

# Vostochnichestvo and the Dialogue of Cultures in the Creativity Works of Prince E. E. Ukhtomsky

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**Abstract:** The article analyzes the role of prince E. E. Ukhtomsky - an original Russian Thinker, a diplomat, traveler, politician, banker, a publicist, poet, an outstanding collector – orientalist, an ideologist of vostochnichestvo, the Gentleman of the bedchamber of the Highest Court the publisher and editor-in-chief of the newspaper “Sankt – Peterburgskiy Vedomosti” (1896-1917) in the dialogue of cultures of the East – Russia – the West, “the universal mission” of Russia and the Russian culture in relation to other countries of the world, and first of all for China, Mongolia and Tibet, and this mission was understood by him as mutual penetration with the culture of the East; the roles of Buddhism in the integration processes when giving broad masses of the Buryats access to the achievements of culture of Central, South and East Asia. The Prince considered Trans Baikal the key to the heart of Asia, the vanguard of the Russian civilization on boards of the “Yellow East”; and for the tsar’s Buddhist citizens - an important tool for expansion of the Russian influence in Internal Asia. What is why, according to him, attempts to assimilate alien Buddhists should be stopped. He also continues to propagandize this confidence in the newspaper “Sankt –Peterburgskiy Vedomosti” as vostochnichestvo, which later on was developed “euroasianism” by intellectual emigrants. The prince supported his sympathies for east religions by his Keene’s on culture and collecting pieces of Mongolian, Chinese and Tibetan arts, the collection of which contains more than 3000 exhibits; the collection of art of East Asia making a body in the Hermitage Grynvedel paid attention that Ukhtomsky expressed various forms of an archaeological interest in the Buddhism and its art. In iconography and small sculpture which were at that time inaccessible, there remains “the live mythology with its honoring numerous deities, full of brilliant ceremonies”. This collection promotes the creation of the history of a Buddhist pantheon and the periods of its development in different countries. This also an important fact that Ukhtomsky collection demonstrates the large meaning of Tibetan Literature representing irreplaceable addition to Sanskrit, and without knowledge of Tibetan Buddhism’ Impossible to study the Chinese religions as well.

**Keywords:** Vostochnichestvo, Dialogue of Cultures, E. E. Ukhtomsky, Buddhism, “Euroasianism”, Buddhist Art

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## 1. Introduction

The issue of the place and role of Russia in the history of mankind; the issue of its own specific history and culture of its particular state arrangement, of the political history of the country and the peoples, all these issues address old philosophical historical scheme “East – West”. According to this scheme Russia is considered either West, or East, or some specific country which corresponds neither to the West nor to the East. In the latter case only several positions are possible. V. V. Plekhanov considered that Russia swings between the West and the East. N. A. Berdyaev claimed it to be great East- Western or West- Eastern country; the young

V. Solovyev anticipated its great role in the unification of the East and the West on the basis of true Christianity. Later he regarded Russia as a contain “Third force”, which doesn’t directly depend either on the East or on the West, creating a special Eurasian World, which directly corresponds to the first two ones, even though it is very special and unique. Now - days there are more than ten such positions.

Buddhism takes a special part in this argument. Its development in Buryatia in the XVIII century speeded up integrational processes among various tribes, which helped Buryatian acquaintance with the cultural achievements of Central, South and East Asia. Buddhism became a more progressive form of ideological, religious-philosophical

justification of the forming of the ethno cultural society in comparison with shamanism and archaic people's cults and beliefs, which had been either removed or assimilated. As a result of interactions with autochthon's cults by the end of the XIX-th century the system of religious syncretism occurred. In this system the more archaic beliefs submitted to the powerful impact of world religion and to its soteriological goals and purposes, which significantly changed its functions. Translating and publishing Christian literature into the Buryat language was conducive to the popularizing Christian learning among Buryats. This literature extended in Buryat "uluses", was read out orally and was getting known to many people. In the consciousness of shamanists and lamaists the ideas of Christian learning were mixed up with the native world outlook and there appeared certain Weltanschauung syncretism in the ideological system and in the worshipping. The orthodox clergy constituted the confusion of the world outlook and cult practice and the instability of newly baptized. [1]

