchu collections all over the world. Since that time more than 30 catalogues of the main libraries of Europe, America, China, Japan, India and Mongolia have been published. The material registered in them gives a more exact idea of the importance of the Institute collection. The Manuscript department of the Institute of Oriental Studies, St. Petersburg, along with the standard repertoire contains unique original Manchu texts and copies. Some of the most important I am going to introduce below.

### History of culture

The Institute Manchu collection is rich with historical and philosophical texts, most of them being translations from Chinese. Nevertheless, it includes a rare example of the Manchu original literature "*Emu tanggu orin sakda i gisun sarkian*" ("Stories, Told by One Hundred and Twenty Sages") (call number B 15, see *fig. 1*). It consists of one hundred and twenty stories on Manchu history and culture. It was written by Sun Yun (1752—1835), a Mongol from Marat clan [17], in 1789 when he was on service in Urga. In 1791 the text was revised by Furengtai, a Manchu from Wangyan clan. In 1809 Fu-jun (1749—1834), a Mongol from Jot clan, translated it into Chinese. This history of the text is registered in the prefaces of these three men. The Institute manuscript belonged to Fu-jun and bears his personal red seals at the end of his preface

(f. 10a) as well as at the end of each of the eight notebooks. It seems, this is the only existing Manchu-Chinese copy of the text. All the other known texts kept in the libraries of America, Japan, Mongolia and China are written in Manchu and do not have Fu-jun's preface. The most complete Manchu text from Chicago library was published in 1982 by the Centre for Chinese documents in Taipei, and was translated into German in 1983 [18]. The Institute manuscript differs from the other known copies by the additional preface of Fu-jun, Chinese translation, the ways of arrangement of the chapters as well as lexical peculiarities. Therefore, linguistic and textological study of the existing variants in comparison with the Institute's bi-lingual text could be of great interest.

### Shamanism

Almost all the manuscripts on Manchu shamanism were collected by A. V. Grebenshchikov and N. N. Krotkov and date back to the end of the 19th—beginning of the 20th century. It was the period of great interest to ethnography and folklore of minor peoples. At that time Russians could easily work in Manchuria contributing a lot of ethnographic material to the Russian collections. The shamanic literature usually existed in oral tradition; the texts were transmitted from the shaman-teacher to his apprentice. The Russian scholars were the first to discover the scientific value of shamanic prayers. They asked their informants to write down the Manchu texts, or themselves

transcribed these texts in Russian transliteration [19]. We have already mentioned the famous text of A. V. Grebenshchikov "*Nisan saman-i bihe*". Its publication by M. P. Volkova in 1961 initiated scientific studies of this manuscript, its versions and variants. At present the Daghur, Evenk and other variants of this text are found. This proves the popularity of this subject among the other Tungus-Manchu peoples [20].

All of the Grebenshchikov manuscripts were written down in Manchu villages during his trips to the north-eastern China in 1908—1927. Some of them are followed by drawings of the shaman costumes, drums, musical no-

tes. Of the most interest is his notebook (file 75, opis' 1, No. 47), which includes "*Wecece juktere sain ehebe tuwaranje bihe*" ("A Book on Good and Evil during the Sacrifices"), "*Targacun tolon ehe sain juwan ilmun han*" ("A List of the Ten Evil and Good Masters of the Hell") [21], "*Siyoo wen di juktehe-i kumun maksu be tok-tobuha wasimbuha selgeri hese*" ("Highly Approved Regulations on Singing and Dancing during Sacrifices in the *Xiao-wen-di* Temple" (fig. 2). The notebook No. 48 contains everyday stories collected by A. V. Grebenshchikov in Aigun and Hulguri during his stay there from August 22 till September 1, 1917. Alongside with these stories we find there "*Weceku gisun*" ("Words Pronounced during Sacrifices").

The Manchu collection of the Manuscript department has a curious album "*Sula i bihe*" ("Trifles") (call number A 156), which contains coloured drawings by A. V. Grebenshchikov of the Manchu's life (fig. 3). The expedition notes of Grebenshchikov bear an ethnographic interest depicting the Manchu everyday life in the north-eastern China at the beginning of the 20th century.

Another important text for the studies of Manchu shamanism, which follows "*Nisan saman-i bihe*", is the manuscript from N. N. Krotkov's collection "*Saman küwaran i bihe*" ("Shaman Court") (call number B 55). Prof. Gimm referred to it as one of the most interesting and difficult for understanding [22]. The first manuscript tells about the shamaness' journey to the underworld in search of the dead young man's soul and gives a description of the shamanic rite of resurrection of the soul. The second text is a collection of different shaman prayers and invocations.

