

Société des études mongoles et sibériennes (SEMS)

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Centre d'études mongoles et sibériennes

54 boulevard Raspail

75006 Paris



Lettre d'information des études mongoles et sibériennes n°41

30 septembre 2022

Colloques et journées d'étude

5 octobre 2022 : Kristina Jonutyte et Valeria Gazizova au GSRL

Nous aurons le plaisir d'accueillir

Kristina Jonutyte (Institute of Asian and Transcultural Studies, Vilnius University) sur le thème « Taming the City: Unfinished Religious Expansion in Post-Soviet Buryatia », et

Valeriya Gazizova (South Asia Institute, Heidelberg University et GSRL) sur le thème « Female (under)ground: transformation of religious roles and practices of Kalmyk women since late socialism to the present »

le **mercredi 5 octobre 2022 de 14-17h**

Discutants : **Jeanna Kormina** (EPHE, GSRL) et **Sergei Shtyrkov** (EPHE, GSRL)

Lieu : Bâtiment de recherche nord, salle 5.067, Campus Condorcet - 14 cour des Humanités, 93322 Aubervilliers (Métro Front Populaire (Ligne 12) ; RER B La Plaine – Stade de France) et en ligne : <https://meet.goto.com/930844109>.

Résumés

Kristina Jonutyte : « Taming the City: Unfinished Religious Expansion in Post-Soviet Buryatia »

The paper explores Buddhism and urbanisation in post-Soviet Buryatia (Russian Federation). While postsocialist religious revivals have often been discussed by scholars as questions of temporality, this paper suggests that they might also be seen as spatial reconfigurations. Seen in this way, a Buryat Buddhist religious revival might be perceived as an unfinished religious expansion, absorbing new spaces and appropriating them along the way. In this light, and to local Buddhists, the city is a new territory that is subject to a continuing religious intervention, making it less hostile and more manageable in the new – and difficult – urban condition. This religious intervention, referred to here as 'taming the city', is discussed in the paper through a number of spatial conduits: punctuating, radiating, and covering. These spatial aspects are entwined with social ones amidst ongoing religious change, as shifting religious topography interplays with transforming social, economic and political conditions.

Valeriya Gazizova : « Female (under)ground: transformation of religious roles and practices of Kalmyk women since late socialism to the present »

The talk will demonstrate forms of religious innovation involving changed gender roles that can be paradoxically initiated by a totalitarian state suppression of traditional ecclesiastical structures on the example of the Buddhist society of Kalmykia.

The institutes that preserve and propagate Buddhist knowledge among the Kalmyks, and other Mongols, have been historically a male prerogative, and unlike Tibet and the Himalayas, no nunneries ever existed in Kalmykia. The exclusion of women largely extended beyond the Buddhist establishment into popular worship and folk healing. In the talk, I shall follow the development of categories of ritual specialists from the late 1950s to the present where women not only outnumber men, but also play leading roles. To what extent have these female practitioners – during socialism and after – been custodians of the Kalmyk religio-cultural continuity? Or have they, on the contrary, become

initiators of de-canonization and reformers of traditional cosmology? Of particular importance are scriptural and ritual healing practices centred on revelations and involving secret incomprehensible codes, which seem to be part of a much larger pattern on the present-day religious scene in Inner Asia.

20-21 octobre 2022 : colloque international “Mongolian Buddhism: animals, plants and bioethics”

International conference “Mongolian Buddhism: animals, plants and bioethics” on 20–21 October, 2022 at Eötvös Loránd university (ELTE), Budapest, Hungary.

This year we celebrate the 120th anniversary of **Louis Ligeti**’s birth (Ligeti Lajos, 1902–1987) and the 90th anniversary of introducing Mongolian studies to the curriculum of Eötvös Loránd University. Various events commemorate these milestones of Mongolian Studies in Hungary, including special exhibitions and scientific forums.

We wish to contribute to these events by organizing the **Fourth International Conference on Aspects of Mongolian Buddhism on 20–21 October, 2022**.

The conference is organized by different institutes of Eötvös Loránd University (Department of Mongolian and Inner Asian Studies, Research Centre for Mongolian Studies, Budapest Center of Buddhist Studies) in cooperation with the Oriental Collection of the Library and Information Center of the Hungarian Academy of Sciences, the Ferenc Hopp Museum of Asiatic Arts, the Dharma Gate Buddhist Church, the Embassy of Mongolia in Budapest, Hungary, and Gandantegchenling Monastery, the Centre of Mongolian Buddhists. Following the success of the conferences “Mongolian Buddhism: Past, Present and Future” in 2015, “Mongolian Buddhism in Practice” in 2017, and “Mongolian Buddhism: Tradition and Innovation” in 2019, the fourth international conference is for scholars and monks to present their work on different aspects of Mongolian Buddhism within the theme of “Animals, Plants and Bioethics” noting that monasteries, monks, and devotees have always had a close connection with the environment. The topic also connects to the ongoing project of the Department of Mongolian and Inner Asian Studies entitled “the interaction between CULTURA and NATURA in the Mongolian religious context”.

Presentations can cover any aspect of Mongolian Buddhism, including monasticism, vernacular religious practices, education, rituals, art, textology, folklore, and any other fields related to Mongolian Buddhism’s historical and contemporary approach to nature. The conference will focus on the Buddhism of Mongols living in the present area of Mongolia and the beliefs and practices of Mongols living in China, Russia, or other places in the diaspora. The distinctiveness of Mongolian Buddhist tradition to nature and bioethics will be revealed through the presentations. The scientific papers will be published in book format. We are planning a volume with only English articles this time.

