

Scientific Conferences Series “Orthodoxy in the Far East” in St. Petersburg: Important Contribution to Religious and Cultural Studies

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Abstract: This paper deals with the contribution to religious and cultural studies made by the scholarly conference series “Orthodoxy in the Far East” held at St. Petersburg University in the 1990s-early 2000s. The results of the conferences are presented in four issues of collected publications under the same title. Various articles by a wide range of scholars and theologians bring this aspect of sinology to a new level of interest, turning it into a highly interdisciplinary subject in the contemporary humanities.

Key Words: the Far East, Orthodoxy, Christianity in China, Russian Ecclesiastical Mission, theological mission, conference.

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The years of 1991, 1997, 2001 and 2004 became the time when in St. Petersburg four volumes of “Orthodoxy in the Far East” were published summarizing the results of the work of a number of workshops and conferences dedicated to the role of the Russian Orthodox Church in East Asia and organized by and in St. Petersburg State University with participation of St. Petersburg Theological Academy.

The first joint conference “Orthodoxy in the Far East” of St. Petersburg State University and St. Petersburg Theological Academy was held in February 26-27, 1991. The organizers of the conference were motivated by the fact that the year 1991 marked the 275th anniversary of the Russian Ecclesiastical Mission in Beijing. It was in 1716 that the mission headed by Archimandrite Ilarion (Lezhaiskii) arrived in China thus starting the history of permanent orthodox missions in the Far East. The conference made it possible for the first time to speak openly about an amazing number of sinological works conducted by the members of the Russian mission in Beijing, to name the authors and their ranks, which used to be traditionally left unsaid during the Soviet times. Therefore, the conference became a major breakthrough in this field of sinological studies. The topics chosen by the participants (speakers at the conference) marked out a good range of perspective directions for further scholarly research. Since then the thematic range kept widening together with the geographical boundaries of the areas under consideration, so that all Asia-Pacific started to be

included.

The first conference comprised the talks devoted mainly to the history of the Russian Orthodox missions in China and other countries of East Asia. The second conference focused its attention on Japan and the history of the Russian Ecclesiastical Mission and the Russian Orthodox Church there. In addition to these questions, Saint Nicholas of Japan (?), Equal-to-the-Apostles, Archbishop of Japan, his enthusiastic activities and scholarly works were given special consideration. The third conference was commemorated to Saint Innocent of Alaska (Veniaminov) and covered a wide range of issues concerning the history of Orthodoxy in China, Japan, Korea, Mongolia, the Russian Far East, North America and Hawaii as well the present-day state of affairs with orthodoxy in these parts of the world. The fourth conference had even such region as Australia added to its subject matter.

The fifth conference hosted representatives from a variety of regions of Russia, both scholars and clergy. The topics centered around the historical accounts of the way Orthodoxy spread in the Far East and Asia-Pacific, the present-day situation with it in those regions. The conference introduced new, unknown before, facts concerning Russian theological missions in China, Korea and Japan, gave high evaluation to the contribution of Russian orthodox missionaries into the field of ethnographic studies, culture studies and linguistics of the Far East peoples. All the findings can be found in the published proceedings of the conference on the above-mentioned topics with the number of articles (papers) totaling 70.

It is safe to state that the conferences “Orthodoxy in the Far East” marked the beginning of new scholarly research, that of studying the history of Orthodoxy in the countries of East Asia, primarily in China, a new field that needs to combine collaborative efforts of both theologians, clerical scholars, and secular researchers.

The first collection of papers included, as it has been mentioned above, the articles dedicated to different aspects of the work of the Russian Orthodox (Ecclesiastical) mission in China^[1]. The article written by Natalya Novgorodskaya (Institute of Far Eastern Studies of the Russian Academy of Sciences, Moscow) is of a generalizing character and acquaints the reader with the role played by the Beijing mission in the history of the Russia-China relationships in the late XVII-XVIII centuries. The Russian Ecclesiastical Mission in Beijing was engaged in various activities-it did not confine itself exclusively to religious affairs, but also participated in political, commercial, economic, scientific and cultural spheres. The XVIII century witnessed how the relations between the mission and the Qing authorities developed and strengthened due to a more active foreign policy of the both countries. Shortly afterwards, the mission started to train in professional translating and interpreting; cultural exchange acquired a regular character; mutual rapprochement was established at different levels cooperation and interaction.

