

Mission of Russian Orthodox Church in Kazakhstan in the XIX Century: Activity, Expectations and Results

Z. Sadvokasova Tulehanovna

Abstract—The focus of this research is in the area of the soviet period and the mission of the Russian Orthodox Church in Kazakhstan in the XIX century. There was close connection of national customs and traditions with religious practices, outlooks and attitudes. In particular, such an approach has alleged estimation by Kazakh historians of the process of Christianization of the local population. Some of them are inclined to consider the small number of Christening Kazakhs as evidence that the Russian Orthodox Church didn't achieve its mission. The number of historians who think that the church didn't achieve its mission has thousand over the last centuries, however our calculations of the number of Kazakhs who became Orthodox Christian is much more than other historians think. Such Christians can be divided into 3 groups: Some remained Christian until their deaths, others had two faiths and the third hid their true religions, having returned to their former belief. Therefore, to define the exact amount of Christening Kazakhs represented a challenge. Some data does not create a clear picture of the level of Christianization, constant and accurate was not collected. The data appearing in reports of spiritual attendants and civil authorities is not always authentic. Article purpose is illumination and the analysis missionary activity of Russian Orthodox Church in Kazakhstan.

Keywords—Russian expansion, Christianization, tsarism, Russian Orthodox Church in Kazakhstan, neophytes.

I. INTRODUCTION

DISCREPANCY of scales of process Christianization of Kazakhs and its results causes an interesting problem: and why so happens? What is the main reason of such discrepancy: in an inefficiency of activity of Russian Orthodox Church, attendants and missionaries or indifference, immunity of Kazakhs to religious ideas and propagation? And why Kazakhs, after the lapse of more than two and a half centuries when Islam in Kazakhstan was superseded by Orthodoxy and the Russian government, then by scientific atheism and the Soviet mode, nevertheless, remained Moslems?

The role of Russian Orthodox Church in the colonizer policy of tsarism has not received due illumination in the Soviet historical science. And the principal cause of it consists

in methodological installations. On the one hand, process of occurrence of Kazakhstan under structure of Russia was characterized as a whole progressive, thus was invariably underlined educational, civilizing a role of Russian culture. On the other hand, the negative relation to any religion considered as an antithesis to militant atheism of communistic ideology took place. Therefore statement of a problem about a role of Russian Orthodox Church in the course of joining of Kazakhstan to Russia was impossible. From class positions Orthodoxy and Islam were considered as allies, as helpers of ruling classes in operation of workers of weights. Thus, resistance of Kazakhs Christianization could be interpreted, and not as reactionary, only within the limits of class struggle, in a separation from the general policy of colonization of Kazakhstan. Owing to an obvious paradoxically and an ambiguity, these questions were simply ignored in the Soviet historical literature.

II. THE COURSE OF MISSIONS OF RUSSIAN ORTHODOX CHURCH

The amount of the Kazakhs who have accepted Christianity according to official figures - General population census of the Russian empire of 1897 makes 660 persons. On the basis of revealed documents, there were 2659 persons [1].

The initial phase of colonization of Kazakhstan (XVIII - beginning of XIX century) was to establish a Russian protectorate above its territories through active construction of Russian fortresses. To replace them at the head of the newly formed administrative territorial units placed Russian governor-general. Some of them were non-Russian names, but were written as Russian. It should be emphasized that the officials of the regional and district scale, after the elimination of the Khan's authority did not allow any of the representatives of the Kazakh aristocracy, white bone - Chingizid.

The consequences of the changes reflected in the course of life of all connected people, including Kazakh. "This event has a stress, crisis, turning point in his life. Familiar of landmarks stopped working, and the new models just yet formed, and often in conflict with the old." [2]

Indeed, gaining a certain area, especially in the southern regions of Kazakhstan, commanders' reprisal tried to impress the local population, that any manifestation of discontent will be severely punished.

As Kolpakovsky G.A. noted in his memoirs - General of Infantry, a member of the conquest of Central Asia, "lays the

Z. Sadvokasova Tulehanovna is with the faculty of History, archeology and ethnography, al-Farabi Kazakh National University, Almaty 050040, Kazakhstan (phone: +7 (702) 3143509; e-mail: tungatar-k@mail.ru).