The organizers will provide refreshments during the conference. Travelling and accommodation should be organized individually. If you need assistance regarding accommodation possibilities, please indicate it to the organizers. The main languages of the workshop are English, Mongolian and Russian.

A visit to the Oriental Collection of the Library and Information Centre of the Hungarian Academy of Sciences and a guided tour of the exhibition “Yurts and Monasteries. Mongolian Treasures at the Ferenc Hopp Museum of Asiatic Arts” will take place on 19 October, 2022.

Please register by 15 June, 2022 sending your name, affiliation, title and an abstract in 150 words to mongol@btk.elte.hu. If you need an invitation letter for the visa, please let us know.

We are looking forward to seeing you in Budapest at Eötvös Loránd University.

On behalf of the organizing committee:

Ágnes Birtalan, head of the department and the research centre

22 octobre 2022 : Annual Meeting of the Mongolia Society 2022

The 2022 Annual Meeting and Panels of The Mongolia Society will be held on **Saturday, October 22, 2022** at Indiana University, Bloomington, Indiana. The Society is meeting in conjunction with CESS (Central Eurasian Studies Society), which meets October 20-23, 2022. Further information on the Society's Annual Meeting and Panels will be available at a later date.

ATTENDANCE DONATION for the 2022 Mongolia Society Annual Meeting and Panels will be \$15 for Mongolia Society Members, \$25 for Non-Members and \$10 for students with ID. You may pay your donation (via Paypal or Stripe) by going to our website's home page (www.mongoliasociety.org) and clicking the 'Donation' button the right hand side, at the top of the page. When prompted to 'add additional information,' please add 'Annual Meeting.' Or, you may contact Susie Drost. The Attendance Donation fee must be paid by October 20, 2022. You will be sent a receipt for your donation that you can use as your entry pass to these events.

*The Society is offering a special discounted membership rate when new members join and pay the Annual Meeting Attendance Donation at the same time. It will cost only \$40 for new U.S. members, \$50 for Foreign members, to both join the Society and attend the Annual Meeting and Panels.

https://www.facebook.com/groups/2376297686030727/permalink/3110131325980689/?utm_source=getResponse&utm_medium=email&utm_campaign=acms_enewsletter&utm_content=Correction%3A%20This%20Month%20in%20Mongolian%20Studies%20-%20May%202022

P.S. The Central Eurasian Studies Society and the Mongolia Society are organizing events dedicated to the memory of the life and academic work **Dr. György Kara** for the 2022 joint annual Central Eurasian Studies Society - Mongolia Society conference, to be held on the weekend of October 20-23 at Indiana University, Bloomington. Students, colleagues, and others who have benefitted from his works are invited to submit panels to commemorate the occasion.

Dr. György Kara passed away on Saturday, April 16, 2022. Many of Dr. Kara's former students and colleagues have reached out asking about memorial plans. There will be a memorial event on October 21st during the annual Central Eurasian Studies and Mongolia Society conference. In addition, we are asking his former students and colleagues to organize panels, if possible, to celebrate the scholarly legacy that Dr. Kara had on our field, for inclusion in the conferences that weekend.



English below

Journée d'étude

Regards croisés sur les productions de missionnaires chrétiens en terres lointaines : entre stratégies et altérités

3 Novembre 2022, Campus Condorcet, Aubervilliers

Cette journée d'étude vise à réunir les chercheurs et chercheuses de tout horizon travaillant sur les productions des missionnaires chrétiens forgées entre 1830 et 1970 dans les contextes coloniaux et post-coloniaux. Dans une approche d'anthropologie historique, nous souhaitons porter une attention particulière aux sources produites par les missionnaires (lettres, rapports, annales, documents iconographiques, photographies, écrits destinés à être publiés, témoignages oraux etc.) en les approchant comme des données empiriques, porteuses à la fois d'un discours émiqque et de contextes intellectuels historiques. Les années 1830, avec la relance des missions tant catholiques (sous l'élan du Pape Grégoire XVI) que protestantes (avec l'essor de l'Empire britannique), donnent à réfléchir sur les nouvelles impulsions religieuses et sur la transformation du regard porté sur l'altérité en terres lointaines. Ce renouvellement, se prolongeant jusque dans la seconde moitié du XX^e siècle, illustre des formes de ruptures et de continuités relatives aux enjeux de contacts interculturels dans ces contextes politiques, sociaux, et religieux. Alors que les processus décoloniaux s'amorcent dans les années 1950/1960, on assiste en outre à la manifestation des appropriations autochtones des messages chrétiens dans l'émergence de nouvelles formes de religiosité. Ce cadre chronologique permettra ainsi d'embrasser l'élan des missions d'évangélisation chrétienne propre au XIX^e siècle, mais aussi leurs prolongements œcuméniques et post-coloniaux, dont la revalorisation des cultures autochtones qui se donne à voir sur la scène publique dans la seconde moitié du XX^e siècle.

En favorisant la comparaison entre les différentes aires géographiques et dénominationnelles, cette journée d'étude ambitionne de poser un regard nouveau sur les productions missionnaires mettant en scène l'altérité et les stratégies mises en œuvre pour l'évangélisation des populations locales. Ces productions seront pensées (et analysées) comme des objets ethnographiques à part entière. Plusieurs études ont été consacrées à la figure du « missionnaire-ethnographe », à l'ethnographie en situations missionnaires ou encore à l'intime proximité entre l'anthropologie et la missiologie dans leurs constructions disciplinaires (p. ex. Servais et Spijker 2004 ; Laugrand et Servais 2012 ; Ciarcia et Mary 2019). Mais cette journée souhaite porter une attention particulière sur les productions de ces hommes et femmes missionnaires pour ce qu'elles disent de leurs perceptions des mondes autochtones et de quelles façons ces regards portés sur l'altérité influent, plus ou moins implicitement, sur les stratégies d'évangélisation.

