

RECENT RUSSIAN STUDIES ON TIBETOLOGY

—A Bibliographical Survey—

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Following in the steps of Tibetologists and travellers like I. J. Schmidt, G. T. Tsybikov¹, P. K. Kozlov, N. Y. Kuehner, F. I. Stcherbatsky, N. A. Nevsky and others, a new generation of Tibetan scholars has arisen in Russia, chiefly under the influence of the late George Nikolavevich Roerich (1902-1960). That is why most articles or books on Tibetan studies have been published since his return from India in 1957.

BIBLIOGRAPHICAL WORKS

Russian libraries contain important collections of Tibetan and Tangut manuscripts and xylographs. Most of them are kept in Leningrad and at Ulan Ude.

The library of the Leningrad branch of the Institute of the Peoples of Asia of the Academy of Sciences of the USSR contains up to 30,000 Tibetan titles. The first Tibetan manuscripts were brought there in 1720 from the Ablayn-hit monastery. In 1902, the Tibetan fund enriched itself with 333 books, which constituted G. T. Tsybikov's collections, gathered in Amdo and Central Tibet. Soon after, the collection brought by B. Baradin from Kumbum and Labrang was added to the fund. G. N. Roerich himself has left a collection of about 250 manuscripts and xylographs in the cabinet which bears his name at the Institute of the Peoples of Asia in Moscow.

A summary list of the contents of the above mentioned collections is given by V. A. Bogoslovsky in a volume devoted to "the oriental funds of the main public libraries in the Soviet Union"². The Leningrad fund possesses several editions of the Tibetan Tripitaka from Peking, Derge and Narthang³ and also many *gsung-'bum*.

1. Gonbojab Tsybikov (1873-1930) was a Buriat.
2. Vostokovednye fondy krupnejshikh bibliotek Sovetskogo Soyuza, Moscow, 1963, pp. 57-59.
3. M. I. Vorobyova-Desyatovskaya-Tibetskiye perevody Tripitaki i ikh izdaniya v sobranii ksilografov Leningradskogo otdeleniya Instituta Narodov Azii AN SSSR, in: "Dalnij Vostok" Moscow 1961, pp. 225-232.

However, the most interesting collection of Tibetan works is the one gathered at Ulan-Ude, in the Buriat Institute for Scientific Research. This Institute was reorganized in 1958. It has now become one of the main if not the most important centre for Tibetan studies in the Soviet Union. The first task of the specialists working at the Institute—B. V. Semichov, B. D. Dandaron, G. N. Rumyantsev—is to make an inventory and a description of the collection which amounts to more than 6000 titles. edited in Tibet, China, Mongolia and Buriat Mongolia.

The fund contains almost 150 catalogues (*dkar chag*), editions of the *bka'-gyur* from Peking, Narthang and Derge as well as one of the three manuscript editions of the Mongolian *bka'-gyur* known to exist in the world. It contains treatises on language grammar, dictionaries, works on Buddhist philosophy, logic, ethics, *Vinaya*, history of Buddhism⁴, biographies, arts and medicine. A catalogue of the first 126 titles to be listed and analysed has been edited by B. D. Dandaron⁵.

Some Tibetan manuscripts and xylographs may also be found at the Saltykov-Shehedrin public library in Leningrad. These, which include two chapters of Gesar, were presented by G. N. Potanin. Some other 350 titles are also kept in the Leningrad University Library, at the Oriental Dept. of the Gorky Library.

In the post-war period, Soviet specialists have devoted their time mostly to the study of modern geography and history of Tibet. However since 1960, mainly under the inspiration of the late G. N. Roerich, more works have been published on the history of Tibet, the structure of the traditional society, ethnography and language.

HISTORY

Among Russian scholars, V.A. Bogoslovsky takes a prominent place in the field of analysis of the structure of the Tibetan society since ancient times. In a few articles he tries to define the social terminology of ancient Tibet, for instance such words as *khol-yul*.

