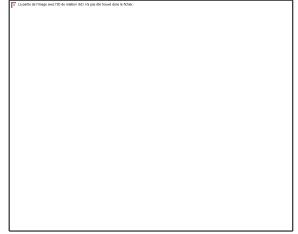


Société des études mongoles et sibériennes (SEMS)

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Siège:

Centre d'études mongoles et sibériennes

54 boulevard Raspail

75006 Paris

Lettre d'information des études mongoles et sibériennes n°42

2 novembre 2022

Colloques et journées d'étude

3 novembre 2022 : Regards croisés sur les productions de missionnaires chrétiens

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 émique 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'ethnographe 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 duelle, 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 (Nérot 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 dénominationnels (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>.
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- 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.
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- 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 (Nérot 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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- Nérot, 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 : Bruylants-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.

Séminaires

3 novembre 2022 : Michael R. Drompp : Mobile Cosmopolitanism: Diversity and Exchange in the Uyghur Steppe Empire (744-840)

16th Annual Leon Levy Lecture

Mobile Cosmopolitanism: Diversity and Exchange in the Uyghur Steppe Empire (744-840)

Michael R. Drompp, Rhodes College

This lecture will take place online; a Zoom link will be provided via email to registered participants

Registration is required. You will receive the necessary Zoom information under the "Additional Information" section in the confirmation email from Eventbrite upon registration. You will receive the Zoom link again in an additional email the morning of the lecture.

The Leon Levy Lecture is supported by the Peter Jay Sharp Foundation and the Leon Levy Foundation.

Abstract

The study of the “Silk Roads” has helped to greatly expand our knowledge of the movement of people, ideas, and goods as well as the influences that they exerted on various cultures throughout Eurasia. Scholars have often looked to China’s Tang dynasty (618-907) as an example of the cosmopolitanism that such exchanges promoted. But there are other, less obvious polities that developed cosmopolitan tendencies as well. One of these is the steppe empire of the Uyghurs, whose political center was in what is today Mongolia. With an economy based primarily on mobile (or “nomadic”) pastoralism, the Uyghurs developed and sustained a sophisticated and literate culture that supported a diverse population engaged in the building of cities, international trade, and the practice of Manichaeism as the state religion. While such developments are perhaps unexpected in a pastoral society, this lecture will examine the evidence that illustrates the significant characteristics of this “mobile cosmopolitan” culture of Inner Asia.

Michael R. Drompp is a Professor of History (Emeritus) at Rhodes College in Memphis, Tennessee, where he taught courses on the history of Inner Asia and East Asia for more than thirty years. Dr. Drompp earned his Ph.D. at Indiana University; there he studied the cultures, languages, and histories of Inner Asian peoples, with emphasis on the political cultures and historical development of steppe empires as well as the dynamic interactions between mobile pastoralists and cultivators. His publications focus on the history of early Turkic peoples from the sixth to ninth centuries C.E. (particularly the Turks, Uyghurs, and Kirghiz), the inner workings of their polities, and their relations with neighboring peoples, especially China. He has delivered scholarly talks in North America, Asia, and Europe, and is the managing editor of Brill’s Inner Asian Library academic series. He has also served as President of the American Oriental Society and the Tang Studies Society. At Rhodes, Dr. Drompp received the Clarence Day Dean’s Award for Outstanding Teaching in 1999 and the College’s Distinguished Service Medal in 2022.

<https://www.eventbrite.com/e/16th-annual-leon-levy-lecture-mobile-cosmopolitanism-in-the-uyghur-steppe-registration-418981062637#>

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 cours 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 : Nadezhda Mamontova (Université de British Columbia)

Mercredi 1er février : Sergei Shtyrkov, sur un pèlerinage New age pseudo Saami sur la presqu'île de Kola.

Sergei Shtyrkov (EPHE, GSRL) & **Aliona Davydova** : “ Narratives of Cultural Heritage in a New Age Pilgrimage to Seidozero (Murmansk Region, Russia): How Tour Guides Use Sámi Traditions (locations/spaces?) in Places Where There Are No Sámi”

Mercredi 15 février

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 22 mars : 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 5 avril

Mercredi 19 avril

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

Mercredi 24 mai :

ACMS Podcasts

- Assistant Professor Dr. **Eric Thrift** from the University of Winnipeg. Dr. Thrift's presentation was on "Cashmere as cultural commodity: Exploring potential cultural indicators". His presentation is available on our Facebook page.