## 2. Buddhism in Russia, Dialogue of Cultures in E. E. Ukhtomsky's work

The spreading of Buddhism in Russia automatically lead to the dialogue of cultures. All cultures assimilated and changed Buddhist practices in their own way. Mongols, Buryats, Kalmyks went their own ways in this process. Scholars-orientalists by their own hard labors and energy made valuable combination to the dialogue of cultures studying. In 1741 the Empress Elizaveta Petrovna in her decree gave Buddhism the status of officially recognized religion. In the XIXth century Petersburg becomes the Centre of Russian Buddhology [2] Schmidt Y. I., Vasilyev V. P., Minayev I. P., O. Palladiy (Kafarov), Oldenburg S. F., Rosenberg O. O., Scherbatskoy Ph. I., Obermiller E. E. carefully studied Buddhism and got general public of Russia and Europe acquainted to the learning and practice. It should be noted that the process was labor-consuming, as it was just at that time when there was active missionary work in East Siberia, Transbaikalia, in the Far East and in Kalmykia. In 1843 by the tsar's decree there were introduced annual subsidies for gifts on the Epiphany in Buryatia. In 1865/69 there were founded Missionary Societies of Baptizing into Christianity under the patronage tsarina Maria Alexandrovna. Great Prince Alexey Alexandrovich's journey to East Siberia in 1873 and that of Nickolas the I's in 1891 led to baptisms of masses of people in Siberia. But the absence of "the means of enlightenment" among Buryats led to forcible baptism. Thus, after publishing the Decree on Tolerance in 1905 with the refusal of forcible system of baptism, thousands of baptized Buryats withdrew the church and came back to Lamaism and shamanism. The sings of Transition from Orthodoxy to traditional missionary methods among Kalmyks have been traced from the first half of the XIXth century. But here strained frontier problems and intensive interest of the government to the region, like it was in Mongolia and

Buryatia were not observed, though there was aggressive suppression on lamaists priests at the very beginning of the activity of orthodox missionaries.

The problem of the dialogue of cultures finds its original expression in the views of insufficiently known Russian thinker Ukhtomsky Esper Esperovitch (1861-1921). He is an original Russian thinker, a diplomat, traveler, political, banker, poet, a prominent collector-orientalist, an ideologist of *vostochnichestvo*, the Gentleman of the Emperor's bed-chamber of the Highest Court, the publisher "Sankt-Peterburgskiye Vedomosti" (1896-1917). Judgments of him in the mass-media were quite contradictory: "staunch supporter of the tsarist autocracy" (V. Suvorov); conservatory, i.e. not a reactionary, but a supporter of law and "order and of toleration" (A. Repnikov); "a liberal" (G. Leonov); neoslavophile (M. Sarkisyants) and so on today his name has almost been forgotten if we don't take into consideration the republishing in 2010 (for the first time during 100 years) his epochal (3 volumes) work "His Imperial Highness Crown Prince's Travelling to the East". His book played an outstanding role in the cultural, socio-political and scientific life of Russia. E. Ukhtomsky showed the specifications of the intellectual atmosphere of the epoch – which was interest for the Orient, The Asia, attempts to compare cultures of Russia, the Orient and the West, religions – like Buddhism, Hinduism, Confucianism, Islam and Orthodoxy, as well as reasoning about the role of Russia in accordance to these two great regions; the search for the exit from the Europe-centrist Paradigm.

