

HARVARD-YENCHING LIBRARY

A Century of Collecting & Preservation





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HARVARD-YENCHING LIBRARY

Over the past century, the Harvard-Yenching Library has grown to become one of the premier East Asian Studies libraries in the world.

It is difficult to assign a precise date for the establishment of the Harvard-Yenching Library, but it has traditionally been aligned with the official founding of the Harvard-Yenching Institute in 1928. The first acquisition of East Asian language books by Harvard can, however, be traced to the late-nineteenth century when Ge Kunhua 戈鲲化 (1836–1882), who began teaching Chinese at Harvard in 1879, donated a small number of Chinese books to the Harvard College Library. The nascent East Asian collection expanded from 1915–1916, when Professors Anesaki Masaharu 姉崎正治 (1873–1949) and Hattori Unokichi 服部宇之吉 (1867–1939) entrusted a large collection of Japanese books to the library upon their return to Japan.

When the Harvard-Yenching Institute was established in 1928, it assumed responsibility for the emergent East Asian collection that was housed in Widener Library. That disorganized collection had begun to be systematically catalogued by Alfred Kaiming Chiu (Qiu Kaiming 裘開明; 1898–1977), a graduate student volunteer who went on to be appointed as the founding librarian of what was initially known as the Chinese-Japanese Library of the Harvard-Yenching Institute (哈佛燕京學社漢和圖書館). Under the leadership of Alfred Kaiming Chiu, who actively collected rare materials in China and Japan during his nearly forty-year tenure as librarian, the library grew substantially and would later build up significant collections in Korean, Vietnamese, Manchu, Mongolian, and Tibetan.

The library was first located in Boylston Hall and then moved to its current location at 2 Divinity Avenue in 1958. In 1965, the library was renamed as the Harvard-Yenching Library. In 1976, when the library began to be administered by the Harvard College Library, it had already achieved world-renowned status as having the largest East Asian research collection of any academic institution outside of Asia and as home to one of the preeminent rare book collections in the world.

Thanks to the dedicated efforts of librarians who followed Alfred Kaiming Chiu (Eugene W. Wu, James Cheng, and currently Jidong Yang), the library has grown to include 1.7 million volumes in more than a dozen languages (including over 900,000 Chinese, 400,000 Japanese, 200,000 Korean, 30,000 Vietnamese, 55,000 Western languages, 4,000 Tibetan, 3,500 Manchu, and 500 Mongolian volumes).

Today, the Harvard-Yenching Library—the third largest library within the Harvard library system—houses a remarkable array of valuable manuscripts, block-prints, printed books, personal papers and letters, rubbings of inscriptions, paintings, and digital databases. The library continues to enhance the depth and breadth of its collections of rare and unique materials, supported by an annual grant from the Harvard-Yenching Institute. As the Harvard-Yenching Library enters its second century, it remains dedicated to preserving its esteemed collection of research materials and rare books and making them available to scholars from around the world.

Harvard-Yenching Library

- 1.7 million volumes in 12+ languages
- 900,000+ Chinese
- 400,000+ Japanese
- 200,000+ Korean
- 30,000+ Vietnamese
- 55,000+ Western languages
- 4,000+ Tibetan
- 3,500+ Manchu
- 500+ Mongolian volumes

The eleven items selected for presentation here provide a small taste of the treasures that await those who explore the Harvard-Yenching Library's collections. As part of the library's 75th Anniversary in 2003, a beautifully illustrated catalogue—that contains extensive introductory essays—was published for an exhibition held at the Houghton Library (*Treasures of the Yen-ching: Seventy-Fifth Anniversary of the Harvard-Yenching Library, Exhibition Catalogue*, edited by Patrick Hanan, 2003). The smaller selection introduced here by former Harvard-Yenching Institute Visiting Scholars, Harvard-Yenching Librarians, former Harvard graduate students, and other scholars, further demonstrates the richness and breadth of the Harvard-Yenching Library's special collections.

The pieces cover a broad range: a child's Manchu-language practice book; a collection of letters and cards from several hundred Chinese literati; a series of 17th century booklets on the breeding and care of horses in Japan; a collection of legal, social, and domestic documents from early 20th century Vietnam; and Korean Buddhist manuscripts of exceptional artistic value, among others. Although they may focus on different countries, time periods, fields, and social classes, they each in their own way help illustrate that the materials in the library are part of an extraordinary collection documenting the cultures, languages, literatures, and histories of East Asia.

In these short entries, one can also gain a sense of the personal ways that the authors have engaged with, and continue to study, these remarkable collections. In the words of one of the HYI alumni authors:

“The Harvard-Yenching Library is filled with hidden gems. While reading one book, another unexpectedly calls out, and soon they begin weaving their own spontaneous web of meanings.”

Shōzoku shūyō shō 裝束集要鈔
(Collected key excerpts on court costumes).



**Directors of the
Harvard-Yenching
Library**

A. Kaiming Chiu
裘開明
(1928–1964)

Eugene W. Wu
吳文津
(1965–1997)

James Cheng
鄭炯文
(1998–2020)

Jidong Yang
楊繼東
(2022–)

HARVARD-YENCHING INSTITUTE

The Harvard-Yenching Institute (HYI) was founded in 1928 with funding provided solely from the estate of Charles M. Hall.

Charles M. Hall was the inventor of a process for refining aluminum and the founder of the Aluminum Company of America (ALCOA). Although the Institute has close ties with Harvard University, it is a legally and fiscally independent public charitable trust. Mr. Hall's charge to the trustees of his estate was to promote higher education in Asia. To fulfill his mission, the trustees of his estate established the Institute, including a major collection of Chinese and Japanese books, in partnership with Harvard University, Yenching University, and other Christian colleges in China.

In the 1930s, the Institute supported the development of the Department of Far Eastern Languages at Harvard, which is now named the Department of East Asian Languages and Civilizations. In 1936, the Institute began publication of the *Harvard Journal of Asiatic Studies* (HJAS). Since the 1950s, the Institute's core activity has been to offer fellowships to faculty and doctoral candidates at leading East, South, and Southeast Asian universities in all fields of the humanities and social sciences.

On the Map Collection

At the Harvard-Yenching Library

WRITTEN BY

Gang Song 宋剛
(University of Hong Kong)