<https://www.facebook.com/watch/?v=1528351637596933>

- Virtual Panel Series: we invited the director of a new **documentary film called "Batu: Historical Detective"** and a panel experts interviewed by him including Dr. Timothy May, author Diane Wolff and Dr. Stephen Pow.

https://www.facebook.com/watch/live/?ref=watch_permalink&v=434052782193535&

- Interview with Dr. William Taylor

CAORC Multi-Country Research Fellow. Watch him talk about his work on glacial archaeology in Western Mongolia

<https://www.youtube.com/watch?v=QDybj52IM4A>

Appels à communication et à publication

Call for paper – Collective Sovereignty, Royal Clans, and Sacred Kingship in pre-Modern Central Eurasia

Call for Papers: Collective Sovereignty, Royal Clans, and Sacred Kingship in pre-Modern Central Eurasia

The Hebrew University of Jerusalem and Ben Gurion University of the Negev
The Humanities and Social Sciences Fund Conference
Date: November 1, 2022
Location: Israel

Subject Fields: Asian History / Studies, East Asian History / Studies, Islamic History / Studies, Russian or Soviet History / Studies

Conference date: June 13-15, 2023

While many rulers in pre-modern Eurasia based their claim to rule on their unique affinity to the Divine, the principle that this affinity with a god or the gods is common to all members, male or female, of the extended ruling clan appears to have been a particular characteristic of Central Eurasian models of sacred kingship, appearing already in some of the earliest polities of ancient Iranian, Turkic, and Mongolian nomads in the first millennium BCE-first millennium CE, and reaching its zenith (or its best documented case) in the 13th-14th centuries under the Chinggisids, the royal clan descending from Chinggis Khan (r. 1206-1227). The royal clan's special position and affinity with the divine was further related to the belief that it possesses a charisma or unique good fortune (known in the culture of ancient steppe nomads as Scythian and Sarmatian farn, the Turkic qut and Mongolian suu), often supplanted by a superhuman origin. The charisma enabled the clan to receive a "divine mandate" to rule upon earth.

In this system of collective or joint sovereignty, membership in the clan was essential for the legitimization of the nomadic ruler. While it theoretically guaranteed the ruling dynasty's political stability, in practice,

however, it was also the cause of frequent succession struggles since each male (and sometimes even female) member of the royal clan could potentially have a legitimate claim for leadership. Moreover, the collective sovereignty also impacted the ruler's government, as it obliged him (or her) to redistribute wealth – in terms of booty, territory, or people – among the whole clan, thereby often promoting decentralization. Eurasian Steppe rulers who conquered sedentary realms brought this notion with them. Via Chinggisid mediation the Central Eurasian variant of sacred kingship impacted various post-Mongol polities across early-modern Asia, from the Ottomans and Moghuls to Qing China and Muscovy.

The conference aims to explore the historical and cultural significance and manifestations of collective sovereignty, royal clans, sacred kingship and their interplay among Central Eurasian cultures, from the first millennium BCE and up to the 18th century. Central Eurasia here roughly equals the extent of the Eurasian steppes, stretching from Manchuria to Hungary, yet we will also refer to polities originated in Central Eurasia that came to rule in Eurasia's sedentary realms, such as China, India or the Middle East.

The main questions that will be explored in the conference include:

How did rulers employ the divinized framework to counter the threat of the decentralization of power embedded in this structure of collective sovereignty?

What became of the model of collective, familial rulership when a polity adopted a universal religion like Islam, Christianity or Buddhism?

Was internal opposition to ruler's conversion among nomadic polities also motivated by the threat that conversion posed to this central institution of collective sovereignty?

What role did female members or consort clans play in the collective sovereignty or in the sacred sphere?

How did the Central Eurasian nomadic concepts change in post-nomadic empires and when applied to sedentary realms (such as in Iran, India, China, Russia)?

The conference will be the first academic forum to systematically examine the connections between joint sovereignty and sacred kingship. Several leading experts already confirmed their participation, but we are also looking for additional papers concerned especially- but not limited to- the cases of the Uighur Empire, the Khazars, the Tang Dynasty, the Qing Dynasty and Muscovy.

