

**Photo on the cover page:** A 13<sup>th</sup> century "Nestorian" tombstone from Quanzhou, China. Photo by Li Tang

**Conference Organizers:**

Prof. Dr. Dietmar W. Winkler

Dr. Li Tang

Regina Augustin (Management Support)

**Sponsoring Bodies:**

Mayr-Melnhof-Institut für den christlichen Osten, Salzburg

Universität Salzburg, Fachbereich Bibelwissenschaft und Kirchengeschichte

Stiftung PRO ORIENTE

Bundesministerium für europäische und internationale Angelegenheiten

## Conference Program

### Friday, June 7

- 16:00-18:30 Registration at the lobby of St. Virgil
- 18:30-19:30 Dinner
- 19:30 Meet & Greet (in the Cafeteria of St. Virgil)

### Saturday, June 8

#### SECTION I: GEOGRAPHY AND MISSION OF THE CHURCH OF THE EAST

##### Moderator: Prof. Dr. Peter Zieme

- 08:45-09:20 Scott Fitzgerald Johnson, Georgetown University, USA  
*The Westwardness of Things: Literary Geography and the Church of the East*
- 09:20-09:55 Andrew Platt, The Catholic University of America, USA  
*Changing Mission at Home and Abroad: Timothy I Catholicos and the Church of the East in the Early Abbasid Period*
- 09:55-10:30 Mehmet Tezcan, Karadeniz Technical University, Turkey  
*On the Probability of the Spread of Syriac Christianity among the Central Asian and Syr Darian Oghuz Turks in Northern Caucasus*
- 10:30-11:00 Coffee Break

##### Moderator: Dr. Mark Dickens

- 11:00-11:35 David Wilmshurst, Chinese University of Hong Kong, China  
*Beth Sinaye: A Typical East Syrian Ecclesiastical Province?*
- 11:35-12:10 Obeth Thevanesan, Lanka Bible College & Seminary, Sri Lanka  
*Early Persian ("Nestorian" or Syriac) Christianity in Sri Lanka*
- 12:30-14:00 Lunch Break

**Moderator: Dr. Erica C.D. Hunter**

- 14:00 -14:35 Zhang Xiaogui, Jinan University, China  
*Why did Chinese “Nestorians” Name Their Religion Jingjiao?*
- 14:35 -15:10 Roderic L. Mullen, USA  
*The Geographical Context of the Tangtse Inscriptions*
- 15:10 - 15:40 Coffee Break

**SECTION II: TRANSLITERATION AND TRANSLATION OF CHINESE JINGJIAO TEXTS**

**Moderator: Prof. Dr. Max Deeg**

- 15:40 -16:15 Samuel Lieu, Macquarie University, Australia  
*Lost In Transliteration? – The Theological Vocabulary of Christian Texts in Central Asia and China*
- 16:15-16:50 Li Tang, University of Salzburg, Austria  
*Syriac Liturgical Elements in Chinese Jingjiao Documents*
- 16:50-17:25 David Tam, Jingjiao Fellowship, Hong Kong/China  
*Jingjiao Language for Use*
- 18:30-19:15 Dinner
- 19:30-21:00 **The Pro-Oriente Public Lecture:**  
Mar Awa Royel, Assyrian Church of the East, Diocese of California, USA  
*The Sacraments of the Church of the East*

**Sunday, June 9**

- 07:30-09:00 Syriac Liturgy at St. Virgil’s Chapel celebrated by His Grace Mar Awa Royel

**SECTION III: THE CHURCH OF THE EAST IN THE FAR EAST**

**Moderator: Prof. Dr. Samuel Lieu**

- 09:30-10:05 Max Deeg, Cardiff University, UK  
*An Anachronism in the Stele of Xi’an – Why Henanisho?*

10:05-10:40 Yin Xiaoping, South China Agricultural University, China  
*“Chongfusi” and “Jingjiao Si”*: *Study on the Religious Administration in Yuan-China*