As it was mentioned above, N. N. Krotkov had collected many precious materials in Xinjiang, the most important being "*Saman küwaran i bihe*" copied on his request. Among the documents in N. N. Krotkov's file there is a manuscript on the Manchu wedding ceremony (file 32, opis' 1, No. 8, folio 16) written in the same handwriting with a sharp horizontal ending of the last letters. It corre-

sponds to the letter of a Manchu bannerman Enden to Krotkov written on a small piece of paper (file 32, opis' 2, No. 5). We may assume that both of these texts were written down by Enden. He could not be the author or a compiler of "*Saman küwaran i bihe*", since the text itself twice gives the date as "the first day of the tenth month of the third year of *Badarangga doru*", i. e. November 5, 1877. It is 20 years after N. N. Krotkov's arrival to China. In the "Description" of M. P. Volkova the date of the text is by mistake given as 1882 (No. 59). Nine prayers of several shamans are registered in the manuscript. The first one was read by a shaman apprentice, who was born in the year of monkey and belonged to the Gejuru clan. His teachers were from the Gijoro and Gurgiya clans. The second prayer belonged to Gesguri, a shaman apprentice from the Hashuri clan, who was born in the same year. The third shaman was Karanju from the famous Gejer clan.

The manuscript is a compilation of different prayers and invocations. The first two were recited by the shaman apprentice during his initiation and includes invocations to the spirits for helping him in ceremonies. The following three texts are the prayers to the spirits *Mafa* and *Mama* (male and female ancestors). Three other prayers were read during healing practice. They illustrate shaman's journey through different underworld villages guarded by different spirits, different obstacles, and preparation of ritual objects used during expel of the illness from a sick body. The last prayer of the shaman Karanju tells about his journey to the highest deity *Isanju-mama*, who is imagined to be sitting on the top of the golden ladder and who patronizes all shamans and their help-spirits [23].

"*Saman küwaran i bihe*" is important for being the variant of the other Sibe-Manchu manuscript "*Saman jarin*" which was published in Urumci in 1990. It has been already translated into Chinese and German [24]. Both manuscripts are an important and valuable source for the studies of Sibe-Manchu shamanism and the Sibe-Manchu language of the last century [25].

## Folklore

The third largest part of the Manchu collection consists of the Sibe-Manchu poetry and folklore. The most of them is dedicated to the Sibe transfer from Manchuria to Xinjiang in the second half of the 18th century. Recently several poems on this event were published in China [26]. To these texts we may add two variants from our collection: "*Ba na i ucun*" (call number A 51) — "Song about homeland" (fig. 4) and "*Mukden ci tucike de ba i ucun*" (call number A 29) ("Song on the Transfer from Mukden"). If compared, the second poem turns to be an abridged variant of the first text. It lacks the first part which glorifies the Qing dynasty, the conquer of the Jungar and establishment of the western borders of the Qing period China. It also speaks on the cleverness of the imperial laws and the imperial order on the transfer of the Mukden Sibe to the basin of the Ili river. Both texts coincide from the folio 2b of "*Ba na i ucun*", still having textological and poetical differences. Both variants are very important for the history of Manchu literature, and along with already published variants allow to trace the development of this text from a simple folk song to a big poetical composition during hundred years of its existence. Both of our manu-

scripts were translated into German and published in 1988 by Prof. G. Stary in "Epic Songs of the Sibe-Manchu" [27].

The same could be addressed to another text "The Song on Kashgar", dedicated to the Manchu fighting against the Kashgar uprising in 1820—1828. The Chinese and Sibe scholars have published several versions of this texts [28]. As it is in the previous case, the earliest versions are kept in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies. The first short manuscript was registered by V. V. Radlov and published later by A. O. Ivanovsky in 1895 [29]. The second manuscript was copied on the request of N. N. Krotkov in 1903 and is kept under a call number A 16, titled "*Daicing guruni kasigar ucuni bihe*" (fig. 5). This is the most complete version of this text, and the comparative study of the existing versions will give a history of the development of it.

The third worth mentioning text from the Institute's collection is "*Muduri mukdehe uculen*" (call number A 53) ("Song on the Rise of the Dragon") [30]. It glorifies the Qing dynasty, sage Manchu emperors and courage of the bannermen. The Manchu text on the top of the page is

咸登壽域用協  
 祇期薄海內外人民

諭旨將時憲書花中之數  
 疊算重週  
 增為百二

皇上持降

恭維

百二老人語序

Handwritten vertical text in cursive script, likely the main body of the document.

