

# The Orthodox Catechism in the Manchu Collection of the Institute of Oriental Manuscripts, Russian Academy of Sciences

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**Abstract:** The Christian texts in the Manchu and Chinese languages were mostly written by the Jesuit fathers in Beijing. Those were translations of Catholic works, prayer books and several known catechisms. The Russian Ecclesiastic mission produced rather few religious texts. The most known is the Chinese catechism by Iakinf Bichurin, which turned to be a version of the Catholic catechism. The already published Manchu language catechisms were composed by Jesuit missionaries. This article presents an unknown Manchu language catechism from the collection of the Institute of Oriental Manuscripts, Russian Academy of Sciences. It was written by a member of the Russian Ecclesiastic Mission and reflects the Orthodox Greek tradition. Arranging his catechism in the usual form of questions and answers, its author made clear references to the New Testament. The Manchu manuscript seems to be a draft of a bigger work, since it bears corrections and is not complete. The available part of the manuscript deals with the questions of faith, origin of the Universe, explanation of sin and punishment, as well as the ways to revere God. The manuscript is a unique example of the Orthodox catechism, and this article presents its transliteration and English translation.

**Key words:** Russian Ecclesiastic mission, Orthodox religion, catechism, Manchu manuscript, Manchu language, Manchu translations.

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The official Russian-Chinese relations started in the beginning of the 18<sup>th</sup> c. during the reign of the Qing dynasty in China. They are closely associated with the activities of the Russian Ecclesiastic Mission, which was established in Beijing in 1717 by the order of Peter the Great. Till 1858 (the Tianjing treaty) the Mission combined religious and diplomatic activities, as well as scholarly research in history and culture of China. The history of the Russian mission is studied in various outstanding works in Russian, European and Oriental languages, and the works of Russian missionaries based on Manchu language materials are reflected in the main bibliographic catalogues by Hartmut Walravens and Giovanni Stary.<sup>[1]</sup> The interests of the members of the Russian Ecclesiastic mission were mostly in translations of various Manchu and Chinese historical and administrative texts. We may agree with Hartmut Walravens that the Manchu language Christian

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[1] For detailed bibliography see: Rudolf Richard. C. (1909-2003), Walravens Hartmut, "Comprehensive Bibliography of Manchu Studies", *Monumenta Serica*, vol. 57 (2009), 231-494; Stary, Giovanni, *Manchu studies. An international bibliography*. Vol. 1-3, 1990, Vol. 4. 2003, Wiesbaden; Harrassowitz; vol. 5, (Staatsbibliothek zu Berlin. Neuerwerbungen der Ostasienabteilung).

literature “is actually a synonym for Catholic works because the other denominations did not care for the language”.<sup>[2]</sup> Indeed, we have a good number of theological works in Manchu written by the Jesuit missionaries and rather few by Russians. Detailed annotated catalogues of Christian literature in Manchu were compiled almost simultaneously by Hartmut Walravens<sup>[3]</sup> and Giovanni Stary.<sup>[4]</sup> Nevertheless, there are rather few special research works on religious translations into Manchu.<sup>[5]</sup> There are several Catholic catechisms in Manchu that were studied and translated into European languages. John Mish latinized and translated into English João Soeiro’s “Sanctae legis compendium” (Abkai ejen-i enduringge tacihiyani-oyonggo gisun-“The main words of the Devine teaching of the Lord”)<sup>[6]</sup>. While Hartmut Walravens gave German translation of several Christian texts (Lord’s Prayer, Hail Mary, Credo, Decalogue) and compared the variants of Manchu translations.<sup>[7]</sup>

We can find scarce materials on Russian missionary religious activity in Manchu or Chinese. One of the detailed works belongs to Alexei Ivanovsky, who studied the history of the Russian translations of various liturgical texts into Chinese and the problems of rendering religious terms.<sup>[8]</sup> The research by I. P. Karezina and F. Pyotr Adamek on the only known catechism in Chinese by Iakinf Bichurin clearly showed that it was an abridged version of Jesuit father Francesco Brancati’s Tian shen huike 天神会课 specially adopted to the Orthodox faith.<sup>[9]</sup>