Submission of Abstracts:

Please send abstracts- up to 250 words- and short CV to ercmongol@gmail.com until November 1, 2022. Answers will be given by November 20, 2022.

Funding: The conference will cover accommodation (up to 4 nights in Jerusalem) and-hopefully- depending on existing funding- at least part of the travel expenses.

For queries please contact Michal Biran at ercmongol@gmail.com or Jonathan Brack at brackjon@bgu.ac.il

The Organizing committee: Reuven Amitai, Michal Biran, Jonathan Brack, Michael Shenkar

Contact Info: Michal Biran, Institute of Asian and African Studies, The Hebrew University of Jerusalem (biranm@mail.huji.ac.il)

URL: <http://mongol.huji.ac.il>

Call for Papers: Mongol Bling: From Xanadu to Tabriz to Venice

ANNUAL CONFERENCE of The Association for Art History

Date: April 12, 2023 to April 14, 2023

Location: United Kingdom

Subject Fields: Archaeology, Architecture and Architectural History, Art, Art History & Visual Studies, East Asian History / Studies, Middle East History / Studies

University College London

To offer a paper: Please email your paper proposals direct to the session convenor(s). You need to provide a title and abstract (250 words maximum) for a 20-minute paper (unless otherwise specified), your name and institutional affiliation (if any). Please make sure the title is concise and reflects the contents of the paper because the title is what appears online, in social media and in the digital programme. You should receive an acknowledgement of receipt of your submission within two weeks.

Deadline for submissions: 4 November 2022.

Sussan Babaie The Courtauld, University of London sussan.babaie@courtauld.ac.uk

Shane McCausland SOAS, University of London sm80@soas.ac.uk

Stunning objects, wonderous new materials and technologies, and novel ideas constitute what was the shared Mongol taste for splendour across the four khanates that made up the Great Mongol State from its foundation by Genghis Khan (r. 1206-27) on the Mongolian steppe heartlands, and between eastern China and Korea to Western Asia and Eastern Europe. In spite of their reputation as cannibals and philistines who sowed terror, how did the Mongol overlords reveal themselves to have also forged a dynamic, creative, and aesthetic empire which valued the highly sophisticated cultures of the settled peoples they conquered and in which the arts featured prominently? This panel focuses on the crosspollinated artistic landscapes that fashioned through local technologies, styles and tastes a distinctively Mongol-inflected regional identity. We invite papers that address through objects and analytics of transcultural possibilities the ways Mongol khans in China, Persia, Central Asia or Russia championed their own local artists to fashion favoured regional styles. How do the extraordinary richness and diversity of the arts produced to serve the local elites reflect and embody the wealth and power of the Mongol state? We envision a panel that contributes to developing of critical new ways to re-evaluate the Eurasian localities—Europe to East Asia, Northern Steppes to insular Southeast Asia—of artistic production in light of the overarching Mongol predilections for prestige conveyed through the charisma of the object

Contact Info:

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Shane McCausland SOAS, University of London sm80@soas.ac.uk

Contact Email: sm80@soas.ac.uk

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.

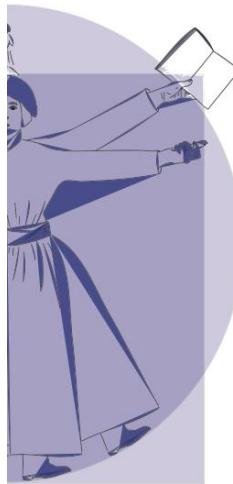
The aim of this international workshop is to understand how nomadic and sedentary populations are involved together in different types of mobility, thus moving beyond the traditional dichotomy between sedentary/fixed Han Chinese and mobile minority peoples. In combining anthropological and historical 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.