This work was supported by the grant of the Committee of Ministry of Education and Science of the Republic of Kazakhstan № 0173 GF on "Kazakhstan in the Russian Empire: the history of relations between the colonies and the metropolis."

foundation for the ordering on the edge of a civil", determined by the ratio of Russian power to the indigenous population, its property, religion, customs and traditions. This was reflected in the demonstration Winning. "A handful of our troops broke superior force. It is visible, clear superiority over help people learn to view Russian, as a being, as it were of higher level than the native. Penalties for those killed during World soldiers and Cossacks differ special severity. If the offender was not, then the answer is sometimes brought the entire male population of the village, where the victim was found. Immediately taken severe measures Russian power in Turkestan reached that killing of our soldiers and Cossacks were very rare." [3]

In these circumstances, the Russian colonial administration had various problems related to the establishment and consolidation of the positions of the autocracy in the territory inhabited by Kazakhs. One is the spread of Orthodoxy among the "heathen," "unfaithful Muslims," "neutral nomads" (and similar characteristics of the indigenous population) - Kazakhs.

Expected spreading Christianity in the vast territory, included not only Kazakhstan, but also other parts of the Russian Empire. In anti-Muslim missionary collection specified route preachers of Orthodoxy: "... from Orenburg to Tashkent, and from there through the faithful continue to Omsk - the way Christianity is slated - Christian cross glows through a long distance in the deserts of Central Asia." Loyalty to the chosen path, according to the missionaries, confirmed by the history - on it was ancient conquerors: Genghis Khan, Arabs, Timur and Babur [4].

That is, the task was to bring the population under the gonfalons of Orthodoxy of other faiths worshipping other gods. Clear that in this case all the levers of influence on the consciousness of the indigenous population were in the hands of the Russian Orthodox Church and its ministers. Orthodox preachers claimed that modern civilization is alive and kept by Christian ideas, connecting with her all the highest principles of modern culture. Urging Kazakhs to Orthodoxy, they emphasized: "...the Christian religion rather revive a nomad for a better life than the one scientific education" [5].

The Orthodox Church has been one of independent streams of colonization, and had its goals and objectives. Together with the state, she participated in the cultural and administrative-territorial development of the region and moved to Kazakhstan church-state superstructure.

The position of the Russian Orthodox Church is determined by several laws adopted by kings. Under Peter the Great the most important articles of the "spiritual rules" were included in the "Code of Laws." It contained a religious justification of imperial power, and secured with an old union of the Orthodox Church and the autocratic state. This gave the right to dispose of the sovereignty of church affairs and to pursue religious dissent.

Law permitted to practice in Russia all religions if they are loyal to autocracy. Christian faith was superior to non-Christian, Orthodox - in front of all the others. The law allowed the transition from non-Christian faiths in the

Christian and of the "heterodox" in Orthodoxy. Transitions in the opposite direction were forbidden [6].

These are all the essential role of the Church in the formation of ideological consciousness, in meeting which was attended by "about a quarter of million priests" [7]. Church policy of Russian tsarism was directed to the "summing up of all foreigners and all the Gentiles to the denominator of the" Russian nation "and" orthodoxy "and is one of the basic precepts of the tsarist autocracy [8]. As a kind of motto for the Orthodox clergy, he defended many of their actions, and cultivated permissiveness.

Tsarism had sought to use the church in their colonial plans. Russian autocracy in the Orthodox clergy saw one of the pillars of his power in Kazakhstan. As he wrote at the beginning of XX century priest Ryuminsky (SR on political orientation), the Russian Church "since then, when Peter the Great was finally produced its device has ceased to be what it should be according to the teachings of Christ - assembly of believers"[8]. It seems that for the period studied church clergy themselves ignored or 'forgotten' their true purpose.

The Union of the Russian Orthodox Church and of tsarism had been formed for a long time. The state as an organ of political power in the church saw a well-oiled mechanism of ideological influence on the masses. The church, in turn, was in need of financial support from the state and its influence in society. No coincidence pillar of Orthodoxy, an official for special assignments and editor of the journal Skvortsov missionary in his missionary Revue wrote in 1906 that the demand for freedom and compulsion in religion is to undermine the Russian state, as the "cohesion of the state and the church is too big in the Orthodox-autocratic Russia to reject one, do not touch the other"[9].