### 2.1. Methodology

The methodological discourse of modern philosophy demonstrates today an anthropological turn, when the activities of individual thinkers working on interdisciplinary links of philosophy, religion and culture are put at the center of research. One of the sorest points for him was the issue of "the Universal mission" of Russia and Russian Culture in accordance to either world cultures, and first of all – to China, Mongolia and Tibet. This mission was regarded by him as the interactive penetration into the culture of the Orient. Apart from many contemporaries of his, Ukhtomsky was sooner "pochvennik" by his ideals, and underlined that Russian Culture would never be accepted by the West as an equal, although he didn't deny a lot of good that could be borrowed from the Western Culture. The most important thing here – is to use this good properly. Ukhtomsky's views can't be attached to some concrete direction in philosophy: he is definitely not "the westerner", but neither he is "the Slavophil". For he perceives Russia as one of the numerous cultures, -original self-sufficient, but actually not particularly exclusive from the others. He was one of the ideologists of "the *vostochnichestvo*", predecessors of "euroasianism", which was quite close to K. N. Leontief's views in certain moments. The impossibility of full acceptance of Russian Culture by the West is connected with the fact on the edge of the two Worlds and includes not only vast territories belonging the Oriental Culture and civilization but also

significant cultural component. The problem of Russia is the fact that it identifies itself mainly with the Western Culture which pampers its acceptance of the oriental component. One can find here the philosophy of V. S. Solovyev's influence, whose disciple Ukhtomsky had been. Nevertheless, unlike Solovyev, Ukhtomsky be guided more attention to the principle of mutual respect and penetration of cultures, rather than to Christian values – when reasoning on the issue of dialogue of cultures.

## 2.2. *Russia, East – West and Dialogue of Cultures*

The issue of dialogue of cultures in the context of understanding “another” at that time, as well as nowadays, is topical due to various hot cross-regional and cross-cultural conflicts, for the interaction of cultures and their dialogue – is the most favorable basement for solving contradictions and conflicts of the contemporary world and the development of cross-cultural relations. The notion of dialogue then is applied as the way of “civilized coexistence” of cultures, arts and different schools of humanitarian mutual understanding and interaction of different nations, communities and cultures. The Geographies Situation of Russia is such, that “being located between the two great world Borders, between the East and The West, leaning with one elbow on China, and with another one – on Germany; - we would have to combine the two great basements of the spiritual nature – imagination and reasonability”. [3] Definitely, “The discussion of Russian development always starts with the identification of Russia's place between the West and the East” [4].

These were the complicated issues that E. E. Ukhtomsky tried to solve. The representative of the ancient princely family of Ukhtomsky's, - the branch of Rurik dynasty, which included some ancestors by the feminine line – Yuri Dolgorukiy and Baty Khan. His father was a Naval officer, Esper Aleksandrovich (1834/1832-1885); his mother was Jenny Alekseevna (born Craig, 1835-1870). E. E. Ukhtomsky graduated from gymnasium of the historical and philosophical institute (1880) and historical and philosophical faculty of St. Petersburg University. He studied philosophy and Slavic philology with M. I. Vladislavlev and V. S. Solovyev, with whom he later became friendly and creative relations.<sup>1</sup> He started to write poems in his adolescence but his first published work of poems was published in the Aksakov's newspaper “Russia” with the help of Solovyev. The Poems were dedicated to the 100-th anniversary of V. A. Zukovsky. At the end of his life the prince recalled that Solovyev tried to promote his poems at the university and approved of his work.<sup>2</sup> In 1884 Esper

Esperovitch got the degree of PHD having written his graduation work about the freedom of will, as well as he got a silver medal.

