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. Taybiikov, P. K. Kozlov, N. Y. Kushner, F. I. Stcherbatsky, N. A. Newsky and others, a new generation of Tibetan scholars has arisen in Russia, chiefly under the influence of the late George Nikolayevich Roerich (1902-1980). 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 Uda.

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. Taybiikov's collections, gathered in Amdo and Central Tibet. Soon after, the collection brought by B. Brabin from Kumbum and Lebrang was added to the fund. G. N. Roesch 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. Bogolyubovsky in a volume devoted to "the oriental funds of the main public libraries in the Soviet Union" [1]. The Leningrad fund possesses several editions of the Tibetan Tripitaka from Peking, Derge and Narthang [2] and also many gsung-bum.

1. Gono'jab Tsebiik (1873-1930) was a Burat.

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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 1986. It has now become one of the main if not the most important centres for Tibetan studies in the Soviet Union. The first task of the specialists working at the Institute—B. V. Serafimov, B. D. Dandaran, G. N. Rumyansev—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 (dikar chenpo), editions of the bsks-gyar from Peking, Nan-hang and Derge as well as one of the three manuscript editions of the Mongolian bsks-gyar known to exist in the world. It contains treatises on language grammar dictionaries, works on Buddhist philosophy, logic, ethics, Vinaya, history of Buddhism, biographies, arts and medicine. A catalogue of the first 126 titles to be listed and analysed has been edited by B. D. Dandaran.

Some Tibetan manuscripts and xylographs may also be found at the Salyikov-Shepherd public library in Leningrad. These, which include two chapters of Gege, were presented by G. N. Potapov. Some other 300 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 1950, mainly under the inspiration of the late G. N. Rossieth, 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. Bogoslovsy 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 khok-yul.


5. Opiсaraёе tibetskikh rukописей и xylografov Buryatskogo kompleksnogo Nauchno-issledovatel'skago institute, v. i., Moscow, 1960 (76 p.)
which he describes as a land given in tenure. He criticises Richardson’s and Tucci’s translations “servants and property” and agrees with Baco’s translation by the word “fist”. He defines other terms as rje-shing (pp. 74-78) phyi-rin (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’-shang-drugs-lugs and especially two texts: rgyal-po bka’-shang-yig (legend on the kings) and bmod-po bka’-shang-yig (legend on the councillors). The first of these was reputedly written by order of King Tri-de-sang-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 analyses again historical texts some of which were translated by European scholars (Laufer, Tucci, Thomas, Roerich, Beck, Miss Lalou), he gives a comprehensive picture of the social structure of ancient Tibetan society from the VIIIth to the IXth centuries. At the same time he analyses sources made available by such Hungarian scholars as Uray and Rona Tas. 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 khul-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, 1965, vol. 5, fasc. 3 (pp. 248-270)

“Tally-stick and divination-dice in the iconography of Lhango” Acta Orientalia, Budapest 1958, 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" (od-plemya) and at end of the period under consideration appears as monastic ownership on land. In the VII-VIII centuries a class of exploiting—land owners—and an exploited class, the natural producers, cultivating state lands as well as privately owned lands (the sam) 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-Xth 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-XIth 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 genealogier" (rye-gsal-ba chos-hyang gsal-ba's me-long), the author of which is S-sku Bsd-nams Royal-mtshan (1322 - 1378). Though the xylograph, 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 Turco'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 VIth century till the XIVth century, including a history of Sino-Tibetan relations between the VIth and the XIXth century.

However the main study to be published on Tibetan historical texts is without doubt "Tibetan Historical Literature", by A. I. Vostrikov
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 (dyankha and can chronicles) rgyal rabs, rdzul legs gsum-rgyal; monastic chronicles (gsang-rgyal); histories of reincarnations (khrims rabs) chronological literature (bstan-rigs); history of the religion (chos byung); biographies (rgnyen-thar, the tshad-rig and the gsum-rig); list of names or titles (ming-gis grangs and rtsas-bhan-tha); and finally, historical tales or legends (tsa-rgyas and gsum-dpal). The last two chapters of the books are devoted to the catalogues (skar-chog) of the gsang-rig and of the bstan-dam and to a particular form of the history-geographical literature which describes monasteries 'temples, icons, stupas, etc., these last texts bear the same name of 'catalogues' (skar-chog). 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. Reymerich are devoted to Mongol-Tibetan relations in the XIIth and XIIIth centuries, and later in the XIVth—XVIIIth 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. Zhuravilov's articles provide us with figures indicating the number and the distribution of the Tibetans and related minorities, mostly taken from the 1953 Chi-
These data furnish elements for making an ethnolinguistic map of these people. A description is given of the people living in the Sino-Tibetan marches, that is, the Si-Fen, the Jyacung 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 Tuling and the Loo-pa (klo-pa). Zhuravlev thinks that from an ethnographic point of view the Tuling, the Loo-pa and to a certain extent the Nu tribe are rather related to the Burmeses and the Yi (former Lolo) group, though their languages may be nearest to Tibetan. An abbreviated translation of Zhuravlev’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 dialects, the fundamental problems or 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 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 language Roerich endeavours to establish a classification of Tibetan dialects with the aim of drawing up a linguistic map of Tibet. (pp. 19-26.)

