

MEMORY OF THE WORLD REGISTER

JEAN-JACQUES ROUSSEAU COLLECTIONS

IN GENEVA AND NEUCHÂTEL
(Switzerland)

Ref No. 2010-24

PART A – ESSENTIAL INFORMATION

1 SUMMARY

Jean-Jacques Rousseau is one of Europe's greatest philosophers. His influence is unparalleled, manifesting itself in a variety of fields such as philosophy and political thought, man's relationship with nature, and children's education. His writing makes him one of the great writers of his time. A major Enlightenment figure, he opened up important new lines of thought that were to play a considerable part in social and political upheavals from the eighteenth century to the present day.

Jean-Jacques Rousseau was born a citizen of Geneva in 1712 and died a citizen of Neuchâtel in 1778 (although at Ermenonville, on the estate of the Marquis de Girardin). His unsettled and divided existence led him to move from one place to another without establishing any real roots. Geneva and Neuchâtel were nevertheless of particular importance to him even if his relations with them were occasionally ambivalent. He maintained special ties with a number of important figures there, who were to accumulate collections of records immediately associated with him.

These sets of records have made their way into public and private institutions – the Bibliothèque de Genève, the Neuchâtel Public and University Library, the Jean-Jacques Rousseau Society of Geneva and the Jean-Jacques Rousseau Association in Neuchâtel – to constitute remarkable extensive collections consisting of the main manuscripts of Rousseau's major works, an extensive correspondence, all his printed works from first editions to unauthorized editions and the countless pirated editions that began to appear even during his lifetime, key iconographic documents, archives and critical literature.

These unique collections provide essential testimony for discovering, studying and understanding the life and work of Jean-Jacques Rousseau as well as its reception and global influence over more than 250 years. Being both comprehensive and extremely wide-ranging, they constitute an indispensable documentary heritage for a particular historical period – the eighteenth century – and one of its major figures.

2 DETAILS OF THE NOMINATOR

2.1 Name (person or organization)

Nomination coordinator

Bibliothèque de Genève (BGE)

Nomination partners

Bibliothèque de Genève (BGE)

Bibliothèque publique et universitaire de Neuchâtel (BPUN)
Société Jean-Jacques Rousseau (SJJR)
Association Jean-Jacques Rousseau (AJJR)

2.2 Relationship to the documentary heritage nominated

Nomination coordinator

Coordinator of nomination for inclusion on the Memory of the World Register

Nomination partners

Owners of parts of the nominated collections

2.3 Contact person(s)

Nomination coordinator

Jean-Charles Giroud, Director

Nomination partners

Bibliothèque de Genève:	Jean-Charles Giroud, Director
Bibliothèque publique et universitaire de Neuchâtel:	Thierry Châtelain, Director
Société Jean-Jacques Rousseau:	Alain Grosrichard, President
Association Jean-Jacques Rousseau:	Alain Cernuschi, President

2.4 Contact details (include address, phone, fax, email)

Nomination coordinator

Bibliothèque de Genève
Promenade des Bastions
CH-1211 Genève 4
Tel.: 0041 22 418 28 28
Fax: 0041 22 418 28 01
E-mail: jean-charles.giroud@ville-ge.ch

Nomination partners

Bibliothèque de Genève
Promenade des Bastions
CH-1211 Genève 4
Tel.: 0041 22 418 28 28
Fax: 0041 22 418 28 01
E-mail: jean-charles.giroud@ville-ge.ch
Website: <http://www.ville-ge.ch/bge>

Bibliothèque publique et universitaire de Neuchâtel (BPUN)

Place Numa-Droz 3
CH - 2000 Neuchâtel
Tel.: 0041 32 717 73 02
Fax: 0041 32 717 73 09
E-mail: thierry.chatelain@unine.ch
Website: <http://bpun.unine.ch>

Société Jean-Jacques Rousseau

Bibliothèque de la Société Jean-Jacques Rousseau
Institut et Musée Voltaire
Rue des Délices 25
CH-1203 Genève
Tel.: 0033 1 42 81 15 78
E-mail: sjjrousseau@gmail.com
Website: www.sjjr.ch

Association Jean-Jacques Rousseau

p.a. Bibliothèque publique et universitaire de Neuchâtel
Place Numa-Droz 3
CH - 2000 Neuchâtel
Tel.: 0041 32 717 73 03
Fax: 0041 32 717 73 09
E-mail: alain.cernuschi@unil.ch
Web pages on BPUN website: <http://bpun.unine.ch>

3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE

3.1 Name and identification details of the items being nominated

3.1.1 Introduction

The Rousseau collections kept in French-speaking Switzerland (BGE, BPUN, SJJR, AJJR) consist of very important manuscripts, a unique iconographic collection, extremely rare printed books and a mass of critical works which have been the glory of the depository institutions for over a century.