Tout en replaçant ces productions dans leurs contextes intellectuels propres, la notion « d'ethnologue de circonstance », empruntée à J. Michaud (2007), permet de montrer comment les missionnaires catholiques se prêtent à l'exercice de l'observation participante et parviennent à saisir les spécificités religieuses et sociales des populations locales. Leurs lettres deviennent des espaces d'expression et d'existence d'une perception du monde d'ailleurs, qui prend une dimension stratégique dans le cadre de l'évangélisation des populations « sauvages ». Ces populations sont, dans les récits missionnaires, des figures rhétoriques justifiant l'entreprise d'évangélisation et mettant en lumière la pluralité des stratégies mises en œuvre. Mais l'expérience des missionnaires catholiques n'est en rien anecdotique, comme le montre le nombre de travaux anthropologiques sur le rôle des missionnaires chrétiens (orthodoxes, protestants et catholiques) dans la connaissance des populations autochtones dans le monde. En Sibérie, à l'image du père Irinarkh Chemanovski de la mission d'Obdorsk (Sibérie occidentale) en 1903, les prêtres orthodoxes partent à la rencontre de populations aux pratiques rituelles variées. En Mandchourie, les longues descriptions de plusieurs pages de séances chamaniques suivies d'informations précises sur les modes de vie des habitants toungouses de cette région, fournies par les pères catholiques, fourmillent de détails ethnographiques qui montrent bien que les pères étudient ces populations : ils observent et notent rigoureusement à la manière des ethnographes de la même époque. Cette proximité méthodologique entre les missionnaires et les ethnographes est particulièrement visible sur d'autres terrains : Maurice Leenhardt, missionnaire de la Société des missions Évangéliques de Paris en Nouvelle-Calédonie, succède en 1942 à Marcel Mauss à l'EPHE à la chaire des « Religions des peuples non civilisés » ; Émile Petitot, oblat de Marie Immaculée, personnage complexe et controversé, missionnaire auprès des populations Dénésulines et Inuit du Canada, « s'ensauvageant » auprès d'eux dans les Territoires du Nord-Ouest, écrit de nombreux dictionnaires et plusieurs monographies dans lesquelles il retranscrit, entre autres, de nombreux mythes autochtones (Déléage 2017) ; Paul Vial, prêtre envoyé par les Missions Étrangères de Paris dans le Sud-Ouest de la Chine, s'attache aux populations autochtones dans un certain idéal romantique, adapte ses stratégies de mission aux coutumes locales et de ce fait, les observe, les note et les transmet (Nénot 2010). Les exemples ne manquent pas.

L'enjeu de cette « ethnographie missionnaire coloniale » (Michaud 2007, 6) permet de comprendre l'application pragmatique des connaissances recueillies sur le terrain en vue de la conversion des populations. Selon les époques et les lieux, les missions ont avant tout été influencées par la perception du missionnaire du système de pensée autochtone. Selon les missionnaires, les populations locales sont classées sur une échelle qui oscille entre le « bon » et le « mauvais » Sauvage, dont la place sur cette graduation dépend généralement de sa réaction (ou soumission) aux idées du missionnaire. Cette position et cette perception de l'Autre peuvent évoluer dans une temporalité plus ou moins conséquente, à l'échelle d'une vie de missionnaire ou bien d'une tradition missionnaire au sein d'un même territoire. À partir de cas d'études des récits et d'objets produits par les missionnaires, ce questionnement souhaite ouvrir autant que possible le champ de la comparaison à divers contextes géographiques (Amériques, Afrique, Asie, Océanie) et dénominatifs (Catholicismes, Protestantismes et Orthodoxies). Par cette mise en comparaison d'aires culturelles et religieuses, il s'agira d'établir les convergences et les points communs pour tenter de comprendre les mécanismes qui sous-tendent les perceptions missionnaires des populations autochtones, et au travers celles-ci, les diverses stratégies employées dans les missions.

Informations pratiques

La journée d'étude se déroulera le 3 novembre 2022, au Campus Condorcet, de préférence en format hybride.

Cette journée est organisée avec le soutien du GSRL, de l'IRFA et de la SEMS.

Comité scientifique

Anne Dalles Maréchal, Docteure associée au GSRL

Marion Robinaud, Chercheure post-doctorante, membre associée au LabEx HASTEC

Indications bibliographiques

Ciarcia, Gaetano, et André Mary, éd. 2019. « Ethnologie en situation missionnaire » *Les Carnets de Bérose* 12. Paris : Bérose. En ligne <https://www.berose.fr/article1810.html>.

Déléage, Pierre. 2017. *La folie arctique*. Bruxelles : Zones sensibles.

Ji, Li, 2022. *Missions Étrangères de Paris (MEP) and China from the Seventeenth Century to the Present*, Leiden et Boston: Brill, Studies in the History of Christianity in East Asia 6.

Laugrand, Frédéric, et Olivier Servais, éd. 2012. *Du missionnaire à l'anthropologue : enquête sur une longue tradition en compagnie de Mike Singleton*. Paris : Karthala.