Fig. 1

1  
Хэо вэо да цуктесе і хуачи максін де тохиоубу  
ме вэсінбуха селлгүре шех. хесе

Ифоншомение хобакшери дин сафана э дегевен  
боаргыз : сї фоншосаминд сї на се афонс миз  
поур шелмере , э хесе , а хеме , э секеди а шеледи  
э перекон. в.р. поур. куурэ эв. цурге.  
швор. эе су а шу тисудехекуме

ИВ АН СССР  
Фонд Востоковедия  
Архив  
№ \_\_\_\_\_

41  
Береге цуктесе сайн эхэде шэвэфан. э  
Зю киовангиза сунгери нивон ихан имери  
цукмети цукс(ше) садрге(швдр саиле) хушур(шри) байне  
жадурэ сайн фудфиди х цуммаиди суварай шудур.  
сохон(шд нивон) шелие имери жафай садурэ сифо  
деизире (шв. деичане) берере (шв береле) джапанга  
сарге шин(井) хв сар. сї сирі цусе байре жафай  
сайн байма жабулк сайн. Сахангай бонис имери  
жафай садурэ абаде сї ки фуд 呢富薄 жаис. б. ш.  
берере цуктесе де сайн(шв шадр). Нивон цун. ахуе

Fig. 2

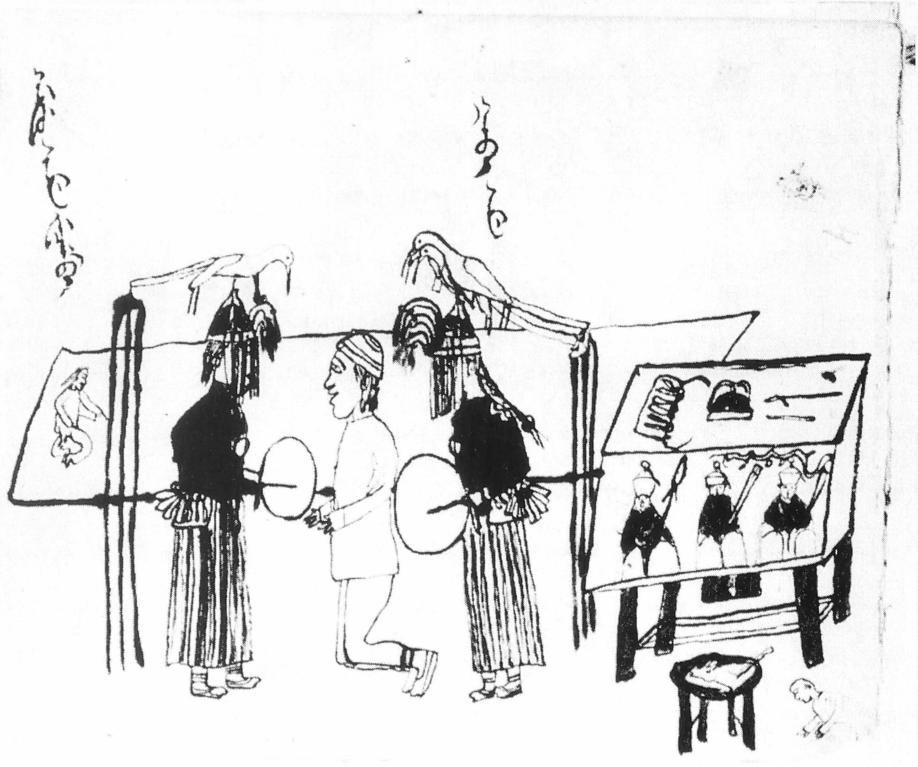


Fig. 3





The image shows a page of a Manchu manuscript with five vertical columns of handwritten text. The script is Manchu, which is a form of the Mongolian alphabet. The text is arranged in five columns, reading from right to left. Each column contains several lines of text, with some characters appearing to be repeated or forming a specific sequence. The handwriting is fluid and characteristic of the Manchu script.