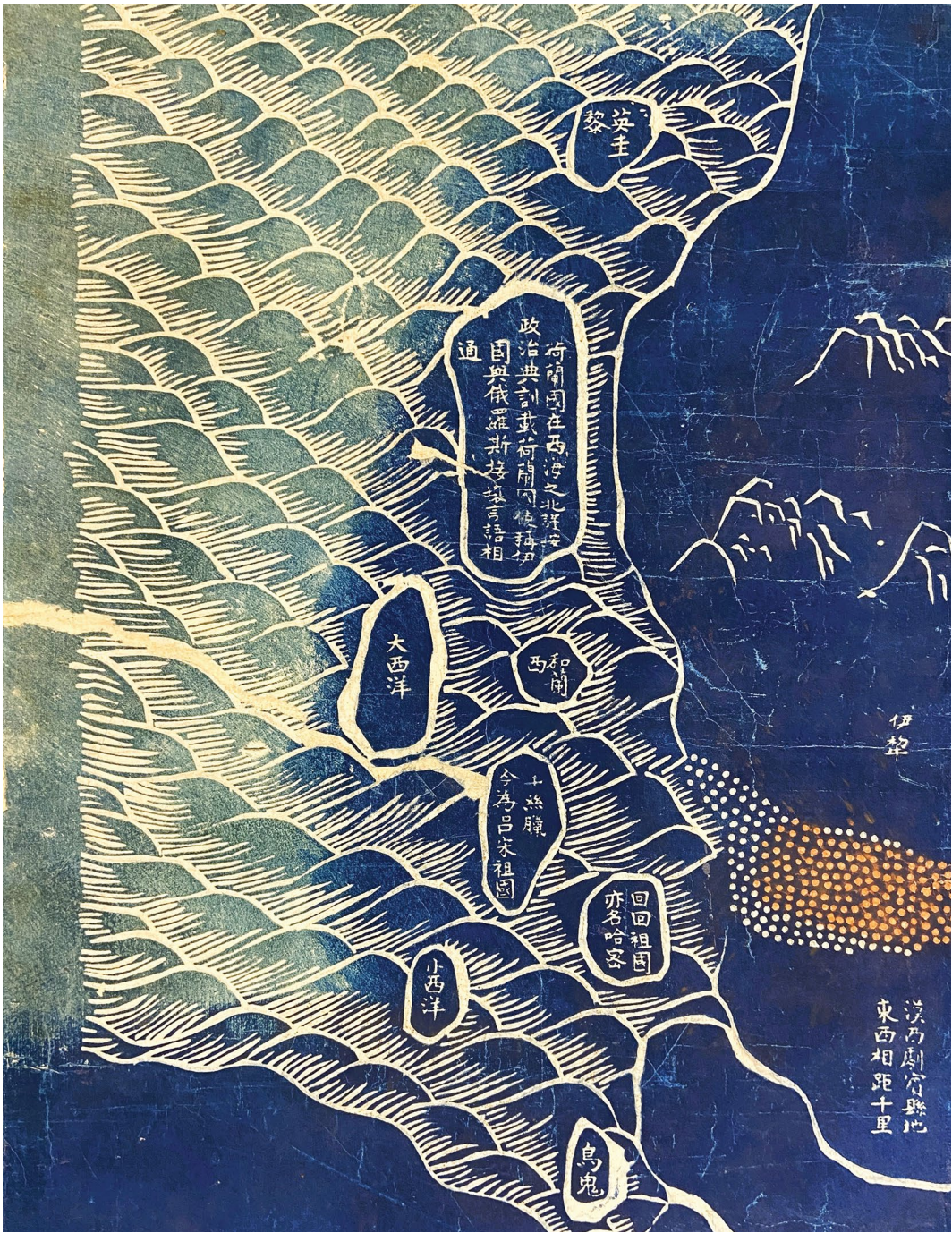
The Harvard-Yenching Library has a rich collection of more than 9,000 Asian maps. They are invaluable sources for interested Harvard scholars and visiting scholars worldwide to conduct research in history, cartography, and other related fields. Among them, two rare copies of *Daqing wannian yitong dili quantu* 大清萬年一統地理全圖 (Complete terrestrial map of the Great Qing in eternal unity; ca. 1814) have been attracting a great deal of attention from scholars working on syncretic pattern Chinese world maps in mid-Qing China.

The two maps are almost identical, one mounted on a single sheet while the other in eight panels. The territorial features obviously follow the conventional *Hua-Yi* 華夷 (Chinese-Barbarian) pattern maps, but a viewer cannot miss the small space at the upper left corner, with islands in the seas representing *Xiyang* 西洋, i.e., Europe, a visible trace of the “new” geographic knowledge originating from the European-style world maps made by the Jesuit missionaries in China during earlier centuries.

Like all other foreign nations, these remote places are depicted as tributary states at the peripheries of the Qing empire, hence providing an idealized depiction of the stereotyped Sinocentric world order.



Technically, the maps present a striking visual effect due to the large-scale application of the Prussian blue colorant. They meanwhile suggest highly sophisticated techniques in rubbing and printing, leaving some unsolved questions for experts of Chinese maps. The unusual color, form, and qualities made them popular maps in pre-modern Asia. As two rare copies in a series of similar “blue maps,” they become unique objects for scholars to make further inquiries into mapmaking in Chinese and global contexts.



THIS PAGE
Detail (upper left of map) showing that England (Yingguili 英圭黎), Holland (Helan 和蘭), and the Great Western Ocean (Da Xiyang 大西洋) are haphazardly placed at the periphery of the Great Qing Empire.

OPPOSITE
Scholars examine a map in HYL's Special Collections Reading Room.

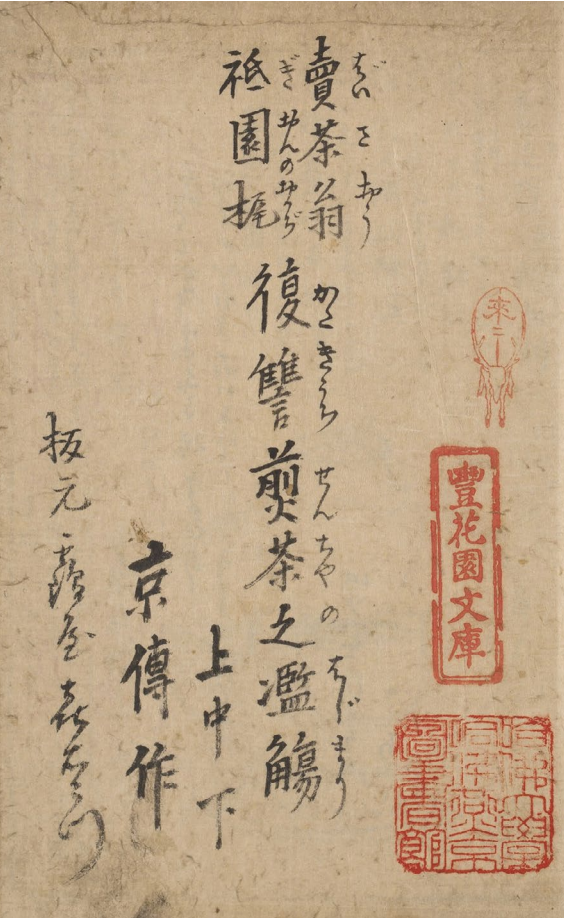


This book is a handwritten draft manuscript of Santō Kyōden's 山東京伝 (1761–1816) work *Baisa-ō Gion no Kaji katakiuchi sencha no hajimari* 賣茶翁 祇園梶復讐煎茶之濫觴, published in 1805. It belongs to the genre known as *kibyōshi* 黄表紙 (literally, “yellow covers”), illustrated novels featuring intellectual humor and satire that flourished from around 1775 to 1806. Kyōden is one of the most famous writers among them.

This work is a tale of vengeance, a popular subject in late *kibyōshi* works following the implementation of publishing controls under the Kansei Reforms (1787–1793), which were rooted in Confucian thought.

The manuscript's text is written in black ink, with numerous corrections made using pasted paper and red ink by the author himself, which delivered his instructions to the copyist and artist who made the clean copy for its publication. The Harvard-Yenching Library also holds a printed edition of the book. By comparing the author's manuscript and the printed book, we can grasp how this work was created.

Both copies were formerly owned by Meiji-period drama critic and novelist Kōdō Tokuchi 幸堂得知 (1843–1913) and later became part of the Yasuda-bunko 安田文庫 collection, which belonged to Yasuda Zennosuke 安田善之助 (1879–1936), the second head of the Yasuda family's financial dynasty. They were exhibited at an antique book show held at Asakusa Sensōji Temple in Tokyo, on November 13 and 14, 1936, but were reportedly destroyed during World War II. However, in reality, they survived the war, crossed the ocean, and ultimately found a permanent home at the Harvard-Yenching Library.



Reference: Kimura Senshū 木村仙秀.
“Matsunoya-bunko no zōsho” 松廼舎文庫の蔵書. In vol. 3 of Kimura Senshū shū 木村仙秀集. Musashimurayama, Jpn.: Seishōdō shoten, 1984.

