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Сборник, в который вошли статьи отечественных и зарубежных ученых, посвящен 80-летию известного российского востоковеда, доктора исторических наук, профессора Е.И. Кычанова. Проблематика сборника задана основными доминантами многолетнего исследовательского творчества юбиляра, который, являясь в первую очередь тангутоведом и опираясь на широчайшую источниковедческую базу, блестяще разработал многие актуальные проблемы истории государственности, права, этногенеза, письменного наследия народов Китая и Центральной Азии. Большинство авторов статей постарались показать, как вопросы, поставленные в свое время в работах Е.И. Кычанова, получили дальнейшее развитие в науке.

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Shi Jinbo

The Pillar of Tangutology: E.I. Kychanov's Contribution and Influence on Tangut Studies

Professor Evgenij Ivanovich Kychanov is well-known among the international academic community as an outstanding specialist who contributed greatly to the Tangut studies, triggering significantly the development and progress of research.

E.I. Kychanov has devoted himself to Tangut studies for more than half a century since 1959, when he set up with research of Tangut manuscripts collected in the Leningrad (St. Petersburg) Branch of the Institute of Oriental Studies, Russian Academy of Sciences (IOS RAS). He has made good use of a number of Tangut documents kept in his Institute and having started with the inventory work and paleography achieved great results and gained respect from his colleagues Tangutologists worldwide.

In 2012 we are celebrating Professor Kychanov's 80th anniversary and the whole international Tangutological community extend their sincere congratulations on this occasion.

My postgraduate career majoring in Tangut studies began in 1950s and since then I have known about Russian scholars' works in Tangut studies, including Professor Kychanov's monographs. I didn't meet him at that time, but had an imaginary contact with him. After the opening-up of China since the late 1970s, there was a recovery in academic exchange between China and Russia, and in Tangutology this process was faster than in any other field. In 1987, I was into luck to be one of the first Chinese Tangutologists visiting IOS RAS and met Professor Kychanov and other Russian scholars. From then on, I have known E.I. Kychanov for 25 years mostly through our research communication and cooperation. And we became good friends. He is 8 years older than me, therefore, I consider him as my Mentor. I have learnt a lot from him and his works and he is a great example to me. Hereupon I would like to speak about Professor Kychanov's great contribution and deep influence on the Tangut studies and it will be based on my own knowledge about him.

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1. Inventory work with the Tangut collection

The Tangut Kingdom was a multinational country. The reign of Xi-Xia dynasty lasted for around two centuries. There is little information about it in the extant Chinese records and many historical blanks still remain unfilled. The Khara-Khoto manuscripts from the Russian collection are very diverse; they are of various philological and historical, cultural and religious, economic and military content. On the one hand, Professor Kychanov furthered the Tangut studies basing on the previous research and has developed it a lot; on the other hand, he mastered some other new fields in the Tangut studies and has made outstanding achievements as well.

Institute of Oriental Manuscripts (former St. Petersburg Branch of IOS RAS) is an internationally acknowledged center for the Tangut studies. It keeps a collection of Tangut manuscripts excavated by P.K. Kozlov's expedition from the Khara-Khoto in China in 1908. Having been brought to St. Petersburg, the Tangut manuscripts were studied by the Russian scholars who made an outstanding contribution into the deciphering of Tangut script.

Since the late 1950s, Professor Kychanov has begun to study the Tangut manuscripts collected in the Leningrad Branch of IOS RAS. After working for some years, E.I. Kychanov and Z.I. Gorbachova published the book *Tangutskie rukopisi i ksilografy* where the contents of the Tangut manuscripts collected in Russia were described systematically and the secular documents were described in details. This catalogue has opened to the world more than 400 pieces of Khara-Khoto documents.¹ It should be noted that this publication was based on the previous pioneering research of A.I. Ivanov, N.A. Nevsky, A.A. Dragunov, etc. Having completed this significant work, Z.I. Gorbachova and E.I. Kychanov published it. E.I. Kychanov was only 31 when he became famous among the Tangut scholars.

When this Tangut catalogue saw the light, very few scholars were engaged into the Tangut studies in China. The book provided the world academic Tangutological community with valuable information and we highly appreciated it.