10:40-11:10 Coffee Break

**Moderator: Dr. Chen Huaiyu**

11:10-11:45 Martin Tamcke, University of Göttingen, Germany  
*The Account about the Contributions of the Priests of the Church of the East to the Religious Disputations at the Court of the Great Khan*

12:00-13:00 Lunch Break

13:30-18:30 Excursion: “Salzkammergut” (St. Gilgen & Wolfgang Lake)

**Monday, June 10**

**SECTION IV: SOURCES IN SOGDIAN**

**Moderator: Dr. J. F. Coakley**

08:45-09:20 Barakatullo Ashurov, SOAS, University of London, UK  
*Coins and Structures: On the Social Representation of the Church of the East in Sogdiana*

09:20-09:55 Nicholas Sims-Williams, SOAS, University of London, UK  
*A Sogdian Version of the Wisdom of Ahiqar*

09:55-10:30 Chiara Barbati, Vienna, Austria  
*Christian Sogdian Book Culture in the Turfan Oasis*

10:30-11:00 Coffee Break

**SECTION V: THE CHURCH OF THE EAST IN CENTRAL ASIA**

**Moderator: Prof. Nicholas Sims-Williams**

11:00-11:35 Erica C.D. Hunter, SOAS, University of London, UK  
*The Transmission of Christian Texts from Mesopotamia to Turfan*

- 11:35-12:10 Mark Dickens, University of Alberta, Canada  
*More Syriac Gravestones from the Tashkent History Museum*
- 12:30-14:00 Lunch Break
- Moderator: Prof. Dr. Dietmar W. Winkler**
- 14:00-14:35 Francois de Blois, SOAS, University of London, UK  
*Al-Biruni's Account of the Festivals of the Christians, and  
Parallels in the Syriac Service Books from Turfan*
- 14:35-15:10 Ken Parry, Macquarie University, Australia  
*Byzantine-rite Christians (Melkites) in Central Asia and China  
and Their Contacts with the Church of the East*
- 15:10-15:45 Peter Zieme, BBAW, Berlin Germany/Japan  
*The Tale of Ahikar according to a Garshuni-Turkic Manuscript  
from the John Rylands University Library*
- 15:45-16:15 Coffee Break

#### SECTION VI: THEOLOGY OF THE CHURCH OF THE EAST

**Moderator: Dr. Scott F. Johnson**

- 16:15-16:50 Daniel H. Williams, Baylor University, USA  
*Mar Babai as Channel and Transformer of Western  
Trinitarianism*
- 16:50-17:25 Dietmar W. Winkler, University of Salzburg, Austria  
*How did the Monks from China Influence the Sacramental  
Theology of the Church of the East?*
- 17:25-18:00 Garry M. Y. Pang, Oxford, UK  
*Daqin Jingjiao Sanwei Mengdu Zan: A Masterpiece of Chinese  
Hymn and Chinese Contextualized Theology in the Tang  
Dynasty*
- 18:30-19:15 **Dinner**

**Tuesday, June 11**

**SECTION VII: JINGJIAO IN ASIAN RELIGIOUS CONTEXT**

**Moderator: Dr. Chiara Barbati**

- 08:45-09:20 Ge Chengyong, Cultural Relics Press, China  
*A Comparative Study on the Jingjiao Angel Images and the Buddhist Flying Apsaras*
- 09:20-09:55 Todd Godwin, SOAS, University of London, UK  
*'Eunuchs for the Kingdom of God': The Significance of Jingjing/Adam and Tantric Buddhist Master Prajna Working Together in 787*
- 09:55-10:30 Zhu Donghua, Tsinghua University, China  
*"Ying" (應 Nirmāṇa): A Case Study on the Translatability of Buddhism into Jingjiao*
- 10:30-11:00 Coffee Break

**Moderator: Dr. Glen Thompson**

- 11:00-11:35 Huaiyu Chen, Arizona State University, USA  
*Jingjiao and Daoism: New Evidence from the Dunhuang and Turfan Collections in Kyoto and Berlin*
- 11:35-12:10 Neil Schmid, USA/China  
*Christian Analogia in Chinese Esoteric Buddhism: Enacting the Word*
- 12:15-14:00 Lunch Break