Manuscripts

The history of Jean-Jacques Rousseau manuscript conservation explains the varied origins and scattered nature of the collections. However, between the late eighteenth century and the early twentieth century, owing to a series of donations and propitious circumstances (the founding of the Neuchâtel City Library in 1788, the bicentenary of Rousseau's birth in 1912 and the establishment of learned societies devoted to Jean-Jacques Rousseau, foremost among them the Jean-Jacques Rousseau Society of Geneva), two cities in French-speaking Switzerland managed to assemble an enormous number of vital Jean-Jacques Rousseau manuscripts: the Bibliothèque de Genève (formerly the Geneva Public and University Library) acquired documents of paramount importance, the manuscript of the *Dialogues* among them; the Neuchâtel Public and University Library added to the Jean-Jacques Rousseau collection bequeathed to it by Pierre-Alexandre DuPeyrou (one of the philosopher's friends in Neuchâtel), a collection which includes the only known manuscript of *Reveries of the Solitary Walker*; the Jean-Jacques Rousseau Society, founded in 1904, gradually succeeded in collecting a large number of manuscripts essential to an understanding of Rousseau's work, including *Emile, or On Education* (Favre manuscript). As for the Jean-Jacques Rousseau Association, founded in 1956, it has mainly acquired important iconographic collections, some of which have been presented to the Rousseau Museum in Môtiers.

Printed collections

These collections contain first editions and extremely rare editions of Rousseau's works: a large number of not easily obtainable unauthorized and pirated editions are also to be found here, since the heavy concentration of publishers in French-speaking Switzerland resulted in a proliferation of printed editions of Rousseau's works and of the responses to them. Geneva and Neuchâtel were at the heart of the controversy created by the political works of the Citizen of Geneva and which generated a prolific publishing output which has now been gathered together in the two cities.

Iconographic collection

While the iconographic collections in the four institutions consist largely of prints and paintings representing Jean-Jacques Rousseau (such as the 1753 pastel portrait of Rousseau by Maurice Quentin de La Tour or the 1754 portrait in oils by Robert Gardelle that re-emerged in 2007 after having been lost for over 200 years) or relating to his works, certain significant three-dimensional artefacts are not neglected either. Thus 80 years ago the Bibliothèque de Genève acquired the death mask made by Jean-Antoine Houdon on 3 July 1778 at the request of the Marquis de Girardin: this mask turned out to be extremely important since it enabled Jean-Jacques Rousseau's features to be represented with a degree of faithfulness confirmed by all his contemporaries. During the French Revolution, the mask was also taken as an excuse for lengthy debates on artistic property and has fuelled current discussions on the origins of literary property.

Archives and critical literature

French-speaking Switzerland very early became an important centre of research into the life and work of Jean-Jacques Rousseau, rivalling Paris. It was here that there emerged the great names of Rousseauism, and their archives, open to all readers, enable us to follow the history of Rousseau reception in Western Europe. Thus the Bibliothèque de Genève and the Jean-Jacques Rousseau Society hold almost 10,000 archival documents emanating from major figures (Leo Tolstoy, Marcellin Berthelot, Bernard Bouvier, Marcel Raymond, Hippolyte Buffenoir, Théophile Dufour, Henri-Frédéric Amiel, Marc Monnier, Philippe Monnier, etc.). The BGE, BPUN, SJJR and AJJR have also developed a critical potential that has made them a key centre of Rousseau research, and they maintain valuable relations with institutions in Europe holding other collections (the Jean-Jacques Rousseau Museum in Montmorency, the French National Library, the French National Assembly Library).

3.1.2 First part of the collection: Bibliothèque de Genève (BGE)

The holdings of the Bibliothèque de Genève come mainly from Rousseau's friend and publisher in Geneva, Paul Moulton, to whom he entrusted them from 1761 onwards. His granddaughter, Amélie Streckeisen-Moulton, donated one manuscript of the *Dialogues (Rousseau, Judge of Jean-Jacques)* to the Bibliothèque de Genève in 1835 and bequeathed to it the others – the *Confessions*, *The Social Contract*, *The Profession of Faith of a Savoyard Vicar*, the *Funeral Oration for the Duke of Orleans* and a few miscellanies – in 1882. Another of Moulton's descendants presented the library with the *Institutions chimiques*. And between 1873 and 1876 Doctor Jean-Charles Coindet, the great-nephew of Rousseau's friend François Coindet, gave the Bibliothèque de Genève a manuscript of *Emile*, one volume of the 1769 Rey edition of *The New Eloise* with autograph annotations, a partial manuscript of *The Government of Poland* and some letters. These key documents have been regularly supplemented right up to the present day, particularly in 2007 with an important donation from the Oesterlé-Masset family, related to Paul Moulton.