Soutenance de thèse



Vous êtes cordialement invité-es
à la soutenance de thèse de doctorat en anthropologie
d'Isaline Saunier intitulée

Être et paraître à la mode mongole : une anthropologie vestimentaire en Mongolie contemporaine

Date : lundi 7 novembre 2022

Horaire : 14h à 18h

Lieu : Institut National d'Histoire de l'Art (INHA) en salle Vasari

Suivie d'un pot de soutenance en salle Warburg

Composition du jury

Isabelle HENRION-DOURCY,
Professeure, Université Laval
(Rapportrice)

Gaëlle LACAZE, Professeure,
Sorbonne Paris IV
(Rapportrice)

Véronique DASSIÉ, Chargée de
recherche, CNRS-Université
Aix-Marseille

Anne MONJARET, Directrice de
recherche, CNRS-EHESS

Grégory DELAPLACE,
Directeur d'études, EPHE

Isabelle CHARLEUX, Directrice
de recherche, CNRS-EPHE
(Directrice de thèse)

Caroline BODOLEC, Directrice
de recherche, CNRS-EHESS
(Co-directrice de thèse)

Résumé de la thèse

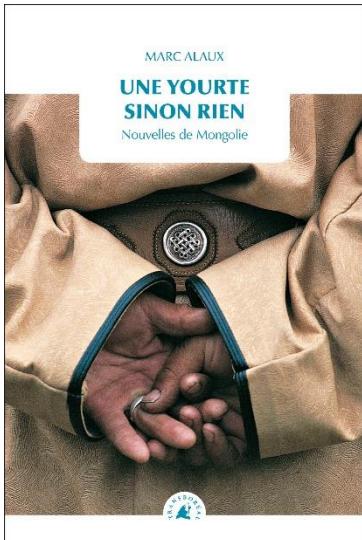
Cette thèse analyse la réappropriation, la réinvention et la réinterprétation des pratiques vestimentaires en général, du port des *deel* en particulier, en Mongolie contemporaine. À partir de plusieurs enquêtes ethnographiques et réalisées en ligne, complétées par l'analyse de données historiques et techniques, cette thèse dessine les contours des pratiques et des fabriques vestimentaires au prisme du genre. Le cas mongol est exemplaire en ce qu'il déploie l'articulation de l'être et du paraître en tenant compte des usages genrés du vêtement tout en pensant autrement les revendications identitaires nationales postsocialistes. Au sein d'une mode changeante et éphémère globalisée, en constante négociation, l'objectif est de comprendre comment se recompose l'identité mongole dans un système économique capitaliste au regard des influences intérieures et extérieures et des identités de genre. L'étude des processus contemporains (port au quotidien ou dans un contexte politique, patrimonialisation, monde de la couture et création d'une mode) rend compte de l'attachement intime des Mongols pour leurs vêtements. Je propose ainsi d'étudier une variation mongole de la (re)présentation de soi à l'échelle nationale et internationale. La thèse s'organise autour de trois axes : les (re)présentations, les patrimoine(s) et les mode(s).

Publications

Sue Byrne, *Glimpsing the Great Gobi: British Agents and other travellers in Mongolia from 1715 to 1935. A log of seventy British travelers who left a written or visual account of their visit to Mongolia*, Osaka: Yubunsha, 2022

Marc Alaix, *Une yourte sinon rien, Nouvelles de Mongolie*, aux éditions Transboréal – plus d'une vingtaine de nouvelles ancrées dans les réalités mongoles d'hier et d'aujourd'hui.

En suivant le lien <https://www.transboreal.fr/librairie.php?code=TRAVPYSR>



Uriankhai Damdinsüren, *Abreuver son cheval en automne*, traduit en français par Nomindari Shagdarsüren, Éditions Folle Avoine, 2022

Ölziitögs Luvsandorj, *Âge des poussières d'étoiles*, traduit en français par Nomindari Shagdarsüren, Pôle artistique et culturel Angèle-Vannier and Ateliers Miennée de Lanouée , 2022

Nyamsüren Danzan and Nyamdorj Gürjav, *Deux Soleils*, traduit en français par Nomindari Shagdarsüren, éditions du Pôle artistique et culturel Angèle-Vannier et des Ateliers Miennée de Lanouée, 2022

Petit mandala de poésie mongole (recueil de 15 poèmes), traduit en français par Nomindari Shagdarsüren, éditions du Pôle artistique et culturel Angèle-Vannier et des Ateliers Miennée de Lanouée, 2022

Poésies mongoles, traduit en français par Nomindari Shagdarsüren, éditions du Pôle artistique et culturel Angèle-Vannier et des Ateliers Miennée de Lanouée, 2022