After the Cultural Revolution, the gradual recovery of Tangut studies in China began. The Tangutology became one of the main fields of research in the Institute of Nationalities, Chinese Academy of Social Sciences (CASS). The results of practical investigation of the Chinese sources and translations of the monographs on the Tangut studies from abroad were published. The third issue of *Minzushi yiwenzhi* (Collection of Translations on the History of Nationalities), the unpublished journal compiled in the Bureau of Historical Studies, Institute of Nationalities, CASS, published in 1978, was mainly composed of the Chinese translations of Tangut studies in the USSR. At first, the catalogue *Tangutskie rukopisi i ksilografy* was translated into Chinese and published under the title *Xi-Xia wen xieben he kanben mulu*; later, E.I. Kychanov's introduction to the significant Tangut manuscript *More pis'men* was also translated into Chinese; and finally, the works on Tangut script and history published abroad were surveyed in Chinese in one article, which highlighted

¹ Gorbachova, Kychanov 1963.

E.I. Kychanov's achievements and he was appraised as "the leading scholar of Tangut studies in the USSR."²

By its content, the Russian collection of Tangut documents is mainly Buddhist. The Tangut Buddhist sutras are kept in ten of twelve large bookcases of the Tangut manuscripts in the Institute of Oriental Manuscripts (IOM RAS), St. Petersburg. The most of Tangut secular documents were briefly described in *Tangutskie rukopisi i ksilografy*, whereas the Tangut Buddhist sutras were listed only with Chinese and Sanskrit titles and shelf numbers. The comprehensive introduction to a greater number of Tangut Buddhist manuscripts became the further research target of E.I. Kychanov. He studied several thousand scrolls of Tangut Buddhist sutras and gave their detailed description. And his work *Katalog tangutskikh buddijskikh pam'yatnikov* was published in 1999.³ This catalogue includes a comprehensive description of 374 items, description of several thousand scrolls of Tangut Buddhist sutras from the Russian collection; the bibliographical data included their titles, shelf numbers, format, identification, script style, binding styles and other important details. This magnificent publication with more than 800 pages showed both the scholarly significance of the Russian Tangut collection and E.I. Kychanov's hard work on the representation of thousands of Tangut Buddhist sutras.

2. Decipherment and identification

Having devoted his life to the Tangut monuments, E.I. Kychanov got an extensive knowledge concerning the illegible Tangut script and the use of Tangut grammar in order to approach to the decipherment of Tangut literature.

In 1963, the same year when *Tangutskie rukopisi i ksilografy* was published, E.I. Kychanov in cooperation with M.V. Sofronov published *Issledovaniya po fonetike tangutskogo yazyka*.⁴ This book focused on the research of Tangut phonetics and gave a preliminary overview of the grammar of the dead Tangut language. In 1966, E.I. Kychanov and V.S. Kolokolov set forth a book *Kitajskaya klassika v tangutskom perevode*,⁵ where the facsimiles of the Tangut translations of the Chinese Confucian canons *Analects of Confucius*, *Mencius* and *Book of Filial Piety* were published. All the Tangut characters from the facsimiles were put into an index with Chinese translation; the book was supplied with Sino-Tangut dictionary in the Appendix. Therefore, E.I. Kychanov together with his colleague V.S. Kolokolov made a comprehensive concordance of the Tangut translations of three classics and their Chinese originals. The decipherment of a great number of Tangut characters resulted from translating the Tangut manuscripts into Russian and required a profound knowledge of Tangut grammar.

² Gorbacheva, Kychanov 1978; Kychanov 1978; Shi Jinbo, Bai Bin 1978.

³ Kychanov 1999.

⁴ Sofronov, Kychanov 1963.

⁵ Kolokolov, Kychanov 1966.

