The Mongolia Society was established in 1961 as a private, non-profit, non-political organization interested in promoting and furthering 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.

**2011 Annual Meeting of The Mongolia Society**

The 50th anniversary meeting of The Mongolia Society will be held in conjunction with the Permanent International Altaistic Conference (PIAC) on the campus of Indiana University, Bloomington, July 10-14, 2011. The Mongolia Society Annual Meeting will open on Sunday, July 10, 2011, and there will be a celebratory dinner together with PIAC on Sunday evening. We will have panels and activities Sunday through Wednesday, with a trip option on Thursday.

We are placing a call for Annual Meeting panel participants to speak on topics related to the history of Mongolian Studies in its many subject areas over the past 50 years. In addition to the general call for papers related to the history of Mongolian Studies, we are also placing a call for papers in memory of our founding member John Gombojab Hangin, and former president Owen Lattimore. We are requesting that these papers be on topics relating to their legacy in Mongolian, Inner Asian, or Altaic Studies.

In order to participate, you must be a member of The Mongolia Society* and submit an abstract for consideration no later than March 1, 2011. The abstract must contain the title of the paper and be no more than 300 words. If your abstract is accepted, you will have 20 minutes to present your paper, which will include five minutes of discussion. More details about the exact time of the panels will be announced as plans are formalized.

We will also be accepting Mongolian related films and documentaries. The films or documentaries should either be in English or have English subtitles. Please submit the movie trailer for consideration no later than March 1, 2011. If your film or documentary is accepted, it will be shown during our 50th Anniversary Meeting.

Please submit your abstract, movie trailer, or questions to Susie Drost, The Mongolia Society, 322 Goodbody Hall, Indiana University, 1011 East 3rd St., Bloomington, IN 47405; Telephone and fax: 812-855-4078; E-mail: monsoc@indiana.edu; Web: www.mongoliasociety.org.

For hotel accommodations on the Indiana University, Bloomington campus, please phone 1-800-209-8145 or go to www.imu.indiana.edu to make reservations. The rooms cost range from $102 to $232, depending on the room type selected. Please request rooms from hotel block code PIAC/MON.

Attending The Mongolia Society Annual Meeting is free and open to the public.

*To become a member of The Mongolia Society, visit our website and submit your membership on our secure PayPal site (www.mongoliasociety.org/application.htm).
The Mongol Survey is a vehicle for the exchange of ideas, news, and information about Mongolia and the Mongol peoples among the Society’s members. It is published twice a year and is distributed free to members of the Society. Much of the material needed to make the Mongol Survey a success must come from the membership and we encourage members to send information about themselves and their interests as well as any material they think others might be interested to know.

Authors who contribute articles to The Mongolia Society publications are entitled to receive ten free off-print copies if the article is printed in Mongolian Studies: Journal of The Mongolia Society or two free copies of the Mongol Survey, if the article is three full pages or longer.

The publications of The Mongolia Society are governed by an Editorial Committee appointed by the Board of Directors.

Back issues of the Mongol Survey (and its predecessors, the Mongolia Survey and the Newsletter) and the Journal are available from the Mongolia Society office.

Guidelines for Contributors
Send articles to the editor by e-mail or as an e-mail attachment (Word or WordPerfect) are preferred. Submission on a 3.5” disk with a paper copy are also accepted. For more information, please contact the Survey editors.

Advertisement Rates
$35.00 per half page
$60.00 per full page

ISSN: 1081-5082

54th PIAC Meeting

The 54th Annual Meeting of the Permanent International Altaistic Conference (PIAC) will be held from July 10-15, 2011, in Bloomington, Indiana, organized by the Department of Central Eurasian Studies and the Sinor Research Institute for Inner Asian Studies, together with The Mongolia Society in celebration of its 50th anniversary. The theme of the 54th PIAC meeting is “Anniversaries, Feasts, and Celebrations in the Altaic World.”

If you wish to participate, please so inform the Secretary General (PIAC, Freie Universität Berlin, Institut für Turkologie, Malteserstr. 74-100, Haus S, D 12249 Berlin, Germany. Fax: +4930/838-53823, e-mail: heinkele@zedat.fu-berlin.de) by December 1, 2010. If you use e-mail, it is essential that you give your full name and full postal address. The Second Circular giving details on accommodations, registration fees, transportation, visa applications, etc., will be sent out to those who request it, and because of the time involved in obtaining a U.S. visa, it is necessary that the deadlines be strictly adhered to. At this stage, please do not now send the title of the paper you wish to give, and please do not ask for individual acknowledgements of your request for the Second Circular. It will be sent to you in good time.

We very much hope you will be able to attend, and look forward to hearing from you.

Barbara Kellner-Heinkele, Secretary General
Alicia Campi, Co-President of the 54th Meeting
Christopher Atwood, Co-President of the 54th Meeting

Permanent International Altaistic Conference, Freie Universität Berlin, Institut für Turkologie, Malteserstr. 74-100, Haus S D 12249 Berlin, Germany
Phone: +4930/838-70835
Fax: +4930/838-70722 E-mail: heinkele@zedat.fu-berlin.de

New Online Resource

The University of Chicago Library has digitized Palladii’s 1866 Russian translation of the Secret History of the Mongols (Старинное Монгольское сказане о Чингисхан), the first digital appearance of this work. A PDF of the document may be found online at the following URL: http://storage.lib.uchicago.edu/pres/2009/pres2009-0058-4.pdf

Recently Published Title of Interest


Bordered by Siberia in the north and Gobi desert in the south and surrounded by two powerful neighbours – Russia and China, Mongolia has had a peculiar geo-strategic situation of being land-locked. Its location at the crossroads of Central Asia, North East Asia, Far East, China and Russia further enhances the importance of Mongolia. Mongolia is the seventh largest country in Asia in terms of its territory but population wise it is one of the smallest. The Mongol expansion under Chinggis Khan left a significant impact of the nomadic peoples of Inner Asia on the sedentary world. For more, download the info sheet at: www.mongoliacenter.org/docs/2010/
For Sale: Mongolist Basic Library

Retired Mongolian Studies professor offers for sale two bookcases, about 500 volumes, of general books in the topic of “Mongolian studies”. Collection in average condition, strongest in years 1950-1980. Older items, too. Many rare and hard to find older items. There is a 3x5 cardfile catalogue (about 2,000 cards with SAT: subject/author/title entries). No single sales at present.