The paper by Galina Sarkisova (Institute of Far Eastern Studies of the Russian Academy of Sciences, Moscow) “On the History of the Fifth Russian Ecclesiastical Mission in Beijing” considers a long period of work of the mission in China, namely, over the period between 1755 and 1771. Of special note is that the paper contains a report of one of few members of the fifth mission who survived in the early 1770s, that of Stepan Zimin. The importance of Zimin’s report lies in the fact that it is the first-hand information on the history of the fifth mission in Beijing touching on a great many of issues. It deals not only with the policy of Christianization, residency of the Albazin descendants in China, the fate of the “renegades” brought to

[1] “Pravoslavie na Dal'nem Vostoke. Izdatelstvo “Andreev I synovia.” St. Petersburg, 1993. Orthodoxy in the Far East. “Andreev and Sons publishing.” St. Petersburg, 1993.

Beijing in 1764—1771, but also with the varied aspects of everyday life of Russian missionaries in China. The policy of Christianization is a significant side of the mission’s activity. It was initiated by the head of the Fifth Mission, Archimandrite Ambrose (Yumatov), who launched it wisely and gradually thus avoiding disapproval and objection on the part of the Qing authorities.

“The Russian Ecclesiastical Mission in China in the XVIII century as Evaluated by an American Historian” is the title of an article by Alyona Volokhova (the Diplomatic Academy of the Ministry of Foreign Affairs of the Russian Federation, Moscow). In 1976 Eric Widmer, an American scholar, published his monography on the activities of the Russian Orthodox mission in Beijing in the XVIII century. His knowledge of Russian and Chinese helped him to use a great variety of sources and specialist literature on the subject and give a thorough evaluation of the role of the Russian mission in the Russia-China relationships of that period. On the whole, Dr. Widmer stresses the unique character of the phenomenon, its importance for the Russia-China relations, pointing out, at the same time, that the work of the Mission might have been more effective had the attitude of the Russian government and the society been less neglectful and indifferent. However, Alyona Volokhova argues against this opinion of Dr. Widmer and calls attention to serious obstacles the mission was facing in Beijing, such as malevolence (hostility) of the Qing authorities and a lack of due concern on the part of the Russian governmental circles.

The life and work of Vladimir Vassilievich Gorsky forms the content of the article written by Evgenii Kychanov (The Institute of Oriental Studies, the Russian Academy of Sciences, St. Petersburg). On the staff of the mission were such prominent orientalists as Archimandrite Palladius (Kafarov), V. P. Vassiliev, I. I. Zakharov. The name of V. V. Gorsky could also have been rightly added to the list had it not been for his untimely death. V. V. Gorsky investigated the early period in the history of the then ruling Qing dynasty, the early history of the Manchu and Manchuria, Buddhism, many languages (Manchu, Chinese, Tibetan, Mongolian). Unfortunately, his disease (tuberculosis) and death did not let him attain all the goals he had set, but, yet, he left a lasting scholarly legacy which is still of great importance for the Russian and world sinology.

Another member of the 12th mission is in the center of the article by Archimandrite Augustine (Nikitin) (St. Petersburg Theological Academy). While a member of the 12th Ecclesiastical Mission, Archimandrite Gurii mastered the Chinese language and published a book “Buddhist Vows and the Chinese Ritual of Taking them”. In 1856, being appointed the head of the 14th Russian mission and the dean of the Monastery of Assumption in Beijing, he returned to China. Despite the rough times under the permanent threat of warfare, the mission staff were engaged in successful educating endeavors both in Beijing and outside the Chinese capital. Good command of Chinese and invaluable experience made Archimandrite Gurii a skillful diplomat at times all the correspondence between the Russian and Chinese governments was conducted Archimandrite Gurii. In 1863, in addition to the official report on the missionary activities, he also wrote a series of essays under the common appellation “Letters from Beijing about the Progress of Orthodoxy in China”, which were published in the newspaper “Irkutsk Diocese Vedomosti”. Much to our regret, after the death of Archimandrite Gurii a lot of documents from his archive, along with those from the Beijing period, were lost.

