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**BUDDHISM IN NORTHEASTERN CHINA
IN THE STATES OF BOHAI AND JIN)**

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Introduction

Relevance of the study

Northeastern China (Dongbei) is a huge territory of modern People's Republic of China. In the past, this territory was often called Manchuria. The first signs of the existence of human populations here belong to the end of the Middle – the beginning of the Upper Pleistocene, to the Middle Paleolithic¹. For hundreds of thousands of years, the region has been inhabited by different population groups, ethnic groups, which, replacing each other and coexisting together, have created a rich ethnic history of Dongbei. The first signs of symbolic activity belong to the Upper Paleolithic. The bright religious history of the region up to the beginning of the I millennium AD was determined by archaic beliefs and practices, first of all – shamanism. During the early Middle Ages, Buddhism appeared here.

Buddhism is one of the world's religions. It originated at the beginning of the I millennium BC on the territory of modern Northern India. Judging by ancient Chinese sources, Buddhism appeared in China at the beginning of the first millennium during the Eastern Han Dynasty (25–220 AD). The first distributors of Buddhism were merchants and preachers who came to the Central Plain along the Great Silk Road from Central Asian states. According to the most common version, the first Buddhist sutras were brought to Luoyang, the capital of the Eastern Han Dynasty, during the reign of Emperor Ming-di (57–75). In the same place, in 64, the first Buddhist monastery in China – the Temple of the White Horse (Baima-si) was established².

Buddhist temples on the monuments of Niya (Jingjue State of the Han Dynasty)³, Milan in Ruoqiang County⁴, Damagou at Dandan-Oylyk in Qira County⁵, Moer-si in

¹ Zabiyaiko A.P., Wang Junzheng. Paleolithic Personal Ornaments from Xiaogushan Cave: The Formation of Early Symbolism and Its Regional Features in Northeast China // *Archaeology, Ethnology and Anthropology of Eurasia*. 2021. No. 4. pp. 15-23.

² Andreeva S.G. Buddhism of the Chinese school // *Religious studies: an encyclopedic dictionary* / Edited by A.P. Zabiyaiko, A.N. Krasnikov, E.S. Elbakyan. M.: Academic Project, 2006. p. 209.

³ Jia Yingyi. A study of a Buddhist temple recently discovered in the Research Institute // *Almanac of Dunhuang Research*. 1999. No. 2. pp. 48-55.

⁴ Qiu Lin. Wall paintings of the Buddhist temple of Milan in Xinjiang: "Winged angel" // *Study of the Western region*. 1995. No. 3. pp. 105-112; Lin Li. The study of the Buddhist temple of Milan // *Archeology and Cultural relics*. 2003. No. 3. p. 47-55.

Kashgar⁶ and others (Xinjiang Uygur Autonomous Region); "wooden tablet of the Small Buddhist Temple (Xiao Futu)" of Han Dynasty from Xuanquanzhi (Dunhuang)⁷; early relief statues of Buddha and bronze statues of Buddha from the rock burial grounds of Mahao in Leshan⁸, Hejiashan in Mianyang⁹ and other burial grounds on the territory of Sichuan Province (Southwestern China), as well as the latest discovery – gilded bronze Buddha statues found in 2021 at the Chengren burial ground of the Eastern Han Dynasty in Xianyang (Shaanxi Province)¹⁰, etc. represent the historical trajectory of the penetration of Buddhism into China at the beginning of the I millennium AD. Several plaster vessels and bronze mirrors of the III–IV centuries found in graves in the middle and lower reaches of the Yangtze River also contain Buddhist images.

Buddhism actively developed during the Northern Wei Dynasty (386 – 535), as a result of which a large Buddhist community emerged in the Xianbei and Han upper (aristocratic) layers and the popular environment.

In Northeastern China, Buddhism appeared approximately at the end of the III century – the first half of the IV century¹¹. The growing construction of Buddhist monasteries and temples, especially large cave temple complexes, is typical for the development of Buddhism. This trend clearly reveals itself in the northern territory of Shanxi Province (capital Pingcheng), in the center of Henan Province (capital Luoyang), along the vast territories of the Hexi Corridor (Gansu Province). Monks, laypeople, clerical class, merchants and ordinary people have created tens of thousands of statuettes and

⁵ Excavation and study of the Damagou Buddhist Temple monument in Qira County of Hotan District of Xinjiang // The Institute of Cultural Relics and Archeology of Xinjiang China, Academic institution for the study in site Niya of Japanese Buddhist University. The Dandan-Oylyk – Research Report on Sino-Japanese Joint Investigation. Beijing: Wenwu chubanshe, 2009.

⁶ Archaeological Faculty of the Ethnological and Sociological Institute of Renmin University. The results of the excavations of the Moer-si in Kashgar of Xinjiang in 2019-2021 // Study of the Western Region. 2022. No. 1. pp. 66-73.

⁷ Hao Shusheng, Zhang Defang. A study of Han period wooden plaques from Xuanquan. Lanzhou, 2009. pp. 185-194.

⁸ Cultural Department of Leshan. Rock grave No. 1 in Mahao, Leshan, prov. Sichuan // Archeology. 1990. No. 2. pp. 111-115.

⁹ Mianyang Museum. Report on the excavation of burial No. 1 in the city of Mahao during the Eastern Han Dynasty in Hejiashan, Mianyang, prov. Sichuan // Cultural relics. 1991. No. 3. pp. 1-8.

¹⁰ Institute of Archaeology Shaanxi Province. Report on the excavations of the Eastern Han Dynasty family cemetery in the Chengren burial ground in Xianyang, Shaanxi Province // Archeology and Cultural relics. 2022. No. 1. pp. 9-10; Ran Wanli, Li Ming, Zhao Zhanhui. The study of gilded and bronze statues of the Buddha of the Eastern Han dynasty, discovered in the Chengren burial ground in Xianyang // Archeology and Cultural relics. 2022. No. 1. pp. 82-94.

¹¹ For more details, see: Wang Junzheng. The emergence and initial development of Buddhism in Northeastern China (based on the materials of Xianbei and Goguryeo) // Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeast China. Issue 13 / Edited by A.P. Zabiayko, A.A. Zabiayko. Blagoveshchensk: Amur State University Publishing House, 2020. pp. 197-211.

sculptural images of Buddha and Buddhist saints. Such Buddhist art largely reflected the Chinese aesthetics of the Middle Ages.

In Northern Asia, where shamanism was the most important traditional religious faith, and the Tungus (Prototungus), Mongols (proto-Mongols) and Paleoasiates were the main ethnic populations, the development of Buddhism was a long process. In the early Middle Ages, Buddhism gradually penetrated into the metropolitan areas of the Xianbei states and the territory of Goguryeo through the Liaoxi Corridor and the sea lanes between the Korean Peninsula and South China.

The beginning of the spread of Buddhism in Northeastern China was the territory of the settlement of the Murong-Xianbei ethnic group. Their political center, Longcheng, was a place of penetration and further transit of Buddhist culture to Northern Asia. The general picture of the spread of Buddhism among the Murong-Xianbei (Yan states – Early Yan 337–370, Late Yan 384–407, Northern Yan 407–436) is still difficult to reconstruct. Based on small written records, it can be concluded that the construction of the temple "Longxiang-fosi 龙翔佛寺" indicates the existence of groups of Buddhist beliefs. The power of Northern Yan also reproduced the Buddhist heritage of the previous Yan states: for example, the image of a sitting Buddha was imprinted on a gold ornament found in Feng Sufu's grave, which reflected the penetration of Buddhist culture into the secular life of people of that time. In general, the Murong-Xianbei authorities adhered to a policy of religious tolerance towards Buddhism, which led to its early development in Northern China.

Moreover, Murong-Xianbei Buddhism became a source of spreading Buddhist beliefs in the state of Goguryeo and other territories on the Korean Peninsula and had a profound influence on wall murals in aristocratic graves in the capital Guoneicheng (now Ji'an, Jilin). The state policy of Goguryeo played a crucial role at the initial stage of the development of Korean Buddhism. Goguryeo Buddhism was influenced by the Buddhism of the Yan (Murong-Xianbei's) states. The visit of the monks of Early Qin (351–394) with Buddha statues and sutras during the reign of King Xiaoshoulin marked the beginning of the adoption of Buddhism by the ruling elite of Goguryeo. However, the lotus ornament depicted in the tomb of Dongshou (North Korea) indicates that Bud-

dhism penetrated Goguryeo no later than the year of Dongshou's death (357). Perhaps, initially, the activities of Buddhist preachers did not have an official, politically conditioned character, but represented a social phenomenon.

Buddhism developed rapidly during Bohai period. Buddhism gradually became the dominant religious ideology in Bohai State and in Northern Asia¹².

During the Liao and Jin dynasties, Buddhism in Northern Asia was further developed on the basis of the accumulation of knowledge of past dynasties, especially with the significant support of the ruling group, and its integration into all layers of society became deeper. Buddhist religious ideas and artistic aesthetics have profoundly influenced many aspects of popular secular life. During this period, Buddhism also spread in the Amur region, a geographical and civilizational center in the Northeast of Eurasia. Today Buddhism is still flourishing and occupies an important position on the Far Eastern borders of China and Russia and in Northern Asia, where various religions are mixed¹³.

There is still no general understanding of the origin, spread and development of Buddhism in Northeastern China in science; there are still some ambiguities in determining the causes of the emergence and forms of Buddhism in Northeast of China; The origin and process of the spread of Buddhism in Bohai and among the Jurchens, their position in the East Eurasian civilization of the Middle Ages also need additional research. The discovery of traces of the lower horizon in the settlement of Kraskino in Russian Primorye probably indicates a possible role of Mohe in the genesis of Buddhism in Bohai State, but this topic has not been studied enough yet¹⁴.

¹² For more information, see: Wang Junzheng. Buddhist temples of Bohai State according to the materials of archaeological research // *Religious Studies*. 2018. No. 4. pp. 37-44; Wang Junzheng. Genesis and main trends in the development of Buddhism in Bohai State // *Religious Studies*. 2021. No. 4. pp. 64-77.

¹³ Zabiyaiko A.P. Religious situation in Russian Far East and in Heilongjiang Province: traditions and innovations // *Traditional Culture of the East of Asia*. Blagoveshchensk, 2001. Issue 3. pp. 289-294; Zabiyaiko A.P. Modern Buddhism in the adjacent territories of Russia and China (Far East) // *Vajrayana Buddhism in Russia: History and modernity: collection of articles based on the materials of the International Scientific and Practical Conference* St. Petersburg: Publishing House of St. Petersburg. state. un-ta, 2009. pp. 69-77; Zabiyaiko A.P. Buddhism in the structure of religiosity of the Chinese of Northeast China // *Vajrayana Buddhism in Russia: Historical discourse and adjacent cultures*. Collective monograph / Ed. by E.V. Leontieva, comp. V.M. Dronova. M., 2013. pp. 158-162.

¹⁴ Wang Junzheng. Genesis and main trends in the development of Buddhism in Bohai State // *Religious Studies*. 2021. No. 4. pp. 66-67.

In the studies of Buddhism in Northeastern China, there are many opportunities for in-depth study based on interdisciplinary approaches, especially in terms of mastering the results of archaeological research of Buddhist monuments obtained in recent years. The fundamental platform of a large-scale construction of the period of the Murong-Xianbian Yan states (Jinlingsi, the Northern Avenue of Chaoyang settlement, etc.), the platform of the pagoda "Siyan Fotu 思燕佛图" on the lower horizon of the Northern Chaoyang Pagoda, a treasure of Buddhist statues at Lujiagou of Northern Wei Dynasty, Bohai temples in Guchencun, Buddha statues from Jinshangjing settlement, Jurchen burial grounds, etc., discovered in Northeastern China in the first 20 years of the XXI century. Repeated special surveys of extant sites of Bohai in Jilin Province provide the latest data for the creation of scientific paradigms and further research of Buddhism in Northeast of China.

In general, it should be noted that the problem of the genesis and evolution of Buddhism in Northeastern China, its relations with the peoples, cultures and states of the region have not yet been fully disclosed. The relevance of the study of the history of Buddhism in Northeastern China is determined by modern trends in historical, archaeological, religious studies, sociological, architectural and other scientific fields, where new data on the history and culture of the region are accumulating; the importance of coordinating the results of Chinese, Russian, North and South Korean and Japanese scientists; the need to study the historical and cultural dynamics of medieval Northeastern China; the need to understand the history and current state of the ethnocultural space of Northeastern China, which is a region of active interethnic and intercultural interaction; the significance of Buddhism as a factor of ethnic identification.

The degree of the study

The early stage of research on the topic before the formation of People's Republic of China (1949)

Early descriptions and attributions of the Buddhist heritage (temples, etc.) of Northeastern China began with travels to Dongjingcheng and adjacent territories and records of field research by groups of intellectuals and scientists - mainly those who

were exiled to Ninguta in Qing Dynasty. Since the late Qing Dynasty, as foreign countries (Japan, Tsarist Russia, England, etc.) penetrated into the Northeast of China, Russians and Britons located in this region - for example, I.A. Lopatin, T. Adkins, etc. – they also organize expeditions and record the remains of ancient civilizations¹⁵. In the context of China's frontier crisis, some Chinese intellectual officials (Cao Tingjie¹⁶, Li Fengtai, Liu Jianfeng¹⁷, etc.) are assigned to investigate and check the borders in the northeast and visit some Buddhist sites of Bohai along the way.

From 1920 to 1940, Russian emigrant archaeologists V.V. Ponosov¹⁸ (Head of the "Society for the Study of the Manchurian Region"), V.Ya. Tolmachev¹⁹ and Japanese archaeologists Shiratori Kouki, Torii Ryuzo, Toriyama Kiichi, Harada Shuto, Saito Yu, Sonoda Kazuki, etc. ("East Asian Archaeological Society")²⁰ conduct scientific archaeological research and systematic excavations in Buddhist temples in Upper Capital of Bohai, in the capital city of Baliancheng (Eastern Capital), in Upper Capital of the Jin Empire (Jinshangjing) and other areas. During this period, modern methods of archaeological research of Buddhist heritage in Northeastern China appeared for the first time.

¹⁵ Institute of Cultural relics and Archeology Heilongjiang Province. Upper Capital of Bohai: Report on archaeological excavations and surveys 1998-2007. Beijing. 2009. p. 4.

¹⁶ Cao Tingjie. Collection of Cao Tingjie / Ed. Cong Peiyuan, Zhao Mingqi. Beijing, 1985. p. 167.

¹⁷ Liu Jianfeng. Overview of local history of the rivers and mountains of Changbaishan / Ed. Sun Wencai. Changchun, 1987. p. 388; Local History Committee of Jilin Province. Local history description Jilin Province – Local history description of Cultural relics. Changchun. 1991. p. 144.

¹⁸ Ponosov V.V. Preliminary report on the exploration of the ruins of Dongjing-cheng / East Asian Archaeological Society. Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State. 1939. Appendix. C. 1-10; Alkin S.V. Scientific expedition of V.V. Ponosov in Northeastern China / Trans. on kit. Lin Shushan // Information on history and archeology. Northern Asia. 1990. No. 2. p. 114; Institute of Archeology of Heilongjiang Province. Upper Capital of Bohai: Report on archaeological excavations and surveys 1998-2007. Beijing, 2009. p. 4.

¹⁹ Tolmachev V.Ya. Bai-cheng: builds, materials, architecture, jewelry and other objects from the ruins of Bai-cheng according to archaeological surveys of 1925-1926. // Bulletin of Manchuria. 1927. No. 3. pp. 1-9; Tolmachev V.Ya. The antiquities of Manchuria and the ruins of Bai-cheng: according to archaeological surveys of 1923-1924. // Bulletin of Manchuria. 1925. No. 1. p. 19-28.

²⁰ Torii Ryuzo. The study of the antiquities of Manchuria and Mongolia / Translated into Chinese by Chen Nianben. Shanghai. 1935. pp. 40-44; Torii Ryuzo. The study of the Buddhist temple of Jinshangjing // Yanjing Bulletin. 1948. No. 34; Torii Ryuzo. Jinshangjing and its cult // Yanjing Bulletin. 1948. No. 35; East Asian Archaeological Society. Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State. 1939. 90 p.; Toriyama Kiichi, Fujita Resaku. Report on the study of Cultural relics and finds in Manchukuo 3. Report on the study of Cultural relics in Jiandao". Ministry of National Welfare of Manchukuo, 1942. pp. 26-27, 50-54; Toriyama Kiichi. Overview of the Dongjingcheng Temple Survey Report. Changchun. 1943. 44 p.; Saito Yu. Cultural relics of the Banlacheng settlement. The commission for the publication of the Banlacheng settlement. 1978. 61 p.

The current stage of research on the topic after the formation of People's Republic of China (1949)

1) Buddhism of Bohai. After the establishment of People's Republic of China in 1949, the study of Buddhism and Buddhist temples of Bohai in Chinese science is mainly carried out within the framework of archaeological research. At the same time, there are studies of the origin of Bohai Buddhism, its doctrines, schools, etc. In this regard, two censuses of All-Chinese historical relics and numerous studies based on the materials of these two censuses are particularly important: for example, a systematic archaeological study of Buddhist temples No. 1-9 in Upper Capital of Bohai by the Chinese-North Korean Joint Archaeological Team²¹; studies of the Gaochan Temple²²; the tombs of Princess Zhenxiao²³; the pedestal of the Madida Pagoda²⁴; Lingguan Pagoda in Changbaishai²⁵; a monument built by Hongyun²⁶; Longhai Temple (structures over the graves of Longhai-13, -14)²⁷; the temple of Guchengcun-1, -2²⁸; Henantun Temple (set-

²¹ See: Korean Academy of Social Sciences. Report on the excavation of monuments in Northeast China. Pyongyang, 1966; Zhu Yong Hongyan. Bohai culture. Pyongyang, 1971; Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China Publishing House, 1997. pp. 76-86.

²² He Ming. Bohai Gaochang Temple at Helong Jilnia // Northern Cultural relics. 1985. No. 3. pp. 21-23; He Min. Discovered finds in the Bohai Gaochang Temple // Bulletin of the North-Eastern Pedagogical University. 1983. No. 4. p. 111; Commission of the Editorial Board of Local History of Cultural relics of Jilin Province. Local history description of the Cultural relics of Helun County. Changchun, 1984. pp. 66-67; Yanbian Museum. A short collection of Cultural relics of Yanbian. Yanqi: Yanbian People's Publishing House, 1988. p. 82.

²³ Yanbian-Korean Autonomous District Museum. A brief report on the excavations of the tomb of Princess Zhenxiao Bohai // Front of Social Sciences. 1982. No. 1. p. 176.

²⁴ Zhang Taixiang. Record of the survey of the Dachengzi settlement // Almanac of Cultural relics. 1981. № 4. pp. 223-227; Commission of the Editorial Board of Local History of Cultural relics of Jilin Province. Local history description of Cultural relics of Hunchun County. Changchun, 1984. pp. 69-72.

²⁵ Bai Miao. Discussion of the properties of the Madida weather pedestal in Hunchun Jilin Province // Northern Cultural relics. 2014. No. 3. pp. 33-35.

²⁶ Institute of Archeology of Jilin Province. Excavations at the monument of Hongyun structures of the Bohai Period in Wangqing County of Jilin // Archaeology. 1999. No. 6. pp. 52-58.

²⁷ The Commission of the Editorial Board of Local History of Cultural relics Jilin Province. Local history description of the Cultural relics of Helun County. Changchun. 1984. p. 66. A study of the Longhai Jilin Temple by archaeologists in 2004 and 2005 showed that its building shape was built on a tomb. The building above the tomb indicates that the owner of the tomb may have believed in Buddhism. See: Institute of Archeology of Jilin Province. The office of the Committee for the Management of Cultural relics of the Yanbian Korean Autonomous Region. Report on the excavation of the Longhai Bohai Imperial Tombs in the Helong City of Jilin // Archaeology. 2009. No. 6. pp. 29-32.

²⁸ Judging by the results of archaeological work, it can be assumed that, quite likely, the temple was erected during Goguryeo period with the participation of the remaining population of the Anterior Yan or Fuyu under the rule of the Anterior Yan. Consequently, "it can be considered as the earliest Buddhist temple in the basin of the Tumannaya River at that time." For more information, see: Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Office of the Office of Cultural relics of Hunchun. Report on the arrangement of finds in the Guchengcun-1 Temple in Hunchun Jilin Province // Historical Relics. 2015. № 11. pp. 27-48; Xie Feng. The study of the monuments of Buddhism of Bohai State: abstract. dis. ... Doctor of Historical Sciences. Changchun: Jilin University, 2019.

tlement)²⁹; the temple in the Sumichen settlement³⁰; the temple in the Dachengzi settlement³¹ and others.

Thus, from the point of view of stratigraphy, typology and chronology, as well as consistency between the temple site and the surrounding traces of the historical past, the system of spatial arrangement of artifacts of the Buddhist heritage of Bohai in China were comprehensively interconnected.

2) Buddhism of Jin (Jurchen). In the past, the scientific study of Buddhism of Jin Dynasty (Jurchen) was mainly focused on its development and the religious policy of the Jin Empire. These issues were dealt with by scientists such as Nogami Shunjo³², Song Dejin³³, Wu Yuhuan³⁴, Cui Guangbin³⁵, Liu Pujiang³⁶, Du Xingzhi³⁷, Wang Depeng³⁸ and others. Wang Xining³⁹, Guo Rui⁴⁰, Wang Yanli, Wu Fengxia⁴¹ conducted a study of groups of Buddhist beliefs of Jin Dynasty. The number of publications in

²⁹ In 1920 . Japanese researcher Toriyama Kiichi first explored this place and for the first time called it the "Bajiazhi settlement". For more information, see: Toriyama Kiichi. The study of the Middle Capital // Archaeological Bulletin. 1944(34):1. In 1942, Japanese researcher Saito Yu conducted field work on the monument. He did not use the name "Bajiazhi settlement" indicated by Toriyama Kiichi, but followed the name "Xulaicheng" popular among local residents and drew the first plan of the Henantong settlement. See: Saito Yu. Cultural relics of the Banlacheng settlement. The commission for the publication of the Banlacheng settlement. 1978. pp. 78-69. In 1943, when the Chinese archaeologist Li Wenxin helped Toriyama Kiichi explore the Sigucheng settlement, he studied this place and for the first time used the name "Henantong settlement". See: Li Wenxin. Diary of a survey of Siguchengzi in Helong County in 1943 // Collection of archaeological materials by Li Wenxin. Shenyang, 2009. pp. 617-625. Since the Japanese scientist Tamura Koichi suggested that the Henantong settlement was the former location of the Xianzhou district of Bohai – "the capital during the reign of Tianbao", such a name has gradually been used in science. See: Tamura Koichi. Some studies of ornamentation in Bohai tile discs // Aoyama Historical Science. 2001. A special archeological work of 2014 testifies that the monument should be a temple of Bohai. The time of construction of the Henantong Temple is earlier than the time of construction of the Sigucheng settlement and the Henantong burial ground. It is a temple of the early Bohai period. For more information, see: Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Yanbian-Korean Autonomous District Museum, Office of the Helun Cultural relics Administration. Report on the re-inspection of the "Henantun settlement" in Helun Jilin Province // Cultural relics. 2017. No. 12. pp. 4-18.

³⁰ Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and geography of the Northeast. 2015. No. 1. pp. 10-12.

³¹ Zhang Taixiang. Record of the survey of the Dachengzi settlement // Almanac of Cultural relics. 1981. No. 4. pp. 223-227; Local History Committee of Heilongjiang Province. Local history description Heilongjiang Province – Local history description of Cultural relics. Harbin, 1994. p. 138.

³² Nogami Shunjo. Buddhism in the Liao and Jin Dynasties // Almanac of Cultural relics of Heilujiang / Translated by Chinese Fan Hongxiang. 1981. No. 1. pp. 79-83.

³³ Song Dejin. A brief outline of religions in Jin Dynasty // Front of Social Sciences. 1986. No. 1. pp. 314-317.

³⁴ Wu Yuhuan. On the religious beliefs and religious policy of the Jurchens in Jin Dynasty // Almanac of History. 1992. No. 2. pp. 13-14.

³⁵ Cui Guangbin. A brief overview of the development of Buddhism in Jin Dynasty // Heihe Bulletin. 1996. No. 5. pp. 113-116.

³⁶ Liu Pujiang. Buddhist policy of Liao and Jin and its social influence // Research of Buddhology. 1996. p. 231-238.

³⁷ Du Xingzhi. Jurchen and Buddhism in Jin Dynasty // Northern Cultural relics. 1997. No. 3. pp. 67-71.

³⁸ Wang Depeng. A new study of Buddhist politics in Jin Dynasty // Research of World Religions. 2013. No. 6. pp. 38-44.

³⁹ Wang Xin'ing. Buddhist beliefs of Jin Dynasty based on epigraphic materials of Jin Dynasty // Northeast history and geography. 2010. No. 1. pp. 76-83.

⁴⁰ Guo Rui. Writer Wang Ji and Buddhism of Jin Dynasty // Northern Cultural relics. 2011. No. 1. pp. 87-90.

⁴¹ Wang Yanli, Wu Fengxia. The cultural heritage of Liao-Jin Buddhism based on the materials of Buddhists from Buddhist temples and outstanding monks, remembered by the Jin writer Wang Ji // Northern Cultural relics. 2011. No. 1. pp. 63-66.

which Buddhism of the northeastern region of Jin Dynasty period acts as an object of research is still relatively small. Basically, this topic is reflected in the writings about Jinshangjing – "The former capital of Jinyuan"⁴², "Jinshangjing"⁴³, "The first capital of the Great Golden State"⁴⁴ – and monographs of the general history of Liao and Jin. In these texts, Buddhism is usually considered an integral part of the Jinshangjing urban culture.

In addition to the early studies of the Buddhist heritage of Jin Dynasty in Northeastern China (mainly caves, stone steles, etc.), since the end of the twentieth century, Chinese archaeologists have excavated several Buddhist monuments of Jin Dynasty – the Bamianfu site⁴⁵, Yongping Temple⁴⁶, the foundation of the Buddhist pagoda in Hailong Town⁴⁷ and others. Finds related to Buddhist beliefs have also been found at the Jinshangjing site, at settlements and burial grounds of Jin Dynasty in the surrounding areas (Wanyan Yan Tomb, Zhongxing, etc.).

4) The degree of research of the topic in modern Russian works

The spread of Buddhism in the Middle Ages in the northern and eastern adjacent areas of Northeastern China – in the south of modern Primorye, the Amur Region and the territories closest to them – is quite fully covered in the works of modern Russian researchers.

Since 1950, for many decades, Russian archaeologists have been successfully excavating Buddhist temples of Bohai in southern Primorye, during which a rich material was obtained. Such temples include Kopytinsky (Matishan-si), Abrikosovsky (Xingshan-si), Korsakov, Borisovsky, Kraskinsky temple complex and Barabash-3. The study of these and other Bohai monuments, remains, and attributes of Buddhist culture

⁴² Zhu Guochen. The former capital of Jinyuan. Harbin: Editorial Board "Northern Cultural relics". 1991. pp. 237-255.

⁴³ Jing Ai. Jinshangjing. Shanghai: Sanlian Shudian, 1991. pp. 196-200.

⁴⁴ The first capital of the Great Golden State / Under the glav. ed. Bai Yuqi. Harbin: Heilongjiang People's Publishing House, 1997. pp. 226-230.

⁴⁵ Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and geography of the Northeast. 2015. No. 1. p. 12; Institute of Archeology of Jilin Province, Office of the Cultural relics Department of Panshi City County. Report on the archaeological excavations of the Bamianfo monument in Panshi in 2014 // Frontier archaeological research. 2017. No. 1. pp. 65-95; Institute of Archeology of Jilin Province, Office of the Cultural relics Department of Panshi City County. Report on the archaeological excavations of the Bamianfo monument in Panshi in 2015 // Frontier archaeological research. 2018. No. 2. pp. 73-90.

⁴⁶ Institute of Archeology of Jilin Province. Report on the 2009-2010 excavations at the Yongping Baicheng site of the Liao and Jin dynasties. Beijing: Kexue Chubanshe, 2015.

⁴⁷ Hongfeng, Zhili. Excavations of monuments of the Liao and Jin dynasties in the village Hailong Jilin Province // Northern Cultural relics. 1988. No. 1. pp. 43-46.

in Russia and China by Russian archaeologists (E.V. Astashenkova⁴⁸, N.G. Artemieva⁴⁹, V.V. Akhmetov⁵⁰, V.I. Boldin⁵¹, E.I. Gelman⁵², O.V. Dyakova⁵³, L.V. Zadvernyuk⁵⁴, A.L. Ivliev⁵⁵, V.E. Medvedev⁵⁶, A.P. Okladnikov⁵⁷, S.D. Prokopets, N.A. Klyuev⁵⁸, I.Yu. Sleptsov, E.V. Shavkunov⁵⁹, M.A. Yakopov et al.) made a major contribution to

⁴⁸ Astashenkova E.V., Boldin V.N. Decor of the end disks of the Kraskinsky settlement // Russia and the APR. 2004. No. 1. pp. 127-128; Astashenkova E.V. Bohai Buddhist sculpture and plastic art. Medieval antiquities of Primorye. Vladivostok: DalKexue Chubanshe, 2012. Issue 2. pp. 259-268; Astashenkova E.V. Images of Buddhas, Bodhisattvas and Buddhist deities in the art of Bohai // Humanitarian studies in Eastern Siberia and the Far East. 2013. No. 5. pp. 76-82; Astashenkova E.V. Decorative and applied art of the population of Kraskinsky settlement // Multidisciplinary research in archeology. 2019. No. 2. pp. 62-81.

⁴⁹ Artemieva N.G. Religious buildings of the Bohai period on the territory of Primorye // Russian archaeology. 1998. No. 4. p. 174-190; Artemieva N. G. Architecture of Buddhist temples in the Far East (according to archaeological research) // From Mongolia to Primorye and Sakhalin. Pacific archaeology. 17th issue. Vladivostok: Publishing House of DVSU, 2009. pp. 235-269.

⁵⁰ Akhmetov V.V. Bohai pagodas // Problems of archeology, ethnography, anthropology of Siberia and adjacent territories. Vol. 20. Novosibirsk: Publishing House of IAET SB RAS, 2014. pp. 97-99.

⁵¹ Boldin V.I. Buddhist Temple of Kraskinsky settlement // Problems of ethnocultural history of the Far East and adjacent territories. Blagoveshchensk. 1993. pp. 49-59; Boldin V.I., Gelman E.I., Ivliev A.L., Nikitin Yu.G. "Integration" at the Kraskinsky settlement: 4 years of research // Bulletin of the FEB RAS. 2001. No. 3. pp. 49-66.

⁵² Gelman E.I., Astashenkova E.V., Prokopets S.D., Ivliev A.L. Cities of Bohai State // Cities of Medieval Empires of the Far East / Ed. by N.N. Kradin; Institute of History, Archeology and Ethnography of the Peoples of the Far East FEB RAS. Moscow: IVL. 2018. pp. 86-89; Gelman E.I., Astashenkova E.V. Culture and everyday life of Bohai cities // Cities of medieval empires of the Far East / Ed. by N.N. Kradin; Institute of History, Archeology and Ethnography of FEB RAS. M.: IVL, 2018. pp. 134-137.

⁵³ Dyakova O.V. Buddhist monuments of Bohai State (698-926) // Asia-Pacific region: archeology, ethnography, history. Collection of scientific articles. Vladivostok: DalKexue Chubanshe. 2014. Issue 3. pp. 117-137; Dyakova O.V. The Kronovsky kurgan enclave in the system of Bohai funerary monuments of the Far East // Bulletin of the Far Eastern Branch of the Russian Academy of Sciences. 2014. No. 6. p. 98.

⁵⁴ L.V. Zadvernyuk. Monuments of Buddhist architecture of Bohai State of East Asia (698-926) on the territory of the Russian Primorye. Questions of reconstruction // Actual problems of humanities and natural sciences. 2010. No. 8. pp. 345-350.

⁵⁵ Ivliev A.L., Boldin V.N. The study of the Kraskinsky settlement and the archaeological study of Bohai in Primorye // Russia and the Asia-Pacific Region. 2006. No. 3. pp. 7-9; Bohai antiquities from the Primorsky Territory of Russia / Ed. Song Yubin, Ivliev A.L., Gelman E.I. Beijing: Wenu chubanshe, 2013. 278 S. A.L. Ivliev examined the inscription on the bottom part of the vessel from the Kraskin settlement, written in Chinese characters 道隆 (dao long) and 弘知 (hong zhi), and suggested that the signs completely coincide with two Japanese names. Taking into account the history of the acquaintance of Bohai State with Japan, it is very likely that (dao long) and (hong zhi) represent the names of members of the Japanese embassy mission. The author to some extent agrees with the opinion of Kanazawa Gakuin University professor Kojima Yoshitaki that "the wearing of names without surnames was characteristic of Buddhist monks." For more information, see: Ivliev A.L. Epigraphic materials of Bohai and Bohai time from Primorye // Russia and the Asia-Pacific Region. 2014. No. 4. pp. 211-212.

⁵⁶ Medvedev V.E. Medieval monuments of the island of Ussuriysky / Ed. by A.P. Okladnikov. Novosibirsk: Kexue Chubanshe, 1982; Medvedev V.E. Bohai Shrine in Primorye. Seoul: Publishing House "Hakyenmunkhvasa", 1998.

⁵⁷ Okladnikov A.P. Two bronze statuettes of Bohai time from Primorye // Siberia, Central and East Asia and the Middle Ages. History and culture of East Asia. Novosibirsk, 1975. Vol. III. pp. 51-52; Okladnikov A.P., Derevyanko A.P. The Distant past of Primorye and the Amur region. Vladivostok: Far Eastern Book Publishing House. 1973. p. 340-342.

⁵⁸ Klyuev N.A., Yakopov M.A., Sleptsov I.Yu. Studies of the Bohai shrine in Primorsky Krai // Proceedings III (XIX) Of the All-Russian Archaeological Congress. Moscow: Veliky Novgorod, 2011. Vol. 2. pp. 47-48; Klyuev N.A., Prokopets S.D., Sleptsov I.Yu., Belova I.V. The Idol of the Bohai time in southern Primorye // Archeology of the Eurasian Steppes. 2021. No. 4. pp. 45-56.

⁵⁹ Shavkunov E.V. Bohai State and its cultural monuments in Primorye, USSR Academy of Sciences. Far Eastern Phil. named after V.L. Komarov. L.: Kexue Chubanshe, 1968. 150 p.; Shavkunov E.V. Report on archaeological research in the Ussuriysky district of Primorsky Krai in 1993 // Archive of the Far Eastern Branch of the Russian Academy of Sciences. 1993; Shavkunov. E.V. Report on excavations on Kopyto Hill in Primorsky Krai in 1994 // Archive of the Far Eastern Branch of the Russian Academy of Sciences. 1994; Shavkunov E.V. Finding a pedestal of a stone lantern near the Apricot shrine // Bulletin of the Far Eastern Branch of the Russian Academy of Sciences. 1995. No. 3. pp. 109-111; Shavkunov E.V., Ivliev A.L. Bohai plaque from Primorye with the image of a Buddhist shrine // Soviet archaeology. 1991. No. 4. pp.

the scientific reconstruction of the history of Bohai Buddhism in the northeast of Eurasia.

Jurchen Buddhism is well reflected in the works of N.G. Artemiyeva⁶⁰, E.V. Astashenkova⁶¹, L.S. Vasilyev⁶², Yu.M. Vasilyev⁶³, T.A. Vasilyeva⁶⁴, V.E. Larichev⁶⁵, V.E. Medvedev⁶⁶, A.P. Okladnikov⁶⁷, E.V. Shavkunov⁶⁸, etc. The objects of these studies are public (religious) structures – temples (Krasnopolye-1, the temple on Cape Obryvist, Pervomaiske, etc.), funeral complexes (Novitsky burial ground, etc.), figurines, anthropomorphic images (icons), a rod (vajra), etc.

The penetration of Buddhism further to the northeast, into the Amur River basin, remains poorly studied. This topic is touched upon in the publications of A.O. Belyakov,

245-248; Shavkunov E.V., Shavkunov V.E. New findings. Excavations in the courtyard of the Apricot Shrine and at the Aurovskoye settlement in 1997 // *Russia and the Asia-Pacific region*. 1998. No. 1. pp. 72-74.

⁶⁰ Artemiyeva N. G. The Buddhist rod from the Krasnoyarsky settlement // *Archeology, ethnography and anthropology of Eurasia*. No. 2 (18), 2004. pp. 102-106; Artemiyeva N. G. Architecture of Buddhist temples in the Far East (according to archaeological research) // *From Mongolia to Primorye and Sakhalin. Pacific archaeology*. 17th issue. Vladivostok: Publishing House of the Far Eastern State University, 2009. pp. 235-269; *Antiquities of the Jurchens from the Primorsky Territory of Russia* / Ed. Song Yubin, Artemiyeva N.G. Beijing: Wenu chubanshe, 2013. 285 p.; Artemiyeva N. G. Study of the first Buddhist temple of the XII–XIII centuries. on the territory of Primorye // *Bulletin of History, Literature, Art. Almanac*. Vol. IX. M.: Publishing house "Collection", 2014. pp. 7-18; Artemiyeva N.G. Temple on Cape Steep // *Brief reports of the Institute of Archeology*. Issue 237. M.: Languages of Slavic culture, 2015. pp. 302-311; Artemiyeva N.G. History of the study of monuments of Jurchen culture in the Russian Far East: results and prospects // *Proceedings of the IIAE FEB RAS*. Volume 26. No. 1. 2020. pp. 61-62; Artemiyeva N.G. Buddhist burial rite in Jurchen burial complexes of the XII–XIII centuries. // *Collection "Vajrayana Buddhism in Russia: Current history and socio-cultural analytics. Collective monograph. Scientific publication"*. Materials of the VI International Scientific and Practical Conference / Ed. A.M. Alekseev-Apraksin; Comp. V.M. Dronova. St. Petersburg: Publishing House "Diamond Sutra", 2020. pp. 51-61.

⁶¹ Astashenkova E.V. Anthropomorphic images of the Jurchen Primorye // *Russia and the Asia-Pacific region*. 2001. No. 1 (31). pp. 20-30.; M.V. Vorobyova[Vorobyov M. V. Religious beliefs of the Jurchens // *Reports on ethnography*. Issue 4. L.: GO USSR, 1966. pp. 61-82; Vorobyev M.B. Jurchen and the Jin State (X century - 1234). Historical essay. M., 1975; Vorobiev M.V. Jurchen culture and the Jin State (X century – 1234). M.: Kexue Chubanshe, 1983. pp. 133-135.

⁶² Vasiliev L.S. *Cults, religions, traditions in China*. M.: Kexue Chubanshe, 1970. 484 p.

⁶³ Vasiliev Yu.M. *Funerary the rite of the Intercession culture (IX–XIII centuries A.D.)*. Vladivostok: DalKexue Chubanshe, 2006; Vasiliev Yu.M., Khorev V.A. Features of the Jurchen religious views according to archeology and iconography // *Bulletin of the FEB RAS*. 2008. No. 5. pp. 136-142.

⁶⁴ Vasilyeva T.A. Evidence of the spread of Buddhism among the Jurchens // *Collection: Vajrayana Buddhism in Russia: Historical Discourse and adjacent cultures. Collective monograph* / Ed. by E.V. Leontiev; comp. V.M. Dronova. M., 2013. pp. 136-143.

⁶⁵ Larichev V.E. Tribes of Primorye in the early period of Jin history (according to information from "Jin Shi"). The third scientific conference on the history, archeology and ethnography of the Far East. Vladivostok: DVF SB of the USSR Academy of Sciences, 1962. Issue II. pp. 8-15; *History of the Golden Empire* / Edited by V.E. Larichev. Novosibirsk: IAET SB RAS, 1998. 288 p.

⁶⁶ Medvedev V.E. Medieval monuments of the island of Ussuriysky / Ed. by A.P. Okladnikov. Novosibirsk: Kexue Chubanshe, 1982; Medvedev V.E. About Buddhism in the Amur region // *Integration of archaeological and ethnographic research. Collection of scientific works*. Odessa; Omsk, 2007. pp. 366-370; Medvedev V.E. About the Jurchen statehood in the Russian Amur region // *Collection of materials of the XIV International Scientific and Practical Conference "Russia and China on the Far Eastern frontiers. Peoples and Cultures of Northeast China"* / Ed. A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: Amur State University, 2020. p. 16.

⁶⁷ Okladnikov A.P., Medvedev V.E. Buddhist statuette from the island of Ussuriysky // *Plastic and drawings of ancient cultures (Primitive art)*. Novosibirsk, 1983. pp. 117-121.

⁶⁸ Shavkunov E.V. Jurchen-Udige culture of the XII–XIII centuries. and the problem of the origin of the Tungusic peoples of the Far East. M.: Kexue Chubanshe, 1990. pp. 155-168.

which are mostly addressed to the late stages of the presence of Buddhism on the left bank of the Middle Amur⁶⁹.

The object of the dissertation research is Buddhism in Northeastern China during the early and developed Middle Ages – in States Bohai and Jin.

The subject of the study is the prerequisites, socio- and ethno-cultural environment of the spread of Buddhism; the stages of formation and trends in the development of Buddhism in Northeast of China; the main forms of integration (inculturation) of Buddhism as a new religion into autochthonous ethnic cultures and regional statehood.

The purpose of the dissertation is to establish the main causes of the genesis and patterns of the evolution of Buddhism in Northeast of China in the Middle Ages, as well as to identify the most important forms of inculturation of Buddhism into autochthonous cultures and regional statehood.

