3RD INTERNATIONAL CONFERENCE
ON
THE CHURCH OF THE EAST IN CHINA AND CENTRAL ASIA



Cross on the *Jingjiao* Stone Pillar, Luoyang/China
(9th century)

June 4-9, 2009
Salzburg, Austria

第三届中国和中亚景教研究国际学术研讨会

3rd International Conference on
the Church of the East in China and Central Asia

Conference Program

Thursday, June 4

16.00 – 18.30 **Registration –** Lobby of St. Virgil

18.30 – 19.30 **Dinner**

19.30 – 21.00 **Opening Session**

Greeting Addresses

Public Lecture

Martin Tamcke, University of Göttingen, Germany
The Glorious Past: The History of the Church of the East in China as Symbol among the East Syrian Christians in the 20th Century

Book Presentation

Hidden Treasures and Intercultural Encounters: Studies on East Syriac Christianity in China and Central Asia **2009** (i.e. proceedings of the 2nd Salzburg Conference on the Church of the East in China and Central Asia, 2006)

21.00 – 22.00 **Reception**

Friday, June 5

9.00 – 10.45 **Session 1 (chair: Peter Zieme)**

I. Archaeology / Iconography

Christoph Baumer, Switzerland
From Merv to Turfan – An Illustrated Overview of the Cultural Relics of the Church of the East along the Central Asian Silk Roads

Ken Parry, Macquarie University, Australia
An Early Christian Painting from the District of Turfan in Xinjiang

10.45 – 11.15 **Coffee/Tea Break**

11.15 – 12.30 Session 2 (chair: Li Tang)

IIa. The Luoyang Stone Pillar

Li Tang, University of Salzburg, Austria
A Brief Introduction to the Jingjiao Stone Pillar of Luoyang

Naizhu Zhang, Longmen Grottoes Institute, China
The Luoyang Nestorian Pillar and the Gande Township: A Settlement of Foreigners in the Area of the Tang Dynasty Luoyang

Chengyong Ge, China Cultural Relics Publishing, China
A Comparative Study of the Nestorian Stone Steles Unearthed in the Two Capital Cities of the Tang Dynasty: Xi' an and Luoyang

12.30 – 14.30 Lunch

14.30 – 15.45 Session 3 (chair: Max Deeg)

IIb. The Luoyang Stone Pillar

Matteo Nicolini-Zani, Monastery of Bose, Italy
The Christian Clergy Mentioned in the Jingjiao Pillar from Luoyang

Yuanyuan Wang, Zhongshan University, China
Doubt on the Viewpoint of Extinction of Nestorianism after the Tang Dynasty

15.45 – 16.15 Coffee/Tea Break

16.15 – 18.30 Session 4 (chair: Martin Tamcke)

III. Theology

Glen L. Thompson, Wisconsin Lutheran College, USA
How Jingjiao Became Nestorian: Western Perceptions and Eastern Realities

Garry M.Y. Pang, Shaanxi Normal University, China
The Contributions of the Theology of Jingjiao to the Society in China During the Tang Dynasty

D.H. Williams, Baylor University, USA
The Evolution of Pro-Nicene Theology in the Church of the East

Dinner

Saturday, June 6

9.00 – 10.45 Session 5 (chair: Samuel N.C. Lieu)

IVa. Manuscripts and Inscriptions

Erica C.D. Hunter, School of Oriental and African Studies, United Kingdom
SYR HT99 and Other Prayers from Turfan

Mark Dickens, School of Oriental and African Studies, United Kingdom
The Syriac Psalter Manuscripts in the Turfan Collection

Ruji Niu, Xinjiang Normal University, China
A Nestorian Tombstone with Syriac Inscriptions from Central Asia

10.45 – 11.15 Coffee/Tea Break

11.15 – 12.30 Session 6 (chair: Ken Parry)

IVb. Manuscripts and Inscriptions

Majella Franzmann, University of Otago, New Zealand
Yangzhou and Quanzhou: Ongoing Research on Syro-Turkic Inscriptions

Pier Giorgio Borbone, University of Pisa, Italy
Once Again the Priest Särgis in the White Pagoda: The Fengzhou Syro-Turkic Inscription

12.30 – 14.30 Lunch

14.30 – 15.45 Session 7 (chair: Ruji Niu)

IVc. Manuscripts and Inscriptions

Shinichi Muto, Daito Bunka University, Japan
Syriac Christian Thought in a Newly Discovered Syriac Manuscript at Khara-Khoto

