



**Recommended citation**

Martin Delhey, Vito Lorusso et al., ‘Wordlists for Libraries and Closely Related Phenomena in Different Manuscript Cultures from Asia, Africa and Europe’

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Published: February 2015

**CSMC – Occasional Paper No. 2**

**Wordlists for Libraries and Closely Related Phenomena  
in Different Manuscript Cultures from Asia, Africa and Europe**

Martin Delhey, Vito Lorusso et al.<sup>1</sup>

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In the present paper, we are collecting indigenous terms that are more or less equivalent to the English word “library.” With the word “library” we have mainly in mind the most usual way in which the English term is used, namely library as a collection of books and as a designation for the place that contains these books. We are taking into consideration institutionalized libraries as well as those that are not institutionalized (for instance, collections for private personal use). From the perspective of use, the quantity of books collected does not matter (Richardson 1914: 8), either.

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In scholarly publications, the meaning of the word “library” is sometimes also extended to a multitude of texts collected into one volume (“one-volume library,” i.e. MTM). Moreover, Too (2010: 84), for instance, also speaks of types of libraries in which no physical objects are involved (“walking libraries” or “memory libraries”). In all these cases, we do not collect systematically indigenous equivalents. However, if in a specific culture a term for library can also be used in such a metaphorical way, this will be noted. For the time being, general terms for the actors involved, e.g. “librarian,” are only taken into consideration in the case of some manuscript cultures. Similarly, other terms for physical places where written documents are stored such as “archive” and “chests” are not systematically collected.

It is obviously far from easy to find a definition of the term “library,” which works equally well for all manuscript cultures. Rather than forcing all related phenomena into the Procrustean bed of a common definition, it seems to be more advisable to use other tools for a systematic comparison of all cultures. One possible way to approach this task is to collect indigenous terms for the sake of understanding how the manuscript cultures themselves conceptualise(d) book collections.

The present lists will, in due course, systematically be enlarged by taking into consideration further cultures and further terms relevant for the topic of libraries.

However, already at the present stage, the lists contained in this document clearly show that in the formation of terms for “library,” there are on the one hand culture-specific elements and on the other hand elements common to several or even the majority of manuscript cultures. To begin with the common features, it is, of course, only natural that especially often words are formed by a combination of the or a word for “book” and a word designating a storing-place like shelf, room, or house. Other non-specific ways to designate libraries include, for instance, the combination of a word meaning “knowledge” and the word for an edifice or the designation of the building as not simply being a storage-place but also a treasure house. Finally, culture-specific terms can be noticed as well, e.g. *sarasvatībhāṇḍāgāra* (“storehouse / treasury of the Goddess of Learning”).

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## Alevi Manuscript Cultures

(Janina Karolewski)

This list with places where books were stored and with expressions used for collections only considers the context of Alevi villages. The broader context of Ottoman / Turkish manuscript and book culture is excluded deliberately; i.e. the term *kütüphane* (~ library), which existed and still exists, is not mentioned since it is uncommon in the context in question. All collections from the Alevi context are private and only a few could be regarded as library.

(Information based on interviews by the project's research associate; no secondary literature mentions those aspects; no research done so far).

*el yazmaları* (Turkish, plural form of *el yazması*, “handwritten book, manuscript”): very rarely used to describe someone's books since very few people differentiate between printed and handwritten material.

*kitaplar* (Turkish, plural form of *kitap*, “book;” both “print” and “manuscript”): often used to describe someone's books, “his *kitaplar*” meaning “his collected books.”

*kitaplık* (Turkish, lit. “the place where books are,” i.e. “bookshelf” or “bookcase,” but also “library” or “collection”): rarely used to describe someone's collection, often used in city context where shelves or cabinets are indeed the places of private book collections.

*sandık* (Turkish, Arabic loanword, “chest”): place of storage for valuable belongings, not only books.

*taka* (Turkish, “popular speech,” probably Arabic loanword, “shelf”): particular type of shelf, widespread in building architecture until midst of 20<sup>th</sup> century, ready-made hollow in the inner wall of a house for the purpose of storage place.

*tekke* (Turkish, Arabic loanword, “Dervish convent”): sometimes the place where manuscripts were collected, displayed, read, copied, etc.

*dergah* (Turkish, Persian loanword, “Dervish convent”): dito.

*türbe* (Turkish, Arabic loanword, architectural structure at the gravesite of an important religious person): dito.

## Chinese Manuscript Culture

(Max Jakob Fölster)

References of attestations rely on dictionaries (*Hanyu dacidian* and Hucker 1985), and on the database *Scripta Sinica* of the Academia Sinica.

藏書 *cangshu*: lit. “collecting / storing books” (*Zhuangzi* 莊子, *Tiandao*, 477).

圖書館 *tushuguan*: lit. “book building,” modern Chinese term for “public library” but also for “library” in general. Adopted as loanword from Japanese *toshokan* in the late 19<sup>th</sup> century (first usage in 1896 by Liang Qichao).

Before this term became the accepted standard a multitude of terms were applied to denote the western imported concept of a public library; some of these were new creations (書籍館 *shujiguan*: lit. “book building,” 義書堂 *yishutang*: lit. “public book hall,” 公書林 *gongshulin*: lit. “public forest of books,” 典籍院 *dianjijuan*: lit. “canonical books courtyard,” 圖書樓 *tushulou*: lit. “book tower”), others drew on existing terms, of which some are listed below.

藏書樓 *cangshulou*: lit. “book collecting / storing tower,” term used in modern scholarship to denote the traditional library in contrast to the modern public library; originally restricted to denoting private collections (probably used since Song times, e.g. Zhou Mi 周密 [1232–1298]: *Guixin zashi* 癸辛雜識, *qianji* 前集).

藏書處 *cangshuchu*: lit. “book collecting / storing place” (*Taiping yulan* 太平御覽 226: 1203B).

藏書室 *cangshushi*: lit. “book collecting / storing chamber / house” (Poem by Su Che 蘇澈 [1039–1112]: *Cangshushi* 藏書室).

藏書院 *cangshuyuan*: “book collecting / storing courtyard” (Lu Shen 陸深 [1477–1544]: *Xu tingcan lu zhaichao* 續停驂錄摘抄 in *Jilu huibian* 紀錄彙編 134: 1270B).