Nikolay Samoylov (St. Petersburg State University) in his article “Beijing Ecclesiastical Mission in the second half of the XIX century” acquaints the reader with the principal milestones in the history of the mission after signing the Russian-Chinese treaty of Tianjin and reorganizing the mission itself. Under the new conditions the mission could concentrate all attention on its spiritual activity, scholarly work and translation of

liturgical books. In the second half of the XIX century the work of the Orthodox mission in Beijing greatly contributed to establishing closer relations among Russian citizens residing permanently or sojourning in different provinces of China, spiritually uniting the Russian community scattered all over the vast territory of China. At this time subjects of the Qing Empire began to convert into Orthodox Christianity more actively. As the head of the mission stressed in his reports to the Holy Russian Synod, over that period the members of the mission fully devoted their attention to their duties concerning “the Church, their congregation and colleges”. The number of Chinese converts into Orthodoxy grew, with quite influential people among them. Much of the work on compiling dictionaries and translating liturgical books into Chinese was done by the hieromonch Isaia (Polikin), a graduate of St. Petersburg Theological Academy, though it is worth mentioning that the members of the mission were always extremely careful in what concerned translating liturgical books into Chinese. All in all, the Russian Ecclesiastical Mission in Beijing, despite the reduced staff and fewer responsibilities remained an important link in the Russian-Chinese spiritual and cultural relations, promoting Russian orthodox culture in China.

The personality of hieromonch Alexii (Vinogradov), whose name was consigned to oblivion by his contemporaries, is described in the article by Michail Chigrinski (The Russian Geographical Society). One of the prominent sinologists of the Russian Ecclesiastical Mission in Beijing, hieromonch Alexii (Alexandr Nikolaevich Vinogradov by his secular name) has no match in the Russian sinology if we take into account an amazing range of his scholarly interests. In 1886 he published the first work in sinology “The work of Western Christian Missions in China” in order to fully train Russian missionaries and get them acquainted with the experience and knowledge of their Catholic counterparts. In 1888—1913 Alexii conducted a laborious task of a largest sinological research “The History of the Bible in the East” in five volumes and two parts. Besides this, he carried out an in-depth study of the grammar of Chinese, compiled dictionaries, made many translations. He spent his last years in Optina Pustyn (Monastery), and the survived manuscripts, though having been transferred to the Lenin Library in Moscow (now-Russian State Library), still remain unstudied.

The article by Alexandr Khokhlov (The Institute for Oriental Studies, The Russian Academy of Sciences, Moscow) titled “Trainees and Stipend-Holders of the Russian Ecclesiastical Mission in Beijing” casts light on the mission’s strenuous efforts to train professional translators who could facilitate and expand the Russian-Chinese trade relations and to work for the Chinese Eastern Railway. Being educated and trained at the Beijing Orthodox Mission made it possible for some students, including stipend-holders, to get deep knowledge of the Chinese and Manchu languages. Many of those who had a chance to be educated at the Beijing mission later worked in various Russian commercial companies and other enterprises, and greatly contributed to establishing more efficient business relationships between Russia, China and Mongolia.

“The 250th Anniversary of the Russian Ecclesiastical Mission in China (1935)” is the article written by Aida Ipatova (The Institute of the Far East, Moscow) and gives a thorough consideration to this significant date in the mission’s history. The significance of the date is determined not only in terms of religion and church. It was to put a special emphasis on the role of the mission as a principal center in cementing the religious and social structure of the Russian colony in China. To prepare and organize the event appointed for June 21-23, 1935, it was decided to set up a jubilee committee with Bishop Victor as its chairman. A sacred procession was arranged and a meeting was held at the session of which speakers gave talks on the history of the mission. In the same year (1935) after the celebration, the proceedings of the jubilee meeting were published under the title “Chinese Evangelist/Blessed Messenger/Blagovestnik 1685—1935”. The collection

included most of the talks at the jubilee meeting, papers, articles, memoirs, information about the celebrations in Beijing, Shanghai, Tianjin, Harbin, greetings and congratulations addressed to the mission, list of the awarded and promoted members of the mission, numerous portraits and illustrations. The scope of the celebration once again emphasized the outstanding role of the mission in China.

