IN THIS ISSUE:
Future Events.............1
New Address of The Mongolia Society.............2
Tsagaan Sar Celebration .................................. 2
Annual Meeting of The Mongolia Society........3-4
Studying Mongolian at Indiana University..........4
Prof. Futaki’s Visit.......5
The Mongolia Society Wishlist.........................5
Mongolian Studies at UC—Berkeley...............6-7
Book Announcements..7-9
Membership Fees ..........10
Life Members, Donors...10

The Mongolia Society was established in 1961 as a private, non-profit, non-political organization interested in promoting the study of Mongolia, its history, language and culture. The aims of the Society are exclusively scholarly, educational, and charitable. Members receive free copies of the Journal and the Survey and have the right to vote and participate in the activities of the Society. Institutional members receive the Journal, the Survey, and the Occasional Papers Series.

Future Events and Announcements of The Mongolia Society

CENTRAL EURASIAN STUDIES SOCIETY (CESS) CONFERENCES: The CESS annual conference will be held on November 3-6, 2016 at Princeton University in New Jersey, USA. CESS is also organizing its fifth regional conference in Kazan Federal University on June 2-4, 2016. For those who wish to attend, CESS registration fees apply. For CESS conference details, please see: http://www.centraleurasia.org/annual-meeting

MONGOLISTS’ DIRECTORY: We are expanding and updating our database of Mongolian scholars. If you would like to be included, or update your page, please contact Kacey Levine at kjlevine@indiana.edu.
The Mongolia Society has been located on the Indiana University Bloomington campus since 1963 and in Goodbody Hall since the 1970s, but recently moved to a new location—Eigenmann Hall. The new office is small yet cozy and we hope that it will be as auspicious for us as the old one! Please take note of our new address below. (Phone and fax numbers remain the same.)

Our new address is:

The Mongolia Society, Inc.
703 Eigenmann Hall, Indiana University
1900 E. 10th St.
Bloomington, IN 47406-7512
Phone Number: (812) 855-4078
FAX Number: (812) 855-4078
E-Mail: monsoc@indiana.edu

The Mongolia Society sponsored the annual celebration of Tsagaan Sar, Mongolian Lunar New Year, on February 20, 2015. The event was co-sponsored by Inner Asian and Uralic National Resource Center, Pan Asia Institute, Department of Central Eurasian Studies, Asian Culture Center, Mongolian Student Association, and the Bloomington Mongolian Community. The event was widely attended by students, faculty, and members of the local community interested in Mongolian history and culture. The Chair of the Department of Central Eurasian Studies at Indiana University Jamsheed Choksy and Professors of Mongolian Studies Kara György and Christopher Atwood participated as guests. Representatives of Mongolian communities around Bloomington, IN came from Chicago, Terre Haute and Spencer to enjoy the festivities and share greetings for wellness and prosperity in the spring. The President’s Room at University Club of Indiana University was filled with the joy of the celebration, melodies of Mongolian music and songs performed by students of Mongolian language and culture and members of the local community, and aroma of traditional Mongolian food and tea.
The Annual Meeting of the Mongolia Society took place on Sunday March 29, 2015 at University of Chicago’s Social Science Research Building. Munkhjargal Byamba, the Chief of Consular Section at the Mongolian Embassy in Washington D.C., gave the keynote address following the introduction and welcome by Mongolia Society President Dr. Alicia Campi.

Three separate panels were held on topics ranging from language and religion to politics of Mongolia and the Mongols. The first panel on Mongol communities and language was chaired by Mongolian Studies professor at Indiana University Dr. Christopher Atwood. Dr. Saruul-Erdene Myagmar of Foreign Service Institute of the US State Department presented on the topic “Cyrillic Mongolian Orthography; Myth and Reality.” Dr. Peter Marsh (California State University, East Bay) discussed the interaction between living away from home and music in his paper “Music and the Mongolian American Diaspora Experience.” This panel also featured two Mongolian scholars conducting research in American institutions—Solongo Chuluunbaatar of University of Illinois at Chicago shared her findings from her paper “Code-Switching in Mongolian and English when Learning Mathematics: Consideration on Mongolian Communities in the US” and Alimaa Jamiyansuren from Peregrine Academics discussed her paper “Quality Assurance in the Mongolian Higher Education: Evaluating Mongolian Undergraduate Business Program Effectiveness.”

