

Eastern Turkestan, Mongolia, Tibet, and even India and Indo-China.¹ To the XIIIth century belongs the Russian version of the "Story of Alexander's conquest in India" (the so-called "Alexandriya").² Mention should also be made of the "Story of Barlaam and Joasaph, the Indians", the famous Christian Life of Buddha.³ In the XV-th century Russia obtained first-hand information about India and the Indian peoples. In 1466 A. D. Athanasius Nikitin, a merchant from Tver, joined the embassy sent by Ivan III to Shīrwān. Nikitin after visiting Shīrwān, 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, where he first disembarked at Diu and then at Chaul. After spending some time at Bīdar, Nikitin made a tour of the Bahmanī dominions. He returned to Russia through Persia and Trebizond, his journey having lasted 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 favourably, in the opinion of Professor Minayev, with that of Nicolo Conti. In the XVI-th century Russia's knowledge of India was still scanty, and when in 1532 Khwāja Husain, an envoy of Sultan Bābur, arrived in Moscow, the authorities in the Russian capital hesitated to conclude a treaty, and suggested a trade agreement. In 1676/7 Muhammad 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. Malinkov visited Agra and Delhi, and was received by Emperor Aurangzeb. On his return journey, he revisited Persia, but died at Shīrwān, without leaving behind any notes on his journey. In spite of the failure of 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

1 "Bukhtarminskiye Staroobryadtsi", Academy of Sciences of the USSR. Leningrad, 1930, pp. 36 ff. G. T. Khokhlov, "Puteshestviye ural'skikh kazakov v Belovodskoye tsarstvo", Imp. Russian Geographical Society. St. Petersburg, 1903.

2 M. N. Speransky. "Indiya v staroy russkoy pis'mennosti", "Symposium in honour of S. F. Oldenburg", Leningrad, 1934, pp. 465 ff.

3 P. Alfarič: "La Vie Chrétienne du Buddha", J. As. X, pp. 269-288. *Les Ecritures Manichéennes*, II, pp. 216 ff.

colony was established in Astrakhan on the Volga estuary, and Indian traders sailed up the Volga to Yaroslav and Tver. A local Astrakhan chronicle⁴ says that the first traders from Armenia, Persia and India came to Astrakhan about 1615/6 in the reign of the Tsar Mikhail 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 Prozorovsky. The Indian colony consisted of traders, artisans (metal workers and weavers) and occasional sādhus, who must have come to Astrakhan from Bākū, the city's Fire Temple being known to Indian sādhus as Baṛi Jvālāmukhī, and which till recently was a well-known place of pilgrimage.⁵ In the "Memorandum Book" of the Secret Chancery we read under 1665 about the despatch to Astrakhan of a messenger with a letter addressed to the voyevoda Prince Odoyevsky instructing him to send to Moscow "Indian artisans". In the same year Prince Odoyevsky was commissioned to depute to India an Astrakhan trader to invite Indian weavers to come to Moscow.⁶ From legal documents preserved in the Astrakhan Provincial 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 information on the arrival in Astrakhan of "Indian religious men."⁷ Many of the Indians settled in the region, married and became subjects of the Russian Tsar. George Foster, who undertook in 1782-4 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

4 N. N. Pal'mov: "Astrakhanskiye Arkhivi", *Zapiski Instituta Vosto-kovedeniya*, II, 4. Leningrad, 1934, pp. 162-182.

5 According to Professor V. V. Barthold, *The Encyclopaedia of Islam*, I, p. 609, fire-worship was introduced into Bākū in the XVIII-th century by Indians and Indian Parsees. The other Jvālāmukhī is situated in Kāngra.

6 Pal'mov, *ibid.* p. 164 ff.

7 Pal'mov, *ibid.* p. 180 ff.

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."⁸

In the middle of the eighteenth century the famous Russian scientist Mikhail Lomonosov was instrumental in organizing the first Polar expedition to Spitzbergen which had as its object the finding of a sea passage to India.

The first Russian translation of 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 Ch. Wilkins (London, 1785).

At the end of the eighteenth century a Russian musician Gerasim Lebedev came to England on the staff of the Russian Embassy. After a stay in England, he embarked for India, and spent there twelve years (1785-1797), working as a clerk at Fort William. His rôle in the renaissance of the Bengali theatre is well-known. He founded a theatre in Calcutta which performed plays written by Lebedev himself in Bengali, as well as plays by European dramatists which Lebedev translated. He applied himself to the study of Sanskrit, and on his return to England, published in 1801 his "*Grammar of Pure and Mixed East Indian Dialects with Dialogues*". On his return to Russia, he cast 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 East India" ("*Bespristrastnoye sozertsaniye sistem vostочноy Indii bramgenov*").