書閣 *shuge*: lit. “book pavilion” (Poem by Du Shenyan 杜審言 [645–708]: *He Wei Chengqing guo Yiyang gongzhu shanchi* 和韋承慶過義陽公主山池).

書庫 *shuku*: lit. “book repository” (Poem by Bai Juyi 白居易 [772–841]: *Chishang pian* 池上篇), also used to describe very learned person (*Suishu* 隋書 73: 1680).

書林 *shulin*: lit. “book forest” (*Dongguan hanji* 東觀漢記 2: 88); also used to denote men of letters as a social group (*Hanshu* 漢書 87: 3563).

書樓 *shulou*: lit. “book tower” (Poem by Wang Jian 王建 [767–830]: *Guojia xi ting* 郭家溪亭); also used to describe a very learned person (*Taiping yulan* 611: 2880B).

書院 *shuyuan*: lit. “book courtyard,” originally denominating a library (*Lizheng shuyuan* 麗正書院 established in 723) at the imperial court, later used for private academies (e.g. *Yuelu shuyuan* 岳麓書院, *Bailu shuyuan* 白鹿書院) that served as centers of education and usually also held a collection of books (Wu 1944: 68–69, 112–114).

大書堂 *dashutang*: lit. “big book hall” (Jiao Hong 焦竑 [1540–1620]: *Guochao xianzhenglu* 國朝獻徵錄 49: 51B).

The traditional generic terms were not frequently used. In general, libraries, whether private or imperial, were known by specific individual names:

1) Imperial libraries (no full list is intended, rather a selection of the most prominent names)

石室 *shishi*: lit. “stone chamber,” according to Sima Qian (145–86 BCE) place where under the Qin dynasty (221–206 BCE) writings were stored (*Shiji* 130: 3296).

金匱 *jinkui*: lit. “metal cabinet,” according to Sima Qian (145–86 BCE) place where under the Qin dynasty (221–206 BCE) writings were stored (*Shiji* 130: 3296).

石渠閣 *shiquge*: lit. “stone ditch pavilion,” one of the places where the imperial collection of the Western Han (206 BCE–8 CE) was housed (*Sanfu huangtu* 三輔黃圖).

天祿閣 *tianluge*: lit. “celestial blessing pavilion,” one of the places where the imperial collection of the Western Han (206 BCE–8 CE) was housed (*Sanfu huangtu* 三輔黃圖).

蘭臺 *lantai*: lit. “orchid terrace,” place for the imperial collection under the Eastern and Western Han (*Hanshu* 90A: 725). Continued to be used as a term for imperial book collections in later times.

東觀 *dongguan*: lit. “eastern watch,” one of the places where the imperial collection of the Eastern Han (25–220 CE) was housed (*Sanfu huangtu* 三輔黃圖).

祕書省 *bishusheng*: lit. “department of secret writings / books,” official name for the Palace Library, first established around 300 CE, similar institutions with changing names existed throughout most of imperial history (Hucker 1985: 4598).

集賢殿書院 *jixiandian shuyuan*: lit. “book courtyard at the temple of the assembled worthies,” Academy of Scholarly Worthies, first established in 725, during Tang (618–907) and Song times

(960–1279), institution where scholars engaged in the compilation of imperially sponsored literature (Hucker 1985: 553).

弘文館 *hongwenguan*: lit. “institute for the advancement of literature,” Tang dynasty (618–907), established in 626, managed literary and other compilation projects under imperial sponsorship and tutored talented sons of capital officials (Hucker 1985: 2911).

崇文院 *chongwenyuan*: lit. “courtyard for the veneration of literature,” Song dynasty (960–1279), palace building housing the Three Institutes (*san guan* 三館), collective reference to the Historiography Institute (*shiguan* 史館), the Institute for the Glorification of Literature (*zhaowenguan* 昭文館), and the Academy of Scholarly Worthies (*jixianyuan* 集賢院), and the Imperial Archive (*bige* 祕閣), in 1082 absorbed into the palace library (*bishusheng* 祕書省) (Hucker 1985: 1671, 4867).

祕閣 *bige*: lit. “secret pavilion,” imperial archive or library, existing 988–1082, housing official documents of deceased emperors, later incorporated into the Palace library (*bishusheng* 祕書省) (Hucker 1985: 4578).

文淵閣 *wenyuange*: lit. “pavilion of literary profundity,” Ming (1368–1644), Qing (1644–1911) imperial library (Hucker 1985: 7729).

御書處 *yushuchu*: lit. “place of the imperial books,” Qing (1644–1911), the Emperor’s personal study and file room in the palace (Hucker 1985: 8188).

永樂大典 *yongle dadian*: lit. “Yongle’s grand canon,” Yongle Encyclopedia, sponsored by the Yongle emperor (reigned 1402–1423). This collection, which was compiled from 1403 until 1408, can be understood as a library because of its enormous size of 28,877 chapters bound in 11,095 volumes and its aim to collect all literature of the time. One copy was housed in the Pavilion of Literary Profundity (*wenyuange*) and a second copy, only made in the 16<sup>th</sup> century, was stored in the Imperial Archive (*huangshicheng* 皇史宬).

四庫全書 *siku quanshu*: lit. “complete books of the four treasures,” also referred to as Complete Library in Four Branches of Literature. This collection inspired by the Yongle Encyclopedia is even larger in scale with more than 79,000 chapters bound in 36,381 volumes. It was compiled on order of the Qianlong emperor (reigned 1735–1796) in the time from 1773 until 1782. Seven copies were made, of which two were stored in the capital Beijing (one in the Pavilion of Literary Profundity) and one each in especially erected buildings in the cities of Chengde and Shenyang in the North and Yangzhou, Hangzhou and Zhenjiang in the South.