Michaud, Jean, 2007. « *Incidental Ethnographers* » : *French Catholic Missions on the Tonkin-Yunnan Frontier, 1880-1930*. Leiden et Boston: Brill, Studies in Christian Mission 33

Névot, Aurélie. 2010. « Paul Vial (1855-1917) - les "Père des Esprits". L'inculturation d'un prêtre catholique en Chine. » In P. Servais (ed.) *Christianisme et Orient, XVIIe-XXIe siècles*, Louvain-La-Neuve : Bruylant-Academia, pp. 153-75.

Servais, Olivier, et Gérard Van't Spijker, éd. 2004. *Anthropologie et missiologie : XIXe-XXe siècles : entre connivence et rivalité*. Paris : Karthala.

Van der Geest, Sjaak. 1990 « Anthropologists and Missionaries: Brothers Under the Skin », *Man*, Vol. 25, No. 4, pp. 588-601

Workshop

Christian missionary productions in distant territories: a comparative approach on strategies and alterity

November 3, 2022, Condorcet Campus (Aubervilliers)

This workshop aims at bringing together researchers from all disciplines working on Christian missionary productions elaborated between 1830 and 1970 in colonial and post-colonial contexts. Within an anthropological and historical approach, we want to pay particular attention to the sources produced by missionaries (letters, reports, annals, iconographic documents, photography, writings destined to publication, oral accounts, etc...) by analyzing them as empirical data carrying both an emic discourse and historical and intellectual contexts. With the relaunch of Catholic (under the impulse of the Pope Gregory XVI) and Protestant (with the rise of the British Empire) missions, the 1830s shed light on new religious impulsions and on the transformation of the way

alterity was perceived in faraway territories. This renewal, which extends into the second half of the 20th century, illustrates different forms of continuity and disruption in relation to the stakes arising from cross-cultural contacts in these religious, social and political contexts. As the decolonizing processes began in the 1950s and 1960s, Indigenous appropriations of the Christian messages emerged with new forms of religiosity. This timeline will allow researchers to embrace the 19th century momentum in Christian missions, but also their ecumenical and post-colonial continuation, including the revalorization of Indigenous cultures in the public sphere since the second half of the 19th century.

By favoring a comparison between different geographical and denominational areas, this workshop aims at shedding a new light on missionary productions which portray alterity and the strategies used for the evangelization of local populations. These productions will be approached (and analyzed) as ethnographical objects. Several studies have been dedicated to the « missionary as ethnographer », to ethnography in missionary contexts, or to the close proximity between anthropology and missiology in their respective disciplinary constructs (e.g. Servais et Spijker 2004 ; Laugrand et Servais 2012 ; Ciarcia et Mary 2019). However, this workshop will focus on the productions made by missionaries for what they tell us of their perceptions of the Indigenous worlds, and how these perceptions of the Other influence mission strategies more or less implicitly.

While placing these sources within their own intellectual contexts, the notion of « incidental ethnographer », used by J. Michaud (2007), allows us to wonder how Catholic missionaries resort to participant observation and manage to seize the religious and social specificities of local populations. Their letters become spaces for the expression and for the existence of a vision of a dual world, which takes a strategic dimension for the evangelization of the « Savages ». In these discourses, these populations are rhetorical figures which justify the missionary endeavor and highlight the plurality of the missionary strategies. But the experience of the Catholic missionaries are in no way anecdotal, as can be seen in the numerous anthropological studies on the role of Christian (Orthodox, Protestant and Catholic) missionaries in the knowledge production on Indigenous populations in the world. In Siberia, like father Irinakh Chemanovski from the Obdorsk mission (Western Siberia) in 1903, the Orthodox priests met with populations with varying complex ritual practices. In Manchuria, the descriptions, several pages long, of shamanist rituals, followed by precise information on the way of life of the Tungus populations of the region, made by Catholic priests, are filled with ethnographic details which show that the priests studied these populations: they meticulously observed and noted everything down as did the ethnographer at the time. This methodological proximity between missionaries and ethnographers is particularly perceptible in other contexts : in 1942, Maurice Leenhardt, missionary from the Society of Evangelical Missions of Paris in New Caledonia, succeeded Marcel Mauss in the EPHE for the chair of « religions of non-civilized peoples » ; Émile Petitot, Oblate of Mary Immaculate, a complex and controversial character, missionary among the Denesulines and Inuit of Canada, becoming « a savage » himself among them in the North-West territories, produced numerous dictionaries and several monographies in which he recorded, among other things, local myths (Déléage 2017) ; Paul Vial, a priest sent by the Paris Foreign Missions in the South West of China, connected with the Indigenous populations in an romantic ideal, adapted his mission strategies to the local customs and in doing so, observed, recorded and transmitted them (Nénot 2010). Examples are plentiful.

The stake of this “colonial missionary ethnography” (Michaud 2007, 6) enables us to understand the pragmatic application of the knowledge collected *in situ* to convert local populations. According to the times and places, missions have above all been influenced by the way missionaries understood the Indigenous thought system. Depending on the missionary, local populations were ranked on a scale between the « noble » and the « ignoble Savage », and their place generally depended on their reaction (or submission) to the missionary’s ideas. This position and perception of the Other may vary in more or less extended time frames, from the span of the life of an individual missionary to a whole missionary tradition within one territory. From case studies of narratives and objects produced by the missionaries, this line of questioning invites the comparison between various geographical (Americas, Africa, Asia and Oceania) and denominational (Catholicisms, Protestantisms and Orthodoxies) contexts. By comparing cultural and religious areas, the aim is to establish similes and contrasts to try to understand the underlying mechanisms in the missionary perceptions of Indigenous populations, and through them, the diverse strategies employed in missions.

Information

The workshop will take place on November 3, on the Condorcet Campus (Aubervilliers) and online.