The overall collection thus contains a large number of manuscripts, described in **Annex 1 (Aubert catalogue)**.

The printed collections have been built up through donations and bequests of private libraries belonging mainly to a few big local families. They have also been added to and enriched by regular purchases, such as that of Théophile Dufour's Rousseau library in 2009. The overall collection, consisting of several thousand works, has been gathered together in the same place because this is more logical and facilitates research into Jean-Jacques Rousseau's work.

The iconographic collections of the Bibliothèque de Genève, deposited with the Centre d'Iconographie Genevoise, represent an extensive Rousseau iconography. Renowned for being one of the largest collections devoted to Jean-Jacques Rousseau, it consists of some 1,300 items: portraits of the philosopher, scenes, allegories, depictions of his dwelling-places and illustrations of his works. Most of these are engravings, but the collection also contains other media (photographs, posters, stamps, celebration programmes, medals, etc.), the showpiece being the death mask made on 3 July 1778 by the sculptor Houdon.

3.1.3 Second part of the collection: Neuchâtel Public and University Library (BPUN)

When hounded out of France by the condemnation of *Emile*, Jean-Jacques Rousseau settled in Môtiers, in the Principality of Neuchâtel, from July 1762 to September 1765.

The BPUN collection derives from the plan conceived by Rousseau and his friend Pierre-Alexandre DuPeyrou in 1764 to bring out a complete edition of Rousseau's works. Its failure led DuPeyrou to suggest a very generous arrangement: he would settle an annuity on his friend and, in exchange, Rousseau would give him his manuscripts to produce the planned edition. From then on, Rousseau regarded his friend as his record-keeper, and when he departed from the Ile de Saint-Pierre he left him all his papers. A few weeks before his death, Rousseau accepted the invitation from the Marquis de Girardin and went to live on his Ermenonville estate, where he died on 2 July 1778. As soon as he heard of the death, DuPeyrou made every effort to gather all Rousseau's manuscripts together. The Marquis de Girardin sent him two manuscript notebooks containing the *Reveries of the Solitary Walker* (an unfinished text), together with a number of texts – *Le Lévitte d'Ephraïm*, *Pygmalion*, the first draft of *Emile and Sophie* – and bundles of letters, which were thus reunited with the original collection.

In his will, drawn up in 1791, DuPeyrou wanted his friend's papers to be 'deposited in a secure Library'. As luck would have it, the Neuchâtel City Library, founded in 1788, had just opened its doors in September 1794 when DuPeyrou died two months later.

DuPeyrou's set of manuscripts has been described in great detail by Théophile Dufour in his *Recherches bibliographiques sur les œuvres imprimées de J.-J. Rousseau, suivies de l'inventaire des papiers de Rousseau conservés à la Bibliothèque de Neuchâtel*, Paris, 1925, 2 vols (the inventory covers pages 101 to 297 of Volume II); new acquisitions have been card-indexed.

In 1853, the director of the library, Félix Bovet, published Rousseau's *Discourse on Wealth*, thus drawing attention to the size of the collection, which was to be enriched by numerous donations, including extensive sets of correspondence with citizens of Neuchâtel. The Neuchâtel Library was to add to this sizeable manuscript collection by purchasing both works by Rousseau and studies relating to him. Among the 3,300 printed works (classified under shelf-mark 1R) are over 600 editions of Rousseau's works published prior to 1900, including 430 from the eighteenth century. In 1982 the BPUN received the splendid collection assembled by Louis Perrier, a former member of the Council of State and of the Federal Council.

In addition to its manuscripts and printed works, the BPUN has a very fine iconographic collection, its main ornament being Louis Perrier's collection of several hundred prints. In 2004, the Buffenoir auction allowed 198 more items to be acquired. The deposit of the iconographic collections belonging to the Rousseau Museum in Môtiers – several hundred items – completes this extremely fine collection of Rousseau iconography.

See **Annex 2** for the list of manuscripts kept in Neuchâtel.

3.1.4. Third part of the collection: Jean-Jacques Rousseau Society (SJJR)

The Jean-Jacques Rousseau Society was founded on Monday 6 June 1904 at the instigation of Bernard Bouvier. Its statutes enjoin it to 'develop and coordinate studies concerning Jean-Jacques Rousseau, his work and his time', publish a critical edition of his works and collect, 'under the name of the Jean-Jacques Rousseau Archives, manuscripts, printed works, portraits, medals, mementoes and other documents of all kinds relating to this writer'.