To achieve this goal, it is necessary to solve the following tasks:

- 1) identify the main results in the study of Buddhism in Northeastern China in Chinese, Russian and foreign studies;
- 2) analyze the sources reflecting the spread of Buddhism in Northeastern China in different ethnic communities and states during the early and developed Middle Ages;
- 3) reconstruct the historical context and prerequisites for the emergence and development of Buddhism in Northeastern China, primarily within the framework of the history of Bohai State and the Jin Empire - the largest centers that consistently determined the life of the peoples of the vast region for almost four hundred years;
- 4) reveal the historical stages of the genesis and development trends of Buddhism of Bohai (mohe) and Jin (Jurchen in the pre-state and state periods of their existence);
- 5) establish the currents of Buddhism (Buddhist schools) that took root during the Jurchen statehood (Jin Empire) in Northeastern China;

⁶⁹ Belyakov A.O. Genesis and main trends in the development of Buddhism in the Amur region: philosophical and religious studies analysis: abstract. dis. ... cand. philos. Sciences: 09.00.14. Blagoveshchensk, 2011. 30 p.; Belyakov A.O. The spread of Buddhism in the Amur region in the Middle Ages in the context of ethnocultural and ethnomigration processes in the Far East // Religious Studies. 2015. No. 4. pp. 84-94; Belyakov A.O. Buddhism in the Amur region // Ethnocultural Atlas of the Amur region / Edited by A.P. Zabyako. Blagoveshchensk: Publishing House of the Amur State University, 2016. pp. 46-48; Belyakov A.O. Buddhism // Peoples and Religions of the Amur region / Edited by A.P. Zabyako. Blagoveshchensk: Publishing House of the Amur State University, 2017. pp. 210-228.

6) characterize the main Buddhist monuments and artifacts (temples, shrines, caves, shrines, shrines, sculptures, etc.) that reflect the process of inculturation of Buddhism into local ethnic cultures.

Chronological and territorial scope of the study

The chronological framework of the dissertation research generally covers the period from the formation of Bohai State (the end of the VII century.) to the capture of Jin Empire by the Mongols (1234). Materials of the late Middle Ages (after the Jurchen era). Signs of Buddhism during the Mongol Empire, Yongning Temple in XV century on Tyr Cliff (in the lower reaches of the Amur River) and others in this dissertation are not involved as a source and subject of research.

The territorial framework is mainly limited to the borders of Northeastern China. Due to the need to research and discuss a number of important problems, part of the dissertation material is related to the adjacent territories located outside of Northeastern China – Russian Amur Region (the left bank of Upper and Middle Amur and the coast of the Lower Amur), Primorye, Northeast of Korean Peninsula, etc.

Research source base

The basis of the dissertation research is historical sources (ancient Chinese chronicles, records, literary works, etc.), archaeological materials, funds of provincial and city museums. The author, as part of scientific groups and separately in the period 2017–2023, conducted field research in a number of regions of Northeastern China and adjacent territories; field research data are also used as sources.

Theoretical and methodological foundations of the study

Methodologically, the dissertation research has a multidisciplinary character. Based on the methodology of religious studies, the author refers to the methodological experience of other humanities – history, archeology, ethnology, sociology, architecture, textual studies. In the course of the research, depending on the features of empirical data and the goals of their theoretical interpretation, the author turns to testological and hermeneutic methods, phenomenological approaches, historical-genetic and historical-typological methods, other methods that provide an objective and complete analysis of sources, as well as the reliability of the results.

Scientific novelty of the study:

1) The data of the latest archaeological discoveries in the field of the genesis and evolution of Buddhism in Northeastern China and adjacent territories have been identified and included in the religious context.

2) Within the framework of a comprehensive study of the statehood of Bohai and the Jurchen Jin Empire, the interaction between religion, political system and culture is analyzed.

3) Based on the attraction of new archaeological results, the main factors of the genesis and development of Bohai Buddhism are identified, the main ethnic groups that were the first recipients of Buddhist ideas and practices are identified.

4) There are two main types of Buddhist temples in Bohai: urban temples and extra-urban ("field") temples. "Field" temples are further divided into three subtypes: the field type of suburb, the field type of settlement and the roadside field type.

5) It was found out that the architectural form of the Bohai Buddhist temples was strongly influenced by the culture of Tang Dynasty, and also included elements of Goguryeo culture.

6) In the context of Jurchen history and their interaction with the Liao and Song empires, the process of development of Jurchen Buddhism in Northeastern China during Jin Dynasty is comprehensively analyzed, and the internal and external causes of the development of Jurchen Buddhism are clarified.

7) According to the source, epigraphic and archaeological materials, the main schools of Buddhism of Jin dynasty in Northeastern China were identified.

Scientific and practical significance of the study

The scientific and practical significance of the research is to reconstruct the historical context and prerequisites for the emergence and development of Buddhism in Northeastern China; to identify the main trends in the study of Buddhism in Northeastern China in Chinese and foreign studies; to expand and deepen knowledge about the process and dynamics of the genesis and main trends in the development of Buddhism of Bohai (Mohe) and Jurchen; to determine currents of Buddhism (Buddhist schools)

during the Jurchen statehood (Jin Empire) in Northeastern China; analysis of ethnic identification and cultural affiliation of Buddhist heritage in Northeastern China, etc.

The materials of the dissertation research can be used as a basis for the further development of scientific issues, for the development of textbooks, work programs in such disciplines as the history of religion, the phenomenology of religion, comparative religious studies, the history and theory of world culture, archaeology, cultural anthropology and a number of others, as well as for the preparation of special seminars, open lectures, etc.

The materials of the dissertation can play an essential role in museum practice for the functioning of expositions dedicated to Buddhism, exhibitions, as well as for working with museum funds storing Buddhist collections. Currently, the dissertation material is involved in the process of excursion activities in the hall "Archeology and Ethnography of Amur Region" of the AmSU Scientific Museum, data replenishment in the databases (electronic archives) of the Center for the Ancient History of Cultures and peoples of Amur, Laboratory of Frontier Research of Amur State University.

The structure of the dissertation

The structure of the dissertation research is determined by the purpose and objectives and includes an introduction, three chapters, a conclusion, a list of references and illustrations. The volume of the dissertation work is 180 pages. The bibliographic list includes 346 titles.

Approbation of the dissertation

The interim results of the dissertation research were presented at the following scientific conferences:

1. Conference of scientific reports "Archaeological Research in the Russian Far East", December 23-25, 2019, Beijing (Institute of Frontier Research of China and Institute of Chinese History of the Chinese Academy of Social Sciences), China.
2. Symposium "Archaeological Research in the Russian Far East", December 26, 2019, Mudanjiang (Institute of History and Culture of Mudanjiang Pedagogical University), China.

3. XIV International Scientific and Practical Conference "Russia and China on the Far Eastern frontiers. Peoples and cultures of North-Eastern China", September 17-18, 2020, Blagoveshchensk (FGBOU VO "AmSU").
4. Scientific and practical conference "The Civilization of Dunhuang and the Great Silk Road. Dialect between Northeast and Northwest in the context of Dunhuang Research", October 10-12, 2020, Dunhuang, China.
5. Conference: The Science of Religion in Russia: from the past to the future, November 20-21, 2020, St. Petersburg (St. Petersburg State University), Blagoveshchensk (AmSU).
6. International scientific and practical conference "Traditional culture of the East of Asia". In memory of Dmitry Petrovich Bolotin (1966-2020), February 19, 2021, Blagoveshchensk (BPSU, AmSU, IAE SB RAS).
7. China Historical and Geographical Annual Conference, July 17-18, 2021, Shanghai (Fudan University), China.
8. V Forum of Graduate Students in Ethnic History, July 9-11, 2021, Beijing (Institute of Frontier Studies of the KAON), China.
9. V Congress of Russian Religious Researchers "Religion and Atheism in the XXI century", November 18-20, 2021, St. Petersburg; State Museum of the History of Religion.
10. Scientific conference "The North as a vocation: to the 100th anniversary of the Doctor of Historical Sciences Anna Vasilyevna Smolyak", December 7-8, 2021, Moscow (Institute of Ethnology and Anthropology of the Russian Academy of Sciences).
11. VIII Youth Forum of Frontier Research, November 18-19, 2021, Beijing (KAON Institute of Frontier Research), China.
12. International Scientific Conference "Far Eastern Frontier. Historical Forum. To the 150th anniversary of A.Ya. Gurov", September 21-25, 2022, Blagoveshchensk (AmSU).
13. International Scientific and Practical Conference "The Great Silk Road: Tradition and modernity", November 14-15, 2022, Novosibirsk (NSU).

14. International Scientific Conference "East Asia: problems of studying and preserving the historical and cultural heritage of the region", April 16-20, 2023, Blagoveshchensk (Center for the Preservation of Historical and Cultural Heritage of the Amur region).

15. International Scientific Conference "Archeology and Ethnography of the Far Eastern Frontier" dedicated to the anniversary of Academician A.P. Derevyanko. July 6-12, 2023, Blagoveshchensk.

16. International Scientific Conference "Man in the religions of the world". September 22-23, 2023, Moscow (MSU).

The main content of the dissertation research is reflected in the following publications.

Articles published in leading peer-reviewed scientific journals recommended by the Higher Attestation Commission under the Ministry of Science and Higher Education of the Russian Federation for the publication of the main scientific results of the dissertation for the degree of Doctor and Candidate of Sciences:

1. Wang Junzheng. Buddhist temples of Bohai State according to the materials of archaeological research // *Religious Studies*. – 2018. – No. 4. – pp. 37-44.

2. Wang Junzheng. Genesis and main trends in the development of Buddhism in Bohai State // *Religious Studies*. – 2021. – No. 4. – pp. 66-67.

3. Zabiylko A.P., Wang Junzheng. Paleolithic ornaments from the Xiaogushan Cave: the formation of early symbolism and its regional features in Northeastern China // *Archeology, Ethnography and Anthropology of Eurasia*. – 2021. – No. 4. – Vol. 49. – pp. 15-23.

4. Wang Junzheng. The emergence and development trends of Buddhism in the cultures of the Amur peoples (before the first half of the XIII century) // *Religious Studies*. – 2023. – No. 1. – pp. 29-39.

Other scientific publications (including monographs):

1. Wang Junzheng. Road transport systems on the northern border territory of Jin Empire (based on the materials of the Jurchen settlements of the Amur region) // *Proceedings of the third International interdisciplinary Tunguska Conference "Social*

interactions, languages and landscapes in Siberia and China (Evenks, Evens, Orochons and other groups)" / Head. ed. S.V. Androsova. – Blagoveshchensk, 2019. – pp. 81-98.

2. Wang Yulang, Wang Junzheng. Historical and geographical survey of the Departments of the Governor-General of Heishui (Heishui dudu fu) // Historical and geographical research. – 2020. – No. 4. – pp. 54-67 (CSSCI).

3. Wang Junzheng. The emergence and initial development of Buddhism in Northeastern China (based on the materials of Xianbei and Goguryeo) // Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeastern China. Vol. 13. / Edited by A.P. Zabiyako, A.A. Zabiyako. – Blagoveshchensk: Publishing House of the Amur State University, 2020. – pp. 197-211.

4. Xiao Bo, Wang Junzheng. Comparative study of anthropomorphic rock carvings of masks in Inner Mongolia of China and in the Far East of Russia // Traditional culture of East of Asia. Collection of articles. Issue 8 / Edited by A.P. Zabiyako, O.A. Shelomikhin, D.P. Volkov, A.V. Musienko. – Blagoveshchensk: Publishing House of BSPU, 2021. – pp. 56-73.

5. Wang Yulang, Wang Junzheng, Wang Tianzi. The external movements of wuji, Heishui mohe and Bohai in the context of the Silk Road of Northeastern Asia // Traditional Culture of the East of Asia. Collection of articles. Issue 8 / Edited by A.P. Zabiyako, O.A. Shelomikhin, D.P. Volkov, A.V. Musienko. – Blagoveshchensk: Publishing House of BSPU, 2021. – pp. 135-148.

6. Wang Junzheng. Formation and development of fortification (town-planning) traditions of settlements in Amur region // Medieval antiquities of Primorye / Ed. by N.G. Artemyev. – Vladivostok, 2022. – Issue 5. – pp. 156-173.

7. Wang Junzheng. The statehood of Jurchen Jin Empire according to archaeological materials: administration, cities, roads and borders // Russia and China on the Far Eastern frontiers. Vol. 14. Collection of materials of the international scientific conference "Far Eastern Frontier. Historical Forum" / Edited by A.P. Zabiyako, A.A. Zabiyako. – Blagoveshchensk: Publishing House of the Amur State University, 2022. – pp. 116-132.

8. Archeology and ethnography of the Amur region / A.P. Zabiyako, Wang Junzheng, D.P. Volkov, etc.; ed. by A.P. Zabiyako; Ministry of Science and Higher Education of the Russian Federation. Russian Federation, Amur State University [and others]. – Novosibirsk: Publishing House of IAET SB RAS, 2023. – 423 p.

The main scientific results of the study

1. The historical, socio-political, cultural and religious prerequisites for the emergence of Buddhism in Northeast China during the Bohai and Jin eras have been identified, historical stages, chronology and patterns of its spread in the region have been determined. The most important factors in the emergence of Buddhism in the region were the development of states and civilizations, a new level of which required a new religious ideology and culture. Buddhism as a world religion possessed in the second half of the I millennium AD. its local (Chinese, Korean, and other) forms have great ideological and cultural potential, capable of meeting the growing needs of regional societies.

Some of the results of this section of the study were obtained in collaboration with Chinese scientists. The personal contribution of the author of the dissertation is determined by the results of his independent field research and the author's interpretation of archaeological data from the perspective of studying the history of Buddhism.

This content is reflected in these publications:

Wang Junzheng. The emergence and initial development of Buddhism in Northeastern China (based on the materials of Xianbei and Goguryeo) // Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeastern China. Vol. 13. / Edited by A.P. Zabiyako, A.A. Zabiyako. – Blagoveshchensk: Publishing House of the Amur State University, 2020. – pp. 197-211. <https://elibrary.ru/item.asp?id=44635197>;

Wang Junzheng. Genesis and main trends in the development of Buddhism in Bohai State // Religious Studies. – 2021. – No. 4. – pp. 66-67. https://religio.amursu.ru/images/Volumes/2021/4/7_.pdf;

Wang Junzheng. The emergence and development trends of Buddhism in the cultures of the Amur peoples (before the first half of the XIII century) // Religious Studies. – 2023. – No. 1. – pp. 29-39. <https://religio.amursu.ru/index.php/ru/new-archive/2->

[articles/1313-ozniknovenie-i-tendentsii-razvitiya-buddizma-v-kulturakh-narodov-amura-do-pervoj-poloviny-xiii-v.;](#)

Wang Yulang, Wang Junzheng, Wang Tianzi. The external movements of wuji, Heishui mohe and Bohai in the context of the Silk Road of Northeastern Asia // Traditional Culture of the East of Asia. Collection of articles. Issue 8 / Edited by A.P. Zabiyako, O.A. Shelomikhin, D.P. Volkov, A.V. Musienko. – Blagoveshchensk: Publishing House of BSPU, 2021. – pp. 135-148. <https://elibrary.ru/item.asp?id=47362433>;

Wang Yulang, Wang Junzheng. Historical and geographical survey of the Departments of the Governor-General of Heishui (Heishui dudu fu) // Historical and geographical research. – 2020. – No. 4. – pp. 54-67. <https://mp.weixin.qq.com/s/9GF-CgsZrpHxa7Jl5KpeIg>. (in Chinese)

2. The interdependencies between the evolution of the states of the region (primarily Bohai and Jin) and the inculturation of Buddhism into social systems have been established. The formation of state structures, political elites, and interstate relations with surrounding countries (China, Goguryeo, Japan, Western Xia, and others), where Buddhism occupied a high position, stimulated the integration of Buddhism into the public life of newly formed states as an example of a highly developed culture. On the other hand, the newly formed Buddhist communities in their formation relied on administrative, economic and other resources provided by the state and the ruling elites.

This content is reflected in these publications:

Wang Junzheng. Road transport systems on the northern border territory of Jin Empire (based on the materials of the Jurchen settlements of the Amur region) // Proceedings of the third International interdisciplinary Tunguska Conference "Social interactions, languages and landscapes in Siberia and China (Evenks, Evens, Orochons and other groups)" / Head. ed. S.V. Androsova. – Blagoveshchensk, 2019. – pp. 81-98. <https://irbis.amursu.ru/DigitalLibrary/VKR/3329.pdf>;

Wang Junzheng. The statehood of Jurchen Jin Empire according to archaeological materials: administration, cities, roads and borders // Russia and China on the Far Eastern frontiers. Vol. 14. Collection of materials of the international scientific conference "Far Eastern Frontier. Historical Forum" / Edited by A.P. Zabiyako, A.A.

Zabiyako. – Blagoveshchensk: Publishing House of the Amur State University, 2022. – pp. 116-132. <https://elibrary.ru/item.asp?id=50079401>;

Wang Junzheng. Formation and development of fortification (town-planning) traditions of settlements in Amur region // Medieval antiquities of Primorye / Ed. by N.G. Artemyev. – Vladivostok, 2022. – Issue 5. – pp. 156-173. <https://elibrary.ru/item.asp?id=49756354>.

3. The contribution of Buddhism to the cultural development of the ethnic communities of Northeastern China (Mohe, Jurchen, and others) is determined. The inculturation of Buddhism significantly increased the general cultural level of peoples due to their assimilation of high samples of Buddhist architecture, sculpture, painting, writing, as well as other elements of rich Buddhist culture.

This content is reflected in these publications:

Wang Junzheng. Buddhist temples of Bohai State according to the materials of archaeological research // Religious Studies. – 2018. – No. 4. – pp. 37-44. <https://religio.amursu.ru/index.php/ru/new-archive/1-articles/394-2019-02-22-03-35-11>;

Wang Junzheng. Genesis and main trends in the development of Buddhism in Bohai State // Religious Studies. – 2021. – No. 4. – pp. 66-67. https://religio.amursu.ru/images/Volumes/2021/4/7_.pdf;

Wang Junzheng. The emergence and development trends of Buddhism in the cultures of the Amur peoples (before the first half of the XIII century) // Religious Studies. – 2023. – No. 1. – pp. 29-39. <https://religio.amursu.ru/index.php/ru/new-archive/2-articles/1313-ozniknovenie-i-tendentsii-razvitiya-buddizma-v-kulturakh-narodov-amura-do-pervoj-poloviny-xiii-v.;>

Wang Junzheng. The emergence and initial development of Buddhism in Northeastern China (based on the materials of Xianbei and Goguryeo) // Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeastern China. Vol. 13. / Edited by A.P. Zabiyako, A.A. Zabiyako. – Blagoveshchensk: Publishing House of the Amur State University, 2020. – pp. 197-211. <https://elibrary.ru/item.asp?id=44635197>.

4. The genesis and evolution of Buddhism are included by the author of the dissertation in the general historical and cultural context of the development of Northeast-

ern China and in the overall picture of the formation of the ethnic landscape of the region. The results of this part of the study were obtained in collaboration with Chinese scientists and a scientific supervisor. The personal contribution of the author of the dissertation is determined by the results of his independent field research, work with an independently defined range of sources, the author's interpretation of empirical data from the field of archaeology and ethnography from the perspective of studying the history of Buddhism.

This content is reflected in these publications:

Zabiyako A.P., Wang Junzheng. Paleolithic ornaments from the Xiaogushan Cave: the formation of early symbolism and its regional features in Northeastern China // *Archeology, Ethnography and Anthropology of Eurasia*. – 2021. – No. 4. – Vol. 49. – pp. 15-23. <http://old.archaeology.nsc.ru/journarticleru/88/1359>;

Xiao Bo, Wang Junzheng. Comparative study of anthropomorphic rock carvings of masks in Inner Mongolia of China and in the Far East of Russia // *Traditional culture of East of Asia. Collection of articles. Issue 8 / Edited by A.P. Zabiyako, O.A. Shelomikhin, D.P. Volkov, A.V. Musienko*. – Blagoveshchensk: Publishing House of BSPU, 2021. – pp. 56-73. <https://elibrary.ru/item.asp?id=47362416>;

Archeology and ethnography of the Amur region / A.P. Zabiyako, Wang Junzheng, D.P. Volkov, etc.; ed. by A.P. Zabiyako; Ministry of Science and Higher Education of the Russian Federation. Russian Federation, Amur State University [and others]. – Novosibirsk: Publishing House of IAET SB RAS, 2023. – pp. 139–158. <https://archaeology.nsc.ru/izdatelstvo/monografii-i-sborniki/2023-/priamurye>.

Provisions submitted for protection:

1. The emergence and spread of Buddhism in Northeastern China is primarily due to the active interaction in this region of political systems, ideologies, cultures that existed in the agrarian and nomadic civilizations of the Eurasian steppes. Interaction opened the way for the exchange of innovations corresponding to the dynamics of societies. This process is also connected with the assimilation and application of the experience of the civilizational development of inner China. In the process of evolution from local, tribal, proto-state systems to statehood, institutions and social groups were formed

in Northeastern China, which needed an ideology and culture that went beyond the previous narrow-local tradition. In such a historical context of the formation of large states and multicultural interaction, the emergence and spread of Buddhism, a world religion that corresponded to a high level of civilization and society, was a natural phenomenon.

2. Bohai State was one of the largest medieval states of Far East, multiethnic and multicultural in its composition. The high level of economic and socio-political development achieved by the Bohai people required the reform of religious life in the direction of its compliance with the tasks of integrating the population within the framework of a common religious culture and rapprochement with the samples of the "high" culture of neighboring states. The genesis and development of Bohai Buddhism are connected with the penetration of Buddhist traditions formed in Sui (581 – 618) and Tang Dynasties (618 – 907) in Yingzhou, their influence on Mohe of the "state formation group", as well as with the assimilation of Goguryeo Buddhism. Buddhism of Tang dynasty also had a great influence on Bohai. The origin of Buddhism in Bohai took place among the tribal aristocracy of mohe, as the state developed, the sovereign's court, nobles, officials and educated people became the main social basis of Buddhism. Buddhism introduced architectural innovations into the Bohai culture, which found their manifestation in numerous temples, developed sculpture, painting and writing. Buddhism was represented by reliquaries with relics of the Buddha, stone columns with texts of sutras and sayings of the Buddha, pagodas, end disks of tiles with Buddhist symbols, Buddhist ornaments, etc. It should be borne in mind that Bohai was brutally defeated by the Khitan, much of its cultural heritage has irretrievably disappeared. However, even what has been preserved, primarily in archaeological monuments and artifacts, indicates that Buddhism by the time of the heyday of Bohai State had become its main religious ideology and occupied a dominant place in the Bohai culture.

3. The destruction of Bohai State by the Khitans was accompanied by the decline of urban and palace culture, the general degradation of all aspects of life. The population of Bohai was moved in large numbers to the interior of Liao. Bohai Buddhism as an integral phenomenon ceased to exist. However, judging by the data of archeology, elements of the Buddhist culture of Bohai were preserved both among the Bohai popu-

lation and in Khitan Buddhism, in the Liao state. Thus, after the collapse of Bohai Statehood, Buddhism did not disappear from the culture of the Tungusic ethnic groups of Northeastern China, Primorye and Amur region.

4. The presence of elements of Buddhism from Bohai period and during Liao period on the shores of Sungari, Mudanjiang, Amur among the Jurchens laid an important foundation for the development of Buddhism in Jin Empire. The Buddhist heritage of Liao, Koryo, Northern Song, Western Xia, and Uighurs also had a significant impact on the spread and characteristics of Buddhism in Jurchen society. After the formation of the Jurchen state Jin, Buddhism found the support of the Qing rulers as one of the main religions of the empire. Buddhism has become an important tool for the ruling circles to stabilize power, unite a multilingual and multiethnic society, and demonstrate the level of culture that corresponded to the high standards of the development of civilization of that era.

5. Buddhism of Jin was primarily a phenomenon of elite metropolitan culture. In Upper Capital and the other capitals, in the major cities of Northeastern China, Buddhism was represented by temples and temple complexes, numerous cult paraphernalia, epigraphic inscriptions, Buddhist texts and other examples of Buddhist culture. Buddhist culture spread quickly enough to more remote regions of the empire (Primorye, the right and left banks of Middle Amur, Lower Amur region, and others). So, Buddhist caves of this period are located in Pulandian County (Wanhai Temple), Jinzhou district of Dalian (Mengzhenku Cave), etc. A notable phenomenon of Buddhism of the Jin period were monastic monasteries, male and female, which acted as centers of Buddhist scholarship and the spread of the creed. The degree of penetration of Buddhism into the wide circles of Jurchen society, into folk culture is difficult to assess due to the limited source base, however, it is obvious that Buddhism had an impact on society outside the elite culture.

6. Historical chronicles, epigraphic, archaeological and other data of Jin allow us to judge the presence of several Buddhist movements. The main schools of Buddhism in Northeastern China were represented by the schools of Chan, Lotus Sutras ("Fahua-tsung", "Tiantai-tsung"), Huayan and Mizong.

1. The development of the states of Northeastern China as a factor in the genesis and evolution of Buddhism

1.1 Common and special in the development of the states of Northeastern China

The history of religions, their origin, development and extinction is closely connected beyond the limits of primitiveness with the history of political institutions and states. All civilizations go through a complex multivariate process of movement from primitiveness to the state and the corresponding form of statehood. The models of state genesis are different – it is a long, nonlinear and multifactorial process. The origin of the state and its associated statehood was influenced by many factors – both internal (ecology, economic system, demographic factor of population growth, technological innovations, ideology) and external (war, external pressure, trade, etc.).

The state genesis on the territory of Northeastern China, including the Russian Far East, Eastern Mongolia, and the northern region of Korean Peninsula corresponded to general trends and had its own regional characteristics. All the state formations that arose in this area, represented by medieval empires (Bohai, Dundan, Liao, Jin, Dongxia), belong to the so-called “secondary” early states, that is, formed in the neighborhood and under the certain influence of the already established civilizational centers (in this case, China)⁷⁰.

At the initial stage of the state’s formation, the social structures of Bohai, Liao, Jin and others are a tribal society or a classic “early state”, similar to the luggage. Initially, the social structure was as follows: the king (then the emperor) and his relatives, noble clans (nobility), leaders and elders, simple community, slaves, etc. The power of the ruling group was very weak, and its vast territories still depended on tribal. Leaders and heads of military towns-settlements. With the growth of civilization under the influence of China, the process of feudalization of the Far Eastern medieval states led to the

⁷⁰ Kradin N.N. Ways of the formation and evolution of early statehood in the Far East // Early forms of pressing systems / Otv. Ed. V.A. Popov. SPb.: MAE RAS, 2013. pp. 65–86; Kradin N. N. Formation and evolution of early statehood in the Far East // Issues of History. 2015. No. 10. pp. 3–16.

centralization and strengthening of relations between the central government and the local administration. Gradually, there was a deliverance from a social form similar to a tribal society or unification of tribal unions.

In the early period of existence, the participants in political activity were mainly traditional related and regional aristocratic groups, such as members of the royal family, who brought tribute to the Tan dynasty, leaders and leaders of aristocratic family groups and tribes, governors of the peripherals of Goguryeo, etc. Elements of the bureaucratic system are still located at the initial stage of development⁷¹. By the end of Bohai State, especially during the reign of Da Renxiu (Xuanwang 818 – 830) and in a later period (the years of Da Yizhen 830 – 857, Da Xuanxi 871 – 895, etc.), the so-called period of the “powerful state in the east of the sea” (“Haidong Shengguo 海东盛国”), the royal power of the Bohai and the political system more reflected the characteristics of the central authority of the Chinese dynasty. The full administrative system was built in the central government. At the same time, the area of the Bohai territory also reached the peak as Heishui Mohe expansion on the land. Therefore, a multi-level administrative-territorial system consisting of capitals (Jing 京), regions (Fu 府), districts (Zhou 州) and counties (Xian 县) was formed in this territory. Wang Wanzhi suggested that during the emperor Da Renxiu, the system of administrative-territorial division of Bohai was determined. During this period of the autonomous system of administrative and political organization, under the subordination of the Tan (Jimi 靺鞨) dynasty, it was finally completed. With the further evolution of the system of centralization of the Bohai power, the forces of tribal leaders in the central region of domination are gradually replaced by state jurisdiction in the form of Chinese civilization: “Imitation of the Bohai of Tang Dynasty system is reflected not only in the central political system, but also in the over-

⁷¹ Fan Enshi. The device of the early time of Bohai // Study of the history and geography of the Chinese frontier. 2020. No. 3. pp. 122–130.

all imitation of the Tan dynasty from the central to the local level”⁷². Thus, Bohai State during this period was subject to sinicization.

The statehood arrangement of Jurchen Empire Jin also went through this process as a whole. Although in scientific circles there are still debate regarding the determination of the form of the socio-political structure in the early period of the statehood of Jurchen Empire, they are reduced to four opinions: the tribal union⁷³, tribal system⁷⁴, chiefdom⁷⁵ and the presence of the main elements of the state⁷⁶. There is no doubt that the Society of Jurchen survived the transformation and evolution from clan society, the society of custody to statehood. With the expansion of the borders of the Liao and Jin empires in Northern China and the neighboring territories and the inheritance of Chinese authorities, the Khitay and Jurchen gradually turned into a typical Chinese dynasty⁷⁷ and sinicizational civilization. Compared to Bohai State, which always existed in the territories of North-Eastern China and Russian Primorye, the Empire Jin (along with the Liao Empire), which entered Northern China, is actively seeking to inherit the orthodox status of Chinese power (Huaxia 华夏) in the gradually growing Chinese identity. A series of political performances in the spirit of manifestos carried out by the emperors of Jin Dynasty was defined by Gao Fushun as a specific embodiment of “cohesion” or “movement of cohesion”⁷⁸ of Non-Chinese dynasties.

It should be noted that, Northern Asia is located on the eastern edge of the interaction and interweaving of the two main social ways and economic forms of life variety of China and Mongol steppe. Its historical development and cultural appearance are

⁷² Wang Wanzhi. The study of Ji's submission to the “binary” territorial system of Bohai State in Tan dynasty // Study of the history and geography of the Chinese frontier. 2022. No. 3. pp. 10–20.

⁷³ Li Xihou. The evolution of the social affiliation of the cinema and Jurchen in Liao and Jin Dynasty // Historical research. 1994. No. 5. pp. 40–54.

⁷⁴ Liu Pujiang. The problem of the capital in the early years of Jin Dynasty is a special political ecology in the transition from the tribal system to the imperial dynasty // Chinese public science. 2013. No. 3. pp. 161–179.

⁷⁵ Li Xiulian, Liu Zhibo. The history of the official system of the Botszile in the social form of the custody of Jin Dynasty // History and Archeology Liao and Jin. Ext. 10. Beijing: Science, 2019. pp. 240–253.

⁷⁶ Cheng Ni'na. Breeding or the state? Further discussion of the state form of the Jurchen government in the first years of Jin Dynasty // Bulletin of the Shancian Pedagogical University. 2020. No. 4. pp. 72–85.

⁷⁷ Kradin N.N. Features and mechanisms of the Far Eastern political agencies // Proceedings of the Institute of History, Archeology and Ethnography of the Far Eastern Railways. 2019. No. 4. T. 25. S. 7–44; Nikolay N. Kradin. Origins of the State and Urbanization: Regional Perspectives // The Evolution of Social Institutes: Interdisciplinary Perspectives / Ed. Dmitri M. Bondarenko, Stephen A. Kowalewski, David B. Small. Cham: Springer International Publishing, 2020. pp. 121–122.

⁷⁸ Gao Fushun. Creation continued to grow during the dynasties of Liao, Song, Xia and Jin // Historical comments. 2021. No. 3. pp. 23–29.

also influenced by the form of civilization of nomads and the steppe political order⁷⁹. In the process of installing the political system and strengthening the administrative power of the Bohai elite, Bohai retained the political tradition of a tribal society in order to control its extensive territories. In Bohai State, various political ideas and cultures were combined⁸⁰. Thus, with the general appearance of the Chinese state, the political system and the cultural elements of the empires of North-East of Asia in the era of the Middle Ages were complex and diverse.

The statehood of the medieval empires of northeastern China (Bohai, Liao, Jin, Easternern Xia) is the presence of the administration and system of administrative-territorial division, political structure, developed economy, the spread of Chinese hieroglyphs, the creation and use of the Jurchen Chinese characters, etc. In archeology, this is confirmed by the presence of a large number of cities (commercial cities, strengthened settlements, fortresses), administrative and public (religious) structures, burial grounds (burials) with a rich set of inventory and artifacts with Chinese characters. There is no doubt that religious life has not remained aloof from these trends.

In relation to society as a whole, religion appears as a public subsystem, so religion occupies a certain place in it and performs the corresponding functions. Although in different societies, civilizations, in different territories and different stages of history, religion does not equally fulfill its function, but, undoubtedly, in certain cases, religious consciousness dominates. Religion interacts closely with a political structure. This is due to the fact that when a multi-level and complex class society is formed, the ruling class inevitably requires the correspondence of the religious structure of society of the class structure in order to adapt to the current formed social order. This process of adap-

⁷⁹ See, for example: Dyakova O.V. Innovations in the funeral traditions of medieval Tunguso-manhuri of Primorye (Based on materials of the Kurgan No. 41 Necropolis Monask-3) // Asian-Pacific region: archeology, ethnography, history. Collection of scientific articles. Vladivostok: DalKexue Chubanshe, 2014. Issue. 3. pp. 163–182; Sun Hao. Attribution of the origin of the names of Mohe institutions in Bohai State; The factor of the northern tribes in the political order of the ancient North-East Asia // Collection of materials of the XIV International Scientific and Practical Conference “Russia and China at the Far Eastern Graces. The peoples and cultures of North-East China” / Ed. A.P. Zabiyaiko, A.A. Zabiyaiko. Blagoveshchensk: AMGU, 2020. pp. 132–144; Zhong Suk-BE. Per. on the whale. Qin Fay. Cultural exchanges of Bohai and Central Asia and Central Asia // Ouya Itsun (almanac of translations of Eurasia). Ext. 5 / Ed. Yu Taishan, Lee Jin. Beijing, 2020. pp. 229–267.

⁸⁰ Sun Hao. Attribution of the origin of the names of Mohe institutions in Bohai State; The factor of the northern tribes in the political order of the ancient North-East Asia // Collection of materials of the XIV International Scientific and Practical Conference “Russia and China at the Far Eastern Graces. The peoples and cultures of North-East China” / Ed. A.P. Zabiyaiko, A.A. Zabiyaiko. Blagoveshchensk: AMGU, 2020. pp. 132–144.

tation is manifested in the ruling group through religious status and submission to religious values; At the same time, due to the fact that religion lags behind or contradicts social development, the ruler also uses political power to transform it (reform, correction, suppression, elimination, etc.)⁸¹. The significance of religion, representing an important element of social integration, is no less important for the integration of the forming state authorities and reusable societies. For example, Islam played an important role in the unification of the early societies of the Arabian Peninsula, and Christianity in the expansion and dominance of the Roman Empire. In the 4th – 5th centuries. (period of sixteen states) In China, Buddhism performed the functions of state religion in some local or regional united states, such as late Zhao (319 – 351), Early Qin (351 – 394), Late Qin (384 – 417 th.), North Wei (386 – 534) and others. Tibetan Buddhism also played a vital role in the combination of the ethnic groups of Central Asia in the Mongolian Dynasty of Yuan, as well as in the Manchu Empire. In the medieval empires of North-Eastern Asia, such as Bohai, Liao and Jin, Buddhism was not considered by the state system as a state religion, but in fact its situation was not different from it. Being an ideology at a higher level, Buddhism enjoyed the favor of rulers in the process of arranging statehood and became for them an important cultural tool for stabilizing power and dominance, combining a multilingual and multi-ethnic society and strengthening a sense of identity of the people. At the same time, the structure of statehood and the process of its improvement also provided a good social basis for the further spread of Buddhism.

Let's consider the process of state genesis and the formation of the foundations of the Bohai and Jin civilization in more detail.

1.2 The State and society of Bohai: the main stages of history

The formation and prosperity of Bohai State was based on huge energy accumulated by ethnic groups in North-East of Asia for hundreds of years in the period before

⁸¹ More details, see: Jin Ze . Interpretation of religion and politics // Research of religious studies. 2017. No. 3. pp. 252-258; Jin Ze. The complexity of the interaction of religion and politics // Bulletin of the Central Socialist Institute. 2019. No. 2. pp. 109–118.

Bohai State. Its main participants were prototing (Tungus-speaking) ethnic populations – Wuji-Mohe. After Wuji, who initially settled the Sanjiang plain, gradually become stronger, they begin expansion: they invade Goguryeo from the south, destroy the state of Fuyu, settle in the lower reaches of the Nonny River, the Pristyangarya and the basin of its tributaries – primarily, river Huifahe.

From the ethnic community, Wuji is gradually formed “seven tribes of Wuji” with a wide geographical distribution. The heritage of “seven tribes of Wuji” includes various archaeological sites from the Amur relics (the late version of the Fenlin culture in the territories of the Sanjiang plain and the right bank of the Middle Amur, the Suibin site in Tongjiang, the burial ground Tuanjie in Lobei, etc.) to the sits of the basin of Songhuajing River (Huangjiaweizi in Harbin, Laoshantou in Binxian County, Xianglantou in Wangkui, Hekou and Zhenxing (fourth period), Dukou in Hailin (second period), Yangtun (third period), Chaliba burial ground, Laoheshen in Yushu, Huangyuquan in Shulan and others). Judging by the wealth of archaeological material and the breadth of geographical distribution, the level of productivity of the ethnic group Wuji increased significantly, and the economy and culture quickly developed.

In the VI - VII centuries the ethnonym “Wuji” was gradually replaced by “Mohe (Mojie)”, and “Seven Wuji tribes” turned into “Seven Mohe (Mojie) tribes”. The ethnic community of Mohe (Mukri) left a noticeable mark in the history of not only the Amur Region, but also the vast part of North-Eastern Asia⁸². Regarding the problem of the change in the relationship between the ethnonyms of the Wuji, Mojie and Mohe, Fan Enshi claims that, judging by the materials of stone inscriptions and various versions of historical sources, official hieroglyphs used during the Tan dynasty, “Mojie”. Gradually, after the Song dynasty, they were combined into Mohe. The ratio of transliteration between "Mojie" (靺鞨) and "Wuji" (勿吉) is quite convincing⁸³. Consequently, we can claim the relationship between the development of the ethnonym and the birth nucleus

⁸² Zabyako A.P. The ethnic composition of the population from the early Sordic to the middle of the XVII century. // Peoples and religions of the Amur Region / Ed. A.P. Zabyako. Blagoveshchensk: Publishing House of the Amur State. University, 2017. p. 36.

⁸³ Fan Enshi. The retrospective and prospect of studies of the ethnonym "Mohe" // Traditional culture of the East of Asia. Digest of articles. Ext. 8 / ed. A.P. Zabyako, O.A. Shelomikhina, D.P. Volkova, A.V. Musienko. Blagoveshchensk: Publishing House of the BSPU, 2021. pp. 122–134.

from Wuji to the Mohe. In the end, Bohai State with a highly developed civilization was formed by Sumo Mohe from the Seven Mohe tribes (Mojie).

Bohai State was one of the largest medieval states of the Far East, created by Sumo Mohe as the main organ during the Tan dynasty, combined with the Mohe community tribes, Kogurians and other ethnic groups.

In the early period of the existence of Bohay, that is, for more than 20 years under the state name “state of the Mohe” (“Mohe-guo 靺鞨国”) and after it received the name “Bohai” with the initial settlement of Dunmushan (now the mountain settlement Mopancun⁸⁴), The central territory of the Bohai was mainly in the Yanbian basin with the valleys of the Burhatong River and Haylan River. The northern border usually took place in the area of the Mudanlin ridge in the upper river of Mudanjiang. The power of the Tan dynasty was appointed the Department of Governor General Huhanzhou (Huhanzhou Dudufu) in the capital of Bohai, canonized and Da Zuorong as Governor General Huhanzhou and crowned his prince of Bohai (Bohaijun). Ten years later, the relationship between Heishui Mohe and Tan dynasty also strengthened thanks to the creation of the Department of Governor General Heishui (Heishui Dudufu) under the Tan dynasty.

The question of the location of the Department of Governor General Heishui (Heishui Dudufu) in Tan dynasty remains discussion. We believe that the hillfort is in Luobei County, located on the territory at a large angle west of the merger of the Songhujiang and Amur rivers, geographically corresponds to the historical background of continuous migration Heishui Mohe from the middle and lower movements of the river Mudanjiang into the territory of the Middle Amur due to military conflicts between Bohai and Heishui Mohe. This city is an important military and political center of strategic significance. Obviously, he could be the administrative center of the Department of General Heishui, formed during the reign of Kaiyuan in Tan dynasty⁸⁵.

⁸⁴ Wang Yulang, Du Yonghao. Study of Dongmoushan of Bohai // Heilongjiang minzu congkan (Almanac of Heilongjian peoples). 2000. No. 2. pp. 58–69.

⁸⁵ Wang Yulang, Wang Junzheng. Historical and geographical study of the Department of Governor-General Heishui (Heishui Dudufu) // Historical and Geographical study. 2020. No. 4. pp. 54–67.

With the continuous advancement of Bohai State to the north, in the external expansion of the emperor Da Wuyi (Wuwang), most of the Mohean tribes “fled, disappeared, and their power weakened. After that there was no information. If someone remained, it was accepted by the boat as their people.” However, “only the Heishui [Mohe] tribe flourished, divided into sixteen tribes [parts], which had the names of the northern and southern”⁸⁶.