Submit bid and terms of payment; price range $8,000 to $10,000 or more. Collection may be inspected at 819 West Kirkwood, Bloomington: the main library room is in great disorder from storage by the housekeeper; overlook it please! Visitors welcome; OK to call daily 8:00 a.m. to 8:00 p.m.; park in driveway.

John R. Krueger, (812) 334-1945; 819 West Kirkwood Ave., Bloomington, Indiana

Special Request

Dear friends at The Mongolia Society,

I have been working with the Arts Council of Mongolia for six years on a major project documenting the locations of all the monasteries that were active before the 1937-1939 purges in (Outer) Mongolia. National fieldwork was conducted in 2007. We have a website in construction at www.mongoliantemples.net, and are now looking to supplement our work with archive photographs of the monasteries and monastic life before 1937-1939. We collaborated on the project with the then President, which allowed us to use the data in the National State Security archive including digital copies of the photographs they hold on monasteries. We are now searching for photographs of monasteries taken by people who visited Mongolia at the end of the 19th and early 20th century. We are happy to scan from books rather than tracking down original negatives. I would be grateful for any information about likely sources in North America. I am working with academics in Denmark, Hungary, Finland, Germany, and Russia to access material from those countries, as well as using libraries in the UK—we have the Bawden and Lattimore collections in Cambridge.

Thank you in advance for your help on this, and I look forward to hearing from you.

Sue Byrne (Ms), International Advisor, Documentation of Mongolian Monasteries Project, Cultural Restoration Programme, Arts Council of Mongolia, sbyrne@easynet.co.uk

THE MONGOLIA SOCIETY MEMBERSHIP FEES

Thank you to those who have paid their 2011 membership dues. If you have not yet paid, please take the time to do so now.

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*Membership dues are subject to U.S. postage increases.*
SWSEEL announces
Intermediate Mongolian and
Introductory Mongolian

June 17 to August 12

For the first time, we will offer two levels of intensive Mongolian—Introductory and Intermediate—on the campus of Indiana University, Bloomington. Each eight-week intensive course provides a whole year of university-level instruction.

Courses in other Central Asian and East European languages also available.

Bloomington has an active Mongolian community and is home to The Mongolia Society and the historic Tibetan Mongolian Buddhist Cultural Center (TMBCC).

Title VIII Fellowships available to U.S. graduate students, established scholars, and area professionals for study of Mongolian, as well as for other languages. Fellowships cover tuition, fees, and a generous stipend.

For more information and to apply for SWSEEL see our website

http://www.indiana.edu/~swseel
**ACES Conference**

The Association of Central Eurasian Students (ACES) at Indiana University invites panel and individual paper proposals for the Eighteenth Annual Central Eurasian Studies Conference to be held **Saturday, March 5, 2011** on the Bloomington campus of Indiana University.

Graduate students, faculty, and independent scholars will present papers addressing all topics pertaining to Central Eurasian Studies. Central Eurasian Studies is defined for the purposes of this conference as the study of the historical and contemporary Afghan, Balto-Finnic, Hungarian, Mongolic, Persian, Tibetan, Tungusic, and Turkic peoples, languages, cultures, and states.

Past panel themes have included:

- Representation and Nationalism in Kazakhstan: Past, Present and Future
- Societies and Cultures of Xinjiang
- Turkic Folklore and Literature
- Romanticism, Modernism, Postmodernism, and Beyond in Hungarian Literature, Culture, and the Arts
- Tibetan Studies
- Aspects of Imperial and Soviet Rule in Central Asia
- Nodes of Identity
- Explorations in Central Asian Historiography

Submission Instructions: Proposals may be submitted via the online form accessible at: [http://www.indiana.edu/~aces](http://www.indiana.edu/~aces). All submissions must be accompanied by an abstract.

ACES regrets that it cannot provide any funding to participants.

Any conference-related queries may be directed to the ACES Conference Committee at aces@indiana.edu.

Association of Central Eurasian Students  
Goodbody Hall 157, Indiana University  
1011 East Third Street, Bloomington, IN 47405-7005  
USA

Fax: (812) 855-7500  
E-mail: aces@indiana.edu  
Website: [www.indiana.edu/~aces](http://www.indiana.edu/~aces)

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**Mongolian Art Exhibit at IU**

From the Steppes and the Monasteries: Arts of Mongolia and Tibet, was held from September 25 to December 19, 2010, on the first floor of the Special Exhibitions Gallery, of the Indiana University Art Museum in Bloomington, Indiana.

This exhibition of Mongolian and Tibetan art was a tantalizing glimpse of the arts of two geographically and politically separate peoples whose practice of Buddhism has joined them together culturally at key moments in their history. The material in this exhibition included charming plaques, frequently decorated with animal motifs such as sheep, rams, horses, deer, and antelope, which were originally used to ornament clothing and horse trappings; a selection of contemporary nomadic artifacts such as horse whips and textiles; and artifacts associated with Buddhism as practiced in Mongolia and Tibet.