The Origins of Green Tea

A Revenge Story, Featuring Baisaō and Okaji of Gion

WRITTEN BY
Eiko Kawamura 河村瑛子
(Kyoto University)

THIS PAGE
The original front cover of *Katakuchi sencha no hajimari*.

OPPOSITE
The original first page of *Katakuchi sencha no hajimari*.



ABOVE
Sino-Islamic poster showing Noah's ark and a poem.

RIGHT
A Sino-Islamic poster showing (from right to left) a teapot, incense box, incense burner, chopstick holder, and vase with Arabic inscriptions. The steam of the teapot and smoke of the incense burner bear additional inscriptions.

OPPOSITE
A mosque in Zhengzhou, Henan, which local Muslims claimed was built in the Tang Dynasty.



Claude L. Pickens, Jr.

Collection of Photographs

WRITTEN BY
Wang Jianping 王建平
(Shanghai Normal University)

The Rev. Claude L. Pickens, Jr. Collection on Muslims in China is one of the most important and treasured primary resources in the Harvard-Yenching Library for scholars of Chinese Islam and the Hui ethnic minority. The collection is divided into four catalogues: materials collected by Dr. Samuel Zwemer, by British missionary Isaac Mason, and by Rev. Claude Pickens, and the books collected by Dr. Zwemer and Rev. Pickens. The most valuable among them is the collection gathered by Claude Pickens including about 1,000 items, such as photos, various posters, Arabic calligraphic works, calendars, notes, bibliographies, manuscripts, books in both Chinese and Arabic published by Muslim presses in Beijing and other parts of China, and periodicals—including *Friends of Moslems*, edited and published by Rev. Pickens and his wife.

“It is one of the most comprehensive and valuable collections worth recommending in the Harvard-Yenching Library.”



At the time Rev. Pickens was collecting the materials, China was plunged into war, revolution, and political turmoil. The collection was moved back and forth over the Pacific Ocean several times before he finally donated it to Harvard University. Many of the preserved materials are not available in mainland China at present.

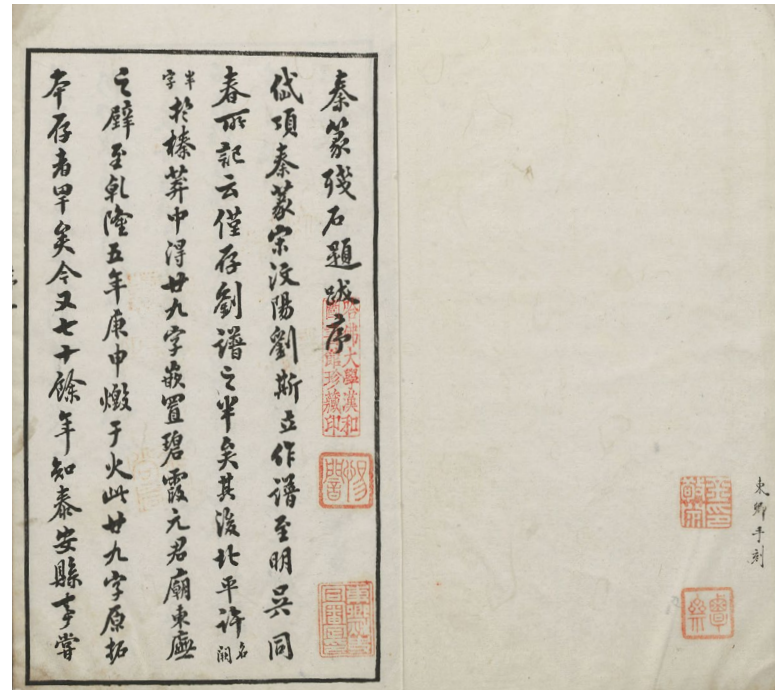
Much of the historic mosque architecture seen in the photos has been destroyed, along with large quantities of the archives on the history of Islam in China. Therefore, the Pickens collection on Muslims in China is a unique and invaluable historic record, and a source that scholars from all over the world, including China, ought to reference. It is one of the most comprehensive and valuable collections worth recommending in the Harvard-Yenching Library.

THIS PAGE

The first folio of *Qinzhuang canzi* 秦篆殘字 from the Fujitsuka Collection, bearing the ownership seals of Kim Jeong-hui 김정희 金正喜 and Ye Zhishen 葉志詵.

OPPOSITE

A folio from *Hailin chidu* 海隣尺牘 in the Fujitsuka Collection, featuring Fujitsuka's red annotations and markings.



Treasure Hunting in the Yenching Library

Discovering the Fujitsuka Chikashi 藤塚隣 (1879–1948) Collection

WRITTEN BY

Jung Min 정민 鄭珉
(Hanyang University)

The Harvard-Yenching Library is filled with hidden gems. While reading one book, another unexpectedly calls out, and soon they begin weaving their own spontaneous web of meanings. My research on cultural encounters among East Asian intellectuals began during my stay as a Harvard-Yenching Visiting Scholar in 2012. While examining the book network of the Qianlong and Jiaqing periods of the Qing dynasty, I repeatedly came across old Chinese books bearing

a sticker from Japan Publication Trading Co. Ltd. As the post-World War II Japanese market was suddenly flooded with vast quantities of Chinese rare books, the Japan Publication Trading Co. Ltd. acted as an intermediary agency to collect and sell these books—from which the Harvard-Yenching librarians selected materials deemed to be of particular scholarly or historical value.

As I studied the traces of 18th- and 19th-century Sino-Korean cultural exchange, I began to realize that hidden among these volumes were significant portions of the personal collection of Fujitsuka Chikashi 藤塚隣, a Japanese scholar who had taught at Keijō Imperial University in Seoul in the early 20th century and had researched the transmission of Qing scholarship throughout East Asia. These books had not arrived as an intact collection but rather as individual volumes scattered among others.

To identify them as once belonging to Fujitsuka's library required careful attention to the marginal notes in his distinctive hand, interleaved memo slips, and the unique brushstrokes of the titles he had inscribed on their covers. After a long and meticulous search, I was able to locate about 46 titles, totaling some 200 volumes, from the Fujitsuka Collection. Upon returning to Korea, I analyzed the intellectual network embedded in these books in detail and published a study of them titled *The Literary Republic of Sino-Korean Intellectuals in the 18th and 19th Centuries*.

A Japanese scholar of Chinese studies in the early 20th century had once carried these books from China to Korea to study the scholarly exchange between Korea and China. A century later, a Korean scholar at the Harvard-Yenching Institute in the United States rediscovered them, retracing their meanings and contexts.