The Manchu collection of the Institute of Oriental manuscripts, Russian Academy of Sciences, keeps a number of materials that belonged to the members of the Russian Ecclesiastic mission. They are mostly the copies of official correspondence between the Board of Colonial Affairs (Lifan-yuan) and the Russian Senate and Synod,<sup>[10]</sup> as well as correspondence concerning everyday life of the mission in Beijing.<sup>[11]</sup> There are only two religious texts written by the members of the of the Ecclesiastic Mission-“Christian Mysteries in Two

[2] Walravens Hartmut, “Christian Literature in Manchu. Some bibliographic notes”, *Monumenta Serica*, vol. 48 (2000), 445.

[3] Walravens Hartmut, *Ibid.*, S. 445-469.

[4] Stary Giovanni. “Christian literature in Manchu”, *Central Asiatic Journal*, vol. 44 /2 (2000), 305-316.

[5] Mende, Erling von. “Problems in translating the Bible into Manchu: Observations on Louis Poirot’s Old Testament”, in *Sowing the word. The cultural impact of the British and Foreign Bible Society 1804-2004*. Sheffield Phoenix Press, 2004, p. 149-168; Mende, Erling von. Einige, “Bemerkungen zu den Druckausgaben des manjurischen Neuen Testaments”, *Oriente extremus*, 19 (1972), 215-222; Edkins, Josef. “Remarkable identities in words”, *China Review*, Hongkong, 24 (1899/1900), 70-71; Das Gebet des Herrn in den Sprachen Russlands. Photomechanischer Nachdruck mit Nachwort hrsg von Wolfgang Veeker. Wiesbaden; Harrassowitz, 1971 (Slavistische Studienbücher, 9); Matsumura Jun. “Manshūgo yaku no seisho nit suite”, *Tōyō bunko shohō*, 7 (1975), 37-53.

[6] Mish, John Leo. “A Catholic catechism in Manchu”, *Monumenta Serica*, 17 (1958), 361-372

[7] Walravens Hartmut, “Zu zwei katholischen Katechismen in manjurischer Sprache”, *Monumenta Serica*, 31 (1974-1975), 521-549.

[8] Ивановский Алексей (Ivanovsky Alexei), “Богослужбные книги Православной Церкви на китайском языке” [Orthodox religious service books in the Chinese language] *Китайский благовестник* [Chinese outreach], 2 (2000), 115-139.

[9] Карезина И. П. (Karezina I. P.), о. Петр Ададек (F. Pyotr Adamek), “Православный катехизис на китайском языке архимандрита Иакинфа (Бичурина)” [Orthodox catechism in the Chinese language by archimandrite Iakinf (Bichurin)], *Общество и государство в Китае. XXXVI научная конференция. К 70-летию Алексея Анатольевича Бокшанина* [State and society in China. 34<sup>th</sup> scientific conference. Dedicated to the 70<sup>th</sup> anniversary of Alexei Anatolievich Bokshchanin]. Moscow; Nauka; Vostochnaya literature [Science; Oriental literature], 2006, 198-209. The Manchu text of Francesco Brancati’s catechism is kept in the Bibliothèque Nationale de France and Library of the Saint-Petersburg State University, see; Walravens H. “Christian Literature in Manchu”, 458.

[10] Волкова М. П. (Volkova M.) Описание маньчжурских рукописей Института народов Азии и Африки АН СССР [Description of Manchu manuscripts kept at the Institute of the Peoples of Asia and Africa, USSR AS]. Moscow; Nauka; Vostochnaya literature [Science; Oriental literature], 1965, 108-127.

[11] Пан Т. А. (Pang T. A.) “Некоторые маньчжурские документы о деятельности Пекинской Духовной миссии в XIX в.” [Some Manchu documents concerning the activities of the Ecclesiastic mission in Beijing in the 19<sup>th</sup> c.] in *Православие на Дальнем Востоке* [Orthodox in the Far East]. Issue. 4. Saint Petersburg; Saint Petersburg State University, 2004, 22-31.

Languages” (Tainstva khristianskie na dvukh jazykakh) and the Catechism, which Gioavanni Stary characterized as “brief compositions of Russian priests, having the character of private exercises”<sup>[12]</sup>. Having in our possession the Chinese catechism by Iakinf Bichurin and several similar Catholic texts in Manchu, we put a task to find whether our text of the catechism is a copy of the other text or an original new text.