Fig. 4



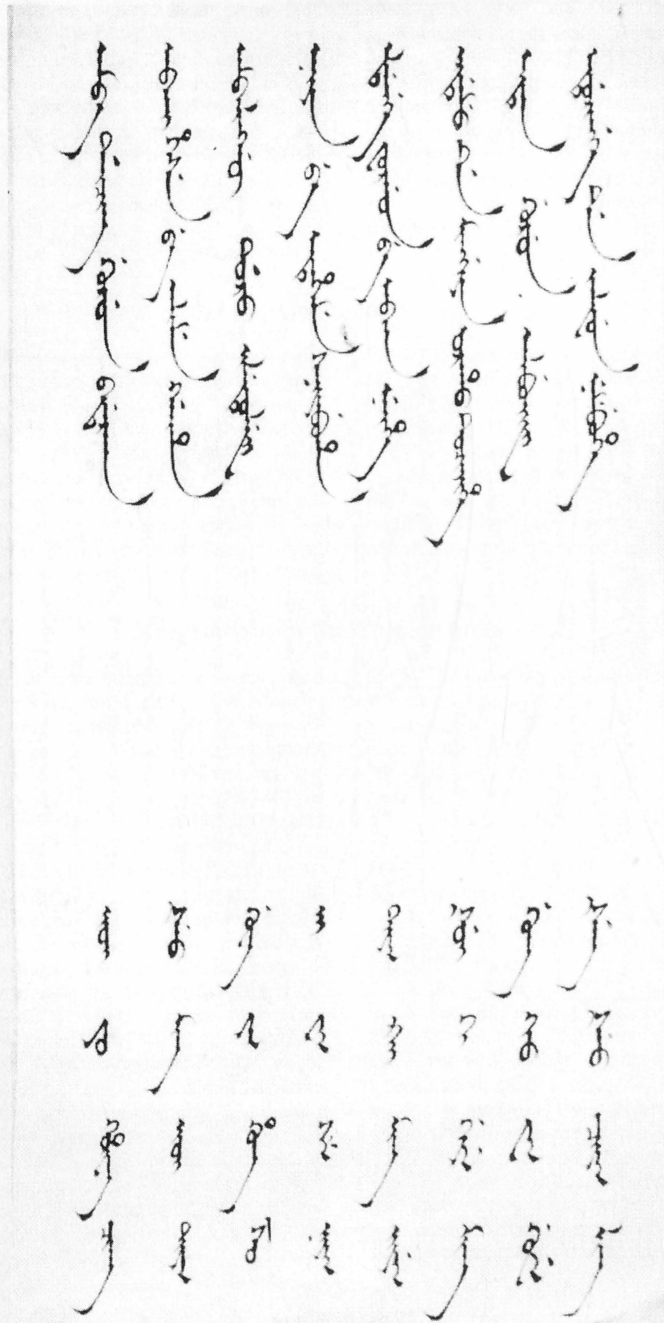


Fig. 6

一、此の書は、  
 二、  
 三、  
 四、  
 五、  
 六、  
 七、  
 八、  
 九、  
 十、

七ノ  
 七

一、  
 二、  
 三、  
 四、  
 五、  
 六、  
 七、  
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 十、

Fig. 7

translated into Chinese, but this Chinese text at the bottom of the page is written in Manchu alphabet (fig. 6). This kind of transliteration of the Chinese texts is often registered in the early Manchu documents. It enables the Manchus to be aware of the Chinese pronunciation in case they did not know the hieroglyphs.

The Manchu collection includes special occasion or festivity songs like *sarin ucun*. They were sung during wedding parties by the newly-weds, match-makers and guests. Some of them were already published in Chinese [31], but the Institute's "*Sarin de uculere ucun*" (call number A 6) ("Song Which is Sung during the Party") is the most complete and poetical. It consists of 57 stanzas, 4 lines each. The other popular song from the St. Petersburg collection is "*Fadu seolere ucuni mudan*"

(call number A 3) which was sung by a young lady when she was embroidering a purse for her beloved before his departure. The text was written down for N. N. Krotkov on September 26, 1899 (*Badarangga doru orin sunja aniya jakun biya orin juwe de*). In the "Description" of M. P. Volkova this date is by mistake translated as August 8, 1904 (No. 179). The Manchu text is followed by the Chinese translation in Manchu alphabetical transliteration.

All these manuscripts were collected at the end of the 19th—beginning of the 20th century and are the earliest registrations of the Sibe-Manchu folklore texts. The modern versions of some of them were recently published in Chinese [32].

## Ceremonies

There are some interesting texts referring to the traditions of the Manchus. The most complete is "*Manju gūšai boo hanjire niyaman jafara dorolon i bithe*" (call number A 116) ("Book of Wedding Ceremonies of the Manchu Banner Families"), which was also brought by N. N. Krotkov. It describes the Manchu engagement, wedding ceremonies of the Sibe-Manchu in Xinjiang. It contains the rules of filial piety, remembrance of the passed parents, as well as the list of terms of family relations. This text was translated into English with transliteration and facsimile [33].

Another similar text is found in the personal file of N. N. Krotkov with other version of this ceremony which was recently published in facsimile with German translation [34].

The descriptions of the Manchu ceremonies give an interesting material on the Chinese influence on everyday life, as well as on preservation of the original Manchu tradition. These manuscripts may interest ethnologists and researchers in the Manchu traditional culture.

## Translations of the Chinese literature

Alongside with the original Manchu texts discussed above, the Manuscript collection includes the Manchu translations of the Chinese literature. Most of them are historical and classical texts. The first Manchu translations were done in Mukden in 1632—1633 on war strategy, law and history to enable the reader to get acquainted with the Chinese traditional science and literature [35]. Together with the well known translations of "*San guo zhi*", "*Xi xiang ji*", "*Jing Ping Mei*", that are available in almost every Manchu collection both in block-print and manuscript form, the Institute collection has some Manchu manuscripts of the Chinese novels which do not exist in block-print and their original Chinese version. Many of them were burnt down during the literary inquisitions of Qianlong time (1736—1796) on the pretext of bearing danger to the state and moral order of the Qing empire. Thus, the existing unique Manchu manuscripts give us the idea of the destroyed Chinese texts. Prof. Gimm has numbered 76 titles of such Manchu translations, 22 of these novels and stories are kept in the Institute's collection [36]. 11 of them are not presented in other libraries of the world. Thus, according to the number of the Chinese literary texts in Manchu translation our collection could be considered to be the largest. The earliest manuscript is the novel "*Zui pu ti-i bithe*" (call number B 53) dating back to 1684—