At the time of its founding, it was agreed with the Geneva City Council that the Society would be assigned 'a room [...] for the Jean-Jacques Rousseau Archives in the extended and recently redesigned building of the Public Library'. This room is now to be found on the first floor of the Voltaire Institute and Museum, an outlying site of the Bibliothèque de Genève.

Between 1904 and the start of the Second World War, the Society collected a considerable documentary heritage. The contacts that it had established with holders of manuscripts, printed works and archives of all kinds relating to Jean-Jacques Rousseau enabled it to collect some of the finest documents then available, including the Favre manuscript of *Emile, or On Education* and the Rousseau section of Isaac Bourdillon-Diedey's library.

The Society's current holdings comprise several thousand printed works, a few hundred manuscripts and an extensive iconographic collection which all perfectly complement the adjacent collections of the Bibliothèque de Genève, since the officers of the two institutions were either the same people or of the same mind. The Society's collections are therefore not some heterogeneous accumulation but rather fit in perfectly with all the other Rousseau collections in French-speaking Switzerland.

It was through suggestive research into the Rousseau collections belonging to the Bibliothèque de Genève and the Jean-Jacques Rousseau Society that there emerged, thanks in part to Marcel Raymond, Jean Rousset and Jean Starobinski, what has since been called the 'Geneva School'.

The manuscripts are described in **Annex 1 (Aubert catalogue)**.

3.1.5. Fourth part of the collection: Jean-Jacques Rousseau Association (AJJR), Neuchâtel

In 1956 Claire Rosselet, the director of Neuchâtel City Library, founded the association of *Friends of the Neuchâtel Collection of Jean-Jacques Rousseau manuscripts* (which subsequently became the *Association of Friends of Jean-Jacques Rousseau*), whose aim was to 'help add to the collection of Rousseau manuscripts and excite public interest in them'. Over 150 documents were thus to be generously offered to the Neuchâtel Public and University Library. In 1969 the Association was presented with the house that Rousseau had occupied in Môtiers (from 1762 to 1765) to set up a museum of Rousseau iconography.

One of its first acquisitions was to be the magnificent pastel portrait by Maurice Quentin de La Tour (the only portrait that Rousseau ever considered a good likeness), made possible above all thanks to the generosity of the inhabitants of Val-de-Travers. By gradually building up a rich collection of iconographic documents, the museum has increased its importance: in addition to individual items, mention may be made of the Auguste Rollier, Roch and Hegnauer collections, comprising several hundred items. Detailed inventories have been made of these collections.

The museum also possesses about fifty medals bearing Rousseau's effigy, as well as various objects (statuettes, busts, an inkstand with a bust of Rousseau, etc.), a large proportion of which come from the Buffenoir collection (2004 auction).

3.2 Description

Attach a description of the documentary heritage: refer to the guide fore completing this form.

3.2.1 Manuscripts

Among the main manuscripts of these three collections, let us first mention an exceptional set containing the *Confessions*, the *Dialogues (Rousseau, Judge of Jean-Jacques)* and the *Reveries of the Solitary Walker*, i.e. Rousseau's three 'autobiographical' texts:

- Ms. fr. 227 of the Bibliothèque de Genève. This is the autograph manuscript of the *Confessions* known to specialists as the 'Geneva manuscript'. It is the manuscript that has been used for all critical and trade editions of the text of the *Confessions*. It comprises two volumes: 1) one octavo volume of 161 pages, 2) one quarto volume of 144 pages.
- MsR 17 of the Neuchâtel Public and University Library, known to specialists as the 'Neuchâtel manuscript', which is an earlier draft of Rousseau's text and usually provided as an appendix to scientific editions. This earlier version is important for an understanding of how the *Confessions* as a whole came into being and constitutes the first vestige of first-person writing from Rousseau. It is a quarto volume of 182 pages.
- Ms. fr. 221-223 of the Bibliothèque de Genève. This is an autograph manuscript of the *Dialogues, or Rousseau, Judge of Jean-Jacques*. This is the only known manuscript of this very distinctive work and is being taken as the basis for the critical edition currently being prepared by Jean-François Perrin, professor at the University of Grenoble. It comprises three volumes: 1) one octavo volume of 126 pages, 2) one octavo volume of 151 pages, and 3) one octavo volume of 96 pages.
- MsR 78 and MsR 79 of the Neuchâtel Public and University Library (*Reveries of the Solitary Walker*). These manuscripts, the only known autograph manuscripts of the text of the *Reveries*, consist of two parts: while the first seven walks appear in a text that admittedly has crossings-out and annotations but which we can see has been reread by Rousseau, the last three are only a working draft, essential for an analysis of how the writer's last major text came into being. This manuscript is complemented by MsR 100, which provides a version of the *Reveries* revised by the Marquis de Girardin. These manuscripts consist of two small octavo notebooks, the first of 140 pages. In the second, the *Reveries* occupy Leaves 5 to 25.
- MsR 49 of the Neuchâtel Public and University Library with the title 'Pensées écrites sur des cartes à jouer' ('Thoughts written on playing cards'). Even today, researchers are still pondering the nature of this set of fragments: Are they an outline for the *Reveries*? Is this another form of introspection? This record consists of 27 playing cards.

