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BOOK REVIEWS

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The so-called ‘Pander Collection’, “one of a few early Western collections of Tibetan literature”,¹ is a collection of Tibetan, Mongolian, Manchu and Chinese Buddhist texts acquired by the German scholar Eugen Pander (1854-1894 (?)) during his stay in Beijing in the 1880s,² probably from the Yonghegong Monastery.³ Brought to Berlin in 1889, the collection entered the former Prussian State Library around 1906 and, it seems, remained unexplored, apart from a hand-written catalogue prepared in that library, probably by the librarian Wilhelm Grube⁴ on the basis of a preliminary catalogue (now

¹ Helman-Ważny, Agnieszka, “Recovering a Lost Literary Heritage: Preliminary Research on the Wanli Bka’ ’gyur from Berlin”, *Journal of the International Association of Tibetan Studies*, 5 (December 2009), pp. 1-27; p. 2.

² There would seem to be some uncertainty concerning the year of his death, a question which cannot be further discussed here.

³ Helman-Ważny 2009, p. 5.

⁴ Mejer, Marek *et al.*, *A Preliminary Report on the Wanli Kanjur kept in the Jagiellonian Library, Kraków*, Warsaw (Research Centre of Buddhist Studies, Faculty of Oriental Studies, University of Warsaw), 2010, p. 17, n. 22. On Grube, see also Walravens, Hartmut, *Wilhelm Grube (1855-1908). Leben, Werk und Sammlungen des Sprachwissenschaftlers, Ethnologen und Sinologen*, Wiesbaden (Harrassowitz), 2007.

probably lost) drawn up by Pander.⁵ Towards the end of the Second World War the collection was evacuated to Lower Silesia, and on Silesia being ceded to Poland after the war, it remained there until it was “discovered by a group of researchers from the Jagiellonian University Library, who transported, among others, the Pander Collection to the main Library seat in Krakow”.⁶ For various reasons it remained, however, in practice inaccessible until recently.

The present volume is a detailed catalogue of a large part of the Pander Collection. The Accession numbers are stated to be those given by Pander himself, but in addition each text has a number, “found on covering paper prepared by Jagiellonian Library” (p. 8) which corresponds to the basic numbering in the Berlin manuscript catalogue, as is clear from the facsimiles of a few pages from that catalogue (pp. 413-418). The editors of the present catalogue have likewise retained the manuscript catalogue’s division of the texts into six categories, labeled Pander A, B, C, E, and F respectively, and “Pander Pantheon”.⁷ As indicated by the title, the present catalogue describes all 369 texts to be found in Pander A, and the first 104 volumes (of a total of 315) of Pander B, “however volumes 32-50 could not be taken into account as they were ... still undergoing conservation” (p. 8). Pander C, totaling 40 volumes only, consists of Tibetan as well “Sino-Tibetan” volumes (referring to bilingual texts), while E and F contain texts in Mongolian, Manchu and Chinese. The “Pander Pantheon” is constituted by 60 volumes of the so-called

⁵ While the texts are now in Cracow, the hand-written catalogue remained in Berlin and is now preserved in the Orientalabteilung, Staatsbibliothek, Preussischer Kulturbesitz (p. 9).

⁶ Helman-Ważny, Agnieszka, “Tibetan manuscripts: scientific examination and conservation approaches”, Shulla Jaques (ed.). *Edinburgh Conference Papers 2006: Proceedings from the Fifth International Conference of the Institute of Paper Conservation and First International Conference of the Institute of Conservation, Book and Paper Group*, London (Institute of Conservation ICON), 2007, pp. 247-256; p. 5.

⁷ For a description of the arrangement of the collection, see Mejor, Marek *et al.* 2010, p 17 ff. The group “D” was renamed “Pander Pantheon” for reasons and at a point of time that for the moment are unknown, *ibid.* pp. 17-18. It should be repeated that the handwritten catalogue is not Pander’s original catalogue, which would seem to have been lost, although it probably still existed in 1906, as the manuscript catalogue refers to the entry of certain texts “des Originalkatalogs”, facsimile, p. 415 of the present volume.

“Wanli Kanjur”, the only section of the collection that has been properly studied until now.⁸

The present catalogue is detailed and functional, providing all the information needed to make it a highly useful tool for scholars, including, wherever relevant, references to the individual texts if found in other catalogues.

Following the actual catalogue, there is an Appendix in two parts. The first, “Text classification based on subject matter”, divides the texts into a number of categories, such as “Philosophical texts”, “Tantric practices”, “Biographies” and so on. By far the largest group is “Ritual texts”. This is quite straightforward, but one is surprised to find “Rnying ma texts” among these categories. This introduces a seemingly incongruous category based on ‘sectarian’ criteria, as one looks in vain for a category styled “Dge lugs pa texts”, in spite of the fact that texts from the Gelugpa School are well represented in the collection, e.g. numerous volumes from the collected works (gsung ’bum) of prominent Gelugpa authors. The second part of the Appendix is an “Index of authors”.

Up to now, there has been no proper catalogue of the Pander Collection, and as pointed out by Helman-Wazny, “the entire collection has probably been untouched for 120 years”.⁹ With the publication of this catalogue, the situation has changed, and this rich collection has now become accessible to scholars.

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⁸ Mejer, Marek *et al.* 2010; Helman-Wazny 2009.

⁹ Helman-Wazny 2009, p. 2.