The work and achievements of His Holiness Victor, the head of the 20th mission, are recounted in the paper by a famous Russian sinologist and diplomat Sergei Tikhvinskii (full member of The Russian Academy of Sciences), which was published in the form of memoirs of the former (?) USSR consul general in Beijing. His Holiness Victor, the 20th and last head of the Russian Orthodox mission (1933—1956), like most of his predecessors, made an invaluable contribution into spiritual rapprochement of Russia and China, and the memories of this kind man who lived his hard life in the time of trial will remain in the hearts of both nations forever.

One more article dedicated to the life story of Archbishop Victor was written by Olga Kepping. The sister of the last head of the Russian Ecclesiastical Mission acquaints the public with letters from the private archives as well as with official materials bringing to light the true picture of his service as an archbishop and head of the mission in Beijing during the most difficult times for the Russian Orthodox Church in China.

Boris Doronin (St. Petersburg State University) addresses another very important aspect of the mission's activity in the paper titled “The History of the Qing Empire in the works of the Members of the Russian Ecclesiastical Mission (XVIII- mid XIX cc.)”. The mission's staff took a keen interest in the history of the ruling Chinese dynasty. The starting point of their studies in the history of the Qing Empire is found in the translations made by I. K. Rassokhin (1717—1761) and A. L. Leontiev (1716—1786). Since then Chinese-Russian translations constituted an essential part of the activity of the Russian Orthodox mission. During the XVIII — early XIX centuries a lot of official books draw attention of the mission, one of them is “The Description of the Eight Banners”. Most of the early translations of works in the history of the empire were from the Manchu language, and along with the other studies of the members of the Russian Ecclesiastical Mission they laid the foundations of the Russian Manchu scholarship. Later, gradually the Mission's staff began to be involved into their own research. Their results and findings were published in a specially created collections of works—“The Writings of the Russian Ecclesiastical Mission”, which became the first and unique pre-revolutionary Russian edition devoted to China and its matters. A widely known fact is that it was over this period that the work of the mission's members provided a basis for the emerging Russian sinology and gave rise to a true pleiad of bright scholars.

Alexandr Reshetov (The Peter the Great Museum of Anthropology and Ethnography-Kunstkamera) contemplates about the contribution the scholars of the Beijing mission made into ethnographic studies and about the significance of their researches for anthropology. Ample evidence is available that makes it safe to say that a solid foundation of ethnography of the peoples of China was laid by the works of the Russian missionaries in Beijing. First among the founding fathers and pioneers of ethnographic sinology, according to Alexandr Reshetov, is undoubtedly Archimandrite Iakinif (Bichurin) as it is proved by the list of his published works on very different aspects of everyday life and culture of the Chinese. His name is followed by other sinologists of that time, who also made invaluable contribution into ethnographic studies by their shrewd observations—I. K. Rassokhin, Z. F. Leontievskii, hieromonch Abacus (Chestnoy), Archimandrite Palladius (Kafarov). The writings of the members of the Russian Orthodox mission in Beijing were instrumental not only in ethnographic studying of the Chinese ethnicities, but also stimulated the rise of the Russian

ethnographic oriental studies.

The paper written by Tatiana Pang (St. Petersburg Branch of the Institute of Oriental Studies, the Russian Academy of Sciences,) aims to explore the Manchu language studies in the mission. From its beginnings in 1715 till the Tianjin Treaty in 1885 the Russian Ecclesiastical Mission, alongside with its spiritual tasks and duties, exercised secular diplomatic functions and was an ever important link in Russia-China relations. So, the staff of the mission had to master Chinese and Manchu. Among the members of the first missions the most prominent are I. K. Rassokhin, A. M. Vladykin, A. L. Leontiev, S. P. Lipovtsev, P. I. Kamenskii, Z. F. Leontievskii, and it was due to their efforts that it became possible for S. Kuling to say that “the Russians were the first European scholars to study the Manchu language thoroughly”. Students and members of the missions were the first to acquaint the Russian society with historical and ideological texts translated from Manchu into Russian. Their untiring efforts and activities in this field can be rightly considered as the beginning of the Russian Manchu studies, thus laying the foundation of this scholarly field.

