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## THE STUDY OF MISSIONARY WORKS FOR KOREANS AND THE YAKUTS OF RUSSIAN ORTHODOX CHURCH IN THE MID 19<sup>TH</sup> CENTURY (1853-68)

**Abstract.** The purpose of this study is to understand missionary works for aborigines, including Koreans, in Siberia and Far east regions by the bishop Innokenti Veniaminov (И.Вениаминов, 1797-1879) in the mid 19<sup>th</sup> century, in the period of ‘Yakutsk and Blagoveshchensk Orthodox Metropolis (1853-68)’. Eventually, the study is to identify characteristics of missionary works by bishop Veniaminov for immigrants in these regions. Through this study, following conclusions were drawn. First, in terms of the external aspect, missionary works by bishop Veniaminov are also not free from the other missions with national-political nature. However, even though the format of missionary works was national-political, in contents of his missions, an immense number of non national-political missions had been done. The first basis of this opinion was the purity and humanity of the bishop Veniaminov, which were shown in the process of missionary works and missions based on dedication and indigenization (translation of the Bible, the Gospels, a catechism and education of orthodoxy and propagation in immigrants’ languages). Second basis was the resourcing system in missionary works. That is, besides financial aid from The Holy Governmental Synod (Central), in no small number of cases regional synod (regional) or church and diocese had replenished themselves (by selling candles), and in some cases even donations from parishioners had been invested.

**Key words:** Innokenti Veniaminov, Orthodox Church, Yakutsk, Mission for Koreans.

**Аңдатпа.** Зерттеудің мақсаты XIX ғасырдың ортасында, Якутск пен Благовещенсктің православиелік митрополиті (1853-68) кезінде, Иннокентий Вениаминовтың (И.Вениаминов, 1797-1879) аборигендерге, оның ішінде кәрістерге, Сібір мен Қиыр Шығыс аймақтарында миссионерлік жұмыстарын түсіндіру болып табылады. Зерттеу нәтижесінде осы аймақтардағы аборигендерге И.Вениаминовтың миссионерлік жұмыстарының сипаттамаларын анықтау керек. Осы зерттеу жұмысы барысында келесі қорытындылар жасалынды. Біріншіден, сыртқы аспектіні ескере отырып, епископ И.Вениаминнің ұлттық-саяси сипаттағы шығармалары басқа миссионерлік миссиялардан жеке дара емес. Миссионерлік жұмыс форматы ұлттық-саяси болғанымен, оның миссияларының мазмұнында көптеген ұлттық-саяси емес қадамдар да болды. Бұл көзқарас И.Вениаминовтың тазалығы мен адамгершілігімен дәлелденіп, миссионерлік жұмыстары мен миссиялары жанқиярлықпен жергіліктендіруге (Библияны аудару, Інжілдерді, катехизис пен православие саласында білім алу және аборигендердің тілінде насихаттауға) негізделген. Екіншіден, миссионерлік қызметтегі ресурстық (финанстық) жүйенің болуы. Яғни, Киелі Қасиетті Синодтың (Орталық) қаржылай көмегінен басқа, аймақтық синодтар (аймақтық) немесе шіркеу мен епархия (майшамдарды сатып) өздерін толтырырып отырды, ал кейбір жағдайларда тіпті шіркеу қызметкерлерінен қайырмалдықтары да салынды.

**Түйін сөздер:** Иннокентий Вениаминов, Православиелік шіркеу, Якутск, корейлерге арналған миссия.

**Абстракт.** Целью этого исследования является понимание миссионерских работ для аборигенов, в том числе корейцев, в Сибири и на Дальнем Востоке епископом Иннокентием Вениаминовым (И.Вениаминов, 1797-1879) в середине XIX века, в период Православного митрополита Якутска и Благовещенска (1853-68). В конце концов, исследование должно выявить характеристики миссионерских работ епископа И. Вениаминова для аборигенов в этих регионах. В результате этого исследования были сделаны следующие выводы. Во-первых, с точки зрения внешнего аспекта миссионерские работы епископа И.Вениаминова также не свободны от других миссий из-за своего национально-политического характера. Однако, несмотря на то, что формат миссионерских работ был национально-политическим, в содержании его миссий было сделано огромное количество не национально-политических миссий. Первой основой этого мнения была чистота и человечность епископа Вениаминова, которые были показаны в процессе миссионерских работ и миссий, основанных на самоотверженности и коренизации (перевод Библии, Евангелий, катехизис и образование в области православия и пропаган-

ды в языки абориген). Вторая основа – это система обеспечения ресурсов (финансирование) в миссионерских работах. То есть помимо финансовой помощи от Святейшего Правительствующего Синода (Центрального), в небольшом числе случаев региональный синод (региональный) или церковь и епархия пополнялись (продавая свечи), а в некоторых случаях вкладывались даже пожертвования от прихожан.