After another 3 years, in 1969, E.I. Kychanov in cooperation with K.B. Kepping, V.S. Kolokolov and A.P. Terent'ev-Katansky published *More pis'men* (Chin. *Wenhai*), the most significant dictionary of indigenous Tangut characters. This publication with Russian translation and the facsimile gave an excellent material for the further development of Tangut studies. *Wenhai* includes all the Tangut characters, even those of falling-rising tone, which were lost in the extant xylographic versions. Each Tangut character is followed by the commentary in 2-line smaller characters with analysis of graphic construction, the interpretation of character's meaning, and the transliteration of *fanqie* spelling. This dictionary is extremely significant for the knowledge of Tangut graphic semantics, the study of the Tangut graphic construction and the Tangut phonetics. It is inexplicable, however, that two volumes of this publication were received by the Library of Chinese Academy of Sciences (unexpectedly, it was classified as "literature") and the Library of Institute of Nationalities, CASS, respectively after their delivery from the USSR. As soon as I saw the book, I started to translate the Tangut texts of *Wenhai* into Chinese, as I understood its special significance for deciphering the Tangut characters. Later, my colleagues Huang Zhenhua and Bai Bin took part in the translation, interpretation and research of *Wenhai*. This work became the main project of the Institute of Nationalities, CASS. After several years of hard work, our publication *Wenhai yanjiu* (*A Study of Sea of Characters*) was published in 1983. The Chinese publication included the Chinese translation of the Tangut text and a profound research of the Tangut graphic construction, the Tangut phonetic system, and the Tangut social life based on the information got from this source.⁶

E.I. Kychanov worked on the decipherment of not only the abovementioned Tangut document. In 1974 he published *Vnov' sobrannye dragotsennye parnye iz-rechenija*, which represented the xylographic collection of Tangut proverbs translated into Russian.⁷ The Tangut proverbs were very hard to translate, as there were no relevant Chinese equivalents. Later on, basing on Kychanov's Russian translation, a Chinese Tangutologist Chen Bingying translated this collection of Tangut proverbs into Chinese. E.I. Kychanov's work became a very important source for the study of the Tangut society and popular literature.⁸

It is especially worth noticing that in 1987–1989 Prof. Kychanov published four volumes of *Izmenennyj i zanovo utverzhdenyj kodeks deviza tsarstvovaniya Nebesnoe protsvetanie* translated into Russian with a comprehensive research and facsimiles of the Tangut originals.⁹ The book included the full text of the Tangut code and gave the researchers a broad data on criminal, procedure, civil, military and administrative law of the Tangut Kingdom. The Tangut text consists of 20 volumes that are composed of 1461 articles broken into 150 categories. It was a very difficult task to make a translation as it needed a strong will, lots of time and outstanding personal abilities to complete the Russian translation and study of more than

⁶ Shi Jinbo, Bai Bin, Huang Zhenhua 1983.

⁷ Kychanov 1974a.

⁸ Chen Bingying 1993.

⁹ Kychanov 1987–1989.

1000 pages of the Tangut text. Due to his outstanding personal ability of deciphering and high juridical knowledge, E.I. Kychanov succeeded in studying the Tangut code and made a breakthrough in the Tangut studies.

A comprehensive reflection of political, economic, military and cultural situation of the Tangut state and society in this Russian publication attracted the scholarly attention of Tangutological community. When Professor Kychanov mailed his publication to us, we immediately decided to translate it into Chinese for the sake of its availability for Chinese scholars. After five years of joint efforts, our version of *Xi-Xia Tiansheng lüling* (*Tangut Code of Laws of Tiansheng Reign*) was published in 1994 in a series of *Zhongguo zhenxi falü dianji jicheng* (*Collection of Rare Chinese Juridical Documents*). Later we revised our work and published the renewed edition entitled *Tiansheng gaijiu xinding lüling* (*Amended and Re-approved Code of Tiansheng Reign*) within the series *Zhongguo chuanshi fadian congshu* (*The Series of the Extant Chinese Codes of Law*).¹⁰ From that time the publications on Tangut society and history with reference to the Chinese translation of the Tangut Code are appearing constantly.

Shortly in 1990, E.I. Kychanov and Herbert Franke published a joint study focusing on the Tangut military code *Zhenguan yujing tong* (*The Jasper Mirror of Commanding Troops from the Reign of Zhenguan*).¹¹ This code is fragmental; still it is especially significant for Tangutology. With reference to the original facsimiles published in appendix of this issue, Professor Chen Bingying also translated the Tangut text into Chinese and published with a profound research some 5 years later (in 1995).¹²