## 2) Private libraries

Wu (1944: 225–227) distinguished six common ways of naming among private book collectors:

- a) Attesting aspiration of the owner: e.g. Mao Jin’s 毛晉 (1599–1659) *Jiguge* 汲古閣 “Pavilion for drawing [knowledge] from antiquity.”
  - b) After cherished possession: e.g. Lu Xinyuan’s 陸心源 (1834–1894) *Bisonglou* 皕宋樓 “Tower of two hundred Song [prints]”; Sun Tuigu’s 孫退谷 (1592–1676) *Wanjuanlou* 萬卷樓 “Ten thousand scrolls tower,” a name also used by many other collectors.
  - c) Describing interior or exterior of the place: e.g. Lu You’s 陸遊 (1125–1210) *Shuchao* 書巢 “Book nest”; Yelü Pei’s 耶律培 (899–936) *Wanghailou* 望海樓 “Sea gaze tower.”
  - d) According to activities within the place: e.g. Sima Guang’s 司馬光 (1019–1086) *Dushutang* 讀書堂 “Book reading hall.”
  - e) Taking the personal status of the owner: e.g. Qian Gu’s 錢穀 (1508–1572) *Xuanqingshi* 懸罄室 “Room of the empty hung-up jar”, expressing his poverty (this actually alludes to an expression found in the *Guoyu*).
  - f) Using literary allusions: e.g. You Mao’s 尤袤 (1127–1194) *Suichutang* 遂初堂 “Hall of following one’s original [wish to retire from office]” alluding to the title of a poem of Sun Chuo 孫綽 (314–371).
- 3) Other institutional libraries

尊經閣 *zunjingge*: lit. “pavilion of revering the classics,” standard term for local school library during Ming times (1368–1644) (Brook 1996).

藏經閣 *cangjingge*: lit. “pavilion for storing the classics,” a term for school library during Song times (960–1279); also “pavilion for storing the canon” as designation of monastic libraries.

Preliminary concluding remarks: Most terms for library, both generic and individual names, are combinations of one character for some kind of a building (pavilion, tower, hall etc.) with one or two other characters. In case of the generic terms these characters are different expressions for books or collecting books, while for the individual names they might be directly related to books, learning or literature, but not necessarily.

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## Ethiopic Manuscript Culture

(Antonella Brita)

ዕቃ፡ ቤት 'əqa bet [Amharic]: "the house of the things / objects," "storehouse."

In Ethiopia manuscripts are stored in appropriate rooms called 'əqa bet (lit. "the house of the things / objects," "storehouse") together with other objects used for liturgical purposes such as sacred vessels, garments, paintings, crosses, or ceremonial umbrellas. In the early churches, chambers attached to one of the sanctuary's side rooms (a development of the *pastophoria*) might have had the function similar to that of the 'əqa bet. From c. the 17<sup>th</sup> century the 'əqa bet is separated from the main church building and located north-east of it. In northern Ethiopia the 'əqa bet may be a round or rectangular stone tower, from one to three floors. It usually stands within the church precinct or it is sometimes built as part of the churchyard wall. In the rock-hewn church, the 'əqa bet consists in a room carved out in the rock. Large churches may have more than one 'əqa bet.

ዕቃቤ፡ መጻሕፍት 'äqqabe mäṣahəfti [Gə'əz]: lit. "the keeper of the books."

The person responsible for the *'əqa bet*. He possesses the key of the storehouse and as a rule he is different from the abbot.

ወንጌል: ወርቅ *wängelä wärq* [Gə'əz]: lit. “Golden Gospel.”

Manuscript of the Four Gospels used as a proper archive and containing notes like charters, notably land grant or exploitation rights deeds, or deeds concerning rights of foundation or inheritance, inventories of goods and manuscripts, historical records, etc. These notes are usually related to the monastery or to the church where the manuscript is preserved and can be inserted in the margins, in empty spaces, in blank leaves, in guard leaves and in separate leaves or fascicles rebound within the same manuscript.

ደብዳቤ *däbdabbe* [Amharic]: lit. “letter, register, document, packet, bundle.”

መዝገብ *mäzḡäb* [Gə'əz]: lit. **1.** “treasury, storehouse” but also “chest, shelf.” **2.** (syn. ባሕር መዝገብ *baḥər mäzḡäb*) manuscript containing documents like land grants, historical records, procedures and regulations.

ገበዝ *ḡäbäz* [Gə'əz]: lit. “register, repository.” This is also used for the person in charge of keeping the records.

መድብል *mädbäl* [Gə'əz]: lit. “collection.”

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## Greek and Byzantine Manuscript Cultures

(Vito Lorusso)

According to its grammatical gender, each single noun listed in this paragraph is followed by the definite article, i.e. ὁ (*ho*) for masculine nouns, ἡ (*hē*) for feminine nouns, and τό (*tó*) for neuter nouns. The sign → indicates nouns belonging to the same word family.

ἀποθήκη, ἡ (*apothékē, hē*) “any place wherein to lay up a thing, magazine, storehouse.”

Such magazines were also used for storing books as suggested by the Greek physician Galen of Pergamon (2<sup>nd</sup> century CE) in the autobiographical writing *On the Avoidance of Grief* 4,10-5,1 Boudon-Millot / Jouanna.

ἀρχεῖον, τό (*archéion, tó*): **1.** “town-hall, residence, or office of chief magistrates.” **2.** The plural form of ἀρχεῖον, τὰ ἀρχεῖα (*tà archéia*), also indicates “public records, archives.”

In this regard, see for instance a passage from the work *Roman Antiquities* (2.26.2) by the Greek historian Dionysius of Halicarnassus (c. 60 BCE–after 7 CE) (see *archivum* under Medieval Latin Manuscript Culture).

βιβλιοθήκη, ἡ (*bibliothékē, hē*): **1.** “book-case” (*bibliothékē / bybliothékē* is the title of a play by the Athenian comic poet Cratinus the Younger, dating from the middle of the 4<sup>th</sup> century BCE. The word refers to a bookshelf or bookcase [see fragment 11 Kassel / Austin]. **2.** “library, collection of books, place set apart to contain books” (among the Ancient Greek writers, we find the first occurrence of the term *bibliothékē* with the meaning of “library” in the historian Polybius [12.25e.4] from the 2<sup>nd</sup> century BCE). **3.** Moreover, *bibliothékē* also means “compilation from various sources.” (Modern scholars usually employ the Latin word *Bibliotheca* to label the works of several Ancient Greek and Byzantine authors, such as Diodorus Siculus [the Greek universal historian from the 1<sup>st</sup> century BCE], Apollodorus [the Greek mythological writer who probably lived in the 2<sup>nd</sup> century CE], and Photius [the Ecumenical Patriarch of Constantinople and leading figure of the 9<sup>th</sup>-century Byzantine Renaissance, c. 810–c. 893 CE]) (see *bibliotheca* under Medieval Latin Manuscript Culture).

