

故宫博物院藏品大系

善本特藏編

8

滿文古籍

故宫出版社



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Introduction of Books in Manchu

Chunhua, Li Ying

Preface

Qing Dynasty was a multi-national country established by Manchu noblemen. In 1599, the 27th year of Emperor Wanli of Ming Dynasty, Manchu was created. After Qing Dynasty was founded in 1644, Chinese classics were translated, and books on history, policy, and law were written in Manchu. To rule Mongols and Tibetans effectively, Qing emperors legalized their belief of Buddhism and translated many Buddhist scripts into Manchu. They also compiled some Manchu and multilingual dictionaries to facilitate the learning and translation of Buddhist scripts. In general, the Manchu books in Qing Dynasty covered the translated and created versions based on their sources.

Part One Translated Books

(1) **Translations of Han People's Classics.** Qing emperors worshipped Han People's culture. Before Manchu people unified China, they had translated some Chinese classics into Manchu, such as *Statute Book of Ming Dynasty*, *Sushu*, *The Book on the Art of War*, *History as a Mirror*, *Mencius*, *Romance of the Three Kingdoms*, and *History of Jin Dynasty*. After Manchu people unified China, Emperor Shunzhi worshipped Confucius, respected Confucianism, and learnt Han People's culture with zealous effort. He ordered to translate such Chinese classics into Manchu as *The Imperial Edicts of Emperor Hongwu*, *Models for Behavior and Speech*, *The Loyalty to the Court*, and *The Book of Songs*, which consolidated the Manchu-Han Alliance and established foundation for the cultural prosperity in Emperor Kangxi, Emperor Yongzheng, and Emperor Qianlong.

Emperor Kangxi valued the essence of Han people's culture, Confucianism, Cheng-Zhu School, etc. He also translated, noted, and printed with Manchu many Confucianist classics and other books, such as *Imperially Edited Commentaries to the Four Books*, *Imperially Compiled Notes on Character and Reason*, and *Imperially Noted Outline of History as a Mirror*. Besides, scholars translated some literary works into Manchu, including *Romance of the West Chamber*, *Romance of the Western Han Dynasty*, *Journey to the West*, *The Plum in the Golden Vase*, *Romance of Sui and Tang Dynasties*, and *History of Kingdoms in Eastern Zhou Dynasty*. As a result, Confucius and Zhu Xi's thoughts became the dominant ideology in Qing Dynasty.

Emperor Yongzheng also respected Confucianism. He founded many governmental schools to publicize education among the bannermen. Emperor Qianlong continued to popularize Confucianism. He re-edited Confucianist classics with standard Manchu and printed *The Four Books*, *The Five Classics*, etc.

(2) **Translations of Buddhist Scripts.** Before Manchu people unified China, Da Hai translated *Mahayana Sutra* into Manchu. After they unified China, Qing emperors carried out the policy that Mongols and Tibetans were allowed to believe in Buddhism and compiled many Buddhist scripts in Manchu, such as *Golden Light Sutra*, *Heart Sutra* (in the reign of Emperor Yongzheng), *Complete Tibetan Sutra in Manchu*, *Ode on Saving Mother Sutra*, *Infinite Life Pray Scripts*, *Sanskrit Texts* (in the reign of Emperor Qianlong), *Imperially Edited Sanskrit Texts in Mahayana Sutra*, *Imperially Translation of Pleading Rain Sutra*, and *Incantation Sutra* (in Manchu, Chinese, Mongolian, and Tibetan). In early Qing Dynasty, the emperor's belief in Buddhism and compilation of Manchu Buddhist scripts enhanced the influence of Buddhism among officials and princes. For instance, De Leke, Duck of Balin written *Ode on Manjusri* and *Manjusri Sutra*, and Yong Rong written *Diamond Longevity Sutra*, which were all written in Tibetan, Manchu, Mongolian, and Chinese, and presented to Emperor Qianlong.