Alexei Muraviev, Russian Academy of Sciences, Russia
Liturgical Manuscript from Taipei and its Possible Affinities

15.45 – 16.15 Coffee/Tea Break

16.15 – 18.30 Session 8 (chair: Pier Giorgio Borbone)

IVd. Manuscripts and Inscriptions

Peter Zieme, Berlin-Brandenburgische Akademie der Wissenschaften, Germany
Turkic Christianity in the Black City (Xaraxoto)

Margherita Farina, University of Pisa, Italy
A Database of the Syriac and Syro-Turkic Inscriptions from Central Asia and China

Mark Dickens, School of Oriental and African Studies, United Kingdom
The Urgut Inscriptions: Some Preliminary Readings

Dinner

Sunday, June 7

8.45 – 10.00 Syrian-Orthodox Liturgy/Holy Qurbānāa
(Chapel of St. Virgil Conference Center)

10.30 Guided Salzburg City Walk/Sightseeing (Peter Hofrichter)
Fortress, Cathedral, Mozart's Birthplace, Mirabell Garden, etc.

13.00 – 15.00 Lunch at China Restaurant "Chinesische Mauer"

15.45 – 16.15 Coffee/Tea Break (at St. Virgil)

16.15 – 18.30 Session 9 (chair: Erica C.D. Hunter)

V. The Xi' an Stele

Samuel N.C. Lieu, Macquarie University, Australia
Daqin – The "Romanitas" of the Nestorian Monument

Hidemi Takahashi, University of Tokyo, Japan
On Some Transcriptions of Syriac Names on the Xi' an Stele and in the Dunhuang Documents

Dinner

Monday, Juni 8

9.00 – 10.45 Session 10 (chair: Matteo Nicolini-Zani)

VI. The Tang Dynasty

Penelope Riboud, INALCO-Langues' O, France
Barbarian Religions for Barbarian People: A New Look at the 845 Edict against Foreign Religions

Max Deeg, Cardiff University, United Kingdom
A Belligerent Priest – Yisi and His Political Context

VIIa. The Mongol-Yuan Period

Bizhen Xie, Fujian Normal University, China
The Rise and Fall of Nestorianism in Quanzhou during the Yuan Dynasty

10.45 – 11.15 Coffee/Tea Break

11.15 – 12.30 Session 11 (chair: Majella Franzmann)

Mehmet Tezcan, Karadeniz (Black Sea) Technical University, Turkey
The Aristocrat Women in Chingizid Empire in the 13th Century and Their Relations with Nestorianism

A.J. Watson, Cambridge University, United Kingdom
A Virtue Tradition in the Church of the East? Preliminary Findings of an Analysis of the Tashitha Dhemar (I) **Yabhallaha**

12.30 – 14.30 Lunch

14.30 – 15.45 Session 12 (chair: Glen Thompson)

VIIb. The Mongol-Yuan Period

Pierre Marsone, École Pratique des Hautes Études, France
Two Portraits for One Man: George, King of the Önggüts

Maurizio Paolillo, University of Salento, Italy
White Tatars. The Problem of the Origin of Öngüt Conversion to Jingijao and the Uigur Connection

15.45 – 16.15 Coffee/Tea Break

16.15 – 18.30 Session 13 (chair: Dietmar W. Winkler)

VIII. India / Armenia

Baby Varghese, Orthodox Theological Seminary, India
East Syrian Mission to Malabar in the Fifteenth Century

Jasmine Dum-Tragut, University of Salzburg, Austria
The East Syriac Church in Armenia – The Assyrians of Armenia and Their Religious Organization and Beliefs

IX. Quanzhou

Australian Research Team (Samuel N.C. Lieu / Ken Parry / Majella Franzmann)
Report: Christians in Quanzhou During the Yuan Period

Dinner

Tuesday, June 9

9.00 Departure after Breakfast

Abstract

Martin Tamcke, University of Göttingen, Germany

The Glorious Past: The History of the Church of the East in China as Symbol among the East Syrian Christians in the 20th Century

During the last years, the discourse on the topic of "collective memory" has been significantly developed. The concept illustrates how the past of a community is employed in the identity construction process. The construction of the Syriac identity is based on collective memory as well, and this fact is obvious in the controversies over the self-description between Aramaeans and Assyrians, but also the name "Chaldeans" and the Maronites' reference to the Phoenicians prove how an outstanding past significance is employed in order to compensate for the present powerlessness. The Church of the East seems to refer rather insufficiently to the time when it was present in China. Yet it should be at least symptomatically explained that this recourse could only take place during the 20th century, and one should also comprehend its function.