In the Romance languages French, Italian, and Spanish words descended from the Ancient Greek noun βιβλιοθήκη (*bibliothékē*) are generally used to indicate the ‘library’ as book / manuscript collection (*fr.* “bibliothèque,” *it.* “biblioteca,” *sp.* “biblioteca”). Furthermore, in these languages derivations from the Latin noun *libraria* are used for “book shop” (*fr.* “librairie,” *it.* “libreria,” *sp.* “librería”). By contrast, in English a collection of books / manuscripts is usually indicated with the word “library” descended from Latin *libraria*, whereas the Greek word remains unused. In German, however, “library” is called “Bibliothek” or “Bücherei”, whereas “Buchhandlung” is the word for “bookshop.”

βιβλιοκάπηλος, ὁ (*bibliokápēlos, ho*) “dealer in books, bookseller.”

βιβλιοπώλης, ὁ (*bibliopólēs, ho*) “bookseller” – a further attested form of the same word is βιβλοπώλης, ὁ (*biblopólēs, ho*) (→ βιβλοπωλεῖον, τό [*biblopōleíon, tó*] “bookseller’s shop”).

βιβλιοφόριον, τό (*bibliophóron, tó*) “book-case,” but also “letter-case” (→ βιβλιαφόρος, ὁ [*bibli-aphóros, ho*] “letter carrier”).

βιβλιοφυλάκιον, τό (*bibliophylákion, tó*) “place to keep books in,” but also “archive” (→ βιβλιοφύλαξ, ὁ [*bibliophýlax, ho*] “keeper of archives,” but also “librarian,” particularly the person in charge of a monastic library. In this regard, the word *bibliophýlax* occurs also in a passage from the *Monastic Rules* written by Theodore the Studite, the Byzantine monk and abbot of the Studios Monastery in Constantinople [759–826 CE], see *Patrologia Graeca* 99, col. 1740 A4–B2. This passage explicitly concerns the monastic library and how the librarian has to take care of it).

θησαυρός, ὁ (*thēsauros, ho*) “store” (see *t* under Medieval Latin Manuscript Culture).

κάμψα, ἡ (*kámpsa, hē*) also κάψα, ἡ (*kápsa, hē*) “basket, case” (see *capsa* under Medieval Latin Manuscript Culture).

κιβωτός, ἡ (*kibōtós, hē*) “box, chest, coffer.”

In the Greek translation of the Bible, the term indicates the ark of Moses, namely a chest containing the tablets of stone on which the Ten Commandments were inscribed, see *Exodus* 25.10: καὶ ποιήσεις κιβωτὸν μαρτυρίου ἐκ ξύλων ἀσήπτων, «you shall make an Ark of the Testimony (*kibōtón martyríoy*) using wood not liable to decay.» With the same meaning, the word κιβωτός (*kibōtós*) occurs also in a passage from the *Letter to the Hebrews* in the Greek New Testament, see 9.4. In a Greek document written on papyrus and dating back to the 3<sup>rd</sup> century BCE, we encounter the expression πέπτωκεν εἰς κιβωτὸν (*péptōken eis kibōtón*) «(the document) has been deposited in the archives», see U. Wilcken, *Urkunden der Ptolemäerzeit*, Berlin-Leipzig 1927, vol. I 26.

κίστη, ἡ (*kístē, hē*) “basket, hamper” but also “writing-case, desk.”

πῆγμα, τό (*pégma, tó*) **1.** “anything fastened or joined together.” **2.** “stage or scaffold.” **3.** “bookcase”, see Cicero, *Letters to Atticus* 4.8.2: «nihil venustius quam illa tua pegmata, postquam mi sillybis libros inlustrarunt» («nothing can be more charming than those bookcases of yours, since the title-slips have shewn off the books»).

χαρτοφυλάκιον, τό (*chartophylákion, tó*) “case for storing papers” but also “archive” (→ χαρτοφύλαξ, ὁ [*chartophýlax, ho*] = χαρτουλάριος, ὁ [*chartoulários, ho*] “keeper of archives,” Latin *chartularius*) (see *chartopylacium* under Medieval Latin Manuscript Culture).

#### Further Reading

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## Japanese Manuscript Culture

(Heidi Buck-Albulet)

図書館 *toshokan*: modern Japanese term for “library” (lit.: “book building,” “book hall”); seemingly used since the late 19<sup>th</sup> century (at that time it was pronounced *zushokan*).

図書館員 *toshokan'in*: “librarian.”

(図書 *toشو*: “book; books;” 図 *zu*: (1) picture, painting; (2) map, drawing, plan; 書 *sho*: (1) writing, calligraphy (2) letter (3) record, document; 館 *kan*: (1) residence (of a noble); (2) big building).

文庫 *bunko* (*fumigura*): (1) depository for books and manuscripts (attested since the 12<sup>th</sup> century); (2) depository for legal documents (14<sup>th</sup> century); (3) a box for storing books and various things (17<sup>th</sup> century).

According to the *Nihon Kokugo Daijiten*, the earliest source for *fumigura* (written in *kana*: ふみぐら), dates from the late 10<sup>th</sup> century. *Fumigura* can be represented by the characters 文庫, 文倉 and 書庫.

(文 *bun*: (1) pattern; (2) text, essay, poetry and prose; (3) literature, scholarship; (4) elegance; 庫 *ko, kura*: warehouse; storehouse).

In modern Japanese, the term *bunkobon* means “paperback book.” In 1927, Iwanami Shoten published the first *bunkobon*, modelled after the German “Reclams Universal-Bibliothek.”

文殿 *fudono* (*fumidono*): place for storing books and documents (attested since the 10<sup>th</sup> century).

文庫蔵 *bunkogura*: in late 18<sup>th</sup> century, a storehouse for documents and valuables (to protect them from fire etc.).

書庫 *shoko*: building or room where books and documents are stored (attested since the 19<sup>th</sup> century).

(倉・蔵・庫) *kura*: storehouse, building for the safe storage of grain, goods and treasures, for example *kyōzō* 経蔵 “scripture house,” i.e. temple storehouse where *sūtras* and sacred scriptures were kept.

アーカイブ *ākaibu*: modern Japanese loanword from English *archive*, which is also used for digital archives (*dejitaru ākaibu* デジタルアーカイブ).

Relevant words for storage places like shelves etc.:

棚 *tana*: “shelf;” a stand for displaying trading goods (attested since the 10<sup>th</sup> century).

店棚 *misedana*: “display shelf.”

