

" INDOLOGY IN RUSSIA".

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Early Indo-Russian cultural relations still remain shrouded by an impenetrable veil. Our information is exceedingly scant and for some of the periods non-existent. Stray finds of Buddhist images in the burials of the South Russian steppes attest the presence in the pre-Mongol period of nomad tribes, probably of ~~Central Asian~~ (Turkish origin, professing Buddhism. We have little information about cultural contacts anteceding the XV-th century. India for a long time remained a favorite theme of fairy tales, many of which belonged to the so-called Alexander Cycle, and had penetrated into Russia through ^{Byzantium} Irān and the Arab World. Thus in the so-called Russian Primary Chronicle (XI A.D.) mention is made of the "rakhmans, pious men" (PSRL, I, 6; V, 85). Under 1352 A.D. the Novgorod Chronicle (PSRL, IV, 61) speaking about the "black death" (plague) adds that "this pestilence came from the Indian countries, from ~~the~~ City of the Sun". Widely read were in ancient Russia the "Acts of St. Thomas in India", an apocryphal version translated from the Greek. Well-known was the "Legend of the kingdom of India", which became popular in Russia since the XIII century, and preserved its popularity among the ^{Russian} peasant masses till the XIX century. The "Legend" gives a description of the rich tropical nature of the country, its inhabitants, fabulous riches and gives an account of the country's theocratical ruler. To the same period belongs the Russian version of the "Story of Alexander's conquest in India" (the so-called "Alexandriya"). Mention should be also made of the "Story of ^{Joasaph} Barlaam and ~~Iosaph~~, the Indians", the famous Christian life of Buddha (P. Alfarié, La Vie Chrétienne du Buddha, J. As. X, pp. 269-288; Les Ecritures Manichéennes, II, p. 216 ff.)

~~Then~~ In the XV-th century, Russia obtained first-hand information about India. In 1466 Athanasius Nikitin, a merchant from Tver, joined the embassy sent by Ivan III to Shīrwān. Nikitin continued his journey, and sailed across the Caspian to Māzandarān, from where he visited Rayy, Kāshān and Yazd. While in Persia he heard about the profitable Indian trade, and decided to visit India. He embarked

at Ormuz, and sailed for India. He disembarked first at Diu and then at Chaul. He resided for a long time at Bīdar, and travelled in the Bahmanī dominions. He returned to Russia through Persia and Trebizond, his ~~trip~~ journey having last about six years (1466-1472). Nikitin died in Smolensk, and though his journey was barren of results, his unfinished diary is still a valuable source of information, and compares favorably, in the opinion of Professor Minayev, with that of Nicolo Conti. In the XVI-th century Russia's knowledge of India was still scant, and when in 1532 Khwāja Husain an envoy of Sultan Bābur, arrived in Moscow, the authorities hesitated to conclude a treaty, and suggested a trade agreement.

In 1676/7 Muḥammad Yūsuf Kasimov, a Russian Tartar, came to Kābul and intended going to Delhi, but failed to obtain the necessary permit. In 1695, in the reign of Peter the Great, a Russian merchant Semen Malinkov was deputed to visit India. He travelled through Persia and in 1696 disembarked at Surat. He visited Agra and Delhi, and was received by Emperor Aurangzēb. On his return journey he revisited Persia, but died at Shirwān ^{without} leaving behind any notes on his journey. In spite of ^{the failure of} ~~the~~ these repeated attempts at establishing direct trade relations with India, many in Russia must have possessed direct information about India from Indian traders and artisans who resided in Russia in the XVII-th century. In the XVII-th century an Indian colony was established in Astrakhan on the Volga estuary, and Indian traders sailed up the Volga to Yaroslav and Tver. A local Astrakhan chronicle (see Prof. N.N. Pal'mov: Astrakhan-skiye Arkhiv, Zapiski Instituta Vostokovedeniya, II, 4, Leningrad, 1934, pp. 162-182) says that the first traders from Armenia, Persia and India came to Astrakhan ^{about 1615/6} in the reign of the Tsar Michael Fedorovich. The same chronicle adds that in 1625 a caravanserai for Indian traders was built in Astrakhan by order of the Russian voyevoda Prince Semen Prozerovsky. The Indian colony consisted of traders, artisans and occasional sādhus, who must have come to Astrakhan from Bākū ^{still, to Indian sādhus} whose Fire Temple, known as Barī Jwālamukhi, was till recently a well-known place of pilgrimage.*

* According to W. Barthold, The Encyclopaedia of Islam, I, p. 609, fire-worship was introduced in the XVIIIth century by Indians and Indian Parsees.

In the "Memorandum Book" of the Secret Chancery under 1665 we read about the dispatch to Astrakhan of a messenger with a letter to the voyevoda Prince Odoevsky, instructing him to send to Moscow "Indian artisans". In the same year, Prince Odoevsky was commissioned to depute to India an Astrakhan trader to invite Indian wavers to come to Moscow (Pal'mov, *ibid.*, p.164 ff). From legal documents preserved in the Astrakhan Archives, and studied by Professor Pal'mov, it appears that some of the Indian traders could speak Russian, and even read and write (Pal'mov, *ibid.* p.172). The Astrakhan archives contain a number of datae on the arrival in Astrakhan of "Indian religious men" (Pal'mov, *ibid.* p.180 ff). Many of them had settled in the region, married and became subjects of the Russian Tsar. George Foster, who undertook in 1782-84 an ^{overland} journey from Bengal to England, speaks in his Travels (p.303) about a "small society of Hindoos" in Astrakhan : "The Hindoos also enjoy at Astracan very fair indulgence; nor could they in the most celebrated places of worship in India, perform their rites with more freedom. They are not stationary residents, nor do they keep any of their females in this city; but after accumulating a certain property they return to India, and are succeeded by other adventurers. Being a mercantile sect of their nation, and occupied in a desultory species of traffic, they have neglected to preserve any record of their first settlement, and subsequent progress in this quarter of Russia; nor is the fact ascertained with any accuracy by the natives of Astracan. In the karavansara allotted to them, which is commodious and detached, they make their ablutions and offer up their prayers, without attracting even the curiosity of the Christians; and they do not fail to gratefully contrast so temperate a conduct with that of Persia, where their religion, persons and prosperity, are equally exposed to the attacks of bigotry and avarice". (D.B.Diskalkar: "Hindus in Afghanistan, Persia and Russia in 1783" The Journal of the Greater India Society, Vol.IV, fasc.2 (July, 1937), p.148 ff).

The first Russian translation of a Sanskrit text was the translation of the Bhagavad-Gītā, published in 1787 by the eminent Russian Rosicrucian and publisher N.I. Novikov. The Russian translation did not represent a direct translation from the original Sanskrit, but a Russian rendering of the English translation by Chas. Wilkins (London, 1785).

At the end of the XVIII century a Russian musician- Gerasim Lebedev, arrived in England on the staff of the Russian Embassy. After a stay in England, he embarked for India, and spent there twelve years (1785-1797). His rôle in the renaissance of the Bengali theatre is well-known. He applied himself to the study of Sanskrit and Bengali, and on his return to England, published in 1801 a "Grammar Of Indian Languages", including the classical language of India - Sanskrit. On his return to Russia, he founded the first Devanāgarī type in St. Petersburg by command of the Emperor Alexander I. In 1805 he published in Russian a Survey of the religious and philosophical systems of India, entitled "An impartial survey of the systems of Brahmanical Eastern India" (Bespristrastnoye sozertsaniye sistem vostochnoy Indii bramgenov).

The beginning of Sanskrit studies in ~~India~~^{Russia} is closely linked to the name of Count S.S. Uvarov, Minister of Public Instruction and later President of the Imperial Academy of Sciences. In 1810 this enlightened statesman ^{while serving on the staff of the Russ. Embassy in Paris, drafted with the assistance of Klaproth} presented the Government (a Memorandum on the founding of an Asiatic Academy in St. Petersburg, whose programme was to include the teaching of Sanskrit. (Projet d'une Académie Asiatique). Then later Count Uvarov became minister of Public Instruction and President of the Imperial Academy of Sciences, he began to carry out his project. One of his first tasks was to ~~create~~^{establish} a chair for the teaching of Sanskrit in St. Petersburg. Great difficulties had to be overcome, for Sanskrit scholars ^{were} not to be found in Russia, and young scholars had to be trained to enable them to occupy the chair of Sanskrit. Count Uvarov selected Robert Lenz (b. 1808-1836), a student in the University of Yuriyev. Lenz was

sent to Germany to study Sanskrit under the famous Franz Bopp in Berlin. While in Berlin, Lenz published in 1833 the first critical edition of Kālidāsa's *Vikramorvasīya* - "Urvasia fabula Calidasi", with a Latin translation of the text after the Calcutta edition of 1830. This was followed in 1834 by "Apparatus criticus ad Urvasiam" Berlin. After completing his studies in Berlin, Lenz went to Oxford and London, where he met E. Burnouf. He returned to Russia in 1835 and was appointed adjunct in the Academy of Sciences and Professor of Sanskrit and Comparative Philology. He did not however succeed in establishing a school of Russian indologists, and died in 1836.