The Manchu text of the Catechism from the Institute of Oriental Manuscripts, RAS, is on 4 leaves of Chinese paper written in Chinese ink with 12 lines on a page.<sup>[13]</sup> Originally the manuscript was folded as harmonica, but the leaves were torn in process of time; the size of the first two separate folia is 22,7 × 16 cm, the third leaf remains folded, the edges of the leaves are slightly torn. On the top of the first folio is the title in Russian in blue pencil: Катехизис. In the bottom of the third folio over the Manchu text is an inscription in black ink in Russian: *Великаго дай великаго* (“give great to great”). This phrase is written in the handwriting of the early 19<sup>th</sup> century, which most probably should suggest the date of this manuscript. The text of the Catechism is given in its usual form—questions and answers. All questions are marked by triangle Δ, the answers—by circle ○. On folia 1a-3b every question is written from the beginning of a line, on folia 4a-4b the questions and the answers are written together. The text has corrections and is not finished; it looks like a draft for the other serious work.

Transliteration of the Manchu text:

(1a) Δakdambi serengge ai. /

○akdambi serengge. uthai unenggi gūnin-i ewanggeliyo de daharangge inu. /

Δere ujen doro be ya bithe de ulahabi. /

○ julgei enduringge niyalma jai Yesu enduringge sabisa-i araha bithe be baktambuha enduringge nomun de / ulahabi. geli akdaci acarara nomun de šošohobi. akdaci acara nomun-i gisun. /

+ bi. abka na. yai eiten sabura saburakū jaka be banjibuha. salafi kadalara abkai ejen ama / emke be akdambi. bi. jalan fon bisire onggoro abkai ejen ama de damu emke abkai ejen-i jui / Yesu Heristu banjija. musei ejen inu banjija be akdambi. bi elden de elden. unenggi abkai ejen de / unenggi abkai ejen banjija. jai abkai ejen amai emu beye ofi eiten jaka be banjija be akdambi. / bi muse niyalma be aitebure jalin. abkai ejen -i jui abka ci wasinjifi. enduringge enduri / enggelehede. jekdun sargan jui Maiya-i hefeli de jui taksifi banjija be akdambi //

(1b) Δdergi weile de giyangnaha ai. /

○abkai ejen-i bisirebe banjitali saci ojoro gingguleci acara be giyangnahabi. /

Δ damu abkai ejen-i bisire be banjitali safi ūilehe de. beyebe aitubuci ombi seme gūnimbio. /

○gūnirakū. adarame seci. abkai ejen be banitali takafi ūilerengge. abkai ejen-i fafun šajin be / jurcerakū tuwakiyara de bi. bi serengge. abkai ejen-i tacihyan be efulere weilengge / niyalma be dahame. tuttu beyei weile be šaringgiyara encu emu jugūn baici acambi. /

Δere beye be aitubure oionngo arga serengge ai. /

○beye be aitubure arga uthai Ewanggeliyo de akdarangge inu. /

ΔEwanggeliyo serengge ai gisun.

○Ewanggeliyo serengge. uthai mini weile be guwebure. mimbe abkai ejen-i jui-i ton de dosimbure //

[12] Stary Giovanni. “Christian Literature in Manchu”, 311.

