

**Société des études mongoles et sibériennes (SEMS)**

*Journal officiel du 27 décembre 2008*

*N°SIRET 512 788 845 000 18*

*Siège:*

*Centre d'études mongoles et sibériennes*

*54 boulevard Raspail*

*75006 Paris*



## Lettre d'information des études mongoles et sibériennes n°45

17 janvier 2023

## Colloques, conférences et journées d'étude

### **17 février 2023 : conférence de Paehwan Seol : « The Aromatics Network in the Mongol Empire »**

Paehwan Seol, maître de conférences à l'université Nationale Chonnam en Corée du sud, donnera une conférence le vendredi 17 février de 14-16h dans le cadre du séminaire des études mongoles et tibétaines sur le thème suivant :

**“The Aromatics Network in the Mongol Empire—Aromatics, Palaces, Shrines, and Gods of the Sacred Mountains and Rivers”**

Lieu : 54 boulevard Raspail, sous-sol, salle 15.

#### Résumé

This study analyzes the vast network of aromatics and incense exchange, including its operation, within the Mongol Yuan empire. Through this network, aromatics and incense could act as media connecting the Mongol court with the “gods of the sacred mountains and rivers” (yuezhen haidu 巖鎮海瀆), Daoist, Buddhist, and Islamic temples and churches within the empire or beyond, and maritime world at its frontier

Aromatic culture was natural to the Mongol grasslands. Processed aromatics and incense, however, remained somewhat unfamiliar to Mongols until after the turn of the 13th century. This changed during the reign of Chinggis Qan (r. 1206–1227), when a Chinese Taoist in Samarkand introduced some Mongols to burning incense. By the reign of Qubilai (r. 1260–1294), the culture of burning incense was established in the Mongol imperial court, beginning with the sacrifice to the gods of the sacred mountains and rivers as late as 1261.

While people burned incense in offerings to the great Qan in their ordo, or felt tents, on the grassland, envoys of the Qan burned incense in offerings to the gods of the sacred mountains and rivers in the incense halls of his dual capitals of Dadu (大都, M. Khanbaliq, modern-day Beijing) and Shangdu (上都, or Xanadu in modern-day Zhenglanqi, China). By so doing, the Qan connected his empire's territory through sacrificial rites performed by proxy. Thus, royal envoys and Daoists sacrificing to the gods of the sacred mountains and rivers joined Confucian scholars in Confucian shrines and Tibetan Buddhist monks during their “Buddhist city tour of the Imperial City” (you huangcheng 游皇城) as performers of a great political and religious incense ritual.

Through this incense-burning culture, the Mongols inherited the traditional Chinese ideology of “correlative resonance between Heaven and people” (tianren ganying 天人感應), expressing it with the magical, territorial, and festive qualities of Mongol culture. A representative example of this phenomenon is the you huangcheng, a Buddhist ceremony that combined Tibetan Buddhism with a Mongol-style festival and city tour. Called gdugs dkar in Tibetan and bai sangai (白傘蓋, “white canopy”) in Chinese, the event took place every year on February 15th, and centered around a tour of the inside and outside of the imperial city after welcoming a white canopy installed beside the imperial throne in the main hall of the great Qan or Da Mingdian (大明殿). This constituted a Buddhist and civic version of a “jāma and jisün feast,” a royal banquet featuring dress in one-color robes bestowed by the great Qan.

Burning incense was a cultural activity with a strong religious aspect, but it had political and economic functions as well. Economically speaking, it offered material rewards for religious temples and their people. Daoists, Buddhist monks, Confucians, and (Nestorian) Christians were highly incentivized by the political and economic benefits they gained from burning incense bestowed by the Mongol royal families. This, as a consequence, reshaped the politics, economies, and cultures of China, Iran, and Goryeo (modern Korea). Aromatics and incense from Southeast Asia all the way to Tamla 耽羅 on Korea's Jeju Island (Danluo in Chinese) connected the material world of sea ports, palaces, and the spiritual world of sacred mountains and rivers, temples, and the Heavenly Concubine (Tianfei 天妃), namely, sea-goddess Mazu 馬祖. Thanks to incense, the Mongol Qan, from the time of Qubilai, dominated the worlds of both mountains and streams and also spirits within his realm through a network that integrated ordos and incense halls (xiangdian 香殿) with the main imperial halls of Shangdu and Dadu.

