

Siège:

Centre d'études mongoles et sibériennes

54 boulevard Raspail

75006 Paris



Lettre d'information des études mongoles et sibériennes n°40

8 septembre 2022

Chères et chers collègues,

La Société des études mongoles et sibériennes propose de vous envoyer périodiquement les actualités de la recherche sur les études de cette aire géographique (événements, publications, nouveaux membres, soutenance de thèse et d'HDR...).

Ces actualités ne sont absolument pas exhaustives et dépendent de ce que nous recevons, donc n'hésitez pas à nous faire parvenir les informations que vous souhaitez diffuser à l'adresse suivante : isacharleux@orange.fr

Nous vous invitons également à consulter périodiquement le Site des Études mongoles et sibériennes : <https://etudesmongolesetsiberiennes.fr/>.

N'hésitez pas à nous envoyer votre cotisation pour soutenir la Société des études mongoles et sibériennes, qui a notamment pour objectif de publier la collection « Nord-Asie », d'aider les jeunes chercheurs et d'organiser des manifestations sur la Mongolie et la Sibérie.

Bien cordialement,

Isabelle Charleux

Présidente de la SEMS

Colloques et journées d'étude

5 octobre 2022 : Kristina Jonutytė et Valeria Gazizova au GSRL

Dans le cadre de l'Axe transversal « Interactions et créativités religieuses : perspectives anthropologiques » coordonné par Detelina Tocheva et Virginie Vaté, et du Séminaire des études mongoles et sibériennes coordonné par Isabelle Charleux, Grégory Delaplace et Virginie Vaté, **Kristina Jonutytė** (Vilnius University, Institute of Asian and Transcultural Studies) et **Valeria Gazizova** (DAAD-GSRL) donneront chacune une conférence le mercredi 5 octobre 2022 de 14-17h

L'intitulé et le résumé seront donnés ultérieurement.

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.

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=etresponse&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.

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 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 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>.

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

Nénot, 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 (Névot 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>.

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

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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.

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

Nénot, 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.

Podcasts : ACMS Virtual speaker series

Dr. Petya Andreeva, then candidate for PhD, and her presentation on iron age funerary arts on Mongolian steppe: "VSS | "Fantastic Beasts on the Eurasian Steppes" by Petya Andreeva": https://www.youtube.com/watch?v=lyueGXD7WOs&ab_channel=ACMSMongolia

Dr. Julia Clark of the Nomad Science, who put a spotlight on the dangers of looting and climate change to archaeology and cultural heritage in Mongolia: https://www.youtube.com/watch?v=_jYwv0DKaYQ&ab_channel=ACMSMongolia

The **fifth "Соёлын өв цуврал семинар"** (Cultural Heritage Colloquium) event of the year was an online panel discussion, titled "Museum and International Collaboration", which was held on May 27th, 10 AM ULAT. The main language of the colloquium was Mongolian. The panelists were D.Bumaa, Head of the National Committee of the International Council of Museums, J.Myandas, Chief of Treasury Department, Museum of Natural History of Mongolia, D.Erdmaa, Head of Marketing, Chinggis Khaan Museum, B.Byambajav, Director, Dornogobi Provincial Museum: https://www.youtube.com/watch?v=wnhgWjQYRVo&ab_channel=ACMSMongolia

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/>

Publications

The Cinema of Sakha (Yakutia)

Le numéro spécial n° 19 de *KinoKultura* sous la direction de Caroline Damiens et Csaba Mészáros est consacré au cinéma en République Sakha (Iakoutie).

KinoKultura Special Issue 19: The Cinema of Sakha (Yakutia), edited by Caroline Damiens and Csaba Mészáros

<http://www.kinokultura.com/specials/19/sakha.shtml>

Introduction by Caroline Damiens, Csaba Mészáros: The Cinema of the Sakha Republic

Articles:

Liubov' Borisova: "The Magical World of Sakha Cinema"

Csaba Mészáros: "The Middle World of Film: Ontological Poetics, Live Landscapes, and Sentient Beings in the Language of Movies"

Ekaterina Romanova: "Mythopoetics of Yakutia's Cinema: The Topoi of Landscape and Experience"

Eleanor Peers and Gela Krasil'nikova: "Exploring the Locality: Music, Place and Life in Ajyy Uola and Don't decipher love"

Sardana Savvina: "The Films of the Sakha 'Kinoboom'"