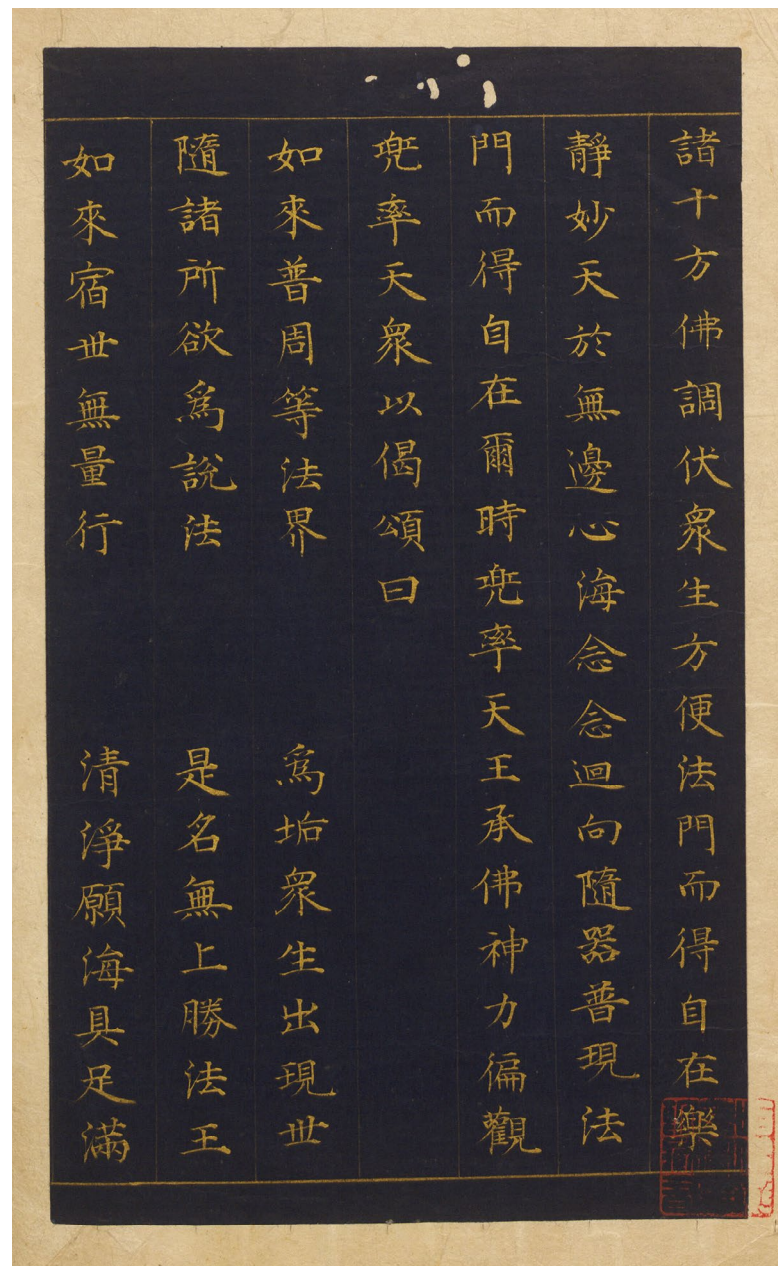
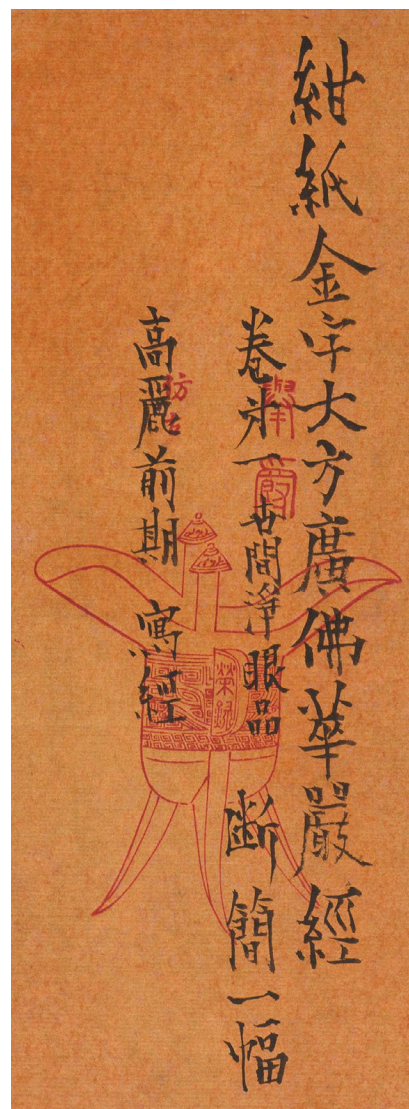


RIGHT

A fragmentary scroll of the *Avataṃsaka Sūtra*, Volume 1, “Śrī Viśuddhacakṣuḥ Chapter,” written in gold ink on indigo paper, likely dating to the early Koryŏ period.

BELOW

Handwritten note, likely by Min Young-gyu, describing a fragmentary scroll of the *Avataṃsaka Sūtra* written in gold ink on indigo paper.



“Together, these two collections remain invaluable legacies that exemplify the Harvard–Yenching Institute’s tradition of international collaboration and East Asian scholarly exchange.”

The Min Young-gyu Collection

Korean Buddhist Manuscripts and the Harvard-Yenching Network

WRITTEN BY

Park Younghwan 박영환 朴永煥
(Dongguk University)

In 1955, Professor Min Young-gyu 민영규 閔泳珪 of Yonsei University, while staying as a visiting scholar at the Harvard-Yenching Institute, deposited a total of 45 titles in 47 volumes of Korean classical works—published during the Koryŏ and Chosŏn dynasties—into the Harvard-Yenching Library. These materials marked an important beginning for the international preservation of Korean antiquarian sources and for bibliographical exchange between Korea and the United States.

Among them, 12 titles in 17 volumes are Buddhist texts, including scriptures such as the *Lotus Sūtra* (妙法蓮華經) and the *Avataṃsaka Sūtra* (大方廣佛華嚴經), as well as numerous Sŏn 禪 (Ch. Chan) Buddhist works such as *Letters of Chan Master Dahui Pujue* (大慧普覺禪師書). Most of these texts were printed between the 15th and 19th centuries, providing valuable evidence for identifying the publication dates, bibliographical structure, preservation conditions, and patterns in the transregional exchange of Korean Buddhist literature.

In particular, a fragmentary scroll of the *Avataṃsaka Sūtra* (大方廣佛華嚴經), Volume 1, “Śrī Viśuddhacakṣuḥ Chapter” (世間淨眼品), written in gold ink on indigo paper, was purchased by Min on June 8, 1954, and transferred to the Harvard-Yenching Library on April 25, 1955. It is presumed to be a Koryŏ-period manuscript sūtra (*sagyŏng* 寫經) of exceptional artistic and scholarly value.

In December 1954, Min attended a lecture by Hu Shih 胡適 at the Harvard-Yenching Institute and later met him at the residence of Professor William Hung 洪業 in Cambridge, where they discussed the transmission of Chan Buddhism and Buddhist historiography. Thereafter, they maintained academic correspondence and personal contact; seven surviving letters and related materials are now preserved at the Hu Shih Memorial Hall (胡適紀念館) in Taipei. Although housed separately, the “Min Young-gyu Collection” at the Harvard-Yenching Library and the “Hu Shih–Min Young-gyu Correspondence and Related Materials” in Taipei are closely connected within a shared intellectual network. Together, these two collections remain invaluable legacies that exemplify the Harvard-Yenching Institute’s tradition of international collaboration and East Asian scholarly exchange.