[13] Volkova M. P. Opisanie..., N 55, call number A 144 mss

(2a) Δere akdaci acara nomun-i gûnin be giyangnarao. /

○akdaci acara nomun-i gûnin emu oci. abkai ejen-i beye emke gocime ilan soorin. / uthai banjihakû abkai ejen ama. erin bisire onggolo. gisurehe seme wajirakû doroi / abkai ejen ama de banjire abkai ejen jui. ulhici ojurakû doroi ineku / abkai ejen ama ci banjirana abkai ejen enduringge enduri inu. ere ilan soorin / umai enculerakû. doroloro ginggulere be sasa alimbi. jai. jai soorin abkai / ejen jui. niyalma ehe weile de afabuha be šari seme gosime. niyalmai yali beye de / abkai ejen-i banin be solifi. niyalma ofi banjire jakade. tuttu ere jalin de wasinjire / somishûn arga deribufi muse niyalma de ini enduringge gûnin be iletu tucibuhe. muse / niyalmai farfabuhangge be geterembufi. unenggi abkai ejen be takabuha. buye-i ici oho / mujilen be halara. endebuku aliyara be tacibufi nini gosin de ertubume bejihyehhe. // (2b) bi Pangciyo Pilatu hafan tehe fonde abkai ejen-i jui jobolon be aliha. hetu undu / mooi giyase de hadabufi bucehe. burgiha be akdambi. bi abkai ejen-i jui. nomun de / doigomšome araha gisun-i songkoi ( abkai ejen-i jui-вставлено ) ilaci inenggi dahûme weiyuhe be akdambi. bi / abkai ejen-i jui abka de wesifi. abkai ejen ama-i ici ergide tehe be akdambi / bi abkai ejen-i jui horonggo arbun-i weihun urse bucehe urse be baideme geli jidere. / jai enteheme gurun ba alire dasara be akdambi. bi ( wembure weiyubure-deleted ) abkai ejen amaci banjirana. / abkai ejen ama. abkai ejen-i jui-i sasa duroro ginggulere be alire. / julgei enduringge niyalma de doigomšome ulhibufi gisurebuhe. wembure weiyubure / enduringge enduri musei ejen inu be akdambi. bi enduringge bime siden ningge Yesu šabisai / ilibuha acin emke be akdambi. bi. enduringge mukei obubuha de teni weile ci / guwera be akdambi. bi bucehe niyalmai weiyure be akdambi. bi amgan jalin de enteheme banjire be akdambi. amin.

(3a) Δabkai ejen-i bisire be safi. abkai ejen-i turgun be giyangnarao.

○abkai ejen serengge uthai / tumen jaka-i fulehe da. beyebe beye bisire. akû ume muterakûnge inu. Δabkai ejen-i bisire / safi. geli ai be bahafi sambi.

○abkai ejen-i bisire be safi. geli abkai ejen-i ( erdemu muten-inserted ) enduringe banin gûnin bahafi sambi / ere doro adarame ni.

Δabkai ejen beyebe beye bisire akû ume muterakûnge oci. uthai abkai ejen emke. deribun akû. dube akû. enteheme bisirengge inu. abkai ejen / enteheme bisirengge oci. uthai arbun akû. giru akû. ( mukiyerakûnge-вставлено ) bucerakûnge inu.

uttu be dahame. abkai ejen / gulu enduri inu. abkai ejen gulu enduri oci. uthai den-i mergen šuwe hafu. den-i erdemungge / ten-i gosingga. ten-i jurgangga. ten-i enduringge. ten-i mutengge inu. erebe tuwaha de / abkai ejen umesi huturingga. eiten jaka be salifi kadalara ejen inu /

○ abkai ejen-i bisire jai. abkai ejen-i banin gûnin saha de. tusa ba bio.

Δ tusa ba ambula bime amba. / bi abkai ejen-i bisire be safi. mini yabure gûnire ele baita be. ini enduringge hese de acabume gamaci acambi. / abkai ejen yongkiyaha mutengge oci. mini jobolon be aitubumbi seme ereme gûnici acambi. //

(3b) abkai ejen gosingga jilgan oci. mini yabuha sain baita anjihe de seme bi inu šang / bahara be akdaci acambi. abkai ejen jurgangga oci. bi ehe be yabuha eiten weile bahara be dahame / abkai ejen yali banjirahû seme ehe baita be yaburakû oci acambi. /

Δ abka na be banjihangge wen. geli adarame banjibuha ai.

○ abka na be anjihangge. uthai ere amba / abkai ejen inu. abkai ejen abka na eiten jaka be ini kesi be alikini seme. abka na be sukdu akû ci cihangga ini cisui banjibuha. / šangabuha dabala. umai hafarabufi banjibuhangge waka.

△ banjibuha jaka sain eheo.

○ eiten jaka giyanggiyan / abkai ejen-i banjibuhangge ofi. iooni sara. damu jeiyengge akûra jafafi. sui akû niyalma be wara. sure merge be / baitalame koimali arga deriburengge. uthai sain jaka be ehe jaka oburengge inu.