Unknown before archival materials form the body of the article by Yelena Nesterova (I. Repin St. Petersburg State Academy Institute of Painting, Sculpture and Architecture, St. Petersburg) titled “The Russian Ecclesiastical Mission in Beijing and the beginning of the Russian-Chinese relations in the Sphere of Fine Arts”. Fine arts are the least studied aspect of the Russia-China relations, our knowledge concerning the establishment and development of Russia-China contacts in this field owes much to the efforts of individual researchers, lonely investigators who form the focus of this paper. Z. F. Leontievskii deserves to be given a special acknowledgement, as he was the one who accumulated an amazing collection of artistic objects in Beijing and who in the 1830s opened the first private museum of Chinese everyday life and culture in St. Petersburg. The 11th mission was the first to host a professional artist-A. M. Legashov graduated from the Academy of Arts majoring in portrait paintings. During the period of ten years he executed over forty portraits in oil ordered to him and sixteen paintings as gifts to Chinese people. In addition to this, he made drawings of costumes, agricultural tools, musical instruments, sights of Beijing, interiors of Chinese dwellings. After him other painters were sent to the Russian missions in China-K. I. Korsavin (the 12th mission), I. I. Chmutov (the 13th mission), L. S. Igorev (the 14th mission). To a great extent the further development of the Russia-Chinese relations became possible due to this artistic contribution of the Russian painters, because art also helped to bridge the gap between these nations and cultures.

The second collection of the proceedings of the conference “Orthodoxy in the Far East” published in 1996 was commemorated to St. Nicholas, Equal-to-the-Apostles, Archbishop of Japan (1836—1912)^[2]. This publication is the collection of works presented at the workshop “In Memory of St. Nicholas of Japan” which was organized by joint efforts of the Faculty of Asian and African Studies (St. Petersburg State University) and St. Petersburg Theological Academy. Most of the papers of the collection are dedicated to the life and work of St. Nicholas of Japan, to the growth of the Russian Orthodox (Ecclesiastical) mission in Japan, to the assessment given by contemporaries of the mission and following generations to its role in the life of the Japanese and Russians residing in Japan. Materials concerning China are presented in it rather sparsely.

The article by Irina Moroz (The Institute of Far Eastern Studies, The Russian Academy of Sciences, Moscow) “The Embassy of Yu. A. Golovkin and the 9th Russian Ecclesiastical Mission in China” is based on

[2] “Pravoslavie na Dal' nem Vostoke. 2 vypusk. Izdatel'stvo Sankt-Peterburgskogo universiteta”, 1996, Orthodoxy in the Far East. 2 issue. St. Petersburg University, 1996.

new archival materials of the Russian Federation and the Mongolian People's Republic. It contains information about the correspondence between Russian and Chinese officials prior to the arrival of the 9th mission to Beijing which was headed by Archimandrite Iakinf (Bichurin). Despite bureaucratic delays with the documents, suspiciousness and fastidiousness of the Chinese authorities, the author of the article, however, draws a conclusion that the Chinese-Russian relations in the early XIX century were quite friendly, explaining all the delays and complexities by the particularities of the epoch, the specific character of paperwork (records management) in China and the customary routine of the country.

The third book of "The Orthodoxy in China" came out in 2001 and can be rightly seen as a sequel to the previously released collections on the same topic^[3]. This publication unites papers researching into the development and modern state of Orthodoxy in Siberia, the Russian Far East, China, Japan, Mongolia and America. Some articles deal with the work of the Russian Orthodox missions in the Asia-Pacific region. The main emphasis is put on the life and self-sacrificing activities of St. Innocent (Veniaminov).