**Cultural Program:** Consecration Prayers and Traditional Music from Mongolia and Tibet, Sunday, November 14, 2:00-3:00 p.m., IU Art Museum, Bloomington, Indiana.

**Workshop:** Printing from Tibetan Woodblocks, Saturday, December 4, 1:00 p.m., IU Art Museum.

Jim Canary, manuscript conservator for the Lilly Library, hosted a workshop demonstrating how to print from Tibetan woodblocks.

**Film Series:** Mongolian and Tibetan Films on the Indiana University Bloomington campus, Wylie Hall 005.

In conjunction with the exhibition From the Steppes and the Monasteries, the IU Art Museum has collaborated with the Inner Asian and Uralic National Resource Center (IAUNRC) to present screenings of four Mongolian and Tibetan films:

- **A Pearl in the Forest** (Mongolian), Thurs., Oct. 28, 8:00 p.m.
- **The Saltmen of Tibet** (Tibetan), Thurs., Nov. 11, 8:00 p.m.
- **Khadak** (Mongolian), Thurs., Nov. 18, 8:00 p.m.
- **Mountain Patrol** (Tibetan), Thurs., Dec. 2, 8:00 p.m.

**Acknowledgements**

The Mongolian art in this exhibition was drawn from a private collection on loan to the IU Art Museum. The Mongolian materials were supplemented by works from the museum’s own collection or generously loaned by the IU Campus Art Collection, the Mathers Museum of World Cultures, the Lilly Library, and The Mongolia Society.

The exhibition and related programs were funded by the Thomas T. Solley Endowed Fund for the Curator of Asian Art and the IU Art Museum’s Arc Fund. Special thanks to Jim Canary, Nancy Krueger, The Mongolia Society, the IAUNRC, and the scholars of the Central Eurasian Studies Department for their expertise, time, and generosity.

This exhibition was co-curated by Judy Stubbs, the Pamela Buell Curator of Asian Art at the IU Art Museum, and by Brian Baumann, Ph.D. in Mongolian studies at IU.
Journal Issue on Kitan Studies

The Institute of Northern Cultures at Dankook University in Korea recently published the first issue of *The Journal of Northern Cultures Studies*, Vol. 1, No. 1 (January 2010), including papers on Kitan language, society, Liao-Sung relations, the Bronze Age archaeology of Eastern Mongolia, Kitan ruins in Mongolia, origins of the Kitans, and the Liao Shih. Papers are in Korean, Japanese, Chinese, and Mongolian. For more information on the institute or guidelines for submitting contributions to the journal, contact Prof. Lee Seong-Gyu, Director of the Institute of Northern Cultures and professor of Mongolian Studies at Dankook, at: sglee@dankook.ac.kr or visit the institute’s website at www.inckorea.or.kr.

Society News (continued)

2010 Annual Society Meeting

The Society held its 2010 annual meeting in conjunction with the AAS at the Philadelphia Marriott Downtown, in Philadelphia, from March 26-27, 2010. Mr. Davasauren Damdinsuren, Minister Counselor and Deputy Chief of Mission at the Embassy of Mongolia, Washington, D.C., was the keynote speaker. Four panels, “Mongolian Language,” “Contemporary Mongolian Issues,” “Mongolian Culture,” and “Kalmykia and the Kalmyk Diaspora” were held, followed by a reception sponsored by the Kalmyk Brotherhood Society and The Mongolia Society.

Opening remarks to the reception were made by Natalie Abuschinow-Schneider, Recording Secretary of the Kalmyk Brotherhood Society. Panel participants included President Alicia Campi, Saruul-Erdene Myagmar (Mongolian Culture Center), Tserenchunt Legden (IU), Allison Hahn (Pitt), Alexandra Cleworth (AIA), Delgerjargal Uvsh (Streit Council), Peter Marsh (CSU East Bay), Lyuba Grinberg (NYU), Uranchimeg Tsültem (UC Berkeley), Sunmin Yoon (UMCP), Sanj Altan (Mongolian American Culture Association), Alexey Ivanchukov (Mongolia Society), Telo Tulku Rinpoche (Shadjin Lama of Kalmyk Republic), Elena Schlueter (independent), and David Somfal Kara (HAS).

2010 Mongolia Society/YMPA Fundraiser

On November 11, 2010, The Mongolia Society and the Young Mongolian Professionals Association (YMPA), an association dedicated to promoting and empowering a younger generation of educated and professional Mongolians in the U.S., held a fundraiser roundtable and dinner at the Costa Verde Restaurant in Arlington, Virginia. Funds were raised to support The Mongolia Society’s publishing of new books on Mongolian history and culture, and the YMPA’s creation of a nationwide database of young Mongolian professionals.

The roundtable, entitled “U.S.-Mongolian People to People Relations—Growing our Ties,” included such panelists as Mrs. Ann LaPorta, wife of the former U.S. Ambassador to Mongolia; Mr. Jeffrey Davidson of Rio Tinto; Ms. Sas Carey from Vermont’s Nomadicare; Mr. Dan Plumley of the Massachusetts-based Totem Project for Mongolia’s reindeer people; and Mrs. Dash Nyamsuren from the Mongolian School of the National Capital Area.

The Mongolia Society and the YMPA thank all who attended the fundraiser for supporting these two associations and for making this a successful event.

For more information and photos visit www.ymapusa.org.