Secret Writings of the Tanaka Family

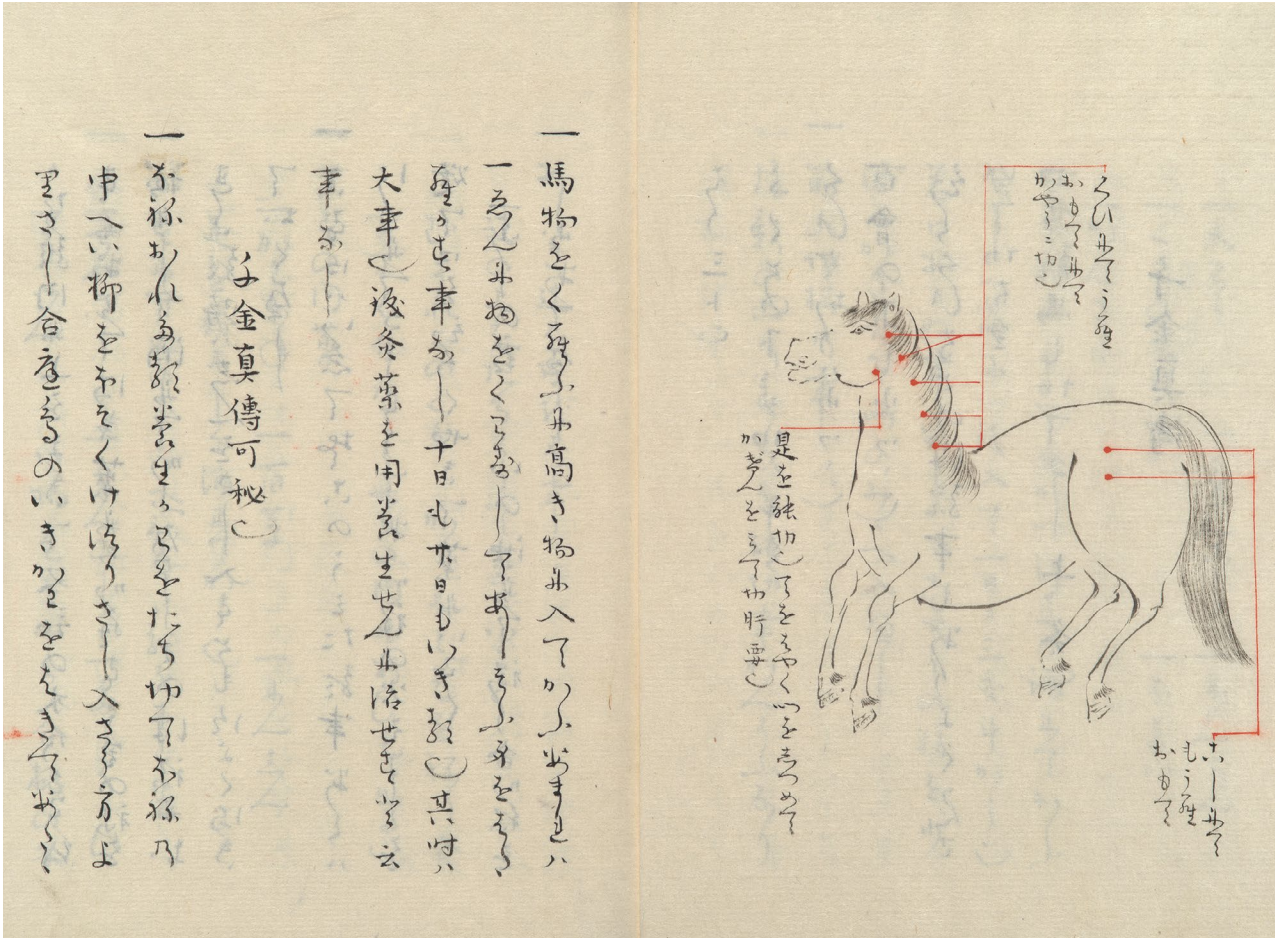
WRITTEN BY
Juhee Kang
(Ph.D., Harvard University)

Tanaka ke Hidensho 田中家秘傳書 consists of twelve bound booklets, all concerning the management of horses in the seventeenth century. Based on the present *kuzushiji* 崩し字 cursive styles, the twelve booklets can be divided into three compositions, indicating three distinct manuscripts. Each composition expounds on various topics, ranging from successful breeding cases for different types of horses, their diet, the maintenance schedule for equestrian items (hooves, whips, and coats), to the medicinal recipes and other therapeutics (such as acupuncture) to treat equine diseases. While the exact identities of the authors and compilers need further verification, we can recognize multiple sources comprising the Tanaka family collection.

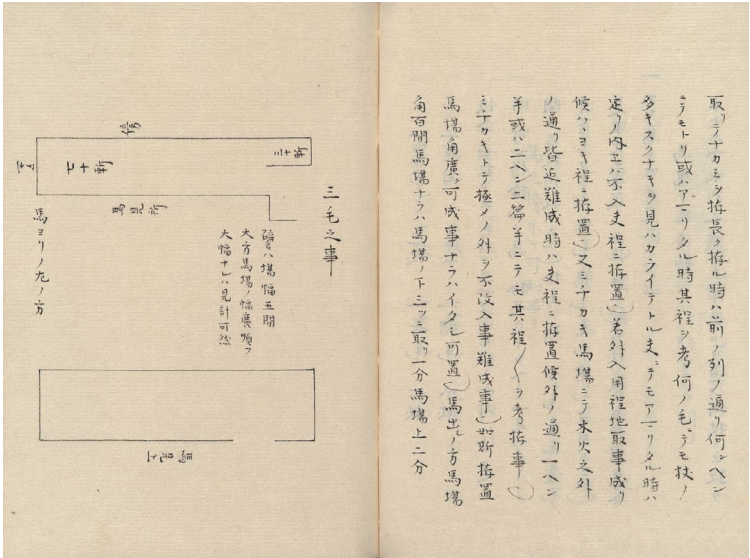
Tanaka ke Hidensho are invaluable primary sources for scholars interested in the early modern history of Japan and East Asia, animal studies, and specialty literature, among others. Horses in the Tokugawa period (1603–1868) were not only rare but also

played critical functions. They were integral to the shogunate's military strategy, serving as essential assets for samurai warriors and playing a crucial role in warfare and transportation. The Tokugawa period also saw the development of specialized breeding programs to enhance horse quality, reflecting the high value placed on these animals. Horses served as symbols of prestige and power, often exchanged as gifts between *daimyo* 大名 (feudal lords) to strengthen political alliances. The presence of horses influenced the rural economy, as their maintenance and breeding supported various industries, including agriculture and trade, thereby shaping the social and economic landscape. Families designated with the authority and responsibility of managing horses kept their knowledge secret and inherited it through apprenticeship and practice. *Tanaka ke Hidensho* thus provides a rare site where these generational secrets, as well as the bodily knowledge accumulated by "horse doctors," were systematically organized and written down.

THIS PAGE
A wooden box containing
the twelve bound booklets
of *Tanaka ke Hidensho*.



ABOVE
The folio shows marked points that indicate where the horse should be closely observed and palpated to detect abnormalities. In the left folio, the author instructs the reader that proper treatment requires intimate knowledge of a horse's natural condition and the cultivated ability to discern disease. He further emphasizes that this technical knowledge, transmitted within the tradition, should be kept confidential.



LEFT
Diagram of a tethering arrangement during examination and treatment, with measured dimensions and designated tie points for restraining the horse safely.

**ABOVE**

The Dongba Manuscript of Lijiang, "Suppressing Calamities in the Year of Misfortune."

RIGHT

A Dongba mantra called *hua*³³*ly*³³ in the Naxi language.

OPPOSITE

Detail of a wooden slat painting, called *khua*³³*bie*²¹ in the Naxi language.



Dongba Manuscripts

WRITTEN BY

Li Xiaoliang 李晓亮
(Southwest University, China)

The Harvard-Yenching Library houses a total of 621 Dongba 东巴 manuscripts, comprising 598 original volumes and 23 physical facsimiles. Written in the Naxi 纳西 language and employing Dongba script, a unique pictographic writing system of the Naxi ethnic group of southwestern China comprising more than two thousand glyphs, these manuscripts record the Naxi people's customs, rituals, and artworks. The collection stands in high esteem within academic circles, owing to its remarkable combination of five key merits: antiquity of origin, exceptional state of preservation, elegant calligraphic artistry, exquisite illustrative details, and comprehensiveness of content.

In terms of provenance, 569 original volumes and 23 physical facsimiles are traceable to Joseph F. Rock's former holdings, while the remaining manuscripts have uncertain origins. In terms of content, the entirety of the collection is referred to as "Naxi ritual texts."