**Ключевые слова:** Иннокентий Вениаминов, Православная Церковь, Якутск, Миссия для корейцев.

## Introduction

Today bishop Innokenti Veniaminov of Russian Orthodox Church is worshipped as the greatest clergy-missionary in the history of Russian Orthodox Church and as one of the most ideal and exemplary missionary of all religious sects in Christianity. It was unprecedented in the history of missionary works by Russian Orthodox Church that during his missionary works in 1820-30s in Alaska and in 1840-60s in Siberia-Far east regions, for 14 months (1842-43 / 1846-47) he went on extensive missionary trip in his diocese by boat, sleigh and on foot, he baptized and converted the Koryaks, the Chukchas in Kamchatka, where was the hostile region to Russian Empire in that period and the Yakuts society for 10 years, and he did missionary works for immigrants, including Koreans, in Far East region with Blagoveshchensk as the center. Bishop Innokenti Veniaminov left Siberia-Far east regions in late 1860s, where he devoted his entire life. Due to his unprecedented devotional missionary works and achievements as missionary-clergy for 47 years, in 1868 he went into orders as Archbishop of Moscow, and instantly began to lead 'Moscow missionary association of Orthodox Church', and at the same time until his death in 1879 he kept his interest in missionary works in Siberia-Far East regions for immigrants.

Through precedent studies, I already examined the phenomenal aspect of missionary works by Russian Orthodox Church in Far East region for Koreans in the mid 19<sup>th</sup> and early 20<sup>th</sup> centuries (Before the Russian Revolution in 1917) [1]. And based on these precedent studies, I already identified the national-political characteristic of missionary works by Russian Orthodox Church in Far East region for Koreans in that period [2]. However, my precedent studies did not address the specific deeds (missionary devotion and contribution) of bishop Innokenti Veniaminov (И. Вениаминов, 1797-1879, hereafter 'Veniaminov'), which were the fundamental base and power for missionary works in those regions [3]. Hence, in this study I would like to follow deeds of bishop Veniaminov, who was the first bishop of the Kamchatka diocese and played decisive role in formation of missionary system for immigrants in

Siberia-Far East regions, and through this I intend to understand and identify the nature (characteristic) of missionary works by bishop Veniaminov for immigrants. The objective basis on which bishop Veniaminov's missionary works can be the subject of attention and studies is that he had worked at the center of missionary works in those regions in those periods and he was the one who took charge of missionary works. This kind of follow-up study can contribute to understand in larger scheme nature and characteristic of bishop Innokenti Veniaminov's missionary works for immigrants in Siberia-Far East region in those periods, when principle by Russian government to russificate and christianize every groups of immigrants was getting pursued and adhered to.

## Methods

For this study, I used historical records in the local archives as major analysis materials that have never been opened to public in the process of other similar studies or corresponding subject [4]. These historical records have been obtained by myself, have source from National Archive of Saha Republic (Yakutia) (НАРС(Я)) where 'Yakutsk and Blagoveshchensk Orthodox Metropolis (1853-62)' was located, and consist of 11 cases and 100 pages. Furthermore, these records had been written in various forms (mission reports, letters) and most of which were in bad cursive script by bishop Veniaminov himself in 1850~60s, when on the basis of orthodox metropolis in Yakutsk he led missionary works for immigrants in Far East region. In addition, other historical records such as references from collected writings by bishop Veniaminov (missionary reports, letters, diary, travel journal) and corresponding ordinances, reports, newspapers and magazines that are housed in National Archive of Khabarovsk Krai were used as analysis materials.