In early Qing Dynasty, emperors valued and learnt Confucianism and translated Confucianist classics and Buddhist scripts into Manchu for more than 100 years, which contributed to implement the Manchu-Chinese Alliance and Manchu-Mongolian Alliance policies and promoted the production and prosperity of Manchu and multilingual dictionaries.

(3) **The Publication and Development of Dictionaries.** After Manchu people unified China, Emperor Kangxi ordered to compile *Imperially Edited Reference Book in Qing Dynasty* to meet the need of translation, which was printed in 1708, the 47th year of Emperor Kangxi. Later, it was translated into Mongolian and Chinese, and printed with the Manchu-Mongolian edition, with the Manchu-Chinese edition *Reference Book for Learning Phonetics in Manchu and Chinese* and *Reference Book for Learning Manchu*.

To standardize the transliteration of Chinese words, Emperor Qianlong ordered Imperial Household Department, ministries, and offices to compile *Imperially Edited Manchu*, *Newly Edited Manchu*, *New Manchu Words Borrowed from Other Languages*, *Imperially Edited Reference Book for Chinese and Manchu*, etc, in which borrowed words from Chinese in *Imperially Edited Reference Book in Qing Dynasty* were replaced with Manchu transliterated words. *Imperially Edited Reference Book in Qing Dynasty* was supplemented with new and out-of-date words, turning out to be *Supplemented Imperially Edited Reference Book in Qing Dynasty*. It was printed in 1771, the 36th year of Emperor Qianlong and became the model for the compilation of Manchu dictionary. To preserve, develop, and standardize the phonetics in other languages, Emperor Qianlong ordered to compile some multilingual dictionaries, such as *Imperially Edited Reference Book for Learning Phonetics in Manchu, Mongolian, and Chinese*, *Imperially Edited Manchu-Mongolian-Tibetan-Chinese Reference Book*, and *Imperially Edited Manchu-Mongolian-Tibetan-Uigur-Chinese Reference Book*, which were based on *Supplemented Imperially Edited Reference Book in Qing Dynasty*. In preface to *Supplemented Imperially Edited Reference Book in Qing Dynasty*, Emperor Qianlong took the histories of Liao, Jin, and Yuan dynasties as an example and emphasized the importance of transliteration. Meanwhile, he ordered to note with Manchu the names of people, place, and official's position in the histories of the three dynasties. In 1780, the 45th year of Emperor Qianlong, *Imperially Edited Notes on the Histories of Liao, Jin, and Yuan Dynasties* was printed.

In Qing Dynasty, the compilation of Manchu phonetic dictionary kept pace with that of governmental professional dictionary. In Manchu-Chinese *Encyclopedia of Qing Dynasty*, *Manchu-Chinese Encyclopedia*, and *Collections of Manchu Words*, the transliteration of Chinese was basically consistent with that in *Imperially Edited Reference Book in Qing Dynasty*.

After *Supplemented Imperially Edited Reference Book in Qing Dynasty* was published, Yi Xing, a member of royal clan, collected over 7,900 new Manchu words with the imperial approval. Sharing the stylistic rule of *Collections of Manchu Words*, he compiled *Supplementation of Manchu Words* and printed it in 1786, the 51st year of Emperor Qianlong. Later, Zhi Kuan and Pei Kuan, chief instructor of translation for the Eight-Banner troops in Jingzhou, organized students to integrate *Collections of Manchu Words* with *Supplementation of Manchu Words*, forming *An Overall Collection of Manchu Words*. It was printed in 1897, the 23rd year of Emperor Guangxu.

In short, the Manchu and multilingual dictionaries compiled in Qing Dynasty marked the unprecedented prosperity of Manchu words. They provided the most effective way to consolidate the Manchu-Chinese Alliance policy and promote the spread and communication of national cultures, and played an active role in perfecting Manchu and popularizing the national culture.

Part Two Created Books

(1) **The Compilation of Historical and Chorographical Books.** In the reign of Emperor Kangxi, book-compilation organizations were established in National Strategy Academy, National History Academy, and Hall of Martial Valor Book Compilation Institute. Emperor Kangxi ordered to compile many historical and chorographical books of Qing Dynasty in Manchu, Chinese, and Mongolian.