Soon after the University Graduation Esper Esperovitch enters the “Department of Spiritual Affairs of the foreign confessions” by the assistance of his university acquaintance – Count A. F. Geiden (1859-1919). At work the prince mainly arranged diplomacy meanings of the representatives of the Eastern Countries with the High post Russian officials and the Russian Emperor himself. According to the task of Russian Ministry of Home Affairs the Prince was travelling around Russian region, populated with the Buddhists. At the end of 1880 Ukhtomsky committed several trips to the Asian regions of Russia, as well as to China and Mongolia.<sup>3</sup> While traveling he visited 19 datsans, talked to the monks and studied Buryat's archives. In the Monastery on the Gusinoe Lake, he talked to the highest hierarch of the Buddhists of Russia, Bandido-Hambo-Lama. Then, at his own risk, he set off to Urga and Beijing (Pekin) in order to meet the senior Lama Priests. Esper also met two local Governor-Generals, and the archbishop Benjamin, who were not very happy to meet the tiresome official. His trips resulted in the report to his authorities, where he roughly disapproved of the process of “the russification” of Buryats, and where he revealed the reasons of the Lamaism rebirth among the Buryat people. [5]

That business trip, as well as the report published, caused much disapproves of the Irkutsk Governor-Generals and archbishop Benjamin [6]. Nevertheless, the Buryats People accepted Ukhtomsky as their patron. Vambotsebenov, the Buryat, who was acquaintance of Ukhtomsky, wrote to him (12 July, 1893 y.), that the Buryat people feel really protected care safe under his humane patronage, feel “as baby birds under wings of svoky mother”.<sup>4</sup> As it was written in the report, Ukhtomsky supported the policy of Rural regional “russification”, but he was against forceful measures, such as forceful Christianization. But he was for the dialogue, peaceful integration into another culture, he was for realization of responsibility for the minor peoples, who are accounting on the moral authority of civilization. Since Ukhtomsky regarded Transbaikalia as the “Key to the “Heart of Asia”, and he regarded Buddhist peoples of Russian Empire as important instrument for the expansion of Russian impact in Internal Asia, - he was convinced that Russian State officials were wrong to have tried to “russificate” Buryats-Buddhists forcefully [7].

## 2.3. *Interest in the East and Buddhism*

Yet in his student's years he started to get seriously interested in Buddhism and the Orient. His bibliography of works on history, religion, culture and arts of the peoples of

1 The prince E. E. Ukhtomsky had on Vasilyevsky Island a small student's apartment. Here companions-students gathered, there came also Solovyev. Except tea and cookies, nothing as regards an entertainment was. Solovyev remained sometimes after midnight. No more than 15 — 20 people gathered. Except students of the university, there were pages, jurists, lyceum students. A talk on political subjects was not carried on. Solovyev did not develop the philosophical views too, said with one guest, with another about what it is necessary. The prince got acquainted with Solovyev at the count A. F. Geyden at the end of 1880.

2 However, contemporaries it is low estimated quality of verses of E. E.

Ukhtomsky. So, A. N. Apukhtin said that once the prince brought him verses, “in which I made discovery that they with identical success can be read both from above, and from below”. However, in 1902 there was a collection of verses Esper Esperovitch “The past”, and in 1913 the additional press of the new expanded edition was made.

3 RGIA. V. 821. Storage unit. 12. 546. L. 58.

4 IRLI, V. 314, Storage unit. 1, 25, l. 3 (about)-4.

Central and South Asia and the Far East covers nearly all specific literature on these issues, existing at that time.<sup>5</sup> His interest of the East was noticed, and since his occupation in Buddhism he was asked “to get acquainted with the tribes who followed that religion in the region” in practice. In 1886 his direct acquaintance with the Far East began (Transbaikalia, Amur River region, Mongolia and China). [8]