So, the Heishui Mohe tribes dominate the borders of the northern territory of Bohai, and its main areas of distribution are the middle and lower Amur. During the reign of the emperor Da Renxiu, he “took a large-scale campaign against the tribes in the northern territory from the sea (Khanka Lake) and opened a huge territory”⁸⁷. For Bohai State, the tribes, which lived along the northern borders and did not surrender to Bohai, became the main goal of the campaign. The Sanjiang plain south of the Amur and the southern part of the coastal zone fell under the administrative department of Bohai.

During the heyday of Bohai State, its territory bordered Silla in the south along the Nihe River, Japanese sea in the east, adjoined the Khitay in the west and to Tang Dynasty in the southwest. It is still debatable whether Liaodong was part of the territory of Bohai, but it is known for sure that the borders of Bohai did not cross the Liaohe river basin⁸⁸. There is also a discussion about the northern border of Bohai, which runs next to the territory of Heishui Mohe. Recently, the Korean researcher Jun Suk-bae suggested that the northern border of Bohai reached the left bank of the middle reaches of the Amur and the region north of the mouth of the Ussuri⁸⁹. However, most researchers believe that the northern boundary of the territory under the rule of Bohai State did not reach the coast of the Amur downward from the mouth of Ussuri (Lower Amur)⁹⁰.

⁸⁶ Jiu Tang Shu. Beijing: Zhonghua shuju, 1975. p. 5359.

⁸⁷ Xin Tang Shu. Beijing: Zhonghua shuju, 1975. p. 6181.

⁸⁸ For more details, see: Wei Guozhong. Study of changes in the territory of Bohai // Zushi Syukan. 1984. pp. 82–89; Chen Xianchang. The study of the territory of Bohai State // Cuexi yu tansuo. 1985. No. 2. pp. 127–133; Sun Jinji. The territory and capital of the state of the Bohai state / study of the peoples of the north-east. Zhengzhou, 1994; Fan Xuefeng. The study of the territory and the administrative system of Bohai. Yanji: Publishing House of Yanbian University, 1996.

⁸⁹ Jun Suk-bae. About the northern borders of the Bohai according to written sources // Medieval antiquities of Primorye / Otv. Ed. N.G. Artemyeva. Ext. 5. Vladivostok: IIAE FARS RAS, 2022. pp. 428–442.

⁹⁰ Ivliev A.L. Essay on the history of Bohai // Russian Far East in antiquity and the Middle Ages. Discoveries, problems, hypotheses. Vladivostok: DalKexue Chubanshe, 2005. pp. 449–475; Gelman E.I. The interaction of the center and periph-

Heishui Mohe and their tribes lived in this territory. Interestingly, the author of the dissertation found one Kaiyuan Tongbao coin in the collection of the museum Sikachi-Alyan, located more than 60 km down the Amur River from Khabarovsk. The use of Kaiyuan Tongbao coins of Tang Dynasty in the remote extreme regions of North-Eastern Asia was obviously associated with the existence of Bohai State. The discovery of this coin, at least, showed that the locals of the Lower Amur in the era of Tang Dynasty participated in economic and cultural exchanges with Bohai.

After Da Renxiu established dominance over the northern tribes, the territory and population of Bohai became unprecedented: 50 thousand li and hundreds of thousands peoples. From the center to the province in the administrative-territorial device, a well-thought-out multi-level system consisting of five capitals, fifteen regions (Fu), sixty-two districts (Zhou) and more than one hundred and thirty counties were formed. Judging by the famous sites of Bohai in the basin of Amur, the settlements in the adjacent areas of Ning'an are located especially tightly - these territories were the locations of the upper and middle capitals of Bohai. Considering the distribution of all the hill-forts of Bohai, one can find the existence of several urban agglomerations located in the Upper Sungari in the basins of Mudanjiang, the upper reaches of Yalujiang, Tumenjiang and others. They are the administrative and economic centers of the regions and districts of Bohai.

In general, the administrative-territorial structure of Bohai State in the Amur river basin had the following main characteristics.

Firstly, the system of the prefecture (capital-region-district-county) and the system of the leader of the tribe coexisted simultaneously. This was due to the unbalanced social development of Bohai. Various social groups (ethnic groups), which were in power, had different economic structures, production and lifestyle, which inevitably led to the corresponding administrative-territorial structures and management systems for adaptation. Social organizations during the early time of Bohai were based on the clan and tribal system, and slave owners wore the names of governors and others. The distri-

bution of the hillforts of Bohai was extremely not balanced. In some areas there were practically no or there were very few settlements, which could be connected with the simultaneous coexistence of the two mentioned systems of the administrative-territorial device.

Secondly, the administrative-territorial device and military management system also coexisted simultaneously. In addition to the creation of prefectures, in Bohai State there were special transport stations and garrison posts, fortresses and villages between the capitals, regions, districts and counties, reflecting the strengths of local lower organizations. A large number of military hillforts and small fortresses reflect the coexistence of the administrative-territorial structure and military control system. For example, Bohai built Deli Town (Delifu region) in the border zone bordering Heishui Mohe. Judging by the construction of the weapons of Bohai, bordering the Khitan and Silla, a permanent garrison army was also likely to be arranged in Deli Town, which functioned as a border state military town for the restraint and threat of Heishui Mohe⁹¹.

Thirdly, the system of the capital and the region existed in parallel. Among the five capitals of Bohai are the Upper (Shangjing), the Middle (Zhongjing) and the Eastern (Dongjing) capitals were once the state capitals of Bohai. At the same time, the region was simultaneously managed in accordance with the capital. For example, Upper Capital of Bohai was also the administrative center of the Longquan Region (Longquanfu). The Middle Capital was the center of the Xiande Region (Xiandefu), the Eastern Capital was the Longyuan Region (Longyuanfu).

Until now, in general, there is not enough accurate information about the whereabouts of the regions and districts of Bohai. Relatively confidently, we can talk about the whereabouts of the Regions of Changling, Fuyu, Shuaibin, the District of Yanzhou and others. We take as an example the historical and geographical study of the Yanzhou District (Kraskino). The Kraskinskoye settlement is located close to the border between China and Russia, in the Khasansky District of the Primorsky Territory, 2 km south of Kraskino Town, in the valley of the deductible part of r. Tsukanovka (also – Yanchu 盐

⁹¹ Wang Xiaohua, Liu Xiaodong. The study of the problem of the garrison Delifu and the military towns of the border districts of Bohai // *Zhongzhou xuekan*. 2022. No. 7. pp. 125–130.

楚河, 岩杵河). Palladium Kafarov in 1871 identified Kraskino as a seaport. Indeed, the terrain suggests that in the port Poset there should be an old military port. However, Kafarov did not find any remains of this kind. In 1956, archaeological excavations were carried out by G.I. Andreev; In the 1960s. E.V. Shavskunov was correlated by the Kraskinsky settlement with the center of the Bohai prefecture of Yanzhou and dated it to the 9th century. Since the 1980s V.I. Boldin also carried out systematic excavations⁹². According to ancient Chinese written sources and modern archaeological materials, the Kraskinsky settlement functioned not only as a seaport, but also as a place of foreign relations of Bohai State, and the starting sea point of the “Japanese road” as transport system that connected Bohai with Japan. E.V. Shavskunov suggested that the administrative affiliation of the Kraskinsky settlement is the city (prefecture) Yanzhou, which belonged to the eastern capital⁹³. The name of the Shuaibin region was formed from the river. Shuaibinshui – now the Suifen River (Razdolny). Its whereabouts, confirmed by the Chinese archaeologist Zhang Taixiang, was in the Dachengzi settlement in Dunnin in the valley of Suifen River⁹⁴. Sumichen settlement was the administrative center of the Changling Region⁹⁵.

Bohai State created a highly developed civilization in North-Eastern Asia, which was concentrated in dozens of Bohai settlements and fortresses represented by the former location of Upper Capital of Bohai – the settlement of Dongjingcheng.

Upper Capital of Bohai was located in the center of the Ning'an basin, an alluvial plain in the middle reaches of Mudanjiang River. The basin is surrounded by the winding ridges of Zhangguangcailing and Laoyeling. The Mudanjiang River flowed along the western, northern and eastern sides of the city, forming a natural moat.

Upper Capital has been the political, economic and cultural center of Bohai State for almost 160 years. The settlement was divided into external, imperial and pal-

⁹² Ivliev A.L., Boldin V.N. The study of the Kraskinsky settlement and the archaeological study of Bohai in Primorye // Russia and the Asia-Pacific region. 2006. No. 3. pp. 7–9.

⁹³ Shavkunov. E.V. Bohai State and the monuments of its culture in Primorye, the Academy of Sciences of the USSR Sibott. Farwall. Phil. them. V.L. Komarova. L.: Science, 1968. p. 59.

⁹⁴ Zhang Taixiang. Study of the Shuaybinka region Boiled Tang Dynasty // Historical Geography. 1982. No. 2.

⁹⁵ Li Jiancai. Study of the settlement Sumichen of the Huadian district // Heilingjiang wenwu congkan. 1983. No. 2. pp. 43–47.

ace cities. The outer city has in plan the shape of a rectangle stretched along the east-west line. Its central axis is oriented to the south with a deviation to the west of 4.5 °. The northern section of the wall with a rectangular protrusion in the center has a length of 4,952 m, the southern section is 4,590 m, the east – 3,364 m, the western – 3,402 m. The perimeter of the walls of the external city is 16,313 m. The walls were built on the foundation of a compacted land with a depth of 1–2 m and a width of 6–7 m, at the level of the day surface on this foundation a wall of stone is composed. There were 10 gates within the walls of the city, including three in the northern and southern sites and two in the eastern and western plots. The main gate was located in the center of the southern wall, from them to the north to the southern gate of the imperial city led an avenue of 110 m wide. In addition to it, at least seven streets up to 50 m widely crossed the city in the meridional and latitudinal directions, forming fenced quarters.

On the eastern side of the palace city is a monument to the Imperial Garden. In the palace city, five palace buildings were located along the line from south to north. In front of palaces No. 1, 2 and 3 there were large areas fenced by galleries connecting palaces. Palaces stood on earthen platforms lined with stone. From the side of the facade, two stairs led to each palace, from the north side – one staircase. Palace No. 4 consists of the main and two lateral buildings standing on the same platform. Palace No. 5 is located at a significant distance from the rest and is fenced off from them with a transverse wall with a passage in it. The ruins of the main hall and artificial mountains are still preserved. There is also a reservoir of almost 20,000 km². In the northern part of the reservoir there are two high pavilions⁹⁶. Behind the northern gates of the palace city are the northern gates of the external city, and behind the northern gates of the external city – the vast Xuanwu Lake, formed by Mudanjiang River. This is a place of entertainment and leisure to the nobility, where you could ride boats and swim.

⁹⁶ For more details, see: Institute of Archeology of the Chinese Academy of Social Sciences. *Mount Liudingshan and Bohai Town: aristocratic burial grounds and the capital's site of Bohai State in Tang Dynasty*. Beijing: Publishing House of Encyclopedia of China, 1997; Institute of Archeology of Heilongjiang Province. *Upper Capital of Bohai: a report on archaeological excavations and examinations of 1998-2007*. Beijing, 2009; Zhao Hongguang. *Archeology of Upper Capital of Bohai*. Beijing: Science, 2012; Wang Yulang, Wang Junzheng. *The study of the historical traces of Bohai in the areas of Yanbian and Mudanjiang* // *Bulletin of Heihe University*. 2015. No. 6. pp. 18–31; Gelman E.I., E.V. Astashenkova, S.D. Prokopets, A.L. Ivliev. *Cities of Bohai State* // *Cities of medieval empires of the Far East / Otv. Ed. N.N. Krodin; Institute of History, Archeology and Ethnography of the Peoples of the Far East of the Russian Federation*. M.: IVL, 2018. pp. 76–77; etc.

The construction of Upper Capital of Bohai was not carried out overnight, but took decades of the reign of several emperors – from the moment when “at the end of the reign of Tianbao [Tan dynasty] [Da] Qinmao moved the capital to Upper Capital,” through “return to Upper Capital”⁹⁷. From Eastern Capital, the emperor Da Huayu, until Upper Capital reaches the heyday during the reign of the eleventh emperor Da Yizhen, when “it was proposed to build palaces”. According to archaeological discoveries and documentaries, the construction of Upper Capital of Bohai consisted in the consistent construction of the palace city, the imperial city, and then the external city. Depending on the administrative device, the function of the capital has undergone a diachronic change from the “strengthening to protect the king” to the “building of the external city to protect the people”⁹⁸.

Under the influence of the highly developed urban civilization of Upper Capital of Bohai, Mudanjiang River basin took upon itself a leading role in the process of urbanization throughout the Amur basin. It was found that in the basin of Mudanjiang is a total of 47 settlements. The basin of upper river Mudanjiang with 11 Bohai settlements are subordinated to the Middle capital. The fortifications here are mainly mountainous towns and fortresses on the shores of the river. This is undoubtedly affected by the landscape. At the same time, this is also due to the fact that the Inzhou Road passes through this territory, focused on military defense. The average course of Mudanjiang River, characterized by a flat area and a prosperous culture, was subordinated to Upper Capital. The territory with the center of Upper Capital, in which about 30 hillforts of Bohai are located, was the most densely populated area and reflected the developed urban civilization of Bohai. Lower reaches of the river. Mudanjiang was the transition from the metropolitan region Bohai to the settlement area Hayshui Mohe. Only 6 settlements were discovered here⁹⁹.

⁹⁷ Xin Tang Shu. Beijing: Zhonghua shuju, 1975. p. 6181.

⁹⁸ Song Yubin. A study of the chronological line of construction of Upper Capital of Bohai from the point of view of the administrative structure // Study of the history and geography of the Chinese frontier. 2020. No. 3. pp. 133–144.

⁹⁹ Wang Yulang, Yu Peng. Study of the distribution of the Bohai settlements in the basin of Mudanjiang River // Bulletin of Harbin university. 2014. No. 8. pp. 1–11.

The Bohai settlements can be divided into plain, hill and small fortresses on the careful cape of the river¹⁰⁰. The plain settlements are a production and residential area of the inhabitants of Bohai, which occupied the main plains and transport routes. The hill-fortresses played the role of important military points, strategic located in the state to protect the capitals and the main regional and district centers. Three extremely important hill cities of Bohai are the settlements of Chengzihou, Chongchunhe and Chengqianglazi¹⁰¹ and the border walls of Mudanjiang (Mudanjiang Great Wall)¹⁰² – were located in the mountains by Jingpo Lake (in Tang Dynasty – “Huhanhai”). These three hill cities surrounding Jingpo Lake can be associated with the military-administrative center of the Three Governor General of the Huhanzhou District (Huhanzhou jian Sanwan Dadudu) in the early period Bohai¹⁰³. In recent years, thanks to the archaeological studies of antiquities of Bohai in the area, the main sites can be divided into three groups: 1) the settlement of Daiwangshan and the border wall of Jiangdong; 2) the settlement of Chengzihou and the settlement of Chongchunhe; 3) the settlement of the Chengqianglazi and the border walls of Jingpo Lake. The distribution, apparently, is an integral part of a special defense system towards the north to the territory of the Jilin Province¹⁰⁴.

In urban construction, Bohai inherited the traditions of the hill fortifications of Goguryeo: the construction form of cities and techniques for the construction of defen-

¹⁰⁰ See for example: Boldin V.I., Ivliev A.L. The metropolitan cities of Bohaya // Russia and the Asia -Pacific region. Vladivostok, 1997. No. 3. pp. 76–98; Dyakova O.V. The settlements and fortresses of the Far East (North-East Primorye). Vladivostok, 2005. 188 p.; Wei Cuncheng. Archeology of Bohai. Beijing, 2008; Stoyakin M.A. Hill settlements in the defense system of the capitals of Bohai State // Materials of reports XV between the folk conference of students, graduate students and young scientists “Lomonosov” (section “History”) / Otv. Ed. I.A. Aleshkovsky, P.N. Kostylev, A.I. Andreev. M.: Publishing House of Moscow State University, 2008; Stoyakin M.A. Bohaysky settlements on the territory of China and DPRK // Russia and the Asia -Pacific region. 2012. No. 4. pp. 170–181; Gelman E.I., E.V. Astashenkova, S.D. Prokopets, A.L. Ivliev. Cities of the Bohay state // Cities of medieval empires of the Far East / Otv. Ed. N.N. Krodin; Institute of History, Archeology and Ethnography of the Peoples of the Far East of the Russian Federation. M.: IVL, 2018. pp. 68–123 and others

¹⁰¹ Lv Zunlu. Examination of monuments of mountain settlements of Jingpo Lake // Northern Antiquities. 1989. No. 1. pp. 35–39.

¹⁰² Fan Wanxiang. Report on the examination of the border walls of Mudanjiang // Northern Antiquities. 1986. No. 3. pp. 42–45.

¹⁰³ Wang Hongbei, Wang Yulang. A preliminary study of the official press “Three Governor Generals of the Khuhanzhou district (Huhanzhou jian Sanwan Dadudu)” // Northern antiquities. 1996. No. 2. pp. 63–70.

¹⁰⁴ Institute of Archeology of Heilongjiang Province. A brief report on the examination of settlements and the Bohai great walls in Ning'an of Heilongjiang // Northern Antiquities. 2021. No. 4. p. 22.

sive structures (shafts and others) are very similar to Goguryeo¹⁰⁵. At the same time, Bohai also actively studied the ideas and technologies of fortification of Tang Dynasty and began to build a large number of plain cities with a magnificent scale, as a result of which a prosperous urban civilization arose. Plain cities were located on important land and waterways and the main traffic tracts. The shafts were mainly built in a clay technique (hangtu). Defensive structures were represented by a gate with barbican, ramparts, ditches, frontal and coal towers. The layout of most plain cities was mainly square and rectangular; A small number of cities, depending on the terrain, had incorrect forms of ellipses, polygons, ovals, etc., there were official institutions, pavilions, tower, corridors, temples, roads, residences, residential premises, wells, workshops, housing and other objects in the city.

During the construction of Upper Capital of Bohai, with an eye on the city of Changan in Tang Dynasty, the palace city, the royal city and the outside city were united with each other. The palace city is located in the center in the north with the Zhuque street (archaeologically numbered as street No. 1) as a central axis, with two markets – eastern and western. The middle and eastern capitals of Bohai also adopted the urban planning system and the tradition of the capital of Tan Dynasty. A large number of building materials and architectural jewelry found in the settlements, such as green bricks, the end discs of the upper tiles with the lotus ornament, tide from the lower tiles, square bricks with the ornament of the lotus, the lower and upper tiles, etc., means that urbanization and The development of Bohai reached an unprecedented level. The palace building is also perfectly built, which is emphasized by the wide use of glazed tiles. Since that time, the flat fortification replaces the mountain as the most important form of fortification for the peoples of North-Eastern Asia, reflecting the development of agricultural civilization and the emergence of a stable political situation.

In Upper Capital and its environs there are many Bohai antiquities, such as temples, pagodas, burial grounds and so on. Most of the Buddhist temples in Upper Capital

¹⁰⁵ Wang Yulang, Wang Hongbei. Clear features of Goguryeo of culture in the Bohai hill settlements of Heilongjiang // Heilongjiang Minzu Congkan. 2002. No. 3. pp. 79–84; Dyakova O.V. Congorous parallels in the military architecture of Bohai and Jin // Korea: a look from Russia: reports presented on the XI scientific. Conf. Koreudshevov of Russia and the CIS countries (Moscow, March 29–30, 2007). M.: Institute of the Far East of the Russian Academy of Sciences, 2007. pp. 238–244.

are located symmetrically the Zhuque Street in the direction from north to south by axis. From the palace, imperial cities and along Zhuque Street to the south of the Buddhist temples No. 1 and No. 5, Buddhist temples No. 2 and No. 6, Buddhist temple complexes of Tutaizi and Baimiaozi (temples No. 8 and the earliest, built outside the northern shaft of the capital) echoes each other from east to west. Each group of symmetrical temples is approximately the same in size and shape. Famous Bohai aristocratic burial grounds are, for example, Sanlingfen, Hongzun yuchang (“Fermat of Rainbow Trinity”)¹⁰⁶ and others.

Regional civilization centers were also formed in the capital’s areas of the Middle, Eastern, Western, Southern capital, which contributed to the development of civilization in the basins of Hailanjiang, Burxatong, and Yalujiang rivers.

On the territory of Bohai, various regions were connected by a dense network of ground and water transport tracts, of which the most important transport routes were the “Road to Japan”, “Road to Sille”, “Road of the Imperial Court”, “Road to Inzhou”, “Road to Khitan”¹⁰⁷. These five main transport tracts formed the main system of the internal transport network of Bohai and external exchanges. Among them, the most important were the “Road of the Imperial Court” and “Road to Inzhou”. They served for political and economic exchanges with Tang Dynasty, and were also the main cultural arteries of Bohai, playing a vital role in its development¹⁰⁸.

Judging by the ancient Chinese written sources, the “Road to Inzhou” began with the current Chaoyan, crossed the Dalinghe River, Xiaolinghe River and Liaohe River to Liaoyan, then turned to the northeast and climbed up the Hunhe River, passing through the current cities of Shenyang, Fushun, Meihekou and others to the Bohai region

¹⁰⁶ Institute of Archeology of Heilongjiang Province. Excavations of the burial ground Hongzun yuchang (Farm of Rainbow Trin) // *Archeology*. 1997. No. 2; Institute of Archeology of the Chinese Academy of Social Sciences. Mount Liudingshan and Bohai Town: aristocratic burial grounds and the capital’s site of Bohai State in Tang Dynasty Tan. Beijing: Publishing House of Encyclopedia of China, 1997.

¹⁰⁷ Xin Tang Shu. Beijing: Zhonghua shuju, 1975. p. 6182.

¹⁰⁸ For more details, see: Yin Xuanzhe. Study of the history of road transport of Bohai State. Beijing, 2006; Dyakova O.V. Bohai State: Archeology, History, Politics / Institute of History, Archeology and Ethnography of the Peoples of the Far East of the Russian Federation. M.: Science; East. Lit., 2014. S. 244–256; Wang Miaohou, Piao Wenying. The ancient traffic transport of North-Eastern China and North-Eastern Asia. Shenyang, 2006. pp. 250–294; Wang Yulang, Wang Junzheng, Wang Tianzi. The external transportation of Wuji, Heishui Mohe and Bohai in the context of the Silk Road of North-Eastern Asia // *Traditional Culture of the East of Asia. Digest of articles. Ext. 8* / ed. A.P. Zabiako, O.A. Shelomikhina, D.P. Volkova, A.V. Musienko. Blagoveshchensk: Publishing House of the BSPU, 2021. pp. 135–148.

(Sumicheng settlement). Then from there it went to the northeast through Dunhua, along the Mudanjiang River to the north, from the left bank of the Jingpo Lake to Upper Capital of Bohai. The “Road of the Imperial Court” began with the Dengzhou port on the Shandong Peninsula, crossed the Bohai Strait in the north and reached the regions of Port Arthur (Lvshunkou) and Dalian. It followed along the coast of the Yellow Sea on the left side of the Liaodong Peninsula to the mouth of the Yalajiang River, climbed the river and then turned along the mainland through Xianzhou to the milestone of Bohai. Thus, this route was intended for land, sea and water intermodal transportation.

Through the “Road of the Imperial Court” and the “Road to Inzhou”, Bohai comprehensively and systematically absorbed and introduced the civilization of Tang Dynasty in all aspects of politics, economics and culture. Bohai sent the ambassadors to Tang Dynasty to actively study the political system of Chinese authorities and Confucian etiquette, so that the political system of Bohai underwent fundamental changes. From the central government to the regional, district territories, an extensive and thought-out multi-level administrative-territorial system from five capitals, fifteen regions, sixty-two districts and more than one hundred and thirty counties were formed. Six departments were arranged in the political and educational system, which respected Confucianism, regulated etiquette, followed the legal system, re-educated, managed schools, used Chinese hieroglyphs and studied the tank poetry, which significantly changed the cultural worldview of officials and the people of Bohai¹⁰⁹.

The creation of Bohai State significantly contributed to the prosperity and development of fortification culture in North-Eastern Asia, especially in the basins of the Mudanjiang, Yalujiang and Tumenjiang, reaching the peak of urban civilization and an unprecedented and brilliant historical heyday. Bohai completely imitated the culture of Tang Dynasty.

Three-color glazed ceramics, glazed tiles, tiles with Chinese hieroglyphs, bronze mirrors, Buddha statues and other relics found in the settlements of the capitals, as well

¹⁰⁹ Wang Yulang, Wang Junzheng, Wang Tianzi. The external transportation of Wuji, Heishui Mohe and Bohai in the context of the Silk Road of North-Eastern Asia // *Traditional Culture of the East of Asia. Digest of articles. Ext. 8* / ed. A.P. Zabayako, O.A. Shelomikhina, D.P. Volkova, A.V. Musienko. Blagoveshchensk: Publishing House of the BSPU, 2021. pp. 145.

as wall frescoes and epitaphs of Bohai aristocratic tombs integrated a large number of cultural factors of the Chinese power of the Tan dynasty. Having absorbed the political order, canonical sources, laws, thinking, culture and other elements of the surrounding agricultural civilization of China and the steppe nomadic civilization, the internal regions of North-Eastern Asia first demonstrated a completely new “multinoteged” civilizational model. In particular, based on the administrative-territorial device, Bohai really began the process of regional urbanization and central and local integration in the north-east of Eurasia (covering the current Prov. Heilongjiang and Jilin of China, the middle and southern territory of the Russian Primorye and northeast of the Korean peninsula).

According to N.N. Kradin, “in general, Bohai Kingdom was a classic “early state”, which is characterized by the lack of private ownership of the means of production and the prevailing bureaucratic apparatus”¹¹⁰. This point of view is controversial and deserves further discussion, although such features are really characteristic of early Bohai. However, with a comprehensive study of the Chinese dynasty, the expansion of the territory by the emperor Da Renxiu and the conquest of many tribes in the north of Lake Khanka, and Da Yizhen completed the grandiose construction of the palace city of Upper Capital, as a result of which Bohai reached the peak of the “prosperous state on the Eastern Sea (Haidong Shengguo)”. Thus, as a result of the Sinicization of the late period, Bohai turned into a highly feudal, bureaucratic and urbanized regional civilizational state. Outstanding archaeological evidence, first of all, consists in a large number of Bohai settlements – capitals, megacities and ordinary plain cities, and reflect the maturity of the structure of statehood and urbanization processes¹¹¹.

¹¹⁰ Kradin N.N. Ways of the formation and evolution of early statehood in the Far East // Early forms of pressing systems. Ot. Ed. V.A. Popov. SPb.: MAE RAS, 2013. p. 69.

¹¹¹ For the urbanization process for more details, see: Kradin N.N. Urbanization processes in historical dynamics // Cities of medieval empires of the Far East / Otv. Ed. N.N. Kradin; Institute of History, Archeology and Ethnography of the Peoples of the Far East of the Russian Federation. M.: IVL, 2018. pp. 315–329; Wang Yulang, Xie Chunhe, Wang Junzheng, Wang Tianzi. The study of the settlements of the ancient peoples in the Heilongjiang basin. Beijing. 2019; Nikolay N. Kradin. Origins of the State and Urbanization: Regional Perspectives // The Evolution of Social Institutes: Interdisciplinary Perspectives / Ed. Dmitri M. Bondarenko, Stephen A. Kowalewski, David B. Small. Cham: Springer International Publishing, 2020. pp. 110–113.

1.3 The state and society of Jin: the main stages of history

The period of the second half of I – the beginning of the second millennium was for the Amur region the time of the rise of the Mohe – the Tungus-speaking community – and the Jurchen inherited it. The ethno and cultural generation of Jurchen remains a discussion problem. However, most researchers agree that Jurchen, at least in the nucleus of their ethnicity, are associated with the Heishui Mohe tribal association, which occupied in the second half of the 1st thousand land along the banks of the lower reaches of Sungari, Ussuri and Middle Amur rivers. Following the definition of V.E. Medvedev, this tribal community became the basis for the formation of Amur Jurchen. Excavations V.E. Medvedev show that Jurchen monuments of the Amur Region belong to two options – the Nadezhdinsky and Korsakovsky – three chronological stages and cover the VII – the first half of the 13th centuries¹¹². In the period of the VIII – IX centuries. To the east of Lesser Khingan on the Left Bank of the Amur, the settlements of the early Jurchen were already located. The culture of the early Amur Jurchen in this period is significantly different from the Mohe. Thus, the results of the study of the Korsakovsky burial ground show that already in the 7th – 8th centuries. Jurchen culture had its inherent features¹¹³.

In X – the first half of the XIII century. The Amur Jurchen created their highly developed culture. Jurchen developed an economic and cultural type that existed at Mohe. The lifestyle of Jurchen combined in various natural circumstances and in the traditions of local groups sedentary accommodation and a nomadic using portable dwellings, carts. Jurchen plowed the earth, growing cereal plants, engaged in cattle breeding, diluted cattle, pigs, horses and small pets. On the shores of reservoirs, they caught fish, and in the forests and on the plains they hunted a beast, a bird. One of the favorite classes and entertainment of Jurchen was a hunt using hunting birds of a falcon

¹¹² More details, see: Medvedev V.E. The Amur region at the end of the I - beginning of the II millennium (Jurchen era). Novosibirsk: Science, 1986; Medvedev V.E. Korsakovsky burial ground: chronology and materials. Novosibirsk, 1991.

¹¹³ Medvedev V.E. Korsakovsky burial ground: chronology and materials. Novosibirsk, 1991. p. 30, Figure 3.

breed (Sapsanov, Krechetov). They have reached high development, metal processing, pottery¹¹⁴.

One of the most important achievements of Jurchen is the rapid development of agriculture and urban planning of cities and large structures. Before the founding of the Jin empire, the share of agricultural production in the economic structure of Jurchen continued to increase, which also led to the transition of Jurchen to the settled lifestyle, and then the appearance of cities and villages (villages). According to the study of Zhang Botsyuan, towns and villages usually appeared in the Zhurzheni region under Liao Dynasty. The villages are known as cun (villages 村), xiang (volosts 乡), zhai (picket fence 寨), pu (pits 铺) and tun (villages 屯). The existence of 24 cun, 3 xiang, 9 zhai, 2 pu and 2 tun¹¹⁵. There are researchers who refute the results of some previous research, which classified Jurchen in the way of life and economy as nomads. They indicate that “the development of agricultural economy is the material basis of social and cultural changes in Jurchen, and the economic basis is to some extent the foundation of the compatibility of the Jurchen and Han cultures”¹¹⁶. At the same time, during the wars with Liao and Song, a large number of agricultural population were moved to Manchuria (Sungari, Amur Region). This not only led to the introduction of advanced agricultural technologies, but also further increased the labor population in this vast territory. In accordance with the confirmation of V.E. Medvedev, that in the second chronological stage – the second half of the 9th – the first quarter of the XII centuries. The culture of Jurchen quickly developed and reached maturity¹¹⁷.

In 1115, one of the major tribal leaders, who achieved great success in uniting the Jurchens and defeating the Khitan, the state of Liao, announced the creation of a new state – Jin, the Golden Empire. In order to better carry out public administration,

¹¹⁴ Zabiako A.P. A general review of the archaeological cultures and ethnic history of the Left Bank of the Amur in the early Iron Age and the Middle Ages // Zabiako A.P., Zaitsev N.N., Medvedev V.E. Ancient and medieval settlements of the Amur Region / Chinese translator Wang Junzheng. Beijing: Publishing House Kon, 2022. p. 152.

¹¹⁵ Zhang Boquan. The study of the history of Jin Dynasty. Chanchun, 1986. T. 1. pp. 115–120.

¹¹⁶ Wang Wanzhi, Cheng Ni'na. The study of the social and cultural changes of Jurchen in the era of the early Jin dynasty // Studies of the history and geography of the China frontier. 2020. No. 4. p. 161.

¹¹⁷ For more details see: Medvedev V.E. The Amur region at the end of the I - beginning of the II millennium (Jurchen era). Novosibirsk: Science, 1986; Medvedev V.E. Korsakovsky burial ground: chronology and materials. Novosibirsk, 1991.

the ruling group of Jurchen with wild jurchen as the main governing body has always been more open to foreign cultures and political systems, such as the culture of the Chinese (Han people), Khitan, Tanguts (Xi Xia), etc. And they absorbed civilizations of the systems of Chinese states. With broad connections and interactions with various ethnic communities, primarily with the Chinese (Han) and Siberian, Mongol, Central Asian (Sogdian, etc.) ethnic groups, the culture of Jurchen and the development process of Jurchen statehood, the accumulation of various cultural elements was characteristic.

The statehood of Jurchen is characterized by the presence of the administration and system of administrative-territorial division, political structure, developed economy, the spread of Chinese hieroglyphs, the creation and use of the Jurchen hieroglyphs, etc.¹¹⁸. In archeology, this is confirmed by the presence of a large number of cities (commercial cities, strengthened settlements, fortresses), administrative and public (cult) structures, burial grounds (burials) with a rich set of inventory, artifacts with hieroglyphs. In this historical context, in order to eliminate barriers and boundaries between the Jurchen, Han and other ethnic communities and establish a common sense of political affiliation and national identity for the Golden Empire, Buddhism, Taoism, Confucianism and other religions. The ruling group and the aristocratic level became the ideological faith, separated by all nations¹¹⁹.

In the era of Jurchen statehood, Jin Empire occupied the entire Manchuria, the southern part of Far East of Russia (Amur Region, Primorye and Sakhalin), part of North Korea, most of the territory of Northern China¹²⁰.

In the ancient Chinese chronicle “Jin Shi. Geographical History”, it was described that the Empire Jin inherited the administrative construction of Liao Dynasty, created five capitals and fourteen provincial administrative-territorial divisions (authorities). A total of 19 provinces (lu – a unit of provincial administrative-territorial divi-

¹¹⁸ For more details, see: Cheng Ni’na. Study of the political system of Jin Dynasty. Chanchun, 1999. 313 p.; Wang Yulang. Research of Jnyan culture. Harbin. 2014. 296 p.; Li Xiulian. The heroic era of Jnyan Jurchen. Beijing, 2018. 267 p.

¹¹⁹ Wang Yun. Religious policy and political-cultural identity in Jin Dynasty // History and Archeology Liao and Jin. 2017. No. 2. Beijing: Science, 2017. pp. 173–180.

¹²⁰ Medvedev V.E. On the Churchen statehood in the Russian Amur Region // Collection of materials of the XIV International Scientific and Practical Conference "Russia and China at the Far Eastern borders. The peoples and cultures of North-East China" / Ed. A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: AMGU, 2020. p. 7.

sions)¹²¹. Five capitals are Upper Capital, Eastern Capital, Northern Capital, Western Capital, Southern Capital. Among them, the province of Shangjinglu (上京路; province of Upper Capital) under the present place of Upper Capital (Baichengzi settlement in Acheng District of Harbin) is one of the 19 provincial administrative-territorial divisions. “Jin Shi” describes an administrative system related to the field of Shangjinglu. Among the different administrative-territorial divisions of Shangjinglu there are five provinces (lu) according to the second level: Puyulu (蒲与路), Helailu (合赖路; also Helanlu), Xupinlu (恤品路; also Suibinlu), Hesuguanlu (曷苏馆路), Huligailu (胡里改路)¹²². Shangjinglu is one of the largest administrative-territorial devise¹²³.

On the shores of Amur–Zeye-Bureya Plain (Western Amur Region), in Amur-Ussuri (Lower Amur region) and Amur-Sungari regions of Jurchen, they left numerous evidence of their life-settlements, cities, fortresses, burial grounds, temples, treasures, public (religious) structures¹²⁴. Among them, evidence of a fairly high level of development of the Jurchen society and the most representative archaeological object of the Jurchen culture are sites of Jurchen cities and strengthened settlements.

In the era of the Jurchen statehood, as the territory of the dominance of Empire Jin and the absorption of economic and cultural achievements of Liao and Song, a large number of Chinese (Han), Khitan intellectuals, farmers and artisans, merchants and religious believers constantly penetrated into the Jinyuan territory (the Middle Sungari, the basin of Ashihe river, the lower reaches of the Noni and others) with the center in Upper Capital (Jinshangjing). In cities such as Upper Capital, advanced crafts, agricultural and construction technologies, social customs, commercial culture, religious beliefs, and other palaces, gardens, administrative institutions, trade streets, entertainment

¹²¹ Jin Shi. Beijing: Zhonghua shuju, 1975. p. 550.

¹²² Jin Shi. Beijing: Zhonghua shuju, 1975. p. 550–553.

¹²³ Jing Ai. The administrative system and historical development of Upper Capital of Jin Dynasty // Scientific periodic of the fact. 1986. No. 6. p. 94.

¹²⁴ Medvedev V.E. The Amur region at the end of the I - beginning of the II millennium (Jurchen era). Novosibirsk: Science, 1986. 208 p.; Medvedev V.E. On the Churcheh statehood in the Russian Amur Region // Collection of materials of the XIV International Scientific and Practical Conference “Russia and China at the Far Eastern borders. The peoples and cultures of North-East China” / Ed. A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: AMGU, 2020. S. 8–18.

for the opera (goulan, washe), taverns, Buddhist temples, Taoist temples and others were scattered throughout Upper Capital. Thus, Upper Capital became one of the largest cities of North-Eastern Asia in the XII and XIII centuries. Urbanization in the inherent with a center in Upper Capital quickly developed, forming a flourishing urban civilization.

The site of Upper Capital (Jinshangjing) is located on the western bank of the Ashihe River (in “Jin Shi” named Anchuhushui) in the south of the Acheng district in Harbin. The perimeter of the urban territory is 11.5 km, in the plan – curved; The general layout is divided into southern and northern cities, divided by a rampart between the two cities. The palace zone of the imperial city is located west of the southern city; The foundation of the front arch (official gate) and five palaces in the axial line have survived. On both sides are the bases of the left and right corridors, and the foundation of the palace has the form “工”.

The territory of Jinyuan with a center in Upper Capital (Jinshangjing) survived more than 100 years of prosperity and left a significant heritage. Judging by the results of the archaeological excavations of Chinese archaeologists, imperial architectural objects, such as the Heaven Temple, Shejitan Altar (altar of the deities of the earth and cereals), the Huangwu Palace, the Forest of the Protection of the Country (Huguolin) and the Temple of Prince Jiayinhou, as well as the tomb of the Jurzhen imperial family, such as such as Tombs of Taizu (Aguda), Heling in Mount Hukaishan, Huapi, Shirengou, Jixing, Xiangshui and others were discovered in the suburbs of Upper Capital¹²⁵. In the middle river of Sungari were found Jurchen aristocratic graves: Wanyan Yan (Prince Qiguowang)¹²⁶, Wanyan Zonghan¹²⁷, Wanyan Wolu¹²⁸, Wanyan Loushi¹²⁹, Wanyan

¹²⁵ Yi Baoli. Overview of some monuments of buildings and tombs around Upper Capital // Almanac of historical geography in northeastern China / Ed. Bao Haichun and Wang Yulang. Harbin, 2002. pp. 391–402.

¹²⁶ Institute of Archeology of the Province of Heilongjiang. A brief report on the excavations of the tomb of Prince Qiguowang Dynasty Jin, Acheen, Heilongjiang Province // Historical Antiques. 1989. No. 10. pp. 1–10, 45, 97–102.

¹²⁷ Wang Yulang. The study of the burial ground Wanyan Zonghan and his family. Wuchang, 2002. 121 pp.

¹²⁸ Wang Jiuyu, Wang Kai. The discovery and study of the aristocratic burial stele of Jin Dynasty in Acheng // Northern Historical Relics. 2007. No. 4. pp. 50–53.

¹²⁹ Liu Hongyu. The tomb of Wanyan Loushi in Jin Dynasty in the suburbs of the city of Changchun // Northern historical sites. 1986. No. 4. pp. 36–39.

Xiyin¹³⁰, burial ground in Xinfu (Pusa Huntan?), burial ground in Shuangchengcun¹³¹, Xinxiangfang and others. Religious relics, currently known, include the site of Baosheng Buddhist Temple, a Taoist temple on Mount Songfengshan and stone figures on the rocks of the Yagou. In 1960 on the territory of Xiaolin in Acheng District discovered a section of cast iron smelting with the center of Wudaoling of the era of Jin Dynasty. This is a complex for smelting cast iron with a full chain from production to enrichment and swimming¹³². In 1980 In the area of Datong in Daqing, two sections of cast iron smelting were discovered, Kangjiaweizi and Chenerdaoyan. They relate to the same time as the site Wudaolin, or later¹³³.

In 2002, in the village of Liuxiutun in Acheng District, east of Upper Capital, on the east bank of the Ashihe River discovered a large building in the form of “工”. In accordance with the location and level of construction and finds found in it, it is assumed that this building should be the “Zhaori (Morning Sun) Palace”, built during the reign of Emperor Xizong, in order to worship of the Sun¹³⁴. Over the past years, archaeological excavations in Upper Capital have been concentrated in the area of the imperial city. The ceremonial construction in the west is excavated¹³⁵. The construction in the eastern part¹³⁶, the construction on the southwestern and southern sides, as well as the road system is comprehensively investigated. At the same time, in order to understand the main shape and structure of the gate of Upper Capital, excavations were made on the site of the western gate on the southern shaft of the Southern City¹³⁷.

¹³⁰ Yin Guoxing. The Baishan Secret District: A study by the family burial of Wangyan Xiyin in Shulan Jilin Province. Jinan, 2018. 337 p.

¹³¹ Yan Jingquan. A report on cultural relics discovered in the graves of Jin Dynasty in Shuangchengcun in Acheng District Heilongjiang Province // Northern Historical Relics. 1990. No. 2. pp. 28–41.

¹³² Wang Yongxiang. The site of smelting the cast iron of Jin Dynasty in Xiaoling, Acheng district, Heilongjiang Province // Archeology. 1965. No. 3. pp. 124–130.