1. Dialects of Central Tibet: U (chur) and Tsang (tsang). The Uke (tshoms-kasuk) or Lha sari ke (cho-sar-tshuk), the Lhassa language, in its turn is divided into several local dialects such as the Pham-yl (phan-yul), valley dialect to the North of Lhassa 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 scripts.

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

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-kh (lho-skad), the dialects spoken in Tromo (pro-mo), also known as Yetung, in Sikkim and in Western Bhutan, West of the Pem-la (bpam-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 Tibet-Burman languages or Munda languages. In the article (6, 104), Ross-Ich. explains that Tibetan tribes settled in Nepal in the VII-VIII centuries at the time of Tibetan expansion. Therefore, according to him, the name "magar" is actually dang-ngar or a military camp whereas "Tang" 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-kha (tsin-ma-skad) or language of Upper Tibet, spoken in Ngari (myi-grwa) and the Split dialect, which are intermediary between the Central Tibetan and the Fei-Western dialects. These dialects, which constitute the second subgroup, are those spoken in Baltistan, Ledak, Zanskar, Purig and Garja (upper course of the Chandrachhara), 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 WesternHor, the nomads of Jyade (bya-de), Nagchen (nang-chen) and the Chang-pa (byang-pa) nomads in the Ngap-tang (ngap-thang) area. The dialect of the Dam-thik (dam-thug), literally the Mongols of Dun, descendants of Gushi Khan's Hoshut Mongols in the XIIth century, belongs to this group.

6. The North-Eastern Dialects: this group is said to consist of three dialects: Amdo (rol-ngag), Danag (dpal-ngag) and Golok (mgo-lag), which in Rossich's opinion may be called Tangut dialects. These dialects

9. "Tangut" is a Russian distortion of the Mongolian word "Tangut" which designates the nomads of North-Eastern Tibet known to the Chinese as Si-hsi.
have retained many archaic features. Roerich thinks that their study is important for solving the problem of the Tangut-Min-yag (Si-hia) kingdom, which since 1037 had its own hieroglyphic script. Their descendants, the Chang Min-yag (byang-min-yag) are still necromancing 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-skur). They include the dialects of Chando (chab-ming) Taya (long-gyal), Markham (ma-skur-thang), Derge (de-spa), Hor (hor-sde-ba) and Bshi-thang (bo-shi-thang) that is, Bethang and Lihang.

8. The Far-Eastern Dialects: these may be considered as part of the Tibet-Bumran languages spoken in Western Szechuan, between Kang-ling (Dartsendo) and Kung-pas. They constitute what Chinese scholars call the Chi-lang languages. Jyarung (gya-rung) belongs to this group. Jyarung and especially Rme or Rma (Ch’lang) differ considerably from Tibetans.

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 (bra-yul). The Southern Kong-po dialect is distinguished by the archaism of its vocabulary. These dialects have been little studied or not at all.

The languages spoken by what the Tibetans call the Lo-po or Lo-wa (lo-sku) that is, the people living on the North-Eastern Frontiers of India (Mishmi Abor, Mish, Dafila, Aka, etc.) offer a special interest, being languages of an intermediary type.

There is also what is called dreh-chi (dren-ki) or language of the nomad herdsmen. All over Tibet, it is known for the archaism 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 nouns 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-be, instead of the usual “do-wa” written ‘gro-be”.

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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 1953 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 today. 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 Tseden Jepchung (Tse-tan Zhabs-drun), published in 1956. 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. Gummerman and B. V. Semichov have also published at the Buruli 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

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physician Hents-Linhart and the Persian physician known as Dagtsigal 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 Burist-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 Neksky (1892-1938). More than twenty years after his untimely demise, the Leningrad branch of the Institute of Oriental Studies edited some of Neksky'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 brings 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 cult of heavenly bodies in the Tangut kingdom of the XIII century" (pp. 52-73) 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. 122, he expresses the opinion that the Tangut language was akin to the Dialects of North-Eastern Tibet, and he adds: "The Tibetans тям-

12. Mongolian transcription.

13. Mongolian transcription; "Dagtsig" means Tejik.

14. Analysis of several texts, including a Tangut translation of the गुरुदासविवरणमी one of the sutras contained in the ज्येष्ठ.
selves have always felt a blood kinship with the Tangut-Minyyag people whom they called "Pa-Minyyag" (Pu-ri-min-ya), that is, the Tibetan Minyyag 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 M. Z. I. Gorbachev 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 6000 texts of which 3000 have been inventoried. In a catalogue published in 1963, Gorbachev and Kychanov give us a description of 406 books.

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.

The following bibliography of titles 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 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

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Moscow, 1956 (pp. 406-415)
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V. A. SOGOBOVSKY—
Tibetan manuscripts and xylographs (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. GORBACHIEVA—
Tangut manuscripts and xylographs (pp. 53-55)

B. D. DANDARON—
Opraviyi tibetskih nukopole' in katalogov buryatskogo kom. mierskogo nauchno-issledovatel'skogo institute (Description of the Tibetan manuscripts and xylographs of the Buryat Institute of Scientific Research—Part I) Moscow, 1960 (70 pp)

V. C. YOROBOY—DESYATOVSKY—
Tibetskie dokumenty na dereve iz rayona Lob-Nor, (Tibetan documents on wood-blocks from the Lob-Nor area), in: "Epigrafika Vostoka". Vols VII, VIII. Moscow, 1963

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nomic and political relations in Tibet in the VII-IXth centuries) Dissertation for the degree of candidate in historical sciences, Moscow 1958.

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