The trips appeared to be quite fruitful. He collected the information of the Buryat's people everyday life, legends explanations about purposes of cult items. E. E. Ukhtomsky paid special attention to the forceful baptizing of the Buryats, Lamaists, and to other cases of violence of the local authorities. All the collected information made 1115 pages in handwriting.<sup>6</sup> In 1886-1890 y. the prince visited the Buddhist Monasteries of the Transbaikalia, travelled around Mongolia from Kyahta to the Great Wall, he visited the Lamaist sanctuaries of Beijing. E. Ukhtomsky's reputation as an expert in oriental art made him an ideal companion for the future Emperor, in the 9-month World travel in 1890. Nickolas and his retinue, visited Egypt, India, China, Japan, some countries of South-Eastern Asia and returned to St Petersburg through Vladivostok, Transbaikalia and Siberia. His work while traveling became an important factor in his career: The Prince got the position of the bed chamber, which was a part of the Committee of the Siberian Rail Road, whose chairman was Nicolas II himself; in 1896 he became the editor-publisher of “The St Petersburg Vedomosti”. While being on his vocation from Ministry of Home Affairs he wrote and published the Journey description on 3 volumes (6 parts) in Leipzig (published by Brockhaus). This book made his name famous all over Russia and put him in the center of public opinion.

### 3. Study of Buddhism

Quite early Ukhtomsky felt deep respect for Buddhism as humane concept which could give in only to Christianity. This powerful learning “not strained by the time or the space, which brings good everywhere, where its believers appear”. [9] Being a poet, Ukhtomsky was attached by the mystical side of Buddhism as well. [10] He wasn't certainly the only representative of Russian Society, enchanted by the esoteric side of Buddhism. The Post Romantic passion for positivism has gone, and its criticism started. A lot of people searched consolation in irrationalism, spiritualism and even occultism. According to N. Berdyaev, at that time St Petersburg was overwhelmed with “spiritual confusion and religious search”. [11]. Suspicious personalities became popular with Court, - like Philippe de Lyon, Grigory Rasputin, Papus (Gérard Anaclet Vincent Encausse) and Pyotr Badmayev also played his part. In this situation Ukhtomsky upholds the important strategic purpose for the Buryat's and their religion. He considers Transbaikalia to be “the key for the Asian Heart, the avant-garde of Russian civilization on the border of “The

Yellow East” [12]. He also considered Buddhist subjects of the tsar to be the important instrument for the expansion of the Russian impact in the Internal Asia. Yet is why, in his opinion, all attempts to assimilate Buddhists are to be stopped [13].

#### 3.1. Newspaper Publisher and Propagandist

On the 15 of august in 1895, in his letter to Nickolas II, Ukhtomsky produced the plan of his own weekly newspaper development. There he underlined that “it will become the conductor of the principal views on the East, that you approve”, but it “won't be different in terms of the national direction and will widely highlight... the cultural life of the West” [14]. From the 1<sup>st</sup> of January 1896 (until 1917), by the approval of the Emperor, The Ministry of the People's Education where the “St Petersburg Vedomosti” belonged, satisfied the request of the Prince about the Newspaper rent. He becomes the Editor and publisher of the “St Petersburg Vedomosti” Newspaper, that had moderate conservative direction.<sup>7</sup> “The Tsar told him that he would read his newspaper everyday” [15]. The new programmer of the newspaper was proclaimed by Ukhtomsky as the following: “Russia, remaining politically significant in Europe, will impact the Near and Far East more than before, where its activities can be more than honorable”. Ukhtomsky noticed, that “St Petersburg Vedomosti” would lead objective polemics with the “progressive-radical” press, as well as he promised not to become traditionally conservative. One of the special concerns of the newspaper would be the defense of rights of national imperial minorities [16]. The Buryats were very grateful to Ukhtomsky for his participation in the reforms and liberal mood of the newspaper. Editor, which lead to some of the warnings and demands to the Ministry of Home Affairs V. K. Plehve. Ukhtomsky used his fame for the propaganda and actualization of his pro-East views. More than 100 years ago he was speaking of the importance of studying the Buryat's culture and the Kalmyk's culture; he also pointed at the close connection of these peoples with the ancient civilizations of the Central Asia.

The Boom of interest to the newspaper, which was widely published, was due to the materials concerning the necessity of strengthening the connection with the East, about the deep internal closeness between Russia and Asia, and These statements caused loud discussion in the press. With Ukhtomsky his newspaper kept being conservative, but now it became the newspaper of Enlightened conservatoires, who thought of the development of the country. Among its authors there were Vasily Rozanov and Vladimir Solovyev.