The beginning of Sanskrit studies in Russia is closely linked with the name of Count S. S. Uvarov. In 1810 this enlightened statesman, while serving on the staff of the Russian Embassy in Paris, drafted with the assistance of Klaproth a Memorandum on the founding of an Asiatic Academy in St. Petersburg ("*Project d'une Academie Asiatique*"), the programme of which was to include the teaching of Sanskrit. When 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 establish

⁸ D. B. Diskalkar, "*Hindus in Afghanistan, Persia and Russia in 1783*", *Journal of the Greater India Society*, vol. IV, fasc. 2 (July, 1937), p. 148 ff.

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-d. 1836), a student in the University of Yuryev. 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 *Vikramorvaśī—Urvāśa fabula Calidasi* with a Latin translation of the text after the Calcutta edition of 1830. This was followed in 1834 by "*Apparatus criticus ad Urvāśam*", 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 of 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 Professor F. Korsch, F. F. Fortunatov and V. F. Miller. Pavel Petrov after graduating from the Moscow University in 1832, continued his studies of Oriental languages, both in Moscow and St. Petersburg, where he studied Sanskrit with Lenz. In 1836 Petrov published a translation into Russian of the *Sītāharaṇa* episode of the *Rāmāyaṇa* (Book III), with a glossary and a grammatical analysis. This work was recommended by the academician Ch. 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 at the University of Moscow, and greatly fostered the study of Sanskrit in Russia. His interests were many. Besides the ancient Indian epics, he was interested in Sanskrit drama, proposed to translate Kalhaṇa's,

Rājatarāṅgiṇī, and even study the spoken languages of India, as well as Avestan.

In St. Petersburg the teaching of Sanskrit was continued by Professor C. Kossowicz, the author of a well-known book on ancient Persian inscriptions—*Inscriptiones Palaeo-Persicae Achaemenidarum*, Petropoli, 1872. In 1846 he published in the periodical *"Souremennik"* ("The Contemporary") a translation into Russian of the three acts of Kṛṣṇamīśra's *Prabodhacandrodaya*, 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 *Mṛcchakaṭikā*.

From the very beginning of Sanskrit studies in Russia, the study of the classical language of ancient India was closely linked with the study of Buddhism, specially its later phase—the *Mahāyāna*. All along the Asiatic borders of Russia, the Russian Empire was in 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. The first authentic information on Buddhism was obtained by the Russian academician Pallas, who in his *"Sammlungen historischer Nachrichten ueber die Mongolischen Voelkerschaften"*, II. St. Petersburg, 1801, gave an excellent account of Buddhist cosmogony, mythology, iconography and hierarchy, as well as the contents of several Buddhist texts in Mongol and a Biography of Buddha. A short life of Buddha was given by the Russian traveller Timkovsky (*"Puteshestviye v Kitay, cherez Mongoliyu v 1820 i 1821 godakh"*, St. Petersburg, 1824, vol. II, pp. 409-433).

The first half of the XIX-th century saw the appearance of a number of eminent scholars in the fields of Indology and Buddhology, and the allied fields of Sinology and Tibetology. Rev. Hyazinth Bichurin, the Father of Russian Sinology, left a number of important works on the history and geography of China, Tibet, Turkestan and Mongolia. In this field he was a forerunner of Bushell, Ed. Chavannes and W. W. Rockhill. Among his works on the history and geography of Central Asia, we shall mention his valuable *"Istoriya Tibeta i Khukhunora"* ("The History of Tibet and Kuku-nūr"); 2 volumes, St. Petersburg, 1833, containing translations of

the chapters of the Chinese Dynastic Annals relating to Tibet and the Tangut (Hsi-Hsia) kingdom, and excerpts from the T'ung-chien kang-mu; his *"Istoriya o narodakh obitaushikh v Sredney Asii"* ("History of Central Asian tribes"), 3 volumes, St. Petersburg, 1851, containing translations of the Chinese Dynastic Annals; his *"Opisaniye Tibeta"* ("Description of Tibet", St. Petersburg, 1828) and the valuable *"Opisaniye Jungarii i Vostochnago Turkestana"* ("Description of Jungaria and East Turkestan", St. Petersburg, 1829). Towards the end of his life Bichurin began the study of Mongol, and published two articles on Buddhism—"The Exposition of Buddhist Religion" (*Russkiy Vestnik*, No. 3. St. Petersburg 1841) and "Buddhist Mythology" (*Russkiy Vestnik*, No. 7, pp. 136-160).⁹