Contact : [isacharleux@orange.fr](mailto:isacharleux@orange.fr)

---

## 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'assister au séminaire en ligne en vous connectant à : <https://meet.goto.com/gsrl>

Contacts : Isabelle Charleux ([isacharleux@orange.fr](mailto:isacharleux@orange.fr)), Grégory Delaplace ([gregory.delaplace@ephe.psl.eu](mailto:gregory.delaplace@ephe.psl.eu)), Dmitriy Oparin ([dimaoparin@hotmail.com](mailto:dimaoparin@hotmail.com)), Virginie Vaté ([virginie.vate@netcourrier.com](mailto:virginie.vate@netcourrier.com)).

**Mercredi 25 janvier : Nadezhda Mamontova** (Collegium Research Fellow, Turku Institute for Advanced Studies) : « Process toponymy : the use of community-engaged GIS technology for documenting Indigenous geospatial knowledge among the Evenki ». salle 5.067

#### Résumé

This presentation discusses the aim and the process of designing a community-engaged open-access GIS toponymic platform, based on Indigenous Evenki place names. Most projects on Indigenous toponymy available online are either oriented towards professional use among scholars or serve as enclosed repositories of Indigenous knowledge. Toponymic atlases remain the most common form of documenting and representing Indigenous place naming systems. Yet, temporal and geographic comparisons of place names have clearly demonstrated that, along with a conventional understanding of Indigenous place names as stable and conservative, there is a dynamic model of place naming to be found in nomadic societies, when the names are not only passed through generations but also modified

and created. This finding required a number of methodological approaches regarding how researchers might collect and represent geospatial concepts and place names in nomadic societies, with the use of GIS technology. This project attempts to approach this issue by creating an open digital platform that combines GIS with Indigenous vernacular cartography, place names, and a great variety of data regarding the meaning and use of toponyms, their evolution, and change. I propose to call this approach a “process toponymy” and advocate for applying a semiotic approach to documenting and representing Indigenous place names’ knowledge via GIS-based platforms.

**Mercredi 1er février : Sergei Shtyrkov** (EPHE, GSRL) & **Aliëna Davydova** : (Barents Centre of the Humanities of the Kola Science Centre of the Russian Academy of Sciences) : « 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 ». salle 5.067

**Mercredi 15 février : Jacques Legrand** (INALCO) : « Le pastoralisme nomade mongol: un système écologique, technique, social, culturel et politique ». salle 5.067

**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) » salle 5.001

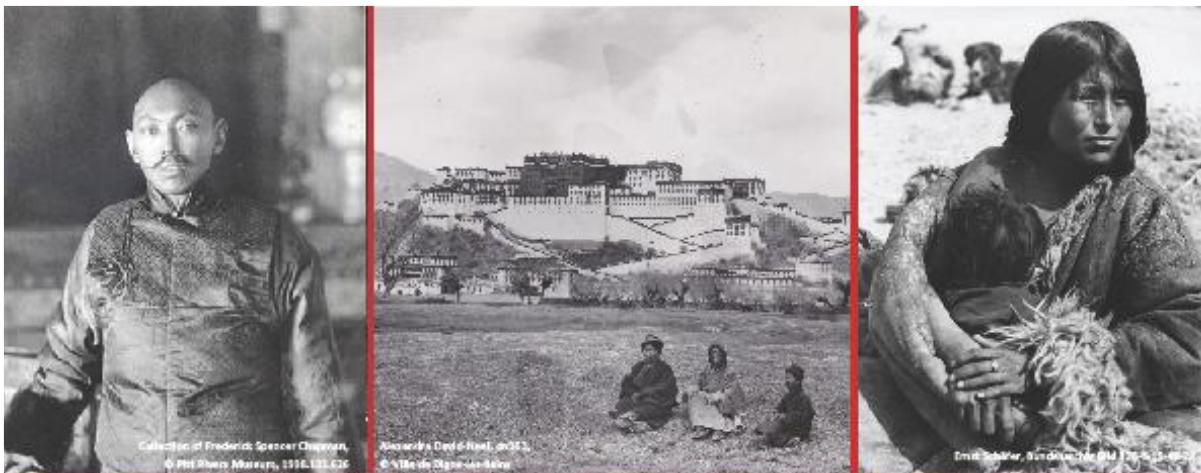
**Mercredi 22 mars : Joseph Bristley** (University of Cambridge MIASU) : Présentation du projet « Resource frontiers : Managing water on a trans-border Asian river » salle 5.067