When it comes to the scripts employed, one volume is composed entirely in Sanskrit, one volume is composed in Sanskrit and Dongba script, three volumes are composed in Geba 哥巴 script, and others are composed either in Dongba script alone or in a bilingual combination of Dongba and Geba scripts.

Geographically, the Dongba manuscripts at Harvard were primarily compiled from three key regions: the vicinity of Lijiang City, the northern mountainous areas of Lijiang, and the Ruka area straddling the Sichuan-Yunnan border.

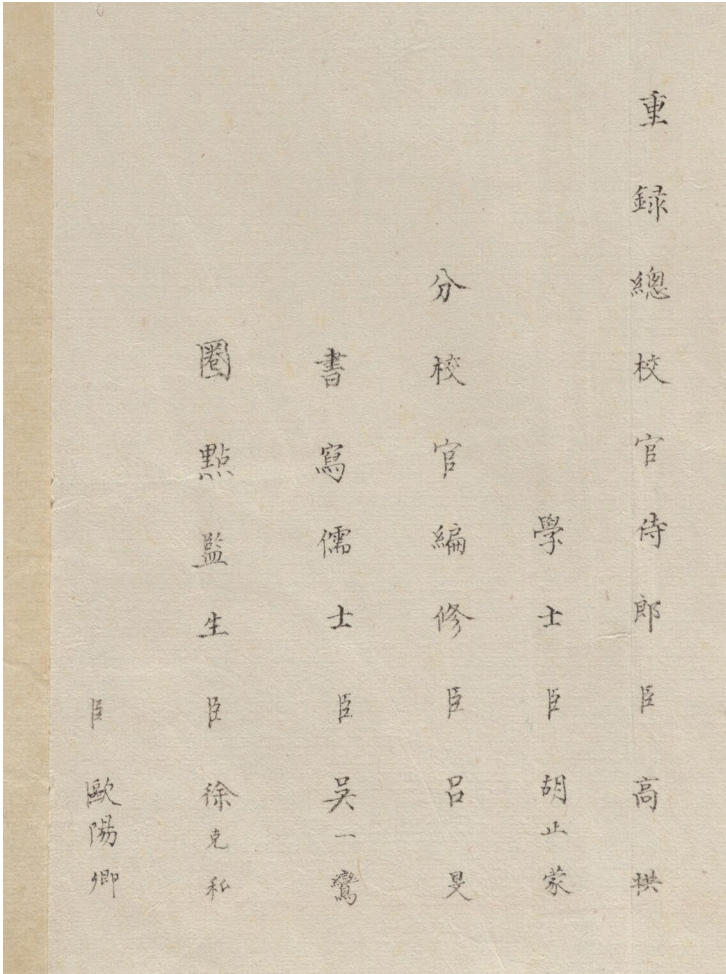
Chronologically, most of these manuscripts date to the period spanning the late Qing Dynasty and the early Republican era. As for the scribes, the majority of the manuscripts were transcribed by renowned ritual specialists (Dongbas) such as Dong Zhi 东知, He Hong 和鸿, He Xueli 和学礼, Dong Fa 东发, and He Huating 和华亭.

Yongle Dadian

Great Canon
of the Yongle Era

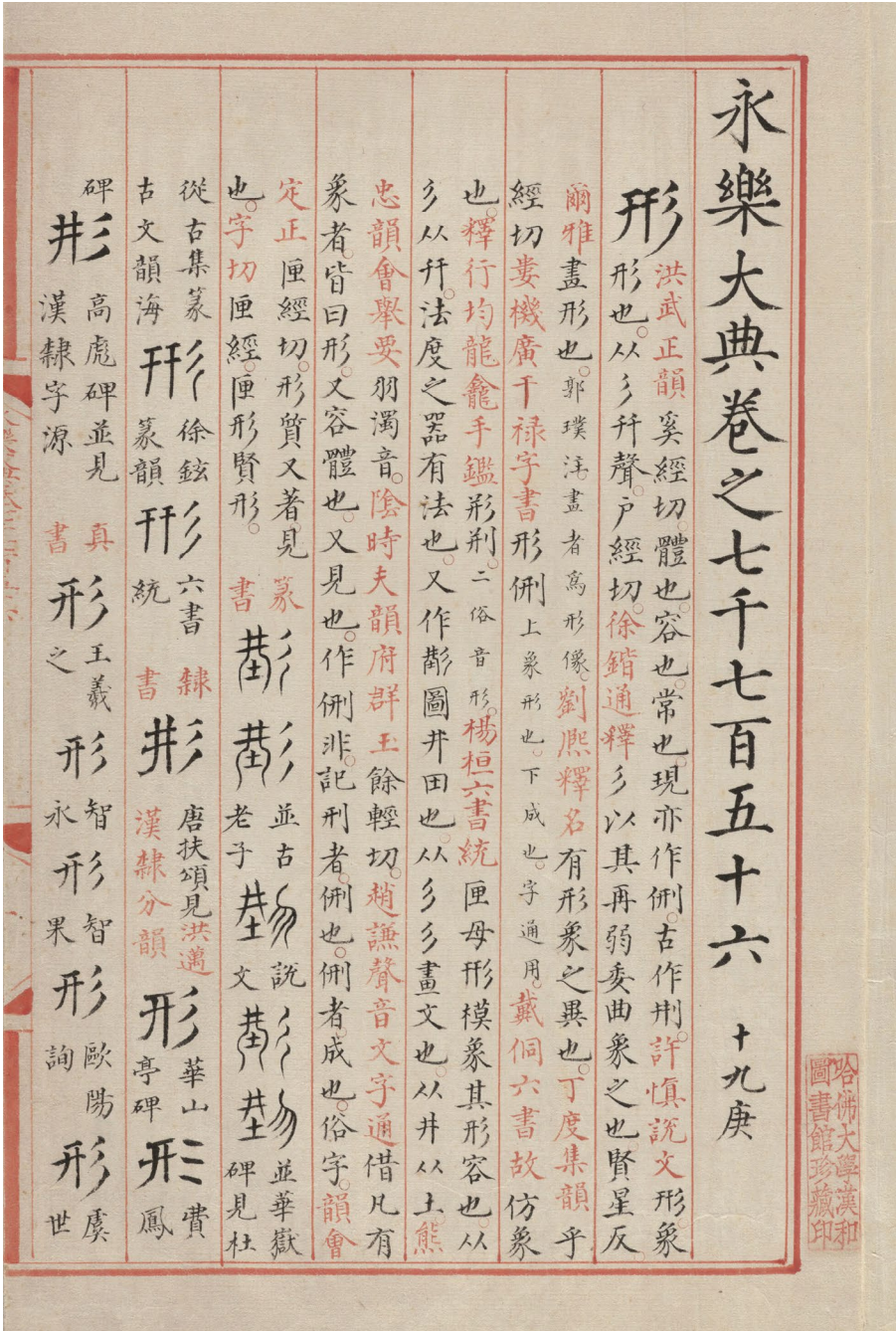
WRITTEN BY
Harvard-Yenching
Library Staff

The *Yongle dadian* 永樂大典 (Great canon of the Yongle era) was the world's largest known encyclopedia. The manuscript was commissioned by the Yongle emperor of the Ming dynasty in 1403 and completed by 1408, containing 22,937 *juan* 卷 (manuscript rolls, or chapters) in 11,095 volumes. It was a vast collection of excerpts and entire works hand-copied from the mass of Chinese literature, representing the emperor's ambition to preserve the entirety of human knowledge known to the Chinese people at that time.



The original and the vast majority of its two sixteenth-century duplicate copies have been lost, with only some 400 volumes (about 4%) of the second duplicate copy made in 1562–1567 having survived into modern times. Harvard Library owns three such volumes, including two volumes (*juan* 7756–7757 and *juan* 8841–8843) at the Harvard-Yenching Library and one volume (*juan* 981) at Houghton Library. The former was purchased by the Harvard-Yenching Institute in 1931, whereas the latter was acquired by the Harvard College Library in 1962, both from the private market.