Among the other manuscript sets of Rousseau's works, the political texts are particularly well represented with:

- MsR 13 of the Neuchâtel Public and University Library, an autograph manuscript of *The Government of Poland*, now taken as the basis for all editions, as well as Ms fr 246 of the Bibliothèque de Genève, a partial manuscript of the same text that is not an autograph manuscript but which belonged to Rousseau.
- MsR 11 of the Neuchâtel Public and University Library (autograph copy of *Discourse on the Origin of Languages*).

- Ms fr 225 of the Bibliothèque de Genève, known as the ‘Geneva manuscript’ of *The Social Contract*. This is an autograph manuscript of the first draft of this essential Rousseau text. It is a folio book of 72 leaves, numbered in the author’s hand.
- Ms R 149 of the Jean-Jacques Rousseau Society of Geneva, consisting of 6 leaves with the beginning of the *Discourse on the Sciences and the Arts*. Although these are not autograph leaves, they are still valuable because the original manuscript disappeared in Dijon.
- Ms fr 197 of the Bibliothèque de Genève (autograph draft of the fifth letter of the *Letters Written from the Mountain*) and the Boissier deposit with the Jean-Jacques Rousseau Society of Geneva (autograph draft of the seventh letter of the *Letters Written from the Mountain*).
- Ms fr 229 of the Bibliothèque de Genève: autograph first draft of the *Constitutional Project for Corsica*. This document comes from Paul Moulto.

Lastly, we may mention the set of documents relating to *Emile, or On Education*:

- Ms R 90 of the Jean-Jacques Rousseau Society of Geneva: this manuscript, one of the most valuable in the collection, is nothing other than the Favre manuscript of *Emile*. It was given to the Society by Emile Favre in 1922.
- MsR 35 and MsR 36 of the Neuchâtel Public and University Library, an autograph first draft and an autograph copy of *Emile and Sophie* respectively.
- Ms fr 205 of the Bibliothèque de Genève, an autograph partial version of the text of *Emile*.
- Printed item CE 12 of the Bibliothèque de Genève, with scattered margin notes by Jean-Jacques Rousseau: this is the first and second volumes of *Emile*, published in Amsterdam by Jean Néaulme in 1762, which Rousseau reworked for a new edition.
- Ms fr 224 of the Bibliothèque de Genève: autograph manuscript of the *Profession of Faith of a Savoyard Vicar*. It was this interpolation in Book IV of *Emile* that caused Rousseau to be condemned by the Parlement of Paris and the Petit Conseil of Geneva in 1762 because of its defence of a particular form of agnosticism.

Rousseau’s other works are also represented, ranging from certain manuscripts of *The New Eloise* to youthful fragments relating to the author’s scientific education. As for the very extensive correspondence, it covers not only the philosopher’s formative years but also his ‘Montmorency’ period (1756-1762) and his time in Môtiers-Travers (1762-1766).

The collections thus include:

- Almost 200 manuscripts (autograph first drafts, proofs, autograph copies) of works representing the whole of Rousseau’s creative period, from the *Institutions chimiques* to *Reveries of the Solitary Walker* and the ‘playing cards’.
- Over a hundred miscellaneous autograph fragments (comments, marginal annotations, autograph notes) relating to Rousseau’s reading and his social life.
- Almost 6,000 letters written or received, covering a wide time-spectrum, although two of the collections are particularly rich for the period 1758-1766.
- Several hundred subsidiary documents (non-autograph copies, some of which are extremely valuable because the originals have disappeared, contemporary accounts, etc.)

3.2.2 Printed works

With more extensive collections than those of the Bibliothèque Nationale de France in this field, the Bibliothèque de Genève, the Neuchâtel Public and University Library, the Jean-Jacques Rousseau Society and the Jean-Jacques Rousseau Association possess most of the original editions, new editions and unauthorized editions of all Rousseau's works published during his lifetime or after his death (including over a hundred editions of *The Social Contract* prior to 1800). They also hold an array of eighteenth-century tracts and pamphlets by Rousseau's critics and supporters, all bearing witness to the reception and influence of Rousseau's work and the publishing activity that it generated. Lastly, they are seeking to collect every edition published in translation in all European languages since the eighteenth century.