1685. The other manuscript "*Hūwa tu yuwan-i bithe*" was written in 1690. Both novels were translated by a person whose pen-name was *Tian-hua-zang zhu ren* ("The owner of the heavenly flowers chamber"), who presumably was Xu Zhen being known for his nine translations of the Chinese novels done by him in the second half of the 17th century [37]. Since these Manchu translations have not yet been studied we limit ourselves to the list of the other nine Chinese novels in their Manchu translation, which are kept in the Manuscript department:

1. *Can jen giyoo ši-i bithe* (call number B 9);
2. *Jang ze mei-ni bithe* (call number C 5);
3. *Gin yün kiyoo-i bithe* (call number B 31);
4. *Feng huwang c'i bithe* (call number A 97);
5. *Šeng hūwa meng ni bithe* (call number B 7);
6. *San guo yin* (call number A 9), the Russian title on the cover is *Predanie o dobrodetel'nom Syma Mou* ("A Legend about a Good Sima Mou");
7. *Jeo gurun-i bithe* (call number A 62);
8. *Dergi Han gurun-i bithe* (call number A 77);
9. *Ing Liyei juwan-i bithe* (call number B 53).

The study of different translations of Chinese novels and short stories which do not exist in their original version enriches our knowledge of the Chinese literature and literary contacts between the Far-Eastern countries [38].

## Newspapers

In addition to these rare manuscripts the Institute possesses a collection of a Manchu newspaper "*Ice donjin*" (call number C 1) published in Hailar in 1925. It contains information about home and international affairs of that

time, as well as historical sketches. While checking this file, we found 20 issues of this paper, the "Description" of M. P. Volkova registers only 17. It turns out that the Institute collection is the biggest, since we know nothing about

Manchu newspapers in the Chinese libraries. In the Library of the Hungarian Academy of Sciences there are several issues of the newspaper "Hulun buir ice donjin afaha" of 1930 [39].

In 1913 A. V. Grebenshchikov published one issue of "Sahaliyan ula erindari boolara hoošan" of 1912 in his "Man'chzhurskaia khrestomatia" [40].

These newspapers could be valuable for the study of the history of Manchu speaking people of that time.

The Manchu manuscripts presented above, from our point of view, are the most interesting in the Manchu collection of the St. Petersburg Institute of Oriental Studies.

The versions of some of them could be found in the other collections of the world. Their comparative study may enrich our knowledge of history and culture of the Manchus, as well as contribute to the sinological studies of the Qing China.

We limited ourselves to those which are registered in the "Description of Manchu manuscripts from the Institute of the Peoples of Asia" by M. P. Volkova. The present work with the collection showed a considerable number of manuscripts and block-prints which were not included into her both catalogues. Many of them deserve special future presentation.

### Notes

1. The article deals with the material of the already printed Manchu catalogues of this collection, see M. P. Volkova, *Opisanie man'chzhurskikh rukopisei Instituta narodov Azii AN SSSR* (Description of Manchu Manuscripts from the Institute of the Peoples of Asia, USSR Academy of Sciences) (Moscow, 1965); M. P. Volkova, *Opisanie man'chzhurskikh ksilografov Instituta vostokovedeniia AN SSSR* (Description of Manchu Block Prints from the Institute of Oriental Studies, USSR Academy of Sciences), 1 (Moscow, 1988). During the following studies it was discovered that these catalogues are not complete and miss many important texts. The work on the additional volume of the Manchu catalogue is in progress and the most interesting manuscripts of the new volume will be discussed in a separate article.

2. P. E. Skachkov, *Ocherki istorii russkogo kitaevedeniia* (Sketches on the History of Russian Sinology) (Moscow, 1977), p. 285; I. I. Zakharov, *Polnyi man'chzhursko-russkii slovar'* (A Complete Manchu-Russian Dictionary) (St. Petersburg, 1875), p. XXX; T. A. Pang, "A historical sketch of the study and teaching of the Manchu language in Russia (first part: up to 1920)", *Central Asiatic Journal*, XXXV, 1—2, pp. 123—37.

3. The document of N. N. Krotkov's release from the position of Russian consul in Urumci is dated by February 20, 1912, see Archives of Orientalists, file 32, opis' 1, No. 12. For the material referring to his diplomatic activity in Russian, Chinese and Manchu see Nos. 11—15. Many of N. N. Krotkov's letters and documents are at present in the City Archive of Krakow, Poland, as a part of V. V. Kotvich (1872—1944) personal archive.

4. *Protokoly istoriko-filologicheskogo otdeleniia Akademii nauk* (Protocols of the Historical and Philological Department of the Academy of sciences), September 16, 1909, paragraph 0238; *Protokoly russkogo komiteta dlia izucheniia Srednei i Vostochnoi Azii* (Protocols of the Russian Committee for the Studies of the Middle and Eastern Asia), May 10, 1908, No. 2, paragraph 28; September 22, paragraph 49 and others.