¹³³ Yu Lin. To the related issues with the smelting of cast iron in Jin Dynasty in the Daqing area // Social Sciences of Daqing. 2007. No. 7. pp. 146–148.

¹³⁴ Li Chenqi, Zhao Pingchun. In Liuxiutun, Yagou, Heilongjiang Province discovered the foundation of the Palace of the Song and Jin dynasties // A newspaper of historical relics of China. December 27, 2012

¹³⁵ Institute of and Archeology of the Province Heilongjiang. A report on excavations of construction in the western part of the tsarist city of Upper Capital of Jin Dynasty in the Achen D. Harbin area in 2015 // Archeology. 2017. No. 6. pp. 44–65.

¹³⁶ Institute of and Archeology of the Province Heilongjiang. New achievements in archaeological excavations on the monument of Upper Capital of Jin Dynasty in the province of Heilongjiang // A newspaper of historical relics of China. 1 Yunya, 2018

¹³⁷ Institute of Archeology of the Province Heilongjiang. A report on the excavations of the Western Gate in the southern shaft of the southern city of Upper Capital of Jin Dynasty in Achen D. in Harbin // Archeology. 2019. No. 5. pp. 45–65.

In addition to Upper Capital, the settlements of Jinchengcun (Puyulu Region), Chengsijiazi, Tahucheng, Tazicheng, Longtanshan and other sites of Jin Dynasty¹³⁸, which are located in the basins of Wuyuer Rivers, Sungari and its tributaries, such as Taoerhe River and others, were also investigated several times. Partial excavations have discovered important data on the position of the regional and district city of the Jin empire.

In the vast territory of the Amur Region and Ussuri, dozens of Jurchen settlements, fortresses are archaeologically recorded and investigated archaeologically.

Firstly, on the left bank of Amur and the coast of the Lower Amur region, at least 20 Jurchen cities: Khorskoye, Sheremetyevskoye-1, Novopokrovskoye-1, Koshelev Yama, Sikachi-Alyanskoye, Dzharinskoye, Bolognskoe, Vasilievskoye, Kuchugura, Utesnoe, Novopetrovka, Shapka, Grodekovo and others¹³⁹.

Secondly, the right bank of Amur midstream can be traced more than 20 Jurchen settlements, among them important, for example, Xigou (Liaoqiangcheng), Hexi, Cifangcheng, Xinxing, Shilazi (Western Shilazi), Langjundong (Eastern Langjun), Waliuotun, Xierha, Aolimi, Zhongxing, Wanyanhe, Qindeli and others¹⁴⁰. In the modern

¹³⁸ Institute of Archeology of the Province Heilongjiang. Excavations of the settlement Puyulu of Jin Dynasty in Kedong County // Archeology. 1987. No. 2. pp. 150–158; Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and Geography of the North-East. 2015. No. 1. pp. 10–12; The Institute of Archeology of the Province of Jilin and others. The report on the excavations of the foundation of the construction of the settlement Chengsijiazi in Baicheng of Jilin Province // Historical Relics. 2016. No. 9. pp. 39–55; The Institute of Archeology of the Province Jilin and others. Tahucheng in the Qianguo - a report on archaeological excavations in 2000 / under the ed. Ed. Peng Shanguo. Beijing: Science, 2017. 303 p.

¹³⁹ Medvedev V.E. The culture of the Amur Jurchen. The end of the X - XI century. Novosibirsk: Science, 1977. 224 p.; Medvedev V.E. Medieval sites of the island of Ussuri. Novosibirsk: Science, 1982. 217 p.; Medvedev V.E. The Amur region at the end of the I - beginning of the II millennium (Jurchen era). Novosibirsk: Science, 1986. 208 p.; Medvedev V.E. Korskovsky burial ground: chronology and materials. Novosibirsk, 1991. 173 p.; Medvedev V.E. On the Jurchen statehood in the Russian Amur Region // Collection of materials of the XIV International Scientific and Practical Conference "Russia and China at the Far Eastern borders. The peoples and cultures of North-East China" / Ed. A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: AMGU, 2020. S. 7–20.; Medvedev V.E. The settlements of the Lower Amur // Zabiako A.P., Zaitsev N.N., Medvedev V.E. Ancient and medieval settlements of the Amur Region. Beijing: Publishing House con. 2022. S. 234–282; The history of the Amur region from ancient times to the beginning of the XX century / Ed. A.P. Derevyanko, A.P. Zabiako. Blagoveshchensk: Publishing House of Rio, 2008. S. 113–127; Kramintsev V.A. Vasilievskoye settlement // Archeology and Cultural Anthropology of the Far East and Central Asia. Vladivostok: FAR of the RAS, 2002. S. 130–139.

¹⁴⁰ Hao Side, Zhang Peng. The settlements in Heihe of Heilongjiang Province // Northern Historical Relics. 1991. No. 1. P. 26–31; Zhang Peng, Yu Sheng. The report on an archaeological examination 3 times on the settlement of Hexi in Xunke County of Heilongjiang Province // Northern Historical Relics. 1995. No. 3. P. 97–99; Wang Yulang, Xie Chunhe, Wang Junzheng. Pre-study of the city of ancient peoples in Heihe in Heilongjiang basin // Bulletin of Harbin University. 2017. No. 12. S. 1–12; Zhang Taixiang. The settlement of Aolimi in the lower reaches of Sungari River and the district burial grounds of Jin Dynasty // Historical Relics. 1977. No. 4. S. 56–62; Lin Xiuzhen, Zhang Taixiang, Yang Zhijun. Settlement Zhongxing and the burial ground of Jin dynasty in Suibin in Heilongjiang River // Historical Relics. 1977. No. 4. S. 40–49; Hu Xiujie. The settlement of Aolimi and the discovered finds from the burial grounds in Suibin of Heilongjiang Province // Northern Historical Relics. 1995. No. 2. P. 120–123; Liu Yang, Zhao Yongjun. In Tanyuan of Heilongjiang Province is

Heihe region recorded up to 20 villages of Jin Dynasty¹⁴¹. Interestingly, in 1979 the seal “Printing of the Department of Management” (“Jing Lue Shi Si Zhi Yin 经略司之印”) was discovered in the vicinity of the settlement Xigou (in the village of Xigou). At the same time, it is indicated that in later times of the Jin empire in the settlement of Xigou, a border administrative-military institution was created.

The settlements on the right bank of Amur are divided into mountain and plain. From the point of view of geographical location, they are approximately grouped in two local regions. The hillforts are mainly located in hills, the remains of Lesser Khingan (the modern city district of Heihe) and most plain settlements were in Amur-Sungari region (Sanjiang plain). The settlements on the plain coast of Zeya and the adjacent territory along Amur (Heihe, Amur Region) jointly constitute a large-scale Jurchen city agglomeration and a group of political and military centers of Jin Empire.

In the period from the XX century to the present time, stationary intelligence and excavations are being held in Primorye, expanding the source base of the Jurchen settlements: Shaiginskoye, Krasnoyarskoye, Yuzhno-Ussuriyskoye, Zapadno-Ussuriyskoye, Nikolaevskoye, Ananyevskoye, Lozovskoye, Yekaterinovskoye, Skalistoye, Plahotnyukinskoye, Kishenevskoye, Gornokhutorskoye, Konstantinovskoye, Novogordeckoye, Shklyayevskoye, Novopokrovskoye, Orlovskoye, Novonezhinskoye, Oak Hill, Lime Hill, Stogovaya Hill, Sibaygou, etc. Currently, about 30 Jurchen monuments belonging to the category of mountain settlements are known to science¹⁴².

The group of the regional and county cities of the Jurchen statehood includes such monuments as Shanginsky, Ananyevsky, Lazovsky, Yekaterinovskiy, Utesnoye, Novopetrovka, Shapka, Grodekovo, Novopokrovskoye-1, Sigou, Hexi, Walihuotun, Aolimi, Zhongxing, Jinchencun, Chengsijiazi, Tahucheng, Tazicheng, Longtanshan, etc.

excavated by the settlement of Langjun from the times of Liao and Jin // A newspaper of Cultural relics of China. November 18, 2016

¹⁴¹ Hao Side, Zhang Peng. Archaeological examination of the sites of Jin dynasty in Heihe region // Heihe Bulletin. 1990. No. 1. P. 114–120.

¹⁴² Lenkov V.D., Artemyeva N.G. Lazovo settlement. Vladivostok: DalKexue Chubanshe. 2003. 283 p.; Khorev V.A. Ananyevskiy settlement. Vladivostok: DalKexue Chubanshe, 2012. 338 p.; Cities of medieval empires of the Far East / Otv. Ed. N.N. Krodin; Institute of History, Archeology and Ethnography of the Peoples of the Far East of the Russian Federation. M.: IVL, 2018. S. 230–250; Artemyeva N.G. The history of the study of sites of the Jurchen culture in the Far East of Russia: Results and Prospects // Proceedings of the IIAE FAR of the Russian Academy of Sciences. 2020. T. 26. No. 1. P. 54–70.

At the same time, they could be administrative, handicraft, fortified settlements that performed mainly political and military functions in the construction of high-defense fortification equipment of a larger size. The largest settlement of Primorye is the Krasnoyarskoye settlement in Ussuriysk, identified by Russian archaeologists as the administrative center of the province of Xupinlu of the Jin Empire and the city of Kaiyuan – Upper Capital of the state of Eastern Xia¹⁴³. The settlement is considered as a single medieval metropolis¹⁴⁴. Smaller settlements, such as Dzharinsky, Vasilyevsky, Kuchuguri, etc., were supposed to serve as fortresses – military settlements¹⁴⁵.

The system of military settlements and the border of the Jurchen statehood are complemented by the materials of the Jurchen settlement on Sakhalin. At the beginning of the XX century, three such fortresses were preserved on Sakhalin (one more was located near the village of Pugachevo and in the city limits of Alexandrovsk-Sakhalinsky), now only Krillon, located in the area of the Krillon peninsula (cape) (the southwestern part of Sakhalin), has been preserved. The Krillon hillfort (Siranusi), explored in joint expeditions by archaeologists of Sakhalin State University and the Japanese Chuo University (Tokyo), is an earthen fortress of the Jurchens of the XII–XIII centuries. The fortress structure of the settlement is 110 x 110 m in size (with a total area of more than 12 thousand square meters). m2) consists of high ramparts up to 2 m high and ditches up to 4 m wide and up to 3 m deep¹⁴⁶. It is obvious that the Krillon settlement could have been the extreme eastern fort in the era of Jurchen statehood. During the construction of fortified settlements, forts and posts, the “Krillonskaya” fortress and other towns of the Jurchen troops in Sakhalin, the Kuril Islands, etc. in the XII–XIII centuries formed a

¹⁴³ Artemyeva N.G., Ivliev A.L. New facts in favor of identifying the Krasnoyarskoye settlement with Upper Capital of the state of Eastern Xia // *The Far East of Russia in the context of the world stories: from the past to the future: Tez. dokl. and post. international scientific conf. Vladivostok, 1996.* pp. 101-102; Artemyeva N.G. Kaiyuan is Upper Capital of the Jurchen state of Eastern Xia (1215-1233) // *The Centenary of the Great APE. To the anniversary of Academician Alexey Pavlovich Okladnikov. Vladivostok: Publishing House of the Far East. un-ta, 2008.* pp. 291-305.

¹⁴⁴ Nikitin Yu.G. The settlement system in the Suifun river basin in the I–II millennium AD // *Primorye in antiquity and the Middle Ages (Materials region. archeol. conf). Ussuriysk, 1996.* pp. 38-40.

¹⁴⁵ Medvedev V.E. About the Jurchen statehood in the Russian Amur region // *Collection of materials of the XIV International Scientific and Practical Conference "Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeast China" / Edited by A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: AmSU, 2020.* p. 7.

¹⁴⁶ Vasilevsky A.A. On the concept of the Middle Ages of the island world of the Far East // *Proceedings of the Institute of History, Archeology and Ethnography FEB RAS. 2018. Vol. 20.* p. 160.

common defensive military system in the northeastern border territory of the Jurchen state.

Cities (urban agglomerations) and administrative-territorial divisions of the empire were closely connected by the road transport system into an integral complex for state consolidation. In the northern territory of the empire, important sections along road transport routes are the coasts of the Amur, Ussuri, Sungari, Suifen rivers, etc.

An important component of the new, “high” forms of spiritual life of the Jurchen of the Amur region is writing. Fragments of vessels, bronze mirrors with Chinese hieroglyphs and unidentified graphemes, as well as a carcass, found during excavations of early (no later than the beginning of the XII century) Jurchen monuments of the Amur-Sungari region indicate the spread of writing¹⁴⁷.

A valuable archaeological monument of the Jurchen script and culture and the bearers of the administrative border is the Arkharin scribble on the left bank of the Amur River, where the text of the Jurchen script is revealed – the earliest of the currently known samples of the Jurchen script. The text in the Jurchen language was written by Shin Terin (申忒邻) – most likely a highly educated official – on December 1, 1127 within a paramilitary or territorial community (mouke), which the Jurchen called Targando¹⁴⁸. This text expands our knowledge about the spread of writing in the Jurchen environment of the Amur region and the northern border of the studied territory of the Jurchen state.

Thus, according to the laws of historical development, fortified settlements, a mature road transport system and the borders of a developed statehood in their origin are associated, most often, with the transition to a productive economy and a sedentary lifestyle, population growth, the complication of the social structure and social differentiation, with the emergence of the military-aristocratic elite of society and the formation of proto- and early state formations.

¹⁴⁷ Medvedev V.E. The Amur region at the end of the I – beginning of the II millennium (Jurchen epoch). Novosibirsk: Kexue Chubanshe, 1986. pp. 9-10, 15, 65.

¹⁴⁸ Zabiyaiko A.P. The early Jurchen text of rock carvings on the Argali River in the Amur region (history, research results and new data) // Archeology, Ethnography and Anthropology of Eurasia. 2019. Vol. 47. No. 3. pp. 94-103.

The Jurchen social form went through a process of development from a clan tribal society to a high-level tribal union (chiefdom), and then to an authoritarian statehood, reaching a great leap in social form¹⁴⁹. In the pre-Jin and Jin eras, the social integration and urbanization of the Jurchen, based on the construction of cities and the formation of a road transport system in the Amur region, the Amur region, the Khankail region, Primorye, on the territory of the Sungari Valley (Amur-Sungari Plain), etc. (for example, Sakhalin, Priokhotye) are important characteristics of the Jurchen statehood. Jurchen statehood is a request for new forms of religious and other spiritual life. Conversely, the internal characteristics of the Jurchen statehood, respectively, further contributed to the spread and development of the Jurchen religious system, which included Buddhism, Taoism, Confucianism, as well as traditional shamanism and folk beliefs.

¹⁴⁹ Li Xiulian. A study of the emergence of the state civilization and the Jurchen social form during Jin Dynasty // Bulletin of Social Sciences of Harbin Pedagogical University. 2018. № 1. P. 162-166.

2. Genesis and development trend of Buddhism of Bohai State

2.1 History of the study of Buddhism in Bohai State

Early descriptions and attributions of Buddhist relics (temples, etc.) of Bohai State began with records of field research in Dongjingcheng and in adjacent territories by such scientists as Fang Gongqian ("Jue Yu Qi Liue", Rus. "Remote located territory 绝域纪略")¹⁵⁰, Zhang Jinyan ("Records of mountains and rivers in Ning-gut")¹⁵¹, Zhang Ben ("Baiyunji", Rus. yaz. "Collection "White Clouds")¹⁵², Gao Shiqi ("Hu Tsung Dong Xun Zhi Lu", Rus. yaz. "Diary of a trip to the East with the Emperor 扈从东巡日记")¹⁵³, Wu Zhaoqian ("Qiu Jia Ji", Rus. yaz. "Collection "Autumn Melody" 秋笳集")¹⁵⁴ and others, mostly in exile in Ningut during the Qing Dynasty. When they explored and described the Dongjingcheng settlement, they drew attention to the existence of an ancient temple and a large stone statue of Buddha in the south of the settlement. Field diaries and literary works of Qing Dynasty scholars who visited local monuments in Ninguta provided very valuable written information about the original appearance of Buddhist monuments of the Middle Ages (Bohai, etc.) in the era of the Qing Dynasty.

Since the late Qing Dynasty, as foreign countries (Japan, Russia, England, etc.) have penetrated into Northeastern China, Russians and Britons living in Northeastern China also organize expeditions and record the remains of ancient civilizations in this region. In 1868, Russian geologist I.A. Lopatin discovered a brick pagoda on the right bank of the Hunchunhe River, which is now called the Madida Pagoda. In 1871, the English consul in Niuzhuang (Yingkou) T. Adkins in his monograph "Changbaishan

¹⁵⁰ Fang Gongqian. Jue Yu Qi Liue (Remote located territory) / Ed. Li Xingsheng, Qi Shushen, Zhao Guizhong. Collection of Chen Liu. Harbin: Publishing House of the Heilongjiang People, 2001. p. 1176.

¹⁵¹ Zhang Jinyan. Records of mountains and rivers in Ningut / Under the correction of Li Xingsheng. Harbin: Publishing House of the Heilongjiang People, 1984. p. 11.

¹⁵² Zhang Ben. Baiyunji (Collection "White Clouds"). Variant 17 of the Qianlong Board of the Book Chamber. 1752. Vol.XVII.

¹⁵³ Gao Shiqi. Hu Cong Dong Xun Zhi Lu (Diary of a journey through the East with the Emperor) // Liaohai Book Series. Issue 1. Shenyang: Liaoshen Publishing House, 1985. p. 228.

¹⁵⁴ Wu Zhaoqian. Qiu Jia Ji (Collection "Autumn Melody") / Ed. Wang Yunwu. Shanghai: Shang wu yin shu guan, 1935. p. 124.

Mountain" mentioned the Dongjingcheng monument and the Bohai stone lantern at the Qing Xinglong-si Temple¹⁵⁵. In the context of China's border crisis, some Chinese officials-intellectuals (Cao Tingjie¹⁵⁶, Li Fengtai, Liu Jianfeng¹⁵⁷, etc.) were instructed to explore the borders in the northeast; along the way, they visited some Buddhist monuments of Bohai.

In the materials of the "Handbook of Ning'an County ("Ning'an xian zhi"), published in 1921, Upper Capital of Bohai was described systematically and in detail for the first time. In the "Shangjing Longquanfu Layout of Bohai State of Tang Dynasty", attached to the book, the location of the Nandamiao Temple is clearly indicated. The book also included for the first time a photograph of a stone lantern at the Xinglong-si Temple ("Southern Big Temple", 南大庙)¹⁵⁸.

From 1920 to 1940, the Russian emigrant archaeologist V.V. Ponosov¹⁵⁹ (head of the "Society for the Study of the Manchurian Region") and Japanese archaeologists Shiratori Kouki, Torii Ryuzo, Toriyama Kiichi, Harada Shuto, Saito Yu, Sonoda Kazuki, etc. ("East Asian Archaeological Society")¹⁶⁰ conducted archaeological research and systematic excavations of Buddhist temples in Upper Capital of Bohai, at the capital's Balyancheng settlement (the Eastern Capital) and in other areas. During this period, modern methods of archaeological study of Buddhist heritage in Northeastern China were presented for the first time.

¹⁵⁵ Institute of Archeology of Heilongjiang Province. Upper Capital of Bohai: Report on archaeological excavations and surveys 1998-2007. Beijing. 2009. p. 4.

¹⁵⁶ Cao Tingjie. Collection of Cao Tingjie / Ed. Cong Peiyuan, Zhao Mingqi. Beijing, 1985. p. 167.

¹⁵⁷ Liu Jianfeng. Overview of Local history of the rivers and mountains of Changbaishan / Ed. Sun Wencai. Changchun. 1987. p. 388; Local History Committee of Jilin Province. Local history description Jilin Province – Local history description of Cultural relics. Changchun. 1991. p. 144.

¹⁵⁸ Institute of Archeology of Heilongjiang Province. Upper Capital of Bohai: Report on archaeological excavations and surveys 1998-2007. Beijing. 2009. p. 4.

¹⁵⁹ Ponosov V.V. Preliminary report on the exploration of the ruins of Dongjing-cheng / East Asian Archaeological Society. Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State. 1939. Appendix. C. 1-10; Alkin S.V. Scientific expedition of V.V. Ponosov in Northeastern China / Trans. on kit. Lin Shushan // Information on history and archeology. Northern Asia. 1990. No. 2. p. 114; Institute of Archeology of Heilongjiang Province. Upper Capital of Bohai: Report on archaeological excavations and surveys 1998-2007. Beijing, 2009. p. 4.

¹⁶⁰ Torii Ryuzo. The study of the antiquities of Manchuria and Mongolia / Translated into Chinese by Chen Nianben. Shanghai. 1935. pp. 40-44; Torii Ryuzo. The study of the Buddhist temple of Jinshangjing // Yanjing Bulletin. 1948. No. 34; Torii Ryuzo. Jinshangjing and its cult // Yanjing Bulletin. 1948. No. 35; East Asian Archaeological Society. Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State. 1939. 90 p.; Toriyama Kiichi, Fujita Resaku. Report on the study of Cultural relics and finds in Manchukuo 3. Report on the study of Cultural relics in Jiandao". Ministry of National Welfare of Manchukuo, 1942. pp. 26-27, 50-54; Toriyama Kiichi. Overview of the Dongjingcheng Temple Survey Report. Changchun. 1943. 44 p.; Saito Yu. Cultural relics of the Banlacheng settlement. The commission for the publication of the Banlacheng settlement. 1978. 61 p.

After the establishment of the People's Republic of China in 1949, the study of Buddhism, Buddhist temples of Bohai in Chinese science was mainly concentrated in the framework of archaeological research. At the same time, there are studies of the origin of Bohai Buddhism, its doctrines, schools, etc. Two censuses of all-Chinese Cultural relics are especially important for the study of Buddhist temples in Bohai, as well as numerous studies based on the materials of these two censuses: for example, a systematic archaeological study of Buddhist temples No. 1-9 in Upper Capital of Bohai by the Chinese-North Korean Joint Archaeological Team¹⁶¹; studies of the Gaochan Temple¹⁶²; the tombs of Princess Zhenxiao¹⁶³; the pedestal of the Madida Pagoda¹⁶⁴; Lingguan Pagoda in Changbaishai¹⁶⁵; a monument built by Hongyun¹⁶⁶; Longhai Temple (structures over the graves of Longhai-13, -14)¹⁶⁷; the temple of Guchengcun-1, -2¹⁶⁸; Henantun Temple (settlement)¹⁶⁹; the temple in the Sumichen settlement¹⁷⁰; the temple in the Dachengzi settlement¹⁷¹ and others.

¹⁶¹ See: Korean Academy of Social Sciences. Report on the excavation of monuments in Northeast China. Pyongyang, 1966; Zhu Yong Hongyan. Bohai culture. Pyongyang, 1971; Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China Publishing House, 1997. pp. 76-86.

¹⁶² He Ming. Bohai Gaochang Temple at Helong Jilnia // Northern Cultural relics. 1985. No. 3. pp. 21-23; He Min. Discovered finds in the Bohai Gaochang Temple // Bulletin of the North-Eastern Pedagogical University. 1983. No. 4. p. 111; Commission of the Editorial Board of Local History of Cultural relics of Jilin Province. Local history description of the Cultural relics of Helun County. Changchun, 1984. pp. 66-67; Yanbian Museum. A short collection of Cultural relics of Yanbian. Yanqi: Yanbian People's Publishing House, 1988. p. 82.

¹⁶³ Yanbian-Korean Autonomous District Museum. A brief report on the excavations of the tomb of Princess Zhenxiao Bohai // Front of Social Sciences. 1982. No. 1. p. 176.

¹⁶⁴ Zhang Taixiang. Record of the survey of the Dachengzi settlement // Almanac of Cultural relics. 1981. № 4. pp. 223-227; Commission of the Editorial Board of Local History of Cultural relics of Jilin Province. Local history description of Cultural relics of Hunchun County. Changchun, 1984. pp. 69-72.

¹⁶⁵ Bai Miao. Discussion of the properties of the Madida weather pedestal in Hunchun Jilin Province // Northern Cultural relics. 2014. No. 3. pp. 33-35.

¹⁶⁶ Institute of Archeology of Jilin Province. Excavations at the monument of Hongyun structures of the Bohai Period in Wangqing County of Jilin // Archaeology. 1999. No. 6. pp. 52-58.

¹⁶⁷ The Commission of the Editorial Board of Local History of Cultural relics Jilin Province. Local history description of the Cultural relics of Helun County. Changchun. 1984. p. 66. A study of the Longhai Jilin Temple by archaeologists in 2004 and 2005 showed that its building shape was built on a tomb. The building above the tomb indicates that the owner of the tomb may have believed in Buddhism. See: Institute of Archeology of Jilin Province. The office of the Committee for the Management of Cultural relics of the Yanbian Korean Autonomous Region. Report on the excavation of the Longhai Bohai Imperial Tombs in the Helong City of Jilin // Archaeology. 2009. No. 6. pp. 29-32.

¹⁶⁸ Judging by the results of archaeological work, it can be assumed that, quite likely, the temple was erected during Goguryeo period with the participation of the remaining population of the Anterior Yan or Fuyu under the rule of the Anterior Yan. Consequently, "it can be considered as the earliest Buddhist temple in the basin of the Tumannaya River at that time." For more information, see: Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Office of the Office of Cultural relics of Hunchun. Report on the arrangement of finds in the Guchengcun-1 Temple in Hunchun Jilin Province // Historical Relics. 2015. № 11. pp. 27-48; Xie Feng. The study of the monuments of Buddhism of Bohai State: abstract. dis. ... Doctor of Historical Sciences. Changchun: Jilin University, 2019.

¹⁶⁹ In 1920 . Japanese researcher Toriyama Kiichi first explored this place and for the first time called it the "Bajiazhi settlement". For more information, see: Toriyama Kiichi. The study of the Middle Capital // Archaeological Bulletin. 1944(34):1. In 1942, Japanese researcher Saito Yu conducted field work on the monument. He did not use the name "Bajiazhi settle-

Thus, from the point of view of stratigraphy, typology and chronology, as well as the relationship between the temple site and the surrounding remains, the spatial distribution system and the location of artifacts of the Buddhist heritage of Bohai in China were comprehensively interconnected.

Fan Xuefeng¹⁷², Hu Xiujie, Liu Xiaodong¹⁷³, Lu Wei¹⁷⁴, Wang Junzheng¹⁷⁵ contributed to the comprehensive study of the Buddhist temples of Bohai, located in five metropolitan, regional cities and highways of the state. In recent years, Song Yubin of Jilin University has fully integrated historical sources and archaeological materials and sought to find a new scientific interpretation of the Buddhist resources of Bohai in terms of the style of ornamentation of the tiled disk and diachronic changes in the administrative system of the capital of Bohai¹⁷⁶.

As for the studies of Buddha statues, at the end of 1970. Sun Xiuren¹⁷⁷, Chen Xianchang¹⁷⁸ studied the characteristics of the Buddha statues and the box with the re-

ment" indicated by Toriyama Kiichi, but followed the name "Xulaicheng" popular among local residents and drew the first plan of the Henantong settlement. See: Saito Yu. Cultural relics of the Banlacheng settlement. The commission for the publication of the Banlacheng settlement. 1978. pp. 78-69. In 1943, when the Chinese archaeologist Li Wenxin helped Toriyama Kiichi explore the Sigucheng settlement, he studied this place and for the first time used the name "Henantong settlement". See: Li Wenxin. Diary of a survey of Siguchengzi in Helong County in 1943 // Collection of archaeological materials by Li Wenxin. Shenyang, 2009. pp. 617-625. Since the Japanese scientist Tamura Koichi suggested that the Henantong settlement was the former location of the Xianzhou district of Bohai – "the capital during the reign of Tianbao", such a name has gradually been used in science. See: Tamura Koichi. Some studies of ornamentation in Bohai tile discs // Aoyama Historical Science. 2001. A special archeological work of 2014 testifies that the monument should be a temple of Bohai. The time of construction of the Henantong Temple is earlier than the time of construction of the Sigucheng settlement and the Henantong burial ground. It is a temple of the early Bohai period. For more information, see: Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Yanbian-Korean Autonomous District Museum, Office of the Helun Cultural relics Administration. Report on the re-inspection of the "Henantun settlement" in Helun Jilin Province // Cultural relics. 2017. No. 12. pp. 4-18.

¹⁷⁰ Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and geography of the Northeast. 2015. No. 1. pp. 10-12.

¹⁷¹ Zhang Taixiang. Record of the survey of the Dachengzi settlement // Almanac of Cultural relics. 1981. No. 4. pp. 223-227; Local History Committee of Heilongjiang Province. Local history description Heilongjiang Province – Local history description of Cultural relics. Harbin, 1994. p. 138.

¹⁷² Fan Xuefeng. The study of Bohai Buddhism of the periods in the capitals of the Old State, the Middle Capital, the Eastern Capital // Bulletin of Yanbian University. 1986. No. 4. pp. 126-130.

¹⁷³ Hu Xiujie, Liu Xiaodong. Discovery and research of Buddhist monuments of Bohai // Northern Cultural relics. 2004. No. 2. pp. 50-59.

¹⁷⁴ Lu Wei. Excavation of Buddhist relics and study of the spread of Buddhism in Bohai State // Bulletin of Mudanjiang Normal University. 2010. No. 5. pp. 69-72.

¹⁷⁵ Wang Junzheng. Buddhist temples of Bohai State according to the materials of archaeological research // Religious Studies. 2018. No. 4. pp. 37-44; Wang Junzheng. Genesis and main trends in the development of Buddhism in Bohai State // Religious Studies. 2021. No. 4. pp. 64-77.

¹⁷⁶ Song Yubin. About the time of the emergence of Buddhism in the basin of the Tumannaya River // Cultural relics. 2015. No. 11. pp.62-69; Song Yubin. Information resources and scientific interpretation of Bohai Buddhist studies // A study of frontier archaeology. Issue 25. Beijing, 2019. pp. 373-381.

¹⁷⁷ Sun Xiuren. Statues of Buddha and a box with the remains of Buddha Bohai of Tang Dynasty / Ed . detachment of Cultural relics and archeology Heilongjiang Province. Finds in the antiquity of Heilongjiang. Harbin. 1980. pp. 52-55.

¹⁷⁸ Chen Xianchang. Statues of the Buddha of Bohai State // Education and Research. 1980. No. 5.

mains of Buddha Bohai. With the development of Bohai archaeology, more and more Buddha statues are being discovered. Yin Shumei¹⁷⁹, Wang Shijie¹⁸⁰, Liu Shuyi¹⁸¹ studied gilded bronze and plastered ceramic statues of Buddha. Xie Feng focused on studying the statues of the Buddha of Goguryeo and Bohai, carved from gray-white stone and found in the basin of the Tumannaya River ("small stone statues of the Buddha of the basin of the Tumannaya River")¹⁸². Li Dianfu¹⁸³, Yao Yucheng¹⁸⁴, Shao Intao¹⁸⁵ debated about the authenticity of the "Buddhist Chamber with the inscription "The 4th year of the reign of Xianhe Bohai" (渤海咸和四年铭文佛龕) and its interpretation.

Since 1950, for many decades, Russian archaeologists have been successfully excavating Buddhist temples of Bohai in southern Primorye, during which a rich material was obtained. Such temples include Kopytinsky (Matishan-si), Abrikosovsky (Xingshan-si), Korsakov, Borisovsky, Kraskinsky temple complex and Barabash-3. The study of these and other Bohai monuments, remains, and attributes of Buddhist culture in Russia and China by Russian archaeologists (E.V. Astashenkova¹⁸⁶, N.G. Artemieva¹⁸⁷, V.V. Akhmetov¹⁸⁸, V.I. Boldin¹⁸⁹, E.I. Gelman¹⁹⁰, O.V. Dyakova¹⁹¹, L.V.

¹⁷⁹ Yin Shumei. The bronze Buddha was found in Upper Capital of Bohai city of Ning'an // Northern Cultural relics. 2007. No. 2. pp. 27-28.

¹⁸⁰ Wang Shijie. Discovered stick-on Buddha statues in Upper Capital of Bohai // Northern Cultural relics. 2009. No. 2. p. 46.

¹⁸¹ Liu Shuyi. Evaluation of the Buddha statues of Bohai State: based on the materials of collections in the Heilongjiang Provincial Museum // The world of Cultural relics. 2018. No. 10. pp. 70-72.

¹⁸² Xie Feng. Discovery and research of small stone statues of Buddha in the basin of the Tumannaya River // Front of Social Sciences. 2017. No. 3. pp. 103-112.

¹⁸³ Li Dianfu. The study of the Buddhist chamber with the inscription 4 year. The Board of Xianhe Bohai // Front of Social Sciences. 2017. No. 3. pp. 191-193.

¹⁸⁴ Yao Yucheng. Doubt about the "Buddhist cell with the inscription 4 year. the reign of Xianhe Bohai" // Northern Cultural relics. 1999. No. 3. pp. 37-38, 42.

¹⁸⁵ Shao Yingtao. Further study of the "Buddhist chamber with the inscription "The 4th year of the reign of Xianhe Bohai" // Bulletin of Dalian National University. 2009. No. 6. pp. 488-490.

¹⁸⁶ Astashenkova E.V., Boldin V.N. Decor of the end disks of the Kraskinsky settlement // Russia and the APR. 2004. No. 1. pp. 127-128; Astashenkova E.V. Bohai Buddhist sculpture and plastic art. Medieval antiquities of Primorye. Vladivostok: DalKexue Chubanshe, 2012. Issue 2. pp. 259-268; Astashenkova E.V. Images of Buddhas, Bodhisattvas and Buddhist deities in the art of Bohai // Humanitarian studies in Eastern Siberia and the Far East. 2013. No. 5. pp. 76-82; Astashenkova E.V. Decorative and applied art of the population of Kraskinsky settlement // Multidisciplinary research in archeology. 2019. No. 2. pp. 62-81.

¹⁸⁷ Artemyeva N.G. Religious buildings of the Bohai period on the territory of Primorye // Russian archaeology. 1998. No. 4. p. 174-190; Artemyeva N. G. Architecture of Buddhist temples in the Far East (according to archaeological research) // From Mongolia to Primorye and Sakhalin. Pacific archaeology. 17th issue. Vladivostok: Publishing House of DVSU, 2009. pp. 235-269.

¹⁸⁸ Akhmetov V.V. Bohai pagodas // Problems of archeology, ethnography, anthropology of Siberia and adjacent territories. Vol. 20. Novosibirsk: Publishing House of IAET SB RAS, 2014. pp. 97-99.

¹⁸⁹ Boldin V.I. Buddhist Temple of Kraskinsky settlement // Problems of ethnocultural history of the Far East and adjacent territories. Blagoveshchensk. 1993. pp. 49-59; Boldin V.I., Gelman E.I., Ivliev A.L., Nikitin Yu.G. "Integration" at the Kraskinsky settlement: 4 years of research // Bulletin of the FEB RAS. 2001. No. 3. pp. 49-66.

Zadvernyuk¹⁹², A.L. Ivliev¹⁹³, V.E. Medvedev¹⁹⁴, A.P. Okladnikov¹⁹⁵, S.D. Prokopets, N.A. Klyuev¹⁹⁶, I.Yu. Sleptsov, E.V. Shavkunov¹⁹⁷, M.A. Yakopov et al.) made a major contribution to the scientific reconstruction of the history of Bohai Buddhism in the northeast of Eurasia.

2.2 The genesis of Buddhism in Bohai State based on the materials of written and archaeological relics

Bohai State, which was one of the largest medieval states of Far East, arose in Northern Asia during the developed Middle Ages in the presence of numerous tribes

¹⁹⁰ Gelman E.I., Astashenkova E.V., Prokopets S.D., Ivliev A.L. Cities of Bohai State // Cities of Medieval Empires of the Far East / Ed. by N.N. Kradin; Institute of History, Archeology and Ethnography of the Peoples of the Far East FEB RAS. Moscow: IVL. 2018. pp. 86-89; Gelman E.I., Astashenkova E.V. Culture and everyday life of Bohai cities // Cities of medieval empires of the Far East / Ed. by N.N. Kradin; Institute of History, Archeology and Ethnography of FEB RAS. M.: IVL, 2018. pp. 134-137.

¹⁹¹ Dyakova O.V. Buddhist monuments of Bohai State (698-926) // Asia-Pacific region: archeology, ethnography, history. Collection of scientific articles. Vladivostok: DalKexue Chubanshe. 2014. Issue 3. pp. 117-137; Dyakova O.V. The Kronovsky kurgan enclave in the system of Bohai funerary monuments of the Far East // Bulletin of the Far Eastern Branch of the Russian Academy of Sciences. 2014. No. 6. p. 98.

¹⁹² L.V. Zadvernyuk. Monuments of Buddhist architecture of Bohai State of East Asia (698-926) on the territory of the Russian Primorye. Questions of reconstruction // Actual problems of humanities and natural sciences. 2010. No. 8. pp. 345-350.

¹⁹³ Ivliev A.L., Boldin V.N. The study of the Kraskinsky settlement and the archaeological study of Bohai in Primorye // Russia and the Asia-Pacific Region. 2006. No. 3. pp. 7-9; Bohai antiquities from the Primorsky Territory of Russia / Ed. Song Yubin, Ivliev A.L., Gelman E.I. Beijing: Wenu chubanshe, 2013. 278 S. A.L. Ivliev examined the inscription on the bottom part of the vessel from the Kraskin settlement, written in Chinese characters 道隆 (dao long) and 弘知 (hong zhi), and suggested that the signs completely coincide with two Japanese names. Taking into account the history of the acquaintance of Bohai State with Japan, it is very likely that (dao long) and (hong zhi) represent the names of members of the Japanese embassy mission. The author to some extent agrees with the opinion of Kanazawa Gakuin University professor Kojima Yoshitaki that "the wearing of names without surnames was characteristic of Buddhist monks." For more information, see: Ivliev A.L. Epigraphic materials of Bohai and Bohai time from Primorye // Russia and the Asia-Pacific Region. 2014. No. 4. pp. 211-212.

¹⁹⁴ Medvedev V.E. Medieval monuments of the island of Ussuriysky / Ed. by A.P. Okladnikov. Novosibirsk: Kexue Chubanshe, 1982; Medvedev V.E. Bohai Shrine in Primorye. Seoul: Publishing House "Hakymunkhvasa", 1998.

¹⁹⁵ Okladnikov A.P. Two bronze statuettes of Bohai time from Primorye // Siberia, Central and East Asia and the Middle Ages. History and culture of East Asia. Novosibirsk, 1975. Vol. III. pp. 51-52; Okladnikov A.P., Derevyanko A.P. The Distant past of Primorye and the Amur region. Vladivostok: Far Eastern Book Publishing House. 1973. p. 340-342.

¹⁹⁶ Klyuev N.A., Yakopov M.A., Sleptsov I.Yu. Studies of the Bohai shrine in Primorsky Krai // Proceedings III (XIX) Of the All-Russian Archaeological Congress. Moscow: Veliky Novgorod, 2011. Vol. 2. pp. 47-48; Klyuev N.A., Prokopets S.D., Sleptsov I.Yu., Belova I.V. The Idol of the Bohai time in southern Primorye // Archeology of the Eurasian Steppes. 2021. No. 4. pp. 45-56.

¹⁹⁷ Shavkunov E.V. Bohai State and its cultural monuments in Primorye, USSR Academy of Sciences. Far Eastern Phil. named after V.L. Komarov. L.: Kexue Chubanshe, 1968. 150 p.; Shavkunov E.V. Report on archaeological research in the Ussuriysky district of Primorsky Krai in 1993 // Archive of the Far Eastern Branch of the Russian Academy of Sciences. 1993; Shavkunov E.V. Report on excavations on Kopyto Hill in Primorsky Krai in 1994 // Archive of the Far Eastern Branch of the Russian Academy of Sciences. 1994; Shavkunov E.V. Finding a pedestal of a stone lantern near the Apricot shrine // Bulletin of the Far Eastern Branch of the Russian Academy of Sciences. 1995. No. 3. pp. 109-111; Shavkunov E.V., Ivliev A.L. Bohai plaque from Primorye with the image of a Buddhist shrine // Soviet archaeology. 1991. No. 4. pp. 245-248; Shavkunov E.V., Shavkunov V.E. New findings. Excavations in the courtyard of the Apricot Shrine and at the Aurovskoye settlement in 1997 // Russia and the Asia-Pacific region. 1998. No. 1. pp. 72-74.

and authorities. The culture of Bohai Buddhism is based on the active absorption of the culture of Tang Dynasty and the inheritance of the ancestral Buddhist culture of Mu-rong-Xianbei and Goguryeo. With the development of cities and the transport network, it gradually became the dominant religious ideology in the cultural system in the territory of Bohai.

In the "Ce Fu Yuan Gui · Waichengbu (Section of Foreign Affairs)" (册府元龟 外臣部) it is noted: "In December of the second year of the Kaiyuan reign, Prince Mohe came to the emperor for permission and said: "I would like to trade in the market and enter the temple for worship." "Permission granted"¹⁹⁸. This information is the earliest record of the belief in Buddhism of the Mohe-Bohai people. The historian Jin Yufu interpreted it as follows: "Sending ambassadors to Tang Dynasty in the first year of Gaowang's reign. He asked to enter the temple for worship. This is the beginning of the spread of Buddhism in Bohai"¹⁹⁹. Firstly, Jin Yufu established the time of the emergence of Buddhism as "the first year of Gaowang's reign", i.e. the first year of Da Zozhong's reign (698), which began more than ten years earlier than the second year of Kaiyuan's reign (714). Secondly, the phrase "to enter the temple to worship" Prince Mohe may have two alleged interpretations. As Song Yubin believed, "since the Prince of Bohai knows that during the period of tribute delivery it is necessary to "enter the temple for worship," it is not difficult to assume that the activity of "worship (cult) The Buddha" became an important part of the daily life of the ruling group of Bohai at the beginning of the founding of the state"²⁰⁰. The second assumption is that Prince Mohe passed from the northeastern border territory of Tang Dynasty to the capital Chang'an and must have had the opportunity to see the prosperity of Buddhism in Tang Dynasty, so he asked to "enter the temple for worship" during his stay in Chang'an. Thus, these two assumptions can only show that the ruling elite of Bohai, represented by Prince Mohe, admires Buddhism or accepts Buddhism, but this is not enough to prove the be-

¹⁹⁸ Wang Qinruo. *Ce Fu Yuan Gui* / Ed. Zhou Xunchu et al. Nanjing: Fenghuang, 2006. p. 11237.