4. For instance *yul-mdo-smad-kyi-ljongs-su-thub-bstan-rin-po-che-ji-lar-dar-ba'i-tshul-gsal-bar brjod-pa-deb-ther-rgya-mtsho-zher-bya-ba*. The book called "deb-ther rgya-mtsho" (ocean of books) in which is already explained the diffusion of the religion by "thub-bstan rin-po-chhe in the country of lower Amdo" (410 p.)
5. *Opisaniye tibetskikh rukopisej i xylografov Buryatskogo kompleksnogo Nauchno-issledovatel'skogo Instituta, v. I, I. Moscow, 1960 (70 p.)*

which he describes as a land given in tenure. He criticises Richardson's and Tucci's translations "servants and property" and agrees with Bacot's translation by the word "fief". He defines other terms as *rje-shing* (pp. 74-79) *phying-ril* (pp. 75-78).

In another article "Two extracts of the Tibetan apocryphal book : The Five Tales", he translates and analyses the contents of the *bka'-thang-sde-nga* and especially two texts : *rgyal-po bka'-thang-yig* (legend on the kings) and *blon-po bka'-thang-yig* (legend on the councillors). The first of these was reputedly written by order of King Tri-de-song-tsen.

However, Bogoslovsky's main work is his "Outline of History of the Tibetan people", published in 1962, in which using the matter of his previous articles and analysing again historical texts some of which were translated by European scholars (Laufer, Tucci, Thomas, Roerich Bacot, Miss Lalou), he gives a comprehensive picture of the social structure of ancient Tibetan society from the VIIth to the IXth centuries. At the same time he analyses sources made available by such Hungarian scholars as Uray and Rona Tas⁶. The main subjects studied in the book are land property and land tenure, the situations of the 'bangs (free subject) and the bran (dependent subject, later "servant") and the political structure of the society.

Bogoslovsky draws the following conclusions from his study : "In the field of social- economic relations, the Tibetan society is characterized by the appearance and the consolidation of private property with regard to tools and means of production taking into account the primary factor in production which is land. Landed property can be envisaged as state property (the *rje-shing* lands and the *khol-yul* lands : these being transmitted as a possession to persons under conditional holding), and as inherited clan property of various aristocratic families,

6. A. Rona Tas—"Social terms in the list of grants of the Tibetan Tunhuang chronicle". *Acta Orientalia*, Budapest, 1955, vol. 5, fasc. 3. (pp. 249-270)

"Tally-stick and divination-dice in the iconography of Lhamo" *Acta Orientalia*, Budapest 1956, vol 6 fasc. 1-3 (p. 163)

Uray—"The Four Horns of Tibet according to the Royal Annals" *Acta Orientalia Hungarica* t. X, fasc. I. (pp. 39-52).

which formerly was the property of the whole 'clan-tribe' (rod-plemya) and at end of the period under consideration appears as monastic ownership on land. In the VII-IXth centuries, a class of exploiters—land owners—and an exploited class, the natural producers, tilling state lands as well as privately owned lands (the *bran*) are formed. The forms of exploitation of the natural producers allow us to deduce the presence in the VII-IXth centuries of a class society where relations of production, peculiar to a feudal society, predominate.

"In the field of political relations, Tibetan society in the VII-IXth centuries characterized by the following main features; the country which was divided according to clan-tribal system becomes divided into territories; one observes a radical change in the function of the old ruling elements inherent to the "clan-tribe" structure with the creation of new ones, typical of a class society, with the appearance of a particular category of officers and institutions in charge of various sectors of the economic and political life of the country; the creation of a fixed law, the presence of a sufficiently elaborate tax system, and the registration of people liable to pay taxes. All these signs allow us to consider Tibet in the VII-IXth centuries as a state in possession of all the attributes inherent to a state no longer as a tribal organization.

"During this period, the first state in the history of the Tibetan people plays an important role in the history of the whole Central Asia. It is also the time when Buddhism is introduced and obtains its first successes."

In 1961, B. I. Kuznetsov published a translation of the "Brilliant mirror of the history of Buddhism and of the royal genealogies" (*rgyal-rabs chos-'byung gsal ba'i me-long*), the author of which is Sa-skya Bsod-nams Rgyal-mtsán (1312 - 1375). Though the xylagraph, which belongs to the library of the Leningrad University, is dated 1478, Kuznetsov is of the opinion that the manuscript was completed in 1368. In this his opinion differs from Tucci's who thinks that it was written in 1508 (*The Tombs of the Tibetan Kings*, Rome, 1950, p. 79). The work consists of eighteen chapters the last of which is devoted to a description of historical events in Tibet from the middle of the VIIth century till the XIVth century, including a history of Sino-Tibetan relations between the VIIth and the IXth century.