In 1800 Isaac Jacob Schmidt (1779-1847) came to Sarepta from Amsterdam to become a member of the local Moravian Mission. He was placed in charge of the trading activities of his Mission, and in his capacity of trade agent made several trips to the camps of Kalmuck princes in the steppe country of the lower Volga (between 1804 and 1806). Having become a Russian subject (Yakov Ivanovich Schmidt), he applied himself to the study of Mongol and Tibetan. In 1829 he was elected Member of the Imperial Russian Academy of Sciences. The Russian Academy of Sciences was already in possession of a large collection of Oriental MSS and books. To house this collection the Asiatic Museum was founded in 1818.¹⁰ The Tibetan collection of the Academy of Sciences was considerably enriched by the acquisition of the large collection of Tibetan MSS and xylographs made by Baron P. L. Schilling von Canstadt in 1830 in Buryat-Mongolia.¹¹ This collection included a number of MSS indexes of the *bKa' 'gyur* and *bsTan-'gyur*, prepared by Buryat lamas under the supervision of Baron Schilling von Canstadt. In 1845 one of these indexes was edited by Schmidt (*"Index des Kandjur"*, St. Petersburg, 1845). Besides several important works in the Mongol field, Schmidt wrote a number of essays on Buddhism. In the *Mémoires de l'Académie de St. Petersburg* we find his *"Ueber einige grundlehren des Buddhismus"*. In 1834 he published an article entitled *"Ueber die*

9 S. A. Kozin: *"Ueber die unveroeffentlichen Arbeiten d. H. Bitschurin"*, *Monumenta Serica*, III (1938), pp. 628-44.

10 Ch. D. Fraehn, *Vorlaeufiger Bericht*, St. Petersburg, 1819.

11 A part of Schilling von Canstadt's collection is preserved in the Library of the Institute in Paris. See J. Bacot, *"La collection tibétaine Schilling von Canstadt à la bibliothèque de l'Institut"*, *J. As.* 1924, pp. 321-349.

sogenannte dritte Welt der Buddhaisten", and "Ueber das Mahājāna und Pradschnāpāramitā der Bauddhen" (*Mémoires de l'Académie*, vols. III and IV. 1815-37). In 1846 he prepared in collaboration with O. N. Boehtlingk (1815-1904) a Catalogue of Tibetan xylographs in the collection of the Asiatic Museum of the Academy of Sciences. 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 Kó'r's "Tibetan Grammar" and "Tibetan-English Dictionary"¹²

The great Russian Mongolist Osip Mikhyalovich Kowalewsky belongs to the same period. In 1824 he was sent to Kazan to study Oriental languages, from where he proceeded in 1830 to Buryat-Mongolia and Peking, where he continued his studies with Mongol and Tibetan lamas residing in the Lamaist monasteries of the Chinese capital. His great "Dictionnaire Mongol-russe-français" in three volumes (Kazan, 1844-46-49),¹³ based on the polyglot dictionaries printed in Peking, gives the Sanskrit and Tibetan equivalents of many Mongol words and philosophical terms. His "Mongol Chrestomathy" in two volumes (Kazan, 1836-7) includes a number of Buddhist texts accompanied by commentaries.¹⁴ In 1833 on his return to Russia, Kowalewsky was appointed to the chair of Mongol at the University of Kazan. In 1855 the chair of Mongol was transferred from Kazan to St. Petersburg, and was entrusted to Professor Golstunsky.

In 1844 the Asiatic Society of Bengal presented the Russian Emperor with fourteen rare books in Arabic, Sanskrit and Tibetan, which were later deposited in the Asiatic Museum.