Lecture on Mongolian National Security

On November 15, 2010, The Society sponsored a lecture at the Neal-Marshall Black Culture Center, Indiana University, Bloomington (IUB), by Batchimeg Migeddorj, National Security Policy Advisor to the President of Mongolia on “Mongolian National Security: Past, Present and Future.” The talk discussed, among other things, security dynamics in Northeast Asia, opportunities and challenges for Mongolia, strategies for national security, and old vs. new national security concepts in Mongolia. After a decade with the Institute for Strategic Studies of Mongolia, and a three-year diplomatic service in Taipei, Taiwan, Batchimeg Migeddorj was appointed to her current position, where she advises the President of Mongolia on national security issues and works closely with the National Security Council to ensure coordination among relevant public agencies. A widely-published analyst of complex international and political affairs, Ms. Migeddorj is also accomplished in defense and
Lecture on Mongolian Culture in China

On October 21, 2010, the Society sponsored a lecture by the Inner Mongolian scholar Naranbilig on “Challenges Facing Mongolian Culture, Language, and Identity in China” in Sycamore Hall, IUB. China’s Inner Mongolian Autonomous Region and its neighboring provinces are home to approximately eight million Mongols, who are numerically a small minority in their own traditional lands. Over the past six decades, Mongolian culture, language and identity in China have been subjected to an unprecedented stress of radical transformation, brought on by state-sponsored economic, social and political projects such as “ecological migration,” “livestock grazing ban,” and “quick urbanization.” Implemented in a top-down manner, these programs haunt the lives of the Mongolians, whose culture and identity—at the time of the founding of the People’s Republic—were supposed to be protected by law. That legal protection has not prevented the possibility of cultural assimilation of the Mongols of China today. In his talk, Naranbilig surveyed the recent history and circumstances of the continuing challenges to Mongolian culture in China. Naranbilig is an ethnic Mongolian from Inner Mongolia, who has more than 30 years’ experience in journalism, research, and studies in Mongolian culture, language, tradition, and history. He has authored and translated over 40 books, edited several journals, and written hundreds of essays. Naranbilig has a B.A. in Mongolian Language and Literature from Inner Mongolia University, and a certificate in law from the Chinese National Lawyer Training Center.

Morin Khuur Lecture and Demonstration

Prof. Tsend Batchuluun, Mongolian People’s Artist, presented the lecture “Morin Khuur: Past and Present” on April 23, 2010, in Wylie Hall, IUB. The talk was sponsored by the Society, and included a demonstration on the Morin Khuur, or Mongolian horse-headed fiddle. Prof. Batchuluun lectured on the Morin Khuur past and present while his student Urtnasan demonstrated by playing the instrument. The Morin Khuur is the most important musical instrument of the Mongolian people and is considered a symbol of the Mongolian nation. When Mongolians were entirely a nomadic nation, the horse was their only means of transportation, as well as “man’s best friend.” Many songs and poems were written about the horse. So central was the horse to Mongolian culture and tradition that the head of the horse was placed on top of the principal musical instrument. Mongolian performance art is inseparably entwined with the music of the Morin Khuur. It is not simply a traditional instrument; its special sound contributes to the quality of modern music, too. The Morin Khuur is a bowed stringed instrument which produces a sound which is poetically described as a wild horse neighing or a breeze in the grassland.

Ts. Batchuluun is the Director and Conductor of “Morin Khuur” State Ensemble of Mongolia. In 1981, he was awarded the title of Distinguished Artist of Mongolia and in 2002, he was given the title People’s Artist of Mongolia. He has had over 100 solo performances around the world on the Morin Khuur. Prof. Batchuluun has more than ten works for the stage and screen, and is a conductor of many Mongolian CDs.

Gantulga Urtnasan played with the Mongolian State Morin Khuur Ensemble from 2000 to 2006 and has received many state awards and recognitions. He has a bachelor’s degree in Morin Khuur from the Mongolian Music and Dance College and is currently attending North Seattle Community College.

Lecture on Kalmyk History

On March 30, 2010, at the Leo R. Dowling International Center, the Society sponsored a talk by Elena Schlueter on “Writing a Survey of the History of Mongolian Kalmyk-Oirats.” Elena Schlueter is a retired journalist who lives in Germany. She is a native Kalmyk who has spent years researching her heritage. Her talk addressed issues involved in writing her new history of the Mongolian Kalmyk-Oirats, which will cover Oirat history from the “Four Oirats” of the 13th Century to the Kalmyk diaspora of today.

Lecture on Mongolian Ethnography

The Society sponsored a lecture by David Somfai Kara on “In the Wake of Vilmos Diöszegzi: Collecting Folk Belief and Religious Folklore in Northern Mongolia” on March 4, 2010, at the Leo Dowling International Center. Mongolian and Turkic shamanism has long drawn scholarly interest. Between 1957 and 1964 the Hungarian ethnologist Vilmos Diöszegzi visited several Turkic and Mongolic peoples in Southern Siberia and Northern Mongolia. Unfortunately due to his early death he only published a few items from his materials. Now a researcher at the Institute of Ethnology (Hungarian Academy of Sciences), David Somfai Kara is preparing Vilmos Diöszegzi’s precious manuscript legacy for publication. This republication will also draw on both the unpublished diaries of his trips (1960, 1964) and on new fieldwork done in all the locations of his study, documenting contemporary post-Soviet folk belief and shamanic traditions. During the lecture, David Somfai Kara introduced his two fieldtrips in Northern Mongolia (Aga Buriats, Darkhats, Toha-Tsaatan, Uriankhai, Khotogoit), illuminating folk beliefs and shamanic traditions from Khöwsgöl to the Onon River, varieties of shamanic trances and spirit possessions, and contemporary changes and revitalization of shamanic traditions and folk belief. David Somfai Kara received his Ph.D. (2007) in Mongolic Linguistics, ELTE Univ., Budapest. He is a researcher at the Institute of Ethnology, Hungarian Academy of Sciences.