△ abkai ejen niyalma be ai / gese banjibuhabi.

○ abkai ejen niyalma be ini arbun dursun-i adali banjibuhabi. abkai ejen-i arbun / dursun serengge. uthai abkai ejen-i erdemu muten de adališarangge inu duibuleci abkai ejen de sure mergen // (4a) bi. niyalma de inu sure mergen be salgabuhabi. abkai ejen sain be saisambi. ehe ubiyambi. / niyalma de inu sain be buyere ehe be ubiyara banin be hesebuhebi.

△ niyalma de udu hacin kamcihabi. /

○ niyalma de kamcihangge juwe hacin. uthai yali beye mukiyerakû sure fayangga inu.

△ abkai ejen abka na be neibufi kemuni tuwašambi akû.

○ abkai ejen eiten jaka de muture fusere gû... (the word is not finished) / (empty space in the beginning of the line) jai yaya hacin be sain-i duhembume. abka na be erin akû tuwašame karmara be dahame / abka na-i sidende. turgun akû umainaci ojarahû. abkai ejen-i hese gûnin akû de banjinarahacirakû. /

△ abkai ejen. abkai na be banjibufi kemuni tuwašara be saha de. si tusa bahambio akûn.

○ bi. abkai ejen / abkai na be neibufi banjibufi kemuni tuwašara be gûnire de. mimbe banjibuha teni mutengge gosime tuwašara abkai ejen be uneggi / gûnin-i hing seme gingguleci acara be dorgideri ulhimbi.

△ abkai ejen be ginggulere dorohadarameni. /

○ abkai ejen be ginggulengge uthai abkai ejen de hengkereme dahafi. uneggi gûnin-i hing seme weilerengge. /

△ abkai ejen be ginggulere hacin udu bi.

○ abkai ejen be ginggulere hacin. juwe uthai dorgi ginggulere tulergi // (4b) ginggulengge inu. dorgi ginggulembi serengge. uthai abkai ejen be hairara. abkai ejen-i gebu iletulere. kesi be / hukšere. abkai ejen de gelere. wehiyere aisilara be baire. beyede entebuku ufaracun bifi weilengge niyalma ojoro be gûniyarangge / inu tulergi ginggulembi serengge. uthai هنگkilere. sejilere. tangki de dorolome generengge inu. damu abkai ejen be tulergi / ginggulere. uthai hontorongge be dahame. tuttu dorgi ginggulere hacin akû de. abkai ejen be tulergi gingguleci acarakû /

△ abkai ejen be ginggulehede. ai bahara be erembi.

○ umei bahara be ererakû de. bi inu abkai ejen be hairarakû. / bi hing seme akdambi. jai abkai ejen jurgangga be gûnici. abkai ejen-i hese be jurcere. abkai ejen be uilere be oiholara niyalma erun alira be inu umai genehenjere ba akû.

△ niyalma de šang isibure weile ararangge ya jalan de bi.

○ yaya niyalma sain baita / yabuha amala. yargiyan-i ere jalan de mujilen-i tolo urgunjere šang bahara. ehe baita be yabuha niyalma dolo jobošome ališara gosihon be / alira gojime. damu sain niyalma ememu fonde jobolon de tuhenefi. gûnin gosire de isinara. ehe niyalma kemuni beye dubetele / urgun sebjen-i baire be dahame. tuttu amgan jalan de enteheme baifi. sain niyalma šang bahara. ehe niyalma guweci ojarahû. / erun koro alire be umai genehunjirakû akdambi.

△ asi abkai ejen be ginggulere be akûmbume. abkai ejen-i hese be jurcerakû ume / mutembi.

○ ai gehun akû ere gisun tucimbi. adarameni. mini de banin burubuha. hûsun eberi bisire // < ... >

Translation<sup>[14]</sup> :

Δ What does it mean-to believe?

○ To believe is to follow sincerely the Gospel.

Δ In what book is this important law?