The paper "Archimandrite Petr (P. I. Kamenskii)-the Head of the 10th Russian Orthodox Mission in Beijing" presented by Oleg Shatalov (Voronezh Theological Seminary) reveals the role of P. Kamenskii in Russian oriental studies and the importance of his contribution to the field. It was since his service as head of the mission that new members of the Russian Ecclesiastical Mission in Beijing started to be chosen carefully, judiciously, according to their capabilities and desire to study and work diligently. While in China, Archimandrite Petr devoted much of his time and efforts to spreading Orthodoxy, with masses served in Chinese. At this period a college for the children of Albazin families, the Russian cemetery was tidied and put in order. The archimandrite tirelessly enlarged the mission's library and sent books to St. Petersburg, made translations and established contacts with Chinese bureaucrats and with members of other Christian missions in Beijing. Regardless of the fact that in his personal diaries Petr Kamenskii describes his experience in China as negative and assesses it critically, the part he played in the development of the Russian sinology and the Russian Ecclesiastical Mission in China is huge and can hardly be overestimated.

Zakhar Fedorovich Leontievskii (1799—1874), another prominent sinologist, though unjustly underestimated by both his contemporaries and the later generations, is in the center of the article by Svetlana Shubina (Yaroslavl State University). While a student at the 10th Russian Ecclesiastical Mission, Leontievskii seriously studied the Chinese and Manchu languages, compiled several dictionaries, made numerous translations (among them—those needed for Russian merchants). Besides, he collected information about the internal affairs in China, arranged it into a series of journals and sent regularly to the Asia Department of the Russian Ministry of Foreign Affairs and other government officials who were interested in this matter. The information he collected was of paramount importance for the Russian government. No less important was his desire to share his knowledge and experience gained in the remote oriental state with public circles and his essays were published in St. Petersburg newspapers and magazines. In the first half of the XIX century Russian orientalism was going through its initial phase, it was only beginning to rise, and a handwritten version of a specialist book could easily meet the needs of scholars, therefore most of his books were never published. This partly explains why his contribution into sinology remains underestimated. Another

[3] "Pravoslavie na Dal' nem Vostoke. 3 vypusk; sbornik statey/ pod redakciey M. N. Bogolyobova. — Sankt-Peterburgskii gosydarstvennii universitet", 2001. — 300 s. Orthodoxy in the Far East. 3 issue. ; Collection of publications/Edited by M. N. Bogolyobov. - St. Petersburg State University, 2001. — 300 p.

explanation can be found in his relations with Iakinif Bichurin whose figure overshadowed Leontievskii, dwarfing his achievements.

“The Church of All Martyrs in Beiguan”, the article by Ksenia Kepping (St. Petersburg Branch of the Institute for Oriental Studies, the Russian Academy of Sciences) acquaints readers with almost unexplored pages of the history of this church in Beijing. In the course of the Boxer Rebellion in 1900 the Russian Orthodox mission in Beijing was completely destroyed. During the rebellion and the slaughter of the Christians in the mission, 222 Chinese Christians were killed. To have them buried it was decided to build a church on the place of the demolished church of the mission and give it a name of All Saint Orthodox Martyrs. Services in the church and religious processions of the Cross were held several times a year, on the commemoration day of the Chinese martyrs the crypt-their burial place-was opened. In 1956 when the mission in Beijing was abolished, the Church of all martyrs in Beiguan was blown up. Since then no other buildings have appeared on the territory of the Russian Embassy.

The work of the Young Men Christian Association in the Far East is the topic of the paper by Alexandr Bovkalo (St. Petersburg Theological Academy). In the early XX century the departments of the Young Men Christian Association worked in Siberia and the Far East, in Khabarovsk and Vladivostok. The YMCA was mainly engaged in education and sport activities, the Association organized children festivals, lectures, showed films. With coming of the Soviet rule, the Association moved from the Far East to Manchuria. The department of the YMCA began to function in Harbin in 1918—1919 and its activities were in the focus of debates with the Russian mission in the late 1920s-early 1930s. Some people considered the Association rather harmful for the Russian nationalist movement, while those who tried to defend the organization underlined its cosmopolitan nature. In 1938 the Japanese officials reorganized the work of the gymnasias and college affiliated to the YMCA, and in March 1947 the Chinese authorities closed the Harbin department of the organization. Nowadays there exists an Association Union of those who finished educational establishments of the Harbin department of YMCA, which publishes their periodicals in Sydney, Australia.