本棚 *hondana*: “book shelf” (19<sup>th</sup> century).

書棚 *shodana*: “scripture shelf” (attested since the 15<sup>th</sup> century).

文書箱 *monjōbako*: “box to store documents” (15<sup>th</sup> century).

書架 *shoka*: “book shelf” (18<sup>th</sup> century).

本箱 *honbako*: “book box” (16<sup>th</sup> century).

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## Medieval Latin Manuscript Culture

(Philippe Depreux and Arne Ulrich)

### rooms/buildings

It has to be noted that some terms which were used to describe the furniture could also mean “library” or “archive;” therefore the entries were split.

*archivum*: “archive” (Niermeyer: 77). (See ἀρχεῖον under Greek and Byzantine Manuscript Cultures).

*arca*: “library; archive” (other meanings: see below) (DuCange: I 358).

*area*: “area; threshing-floor;” “library” (Habel: 24).

*armaria*, *armamentarium*: “library;” “archive” (other meanings: see below) (DuCange: I 389); derived from the term *arma*, which means weapon.

*armariolum*, *armarium*: “library; archive” (other meanings: see below) (Niermeyer: 80), derived from the term *arma*, which means weapon.

*bibliotheca*: “library” (DuCange: I 650; Niermeyer: 129f.); see for example the [Plan of Saint Gall](#) from the early 9<sup>th</sup> century.

*chartophylacium* (gr.): “archive” (DuCange: II 297; Gregory the Great, Epist. lib. 9 no. 229) (see χαρτοφυλάκιον under Greek and Byzantine Manuscript Cultures).

*librarium*: “library” (DuCange: V 97).

*repositorium*: “library” (Habel: 338).

#### functions

*armarista, armarius*: “archivist / registrar;” “librarian” (Haemmerle:121; see works of Ademar).

*bibliothecarius*: “librarian” (Niermeyer: 130), derived from *bibliotheca* (βιβλιοθήκη); could also mean the dignitary of the Roman curia in charge of the papal library and archives.

*chartularius*: “archivist / registrar” (Haemmerle: 121; Gregory the Great, Epist. lib. 8 no. 36), derived from χάρτης, which means a sheet of papyrus. (See χαρτοφυλάκιον under Greek and Byzantine Manuscript Cultures).

*librarius*: “learned;” “primary schoolmaster;” “author;” “librarian;” “chancery clerk” (DuCange: V 97f.).

*repositarius, repositor*: “librarian” (DuCange: VII).

*stationarius*: “stopped” (adj.); “servant; bookseller” (DuCange: VII 587).

*tabularius*: “archivist” (DuCange: VIII 9).

#### furniture / containers

*analogium* (gr.): “lectern, bookrest” (DuCange: I 238; Ratpert, *Casus* c. 9 [[Cod. Sang. 614](#)]).

*arca*: “box, chest, case, coffer; ark; monastery cellar” (other meanings: see above) (DuCange: I 358).

*armaria, armamentarium*: “box; (book-)case;” “armory” (other meanings: see above) (DuCange: I 389); derived from the term *arma*, which means weapon.

*armariolum, armarium*: “box; (book-)case;” “armory” (other meanings: see above) (Niermeyer: 80), derived from the term *arma*, which means weapon.

*bibliotheca* (gr.): “filing cabinet;” “the Bible” (DuCange: I 650).

*capsa*: “container; custodial, tabernacle” (Niermeyer: 181); the catalogue of the Collegium Universitatis in Erfurt (c. 1450) lists some books which were kept “*in capsa*.” (See κάμψα under Greek and Byzantine Manuscript Cultures)

*forulus*: “moneybox, purse, bookcase” (DuCange: III 575f.).

*lectorium*: “lectern, bookrest” (DuCange: V 53).

*pulpitum*: “pulpit” (DuCange: VI 564).

*scrinium*: “capsule; shrine, chest, case; archive, office” (DuCange: VII 368).

*theca* (gr.): “container, capsule, can; library; cellar” (DuCange: VIII 95).

*thesaurus* (θησαυρός): “storehouse, treasure” (DuCange: VIII 99); a catalogue from Reichenau (11<sup>th</sup> century) is entitled “thesaurus istius ecclesiae in libris vel ceteris quibuslibet ornamentis.”

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## Sanskrit Manuscript Culture

(Martin Delhey)

The following list is—with one exception, for which see below—restricted to words equivalent to “library.” No exhaustive list is intended here. Rather, the words are chosen according to the criteria of either being commonly used or of being attested relatively early, or else, of illustrating a certain pattern in the formation of words for “library.” Moreover, preference has been given to terms, for which at least one attestation in *primary* sources has been found. The terms are in Sanskrit, if no specification regarding the language is given. No attempt is made to

give a full list of attestations for a term. The terms are roughly arranged in order of the chronology of attestations given. Note that this order is not necessarily identical with the chronology of first appearances of a term.

*nibandhapustakasthāna*: “place (*sthāna*) of registry (*nibandha*) books (*pustaka*)” (cf. Olivelle 2013), i.e. a kind of archive (*Arthaśāstra* [the most important handbook on politics] 2.7.1; final [major] redaction probably c. 300 CE [Olivelle 2013]).

The term above is—unlike the terms listed below—obviously not a general term for library. It has mainly been included, because it seems to predate all the words listed below. For a brief discussion of some further terms related to archives, which are partly of a similar age, see Sircar 1965: 99.

*dhāraṇakoṣṭhikā*: “library” (according to von Hinüber 2014), lit. perhaps “storeroom / storehouse for preserving [manuscripts / the sacred scriptures]” (only known attestations are found in a canonical Buddhist text on monastic law, the *Cīvaravastu* in its *Mūlasarvāstivāda* recension, which is preserved in a 7<sup>th</sup> century manuscript).

*vidyāyatana*: “abode of knowledge,” i.e. a (small) library or storeroom for manuscripts (attested in the *Śivadharmaṇṭara*, a text belonging to the 6<sup>th</sup> to 7<sup>th</sup> century CE; oral communication by Dr. Florinda De Simini).

*pustakāśrama*: “a resting place for books,” i.e. a library (Cambodia, inscription dated 947 CE; oral communication by Dr. Dominic Goodall).