A pupil of Kowalewsky was the great Russian Buddhologist Vasilii Pavlovich 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. In Peking he was able to study Tibetan and Tibetan exegetical literature with Tibetan and Mongol lamas, and lay the foundation of his extraordinary wide knowledge of Buddhism and Tibetan Buddhist texts. Although not a Sanskritist, his publications include a number of works on Buddhological subjects. It is a matter of deep regret that the greater part of his works in the field of Tibetology remains un-

12 A Grammar of the Tibetan Language. Calcutta, 1834. Essay towards a Dictionary, Tibetan and English. Calcutta, 1834.

13 Kowalewsky's Dictionary was reproduced by Henri Vetch, Peking, in 1934.

14 The same is true of A. Popov's "Mongol Chrestomathy", Kazan, 1834.

published, being preserved in the Archives of the Oriental Institute of the Academy of Sciences,¹⁵ and among them a "*Tibetan-Russian Dictionary*" and a *Tibetan 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 dogmaŭ, istoriya i literatura*", vols. I-III, St. Petersburg, 1857-69; "*Der Buddhismus; seine Dogmen, Geschichte und Literatur*". St. Petersburg, 1860. A French translation by Comme, Paris, 1865). The third volume of his "*Buddhism*" contains his Russian translation of Tāranātha's *rGya-gar ḥhos-'byuñ*, or "*History of the Buddhist Doctrine in India*". Important for the study of Tibetan literature is Vasilyev's article "*Die auf den Buddhismus bezueglichen Werke der Universitaets-Bibliothek zu Kasan*" (*Mélanges Asiatiques*, II, St. Petersburg, 1855, pp. 347-386). In 1895 Vasilyev published the chapters on Tibet and India from the large "*Universal Geography*" or *'jam-gliñ rgyas-bśad* by the bTsan-po Nom-un qan bsTan-'dzin ḥhos-kyi Ņi-ma, also known by the title of *Minḥul qutuztu* (Vasilyev; "*Geografiya Tibeta*", St. Petersburg, 1895).

Y. I. Schmidt's place in the Academy of Sciences was taken by the Indologist and Tibetologist A. A. Schiefner (1817-1879), who became a Member of the Academy in 1854. A. A. Schiefner published a number of essays on Tibetan Grammar and Lexicography. He also 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 a vocabulary of Buddhist terms in Sanskrit, Tibetan and Mongol ("*Buddhistiche Triglotte d. h. Sanskrit-Tibetisch-Mongolisches Woerterverzeichnis*". St. Petersburg), brought back by Schilling von Canstadt, and representing an abridged edition of the well-known Buddhist polyglot dictionary. In 1868 he edited the Tibetan text of the *rGya-gar ḥhos'byuñ* by Tāranātha (1575-1635), which was followed by a translation of the chronicle in 1869 ("*Tāranātha's 'Geschichte des Buddhismus in Indien*". St. Petersburg, 1869).¹⁶ Schiefner was interested in Buddhist folklore literature, and his collection of Buddhist fables and

15 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 Instituta Vostokovedeniya*, IV (1935), p. 69.

16 Schiefner's German translation follows closely on the Russian translation by Professor V. P. Vasilyev, which appeared in 1869.

tales appeared in London (*"Tibetan Tales derived from Indian Sources"*, London, 1906).

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 Rudolf 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 Voerterbuch in kuerzerer Fassung"*, in seven parts. St. Petersburg, 1879-89. This Dictionary was reprinted by Messrs Markert and Petters, Leipzig, in 1923-25).

To the same period belongs the eminent Russian Sinologist, the Archimandrite Palladius Kafarov, who headed the Russian Orthodox Mission in Peking in 1849-59, and again in 1864, author of the *Chinese-Russian Dictionary* in two volumes, invaluable for the study of Chinese Buddhist texts. The *Memoirs of the Russian Orthodox Mission* contain two of his articles on Buddhism—*"Life of Buddha"* (*"Zhizneopisaniye Buddhi"*), *Trudi clenov Ross. Dukhovnoy Missii*, I. Peking, 1909, pp. 222 ff. & *"Istoricheskiy ocherk drevnego Buddizma"*, *Trudi*, II, pp. 57-99.