The work of Lenz was continued in Kazan and Moscow by Professor Pavel Yakovlevich Petrov (d. 1876), the teacher of a number of Russian philologists and linguists, and among them F. Korsh, F. F. Fortunatov and V. F. Miller. Pavel Petrov after graduating from the Moscow University in 1832, pursued his studies of Oriental languages both in Moscow and St. Petersburg, where he studied Sanskrit with R. Lenz. In 1836 he published a translation into Russian of the Sītāharanam episode of the Rāmāyana (book III), with a glossary and a grammatical analysis. His work was recommended by the academician Gh. D. Fraehn (1732-1861) to Count S. S. Uvarov. Fraehn suggested that the young scholar should be sent abroad to continue his Sanskrit studies. Petrov was accordingly given a scholarship and sent to Berlin to pursue his studies of Sanskrit with Fr. Bopp. The latter suggested to Petrov to proceed to England, where facilities for the study of Sanskrit were greater than in Berlin, and where he could avail himself of the large collections of Sanskrit MSS in Oxford and London. Petrov's trip to England did not materialize, though he was able to spend some time in Paris and examine the local collections of Indian MSS. In 1841 Petrov returned to Russia, and was appointed to the chair of Sanskrit at the Kazan University, one of the oldest seats of Oriental learning in Russia. Between 1852 and 1875 Professor Petrov occupied the chair of Sanskrit in the University of Moscow and greatly fostered the study of Sanskrit in Russia. His interests were wide. Besides the ancient Indian epics, he was interested in Sanskrit drama, proposed to translate Kalhana's *Rājatarāṅginī*, and even study the spoken languages of India, and Avestan.

F. Palladius Rezerov headed the Russ. Orthodox mission
in 1849-1859 and 1864. d. 1878. author of the
Chinese-Russian Dictionary in two volumes, *intended
for the study of Chinese Vocabulary Texts*. Author
of a commentary on Marco Polo. "Life of Budelai"
(*Žizneopisanije Budeli*, Trudi členov Ross. Dухovnoy
Missii, I, Peking, 1905, pp 222 ff; *istoričeskij očerok Srednego
Budelizma*, Trudi II, pp. 57-99.
archimandrite Jurij: "Budelait vows" (in Russian),
Trudi III, pp 117-215.

Two names stand out

Among the members of the Russian Orthodox Mission
in Peking: Father Kyazimts Bichurin - the "Father
of Russian Sinology", and archimandrite Palladius
Rezerov. Bichurin left behind a number of important
works on history (geography of China and Central Asia
among them his "History of Tibet and Kuen-lun" (*Istoriya
Tibeta i Khukhnuora*), 2 vols. St. Petersburg, 1833 (contains translation
from the *Thang Annals* and the *T'ung-chien Kung-kuo* - History of Tibetan
Tibet, and of Tangut), *Istoriya o narodakh obitavshikh v Sredney
Asii*, 3 vols. St. P. 1851, "Description of Tibet", St. P. 1828, "Opisanije
Jungarii i Vost. Turkestanu" St. P. 1829, are important for the
history of Tibet and East. Turkestan. Towards the end of his
life Bichurin studied Mongol and published two articles on
Budelait "Exposition of Budelait Religion". *Russkij Vestnik*,
N3, St. P. 1841, and "Budelait mythology" (*Russkij Vestnik*, N7,
St. P. pp 156-160). S.A. Rizin: "Kater die unteroffentlichen Arbeiten
d. H. Bichurin", *Monumenta Serica*, III, 2 (1938)
pp. 628-644.

x) The first authentic information on Budelait was
given by the Russian academician Pallas.

who in his "Sammlungen historischer Nachrichten
über die Mongolischen Völkerschäfte", II, St. Peters-
burg, 1801, gave an excellent account of Budelait
cosmogony, mythology, iconography and literature,
as well as gave the contents of Budelait text
in Mongol, and the biography of Budelait.

A short life of Budelait was given by the
Russian Traveller Timkovsky (Nytseme Shue b. Russian,
copy Monum. 6 1820 or 1821 vol. 2. St. Petersburg,
1824, vol. II, pp. 405-433).

In St. Petersburg the teaching of Sanskrit was continued by Professor E. Kossowicz^{cz}, the author of a well-known book on ancient Persian inscriptions - "Inscriptiones Palaeo-Persicae Achaemenidarum", Petropoli, 1872. In 1846 he published in the periodical "Sovremennik" ("The Contemporary") a translation into Russian of the three acts of Kṛṣṇamiśra's Prabodhacāṇdrodaya, which was followed by a translation of the whole drama published in 1847 in the "Moskovskiy Sbornik" ("Moscow Symposium"). In 1849 Professor Kossowicz published in the periodical "Moskvityanin" ("The Moscovite") his translation of the Mṛcchakatikā. From the very beginning of Sanskrit studies in Russia, the study of the classical language of ancient India was closely linked to the study of Buddhism, especially its later phase - the Mahāyāna. All along the Asiatic borders of Russia, the Russian Empire was in a daily contact with powerful and warlike Mongol tribes, professing Buddhism, and the importance of the study of the Mongol language and Tibetan was early recognized. Most of the Russian Mongolists were attracted to the study of Buddhism, a tendency which was strongly pronounced in the valuable scientific work done by the Russian Orthodox Mission in Peking, which ^{was} started in 1716, and officially recognized by the Treaty of Kyakhta in 1728.^{x)} In 1800 Isaak Jacob Schmidt (1779-1847) came to Sarepta on the Volga from Amsterdam as a member of the Moravian Mission. He was placed in charge of the trading activities of the Mission, and in his capacity of trade agents made several trips to the camps of Kalmuck princes in the steppe country of the Lower Volga (between 1804-1806). Having become a Russian subject (Yakov Ivanovich Schmidt), he applied himself to the study of the Mongol language, as well as of Tibetan. In 1829 he was elected Member of the Russian Academy of Sciences. The Russian Academy of Sciences was already in possession of a large collection of Oriental MSS. To house this collection the Asiatic Museum was founded in 1818 (See Ch. D. Fraehn: Vorläufiger Bericht, St. Petersburg, 1819). The Tibetan collection of the Academy of Sciences was considerably enriched by the acquisition of the large collection of Tibetan xylographs and mss made by Baron P. L. Schilling von Canstadt in

1830 in Transbaikalia. This collection included a number of MSS Indexes of the bKa'-gyur and bsTan-'gyur, prepared by Burgat lamas under the supervision of Baron Schilling von Canstadt. Besides several important works in the Mongol field, Schmidt wrote a number of essays on Buddhism. In the Memoires de l'Académie de St. Petersburg we find his "Ueber einige grundlehren des Buddhismus", in 1834 he published "Ueber die sogenannte dritte Welt der Buddhaisten", and "Ueber das Mahājāna und Pradschnāpāramitā der Bauddhen" (Memoires de l'Académie, vols. III & IV, 1815-37). In 1845 he edited one of the MS indexes of the bKa'-gyur in the Schilling von Canstadt collection (Index des Kandjur. St. Petersburg, 1845), and in 1846 in collaboration with O.N. Boehtlingk (1815-1904) he prepared a Catalogue of the Tibetan xylographs in the collection of the Asiatic Museum of the Academy of Sciences (St. Petersburg, 1846). Mention must also be made of Schmidt's Tibetan Grammar (St. Petersburg, 1839) and his Tibetan-Russian Dictionary (St. Petersburg, 1843), both of which were largely based on A. Csoma de Kőrös' "Tibetan Grammar" and "Tibetan-English Dictionary" (A Grammar of the Tibetan Language, Calcutta, 1834; Essay towards a Dictionary, Tibetan and English Prepared with the assistance of Bande Sangs-rgyas Phun-tshogs by Alexander Csoma de Kőrös. Calcutta, 1834.). The first half of the XIX century saw the appearance of a number of eminent scholars in the fields of Indology and Buddhology. Osip Mikhailovic Kowalevsky was sent in 1824 to Kazan to study Oriental languages, from where he proceeded to Transbaikalia and Peking ^{in 1830}. His Great Dictionnaire Mongol-russe-francais, in 3 volumes, Kazan, 1844-46-49, based on the poliglot dictionaries printed in Peking and Tibetan equivalents of many Mongol words and terms. In his Mongol Chrestomathy, 2 volumes, Kazan, 1836-7, he included a number of Buddhist texts.^{x)} (Kowalevsky's Dictionary was reproduced in 1934 by Henri Vetch, Peking). In 1855 the chair of Mongol Language was transferred from Kazan to St. Petersburg, and was entrusted to Professor Golstunsky. In 1833 Kowalevsky was appointed to occupy the chair of the Mongol language in the University of Kazan.

x) The same is true of A. Popov's *Mongol Chrestomathy*.
Kazan. 1836.