## Main body

### 1. Missionary works of bishop Innokenti Veniaminov

Innokenti Veniaminov was named as archbishop in 1850. This means that remarkable achievements of Veniaminov's missionary works for native in Alaska and Siberia-Far East regions were recognized and

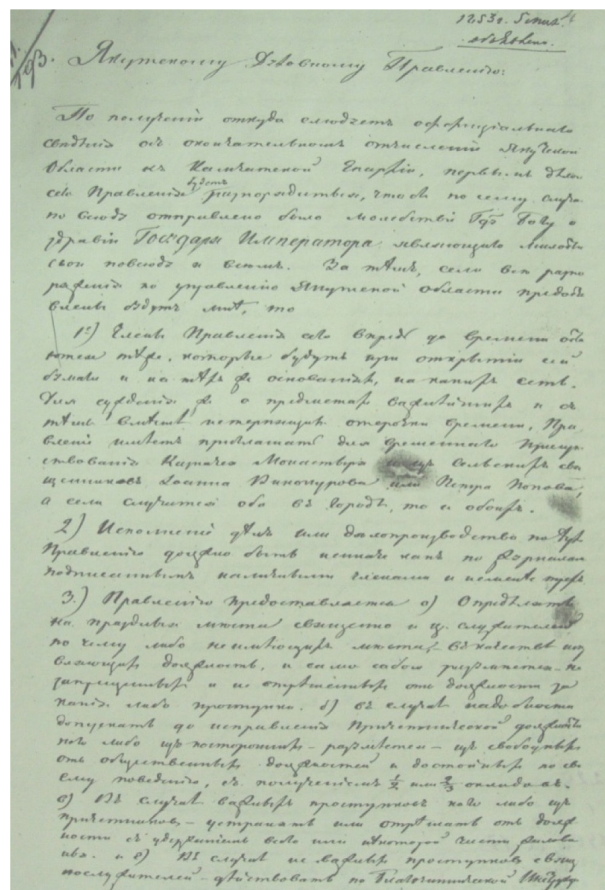
appreciated by leadership of Russian Orthodox Church and Russian government. After that, in 1853 diocese office of Kamchatka diocese moved from Sitka in Alaska to Yakutsk, which is located at the northeast part of Siberia-Far East regions.

This relocation had become the decisive opportunity for systematic and more active missionary works for nearby native tribes and for the Yakuts, which was the biggest tribe in northeastern part of Siberia-Far East regions.

In 1853, even after the relocation of Orthodox Metropolis to Yakutsk (Current capital city of Republic of Yakutia (Saha) in Russian Federation), and even after he was raised to higher position, archbishop Veniaminov never stopped to show his ardor for missionary works for natives. Rather he tried to retain more supports and put them into missionary sites more organizationally by associating with Russian government and leadership of Russian Orthodox Church. The characteristics and the nature of Veniaminov's missionary works for immigrants and resourcing system that functioned significantly in his works are well reflected in 10 years of staying in Yakutsk and his missionary works during that period. From the following deeds can identify more his specific devotional missionary works for the Yakuts.

After his assignment archbishop Veniaminov focused on missionary works for the Yakuts. Furthermore, on the other hand, he expanded missionary works by opening new mission sites among the Golds and the Gilyaks, who lived near Amur river and Zeya river (a branch of river Amur) basins. Due to avant-garde missionary works of archbishop Veniaminov, in 1856 Most Holy Synod (Святейший Правительствующий Синод) also officially approved public missions for immigrants (including natives) in Amur region [5]. The methods of archbishop Veniaminov's missionary works were the same as that he had taken for natives in Alaska in 1820-30s. The status of the Yakuts, which was the largest tribe in that region, was influential that they had played decisive roles in the process of advance to Siberia by Russian government. For example, in the early 18<sup>th</sup> century when the expedition of Bering was on the probe mission in Kamchatka, food, manpower and horses of the Yakuts were mobilized for them and they transported missionaries of Russian Orthodox Church to Kamchatka or government officers, exiles, building equipments for salt manufacturing factories to Okhotsk. In addition, from the middle of 18<sup>th</sup> century they had transported industrialists from Russian-American companies, merchants,

merchandises and cargos to Alaska [6]. Accordingly, archbishop Veniaminov drew a conclusion that only through systemized propagation of Orthodoxy by translating the Bible into Yakut language and through missionary works based on indigenization can lead the Yakuts that was the largest tribe and had great self-respect into Orthodoxy.