○ Ancient sages collected all the miracles of Jesus,<sup>[15]</sup> put them into a book, retold them in the Canon of sacred books and unified them in the Symbol of Faith. These are the words of the Symbol of Faith:

I believe in one God the Father, helper and ruler,<sup>[16]</sup> who created all visible and non-visible. I believe in Lord, the Son of God Jesus Christ, the Only-begotten, Begotten of the Father before all ages. I believe [in Jesus Christ], begotten from the God Father as Light from Light, True God of True God, of one essence with the Father, by whom all things were made. I believe that the Son of God for us men and our salvation came down from heavens, and was incarnated in the Holy Spirit and the Virgin Mary.

Δ How do [you] explain “Supreme sin”?

○ It is explained through reverence of the existence of God.

Δ If you live<sup>[17]</sup> knowing about existence of God, can you hope for salvation?

○ How is possible not to think on it? Those who live in faith (who respect, knowing about existence of God), they refraining from breaking God’s Commandments. I believe that if a man is guilty in breaking the God’s Commandments, he must repent (lit. : wash off his own sin).

Δ What is a way for personal salvation?

○ The way of personal salvation is based on the Gospel.

Δ What is said in the Gospel?

○ The Gospel says that salvation will be, when we hear joyful news of the Son of God’s advent.

Δ Is it explained in the Symbol of Faith?

○ Only according to the Symbol of Faith the one God sits on three thrones (hypostasis)<sup>[18]</sup>. Not born before all ages the God Father, the God Son eternally born from the God Father, the Holy Spirit who proceedeth from the Father—these three thrones are inseparable and worshiped. The second throne (hypostasis) is the Son of God. He suffered for men who made evil acts, with mercy he became man. For compassion to men’s sins and God’s empathy, he came down from heavens in order to show people the sacred intension and the way to salvation, to save us from human temptations, to know the true God, and with his

[14] I thank the researcher of the Department of manuscripts and documents at the Institute of Oriental manuscripts, RAS, Mr. Fionin (F. Maxim Fionin) for his help in interpreting theological aspects of the text, especially when there meaning was not clear according to Manchu grammar.

[15] julgei enduringge niyalma-“divine people of old times”. The author of the Catechism refers to the passage in Luka 1:1.4 about the collecting of materials on Jesus life.

[16] salafi kadalara-“help and control”. The Russian Orthodox text talks about “Almighty God”, while here the author underlines His only two aspects.

[17] Here ùilembi-“to work” is used as a synonym to weilembi-⟨to work, to live everyday life⟩.

[18] soorin-“throne”. The Greek word ὑπόστασις-“substance” (according to Liddle H. G, Scott R, Jones H. S., etc. A Greek-English Lexicon. Oxford, Oxford University press, 1843, p. 1893) is translated into Manchu as “throne”. This unusual translation could be explained from the reference to the Grechesko-russkij slovar’ (Greek-Russian Dictionary) by Weisman A. D. (Saint-Petersburg, 1899) who translated ὑπόστασις as podstavka (stand, pedestal). In theology, this Greek word refers to “personality”, i. e. hypostasis. Here the author means the three hypostasis of God.

mercy to change our hearts and teach us to repent his sins, to find solace and rely on his mercy. I believe [ in Jesus Christ ] who suffered, was crucified and died [ for us ] under the rule of the official Pontius Pilate. I believe that according to previously written words in the Scriptures, the God Son rose again on the third day. I believe that the God Son ascended the heavens and sits at the right side of the Father. I believe that he will come again in a strange way to judge both the living and the dead, and the eternal kingdom will have no end.<sup>[19]</sup> I believe in resurrection of God, and piously respect The Father and the Son. I believe in the Lord, the Giver of Life, the Holy Spirit who speaks through the sages ( prophets ) who are reverently inspired by the Father and the Son. I believe in One Holy Church of Jesus ( lit. : one meeting of sacred disciples of Jesus ). I believe in Baptism ( lit. : washing with sacred water ). I believe in Resurrection of the dead. I believe in the life of age to come. Amen.

Δ How you explain the Divine origin?

○ God is the origin of ten thousand things, He is bodiless.

Δ How to know the Divine essence?