A pupil of Kowalewsky was the great Russian Buddhologist Vasiliiy Pavlevich Vasilyev (1818-1900). In 1840 Vasilyev was sent to the Russian Orthodox Mission in Peking for the study of Chinese and Tibetan languages, and spent there ten years, till 1850. There he was able to study Tibetan and Tibetan exegetical literature with Tibetan and Mongol lamas resident in Peking, and lay the foundation of his extraordinary wide knowledge of Buddhism and Tibetan Buddhist texts. Although not a Sanskritist, his oeuvre includes a number of works on buddological subjects. It is a matter of deep regret that the greater part of his works in the field of Tibetology, remain unpublished, preserved in the archives of the Oriental Institute of the Russian Academy of Sciences (M.I. Tubyansky: Preliminary report on the Ms legacy of V.P. Vasilyev and V.V. Gorsky DAN, 1927, p. 64; S.A. Kozin: Bibliographical survey of the published and unpublished works of the Academician V.P. Vasilyev. IzAN, 1931, pp. 759-774; A.I. Vostrikov: "S.F. Oldenburg and the study of Tibet" Zapiski IVAN, IV, 1935, p. 69), and among them a Russ Tibetan-Russian Dictionary and Grammar. Vasilyev's great work on Buddhism, which earned him world-wide fame, has been translated into French and German (V.P. Vasilyev: Buddizm; ego dogmaty, istoriya i literatura. I. III, St. Petersburg, 1857, 1869; "Der Buddhismus, seine Dogmen, Geschichte und Literatur. St. Petersburg, 1860. A French translation by Comme, Paris, 1865). The III volume of his "Buddhism" contains Vasilyev's Russian translation of Tāranātha's rGya-gar 'chos-'byun, or "History of Religion in India". Important for the study of Tibetan literature is Vasilyev's article: "Die auf den Buddhismus bezueglichen Werke der Universitaets-Bibliothek zu Kasan." Melanges Asiatiques, II, fasc. 6, pp. 347-386, St. P. 1855. In 1895 Vasilyev published the chapters on Tibet and India from the large "Universal Geography" or 'Jam-glin rgyas-bśad composed by the bTsan-po nom-un qan bsTan-'dzin 'Chos-kyi ni-ma, also known by the title Minjul qotugtu. (B. Vasilyev: Geografiya Tibeta. St. Petersburg, 1895).

J.I.Schmidt's place in the Academy was taken by the Indologist and Tibetologist A.A.Schiefner (1817-1879), who became a member of the Academy of Sciences in 1854. A.A.Schiefner published a number of valuable essays on Tibetan Grammar and lexicography, as well as edited several Tibetan texts and Catalogues of the rapidly growing Tibetan Collection of the Asiatic Museum of the Academy of Sciences. Thus in 1859 he edited "Buddhistische Triglotte d.h. Sanskrit-Tibetisch-Mongolisches Woerterverzeichnis" St.Petersburg., a vocabulary of Buddhist terms in Sanskrit, Tibetan and Mongol, brought back by Baron Schilling von Canstadt, and representing an abridged edition of the well-known Buddhist polyglot dictionary. In 1863 he edited the Tibetan text of the rGya-gar 'chos-'byun by Taranātha (1575-1635), which was followed by a translation of the chronicle in 1869 (Taranātha's Geschichte des Buddhismus in Indien. St.Petersburg, 1869). Schiefner's German translation follows closely on the Russian translation by Professor V.P. Vasilyev (A.Schiefner: Eine tibetische Lebensbeschreibung which appeared in 1869. Cakjamuni's Memoires presentes a l'Academie des Sciences de St.Petersbourg par divers savants, VI The growth of the St.Petersburg school of Indology is made apparent by the compilation of the monumental St.Petersburg Sanskrit Dictionary in seven volumes published by the Academy of Sciences between 1855 and 1875, and compiled by O.N.Boehtlingk (1815-1904) and the great Vedic scholar Rudolph Roth. O.N.Boehtlingk also published an abridged edition of the ^{same} Dictionary between 1879 and 1889, which was likewise published by the Academy of Sciences ("Sanskrit-Woerterbuch in kuerzerer Fassung, in seven parts, St.Petersburg, 1879-89. The Dictionary was reprinted by Messrs Markert & Petters, Leipzig in 1923-25.)

Professor C.Kossowicz was succeeded at the University of St.Petersburg by the great Russian Indologist and Buddhist scholar Professor Ivan Pavlovich Minayev (1840-1890) / a Short biographical sketch of Professor Minayev accompanied by list of his printed works, by Miss Alexandra Schneider, appeared in the Indian Historical Quarterly, Vol.X, fasc.4 (Dec.1934), pp.811-826 /. Professor Minayev began his Sanskrit studies with Professor Kossowicz. At the same time he attended the Chinese classes given by Professor V.P.Vasilyev, from

whom he inherited a deep interest in Buddhism. After graduating from the University of St. Petersburg, Minayev spent six years abroad, studying under Fr. Bopp, Steinthal, Weber and Benfey. He resided in Paris and London, and pursued his studies at the Bibliothèque Nationale and the British Museum. On his return to Russia, he was appointed to the chair of Sanskrit at the St. Petersburg University in 1869. In the same year he published his *Prātimokṣa-sūtra*. This was followed by his *Pāli Grammar* (*Očerok fonetiki i morfologii yazika Pāli*. St. Petersburg, 1872). This work was translated into English and French (*Grammaire Pālie*. Leroux. Paris, 1874). In 1874/5 Professor Minayev made his first journey to India, and made a prolonged stay in Ceylon, after which he visited Bihār, the Nepālese border region, and Almora in the Hīmālāyas. His impressions were vividly told in his "Sketches of Ceylon and India" 2 volumes, St. Petersburg, 1878. Besides pursuing his Buddhist studies Prof. Minayev collected folktales and his collection was subsequently published in a volume entitled "Indian Tales", containing 47 tales and 25 legends. In 1880 Professor Minayev visited India for a second time. This time he travelled through Hyderābād, where he visited the cave-temples of Ajantā and Ellora, and then went on to Golkonda, Lahore and Delhi. In 1886 he again revisited India, and this time he spent some time in Darjeeling, and journeyed to Burma and Mandalay. His planned fourth journey to India overland through Afghanistan did not materialize. The greater part of Professor Minayev's published works deal with Buddhism. In his "Buddhism. izsledovaniya k materialī" (vol. I, fasc. 1 & 2. St. Petersburg, 1887), he questioned the authenticity of the Pāli Canon, and upheld the antiquity of the Northern tradition. (this work was translated into French and published in the *Annales du Musée Guimet*; "Recherches sur le Bouddhisme". *Annales du Musée Guimet. Bibliothèque d'études*. vol. 4, Paris, 1894). The second fasc. of the work contains Minayev's edition of the *Mahāvvyutpatti*, and the *Mañjuśrī-nāmasaṅgītī* (a second edition of Minayev's *Mahāvvyutpatti* was prepared by Professor N. P. Mironov, and published in the *Bibliotheca Buddhica*, vol. XIII). The Sanskrit texts published By Professor Minayev include the *Śigyaalekha-dharma-kāvya* of Candragomin

(Zapiski of the Oriental Section of the Imperial Russian Archaeological Society, IV, 1889, pp. 29-52), Suprabhāta-stotra (Zapiski, II, fasc. 3, pp. 236 ff) and the Bodhicaryāvatāra by Śāntideva (Zapiski, IV, 1889, pp. 153-228). (a second edition of the last work appeared in 1890 edited by Professor S.F. Oldenburg). Among the Pāli texts edited by Professor Minayev, we find: the Chakesadhātuvamśa (JPTS, 1885, pp. 5-46), the Gandhavamśa (JPTS, 1886, pp. 54-80), the Kathāvatthupakkaraṇa-aṭṭhakathā (JPTS, 1889, pp. 213-22), the Anāgatavamśa (JPTS, 1886, pp. 33-53), the Sīmāvivāda-vinicchaya-kathā (JPTS, 1887, pp. 17-34), and the Petavatthu (JPTS, 1889, pp. 1-199). Throughout his journeys in India and Ceylon, Professor Minayev collected an extensive collection of Mss, a catalogue of which has been compiled and edited by Professor N.P. Mironov in 1918. Besides his interest in Buddhist India, Professor Minayev was deeply interested in the historical geography of the Indian borderland and Central Asia. Thus in 1878 he published a monograph entitled "Description of the countries of the Upper Amu-darya". St. Petersburg, and in 1881 gave a commentary on the "Travel beyond the Three Seas" of Aphanasius Nikitin ("Old India"; St. Petersburg, 1881).

All throughout his scientific career Professor Minayev stressed the importance of the study of contemporary India and of the living languages of India. Thus he collected materials for a Newāri dictionary which were later edited by Conrady ("A Sanskrit-Newāri Dictionary, from the writings of the late I.P. Minayeff, prepared for print by Aug. Conrady, ZDMG, vol. 47, pp. 539-573). His views on the problem were defined in his speech at the Annual Convocation of the University of St. Petersburg in 1884 ("The Study of India in Russian University"). Professor Minayev also published an edition of Marco Polo accompanied by his commentary (posthumously edited by Professor V.V. Barthold. St. Petersburg, 1891).

Professor Minayev died at the early age of 49 without completing leaving many of his works unfinished. His work and traditions were continued by a band of brilliant pupils. In 1879 Alexei Putyata, a pupil of Minayev, published a translation of Kālidāsa's Śakuntalā.