In addition to these printed works, of which there are thousands, several hundred volumes have been brought together in a number of special collections. Mention may here be made of three: the Dufour and Candaux collections, consisting mainly of rare editions of Rousseau, and the Hippolyte Buffenoir collection concerning reception of the Citizen of Geneva.

The Théophile Dufour collection has only recently been established at the Bibliothèque de Genève, which acquired almost 200 valuable printed works formerly belonging to Théophile Dufour and relating to study not only of Rousseau himself but also of his reception. It may be recalled that Théophile Dufour, a palaeographer by training, was behind the publication of the famous Rousseau *Correspondance générale*, which was to be completed, after his death, by Pierre-Paul Plan. A list of the items in the Dufour collection relating to Jean-Jacques Rousseau can be found in **Annex 3**.

The Jean-Daniel Candaux collection is a recent acquisition of the Bibliothèque de Genève and comprises some 500 very valuable printed works, mostly old and extremely rare editions of Rousseau's works. We thus find 17 different editions of *Œuvres choisies* in 131 volumes, 11 rare editions of the *Confessions*, 18 editions of *Emile, or On Education* and 15 editions of *Julie, or The New Eloise*.

Lastly, the Hippolyte Buffenoir collection, named after the famous early twentieth-century expert on the eighteenth century (1847-1928), comes from the sale by the critic's family of all his documents and iconographic collection relating to Jean-Jacques Rousseau, regarding whom he was a leading specialist. The collection has been divided between the Jean-Jacques Rousseau Museum in Montmorency, the Bibliothèque de Genève and the Neuchâtel Public and University Library. The holdings of printed works in this collection relate to Rousseau reception from the Second Republic (1848-1851) to the early 1920s, when Buffenoir stopped writing. They constitute an important heritage collection regarding reception of the Citizen of Geneva and also contain a large number of manuscripts and archive collections.

3.2.3 Iconographic collections

Since the late nineteenth century, the Bibliothèque de Genève has built up an extensive iconographic collection on the subject of Geneva and its major figures. The Jean-Jacques Rousseau collection forms part of this whole. For their part, the Jean-Jacques Rousseau Society, the Neuchâtel Public and University Library and the Jean-Jacques Rousseau Association developed and added to their collections throughout the twentieth century.

In Geneva, for example, there are over 2,300 items (1,300 belonging to the Bibliothèque de Genève and 1,000 to the Jean-Jacques Rousseau Society), most of them engravings representing the philosopher. Many of these depictions are by engravers who were Rousseau's contemporaries. They include portraits of all kinds: wearing a wig, without a wig, in Armenian attire, drawn from sculptures, and in various poses – thinking, botanizing or writing.

Various scenes from his life are also represented, with other important figures, the places that he passed through in the course of his existence, his various homes, his tombs, allegories, illustrations of his works and pictures illustrating his ideas.

The collection also contains all sorts of material published in connection with various commemorations of the great man: posters, photographs, postcards, programmes of festivities, illustrations of monuments erected in his honour.

The iconographic collection of the Neuchâtel Library, consisting mainly of the large Louis Perrier and Hippolyte Buffenoir collections, brings together almost 1,000 items, to which may be added the Rousseau Association holdings (collections from Auguste Rollier and the Roch and Hegnauer families), totalling several hundred works.

The provenance of these items is extremely various: the different institutions have received a number of important donations, probably accounting for just over a third of the collection, while the remainder has come from sundry acquisitions over time. The collection is still added to today when the occasion arises.

The pictorial collection of the Centre d'Iconographie Genevoise is classified according to the system used by Fernand de Girardin in his work on Jean-Jacques Rousseau iconography published in 1909 (see bibliography in 3.3). Each item bears a number attributed by Girardin, thus providing, with the help of the tables in his book (titles, artists, locations), several methods of access for each item. The library has also produced an analytical index.

The showpiece of the Geneva collection is unquestionably the death mask of Rousseau made the day after the philosopher's death in July 1778 by the sculptor Houdon. After remaining for a long time in the sculptor's family, it subsequently ended up with the famous doctor Julien Raspail and was the subject of considerable scientific debate. The Bibliothèque de Genève acquired it between the wars and is in the process of making a copy using a series of digital readings in order to protect the original.

For its part, the Rousseau Association keeps the famous 1753 pastel portrait of Rousseau by Maurice Quentin de La Tour in the Môtiers museum.

3.2.4 Archives and critical literature

In both Geneva and Neuchâtel there sprang up a critical school specializing in the study of Rousseau's life and work. Théophile Dufour, Gaspard Vallette, Bernard Bouvier, Alexis François, Charly Guyot (whose archive is to be found in the La Chaux-de-Fonds library), Marcel Raymond, Marc Eigeldinger, Jean Starobinski, Jean Rousset, Frédéric S. Eigeldinger and Bronislaw Baczko are all key names in Rousseau studies.