I. Archaeology / Iconography

Ken Parry, Macquarie University, Australia

An Early Christian Painting from the District of Turfan in Xinjiang

At an exhibition of Central Asian Art held at the National Museum of Korea in Seoul in 2003, a silk painting was exhibited and described as a Manichaean fragment. The painting in question is catalogued as originating from Toyuk, near Turfan in Xinjiang, and dated to the 10th - 12th centuries. The fragment was originally part of a collection of finds assembled from expeditions to Central Asia funded by the Japanese explorer Count Otani in the early 1900s. This paper will demonstrate conclusively that the painting is in fact Christian and not Manichaean and should probably be dated to the 9th -10th centuries.

IIa. The Luoyang Stone Pillar

Naizhu Zhang, Longmen Grottoes Institute, China

The Luoyang Nestorian Pillar and the Gande Township: A Settlement of Foreigners in the Area of the Tang Dynasty Luoyang

A Nestorian "dharani" pillar of the Chinese Tang Dynasty was excavated in 2006 outside the Jianchun Gate in Luoyang, an ancient city of the Sui and Tang period. With the listing of local history in Luoyang, the paper points out the outstanding and typical humanistic affairs in the cultural history of the Luoyang area, and indicates the historical concerns about the flourishing of the Hu tribes outside Jianchun Gate in the Eastern Capital of Luoyang during the Tang Dynasty.

Chengyong Ge, China Cultural Relics Publishing House, China

A Comparative Study of the Nestorian Stone Steles Unearthed in the Two Capital Cities of the Tang Dynasty: Xi' an and Luoyang

The Luoyang Stone Pillar, unearthed in May, 2006, is a convincing proof of Nestorian missionary activities in Luoyang during the Tang period. The content of its inscription shows a mutual and reciprocal relationship between Nestorians in the two capitals of the Tang Dynasty, Xi'an and Luoyang. This paper analyses Christians of these two cities from various perspectives such as, historical background and geographical differences of the two cities, Chinese and foreign names, national disciples and family beliefs. The paper argues that though Christianity was a small exotic religion during the Tang Dynasty with few documents to refer to, it had two main centers in Xi'an and Luoyang for disseminating its belief. The two stone steles, which were unearthed in Xi'an and Luoyang, are the most important evidences of the spread of Christianity in Tang China.

IIb. The Luoyang Stone Pillar

Matteo Nicolini-Zani, Monastery of Bose, Italy

The Christian Clergy Mentioned in the Jingjiao Pillar from Luoyang

For church historians, one of the most intriguing aspects – and up to now the less explored – of the Jingjiao inscription carved on a pillar recently found in Luoyang (2006) is certainly represented by the identity of the four Christian clergymen of the Da Qin Monastery mentioned in it and their ecclesiastical titles. The paper will consider and discuss each of them, also in connection with their Buddhist background and with what else we know of the ecclesiastical organization of the Christian community in Tang China.

Yuanyuan Wang, Zhongshan University, China

Doubt on the Viewpoint of Extinction of Nestorianism after the Tang Dynasty

Christianity, which prevailed for a time in Tang China, disappeared from historical records after the Huichang Suppression. According to Chinese scholars' researches on a newly discovered Luoyang Nestorian Stone Pillar, the paper intends to prove that Christianity could survive in China through its Sinicization within the Chinese traditional culture. With support of some relics and documents after the Tang period, which received less attention before, Christianity can be traced as a religious sect having Buddhist tendency during the post-Tang period and still spread among the people.

III. Theology

Glen L. Thompson, Wisconsin Lutheran College, USA

How Jingjiao Became Nestorian: Western Perceptions and Eastern Realities

When the stele of 781 was discovered in the early seventeenth century, it very quickly came to be referred to as the Nestorian Stele. This resulted in both western missionaries and Chinese Christians dismissing the medieval Jingjiao as a heretical

church of little interest. My paper will examine the western church's knowledge of the Church of the East from late antiquity on, and how this colored its contacts with the church in China in the Middle Ages. These evaluations in turn influenced how the Stele and other remnants of the Jingjiao have been viewed from the early modern world until the present.