In the second half of the XIX-th century and the beginning of the present, Indology made rapid progress in Russia, thanks to the labours of a number of brilliant scholars, among whom we find Professor S.F.Oldenburger, Fedor I.Scherbatskoy, Baron A.A. de ^{e/}Stahl-Holstein, N.D.Mironov, D.Kudriavsky, V.F.Miller, Feodor I. Knauer, and others. In 1890 the study of Sanskrit was made obligatory for students of the Slavic and Classical Departments of the Historical-philological faculties of Russian universities. To meet the growing demand for text-books in Sanskrit Professor V.F.Miller and F.I.Knauer published a Sanskrit Manual (Rukovodstvo k izučeniyu Sanskrita, St.Petersburg, 1891), and Professor D.Kudryavsky a "Sanskrit Reader with Grammar" (Yuryev, 1903). To Professor Sergei Fedorovich Oldenburger (1863-1934) belongs the merit of being not only an eminent Indologist, but also the inspirer and organizer of Oriental research in Russia. A pupil of Professor Minayev, S.F.Oldenburger was like his teacher attracted to Buddhism, and distinguished himself in the fields of Buddhist art and archaeology, and folklore. After completing his studies at the University of St.Petersburg, where he attended lectures by Prof. I.P.Minayev and V.P.Vasilyev, S.F.Oldenburger was sent abroad and spent three years in Germany, France and England. His first large work was devoted to the Indian folklore, in which he analysed the contents of two Buddhist collections of edifying tales - the Bhadrakalpāvadāna and the Jātakamālā (Buddiyskiye Legendi, I. Bhadrakalpāvadāna, Jātakamālā, St.Petersburg, 1896). The problem of Indian folklore was the subject of numerous articles published by him in the Zapiski of the Oriental Section of the Russian Archaeological Society, and other Russian periodicals. His was early attracted to the study of Buddhist art and identified some of the scenes on the Bharhut stūpa and many of the sculptures of Barabudur in Java ("Notes on Buddhist Art", Zametki o budd.iskusstve. O nekotērikh skulpturnīkh i zhivopisnīkh izobražheniyakh budd.ājatak", Vostochnīye Zametki, St.Petersburg, 1895).

Professor Oldenburg was also interested in the great Indian epic - the Mahābhārata. His studies in this field did not form the subject of a large work, except for a short article on the Mahābhārata in Buddhist literature (Zapiski, vol.X (1897), pp. 195 ff), which was later appeared in the Revue de l'histoire des religions.

One of his greatest achievements which earned the Russian Academy of Sciences a well-deserved honour, was the founding in 1897 of the Bibliotheca Buddhica, a series devoted to the publication of Buddhist texts and monographs on Buddhist subjects. The series comprises thirty volumes, ^(up-to 1937) and it is hoped ^{with the end of the War,} that its publication will be resumed by the Academy.

Perhaps his greatest contribution to Oriental learning was his archaeological exploration of Eastern Turkestan, and his participation in the organization of Russian exploration of Central Asia. Russian explorers were the first to report the existence of extensive ruined sites on the southern and northern fringes of the Taklamakan desert. The great Russian explorerⁱⁿ of Central Asia Pr^{je}valsky in the account of his Fourth Central Asian Expedition (N.M.Pr^{je}valsky: "Ot K^{ry}akhti na istoki Zheltoi Reki", St.Petersburg, 1888, ^{pp.353 ff, 356} p.365 ff) described ruined sites in the vicinity of Charchan-darya. Professor I.P.Minayev in his review of Pr^{je}valsky's Fourth Expedition (Journal of the ministry of Public Instruction, vol.264, pp.168-189) stressed the importance of archaeological exploration between Khotan and Lob-nūr. The botanist Regel, who visited Eastern Turkestan in 1879 was the first to report on the existence of ruined cities in the Turfan oasis. In 1896⁻⁹⁰ the brothers G. and N.Grum-Gr^zimailo visited Turfan and gave a detailed account of the ruins of Idikut-shahrī, mentioned the Buddhist cave temples of Sengim-aghiz and the ruined Buddhist temple near Lukchun. ("Opisaniye puteshestviya v Zapadnii Kitay", vol.I, St. Petersburg, 1896). Further information of the ruined sites of Turfan were obtained by ^{Capt.} V.I.Roborovsky and ^{St.} P.K.Kozlov during their expedition of 1893-95, who discovered the cave-temples of Toyuk-mazār and the ruins of Yār-khoto (Trudi ekspedicii Imp.Russkago Geografičeskago Obsčestva, vol.I, St.Petersburg, 1899.).

Prof. K. I. Bogdanovich, a geologist attached to the Tibetan Expedition of General M. V. Pevcov in 1889-90. also mentions ruined sites in the Tārīm Basin (Trudī Tibetskoy Ekspedicii, II, ^{st. P. 1892,} pp. 151-160).

In 1898 the Russian Academy of Sciences sent out an archaeological expedition headed by Dr. D. ^A Klementz to Turfan. The expedition investigated the ruins of Yār-khoto (W. of Turfān City), the ruins of some old temples (E of the modern town of Turfān), the ruined sites of Idikut-shahrī, Astāna, Sengim-aghiz, Murtuk, Yoyuk-māzār, Surkhāb, and the ruins of a Buddhist vihāra at south of Lukchun. The scientific results of the expedition were published in a monograph entitled "Turfān und seine Alterthümer. Nachrichten ueber die von der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg im Jahre 1898 ausgeruestete Expedition nach Turfān." Fasc. I. St. Petersburg, 1899. S. F. Oldenburg from the very outset of the archaeological exploration became deeply interested in the antiquities and the MSS remains from Eastern Turkestan. In 1893 the Academy of Sciences received from the Russian Consul-General in Kashghar N. F. Petrovsky a collection of Mss. Oldenburg published a notice on a Pāṇkrit Ms of the Dharmapada, belonging to the Petrovsky Collection ("Preliminary Notice on a Buddhist MS, written in Kharoṣṭhi". St. Petersburg, 1897). His larger work on the subject, though ready for print, has not been published. Collection of antiquities and MSS from Eastern Turkestan have been also received from Mons. N. N. Krotkov, the Russian Consul-General in Urumchi, the provincial capital. The general interest aroused by the archaeological exploration of Eastern Turkestan lead to the formation of an "Association Internationale pour l'Exploration de l'Asie Centrale et de l'Extrême Orient", proposed at the XII-th International Congress of Orientalists held in Rome in 1899. The Russian Section of the Association was established in 1903 under the chairmanship of Professor V. V. Radlov, the eminent Turkish scholar. S. F. Oldenburg, the Vice-chairman of the section, and contributed greatly to its scientific activities and the despatch of scientific missions to Central Asia. In 1900 Oldenburg published a Notice on the organization of an archaeological expedition to the Tārīm Basin (Zapiski of the Oriental Section of the Imp. Russian Archaeological Society, vol. XIII, 1900, pp. IX ff).

He was also instrumental in the organization of the expeditions of P.K.Kozlov to Eastern Tibet in 1900-1, and Southern Mongolia and Amdo in 1906-8, during which the eminent Russian explorer made his discovery of the Tangut ruined city of Khara-khoto in the Etsin-gol basin. The excavation of the ruined site yielded a large collection of Tangut (Hsi-hsia) MSS, most of which contained Buddhist texts, written in the Hsi-hsia script, adopted since 1037 A.D. This unique discovery proved the existence of a literary Tangut language, akin to the dialects of the Tibetan North-East, into which most of the Buddhist Canon had been translated between the XII and XIV-th centuries A.D. The large collection of Buddhist paintings and drawings brought back by General Kozlov from Khara-khoto, were studied by Professor Oldenburg in a special monograph in which he stressed the importance of the finds for the history of Tibetan Art (*Matériaux pour l'iconographie bouddhique de Khara-khoto*. Mémoires of the Ethnographic Section of the Russian Museum of the Emperor Alexander III, II, Petrograd, 1914).

Professor Oldenburg was also instrumental in the sending of two Burgat-Mongol scholars mGon-po/skyabs Tsibikov and Badzar Baradin to Central and North-Eastern Tibet. Professor Tsibikov's expedition was organized by the Russian Geographical Society, and lasted three years (1899-1902), during which he visited Central Tibet and resided for some time in Lha-sa. The Preliminary Report of his expedition appeared in the Journal of the Russian Geographical Society (vol. XXXIX, fasc. 3 (1903), p. 187-227; an English translation of the above appeared in the Smithsonian Report for 1903, pp. 727-746, Washington, 1904). The Detailed Report of Professor Tsibikov's journey was published in a large volume by the Russian Geographical Society in 1919 (*"Buddhist Palomnik u svyatín' Tibeta"*, Petrograd, 1919), and contains by far the best description of the temples and monastic establishments of Lha-sa, Tashi-lhun-po and bSam-yas.

Badzar Baradin's journey in 1905-1907 on behalf of the Russian Section of the International Association for the study of Central and Eastern Asia ^{covered} to Mongolia and North-East Tibet, where he spent some time in the large monastery of bLa-bran bYra-sis Akhyil (founded in 1710).

Professor Oldenburg gave a Preliminary Report on the journey in the Bulletin of the Russian Section of the International Association of Central and Eastern Asia, No. 8, 1903, pp. 17-21. Baradin's report was published in the Journal of the Imp. Russian Geographical Society (vol. XLIV, fasc. 4 (1908), pp. 183-232).