**SECTION VIII: TRACES OF JINGJIAO IN CHINA**

**Moderator: Prof. Dr. D. H. Williams**

- 14:00-14:35 Shinichi Muto, Daito Bunka University, Japan  
*The Exorcism in the Newly Found Khara-Khoto Syriac Document*
- 14:35-15:10 Wang Yuanyuan, Sun Yat-sen University, China  
*Persian Tirthaka of Xizhou Uighur Kingdom from the Time of the Five Dynasties to the Early Song Period*

15:10-15:45 Coffee Break

**Moderator: Dr. Ken Parry**

15:45-16:15 Dale Albert Johnson, Ningxia College for Minorities, China  
*Evidence of Syriac Crosses in Southwest China*

16:15-16:50 Glen Thompson, Asia Lutheran Seminary, Hong Kong/China  
*Did Christianity Come to Han-China?*

18:30-19:15 Dinner

**Wednesday, June 12**

Departure after Breakfast

Observers:

Rev. Narsai Youkhanis (Australia)

Dr. J. F. Coakley (Cambridge University, UK)

Dr. Ronald Kydd (Tyndale Seminary, Toronto, Canada)

Prof. Dr. Charles Nienkirchen (Ambrose University College, Canada)

Ms. Zhu Li (University of Konstanz, Germany)

Deacon Younan Michael (London, UK)

## Abstract

### SECTION I: GEOGRAPHY AND MISSION OF THE CHURCH OF THE EAST

Scott Fitzgerald Johnson, Georgetown University, USA

#### ***The Westwardness of Things: Literary Geography and the Church of the East***

The focus of recent research on the Church of the East has been on its real-world contacts with Central Asia and China. Nevertheless, in East Syriac literature of the seventh through tenth centuries, particularly monastic historiography, there is a persistent theme of travel to the West, both for pilgrimage to the Holy Land and Egypt and for ecclesiastical embassies. Paradoxically, there is also an awareness among these historians—esp. Thomas of Marga and Isho‘dnah of Basra—that they are “in the West” by comparison to their confrères in Central Asia and China. This paper will examine how these writers, in telling the late antique history of the Church of the East, depend on an imaginary yet accepted geography which helps situate their narratives in the Christian *oikoumene*. This known world is familiar yet it has expanded beyond their inherited models.

Andrew Platt, The Catholic University of America, USA

#### ***Changing Mission at Home and Abroad: Timothy I Catholicos and the Church of the East in the Early Abbasid Period***

When political power in the *Dar al-Islam* shifted to the newly erected city of Baghdad, in the heart of Church of the East homeland, the leadership of the Eastern Church found themselves in a position bearing great potential, both positive and negative. Building on the work of scholars such as Fiey and Reinink, as well as others, this study investigates ways this shift in political structure enhanced prospects for the Church of the East as well as how, under the leadership of Timothy I, it forced them to adapt their strategies concerning their ecclesiastical mission both at home and abroad.

Mehmet Tezcan, Karadeniz Technical University, Turkey

#### ***On the Probability of Spreading of Syriac Christianity among the Central Asian and Syr Darian Oghuz Turks in Northern Caucasus***

Since the first century AD some Hunnic or Oghuz groups in the northern shores of the Caspian Sea were mentioned as Ounni or Ous (Oghuz?) in written sources. Historically they firstly appeared in those regions in 350s. In Armenian sources and the Syriac chronicle such as Pseudo-Zachariah Rhetor, some Hunnic and Turkic peoples are mentioned as Christians. Meanwhile, the Khazars had also adopted Judaism in those regions. “Nestorian” (Syriac) Oghuz groups along the Syr-Daria River might adopt Christianity not only by the way of Sasanian Iran but also by the Northern Caucasus region. In the paper I will try to describe some of these probabilities.