The main theme in the second panel “Mongolian Religious and Political Questions” chaired by Dr. Alicia Campi was the intersection of religion and socio-political issues. This panel hosted two guests from of the Institute of Mongolian, Buddhist, and Tibetan studies of the Siberian Branch of the Russian Academy of Sciences: Irina Urbanueva talked about her paper on “The role of His Eminence the Khalkha Rinpoché Jetsun Thampa in the revival of Authentic Buddhist Tradition in Today’s Mongolia and Russia” and Liubov Abaeva presented on the topic “The Buddhist and Pre-Buddhist Religious Theories and Practices in Modern Mongolia.” Tal Liron, representing the host of the Annual Meeting University of Chicago, covered an issue that has frequently been discussed in popular discourse in Mongolia nowadays in his presentation—his topic was “Mongolia vs. the Dalai Lama: Nationalizing the Dorje Shugden Controversy.” Gabriel Bamana from University of Wales of the United Kingdom and Mongolian National University shared his findings from her paper “Religious Revival and Social Marginalization in Contemporary Mongolia.”

Culture in contemporary Mongolia was the main topic of the third panel of the meeting “Cultural Phenomena in Today’s Mongolia.” Two of the panelists examined aspects of throat singing. The presentation of Andrew Colwell from Wesleyan University focused on the topic of “Indigeneity, Ethics, and Continuity in Mongol Xöömií or “Throat-singing” Performance.” Ph.D. student at University of Chicago Thalea Stokes addressed the issues surrounding a recent controversy in her paper “Whose Throat-Singing?: UNESCO Awarding Mongolian Khoomei as a Chinese Intangible
Cultural Heritage.” Batjargal Badamjav of "Pax Mongolica" Cultural Academy Center discussed other types of cultural expression forms in “How Mongolians Create Symphony, Opera, and Ballet in Western Tradition.” Kereidjin Bürgüd from the Institute of Ethnology and Anthropology of the Chinese Academy of Social Sciences covered yet another interesting topic in the paper “A Study of the Chinese Characters Used for a Sino-Mongol Glossary Known as the Bei-lu Yi- yu.” Finally, a guest panelist from Mongolia Khishigsuren Dorj of Ulaanbaatar University talked about research on the topic of “Recognizable Asset of Nomadic Civilization.”

**Studying Mongolian Language at Indiana University**

**Summer Language Workshop**

*June 6 - July 29, 2016*

Learn Mongolian at Indiana University’s Summer Language Workshop (SWSEEL)

Applications are available online at www.indiana.edu/~swseel/

Other Central Eurasian Languages offered include Intro Azerbaijani, Intro Estonian, Intro Kurdish, Intro Persian, Intro and Intermediate Turkish.

For more information, contact Summer Language Workshop: Telephone: (812) 855-2889 E-mail: swseel@indiana.edu

US mail: Summer Language Workshop
355 North Jordan Avenue, Global and International Studies Building, Bloomington, IN 47405-1105
Visit and Lecture of Prof. Hiroshi Futaki

Delgerjargal Uvsh

The Mongolia Society along with Mongolian Student Association, Neal-Marshall Black Culture Center, and the Department of Central Eurasian Studies hosted Professor Hiroshi Futaki from the School of International and Area Studies of Tokyo University of Foreign Studies on May 6, 2015. Prof. Futaki received his Ph.D. from Hitotsubashi University, Japan, and has been working at Tokyo University since 1996 as a professor of Mongolian Studies. He is also a visiting professor of Mongolian Studies at Inner Mongolia University and Northwest University for Nationalities in China.

Prof. Futaki gave a lecture to an audience consisting of IU students and professors on the *dudie* granted to Mongolian monks during the Qing period. During his lecture, Prof. Futaki explained that after the establishment of the Qing dynasty, its government continued to grant the *dudie* (度牒), the certificate for religious practitioners, to Buddhist and Daoist monks following Ming dynasty’s religious policies. Although the government abolished the issue of the *dudie* to Chinese Buddhists and Daoists at the latter part of the 18th century, the Mongolian monks were granted the certificate till the end of the dynasty.