¹⁹⁹ Jin Yufu. A long collection of the history of Bohai State. Changchun: Journal of the Front of Social Sciences. 1982. P. 378.

²⁰⁰ Song Yubin. A study of the remnants of Bohai Buddhism from the point of view of tiles with hieroglyphs // Training and Research. 2019. No. 7. p. 162.

ginning of the spread of Buddhism in Bohai. So which of the two hypotheses is more likely? Most likely, the ruling elite of Bohai began to believe in Buddhism. This part of the Bohai elite could have been either Mohe who originally lived in the Yingzhou District of Tang Dynasty, or the surviving population of Goguryeo.

In the sources "Sui Shu" ("Book about the Sui Dynasty"), "Jiu Tang Shu" ("Old History of Tang Dynasty"), "Xin Tang Shu" ("New History of Tang Dynasty"), it is recorded that the Mohe Dudiji tribe led people to the Sui Dynasty; the chief of Agulan belonged to Tang Dynasty. They were located in Liucheng, Yanzhou, Yuzhou and other places. In "Sui Shu" it is noted that the Sumo mohe tribe "often invaded the Koryo (Goguryeo)". We associate it with the following passage: "at the beginning of the reign, Emperor Yandi fought with Koryo (Goguryeo), defeated many of them, the chief of Dudiji brought his men and secured the surrender"²⁰¹. It is assumed that the Dudiji tribe originated from the Sumo mohe tribe. Dudiji is referred to as "Tudiji" in "Jiu Tang Shu", "Ce Fu Yuan Gui" and other sources. During the war between Sui and Goguryeo, the Tudiji Mohe tribe returned to the Sui Dynasty and settled in the western territory of Liaoning (Liaoxi) with the center of Liucheng (now Chaoyang, Liaoning Province, China). In the "Jiu tang shu" it is noted: "At the beginning of the reign of Ude (618 – 626), he sent envoys to pay tribute and create Yanzhou to accommodate his tribe, and Tudiji was still in power. [...] He then moved his tribe to Changping City in Yuzhou."²⁰². In "Xin tang shu" it is noted: "In the fifth year of the reign of Wude (622), the chief Agulan came for the first time. In the second year of the reign of Zhengguan (628) of Emperor Taizong, it was annexed to Tang Dynasty. Yangzhou was created in his place of residence, and he became obliged to pay tribute"²⁰³.

The Yanzhou Mohe, with the Dudiji group as the main governing body, became the eighth tribe that lived closest to the Central Plain, with the exception of the seven Mohe tribes of that period. The descriptions in "Jiu Tang Shu" obviously include historical facts about the arrival of Ambassador mohe in the reign of Ude and the creation of an autonomous region in the reign of Zhengguan. In the "Jiu Tang Shu" it is noted that

²⁰¹ Sui Shu. Beijing: Zhonghua shuju, 1973. P. 1822.

²⁰² Jiu Tang Shu. Beijing: Zhonghua shuju, 1975. p. 5359.

²⁰³ Xin Tang Shu. Beijing: Zhonghua shuju, 1975. p. 6178.

after the Mohe Dudiji tribe moved to Changping, "The Koryo was destroyed, Zuorong and his family moved to Yingzhou"²⁰⁴. Consequently, the Da Zuorong tribe of Sumo mohe, attached to the Koryo (Goguryeo), filled the vacuum in the western region of Liaoning after the relocation of the Dudiji tribe. During the "Yingzhou Uprising", under the leadership of the Khitan surrendered generals Li Jinzhong and Sun Wanrong, several Mohe from this tribe formed a Mohe group opposed to Tang Dynasty. The group was based on Qiqi Zhongxiang and Qisi Biyu. Later, they became the main force in the "education group" of Bohai State.

During the Three-Yan period (337–436), Yingzhou was a metropolitan area where Buddhism penetrated for the first time. In the chronicle "Jin Shu" ("History of Jin") specified: "[In the first year of Yonghe's reign (345)], black and white dragons appeared. They were seen on Mount Longshan. Emperor Murong Huang and the officials admired the dragons at a distance of more than two hundred paces from them. They sacrificed Tailao (cattle, sheep, pigs). The two dragons crossed their heads and flew away. Huang was very happy and returned to the palace, freed the criminals in his country, named the new palace "Helong" ("Two Dragons") and built a Buddhist temple on the mountain "Longxiang" ("Flying Dragon")²⁰⁵.

The construction of the Buddhist temple of Longxiang means that Buddhism was spread in the territory of the domination of the Early Yan. After the formation of the Northern dynasties and the Sui and Tang dynasties, Buddhist culture flourished here. Grave of Feng Sufu in Beipiao was found embossed gold decoration in the shape of a figure of a man and a mountain, with a tall statue of Buddha in the middle and the image of a glow behind²⁰⁶. During the reign of Emperor Xiaowendi of Northern Wei (471-499), Empress Feng created a magnificent Buddhist stupa ("Siyan-fotu 思燕佛图") in Longcheng. The Wanfuotang Cave Complex in Yixian County has also gradually become one of the largest. There is reason to believe that the Mohesans who lived on the territory of Liaoxi were extensively influenced by the religious ideology of Buddhism

²⁰⁴ Jiu Tang Shu. Beijing: Zhonghua shuju, 1975. p. 5360.

²⁰⁵ Jin Shu. Beijing: Zhonghua Shuju, 1974. pp. 2825-2826.

²⁰⁶ Li Yaobo. Feng Sufu's grave in Xiguanyinzi of Beipiao County, Liaoning Province // Cultural relics. 1973. No. 3. p. 10.

and may have adopted this religion themselves. This undoubtedly laid a solid foundation for the spread of Buddhism in Bohai.

After the formation of Bohai State, its original territory was concentrated in the "Old State" ("Jiugo"), namely in the basins of Buerhatonghe and Hailanjiang rivers, in the basin of Tumen River in the south, the places of residence of Yuexi Mohe and Heishui Mohe in the east and northeast, and the Khitan in the west²⁰⁷. This area was formerly subordinated to Goguryeo. The founding of Bohai prompted "the people of Mohe and the embers of Koryo (Goguryeo) to return"²⁰⁸. Folk Buddhist beliefs existed in this area during Goguryeo period.

In June 1995, residents of Guchengcun village of Sanjiazi Township of Hunchun City County prov. Jilin during the process of leveling the ground discovered a temple built on a square platform, as well as foundation stones, tiles, Buddha statues and other relics. In 1996, 1997, 2009 and 2011, archaeologists conducted research on temple sites and collected a large number of fragments of Buddhist temple buildings and Buddha statues²⁰⁹. Archaeological materials on the shape and layout of the temple have not yet been published in detail. According to Xie Feng, the basic position of the temple is something like this: "The temple is seriously damaged, and only a stone structure has been found in its part. These must be the remains of piles, walls and a cauldron. In accordance with the ratio of horizons, architectural remains are divided into two groups: the first group – stone piles; the second is the remains of the walls and the fire caen. Only the lower part of the stone piles remains; the location of the network of columns is unknown. The dating of the remains of the caen and the walls is unknown. The Kan is a structure measuring approximately 3 x 3 m. The hearth is located in the south, and the north side is connected to a single chimney. The chimney goes to the north and then turns straight to the west. The remains of the walls are only 5 sections, the approach is relatively similar and may be remnants of the architecture of the same period"²¹⁰.

²⁰⁷ Wei Guozhong, Zhu Guochen, Hao Qingyun. The history of Bohai State. Beijing, 2006. pp. 174-177.

²⁰⁸ Ju tang shu. Beijing: Zhonghua Shuju, 1975. p. 5360.

²⁰⁹ Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Office of the Office of Cultural relics of Hunchun. Report on the arrangement of finds in the Guchengzun-1 Temple in Hongchun Jilin Province // Cultural relics. 2015. No. 11. pp. 27-48.

²¹⁰ Xie Feng. The study of the monuments of Buddhism of Bohai State: abstract. dis. ... Doctor of Historical Sciences. Changchun: Jilin University, 2019.

It is necessary to focus on a brief overview and study of the ornamentation of the end disks of the upper tiles found on the monument of the Guchengcun-1 temple, and the time when the temple was built. Among the remains of the end disks collected at the monument of the Guchengcun-1 temple, the researchers found a Bohai typical ornament in the shape of an inverted heart and two-thematic ornaments of flowers and herbs, as well as disks with composite ornaments and mesh ornaments. A disk with a two-thematic ornament of flowers and herbs has characteristic features of Goguryeo culture. It can be considered as a Goguryeo disc or as a Bohai disc influenced by Goguryeo culture. The characteristics of the arrangement of disks with a composite ornament of the "marmalade core" and with a mesh ornament on the front side are very similar to the statistics of the Three-Yan disks, found on the Jinling Memorial in Beipiao, Liaoning province²¹¹, and the Northern Avenue of the old territory of Chaoyang²¹² (Figure 2.2.1). Researchers like Song Yubin and Tian Likun have previously paid attention to the spread of this interesting cultural element.

It is generally believed that the emergence of Buddhism in Goguryeo occurred during the reign of Xiaoshoulin King. In "San Guo Shi Ji" ("The History of the Three Kingdoms") it is noted: "In the second year of the reign (372) of Xiaoshoulin King, Emperor Fu Jian of Late Qing sent an ambassador and monk Shundao (顺道), erected Buddha statues and Buddhist sutras"; "In the fourth year of his reign (374), monk Adao (阿道) arrived"; "In the fifth year of his reign (375), to accommodate Shundao, the Xiaomen Temple (肖门寺) was created. The Yifulan Temple (伊弗兰寺) was built to house the Adao"²¹³. Recently, Wang Feifeng has put forward a new point of view about the time of the emergence of Buddhism in Goguryeo. He comprehensively analyzed records from various sources about the initial introduction of Buddhism in Goguryeo. He believes that the record of the "Biography of Exalted Monks" written by Huijiao is

²¹¹ Xin Yan, Fu Xingsheng, Mu Qiwen. Report on excavations in architectural monuments during the Wei-Jin periods of the Jinlingsi in Beipiao of Liaoning // Archaeological Collection of Liaoning (2). 2010. p. 214.

²¹² Wan Xiongfei, Bai Baoyu. Preliminary study of tiled disks with a lotus ornament of the III–VI centuries, excavated on the Northern Street of the old territory of Chaoyang city // Almanac of Archeology of Northern Asia. Beijing, 2010. p. 18.

²¹³ Jin Fushi. San guo shi ji (Histories of the Three Kingdoms). Ed. Sun Wenyan et al. Changchun, 2003. p. 221.

more reliable. The three historical books of the Koryo Dynasty have varying degrees of falsification in related records, including *Shundao*, *Adao* and *Tangshi*. Finally, in combination with new historical data, he made the following conclusion: "Referring to Chinese historical materials, including the "Biographies of Exalted Monks" by Huijiao and the "Stele of the Jizhao Pagoda of the monk Zhizheng Temple of Fengyan" (Fengansi Zhizheng dashi jizhaota bei 凤岩寺智证大师寄照塔碑), we believe that Goguryeo Buddhism was introduced by the Tanshi monk of the Late Qin after After the end of the Taiyuan dynasty of the Eastern Jin Dynasty (about 390-396). Tanshi could travel from Guanzhong to Liaoxi by land and get to Goguryeo via Liaodong"²¹⁴. Obviously, this pushes the appearance of Buddhism in Goguryeo by almost 20 years from the previous dating. In the "San Guo Shi Ji" and other materials, judging by the various descriptions of the entry of the Tanshi in Goguryeo, there are indeed some omissions or shortcomings, but they are not enough to deny the passage from the "San Guo Shi Ji", which tells how two monks – Shundao and Adao – arrived in Goguryeo for the spread of Buddhism during the reign of Xiaoshoulin King. At least, sources such as the "Biographies of Exalted Monks" prove that the records of "San Guo Shi Ji" could not have been falsified in the same period in which they noted that Tanshi arrived in Goguryeo.

In any case, two years before the earliest possible time (372) of the appearance of Buddhism in Goguryeo, the government of Early Qin (351-394) had already annexed Early Yan (337-370), and the Fu Jian group took peaceful measures against Goguryeo by sending monks to spread Buddhism. Before that, Buddhism spread during the Early Yan period. So, probably among the people who follow the monk Adao and the monk in Goguryeo, there are people who have an idea of Early Yan Buddhism and Buddhist temple architecture. Song Yubin believes that, "based on the context of that era, in order to get rid of the harsh rule of the Early Qin authorities, the masters of Early Yan with a syncretic worldview after enslavement followed the monks to the basin of the Tumanaya River and founded the Guchencun-1 temple. During the construction of the Buddhist temple, the production of tile products followed the technique of Early Yan, and

²¹⁴ Wang Feifeng. The study of the lotus ornament of the tomb of Dongshou // Research of frontier archeology. 2013. Issue. 14. pp. 140-142.

the patterned composition of tile discs combined double elements of decoration of tile discs of Early Yan and Goguryeo"²¹⁵. Tian Likun called this type of disk "the tiled disk of the Yan system". He further explained that the group that accompanied the Early Qin monks on their departure to Goguryeo belonged to the Fuyu people: "After the extinction of the Early Yan, it is obvious that part of the Fuyu people returned to their former territories and became vassals of Goguryeo. The Fuyu mentioned on the stele of Goguryeo King Haotaiwan may be a surviving population of the Early Yan"²¹⁶. Unfortunately, no relics with a clear Three-Yan cultural context have been found in the area of the capital of Goguryeo – Guoneicheng, which leaves open the question of whether an ethnic group with an Early Yan cultural context belongs to the preserved population of Early Yan or the Fuyu people subordinate to Early Yan.

It is likely that Goguryeo state was located in the basin of the Hunchunhe River (or the basin of Tumannaya River) with the center of the current the city of Hunchun is at a moderate distance from the capital so that it can maintain its autonomy and cultural independence and at the same time exercise effective governance. In Goguryeo era, Zhazhou (Zhacheng) was founded in the basin of the Hunchunhe River. In "San Guo Shi Ji", Jia Dan's work "Gu Jin Jun Guo Zhi" is quoted (Rus. Record of ancient and modern regions and states): "The four prefectures of Bohai State – Nanhai, Yalu, Fuyu, Zhacheng – are the former territories of Goguryeo. From the Jingquan (Jingquan-jun) Silla region to the Zhacheng (Zhachengfu) region there are thirty-nine pits"²¹⁷. This shows that the Zhachengfu of Bohai State was originally the territory of Goguryeo and followed the Zhacheng of Goguryeo.

On the epitaph of the Mohe official Li Taren of Tang Dynasty, discovered in Xi'an, Shaanxi Province, we see the following: "At that time, he was appointed governor and military commander of Zhazhou Prefecture, managing the twelve prefectures of Koryo (Goguryeo) and uniting the thirty-seven tribes of Mohe"²¹⁸. Judging by the geo-

²¹⁵ Song Yubin. About the time of the emergence of Buddhism in the basin of the Tumannaya River // Cultural relics. 2015. No. 11. p. 67.

²¹⁶ Tian Likun. The context of the Yang System tiling end disk discovered in Hunchun of Jilin // History and geography of the Northeast. 2016. No. 6. p. 28.

²¹⁷ Jin Fushi. San Guo Shi Ji (Histories of the Three Kingdoms) / Ed. Sun Wen fanya [et al.]. Changchun, 2003. p. 452.

²¹⁸ Wang Yulang, Wei Guozhong. New studies of the history of Bohai. Harbin, 2007. p. 123.

graphical location of the seven Mohe tribes at that time, "thirty-seven Mohe tribes" should belong to the Baishan Mohe part. Bai Genxing pointed out that "cheng" ("city") and "zhou" ("county") are often interchangeable when referring to the organizational system in the territory of Liaodong Goguryeo²¹⁹. Therefore, Zhazhou, where Li Taren served, should be Zhacheng. According to a textual study by Li Jiancai, Zhacheng of Goguryeo is the Saqi settlement²²⁰. Liu Zimin, Wang Mianhou and other researchers also agree with this statement²²¹. In the "Brief Collection of Cultural Relics of Yanbian" it is noted that the settlement of Wenthebu as Zhacheng of Goguryeo more corresponds to the records of "Liao Shi" and existing archaeological data²²². Both the Saqi settlement and the Wenthebu settlement are located in the basin of the Hunchunhe River. The direct result of the implementation of this measure by Goguryeo authorities is to promote the spread of Buddhist cultural elements in this territory. In addition, tiled disks with a chronicle inscription have analogues with tiled disks with ornaments of cirrus clouds of Goguryeo, found in the ancient settlement of the capital of Guonei, the mountain settlement of Wangdu and tombs of high-level nobility, such as the tomb of Sidamu, Yushan-3319, Yushan-992, the tomb of Qianqiu, etc.²²³. There is no doubt that the finds found on the monument of the Guchencun-1 temple reflect traces of the Three-Yan (Xianbei) culture and Goguryeo culture: at least, judging by the statistical typology of the ornamentation of tiled discs, their age is clearly greater than that of the tiled discs found elsewhere in Bohai. The discovered Buddha statues also show more characteristics of Buddha statues from the Northern Dynasties to the Sui Dynasty in the Central Plain. Thus, the authors of the summary report of the findings of the Guchentsun-1 temple for the first time proposed to consider it "as the earliest Buddhist temple in the basin

²¹⁹ Bai Genxing. To some questions in the Study of Li Taren's Epitaph of Tang Dynasty // Bulletin of Shaanxi Pedagogical University. 2010. No. 1. p. 42.

²²⁰ Li Jiancai. The study of Bohai settlements in Hunchun // Teaching and Research. 1985. No. 6. pp. 138-140.

²²¹ Liu Zimin. Textual research of the historical development of the territory of Goguryeo // Front of Social Sciences. 2001. No. 4. pp.183-184; Wang Mianho. The study of the settlements of Goguryeo. Beijing, 2002. p. 117.

²²² Yanbian Museum. A brief collection of Cultural relics of Yanbian. Yanqi: Yanbian People's Publishing House, 1988. p.58.

²²³ Li Dianfu. The study of tiled disks with inscriptions and ornaments of cirrus clouds in Jiang // Front of Social Sciences. 1984. No. 4. pp. 67-75; Zhang Fuyu. Attribution and preliminary study of writing on tiled disks with feathery clouds ornament in tomb No. 3319 of Yushan Jian // Front of Social Sciences. 2004. No. 3. pp. 143-148; Geng Tiehua. Investigation of tiled disks with cirrus clouds ornament found in Ji'an // Northeast history and geography. 2007. No. 4. p. 14-24.

of the Tumannaya River at that Time"²²⁴. We can draw a further conclusion that Buddhism first appeared in the basin of the Tumannaya River during Goguryeo period²²⁵.

It is known that the Bohai city of Kraskino as the center of the Yan District (Yanzhou), located on the southern territory of the Russian Primorsky Territory, arose on the basis of the settlement (village) of Mohe and early Bohai²²⁶. In recent years, the discovery of semi-earthen type dwellings, ceramic vessels of the Mohe appearance in the lower horizon of the settlement testifies in favor of this point of view²²⁷. Judging by the data of archaeological research and exploration, the presence of three horizons has been established in the area of the temple complex, and 5-6 horizons in the area of residential quarters. Taking into account the materials of tiles in the lower fifth horizon in the residential quarter, the temple complex began to function at an early stage of the settlement's existence²²⁸. Since there is a synchronous relationship between the Buddhist temple and the settlement of mohe-Bohai before the construction of the city of Kraskino (Yanzhou), is there such a possibility that the Mohesans living here already believed in Buddhism and built a Buddhist temple? As mentioned above, Goguryeo Buddhism has been spreading for a long time in the basins of the Misty and Hunchunhe, and the indigenous Mohe living next to them, probably experienced the influence of Buddhism. With reliable confirmation of the participation of indigenous Mohesans in the origin and initial development of Bohai Buddhism, it would undoubtedly be possible to reconstruct this process more specifically. However, due to the lack of accurate chronological data on the early remains of the Kraskin settlement, only assumptions and hypotheses are

²²⁴ Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Office of the Office of Cultural relics of Hunchun. Report on the arrangement of finds in the Guchencun-1 Temple in Hunchun of Jilin Province // Cultural relics. 2015. No. 11. p. 47.

²²⁵ Song Yubin. About the time of the emergence of Buddhism in the basin of the river Tumannaya // Cultural relics. 2015. No. 11. pp.62-69.

²²⁶ For more details, see Gelman E.I. The lower construction horizon of the Kraskin settlement // Archeology of the Eurasian Steppes. 2021. No. 4. pp. 17-30.

²²⁷ Gelman E.I., Piskareva Ya.E. Mohe ceramics of Kraskinsky settlement // Traditional culture of the East of Asia. Collection of articles. Issue 4. Dedication. The 60th anniversary of A.P. Derevyanko / Ed. by D.P. Bolotin, A.P. Zabyako. Blagoveshchensk: Publishing House of the AmSU. 2002. pp. 156-178; Piskareva Ya.E. New research results of the Mohe culture of Primorye // Bulletin of Tomsk State University. History. 2013. No. 2 (22). Pp. 80-85; Piskareva Ya.E. The Mohe component in the Bohai culture (based on the materials of the Kraskinsky settlement) // Multidisciplinary research in archaeology. 2019. No. 2. pp. 104-122.

²²⁸ Boldin V.I., Gelman E.I., Ivliev A.L., Nikitin Yu.G. "Integration" at the Kraskinsky settlement: 4 years of research // Bulletin of the FEB RAS. 2001. No. 3. p.49-66; Gelman E.I., E.V. Astashenkova, S.D. Prokopets, A.L. Ivliev. Cities of Bohai State // Cities of Medieval Empires of the Far East / Ed. by N.N. Kradin; Institute of History, Archeology and Ethnography of the Peoples of the Far East FEB RAS. Moscow: IVL, 2018. pp. 86, 92.

possible here.

2.3 The construction of Buddhist temples of Bohai State and their typology

2.3.1 The construction of Buddhist temples in the context of the history of Bohai

Attribution of the former territory of "Xianzhou, the capital of the reign Tianbao (742 – 756)"²²⁹, for a long time varied between the settlements of Henantun and Xigucheng in the Yanbian-Korean Autonomous Region. In April 2014 The Institute of Archeology of Jilin Province and other cultural institutions conducted a comprehensive re-archaeological inspection of the territory where the settlement is located. Archaeological research on the section of the previously identified outer rampart of the Henantun settlement confirmed that its main part was formed by natural force, and there were no traces of artificial construction. The shaft of the inner territory of the Henantun settlement is actually a fence located on the territory of the Bohai burial ground. Judging by the large number of fragments of building materials, iron bells, iron nails, etc., this place may be a temple. In accordance with the technique of sealing dirt and ornaments of flowers and herbs on excavated discs, archaeologists suggest that the construction of the Henantun Temple occurred before the appearance of the Xigucheng settlement and the Henantun burial ground. It is the earliest Buddhist temple of Bohai State of the currently known²³⁰.

Thus, the Mohe, represented by the "state formation group" of Bohai under the rule of Da Zuorong, were influenced by the Buddhist culture of Yingzhou of the Sui and Tang dynasties and represent the basis of the origin of Bohai Buddhism. In terms of time, it is obvious that Prince Mohe, who wanted to "enter the temple for worship" while delivering tribute to Tang Dynasty, must have come from this part of the upper class of Mohe in Yingzhou. Buddhism has been spreading in the basin of the Tumanna-

²²⁹ Xin Tang Shu. Beijing: Zhonghua shuju, 1975. p. 1147.

²³⁰ Center for Frontier Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Yanbian Korean Autonomous Regional Museum, Helun Cultural relics Department. A brief report on the secondary exploration at the Henantun settlement of Helun Jilin Province // Cultural relics. 2017. No. 12. pp. 4-18; Song Yubin. About the time of the emergence of Buddhism in the basin of the river Tumannaya // Cultural relics. 2015. No. 11. pp. 62-69.

ya River since the period of the administration of Zhacheng of Goguryeo. In this case, there must have been some large-scale Buddhist group, which became an important folk basis for the spread of Buddhism in Bohai. According to Song Yubin, "since the 'education group' of Bohai believes in Buddhism, folk Buddhist beliefs on its territory are not only preserved, but should also be further developed"²³¹. This is absolutely true.

As the capital of Bohai moved north from Xianzhou to Upper Capital, and the Five Capitals system became more perfect, Buddhist culture and Buddhist temples also spread everywhere. Nevertheless, the legacy of Bohai Buddhism is mainly found in the capitals, inside and outside the centers of the regions (fu) and districts (zhou), as well as along the main thoroughfares. There are two types of Buddhist buildings – urban and extra-urban. Of course, due to the lack of archaeological data that can accurately date the time of the construction of Buddhist temples in Bohai, we cannot yet make an accurate chronological periodization of the entire process of their creation. If we take the diachronic changes of Upper Capital of Bohai as a key to the analysis, then the Buddhist temples that rely on cities have probably gone through the process of transformation from field Buddhist buildings to urban Buddhist temples. The field Buddhist buildings of Bohai can be divided into a field type of suburb, a field type of settlement and a field type of traffic.

2.3.2 Buddhist temples in the suburbs (city temples, “field” temples in the suburbs)

In 698, the leader of Sumo-Mohe Da Zuorong approved the Bohai power in the hill settlement (Chengzishan settlement), which was located on Dongmoushan Mountain. The third emperor of Bohai Da Qinmao, gradually creating a system of five capitals, moved the capital from the Middle Capital of Xiandefu (Sigucheng settlement) to Upper Capital (Longquanfu) on the banks of the Mudanjiang River. Despite the short-term transfer of the capital to the Eastern Capital (Longyuanfu), Upper Capital in the Mudanjiang River basin has always remained the political, economical and cultural cen-

²³¹ Song Yubin. Information resources and scientific interpretation of Bohai Buddhist studies // A study of frontier archaeology. Beijing, 2019. Issue 25. p. 375.

ter of Bohai State for almost 160 years. Upper Capital was a remarkable large medieval city of Northern Asia, its study has great historical and scientific value.

The settlement of Xigucheng is an archaeological monument of the former Central Capital; it is located on the left bank of the Hailanjiang River, in the village of Chengnan of Xicheng Town of Helun City of Yanbian Korean Autonomous Region at a distance of 24 km southwest of Helun. The settlement consists of inner and outer cities, which are located on the same central axis in the direction from north to south. The inner and outer cities have a rectangular shape with a separate perimeter of 992.8 m and 2,720.1 m; in the middle of the southern wall there is a gate. The palace building is located in the north of the inner city. The palaces are connected by corridors. There are two large construction sites in the center of the inner city. The first site in the south is the main hall of the outer courtyard, the second in the north is the harem Palace²³². From 1922 to 1945, Japanese archaeologists Toriyama Kiichi et al. We conducted five studies and excavations in the settlement of Xigucheng. In the book "Overview of Cultural relics in Jiandao Province", the results of excavations were published only in 1937²³³.

The Longtoushan burial ground, located about 5 km southeast of the Xigucheng settlement, consists of three complexes: Longhai, Longhu and Shiguo. Longtoushan is one of the imperial and aristocratic burial grounds of Bohai. The burial ground was created when the third Emperor Da Qingmao moved the capital to the Middle Capital, i.e. during the reign of Tianbao of emperor Xuanzong of Tang Dynasty (around 748).

During the excavations, no traces of temples were found inside the settlement. However, there are several archaeological sites in the vicinity of the Xigucheng settlement that record Bohai temples and funerary pagodas, such as the first Bohai Buddhist temple – Henantong, the Longhai M10 grave pagodas²³⁴, M13 and M14²³⁵, the tomb of

²³² Institute of Archeology of Jilin Province et al. Xigucheng: Report on archaeological excavations at the former site of the Middle Capital of Xiandefu of Bohai State in 2000-2005. Beijing, 2007. pp. 1-3.

²³³ Toriyama Kiichi, Fujita Resaku. Report on the study of Cultural relics and finds in Manchukuo 3. Report on the study of Cultural relics in Jiandao. Ministry of National Welfare of Manchukuo, 1942. In 1944, Toriyama first put forward the point of view that the settlement of Shigucheng was the Middle Capital (Xiandefu Region). Gradually this opinion became popular [Toriyama Kiichi. The study of the Middle Capital // Archaeological Bulletin. 1944. № 34:1.

²³⁴ Institute of Archeology of Jilin Province. The office of the Committee for the Management of Cultural relics of the Yanbian Korean Autonomous Region. Report on the excavations of the Lunhai Bohai Imperial tombs in Helon Jilin Province // Archeology. 2009. No. 6. pp. 29-32.

Princess Zhenxiao, etc.

Grave pagodas have analogues in shape. For example, consider the tomb of Princess Zhenxiao. The tomb is located near the settlement of the Central Capital, i.e. in the suburbs; this burial belongs to the imperial tomb of Bohai. During the work, the remains of a Buddhist pagoda were found, which was located above the roof of the crypt, which forms an interesting construction of the "funeral pagoda". The pagoda at the base has the shape of a rectangle with sides 5.65 m long and 5.5 m wide. The thickness of the walls of the pagoda foundation is 1.5 m²³⁶ (Figure 2.3.2.1). Traces of the presence of a funerary pagoda of this type were also found in the village of Madida (Hunchun). Its building material, size, construction almost completely correspond to the funeral pagoda of Princess Zhenxiao²³⁷. The construction of a funerary pagoda over a crypt or next to a crypt is a distinctive and unique feature of the funeral rites of Bohai. V.V. Akhmetov has specially studied this feature and states the following: "This difference testifies in favor of the fact that the ruling stratum of Bohai consisted mainly of Mohe, who culturally focused more on Tang, while forming their own Bohai cultural image"²³⁸. This aspect testifies in favor of the polygenicity of the ethnogenesis of the Bohai (Bohai ethnos) and the syncretism of funeral rites.

In the period between the relocation of the capital to Upper Capital by Emperor Da Qinmao and the reign of Zhenyuan (785-804), when the capital was moved to the Eastern Capital in the last years of Tianbao of Tang Dynasty due to the preliminary creation of Upper Capital system, the main city of this period corresponded in size to the existing palace city. Its shape and layout basically repeated the city of the Central Capital (the settlement of Ciguchen). The two cities have the same shape, the same size and similar layout²³⁹.

²³⁵ Institute of Archeology of Jilin Province. The office of the Committee for the Management of Cultural relics of the Yanbian Korean Autonomous Region. Report on the excavations of the Lunhai Bohai Imperial tombs in Helon Jilin Province // *Archeology*. 2009. No. 6. pp. 29-32.

²³⁶ Yanbian-Korean Autonomous District Museum. A brief report on the excavations of the tomb of the processes of Zhenxiao of Bohai // *Front of Social Sciences*. 1982. No. 1. p. 176.

²³⁷ Commission of the Editorial Board of the Local history of Cultural relics of Jilin province. Local history description of Cultural relics of Hunchun County. Changchun, 1984. p. 69.

²³⁸ Akhmetov V.V. Bohai pagodas // *Problems of Archeology, Ethnography, anthropology of Siberia and adjacent territories*. Vol. 20. Novosibirsk: Publishing House IAET SB RAS, 2014. p. 97.

²³⁹ Liu Xiaodong, Wei Cuncheng. Investigation of the chronological stage of construction and the origin of the shape of Upper Capital of Bohai // *Proceedings of the Sixth Annual Conference of the Chinese Society of Archaeology* (1987). Bei-

In recent years, Song Yubin has been studying the original administrative system of Bohai: initially, he believed that the construction of the royal city of Upper Capital of Bohai should have begun with the formation of a system of "three provinces and six departments". Then the author corrected this thesis and suggested that "Upper Capital, which was the original capital, was defined as the capital of a "double city" consisting of a palace city and a imperial city"²⁴⁰. At the same time, emperor Wenwang (Da Qin-mao) built Buddhist temples No. 8 and No. 9 in the northern suburbs of the capital. In temple No. 9, tiled disks with Chinese hieroglyphs were found, which testifies in favor of the place of worship of the ruling group of Bohai²⁴¹. Liu Xiaodong also believes that temples No. 8 and No. 9 do not have a corresponding connection with the existing layout of the buildings of the outer city, but should be closely related to the layout of the buildings of the capital (the size of the existing palace city) during the reign of Wenwang (737-793)²⁴². Undoubtedly, these two field-type Buddhist temples, which stood outside the city of Upper Capital of the early period, are the earliest places of worship of the Buddha on the territory of Upper Capital of the now known. Since there is still no reliable archaeological chronological data on the construction of Upper Capital, it can be assumed that during the period of the emperors Chengwang (794) and Kangwan (794-808), the system of Upper Capital changed from the original system of a double city to a triple city system. Before the reign of Da Yizhen (830-857), "it was planned to build palaces", and all city structures in the scheme of the triple city of Upper Capital were finally completed²⁴³. It should be noted that, with the exception of Buddhist temples No. 8 and No. 9 located in the northern suburbs, no Buddhist temple sites were found in the palace city and the royal city of Upper Capital. More than 10 Buddhist temples were inspected, all of them located on the territory of the outer city of Upper

jing, 1990; Liu Xiaodong. The study of Bohai culture from the point of view of archaeological discoveries. Harbin, 2006. pp. 92-95.

²⁴⁰ Song Yubin. A study of the chronological stage of the construction of Upper Capital of Bohai from the point of view of the administrative system // A study of the history and geography of the border territories of China. 2020. No. 3. p. 143.

²⁴¹ Song Yubin. Information resources and scientific interpretation of Bohai Buddhist studies // A study of frontier archaeology. Beijing, 2019. Issue 25. p. 376.

²⁴² Liu Xiaodong. Additional explanations about the date of creation of temples No. 8 and 9 outside the northern wall of Bohai // A study of frontier archaeology. Beijing, 2019. Issue 25. p. 383.

²⁴³ Liu Xiaodong. The study of Bohai culture from the point of view of archaeological discoveries. Harbin, 2006. pp. 90-100.

Capital. Although we still cannot accurately judge the time of construction of the above-mentioned Buddhist temples, however, based on the construction of the outer city of the capital during the Chengwang and Kangwang periods, it is reasonable to assume that after the "return [of the center] to Upper Capital" from the Eastern Capital during the time of the fifth emperor of Bohai Da Huayu (794) (at the latest – before the reign of Da Yizhen) Buddhist temples inside Upper Capital were built one after another, completing the transition from the field to the urban type in the capital territory. Most of the Buddhist temples in Upper Capital are located symmetrically on Zhuque Street in the north-south direction. The specific situation is as follows: Buddhist temples No. 1 and No. 5, Buddhist temples No. 2 and No. 6, Buddhist temple complexes Tutaizi and Baimiaozi are located from the palace, royal cities and along Zhuque Street to the south; the earliest of them temples No. 8 and No. 9 were built outside the northern rampart of the capital. The temples echo each other from east to west, and each group of symmetrical temples is approximately the same in size and shape.

In Upper Capital, on the modern archaeological site of Bohai Town (formerly Dongjingcheng) of the Ning'an City District of Heilongjiang Province, the first scientific archaeological surveys and excavations were carried out in 1931-1934 by Russian and Japanese researchers: V.V. Ponosov, Toriyama Kiichi, Harada Shuto, etc. In 1963-1965, the Chinese–North Korean joint archaeological team conducted an archaeological study of Upper Capital, including 9 temples in the settlement²⁴⁴. Currently, we know that there are at least 7 temples inside the outer settlement, and 2 more temples are located behind the northern wall of the outer settlement. In recent years, archaeological excavations have continued under the leadership of the Institute of Archeology of the prov. Heilongjiang, which cover the territory of the temple ("Tutaizi Temple" according to Toriyama Kiichi), located behind the eastern wall of the palace city and in the north-western outskirts of Tutaizi. These studies have already brought new results to the study

²⁴⁴ Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai Town: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China, 1997. pp. 76-86.

of the culture of Bohai State²⁴⁵. Thus, the number of Buddhist temples inside and outside Upper Capital of Bohai should be more than 10 (Figure 2.3.2.2).

Most of the temples of Upper Capital are located in the outer city district. Judging by the research materials, there is a certain pattern in such a geographical location. They are located mainly along the palace city, the royal city and No. 1 Street (Zhuque dajie); they are symmetrically distributed, their number in the eastern and western districts is approximately the same (in the eastern district a little more).

The temples in the eastern part of the imperial park of the palace city are located within the boundaries of modern village Tutaizi. The current state of the monument can be defined as satisfactory, still preserving rich historical material – the foundations of temple buildings and other traces of the past. In 1941, during field research, the Japanese scientist Toriyama Kiichi identified the location of three temples – "Tutaizi Temple" (Figure 2.3.2.3-6), "Southern Tutaizi Temple" (Figure 2.3.2.3-4), "Northern Tutaizi Temple" (Figure 2.3.2.3-5), Buddhist Hall ("Inner Tutaizi Hall") and pagodas ("Tutaizi Pagoda")²⁴⁶.

On October 27, 2015, while fieldwork in Upper Capital of Bohai, the author of the dissertation noticed an excavation site at a construction site east of the Imperial Park. The monument is located behind the eastern wall of the palace city and to the north of Temple No. 3. From a geographical point of view, it is located in the northwest of the village. Tutaizi should belong to the Tutaizi temple complex – i.e. it is a "Tutaizi Temple" by definition of Toriyama Kiichi. It is approximately established that the size of the base of the temple is 20 × 30 m, the height of the base from ground level is about 1.5–2 m. The bases of the columns are neatly arranged nearby, and many gray tiles were found in the upper part of the cultural layer. The remains of the temple terrace, stone slabs, bricks, fragments of Buddha statues, etc. were found here at the base.

In 1960, a Chinese-North Korean joint archaeological team discovered a building in the southwestern corner and identified it as Temple No. 3, i.e., as a temple, which, according to Toriyama Kiichi, is the "Southern Tutaytsy Temple". The territory of the

²⁴⁵ Wang Yulang, Wang Junzheng. Investigation of historical traces of Bohai in Yanbian and Mudanjiang districts // Bulletin of Heihe University. 2015. No. 6. pp. 18-31.

²⁴⁶ Toriyama Kiichi. Overview of the Dongjingcheng Temple Survey Report. Changchun. 1943. pp. 4-24.

location of the remains of the temple structures of the "Southern Tutaizi Temple" (Temple No. 3) covers an area of about 500 m in length, 300 m in width. In the north-western and south-western corners of the temple buildings in 1975, several stucco statues of Buddha were discovered. In the same year, a reliquary with the relics of Buddha Bohai was found on a arable land 100 m from the village to the south. The reliquary is a casket with a seven-layer inner coating: stone, iron, copper, lacquer, silver, etc. In the upper part of the surface, the lacquer box is ornamented in a style that plays with the images of honeysuckle and birds (Figure 2.3.2.4-2). A glass vessel wrapped in silk was placed inside the seventh box (silver). Inside the vessel were 5 dark-white fragments of the Buddha's relics²⁴⁷. In early November 2010, a stone box with an iron box inside and a colored glass vase was discovered on the south side of the main hall of Temple No. 3. The shape and workmanship of the stone and iron boxes are very similar to the boxes from the Bohai sharira, previously discovered at Upper Capital settlement and other monuments of Bohai²⁴⁸ (Figure 2.3.2.4-3.4).

During the archaeological research of the detachment led by Toriyama Kiichi, a temple – "Baimiaozi Temple" (Temple No. 7) was also discovered near the village of Baimiaozi on the western side of the palace city (Figure 2.3.2.3-7). On the monument of the temple, 14 stone pedestals have been preserved, located at a distance of 3 m from each other. The shape of the temple is five rooms on the facade and four rooms on the side²⁴⁹. The temple is surrounded by walls on all sides, and the southern wall and the northern wall occupy adjacent walls of neighboring parts, respectively. The eastern and western walls are 177 m long, and the southern and northern walls are 56 m – the temple in the plan is a long and narrow rectangle. A joint Sino-Korean archaeological team has discovered three temple halls located from north to south in the center of the temple²⁵⁰. August 25, 1997 in d. Baimiaozi discovered a rectangular pit of 6 pieces of basalt,

²⁴⁷ Office of the Department of Cultural relics, committee of the village of Tutaytsy. The relic box of the Buddha was found in Ninayan County, Heilongjiang Province/ / Almanac of Cultural relics. No. 2. 1978; Zhu Guochen, Zhu Wei. Traces of Bohai. Beijing: Publishing House of Cultural relics, 2002. pp. 249-250.

²⁴⁸ Institute of Archeology of Heilongjiang Province. A box with the remains of the Buddha was discovered in the ancient settlement of Upper Capital of Bohai, Ning'an Heilujiang. Cultural relics. 2015. No. 6. pp. 14-16.

²⁴⁹ Toriyama Kiichi. Overview of the Dongjingcheng Temple Survey Report. Changchun, 1943. p. 4-6.