David Wilmshurst, Chinese University of Hong Kong

***Beth Sinaye: A Typical East Syrian Ecclesiastical Province?***

This paper will consider the ecclesiastical organisation of the East Syrian mission in T'ang China in the context of the Church of the East's administrative arrangements for its provinces in the mission field. It will discuss how these provinces were administered between the seventh and ninth centuries, focusing particularly on the reforms of Timothy I (780-823) which distinguished between 'interior' and 'exterior' provinces. The paper will argue that the East Syrian mission in China was organised as a typical exterior province, subject to the oversight of the central authorities in Baghdad and enjoying only limited autonomy.

Obeth Thevanesan, Lanka Bible College & Seminary, Sri Lanka

***Early Persian ("Nestorian" or Syriac) Christianity in Sri Lanka***

Research indicates that a strong Christian influence was prevalent in Sri Lanka during the Anuradhapura Kingdom in the 5th and 6th centuries AD. Research also indicates that the Christianity of that period was of Persian and Syrian origins, which gives credence to the fact that Christianity practiced during this period was rooted in Nestorian practices. According to Dr. Senarath Paranavitana, it is clear that the Anuradhapura Kingdom had a period of Christian domination and resulted in an indigenous Christian community during that period.

Zhang Xiaogui, Jinan University, Guangzhou, China

***Why did Chinese "Nestorians" Name Their Religion Jingjiao?***

Before 745 Christianity in Tang China was always known as Bosi jiao , the "Persian Teaching", but thereafter the government changed it to Da Qin jiao , the "Teaching/Religion of the Great Qin", adopting a centuries-old geographical term already used to label the classical world of Greece and Rome as it appeared to Chinese eyes. However Chinese Nestorians even named their religion Jingjiao besides Da Qin jiao. Especially Jingjiao was often used in their own religious sutras. As it is well known that Jing is a familiar ancient Chinese word, which shows that Nestorianism was removing its foreign religious title and gradually absorbed into the Chinese society so that it could spread in ancient China more smoothly.

Roderic L. Mullen, USA

***The Geographical Context of the Tangtse Inscriptions***

Since the early 1900s inscriptions on boulders at Tangtse, Ladakh, have been known. They are written in Sogdian, Arabic, and other languages, and are sometimes found in close proximity to inscribed crosses of distinctive East Syrian shape. The present paper takes advantage of survey reports from the 1800s (before the age of motorized travel) and written accounts from the 1900s to examine the geographical setting of Tangtse, its advantage for merchants and soldiers, and the variety of inscriptions. It will be shown that Tangtse offered a hospitable refuge for travelers of many backgrounds and that it should not surprise us to find crosses inscribed there.

## **SECTION II: TRANSLITERATION AND TRANSLATION OF CHINESE JINGJIAO TEXTS**

Samuel N. C. Lieu, Macquarie University, Australia

### ***Lost In Transliteration? – The Theological Vocabulary of Christian Texts in Central Asia and China***

Christianity, like Manichaeism, travelled across Central Asia with a baggage of terms and concepts which originated in a Greco-Aramaic milieu. Yet the Nestorian Christian texts in Chinese are remarkably free from transliterated terms from ‘western’ languages compared to Manichaean texts in Chinese. This lecture will attempt to look at how certain key Christian terms and concepts such as ‘God’, ‘creator’, ‘saviour’, ‘salvation’, ‘heaven’, ‘crucifix’, ‘crucifixion’, ‘resurrection’, ‘ascension’ etc. are rendered into Chinese and to see whether their journey across Central Asia had affected their meanings and functions.

Li Tang, University of Salzburg, Austria

### ***Syriac Liturgical Elements in Chinese Jingjiao Documents***

In the Chinese Jingjiao manuscripts discovered in Dunhuang as well as the “Nestorian” inscriptions of Xi’an and Luoyang, many Syriac liturgical elements and vocabulary are present. This paper attempts to identify some of the liturgical books listed in Zunjing, one of the Dunhuang manuscripts and discusses the significance of translating the Syriac liturgy into Chinese by the early Jingjiao Christians in China.