The *dudie* given to Mongolian monks are classified into two types. Type A was codified in 1677 and issued by woodblock printing in Mongolian and Manchu languages. A few articles of the Regulations of the Great Qing dynasty (*Daqinglü*) related to religious regulations were cited in this type of the certificate. Type B was introduced in the 1850s and used to the last days of the dynasty. This type was block-printed in Mongolian, Manchu, and Chinese languages. Some articles were taken from the *Lifanyuan zeli* (Regulations of the ministry of Mongolian affairs) in this new type of the *dudie*. Although laws of the Qing dynasty required all Mongolian monks to get such certificates, these documents were actually only given to some monks of the monasteries established by imperial edicts to monks from noble families. From this study of its religious policies, it is possible to observe the Qing government’s principle of non-intervention in the internal affairs of Mongolia.

THE MONGOLIA SOCIETY WISH LIST

The Mongolia Society is in need of these items for the office:
1) LED projector for Powerpoint presentations at meetings.
2) Sound system, i.e., microphones and stands, amplifier and speakers, for amplified sound at receptions.
3) A laptop, preferably a PC, to do work in the office and on trips

If you would like to donate any of these items, please contact Susie Drost at the Society office. The Mongolia Society is a 501(c)3 organization and a tax deductible receipt will be given for any donation. Telephone and Fax: 812-855-4078; E-mail: monsoc@indiana.edu
In 2015, University of California—Berkeley renewed its program in Mongolian studies that begun in 1935 with the hiring of a German-born student of F.W.K. Müller, Ferdinand Lessing. At UC Berkeley, Lessing taught courses on Inner Asian Buddhism and, as a member of the then-named Department of Oriental Languages, was the first to introduce Mongolian language curricula to a U.S. university. In 1960, heading a capable team of lexicographers (including the Mongolia Society’s own Gombojab Hangin), Lessing published Mongolian-English Dictionary, a monumental work, which, with a subsequent revised edition or two, has served scholars as the authoritative English reference to classical Mongolian lexicon. Following Lessing, Mongolian studies continued at UC Berkeley under linguist James Bosson, historian John Masson Smith, Jr., and art historian Patricia Berger, whose Mongolia: The Legacy of Chinggis Khan (1995) brought the treasures of Mongolian art and the richness of its cultural heritage to a wide Western readership at a time when Mongolia was just beginning to open after its 70 year seclusion under communism.

Although from the mid-90s Mongolia was waxing on the world stage, Mongolian studies at UC Berkeley began to wane with the retirements of professors Bosson and Smith, Jr. around this same time. Decisions to let their positions go unfilled coincided with a general decline in Mongolian studies at universities across the U.S. following the end of the Cold War. In the intervening years, however, a new world order shaped by Chinese economic expansion has emerged. Mongolia plays an important role in it, not only in geo-politics but also in academia. Through the support of its government and the hospitality of its people, Mongolia has become a prime locus for universities’ pursuit of a number of scholarly disciplines, including anthropology, archaeology, environmental science, and religious studies. With the emergence of Mongolia in these political and academic roles, a need for the core elements of Mongolian studies, its language, culture, and history, has returned in earnest. Recognizing this need, a contingent of scholars and administrators formed the Mongolia Initiative. Securing funding from various sources, including a generous contribution from the Mongolian government, this group made it possible for the East Asian Languages and Cultures Department to hire a lecturer to once again offer Mongolian language at UC Berkeley.

The Mongolia Initiative is supported by Kevin O’Brien and Martin Backstrom, Director and Associate Director of UC Berkeley’s Institute of East Asian Studies. Its members include affiliated faculty and lecturers Patricia Berger, Jacob Dalton, Sanjyot Mehandale, Jann Ronis, Uranchimeg (Orna) Tsultem, and myself; librarians Liladhar Pendse and Jianye He; a visiting scholar from Cambridge Franck Billé; and our Program Director Caverlee Cary. Over the past year, the Initiative has been very active. It helped to sponsor the symposium, Archaeology of Knowledge: New Archival and Material Discoveries in Mongolia. In March 2016, it will sponsor a symposium, Deadly Modernity: The Environmental Crisis behind Mongolia’s Swift Development. It has hosted a number of lectures, including one by Esther Jacobson-Tepfer. Another symposium on the Mongol Empire is coming up.