Firstly, *The Memoir in the Reigns of Emperors in Qing Dynasty*, *The Imperial Edicts in Qing Dynasty*, *The Tactics of Emperors in Qing Dynasty*, and *The Biography of Emperors in Qing Dynasty* were compiled in National History Academy. In Qing Dynasty, when the emperor deceased, his successor immediately ordered to compile *The Memoir in the Reigns of Emperors in Qing Dynasty* and *The Imperial Edicts in Qing Dynasty*. From Emperor Taizu to Emperor Dezong in Qing Dynasty, there were 12 books on *The Memoir in the Reigns of Emperors in Qing Dynasty* and *The Imperial Edicts in Qing Dynasty* respectively. In the 9th year of Emperor Tiancong, *The Memoir in the Reigns of Emperor Hongwu* was compiled in Manchu, Mongolian, and Chinese. The Manchu edition of *The Memoir in the Reigns of Emperors in Qing Dynasty* and *The Imperial Edicts in Qing Dynasty* were all decorated with large and small red damask silk or small yellow damask silk. Some books on *The Imperial Edicts in Qing Dynasty* had Hall of Martial Valor Edition.

In addition, the compilation of *Imperially Edited History of Qing Dynasty and Biographies of Accomplished Persons* was started in 1710, the 49th year of Emperor Kangxi and completed in the reign of Emperor Qianlong by National History Academy. This ushered in the beginning of the compilation of biographies of outstanding officials and faithful generals. For instance, Emperor Yongzheng ordered to compile *A General Genealogy of Clans in the Eight-Banners* in 1735, the 13th year of his reign, which was printed in 1744, the 9th year of Emperor Qianlong. Emperor Qianlong re-edited *Imperially Edited History of Qing Dynasty and Biographies of Accomplished Persons*, and recounted in detail the accomplishments of members of royal clan and outstanding persons, such as in *Accomplishments and Biographies of Princes and Dukes*, *Records of Conferred Princes and Dukes*, *Imperially Edited Biographies of Princes and Dukes of Hui Tribes in Outer Mongolia*, *Imperially Edited History of Qing Dynasty and Biographies of Officials*, *Imperially Edited History of Qing Dynasty and Biographies of Accomplished Persons*, *Imperially Edited History of Qing Dynasty and Biographies of Faithful Generals*, and *Biographies of Persons with Shrines in Zhaozhong Temple*. These books were re-compiled by the successors of Emperor Qianlong.

Secondly, Emperor Kangxi set up National Strategy Academy that concentrated on the compilation of the history of war in Qing Dynasty. In the reign of Emperor Kangxi, some books recording the wars in the frontier among minorities were compiled in Manchu and Chinese, such as *Records of the Pacification of Revolt of the Three Feudatories*, *Records of the Pacification of the Rebels in the Northern Desert Led by the Emperor*, *Records of the Pacification of the Rebels of Dzungar People*, *Records of the Pacification of the Rebel of Tusi in Jinchuan*, and *Records of the Pacification of the Rebels of Tusi in Major and Minor Jinchuan*. Besides, Emperor Qianlong ordered to compile *Records of the Foundation of Qing Dynasty* to propagate the history of early Qing Dynasty.

Thirdly, there were numerous geographical books. However, few had been translated into Manchu, including *Imperially Edited Research of the Origin and Spread of Manchu*, *Imperially Edited Primary Collection of Records of the Eight Banners*, *Imperially Edited Chorography of Mount. Wutai*, and *Imperially Edited Records of the Imperial College*.

(2) **The Collection of Policies and Statutes.** To maintain social order and consolidate national unity, Qing emperors established National Law Academy and printed many books on the policies and statutes in Manchu and Chinese. In 1670, the 9th year of Emperor Kangxi, *Cases Attached to Laws in Qing Dynasty*, the earliest Manchu statute book, was printed. *Laws for Supervision and Arrest* had been printing in Qing Dynasty to settle the problem that peasants fled because of the enclosure done by the Eight Banners. In 1680, the 19th year of Emperor Kangxi, *The Imperially Edited Temporary Laws for the Six Ministries* was printed.