In 1995 E.I. Kychanov in cooperation with Chinese scholars Li Fanwen and Luo Maokun published in Chinese *Shengli yihai yanjiu* (*A Study of 'Sea of Meanings Established by Saints'*).¹³ In 1997 he published *More znachenij ustanovlennykh svyatymi* with translation of this Tangut encyclopedia into Russian.¹⁴ Another translation from Tangut into Russian *Zapis' u altarya o primireanii Konfutsiya* was published by Professor Kychanov in 2000.¹⁵ In 2009 he published this book in Chinese in collaboration with Nie Hongyin and Jing Yongshi.¹⁶

E.I. Kychanov's results in deciphering the Tangut texts were published in a great number of works within only a few years. He has a great research insight to select the most significant works from the Khara-Khoto collection and to consider their content for studying history, society and culture of Tangut people. Being one of his colleagues involved into translating of Tangut texts, I know what enormous efforts had to be done and I truly admire Professor Kychanov's talents and achievements.

¹⁰ Shi Jinbo, Nie Hongyin, Bai Bin 1994; Shi Jinbo, Nie Hongyin, Bai Bin 1999.

¹¹ Kychanov, Franke 1990.

¹² Chen Bingying 1995.

¹³ Kychanov, Li Fanwen, Luo Maokun 1995.

¹⁴ Kychanov 1997.

¹⁵ Kychanov 2000.

¹⁶ Kychanov, Nie Hongyin 2009.

3. Case studies

The main goal of the Tangut studies specialists worldwide is to reconstruct the history of Tanguts. There is a very rare information on Xi-Xia dynasty in the Chinese official records and they have plenty of ambiguous details. The Tangut documents and artifacts excavated in modern time show up the new ways to study the history of Xi-Xia. E.I. Kychanov's works help us to fill many gaps in this field. He completed his doctoral dissertation with the subject on Tangut history in 1959 and published *Ocherk istorii Tangutskogo gosudarstva* in 1968.¹⁷ Furthermore, he also published a series of articles on Tangut history, society and ethnicity, which in 2008 were issued in the collection of his works *Istoriya Tangutskogo gosudarstva* in more than 760 pages.¹⁸

E.I. Kychanov paid attention to the Tangut administrative and economic documents from the Russian collection. In fact, among the manuscripts that P.K. Kozlov brought from China, was a great amount of documents shedding light on the life of the Tangut society. There were manuscripts of different lengths and kinds, many of them written in cursive script and only a few were easy to read. All those illegible manuscripts were not included into the Russian descriptive catalogues. E.I. Kychanov rather early learnt about their scholarly significance and in 1971 published in English the article entitled "A Tangut Document of 1224 from Khara-Khoto,"¹⁹ where he studied a report of the General of Khara-Khoto in the second year of *Qianding* reign. Soon afterwards he deciphered and interpreted a fragment of Tangut land-selling contract in semi-cursive script of the 22nd year of *Tiansheng* reign,²⁰ which is a very significant one among the Khara-Khoto manuscripts for the study of Tangut society. This contract includes the contracting time, the names of contractors, the description of sold land, the prices (paid with cattle), the guarantees, the penalties for non-execution, the guarantors' and the witnesses' signatures, etc. This only one document on land-selling in Xi-Xia state first deciphered by E.I. Kychanov later was studied by many other Tangut studies researchers.²¹ E.I. Kychanov deciphered some other important texts from Russian Khara-Khoto collection, which are of a big value for the study of Xi-Xia economy, military history and administrative practice.²²

In the process of deciphering of the Khara-Khoto texts, E.I. Kychanov got a rich new data on Tangut words meaning. In order to share them with colleagues, he compiled a unique *Slovar' tangutskogo (Si Sya) yazyka*.²³ This extensive dictionary contains 5803 Tangut characters, each followed by the Tangut lexical meaning, phonetic reconstruction and translations into Russian, English and Chinese.

¹⁷ Kychanov 1968.

¹⁸ Kychanov 2008.

¹⁹ Kychanov 1971.

²⁰ Kychanov 1974b.

²¹ Huang Zhenhua 1984, pp. 313–319; Chen Bingying 1985, pp. 275–279; Shi Jinbo 2007, pp. 72–73; Matsuzawa 2010.

²² Kychanov 1977a; Kychanov 1977b.

²³ Kychanov 2006.

4. International cooperation

E.I. Kychanov is a person of profound learning, still we also know him as our helpful colleague and an academic research organizer. In 1997–2003 he was a Director of the St. Petersburg Branch of the Institute of Oriental Studies, RAS.