**Mercredi 5 avril : Dmitriy Oparin** (U. Bordeaux/U. Bordeaux-Montaigne, Passages) & **Virginie Vaté** (CNRS, GSRL) : Présentation du numéro 45 (1-2) de la revue *Études Inuit Studies* intitulé *Tchoukotka : Comprendre le passé, les pratiques contemporaines et les perceptions du présent* salle 5.067

**Mercredi 19 avril : Isaline Saunier** (GSRL) : « Relations intra-féminines et apprentissage de la couture : la socialisation genrée en Mongolie contemporaine » salle 5.067

**Mercredi 10 mai : Simon Berger** (EHESS) : « Le système militaro-administratif de l'empire mongol » salle 5.001

**Mercredi 24 mai : Ines Stolpe** (Institut für Orient- und Asienwissenschaften, Universität Bonn) : *titre à venir* salle 5.067



## CYCLE DE CONFERENCES

### *Archives photographiques du monde tibétain pour la recherche en sciences humaines*

à l'Auditorium de l'Humathèque

Campus Condorcet – 10 Cours des Humanités – 93322 Aubervilliers ( métro : Front Populaire)

Dans le cadre de l'exposition *L'armée tibétaine en vues : photographies historiques (1895-1959)*

Informations sur l'exposition : <https://tibarmy.hypotheses.org/2565>

#### **JEUDI 5 JANVIER 2023 DE 17H30 A 19H00**

PR. CLARE HARRIS FBA (School of Anthropology and Museum Ethnography and the Pitt Rivers Museum, University of Oxford)

**Unpacking and Animating the Archive: Some reflections on ways of working with Tibet photographs**

(Format hybride, informations de connexion fournies ultérieurement sur <https://tibarmy.hypotheses.org/2878>)

#### **JEUDI 12 JANVIER 2023 DE 17H00 A 18H30**

PR. FERNAND MEYER (Centre d'Études Himalayennes) et REMI CHAIX (Centre d'Études Himalayennes)

**Fonds perdus ou archives visuelles pour la recherche en anthropologie sur le monde tibétain ?**

À travers l'exemple de la documentation photographique produite par C. Jest (1930-2019)

#### **JEUDI 19 JANVIER 2023 DE 17H00 A 18H30**

KUNSANG NAMGYAL LAMA (Centre d'Études Himalayennes)

**La documentation photographique dans la pratique de l'historien de l'art du monde tibétain**

#### **JEUDI 26 JANVIER 2023 DE 17H00 A 18H30**

SAMUEL THÉVOZ (THALIM)

**« Une infinité d'images » ? Visions du Tibet et usages du médium photographique au début du XXe siècle (à partir des fonds d'archives de Jacques Bacot et d'Alexandra David-Neel)**

(Format hybride, informations de connexion fournies ultérieurement sur <https://tibarmy.hypotheses.org/2878>)



CAMPUS  
CONDORCET  
HUMATHÈQUE





UNIVERSITY OF  
OXFORD

## TREASURE SEMINAR SERIES (FOURTH SERIES) HILARY 2023 TERM CARD

MONDAYS  
ON ZOOM

5-6PM (UTC/GMT)

[HTTPS://BIT.LY/TREASURESEMINAR](https://bit.ly/treasureseminar)