When Emperor Yongzheng ascended the throne, he ordered to reduce and standardize the laws. *Explanations for Qing-Dynasty Laws* was supplemented with notes and cases and renamed *Imperially Edited Qing-Dynasty Laws*. The form that cases attached to the laws ended the condition that laws and cases were separated or laws were replaced with cases since the reign of Emperor Kangxi. Emperor Qianlong conformed the original, supplemented, and imperially edited notes in the laws. With the supplemented cases, *Laws and Cases in Qing Dynasty* was compiled and printed in 1740, the 5th year of Emperor Qianlong, and became the model for statute books in Qing Dynasty. It was ruled that statute books should be re-edited in small scale after 5 years and in large scale after 10 years, based on the principle that laws were changed and supplemented while being passed down. In *The Edited Laws and Cases in Qing Dynasty*, there were more volumes and cases.

In addition, Qing emperors compiled *Rules in Imperial Clan Court* to maintain the royal privilege and *Temporary Rules in Imperial Household Department* to maintain the order in the court. Many specific rules were made, such as *Rules for the Eight Banners*, *Rules for Ordinance*, *Rules for the Examination in Ministry of Military*, *Rules for Barbette at Baita Mountain*, *Rules for Selecting Officials*, *Rules for Examining and Grading Officials*, *Rules for Punishment*, *Imperially Edited Rules for Banner Affairs in Ministry of Revenue*, *Imperially Edited Rules for Tai Chang Temple*, *Imperially Edited Rules for Imperial College*, etc. Their compilation and edition were also based on the rule that statute books should be re-edited in small scale after 5 years and in large scale after 10 years.

Qing emperors paid attention to the pacification and management of minorities in the frontier. To rule Mongolia, *Rules Made in Shengjing* was issued in 1633, the 7th year of Emperor Tiancong. It was the earliest national and regional law in Qing Dynasty. In 1636, the 1st year of Emperor Chongde, Office for Mongolian Affairs was established, which was renamed Board for National Minority Affairs in 1638, the 3rd year of Emperor Chongde. In 1643, the 8th year of

Emperor Chongde, *Books of Laws for Mongolia* was issued, which was printed with the edited version in 1657, the 14th year of Emperor Shunzhi and reprinted in 1667, the 6th year of Emperor Kangxi. With continuous edition, it was printed in Manchu, Mongolian, and Chinese in 1715, the 54th year of Emperor Qianlong, with the new name *Laws and Cases for Mongolia*. Since 1811, the 16th year of Emperor Jiaqing, Mongolian laws and cases had been edited. Supplemented with *A General History of Tibet*, *Rules for Huijiang*, and other rules for Lamaism and Russian affairs, *Laws and Cases for Mongolia* was renamed *Rules for Board for National Minority Affairs* in Manchu, Mongolian, and Chinese in 1814.

The laws and rules made in Qing Dynasty covered different fields and diverse types. Therefore, in 1684, the 23rd year of Emperor Kangxi, Law Collection Academy was established to collect the laws and rules. In 1690, the 29th years of Emperor Kangxi, *Collected Laws in Qing Dynasty* was printed. It was the first comprehensive law in Qing Dynasty and re-edited four times. In the 3rd edition in the reign of Emperor Qianlong, *Rules and Cases* were compiled. In the 4th edition in the reign of Emperor Jiaqing, illustrations were added.

In general, the laws and rules, such as *Collected Laws in Qing Dynasty*, *Rules*, and *Cases* constituted the complete administrative and legal system in Qing Dynasty. While maintaining the existence of royal privileges, they stabilized the multi-national country.