D.H. Williams, Baylor University, USA
The Evolution of Pro-Nicene Theology in the Church of the East

One can clearly discern the pro-Nicene/Constantinopolitan content in the profession of faith made at 410 council of Ctesiphon-Seleucia. As Christianity developed in its own unique ways in the following centuries and because of its missionary endeavors, we may reasonable ask in what ways did "pro-Nicene" theology adapt itself to the religious needs of the Church of the East. Within the Roman Empire, the pro-Nicene perspective of the fourth century came to be qualified by a series of "ecumenical" councils, all meeting in western Turkey. However, Nicene Trinitarianism took a different path of expression outside the Roman world. Were these different expressions indicative of actual doctrinal changes? In what way did seventh century "Nestorianism" preserve a Nicene outlook? This paper traces this latter path via the available and most reliable evidence including the Chinese "Nestorian" monument.

Garry M.Y. Pang, Shaanxi Normal University, China
The Contributions of the Theology of Jingjiao to the Society in China During the Tang Dynasty

The theology of Jingjiao was the first fruit of Christian theology in the soil of China. The purpose of this paper is to analyze the contributions of the theology of Jingjiao to the society in China during the Tang Dynasty. The first part of the paper discusses the methodology and the main theme of the theology of Jingjiao. The second part lists out the practical contributions of the theology of Jingjiao to the society in China during the Tang Dynasty.

IVa. Manuscripts and Inscriptions

Erica C.D. Hunter, School of Oriental and African Studies (SOAS), United Kingdom
SYR HT99 and Other Prayers from Turfan

The paper surveys progress on the AHRC-funded project, 'The Christian Library from Turfan' which is cataloguing the Syriac-script manuscripts (Syriac, Christian Sogdian and Christian Old Turkic) that were brought back to Berlin by the Turfan Expeditions of Albert von le Coq. In particular, it concentrates on the 300 Syriac manuscripts, detailing new discoveries and charting the major genres of material that form this collection. Preliminary conclusions will be offered about the character of Christianity at Turfan and, where possible, its links with Mesopotamia.

Mark Dickens, SOAS, United Kingdom
The Syriac Psalter Manuscripts in the Turfan Collection

Ruji Niu, Xinjiang Normal University, China
A Nestorian Tombstone with Syriac Inscriptions from Central Asia

This paper discusses the Syriac inscription of a Nestorian tombstone from Central Asia, and gives the transliteration, translation and notes of the inscription.

IVb. Manuscripts and Inscriptions

Majella Franzmann, University of Otago, New Zealand
Yangzhou and Quanzhou: Ongoing Research on Syro-Turkic Inscriptions

An Australia research team led by Prof. Sam Lieu has been studying tombstones inscribed in Syro-Turkic in China since 2000. The team returned to China for work on the inscriptions in October 2008. This paper will provide an update from that recent work on several pieces from Quanzhou and on the tombstone of Elizabeth of Yangzhou, which the team was able to view and photograph.

Pier Giorgio Borbone, University of Pisa, Italy
Once Again the Priest Särgis in the White Pagoda: The Fengzhou Syro-Turkic Inscription

After the publication of a Syro-Turkic inscription in the White Pagoda ("Monumenta Serica" 2008), other similar inscriptions, previously unnoticed, were found by the author. The paper will discuss palaeographic and historical topics related to them.

IVc. Manuscripts and Inscriptions

Shinichi Muto, Daito Bunka University, Japan
Syriac Christian Thought in a Newly Discovered Syriac Manuscript at Khara-Khoto

A number of manuscripts were discovered by a Chinese archaeological research team at Khara-Khoto (Inner Mongolia) in the 1980s. We, a team of Japanese and Chinese researchers, have studied the approximately 200 manuscripts mainly Mongolian. Among them, was one manuscript in Syriac identified by the present speaker. This dense and informative manuscript can offer a glimpse at Syriac Christian thought attained to Khara-Khoto no later than the 14th century, possibly far earlier. In this paper, it shall be theologically approached based on the edition just published in Japan: *Studies on Mongolian Documents Excavated in Khara-Khoto*.

IVd. Manuscripts and Inscriptions

Peter Zieme, Berlin-Brandenburgische Akademie der Wissenschaften, Germany
Turkic Christianity in the Black City (Xaraxoto)

In 1935/1936 N.V. Pigulevskaya edited some leaves of Syriac and Syro-Turkic books found by Russian expeditions in Xaraxoto. Later some more leaves in Turkic were found as well as tomb inscriptions and other remnants of the Church of the East.

My paper will concentrate on further remarks on a manuscript of ten leaves of a Turkic book written in Syriac script. After my preliminary survey at the First Salzburg Conference as well as after the preliminary full text edition, which was published in Japan in 2008 it will be now possible to give a more detailed interpretation.