However the main study to be published on Tibetan historical texts is without doubt "Tibetan Historical Literature", by A. I. Vostrikov

(1904-1937), published posthumously in 1962. The author who, during his life-time, published only a few articles, had become a great specialist of the history and philosophy of India, Mongolia and Tibet when he died untimely in 1937. He has left a work, which, edited under Roerich's direction, brings an immense contribution to research in the field of Tibetan historical literature. The writer devotes the first chapter of his book to the most ancient historical literature of Tibet, then analyses the contents of apocryphal books (the *gter-chos* or hidden books) such as :

bka'-chems ka-khol-ma

padma bka'-thang

thang-yig gser-phreng

bka'-thang sde-lnga

mani bka'-'bum

In a third chapter, he endeavours to establish a distinction between the various genres in historical literature, which he divides as follows : historical works on genealogy (dynastic and clan chronicles) *rgyal-rabs*, *jo-rabs* and *gdungs-rabs*; monastic chronicles (*gdan-rabs*); histories of reincarnations (*'khrungs-rabs*) chronological literature (*bstan-rtsis*); history of the religion (*chos-'byung*); biographies : the *rnam-thar*, the *thob-yig* and the *gsan-yig*; list of names or titles (*ming-gi grangs* or *mtshan-tho*); and finally, historical tales or legends (*lo-rgyus* and *gtam rgyud*). The last two chapters of the books are devoted to the catalogues (*dkar-chag*) of the *bka'-'gyur* and of the *bstan-'gyur* and to a particular form of the historico-geographical literature which describes monasteries, temples, icons, stupas, etc. These last texts bear the same name of 'catalogues' (*dkar-chag*). The book contains a table of conversion from Tibetan into European calendar from 1027 to 1926. Tibetan names are transcribed with their pronunciation.

Still in the historical field, two articles by G. N. Roerich are devoted to Mongol-Tibetan relations in the XIIIth and XIVth centuries, and later in the XVIth—XVIIth centuries (see bibliography).

ETHNOGRAPHY

With the help of Chinese sources, Russian specialists have tried to classify the ethnic groups of Tibet itself and neighbouring areas and have started to make an ethnographic study of these areas. Zhuravliov's articles provide us with figures indicating the number and the distribution of the Tibetans and related minorities, mostly taken from the 1953 Chi-

nese census. These data furnish elements for making an ethno-linguistic map of these people. A description is given of the people living in the Sino-Tibetan marches, that is, the Si-Fan, the Jyarung whom Chinese scholars distinguish from the Tibetans while Russian specialists believe that they constitute a section of the Tibetan ethnic group, the Chiang the Nu, the Tulung and the Lo-pa (*klo-pa*). Zhuravliov thinks that from an ethnographic point of view the Tulung, the Lo-pa and to a certain extent the Nu tribe are rather related to the Burmese and the Yi (former Lolo) group, though their languages may be nearer to Tibetan. An abbreviated translation of Zhuravliov's articles was published in the *Central Asian Review*, 1962, vol. X No. 4 under the title "The Ethnography of Tibet" (pp. 383-397).

LANGUAGE

As G. N. Roerich points out in an article devoted to the classification of Tibetan dialects⁷, the fundamental problems of Tibetan language studies are :

- (1) The study of modern dialects and the preparation of a linguistic map of the area;
- (2) The phonetic structure of ancient Tibetan;
- (3) The evolution of literary Tibetan and its relation to the colloquial language;
- (4) The Tangut problem; and
- (5) The comparative study of Tibetan dialects.

In this article and also in a book on the Tibetan language⁸ Roerich endeavours to establish a classification of Tibetan dialects with the aim of drawing up a linguistic map of Tibet, (pp. 19-25.)