Therefore, the Russian Orthodox Church has always been devoted to "the throne and the fatherland" and sought to bring these same qualities to the Russian people and foreigners, bringing them under the banner of Orthodoxy. In response to the Russian throne by all means at its disposal to fight with any deviations from orthodoxy, and also helped the church to plant a loyal religious people of the borderlands and the Kazakhs, as well.

One of the first steps toward to attract the Kazakhs in the bosom of the Orthodox faith is buying children from poor Kazakhs by imperial decree of the king's government from May 23, 1808 [10]. Price varied depending on the consistency of mood and the buyer needs the seller. A merchant bought "kirgizenka" for 25 rubles, and another had to pay 150 rubles [11].

In 1825, the mentioned law on the purchase of "Kyrgyz, Kalmyk and other Asians" was canceled, but with a caveat. To replenish the lack of women in Western Siberia was "allowed to buy and barter for nomads girls" [12]. Also they were provided for the bred and money, up to 15 years-old. For access to the marriage, so girls are complete freedom. Further stated that for the best success of the measures were allowed to give cash awards to those who will buy girls from nomads. Formulation costs - "like the cost for the public good needs," that is, they were attributed to "zemstvo duties" [13].

Naturally, the girls were baptized and brought up in a Russian environment, adopting the language, customs and traditions of the Russian people. When the time matured girl, it was hard to remember their roots. She was married to the Orthodox, it was finally lost to the Kazakh society. And Kazakh face could be seen in the church of the faithful Russian people.

In the reform the imperial government to manage the Kazakh lands was given some privileges baptized Kazakhs. In the fourth section, "Kirgiz's Right" Management Regulations in the Ural, Turgay, Akmola and Semipalatinsk regions from 1868 stated:

"247. Kyrgyz, who converted to Christianity, or allowed to remain in their communities, or migrate to the Russian settlements in the wilderness, while preserving the rights provided by the Kirghiz.

248. Kyrgyz converts to Christianity, if they wish, can be attributed to urban and rural communities of all denominations, without seeking prior approval for designated societies "[14].

Analyzing these two points of the Regulations, we can give the following conclusions: Kazakhs are baptized receive the benefits to travel. This was due to the fact that the entry under the gonfalons of Orthodoxy making it virtually impossible to continue living in the same village with yesterday's co-religionists. More often than not baptized or Kazakhs lived apart or tried to approach the Russian community. This program offers were designed to compensate for the rejection of religious outcasts from their own people. Article 33 of the Charter on the prevention and suppression of crime offenses draws attention to the life of neophytes: "All newly baptized suggest going to church not laziness, and especially on Sundays and solemn church and civic days to annual confession and partake of Communion, and how to possibly removed from heterodox traditions "[15]. Implementation of these rules was to strengthen in the minds of the newly-baptized Orthodox way of life, to develop habitual behaviors. At the same time stay converts to Orthodoxy among Russian settlers was to promote the prompt their Russification.

Russian Orthodox priests can be seen in different institutions in their purpose: from schools to prisons. Under Vernenskey prison castle was a church, the ministers who were carrying the "word of God" to prisoners in the difficult moments of their lives but at the same time instructed on the right path and foreigners, which resulted in the desire of some of them to Orthodoxy.

The reasons for them to take this step, in addition to the influence of preachers, apparently, lies in the fact that, far from home (link) they had to live among the Orthodox. Another lies in the fact that the prison guards are usually also Christians and thus to express an opinion to it as co-religionists would be better than a man of another faith. Before the prisoner had to be baptized, the priest instructed: to gather information about a prisoner, to teach him the basic truths of the Christian religion, to test it, what motives he was guided in his will, and, convinced of the sincerity of his desire to hold a christening ceremony. The event was held on "the possibility of a solemn and festive day before or the Sunday liturgy, in

the presence of the prison authorities or other trustworthy witnesses, who then invite, signed in the register to witness the act of baptism" [16]. Thus contained in Vernensky prison, Tyurgen's Kirghiz Alpysbay Mergenbaev was Alexander Mergenbaeva, in confirmation of which the newly baptized in December 1890 was given an extract from the book metric.