David Tam, Jingjiao Fellowship, Hong Kong, China

### ***Jingjiao Language for Use***

The Jingjiao language (terms and expressions) has not been in use for over 11 centuries until October 2012, when it was used by congregations during Eucharist liturgies celebrated by His Grace Mar Awa, Bishop of California and Secretary of the Holy Synod and President of CIRED, of the Assyrian Church of the East, in China and Hong Kong. The congregations were referring to a Chinese translation of the Liturgy of Mar Addai and Mar Mari, prepared by the author of this paper at the request of Mar Awa. The translation incorporates some Jingjiao terms and expressions. This paper introduces this translation, its approach, and highlights that a language, however archaic once, can become vibrant again, if it is used, in fellowship, in communion. The author hopes that one day, not just the individual terms and expressions of Jingjiao, but each of the Jingjiao documents indeed, can again be in use, releasing its full meaning.

## **SECTION III: THE CHURCH OF THE EAST IN THE FAR EAST**

Max Deeg, Cardiff University, UK

### ***An Anachronism in the Stele of Xi’an – Why Henanisho?***

The inscription on the Xi’an stele from the beginning of the year 781 still gives the name of the patriarch of the Church of the East as Henanisho who had already died before the disputed consecration of his successor Timothy I in the year 780. The

paper will address this chronological problem and propose an explanation in the context of the Jingjiao community in the wider political situation of the Tang empire and of the events around the succession of Henanisho.

Yin, Xiaoping, South China Agricultural University, China

***“Chongfusi” and “Jingjiao Si”: Study on the Religious Administration in Yuan-China***

Focusing on the governmental department of Christians, “Chongsusi”, in the Yuan Dynasty, the article reviews briefly the founding and development of “Chongfusi” firstly, and then it outlines four officers of “Chongfusi” during the Yuan dynasty. Meanwhile it also discusses the history and role of the local Christian officials, “Zhangjiaosi”, at that time. Furthermore, it also investigates the failure in provincial dissemination of Eastern Christianity in China.

#### SECTION IV: SOURCES IN SOGDIAN

Barakatullo Ashurov, SOAS, University of London, UK

***Coins and Structures: On the Social Representation of the Church of the East in Sogdiana***

The significant presence and influence of the Christianity in Sogdiana is attested by both material culture products (coins, architecture, and various small finds) and textual evidence, principally written in Sogdian. This paper discusses the social representation of Christianity in Sogdiana by assessing the symbolic and social roles of the numismatic and architectural/archaeological evidence. Both categories of material evidence categories stem from excavations carried out in Sogdiana. In relation to this evidence the paper will also address the issue of local patronage and ‘material’ contextualization of Christianity in dominantly Zoroastrian Sogdiana.

Nicholas Sims-Williams, SOAS, University of London, UK

***A Sogdian Version of the Wisdom of Ahiqar***

A Sogdian translation of the Wisdom of Ahiqar was recently discovered amongst the Christian fragments of the Berlin Turfan collection. The Sogdian text includes several maxims which are missing from the Syriac; in some cases these are attested in the Arabic, Armenian or Slavonic versions, or even in the Aramaic papyrus from Elephantine, the most ancient text of all, showing that they must derive from an older form of the Syriac text. This is one of many cases in which the Christian manuscripts from Turfan preserve texts or readings which are no longer attested in the surviving Syriac manuscripts.

Chiara Barbati, Vienna, Austria

***Christian Iranian Book Culture in the Turfan Oasis***

In the Turfan oasis, during late Antiquity and the early Middle Ages, Christian Iranian, i.e. Sogdian, communities coexisted in an heterogeneous environment with Manichaean and Buddhist communities. Contrary to the two last-mentioned religious

traditions, the Christian Sogdian one continues to be largely neglected, at least from the point of view of its manuscript tradition *lato sensu*. This is all the more surprising as it consists of a relatively small yet substantial *corpus* of circa 500 fragments in Sogdian language in Syriac script and 50 fragments in Sogdian language in Sogdian secular script which is crucial for understanding the presence of the Syriac Christianity in China and Central Asia.