The collapse of socialism at the end of the twentieth century brought devastating changes to Mongolia. Economic shock therapy—an immediate liberalization of trade and privatization of publicly owned assets—quickly led to impoverishment, especially in rural parts of the country, where *Tragic Spirits* takes place. Following the travels of the nomadic Buryats, Manduhai Buyandelger tells a story not only of economic devastation but also a remarkable Buryat response to it—the revival of shamanic practices after decades of socialist suppression.

Attributing their current misfortunes to returning ancestral spirits who are vengeful over being abandoned under socialism, the Buryats are now at once trying to appease their ancestors and recover the history of their people through shamanic practice. Thoroughly documenting this process, Buyandelger situates it as part of a global phenomenon, comparing the rise of shamanism in liberalized Mongolia to its similar rise in Africa and Indonesia. In doing so, she offers a sophisticated analysis of the way economics, politics, gender, and other factors influence the spirit world and the crucial workings of cultural memory.


*Sinophobia* is a timely and groundbreaking study of the anti-Chinese sentiments currently widespread in Mongolia. Graffiti calling for the removal of Chinese dot the urban landscape, songs about killing the Chinese are played in public spaces, and rumors concerning Chinese plans to take over the country and exterminate the Mongols are rife. Such violent anti-Chinese feelings are frequently explained as a consequence of China’s meteoric economic development, a cause of much anxiety for her immediate neighbors and particularly for Mongolia, a large but sparsely populated country that is rich in mineral resources. Other analysts point to deeply entrenched antagonisms and to centuries of hostility between the two groups, implying unbridgeable cultural differences.

Franck Billé challenges these reductive explanations. Drawing on extended fieldwork, interviews, and a wide range of sources in Mongolian, Chinese, and Russian, he argues that anti-Chinese sentiments are not a new phenomenon but go back to the late socialist period (1960–1990) when Mongolia’s political and cultural life was deeply intertwined with Russia’s. Through an in-depth analysis of media discourses, Billé shows how stereotypes of the Chinese emerged through an internalization of Russian ideas of Asia, and how they can easily extend to other Asian groups such as Koreans or Vietnamese. He argues that the anti-Chinese attitudes of Mongols

For my part, I was hired Lecturer of Mongolian Language in July 2015. My first class had five students. With no ready textbook, I relied on what I had been taught by Prof. Kara György and the very generous help shown me by Tserenchunt Legden. In the spring semester of 2016, in addition to Elementary Mongolian, I teach Mongolian Buddhism. In the academic year of 2016–2017, Berkeley intends to expand its Mongolian studies program significantly. Recent Berkeley graduate—and daughter of the renowned Mongolian art historian Tsultem Nyam-Osor, Orna Tsultem, will offer courses in Mongolian art history and culture. In addition, I am scheduled to teach courses on literary Mongolian, modern Mongolian history, and the Mongol Empire. For the year following, Berkeley intends to have me expand its Mongolian Language program to a two-year curriculum.

**Book Announcements**

(Book announcements do not imply endorsement)
The Lama Question will be of interest to scholars and students of violence, the state, biopolitics, Buddhism, and socialism, as well as to those interested in the history of Mongolia and Asia in general.


Before becoming the second socialist country in the world (after the Soviet Union) in 1921, Mongolia had been a Buddhist feudal theocracy. Combating the influence of the dominant Buddhist establishment to win the hearts and minds of the Mongolian people was one of the most important challenges faced by the new socialist government. It would take almost a decade and a half to resolve the “lama question,” and it would be answered with brutality, destruction, and mass killings. Chris Kaplonski examines this critical, violent time in the development of Mongolia as a nation-state and its ongoing struggle for independence and recognition in the twentieth century.