Margherita Farina, University of Pisa, Italy
A Database of the Syriac and Syro-Turkic Inscriptions from Central Asia and China

Grazie al finanzamento del Dipartimento di Scienze Storiche del Mondo Antico dell'Università di Pisa, è stato possibile iniziare la raccolta di tutte le Syriac and Syro-Turkic inscriptions from Central Asia and China finora pubblicate in un database, che ne permetterà tra l'altro la consultazione sulla base di concordanze e indici. La comunicazione presenta i criteri adottai nella raccolta del materiale e dimostra le possibililtà di uso del datebase.

Mark Dickens, School of Oriental and African Studies, United Kingdom
The Urgut Inscriptions: Some Preliminary Readings

Two 10th century geographers, Ibn Hawqal and Al-Istakhri, mention a Christian monastery in the mountains near Samarkand, now definitively identified with the town of Urgut. In addition, Syriac inscriptions and inscribed crosses were discovered on a nearby cliff in 1920. After working in the area since 1995, the East Sogdian Archaeological Expedition, led by Alexei Savchenko, has uncovered the remains of the monastery and discovered additional inscriptions in several nearby caves. In this paper, I will give examples of some of the inscriptions and attempt to place them within the overall historical and linguistic context of the Urgut site.

V. The Xi' an Stele

Samuel N.C. Lieu, Macquarie University, Australia
Daqin – The "Romanitas" of the Nestorian Monument

The paper will look at both the Syriac and the Chinese versions of the Xi'an Stele and especially the claims made in the Chinese version to the 'Daqin/Roman' origins of Christianity. The paper will look at the terms 'Daqin' and 'Fulin' in Chinese sources as designations of the Roman Empire against the background of China's changing geographical knowledge of the West. The paper will also examine the possible reasons behind the naming of the religion as 'Jingjiao' in China - a designation which has no parallel as a term for Christian self-identity in Iran and in Central Asia.

Hidemi Takahashi, University of Tokyo, Japan
On Some Transcriptions of Syriac Names on the Xi' an Stele and in the Dunhuang Documents

The Tang-Dynasty Chinese Christian documents discovered in Dunhuang (esp. the Zunjing尊經) as well as the "Xi'an Stele", contain a large number of words,

which are, or must be, transcriptions of Syriac words and proper names. Many of them are easily identifiable, but a good number still defy identification. An attempt will be made in this paper to cast new light on some of these names by looking at them in their Middle Chinese (Northwestern Dialect) pronunciation and by taking into consideration the Syriac background of these documents.

VI. The Tang Dynasty

Max Deeg, Cardiff University, United Kingdom

A Belligerent Priest – Yisi and His Political Context

As is well known, the Nestorian stele of Xi'an claims that it was errected by the priest and chorepiscopus Yisi / Yazadbozid who originated from Central Asia. It was, however, probably his son Jingjing / Adam who really commissioned the famous tablet, clearly shown by the fact that the last passage before the verse part of the text is dedicated to a formal eulogy on Yisi, which, even discernible through the formal language, praises him as one having been involved in the dramatic historical events during the rebellion of An Lushan, the most serious political crisis during the Tang Dynasty, as a personal assistant of the Tang general Guo Ziyi. The paper will concentrate on this eulogy and will contextualize it with the political events during the respective time in order to show that a better interpretation of the stele text can only be achieved by taking into account not only the historical background of the An Lushan Rebellion under the emperors Suzong and Daizong but also the propagandistic message of the text at the time when it was erected, the reign of emperor Dezong.

VIIa. The Mongol-Yuan Period

Bizhen Xie, Fujian Normal University, China

The Rise and Fall of Nestorianism in Quanzhou during the Yuan Dynasty

According to written sources, early in the Ming Dynasty there were Nestorian tombstones or monuments unearthed in Quanzhou. Since the 20th century, Nestorian tombstones (or monuments) and tomb-capstones have been discovered near the Quanzhou's ancient city wall and its vicinity. The inscriptions of these stones indicate that they were from the Yuan Dynasty, which proves that Nestorianism was widespread in Quanzhou in the Yuan period. This paper, based on the historical records and cultural relics, explores and analyses the development, prosperity and decline of Quzhou Nestorianism.