1. Dialects of Central Tibet : U (*dbus*) and Tsang (*gtsang*). The U-ke (*dbus-skad*) or Lha sa'i ke (*Lha-sa'i-skad*), the Lhasa language, in its turn is divided into several local dialects such as the Phen-yul (*'phan-yul*), valley dialect to the North of Lhasa and the Lho kha the southeastern valley dialect. The Tsang-ke spoken in Shigatse offers very archaic features. It is nearer to the Tibetan literary language; Buddhist scrip-

7. G. N. Roerich "The fundamental problems of Tibetan philology" in : "Sovetskoye Vostokovedenie" 1958, No. 4 (pp. 102-112)

8. "The Tibetan language". Moscow, 1961. (152 p.)

tures were translated from Sanskrit into Tibetan mostly by natives of Tsang. A special epistolary style was also developed in Tsang under the influence of officials of the Sakya (*sa-skya*) monastery, former residence of the Tibetan governors in the Yuan period.

2. Dialects of Southern Tibetans: Lho-ke (*lho-skad*), the dialects spoken in Tromo (*gro-mo*), also known as Yatung, in Sikkim and in Western Bhutan, West of the Pele-la (*dpal-la-la*).

3. South-Western Dialects: spoken in the North-Eastern part of Nepal, such as Sherpa. It is to be noted that these dialects have been subjected to the influence of the environment either local Tibeto-Burman languages or Munda languages. In the article (p. 104), Roerich explains that Tibetan tribes settled in Nepal in the VII-VIIIth centuries at the time of Tibetan expansion. Therefore, according to him the name "magar" is actually *dmag-sgar* or a military camp whereas "Tamang" means *rta-mang* or cavalry. This etymology is much subject to dispute but no final explanation has been found yet.

4. Western Tibetan Dialects: they are divided into two sub-groups the To-ke (*stod-skad*) or language of Upper Tibet, spoken in Ngari (*mng'a-ris*) and the Spiti dialect, which are intermediary between the Central Tibetan and the Far-Western dialects. These dialects, which constitute the second subgroup, are those spoken in Baltistan, Ladak, Zanskar, Purig and Garja (upper course of the Chandrabhaga), Balti being the most archaic.

5. Dialects of Northern Tibet: they are spoken in the Chang-thang (*byang-thang*) and include those spoken by the Nub Hor or Western Hor, the nomads of Jyade (*rgya-sde*), Nangchen (*nang-chen*) and the Chang-pa (*byang-pa*) nomads in the Nag-tsang (*nag-tshang*) area. The dialect of the Dam-sok (*'dam-sog*), literally the Mongols of Dam, descendants of Gushi Khan's Hoshut Mongols in the XVIIth century, belongs to this group.

6. The North-Eastern Dialects: this group is said to consist of three dialects: Amdo (*yul-mdo*), Danag (*sgra-nag*) and Golok (*mgo-log*), which in Roerich's opinion may be called Tangut dialects⁹. These dialects

9. "Tangut" is a Russian distortion of the Mongolian word "Tangat" which designates the nomads of North-Eastern Tibet known to the Chinese as Si-hsia.

have retained many archaic features. Roerich thinks that their study is important for solving the problem of the Tangut-Minyag (Si-hsia) kingdom, which since 1037 had its own hieroglyphic script. Their descendants, the Chang Minyag (*byang-mi-nyag*) are still nomadizing in the Nan-shan mountains.

7. The Dialects of Eastern Tibet : they are known to other Tibetans under the general appellation of Kham language or Kham-ke (*kham-skad*) They include the dialects of Chamdo (*chab-mdo*) Traya (*brag-gyab*), Markham (*dmar-khams*), Derge (*sde-dge*). Hor¹ (Hor-sde-Ingä) and Ba-li-thang (*'ba'-li-thang*) that is, Bathang and Lihang.

8. The Far-Eastern Dialects : these may be considered as peripheral Tibeto-Burman languages spoken in Western Szechuan, between K'ang-ting (Dartsendo) and Sung-pan. They constitute what Chinese scholars call the Ch'iang languages. Jyarung (*rgya-rung*) belongs to this group. Jyarung and especially Rme or Rma (Ch'iang) differ considerably from Tibetan.

9. The South-Eastern Dialects : they are spoken in Kong-po, Mon-yul, Upper and Lower Po "spo-stod" and "spo-med" and also in Za-yul (*bya-yul*). The Southern Kong-po dialect is distinguished by the archaism of its vocabulary¹⁰. These dialects have been little studied or not at all.