Our cooperation with Professor Kychanov started in the middle of 1980s, when China and Russia (then USSR) decided to renew the scholarly relations. The Tangut studies became one of the fields of preference for visiting scholars' communications. In January, 1987, Professor Li Fanwen and I first visited Russia in the severe weather of minus 40–50 degrees Centigrade and broke the ice in the contacts between Tangutologists of both our countries. We became the first Chinese scholars who could see the Khara-Khoto documents and had personal experience of the hospitality of Russian scholars. When we arrived to Leningrad, E.I. Kychanov and M.V. Kryukov met us at the railway station.

I was much impressed by E.I. Kychanov's friendly attitude, venerable status, deep knowledge and serious working capacity. In St. Petersburg (then Leningrad) I communicated with him, L.N. Men'shikov, K.B. Kepping and other Russian scholars. E.I. Kychanov stated from the beginning that the publication of the Russian collection excavated from Khara-Khoto should be performed within the international cooperation. We all strived to make the Khara-Khoto documents collected in Russia available for the specialists all over the world.

During almost two weeks we worked with the Khara-Khoto documents in the Manuscript Department of the Institute of Oriental Studies in St. Petersburg. I was reading and copying the texts in the daytime and was looking through the records at night. And we gained a lot of knowledge during those ten days. We visited also the famous Hermitage Museum, where a rich collection of artifacts from all over the world is stored. We became acquainted with the art items from Dunhuang, Turfan and Khara-Khoto. Among the artifacts from Khara-Khoto, there were exquisite Buddhist paintings, rare clay sculptures, valuable engravings, etc. E.I. Kychanov always accompanied us, so we made friends with him. I had been to his home, and later he came to my house several times when visiting Beijing.

Some years later, Mr. Xu Zhuang, Editor-in-chief of the People's Publishing House of Ningxia (Ningxia renmin chubanshe), exerted every effort to arrange publishing of the Russian collection from Khara-Khoto in China. E.I. Kychanov was invited to China for discussing the details of this project and preliminary agreement was achieved. From the beginning, I supported this agreement and communicated with E.I. Kychanov for many times. Later, however, the initial intention changed for some reasons.

Both Professor Hu Sheng, President of CASS, and Professor Ru Xin, Vice-President of CASS, paid attention to the study of Dunhuang and Khara-Khoto documents collected in Russia and hoped to publish them in China. In 1992, I was entrusted to contact Russian scholars regarding this publication project. I wrote to E.I. Kychanov stating that CASS intends to cooperate with RAS in publishing the whole documents of Tangut, Chinese and other scripts excavated from Khara-Khoto. Soon we received

the reply from Professor Ju.A. Petrosyan, the Director of the St. Petersburg Branch of the Institute of Oriental Studies, RAS, and E.I. Kychanov, the Deputy Director, where they agreed to cooperate with the Institute of Nationalities, CASS, in collation and publication of the Khara-Khoto documents. Ju.A. Petrosyan and E.I. Kychanov were invited to Beijing in spring 1993 to discuss and sign the agreement of joint publication with the Institute of Nationalities and Shanghai Chinese Classics Publishing House (Shanghai guji chubanshe). Director Petrosyan did not visit Beijing for some reason, but E.I. Kychanov kept his promise to come to China. And after negotiations between Chinese and Russian parties we reached an agreement on the joint publication, which was later signed by Director Petrosyan and Wei Tongxian, the Editor-in-chief of Shanghai guji chubanshe, and me.

According to this agreement, in 1993–2000 I led the groups of Chinese scholars to Russia for four times (every time for about 2-3 months) for working on collation, description and photographing of the Khara-Khoto documents. Among the Chinese scholars participating in these missions were Professors Bai Bin and Nie Hongyin from the Institute of Nationalities, CASS, senior editor Jiang Weisong and photographer Yan Keqin from Shanghai guji chubanshe. During all the working periods in Russia, we were supported and aided greatly by the Russian specialists headed by E.I. Kychanov. Setting up the initial standards for cataloguing we referred mainly to the pioneering models worked out by the Russian specialists. E.I. Kychanov presented to us his own records on collating Tangut Buddhist sutras. As a result, 14 volumes of *Ecang Heishuicheng wenxian (Khara-Khoto Manuscripts Collected in Russia)* have been published. Later we supposed their number would have reached to 20 volumes; the totality of copied documents published facsimile would compose around of 30 volumes. Due to the kind efforts of E.I. Kychanov, the Russian side provided the world wide academic community of Tangut studies with the materials for this publication.