“The *Yongle dadian* 永樂大典 (Great canon of the Yongle era) was the world's largest known encyclopedia.”



THIS PAGE

The first half leaf (1a) of volume 7756 of *Yongle dadian*. This chapter begins by listing various ancient scripts of the character *xing* 形.

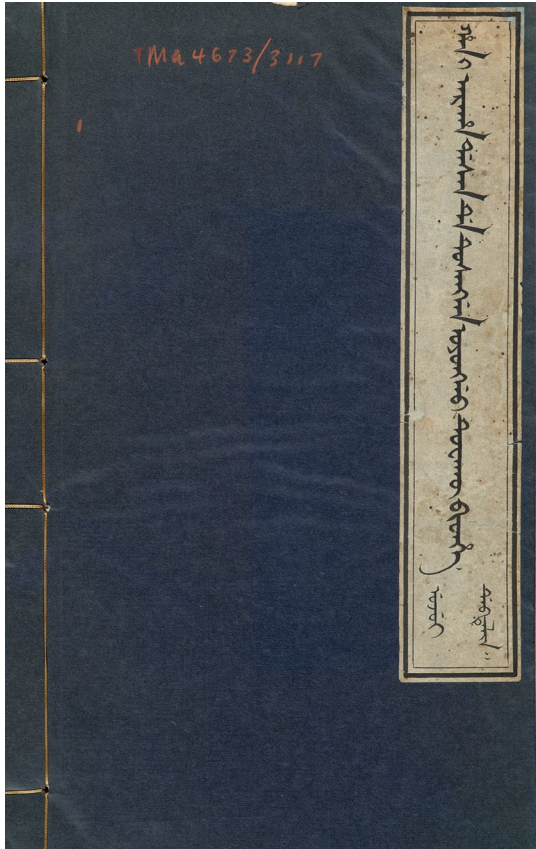
OPPOSITE

Names of individuals responsible for volume 7757's editing, hand-copying, and punctuation, inscribed on the blank leaf at the end of the volume.

Manchu- Language Books

WRITTEN BY

Sarah Bramao-Ramos
(Ph.D., Harvard University)



The Harvard-Yenching Library holds 450 Manchu-language books, making it one of the largest collections around the world and certainly the largest in the United States. The collection contains a broad range of material, including books from both the early and late Qing dynasty and the full breadth of genres produced in Manchu: dictionaries, collections of literature, calendars, archival records, and translations of the Confucian Classics, philosophy, history, and military sciences.

Highlighted here are two items in the collection.

1. *Han-i araha dasan de tusangga oyonggo tuwakū bithe* / *Yuzhi zizheng yaolan* 御製資政要覽 (Imperially commissioned essential readings for aiding government)

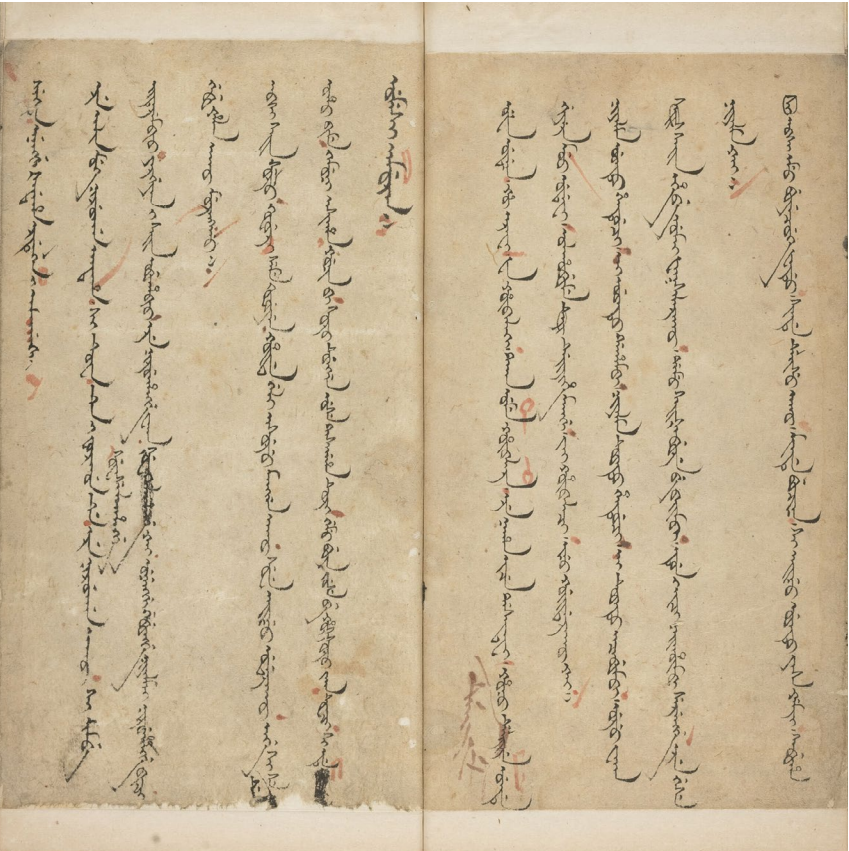
This didactic book consists of short sections carefully chosen from the Confucian Classics and historical works, including the Four Books (*Sishu* 四書) and the Comprehensive Mirror (*Tongjian gangmu* 通鑑綱目). The book begins with a preface attributed to the Shunzhi emperor (r. 1644–1661) himself, which explains that the selections were chosen and then organized under selected themes to help people more effectively grasp the key lessons of the originals. As the emperor explains, the project is “comparable to collecting individual hairs to make a jacket, or like casting six parts of gold to create a ding vessel” (Mnc. *dibuleci geren cabi be isabufi jibca araha...ninggun ubu-i aisin be acabufi ding hungkerehe adali*).

In addition to being a testament to how seriously the Qing rulers took the dissemination of the Classics and the translation of Confucian books into Manchu, this book is dated 1655, making it a rare example of very early Manchu-language printing. The Manchu script printed in this book is unusually angular, and unlike that developed and used in later years. This book also contains sections from books that were not yet available in full Manchu-language translation, meaning that the translations preserved here were likely the first versions that Manchu readers ever encountered.

2. *Muwa gisun* (Plain talk)

How do you learn a language? If you were trying to learn Manchu in the Qing, you probably would have learned through a book like this. This manuscript was once owned by an eleven-year-old Manchu boy named Leping (fl. 19th c.?), and he likely used it both in the classroom and as practice. Red marks made by his teacher are dotted throughout the book, correcting Leping's spelling and making careful adjustments to his grammar.

The entire manuscript contains eighty-two sections, with model dialogues about mud in Beijing, guidance about the importance of preserving paper with writing on it, and admonishments about how liking jujubes is childish. This form of language instruction is common for Manchu—partial copies of many of these dialogues exist in other collections around the world—but this is the only manuscript written by young Leping, and it serves as a rare, intimate record of how a young Manchu learner actually practiced the language.



THIS PAGE

The text in black was written by Leping, a young learner of Manchu. The text in red was written by his teacher, and these marks primarily correct Leping's grammar and spelling. The text consists of short dialogues. The pages above are taken from toward the end of this manuscript and cover works of art, repairing a window, evaluating someone's character, and a reprimand about how childish it is to like jujubes: “Brother, you have aged, but you still have youthful thoughts. Jujubes, watermelon seeds, and fried peas, these are all things that entice little children. Look at how fond of them you are.”

OPPOSITE

The cover of *Han-i araha dasan de tusangga oyonggo tuwakū bithe*.