In 1909-10 Professor Oldenburg headed a Russian Archaeological Expedition to Eastern Turkestan, during which he visited the ruined sites in the neighborhood of Shikchin in the Karashahr district, and the Turfan oasis (Yar-khoto, Old Turfan, Idikut-shahri, Astana, Sengim-aghiz, Bazeklik, Chikan-köl, Toyuk-mazar, Sirkip) and Kucha (Subashi, Simsim, Kizil-kargha, Kumtura and other localities). Oldenburg himself called his expedition to Turkestan an "Archaeological reconnaissance". Before leaving for Eastern Turkestan, Professor Oldenburg had consulted Prof. Gruenwedel, and had determined the areas in which the Russian expedition was to work in order not to interfere with the work of the German expedition. However when Prof. Oldenburg's expedition arrived in the field, the Russian scholars discovered that the sites allotted to the Russian expedition had been already excavated by the German expedition under Dr. von Le Coq. The results of the Russian expedition were published in a large volume entitled "Russkaya Turkestanskaya Ekspeditsiya 1909-1910 goda" (St. Petersburg, 1914). In 1913-14 Professor Oldenburg led a second archaeological expedition to Eastern Turkestan. The task of this second expedition was to explore and make a complete photographic survey of the famous cave-temples of Tun-huang in Western Kansu. The results of this expedition are deposited in the Hermitage Museum in Leningrad, but the Scientific Report has not yet been published. (See S. F. Oldenburg: "The Caves of the Thousand Buddhas" (in Russian), "Vostok", fasc. I (1922), pp. 57-66.)

Professor Oldenburg also participated in the building of the Buddhist Temple in St. Petersburg, which was solemnly consecrated in 1913. This temple, built in Tibetan style, and the first temple to be erected in a European capital, was begun in 1910. The building was supervised by a Committee consisting of Professor V. V. Radlov, chairman, Professor V. L. Kotwicz, Professor S. F. Oldenburg, Professor N. C. Roerich, Professor A. D. Rudnev, Miss V. P. Schneider, and Professor F. I. Scherbatsky, and the architect Deranovsky.

In 1916 Professor Oldenburg was appointed Director of the Asiatic Museum of the Russian Academy of Sciences, and thus-became until its ~~reorganization~~ ^{transfer to} the Oriental Institute of the Academy of Sciences, he acted as the planner ^{and organizer} of Oriental research in Soviet Russia. His manifold official duties prevented him from ^{publishing} ~~writing~~ some of his larger works, which remained unpublished. Most of his articles written between 1917 and 1934 consist of reports ^{on the organization of} ~~the~~ scientific explorations and Oriental research, a work ^{with} which he had identified himself. Mention must be made of his article on the Gandhāra sculptures in the Hermitage Museum which appeared in the Zapiski of the College of Orientalists, vol.V (1930), pp.145-186. The death of Professor Fedor Ippolitovich Šcherbatskoy (b.1866) during the fateful winter of 1941/2 of the Leningrad siege, was a cruel loss to science. After graduating from the University of St.Petersburg, where he studied Sanskrit and Pali with Professor Vinayev and Oldenburg, Germanic under Professor F.A.Braun and Slavonic under Jagić, Šcherbatskoy proceeded to Vienna in 1888 and studied Sanskrit Poetics (Alaṃkāra) with Buehler. These studies resulted in two ~~studies~~ ^{monographs}, one in German entitled "Ueber das Haihayendra-carita", and one in Russian - "The Indian Theory of Poetry". In 1899, ^{St. Petersburg 1902} after attending the International Congress of Orientalists in Rome, Šcherbatskoy went to Bonn, and read Indian Philosophy with Jacobi. From that date his interest centres on Indian Philosophy, and particularly on Buddhism. In 1903 Šcherbatskoy published his first important work on Buddhist Logic and epistemology - "Theory of Knowledge and Logic in the Doctrine of later Buddhists" (Teoriya Poznaniya i Logika po učeniju pozdneysikh buddistov", Part I, St.Petersburg, 1903; Part II, St.Petersburg, 1909). This fundamental work, which contained a Russian translation of Dharmakīrti's Nyāyabindu ^{and its Commentary by Dharmotara} ~~and an exposition~~ of the stand of Buddhist Logic, appeared also in German ("Erkenntnistheorie und Logik nach der Lehre der späteren Buddhisten", Munich, 1924) and in French in the Annales du Musée Guimet ("La Théorie de la Connaissance et la Logique chez les Bouddhistes Tardifs", Paris, 1926). In 1910-11 Šcherbatskoy made a long sojourn in India, studying Sanskrit with Indian pandits in Poona, as well as visiting Calcutta and Darjeeling, where he met the XIII-th Dalai Lama, then in exile.

In 1918 Stcherbatskoy was elected Member of the Russian Academy of Sciences. His next important work was his monograph "The Central Conception of Buddhism and the meaning of the word DHARMA" (London, 1923, Prize Publication Fund, vol. VII, RAS.), in which he expounded the Hinayanistic stage of Buddhism. This was followed by his "The Conception of Buddhist Nirvāṇa" (Leningrad, 1927), invaluable for the study of Buddhist Monism, represented by the Mādhyamika school. In 1935 appeared his monumental "Buddhist Logic" in two volumes (Bibliotheca Buddhica, vol. XXVI, Leningrad, 1930, 1932), which represents a refashion of his earlier work on the subject, completely rewritten and greatly enlarged. This work will for a long time remain the foundation of further studies in this difficult, but essential branch of Buddhist philosophic literature. Besides these works, Professor Stcherbatskoy published a considerable number of Tibetan and Sanskrit texts in the Bibliotheca Buddhica, some in collaboration with his pupils. The Bibliotheca Buddhica includes his edition of the Sanskrit text and Tibetan translation of Dharmakīrti's Nyāyabindu with the commentary by Dharmottara (Bibl. Buddhica, vol. VII & VIII), the Sanskrit text of the Nyāyabindutīkatippaṇī, a commentary on Dharmottara's Nyāyabindutīkā (Bibl. Buddhica, Vol. XI, fasc. I), the Tibetan text of Dharmakīrti's Santānāntarasiddhi with Vinītadeva's commentary, and a commentary by the well-known Mongol scholar Nag-dbañ bstan-dar Lha-rams-pa of Alashan (b. 1758) (Bibl. Buddhica, vol. XIX, fasc. I-II). Dharmakīrti's Santānāntarasiddhi and Vinītadeva's commentary were translated by Professor Stcherbatskoy into Russian, and published in the series "Pamyatniki Indiyskoy Filosofii" ("Monuments of Indian Philosophy") edited by the Russian Academy of Sciences ("Obosnovaniye ŗužoy odushevlennosti", Petersburg, 1922). Professor Stcherbatskoy also collaborated in the large international undertaking concerned with the editing of Vasubandhu's Abhidharma-kośa. The edition of the Abhidharma-kośa was to be undertaken by a group of scholars who met in Paris in the winter of 1912. The edition of the Tibetan text of the Abhidharma-kośa, the kārikās and the bhāṣya, was to be undertaken by Professor Stcherbatsky and Prof. L. de la Vallée Poussin (the first kośasthāna and the greater part of the second of the kārikā and bhāṣya have been edited by Prof. Stcherbatskoy in Bibl. Buddhica, vol. XX, fasc. I-II). An edition of

Yasomitra's vyākhyā was to be prepared by Prof. S. Lévi (the first kosasthāna was published by Prof. Stcherbatskoy and Lévi in the Bibl. Buddh., vol. XXI, fasc. I) ^{fasc 2, ed. by Prof. U. Wogihara and Prof. Stcherbatskoy, 1931.} An edition of the Uighur version of the Kōśa, discovered by Sir Aurel Stein, was planned by Sir E. Denison Ross. The Japanese scholar Professor Wogihara was to give an edition of the Chinese translations by Hsüan-tsang and Paramārtha. Since then a French translation of the Abhidharma-kōśa was published by Professor L. de la Vallée Poussin (Paris, 1923-31, 6 volumes), and a systematic exposition of the philosophy of the Kōśa by Professor O. O. Rosenberg, (*Problemy Buddiyskoy Filosofii*, Petrograd, 1918). A Russian and English translation of the text of the Abhidharma-kōśa by Professor Stcherbatskoy and Rosenberg were also foreseen.

In 1929 Professor Stcherbatskoy published in collaboration with his pupil E. E. Obermiller the Sanskrit and Tibetan texts of the Abhisamayālaṅkāra-Prajñāpāramitā-upadeśa-śāstra (Bibl. Buddhica, XXII), and thus inaugurated the systematic study of the Prajñāpāramitā literature undertaken by the Buddhist Institute of the Academy of Sciences, a work continued for some time by E. E. Obermiller.

Professor Stcherbatskoy's last work which likewise appeared in the Bibliotheca Buddhica (vol. XXX, 1936), was a translation of Asaṅga's Madhyānta-vibhāṅga-śāstra, a work belonging to the third and last stage of Buddhist philosophic thought.

Mention must also be made of several articles by Professor Stcherbatsky such as "Contribution a l'histoire du materialisme aux Indes" (Vost.