This workshop is organized with the support of the Group Societies Religions and Laicities, the Research Institute France-Asia and the Societies for Mongolian and Siberian Studies.

Organisation

Anne Dalles Maréchal, Associate doctor at the GRSL (Paris).

Marion Robinaud, Post-doctoral researcher, Associate member at the LabEx HASTEC (Paris).

Short bibliography

Ciarcia, Gaetano, et André Mary, éd. 2019. « Ethnologie en situation missionnaire », *Les Carnets de Bérose* 12. Paris : Bérose. En ligne <https://www.berose.fr/article1810.html>.

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Laugrand, Frédéric, et Olivier Servais, éd. 2012. *Du missionnaire à l’anthropologue : enquête sur une longue tradition en compagnie de Mike Singleton*. Paris : Karthala.

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Van der Geest, Sjaak. 1990 « Anthropologists and Missionaries: Brothers Under the Skin”, *Man*, Vol. 25, No. 4, pp. 588-601.

Séminaires

Séminaire des études mongoles et sibériennes-GSRL

Le séminaire aura lieu **de 14-16h** en salle 5.067, Bâtiment de recherche nord, Campus Condorcet - 14 cour des Humanités, 93322 Aubervilliers cedex. Il sera également possible d'y accéder en ligne sur inscription.

Contacts : Isabelle Charleux (isacharleux@orange.fr), Grégory Delaplace (gregory.delaplace@ephe.psl.eu), Virginie Vaté (virginie.vate@netcourrier.com).

Mercredi 11 janvier : Claire Alix (U. Paris 1 Panthéon-Sorbonne, ArchAm) : « A l'origine des Inuit - Mille ans d'archéologie au cap Espenberg ». Visionnage du film de Sarah Betcher *A Thousand Years Unfolding - Archaeology at the Cape* (Farther North Film) et discussion avec C. Alix du projet archéologique du Cap Espenberg.

Mercredi 25 janvier : Dmitriy Oparin (U. Bordeaux/U. Bordeaux-Montaigne, Passages) & Virginie Vaté (CNRS, GSRL) : Présentation du numéro 45 (1-2) de la revue *Etudes Inuit Studies* intitulé *Tchoukotka : Comprendre le passé, les pratiques contemporaines et les perceptions du présent*

Mercredi 8 mars : Olga Belichenko (MNHN, Paris / Université Ca' Foscari de Venise) : « "Which berries do I collect? All the edible ones!": image of edible and medicinal wild resources. Insights from Seto, Karelians (NW Russia), Chukchi and Naukan Yupik (Far East)»

Mercredi 10 mai : Simon Berger (EHES) : « Le système militaro-administratif de l'Empire mongol »

Autres dates : Mercredi 22 mars ; Mercredi 5 avril ; Mercredi 19 avril ; Mercredi 24 mai

Podcasts

ACMS Youtube channel

March VSS guest **Dr. Paul Shore** presented on The report of a Silesian Jesuit's sojourn among the Kalmyks in 1700. Jan Milan a Silesian missionary traveled to Kalmykia and lived among them. There he recorded Kalmyk culture and religion. Jan Milan also took careful note of the Kalmyk alphabet.

https://www.youtube.com/watch?v=G_rtx9JieVw&ab_channel=ACMSMongolia

April VSS guest **Dr. Hurcbaatar Solonggod** presented on the Brahmi Script. Nicknamed the HT Script, it refers to the earliest known form of Mongolian writing ever found. It was discovered at Huis Tolgoi. The writing was in Brahmi script and dates back to the times of the Turkic Empire pushing back the emergence of Mongolian literacy by nearly 600 years. The video was edited and uploaded to our YouTube. English subtitles for the video are in progress.

<https://www.youtube.com/watch?v=pEJeMcyGzkQ&>

Language Workshops at the Mongolia Cluster



A Mongol prince studying the Koran.

Illustration of Rashid-ad-Din's Gami' at-tawarikh, Tabriz (?), 1st quarter of 14th century. Staatsbibliothek Berlin, Orientabteilung, Diez A fol. 70.

Winter 2022 – Now Enrolling!

October 2022 - January 2023:

- **Introduction to Classical Mongolian:** Tuesdays 12.00-13.30 (CET)
by Ákos Bertalan Apatóczy (Károli Gáspár University of the Reformed Church in Hungary, Budapest)
Fee: 50 Euro
- **Classical Mongolian - Advanced Reading Group:** Fridays 14.30-16.00 (CET)
by Dr. Jargal BADAGAROV (Heidelberg University)
Fee: 50 Euro

The workshops will be held online.

For information please contact mongoliacm64@univie.ac.at

Enrolling is possible until **23th September 2022** at karin.jirik@univie.ac.at

Organiser: Dr. Francesca Fiaschetti | Department of History and Institute of Austrian Historical Research, University of Vienna

Information about the Mongolia Cluster: <https://mongoliacm64.univie.ac.at/>



Appels à communication

The Mobility of Nomadic and Sedentary Peoples on the Margins of China

The Mobility of Nomadic and Sedentary Peoples on the Margins of China: Anthropological and Historical Perspectives

International workshop in Paris, France 12–13 October 2023

Conveners: Aurore Dumont (CNRS, GSRL) and Alexis Lycas (EPHE, CRCAO)

China's peripheral regions have long been occupied by non-Chinese peoples whose nomadic lifestyle was characterized by mobility, apparently opposed to that of sedentary Chinese farmers on the northern plains. Recent research has demonstrated that opposing mobile nomads to fixed sedentary people is not always accurate: archaeological finds have revealed sedentary practices among the Xiongnu, long perceived as pure nomads. In the same way, anthropology has shown that some pastoral populations (Tibetans, Mongols, Evenkis), sedentarized by Chinese political projects of modernization, remain very mobile today, despite various forced settlements in dedicated administrative entities.