5. For the letters of S. F. Oldenburg to N. N. Krotkov see file 32, opis' 2, No. 9; for the letters of V. V. Radlov see file 32, opis' 2, No. 11.

6. *Pamiatniki indiijskoi pis'memnosti iz Central'noi Azii* (Indian Written Monuments from Central Asia), 2. Publication of the texts, research and commentary by G. M. Bongard-Levin and M. I. Vorobyova-Desyatovskaya (Moscow, 1985), p. 18.

7. About N. N. Krotkov see T. A. Pang, "Der Schamanenhof". Die sibemandschurische Handschrift *Saman küwaran-i bithe* aus der Sammlung N. Krotkov (Wiesbaden, 1992), pp. V—IX. — Shamanica Manchurica Collecta, Bd. 2; K. S. Iakhontov, "Svodnyi ocherk Rossiiskikh materialov po iazyku i kul'ture sibo" ("A union catalogue of Russian materials on language and culture of the Sibe), *Kunt-skamera. Etnograficheskie tetrady*, 2—3 (St. Petersburg, 1993), pp. 113—37.

8. File 32, opis' 1, No. 10.

9. M. P. Volkova, *Opisanie man'chzhurskikh rukopisei*; K. S. Iakhontov, "Svodnyi ocherk". Some texts not mentioned in the first catalogue and mentioned as lost ones in the second are discovered during recently done inventory. The description of these and other not registered Manchu manuscripts and block prints is under preparation.

10. The Oriental Institute in Vladivostok was established in 1899 as an educational centre for preparing students for administrative and commercial companies in Eastern Russia and the neighbouring countries. In 1920 the Oriental Institute was reorganized into the Oriental department of the Far-Eastern State University.

11. His scientific works are listed in *Bibliograficheskaia spravka, sostavlennaia obshchestvom Vostokovedeniia, dlia predstavleniia A. V. Grebenshchikova k rabote v AN SSSR* (Bibliographical note compiled by the Orientalistic Society to recommend A. V. Grebenshchikov for working in the USSR Academy of Sciences), file 75, opis' 2, No. 1.

12. For details see T. A. Pang, "Arkhivnye materialy A. V. Grebenshchikova po shamanstvu man'chzhurov" ("A. V. Grebenshchikov's archive materials on the Manchu shamanism"), *22 godichnaia nauchnaia konferentsiia "Obshchestvo i gosudarstvo v Kitae* (Moscow, 1990), part 3, pp. 136—40.

13. Grebenshchikov's translation is the only Russian translation of this text (file 75, opis' 1, Nos. 72, 73). The translations into French were made in the last century by L.angles, *Rituel des Tartars Manchoux* (Paris, 1804), and by C. Harlez, *La religion nationale des tartars et orientaux mandchous et mongols avec le Rituel tartar* (Bruxelles, 1887).

14. M. P. Volkova, "Grebenshchikov Aleksandr Vasil'evich (1880—1941)", *Pis'mennye pamiatniki i problemy istorii i kul'tury narodov Vostoka. 19 nauchnaia sessiia LO IV AN SSSR*, part 1 (Moscow, 1986), pp. 28—9.

15. "Nisan samani bithe" — *Predanie o nishan'skoi shamanke* (The Epic Tale about Shamaness Nisan). Publication of the text, transliteration and Russian translation by M. P. Volkova (Moscow, 1961).

16. For literary discussion see St. W. Durrant, "The controversy among Western sinologists regarding the utility of Sino-Manchu translations", *Proceedings of International Ching Archives Symposium. July 2—6, 1978* (Taipei, 1978), pp. 66—80. The popularity of this text could be judged from the following publications: G. Stary, *Three Unedited Manuscripts of the Epic Tale "Nisan Saman-i bithe"*. Facsimile edition with translation and introduction (Wiesbaden, 1985); K. S. Iakhontov, *Kniga o shamanke Nisan'* (A Book about Shamaness Nisan) (St. Petersburg, 1992). — Folklor narodov Man'chzhurii, 1. For translations into different languages see G. Stary, "A new Altaistic science: "Nishanology"", *Altaica Osloensia. Proceedings from the 32d Meeting of the PIAC. Oslo, July 12—16, 1989* (Oslo, 1990), pp. 317—23. There are three Chinese translations of M. P. Volkova's text.