**23 JAN—VINCENT GOOSAERT, EPHE, PSL, PARIS**

A Typology of Modes of Revelations in Chinese Religious History

**6 FEB—RYAN OVERBEY, SKIDMORE COLLEGE**

Theorizing Buddhist Revelation in the *Great Lamp of the Dharma Dhāraṇī* Scripture

**20 FEB—VALERIYA GAZIZOVA, HEIDELBERG UNIVERSITY/GSRL, PARIS**

Forms of hidden treasures: practices and prophecies of revelation in Kalmykia

**6 MAR—SHAMAN HATLEY, UNIVERSITY OF MASSACHUSETTS, BOSTON**

"And He Learns the Lineage Teachings" (*sampradāyam ca vindati*):  
Yoginīs, Revelation, and Hidden Knowledge in Tantric Śāivism

CONVENED BY

Robert Mayer  
(University of Oxford)



IBETIAN AND HIMALAYAN

STUDIES CENTRE

WOLFSON COLLEGE  
UNIVERSITY OF OXFORD

THE TREASURE SEMINAR APPLIES INTERDISCIPLINARY ACADEMIC APPROACHES TO THE INTERRELATED FIELDS OF HIDDEN TREASURES AND REVEALED SCRIPTURES.  
WHILE OUR FOCUS IS MAINLY ON TIBET AND ITS INFLUENTIAL NEIGHBOURS, WE ALSO CONSIDER COMPARATIVE MATERIALS FROM FURTHER AFIELD.



## MONGOLIA & INNER ASIA STUDIES UNIT

### RESEARCH SEMINAR PROGRAMME

Tuesdays 4.30-6pm (UK time), Seminar Room, Mond Building

#### LENT TERM 2023

##### Tuesday 24 January

**Joanna Dolińska, University of Warsaw**

Can the Mongolian society return to the 'pre-Covid normal'?

Changes in the Mongolian society in the aftermath of the Covid-19 pandemic

##### Tuesday 7 February

**Martin Säxer, Ludwig-Maximilians University, Munich**

Places in Knots: Remoteness and Connectivity in the Himalayas and Beyond

##### Tuesday 21 February

**Charles Ramble, EPHE – PSL University, CRCAO, Paris**

Deferring Environmental Responsibility?