Zapiski, vil. I, Leningrad, 1927, pp. 1-9), "Ueber die Nyāyakanikā des Vācaspatimīśra und die indische Lehre vom kategorischen Imperativ"

(Beitrage zur Literaturwissenschaft und Geistesgeschichte Indiens, Festgabe Hermann Jacobi, Bonn, 1926, pp. 369-380), "The 'Dharmas' of the Buddhists and the 'Gunas' of the Sāṃkhyas" (The Indian Historical

Quarterly, vol. X, fasc. 4 (1934), pp. 737-760), "The Doctrine of The Buddha" ^{BSOS, vol. VI, 4, pp. 867-896 - x)}

Professor Stcherbatsky was deeply interested in the remarkable discoveries of Sanskrit MSS in Tibetan Monasteries by Rāhula Sāṅkrtyāyana in 1934 and 1936 (See Rāhula Sāṅkrtyāyana: " Sanskrit Palm-Leaf MSS in Tibet ", Journal of the Bihar and Orissa Research Society, vol. XXI, I

x) Prof. Stcherbatsky published a translation of Dandin's *Daśa-kumāracarita*, in the journal "Vostok" (Leningrad Petrograd, 1923).

pp.21-43; "Second Search of Sanskrit Palm-Leaf MSS in Tibet" (Journal of the Bihar and Orissa Research Society, vol. XXIII, I (1937), pp. 1-57), and hoped to arrange the publication of the discovered MSS in the Bibliotheca Buddhica. Let us hope that this work will be carried out, now that ~~the~~ Rāhula Sāṅkṛtyāyāna has been invited to join the staff of the Oriental Institute of the Academy of Sciences. Before his death in the winter of 1941/2 Professor Stcherbatsky was planning a translation of Dharmakīrti's Pramāṇa-vārtika.

In 1928 the Academy of Sciences inaugurated a Buddhist Institute and Professor Stcherbatsky was appointed to direct the scientific work of the new Institution, assisted by E.E. Obermiller. In 1930 the Buddhist Institute was affiliated with the Oriental Institute of the Academy of Sciences.

Till his death in 1941/2, Professor Stcherbatsky continued to occupy the Sanskrit chair at the University of Leningrad, and ^{gathered} ~~his~~ round himself ~~work is being continued by~~ a group of talented pupils, both Sanskritists and Tibetologists, such as O.O. Rosenberg, E.E. Obermiller, M. Tubyansky, A. Barannikov, P.B. Ernstedt, A. Vostrikov, and V. Kalyanov.

In the person of Baron A.A. von Stael-Holstein, who died in Peking in 1937, Russian Indology lost another of its distinguished scholars. Born in 1876 at Testama, near Pernau in Esthonia, he studied Sanskrit and Indian literature at the Universities of Yuryev (1894-6) and Berlin. His doctoral thesis was devoted to the second part of the Karmapradīpa, the first part of which was published by F. Schrader in 1889. After a brief period of study at Oxford and Bonn, he entered the Russian ^(Foreign) Diplomatic Service, and was appointed secretary of the Imperial Russian Consulate General in Bombay (1903-4). He related his researches in a paper entitled "Puteviya vpechatleniya iz Indii" contributed to the Journal of the Imp. Russian Geographical Society, vo. 40 (1905), pp. 557-83. After his return to Russia he was appointed Assistant Professor Sanskrit in the University of St. Petersburg, and participated in the work of the Russian Section of the International Association for the Exploration of Central and Eastern

Asia. Like many of his colleagues, Baron von Stael-Holstein devoted ^{much of} his time to the study of Buddhism and Central Asian problems. ~~He~~ ^{He made a journey to Russian Turkestan and} published a number of articles dealing with the Tokharian problem ("Tocharisch und die Sprache II". Izv. Imp. Akademii Nauk, 1908, pp. 1367-72; "Tocharisch und die Sprache I. Izv. Imp. Ak-Nauk, 1909, pp. 479-84; "Was there a Kusana race?". Journal of the Royal Asiatic Society, 1914, pp. 79-88; Kōfano und Yueh-shih". Sitz.d.K.Preuss.Ak.d.Wissenschaften, XXI(1914), pp. 643-650), in which he advanced the opinion that the name Tokharian should be applied to the so-called "Language II" of the Central Asian MSS, which was spoken and written in the region of Khotan in Eastern Turkestan. Now a Tibetologist and a Chinese scholar as well, he dedicated himself to the publication and reconstruction of ^{Sanskrit} texts with the help of extant Tibetan and Chinese translations of the Indian originals. In 1913 he published a reconstruction of the Sanskrit text of the Gandīstotragāthā of Āsvaghōṣa with the help of the Chinese and Tibetan versions (Bibl. Buddhica XV, 1913). In 1916 he was sent on a scientific mission on behalf of the Russian Academy of Sciences to the Far East (China and Japan). In 1917 he established his residence in Peking and in 1922 he was appointed Professor of Sanskrit at the National University of Peking. During his residence in China, Baron von Stael-Holstein was able to complete his edition of the Sanskrit MSS fragments, of the Kāśyapaparivarta, a Mahāyāna sūtra of the Ratnakūṭa class, discovered in the vicinity of Khotan (The Kāśyapaparivarta, edited in the original Sanskrit, in Tibetan and in Chinese. Shanghai, 1926). In 1933 he edited Sthiramati's Commentary on the Kāśyapaparivarta in Tibetan and Chinese ("A Commentary to the Kāśyapaparivarta", Peking, 1933).^{*)} In 1927 he ^{was} appointed director of the newly formed Harvard Institute of Sino-Indian Research, a position which he held till his untimely death in 1937. In 1929 Baron von Stael-Holstein was appointed Professor of Central Asian Philology at Harvard University. The first volume of the Series published by the Institute (Harvard Sino-Indian Series) contains Prof. Fr. Weller's "Index to the Tibetan translation of the Kāśyapaparivarta" (Harvard-Yenching Institute, Cambridge, Mass. 1933).

While in Peking, Baron von Stael-Holstein was assisted by the
^{*) For a fuller bibliography, see Monumenta Serice, vol. III, 1938, fasc. I pp. 286-288.}

Russian Mongolist Professor B.I. Pankratov.

In connection with Russian researches in Northern Buddhism mention must be made of the work of ^{the} Russian Mongolists-Professor A.M. Pozdnev and B.Y. Vladimirtsov. Professor A.M. Pozdnev (1851-1920) was the author of a well-known work on the Buddhist Monasteries and Clergy in Mongolia (Očerki bita buddiyskikh monastīrey i buddiyskago dukhovenstva". St. Petersburg, 1887), which still remains the only exhaustive work on the subject. In 1880 he published a monograph on the Grand Lamas of Urga (Urginskiye Khutukhtī, St. Petersburg). Mongol Buddhist texts are included in his "Mongol Reader" (St. Petersburg, 1900), and his "Kalmuck Reader" (Petrograd, 1915).

(a chapter from Pozdnev's work on the Buddhist Monasteries in Mongolia, was translated into German by W.A. Unkrig "Dhyāna und Samādhi im mongolischen Lamaismus" (Hannover, 1926).)

Professor Pozdnev also published in 1897 the Account of a journey to Tibet undertaken by Bāza Baṣi, a monk of the Dundu-xurul of the Baṣa Dōrbōd principality of the Astrakhan Kalmucks, in 1891-94. (Skazaniye o khoždenii v Tibetskuyu stranu Malo-Dōrbōtskago Baza-baksi", St. Petersburg, 1897). Professor Pozdnev also edited the Mongol text of the "Journey to Tibet" by the Burjat lama bLo-bṣaṇ Mi-skyod, which was to be published by the Academy of Sciences.

In 1892-3 Professor Pozdnev undertook an extensive journey throughout Outer and Inner Mongolia, and his "Diaries" published by the Russian Geographical Society under the title of "Mongolia and the Mongols" (Mongoliya i Mongolī, vol. I, 1896, vol. II, 1898) contain valuable information on Buddhist monasteries and monuments in Mongolia and the Sino-Mongolian borderland.

The great Russian Mongolist Professor B.Y. Vladimirtsov (1884-1931), historian and philologist, devoted to Buddhism many of his works.

He was particularly interested in Buddhist folklore and literature.

In 1921 he published the Mongol text, ^{and} a Russian translation with an exhaustive commentary of a number of tales from the Pañcatantra (Mongol'skiy Sbornik rasskazov iz Pañcatantra, Petrograd). This was followed in 1923 by a translation of the Siddhi-kūr, a Mongol version

of the Vetālapañcaviṃśatikā ("Volsebnii Mertvets", St. Petersburg-Moscow, 1923). Professor Vladimirtsov edited in 1929 the Mongol text of the Bodhicaryāvatāra of Śāntideva, translated into Mongol by Kun-mkhyen Chos-kyi 'od-zer (Bibl. Buddhica, vol. XXVIII). To Tibetan Buddhism were devoted his articles "Buddhism v Tibete i Mongolii" (St. Petersburg, 1919), "Mila-ras-pa's lyric poetry" (Iz liriki Milaraibi", "Vostok", I, pp. 45-47), "A magic tale" ("Rasskaz o vol'sebstve", "Vostok", II, pp. 55-57), "The Tibetan-Mongol Dictionary Li-si'i gur-khan" (Comptes rendus de l'Académie des Sciences, Leningrad, 1926, pp. 27-30), and "The Mongol bsTan-'gyur" (ibid, pp. 31-34). Important for the study of the indo-european languages discovered in Eastern Turkestan is his article "Mongolica I", Zapiski of the College of Orientalists, I, pp. 305-341, which ^{examines} studies Central Asian loan-words in Mongolian. Professor Vladimirtsov's work at the University of Leningrad is continued by Professor S.A. Kozin, who has to his credit a number of extremely valuable works on Mongol folklore and epic literature ("Geseriada". Moscow-Leningrad, 1935, "Jangar", Moscow, 1940).