Lecture on Kalmyk Buddhism

On November 17, 2009, Gilyana Nidyulina-Honikel gave a lecture on “Macg and Düücng: Two Lay Rituals in Kalmyk Buddhism” at the Leo Dowling International Center. The talk was sponsored by the Mongol American Cultural Association, The Mongolia Society, IAUNRC, the Tibetan Mongolian Buddhist Cultural Center, the Dept. of Central Eurasian Studies, and Foster International Living-Learning Center. Nidyulina-Honikel is a Ph.D. candidate at the Univ. of Bonn. Her area of research is Buddhism among the Kalmyks. She holds an M.A. in oriental philology from the Univ. of St. Petersburg, where she studied Mongolian and Tibetan.
Dear ladies and gentlemen, I am honored to be here to tell you a little bit about my research interests in Kalmyk studies, and in particular, Buddhism.

_Macg_ and _Düücy_: Two Buddhist ceremonies found among certain Kalmyk groups. Both are centered on prayer, worship and fasting. In both ceremonies, the participants form a prayer circle, and later on today during the slide presentation, I will show some photographs of a prayer circle. I will discuss the prayer aspects of both ceremonies, which are basically identical, including some references to the literature and then present a few examples of texts I collected in Kalmykia and the U.S. which will serve as a basis for the reconstruction of the texts.

The _Macg_ (Mongolian _bačγ_, Tibetan _bsnyen-gnas_, Sanskrit _upavasta_ ‘fasting’) ceremony focuses on the health and welfare of the people. The participants invoke the Buddhist gods to gain their good will. The _Macg_ takes place on the 8<sup>th</sup>, 15<sup>th</sup> and the last day of the lunar calendar. Benjamin Bergman describes this as a day of fast in his book _Streifereien unter den Kalmuecken_ (1804, b.2, pp. 127-134). He describes this as an event in which only the religious people participate. It is also described by Nefedeyev (1834) and Zhitetski (1893) in similar terms.

Both ceremonies emphasize ritual fasting, so eating meat and the killing of animals are forbidden. Some nonmeat dishes allowed for consumption on these days are milk-based products. For example, flour cooked in butter with something sweet added, either raisins or dry apples (_bulmak_, a Kalmyk specialty), and _budan_, a kind of milk soup with rice. _Budan_ containing less fat would be considered especially suitable for purposes of carrying out the fast.

Nowadays in Kalmykia, the _Macg_ and _Düücy_ ceremonies take place in private homes. They are mainly carried out by older women. In the United States, they were carried out at a Buddhist temple or surrounding grounds. The participants form a prayer circle and begin by taking a vow _Taŋγγγγ_(Oirat _Tangγγariq_). The women refer to each other as vow sisters. Alcohol and tobacco are strictly forbidden. Each woman brings her rosary prayer beads (Kalmyk _erk_) and prayer wheel (_kürde_) and recites the appropriate prayers, tells her
prayer beads and turns her prayer wheel frequently. Many of the women know the prayers by heart. Men are not forbidden from the ceremonies, but in my field research, I found only women participants.

Not all Kalmyk groups practiced the tradition of the prayer circles. It was known to the Don Kalmyks (Buzawa). It is not clear when this tradition started but it is certain that the tradition existed before the 1917 October Revolution. One proof is the existence of this tradition among the Kalmyks in the USA who carried it with them from their homeland through eastern Europe, on to the United States, where it was practiced regularly up until perhaps four or five years ago according to my informant. Apparently the tradition has died out here in the U.S. with the passing of the older generations and the inability to pass the tradition on to the younger people.

During my field research in Elista in the summer of 2008, I filmed a Düüçy event. Today there are two prayer groups in Elista. Each group has one leader. She is an older woman who has the longest experience with the ceremony. The participants gather together the evening before the ceremony in a private home. Before sunrise, they prepare a table for offerings. On the table they place pictures of the various buddhas and saints as well as butter lamps and vessels with offerings (deej). An audience of several individuals as believers may also be present to listen to the prayers and witness the ceremony. The believers bring offerings such as butter, tea, cookies, sweets and money and place these on the offering table. Then the butter lamp (Kalm. zul) and incense (Kalm. saangin idä) are lit and the participants ritually clean their hands in the smoke from the incense. Earlier they would have cleaned the home and the surrounding yard. Before reciting the prayer texts, each woman rinses her mouth with clean water and washes her hands as an act of ritual purification, a symbolic act of cleaning before reciting and touching the holy texts.

Each woman has her own mat which is used as a seat cover.

The morning recitation of prayers continues for two to three hours and then they break for lunch. Each participant makes an offering of part of her meal and places it in a special vessel. When this vessel is full, an audience member who is associated with the home where the ceremony is taking place carries the offering vessel to a clean place outside the home and pours the contents of the vessel on that special place as an offering. This ritual offering is usually carried out by a young person. This person has to cover their head and wear a belt. The offering (Kalm. karmka) is intended for their ancestors and to the Earth deity (Kalm. yazrin ezn, Oir. yazariyin ezen). This offering must be made by noontime. It is interesting that the ceremony of distributing the lunch meal is performed by the person who had made the offering outside the home. No one else from the audience is allowed to come into contact with it.

The participants believe that through the power of prayer projected by their prayer circle, the offerings will reach the
The majority of the prayers recited during the women’s prayer circle are in the Tibetan language or are Sanskrit dhāranī.