17. In Volkova's catalogue Sun Yun is mentioned as a Manchu. In fact he was a Mongol from Khorchin tribe which took the name Marat. Volkova's mistake was also noticed by Martin Gimm ("Zu den Mandjurischen Sammlungen der Sowjetunion, 1", *T'ong Pao*, LIV, 4—5, p. 295). For his biography see A. Hummel, *Eminent Chinese of the Q'ing Period*, ii (Taipei, 1991), pp. 691—2 (reprint edition); V. Veit, *Die Vier Qane von Qalqa*, Teil 1 (Wiesbaden, 1990), pp. 85—6. — Asiatische Forschungen, 111.
18. Sungyun, *Emu tanggu orin sakda-i gisun sarkiyān* ("The Tales of the 120 Old Men"). Introduction and facsimile by Kanda Nabuo (Taipei—San Francisco, 1982) (first publication); G. Stary, "Emu tanggu orin sakda-i gisun sarkiyān". Die Erzählungen der 120 Alten. Beiträge zur mandschurischen Kulturgeschichte (Wiesbaden, 1983). — Asiatische Forschungen, 83.
19. The texts of such kind were put down by F. V. Radlovskii, see S. Kaluzynski, *Die Sprache des Mandschurischen Stammes Sibe aus der Gegend von Kuldzha* (Warszawa, 1977). The texts of the Sibe stories and tales transliterated by V. V. Radlov are to be found in the Archives of Orientalists (file of A. O. Ivanovskii — file 20, opis' 1, No. 17) and in the Archives of the Russian Academy of Sciences (file of V. L. Kotwicz, 761). The V. V. Radlov's text of "Sidi Kur" copied by Kotwicz was published in facsimile with linguistic analysis, vocabulary and transliteration by E. P. Lebedeva and L. M. Gorelova, *Sidi kur: sibinskaia versia "Volshebnoho mertvetsa". Teksty v zapisi V. V. Radlova* (Sidi Kur: A Sibe-Manchu Version of the Bewitched Corpse Cycle Transcribed by V. V. Radlov). With transliteration and English introduction by Giovanni Stary (Wiesbaden, 1994). — Aetas Manjurica, 4. For a review on this work see T. A. Pang, Review in *Manuscripta Orientalia*, No. 2.
20. *Kniga o shamanke Nishan'* (A Book about Shamaness Nisan). Facsimile, transliteration, Russian translation, commentary and foreword by K. S. Iakhontov (St. Petersburg, 1992). — Folklor narodov Man'chzhurii, 1; B. R. Ruchtsfeld, "Die Mandschu Erzählung 'Nisan saman-i bithe' bei den Hezhe", *Münchener Beiträge zu Volkskunde*, No. 2 (1989), pp. 117—55.
21. See also A. V. Grebenshchikov, "Kratkii ocherk obratzov man'chzhurskoï literatury" ("A short sketch on the samples of the Manchu literature"), *Izvestiia Vostochnogo instituta*, XXXII, 2 (Vladivostok, 1909), pp. 19—20.
22. M. Gimm, *Die Literatur der Manjuren* (Wiesbaden, 1984), p. 209. — Neues Handbuch der Literaturwissenschaft, 23.
23. The facsimile of this manuscript with introduction, transliteration and German translation was published in Germany see T. A. Pang, "Der Schamanenhof".
24. Hewenjijun-Jalunga, *Saman jarin* (Urumci, 1990). For Chinese translation see Yun Zhixian, "Saman shengge", *Shijie zongjiao yanjiu*, No. 2 (1989), pp. 114—42; Qicheshan, "Sibo zu saman ge", *Sibo zu lishi yu wenhua* (Urumci, 1989), pp. 233—346. For German translation with commentaries see G. Stary, *Das Schamanenbuch der Sibo-Mandschurien* (Wiesbaden, 1992). — Shamanica Manchurica Collecta, Bd. 1.
25. For the first attempt to compare these texts see T. A. Pang, "New evidence about shaman practices among the Sibe-Manchu people in Xinjiang", *Proceedings of the 35th PIAC, September 12—17, Taipei, China*. Ed. Chieh-hsien Ch'en (Taipei, 1994), pp. 387—97.
26. For Chinese translation see Guang Singcai, "Xi qian zhi ge", *Li he*, No. 2 (1981), reprinted in *Xibo zu wenxue lishi lunwen zhi* (Urumci, 1981), pp. 147—50 and *Shige zhi* (Peking, 1983), pp. 393—413. In the Sibe-Manchu language: *Sibe i gurinjihe irgebun*, published by Heyere Sinciyān in 1985 in *Cabcal serkin*, No. 1995 (6.11.1985), p. 3; No. 1996 (9.11.1985), pp. 3—4; No. 1997 (13. 11. 1985), p. 3; No. 2001 (27.11.1985), p. 4; No. 2005 (11.12.1985), pp. 3—4. Guwan Singzai, *Sibe ukسرائ gurinjihe ucun* (Urumci, 1982), pp. 1—34.
27. G. Stary, *Epengesänge der Sibe-Mandschuren* (Wiesbaden, 1988), pp. 11—27.
28. In the article: Zhong Lu, "Sibo zu minjian wenxue jianjie", *Xinjian minjian wenxue*, No. 9 (1984), pp. 125—44; *Sibe ukسرائ irgen siden ucun* (Cabcal, 1984), pp. 84—9; *Kuren folon*, No. 1 (Urumci, 1983), pp. 99—134; *Sibe ukسرائ an tacin* (Urumci, 1989), pp. 279—89. Three versions of this text (not including our Institute texts) were translated by G. Stary, *Epengesängen*, pp. 73—130.