In 1997, the ceremony to celebrate the publication of the 1st volume was attended by Tomur Dawamat, the Vice-Chair of the National People's Congress of the People's Republic of China, Ismail Ahmet, the State Councilor of the People's Republic of China, and other national leaders, the leaders of CASS and more than 60 famous scholars.

When we worked with the Tangut documents in Russia, we saw that some of them were not included into the descriptive catalogues. There were more than 1,100 items in total, which mainly represent the household registers, financial accounts, military orders, contracts, juridical documents, reports, letters, etc. The collection includes not only valuable documents which reflect the life of Tangut society, but also a number of texts on Song, Khitan-Liao, Jurchen-Jin dynasties. Though the most of those Tangut manuscripts were written in illegible cursive script and their decipherment and research is in great difficulty, they broaden our understanding in Tangutology and trigger the further development of Tangut studies. In order to publish these manuscripts in *Ecang Heishuicheng wenxian*, at least a title of each fragment should be determined; the rough content was in need for it. Thus, I began to grope for the Tangut cursive texts to decipher them. After reading the documents for

many times, I accumulated all types of Tangut cursive characters, paralleled the cursive features and sought for legible rules. Over a long period, my legibility of Tangut cursive characters was gradually promoted.

Besides, the study of Tangut social texts became a new field in science; the results are applicable to encourage the learning of Chinese economy, military arts and law as well as to learn more about the manuscripts excavated from Dunhuang and Turfan. After about 7 years of decipherment, I set up the preliminary directories for the Tangut social texts (in volumes 12, 13, 14 of *Ecang Heishuicheng wenxian*) used for writing articles on the Tangut socio-economic and military problems.²⁴ In 2007, CASS announced that my project “A Study of the Tangut Military Manuscripts” (*Xi-Xia junshi wenshu yanjiu*) should be of the priority of academic studies; and in the same year, another project of mine “A Study of the Tangut Economic Manuscripts” (*Xi-Xia jingji wenshu yanjiu*) was supported by the Chinese National Social Science Fund. In both of these projects tens of Tangut economic and military original texts and documents from Khara-Khoto collected in Russia were used, deciphered and studied together with other Tangut and Chinese documents. Both of those projects have been completed by now.

From 2011 I am in charge of the special project “A Study of Tangut Documents and Artifacts” (*Xi-Xia wenxian wenwu yanjiu*) approved by the Chinese National Planning Office of Philosophy and Social Sciences. According to the administrative terms, all the specialists and resources related to Tangut studies all over China were integrated to tackle this key problem for gaining research achievements of superior quality. In the same year, the Tangut researchers from Beijing, Ningxia, Gansu, Inner Mongolia, Hebei, Jiangsu, and Sichuan were organized to establish more than 20 sub-projects. Based on the project planning, there was one month seminar on Tangut manuscripts held in Ningxia University; in cooperation with Ningxia University, the second International Tangutological Forum was held in Wuwei, Gansu province, with more than 100 participators from China and abroad; in the meantime, the database of Tangut resources is available on the website of the project. And the approval of this project is closely related to the publication of *Ecang Heishuicheng wenxian*, which E.I. Kychanov participated in.

E.I. Kychanov contributed lots of efforts in broadening and developing the international cooperation within the Tangut studies. He is a real pillar of the international Tangut studies community. And he feels hale and hearty to continue his own research. As his friend and colleague, who learned a lot from him, I want to express my heartfelt regards, wish him health and longevity for bringing up more successors and making new progress in Tangut studies.

*Translated from Chinese by John Tang
(Tang Jun 唐均, Southwest Jiaotong University)*

²⁴ Shi Jinbo 2004; Shi Jinbo 2005a; Shi Jinbo 2005b; Shi Jinbo 2008; Shi Jinbo 2010. All those contents are later collected into the book: Du Jianlu, Shi Jinbo 2010.

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