All the prayer circle participants are lay people and most of the contents of the prayer texts are not understood by them, but they know that the reciting is good; it drives away evil spirits and through this they accumulate merit and affect their karma in a positive way.

The learning of the texts was originally an oral tradition but in the past century or so, many of these texts were written down. Because the texts were transmitted orally from generation to generation, they have undergone drastic phonetic changes through time, so many of the private texts held by individuals represent distorted and corrupted forms of the original. One of my goals in collecting texts through my field work is to help restore the original forms.

The sequence of acts during the ceremony follows a clearly established order. Each participant knows when she should take her prayer bead rosary, when she should turn her prayer wheel or put her hands in special gestures (mudrā). It is not allowed to put the prayer bead rosary on one’s uncovered lap. Typically, the lap is covered with a special scarf made of different colored silk or another material.

Following the invocation to Vajradhāra (Kalm. Vaazr Dāri), the prayer bead rosaries, prayer wheels, and prayer books will be collected, wrapped in a scarf, and taken to the offering table. The scarf wrapping is frequently made of different colors of silk—yellow and blue, red and green with white edge decoration.

After the last part of the Refuge Prayer to the Three Jewels (Kalm. Delgü Yeväl), participants and believers place money as an offering on the table and in the middle of the prayer circle. The audience members are now also allowed to turn prayer wheels and thereby benefit their deceased relatives and ancestors in the beyond. When the participants and audience are finished with the turning of prayer wheels, they place them one by one in a straight line. Then their prayer bead rosaries are knotted together in a special way and placed parallel to the prayer wheels.

Some texts, mostly those prayers in the Kalmyk language, are recited at one’s usual speech tempo. Tibetan texts and Sanskrit dhāranī are sung, but the ending verse, the final benediction (Kalm. yöräļ) at the end of each prayer, is recited in ordinary speech and tempo for the collection of merit.

Most of the texts are recited in a sitting position. Some are recited in a standing position while they are facing the offering table.

After a one hour break following lunch, they begin their afternoon recitation. During the afternoon session, they repeat many of the morning prayers and recite several new ones which count as afternoon prayers. This afternoon prayer session continues for two to three hours. They end the prayer circle reciting all together Om mani padme hum several times.
In weighing a new decade, Mongolia stands as an interesting and driven small nation, one that has transitioned to democracy, a free-market economy and a remarkable level of international commitment. Straddling East and Central Asia and giants Russia and China, Mongolia holds special geographic relevance and is a model for the more autocratic Stans to the West and North Korea to the East. It faces many of the developmental challenges burdening Asia—a personality-driven political system still consolidating, rising inflation given the current economic crisis, and a widening gap between a wealthy few and poor masses. The past two decades of transition away from the Soviet era have not been easy for Mongolians, yet Mongolians enjoy choice and a special resilience as well. Mongolia has a young population, high literacy rate, and historic adaptability. And as challenging as political consolidation has been, Mongolia last year ushered in its first president from the Democratic Party-fold and a pragmatic, business-oriented prime minister from the Mongolian People’s Revolutionary Party. With firmer political footing, Mongolia will prove increasingly attractive to private investment, as it has to development funds. President Ts. Elbegdorj vowed in his summer 2009 inaugural to make transparency and good governance hallmarks for the coming decade—significant goals.

The next ten years will see challenges in a few fundamental areas. The first is the enduring challenge of a need for strategic diversity. China’s economic juggernaut has been a blessing and curse, bringing investment, loans, and economic viability attendant to its rise, but also China burdens Mongolia with conditionalities and an eye toward Mongolia’s vast mineral and energy wealth. Russia too has looked with some longing, both toward minerals and energy resources, as well as for expansion of its eastern political influence. The gamble for Mongolia’s leadership is how to balance its two large neighbors and achieve more options through enhanced relations with and investment from Japan, the United States, Korea, Taiwan, the European Union and elsewhere in Asia. Its participation in international peacekeeping and hosting of UN human security and new and restored democracies earlier this decade reflect a serious commitment on the multilateral front.

To ensure a viable population and grow its workforce, Mongolia must address the challenge of significant needs in education and public health. While private education initiatives have leapt considerably, public education requires massive infusions of talent and resources. A reversal of Mongolia’s brain drain is part of the solution. The population sees early mortality rates, alcoholism, and increased exposure to pandemics—a vulnerability again great given being between China and Russia—and needs a national strategy and real uptick in its public health services.

Mongolia also needs to find ways to establish more effective management of its natural resource base, both by way of minerals and other national assets and in terms of energy and environmental management. A comprehensive agenda or sovereign fund for its natural resources, as well as assistance in addressing the impact of global warming and increasing urban pollution are critical. With its vast natural beauty and rich historical legacy, eco- and cultural tourism will grow markedly as Mongolia approaches 2020, and protections need to be in place.

Mongolia can play an important role as a regional partner, one enjoying political relations with both South Korea and North Korea, as a setting for dialogue, and as a potential model for economic and political reform and as a nuclear weapons-free zone. It is a nation that has come far in two decades of transition, which should earn it greater attention in the international arena.

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List of Some American Writers’ Works that Have Been Translated into Mongolian and Published in Mongolia (Ill)

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Introduction
This is a continuation of my earlier articles, published in Mongol Survey. The present article represents a listing of the works of authors who in 2009 celebrated a birthday, the second digit of which is either an even number or five.

Thus, 2009 was James Cooper’s 220th birthday, Edgar Poe’s 200th, Walt(er) Whitman’s 190th, Edwin Robinson’s 140th, Robert Frost’s 135th, Joe Hill’s 130th, Earle Gardner’s 120th, Michael Gold’s 115th, Ernest Hemingway’s 110th, Brett Halliday’s 105th, and Norman Rosten’s 95th birthday.