*sarasvatībhāṇḍāgāra* / *sarasvatībhāṇḍāra*: “storehouse / treasury of Sarasvatī [the goddess of speech and learning],” i.e. a library (term used at least from the 11<sup>th</sup> century CE onwards, see *sarasvatībhāṇḍāriga* [= Sanskrit *sarasvatībhāṇḍārika*], “librarian,” in an inscription in Kannada language from Nagai, Karnataka, dated 1058 CE; see *The Inscriptions of Nagai*, Hyderabad Archaeological Series 8, Calcutta: His Exalted Highness the Nizam’s Government, 1928: 5ff.).

*bhāratībhāṇḍāgāra*: “storehouse / treasury of Bhāratī [= Sarasvatī, the goddess of speech and learning],” i.e. a library (according to pertinent secondary literature a common and old term).

*vāgdevatābhāṇḍāgāra*: “storehouse / treasury of the deity of speech [= Sarasvatī],” i.e. a library (attested in a manuscript from the 13<sup>th</sup> century CE as cited in Jinavijayamuni 1943: 97).

*pustakabhāṇḍāgāra* / *pustakabhāṇḍāra*: “storehouse / treasury of manuscripts / books,” i.e. a library (attested in a manuscript from c. 1300 CE as cited in Jinavijayamuni 1943: 37).

*bhāṇḍāgāra* / *bhāṇḍāra*: “storehouse / treasury,” i.e. a library (obviously an abbreviation of the preceding terms; common today among the Jaina communities [Tripāthī 1975: 4], but already attested earlier).

*pustakakośa*: “treasury of manuscripts (books),” i.e. a library (basically a synonym of *pustakabhāṇḍāgāra* / *pustakabhāṇḍāra* above).

*jñānakośa*: “treasury of knowledge,” i.e. a library (attested in two manuscripts from c. 1400 CE as cited in Jinavijayamuni 1943: 44, 67).

*citkośa*: “treasury of the mind / intellect,” i.e. a library (attested in a manuscript paratext dated to the 15<sup>th</sup> century CE, see Tripāthī 1975: 105f.; cf. *ibid.*: 4).

*pustakālaya*: “book-house, book-receptacle,” i.e. “library,” but also “bookshop” and “publishing house” (modern Sanskrit; also adopted from there into several New Indo-Aryan languages). The term is probably attested already much earlier, cf. e.g. the Middle Indo-Aryan (Pāli) equivalent *pothakālaya*, “library” (Sri Lanka, earliest attestation 12<sup>th</sup> century; see Rahula 1956: 134).

*garta*: “sink;” facetious designation of learned (Kashmirian) Sanskrit pandits in the 19<sup>th</sup> century for private collections of manuscripts, seemingly only referring to the libraries of uneducated people (Bühler 1877: 28).

Preliminary concluding remarks: (1) Except for the word *nibandhapustakasthāna* for an “archive,” the first attestations for words being comparable to English “library” that have been found so far are about 500–600 years younger than the oldest extant manuscripts. The attestations for such words become far more numerous in the second millennium CE. Particularly rich sources for words meaning “library” are the paratexts of manuscripts associated with the Jain religion. (2) Although a very large amount of words for library are attested, they seem to be in most cases formed according to one of the following three different patterns: (a) a compound formed of the word *pustaka* for manuscript book and of a word designating a place, e.g. a building, storehouse or treasury; (b) a compound formed of words meaning “knowledge” and the like combined again with words designating a storehouse etc.; (c) in close relation to, yet distinct from the immediately preceding pattern, the first member of the compound can consist in one of the names and epithets of the goddess of learning rather than being a word meaning simply “knowledge.” (3) No instance of a multiple-text manuscript named in one of the ways listed above comes to my mind. Note, however, that the word *kośa* (“treasury”) occurs in many text titles, e.g. of dictionaries or scholastic compendia.

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## Swahili Manuscript Culture

(Ridder Samsom)

Swahili for *libraria* / βιβλιοθήκη and related terms

Some of the terms listed below are denoting phenomena which are distantly related to the phenomena meant by the English word “library” or closely related words such as “collection.” Traditionally there is not, as far as I know, such a thing as a library in Swahili culture. The concept enters the society with colonialism. But there were storage places of books. See down below.

### Basic terms:

*andika* “(1) set in order, lay out, arrange; (2) write; (3) register, enroll; (4) draw.” (FJ 1939).

*andik.a*<sup>1</sup> “write, inscribe, chronicle; jot sth down.” (MAM 2011).

*andik.a*<sup>2</sup> “arrange, prepare, set in order, lay out.” (MAM 2011).

*andika* “1. appliquer qq ch. sur. 2. mettre ou placer des objets sur une seule ligne, dans une même direction. 3. diriger une arme (fusil, flèche, etc.) vers un but. 4. tracer, écrire, transcrire, inscrire, dessiner, photographier, lever un plan, enregistrer; enrôler; fig. écrire; en parlant de Dieu: écrire là-haut, marquer la destinée.” (ChS2 1939).

*soma* “(1) read, hence; (2) go to school, receive teaching, study.” (FJ 1939).

*soma* “réciter, déclamer; lire; prier en lisant ou récitant; apprendre en lisant, étudier, faire ses études.” (ChS2 1939).

*soma* “read; recite; study.” (rhs).

\* *chuo* “book,” “school” (cf. *wanazuoni* / *wanavyuoni* “scholars, students” -rhs).

[\* *Chuo*, the old Swahili word for “book,” but also “sheath,” can be reconstructed to be the Swahili reflex of Proto-Bantu \*-gobo (LL) with the meanings from “hide, skin” to “cloth” (cf. Swahili: *nguo*)].

[nb: Krapf 1881 gives a wrong etymology: «CHUO (or JUO) s. (cha, pl. viuo), a book (from kuchua or jua, to know) [...] chuoni, at school.»] (LK 1881).

*Chuo* is also the word for any place of learning, from Quran-schools and madrassas to various secular training institutes, including universities.

*Mwana chuoni* is till today a “savant, scholar, educator, pundit, authority” (MAM 2011), *mwanachuo* a “college student, university student” (MAM 2011).

In the transfer of knowledge the role of the book is acknowledged as a homonym for the place where this transfer is taking place. At the same time, *soma*, the common Swahili word for “reading”, also means, apart from “reciting”, also “studying”, acknowledging the literacy that is needed in the process of acquiring this knowledge, cf. *msomi* (pl. *wasomi*) “scholar; a well-educated person.” (MAM 2011), “Lecteur-trice” (ChS2 1939).