²⁵⁰ Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China Publishing House, 1997. pp. 59-60.

which contained a rectangular copper box with the remains of the Buddha and a small cracked jade pot. Boxes with the remains of the Buddha include stone, lacquer, copper, gilded bronze, silver, gold boxes and a glass vase. From copper to glass boxes are covered with silk fabric. The lacquer box is decorated with a golden lotus pattern, each group has 6 colors²⁵¹ (Figure 2.3.2.4-1). April 21, 2008 here again a stone box with the remains of the Buddha, ashes and a gilded hairpin was found²⁵².

During the excavations of the Chinese-North Korean joint Archaeological team, numerous data were obtained on Buddhist temples No. 1 (in the area of the eastern part of the capital) and No. 9 (behind the northern rampart of the outer city). Excavations of Temple No. 1 were carried out only at the location of the official Buddhist hall, which includes the main hall, vestibule, east and west rooms. The hall has the shape of the Chinese character "凸". The size of the main hall is 23.68 m long from east to west, 20 m wide from north to south. Steps are attached to the south and north sides. In the center of the hall there is an altar in the form of the Chinese character "凹". The device of the altar assumed the placement of nine images on it. Based on the Buddhist tradition of iconography, we can assume that the images of the Buddha, two disciples of the Buddha, two Bodhisattvas, two heavenly Lords (or guards), two nurses stood on the altar. The combination of images could be different: a Buddha, two disciples of the Buddha, two Bodhisattvas, two heavenly Lords, two guards. In the main hall and rooms, several end disks of the tiled roof, upper and lower tiles, fragments of ceramic ritual and ordinary vessels were found²⁵³ (Figure 2.3.2.3-2).

Temple No. 9 is located at a distance of about 600 m to the northwest of the village of Baimiaozi. Archaeological excavations were also carried out here mainly on the site of the main hall. The size of the main hall together with the adobe terrace (1 m high from the ground surface) is 16.6 m long and 13.2 m wide. Archaeologists have found

²⁵¹ Xu Xiuyun. The box with the remains of the Buddha was found again at the old site of Bohai // Northern Cultural relics. 2014. No. 3. p. 16.

²⁵² Wang Nan. Buddhist buildings of Upper Capital of Bohai / Wang Nan // Northern Cultural relics. 2014. No. 3. pp. 32-33.

²⁵³ Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China Publishing House, 1997. pp. 76-82.

the bases of the columns. The altar assumed the placement of five images – obviously, in accordance with the canon, of the Buddha, two disciples of the Buddha and two Bodhisattvas. During the excavations, stucco heads of animals, owl-shaped tiles and several glazed tiles with green watering were found. Most of the other upper shingles found and all the lower shingles are gray. A fragment of a bronze mirror, iron tools, beads and several fragments of stucco Buddhist figurines were also found²⁵⁴ (Figure 2.3.2.3-3).

Archaeological excavations covered other religious buildings of the capital. Stone lanterns and a stone column with the text of the sutra were found on the territory of temple No. 2. Stucco Buddhist figurines were found in temples No. 5 and No. 8²⁵⁵.

Among the places of worship, the most famous temple is the Xinglong-si Temple (numbered No. 2), also called Nandamiao (Southern Big Temple), where the least damaged and largest medieval stone column in the shape of a lantern and a stone statue of Buddha, as well as several stone steles of the Qing Dynasty have been preserved (Figure 2.3.2.5). From September to October 1931, when the paleoethnological detachment of the expedition of the Institute for the Study of Manchuria of Republic of China (at that time – the "Society for the Study of the Manchurian Region") under the leadership of V.V. Ponosov conducted a comprehensive study of the settlement of Upper Capital of Bohai. Here is what V.V. Ponosov wrote: "Of the objects left in place, a huge stone incense burner that used to stand in Jijin-chen, and now moved to the courtyard of a modern Buddhist temple in the southern part of the city, is especially interesting. On a pedestal in the form of a lotus flower stands a pillar ending also with a lotus flower (Buddhist motif). This part is made of a whole piece, the image of the building is made quite skillfully, with a high roof, in the manner of a "suburga". The building is octagonal, with columns and a tiled roof. There is also a richly ornamented stone "pillow" from columns, kruporushek, etc."²⁵⁶

²⁵⁴ Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China Publishing House, 1997. pp. 82-86.

²⁵⁵ Institute of Archaeology of the Academy of Social Sciences of China. Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty. Beijing: Encyclopedia of China Publishing House, 1997. pp. 266.

²⁵⁶ V.V. Ponosov Preliminary report on the exploration of the ruins of Dongjing-cheng // East Asian Archaeological Society. Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State. 1939. Appendix. C. 9–10.

Obviously, the "huge stone incense burner" described by V.V. Ponosov is a Bohai stone lantern standing in the Xinglong-si Temple, which the researcher mistakenly considered to have been transferred from the palace city (Zijincheng). At the same time, the text also notes that some buildings in the temple of Xinglong-si, etc. only the foundation stones have been preserved. This suggests that most of the temple buildings had been destroyed by that time, but information about the Big Stone Buddha has not been recorded.

In 1997, when the Daxiong Hall of the Xinglong-si Temple was renovated, Heilongjiang archaeological researchers excavated and cleaned the foundation of the main hall. It was found that the building elements can be divided into early and late stages according to archaeological periodization. The early site was a rectangular stone foundation, the later site was laid on top of the foundation of the early building with ordinary basalt. Unfortunately, these construction finds are a legacy of the Qing Dynasty, and no materials from the pre-Qing period have been found. Archaeologists do not exclude that the horizon of the Bohai period of Tang Dynasty was excavated during the construction of the temple. Based on the location of the Bohai Stone Lantern and the Big Stone Buddha, it can be concluded that the temple where the Big Stone Buddha was located could be the main hall of the Bohai Temple. Other buildings are located on the territory to the north of it. The Hall of the Heavenly King and the Daxiong Hall in front of the Hall of the Three Saints appeared later during the reign of Xianfeng of the Qing Dynasty²⁵⁷. The above information is the only one for the chronological characteristics of Buddhist temple No. 2. Although no artifacts of Bohai have been found, this information provides auxiliary information for further determining the shape and location of the temple No. 2.

Baliancheng settlement, also known among locals as Banlacheng, is located on the outskirts of Baliancheng village, 6 km west of Hunchun City, in the northwestern territory of the floodplain between the lower reaches of the Tumannaya and Hunchunhe Rivers and west of the left bank of the lower reaches of the Tumannaya River. The settlement consists of an outer and an inner city. During the construction, the ramparts of

²⁵⁷ Tao Gang, Wang Xiangbin. Excavations at the monument of the foundation of the Mahavira Hall of the Xinglong-si Temple in Ning'an / Ed. Zhang Qingguo, Chu Fuyin. Important archaeological results in the area of Upper Capital of Bohai: archaeological trends in Bohai of North Korea, South Korea, Japan, Russia. pp. 122-128.

the settlement were rammed. The outer city has a square shape with a perimeter of about 3 km, and the inner city has a rectangular shape with a perimeter of about 1 km. In the middle of the southern rampart of the settlement there is a gate, which is the main gate of the entire city and the starting point of the southern end of the central axis. The palace buildings are located in the northern part of the central part of the city. Their general layout is similar to the layout of the buildings of the Sigucheng settlement (Central Capital). Under the administrative jurisdiction of Eastern Capital are Qinzhou, Muzhou, Hezhou, Yanzhou.

In 1936, Japanese archaeologist Toriyama Kiichi et al. under the cover of the Japanese Guangdong army, a comprehensive study of the Balyancheng settlement was conducted. In 1938, in the publication "Study of Eastern Capital of Bohai", it was mentioned for the first time that the Balyancheng settlement is the former location of Eastern capital of Bohai²⁵⁸.

In August 1936, Professor Toriyama Kiichi from Tokyo Imperial University excavated a temple outside Baliancheng settlement (Banlacheng, 半拉城) of Hunchun, cleaned the platform of the structure and found building materials (tiles, etc.) and Buddha statues. This temple is called the "Temple beyond Banlacheng" (半拉城外寺址). In April 1937, Toriyama Kiichi and other researchers were authorized by the Ministry of National Welfare of Manchukuo to inspect the Shuiqigou Temple in Longjing and for the second time to inspect the "temple outside Banlacheng"²⁵⁹.

In March 1942, the Sergeant of Japanese Kwantung army Yu Saito (Saito Zimba) unearthed three temples in the South of the settlement of Balances Hunchun, called "Abandoned Temple Basilican-1" ("半拉城第一废寺址"), "Abandoned Temple Basilican-2" ("半拉城第二废寺址"), "Abandoned Temple Basilican-3" ("半拉城第三废寺址"). The platforms of the structures were cleaned, and tiles and Buddha statues were found in them. In the center of the platform of the "abandoned Balyancheng-1 temple",

²⁵⁸ Toriyama Kiichi. The study of the Eastern capital // Almanac of Historical Science. Issue 7. Tokyo. 1938. pp. 3-53.

²⁵⁹ Toriyama Kiichi, Fujita Resaku. Report on the study of Cultural relics and finds in Manchukuo 3. Report on the study of Cultural relics in Jiandao". Ministry of National Welfare of Manchukuo, 1942. pp. 26-27, 50-54.

the pedestal of the pagoda was examined²⁶⁰. Among them, the monument of the "abandoned Balyancheng-1 temple" is the "temple beyond Banlacheng", excavated by Toriyama Kiichi. In Chinese science, these three temples are usually referred to as the "Southeastern Baliancheng Temple" (Figure 2.3.2.6), the "Xinsheng Temple" (Figure 2.3.2.7) and the "Liangzhongchang Temple", respectively. In the same year, Saito Yu also explored an abandoned temple on the Southeast Mountain in the Helong area, which is now called Dongnan'gou Temple (Southeast Moat). Two sites were found with the remains of exposed stone foundations. They are separately located on the northern and southern slopes of the hill²⁶¹.

Thus, although in the settlement of Xigucheng (the former location of Central Capital (Xiandefu)) and in the settlement of Baliancheng (the former location of the Eastern Capital (Longyuanfu)) Buddhist temples have not been found, but they were found in the suburbs within 3 km from two metropolitan settlements. For example, the Henantun Temple is located on the opposite bank of the Hailanjiang River, on the south side of the Xigucheng settlement; the temple of the Southeastern Balyancheng settlement is located about 600 m from the Baliancheng settlement, the Xinsheng and Liangzhongchang temples are 2.5 km from the Balyancheng settlement. These temples can be attributed to the suburban field type of Buddhist temple.

Judging by the known archaeological materials, in addition to the capitals of Bohai, Buddhist temples were discovered inside the settlements of regions and districts or in their suburbs at about the same time: for example, Sumicheng settlement (Changlingfu Region) of Huadian County, Dachengzi settlement (Shuaibinfu Region) of Dongning County, Kraskinskoye settlement (Yanzhou District of the Eastern Capital) of the Russian Primorye²⁶² and others. The temples of Guchengcun-1 and -2 were discovered at a distance of 100-200 m from the southeastern rampart of the settlement of

²⁶⁰ Saito Yu. Cultural relics of the Banlacheng settlement. The commission for the publication of the Banlacheng settlement. 1978. pp. 19-27.

²⁶¹ Saito Yu. Cultural relics of the Banlacheng settlement. The commission for the publication of the Banlacheng settlement. 1978. p. 78.

²⁶² Boldin V.I. Buddhist temple of Kraskinsky settlement // Problems of ethnocultural history of the Far East and adjacent territories. Blagoveshchensk. 1993. pp. 49-59; Ivliev A.L., Boldin V.N. The study of Kraskinsky settlement and the archaeological study of Bohai in Primorye // Russia and the APR. 2006. No. 3. pp. 7-9; Gelman E.I., E.V. Astashenkova, S.D. Prokopets, A.L. Ivliev. Cities of Medieval Empires of the Far East / Ed. by N.N. Kradin; Institute of History, Archeology and Ethnography of the Peoples of the Far East, FEB RAS. Moscow: IVL, 2018. pp. 86-89.

Wentehebu²⁶³, which, as Li Jiancai suggested, was previously the location of Qingzhou under the institution of the Eastern Capital in Bohai²⁶⁴. The Yangmulinzi Temple was erected next to the Saqi settlement²⁶⁵, which is presumably the location of Muzhou or Hezhou, which are under the establishment of the Eastern Capital. The two aforementioned hillforts and their suburban temples existed during Goguryeo period and were inherited by Bohai State.

The territory of Shuaibinfu Region of Bohai State mainly occupied most of the areas of Suifen River Valley (Razdolnaya) and its tributaries – Kronovka (Jiapigou), Borisovka, etc. The center of Shuaibin was Dachengzi settlement of Dongning County²⁶⁶. For many decades, Chinese and Russian archaeologists have been successfully excavating Buddhist temples in Bohai, which belonged to the Shuaibin District, the modern Chinese city of Suifenghe prov. Heilongjiang and Russian Ussuri district of Primorsky Krai. Among such temples are the temples of Dachengzi, Kopytinsky (Matishan-si), Abrikosovsky (Xingshan-si), Korsakov, Borisovsky.

Dachengzi Temple. In 1972, when Chinese archaeologists conducted a field expedition to the Dachengzi settlement (the capital of the Shuaibinfu Region of Bohai) in Dongning County (Suifenhe), they found two bronze statues of Buddha, similar in style to the statues found in Upper Capital. In addition, a small high area measuring 50 x 36 m was investigated, located slightly to the west of the axis from north to south in the northern area of the settlement, in which the nuclear pedestal of the pagoda was found and a box with the remains of the Buddha placed inside it. This should be the site of a pagoda-temple²⁶⁷ (Figure 2.3.2.8).

Among the urban type Bohai temples in regional and district centers, in addition to the Kraskin Temple Complex and Dachengzi Temple, there is another important

²⁶³ Center for Border Archaeological Research of Jilin University, Institute of Archeology of Jilin Province, Office of the Office of Cultural relics of Hunchun. Report on the arrangement of finds in the temple of Guchencun-1 at Hongchun Jilin // Cultural relics. 2015. No. 11. pp. 27-48; Xie Feng. The study of the monuments of Buddhism of Bohai State: abstract. dis. ... Doctor of Historical Sciences. Changchun: Jilin University, 2019.

²⁶⁴ Li Jiancai. The study of Bohai settlements in Hunchun // Teaching and Research. 1985. No. 6. pp. 138-140.

²⁶⁵ Commission of the Editorial Board of the Local History of Cultural relics of Jilin Province. Local history description of Cultural relics of Hunchun County. Changchun, 1984. p. 174.

²⁶⁶ Zhang Taixiang. A study of the Shuaibinfu area of Bohai of Tang Dynasty // Historical Geography. 1982. No. 2.

²⁶⁷ Zhang Taixiang. Record of the survey of the Dachengzi settlement // Almanac of Cultural relics. 1981. No. 4. pp. 223-227; Local History Committee of Heilongjiang Province. Local history description Heilongjiang Province – Local history description of Cultural relics. Harbin, 1994. p. 138.

temple – Sumicheng Temple in Sumicheng settlement, the center of the Bohai Changlinfu Region, located in Huadian Prov. Jilin.

From June to November 2014, Jilin archaeologists conducted archaeological excavations of the Sumicheng settlement based on field work in 2013. The most important result was the exposure of foundation stones and Bohai tiles discovered during exploration in 2013. The presence of a Buddhist Bohai temple with piles and a rammed earthen platform was also confirmed. The platform is a square with a side length of about 35 m. Due to the late destruction, all parts of the foundation on the surface of the platform were removed; in the eastern part of the platform, only two rows of piles have been preserved, located along the north-south axis with a diameter of 1-1.5 m each. On the eastern side of the platform, a large number of Bohai gray tiles and tiled disks, animal heads, "owl tails", etc., as well as more than 300 ceramic and copper seated Buddhas were found. Archaeological studies in 2013 and 2014 confirm that there were temple buildings of the Bohai period in the outer city²⁶⁸ (Figure 2.3.2.9).

Thus, after about the middle of the existence of Bohai State, urban type Buddhist temples or field suburban Buddhist temples gradually became the main form of Buddhist shrines for worship of Buddha.

2.3.3 Buddhist temples of extra-urban and roadside types

Until now, reliable evidence of the existence of the Bohai Buddhist temple of the field type is provided by such monuments as Zhongping²⁶⁹, Ome-li²⁷⁰ and Aprikoc Temple²⁷¹.

²⁶⁸ Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and geography of the Northeast. 2015. No. 1. pp. 10-12.

²⁶⁹ Commission of the Editorial Board of the Local History of Cultural relics of Jilin Province. Local history description of Cultural relics of Longjing County. Changchun, 1984. pp. 98-99.

²⁷⁰ Kim Jong-hyuk, Kim Ji-chul. The report of the archaeological excavations of the Bohai construction of the Kym-san at Omae-lee in Sinpo // Korean Archaeological Research. 1989. No. 2; Kim Jong-hyuk, Kim Ji-chul. Report on the archaeological excavations of the Bohai Megok-1 construction at the Ome-li in Sinpo // Korean archaeological research. 1990. No. 2. pp. 12-17; Kim Jong-hyuk, Kim Ji-chol. Report on the archaeological excavations of the Bohai construction of Kym-san-2 // Korean Archaeological Research. 1991. No. 2. pp. 37-40; Han In Ho. Temple of Ome-lee at Kimho // Korean archaeological research. 1997. No. 1. pp. 13-15.

²⁷¹ Shavkunov E.V. Finding the pedestal of a stone lantern near the Apricot shrine // Bulletin of the Far Eastern Branch of the Russian Academy of Sciences. 1995. No. 3. pp. 109-111.

In addition to Buddhist temples in Upper, Middle and Eastern Capitals and some important centers of regions and districts, there were also several Buddhist temples of roadside type. There are several temple sites in the upper reaches of Burkhatonhe River, such as Shenxiandong, Dadonggou, Fujiagou, Wuhe, etc.²⁷². Along the highways in the upper reaches of Gayahe, Sungari and Mudanjiang Rivers, there are construction monuments of Hunyun in Wangqing County²⁷³, Qidaohezi of Jiaohe County²⁷⁴ and Miaotun of Dunhua City²⁷⁵. The basins of Gayahe and Mudanjiang rivers are a section of the road shared by the "Yingzhou Road" and the "Khitan Road" leading to Upper Capital. The Qidaohezi in the upper reaches of the Sungari River is mainly located along the "Fuyu-Khitan Road" leading to the Mongolian steppe. Temples Kopytinsky (Matishansy), Abrikosovsky (Xingshan-sy)²⁷⁶, Korsakovsky²⁷⁷, Borisovsky²⁷⁸ located in the valley of the Suifen (Razdolnaya) in the south of Primorsky Krai (Ussuriysky District) The Russian Far East. It was a regional center built in accordance with the Buddhist faith of Bohai and its Buddhist temples. The Buddhist temple Barabash-3 (Khasansky District of Primorsky Krai) is located in the coastal zone²⁷⁹, which connects Yanzhou City and Shuaibin Prefecture along the transport route. The city of Yanzhou is the starting point of the Japanese road in Bohai State. If residents of the Shuaibin region needed to travel to Japan by sea, they probably also needed to get to Yanzhou County from the Suifong River Basin by coastal road. Bohai Buddhist temples such as Geasim-sa Temple, Ta-

²⁷² Commission of the Editorial Board of the Local History of Cultural relics of Jilin Province. Local history description of Cultural relics of Antu county. Changchun, 1985. pp. 28-32.

²⁷³ Institute of Archeology of Jilin Province. Excavations at the monument of Hongyun structures of the Bohai Period in Wangqing County of Jilin // *Archaeology*. 1999. No. 6. pp. 52-58.

²⁷⁴ Jilin City Museum. Report on the excavation of the monument of Bohai structures in Qidaohe village of Jiaohe city, Jilin Province // *Archeology*. 1993. № 2. C. 134–140.

²⁷⁵ Commission of the Editorial Board of Local History of Cultural relics of Jilin Province. Local history description of the Cultural relics of Dunhua city. Changchun, 1985. pp. 84-86.

²⁷⁶ Shavkunov. E.V. Bohai State and the monuments of its culture in Primorye, USSR Academy of Sciences. Far Eastern Phil. named after V.L. Komarov. L.: Kexue Chubanshe, 1968. pp. 75-78, 109-111.

²⁷⁷ Shavkunov E.V. Report on archaeological research in the Ussuriysky district of Primorsky Krai in 1993 // *Archive of the Far Eastern Branch of the Russian Academy of Sciences*. 1993; Artemyeva N.G. Religious buildings of the Bohai time on the territory of Primorye // *Russian archaeology*. 1998. No. 4. p. 183.

²⁷⁸ Medvedev V.E. Bohai idol in Primorye. Seoul: Hakyongmunkhwasa Publishing House, 1998.

²⁷⁹ Klyuev N.A., Yakopov M.A., Sleptsov I.Yu. Studies of the Bohai shrine in Primorsky Krai // *Proceedings III (XIX) All-Russian Archaeological Congress*. Moscow: Veliky Novgorod, 2011. Vol. 2. pp. 47-48; Klyuev N.A., Prokopets S.D., Sleptsov I.Yu., Belova I.V. The idol of the Bohai time in the southern Primorye // *Archeology of the Eurasian steppes*. 2021. No. 4. pp. 45-56.

phari Temple and Ome-li Temple in North Korea²⁸⁰, located in the northeastern coastal zone – these are obviously the zones of the "Silla Road", which connect the "Old State" with the Southern capital of Bohai along the seashore south to Silla.

2.3.4 Layout of Buddhist temples in Bohai

Since Bohai State relied comprehensively on Tang Dynasty in politics, economy and culture, the Buddhist culture of Tang Dynasty had a huge impact on Bohai. Under the strong influence of the Tang culture, various aspects of Buddhist culture have become widespread in Bohai. One of the important evidences of the presence of Buddhism in the culture of Bohai are temples. Whether it is a single rectangular Buddhist hall or a combined temple with auxiliary temples connected by corridors and other main halls, the shape, location and appearance of the temples of Bohai are confirmed by some archaeological finds, currently preserved Buddhist temples of Tang Dynasty (Qinglong-si Temple, Fuoguang-si Temple, etc.) and wall paintings of the Dunhuang Cave of the times the Sui and Tang dynasties.

From the point of view of the general architectural placement (layout) of the temples of Bohai, it is possible to distinguish a temple with a single hall and a temple with a complex of halls. Temples with a single hall can be divided into temples with a courtyard (Kopytinsky, Abrikosovsky, Barabash-3, etc.) and temples without a courtyard (or an undivided courtyard) (Gaochan, Xinsheng, Lianzhongchang Temples, Temple No. 9 of Upper Capital, etc.). Temples with a complex of halls usually have a courtyard and are oriented along the central axis. Temples with a courtyard usually have some additional buildings and infrastructure.

From the point of view of architectural form, Buddhist buildings (halls) Bohai can be divided into single temple buildings and temple complexes. In single buildings, rectangular and octagonal buildings can be distinguished.

All the main halls of rectangular single buildings, both with and without addition-

²⁸⁰ Lee Joon Gil. Report on the study of Bohai finds in the northern and southern provinces of Hamgyong // Research of Archaeology of Korea. 1986. No. 1. pp. 33-34; Han In Ho. Ome-li Temple on the territory of Geumho // Research of archeology of Korea. 1997. No. 1. pp. 13-15.

al objects, basically have a common architectural form. The layout is a colonnade type. The roof is four-pitched, covered with upper and lower tiles. The edges of the roof ridge are decorated with an "owl's tail" (chiwei, 鸱尾) or an "owl's beak" (chiwen, 鸱吻). The center of the skate can also be decorated with a Dharma wheel or a lotus crest. On four sides, the cornice is decorated with tiled disks, mainly with lotus ornaments, etc.

Archaeological excavations have found examples of a rectangular temple hall in Buddhist temples of Tang Dynasty, including buildings No. 3 and No. 4 of the late period of Qinglong Temple, the southern building of the Siming Temple (Xi'an, prov. Shaanxi). On the lintel of the entrance of Big Wild Goose Pagoda ("Dayanta") of Xi'an, images of the Buddhist temple hall of Tang Dynasty and rooms inside it with statues of Buddha or monks are carved. Many images of the wall paintings of the Dunhuang Cave of Tang Dynasty also reflect the types of buildings and temple premises of that period (Figure 2.3.4.1).

It should be noted that in the summer of 1987, a Bohai bronze plaque was discovered on Cape Schultz in Vityaz Bay in the Khasansky district of Primorsky Krai. The plaque is an image of a Buddhist shrine with a Buddha statue placed inside it. In the center of the lower part of the plaque there is a pin with which the plaque could be attached, for example, to the handle or into the ground. The roof of the shrine on the plaque is tiled. Both ends of the roof are decorated with dragon heads ("owl's beak"). The dragon's head on the left side has been knocked off. Such decoration of the roof ridge was widespread in the medieval architecture of many countries in the Far East; it is especially correlated with similar Bohai architectural decoration. The plaque was found about 70 km east of the Kraskinsky settlement. I.e., the dating of the plaque naturally corresponds to the time of the Kraskinsky settlement²⁸¹ (Figure 2.3.4.2). Of the currently known, this is the first and only Bohai-dated find of a Buddhist icon of this kind. Its value lies primarily in the reconstruction of the architectural appearance of the Bohai Temple and Tang Dynasty.

The octagonal single buildings include Gaochan Temple and Building No. 2 of

²⁸¹ Shavkunov E.V., Ivliev A.L. Bohai plaque from Primorye with the image of a Buddhist shrine // Soviet archeology. 1991. No. 4. pp. 245-248.

the Guchengcun-2 Temple. Such octagonal single buildings were rare in the Sui and Tang dynasties. According to the materials of the Institute of Archaeology prov. Jilin, in Bohai architecture, apart from the two temples mentioned above, the octagonal building can only be found in Tomb No. 3 of Sanlingfen in Ning'an, but its specific function is unknown. However, there have been several discoveries on the monuments of Goguryeo architecture. The currently known octagonal buildings of Goguryeo period include buildings No. 2 and No. 3 of the palace district of the Wanda mountain settlement (Ji'an), as well as in the temples of Sangsongri-sa, Jeongneung-sa, Cheongam-sa, etc. on the Korean Peninsula. These octagonal single buildings functioned as Buddhist pagodas. Obviously, the octagonal single buildings of Bohai originated from similar buildings of Goguryeo.

The complex Buddhist temple building consists of a main hall and auxiliary halls connected by a corridor, and all temple buildings are located on a platform. This type of Buddhist temple was discovered only at the site of Buddhist Temple No. 1 in Upper Capital, which is now the largest Buddhist temple in Bohai. There are also many images in the wall paintings of Dunhuang Grotto of Tang Dynasty, which draw temples with complex buildings of this kind in Tang Dynasty (Figure 2.3.4.3).

Pagodas. Pagodas belong to a special category of religious buildings. "The pagoda is a Buddhist religious building intended for the storage of religious shrines, relics. [...] In their origin, they go back to the Indian Buddhist prototype – stupa (Sansk., Pali – thūpa). [...] The stupas contained Buddhist relics associated with the Buddha or saints (e.g., the "tooth of the Buddha", pieces of clothing, relics, texts, etc.), as well as sacred images (statues of the Buddha, etc.). Some stupas had no relics and served as memorial religious buildings, reminding of the Buddha and glorifying him. [...] In China, the first pagodas (in Chinese – "tower", "pagoda", baota – "precious pagoda") arise during Northern Wei period (386–535). Already at an early stage, they take on a tower-like appearance, the versatility of the form and the tiering of the division. In the Tang (618–907) and Song (960–1279) eras, the classical type of Chinese pagoda was finally formed. A typical Chinese pagoda is a tapering tower, four-, six-, eight- or twelve-sided

in plan, having up to twelve or more tiers, each of which is accentuated from the outside by a canopy-roof"²⁸².

Bohai's pagodas, such as Madida Pagoda in Hunchun City County, Lingguan Pagoda in Changbai County, have basically the same shape as the existing pagodas of Tang Dynasty in China: for example, the pagoda of the Xingjiao-si Temple in Xi'an, the pagoda of the Jingguan-si Temple in Meixian County of Baoji, the pagoda of the Tianning-si Temple of Ningbo and others. In accordance with the square layout of Tang Dynasty pagodas, the combination of the pagoda and the underground palace of Bohai is similar to the pagoda of the Fawang-si Temple of Denfeng City, the pagoda of the Famen-si temple of Fufeng County and the pagoda of the "Little Wild Goose" of the Jianfu-si Temple of Xi'an.

2.4. The historical fate of Bohai Buddhism

After Bohai State was captured by Khitan, the state of Dongdan (Eastern Khitan) was founded on its former territory, which ruled the former population of Bohai. As the state of Dongdan moved south in 928, a large number of the surviving population of Bohai was also moved to the capital of Dongdan – Liaoyang and the interior of the Liao Empire. Therefore, elements of Bohai culture inevitably arise in the Khitan culture of the Liao Empire. The Japanese scientist Yusuke Mukai drew attention to the "tiled disks with a lotus ornament in the shape of an inverted heart" of Liao Dynasty period, discovered in the settlements of Zuzhou, Raozhou, the imperial tomb of Huailing and in the current city of Liaoyang²⁸³. In addition, architectural components, defensive structures with the characteristics of the Bohai culture were found in the ancient settlement of Upper Capital of the Liao Empire, the tomb of Yelv Yuzhi and in the settlements of Chin Tolgoi, Chagan Teuke and Emgantiyn-herem in the middle reaches of the Tuul River in

²⁸² Zabiako A.P. Weather // Religious studies. Encyclopedic dictionary. M.: Academic Project, 2006. pp. 736 – 737.

²⁸³ Yusuke Mukai. The immigration policy of the Khitan and the tile discs of the Bohai system // Information on history and archeology: Northern Asia / Trans. Sun Lin. 2013. No. 2. pp. 106-120.

Mongolia²⁸⁴. Based on this, it can be assumed that Buddhist culture also had to be inherited to some extent. The inscriptions on the stones in the Liaoyang area show that the population of Bohai (especially aristocratic families) in the Eastern Capital area (centered in Liaoyang) during the Liao and Jin dynasties mainly inherited the Buddhist beliefs of Bohai and the teachings of the Yunmen and Caodong schools. However, gradually, some Buddhist students from the former Bohai population began to violate traditional Buddhist precepts, which indicated the alienation of Buddhism among former Bohai residents²⁸⁵.

In 1953, during the restoration of Liao Dynasty pagoda in Nong'an, a bronze statue of Shakyamuni Buddha was discovered. The Buddha's face is full, with a high hairstyle, with his left hand lowered and his right raised. Since both brushes are missing, it is no longer possible to determine their original appearance. In terms of style and technique (hand position), this statue is very similar to the bronze Buddha statues found in Upper Capital of Bohai, and it probably belongs to the Bohai period. In addition, the foundation of the pagoda, discovered in d. Wangjinta of Nong'an County, the small stone and thin iron pagodas found in the underground palace have a square shape, which differs from Liao Dynasty pagoda with a typical hexagon at the base. Nong'an County is the former territory of Fuyi Region of Bohai State. The above-mentioned Buddhist finds with characteristic features of Bohai are probably a continuation of the Buddhist culture of the Fuyu region of Bohai State²⁸⁶ (Figure 2.3.4.1).

After the defeat of Bohai by Khitans, the remaining populations of Bohai migrated a lot to the interior of Liao Dynasty. Their inherent Buddhist beliefs may have been absorbed or assimilated by the Khitan Buddhism of Liao Dynasty, but traces of Buddhist elements of Bohai were still found in the territory of Nong'an. Consequently, the possibility of the existence of remnants of Bohai Buddhism in the Khitan Buddhism of

²⁸⁴ A. Ochir, L. Eldenabold. Cultural archaeological monuments of Bohai in Mongolia // Cultural relics of the steppe / Trans. Saren Bilge. 2012. No. 2. pp. 102-109; Peng Shanguo, Sun Yang. Archaeological observation of Bohai factors in the Lao Khitan culture // Research of frontier archeology. Beijing, 2018. Issue. 24. pp. 315-322.

²⁸⁵ Li Zhiyu, Miao Linlin. Preliminary study of Buddhist beliefs of the remaining Bohai populations in the Eastern Capital during the Liao and Jin dynasties // Northeast history and geography. 2014. No. 1. pp. 30-33; Li Zhiyu, Miao Linlin. About the Buddhist faith of the remaining Bohai populations during the Liao and Jin dynasties // History and Archeology of Liao and Jin. Issue 5. 2014. pp. 266-272.

²⁸⁶ Yang Haipeng, Xu Jinghua. Analysis of cultural factors of Bohai in the finds of Liao Dynasty in Nong'an Jilin Province // Northern cultural relics. 2016. No. 3. pp. 50-53.

Liao Dynasty is not excluded.

Thus, it is established that the origin of Buddhism in Bohai took place among the tribal aristocracy of Mohe, who originally ruled in Yingzhou District during the Sui and Tang dynasties. This ethnosocial group later became the driving force behind the creation of Bohai State. After the collapse of Bohai Statehood, Buddhism did not disappear from the culture of the descendants of the Mohe, Tunguska ethnic groups of Primorye and the Amur region.

3. Genesis and development trends of Buddhism in the Pre-State Period of Jurchen History and in the Jin Empire (within Northeastern China)

3.1 History of the Study of Jurchen Buddhism

In the first half of the XX century, the Russian emigrant archaeologist in Harbin – V.Ya. Tolmachev examined ancient monuments in Upper Capital of the Jin Empire (Jinshangjing), including materials of the Jurchen Empire²⁸⁷. In the past, researchers of Buddhism of Jin Dynasty (Jurchen) – Nogami Shunjo²⁸⁸, Song Dejin²⁸⁹, Wu Yuhuan²⁹⁰, Cui Guangbin²⁹¹, Liu Pujiang²⁹², Du Xingzhi²⁹³, Wang Depeng²⁹⁴ and others – we mainly paid attention to the main trends of its development and the policy of the Jin Empire authorities in relation to Buddhism. The focus of the scientists' interest was mainly on the most important official source – "Jin Shi", other written and archaeological materials.

Wang Depeng investigated the historical origin of Buddhism in Jin Dynasty. The spread of Buddhist religion and culture between neighboring states, ethnic groups (Khitan Liao, Song, Western Xia, Koryo, Uighurs, etc.) and Jurchen Jin influenced the attitude of the latter and contributed to the fact that the Jurchens deeply embraced Buddhism, especially through the rich Buddhist heritage of Liao and Song dynasties²⁹⁵. Wang Depeng made a great contribution to the study of the Buddhist system of Jin Dynasty. He studied the systems of monastic officials and monastic tonsure in Jin dynasty and believed that the monasticism of that period inherited the previous system of

²⁸⁷ Tolmachev V.Ya. Bai-cheng: builds, materials, architecture, jewelry and other items from the ruins of Bai-cheng according to archeol. intelligence 1925-1926. // Bulletin of Manchuria. 1927. No. 3. pp. 1-9; Tolmachev V.Ya. Antiquities of Manchuria and the ruins of Bai-cheng: according to archeol. intelligence 1923-1924. // Bulletin of Manchuria. 1925. № 1. P. 19-28.

²⁸⁸ Nogami Shunjo. Buddhism in the Liao and Jin Dynasties // Almanac of Cultural relics of Heiluijiang / Translated by Chinese Fan Hongxiang. 1981. No. 1. pp. 79-83.

²⁸⁹ Song Dejin. A brief outline of religions in Jin Dynasty // Front of Social Sciences. 1986. No. 1. pp. 314-317.

²⁹⁰ Wu Yuhuan. On the religious beliefs and religious policy of the Jurchens in Jin Dynasty // Almanac of History. 1992. No. 2. pp. 13-14.

²⁹¹ Cui Guangbin. A brief overview of the development of Buddhism in Jin Dynasty // Heihe Bulletin. 1996. No. 5. pp. 113-116.

²⁹² Liu Pujiang. Buddhist policy of Liao and Jin and its social influence // Research of Buddhology. 1996. p. 231-238.

²⁹³ Du Xingzhi. Jurchen and Buddhism in Jin Dynasty // Northern Cultural relics. 1997. No. 3. pp. 67-71.

²⁹⁴ Wang Depeng. A new study of Buddhist politics in Jin Dynasty // Research of World Religions. 2013. No. 6. pp. 38-44.

²⁹⁵ Wang Depeng. On the historical origin of Buddhism in Jin Dynasty // Lanzhou Bulletin. 2018. No. 9. pp. 56-66.

the Tang and Song dynasties and continued to improve it. This guaranteed not only the development of Buddhism during Jin Dynasty, but also the ruler's control over Buddhism²⁹⁶.

When researching groups of Buddhist beliefs, Wang Xin'ing relied on the epigraphic materials of Jin Dynasty and conducted an in-depth study of groups of Buddhist beliefs of that period. It is believed that the Buddhist religious groups of Jin Dynasty included a wide range of social classes and ethnic groups, and most of the faithful Buddhists of Jin Dynasty converted to Buddhism of their own free will²⁹⁷.

Another researcher Guo Rui takes Jin Dynasty writer Wang Ji as an example and believes that under the influence of the family environment and social context, Wang Ji demonstrates a clear sympathy for Buddhism. This confirms the continued prosperity of Jin Dynasty Buddhism and the benevolent attitude of literati to Buddhist ideology at that time²⁹⁸.

Wang Yanli et al. to some extent, the hereditary connection of the Buddhist culture of Liao and Jin was revealed through the mentions of the Buddhist temples of Liao and Jin and outstanding monks in such works as "Liaodong", "Yajiang" and in the literary works of Wang Ji²⁹⁹.

Jing Ai noted that Buddhism was the main reason for the appearance of corpse-burning in the funeral practice of Jurchen³⁰⁰. Wang Depeng also believes that Buddhism had an important influence on the social customs of Jin Dynasty, which was reflected in the large number of donations of believers in temples, the foundation of various Bud-

²⁹⁶ Wang Diren. On the system of monastic officials in Jin Dynasty // *Social Sciences of Heilongjiang*. 2014. No. 4. pp. 149-152; Wang Depeng. Analysis of the titular names of monks and nuns in Jin Dynasty // *Teaching and Research*. 2014. No. 7. pp. 152-155; Wang Depeng. Preliminary study of the system of monastic tonsure in Jin Dynasty // *Literature, History and Philosophy*. 2014. No. 2. pp. 79-86, 165.

²⁹⁷ Wang Xin'ing. Buddhist beliefs of Jin Dynasty based on epigraphic materials of Jin Dynasty // *Northeast history and geography*. 2010. No. 1. pp. 76-83.

²⁹⁸ Guo Rui. Writer Wang Ji and Buddhism of Jin Dynasty // *Northern Cultural relics*. 2011. No. 1. pp. 87-90.

²⁹⁹ Wang Yanli, Wu Fengxia. The cultural heritage of Liao-Jin Buddhism based on the materials of Buddhists from Buddhist temples and outstanding monks, remembered by the Jin writer Wang Ji // *Northern Cultural relics*. 2011. No. 1. pp. 63-66.

³⁰⁰ Jing Ai. Burnt graves in the Liao and Jin dynasties // *History and Archeology of Northeast China*. 1982. Issue 1. pp. 104-115.

dhist communities, as well as the spread of Buddhist ideas about karma, goodness, benevolence. Naming customs and funeral rites are also deeply imbued with Buddhism³⁰¹.

The number of publications in which the object of research is Buddhism in the northeastern region of Jin Dynasty is still relatively small. They are mainly devoted to the study of Jinshangjing – "The former capital of Jinyuan"³⁰², "Jinshangjing"³⁰³, "The first capital of the Great Golden State"³⁰⁴ – and the general history of Liao and Jin. Buddhism in such publications is usually considered an integral part of the Jinshangjing urban culture.

Currently, artifacts that are clearly associated with Buddhist monuments in the Jinshangjing area (with the exception of Buddha statues) mainly include "The inscription on the pagoda of Baoyang's mentor, former leader (Guannei Dusenglü) in the Baosheng-si Temple of Upper Capital" ("Shangjing Baoshensi Qian Dusenglü Baoyan Dashi Tamingzhi"); nearby temple Miaotaizi; tiles with "Inscription on the burial of mentor Xuanwei (Faxin) the temple of Shakya (Shakyamuni) in Jinshangjing" ("Jinshangjing Shijiayuan Nilintan Shouzuó Xuanwei Dashi Faxin Zangji"). All researchers studying Jin Shangjing Buddhism quote the inscription on the weather of mentor Baoyang. Xu Zirong conducted a detailed study and interpretation of the inscription on the burial of mentor Xuanwei (Faxin), showing the features of the Jinshangjing Buddhist temple and the activities of monks³⁰⁵.

In addition to the early studies of the Buddhist heritage of Jin Dynasty in Northeastern China (mainly caves, stone steles, etc.), since the end of the twentieth century, Chinese archaeologists have excavated several Buddhist monuments of Jin Dynasty – the Bamianfuó site³⁰⁶, Yongping Temple³⁰⁷, the foundation of the Buddhist pagoda in

³⁰¹ Wang Depeng. On the influence of Buddhism on the social customs of Jin Dynasty // Northern Cultural relics. 2015. No. 2. pp. 71-76.

³⁰² Zhu Guochen. The former capital of Jinyuan. Harbin: Editorial Board "Northern Cultural relics". 1991. pp. 237-255.

³⁰³ Jing Ai. Jinshangjing. Shanghai: Sanlian Shudian, 1991. pp. 196-200.

³⁰⁴ The first capital of the Great Golden State / Under the glav. ed. Bai Yuqi. Harbin: Heilongjiang People's Publishing House, 1997. pp. 226-230.

³⁰⁵ Xu Zizhong. Study of the inscription on the burial of Mentor Xuanwei (Wasin) Shakyamuni Temple in Jin shangjing // Northern Cultural relics. 1989. No. 3. pp. 38-42.