The languages spoken by what the Tibetans call the Lo-pa or Lo-wa (*k'lo-pa*) that is, the people living on the North-Eastern Frontiers of India (Mishmi Abor, Miri, Dafia, Aka, etc.) offer a special interest, being languages of an intermediary type.

There is also what is called *drok-ke* (*'brog-skad*) or language of the nomad herdsmen. All over Tibet, it is known for the archaic type of its phonetic structure and of its vocabulary,

As far as grammar is concerned, we disagree with Roerich presenting Tibetan with an inflected morphology of noun with eight cases for which moreover only four "case-endings" are given. These "case-endings" are in fact separate particles. Even if it is convenient for a Russian speaker to think in terms of declension and if also Tibetan

10. for instance, the use of the form "dong-wa", written 'dong-ba 'dong-ba, instead of the usual "dro-wa" written 'gro-ba

grammarians have borrowed their terminology from Sanskrit, this description can hardly be accepted, and the principle of establishing grammars of languages of the Sino-Tibetan family on the model of Latin grammatical frame should be abandoned as contrary to the expression of the particular genius of these languages. A special study of Tibetan particles should be made within the frame of the language itself. This does not make Roerich's remarks less valuable.

DICTIONARIES

The Siberian Institute of Scientific Research of Ulan Ude published in 1963 a Tibetan-Russian Dictionary, under the direction of Y.M. Parfionovich. It is come more than a century after the Publication in 1843 of Y. Schmidt's Tibetan-Russian Dictionary in St. Petersburg.

The new dictionary contains 21,000 words. Its novelty consists in that it is chiefly aimed at reflecting the Tibetan language as it is spoken and written to-day. The authors have gathered vocabulary from the new periodical press published from 1955 to 1961, from literature edited in Lhasa or Peking, and also from Tibetan dictionaries recently published in China, especially the Tibetan-Chinese Dictionary by Tsenden Jephchung (Tes-tan Zhabs-drung), published in 1955¹¹. To meet the needs of contemporary life, new words have been created either by using Tibetan roots or by borrowing phonetically from the Chinese language administrative, political and scientific vocabulary. The Dictionary does not contain the philosophical and religious terminology used in the classical Tibetan literature. A phonetic transcription of the Tibetan words should have been added, but Roerich's death prevented it. On the other hand Roerich's own dictionary remains to be published.

Prof. A. F. Gammernan and B. V. Semichov have also published at the Buriat Institute of Ulan-Ude a Tibetan-Latin-Russian dictionary of medicinal plants. Following the example of India and China, the Russian Research Institute on Medicinal Plants has created a laboratory in order to study Chinese medicine. In 1958, the Medical Council of the Ministry of Health decided to study Tibetan medicine.

The tradition says that king Songtsan Gampo's physician Jaba Gonbo, having received a medical education in India, decided to unify the medical schools of India, China and Iran. He as well as the Chinese

11. *dag-yig-thon-mi'i dgongs-rgyan / tshe-brtan-zhabs-drung nss-brtsams / mtsho-sngon-mi-dmangs-dpe-skrun-nas-bsgyur spyi-lo* 1955.

physician Hente-Linhan¹² and the Persian physician known as Dagtsigla¹³ established a common pharmacopoeia to which many more items were added later by Chinese physicians. This tradition is known as the "old medical school". A "new medical school" arose under the influence of Indian medicine on the occasion of the translation of the Sanskrit Buddhist canon into Tibetan.

The present dictionary is the result of collective work started in the nineteen-thirties. It gives the names of plants used in Indo-Tibetan medicine. These names were gathered during expeditions in Buriat-Mongolia and by the study of botanical collections kept in Leningrad.

TANGUT (SI-HSIA)

Russian scholars have become great specialists in Tangut studies. The greatest of them is without doubt Nikolay Alexandrovich Nevsky (1892-1938). More than twenty years after his untimely demise, the Leningrad branch of the Institute of Oriental Studies edited some of Nevsky's published and unpublished papers under the title "Tangut philology research and dictionary". The main part of the work is his Tangut dictionary, reproduced photographically. This monumental work consisting of two books bring us a sum of knowledge about the ancient Si-hsia kingdom, its civilization and its language.