*kitabu* (plural: *vitabu*): any book, also exercise book (rhs).

*daftari*, *dafutari*: livre ou cahier de comptes, livre de recettes et de dépenses; catalogue; archives; registre, cahier, agenda (Dim. *Kidaftari*). Cf. Pers. Ar. Hind.

دَفْتَرٌ *daftar*. (ChS2 1939).

*hati*: 1. document, certificate, form. 2. instrument, memorandum, treaty. 3. script. (MAM 2011). Also: *khati*.

*hati*, *Xati*: Acte, écrit, surtout écrit signé; certificat, écrit légal, reçu ou quittance; mémoire, manuscrit, autograph; écriture (ChS 1939).

[on *HATTI* Krapf (1881) remarks: «in general *HATTI* signifies a document, record, which may at any time be produced to guard one’s rights.»]

*waraka* (pl. *nyaraka*): “lettre, épître, missive, dépêche, écrite; feuillet. – Poét. feuille en gén.” (ChS2 1939).

*waraka* (pl. *nayaraka*): “1. letter, epistle, missive (cf *barua*); 2. document, certificate, record 3. invoice, bill of sale (cf *ankra*) (Ar).” (MAM 2011).

Swahili terminology related to places where books, manuscripts etc. are kept:

*chumba cha vyuo*, *kasha la vyuo*: “bibliothèque” (ChS 1891).

(note: *chumba* “room”; *kasha* “chest”; lit.: “room of books / chest of books”).

*laibrari*: “library” (KV1998).

*makavazi*: “1. educational collection and displaying area. 2. archives; the place where historical documents or archives are kept” (MAM 2011; rhs: from English “archives”).

*maktaba*: “library”. (rhs. nb: not in FJ 1939, nor in ChS2 1939).

*nyaraka* (Sg. waraka): “archives”. < Ar. warqa “document, letter” (rhs).

(rhs: *nyaraka za taifa* “national archives”).

[Sacleux 1891 Dictionnaire Français-Swahili also has “librairie,” “biashara ya vyuo, duka la vyuo” (business of books, bookshop)].

Other terms which might be considered as relevant here:

*(ki)daka*: “petite niche; niche: cf shubaka” (ChS2 1939; not in FJ 1939).

*Kidaka cha wino* “cavité pratiquée dans une table pour recevoir l’encrier.”

*kabati*: “armoire vitrée, vitrine d’affichage ou de collection. Angl. CUP-BOARD”. (ChS2 1939).

*kasha*: “chest, safe, box.” (MAM 2011) (rhs – from Portuguese *caixa*).

*rafu*: “shelf,” “wall at the back of a recess” (FJ).

*rafu*: “1. shelf, rack. 2. an open cupboard used for keeping things such as books, utensils, etc. (Ar).” (MAM 2011).

*sanduku*: “box, suitcase, trunk, case” (MAM 2011).

*shubaka*: “window-like recess in a wall, i.e. above a door, etc.” (FJ 1939).

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## Tai Lü Manuscript Culture

(Apiradee Techasiriwan)

*Hò tri* (Thai: หอไตร; lit.: “building, big hall” [*hò*] + Sanskrit *tri*, abbreviation for “*tripiṭaka*” [Pāli: *tipiṭaka*, see below]) is the building of Buddhist monasteries in Laos and Thailand where the Buddhist canon (Pāli: *tipiṭaka*) and other manuscripts of religious texts were kept.

*Hīd Tham* (Lan Na language; lit.: “box” [*hīd*] + Pali “*Dhamma*” or “*Tham*” in vernacular language): In Lan Na (the center of the Lān Nā kingdom is situated in the present-day upper northern region of Thailand with Chiang Mai as capital), the manuscripts—particularly palm-leaf manuscripts—usually were kept in boxes called *Hīd Tham*. The boxes are usually made from wood and decorated with lacquer, cinnabar, gold leaf and/or colored glass.

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## Tamil Manuscript Culture

(Giovanni Ciotti)

(1) சரசுவதிபண்டாரம் / சரசுவதிமால் (*caracuvatipanṭāram / caracuvatimāl*).

Caracuvati (= Sanskrit Sarasvatī, name of the goddess of learning) + *panṭāram* (“repository,” from Sanskrit *bhāṇḍāra*, possibly through Middle Indo-Aryan *\*bhaṇḍāra* – credit to M. Delhey) or *-māl* (“repository,” from Arabic محل *maḥall*, “place”).

The *Caracuvatimāl Nūlakam* (alternatively called *Saraswathi Mahal Library*) is one of the most important South Asian early modern libraries. It was started as a royal library in the 16th century, and it is still active in the city of Thanjavur (*alias* Tanjore, Tañcavūr) in Tamil Nadu.

(2) புத்தகசாலை / புத்தகாலயம் (*puttakacālai / puttakālayam*).

*puttaka* (“book / manuscript,” from *puttakam* = Sanskrit *pustakam*) + *cālai* (“building”) or *ālayam* (“house”).

(3) நூல்நிலை / நூலகம் (*nūlnilai / nūlakam*).

*nūl* (“thread”) + *nilai* (“[stable] place”) or *akam* (“place”).

The word *nūl* indicates a literary style (in particular an aphoristic one, akin to the Sanskrit *sūtra* style). As this style is mostly reserved to technical literature, such as grammar, poetry, etc., it has also been used to mean “treatise.” In this respect, the words *nūlnilai* and *nūlakam* echo the Sanskrit *granthālaya* (“house of manuscripts / written works,” lit. “house of knots” [At present, the literal meaning of *grantha* as “knot” is disputed]).

Terms in (2) and (3) reflect, if not a modern way of storing books, at least an exceptional one. Traditionally, books were most probably kept in chests (more evidence wanting!). In this respect, terms in (1) may be interpreted as referring not to buildings, but to storage facilities in general, thus also boxes, chests, and the like. However, the *Tamil Lexicon* explains terms in (1) as “Library, as the treasure-house of Sarasvatī” and “Public library,

as in Tanjore palace,” respectively. Thus, it also seems to understand *caracuvatipaṅṭāram* and *caracuvatimāl* as referring to building-like facilities.