The aim of this international workshop is to understand how nomadic and sedentary populations are involved together in different types of mobility, thus moving beyond the traditional dichotomy between sedentary/fixed Han Chinese and mobile minority peoples. In combining anthropological and historical approaches, this workshop will probe the evolution, influence, and tensions these various forms of mobility have on Chinese and non-Chinese populations spread across the margins of the Sinitic ecumene. It will furthermore challenge convergent or divergent practices of mobility in imperial and contemporary times by reflecting on the shared insights on mobilities and what these entail in terms of circulation, exchanges, and borrowings. Proposals are expected to deal with the following themes:

- Economic mobility: how can mobility be constrained by economic imperatives? How do nomads and sedentary people move goods and people?
- Political mobility: what impact has mobility had on the relationship that nomads and sedentary people have with power in imperial, colonial, and post-colonial situations?
- Cultural and religious mobility: to what extent is mobility necessary and manifested in the conduct of cultural events or religious celebrations?

Applications should include a paper abstract (ca. 500 words) and a biographical note (ca. 100 words). They should be submitted to the conveners (auroredumont@gmail.com and alexis.lycas@ephe.psl.eu) by 24 September 2022. Successful applicants will be notified at the beginning of October 2022. As we intend to publish the outcome of the workshop as a special issue in 2024, papers will be circulated among participants prior to the workshop.

The working language will be English. The workshop is mainly funded by the Marie Skłodowska-Curie action n° 893394. It will be held on 12-13 October 2023 at the Sorbonne in Paris. Travel expenses (flights or train), housing (two nights), and meals (lunches and dinner) will be covered by the organizers.

Chinggisid Ripples: Networks and Entanglements and the Mongol Impact

Call for Papers: IMC Leeds, 3-6 July 2023

Chinggisid Ripples: Networks and Entanglements and the Mongol Impact

Organisers:

Dr Geoff Humble (University of Leeds)

Dr Márton Vér (Georg-August-Universität Göttingen)

The Mongol imperial project has recently received a relatively sympathetic characterisation, reflecting an optimistic view of proto-globalising linkages and cultures in contact. This may obscure the extractive lineage-based aristocratic frameworks of Chinggisid rule, and the massive disruption of such large-scale warfare. It nonetheless remains clear that the impact of the 'Mongol moment' was felt right across and well beyond the territories held by the Great Khans.

These sessions will draw out the broad range of new lineages and linkages disrupted by or emerging from the convulsions of the thirteenth and fourteenth centuries, aiming to explore the degree to which Chinggisid expansion marked a departure from, or evolution of, previous ways of life across and beyond the conquest space.

We would welcome papers addressing themes such as:

- Lineage construction and recording
- Ranges, limits, stability, and fragility of networks
- Network constraints, rules, and social roles
- Prosopographical techniques and limitations
- Connective infrastructure, such as the jam postal system
- Permissions and paizas
- The Pax Mongolica, intra-ulus conflict
- Entangled and overlapping structures, from the Central Secretariat to the darughachi
- Religious networks; orders, pilgrims, advisers
- Envoys, agents, ortoqs and traders
- Nökör, anda, atabeg and other formalised relationships
- Qatuns, wives and gendered reading
- Böge 'shamans' and ritual status groups
- Material forms (ceramics, textiles)
- Settlement patterns
- Technological spread and change
- Other exciting topics!

Please email humblegeoff@gmail.com with enquiries or proposals. Abstracts should be around 200 words and sent by 15 August 2022.

Coronavirus restrictions permitting, the IMC organisers are planning to host an in-person gathering in Leeds, with virtual involvement possible for those who are unable to attend in person.

<https://www.imc.leeds.ac.uk/imc-2023/>

Benedetta de Bonis : bourse Marie Skłodowska-Curie

Benedetta de Bonis est lauréate d'une bourse Marie Skłodowska-Curie

PROJECT WISE



[EN] Since the Middle Ages, the name of Genghis Khan has been associated in the West with the idea of the Apocalypse. In accordance with this negative representation, the women who contributed to the rise of his empire have long been described as sinister witches and warriors, indistinguishable from the men of their horde. However, studies carried out starting in the last century, thanks to the opening of Mongolia to the West and the rediscovery of new local sources, have led Western scholars to a profound reevaluation of Genghis Khan, now seen as one of the makers of the modern world. This reevaluation has also affected our view of Mongol princesses, who enjoyed a freedom and a consideration unknown to their sedentary neighbours. Wise and resilient, they took part like men in war, politics and trade, and could choose whether and with whom to marry.

Western Images of the Steppe Empresses. Literary and Film Portraits of Genghisid Women between Fascination and Fear (20th-21st centuries) [WISE] is a comparative literature research aiming to understand whether the new anthropological, archaeological, historical and philological studies carried out by the Mongolists have triggered a change in the perception of Genghisid female royalty in 20th and 21st century Western culture. It analyses their representation in American and Anglophone, Francophone and Italophone European literature and cinema. WISE seeks to understand the cultural reasons for the metamorphosis of the image in question, and whether it is connected to the changed role of women in the West as a result of feminist claims. Moreover, it explores the possibility of an Oriental influence, linked to the steppe culture, on the model of emancipated and combative women prevalent in the West today.