○ Speaking about the Divine essence, you must know the sacred nature of God, what is its core?<sup>[20]</sup>

Δ If God is bodiless, He is the One without beginning and end. He is eternal. If God is eternal, He has no face, no body, He does not die. That is why God is a pure Spirit. If God is a pure Spirit,<sup>[21]</sup> He is an all-penetrating supreme mind, a supreme wisdom, He is merciful, extremely impartial, incredibly holy and almighty. If to think so, God is full of grace, He is the owner and the ruler, and He saves everybody.<sup>[22]</sup>

○ If you know that God exists and you know His nature, how does He help?

Δ God helps in many things. When I know that God exists, then all my deeds and thoughts are realized according to the Divine Providence.<sup>[23]</sup> God is perfect and almighty, I believe he helps me in grief. The Voice of God is merciful, and I believe in His support in all my good deeds. God is impartial, and I believe He will not allow me to commit sins and evil acts.

Δ Everything that is born in the heavens and on the earth is perfect. How does this happen?

○ Everything that is born in the heavens and on the earth is [ creation ] of God.<sup>[24]</sup> Everything that is in the heavens and on the earth was created thanks to God's mercy. Heaven and Earth were created from nothing by His will, and there is nothing, which appeared without His will.

Δ Are born things good or bad?

○ When we speak about various things, we accept that they were created by God. But good may turn into bad, a man who took a sword may kill innocent, treacherously deceive clever.

Δ How did God create a man?

○ God created a man according to His image and likeness. When we speak about likeness with God, it means like Divine abilities and mind. He gave people intellect. God praises good and despises evil. He

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[19] The Greek Orthodox tradition speaks about "whose kingdom shall have no end" and not kingdom in general.

[20] Doro-"law". John Mish suggests to translate this word as "path", giving the parallel to Buddhist and Taoist meanings of this word (Mish John, Ibid., 370, footnote 17)

[21] Reference to John 4:24: "God is Spirit"

[22] Reference to John 1:14-16: "The Father is full of Kindness, in fact from His fullness we all received indeed Kindness upon Kindness»

[23] enduringge hese-«sacred law» here is used in the meaning of "Divine Providence"

[24] According to grammar the phrase uthai ere amba abkai ejen inu should be translated as "this is God", but this contradicts with the theological point of view, since the God is not similar to the world he created.

wishes people well-being, hates bad, determines the image of a man.

Δ Of what consists a man? (lit. :how many parts are in man?)

○ Man consists of two parts: body and unfading, intelligent soul.

Δ God created Heaven and Earth, which did not exist before.<sup>[25]</sup>

○ God takes care of every creature <... > and protects everything. There is nothing between Heaven and Earth that exists without reason, that is born without God's will.

Δ What is an advantage to know the Divine idea of the creation of Heaven and Earth from nothing?

○ When we think about the Divine idea of the creation of Heaven and Earth from nothing, God created me. This is possible to understand through devout, earnest and sincere prayer to God.

Δ What are the ways to respect God?

○ There are two ways of respecting God: inward and outward respect. Inward respect is to be compassionate to God,<sup>[26]</sup> to praise His name, to accept his mercy with veneration, to fear God, to accept help, a sinner must think on his sin. Outward respect is to pray standing on one's knees, to walk hunched over and sigh. Those who show only outward respect of God do not have inward respect. Only outward respect is not enough.

Δ What do you hope for when you worship God?

○ I sincerely believe that if you hope for nothing, you are not compassionate to God. When we think about God's justice, then those who neglect worshipping God and break His Commandments will not escape punishment.

Δ Does man receive reward or punishment during his life?

○ Everyone who does good acts obtains joy in his heart. Those who do bad acts remain in internal confusion and grief. Good people in grief humbly thank and ask for mercy. Bad people exhaust themselves with joy and pleasure thinking that it will continue in their future life. Good people receive rewards, bad people will not escape punishment. I believe that they will not avoid torture and punishment.

Δ [What will happen], if you do not show respect to the God and could not avoid breaking God's Commandments?

○ How can you shamelessly ask about it! When you say so, my mind dims, my forces weaken <... >

The manuscript is ended with an unfinished sentence, and, most probably, the continuation of this Catechism is lost. The Catechism from the IOM RAS collection is based on the Symbol of Faith, which is interrupted by explanations of the meaning of Supreme Sin. The text deals with the creation of Universe and man, as well as answers the questions about ways of respecting God, God's will, punishment for breaking God's Commandments. The author was well versed in theological texts and made allusions to various parts of the New Testament, like to passages from canonical Gospels of Luke, John, letters of Apostle Paul.