Priests performed their work not only among the prisoners. Even they did not neglect sick people. The circumstances of the case on the rite of baptism show that some neophytes to acquire the period of acute ailments. So, one of the baptized Kazakh girls was involved in the bosom of the Orthodox Church during his illness, "suffered a tantrum-epileptic seizures caused insanity and completely oblivion" [17]. Thus, if one of the secret instructions given by the ministers of the Russian Orthodox Church: "No matter where you met people, you will find suffering, and if there is suffering, there is a need of a physician, and if there is a need of a physician, that is an appropriate occasion for preaching "[18].

Was noted that between Kyrgyz, annually make their flocks long migrations for hundreds of miles and eating mostly animal products, to spread Christianity will not be easy because of their routine daily life. Difficulties seen in the fact that "should have been accompanied by the establishment of a nomadic Orthodox clergy from marching church, the authorized positions do not follow" [12].

Given the nomadic way of life, proposed to distribute migrations so that the baptized Kyrgyz experienced no unbaptized, which in turn would be really hard. And in the 50 years of XIX century governor of West Siberia Gasford altogether gone far in his fantasies, to create a special Muslim-Protestant faith, authorizing horse meat, mares mare and even polygamy [19]. But the project was not allowed the government and the Orthodox Church. Even the Russian autocrat angered project "scholar-governor," on which he inscribed: "Religion, as the laws do not compose!" [20] In order to carry out their plans, along with the clergy and missionaries of the colonial administration officials were even contrary to the requirements of their religion for the sake of collecting aliens in the bosom of Orthodoxy.

Main role was assigned to missionaries trying to increase the number of supporters not only by representatives of Russian nationality, but also by bringing in the numbers of indigenous people. Recruitment of missionaries from the local ethnic people highly valued the spiritual authorities. Special attention was paid to the Kazakh women. By the way, the woman-Kazakh, far-reaching plans of the missionaries was to be their supporters, because they have seen that it enjoys a lot of freedom, "does not cover her face from the man and freely allowed into the community, where it has sufficient weight and importance. Reasonably delivered her upbringing in the Russian-Orthodox spirit of it will create our perfect ally "[21].

One of these allies in Uralsk became Kyrgyz woman, after being baptized in 1877, received the name - Maria Kabanova. About the name, she received at birth, is anyone's guess, and since it is available documents does not appear. Apparently, the impact on the individuals involved in missionary activity was so great that she was going to Moscow and requests the

Council of the Orthodox Missionary Society to give her a certificate in the certificate that it is authorized by spiritual authorities involved in the management of the Kirghiz of Mohammedanism in the Orthodox faith. Received, this paper draws Kabanova new faith his people, increasing the number of baptized Kazakhs, for which he received an allowance from the Orthodox Missionary Society, and of course is under his protection [22]. Converts to Christianity Kazakhs were to play the role of "Trojan horse" in the destruction of the ancient traditions, morals, family relations, a barrier to missionaries in their "civilizing" activities.

Convincing illustration of the place prepared for women Kazakh strategic mission is Article 80 paragraph 1 of the Civil Law, "Marriage, were baptized wife Mohammedan terminated, and the former husband of Mohammedan gives commitment that he will not have to be born of this marriage, children, who are to be baptized to the Orthodox faith, lead its law ... "[22]

There is a complete disregard for the traditions and customs of the Kazakhs. As you know, the Kazakhs, that man is the head of the family, and he led his line genealogical roots. Relationships in the Kazakh family were based on mutual respect, with full recognition of the male priority. Humbled by this article, the dignity of man, we must not think that these traditions were unknown to the compilers of Laws.

The more exacerbated the situation is the fact that in Russia related to female representatives were negligent, and therefore do not consider a woman for the "soul" - the person.

But such provisions, unnatural for the Kazakh people, to promote orthodoxy, were insufficient. There were other ways to attract Kazakh men to Orthodoxy. As part of "Mission anti-Muslim" brief essay missionary Tobolsk diocese says that you should use in this case vodka. In order to increase the number of baptized, asked to teach Kazakhs drink alcohol. Since the Kazakhs do not use it, and for that reason cannot make it, the output is to be found in the creation of the Russian-Kazakh families. They will have to prepare to teach alcohol and then drink it. Born of such a marriage, children readily accept Orthodoxy. Therefore, the missionaries were given the task to support both sides, and they generously bestow [23].