Buddhist texts in the Uighur language, discovered in considerable numbers in Turfan, have been studied by Professor V.V. Radlov (1837-1918), the eminent Turkologist. He published in 1910 a Uighur version of the well-known story of Buddha's meeting with the merchants Tra-puṣa and Bhallika (Tiśastvustik. Bibl. Buddh. vol. XII (1910)), the XXV-th chapter of the Chinese version of the Saddharmapundarikā (Kuan-si-im Pu-sar, Bibl. Buddh. vol. XIV (1911)), and in collaboration with Professor S.E. Malov the Uighur version of the Suvarṇaprabhāsa (Bibl. Buddh. XVII). Radlov's translation of the Uighur text was published with an introduction by Prof. Malov (Bibl. Buddh. XXVII). Fragments of Buddhist texts, brought back from Turfan by Roborovsky, Klementz, Krotkov, and Oldenburg, were edited by Radlov in a volume entitled "Uigurische Sprachdenkmäler" (Leningrad, 1928), edited after the author's death by Professor Malov.^{x)}

(Professor S.E. Malov was sent on a scientific mission to Eastern Turkestan and Kansu in 1910 by the Russian Committee of the Association for the study of Central And Eastern Asia.)

x) S.E. Malov: "Uigurskiye puseopisnye dokumenty ekspeditsii S.E. Oldenburga" Zapiski Inst. Vostochnykh issledovaniy, I (1932), pp. 129-151.

A general exposition of Buddhism, its doctrine and history was given by I.A.Podgorbunskiy, who drew his information mainly from Buriat and Mongol sources ("Buddizm". Irkutsk, 1902). A number of studies on Buddhism were published by members of the Russian Orthodox clergy, some of them polemical in character. Suffice to mention Archbishop Nilus' "Buddizm" (St. Petersburg, 1858), Methodius "The Buddhist creed ^{or} and Lamaism" (Buddiyskoye mirovoztreniye ili Lamaizm", St. Petersburg, 1902), and Archimandrite R. Guriy's monograph on Mahāyāna Buddhism, based on information collected by the author in the Kalmuck steppe, and translated by W.A. Unkrig into German ("Der Buddhismus des Mahāyāna", "Anthropos", vol. XVII-XVIII-XIX, 1922-24). A monograph on Indian asceticism was given by V. Kozevnikov ("Indusskiy Asketizm v do-buddiyskiy period", Bogoslovskiy Vestnik, Sergiyev Posad, 1914).

Since the end of the last century the Russian general public evinced considerable interest towards Indian philosophy and literature. The poet Baltrušaitis gave a beautiful rendering into Russian of the Bhagavad-Gīta. The names of Śrī Rāmakrishna and Svāmī Vivekānanda became almost household words. A good Russian translation of the English version of the "Gospel of Ramakrishna" ("Pravozvestiye Ramakrishni", St. Petersburg, 1914) appeared in 1914, and Russian translations of Svāmī Vivekānanda's ^{works} were numerous. The great Russian symbolist poet Constantine Balmont gave a Russian translation of Āsvaghosa's Buddhacarita ("Žizn' Buddi", Moscow, 1913, with a preface by Prof. S. Lévi), and translated the ^{dramas} complete works of Kālidāsa with the assistance of Professor Oldenburg ("Kālidāsa. Dramas", Moscow, 1916, with an introduction by Professor S.F. Oldenburg on Kālidāsa and his work). In 1914 Professor Pavel Ritter translated Kālidāsa's Meghadūta, ("Oblakovestnik", drevne-indiyskaya elegiya Kālidāsi", Kharkov, 1914), and in 1928 gave a translation of Daṇḍin's Daśakumāracarita ("Pokhoždeniya desyati yunošey", Kharkov, 1928; also by the same author: "Daṇḍin and his "Daśakumāracarita" (in Russian), Kharkov, 1898).

x) Mālavikāgnimitra, Śauntalā, Vikramorvasī and the elegiac poem Meghadūta.

Russian translations of the works of Rabindranath Tagore are numerous, and some of them of very high order, as for example Tagore's Gītāñjali, beautifully translated by the poet Baltrušaitis.

After Minayev, Russian scientific missions to India were few. The Russian archaeologist Victor Goloubev (now Member of the Ecole française de l'Extrême-Orient) completed in 1906/7 a photographic survey of the Ajanṭā frescoes. The photographic record is deposited at the Musée Guimet in Paris (See V. Goloubev: "Peintures bouddhiques aux Indes", Annales du Musée Guimet, Bibliothèque de vulgarisation, vol. XL (1913); "Ajanṭā, les peintures de la première grotte", Ars Asiatica, X. Paris, 1931). In 1914-8 a Russian ethnographic expedition directed by A.M. Merwarth and L.A. Merwarth, and organized by the Russian Academy of Sciences, worked in India and Ceylon. Prof. A.M. Merwarth made a special study of the south Indian languages, and in 1929 published his "Grammar of spoken Tamil language" (in Russian), Leningrad, 1929, published by the Leningrad Oriental Institute) / See also L.A. Merwarth: "Obryadoviye ubori kašmirskikh brakhmanov", Sbornik Muzeia Antropologii i etnografii, vol. VI, Leningrad, 1927, pp. 165-209; also A.M. Merwarth's articles on the South Indian Theatre. See Prof. V.F. Minorsky: "Oriental Studies in the USSR". JRCAS, vol. XXX, 1943, p. 37 ff).

merit our attention:
speaking
 In writing of recent times two names ~~should be mentioned~~: Professors O.O. Rosenberg and E.E. Obermiller. The lives of both of them were cut short by fatal illness, but their contribution to science was great. Professor O.O. Rosenberg (b. 1888-d. 1919) studied Sanskrit and Chinese at the University of St. Petersburg. He also read Sanskrit with Prof. Jacobi at Bonn and Japanese with Prof. Lange in Berlin. After graduating in 1910, he decided to ~~concentrate~~ *specialize* in Buddhist philosophy, the study of which he had begun under Prof. Stcherbatsky at the University of St. Petersburg. In 1912 he was sent on a scientific mission to Japan to study Japanese Buddhist tradition, with special reference to Vasubandhu's Abhidharma-kosa. The results of a four years stay in Japan was his vocabulary of Buddhist terms which appeared under the title of "A Survey of Buddhist Terms and Names arranged according to radicals with Japanese readings and Sanskrit equivalents, supplemented by addition of terms and names, relating to Shinto and Japanese Histo-

*West. Japan
 pp 117-121*

ry. Tokio, 1916. Rosenberg suggested an alphabetical arrangement of Chinese characters, and published in 1916 a dictionary entitled: "Arrangement of Chinese Characters according to an alphabetical system with a Japanese Dictionary of eight thousand characters and list of twenty-two thousand characters. Tokio, 1916 (Kobunsha). In 1916 he returned to Russia, and two years later presented to the University his Doctor thesis - "Problems of Buddhist Philosophy", which was published by the University under the title of "Problemy buddiyskoy filosofii" (Petrograd, 1918), and represents a first-rate contribution to our knowledge of Buddhist philosophy, with special reference to the dharma-theory, overlooked by so many modern students of Buddhism. A German translation of Rosenberg's work appeared in the "Materialien zur Kunde des Buddhismus" edited by Professor M. Walleser ("Die Probleme der Buddhistischen Philosophie". Heidelberg, 1924). ~~X~~ In the same series appeared his essay on modern Buddhism in the Far East - "Die Weltanschauung des modernen Buddhismus im fernen Osten" (Heft 6, Heidelberg, 1924), representing the German translation of his Russian lecture "O mirosozertsanii sovremennogo Buddizma na Dal'nem Vostoke" (Petersburg, 1919), read at the First Buddhist Exhibition held in St. Petersburg in 1919. Appointed Professor at the University of St. Petersburg, Rosenberg died the same year, leaving many of his works unfinished.

Dr. E. E. Obermiller (1901-35) ^{a pupil of Professor Stcherbatsky} during the eight years of his scientific life produced a number of remarkable works, thanks to his extraordinary command of Sanskrit and Tibetan. Dr. Obermiller undertook several journeys to Buryat-Mongolia, and was able to benefit of the advice and assistance of Buryat-Mongol learned monks, who introduced him to the intricate field of Tibetan exegetical literature, and the method of philosophical disputation adopted in the monastic colleges of Tibet and Mongolia. This collaboration of Russian scholars with Mongol scholars is a characteristic feature of Russian researches in the domain of Northern Buddhism. Obermiller's first work was two Indexes to the Dharmakīrti's Nyāyabindu and Dharmottara's Nyāyabindutīkā (Sanskrit-Tibetan Index. Bibl. Buddh. vol. XXIV; Tibetan-Sanskrit Index. Bibl. Buddh. XXV).