After a brief introduction focusing on the most salient features of this *corpus*, the paper will aim at discussing the necessity of a broader cultural contextualization which must include, above all, a codicological study – never done on this material- in its own right as well as in comparison with the Syriac manuscript tradition. The latter point is motivated by the fact that the Sogdian religious tradition results from translation from the Syriac one. In fact, the Christianization of Central Asia passed through an intensive translational activity, which included making choices of language, script and images.

## **SECTION V: THE CHURCH OF THE EAST IN CENTRAL ASIA**

Erica C.D. Hunter, SOAS, University of London, UK

### ***The Transmission of Christian Texts from Mesopotamia to Turfan***

This paper focuses on the Syriac fragments from Turfan to probe the transmission of literary genres from Mesopotamia. The selection of genres in Syriac, as opposed to those in Christian Sogdian, highlights the robust links that were maintained with the traditional milieu of East Syrian Christianity, over and above the cultural assimilation that the Church of the East underwent in its Central Asian dioceses.

Francois de Blois, SOAS, University of London, UK

### ***Al-Biruni's Account of the Festivals of the Christians, and Parallels in the Syriac Service Books from Turfan***

Al-Biruni's famous *Chronology* was written in AD 1000. In three consecutive chapters the Muslim scholar discusses the festivals of the Christians: in chap. XV the immovable festivals of the Melchites; in chap. XVI the principles of Easter computus with a description of the movable feasts dependant on Easter; in chap. XVII the festivals of the Nestorians. The greatest part of chapter XVI is missing in the manuscripts used by Eduard Sachau, and is thus not included in his edition or his translation, but it is now possible to supply the missing section from the oldest manuscript. I am at present preparing a new edition and new translation of the *Chronology*. In this paper I will confront some of the information in al-Biruni's book with data on the Christian festivals contained in the Syriac service books found at Turfan, most of which belong to roughly the same period.

Ken Parry, Macquarie University, Australia

***Byzantine-rite Christians (Melkites) in Central Asia and China and Their Contacts with the Church of the East***

I intend in this paper to look at the evidence for the presence of Byzantine-rite Christians, or Melkites as they became known, in Central Asia and China in the period from the sixth through to the fourteenth century. We need first of all to identify who these Christians were and then to discuss how they came to be in Central Asia and China. Unfortunately the answer to both these questions is not that straightforward, given that the sources that reference them are rather limited and diverse, and that there is meagre evidence thus far from archaeology. It does not appear that Melkites can be identified by anything resembling this name in the Chinese sources, so we are largely reliant on Greek and Arabic documents for information about them. However, that being said there is sufficient material to make some headway in establishing certain facts about them and their contacts with the Church of the East.

Peter Zieme, BBAW, Berlin Germany/Japan

***The Tale of Ahikar according to a Garshuni-Turkish manuscript of the John Rylands Library***

Walter Heffening inaugurated the research of Garshuni-Turkish texts from Turabdin and other regions of the Ottoman Empire, but after the WW II the study of this literature came to an end. Such texts give some insights into the literature of bilingual Christians, and therefore it is encouraging to see that in recent years some scholars of Turkey, Europe and America restarted the research of this special field of garshunology. The manuscript to be discussed here is probably from the 19th century. The Sogdian texts recently edited by Nicholas Sims-Williams are a clear testimony that the Ahikar tale as a piece of the Near Eastern wisdom literature even spread to medieval Central Asia where the Church of the East had a foothold. Inspired by Sims-Williams' work I tried to find an Old Uigur version, but as my search failed, my paper introduces an Ottoman version of the Ahikar tale written in the Syriac script.

## **SECTION VI: THEOLOGY OF THE CHURCH OF THE EAST**

Daniel H. Williams, Baylor University, USA

***Mar Babai as Channel and Transformer of Western Trinitarianism***

This essay seeks to show how the extant writings of Mar Babai offer insight into the way the Church of the East continued to draw on western Trinitarian thought while transforming it for reasons indigenous to its own context. The same can be said for Christology, though its differences from the west become more pronounced. Babai's articulation of the Son's "filiation" and "qnome" frames a theological framework that is unique to Nestorian Christianity.