The range of the topics discussed as well as the geography of the countries involved widened dramatically, if compared to the previous conferences, at the conference “Orthodoxy in the Far East” held in St. Petersburg in October 17-18, 2003. The most notable outcome of the conference was that it consolidated the results of many years of research conducted by a group of secular scholars and clergy in different cities of Russia. Some of the talks given at the conference were on the topics traditionally pertaining to the history of orthodoxy in China^[4].

Vladimir Myasnikov, full member of the Russian Academy of Sciences (Moscow), suggested a generalized view on the history of orthodoxy in China in the article titled “Notes on the History of Orthodoxy in China”. He underlines that apprehension of the historical experience of cultural adaptation of Christian belief in China has been one of the oldest issues in the world sinology. The key task for Christian missionaries in China which consists in overcoming religious syncretism typical of the Chinese and their traditional xenophobia is just a part of the universal antagonism between the East and the West in its basic meaning.

Christianity first came to China in the form of the ripe heresy, Christological doctrine of Nestorianism,

[4] There were published result of the conference-4th issue of Orthodoxy in the Far East: “Pravoslavie na Dal'nem Vostoke. 4 vypusk: sbornik statey/ pod redakciey M. N. Bogolyobova. — Sankt-Peterburgskii gosydarstvennii universitet”, 2004. — 278 s. Orthodoxy in the Far East. 4 issue: Collection of publications/Edited by M. N. Bogolyobov. - St. Petersburg State University, 2004. — 278 p.

during the Tang dynasty (618—907) brought by merchants of Persian origin. The second wave of Christianity was introduced to China by the Jesuit order that approached the problem of adapting Christianity to Chinese mentality differently, from another angle.

The mid XIX century saw a virtual flow of Protestant missionaries into China who had set up over 100 Protestant organizations by 1932. In the XX century Chinese Catholics acquired institutional and spiritual autonomy (independence), with the state keeping an eye on their activities and using them as a means of establishing strong contacts with Western investors and of maintaining other reforming pursuits.

The second part of Vladimir Myasnikov's paper gives a concise overview of the rising and developing of the Russian Ecclesiastical Mission in Beijing whose activities were not restricted to spreading Christianity in China, but were characterized largely as those oriented to education and research.

The paper by Tatiana Pang (St. Petersburg Branch of the Institute for Oriental Studies, the Russian Academy of Sciences) deals with a number of Manchu documents concerning the Beijing Ecclesiastical Mission mainly focusing attention on the material that can reveal everyday problems of the mission. Most of the documents date from the time of the 10th mission headed by Archimandrite Petr (Kamenskii), they shed light on such matters as scheduled building works, renting of the premises and lands available, lessons of the mission's students. These documents characterize managerial activity of the mission, its relationships with the Chinese authorities and are of vital importance in studying the everyday private life of the Beijing mission.

In his article "The Beijing Ecclesiastical Mission and the Culture Dialog between Russian and China", Nikolay Samoylov (St. Petersburg State University) lays the stress on the need to look into a wider range of issues which can help to determine the place and role of the Beijing Orthodox mission in establishing and developing spiritual relations between the peoples of Russia and China. The necessity to take different aspects of the mission's activity into consideration when examining the process of socio-cultural interaction in the dialog of the two great cultures-Russian and Chinese - hardly needs stressing. The author of the paper advances several topics for further serious analysis, gives a brief outline of the beginnings and forming of the Beijing mission, acquaints with the main sides of its members' work. The importance of the Beijing Orthodox mission as a channel for cultural interaction between the two neighboring countries is specifically accentuated.

The life and work of A. I. Kulchitskii, a hieromonch of the Beijing Orthodox mission and a hierarch of the Russian Orthodox Church, is in the center of attention of another paper by Alexandr Khokhlov (the Institute for Oriental Studies, the Russian Academy of Sciences, Moscow). Hieromonch Alexandr spent in Beijing seven years from 1858 to 1865. In his sojourn there he studied Chinese, customs and traditions of the ethnicities of China, paying special attention to their religious beliefs. These observations resulted in an esteemed article describing marriage customs of the Chinese.