Unlike most studies that explore violence as the primary means by which states deal with their opponents, *The Lama Question* argues that the decision to resort to violence in Mongolia was not a quick one; neither was it a long-term strategy nor an out-of-control escalation of orders but the outcome of a complex series of events and attempts by the government to be viewed as legitimate by the population. Kaplonski draws on a decade of research and archival resources to investigate the problematic relationships between religion and politics and geopolitics and biopolitics in early socialist Mongolia, as well as the multitude of state actions that preceded state brutality. By examining the incidents and transformations that resulted in violence and by viewing violence as a process rather than an event, his work not only challenges existing theories of political violence, but also offers another approach to the anthropology of the state. In particular, it presents an alternative model to philosopher Georgio Agamben’s theory of sovereignty and the state of exception.

*The Lama Question* makes a critical inter-


In the post-Soviet era, democracy has made little progress in Central Asia. In *Chaos, Violence, Dynasty*, Eric McGlinchey presents a compelling comparative study of the divergent political courses taken by Kyrgyzstan, Uzbekistan, and Kazakhstan in the wake of Soviet rule. McGlinchey examines economics, religion, political legacies, foreign investment, and the ethnicity of these countries to evaluate the relative success of political structures in each nation. McGlinchey explains the impact of Soviet policy on the region, from Lenin to Gorbachev. Ruling from a distance, a minimally invasive system of patronage proved the most successful over time, but planted the seeds for current “neo-patrimonial” governments. The level of direct Soviet involvement during perestroika was the major determinant in the stability of ensuing governments. Soviet manipulations of the politics of Uzbekistan and Kazakhstan in the late 1980s solidified the role of elites, while in Kyrgyzstan the Soviets looked away as leadership crumbled during the ethnic riots of 1990. Today, Kyrgyzstan is the poorest and most politically unstable country in the region, thanks to a small, corrupt, and fractured political elite. In Uzbekistan, Islam Karimov maintains power through the brutal suppression of disaffected Muslims, who are nevertheless rising in numbers and influence. In Kazakhstan, a political machine fueled by oil wealth and patronage underlies the greatest economic equity in the region, and far less political violence. McGlinchey’s timely study calls for a more realistic and flexible view of the successful aspects of authoritarian systems in the region that will be needed if there is to be any potential benefit from foreign engagement with the nations of Central Asia, and similar political systems globally.

In recent years, the Uzbekistan government has been criticized for its brutal suppression of its Muslim population. This book, which is based on the author’s intimate acquaintance with the region and several years of ethnographic research, is about how Muslims in this part of the world negotiate their religious practices despite the restraints of a stifling authoritarian regime. Fascinatingly, the book also shows how the restrictive atmosphere has actually helped shape the moral context of peoples’ lives, and how understandings of what it means to be a Muslim emerge creatively out of lived experience.


The governance arrangements put in place for Siberia and Mongolia after the collapse of the Qing and Russian Empires were highly unusual, experimental and extremely interesting. The Buryat-Mongol Autonomous Socialist Soviet Republic established within the Soviet Union in 1923 and the independent Mongolian People’s Republic established a year later were supposed to represent a new model of transnational, post-national governance, incorporating religious and ethno-national independence, under the leadership of the coming global political party, the Communist International. The model, designed to be suitable for a socialist, decolonised Asia, and for a highly diverse population in a strategic border region, was intended to be globally applicable. This book, based on extensive original research, charts the development of these unusual governance arrangements, discusses how the ideologies of nationalism, socialism and Buddhism were borrowed, and highlights the relevance of the subject for the present day world, where multiculturality, interconnectedness and interdependency become ever more complicated.


For 250 years, the Turkic Muslims of Altishahr—the vast desert region to the northwest of Tibet—have led an uneasy existence under Chinese rule. Today they call themselves Uyghurs, and they have cultivated a sense of history and identity that challenges Beijing’s official national narrative. Rian Thum argues that the roots of this history run deeper than recent conflicts, to a time when manuscripts and pilgrimage dominated understandings of the past. Beyond broadening our knowledge of tensions between the Uyghurs and the Chinese government, this meditation on the very concept of history probes the limits of human interaction with the past.