He collaborated with Professor Stcherbatsky in editing the Sanskrit and Tibetan texts of the Abhisamayālaṅkāra in the Bibliotheca Buddhica (vol. XXIII, 1929). In 1931-2 he published in the Materialien zur Kunde des Buddhismus ^{a translation of} the "History of the Buddhist Doctrine" (bDe-bar gsegs-pa'i bstan-pa'i gsal-byed chos-kyi 'byun-gnas gsun-rab rin-po-che'i mdzod-ces-bya-ba, vol. XXIV (Ya) of the Collection of Works (or gSun-'bum) by Bu-ston Rin-chen-grub (1290-1364), one of the best known works of Tibetan historiography (Bu-ston's History of Buddhism. Part I, Heidelberg, 1931; Part II, Heidelberg, 1932).^{#/}

In 1931 he gave a translation into English of the Uttaratantra of Maitreya-Asaṅga (The Sublime Science of the Great Vehicle of Salvation, being a Manual of Buddhist Monism. The work of Ārya Maitreya with a Commentary by Āryāsaṅga. Translated from the Tibetan by E.E. Obermiller, in Acta Orientalia, vol. IX, 1931, pp. 31-306). The remaining works of Dr. Obermiller were chiefly concerned with the Prajñāpāramitā literature. He gave a general exposition of the Doctrine of Prajñāpāramitā according to the Abhisamayālaṅkāra in Acta Orientalia, vol. IX (1932-33). This was followed by a detailed analysis of the eight principal subjects and the seventy topics of the Abhisamayālaṅkāra published in the Calcutta Oriental Series (Analysis of the Abhisamayālaṅkāra, fasc. I, Calcutta Oriental Series, No. 27, 1933; Analysis of the Abhisamayālaṅkāra, fasc. II, Calcutta Or. Series, No. 27, 1936).

In 1937 appeared his edition of the Sanskrit and Tibetan texts of the Prajñāpāramitā-ratna-guṇa-saṃcaya-gāthā, published posthumously in the Bibl. Buddhica (vol. XXIX, 1937). Many of Dr. Obermiller's articles appeared in the Indian Historical Quarterly of Calcutta: " The Account of Buddha's Nirvāṇa and the first councils according to the Vinayaśūdraka" (Indian Historical Quarterly, vol. V, 3), "A study of the Twenty Aspects of 'Sūnyatā'" (Indian Historical Quarterly, vol. IX, 1933), "Nirvāṇa according to Tibetan tradition" (Indian Historical Quarterly, 1934), and "On the meaning of the term 'Sūnyatā'". Journal of the Greater India Society, July, 1934. (for a fuller list see Prof. Stcherbatsky's Obituary Notice of Dr. E.E. Obermiller in the Indian Historical Quarterly, vol. XII, 2 (June, 1936), pp. 330-2).

^{#/} see Obermiller's "Bu-ston's History of Buddhism and the Mañjuśrīmūla-tantra, JRAS, 1935, containing rectifications of reconstructed Sanskrit names in the translation of "History of Buddhism".

~~and~~ R.I. Shor's study of the different recensions of the Vetala-
pañcaviṃśatikā (in the "Symposium in honour of S.F. Oldenburg,"
Leningrad, 1934, pp. 611-25) , and his article on the Vedic aorist
in the "Symposium in honour of Professor N.Y. Marr" (Leningrad, 1935,
pp. 433-51). The great Russian arabist Professor I.Y. Kračkovsky
wrote on the cultural influence of India on Arabic culture in the
VIII-th century in his article "Un fragment de rhétorique indoue
en reproduction arabe" (Vost. Zapiski, I (1927), pp. 26-37.

In 1930 the collection of the Asiatic Museum were transferred to
the newly created Oriental Institute (Institut Vostokovedeniya)
of the Academy of Sciences, and all Oriental research became cen-
tralized under the guidance of this new institution. One of the
major undertakings of this Institute is the ~~proposed~~ translation
into Russian of the whole Mahābhārata undertaken by Professor
V.I. Vilyamov, the publication of which will be eagerly anticipated.
The tradition of Professor Stcherbatsky is being maintained by
Professor M.I. Tubyansky (b. 1893) and Professor Andrei Vostrikov.
Professor Tubyansky's interests lie in the field of Indian philoso-
phy and Bengali. In 1922 he published a volume on Bengali literature
(Obraztsi bengal'skoy literatury, Petrograd, 1922). His edition of
the Sanskrit text of the Nyāyapraveśa with the Chinese, Mongol and
Tibetan versions was to be published in the Bibliotheca Buddhica.

He was also preparing for the same series an edition of the Chinese
version of Dignāga's Nyāyadvāra, and a translation of the important
Grub-mthañ chen-mo by Jam-dbyans bzad-pa (1648-1722).

Professor A. Vostrikov has been Professor Stcherbatsky's chief assis-
tant in recent years. His interest lies chiefly in the field of
Buddhist Logic. He has undertaken several journeys to the Buddhist
monasteries of Buryat-Mongolia, and collected on behalf of the Orien-
tal Institute Tibetan and Mongol xylographs. In 1935 he published
an important article on the Nyāyavārtika of Uddyotakara and the
Vādanāyā of Dharmakīrti to the Indian Historical Quarterly (vol.
XI, 1, 1935, pp. 1-31). Important for Tibetan bibliography is his "Correc-
tions and critical remarks on Dr. Johan van Manen's contribution to
the Bibliography of Tibet" in the Bulletin of the School of Oriental
Studies, vol. VIII, part I (1935), pp. 51-77. Prof. Vostrikov collaborated

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been saved
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of Leningrad
by a bomb
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self-damning
men and
women.

with Prof. N.N. Poppe in editing Buryat-Mongol chronicles
(Letopis' Barguzinskikh Buryat. Izdati Instituta Vostokovedeniya,
Vost. Leningrad, 1935).

In 1922 M. G. Vecheslov visited Afghanistan and made a survey of Achaemenid sites.
 ("Archeologicheskije pamyatniki v Afganistane", "Afghanistan", Moscow, 1924).

The recent excavations of Prof. S. P. Tolstov of ancient sites in Khwarezm have furnished us with a wealth of new data, which point to close cultural relations between Khwarezm and the north-western hinterland of India during the Kusana period.
 S. P. Tolstov's article in *Vostochnyĭ istoricheskii vestnik*, IV (1938), pp. 120-145.

Translations of Vācaspatimīśra's Nyāyavārtikatātparyatīkā and Tattvabindu by him were scheduled to appear in the Bibliotheca Buddhica, as well as the Tibetan text of the Pramāṇa-vārtika of Dharmakīrti.

~~Original Russian researches in the field of Indian history were few.~~ For a long time the only books on Indian History in Russian were Z.A.Ragozin's "History of India" (St.Petersburg, 1905), concerned mainly with the Vedic period, and Dr.E.Schmidt's "History of India" in the well-known "History of Mankind" of H.Helmolt (vol. II, St.Petersburg, 1909, pp.341-505). Now this deficiency is being remedied. In 1941 Professor V.V.Struve (b.1889) ~~has~~ published a

"History of the Ancient East" (483 pp.), which includes Ancient India and China (Prof.V.F.Minorsky: "Oriental Studies in the U.S.S.R.", p32). It is ^a matter for great gratification that the Oriental Institute of the Academy of Sciences has undertaken the publication of a "History of India", for the absence of a scientific work on this subject is a big gap in Russian historiography.

(Since the discovery of the Indus culture the inclusion of Ancient India in textbooks on the History of the Ancient East has become imperative).

Political conditions have adversely affected the archaeological exploration of Eastern Turkestan since the first World War. Much useful work has been done in ~~the~~ excavating and preservation of monuments belonging to the Muslim period in the Central Asian republics of Uzbekistān and Turkmenistān, and Tajjikistan. Numerous sites of the Buddhist period still await the spade of the explorer (the Bactrian kingdom, Buddhist Sogdiana). The exploration of Buddhist sites has been inaugurated by an archaeological expedition lead by Professor B.Denike in 1927 sent out by the Museum of Eastern Cultures in Moscow, during which A.S.Strelkov discovered a Buddhist stūpa and fragments of Budd Greco-buddhist sculptures in limestone in the neighbourhood of Termez (B.Denike: "Termez", in "Noviy Vostok", No.22(1928), pp.208 ff; A.S.Strelkov: " Buddhist monuments in Termez" in "Kul'tura Vostoka"

("Oriental Culture"), Museum of Eastern Cultures, Moscow, 1928). To the study of Sarmatian and Indo-scythian antiquities is dedicated an article by Prof. M.I. Rostakov, a subject which merits closer further attention on the part of the historian of India's North-West (Recueil d'études dédiées à la mémoire de N.P. Kondakov, Prague, 1926, p28-29)

On the preceding pages we have attempted to give a brief survey of the work done by Russian scholars in the field of Indology. We have seen that much of this work was devoted to the study of Northern Buddhism and that in recent years a sound foundation has been laid for the study of modern India, her languages and literatures. Geographical proximity and historical ties made Russian scholars devote particular attention to the study and exploration of Central Asia, a region which throughout the first millennium A.D. had been a cultural province of a Greater Indian cultural whole, and many parts of which still preserve a priceless heritage of Indian culture and thought.