This postdoctoral project has received funding from the European Union under the Marie Skłodowska-Curie Actions (Grant Agreement n. 101061720). It will be carried out in 2022-2024 by Benedetta De Bonis at the research units Théorie et Histoire des Arts et des Littératures de la Modernité (Centre National de la Recherche Scientifique – Université Sorbonne Nouvelle – École Normale Supérieure) and Groupe Sociétés Religions Laïcités (Centre National de la Recherche Scientifique – École Pratique des Hautes Études – Université Paris Science et Lettres), under the supervision of Sarga Moussa and Isabelle Charleux.

[FR] Dès le Moyen-Âge, le nom de Gengis-khan a été associé en Occident à l'idée de l'Apocalypse. Conformément à cette représentation négative, les femmes ayant contribué à l'essor de son empire ont été longtemps décrites comme des sorcières et des guerrières perturbantes, impossibles à distinguer des hommes de leur horde. Toutefois, de nombreuses études conduites à partir du siècle dernier, grâce à l'ouverture de la Mongolie vers l'Occident et à la redécouverte de nouvelles sources locales, ont amené à une profonde réévaluation de la portée historique de l'entreprise de Gengis-khan, désormais considéré comme l'un des constructeurs du monde moderne. Cette remise en question a également touché les femmes royales gengiskhanides qui jouissaient d'une liberté et d'une considération inconnues de leurs voisines sédentaires. Sages et résilientes, elles prenaient part, à l'égal des hommes, à la guerre, à la politique et au commerce, en pouvant choisir si et avec qui se marier.

Western Images of the Steppe Empresses. Literary and Film Portraits of Genghisid Women between Fascination and Fear (20th-21st centuries) [WISE] est une recherche en littérature comparée visant à comprendre si les nouvelles études anthropologiques, archéologiques, historiques et philologiques conduites par les Mongolisants ont permis de découvrir sous un nouveau jour les femmes royales gengiskhanides dans la culture occidentale des XXe et XXIe siècles. Le projet analyse leur représentation dans la littérature et le cinéma américains et européens en langue anglaise, française et italienne. WISE s'interroge sur les raisons culturelles de la métamorphose de l'image en question et sur son lien avec le changement du rôle des femmes en Occident suite aux revendications féministes. De plus, il explore la possibilité d'une influence orientale, liée à la culture des steppes, sur le modèle de femme émancipée et combative qui prévaut aujourd'hui en Occident.

Ce projet postdoctoral a été financé par l'Union Européenne, dans le cadre des Marie Skłodowska-Curie Actions (Grant Agreement n. 101061720). Il sera développé en 2022-2024 par Benedetta De Bonis au sein des unités de recherche Théorie et Histoire des Arts et des Littératures de la Modernité (Centre National de la Recherche Scientifique – Université Sorbonne Nouvelle – École Normale Supérieure) et Groupe Sociétés Religions Laïcités (Centre National de la Recherche Scientifique – École Pratique des Hautes Études – Université Paris Science et Lettres), sous la direction de Sarga Moussa et Isabelle Charleux.

Postes

Etudes sibériennes à l'Université de l'Ohio

Position ID:	OSU-Slavic and East European Languages and Cultures-INDIGENOUSSIBERIANSTUDIES [#22616]
Position Title:	Assistant Professor
Position Type:	Tenured/Tenure-track faculty
Position Location:	Columbus, Ohio 43221, United States [map]
Subject Areas:	Anthropology Slavic Indigenous Studies / Siberian
Appl Deadline:	2022/11/14

Description:

The Department of Slavic and East European Languages and Cultures (DSEELC) at The Ohio State University invites applications for a position at the rank of tenure-track assistant professor. We seek an innovative scholar and excellent teacher whose research program centers on Indigenous Siberian Studies. We invite scholars whose research interests explore questions about indigenous people's knowledges and cultural practices as they intersect with one or more of the following: race, ethnicity, gender and sexuality, im/mobility, health, food, and environment, in imperial/post-imperial, communist/post-communist, or comparative contexts. While we will give preference to candidates with a research profile in Indigenous Siberian Studies, we will also consider applicants whose work examines this set of questions around the experiences of non-Slavic communities in other parts of the Russian Federation or who look at indigenous communities in a comparative perspective, as well as scholars who investigate "Siberia" as a constructed and contested colonial location. Ideally, candidates will demonstrate a strong commitment to diversity, equity, and inclusion; a record of community engagement is desirable. The candidate will be able to offer introductory courses in Ohio State's newly re-designed General Education program, as well as upper-level undergraduate and graduate courses in the department, and will contribute to DSEELC's strengths in cultural studies.

This hire in the Department of Slavic and East European Languages and Cultures is part of a cluster hiring collaboration with the Department of Comparative Studies, the Department of English, the Department of Linguistics, and the Department of Women's, Gender, and Sexuality Studies which will each hire an Assistant Professor in Indigenous Studies. The Ohio State University occupies the ancestral and contemporary territories of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Ohio State was the location of the first meeting of the Society of American Indians (SAI) in 1911, and today the university has an American Indian Studies program in the College of Arts and Sciences which offers an interdisciplinary undergraduate Minor. The Office of Student Life supports Native American/Indigenous Initiatives through its Multicultural Center. The Ohio State University campus located in Newark, Ohio, supports the Newark Earthworks Center, an interdisciplinary academic center that develops projects and research about indigenous people, cultures, and tribes that

produced monumental earthen architecture in the region. DSEELC looks forward to building cross-disciplinary and cross-campus collaborations by expanding the scholarly dialogue with knowledges of Indigenous Studies in global context.