³⁰⁶ Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and geography of the Northeast. 2015. No. 1. p. 12; Institute of Archeology of Jilin Province, Office of the Cultural relics Department of Panshi City County. Report on the archaeological excavations of the Bamianfo monument in Panshi in 2014 // Frontier archaeological research. 2017. No. 1. pp. 65-95; Institute of Archeology of Jilin

Hailong Town³⁰⁸ and others. Finds related to Buddhist beliefs have also been found at the Jinshangjing site, at settlements and burial grounds of Jin Dynasty in the surrounding areas (Wanyan Yan Tomb, Zhongxing, etc.).

In Russian science, Jurchen Buddhism is well reflected in the works of N.G. Artemiyeva³⁰⁹, E.V. Astashenkova³¹⁰, L.S. Vasilyev³¹¹, Yu.M. Vasilyev³¹², T.A. Vasilyeva³¹³, V.E. Larichev³¹⁴, V.E. Medvedev³¹⁵, A.P. Okladnikov³¹⁶, E.V. Shavkunov³¹⁷, etc. The objects of these studies are public (religious) structures – temples (Kras-

Province, Office of the Cultural relics Department of Panshi City County. Report on the archaeological excavations of the Bamianfo monument in Panshi in 2015 // *Frontier archaeological research*. 2018. No. 2. pp. 73-90.

³⁰⁷ Institute of Archeology of Jilin Province. Report on the 2009-2010 excavations at the Yongping Baicheng site of the Liao and Jin dynasties. Beijing: Kexue Chubanshe, 2015.

³⁰⁸ Hongfeng, Zhili. Excavations of monuments of the Liao and Jin dynasties in the village Hailong Jilin Province // *Northern Cultural relics*. 1988. No. 1. pp. 43-46.

³⁰⁹ Artemiyeva N. G. The Buddhist rod from the Krasnoyarsky settlement // *Archeology, ethnography and anthropology of Eurasia*. No. 2 (18), 2004. pp. 102-106; Artemiyeva N. G. Architecture of Buddhist temples in the Far East (according to archaeological research) // *From Mongolia to Primorye and Sakhalin. Pacific archaeology*. 17th issue. Vladivostok: Publishing House of the Far Eastern State University, 2009. pp. 235-269; *Antiquities of the Jurchens from the Primorsky Territory of Russia* / Ed. Song Yubin, Artemiyeva N.G. Beijing: Wenu chubanshe, 2013. 285 p.; Artemiyeva N. G. Study of the first Buddhist temple of the XII–XIII centuries. on the territory of Primorye // *Bulletin of History, Literature, Art. Almanac*. Vol. IX. M.: Publishing house "Collection", 2014. pp. 7-18; Artemiyeva N.G. Temple on Cape Steep // *Brief reports of the Institute of Archeology*. Issue 237. M.: Languages of Slavic culture, 2015. pp. 302-311; Artemiyeva N.G. History of the study of monuments of Jurchen culture in the Russian Far East: results and prospects // *Proceedings of the IIAE FEB RAS*. Volume 26. No. 1. 2020. pp. 61-62; Artemiyeva N.G. Buddhist burial rite in Jurchen burial complexes of the XII–XIII centuries. // *Collection "Vajrayana Buddhism in Russia: Current history and socio-cultural analytics. Collective monograph. Scientific publication"*. Materials of the VI International Scientific and Practical Conference / Ed. A.M. Alekseev-Apraksin; Comp. V.M. Dronova. St. Petersburg: Publishing House "Diamond Sutra", 2020. pp. 51-61.

³¹⁰ Astashenkova E.V. Anthropomorphic images of the Jurchen Primorye // *Russia and the Asia-Pacific region*. 2001. No. 1 (31). pp. 20-30.; M.V. Vorobyova [Vorobyov M. V. Religious beliefs of the Jurchens // *Reports on ethnography*. Issue 4. L.: GO USSR, 1966. pp. 61-82; Vorobyev M.B. Jurchen and the Jin State (X century - 1234). Historical essay. M., 1975; Vorobiev M.V. Jurchen culture and the Jin State (X century – 1234). M.: Kexue Chubanshe, 1983. pp. 133-135.

³¹¹ Vasiliev L.S. *Cults, religions, traditions in China*. M.: Kexue Chubanshe, 1970. 484 p.

³¹² Vasiliev Yu.M. Funerary the rite of the Intercession culture (IX–XIII centuries A.D.). Vladivostok: DalKexue Chubanshe, 2006; Vasiliev Yu.M., Khorev V.A. Features of the Jurchen religious views according to archeology and iconography // *Bulletin of the FEB RAS*. 2008. No. 5. pp. 136-142.

³¹³ Vasilyeva T.A. Evidence of the spread of Buddhism among the Jurchens // *Collection: Vajrayana Buddhism in Russia: Historical Discourse and adjacent cultures. Collective monograph* / Ed. by E.V. Leontiev; comp. V.M. Dronova. M., 2013. pp. 136-143.

³¹⁴ Larichev V.E. Tribes of Primorye in the early period of Jin history (according to information from "Jin Shi"). The third scientific conference on the history, archeology and ethnography of the Far East. Vladivostok: DVF SB of the USSR Academy of Sciences, 1962. Issue II. pp. 8-15; *History of the Golden Empire* / Edited by V.E. Larichev. Novosibirsk: IAET SB RAS, 1998. 288 p.

³¹⁵ Medvedev V.E. Medieval monuments of the island of Ussuriysky / Ed. by A.P. Okladnikov. Novosibirsk: Kexue Chubanshe, 1982; Medvedev V.E. About Buddhism in the Amur region // *Integration of archaeological and ethnographic research. Collection of scientific works*. Odessa; Omsk, 2007. pp. 366-370; Medvedev V.E. About the Jurchen statehood in the Russian Amur region // *Collection of materials of the XIV International Scientific and Practical Conference "Russia and China on the Far Eastern frontiers. Peoples and Cultures of Northeast China"* / Ed. A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: Amur State University, 2020. p. 16.

³¹⁶ Okladnikov A.P., Medvedev V.E. Buddhist statuette from the island of Ussuriysky // *Plastic and drawings of ancient cultures (Primitive art)*. Novosibirsk, 1983. pp. 117-121.

³¹⁷ Shavkunov E.V. Jurchen-Udige culture of the XII–XIII centuries. and the problem of the origin of the Tungusic peoples of the Far East. M.: Kexue Chubanshe, 1990. pp. 155-168.

nopolye-1, the temple on Cape Obryvist, Pervomaiske, etc.), funeral complexes (Novitsky burial ground, etc.), figurines, anthropomorphic images (icons), a rod (vajra), etc.

3.2 Buddhism in the Pre-State period of Jurchen history

Initially, the Jurchen's believed in shamanism and called the shaman "Shanman" (珊蛮). In the ancient Chinese source "Sanchao Beimeng Huibian" (Rus.: "Collection of documents on diplomatic relations with the Jin Empire under the three emperors of the Song Dynasty") it is noted that "Shanman" in the Jurchen language means "witch" and her versatile abilities"³¹⁸. Like shamanism of other northern peoples, Jurchen shamanism was also a religion based on animism and worship of nature and gods. According to historical sources, Jurchen shamanism included the functions of treating diseases, giving children, cursing enemies, etc.³¹⁹ Wang Depeng rightly suggested that some religious beliefs from shamanism (worship of spirits, etc.) "existed among the Jurchens at the initial stage, thereby laying the empirical basis for the adoption of Buddhism by the Jurchens"³²⁰.

Rock anthropomorphic figures (characters) of the early period of Jin Dynasty, located in Yagou Town near Upper Capital of Jin Dynasty (Jinshanjing), reflect some mysterious Jurchen idolatry during this period. However, the problem of dating and identification of these rock figures remains debatable. In Jurchen studies, they are interpreted as: images of Emperor Taizu (Aguda) and his Empress³²¹; image of the owner of the Jurchen prince's rock tomb³²²; a statue protecting the state forest (Hugolin) Upper Capital of Jin Dynasty³²³. Researchers A.P. Zabiyaiko and Wang Jianlin believe that a

³¹⁸ Xu Mengshen. Sanchao Beimeng Huibian. Shanghai: Shanghai Guji Chubanshe, 1987. p. 21.

³¹⁹ Wu Yuhuan. On religious beliefs and religious policy of the Jurchen Jin dynasty // Almanac of History. 1992. No. 2. pp. 12-13.

³²⁰ Wang Depeng. On the historical origin of Buddhism of Jin Dynasty // Lanzhou Bulletin. 2018. № 9. pp. 57-59.

³²¹ Torii Ryuzu. Upper Capital of Jin Dynasty and its culture. Yanjing Bulletin. 1948. № 35.

³²² Zhang Lianfeng. Images of rock figures of Yago // Study and search. 1981. No. 3. p. 2.

³²³ Zhao Pingchun. Statue protecting the State Forest (Hugolin) Upper Capital of Jin Dynasty – characteristics of aristocratic costumes and studies of the locations of the tombs of Heling and Hukaishan // The study of artistic design. 2019. No. 4. pp. 37-41.

male character can be an official, an official of the Mongolian Empire³²⁴. Li Xiulian believes that the image of a male character represents a Mongol from the time of the Mongol Empire³²⁵.

The appearance among Jurchens in the pre-state period of the first signs of assimilation of Buddhism was largely a consequence of the influence of external factors. On the eastern, southern and western borders of their initial settlement, the Jurchens were in close contact with neighboring states in which Buddhism had already received significant development. For the Jurchen tribal nobility, he was part of the more highly developed culture of the neighbors. A culture that attracted palaces, temples, decorations, writing, scholarship, as well as ideas that went beyond narrow tribal limitations. Being a world religion, Buddhism carried in its forms and content a rich cultural heritage, opening up new opportunities for development.

In "Jin shi · Shi ji" ("History of the House of Jin"), it is noted that the ancestor of Jurchen Agunai, brother of Hanpu, "was a worshipper of the deity Fuo (Buddha); without leaving Korea (Koryo)"³²⁶. This shows that before the formation of the Jin Empire, the ruling elite of the Jurchen ancestors already believed in Buddhism. Perhaps through Korea, where Buddhism has long taken root.

The ancestors of the Jurchen from the Wanyan tribe mainly "inhabited the territory near the Pugan Waters Pugan"³²⁷ – in the Mudanjiang River basin. This territory has functioned as the political, economic and cultural center of Bohai State government for more than 100 years. Buddhism flourished in Bohai; a large number of Buddhist temples were built in the area of Upper Capital of Bohai. The results of archaeological research by Chinese, Korean, Russian and Japanese scientists in the twentieth century showed that there were more than 10 Buddhist temples in Upper Capital of Bohai and

³²⁴ Zabyako A.P., Wang Jianlin. Rock carvings of Northeast China. Blagoveshchensk: Amur State University, 2015. pp. 121-123.

³²⁵ Li Xiulian. Investigation of ethnic identification of rock carvings at Yagou // Northern Cultural relics. 2010. No. 4. pp. 77-80.

³²⁶ History of the Golden Empire / Edited by V.E. Larichev. Novosibirsk: Publishing House Institute of Archaeology and Ethnography SB RAS, 1998. p. 88.

³²⁷ History of the Golden Empire / Edited by V.E. Larichev. Novosibirsk: Publishing House Institute of Archaeology and Ethnography SB RAS, 1998. p. 88.

beyond³²⁸. In addition, Buddhist artifacts such as Buddha figurines and pagodas of the Bohai period were also found in the district and regional centers of Bohai State (Sumicheng settlement, Nong'an settlement, etc.) in the Sungari River basin. Thus, it is obvious that during the existence of Bohai, Buddhism was widespread in the Jurchen territory (the Inner Territory of Jinyuan). In 1977, the archaeological detachment of Siberian Branch of the Soviet Academy of Sciences during the excavations of the Korsakov burial ground of the Amur Jurchens on the island . Ussuriysky discovered a bronze gilded statuette of Buddha (Bodhisattva) in one of the burials. The statuette has been identified by archaeologists as an artifact of Bohai State period³²⁹. Undoubtedly, this testifies in favor of the penetration of Buddhist shrines of Bohai into the culture of the Amur Jurchens. There is no doubt that the inner regions of Bohai and the Jinyuan territory are geographically adjacent, and cultural exchange took place.

After the reign of Taizu Abaoji of Liao Empire, all Khitan emperors greatly respected Buddhism, and emperors and court nobles often went to Buddhist temples to personally worship the Buddha. During the reigns of emperors Shengzong (983 – 1031), Xingzong (1031 – 1055) and Daozong (1055 – 1101), Buddhism gradually began to develop in the interior of the Khitan territory and soon reached its peak. In the Liao era, the Kaijiao-si Temple (the first Buddhist temple of the Khitan) in the Longhuazhou District consistently appeared in Northeastern China³³⁰, Tianxiong-si Temple in Upper Capital of Liao Dynasty (Liaoshangjing)³³¹, Fenguo-si Temple in Yizhou District (now Yixian County), Yanchang-si Temple (Northern Pagoda) in Chaoyang, Tianqing-si Temple on Fenghuangshan Mountain (Chinese Phoenix Mountain), Haiyun-si Temple on Juehua Island in Xingcheng City, etc. Large-scale cave temples were built near Upper

³²⁸ Ponosov V.V. Preliminary report on the exploration of the ruins of Dongjing-cheng // East Asian Archaeological Society. *Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State*. 1939; East Asian Archaeological Society. *Dongjingcheng – Excavations and surveys of the ancient settlement of Upper Capital of Bohai State*. 1939; Toriyama Kiichi. *Overview of the Dongjingcheng Temple Survey Report*. Changchun, 1943; Institute of Archaeology of the Academy of Social Sciences of China. *Ludingshan Mountain and Bohai village: aristocratic burial grounds and the capital monument of Bohai State of Tang Dynasty*. Beijing: Encyclopedia of China Publishing House, 1997. pp. 76-86.

³²⁹ Medvedev V.E. *Priamurye at the end of the I – beginning of the II millennium (Jurchen epoch)*. Novosibirsk: Kexue Chubanshe, 1986.

³³⁰ Liao shi. Beijing: Zhonghua Shuju, 1974. c. 2.

³³¹ Liao shi. Beijing: Zhonghua Shuju, 1974. c. 6.

Capital and the Middle Capital during Liao Dynasty (Liaoshangjing)³³². The Buddhist pagodas of Liao Dynasty are outstanding achievements of Buddhist architectural art.

The administrative system of Jinyuan Territory under Liao Dynasty mainly consisted of Huanglongfu Region and Five-State Tribes (Uguobu), subordinate to Dongjindao Province (the Eastern Capital); as well as Changchunzhou County and Taizhou County, subordinate to Shangjindao Province (Upper Capital). Currently, Liao Dynasty pagoda in Nong'an has been discovered on this territory³³³, the platform of Liao Dynasty pagoda in the Tahucheng settlement³³⁴, a temple of the late Liao Dynasty in the ancient settlement of Chengsijiazi³³⁵ and other Buddhist relics of Liao Dynasty. In recent years, Prof. Wang Yulang and Hei Long explored the Buddhist shrine of Chuluun-Hoto and the stone scribble "the fourth year of the reign of Da'an (da an si nian)" of Liao Dynasty, located on the right bank of the Nenjiang River (Nonni) near Hoshun Jalaid (Inner Mongolia, China). The scribble was carved in the fourth year of the reign of Da'an of Liao Dynasty (1088)³³⁶. Due to the fact that artifacts from the reign of Da'an of Liao Dynasty were discovered at the same time in the Tajicheng settlement, the Chengsijiazi settlement and the Chuluun-Hoto sanctuary, it can be assumed that during the late Liao Dynasty, Buddhism may have flourished and Buddhist temples were erected in the districts of Taizhou and Changchunzhou of Liao Empire.

As the wars between the Jurchens and Liao and Song Empires continued and the territories under their jurisdiction continued to expand, the Jurchens crossed the inner territory of Jinyuan (centered in the Sungarye) and began to spread significantly to the south and west of Northeastern China, and then to Northern China. The rich Buddhist heritage of Liao and Song Dynasties was assimilated by the Jurchens. First of all, a

³³² Sun Yuliang, Zhao Mingqi. *History of Northeast China*. Vol. II / Ed. Tong Dong. Changchun: Jilin Wenshi Chubanshe, 2006. p. 536.

³³³ Local History Committee of Jilin Province. *Local history description Jilin Province – Local history description of Cultural relics*. Changchun, 1991. pp. 144-145.

³³⁴ Local History Committee of Jilin Province. *Local history description Jilin Province – Local history description of Cultural relics*. Changchun, 1991. pp. 72.

³³⁵ Institute of Archeology of Jilin Province, etc. *Report on the excavation of the foundation of the construction of the Chengsijiazi settlement in Baicheng of Jilin // Cultural relics*. 2016. No. 9. pp. 39-55.

³³⁶ Wang Yulang, Hei Long. *The main results of the survey of the Chuluun-Hoto monument at the Khoshun Jalaid of Inner Mongolia // Collection of materials of the XIV International Scientific and Practical Conference "Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeast China"*. Edited by A.P. Zabiako, A.A. Zabiako. Blagoveshchensk: AmSU, 2020. p. 166.

large number of Buddhist temples, idols, sanctuaries of Liao and Song empires provided opportunities for the development of Jurchen Buddhism. For example, five construction platforms of the Xishanpo Buddhist Temple (on the western mountain slope) Upper Capitals of Liao Dynasty, which were excavated in 2020, were rebuilt many times during the Liao and Jin dynasties. The three temple platforms on the axis were larger in size and higher in class during the period of Upper Capital of Liao Dynasty. By the time of Jin Dynasty, the size of the temple had decreased³³⁷. In addition, according to written monuments and inscriptions on stone steles, many temples of Liao Dynasty continued to function as Buddhist temples to promote Buddhism in Jin Dynasty.

Secondly, a large number of Buddhist monks and believers from the Liao and Song dynasties also came under the control of the Jurchen statehood.

Thirdly, the Jurchens collected a large number of Buddhist works, sutras, shrines in the process of plundering the cultural wealth of Liao Dynasty and especially the Song Dynasty. Wang Diren believes that the military clashes between the Jurchens and the Song Empire provided new opportunities for the development of Buddhism of Jin Dynasty³³⁸. The flourishing Buddhist culture in Liao and Song dynasties formed the basis of Zen Buddhism (Chan school), the Mantra school (Tantra) and the Huayan school in Jin Dynasty, laying a solid foundation for the development of Buddhist religion.

There was close contact between the Western Xia (the Tangut state) and the Liao Empire on the basis of Buddhism, mainly expressed in the use by the Liao Empire of Buddhist sutras ("Khitan Tsang" ("Qidanzang"), etc.) of the Western Xia. At the same time, the Liao Empire, through Western Xia, received Uyghur exalted monks for its own use³³⁹.

After Jin Dynasty overthrew Liao Dynasty, it had to continue cultural exchange with Western Xia on the basis of Buddhism. First of all, the presence of a large number of Uighurs in the Jurchen territory resulted in the further influence of Uighur Buddhism

³³⁷ Dong Xinlin, Wang Ying, Cao Jianen, Xiao Huaian, Zuo Lijun. New archaeological results 2020 on the Xishanpo monument of Upper Capital of Liao Dynasty // Newspaper of Cultural relics of China. February 19, 2021.

³³⁸ Wang Depeng. On the historical origin of Buddhism in Jin Dynasty // Lanzhou Bulletin. 2018. No. 9. p. 62.

³³⁹ For more information, see: Chen Aifeng, Yang Fuxue. The Buddhist relationship between Western Xia and Liao-Jin // Studies of Western Xia. 2006. Issue 1. pp. 37-42; Cheng Jiajing, Yang Fuxue. The spread and influence of Liao Dynasty Buddhism on the territory of Western Xia. 2021. Issue. 22. pp. 246-259.

on the Buddhism of Jin Dynasty. Medvedev V.E. when studying the remains of Amur Jurchens of the IX–X centuries. he concluded that the funerary inventory contains elements of the cultures of ancient Turkic-speaking groups: openwork belt plaques of the type of Southeastern Europe and Khazaria, Central Asia and Central Asia; artifacts of the Scythian-Siberian artistic style, etc. They mainly belong to the Uighur culture and are inherited by the Kyrgyz culture. Thus, it is quite possible that the Uighurs, who voluntarily moved to the east, appeared in the Amur region. The Uighurs may also have played a role in the ethnic composition of the Jurchens at one of the historical stages³⁴⁰.

Thus, neighboring peoples and states that had previously adopted Buddhism were an important external factor in the genesis of Buddhism in the Jurchen environment.

3.3 The development of Jin Empire Buddhism in Northeastern China. The policy of the Jurchen rulers in relation to Buddhism.

In the struggle against the Khitan and Liao, the Jurchen tribes united under the leadership of Aguda. Having won a number of major victories, Aguda in 1115 announced the creation of Jin Empire (Golden Empire).

Aguda (Taizu) supported Buddhism. This is evidenced, in particular, by the fact that, when Aguda conquered Liao Dynasty, general Wanyan Zongxiong came out with his army and achieved great military successes. In the sixth year of Tianfu's reign (1122), he died of illness when Taizu arrived in Guihuazhou District. Taizu issued a decree "to bury [Wanyan Zongxiong] in Guihuazhou District, but still built a Buddhist temple at the burial site"³⁴¹.

Judging by the record of "monks in the temple of Qingyuan-si who donated the remains of the Buddha" in the first year of the reign of Tianhui (1123), the temple of Qingyuan-si already existed by the time of the enthronement of Emperor Taizong. It is very likely that this temple was built under Aguda. The reign of Taizong is an important

³⁴⁰ Medvedev V.E. Culture of the Amur Jurchens. The end of the X – XI century. Novosibirsk: Kexue Chubanshe, 1977; Medvedev V.E. The Amur region at the end of the I – beginning of the II millennium (Jurchen epoch). Novosibirsk, 1986.

³⁴¹ Jin Shi. Beijing: Zhonghua Shu ju, 1975. p. 1680.

period for the Jurchen ruling group in terms of changing their attitude to Buddhism, as well as a significant factor in the development of Buddhism in the Jinshangjing area.

It should be borne in mind, however, that at the first stage of the formation of Jin, the attitude towards Buddhism was still quite restrained. In "Jin shi · Taizong Benji" it is noted: "In October, in the first year of the reign of Tianhui [1123], the monks in the Qingyuan-si temple of Upper Capital offered to donate the remains of the Buddha, [Taizong] refused"³⁴². From this event, we can roughly assume, that the Buddhist monks of Jinshangjing were already quite numerous and attracted the attention of the ruling group. The "donation of the remains of the Buddha" is a high-level Buddhist ritual action, which indicates that Buddhism in Jinshangjing has developed significantly.

A slightly later text from "Jin shi · Wuxingzhi", notes a change in the situation in favor of strengthening the position of Buddhism. In July of the ninth year of Tianhui (1131), "the Emperor [Taizong] went to Silou [Western Palace] to listen to the government. He heard that the white magpie donated by Xianzhou District made an unusual sound. The emperor got up to look and found that behind Donglou [Eastern Palace], a sacred statue towered on a red cloud that was more than five zhang tall. According to people, she looked very much like a Buddha statue. Therefore, the emperor folded his hands and sincerely prayed, and the Buddha statue disappeared after a long time."³⁴³. Emperor Taizong's awe and worship of the sacred Buddha statue shows that his attitude towards Buddhism has changed a lot, and he may even have become a Buddhist.

In the third year of the Tianhui reign (1125), the Northern Song government sent Xu Kanzong to the Jin Empire as an ambassador. In the "Notes on the envoy's trip to the Jin state during the reign of Xuanhe yisi" ("Xuanhe yisi fengshi jinguo xingchenlu"), he described what he saw when he first arrived in the royal city of the capital of the Jin Empire. In the "Notes ..." there is such a valuable remark regarding the initial development of the religions of Jinshangjing at that time: "To the left of the shanpeng [kit. "mountain canopy"] – Taoyuan Cave, on the right – Ziji Cave, in the center – a prominent sign that reads: "Cuiwei Palace". The height of the palace is five or seven chi; it is

³⁴² Jin Shi. Beijing: Zhonghua Shu ju, 1975. p. 48.

³⁴³ Jin Shi. Beijing: Zhonghua Shu ju, 1975. p. 535.

made of five-colored stones and [decorated] with images [sculptures] of immortals, Buddha, dragons, elephants"³⁴⁴. Judging by the names of the temple halls – "Taoyuan Cave", "Ziji Cave" and "Cuiwei Palace" – this architectural ensemble ("shanpeng") should be a Taoist temple. However, his appearance is mixed with "images of immortals, Buddha, dragons, elephants." This shows the influence of Buddhism, folk beliefs and other religious elements, and also reflects the peculiarities of religious-syncretic ideas formed as a result of the penetration of several religions into the Jinshangjing area during the early Jin Dynasty.

During the reign of Emperor Xizong, Buddhism flourished rapidly. In the second year of the reign of the Huangtong emperor Xizong (1142), Wanyan Ji'an, the eldest son of Xizong, was born in the Kaitian Hall of palace city in Jinshangjing. To celebrate the birth of the prince, "[Xizong] summoned Mentor Haihui and built a Chuqing-si temple with many monks next to the palace of Upper Capital and declared amnesty"³⁴⁵. In December of the same year, Wanyan Jian became seriously ill, and Xizong and Empress Daoping went to a Buddhist temple to burn incense and pray. "That night [Wanyan Jian] passed away <...> [Xizong] ordered the craftsmen to carve his statue in the Chuqing-si Temple. The emperor and Empress personally came to the temple to place the statue"³⁴⁶. Judging by emperor Xizong's attitude to Buddhism, the Jurchen rulers not only began to support Buddhism more than before, but also the management of monasticism became more and more institutionalized.

During the reign of emperor Hailingwang (Wanyan Liang), the policy of tolerance towards Buddhism mainly continued. Discovered in the northern city of Jinshangjing, "the inscription on the pagoda of mentor Baoyan, the former leader (guannei dusenglu) in the temple of Baosheng-si of Upper Capital" ("Shangjing Baoshensi Qian Dusenglu Baoyan Dashi Tamingzhi") (hereinafter - "the inscription on the pagoda of mentor Baoyan") It contains very important information about the development of Jinshangjing Buddhism in the period of Emperor Hailingwang (Figure 3.3.1).

³⁴⁴ The trip of Ambassadors to the Liao and Jin Dynasties (Fengshi Liaojin xingchenlu) / Ed. Zhao Yongchun. Beijing: Shangwu Yinshuguan, 2017. p. 221.

³⁴⁵ Nianchang. The History of the Buddha in a number of Dynasties (Fozu lidai tongzai). Vol. 20. Beijing: Shumu Wenxian Chubanshe, 1990. p. 387.

³⁴⁶ Jin Shi. Beijing: Zhonghua Shu ju, 1975. p. 1797.

It follows from the text of the inscription that mentor Baoyan "in the third year of the reign of Tiande (1151) moved to Upper Capital. At the invitation of the Empress Mother [Empress Dowager] In the Eastern Palace, he lived in the Xingwang-si Temple and gave lectures on the great sutra "Huayan Jing". He gathered more than 200 students. Those who admired him, were educated people and erudite"³⁴⁷. The so-called "Empress mother of the Eastern Palace" is Tudanshi, the legitimate (not native) mother of Wanyan Liang. The Xingwang-si Temple where Mentor Baoyan lived and worked was obviously a large official temple in Jinshangjing.

In the first year of the reign of Zhenyuan (1153), Emperor Hailingwang moved the capital to the Central Capital (Zhongdu – now Beijing), and then planned to demolish the buildings of nobles and officials in Jinshangjing. In the second year of the reign of Zhenglong (1157), "on the day of renyin in October, [Hailingwan] ordered the Hueningfu region [the administration of the region] to destroy the old palace, the mansions of the great clans and the Chuqing-si temple, and level them to the ground and use them for arable land"³⁴⁸. The objects destroyed by Emperor Hailingwan were mainly buildings near the palace and administration, and the Chuqing-si Imperial Temple located in the palace city was naturally also destroyed. However, most of the Buddhist temples in Jinshangjing have been preserved. After Hailingwan moved the capital, his legal mother Tudanshi lived in Jinshangjing for four years, so the temple of Xingwang-si, where she worshipped the Buddha, had to be preserved. At the same time, the "inscription on the pagoda of Mentor Baoyan" says that in the second year of the reign of Zhenyuan (1154), Mentor Zhiyan and other monks from the Baosheng-si temple insisted on staying to serve. In April of the first year of the reign of Zhenglong (1156), the study of the "Huayan Jing" sutras was resumed and the number of students reached 300 people. In the third year of the reign Jinlun (1158) all of the mentors of the temple has gained great virtue³⁴⁹. Thus, the Baosheng-si temple was not demolished either, and the activities of Buddhist monks are even more flourishing than before the transfer of the

³⁴⁷ Collection and verification epigraphic texts all Jin Dynasty / Ed. Van Sinina. Changchun: Jilin wenshi chubanshe, 2012. p. 310.

³⁴⁸ Jin Shi. Beijing: Zhonghua Shu ju, 1975. p. 108.

³⁴⁹ Collection and verification epigraphic texts all Jin Dynasty / Ed. Wang Xining. Changchun: Jilin wenshi chubanshe, 2012. p. 310.

capital by Emperor Hailingwan.

After Emperor Shizong ascended the throne, the situation in the Jin Empire gradually stabilized, and the emperor himself continued to patronize Buddhism. Shizong rebuilt the palace and ancestral temple in Jinshangjing and restored its status as the capital, which began the renaissance period³⁵⁰. As for the development of Buddhism in the Jinshangjing area during this period, according to the "inscription on the pagoda of mentor Baoyan", "in the third year of the reign of Dadin (1163), he [the emperor] granted [the monks] purple robes and the honorary title of great saints. In the fourth year of Dadin's reign (1164) [Baoyan] was promoted to the official position of the metropolitan judge [dusenglu] and was awarded the great virtue of Chuanmiao (Chuan miao da de). In the seventh year of Dadin's reign (1167), it was awarded by the mentor Biaoyan Dusenglu." In just a few years, Mentor Biaoyan ascended the official ladder of the monastic administration and finally reached the rank of "dusenglu". "To grant purple clothes" ("purple robes") meant a very high courtesy rendered to the monks by the ruler. It can also be determined that the Baosheng-si temple was one of the Buddhist temples with the highest status in Jinshangjing at that time.

In 1982, at the old southern gate of Acheng County, prov. Two long gray tiles were found in Heilongjiang. The inscription "The first burial of the mentor Xuanwei [Facin] at the altar of the Shakya [Shakyamuni] temple in Jinshangjing" ("Jinshangjing shijiayuan nilintan shouzo xuanwei dashi facin jiangji")³⁵¹ was done in ink (Figure 3.3.2). The text of the inscription says that there was a female Buddhist monastery – Shakyamuni Temple in Jinshangjing. At the same time, Fasin was buried in the twenty-third year of Dading reign (1173), and he was given a "purple robe" during his lifetime. This indicates that against the background of the revival of Jinshangjing district during the period of emperor Shizong, Buddhism in this territory continued to develop, the ruling group awarded Jinshangjing many great monks. These events testify to the support of the Jurchen elite for the spread of Buddhism by monks.

³⁵⁰ For more information, see: Zhu Gochen. *The former capital of Jinyuan // Northern Cultural relics*. Harbin, 1991. pp. 163-182.

³⁵¹ Xu Zirong. *Study of the Inscription on the burial of Mentor Xuanwei (Faxin) Shakyamuni Temple in Jinshangjing // Northern Cultural relics*. 1989. No. 3. pp. 38-42.

With the development of the construction of Buddhist temples, the number of monks and nuns increased dramatically, and Emperor Shizong took some restrictive measures during his reign. In the eighteenth year of Dadin reign (1178), it was ordered to "prohibit the construction of new temples"³⁵².

During the reign of Emperor Zhangzong (1189 – 1208), the policy towards Buddhism became increasingly strict, which led to a significant reduction in the number of monks and nuns throughout the state. Since the capital of the Jin Empire was moved south to Bianliang (now the city of Kaifeng), Jinshangjing's status continued to decline. At the end of Jin Dynasty, it is difficult to find a few words about the development of Buddhism in the Jinshangjing area in historical records.

Thus, after the formation of the Jin Empire, the Jurchens actively interacted with the authorities of the Central Plains (Northern Song and Southern Song), administrations and cultures of the Khitan, Uighurs, Western Xia (Tanguts), Koryo, etc., who had previously embraced Buddhism, which provided favorable opportunities for the assimilation of Buddhism. The Jin Empire, in the course of its external expansion, inherited the developed Buddhist traditions of Liao and Song dynasties. As a result, a situation was formed in the Jin dynasty when, according to the source, "the barbarians [Jurchen] sincerely embraced Buddhism"³⁵³.

Most of the rulers of Jin dynasty adhered to a policy of religious tolerance towards Buddhism, which contributed to the development of this religion in Jinyuan territory. The inner territory of Jinyuan, centered in Jinshangjing, gradually overgrown with large Buddhist communities of believers and temple buildings. Later, Buddhist culture spread to more remote regions of Northeast Asia, such as Russian Primorye, the left bank of Middle Amur (Chinese Amur region) and Lower Amur region³⁵⁴.

³⁵² Jin shi. Beijing: Zhonghua shuju, 1975. p. 170.

³⁵³ Hong Hao. Songmo Jiwen // Changbai Book Series (First Graduate) / Ed. Li Shutian. Changchun: Jilin wenshi chubanshe, 1986. p. 31.

³⁵⁴ Wang Junzheng. The Emergence and Development Trends of Buddhism in the Cultures of the Amur Peoples (Before the First Half of the 13th Century) // Religious Studies. 2023. No. 1. pp. 23-29.

3.4 Buddhist elements in the Jurchen culture of Northeastern China according to archaeological materials

Archaeological materials, as well as written sources, reflect primarily the upper layer of the Jin Buddhist culture.

It was noted above that several Buddhist temples were erected in Upper Capital (Jinshangjing). There are several of them in written sources and epigraphic texts: Qingyuan Temple, Chuqing Temple (according to "Jin shi"); Xingwan Temple, Baosheng Temple and Guanglin Temple (according to "The Inscription on the Pagoda of Mentor Baoyang"); Shakyamuni Buddhist Women's Monastery (according to the "Inscription on the burial of mentor Xuanwei (Fasin)"). Chongqing Temple was probably located in the palace city. Only the location of the Baosheng temple can be determined. The monument is located in the north-west of the northern city of Jinshangjing, i.e. 300 m west of the village of Jiangjia Mofantun (also known as Xincheng-1) and about 500 m east of the rampart of the settlement. The monument is located on a high slope with a large moat in the north. During the Qing Dynasty, it was still a Buddhist temple, and the locals called it "Miaotaizi" ("Temple Terrace"). The temple is badly damaged; only part of the green brick foundation remains underground. The "inscription on the pagoda of Mentor Baoyang", discovered here in 1909, confirms the location of the temple of Baosheng-si of Jin Dynasty. In the last few years, a box carved from stone was discovered at this place, in which a silver casket was placed, and in a silver casket – the remains of a monk wrapped in silk cloth³⁵⁵. The remaining Buddhist temples are located inside and outside the royal city and in the northern city of Jinshangjing.

On the territory under the jurisdiction of the Jing province of Shangjinglu, Chinese and Russian archaeologists discovered Bamianfuo site in Panshi³⁵⁶ and three Bud-

³⁵⁵ Yi Baoli. Overview of some monuments of buildings and tombs around Upper Capital // Almanac of Historical Geography in Northeast China / Ed. Bao Haichun and Wang Yulang. Harbin, 2002. pp. 394-395.

³⁵⁶ Institute of Archeology of Jilin Province. The result of archaeological excavations by the Institute of Archeology of Jilin Province in 2014 // History and geography of the Northeast. 2015. No. 1. p. 12; Institute of Archeology of Jilin Province, Office of the Cultural relics Department of Panshi City County. Report on the archaeological excavations of the Bamianfo monument in Panshi in 2014 // Frontier archaeological research. 2017. No. 1. pp. 65-95; Institute of Archeology of Jilin Province, Office of the Cultural relics Department of Panshi City County. Report on the archaeological excavations of the Bamianfo monument at Panshi in 2015 // Frontier archaeological research. 2018. No. 2. pp. 73-90.

dhist temple complexes in Ussuriysky district of Russian Primorye – Krasnopolye-1³⁵⁷, the temple on Cape Precipitous³⁵⁸ and Pervomayskoye³⁵⁹.

The spread of Jurchen Buddhism (pre-Jin and Jin period) in Amur River coasts can also be traced by several discoveries. The only confirmation of the existence of the Jurchen Buddhist structure on the right bank of the Amur is still provided by archaeological material in the area of Heihe. About 58 km south-east of the city of Bei'an county near c. Liye of Shihua Town is the Jurchen settlement of Miaotaizi. 200 m to the north-west of the settlement there is a square high platform of earth and stone with an area of about 25 sq. m. Locals usually call it "Miaotaizi" ("Temple Terrace"). Among the antiquities collected at the ancient settlement are bronze sculptures of Buddha, bronze figures, jewelry, etc. These materials indicate that the use of Miaotaizi is probably related to the shrine of the Buddha cult. In addition, stone bases for columns on the right bank of the Tunguska River were also found in the regions of the Russian Amur region: their upper parts decorated with an ornament in the form of a lotus – one of the most common Buddhist symbols in eastern Eurasia³⁶⁰. Moreover, there is also information about the existence of public (cult or Buddhist) buildings of the Jurchens, such as buildings with a tiled roof near the village of Dada on the lower Amur and in the village of Vladimirovka on the Amur-Zeya plain³⁶¹.

In the territories under the jurisdiction of Dongjinglu Province, Linhuangfu Region of Jin Dynasty, on the upper reaches of the Sungari River and the south of Northeastern China, Chinese archaeologists discovered the Yongping temple of Baicheng of Jin Dynasty³⁶², the foundation of the Buddhist pagoda of Jin Dynasty in the village. Hai-

³⁵⁷ Artemyeva N.G. Study of the first Buddhist temple of the XII–XIII centuries on the territory of Primorye // *Bulletin of History, Literature, Art*. 2014. Vol. IX. P. 7-18.

³⁵⁸ Artemyeva N.G. Temple on Cape Precipitous. Brief reports of the Institute of Archaeology. 2015. Issue 237. pp. 302-311.

³⁵⁹ Artemyeva N.G. History of the study of Jurchen culture monuments in the Russian Far East: results and prospects // *Proceedings of the IIAE FEB RAS*. 2020. Vol. 26. No. 1. pp. 61-62.

³⁶⁰ Medvedev V.E. About Buddhism in the Amur region // *Integration of archaeological and ethnographic research. Collection of scientific works*. Odessa; Omsk, 2007. p. 367.

³⁶¹ Medvedev V.E. About the Jurchen statehood in the Russian Amur region // *Collection of materials of the XIV International Scientific and Practical Conference "Russia and China on the Far Eastern frontiers. Peoples and cultures of Northeast China"* / Edited by A.P. Zabayko, A.A. Zabayko. Blagoveshchensk: AmSU, 2020. p. 16.

³⁶² Institute of Archeology of Jilin Province. Report on the 2009-2010 excavations at the Yongping Baicheng site of the Liao and Jin dynasties. Beijing: Kexue chubanshe, 2015.

long of Meihokou City³⁶³ and restored the pagoda of the Chunshou-si Temple in the Kaiyuan settlement (Figure 3.4.1). Buddhist caves of Jin Dynasty include rock statues of Wanhai-si Temple in Pulandian City, Mengzhenku Cave in Jinzhou District of Dalian, etc. The absolute majority of epigraphic materials were found on the Liaodong Peninsula and on the western territory of Liaoning.

In addition to the above-mentioned Buddhist architectural monuments of Jin Dynasty, a ceramic winged Buddha (Galbinga) was discovered for decades during archaeological work at the Jinshangjing settlement in the west of the construction site of the imperial city³⁶⁴; A ceramic statue of Buddha with radiance was found at the western gate in the southern rampart of the southern city of Jinshangjing³⁶⁵. At the same time, various bronze, gilded bronze and ceramic sculptures of Buddha, Bodhisattva, disciple, donator, the figure of the winged Buddha and artifacts with Buddhist ornamental elements such as lotus, monkey face, apsara, etc. were discovered at the Jinshangjing settlement and in its vicinity – for example, stone bases for columns, decorations (belt plaques, etc.) with characters, bone buds, tiled disks, bronze mirrors, etc.³⁶⁶ (Figure 3.4.2–4).

3.5. Buddhist schools in Northeastern China during the Jin Era

1. The Chan School (Zen Buddhism). The Chan Buddhist school originated in the middle of Tang Dynasty, flourished at the end of Tang Dynasty and during the Five Dynasties (Wudai), prevailed during the Song Dynasty and remained one of the flourishing Buddhist schools during the transition to the Yuan and Ming dynasties. During the late Tang Dynasty and the Five Dynasties, the Chan school formed five schools – Linji, Caodong, Weiyang, Yunmen and Fayuan. The sixth generation of the Linji school

³⁶³ Hongfeng, Zhili. Excavations of monuments of the Liao and Jin dynasties in the village Hailong Jilin Province // Northern Cultural Relics. 1988. No. 1. pp. 43-46.

³⁶⁴ Institute of Archeology of Heilongjiang Province. Report on the excavations of a building in the western part of the royal city of Upper Capital of Jin Dynasty in the Acheng district of Harbin in 2015 // Archeology. 2017. No. 6. p. 56.

³⁶⁵ Institute of Archeology of Heilongjiang Province. Report on the excavations of the western gate in the southern rampart of the southern city of Upper Capital of Jin Dynasty in the Acheng district of Harbin // Archeology. 2019. № 5. p. 58.