A number of writers and artists who settled in the region or visited it regularly also turned their hands to Rousseau exegesis and, taking as their basis the manuscript collections of the three depositary institutions, produced books and works of art which now form part of the heritage concerning what we may call the reception of Rousseau's work. In the nineteenth century, the entire works of Amiel thus mirror the Citizen of Geneva's autobiographical quest, while those of Marc Monnier, his disciple but at the same time his rival, also take Rousseau as a point of reference, even if for different, mainly political, reasons.

The present day similarly venerates Rousseau. This is the case for Georges Haldas, for example, whose seven volumes of *La Confession d'une graine* make specific reference to the writer, and it is also the case for the Lucerne painter Hans Erni, who designed the fresco in Geneva's Rue de Coutance and has written a number of bibliophilic works devoted to Rousseau's work; lastly, it is also the case for Michel Butor, with his still celebrated analysis of Rousseau's insularity.

The documentary heritage held by the four depository institutions is thus a living force and likely to continue nurturing critical, artistic and academic reflection whose prime motive is to interpret today's world. Even the founders of Swiss cinema, from Claude Goretta to Francis Reusser and Thomas Koerfer by way of Jean-Luc Godard, drew on these collections: moreover, at various times, each of the four has made a film about Jean-Jacques Rousseau...

4. JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA

4.1 Is authenticity established? (see 4.2.3)

The authenticity of the documents is fully established.

The manuscripts of the Neuchâtel Public and University Library mainly come from Rousseau himself, who left them to Pierre-Alexandre DuPeyrou upon leaving the Île de Saint-Pierre (see attached portfolio).

As far as the Geneva collections are concerned, whether the holdings of the Bibliothèque de Genève or those of the Jean-Jacques Rousseau Society, their authenticity is guaranteed for four reasons:

- They mostly come from Jean-Jacques Rousseau himself.
- They were handed down by Paul Moulou, one of Rousseau's two 'legatee' friends, whose granddaughter, Amélie Streckeisen Moulou, donated them to the Bibliothèque de Genève.
- Some of them come from collections built up by Genevan families in direct contact with Rousseau.
- In the case of the printed works, they bear witness to the substantial publishing activity in the whole Lake Geneva area, of which Rousseau's works are emblematic.

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

The influence of Jean-Jacques Rousseau's thought and work is universal. Firstly, because it has affected virtually all fields of knowledge: *Emile, or On Education* paved the way for modern education; *The Social Contract*, together with the works of Montesquieu, underpins the democratic systems on which many contemporary societies are based; the *Essay on the Origin of Languages* encourages both musical and ethnological reflection; *Julie, or The New Eloise* crystallized the focus on women since the mid-eighteenth century and pioneered a new style of novel writing; the *Confessions* and the *Dialogues* offer a form of introspection of which autobiographical writing, modern psychology and analytic self-observation are the direct successors; and, lastly, the *Reveries of the Solitary Walker* raises, among other subjects, the question of our relationship to nature.

Nor should we forget how much Rousseau contributed to his other, often lesser-known, fields of activity: as a keen botanist, he left a number of herbaria. Part of one of them is kept in Neuchâtel, in the form of five boxes containing several hundred plates.

Rousseau similarly left several musical compositions, a *Dictionary of Music*, the manuscript of which is also kept in Neuchâtel, and a large number of works and theoretical principles that considerably influenced music teaching in the early nineteenth century and still foster much debate today.

This goes to show that Rousseau's influence, far from being confined to French-speaking Switzerland or even French-speaking Europe, very quickly transcended all borders to become universal: German Romanticism invoked Rousseau, and Werther is really just a distant cousin of

Saint-Preux; the United States Constitution, as Bronislaw Baczko has recently pointed out, derived its founding principles from the text of *The Social Contract*, and modern teaching draws on Rousseau to such an extent that one of its most famous institutions, founded by Edouard Claparède, actually chose as its name the Rousseau Institute...

Finally, it is worth recalling that Rousseau very clearly pointed to the hollowness of any revelation not supported, or confirmed, by a free examination of one's conscience – something for which he was heavily criticized when the *Profession of Faith of a Savoyard Vicar* was published. Similarly, in his political writings, he laid the foundations for a train of thought able to generate a viable system. Was it by chance that Rousseau was invoked not just during the French Revolution but also by Dr Sun-Yat-sen in China in 1911 and then in Russia and Viet Nam? Even today, some political and State systems specifically claim to draw their inspiration from Rousseau...