29. A. O. Ivanovskii, *Man'chzhurskaia khrestomatiia*, ii (St. Petersburg, 1895), pp. 191—2.
30. For transliteration and German translation of this text see G. Stary, "Der Mandschukhan Nurhaci als Held mandschurischer Lieder und Geschichte", *Fragen der mongolischen Heldendichtung. Teil IV*, ed. W. Heissig (Wiesbaden, 1987), pp. 180—205.
31. These Manchu songs were published in *Sibe ukسرائ irgen siren ucun* (Cabcal, 1984), pp. 30—3 and *Sibe ukسرائ an tacin* (Urumci, 1989), pp. 408—9. They do not repeat the Institute's text.
32. *Zhongguo shaoshu minzu wenxue*, vol. I (Changsha, 1983). For more details see T. A. Pang, "An introduction to the literature of the Sibe-People", *Central Asiatic Journal*, XXXVIII, 2 (1994), pp. 188—213.
33. T. A. Pang, The Manchu Manuscript "Manjugusai boo banjire nyiāman jafara dorolon i bithe" (The Book of Wedding Ceremonies of the Manchu Banner Families) (Wiesbaden, 1992), pp. 188—212. — Aetas Manjurica, 3.
34. T. A. Pang, "Eine unedierte mandschurische Handschrift über die Hochzeitbräucher der 'Mandschubanner' in Sinkiang", *Ethnohistorische Wege und Lehrjahre eines Philosophen. Festschrift für Lawrence Krader zum 75. Geburtstag* (Frankfurt/M, 1994), pp. 268—78.
35. S. Durrant, "Sino-Manchu translations at the Mukden court", *Journal of American Oriental Society*, No. 99 (1979), p. 653.
36. M. Gimm, "Manchu translations of Chinese novels and short stories: an attempt at an inventory", *Asia Major*, New Series, No. 2 (1989), pp. 77—114. There Prof. Gimm refers to the novel "Jeo pu tuwan-i bithe" as a lost one. Owing to the invitation of the Oriental faculty of the Warsaw University in December 1992, I worked with my Polish colleagues in the library of the Krakow University, where the personal library of the famous German manchurist Möllendorf is kept. Among his books we have found the copy of the mentioned novel, which was considered to be lost during World War II.
37. M. Gimm, "Manchu Translations", p. 82.
38. This kind of literary research is done in B. L. Riflin, V. I. Semanov, "Mongol'skie perevody starinnykh kitaiskikh romanov i povestei" ("Mongolian translations of the old Chinese novels and short stories"), *Literaturnye sviazi Mongolii* (Moscow, 1981), pp. 234—79; S. Durrant, "A note on translation of Chinese historical romance into Manchu and Mongolian", *Chinese literature: Essays, Articles, Reviews*, 1—2 (1979), pp. 654—6; W. Heissig, *Geschichte der mongolischen Literatur* (Wiesbaden, 1972); E. Haenisch, "Der chinesische Roman im mongolischen Schriftum", *Ural-Altaiische Jahrbücher*, No. 30 (1958), pp. 74—92.
39. L. Bese, "On the Mongolian and Manchu collections in the library of the Hungarian Academy of Sciences", *Jubilee volume of the Oriental collection 1951—1976* (Budapest, 1978), p. 59. The numbers mentioned there are No. 190, 194—202, 205 of 1930. When we checked this collection, we found additional Nos. 209 and 210 of 1930 and Nos. 305, 308 of 1931. All together 17 issues. For additional information see G. Stary, "Manju journals and newspapers. Some bibliographical notes", *Proceedings of the 28th PIAC. Venice 8—14 July, 1985* (Wiesbaden, 1989), pp. 217—32.
40. A. V. Grebenshchikov, *Man'chzhurskaia khrestomatiia* (Manchu Reader) (Vladivostok, 1913), pp. 119—36.

**Illustrations**

- Fig. 1.** *Emu tanggu orin sakda i gisun sarkiyān.* Manuscript department, call number B 15, fol. 1a.
- Fig. 2.** *Siyoo wen di juktehe-i kumun maksī be toktobuha wasimbuha selgeri hese.* Archives of the Orientalists. File 32, opis' 1, No. 47, fol. 1a.
- Fig. 3.** *Sula i bithe.* Manuscript department, call number A 156, p. 4.
- Fig. 4.** *Ba na i ucun.* Manuscript department, call number A 51, fol. 1a.
- Fig. 5.** *Daicing guruni kasigar ucuni bithe.* Manuscript department, call number A 16, fol. 1a.
- Fig. 6.** *Muduri mukdehe uculen.* Manuscript department, call number A 53, fol. 1a.
- Fig. 7.** *Ice donjin afaha.* No. 187 of 1925. Manuscript department, call number C 1.
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