Liubov' Lobanova and Petr Romanov: "Yakutia's Audiovisual Center Turns 25"

Interviews

Caroline Damiens and Csaba Mészáros: Interview with Aleksei Romanov

Caroline Damiens: Interview with Sardana Savvina

Reviews

Aleksei Romanov: *Maappa* (Maappa, 1986) by Maria Sibiryakova

Anatolii Vasil'ev: *Summer Homestead* (Sajlyk, 1992) by Liubov' Borisova

Aleksei Romanov: *Middle World* (Orto Dojdu, 1993) by Csaba Mészáros

Ellei Ivanov: *Cursed Land* (Setteekh sir, 1996) by Csaba Mészáros

Sergei Potapov: *My Love* (Liubov' moia, 2004) by Maria Sibiryakova

Anatolii Sergeev: *Path of Death* (Tropa smerti, 2006) by Eva Ivanilova

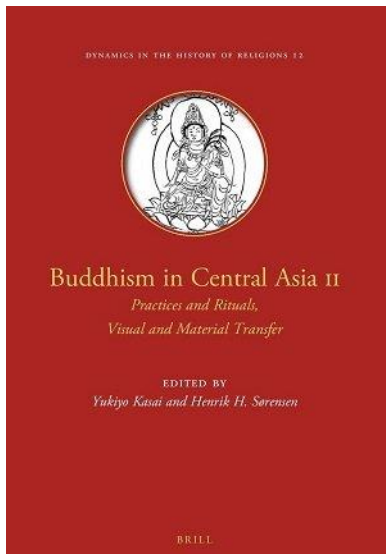
DetSAT: *Keskil* and its sequels (2007-2013) by Kyunnei Filippova

Siuzanna Oorzhak: *Leaving Hong Kong* (Pokidaia blagoukhaiushuiu gavan', 2011) by Rachel Morley

Galina Okhlopova: *Cinema Has Arrived!* (Kiine kelle!, 2017) by Caroline Damiens

Stepan Burnashev: *Republic Z* (Respublika Z, 2018) by Adelaide McGinity-Peebles

Buddhism in Central Asia II

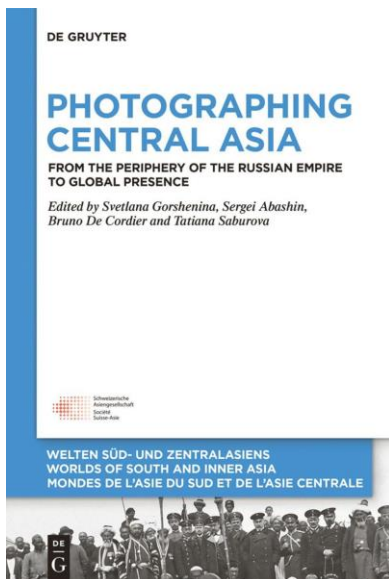


Le projet ERC BuddhistRoad annonce la publication de l'ouvrage :

Buddhism in Central Asia II — Practices and Rituals, Visual and Material Transfer publié chez Brill sous la direction de Yukiyo Kasai (RUB) et Henrik H. Sørensen (RUB)

Avec plusieurs articles concernant l'aire culturelle tibétaine, le volume est intégralement accessible en accès libre via le site de l'éditeur : <https://brill.com/view/title/61718?language=en>

Photographing Central Asia



Photographing Central Asia. From the Periphery of the Russian Empire to Global Presence

Edited by: Svetlana Gorshenina, Sergei Abashin, Bruno De Cordier and Tatiana Saburova

Volume 13 in the series Welten Süd- und Zentralasiens / Worlds of South and Inner Asia / Mondes de l'Asie du Sud et de l'Asie Centrale

<https://doi.org/10.1515/9783110754469>

Le livre est entièrement en Open Access.

About this book: This volume addresses new theoretical approaches in visual and memory studies that prompted to rethink of the photography of Russian Turkestan of the nineteenth and early twentieth centuries. Attempts to relate the visual unknown documentations to postcolonial criticism also opened up new interpretive arenas, helping to decentralize the analysis of the history of photography.

The aim of this volume is to interpret photography as a specific tool that reifies reality, subjectively frames it, and fits it into various political, ideological, commercial, scientific, and artistic contexts.

Without reducing the entire argument to the binary of 'photography and power', the authors reveal the different modes of seeing that involve distinct cultural norms, social practices, power relations, levels of technology, and networks for circulating photography, and that determined the manner of its (re)use in constructing various images of Central Asia.