#### 3.2. Plan for the Popularization of Oriental Studies

Ukhtomsky was writing with pain, that Russian scientists didn't pay attention at the treasures which are right near them (whereas foreigners are more careful and thoughtful in collecting that, than us). The Prince even showed his “Plan of

5 TsGIA, F. 1072, Inventory 2 No. 215, 1, No. 1.

6 TsGIA ф. 821, Inventory. 133, Storage unit. 422.

7 RGIA. Vol. 565. Inventory. 7. Storage unit. 29 341. L. 9.

popularization of historical basics of East studies in the Russian Society" to the Tsar. For he had visited Asian customs museums and he was eager to point and our stagnancy in this area. The impact of the "St Petersburg Vedomosti" editor is even more important because his concern of the East world furtherly be developed into concern of Eurasianism by the emigrants-intellectuals. As the official chronicler of Nicolas II travel, he wrote, the fact of visiting countries of the Eastern culture by the son of the "White Tsar" had gotten deep sense from the truly Russian point of view". [17] A. Blok's reminder of "Yes, we are Scythians! We are Asian!" was not appreciated by many people, because even "Slavophiles" of the mind XIX century underlined the isolation of Russia from the West, but they never consider themselves "Asiatic".<sup>8</sup> But in 1890s years in Russian diplomacy and intellectual life there tended clear turn to the East, which was connected not only with cultural and religious interest, but also with the economical one. When Alexander III took a decision to build the Railroad in order to connect ST Petersburg with the faraway near Pacific Ocean territories," it seemed to them that the future of the Empire is connected with Asia" [18]. The Canadian Schimmelpenninck believes that "Slavophiles" who followed that special branch were called "vostochniki".

#### 4. The Collection of Buddhist Art of E. E. Ukhtomsky

The prince supported his interest for Eastern religion by collecting Mongolian, Chinese and Tibetan Art peace. A. Gryunvedel gives a description of this collection. It numbers more than 3000 exhibits, which were on display in the Imperial Russian History museum in Moscow. Afterwards they were exhibited in the Siberian pavilion at the World's Exhibition in Paris in 1900 y., which brought the Golden Medal. Nowadays it is the maser part of the collection of Eastern Asia Art in the Hermitage, which has not yet been described completely [19; 20]. Gryunvedel noted that Ukhtomsky showed various forms of archeological part interest to Buddhism and its Art. In Iconography and small sculptures, which were hardly available at that time, there was, according to Gryunvedel, "nearly live mythology, with its full worshipping rituals for numerous spirits and deities while those spirits and deities being not just schemes without any myths, like the Chinese, but quite live types of various origin with long historical development, passing along nearly all Asiatic countries, in spite of a certain transcendental feature" [21]. This collection helps the creation of history of Buddhists

Pantheon, history of separate periods of its development, which helps better comparing various forms of development in different countries. It's also important that Ukhtomsky's Collection shows important meaning of Tibetan literature representing unique addition to the Sanskrit one. For without the knowledge of Tibetan Buddhism studying of Chinese religion is impossible. The significance of Ukhtomsky's collection is not only in its variety, but also in amazing collection of various types of idols, which were collected with fine taste and sophistication, so that it can be the bases for the history of Lamas Art. Statues of various deities were made of the best kinds of golden bronze of the best times Manchu Dynasty; there are bright and live types of various Tibetan Schools and the newest Mongolian works as well as silver stamping figures of the modern (XIX c.) Buryat work.