A modern example concerning chests coming from a Telugu speaking area (Guntur district, Andhra Pradesh) is recorded in Sreeramula Rajeswara Sarma (2012): “From my Grandfather’s Chest of Palm Leaf Books.” In: Saraju Rath (ed.): *Aspects of Manuscript Culture in South India*. Leiden and Boston: Brill, pp. 207–233:

«My mother used to store some of the non-perishable items so received in a large wooden chest which went by the designation of the “grandfather’s chest of palm leaf books” (*tāta-gāri tāṭāku-pustakāla-bhoṣāṇam*)» (p. 209).

The etymology of the word *bhoṣāṇam* is unclear (Sanskrit *bhūṣāṇa* “adornment”?).

Dictionaries

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## Tibetan Manuscript Culture

(Orna Almogi and Dimitri Pauls)

The word *dpe mdzod khang* (lit. “treasury house of books”) is today the common designation for “library.” However, it is unclear when it was used for the first time, and it might well be a relatively recent term. The modern Tibetan-Tibetan-Chinese dictionary *Tshig mdzod chen mo* records the words *dpe mdzod khang*, *dpe mdzod* (lit. “treasury of books”), and *dpe khang* (lit. “house of books”), which are all variants of the same term. Of the three, only the word *dpe khang* is recorded by Jäschke, for which he provides two meanings: “library” and “bookseller’s shop” (on this term also see below). Most traditional Tibetan monasteries do not have a separate “library” complex, but the books, which are conceived as objects of veneration, are rather stored in various parts of the monastery’s different complexes—for example, in temples, chapels, shrines (*lha khang*), assembly halls (*’du khang*, *tshogs khang*), meditation rooms (*sgrub khang*), and lama’s residences (*bla brang*)—where they are often placed on or beside the altars. In some cases, particularly in the case of canonical collections, a separate chapel or chamber is built especially for the purpose of storing the collection. These spaces are accordingly designated, for example, the chamber housing the *bKa’ ’gyur* (*bka’ ’gyur lha khang*) or the chamber housing the *bKa’ ’gyur* and *bsTan ’gyur* (*bka’ bstan lha khang*). These phenomena can be seen very well in Kaḥ thog si tu’s guide to the holy places of central Tibet composed at the beginning of the 20<sup>th</sup> century, which reports, among other things, on the books stored in the monasteries and temples he visited (see, for example, Almogi 2012).

Nonetheless, there had been indeed cases where a certain space within the complex of a temple or monastery were conceived as a “library,” that is, mainly in the sense of a “store-house for books.” As noted by Dorji Wangchuk (gSung-rten, unpublished, s.v. *dpe mdzod khang*), the early historical work known as the *sBa bzhed* (the dating of the work is complex, but it appears to have taken form over a longer period of time stretching from the late 8<sup>th</sup> to the 12<sup>th</sup> or even 14<sup>th</sup> centuries, see Martin 1997, no. 1) alludes to the mDo rgyud chos kyi bang mdzod (“Treasury House for Sūtric and Tantric Doctrinal [Books]”), one of the several complexes of the bSam yas Temple, which is apparently meant to be a repository or treasury for books as it is said to be filled with Indian manuscripts (*rgya dpe*), Tibetan manuscripts (*bod dpe*), and Chinese manuscripts (*rgya nag gi dpe'i glegs bam*). As Wangchuk points out, mDo rgyud chos kyi bang mdzod is clearly a name of a complex (and hence a proper noun rather than a common noun), but the phrase ***chos kyi bang mdzod*** contained therein could be seen as a precursor of the term ***dpe mdzod***.

As pointed out by Jörg Heimbrel (gSung-rten, unpublished, s.v. *dpe mdzod khang*), the term ***dpe khang*** is attested in Sa skya literature, including historical works from the 15<sup>th</sup> century and a catalogue dated to the end of the 16<sup>th</sup> / beginning of the 17<sup>th</sup> century, in both cases in connection to the library of the sGo rum Temple (sGo rum dpe khang, Gu rum dpe khang chen mo). Heimbrel also notes that the aforementioned guide to the holy places of central Tibet refers to the same library as sGo rum dpe mdzod, where the rather later form ***dpe mdzod*** seems to have been preferred.

To be briefly mentioned in this context is also the term ***par khang***. Although it is a designation for a printing house, a ***par khang*** can also be regarded as a kind of library since the printing houses commonly store the wooden blocks (xylographs) on shelves in a manner resembling a library—like, for example, in the famous Derge Printing House (sDe dge par khang) located in Kham, Eastern Tibet.

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## Vietnamese Manuscript Culture

(Liem Vu Duc)

*Thu vien*: modern Vietnamese term for “library” (lit.: “institute of books” or “book hall”); seemingly used in literary and historical writings since the 14<sup>th</sup> century. The term derives from the Chinese word 書院 *shu yuan*.

藏 *tang*: lit. “store-house,” first mentioned in 1011, built by the Ly dynasty for preserving Buddhist canons that were presented by Song China.

國史館 *Quoc su quan*: established in the 13<sup>th</sup> century; lit.: “state bureau of historical writing.” However, its function was twofold: first, collecting books and documents as a national library and second, to compile the history and geography of the dynasty and the empire. *Quoc su quan*, therefore, was the most prominent library in pre-modern Vietnam, before the French established the “Central Indo-Chinese Library” in 1917.

藏書樓 *Tang thu lau*: lit. “book-collecting house,” term used in the early 19<sup>th</sup> century by the Nguyen dynasty to designate the imperial collection of documents and writings, which was under the management of the Six Ministries (*luc bo*). The collection also included diplomatic letters, books of Confucian teachings, medicine, astronomy, geomancy, imperial history, and cadastral registration. For the land registration documents alone, 12,000 volumes had been reported in 1945.

藏板堂 *Tang ban duong*: lit.: “house of preserving woodblock prints,” built in 1857. A library of woodblock prints of the Nguyen dynasty. They included woodblocks of Imperial History (*shilu*), Chinese classical books, imperial poems and books compiled by the Imperial Bureau of History (*Quoc su quan*).

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**Recommended citation**

Martin Delhey, Vito Lorusso et al., 'Wordlists for Libraries and Closely Related Phenomena in Different Manuscript Cultures from Asia, Africa and Europe'

Link to this document: [http://www.manuscript-cultures.uni-hamburg.de/papers\\_e.html](http://www.manuscript-cultures.uni-hamburg.de/papers_e.html)

Published: February 2015