Qualifications:

Required: Candidates must have Ph.D. in hand at the time of appointment (August 15, 2023), and possess native or near-native fluency in Russian and English. ABDs welcome to apply.

Preferred: Candidates with training in Slavic Studies, Comparative Studies, and/or Anthropology are preferred as well as those with competency in other language(s), particularly indigenous languages.

Appointment is contingent on the university's verification of credentials and other information required by law and/or university policies, including but not limited to a criminal background check.

Application Instructions:

Apply to Academic Jobs Online. A complete application consists of a cover letter, curriculum vitae, research, teaching and diversity statements, and three letters of reference. The diversity statement should articulate your demonstrated commitments and capacities to contribute to diversity, equity, and inclusion through research, teaching, mentoring, and/or outreach and engagement. Review of applications will begin on November 14, 2022 and will continue until the position is filled. Inquiries may be directed first to Professor Yana Hashamova (hashamova.1@osu.edu).

The Ohio State University is committed to enhancing academic excellence. Recruiting, supporting, and retaining faculty of the highest caliber is a core component of this commitment. In support of this, The Office of Academic Affairs (OAA) has created the Office of Dual Careers and Faculty Relocation (DCFR) to focus on supporting new and prospective faculty. This support includes dual careers services, consultation and resources related to relocation, as well as identifying opportunities to engage on campus and the surrounding community. While employment opportunities are not guaranteed, resources and consultation are available to support the partners of new and prospective faculty as they are considering The Ohio State University and throughout their transition.

The Ohio State University is also firmly committed to establishing a culturally and intellectually diverse environment, encouraging all members of our learning community to reach their full potential. Over the next few years, The Ohio State University plans to welcome 350 new faculty hires, many of whom will contribute to growing our role as a premier research university equipped to answer and interrogate the critical domestic and global societal challenges that deter equality and inclusion. We are responsive to dual-career families and strongly promote work-life balance to support our community members through a suite of institutionalized policies. The Ohio State University is an equal opportunity employer. All qualified applicants will receive consideration for employment without regard to race, color, religion, sex, sexual orientation or identity, national origin, disability status, or protected veteran status.

<https://academicjobsonline.org/ajo/jobs/22616>

Poste de professeur assistant en études mongoles

Assistant Professor of Mongolian Studies

Employer : Indiana University- Bloomington

Location : Bloomington, Indiana

Salary : Competitive Tenure Track Role Salary

The Department of Central Eurasian Studies in the Hamilton Lugar School of Global and International Studies at Indiana University Bloomington seeks a tenure track Assistant Professor of Mongolian Studies.

Applicants should be capable of conducting research and teaching on issues relating to contemporary and traditional Mongolian history, politics, religion, and/or society, which may include modern and pre-modern Russian-Mongolian and Chinese-Mongolian relations and Mongolia's connections to the rest of Central Asia, the Middle East, and Eastern Europe. Proficiency in modern and classical Mongolian languages is desired as is capability in Russian and Chinese. Candidates should demonstrate commitment to research, teaching, public engagement, and working on Mongolian Studies program development with Indiana University's world-class Central Eurasian Studies faculty as well as with the Hamilton Lugar School of Global and International Studies. Candidates are expected to teach courses at the undergraduate and graduate levels as determined by the department. The appointment begins August 1, 2023.

Candidates must have the PhD or be ABD by the starting date of the appointment. Applicants from all disciplines capable of conducting research and teaching on issues relating to contemporary and traditional Mongolian history, politics, religion, and/or society, which may include modern and pre-modern Russian-Mongolian and Chinese-Mongolian relations and Mongolia's connections to the rest of Central Asia, the Middle East, and Eastern Europe are encouraged to apply.

Proficiency in modern and classical Mongolian languages is desired as is capability in Russian and Chinese.

Application materials include a cover letter, CV, career statement describing research, service, teaching experiences, and philosophy, letters from three academic references, samples of published, in-press, and forthcoming work, diversity and inclusion statement, and teaching materials including course evaluations.

Indiana University is an equal employment and affirmative action employer and a provider of ADA services. All qualified applicants will receive consideration for employment based on individual qualifications. Indiana University prohibits discrimination based on age, ethnicity, color, race, religion, sex, sexual orientation, gender identity or expression, genetic information, marital status, national origin, disability status or protected veteran status.

Review of applications will begin immediately and continue until the position is filled, with all applications received by October 11, 2022 being assured full consideration.

Interested candidates should review the application requirements and submit their application at: <https://indiana.peopleadmin.com/postings/13662>

<https://jobs.chronicle.com/job/37319104/assistant-professor-of-mongolian-stu>

Allocations de terrain

L'École française d'Extrême-Orient (Efeo) propose des allocations de terrain et des contrats post-doctoraux de courte durée pour 2023. Date limite de candidature: 13 octobre 2022. Pour en savoir plus: <https://www.sfemt.fr/allocations-de-terrain-et-contrats-post-doctoraux-efeo-2/>

Publications

Etudes Inuit Studies

Le numéro 45 (1-2) de la revue *Etudes Inuit Studies* dirigé par Dmitriy Oparin (U. Bordeaux-U. Bordeaux-Montaigne / Passages) et Virginie Vaté (CNRS, GSRL) est en ligne sur érudit :

<https://www.erudit.org/fr/revues/etudinuit/2021-v45-n1-2-etudinuit07097/>

(Table des matières en fichier attaché)

L'Histoire secrète des Mongols

Nouvelle traduction de *L'Histoire secrète des Mongols* par Christopher P. Atwood, à paraître