On the other hand, Gryunvedel gave rather a surface description of the collection. Thus, he writes, that the group of images is certainly of the Indian type, reminding South Indian bronzes (Orissa). The second group - is round, squat figures, heavy roofs hanging over them, and so on, in accordance with the certain images of ancient Hindu-Chinese forms. The division and identification of the depicted images is also quite approximate. "The latest images from Beijing, Urga, Gobi have different drawing and absolutely different colors. Mongols like bright loud colors, where as in Beijing's images we see fine drawing technique and plentiful gilding. Old images, especially Tibetan ones, have distinct harmony of tender colors" [22]. Here the description ends up. There are 270 painted images enlisted in the collection. And only some thanks are described in details.

We should note, that the merit of Gryunvedel as a scientist, was his comparative research of the translation of the goods names, written in Sanskrit, Old Mongolian language, Mongolian and Tibetan language. For example, the Indian name: Garuda. Tibetan translation is k'jung. Mongolian: Garudi. Or Indian name: Kalachakra. Tibetan: Dus-kya korlo. Mongolian (with the Mongolian pronunciation of Tibetan): Du-yin-chorus. The researcher also notes what has given new forms gods and lamas in Tibet to the mass of new growths. Here local deities which they attach to the Indian join, goddesses Bkhrikuti and Chunda, the types of the goddess which were earlier had been only Tara allocate in independent group existence. He notices the great scientific significance and unbelievable ability of Buddhism to absorb some alien things into its own system. In Mongolia new forms developed due to spirits of the local "shamans" (wizards). The Chinese types served for these images, together with the Buddhist's attributes and in the appropriate mythological circumstances.

In the collection there is a list of Altar appliances, music instruments – like trumpets, shells, monks' wands, military knives, sacrificial spoons, vessels, worshipping mills, bells, altar decoration, beads, sacrificial vessels, more than 30 very large prints from the wooden boards (Cliché), which were illustrating legends of Buddha. 92 drawings and 25 photographs of Buddha and his incarnations presented. There is a fabulous edition Vinay from Ganchjuria (Tibetan).

8 A. Blok's "Scythians" impudent response to the German idea of Russians as Asian barbarians. But it was at the same time both the appeal, and prevention to Europe: in the poem Blok urges the West to host Bolshevist revolution: "Come to us! For horrors of war come to peaceful embraces!" Persistence of Europeans on the rejection of the Soviet Russia will only draw upon themselves immemorial hostility. "We have nothing to lose" — Blok reminds the leading western powers. "Centuries, centuries — you will be damned by sick late posterity!" Russia will not protect the civilized West from the barbaric East any more. Moreover: "We will turn back to you the Asian ugly face!".

Unfortunately, it is the only description of the collection, which is represented in the Hermitage, not considering G. A. Leonov's article [23] and works J. I. Elihina's.

## 5. The Role in Social Thought of Russia

Works by Ukhtomsky published, as well as his collection, attracted attention of the Oriental Study circles, of St. Petersburg. As a result, he was elected the member of the Russian Geographical Society; and the Ministry of Foreign Affairs started addressing him as a consultant on the issues connected with the Eastern Asia.

While preparing for his book was dedicated to the Hein of the throw's journey Nicolas Aleksandrovich to the East, E. Ukhtomsky wrote an essay, where he was describing Lama's cults, and explaining their basic concepts ("Theoretical side of Lama issue"). The Prince even should his "plan of popularization of the historical issue of Oriental Studies in the Oriental Studies in the Russian Society" to the Tsar, for he was in the Asian museums and was eager to point to our stagnancy in this field.<sup>9</sup> He notices of this ignorance in his works many times. Van Schimmelpenninck noted the significant part of the prince as the supporter of closer connections with the East, he was arguing quite "objectively" with the "progressive-radical" press in the "SPb Vedomosti" connecting the defense of civil rights for the national minorities living in the Empire as well as he proclaimed the turn of Russia towards the East [24]. Within the 1<sup>st</sup> decade of his editorial the newspaper gained the reputation of the most authorized edition on the Asia issues. "The SPb Vedomosti" became the most important publishing organ under his supervision, it was directed towards the Vitter's policy of Russian liberal bureaucracy. Here, in 1890 years and the beginning of the XX century friends of Solovyev were published – D. N. Certeliev and S. N. Trubetzkoi. During the lecture tour around the USA in 1903-1904 years – A. A. Stolypin was the chief-editor "The SPb Vedomosti". In the Ukhtomsky's newspaper – Vl. Solovyev wrote his article-programmer (in 1896, 18 November) "The World of the East and the West", where he distinctly defined his "liberal-imperial" views of these times [25]. After Solovyev's death in 1900 Ukhtomsky became one of the leaders of "Solovyev Society", which regularly discussed "hot issues alien beliefs and alien originated people and also the necessity of equality of rights and stopping repressions to the Dukhobrs, and the Molokans, Jews and Armenians [26].