The eldest of the authors listed here is James Fenimore Cooper, and the youngest is Howard (Melvin) Fast.

Works whose English title could not be found are indicated with a question mark (?). Works whose bibliographic information is uncertain are indicated with “TBD” (to be determined).

   b. Burlington, New Jersey.


   Contents:
   “Gans Pfr Pollid učirsan adal yawdal” (“The Unparalleled Adventure of One Hans Pfaall”)
   “Xün aminî xereg” (“The Murders in the Rue Morgue”)
   “Xulgaid ald san zaxidal” (“The Purloined Letter”)


   Öwsnii nawé (Leaves of Grass). Šülgüüd [Short poems]. Translation by B. Rinčen. 1929.

   Contents:
   “Öwsnii nawé” (“Leaves of Grass”)
   “Pioner” (“Pioneers! O Pioneers!”)
   “Süxiin tuxai duun” (“Song of the Broad-Axe”)
   “Caxilgaan biyeiig duulna bi” (“I Sing the Body Electric”).

   Note: These were translated in 1929, but disappeared in 1937. A few pages were later recovered (Rinčen 1991: 218).
“Šülgüüd” (Short poems). In: Cog, 1962, No. 3, pp. 54-58.

Contents:
“Amerikiin duulaxïg sonsnom” (“I Hear America Singing”).
“Büsgüi namaig xüleej baigaa” (“A Woman Waits for Me”).

“Axij bi baildaxgüi” (?) Translation from English by Baga Enebiš. In: ATYaN, pp. 5-6.

"Minii zuüdelsen xot” (“I Dream’d in a Dream”). Translation from English by Baga Enebiš. In: ATYaN, pp. 7.


Contents:
“Minii xuw’d algaa” (?)
“Ene biyee duulna bi” (“One’s-Self I Sing”)”
“Amerikiin duulaxïg sonsnom” (“I Hear America Singing”) (Translation by M. Cedendorj)
“Büsgüi namaig xüleej baigaa” (“A Woman Waits for Me”) (Translation by M. Cedendorj)
“Bid xoyor xińeeneix xuurtaj baiw aa” (“We Two—How Long We were Fool’d”) (Translation by M. Cedendorj)


Contents:
“Buural n’ bayarlaa” (?)
“Ödör öngöröxin xird sonsood bi” (?)


“Ričard Kori” (?) Translation from English by Baga Enebiš. In: ATYaN. pp. 19.


Contents:
“Erelčin” (“The Self-Seeker”?)
“Nawčişin yörtœnc” (“In Hardwood Groves”)
“Alsîn terteegees” (?)
“Badarœind biširsen n’” (“Meeting and Passing”?)


Contents:
“Bilceert” (“The Pasture”)
“Nawčis” (“In Hardwood Groves”)


Contents:
“Nüür nüüreeree” (?)
“Moddin tuxai duul” (“The Sound of the Trees”?)
“Altan zoos” (“A Peck of Gold”)
“Gal us xoyor” (“Fire and Ice”)
“Oin köölo” (“In Hardwood Groves”?)
“Xaranxui šonötei ijil dasal boljee” (“Acquainted with the Night”?)
“Üdšiin büriigeer” (?)
“Bi tööröögui xün” (?)
“Erelčin” (“The Self-Seeker”?)
“Nawčisin yörtönc” (“In Hardwood Groves”?)
“Als terteegees” (?)
“Badarčid biïrsen n’” (“Meeting and Passing”?)
“Zögnöl” (?)
“Gerlüügee” (?)
“Als terteegees” (?)
“Badarčid biïrsen n’” (“Meeting and Passing”?)
“Zögnöl” (?)
“Gerlüügee” (?)
“Tengisîn xōwōönd” (“Once by the Pacific”?)

Hill (also known as Hillström) changed his name from
Joel Emmanuel Hägglund when he emigrated to the U.S.

“Bid duulna” (?). Translation by S. Cogt. In: Xuw’sgalt

b. Malden, Massachusetts.
Ömgöölög Perri Meison [Perry Mason, Attorney]. Cuwral
roman [serial novel]. Translation from Russian by D.
Bambai” Printing House. 64 pp.

“Uurtai gerč” (“The Case of the Angry Mourner”). Translation
House.

“Xamgiin saixan büsgüi” (?). (TBD).

“Durlasann egčiin payan” (“The Case of the Amorous Aunt”).
(TBD).

8. Michael Gold - Pseudonym. (Apr. 12, 1894 – May 14,

“Nöggö gaixal uxxulagč” (?). Translation by D. Nacagdorj. In:
Bs. pp. 85-98.

“120 saya” (?). Translation from English by D. Byambaa. In:
Soyol utga zoxiol, 1959 (TBD).

9. Ernest (Miller) Hemingway (July 21, 1899 – July 2,

“Güür deer suugaa öwgön” (“Old Man at the Bridge”).
Translation from English by N. Dorjgotow. In: Utga zoxiol

“Cewer, tungalag, gerelt gazar” (“A Clean, Well-Lighted

“Indianï gacaa” (“Indian Camp”). Translation by N.

“İspanï tölöö nögcşon amerikçüudad” (?) Translation by D.

“Klimanjarogiin cas” (“The Snows of Kilimanjaro”).
Translation from English by D. Altanxuyag. In: Utga zoxiol

“Güüririin derged suugaa öwgön” (“Old Man at the Bridge”).
Translation from English by B. Batbayar. In: Xödölmör,
1979. No. 3.