Dietmar W. Winkler, University of Salzburg

***How did the Monks from China influence the Sacramental Theology of the Church of the East***

Strange enough the Church of the East counts “seven” sacraments, a figure developed in the Middle Ages by theologians of the Western scholastic tradition. The latest and most influential East Syriac authors to deal with the issue of sacraments (syr. raze) are Abdisho bar Brikha and Patriarch Timothy II (both 14<sup>th</sup> c.). But how did they get in contact with Western sacramental theology? The paper traces the ways of intercultural theological exchanges between the Latin and the East Syriac Church.

Garry M. Y. Pang, Oxford, UK

***Daqin Jingjiao Sanwei Mengdu Zan: A Masterpiece of Chinese Hymn and Chinese Contextualized Theology in the Tang Dynasty***

*Daqin Jingjiao Sanwei meng du zan* (A hymn of Daqin Jingjiao to praise for the salvation of the Triune God) can be regarded as the most important Chinese hymn. In addition, it is one of the most important Jingjiao documents to reflect the earliest Chinese contextualized theology. This paper is trying to re-compose the hymn with melody which can be sung and to analysis the content of the hymn from the theological perspective.

**SECTION VII: JINGJIAO IN ASIAN RELIGIOUS CONTEXT**

Chengyong Ge, Cultural Relics Press, China

***A Comparative Study on the Jingjiao Angle Images and the Buddhist Flying Apsaras***

The cross is an important symbol of Jingjiao and the angel image is the typical symbol of early Christianity. The academia believes that the Oriental Churches took the Buddhist flying apsaras image as their angle image when they began conducting missionary activities in China. Nevertheless, after a study on the Cross with Curled Dragons carved on the *Stele of the Diffusion of the Brilliant Teaching from Da Qin to China* unearthed in Xi’an and a pair of “flying apsaras” on the Jingjiao stone pillar unearthed in Luoyang, a conclusion can be made that the Jingjiao cross flanked by flying angels on either side gives its followers an emotional and psychological attachment, bringing them closer to the Christian symbolism. The combination of artistic expression and spirituality creates a symbol that is unforgettable to the followers of this faith.

Todd Godwin, SOAS, University of London, UK

***‘Eunuchs for the Kingdom of God’: The Significance of Jingjing/Adam and Tantric Buddhist Master Prajna Working Together in 787***

The role of eunuchs in the Tang court and military has been ably studied by scholars throughout the 20<sup>th</sup> century. This work benefits scholars of the late Tang Church of the East. Following the An Lushan rebellion (755-763) close links were forged between Buddhists in the Esoteric/Tantric tradition, the empire’s non-Han,

and the military. Church leader Adam/Jingjing and Esoteric Buddhist Prajna worked together to produce a translation of the *Prajnaparamita Sutra* in 787 in this connection. Did the church do this because it was finding its options limited by the rise of Islamic Central Asia, as has been proposed within some of the recent scholarship?

Zhu, Donghua, Tsinghua University, Beijing, China

***“Ying” (應 Nirmāṇa): A Case Study on the Translatability of Buddhism into Jingjiao***

Jingjing (Adam) was the most important Christian translator and theologian in Tang China. In 786, Jingjing was invited to co-operate with the Kapisa monk-scholar Prajna to translate the *Satparamita Sutra*. Jingjing developed increasingly a profound understanding of Buddhism from his connection with Buddhist monks and scholars, and made a base for his terminological and theological construction in a Buddhist Context. A typical example of his effort on the Buddhist-Christian translatability is Yingshen (Nirmana-kaya), which was transplanted to denote the second person of the Trinity. We can analyze the theological basis of Jingjing’s transplantation of Ying (Nirmana) through the comparative study of (1) the fundamental motif of Ying (response), (2) the universality of Ying and (3) the soteriological elements in the enactment of Ying. Jingjing’s transformation is important and meaningful in comparative religion and comparative theology.