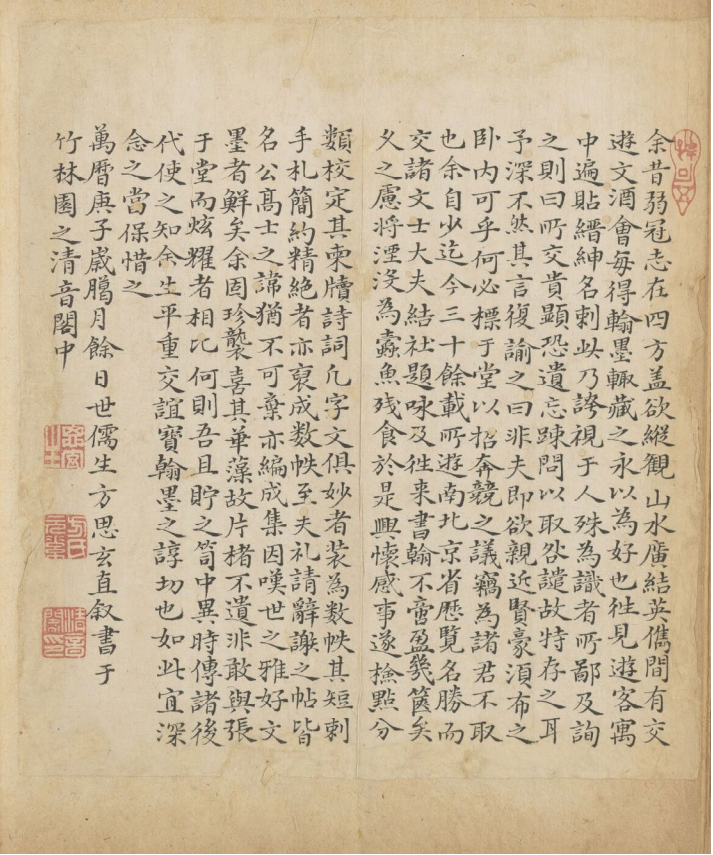
These invaluable primary sources provide a unique opportunity for studying the sociopolitical and intellectual lives of Chinese literati in this period. Fang explained his agenda of collecting as follows in one of the letters (see below):

When I was young, I aspired to travel the four directions for the purpose of both deeply viewing mountains and waters and widely befriending talented and handsome people. In the process, I connected with many people at various gatherings, exchanging writings and sharing drinks. Whenever I received someone's writing, I preserved it for later appreciation...over time, I worried that they would be diminished into oblivion, and become food for bugs and fish. Therefore, I set out to preserve my sentiments of the old days by tallying, categorizing, and collating these writings.

余昔弱冠，志在四方，蓋欲縱觀山水，廣結英儔。間有交遊文酒會，每得翰墨，輒藏之，永以為好也。……久之，慮將湮沒為蠹魚殘食，於是興懷感事，遂檢點分類校定。

This collection was preserved by Fang's descendants into the Qing dynasty and later acquired by a Japanese collector Suzuki En'un 鈴木煙雲, before coming to the Harvard-Yenching Library in 1955.

Reference: Chen Zhichao 陳志超, Meiguo Hafo daxue Hafo Yanjing tushuguan cang Mingdai Huizhou Fang shi qinyou shouzha qibaitong kao 美國哈佛大學哈佛燕京圖書館藏明代徽州方氏親友手札七百通考釋, Hefei: Anhui daxue chubanshe, 2001.



THIS PAGE
Fang Yongbin on his collecting of the letters.

OPPOSITE
Clippings of signatures by Fang Yongbin's literati friends.

Ming Literary Correspondence

WRITTEN BY
Yuzhou Bai
(Harvard-Yenching Library)

Ming Literary Correspondence (*Mingzhu mingjia chidu* 明諸名家尺牘) at the Harvard-Yenching Library is a collection of personal correspondence sent by over 400 Chinese authors (mostly literati) in the second half of the sixteenth century.

The collection, currently bound in seven volumes, consists of 733 letters and 190 cards, the majority of which were addressed to a man named Fang Yongbin 方用彬 (1542–1608; courtesy name Yuansu 元素, art name Sixuan 思玄) from Shexian 歙縣, a county in the southeast of Anhui Province. Authors of the letters included prominent political and literary figures of Fang's times, such as Qi Jiguang 戚繼光 (1528–1588) and Wang Shizhen 王世貞 (1526–1590) (see above). The earliest datable item from this collection was composed in 1564 and the latest, 1598.

Featured Materials

HYL Map Collection

Huang, Qianren 黃千人. *Da Qing wannian yitong dili quantu* 大清萬年一統地理全圖. China: 1814–1816; No. T 3080.8 4831.

The Origins of Green Tea: A Revenge Story, Featuring Baisaō and Okaji of Gion

Santō, Kyōden 山東京傳. *Baisa-ō Gion no Kaji katakiuchi sencha no hajimari* (jō, chū, ge) 賣茶翁祇園梶復豐煎茶之濫觴 (上中下). Japan: n.p., n.d. [1800s?]; No. TJ 5899.6 2502.

Claude L. Pickens, Jr. Collection

Pickens, Claude L., Carter D. Holton, Isaac Mason, Elizabeth Zwemer Pickens, and Samuel Marinus Zwemer. 1859. Rev. Claude L. Pickens, Jr. Collection on Muslims in China, 1858–1984.



Scan to view all links to featured materials shown in this brochure.

The Fujitsuka Chikashi

藤塚隣 (1879–1948) Collection Yi, Sang-jök 李尙迪. *Haerin ch’ōktok* 海隣尺牘. 2 vols. Korea: n.p., n.d. [ca. 1800s]; No. TK 5778 4493.

Jiang, Yinpei 蔣因培. *Qinzhuan canzi ba: Yi juan* 秦篆殘字跋 : 一卷. China: n.p., 1817; No. T 2080 4464 (1).

Min Young-gyu Collection

Kamji kŭmni taebang kwangbul hwaōmgyōng, kwōn cheil: Segan chōnganp’um 紺紙金泥大方廣佛華嚴經, 卷第一: 世間淨眼品. Korea: n.p., 1350; No. TK 1820 4002.

Secret Writings of the Tanaka Family

Tanaka ke hidensho 田中家秘傳書. 12 vols. Japan: 1800–1867; CT1837.5.T36 T36 1800.

Dongba Manuscripts

Rock, Joseph F., and Roosevelt, Quentin. Naxi manuscripts collection, 1826–1910 and undated.

Yongle Dadian

Xie, Jin 解縉. *Yongle da dian: juan 7756 zhi 7757 shi jiu geng, juan 8841 zhi 8843 er shi you* 永樂大典: 卷7756至7757十九庚, 卷8841至8843二十尤. 2 vols. China: n.p., ca. 1522–1572; No. T 9305 3245 (1562).

Manchu-Language Books

Han-i araha dasan de tusangga oyonggo tuwakū bithe = *Yuzhi Zizheng yaolan* 御製資政要覽. 4 vols. China: n.p., ca. 1644–1911; No. TMA 4673/3117.

Muwa gisun = *Chaoben* *Manwen ce* 鈔本滿文冊. China: n.p., 1644–1911; No. TMA 5806.09 0622.

Từ hán tân san

Tu hàn tân san 詞翰新刊. Vietnam: Phúc văn đường 福文堂, 1920; No. TV 5773 0401.

Ming Literary Correspondence

Fang, Sixuan 方思玄. *Mingzhu mingjia chidu, fu renming lüelu* 明諸名家尺牘, 附人名略錄. 7 vols. China: n.p., 1600; No. T 5773 0260.



The top of a Tibetan tripitaka.

PHOTO: KE TANG