The Evolution of Tibetan Serpent-Spirits in a Buddhist Climate

##### Tuesday 7 March

**Orhon Myadar, University of Arizona**

TBC

The Mond Building, Free School Lane,

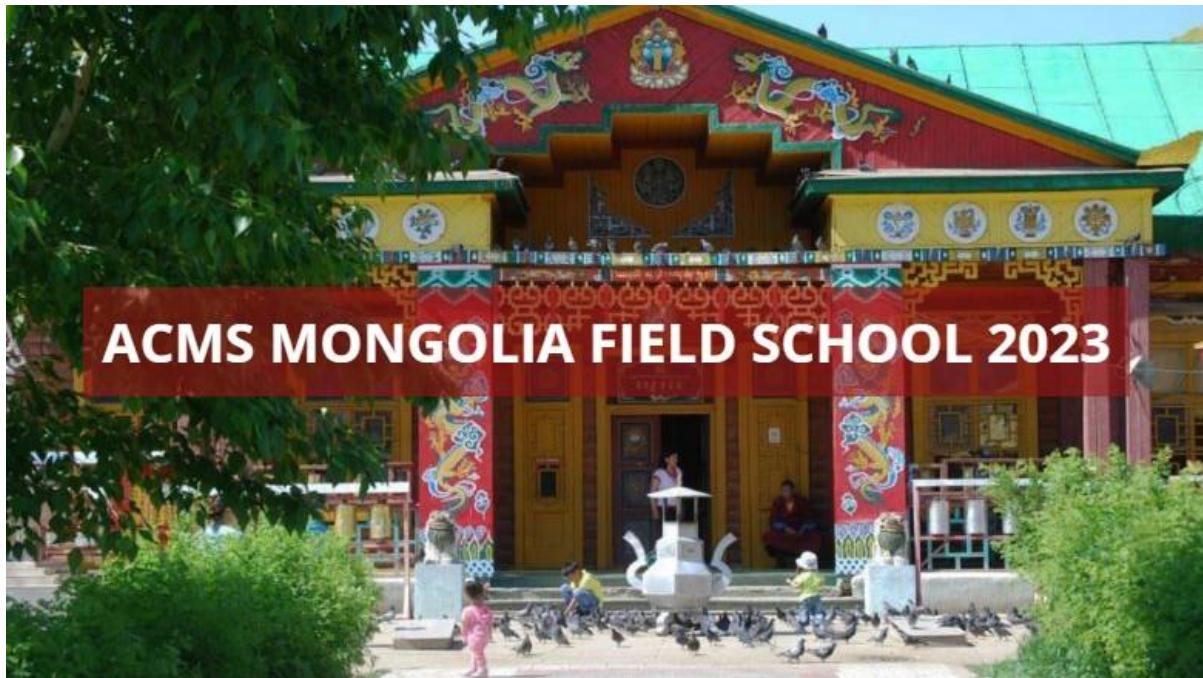
Cambridge CB2 3RF

miasu-admin@socanth.cam.ac.uk

[www.miasu.socanth.cam.ac.uk](http://www.miasu.socanth.cam.ac.uk)

## Ecole d'été

### *ACMS Mongolia field school 2023*



Looking for a chance to combine education and adventure?

Join our ACMS Mongolia Field School 2023, with three course offerings led by teams of International and Mongolian instructors who are experts in their fields. You will have the opportunity to visit areas of the country off the beaten path, experience local life and culture and conduct academic field work and educational explorations with a small group that includes both international and Mongolian participants.

Everyone is welcome to apply - whether you are a student, a teacher or a lifelong learner, our program offers a unique experience where you will gain new insights and take away memories that will last a lifetime.

<https://app.getresponse.com/view.html?x=a62b&m=BrzAG6&mc=9I&s=YGbtIg&u=BIPb&z=EzpewTI&>



# American Center for Mongolian Studies

## MONGOLIA FIELD SCHOOL 2023: WHERE ADVENTURE MEETS SCHOLARSHIP

We will hold an Informational Webinar January 18, 2023 at 8pm EST, 5pm PST, which is January 19, 2023 9am ULAT.

**Signup here to attend or receive the recording:** <https://forms.gle/hiFFvVSNCBrbUkm58>

Join our informational webinar about the [\*\*ACMS Mongolia Field School 2023\*\*](#), with the International and Mongolian instructors who will be teaching the courses in summer 2023. In the live webinar we will go over the details for each of the Field School courses to give more information on the content and itinerary, travel details, the application process and the fellowships available. We will be ready to answer any questions you may have on the courses or program. If you are unable to attend the webinar it will be recorded and made available for viewing. Even if you are unable to attend please register and we will send you a link to the recording as soon as it comes available. [Click here to register for the webinar.](#)

### About the Mongolia Field School

We invite you to participate in the Mongolia Field School where you will have the opportunity to visit areas of the country off the beaten path, experience local life and culture and conduct academic field work and educational explorations. You will join a small group that includes both international and Mongolian participants offering a chance to make new friends and connections. Everyone is welcome to apply - whether you are a student, a teacher or a lifelong learner, our program offers a unique experience where you will gain new insights and take away memories that will last a lifetime. A significant number of fellowships are available for participants thanks to the generous support of the Henry Luce Foundation and other donors, with awards based on merit, diversity, and need. All applicants who apply by the March 1, 2023 deadline are given priority consideration for fellowship awards. You can apply for one course, or stay on in Mongolia and participate in up to two MFS 2023 courses (Course 1 and either Course 2 or 3).

- Course 1: Discovering The Sonic World of The Mongolian Countryside: June 2-June 15
- Course 2: Climate Change and Public Health: What does climate change mean for the people of Mongolia?: June 19-July 4
- Course 3: Mongolian Buddhism, Nature, and Conservation: June 19-July 4

Priority deadline is March 1, 2023, final deadline April 30, 2023.