[Pic 1] Instruction from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 1851.5.29

However, things were in difficult situation. In the middle of 1840s during his 2 times of missionary trip Veniaminov and the Yakuts already made contact. But the level of orthodoxy knowledge among the Yakuts was still stayed in low since they had converted because of the gifts and yassa exemption and priests had rarely visited them. In addition, heathen beliefs and conventions still had been seen in many parts of their life [7]. This was resulted from the missionary policy that is altered in 1820s. That is, Russian government had put more interest in true christianization of natives to solidify empire's border areas, and as a result compulsory conversion and tolerant christianization policy in the late 18<sup>th</sup> century had been abolished. Instead, conversion had been done by persuasion and economic profit, and since 1826 exemptions from tax

and yassa for 3 years were officially given to new converts[8]. Therefore, archbishop Veniaminov tried to apply new missionary methods that can move the Yakuts' heart fundamentally. First, archbishop Veniaminov commenced to tighten disciplines among missionaries in each regions. He had ordered synod under Yakutsk Orthodox Metropolis (Якутское Духовное Управление) to dismiss missionaries or cut their wages, in case of that they committed a crime or were involved in serious crimes[9]. On the other hand, he had encouraged those priests who had continuously served as a model by giving them a letter of appreciation[10], and therefore he freshened up the atmosphere in the missionary sites and secured support and trust from missionary workers who were needed in the early stage of missionary works in Yakutsk.

In addition, archbishop Veniaminov devoted himself to set system and principles when building new churches and chapels. He tried to save finances from thoughtless budget execution without principles and to prevent confusion in missionary works. He stipulated every detail of chapels most carefully, such as from their location, appearance, size, internal area, distance between them, quality and type of interior and exterior materials to necessary type and purchasing method of sacred things and even methods of donation by parishioners. And he also ordered not to establish or rebuild chapels without permission from regional synod, and in case of his (archbishop's) absence he entrusted Yakutsk regional synod with his powers. Above this he also prescribed various procedures that were resulted in before or after establishment of chapels to set system right in missionary sites[11]. One of the efforts that archbishop Veniaminov put most of his interest in was educating adolescents and adults like in Alaska, those who had not had any opportunity to be properly educated on orthodoxy and doctrines or those who had not understood exactly. Archbishop Veniaminov ordered synod under Yakutsk Orthodox Metropolis to make priests educate those adolescents and adults from the most basic orthodoxy, by selecting a time without mass once a week. Thus, he tried to strengthen education on orthodoxy, doctrines, duty and performances of rules as orthodox Orthodox Christians for the Yakuts[12]. However, it was the biggest problem that to secure finances for supervising and directing management of each dioceses and churches. Therefore, to supplement insufficient finances for management, he allowed priests of each diocese to sell candles under their responsibility and judgment. At the same time, he also ordered heads of dioceses

in area to assume the responsibility of whole sales for transparent management[13]. It was astonished that in case of Alaska, in wages for priests was included aid for accommodations, heating and electricity from Russian-American companies.

As the head of Yakutsk Orthodox Metropolis and missionary works, while he stayed in Yakutsk for 10 years, Veniaminov put his emphasis mostly on baptism and conversion policy based on indigenization. The key of this was to compile bible and Gospels which had been translated into Yakut and distribute them to the Yakuts, and thus to produce true meaning of Christians. The policy based on indigenization was the tradition that had been followed during the Byzantine Empire and was the broad principle and spirit of archbishop Veniaminov which he applied for his missionary works in Alaska in 1820s. Archbishop Veniaminov requested Most holy synod to consider financial aid to translate, print and publish bible, Gospels and catechism in Yakut[14], and repeatedly asked them to get the work done faster[15]. He had more experiences than any others in that area. Therefore, not just waiting and watching a problem to be solved from distance but working on it as a practitioner, he argued with regional synod about translation of holy publications into Yakut by stationery office under synod, and even got involved in discussion about using special letters that had been used to translate bible into Aleut when translating alphabets in Yakut which did not have equivalents in Russian[16]. For translation, special committee had been established by Eusebius Protopopov (Е. Протопопов) hieromonk as a person in charge and other 15 priests[17], and based on that committee they promoted translation works and other tasks.



[Pic 2] Saint Trinity church in Yakutsk, built in early 18C (1708~1728) (source: www.ya-online.ru)