“Xonx xeniiug ügüilen duugarnaw” (?). In: XX zuunï nom – 50

Zer zewseg min’ bayartai” (“A Farewell to Arms”). Tergüün

Enxjingiin cecerleg” (“The Garden of Eden”). Romanï xesgees
[Excerpts from the novel]. Translation from Russian by C.
(1573).

Öwgön tengis xoyor (“The Old Man and the Sea”). Translation

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Öwgön tengis xoyor (“The Old Man and the Sea”). Translation

“Fiyesta: Naran bas l mandsaar baina” (“A Moveable Feast
and The Sun Also Rises”). Translation from English by D.
Altanxuyag. Edited by M. Cedendorj. 1979. Ulaanbaatar: State

“Zer zewseg min’ bayartai” (“A Farewell to Arms”). Tergüün
dewter (first volume). Translation by M. Cedendorj. Edited by
(with forewords). 5 chapters.

“Xonx xeniiug ügüilen duugarnaw” (?). In: XX zuunï nom – 50

“Enxjingiin cecerleg” (“The Garden of Eden”). Romanï xesgees
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“Enxjingiin cecerleg” (“The Garden of Eden”). Romanï xesgees
[Excerpts from the novel]. Translation from Russian by C.
(1573).


Allaga amsxiix cölöö ögdöggui (?). Translation from Russian by P. Čojil. (TBD).

Yör busïn ayalal (?). Translation from Russian by P. Čojil. (TBD).

Yaawal deer we, Maikl Šein (This is It, Michael Shayne (?)). Translation from Russian by S. Otgontögs. Edited by S. Ganbat. 2001. Ulaanbaatar: “Ild Bambai” Printing House. 136 pp.


References:

Abbreviations


More New Khalkha Words

Andrew Shimunek

Below are a number of interesting new words in modern Khalkha that can be heard or seen in Mongolia today, as well as words which have been in use for some time now but have not been included in Mongolian-English dictionaries to date, and previously undocumented senses of otherwise lexicographically attested words. Several unique dialect words are also presented.

адяал n (coll.) wool blanket [<R. одеяло 'blanket']
богоончик n a small, stationary train car (or part of one) with wheels removed, usually used for storage, as a car garage, or, with window holes and other modifications, for people to live in [<R.]
будна агаашан n rice cooker
буу халах idiom (coll.) chat it up, chat a lot: за хоёллаа сайдан буу халлаа! we had a nice chat, huh?
бультрак v (coll.) to lie, tell lies: битгий бультраад бай! Quit your lying!
гар n (coll.) cell (phone): гар луу нь ярь даа call his cell phone [<гар утас]
геэ [гейэе] n (Dariganga dial.) grandmother, grandma, elderly woman
gуриих v (coll.) grin and bear it, put up with sth for a while, stick it out: гурийх байна уу? Are you hanging in there?
жаал n (Eastern Khalkha dial., including Khentii) little kid, young child
gусэр бороо n rain that goes on for a few days straight
зэд n gift of appreciation given by the family of the deceased to those who participated in or donated money for the funeral [<Amdo Tibetan *[(u)дет]; cf. Written Tibetan 'gyed 甘露 'donation, charity, endowment']
исгэрэх v 1. hiss (e.g. snake, or air coming out of a tire); 2. whistle with dental-alveolar fricitation (vs. шүгэлдэх)
колонк [коˈлоонк] n (coll.) gas station [<R. колонка ‘(gas) pump’]
кондуктор [конˈдоогтор ~ конˈдуугтар] n the person on a микр or bus who takes your cash payment [<R.]
лангуу n 1. counter; 2. stand (e.g. at an indoor market); 3. shelf (e.g. at a grocery store) [<MMan. лангу `counter’]
лифтчин n person who fixes elevators [<R. лифт ‘elevator’ + Mo. -чик] масло [маасл ~ `маасал] n (coll.) 1. oil (cooking oil or motor oil); 2. butter [<R.]
микр ['мийкэр] n (coll.) usually a Korean or Japanese minivan, with extra seats added, often used as a means of public transportation [<standard микробус <R.]
мээст n (coll.) seat (on a train): мээст мээстэн дээрээ сугаарай everyone please take your seats! (said by stewardess to passengers on a train) [<R. место ‘place’]
мээстний n (coll.) local: мээстний оросууд Mongolian Russians (i.e. ethnic Russians of Mongolia) [<R. местный ‘local’]
общее ['ообшээ ~ `ообший] n general seating (on a train): общеено сүүдэл авсан they got seats in general seating [<R.]
елтэй хоол n filling food, a filling meal
подноос n tray (for carrying food, e.g. at a cafeteria) [<R. поднос]
поворонник n (coll.) train stewardess [<R. проворник]
pээдэрэй adj (coll.) overly self-confident, stuck-up, snobby
сойтор n brush for grooming horses or for cleaning shoes (also known as шоотог)
цалах v when wind creeps in through open windows, the smoke hole of a yurt, or a door, and lightly blows freely around the inside of the yurt, apartment, house, or building (often considered unhealthy)
цэнэг түүх idiom (coll.) pick up still usable or fixable things from people’s trash
шаглах v (coll.) to bootleg sth, buy sth and resell it at a higher price: билет ~ scalp tickets
шалаанк n (coll.) tube, hose, tubing [<R. шланг]
шишка [ˈшийшкаа] n (coll.) bump (e.g. on the head): духран дээр шишка гарсан he’s got a bump on his forehead [<R.]
шүгэлдэх v 1. whistle with bilabial fricitation (vs. исгэрэх 2.); 2. blow a whistle.
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