Book I contains reprints of articles published before the Second World War and difficult of access. Among them are "On the name of the Tangut kingdom" (pp. 33-51), "The clut of heavenly bodies in the Tangut kingdom of the XIIth century" (pp. 52-73)¹⁴ and some articles on the Tangut language, its script, its pronunciation and its grammar.

G. N. Roerich has also paid some attention to the Tangut problem. In his article "Fundamental problems of Tibetan philology" p. 112, he expresses the opinion that the Tangut language was akin to the Dialects of North-Eastern Tibet, and he adds: "The Tibetans them-

12. Mongolian transcription.

13. Mongolian transcription; "Dagtsig" means Tadjik.

14. Analysis of several texts, including a Tangut translation of the महामायूरीविद्याराज्ञी one of the sutras contained in the पञ्चरात्र.

selves have always felt a blood kinship with the Tangut-Minyag people whom they called "Po-Minyag" (*Pod-mi-nyag*), that is, the Tibetan Minyag people. Tangut culture was a Tibetan culture, which was introduced at the time of Tibetan expansion into Eastern Turkestan and Western Kansu in the VIII-IXth centuries".

Nevsky's pioneer work is being continued by a new generation of Russian scholars, among whom are Mrs Z. I. Gorbacheva and E. I. Kychanov.

Their first task was to compile a catalogue of the manuscripts and xylographs kept in Leningrad at the Institute of the Peoples of Asia. These books were found by P. K. Kozlov in, 1909, at Khara-Khoto. The fund contains 8090 texts of which 3000 have been inventoried. In a catalogue published in 1963, Gorbacheva and Kychanov give us a description of 405 books¹⁵.

Lately E. I. Kychanov has published an article "On the structure of the Tangut script", which constitutes a guide for the study of this script.¹⁶

The following bibliography of titles¹⁷ published after the Second World War shows that the last years, especially the period from 1958 to this day have been very productive in the field of Tibetan studies and also that the young generation of scholars continues with no less success the task undertaken by the elders.

15. "Tangut manuscripts and xylographs" Moscow, 1963 (170 p.)

16 In: "Kratkie soobshcheniya Instituta Narodov Azii" No. 68, Moscow, 1964 (126-150 pp.)

17. Works of Russian scholars entered in the bibliography or mentioned in the body of this paper are in Russian, whether cited under original Russian titles or in their English translations. If any item is in English or is available in English translation it is thus indicated.

BIBLIOGRAPHY OF POST-WAR RUSSIAN WORKS ON TIBET

GENERAL

V. S. VOROBYOV - DESYATOVSKY -

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V. A. BOGOSLOVSKY—

Tibetan manuscripts and xylographes (pp. 57-58)

B. D. DANDARON, G. N. RUMYANTSEV and B. V. SEMICHOV—

The Tibetan fund of the Department of manuscripts of the Buryat Institute of Scientific Research of the Siberia Section of the Academy of Sciences of the USSR. (pp 142-145)
(See also : p. 167 and p. 222)

Z. I. GORBACHEVA—

Tangut manuscripts and xylographes (pp. 53-55)

B. D. DANDARON—

Opisaniye tibetskikh rukopisej i ksilografov buryatskogo kompleksnogo nauchno-issledovatel'skogo instituta (Description of the Tibetan manuscripts and xylographs of the Buryat Institute of Scientific Research—Part I) Moscow, 1960 (70 pp)

V. S. VOROBYOV—DESYATOVSKY—

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toponymy). Kirov Polytechnical Institute, Tomsk, 1945. (19
pp.+map)

E. M. MURZAYEV -

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graphy). Moscow, 1956. (pp. 282-300)

V. V. OVCHINNIKOV—

Puteshestvie v Tibet. (A journey to Tibet). Moscow, 1967.
(221 pp.), illustrated.

G. N. VITVITSKY—

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zhnoj Azii" (The climates of foreign Asia). Moscow, 1960,
(pp. 149-155).

B. V. YUSOV—

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HISTORY

V. A. BOGOSLOVSKY—

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an essay in historico-philological analysis in : *''Kitaj Yaponiya''* (China, Japan) a volume dedicated to Acad. N. Y. KONRAD'S 70th birthday. Moscow 1961 (pp. 58-65)

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