Archbishop Veniaminov kept discussing with Holy synod and synod under Yakutsk Orthodox Metropoli about translating Holy bible into Yakut and publishing it. As mentioned earlier, translating and publishing holy publications in Yakut were essential in missionary works for immigrants (natives). One of the distinguishing differences between Catholic missionaries and Veniaminov is that he considered it as important to properly inculcate the Yakuts with orthodoxy, and he realized it by translating Bible into Yakut for 10 years. He constantly requested aid to translate and press the Bible from Most Holy Synod, and continuously checked process and requested again so that the task could not be delayed. That is, he promoted his business by discussing with orthodox leadership and by getting involved in every issues himself, for instance problems derived from lack of adequate alphabets and expressions when translating into Yakut, problems with proofreading and publication, and suggestion of alternatives for those problems [18]. Of course, he did not request entire expenses to publish unilaterally. In some cases, he spared no efforts to lessen burden of central finance by raising funds autonomously. A large number of donations had been collected in the process of publishing Holy bible in 1855, and he ordered synod under Yakutsk Orthodox Metropolis to manage list of donors and execute those donations transparently [19]. Archbishop put highest priority on transparency and honesty when managing finances. Therefore, he directly got involved in processes of budget appropriation and expenses, and clearly informed orthodoxy leadership about accounting [20]. Furthermore, he requested orthodox leadership to award a medal, such as 2<sup>nd</sup> class Saint Anne's medal (to 1 priest) and 3<sup>rd</sup> class Saint Anne's medal (to 3 priests), on 10 missionaries (priests) from each dioceses to reward their service in which they had dedicated themselves to translate bible [21]. It is thought through these deeds that as the head of missionary works in Kamchatka diocese, Veniaminov had humane solicitude for missionaries in the front.

The first fruitful result in missionary works for the Yakuts that archbishop Veniaminov had got finally shined in Saint Trinity Church in Yakutsk in July 19<sup>th</sup> 1859. In Saint Trinity church the first mass in Yakut had been made, and this was big success in missionary works and acted as a driving force for after missions that 300,000 of almost every Yakut was baptized [22]. As the missionary works were getting successful, a number of church, priests and parishioners were also increased. And a great diversity of church and chapel were established

in Kamchatka and Okhotsk regions, which were mainly originated from government funds, support from Russian-American companies and efforts of local parishioners. On the other hand, as the dioceses were getting expanded, Orthodoxy leadership also put their interest on discipline among the clergy and on management of normal Russians. This is because they came to conclusion that vulgar behaviors of some Russians had damaged natives' custom and sometimes those behaviors had disturbed baptism of natives.

## 2. Missionary works for Koreans by Innokenti Veniaminov

At the end of 1850s political conditions near Amur and Ussuriy rivers in Far East had been changed drastically. After Treaty of Nerchinsk (1689) that had been resulted from conflict around fort of Albazin 170 years ago, basins of those rivers were under control of Qing dynasty, but their supremacy started to change. Russian government that had recognized importance of securing Amur basin to advance toward Pacific Ocean retained that supremacy from Qing dynasty, which was just then suffocated by plunder and pressure of western powers including the British Empire General Muravyov (Н.Н. Муравьев-Амурский, 1847-61), who had been authorized to have carte blanche on border problems in those regions had concluded the Treaty of Aigun in May 1858 and secured left basin of Amur river (Primorski krai were still under the joint control by Russia empire and Qing dynasty). Securing of Amur basin by Russia meant obtaining of new missionary sites for Russian Orthodox church. Then, archbishop Veniaminov blessed Muravyov in prayer to celebrate amalgamation of Amur, saying that "Orthodox church will never forget you, who are a builder of church. You had been chosen by God, and gave us the opportunity and hope to build thousands of churches over the endlessly vast Amur basin." [23] After that, Russian government secured supremacy around basins of Amur and Ussuriy rivers by obtaining left parts of Ussuri river after conclusion of Beijing Treaty in November 2<sup>nd</sup> 1860 [24].

For the moment, Orthodox metropolis of Kamchatka diocese which had been located in Yakutsk for 10 years moved to Blagovechensk in Amur krai. Relocation of orthodox metropolis to Blagovechensk meant encounter between archbishop Veniaminov and Koreans in Amur and Ussuriy basins. Regional government and leadership of Orthodox Church in Far East region focused

on Koreans who were immigrating to Far East region at that time. Regional Government allowed immigration of Koreans into their territories, having it in mind to develop colonies in empty Far East region, and on the other hand they also focused on Christianization and Russification of Koreans through Orthodox Church. According to records, Archbishop Veniaminov already had started to move his duties as archbishop from Yakutsk to Amur krai (capital city - Blagoveschensk) by around 1860. That is because in 1860 Most Holy Synod appointed bishop Pavel (Павел) to missionary works for immigrants based on Yakutsk, and they made instructions about rights and duties as bishop, especially about obedience and cooperation for archbishop (Veniaminov). Furthermore, the other reason was also somewhat seen in the fact that when archbishop Veniaminov sent additional report about appointment of bishop Pavel to Most Holy Synod, [25] the place of dispatch was not in Yakutsk but in Irkutsk.