Uyghur historical practice emerged from the circulation of books and people during the Qing Dynasty, when crowds of pilgrims listened to history readings at the tombs of Islamic saints. Over time, amid long journeys and moving rituals, at oasis markets and desert shrines, ordinary readers adapted community-authored manuscripts to their own needs. In the process they created a window into a forgotten Islam, shaped by the veneration of local saints. Partly insulated from the rest of the Islamic world, the Uyghurs constructed a local history that is at once unique and assimilates elements of Semitic, Iranic, Turkic, and Indic traditions—the cultural imports of Silk Road travelers. Through both ethnographic and historical analysis, *The Sacred Routes of Uyghur History* offers a new understanding of Uyghur historical practices, detailing the remarkable means by which this people reckons with its past and confronts its nationalist aspirations in the present day.
### THE MONGOLIA SOCIETY MEMBERSHIP FEES

Thank you to those who paid their 2016 membership dues. If you have not paid 2016 dues, please take the time to do so now.

<table>
<thead>
<tr>
<th>Category</th>
<th>Fee Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular: $50 for one year</td>
<td>Student: $35 for one year</td>
</tr>
<tr>
<td>(U.S.) $80 for two years</td>
<td>Liberal Membership: $75 for one year</td>
</tr>
<tr>
<td>$105 for three years</td>
<td></td>
</tr>
<tr>
<td>(U.S.) $80 for two years</td>
<td></td>
</tr>
<tr>
<td>$105 for three years</td>
<td></td>
</tr>
<tr>
<td>(Foreign) $110 for two years</td>
<td></td>
</tr>
<tr>
<td>$160 for three years</td>
<td></td>
</tr>
<tr>
<td>Mongolian Ethnic: (non-U.S. citizen living inside the U.S.)</td>
<td></td>
</tr>
<tr>
<td>$35 for one year</td>
<td></td>
</tr>
<tr>
<td>$55 for two years</td>
<td></td>
</tr>
<tr>
<td>$70 for three years</td>
<td></td>
</tr>
<tr>
<td>Mongolian Ethnic: (non-U.S. citizen living outside the U.S.)</td>
<td></td>
</tr>
<tr>
<td>$50 for one year</td>
<td></td>
</tr>
<tr>
<td>$80 for two years</td>
<td></td>
</tr>
<tr>
<td>$105 for three years</td>
<td></td>
</tr>
<tr>
<td>Life Membership $1,000 or more</td>
<td></td>
</tr>
</tbody>
</table>

### Life Members of The Mongolia Society

Mr. John Addleton  
Dr. Sanj Altan  
Prof. Christopher Atwood  
Mr. James Baugh  
Ms. Patricia Berwick-Emms  
Mr. Sagrajab Borjigin  
Dr. Mark Cassell  
Dr. Alicia Campi  
Mme. Luciana Gabbrelli  
Dr. Stéphane Grivelet  
Mr. Chris Johnston  
Mr. Hidero Kanaoka  
Mr. Amursana Khiyod  
Mrs. Saichunga Hangin Khiyod  
Mr. Akihide Kitamura  
Mr. Hidero Kobayashi  
Dr. John R. Krueger  
Prof. Ruby Lam  
Mr. Robert LaMont  
Ms. Mei-hua Lan  
Ms. Miji Lee  
Dr. Vern Lindbald  
Dr. Björn Merker  
Dr. Junko Miyawaki

Mr. Ryan Morrow  
Prof. Hidehiro Okada  
Mr. Kazuyuki Okada  
Prof. Kuo-Yi Pao  
Dr. William Rozyczki  
Ms. Jana Russ  
Mr. Kojun Saito  
Mr. Yoshio Saito  
Mr. Yoshiyuki Sato  
Mr. Steve Saunders  
Prof. Wayne Schlepp  
Prof. Henry Schwarz  
Mr. Yutaka Shibayama  
Ms. Elizabeth Sobinow  
Prof. Hyun-Sook Sohn  
Dr. William Strange  
Prof. John Street  
Hon. Ku Lai Te  
Mr. Burt The  
Dr. Denys Voaden  
Prof. Jack Weatherford  
Mr. Scott Weinhold

### Contributions and Donations Made January through July 2015

#### Life Members of The Mongolia Society

- David Montgomery  
- Alan Sheninger  
- Jon Holstine  
- Pam Slutz  
- Vivian and Harry Jackson, Jr.  
- William Fitzhugh  
- Alicia Campi  
- Sanj Altan (MACA)  
- Susie Drost

*Individuals who made multiple contributions in a given year.*