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)

Time: It is obvious that Rousseau ranked foremost in his time. Everyone is familiar with Goethe's famous words to the effect that Voltaire was the end of the old world and Rousseau the beginning of the new. Beyond the rhetoric, this phrase conveniently draws attention to the pivotal role of the Citizen of Geneva, who was both firmly rooted in the world of the eighteenth century, which he interrogated and commented upon forcefully (through the eyes of Saint-Preux in *The New Eloise*, for example), but who was also the forerunner of an auspicious future. Rousseau, a man of the eighteenth century, is probably the only one of the Enlightenment philosophers really to have *taken on the future*.

Place: Rousseau's peregrinations across Europe are well-known: after 16 years in Geneva, he went to Annecy and then Turin, returned to Annecy, left for Chambéry, voyaged in Languedoc, travelled about Switzerland (Fribourg, Lausanne, Neuchâtel, Soleure, etc.), settled in Paris, then in Lyon, spent a while in England, returned to Paris and died at Ermenonville, on the estate of the Marquis de Girardin. The question of his nationality has been the subject of much debate: indeed, is it really possible to 'pin down' this perpetual traveller? At any rate, his thought and spirit cannot be reduced to a single geographical area: while it is clear that Rousseau was born in Geneva and, in the broad sense, belonged to 'French' culture and had roots in French-speaking Switzerland, he certainly cannot be confined to a 'local' area or any regional entity.

People: The Rousseau collections in French-speaking Switzerland clearly demonstrate the special ties that the Citizen of Geneva entertained with leading the Enlightenment figures of his time: Voltaire and Diderot, of course, but also Chabanon (the Bibliothèque de Genève thus possesses several volumes of Rousseau's *Œuvres* annotated by Chabanon), Grimm, Rameau, Helvétius, d'Holbach and d'Alembert, among others. They reflect Rousseau's network of social and personal contacts throughout Europe (lengthy exchanges with David Hume, Madame d'Épinay, Bernardin de Saint-Pierre, etc.) and highlight several hundred correspondents, contributors, critics and readers of his work, from the earliest at the end of the eighteenth century to more recent producers (such as Georges Haldas, all of whose working manuscripts on Rousseau are now held by the Bibliothèque de Genève).

Subject: If there was one person in the eighteenth century who was at the crossroads of knowledge and became a key figure for the literary, musical and philosophical output of the time, that person was Jean-Jacques Rousseau. Is there a single secondary-school pupil in the French-speaking world who has not come across Rousseau in the school curriculum? Is there a single country today that can claim not to be affected, in one way or another, by the words of the Citizen of Geneva? Rousseau has been the inspiration not only for systems of thought but also for ways of life, which, whether explicitly or not, draw on his work: the founders of the scout movement, even if somewhat alarmed by Rousseau's agnostic temptations, acknowledge their debt to him; the architects of environmental protection invoke his work; and, last but not least, human rights

advocates draw from *The Social Contract* and Rousseau's other political texts the wherewithal to fuel the idea of democracy itself.

Style: There is a certain paradox in talking about Rousseau's style, since Rousseau wanted to be judged on the quality of his argument rather than his language. Yet there is universal agreement in considering him the greatest writer of the eighteenth century: some passages have even become required reading, being universally famous and constantly quoted: the fifth walk in *Reveries of the Solitary Walker*, with the boat trip on Lake Biel, and Julie's letters in *The New Eloise* are just two excerpts that have become key points of reference. Literary history views Rousseau as the father of subsequent literary movements which found a pleasing cadence in his phrasing: this was the case for *Sturm und Drang* in Germany and what is known as 'pre-Romanticism' in France, without forgetting Romanticism itself, of course, as well as individual writers, such as Nerval and George Sand, who were all marked by the influence of the Citizen of Geneva.

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)

The unique and irreplaceable nature of the collections of the Bibliothèque de Genève, the Neuchâtel Public and University Library, the Jean-Jacques Rousseau Society of Geneva and the Jean-Jacques Rousseau Association in Neuchâtel is beyond doubt. Unfortunately, its physical fragility is equally indisputable: all the manuscripts have, of course, been properly packaged, conserved and protected, but they are still potentially at risk of deterioration over time, and some need specific restoration while others call for preventive measures; the printed works also require special environmental conditions and packaging.

Repeated handling of these exceptional collections is also problematic. Because of their paramount importance, they are very much in demand for all sorts of reasons and from all quarters. However, friction, handling and exposure to light can spoil the documents. The only effective answer to the flood of consultation requests received by the four partner institutions is to digitize the collections in their entirety according to principles which are, of course, still to be determined (creation of a joint reference platform, referral to interactive databases, etc.) but with the single aim of preserving the source documents, whose loss would be irreparable.