³⁶⁶ For more information, see: Jinyuan Atlas of Antiquities / Ed. Bao Haichun, Wang Yulang. Harbin: Harbin Chubanshe, 2001; Fragments of Civilization: a study of monuments and Antiquities of Liao, Jin, Khitan, Jurchen in Northeast China / Ed. Wang Yulanga, Du Yonghao. Vol. II. Harbin: Heilongjiang jiaoyu chubanshe, 2013.

formed the Shishuangchuan group, and two branches separated from it – Huanglong Huinan and Yanqi Fanghui. The five Chan schools turned into seven directions, of which Linji and Yunmen were the most prosperous.

According to written and archaeological materials, it is impossible to determine the specific distribution of the seven directions of Chan in Northeastern China during Song and Jin Dynasties; it is only possible to investigate the general trend of the spread of Chan in these territories.

In the "Treatise on Buddhism" ("Futu") from the "Dajin Guozhi" ("State Treatises of the Greater Jin"), it is noted that the Buddhism of Jin Dynasty gravitated "more to the [school] Chan than to the [school] Vinaya"³⁶⁷. Based on the most general characteristics of Buddhism of Jin Dynasty, the Chan school with its emphasis on the doctrine of dhyana (contemplation) and disregard for the commandments was much more popular than the Vinaya school. According to the "Inscription on the afterlife pagoda of Jiagong's mentor of the Puzhao-*chan-si* Temple of Jin Dynasty" in the Datong Museum, the Chuqing-*si* Temple of Jinshangjing is also called the "Chuqing-*chan-si* Temple". In 1980, a column with the text of a Buddhist sutra, carved in the seventh year of the reign of Dadin (1167) of Jin Dynasty, was discovered in the village of Dafanhe, Tieling (Liaoning). The inscription is engraved on it in Chinese characters: "The pagoda of the Chan head of the Xishan Daoyuan Temple in Yuanjiazhuang, north of Shuangcheng County, Shenzhou District"³⁶⁸. Therefore, the Xishan Daoyuan Temple is also a temple of the Chan school.

In a Buddhist source, "the Story of the Buddha in a number of dynasties" ("Lidai Fuoze Tongzai") states that the Emperor Sizong "caused two mentors of the school of Chan of Haihui and Qinghui to serve in the Chuqing-*si* Temple received the Holy Buddha image, made offerings in the Jiqing Pavilion of this temple"³⁶⁹. "The inscription on the afterlife pagoda of Mentor Jiagong of the Puzhao-*chan-si* Temple of Jin Dynasty" says that senior Mentor Jiagong was once a student of the mentor of the Chan school

³⁶⁷ Yuwen Maozhao. *Dajin Guozhi* / Ed. Cui Wenyin. Beijing: Zhonghua shuju, 1986. p. 517.

³⁶⁸ Liaoning Epigraphy / Ed. Wang Jingchen. Shenyang: Liaoning Renmin Chubanshe, 2002. p. 203.

³⁶⁹ Hianchang. *The History of the Buddha in a number of Dynasties* (Fotsu lidai tuncai). Vol. 20. Beijing: Shumu Wenxian chubanshe, 1990. p. 387.

and entered the Chuqing-si temple in accordance with his decree. It is also noted that Mentor Qinghui "studied day and night without having anything with him, and fully understood the doctrines of the Yunmen School"³⁷⁰. It is further explained that the school of Qinghui and his disciple Jiagong belongs to the Yunmen School. Made in the first year of the reign of the Mingchang of Jin Dynasty (1190), the "Inscription on the pagoda of the Chan mentor of the temple of Shengyan-si of the Eastern Capital" describes the Chan mentor of the temple of Shengyan-si Yangong as "a talented teacher of the Yunmen School"³⁷¹.

Mentor Xuanhui Hongli, an outstanding monk of Jin Dynasty and abbot of the Chunshou-si Temple in Xianzhou District (now Kaiyuan of Liaoning Province), entered Jinshangjing by decree of Emperor Taizong with the rank of "Shangjing dusenglu". According to the "Brief History of the Patriarchs" written by the abbot of the Chunshou-si Temple – Monk Jie – during the Republic of China, mentor Xuanhui Hongli "promoted the Chan doctrines of the Caodong school". The Zhang Hao family aristocracy in the Eastern capital of the Liao and Jin dynasties had a close relationship with the outstanding monk Da Mingbao, a representative of the Caodong School at that time, and may have played a very important role in the spread of the Caodong school in Liaodong³⁷².

2. The Lotus Sutra School ("Fahua-zong", "Tiantai-zong"). Evidence of the spread of the Lotus Sutra school in Northeastern China during Jin Dynasty is mainly represented by the "Inscription on the pagoda of Baoyan's mentor, former leader (guannei dusenglu) in the temple of Baosheng-si of Upper Capital" ("Shangjing Baoshensi qian dusenglu Baoyan dashi tamingzhi") discovered in the northern city of Jinshangjing (hereinafter - "Inscription on the pagoda of Mentor Baoyan").

It is noted there that after Baoyan became a monk, he "looked for rituals and went to the Xingyuan-si temple of his region [Linhuangfu region] to comprehend the teachings of monk Juezong, <...> often read the Lotus Sutra without resting day or

³⁷⁰ Li Shuyun. *Inscriptions on the afterlife pagoda of the Jiagong preceptor of the Puzhao-chan-si Temple of Jin Dynasty and Datong Buddhism of Jin Dynasty // Mount Wutaishan*. 2008. No. 3. p. 50.

³⁷¹ Liaoning epigraphy / Under the Rev. ed. Wang Jingchen. Shenyang: Liaoning renmin chubanshe. 2002. p. 212.

³⁷² Li Zhiyu, Miao Linlin. A preliminary study of the Buddhist beliefs of the remaining Bohai populations in the Eastern Capital during the Liao and Jin dynasties // *Northeast history and geography*. 2014. No. 1. pp. 30-33; Li Hui, Feng Godong. The missing link in the History of the Caodong School: a study with the center of epigraphic historical materials of Jin Dynasty // *Buddhist Studies*. 2008. p. 284.

night"³⁷³. Judging by this, it can be assumed that the teachings of the Lotus Sutra school were spread in the Linhuangfu Region, and the Xingyuan-si Temple, where Baoyan became a monk, could be a temple of this school.

3. Huayan School. Information about the existence of the Huayan School in Northeastern China during Jin Dynasty is also presented in the "Inscriptions on the Pagoda of Mentor Baoyan". It says that Baoyan "in the third year of Tiande (1151) moved to Upper Capital. At the invitation of the Empress Mother [Empress Dowager] in the Eastern Palace, he lived in the Xingwang-si Temple and gave lectures on the great sutra "Huayan Jing". He gathered more than 200 students. Those who admired him were educated and erudite people"³⁷⁴. This suggests that during this period Baoyan turned to the teachings of the Huayan School, and with the support of the imperial family was able to lecture and organize Buddhist activities. Then, in April of the first year of the reign of Zhenglong (1156), lectures on the great sutra "Huayan Jing" resumed and the number of students reached 300 people"³⁷⁵. It is obvious that the existence of the Huayan School in the Jinshangjing area was not interrupted by the move of Emperor Hailingwang to the capital Zhongdu. Moreover, the number of listeners of lectures on the teachings of the sutra "Huayan Zong" has increased by one and a half times.

4. Mizong School ("Secret School"; Dharani (Mantra) school of Vajrayana Buddhism). The Mizong School was one of the most popular Buddhist schools during Liao Dynasty. Adopting the Buddhist heritage of Liao Dynasty, the Jin Empire was inevitably influenced by the Mizong school. In the "Inscription on the Pagoda of Mentor Baoyan" there is a phrase: "a disciple is a monk Zhen who recites sutras in a lecture on the great secret virtue)." The phrase "secret virtue" indicates that a disciple of Mentor Baoyan should preach the doctrines of Dharani, reflecting the spread of the Mizong school in the Jinshangjing area.

In the Krasnoyarsky settlement in the southern suburb of Ussuriysk of Rus-

³⁷³ Collecting and checking epigraphic texts the entire Jin Dynasty / Ed. Wang Xining. Changchun: Jilin Wenshi Chubanshe. 2012. p. 310.

³⁷⁴ Collecting and collating epigraphic texts of the entire Jin Dynasty / Ed. Wang Xining. Changchun: Jilin Wenshi Chubanshe. 2012. p. 310.

³⁷⁵ Collection and reconciliation of epigraphic texts of the entire Jin dynasty / Ed. Wang Xining. Changchun: Jilin Wenshi Chubanshe. 2012. p. 310.

sian Primorye, a shrine of the Mizong school was discovered – a bronze vajra (rod) with the inscription "Linhuangfu 临潢府"³⁷⁶ (Figure 3.3.1).

The vajra is a typical Dharani instrument, a shrine holding tantric deities or a tool for practicing yogis. Vajra originated in India and appeared in Tang Dynasty in the VII century. This artifact comes from the Linhuangfu region of Jin Dynasty, which was the political center of Liao Dynasty during the heyday of the Mizong school. The vajra could have been an artifact from Liao Dynasty and later used in Jin Dynasty. It has a large size (length – 27 cm) and could be a ritual object. The discovery of this vajra indicates that the teachings of the Mizong school penetrated to the south of the Primorye region of the Far East.

In the western Liaoning Province (Yixian, Chaoyang, Kazuo, etc.) hexagonal stone columns with the text of sutras in Sanskrit were found³⁷⁷ (Figure 3.3.2).

On one side of the column are written the Chinese characters "One volume of the Dharani Sutra of Great Compassion" ("Da bei xin tuo luo ni jing yijuan"), and on the other five sides – the text of the sutra in Sanskrit³⁷⁸. The deceased was buried with a column with the text of the Dharani Sutra, which also indicates the spread of the Mizong school in Jin Dynasty.

In the village Lianhe of Chaoyang County of Liaoning Province grave of Jin Dynasty period was discovered. Judging by the coins found "Dading Tongbao", the grave can be dated to the period not earlier than the beginning of the reign of Dadin of Jin Dynasty.

Thus, during Jin Dynasty, the Mizong school was mainly popular in the south of Northeastern China, which is directly related to the perception of the legacy of the Dharani school of Liao Dynasty. On the plain of the Sungarya and even in the more remote territories of the Amur region and Primorye, the influence of the Mizong school was much less than the influence of other Buddhist schools.

³⁷⁶ Song Yubin, Artemyeva N.G. The antiquities of the Jurchens from Primorsky Krai. Beijing: Wenu, 2013. p. 58.

³⁷⁷ Liaoning Epigraphy / Ed. Wang Jingchen. Shenyang: Liaoning renmin chubanshe, 2002. pp. 26-27.

³⁷⁸ Office of the Department of Cultural relics of Chaoyang County, Liaoning Province. Jin Dynasty grave of the village . Lianhe of Chaoyang County, Liaoning Province // Archaeology of Huaxia. 1996. No. 3. pp. 60-64.

Conclusion

Religion exists in close connection with society, the emergence and evolution of religion are associated with the development of society. As the social structure transforms, political systems and the state form, religious structures interact with them. When a society forms a multilevel and complex class society, the ruling class inevitably requires that the religious structure of society correspond to its class structure in order to successfully adapt to the new social order. This process of adaptation manifests itself not only in the form of the religious status of the ruling group and subordination to religious values; but also in the fact that in the event of a contradiction of religion to social development or lagging behind it, the ruler will also use political power to transform religion (reform, correction, suppression, elimination, etc.).

In ancient China, Buddhism was an ideology with great vitality. As the process of Sinification (orientalization) of Buddhism deepens as an ideology that has a long dialogue with autochthonous Chinese religious traditions, such as Confucianism and Taoism, distinctive schools arise in Buddhism, the largest of which developed in the traditions of various Mahayana trends³⁷⁹. As a result, Buddhism has a profound impact on religions, aesthetics, socio-political thought, philosophy, worldview, cosmology, and even the daily secular life of the population of the whole of China. In the northeast of the Great Wall of China, the emergence and spread of Buddhism generally corresponded to the general trends in the development of this world religion, some local features did not cancel out the historical patterns of its dynamics.

The early flowering of Buddhism in North of China takes place in the second half of the III and IV centuries. within the framework of the policy of religious tolerance of the Murong-Xianbi tribal authorities, which made possible the infiltration of Buddhism into the ethnic cultures of Northeastern China. After that, Buddhism developed and spread for a long time in Northern Wei (Toba Xianbei), Goguryeo, Bohai (Mohe), in the territories of Khitan, Jurchen and the other ethnic communities and states, pro-

³⁷⁹ Andreeva S.G. Buddhism of the Chinese school // Religious studies: an encyclopedic dictionary / Edited by A.P. Zabayako, A.N. Krasnikov, E.S. Elbakyan. M.: Academic Project, 2006. pp. 209-210.

foundly influencing the landscape of medieval culture and the dynamics of historical processes in Northeastern China. The spread and flourishing of Buddhism in Northeastern China and adjacent territories are primarily due to the active interaction in this region of political systems, ideologies, cultures and other elements that existed in the agrarian and nomadic civilizations of the Eurasian steppes adjacent to Northeastern China. These processes are also associated with the assimilation and application of ancient Chinese systems of administrative and territorial division of the authorities of the Central Plain. These measures raised the level of civilization, gradually formed state institutions and social groups that needed an ideology and culture that went beyond the previous narrow-local tradition. In such a historical context of statehood and multicultural interaction, the emergence and spread of Buddhism, a world religion that corresponded to a high level of civilization and society, was a natural phenomenon. In the Middle Ages, Buddhism became an important part of the worldview of various civilizational and political conglomerates of Northeastern China.

In the medieval empires of Northeastern Asia, such as Bohai, Liao and Jin, Buddhism was not considered by the political elite as a state religion, but its position differed slightly from such a status. Being a high-level teaching, Buddhism enjoyed the favor of the rulers in the process of establishing statehood and became for them an important cultural tool for stabilizing their power and domination, connecting a multilingual and multi-ethnic society, strengthening the sense of identity of the subject population. At the same time, the state structure and the process of its improvement also provided a good social basis for the further spread of Buddhism.

Buddhism first appeared in Northeastern China around the end of the III – first half of the IV centuries. Due to the fact that the territory of the settlement of the Murong-Xianbei ethnic group was adjacent to the north of China, it became the place where Buddhism first penetrated and from where it spread across Northeastern China. The political center (capital) of Murong-Xianbei – Longcheng – was the point of penetration and further transit of Buddhist culture to Northeast Asia. The development of Murong-Xianbei Buddhism and its monasticism was the result of religious tolerance on the part of the ruling elite towards Buddhism in the context of the early flourishing of

this religion in Northern China at that time. Having given rise to Buddhist beliefs in Goguryeo and on the Korean peninsula, Murong-Xianbei Buddhism also had a profound influence on the culture of the region (on wall murals in aristocratic graves in the capital Goneicheng, etc.).

Bohai State was one of the largest medieval state formations of Far East. In its development in the political, cultural and religious fields, it borrowed a lot from the Chinese civilization of Tang Dynasty, as well as the local culture of Goguryeo. Under the strong influence of Tang culture, various aspects of Buddhist culture have become widespread in the territory of Bohai: temple construction, pagodas, sculptural images of the Buddha, reliquaries with relics of the Buddha, stone columns with texts of sutras and sayings of Buddha, end disks of tiles with Buddhist symbols, Buddhist ornaments, etc. As a result of interaction with Chinese (Tang) Buddhism in Bohai culture, Buddhism has become the predominant religious trend. Medieval settlements discovered and explored by archaeologists over the past decades, representing the location of the Bohai capitals and urban settlements of regions, districts, counties of this state, keep traces of Buddhist temples on their territories. The rich archaeological collections collected during the excavation of temples reflect the widespread spread of Buddhism in the state of Bohai.

The genesis and initial development of Bohai Buddhism are connected not only with the transfer by the Mohe of the "state formation group" from Yingzhou of the Buddhist culture of Sui and Tang dynasties, but also with the assimilation of Goguryeo Buddhism, its beliefs and cult that existed in the basin of the Tumen River. As Bohai adopted the experience of Tang Dynasty in politics, economics and culture, the Buddhist culture of Tang Dynasty had a huge impact on Bohai. A large number of Buddhist buildings were erected in the capitals and centers of regions, districts, etc., as well as along the main roads. The form and architectural art of the Buddhist temples and pagodas of Bohai reflect their great similarity to the culture of Tang Dynasty. At the same time, judging by several aspects of the Buddhist beliefs of former Bohai people during Liao Dynasty, Bohai Buddhism has clearly turned into the main religious ideology with a dominant position in culture.

Long before the formation of the Jin Empire (Jurchen statehood) in the Bohai and Khitan states (Liao), Buddhism was spread in the territories of Sungarye, Amur Region (Ussuriysky Island), Mudanjiang River basin, where Jurchens were settled. This laid important foundations for the preservation of Buddhist beliefs after the collapse of Bohai and Liao.

After the formation of the Jin Empire, the Jurchens actively interacted with the authorities of the Central Plains (Northern Song and Southern Song), ethnic groups and rulers of the Khitan, Uighurs, Western Xia (Tanguts), Koryo, etc., which provided good opportunities for the development of Buddhism. The Jin Empire, in the course of its external expansion, inherited the rich Buddhist traditions of the Liao and Song dynasties.

The formation of Jin Empire stimulated the growth of requests for new forms of religious and spiritual life in Jurchen society. The ruling Jurchen elite took a position of tolerance and support for Buddhism, which contributed to the development of this religion in the territory of the original settlement. The inner territory of Jinyuan, centered in Jinshangjing, gradually overgrown with large communities of Buddhist believers and temple buildings. The author believes that, according to written, epigraphic and archaeological materials, the now well-known Buddhist schools that spread in the Northeast during Jin Dynasty include the Chan schools, Lotus Sutras (Dharma, Fahua), Huayan and Mizong (Dharani, Mantras). Buddhist culture gradually spread to more remote regions of northeast Eurasia, such as the Russian Primorye, the left bank of Middle Amur (Chinese Amur region) and Lower Amur region.

After the collapse of the Jurchen statehood, Buddhism did not disappear from the culture of the descendants of Jurchens, Tungusic peoples of Northeastern China and Primorye, Amur region. Buddhism continued to exist and spread over these territories after the first half of the XIII century – in Mongol Empire, Yuan, Ming and Manchu (Qing) Dynasties. The ruins of Yongning temple of XV century on Tyr Cliff (the lower reaches of Amur River) are the most representative and the most important supporting

archaeological monument of the development of Buddhist culture in these territories at that time³⁸⁰.

As a result, Buddhism, with the support of state institutions, was deeply integrated into the ethno-cultural environment of Northeastern China. Epochs and political systems have changed, but to this day Buddhism is present in the conditions of the modern Far Eastern frontier in the system of Chinese society. The materials of sociological surveys indicate that modern religiosity and confessional affiliation to Buddhism in the frontier territories of Northeastern China is at a fairly high level. Buddhism, despite historical transformations, is deeply rooted in the traditions of the ethnocultural groups of the region³⁸¹.

³⁸⁰ For more information, see: Artemyev A.R. Buddhist temples of the XV century in the lower reaches of the Amur. Vladivostok, 2005. 202 p.

³⁸¹ For more information, see: Zabayko A. P. The religious situation in Russian Far East and in Heilongjiang Province: traditions and innovations // *Traditional Culture of East of Asia*. Issue 3. Blagoveshchensk, 2001. pp. 289-294; Zabayko, A. P. Modern Buddhism in the adjacent territories of Russia and China (Far East) // *Vajrayana Buddhism in Russia: history and modernity: collection of articles based on the materials of the International Scientific and Practical Conference* St. Petersburg: Publishing House of St. Petersburg. State University, 2009. pp. 69-77; Zabayko A.P. Buddhism in the structure of religiosity of Chinese of Northeastern China // *Vajrayana Buddhism in Russia: Historical Discourse and adjacent cultures*. Collective monograph / Ed. by E.V. Leontiev; comp. by V.M. Dronova. M., 2013. pp. 158-162.

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Application

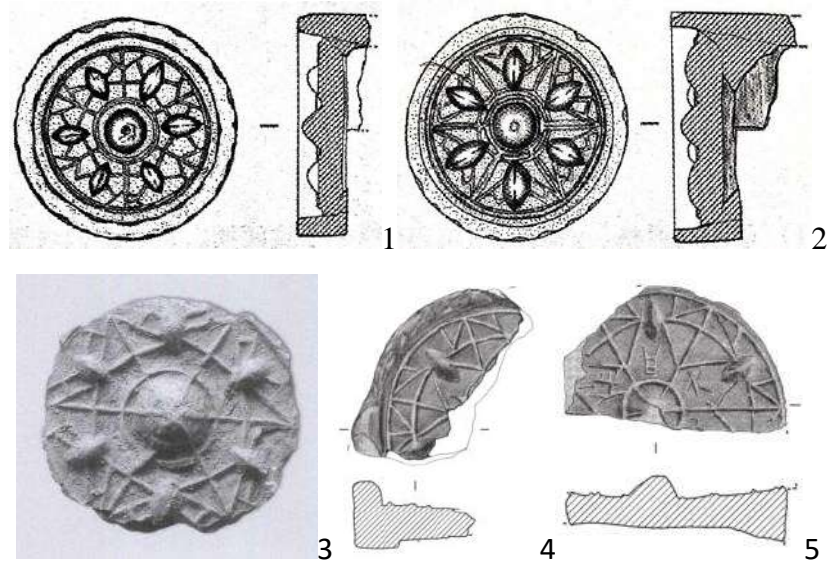


Figure 2.2.1 – The end discs of the upper tile found in Jinlingsi, in the old territory of Chaoyang, in the temple of Guchengcun-1.
 1. BD36 Jinling-si; 2. BD44 Jinling-si; 3. 04CLVH4:6 Chaoyang;
 4. 97HSGI:23 Guchencun-1; 5. 97HSGI:20 Guchengcun-1.

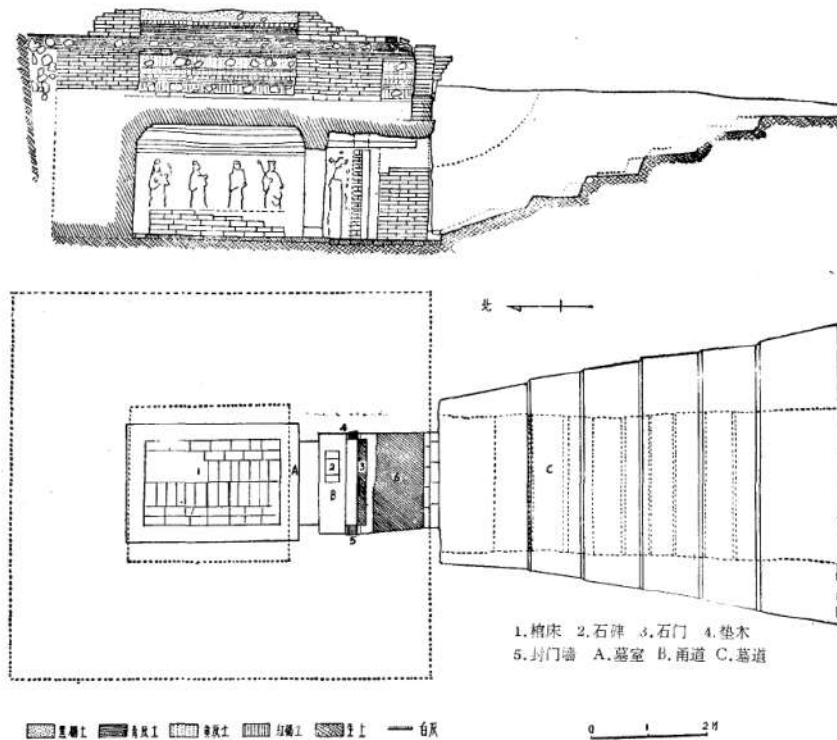


Figure 2.3.2.1 – The plan and profile of the tomb (tomb pagoda) of Princess Zhenxiao.
 By: Yanbian-Korean Autonomous District Museum, 1982, p. 176.

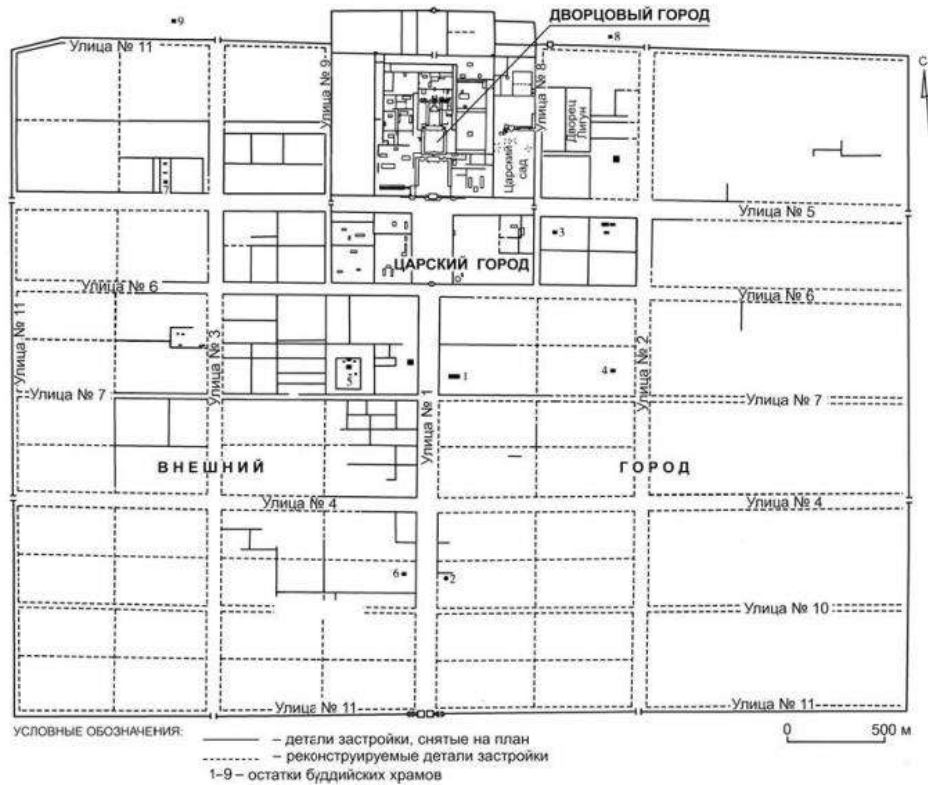


Figure 2.3.2.2 – Layout of Upper Capital (Dongjingcheng) of Bohai and the locations of Buddhist temples (No. 1–9). By: Cities of Medieval Empires of the Far East, 2018, p. 70.

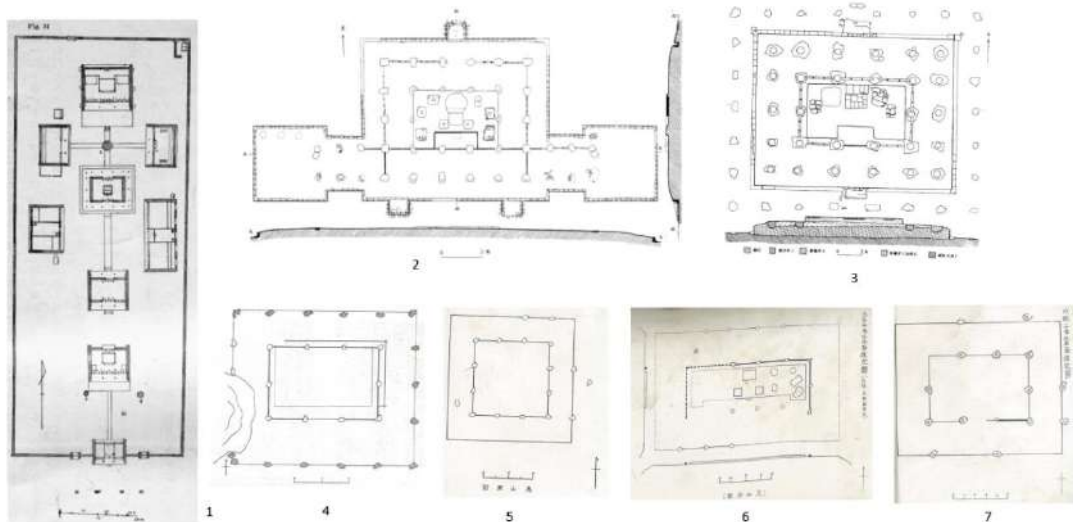


Figure 2.3.2.3 – Layouts of Buddhist temples in Upper Capital of Bohai.

1 – Xinglong-si Temple, Temple No. 2 (According to: Dongjingcheng, 1939, fig. 31); 2 – Temple No. 1 (According to: Institute of Archaeology of Chinese Academy of Social Sciences, 1997, p. 78); 3 – Temple 9 (According to: Institute of Archaeology of Chinese Academy of Social Sciences, 1997, p. 84); 4 – "Southern Tutaizi Temple", Temple No. 3 (By: Toriyama Kiichi, 1934, fig. 4); 5 – "Northern Tutaizi Temple" (By: Toriyama Kiichi, 1934, fig. 3); 6 – "Tutaizi Temple" (By: Toriyama Kiichi, 1934, fig. 1); 7 – "Baimiaozi Temple", temple No. 7 (According to: Toriyama Kiichi, 1934, fig. 2).

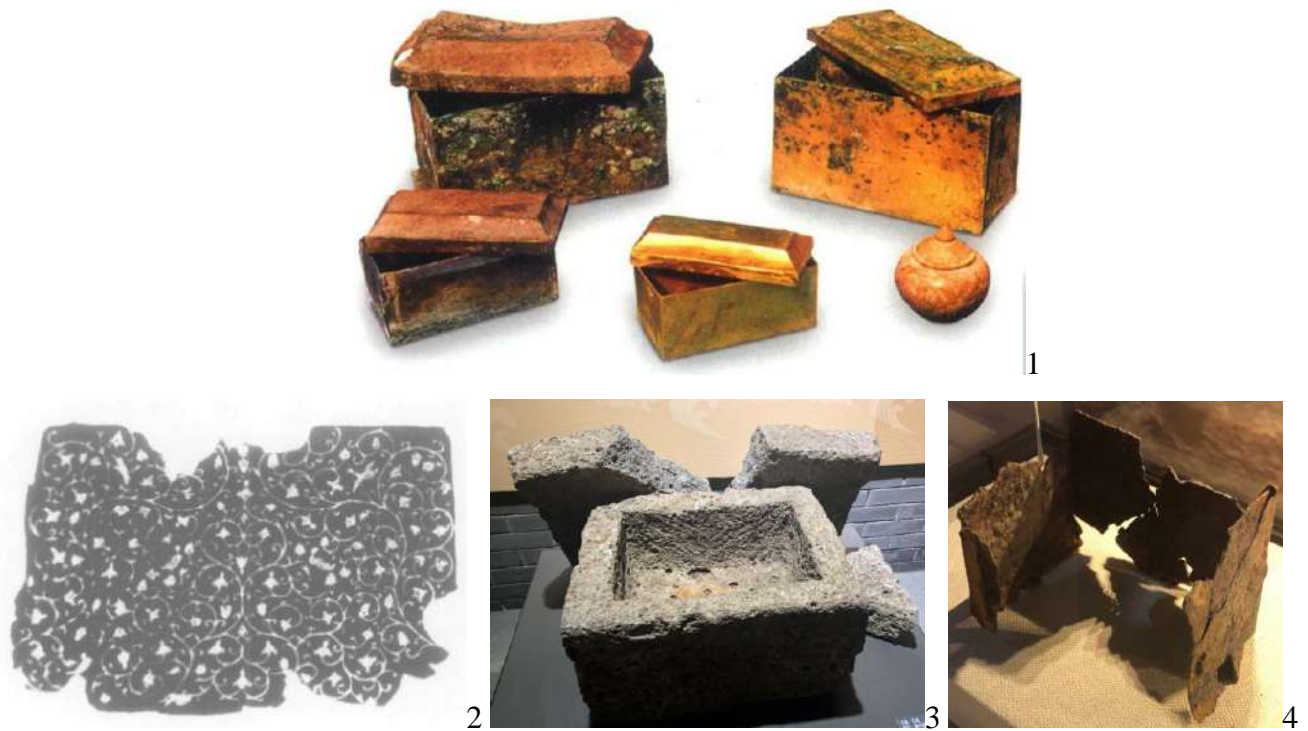
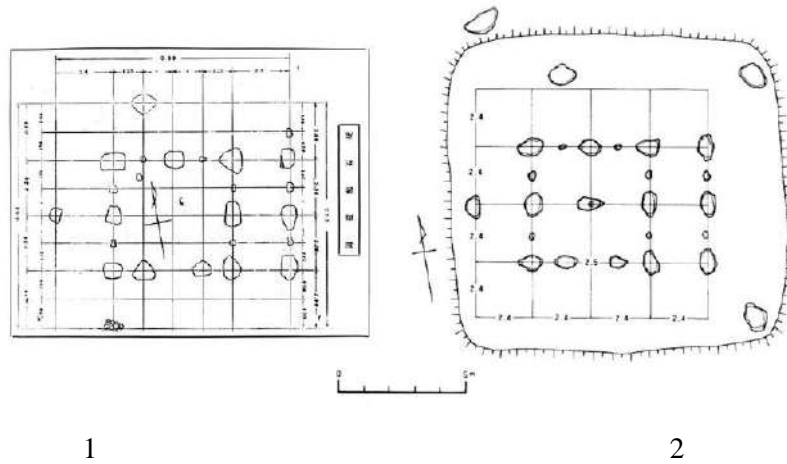


Figure 2.3.2.4 – Sharira boxes from Upper Capital.
 1 – Sharira boxes found in Baimiaozi village in 1997;
 2 – Ornament above the surface of the lacquer sharira box found in Baimiaozi village. Tutaizi in 1975 (By: Wei Cuncheng, 2008, 118);
 3–4 – Stone box (3) and iron box (4) sharira found in d. Tutaizi in 2010 (Source: Funds of the Museum of the Memory of Upper Capital Bohai; photographs by Wang Junzheng).



Figure 2.3.2.5 – A stone column in the shape of a lantern (Bohai) and the hall of Xinglong Temple (Qing Dynasty). Photo of Wang Junzheng.



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Figure 2.3.2.6 – Layout of the Northeastern Baliancheng Temple
 1 – By: Toriyama Kiichi, Fujita Resaku, 1942, fig. 54;
 2 – By: Saito Yu, 1978, fig. 10.

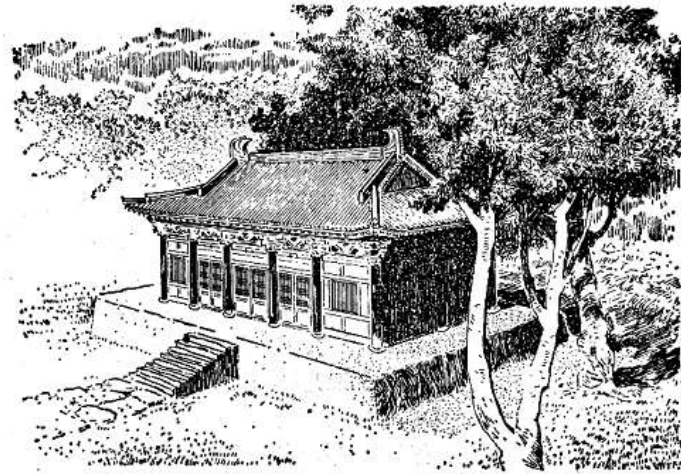
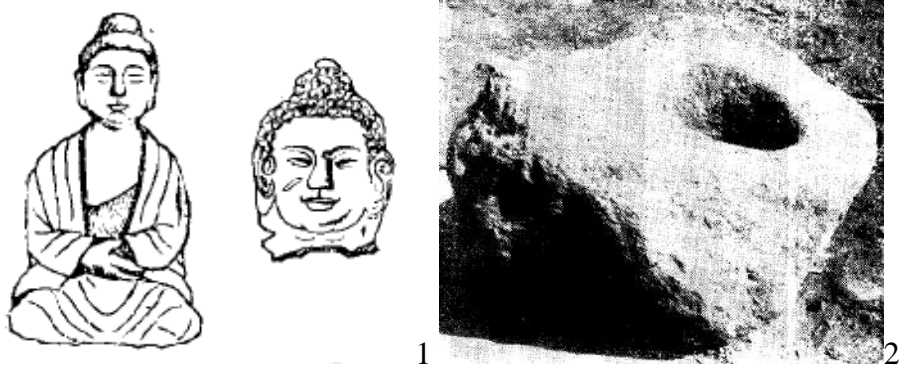


Figure 2.3.2.7 – Reconstruction of the Xinsheng Temple. By: Yanbian Museum, 1988, p. 91.



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Figure 2.3.2.8 – Buddhist finds from the Dachengzi settlement.
 1 – Bronze statues of Buddha; 2 – Stone base of the pagoda.
 By: Zhang Taiyan, 1982, pp. 225, 226.



Figure 2.3.2.9 – Bronze and ceramic Buddha figurines found in Bohai temple of Sumicheng settlement.

By: Institute of Archeology of Jilin Province, 2015.

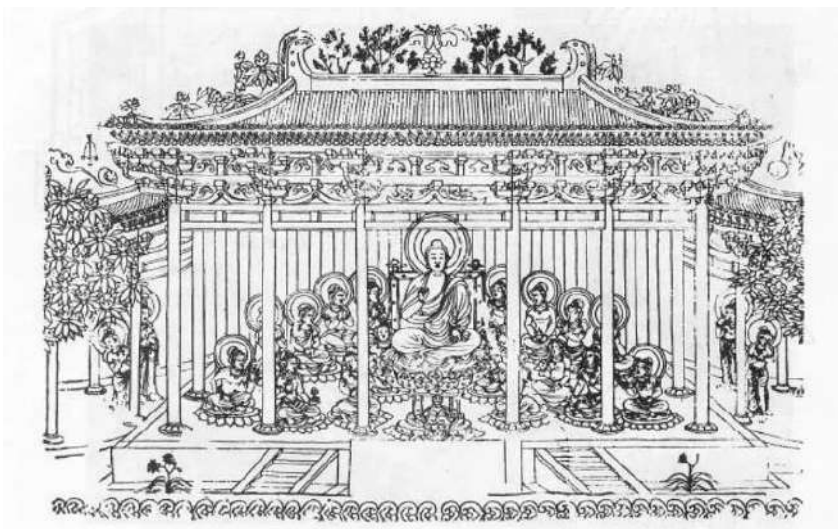


Figure 2.3.4.1 – A view of the temple hall of Tang Dynasty, carved on the lintel in the middle of Big Wild Goose Pagoda ("Dayanta").



Figure 2.3.4.2 – Bohai plaque depicting a Buddhist shrine.

Source: Funds of the Primorsky State Museum named after V.K. Arsenyev; photo of Wang Junzheng.



Figure 2.3.4.3 – Complex Buddhist temple buildings on wall paintings of caves in Dunhuang during Tang Dynasty.

1 – Drawing of the Sutra explanation (Sutra illustration painting) of the Immortal Buddha. North Wall, Mogao Cave 285 (Source: Complete Collection of Wall Paintings in Dunhuang of China. T.VI , 2010, 77); 2 – Figure explanation of the sutra of the Western Pure Land. The roof of the southern wall, cave 225 Mogao (Source: Complete collection of wall paintings in Dunhuang of China. T.VI , 2010, 114); 3 – The story of Miaozhuangyan King. South Wall, Mogao Cave 217 (Source: Complete Collection of Wall Paintings in Dunhuang of China. T.VI , 2010, 28).



Figure 3.3.1 – Buddhist finds with elements of Bohai culture found on the territory of Nong'an.

1 – A bronze statue of Buddha from Pagoda of Liao Dynasty; 2 – A stone pagoda from the foundation of the d pagoda. Wangjinta; 3 – A thin iron pagoda from the foundation of the pagoda in Wangjinta (By: Yang Haipeng, 2016, 51, 52).



Figure 3.3.1 – Inscription on the pagoda of mentor Baoyan, the former leader (guannei dusenglu) in Baosheng Temple of Upper Capital. The foundation of the Heilongjiang Provincial Museum. Photo of Wang Junzheng.



Figure 3.3.2 – The inscription "The first burial of Mentor Xuanwei [Faxin] at the altar of the Shakya [Shakyamuni] Temple in Jinshangjing".
By: Jinyuan Atlas of Antiquities, 2001, p. 135.



Figure 3.4.1 – Restored pagoda of the Chongshou Temple of Jin Dynasty in the old town of Kaiyuan. Photo of Ma Zhenxiang.



Figure 3.4.2 – Buddhist objects of the Buddha cult.

1 – Ceramic winged Buddha (Galbinga), discovered in the west of the construction site of the royal city of Upper Capital of Jin Dynasty (According to: Institute of Archeology of Heilongjiang Province, 2015, p. 61); 2 – ceramic statue of Buddha with radiance, discovered at the western gate in the southern rampart of the southern city of Upper Capital of Jin Dynasty (According to: Institute of Archeology of Heilongjiang Province, 2019, p. 59); 3 – a jade product in the form of an apsara, discovered in the Jurchen burial ground of Zhongxing.



Figure 3.4.3 – Stone base of columns with lotus ornament.
By: Jinyuan Atlas of Antiquities, 2001, p. 152.



Figure 3.4.4 – Bronze statuettes of Buddha, Bodhisattva, disciple from the ancient settlement of Upper Capital of Jin Dynasty. Funds Jin Shangjing History Museum. Photo of Wang Junzheng.



Figure 3.5.1 – Vajra from the Krasnoyarsky settlement.
By: Song Yubin, Artemyeva N.G., 2013, p. 58.



Figure 3.5.2 – A column with the text of the sutras in Sanskrit (print) from the grave of Jin Dynasty of the village. Lianhe of Chaoyang County. By: Office ..., 1996, pp. 61, 62..