(3) **Manchu Literary Works Created by Manchu People.** With the Manchu-Chinese cultural communication and influence deepened, many Manchu writers emerged. However, few could write in Manchu and their works were in small amount, such as *Imperial Poems on Chengde Mountain Resort*, *Imperial Ode on Shengjing*, *Imperially Composed Ancient Poems*, *Essay on Emperor Taizong's Defeat against Ming-Dynasty Troops at Songsan Mountain*, *Records on March with Army*, *Records of the Remote Area*, *Records in the Diplomatic Mission to Jiaozhi*, etc. Among them, *Imperial Poems on Chengde Mountain Resort* was the only Manchu poetry collection of Emperor Kangxi. *Imperial Ode on Shengjing* was composed in 1743, the 8th year of Emperor Qianlong, when Emperor Qianlong worshipped the ancestral temple in Shengjing. As the most famous ode of Emperor Qianlong, it was transcribed in 32 styles in Manchu seal character and printed in Manchu-Chinese seal character in 1748, the 13th year of Emperor Qianlong. Manchu-Chinese *Imperially Composed Ancient Poems* was a creative work of Emperor Qianlong and was printed in 1779, the 44th year of Emperor Qianlong. *Records on March with Army*, *Records of the Remote Area*, and *Records in the Diplomatic Mission to Jiaozhi* were essays recording journey and folks.

In conclusion, the Manchu works were later translated into Mongolian, and some into French, German, and English.

Explanatory Notes

Range of Collection: This series selects and introduces the collections in the Palace Museum, which are mainly valuable ancient books in Mongolian, Manchu, Chinese, Tibetan, and Uigur. Most are compiled in Manchu-Mongolian and Manchu-Chinese-Mongolian. Few are in Tibetan-Uigur.

Category and Structure: This series follows the traditional category in ancient Chinese books, *Jing* (Confucianist Classics), *Shi* (History), *Zi* (Philosophy), and *Ji* (Literature). In each category, we firstly edit the governmental edition, and then the non-governmental edition based on the chronological order.

Title: Some Manchu or plurilingual books have more than one titles which differ little from each other and lie in different places, like titles in title page, head page, copyright page, cover page, and bookmark, like the phrases “records in books,” “title in the total catalogue,” “alias,” “planned name,” and “translated name.” This series mainly takes the title in head page, and that in title page, copyright page, or cover page if the book has no title in head page. In some cases, the title is chosen not completely based on the rule so long as it can fully represent the feature of the book. In some Mongolian and plurilingual books, such words as “Imperially Edited,” “Imperially Printed,” “Translated,” “Manchu-Chinese,” and “Multi-language” are reserved to present the real condition when the books were compiled. The titles are in Chinese and Mongolian.

Language and Genre: In Qing Dynasty, most Mongolian books were plurilingual, in two, three, four, or five languages and with diverse genre. For instance, *Collections of Words and Expressions Used in Life and Production in Tuote Mongolian* is a Mongolian-Tuote-Manchu-Chinese dictionary. As *Tuote* is a kind of Mongolian used by Oirats, the dictionary is actually a Mongolian-Chinese-Manchu edition. In addition, *Imperially Edited Reference Book for Manchu and Mongolian Learning, On Mongolian, Manchu-Mongolian-Uigur Characters, Manchu-Mongolian-Tibetan-Uigur Characters, and Manchu-Mongolian-Tibetan-Gyarung-Uigur Characters* are dictionary in two or more languages. The words in Mongolian, Tibetan, Gyarung, and Uigur are transliterated from Manchu letters. *Manchu-Mongolian-Chinese Characters* is a Manchu-Mongolian-Chinese dictionary, in which the Mongolian part is all transliterated from Manchu letters. The dictionary has only Chinese and Manchu editions. It can be concluded that plurilingual dictionaries have more languages than editions. In some plurilingual dictionaries, the words are transliterated from more than one language. For example, in *Imperially Edited Collections of Names in Translation*, Sanskrit words in Buddhism are transliterated from Manchu, Chinese, Mongolian, and Tibetan. In general, the language and genre in one book differ. This series mainly bases itself on the number of languages and edits on the order of them to present the multilingual books.

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