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).¹⁷ Professor Minayev began his Sanskrit studies with Professor Kossowicz, and at the same time 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 University of St. Petersburg in 1869. In the same year he published his *Prātimokṣa-sūtra*. This was followed by his Pāli Grammar (*"Ocherk fonetiki i morfologii yazika Pāli"*, St. Petersburg, 1872). This work was translated into English (*"Pāli Grammar"*, London, 1882) and French (*"Grammaire Pāli"*, Paris, 1874). In 1874/5 Professor Minayev made his first journey to India, and made

¹⁷ A short biographical sketch of Prof. Minayev by Miss A. Schneider appeared in the *Indian Hist. Quarterly*, vol. X fasc. 4 (Dec. 1934). pp. 811-826.

a prolonged stay in Ceylon, after which he visited Bihār, the Nepalese borderland, and Almora in the Himalayas. His impressions were vividly told in his "*Sketches of Ceylon and India*" in two volumes, St. Petersburg, 1878. Besides pursuing his Buddhist studies, Professor Minayev collected folktales and his collection of popular tales was subsequently published in a volume entitled "*Indian Tales*", containing 47 tales and 25 legends collected in Kumaon (St. Petersburg, 1875).

In 1880 Professor Minayev visited India for a second time. This time he travelled through Hyderābād, where he visited the cave-temples of Ajanṭā 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 overland journey to India through Afghanistan did not take place. The greater part of Professor Minayev's published works deals with Buddhism. In his "*Buddhism. Izsledovaniya i materyaľi*" (vol. I, fasc. 1 and 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. IV. Paris, 1894). The second fascicle of the work contains Minayev's edition of the *Mahāvūyutpatti* (a second edition of Minayev's *Mahāvūyutpatti* was prepared by Professor N. P. Mironov and published in the *Bibliotheca Buddhica*, vol. XIII), and the *Mañjuśrī-nāmasaṅgīti*. The Sanskrit texts edited by Professor Minayev include the *Śiṣyalekha-dharma-kāvya* of Candragomin (*Zapiski* of the Oriental Section of the Imperial Russian Archaeological Society, IV, 1889, pp. 29-52), the *Suprabhāta-stotra*, a hymn in praise of Buddha (*Zapiski*, II, fasc. 3, pp. 236 ff.) and the *Bodhicaryāvatāra* by Śāntideva (*Zapiski*, IV, 1889, pp. 153-228; a second edition appeared in 1890 edited by Professor S. F. Oldenburg). Among the Pāli texts edited by Professor Minayev, we find: the *Chakṣadhātuvamṣa* (JPTS, 1885, pp. 5-46), the *Gandhavamṣa* (JPTS, 1886, pp. 54-80), the *Anāgatavamṣa* (JPTS, 1886, pp. 33-53), the *Simāvivāda-vinicchaya-kathā* (JPTS, 1887, pp. 17-34), the *Kathāvatthuppaṭṭhapaṭṭhaka-kathā* (JPTS, 1889, pp. 1-199). Throughout his journeys in India and Ceylon, Professor Minayev had collected an extensive collection of Indian 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-daryā". St. Petersburg, and in 1881 gave a commentary on the "Travel beyond the Three Seas" of Athanasius Nikitin ("Old India", St. Petersburg, 1881). Professor Minayev also published an edition of Marco Polo accompanied by his commentary (posthumously edited by Professor V. V. Barthold. St. Petersburg, 1891). 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 Newārī Dictionary which were later edited by A. Conrady ("A Sanskrit-Newārī 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 well-known speech at the Annual Convocation of the University of St. Petersburg in 1884 ("The study of India in Russian Universities"). Professor Minayev died at the early age of 49, leaving many of his works unfinished. His work and traditions were continued by a band of brilliant pupils. In 1879 Alexey Putyata, a pupil of Professor 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. Oldenburg, Fedor I. Stcherbatskoy (often written Stcherbatsky), Baron A. D. von Stael-Holstein, N. D. Mironov, D. Kudryavsky, V. F. Miller, Fedor 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 on Sanskrit, Professor V. F. Miller and F. I. Knauer published a Sanskrit Manual ("Rukovodstvo k izucheniyu Sanskrita", St. Petersburg, 1891), and Professor D. Kudryavsky a Sanskrit Reader with Grammar (Yuryev, 1903).¹⁸

To Professor Sergev Fedorovich Oldenburg (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. Oldenburg was like his teacher attracted to Buddhism, and distinguished himself in the fields of Buddhist Art, archaeology and folklore. After completing his studies at the University of St. Petersburg, where he attended lectures by Professor

18 Other works by Prof. Kudryavsky: "Izsledovaniya v oblasti drevne-indiyskikh domashnikh obryadov". Yuryev, 1904 ("Researches in the domain of ancient Hindu domestic rites"); "Hitopadesa-dobroye nastavleniye. Sbornik drevne-Indiyskikh razskazov". Yuryev, 1908.