Anyway, it is obvious fact that from 1860s missionary sites of bishop Veniaminov had been expanded to basins of Amur and Ussuriy rivers. That is because from 1862 Orthodox metropolis had been located in Blagoveschensk. After public missionary works for immigrants who had been lived near basins of Amur and Ussuriy rivers were approved by Most Holy Synod in 1856, archbishop Veniaminov also started to put his interest on Koreans who had immigrated to Primorski krai and had settled near Gulf of Novgorod from early 1860s. The first missionary was monk Valerian (1865-70), and he established the first chapel in Posyet district for those Koreans who had converted newly. Besides him, many other missionaries followed his deed, such as monk Zahari Tiapkin, monk Tihon (1871), dean John Vereshagin (1871-73) and priest John Gomzyakov who had been in charge of missions in Blagoslovennoe village in Amur krai. In addition, enthusiastic missionaries, for instance Vasilii Pyankov (1871-76) and Joseph Nicholas (1872-80) led missionary works for Koreans in Southern Ussuriysk (current Primorski krai), and other missionaries worked after them, such as priest Philip Tiptsev (1882-85) who was born in Ukraine and was the first native priest in Kamchatka diocese, missionary Ilya Plyaskin and Alexander Novokshenov [26]. Archbishop Veniaminov played important role in center for dispatched missionaries in regional mission sites. He tried to build strong foundations of missionary works for Koreans by making direct contacts with heads of administration himself, for example, he made great contribution

to establishment of churches near River Ussuriy and Lake Hankaby having correspondence with Furugelym (1865-71), who was the governor of Primorski Krai at that time. Furthermore, in spite of his old age for more than 60, Archbishop Veniaminov had built foundation of missionary works for immigrants including Koreans, by visiting Olga and Posyet areas in Primorski Krai and Vladivostok [27]. Since then, under his influence for about 10,000 Koreans had been baptized, and they become the foundation for Orthodox Korean society in Far East.

In the record of Grave (B.B. Граве), who was the plenipotentiary in charge of Far East issues in Ministry of Foreign Affairs of Russian Empire, was also recorded encounter between archbishop and Koreans. In his report were recorded archbishop's deeds that "In 1863 first 13 Korean families had immigrated to Gulf of Novgorod and occupied national territories in Posyet area. Beginning of missionary works for Koreans through education goes back to 1860s, when bishop Innocenti of Irkutsk [29] (Archbishop of Moscow in the future) has started to put his interest on southern Ussuriysk region. Because of his efforts, Koreans near port of Novgorod accepted Russian Orthodox. After that, missionary areas were organized, and currently 9 areas are in active, and thanks to them lots of schools were established... (omit) According to date from Orthodox missionary committee of Vladivostok diocese, the number of Korean Orthodox Christians in Far East region is 10,237 (men-5,955, women-4,282) and this consisted 28.5% of total Koreans." [30]. Missionary works by Russian Orthodox Church in Far East region for Koreans in the mid 19<sup>th</sup> and early 20<sup>th</sup> centuries (Before the Russian Revolution in 1917) are another great subject for studies, and have a large number of episodes with interesting and historical moments. Since specific researches about those works were already have been done in my precedent study [31], further mention about them is omitted in this study.

### Conclusion

It is not easy to define characteristic of missionary works by Innokenti Veniaminov in one word. In other words, that is because in Russian territories governance systems such as Caesaropapism had have influence for a long time, and from the era of Peter the Great in the early 18<sup>th</sup> century national-political missionary works for immigrants had been done plainly since the Church was subordinated to state. Missionary

works for immigrants by Veniaminov are also not that free from this fundamental framework. However, it is obvious about his missions that although form of them was national-political, with regard to their contents, it can be acknowledged that his missionary works were exceedingly non-national-political. In other words, Veniaminov's case is that while obeying to guidelines from Russian government, in methodological terms of missionary works, he faithfully followed missionary traditions of Orthodox Church. Of course, it can be refuted that even content of his works was eventually in bounds of national-political missionary works, but it is rare in the thousand years of history of missionary works for immigrants by Russian Orthodox Church that missionary showed such devotion. It was a heavy task with difficulty and patience that no one could

easily imitate that he had done missionary works based on indigenization that he did wherever he had visited, such as translation of the Bible, the Gospels, a catechism and education of orthodoxy and propagation in immigrants' languages. He studied and learned thoroughly about immigrants' language, beliefs, customs and practices by experience, and tried to put Christianity into those immigrants by living among them. That is, not just to absorb immigrants' society into empire's territory or into orthodox-citizen or civilized world but to understand them first and practice humanity on their stand. Considering all this situations, at least in terms of contexts of his missionary works, they were non-national-political actions with purity (evangelization, Christianization, indigenization).