Irina Keydun (the Amur State University, Blagoveshensk) conducts research into another topic connected with the Russian Ecclesiastical Mission in Beijing. The members of the mission made a careful study of the treatise "Li Ji" ("Records of Rituals") as an integral fundamental component of the Chinese civilization. The missionaries worked with two chapters of the treatise—"Zhong Yong" and "Da Xue". The first translation into Russian was done by A. A. Leontiev, a student of the 3rd mission, and was published in 1779 in "Akademicheskoye Issledovaniya" ("Academic research"). There exist handwritten notes that provide convincing evidence that f. Iakin (Bichurin) also worked on the translation of the same chapters and

gave them his interpretation. Later, a member of the 10th mission, Daniil Sivillov, suggested his translation of “Da Xue” and “Zhong Yong” “Chung Yung” which was included in to the collection titled “Quatratureuch, or the Love of Wisdom of the Chinese, in Four Parts”. The manuscripts are dated by 1840—1842.

Translations made by O. P. Voitsekhovskii, a medical practitioner of the 10th Ecclesiastical Mission in Beijing (1821—1830), remained unpublished. In 1847 the same chapters were translated by V. P. Vassiliev, a famous Russian sinologist. All the versions of translations are of high quality and evoke strong interest on the part of foreign sinologists. Most part of the manuscripts, however, is kept in archives and is not open to a wide circle of modern specialists.

The paper presented by Ksenia Speshneva (St. Petersburg State University) introduces into scholarly use a set of documents concerning the fate of Orthodox Chinese who died in Beijing in 1900 during the Yihetuan Movement (Boxer Rebellion). One of the documents is a list of 222 names of the Orthodox Chinese killed in May-July 1900, supplied with their age, gender, marital status and occupation. Along with the list the head of the mission, Archimandrite Innocent sent a request to the Holy Synod asking for permission to fix a memorial date to commemorate the slaughtered Orthodox Chinese and to erect a church on the place of the demolished mission in Beijing. In their positive reply the Synod informed that they saw no hurdle to this (for more detail about the Church of All the Saint Martyrs-see above).

In conclusion to this review we feel safe to state that the four collections of papers which summarize and generalize the work of the five conferences “Orthodoxy in the Far East” can be seen as a notable achievement in sinologist studies. Research done in this field, efforts of the scholars laid the foundation of a complex multifaceted study of the history of Orthodoxy in the Far East and Asia-Pacific countries. Analyzing the activity of the Russian Ecclesiastical missions in the Far East has become an important part in scholarly work of a wide range of schools of thought, scientific centers in Russia^[5]. This aspect of sinology has gradually attracted specialists in various fields-orientalists, ethnologists, theologians, philosophers, linguists-as well as representatives of the Russian Orthodox Church. The role of the ecclesiastical missions in the life of the peoples and countries of the Far East is beginning to take more clearly-cut shape. A generally expressed opinion is that research in this sphere should become a central topic for deep analytical works, including those of generalizing character.

[5] Samoylov N. A. *Izuchenie istorii rossiiskih duhovnyh missii v stranah Dal' nego Vostoka; osnovnii itogi I perspektivy*// *Pervie nauchnie chteniya “Universitetskaya nauka b issledovaniya hristianstva”*. Sankt-Peterburg, 1999. Str. 20. Samoylov N. A. *Studying history of Russian Orthodox missions in the Far East; key results and further perspective*// *First scientific readings “University science and research on Christianity”*. St. Petersburg, 1999. P. 20.

中文题目:

圣彼得堡远东地区东正教学术研讨会对宗教文化研究的重要贡献

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提要: 1990年至2000年,《东正教在远东》学术会议在圣彼得堡大学举行,为宗教文化研究做出了贡献。会议成果发表在同一命题的4部文献上,包括著名汉学家和宗教学者关于各种议题的文章,他们围绕远东基督教发展的跨学科研究发表了各自的观点。

关键词: 远东, 东正教, 中国的基督教, 俄罗斯教会差会, 神学差传会议