Huaiyu Chen, Arizona State University, USA

***Christianity and Daoism: New Evidence from Kyoto and Turfan***

This paper deals with newly published manuscripts from the Haneda collection in Kyoto and newly identified Syriac-Chinese bilingual fragments from Turfan. It attempts to cast new light on the connection between Christianity and Daoism by analyzing Daoist terms that appeared in Chinese Christian manuscripts such as *Zhixuan anle jing*, and some others. Many fragments of the Daoist text *Taishang zhenyi benji jing* has been found in Turfan. The terms and idea of the Dao-nature as it was depicted in *Taishang zhenyi benji jing* could be also found in *Zhixuan anle jing*.

Neil Schmid, USA/China

***Christian Analogia in Chinese Esoteric Buddhism: Enacting the Word***

Much attention has been paid to the Tang Dynasty Nestorian stele erected in 781 in Chang'an and more recently to material objects such as "stone pillars" as examples of indigenous Chinese cultural forms instrumental in communicating Christian doctrine in China. A new discovery, however, shows that such cultural exchanges were not a one-way street. This paper examines how Christian analogia of the Four Evangelists were adapted into Tang esoteric Buddhism with a strikingly similar symbolism: the Buddha's word as logos. Illustrations will include images from Dunhuang cave paintings and discussion of the sole surviving analogion, preserved in the Shōsōin collection in Tōkyō.

## SECTION VIII: TRACES OF JINGJIAO IN CHINA

Shinichi Muto, Daito Bunka University, Japan

### ***The Exorcism in the Newly Found Khara-Khoto Syriac Document***

We, a project team of Japanese and Chinese researchers, have studied 228 Khara-Khoto manuscripts other than those in Chinese and in Tangut, which were newly found by an Inner-Mongolian archaeological research team in China in 1983-84. Among them, the present speaker identified 1 manuscript as Syriac. As to the contents, the core thought in this manuscript derives from early Syriac Christianity. In this paper, practical aspects of the document are dealt with. Especially the exorcism is focused on, for characteristic is the presence of many magic-related words. This is approached from soteriological, charismatic, demonological, spiritual, and cultural points of view.

Wang Yuanyuan, Sun-Yat sun University, Guangzhou, China

### ***Persian Tirthaka of Xizhou Uighur Kingdom from Time of the Five Dynasties to the Early Song Period***

It is recorded in Chinese historical sources that a Persian thīrthaka paid tribute to the Northern Song Dynasty as envoy of the Xizhou Uighur Kingdom. Referring to some related materials dated from the Five Dynasties to the early Song period, I conclude that the Persian thīrthaka was a Nestorian priest. The bias of Chinese historians viewing Nestorians as thīrthaka may be originated from *Lidai Fabao Ji*, a classic of Zen Buddhism of the Tang Dynasty. Contrary to the dismal condition in the Central Plains, from 9<sup>th</sup> – 10<sup>th</sup> century, Jingjiao developed steadily in the regions from Semiriče to Dunhuang, and especially in Qocho.

Dale Albert Johnson, Ningxia, China

### ***Evidence of Syriac Crosses in Southwest China***

The Xi'an-Fu Stele erected in 781 A.D. China mentions the presence of Christian churches in every province. It specifically mentions churches in the Sichuan province of Southwest China. In 2011 the author identified a distinctive Syrian-style cross in the ancient town of Ciqikou district of Chongqing. This led to the identification of other stone cross designs and images most likely associated with a Christian ruin.

Glen Thompson, Asia Lutheran Seminary, Hong Kong, China

### ***Did Christianity Come to Han-China?***

In 2001 Wang Weifan, a retired professor from Nanjing Seminary, published an article with supposed evidence that St. Thomas evangelized in China in the first century. Wang's theories were taken further in a 2008 book-length study by Pierre Perrier and Xavier Walter. I will examine the archaeological evidence produced by these writers and the inherent probability of any significant Christian presence in China during the earliest period. In particular I will examine the evidence of a Christian use of the trade route from the Pacific to Luoyang featured in these theories.





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