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3. However, studies about Innokenti Veniaminov in Russia has been done considerably around Soviet Revolution and Breakdown of the Soviet Union. One of the typical researchers about Innokenti Veniaminov is Barsukov (И. П. Барсуков), and his representative studies are "Innokenti, Metropolitan of Moscow and Kolomna, according to his writings, letters and stories of his contemporaries (M., 1883)" and "Saint Innocent (Veniaminov) enlightener of America and Siberia – Collection of works and letters in 7 volumes", which consist of 7 volumes.
4. Materials about archbishop Veniaminov in National Archive of Saha Republic (Yakutia) (Fond-225, 227, 230).
5. (1874). Миссионерская деятельность между корейцами в Камчатской епархии в 1872г. *Миссионер*, No.6, 63-67. [(1874). Missionary activity among Koreans in the Kamchatka diocese in 1872. *Missionary*, No.6, 63-67]; Ивановский, П. (1999), "Краткий очерк развития миссионерского дела среди корейцев в Южно-уссурийской окрестности" Поздняев, Д. (Сост.), *История российской духовно-миссии в Корее* (сборник статей), Москва, 125. [Ivanovsky, P. (1999). "Brief outline of the development of missionary work among Koreans living in the South Ussuriisk region", Pozdnyayev, D. (ed.), *The history of the Russian spiritual mission in Korea*. (collection of articles), Moscow, 125].
6. Tyrylgina, M.A. (2000). *Roots of Phenomenal Stamina of the Sakha People*. Yakutsk, 260-268.
7. Bishop Sergius of Novosibirsk and Berdsk (ed.). (1999). *Lives of Siberian saints*. Novosibirsk, 267.
8. Znamenski, A.A. (1999). *Shamanism and Christianity: Native Encounters With Russian Orthodox Missions in Siberia and Alaska 1820-1917*. Westport, Connecticut □ London: GREENWOOD PRESS, 4.
9. НАРС(Я), Ф.225, Оп.1, Д.1409, Л.16-16в. [NARS(Y) F.225, Op.1, D.1409, L.16-16v]-Instruction from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 29.05.1851.
10. НАРС(Я), Ф.225, Оп.1, Д.1470, Л.1-7 [NARS(Y), F.225, Op.1, D.1470, L.1-7]-Requests about complimenting priests in serve from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 28.01.1854 / 28.09.1854 / ???.1854 / 15.10.1854 / ????.1854 / 05.04.1855 / ????.1855.
11. НАРС(Я), Ф.225, Оп.1, Д.1585, Л.1-4 [NARS(Y), F.225, Op.1, D.1585, L.1-4]-Instruction from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 06.05.1855.
12. НАРС(Я), Ф.225, Оп.1, Д.1579, Л.1-2 [NARS(Y), F.225, Op.1, D.1579, L.1-2]-Instruction from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 18.04.1855.
13. НАРС(Я), Ф.225, Оп.1, Д.1585, Л.4в [NARS(Y), F.225, Op.1, D.1585, L.4v]-Instruction from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 06.05.1855.
14. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.3-3в [NARS(Y), F.225, Op.1, D.1447, L.3-3v]-Report from archbishop Veniaminov to Most Holy Synod in 04.10.1853.
15. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.10-10в [NARS(Y), F.225, Op.1, D.1447, L.10-10v]-Report from archbishop Veniaminov to Most Holy Synod in 16.01.1855.
16. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.11-12 [NARS(Y), F.225, Op.1, D.1447, L.11-12]-Report from archbishop Veniaminov to Most Holy Synod in 10.03.1854.

17. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.6-6в [NARS(Y), F.225, Op.1, D.1447, L.6-6v]-Instruction and directive from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 12.04.1855. Committee for translation consists of 1 hieromonk, 14 priests and 1 assistant priest, and those priests had been summoned from each diocese.

18. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.18-20 [NARS(Y), F.225, Op.1, D.1447, L.3-3v]-Report from archbishop Veniaminov to Most Holy Synod in 09.01.1857.

19. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.21 [NARS(Y), F.225, Op.1, D.1447, L.21]-Report from archbishop Veniaminov to Most Holy Synod in 09.01.1857; **Тамже, Д.1667, Л.2-4 [NARS(Y), F.225, Op.1, D.1667, L.2-4]-Donation statement from archbishop Veniaminov to synod under Yakutsk Orthodox Metropolis in 01.06.1855.**

20. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.56-56в [NARS(Y), F.225, Op.1, D.1447, L.56-56v]-Account book written by Archbishop Veniaminov about Bible publication.

21. НАРС(Я), Ф.225, Оп.1, Д.1447, Л.38-38в [NARS(Y), F.225, Op.1, D.1447, L.38-38v]-Report from archbishop Veniaminov to Most Holy Synod in 15.03.1857.

22. Pospelovsky, D.V. (1998). *The Orthodox Church in the History of Russia*. New York: St.Vladimir's Seminary Press, 171; Smirnov, P. (1994). *The history of the Christian Orthodox Church*. Moscow : Orthodoxy in Conversation, 162.

23. Veniaminov, I., "The speech in Blagoveshchensk to N. N. Muravyov-Amursky after the service on the accession of the Amur region," Pivovarov, B. (Comp.). (1997). *Selected works of St. Innokenti, the Metropolitan of Moscow, Apostle of Siberia and America*. Moscow, 314.

24. Earlier in 1853, Port Nikolaevsk near lower River Amur was built, and Port Khabarovka (Khabarovsk in nowadays) in 1858 and Port Vladivostok in 1860 were built. This meant that Russia had secured foundation for secular and religious domination around Far East, including basins of Amur and Ussuriy rivers. Territories that were newly amalgamated were incorporated into Kamchatka diocese which was established in 1840, and Koreans who had started to immigrate from the early 1860s were under the political and religious influence of Russian government and leadership of Orthodox Church, not of Qing dynasty.

25. НАРС(Я), Ф.227, Оп.3, Д.7, Л.10-11в [NARS(Y), F.227, Op.3, D.7, L.10-11v]-Letter about rights and duties of bishop from Most Holy Synod to bishop of Yakutsk and auxiliary bishop of Kamchatka diocese; **Тамже, Л.10-11в [NARS(Y), F.227, Op.3, D.7, L.11v]-Report from archbishop Veniaminov to Most Holy Synod in 11.03.1860.**

26. РГИАДВ, ф.702, Оп.5, Д.143, Л.64 [RGIADV, F.702, Op.5, D.143, L.64]-**Materials about education development, establishment of churches, missionary areas and activities of missionaries for Koreans in Posyet district; (1874). Миссионерская деятельность между корейцами, переселившимися на Амур. Миссионер, No.26, 239-242. [(1874). Missionary activity among Koreans moved to Amur. Missionary, No.26, 239-242].**

27. Veniaminov, I. "Letter to Tolstoy Dmitry Andreyevich, November 3, 1866" Pivovarov, B. (Comp.). (1997). *Selected works of St. Innokenti, The Metropolitan of Moscow, Apostle of Siberia and America*. Moscow, 346-347.

28. Pospelovsky, D. V. (1998). *The Orthodox Church in the History of Russia*. New York: St.Vladimir's Seminary Press, 171.

29. General title in Orthodox Church for Archbishop Veniaminov is 'Innokenti Veniaminov'. It is understood by the facts that it indicated bishop Veniaminov, although in Irkutsk diocese bishop 'Innocenti Kulchitski (Инокентий Кульчицкий) had worked, but he had worked 1 biological century earlier than archbishop Veniaminov, and that even in Grave's report, Veniaminov was additionally explained in brackets that he had become Archbishop of Moscow in the future.

30. Граве, В. В. (1912). "Китайцы, корейцы и японцы в Приамурье," (Отчёт Уполномоченного Министерства Иностранных Дел В. В. Граве), *Труды командированной по Высочайшему повелению Амурской экспедиции*, Вып.11, СПб. 128, 189-191. [Grave, V.V. (1912). "Chinese, Koreans and Japanese in the Amur region" (report of the Authorized Ministry of Foreign Affairs Grave V.V.), *The Report of the Amur expedition*, Vol.11, St. Petersburg, 128, 189-191].

31. Further specific study about missionary work for Koreans in Far East region from the mid 19<sup>th</sup> century to 20<sup>th</sup> century can be referred to thesis of Lee Byong Jo – "Korean society in Russian priamur and missionary works of Orthodox church (1865-1916)" (Thesis for doctoral degree in department of history in general graduate school of Hankuk university of Foreign studies, 2008).