[CLICK HERE TO FIND OUT MORE](#)

Contact Info: Tuvshinzaya Tumenbayar, American Center for Mongolian Studies

Contact Email: [tuvshinzaya@mongoliacenter.org](mailto:tuvshinzaya@mongoliacenter.org)

URL: <https://www.mongoliacenter.org/mfs23/>

## ***Applications Open: Dream Lab, East Asian Studies & Digital Humanities Summer Session***

Dear colleagues,

Paul Vierthaler (Assistant Professor of Chinese Studies, William & Mary) and I are excited to announce that applications are open for our virtual short course East Asian Studies & Digital Humanities summer session (June 5-8, 2023). This course, now in its third year, is sponsored and hosted by the University of Pennsylvania Price Lab for Digital Humanities. The deadline to apply is March 31, 8pm ET.

There is no cost to apply and thanks to funding from our winter faculty course and sponsorship by the Yanai Initiative for Globalizing Japanese Humanities and William & Mary, accepted participants for our course will have a program fee of \$250 (discounted 50% from the full \$500 early bird Dream Lab price). For the summer session we will prioritize the applications of graduate students, postdocs/contingent faculty, and faculty developing curricula.

For more information on course content and eligibility, please read below and/or visit the Dream Lab course page: <https://web.sas.upenn.edu/dream-lab/east-asian-studies-digital-humanities-2023/> Please be sure to share with your department/center admins and share widely!

Paula R. Curtis

Yanai Initiative Postdoctoral Fellow and Lecturer  
Department of Asian Languages & Cultures  
University of California, Los Angeles  
<http://prcurtis.com/>

---

## **Appels**

### ***Bourse Louis Dumont***

Appel à candidatures du Fonds Louis Dumont d'aide à la recherche en anthropologie sociale 2023.

La Fondation Maison des sciences de l'homme annonce l'aide à la recherche en anthropologie sociale Louis Dumont pour l'année 2023.

La date limite pour envoyer sa candidature est le **31 janvier 2023**.

Il s'adresse à de jeunes chercheurs ethnologues et anthropologues, de niveaux Master 2, doctorat et post-doctorat, sans condition de nationalité mais obligatoirement basés et inscrits en France. Le formulaire de candidature en ligne seulement, ainsi que le détail de l'appel, des conditions d'admission et de sélection sont disponibles aux adresses suivantes :

<https://www.fmsh.fr/fr/actions/fonds-louis-dumont> et  
<https://www.fmsh.fr/fr/actions/appel-a-candidatures-fonds-louis-dumont-daide-a-la-recherche-en-anthropologie-sociale>.

La date limite de candidature est fixée au mercredi 31 janvier 2023.

<https://www.fmsh.fr/fr/actions/appel-a-candidatures-fonds-louis-dumont-daide-a-la-recherche-en-anthropologie-sociale>

## ***Call for Applications: Louis Frieberg Post-Doctoral Fellowships in East Asian Studies (2023-24)***

by Orna Naftali

Editor's note: [https://www.h-net.org/jobs/job\\_display.php?id=64789](https://www.h-net.org/jobs/job_display.php?id=64789)

**The Louis Frieberg Center for East Asian Studies at the Hebrew University of Jerusalem** offers post-doctoral fellowships for the year 2023-2024. The fellowships are open to scholars in the humanities and social sciences specializing in East Asia, especially China, Japan, Korea, and **Mongolia**.

Fellowships are granted for one academic year (October 2023-June 2024) or one term with the possibility of extension of an additional year. The starting date of the visit should not be later than four years after receipt of the Doctoral Degree. The fellow must hold a valid Doctoral Degree no later than October 2023.

The fellowship consists of a monthly stipend (tax free) of 6,500 NIS. Fellows who are arriving from abroad are further entitled to one airline ticket for a direct flight to Israel and back (up to a total of 1,500 USD for a roundtrip, economy class ticket).