The evaluations of Ukhtomsky works are quite sparse. His part in the international politics is assessed ambiguous. Some blamed him for approving the aggressive policy of Russia, which lead to the victory of Japan in the Russian-Japanese War. They considered him (Ukhtomsky) to have supported A. M. Bezobrazov (1855-1931) acquaintance with the tsar, and to have supported his war leading line, which ended up in the refusal from the spheres of influence: (For Japan- in Korea, for Russia – in Manzhouli), which finally became the reason

for the war [27].

Ukhtomsky's part in the public ideas of Russia is also ambiguous. He belonged to the Slavophile Group, who saw the desirable future for Russia in the support of the East, and it wasn't just the alternative for the Western dominating. Despite Ukhtomsky's reject the allegations in pan-mongolism, the researches call him the first Eurasian and so on [28]. This addressing the East caused rejection of even his teacher Soloviev. For Ukhtomsky, the defender of the rights of the Buryats People, the most important task for Russia seemed to be to prevent the Eastern world from the attacks of colonial countries and to become the guarantee and defender of its interests. Unlike Soloviev, Ukhtomsky gave negative assessment to Russia's participation in the punitive action of the eight powerful states in 1900 against the boxing uprising in China. In the "Three Conversations" Soloviev disapproved of pan-mongolism as well as of slavofilism, noting that their representatives proclaim "Greek-Slavic originality" and also "certain "Chinism" Buddhism, Tibetism and some various Indian-Mongol Asiatic snuff" [29]. Here one can see his criticism of Ukhtomsky's enthusiasm for Eastern Culture and Religion.

## 6. Conclusion

Ukhtomsky's views are crossing the edge of two traditions of social thought – which was the defense of the idea of originality of the Russian Way of development, coming from the Slavophiles, and the idea of the Eastern nature of Russian people, their culture and statehood, which was manifested by various thinkers. As a result, new views came at the end of the XIX century to change the previous argues of "westerners and "Slavophiles" about the purpose of Russia and its historical way. Unlike those who associated Russia with the West or interested on the necessity of the Slave Heritage Renaissance, - "vostochnichestvo" emphasized the Asian roots of Russia and proclaimed expansion of Russia to the East. It is quite possible that forming out such a life position happened due to the impact of the closer look on the historical example of quick invasion of supporters in Asia by Buddhism through exceptionally peaceful way on the account of the authority of the religion itself.

The important difference of "vostochnichestvo" (eastern direction trend) from the European view on the Asian States and colonial policies – were the respect and tolerance forwards the East. As well as proclaiming exceptionally peaceful ways of establishing influence over it. The ideology of "vostochnichestvo", which was actively propagandized by the prince through mass media and via the tsar himself, played its part in the formulation of the autocrat's views, views of his community, and as well, in the turn of Russia to the Far East. The views of Ukhtomsky made their impact on the "turn" of Russian Social thought to the East, which was expressed in the refuse from Eurocentrism, which logically ended up in the appearance of Eurasianism [30-33].

<sup>9</sup> TsGIA, T. 1072, Inventory. 2, No. 6, l. 7.

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