The volume demonstrates that photography was the cornerstone of imperial media governance and discourse construction in colonial Turkestan of the tsarist and early Soviet periods. The various cases show the complex mechanisms by which images of Turkestan were created, remembered, or forgotten from the nineteenth until the twenty-first century.

The book should appeal to scholars of the Russian Empire and Central Asia; of history of photography and visual culture; of memory studies. It should be appropriate for use in upper-level undergraduate courses, and even a broader public.

Parution prochaine d'un article de Valeria Gazizova : « Exclusion, Secrecy and the (Under)ground: Dynamics of Female Religious and Ritual Agency in Kalmykia Valeriya Gazizova », in *Laughter, Creativity, and Perseverance: Female Agency in Buddhism and Hinduism*, ed. Ute Hüsken, Barnes & Noble.

<https://www.barnesandnoble.com/w/laughter-creativity-and-perseverance-ute-h-sken/1141356388>

Invitation de chercheurs - Staatsbibliothek zu Berlin

Staatsbibliothek zu Berlin [1] invites international researchers to apply for a research grant in 2023 within the framework of the **Grant Program of the Stiftung Preussischer Kulturbesitz** [2].

The scholarships are available for research in Berlin with the extensive collections of Staatsbibliothek zu Berlin, such as the holdings of the East Asia Department [3] and CrossAsia [4], as well as those of other SPK institutions.

The application deadline for a research grant at Staatsbibliothek zu Berlin ends on 30 September, as every year.

All necessary information for an application (guidelines, prerequisites etc.) you can find here: <https://staatsbibliothek-berlin.de/en/extras/spezielle-interessen/research-grants/> [5]

Please note that currently there are additional scholarships available for Ukrainian refugees. Application is possible immediately and at any time. For details and Ukrainian translation please see the Slavistic Portal [6].

We are looking forward to your application.

On behalf of the CrossAsia Team Antje Ziemer

Ostasienabteilung · Fachreferentin Zentralasien Staatsbibliothek zu Berlin - Preußischer Kulturbesitz

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www.staatsbibliothek-berlin.de

<https://crossasia.org/>

Im Rahmen der E-Mail-Kommunikation werden gegebenenfalls personenbezogene Daten verarbeitet. Unsere Hinweise zum Datenschutz finden Sie hier: <http://sbb.berlin/datenschutz>

Links:

[1] <https://staatsbibliothek-berlin.de/en>

[2] <https://www.preussischer-kulturbesitz.de/en/priorities/science-and-research/research-services/grant-program.html>

[3] <https://staatsbibliothek-berlin.de/en/about-the-library/departments/east-asia-department/regional-collections/>

[4] <https://crossasia.org/en/>

[5] <https://staatsbibliothek-berlin.de/en/extras/spezielle-interessen/research-grants/>

[6] <https://slavistik-portal.de/en/stand-with-ukraine-sbbpk-stipendienangebote.html>

Cotisation à la SEMS

La Société des Études mongoles et sibériennes

La Société des Études mongoles et sibériennes est une association régie par la loi du 1^{er} juillet 1901 et le décret du 16 août 1901, fondée par Roberte Hamayon en 2013. Elle a son siège au Centre d'études mongoles et sibériennes (54 boulevard Raspail, 75006, Paris). Depuis le 27 septembre 2019, elle est présidée par Isabelle Charleux, avec comme secrétaire Yann Borjon-Privé, secrétaire adjoint Dominique Samson de Normand de Chambourg, et trésorier Robin Toublan.

La SEMS a pour but de promouvoir la connaissance de la Mongolie et de la Sibérie (Asie septentrionale), rassembler les chercheurs spécialistes de ces régions, contribuer à la diffusion et à la valorisation de leurs

travaux par des publications scientifiques et d'ouverture au grand public, par la mise au point d'une base de données électroniques et par des manifestations (conférences, événements culturels).

La SEMS contribue au financement de la collection papier *Nord-Asie*, supplément à la revue *Études mongoles & sibériennes, centrasiatiques & tibétaines*. Elle finance par ailleurs l'hébergement du site des Études mongoles et sibériennes.

Pour devenir membre de la SEMS (**cotisation annuelle 20 €, étudiants 15 €**), veuillez nous adresser à Robin Toublan : robin.toublan@gmail.com