An illustrative case is that of the transition Kazakhs from Islam to Orthodox Christianity, which in the short term (2 to 5 April 1896) was prepared for the rite of baptism. However, in October of the same year was heard transmitted to the Regional Court Prosecutor Semirechensk inquiry to retreat to Mohammedanism, enlightened holy baptism, Kirghiz Aisha Kuldzhebekovoy. She was christened being forcibly drunk". [24].

Indeed, the investigation showed immoral behavior of the priest, who for three days this way Gentile converted to the Orthodox" [24]. No wonder that after a short time of baptism wished to return to their former faith. In our view, the circumstances of the case show that the clergy guided the slogan "the end justifies the means", sought to report its highest spiritual authorities of the results of operations for the baptism of the Kazakhs, ignoring moral principles.

Colonial administration officials acknowledged that after the time elapsed since the beginning of the conquest of the territory of Kazakhstan and the end of XIX century, the local population, "the world is not connected by nothing but obedience, and is separated from us all that only makes religion, culture, language and history tradition "[25].

This is attributed to the fact that religious principles differ. If Orthodox faith hardly spread among the Gentiles who do not have a fanatical hatred of other faiths, the more difficult it is to missionaries will have to act to conventional methods in the environment of Islam. Themselves Orthodox priests and missionaries stated that Christianization of peoples, where widespread paganism was "... was of external, not quality ... pastors and flock to each other did not understand the essence of the Christian faith has not been acquired. For many, the conversion to Christianity meant only a change of name, not a conviction. They come with a font with the same pagans "[25].

Quality of baptism was so low that the baptized could not understand the basics of the Christian faith. Sometimes there were cases that the newly baptized did not know or forgot his name received at baptism. In our daily lives consumed old Kazakh name [26]. Many of the baptized admitted that, despite the adoption of Orthodox Christianity in the soul remained Muslims. They applied for permission to them to return to Islam, because to abandon the faith of their fathers and grandfathers could not. Be the priest for "persuasion" did not want to, considering this matter unnecessary and useless [27].

Some of the baptized returned into the previous faith in their old age. In Mohammedanism Syuymende Alpysova after the rite of baptism was Pelageya Petrovna, and reaching the age of 70, asked to return to Islam. Exhortation of the priest were not successful, and the decision taken by personal conviction [27]. Such petitions, in 1914, to the Semipalatinsk governor sent 30 baptized, from different counties area. In most cases, many of the baptized confessed that go for rapprochement with the Orthodox were pushing their various circumstances. But, becoming Christians, they were forced to lead a double life that they strongly depressed. Dualism, in the end, they did not bring peace of reassurance, and even more pressed on their state of mind. No longer able to bear such a burden, they have been asked to return them to their former faith.

Dual faith of Kazakhs did not pass imperceptibly, and for preachers of Orthodoxy, forced to admit that in his conversations with the newly baptized finds out their complete misunderstanding of the words of Christ. When applied to the newly baptized with the question, to whom they pray, they always have to answer as they are several gods, "Where are - one, Jesus - the other, Nicholas - the third, Christ - the fourth" [28]. One gets the impression that they would be assigned a missionary next number, but it was far too mundane, worldly.

In general, the preachers of Orthodoxy got a bad score at the Kazan Missionary Congress that took place June 30, 1910, which stated that "the center of gravity of the struggle of Orthodoxy with other faiths and non-Orthodox confessions based on those same police action" [29]. Sparking protests

luring foreigners to Christianity gifts, called "missionary adventure." Along with these methods, as noted by foreign researcher's religious themes, violence was used and widely used policy of "carrot and stick" [30]. In conclusion, it was emphasized that "the spirit of hatred, intolerance, and medieval, monastic orthodoxy - that's motives, which is used by our missionaries" [29]. These shortcomings in the Christianization of the natives offered to fix and operate by persuasion.

III. CONCLUSION

Russian Orthodox Church in Kazakhstan was an active assistant autocracy in the implementation of colonial policy. Supported by the government and the local colonial administration, orthodox preachers tried numerous ways to spread the Christian faith among the Kazakhs, spiritually enslave him. After all while the people retained their national identity, existed as an independent ethnic integrity, preserving their original culture, he remained free. All measures were powerless - Kazakhs became Orthodox, who saw in the church reactionary force that seeks to destroy the spirit of the Kazakh people.