Frieberg Fellows are expected to teach a semester-long course in the Department of Asian Studies at the Hebrew University (HU), for which they will be paid separately a gross sum of approximately 15,000 NIS, according to the payment scale for adjunct lecturers at HU. The ability to teach a course in Hebrew is welcome but is not a prerequisite for attaining the fellowship. Any work outside HU would be allowed only after specific approval by the Frieberg Center.

Fellows will present their research at the Asian Studies departmental and other relevant forums. They are also encouraged to participate in the various activities of the Frieberg Center and organize academic activities in their field with the support of the center. All fellows are expected to spend at least two days on campus, including the day of the Asian Studies departmental seminar.

Applicants should submit an electronic copy - in one file - of their application to the email address below, no later than **February 10, 2023**.

The electronic application must include:

1. CV (including a list of research publications if relevant)
2. A Research plan
3. A sample of the applicant's publications (if relevant)
4. Two letters of recommendation

The applicant should indicate the names and positions of the recommenders, but the letters of recommendation should be sent by the recommenders directly to the email address below.

Please send all the materials electronically to:

The Louis Frieberg Center for East Asian Studies, The Hebrew University of Jerusalem

Email: [eacenter@mail.huji.ac.il](mailto:eacenter@mail.huji.ac.il).

For questions and further information please contact [eacenter@mail.huji.ac.il](mailto:eacenter@mail.huji.ac.il) and/or visit our website at <https://eacenter.huji.ac.il/>

### ***Prix de la Fondation Mattei Dogan***

Le prix d'Histoire sociale est décerné par la Fondation Mattei Dogan et la Fondation Maison des sciences de l'homme à deux thèses de doctorat d'excellence traitant d'un sujet d'histoire sociale, dans le sens le plus large du terme, du XIXe au XXIe siècle, et portant : l'une sur la France, l'autre sur un ou plusieurs pays étrangers ou un sujet transnational.

La date limite de candidature est fixée au mercredi **31 janvier 2023**.

<https://www.fmsh.fr/fr/actions/appel-a-candidatures-prix-dhistoire-sociale-mattei-dogan>

### ***Allocation de terrain EFEQ - 2nd semestre 2023***

Appel à candidature pour l'allocation de terrain du second semestre 2023. Cette allocation de terrain permet aux étudiants en Master II et en doctorat d'effectuer un séjour d'étude en Asie dans un des centres de l'EFEQ, pour un séjour dont le départ est à prévoir entre le 1er juin et le 31 décembre 2023. La date limite de candidature est fixée au **mercredi 15 mars 2023** inclus.

<https://www.efeo.fr/base.php?code=150>

### ***Recherche et politique en Asie : enjeux indissociables ?***

Appel à communications de la journée d'étude du Master Études asiatiques, qui aura lieu le 17 avril 2023 de 9h à 17h. Cette journée s'adresse à tous les étudiants de la mention (master 1 et 2). Date limite d'envoi des propositions de communication: **mardi 31 janvier 2023**.

<https://carnetsjapon.hypotheses.org/30030>

### ***Bourse doctorale en ethnologie Louise Beyrand & Olivier Toussaint 2023***

Cette bourse de recherche, d'un montant de 10 000 €, est attribuée annuellement à un étudiant titulaire d'un Master II (ou équivalent) justifiant d'une inscription en première année de thèse dans un établissement d'enseignement supérieur français, éventuellement en cotutelle avec un établissement étranger et désireux de lancer ou poursuivre des recherches sur un terrain lointain dans les domaines de l'ethnologie et l'anthropologie sociale.

La date limite de candidature est fixée au vendredi **31 mars 2023**.