Mehmet Tezcan, Karadeniz University, Turkey

The Aristocrat Women in Chingizid Empire in the 13th Century and Their Relations with Nestorianism

After the foundation of the Chingizid Empire in 1206, Nestorianism became a fact of the Mongol aristocrat women in the Court. Although the Mongol khans were baptized in only extremely situations, they had women (as wife or mother) who belonged to a different belief from those of the khans. And Nestorianism entered the

court of the Mongol khans through the women's guidance. The Khans were at the equal distance with every religion or belief, according to the Chingiz Yasa. So these women were Sorgaktani-Beki, Töregene Khatun, Dokuz Khatun and Ogul-Ghaimish. Among Mongolian nomadic people and even in the Muslim population in the Near East, Nestorianism gave them a comfort with the identity of a governor of the empire or even commander-in-chief and this identity was also closely related to their belonging to the nomadic Kereyit origin. However, it should be remembered that this relationship had close connections to the political and geographical conditions of that period.

A.J. Watson, Cambridge University, United Kingdom
A Virtue Tradition in the Church of the East? Preliminary Findings of an Analysis of the Tashitha Dhemar (I) Yabhallaha

The Heavenly Virtues and their counterpart, the Seven Mortal Sins, are a vibrant aspect of religious culture in the Medieval Latin West. Does this Virtue Tradition with its origins in pre-Christian thinking—also exist in the Church of the East? This paper analyses the History of Mar Yabhallaha alongside contemporaneous Syriac sources in examining this question and presents its findings. It argues that there is evidence of a Virtue Tradition in the Church of the East, although one that is less formulaic than that found in the Latin West, and suggests potential reasons for this.

VIIb. The Mongol-Yuan Period

Pierre Marsone, Ecole Pratique des Hautes Etudes, France
Two Portraits for One Man: George, King of the Önggüts

Önggüt people, who played an important role in the conquest of China by the Mongols, were Nestorians. But by the end of the thirteenth century, their king (some translate "prince"), Georgos (Kuolijisi), had been converted to Latin Catholic religion by the Franciscain monk John of Montercorvino (1247-1333) sent to China by Pope Nicolas IV. Georgos even built in Inner Mongolia a Catholic church rediscovered during the 20th Century. Georgos, who died in a fighting for the Yuan Empire, is known in Chinese sources as well as in John of Montecorvino's letters. My paper aims at putting together Chinese and Latin sources, which portray him very differently, and replace them in the historical context in order to give a complete biography of this Christian king in the Mongol empire.

Maurizio Paolillo, University of Salento, Italy
White Tatars. The Problem of the Origin of Öngüt Conversion to Jingijao and the Uigur Connection

The ethnic group known as Öngüt was first described in Chinese sources as "White Tatars", Bai Dada. The origin of their conversion to Jingjiao, (their "Nestorian" faith is well attested during the 13th century by Western sources, from Polo's *Milione* to John of Montecorvino), is still a debated question. This paper tries to throw some light on this topic: the author's opinion is that, to explain the presence

of Jingjiao among the Öngüt, maybe a reconsideration of the ancestral ties between them and the Uigurs (attested in some sources but often considered fictitious by the researchers) must be made.

VIII. India / Armenia

Baby Varghese, Orthodox Theological Seminary, India
East Syrian Mission to Malabar in the Fifteenth Century

According to an anonymous account found in Vatican Syriac 204, the relationship between the St Thomas Christians and the East Syrian Church entered into a new phase towards the end of the 15th century. The account claims that the St Thomas Christians, who were without a bishop for long time, sent a three member delegation to the East Syrian Patriarch Mar Simon V. The Indians called on the patriarch in Djezirah, and following the patriarch's orders, they went to the monastery of Mar Augen to choose two monks who were willing to accompany them to India. The patriarch consecrated them for India under the name Mar Thomas and Mar Yohannan. The next patriarch Elias V (d.1503) consecrated three more bishops for India. In 1556, the Uniate Patriarch Mar Abdisho consecrated two bishops for Malabar. It was under these bishops that the St Thomas Christians adopted the liturgical traditions that were 'corrected' by the Portuguese. Studies on the history of the St Thomas Christians have taken it for granted that the liturgical traditions followed in Malabar in the 16th century existed there since long time. This needs to be reinvestigated.

Jasmine Dum-Tragut, University of Salzburg, Austria
The East Syriac Church in Armenia – the Assyrians of Armenia and Their Religious Organization and Beliefs

IX. Quanzhou

Australian Research Team (Samuel N.C. Lieu / Ken Parry / Majella Franzmann)
Report: Christians in Quanzhou During the Yuan Period