ABBREVIATIONS

RSAMH - Russian State Archive of Military History
CSA RK - Central State Archive of the Republic of Kazakhstan
RSHA - Russian State Historical Archive
SAOR - State Archives of the Omsk Region

REFERENCES

- [1] Asylbekov M.-A. KH., Zharkenova A.M. The population of Kazakhstan in the late XIX - early XX centuries. (1897-1917). – Almaty: Orkeniyet, 2001.
- [2] Trepavlov V.V. "Big boss". Russian Tsar in the representations of people of Russia XV-XVIII centuries // History. 2005. №3.
- [3] From the memoirs of Kuropatkin "70 years of my life" // RSAMH. F. 165; Op. 1, d. 1742.
- [4] Missionary anti-Muslim collection. Proceedings of the student missionary anti-Muslim department at the Kazan Theological Academy. - Kazan, 1894. - Vol. 20.
- [5] Ostroumov N. Can nomadic people of Asia to the adoption of the Christian faith and the Christian culture? - Issue. 2. - M., 1896.
- [6] Sakharov N.A. History of Russia. From the beginning to the end of XVIII XIX century. - M., 1996.
- [7] Potseluyev V.A. History of Russia. XX century. - M., 1997.
- [8] Bonch-Bruyevich V.D. Russian forces of clericalism. - In. Religion and the Church in the history of Russia. - M., 1975.
- [9] Melgunov S. Church and State in Russia. - M., 1907.
- [10] Kraft I.I. Collection of Laws on the management areas of Akmola, Semipalatinsk, Semirechenskaya, Ural and Turgay. Set of laws. – Orenburg, 1898. - V.II.
- [11] The case of the sale of Kyrgyz children // CSA RK. F.4; Op.1, d.4621.
- [12] Kuznetsov L.A. A brief historical sketch of the city of Petropavlovsk Akmola region. - Petropavlovsk, 1913.
- [13] Pamyatnayaknizhkaadres-kalendarSemirechenskoyoblasti. Sostavildeystvitelnyychlen-sekretarKomitetaV.Ye. Nedzvetskiy. Vernyy. 1905.
- [14] History of Kazakhstan. Collection of documents XVIII - early XX centuries. - Almaty: Kazak universiteti, 2001.
- [15] A set of basic laws of the State of the Russian Empire // RGIA. F.834; Op.4, d.550.
- [16] Dispatch supervisor of Vernensk prison castle// CSA RK. F.294; Op.1, d.10.
- [17] Derogation Kirghiz Sofia Raimbekova from Orthodoxy // CSA RK. F.76; Op.1, d.28.
- [18] Mamashuly A. Missionerlikonerdinkupiyalary // Kazak adebiyeti. – 2001. - 4 mamyr.
- [19] Balkashin N.N. About the missionary in the Altai region and in the Kirghiz steppes.-SPb., 1887.
- [20] Shikhatov I. Faith without confusion / / peasant word.Omskayaoblastnayagazeta. – 1997.
- [21] Miropiyev M.A. State of the Russian natives. – StP., 1901.
- [22] The case of the baptism of Kirghiz // CSA RK. F.707; Op.1, d.16.
- [23] Zhusipova S. Ananyalapazamattynrukhnkotereyik // Aldaspan. - 1999. - №1-2.
- [24] Review of the Akmola region for 1915// CSA RK. F.393; Op. 1, d. 129.
- [25] KudryashovG.Ye. Orthodox Christianization of the non-Russian peoples. In Sat Questions of scientific atheism. – M., 1980. - Issue.25.
- [26] Baptism aliens // SAOR. F.16; Op.1, d.115.
- [27] O vykreshchennykhkirgizovSemipalatinskogouyezda // CSA RK. F.15; Op.1, d.403.
- [28] Kalachev A. Telenguts trip to the Altai. Living Antiquity. Zhivayastarina. - SPb., 1896.
- [29] Popov I. Missionaries and Lamaism // Siberian questions. – 1910. - № 24.
- [30] Robert Jersey, Michael Khodarovskiy. Religion and Empire: Missions, handling, and tolerance // National History. RAN. – 2001. - № 6.