[https://www.bourselbot.fr/candidater/?ct=t\(EMAIL CAMPAIGN 6 11 2020 14 35 COPY 02\)](https://www.bourselbot.fr/candidater/?ct=t(EMAIL CAMPAIGN 6 11 2020 14 35 COPY 02))

## Publications

### ***Etudes mongoles et sibériennes, centrasiatiques et tibétaines 53 | 2022***

<https://journals.openedition.org/emscat/>

Numéro spécial : **Figurations chamaniques. Écritures, dessins et broderies de Haute Asie / Shamanic Figurations. Writings, Drawings and Broideries from High Asia.** Sous la direction de Aurélie Nérot

- Aurélie Nérot, « Introduction. Comparatisme en esquisse »
- Erik Mueggler, « Divination and the scapular theory of writing in north Yunnan: graph, verse, page »
- Katherine Swancutt, « Manifesting the invisible. Writing, piercing, shaping, and taming potency in Southwest China »
- Clément Jacquemoud, « Feuilles volantes et tapis talismaniques dans les rituels d'Ak Jaŋ (République de l'Altaï, Fédération de Russie) »
- Anne Dalles Maréchal, « Broder pour ouvrir la voie aux esprits chez les Nanaï (Sibérie Extrême-Orientale) »
- Aurore Dumont, « Fonctions et symbolismes des représentations écrites en contexte bouddhique et chamanique (Mongolie-Intérieure) »

### Varia

- Natasha Fijn, « Hunted animals as Mongolian medicine: the case of the consumption of marmot »
- Marie-Paule Hille et Sandrine Ruhlmann, « La « bête noire » de Françoise Aubin. Vicissitudes d'une enquête sur les techniques laitières mongoles »
- Valeria Gazizova, « Military might and healing power. Appropriation and representations of the goddess Palden Lhamo in Kalmykia »

### Note de recherche

- Clémence Henry, « L'anthroponymie tibétaine »

### Comptes rendus

- Gaëlle Lacaze, « Maire Antoine, *La Mongolie contemporaine. Chronique politique, économique et stratégique d'un pays nomade*, Paris, CNRS éditions, 2021 »
- Katia Buffetrille, « Weiner Benno, *The Chinese Revolution on the Tibetan Frontier*, Ithaca, Cornell University Press, 2020 »

### Résumés de thèses

- Anne-Sophie Pratte, « Mapping the Steppe. The Politics of Cartography in Qing Mongolia, 1780-1911 »
- Nils Martin, « The Wanla Group of Monuments. Fourteenth-century Tibetan Buddhist Murals in Ladakh »

Olessia Koudriavtseva-Velmans, *Joseph de Baye de l'Aube à l'Ob. Art, archéologie, ethnographie (écrits des années 1874-1925)*, Institut d'études slaves, 2022.

Après avoir fait ses premières fouilles dans sa Champagne natale, le baron Joseph de Baye, archéologue, historien de l'art, ethnologue, collectionneur et photographe, découvre les richesses des cultures de l'Empire russe. Il se constitue un réseau mondain et savant de premier ordre aux heures heureuses de l'Alliance franco-russe. Le transsibérien en cours de construction, les sites archéologiques de Sibérie, de Russie, d'Ukraine, rien n'échappe à sa curiosité et à son objectif photographique. Il présente au public français de son époque tout un patrimoine dont il ramène des échantillons précieux, encore déposés dans plusieurs musées français (Louvre, Musée d'archéologie nationale, musée du quai Branly Jacques-Chirac etc.). Il fixe aussi la situation d'avant-guerres, avec des images qui nous paraissent à présent poignantes de Novgorod, Kiev, Kazan', Solikamsk, Tobolsk, Krasnoïarsk, ou Marioupol...

Joseph de Baye tente aussi une synthèse sur l'art « barbare », en particulier celui des Goths. Il l'achève réfugié dans les murs du Musée historique de Moscou, alors que la Première Guerre mondiale et la Révolution l'ont surpris en Russie d'où il ne pourra rentrer qu'en 1920, en ayant vu s'écrouler le monde qu'il connaissait. Ce recueil republie pour la première fois 43 articles de J. de Baye et l'inédit sur l'art des Goths de Crimée, complétés de commentaires qui font le point sur l'état actuel de la science et sur le devenir des pièces citées.

<http://institut-etudes-slaves.fr/products-page/archeologie/de-laube-a-lob-art-archeologie-ethnographie-par-joseph-de-baye/>

---