The Symbol of Faith, as given in our manuscript, reflects the main difference between Catholic and Orthodox faith expressed in filioli: *abkai ejen ama ci banjinara abkai ejen enduringge enduri inu*-“the Holy Spirit who proceeds from the Father”. This clearly shows that the text belonged to the Orthodox tradition. We may assume that the translation was made with reference to the Greek version of the Symbol of Faith, since the author had a problem in translating the Greek word ὑπόστασις-“hypostasis” and used the first meaning

[25] The author of the Catechism means “Did God create Heaven and Earth from nothing?”

[26] Here the author speaks about “thinking on the passion of the Christ”.



of this word from a Greek-Russian dictionary.

The text of the present Catechism shows the technique of translation into Manchu, and we may agree with John Mish “that Manchu equivalents for the newly created Chinese terms could be easily found (e. g. *abkai ejen* for *t'ien-chu* 天主)”<sup>[27]</sup>. Literal translation of 天主 for “God” was adopted by the Catholic Church,<sup>[28]</sup> while “Our Lord” is translated into Manchu as *musei ejen*. A short list of theological terms may be derived from our manuscript: *ewanggeliyo*-Gospel, *enduringge nomun*-Sacred teaching, *akdaci acara nomun*-Symbol of Faith, *abkai ejen*-God, *abkai ejen ama*-God the Father, *abkai ejen-i jui*-Son of God, *enduringge enduri*-Holy Spirit, *dergi weyele*-Supreme Sin, *soorin*-hypostasis, *Pangciyo Pilatu*-Pontius Pilate, *hetu undu moo**giyase*-a cross, *enteheme gurun*-eternal kingdom, *enduringge mukei obubuha*-Baptism (lit. : washing with sacred water), *enduringge bime siden ningge Yesu šabisai*-One Holy Church of Jesus (lit. : one meeting of sacred decuples of Jesus), etc. This short list clearly shows that the Russian author of the Catechism tried to translate the terms into Manchu, while the known examples of Catholic texts often show transliterations of Latin words.<sup>[29]</sup>

The present Catechism is a unique example of Manchu language theological work composed by the priests of the Russian Ecclesiastic mission in Beijing. It is not a Manchu translation of the Chinese catechism by Iakinf Bichurin, neither of any known Catholic texts. It clearly shows the Orthodox approach to religious matters and presents its own technique of translation.

The published text could be used for future religious and Manchu language studies, as well as witness the Russian religious studies in the early 19<sup>th</sup> century.

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[27] Mish John. *Ibid.*, p. 362.

[28] Mish John. *Ibid.* p. 366, footnote 1.

[29] A list of religious terms in Manchu could be found in Walravens Hartmut. “Zu zweikatholischen Katechismen”, p. 547-549.

中文题目:

## 俄罗斯科学院东方文献研究所收藏的满文东正教理问答

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**提要:** 满文和汉文的基督教文献大都出自北京的耶稣会士之手, 包括天主教著作、祈祷书和一些教理问答的译本。俄罗斯传教团写下过不多的几种宗教读物, 其中最著名的是雅科夫列维奇·比丘林(另译为雅金甫·俾丘林)用汉语写的教理问答, 那是一个天主教理问答的译本。已经刊布的满文教理问答是由耶稣会传教团编写的。本文提供俄罗斯科学院东方文献研究所收藏的一部未知的满文教理问答。该书由一位俄罗斯传教团的成员编著, 反映了东正教的希腊传统。著者以常见的问答形式成书, 其间明确提到了《新约》。这个满文写本似乎是一部较大著作的草稿, 因为其间有校改, 而且并未写完。写本的现有部分讨论了信仰和宇宙起源的问题, 解释了罪与罚和敬神的方式。该写本是独一无二的东正教理问答, 本文提供了满文的拉丁转写和英译。

**关键词:** 俄罗斯东正教会、东正教、理问答、满语抄、满文、满语翻译