

# **The Sixteenth Annual Central Eurasian Studies Conference**

**February 28, 2009**

**Indiana University  
Bloomington, Indiana, USA**

**Program &  
Abstracts of Papers**

**Eric T. Schluessel, Editor**

## Preface

This volume contains the abstracts of papers delivered at the Sixteenth Annual Central Eurasian Studies Conference held at Indiana University on February 28, 2009.

In 1994, Johan Elverskog and Aleksandr Naymark, two doctoral candidates in Indiana University's Department of Central Eurasian Studies, inaugurated the conference, which became an annual event under the auspices of the department. The conference quickly developed under the direction of its founders, and, in 1997, and the Association of Central Eurasian Students (ACES) at Indiana University assumed the responsibility for its organization and execution. It remains, as intended, a forum for Indiana University graduate student work, but has also become a site for building international scholarly exchange.

ACES would also like to express its gratitude to the scholars, most of them professors from the Department of Central Eurasian Studies, who have dedicated their time and enthusiasm in support of this conference. ACES also gratefully acknowledges the financial and logistical support from the Indiana University Student Association AID, the Office of the Provost, Ottoman and Modern Turkish Studies Chair, the Inner Asian and Uralic National Resource Center, the Denis Sinor Research Institute for Inner Asian Studies, the East Asian Studies Center, the Indiana Memorial Union, the Department of History, the Department of Political Science, the Graduate and Professional Student Organization, Anya & Colm Gallagher, the Department of East Asian Languages and Cultures, and the Department of Linguistics.

## **Program and Contents**

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Keynote Address

"The Return of Lieutenant Atarshchikov: Empire and Identity in Asiatic Russia"

Michael Khodarkovsky (Loyola University Chicago)

Indiana Memorial Union, Dogwood Room

**6:00 – 6:30 PM**

Reception

Indiana Memorial Union, University Club, President's Room

## Conference Committee

### *Executive Committee*

President: Brian Cwiek

Vice-Presidents: Kristoffer Rees, Eric T. Schluessel

Treasurer: Jacob Hunter

Secretary: Nicholas Walmsley

### *Committee Members*

Elise Anderson

Lennea Carty

Timothy Grose

Michael Hancock

Colin Legerton

David Straub

## **Language Pedagogy**

**9:00-10:30 AM, Dogwood Room**

**Chair: Beatrix Burghardt**

**Malik Hodjaev**

**Visiting Lecturer, Indiana University**

**“Effective Use of Technology in Uzbek Language Instruction”**

Using technology in language teaching helps students to learn a language in a meaningful context. Technology can be engaging, exciting, motivating and can allow to present complete communicative situations. In Uzbek language instruction, I have used a number of simple and complex technologies: phone, email, video recording, web camera, Oncourse website, internet, online multimedia language modules, computer lab, PowerPoint presentation, etc. There are many methods and strategies for effectively using these technologies in language instruction. As in most language-teaching situations, the key role in using technology belongs to the teacher. The teacher has a primary responsibility for creating a successful learning environment.

There is a lack of technology based teaching resources for Uzbek and other less commonly taught Central Asian Languages. Therefore the instructor should put much effort in developing such materials. The best way of learning to develop such materials is adopting the methodology of developing of modern ESL (English as a Second Language) teaching materials. Nowadays there are hundreds of different kinds of modern technology based ESL resources.

In this presentation, I will talk about my experience and research on effective use of technology in Uzbek Language Instruction. In particular, I will discuss selecting a suitable kind of technology for teaching in classroom and out of classroom, learning how to use a variety of technology applications, availability of the technology based resources, and developing technology based teaching materials.

**Rahmon Inomkhojayev**

**Language Materials Developer, Center for the Languages of the Central Asian Region (CeLCAR), Indiana University**

**“Some Problems and Solutions of a Distance Language Class”**

Distance teaching has obvious differences from traditional face-to-face classes. Some psychological barriers (such as restriction of movement in pair and group work), limitation of

observation of the classroom, necessity of operating the equipment while continuing instruction, technological problems, etc., have a negative influence on the classroom management. In addition, there are certain difficulties related directly to the process of instruction and to a student's perception during class. Some researchers state that interactions take longer in a distance class, which reduces the effectiveness of class time (1 hour tele-teaching time equals to ¾ hour of traditional teaching time. Marcia L. Williams, Kenneth Paprock, Barbara Covington. Distance learning. The Essential Guide. SAGE Publications, Inc., 1999. P. 115. ). Also, it should be taken into account that the majority of interactive classroom activities normally used in a traditional classroom setting can be problematic when used in a distance language environment.

Nevertheless, modern classroom technology provides opportunities to create an imitation of an ordinary class. However, the instructor should develop materials for more effective classroom activities in order to reach the goals identified by Keller's ARCS model of teaching strategy (Attention, Relevance, Confidence, and Satisfaction).

My experience of teaching the Pashto language in a class with both remote and local students shows that:

- ❖ Teaching becomes more effective when the instructor provides handouts to remote students ahead of time and gives clear instructions for the next class. This requires the student to come to class prepared.
- ❖ The instructor should provide appropriate materials in order to engage both remote and local students in classroom interactions.

This paper will discuss the challenges of Pashto distance language class at Indiana University. The main emphasis will be given to the development of classroom activities that are suitable for a distance classroom. During the presentation, some examples of classroom activities facilitating the interaction between remote and local students will be demonstrated.

**Tserenchunt Legden**  
**Visiting Lecturer, Indiana University**  
**"Modal Particles Common for Spoken Mongolian"**

Spoken Mongolian is rich with modal particles, which express different modal meanings. Modal meaning or modality in this case refers to the speaker's cognitive and emotive attitude towards the content of what is said. Mongolian modal particles do not change the main meaning of sentences, but they express additional emotional characteristics of the speaker. One of the specific features of modal particles in Mongolian is that they are used at the end of a sentence mostly after the predicate.

This paper does not intend to examine the theoretical aspects of the modality and modal expressions in Mongolian. Rather, the main purpose of this paper is to semantically and morphologically analyze the most common modal particles in modern spoken Khalkha

Mongolian and to clarify their practical usage for foreign learners. The paper relies upon various sources such as examples from oral communications that the speaker as an instructor collected for years, some plays by modern Mongolian writers (D. Batbayar: Hairig hairla, Baabar: Bootsoo) and research done by Mongolian and foreign scholars on Mongolian Modals.

Syntax-wise, the most common spoken Mongolian modal particles can be classified as follows – declarative interrogative; imperative; optative and exclamatory. Semantically, modal particles could convey meanings – from the speaker to the listener; from the speaker to himself/herself; that the speaker just learnt that the speaker wishes; that the speaker is wondering if there is a possibility and that the speaker clarifies. These modal particles make the language learning process difficult for foreigners, not only because they make slight semantic differences but also because they form contractions at the end of sentences and thus become hard for the students to distinguish.

## **Minority Communities**

**9:00-10:30 AM, Oak Room**

**Chair: Ron Sela**

**Lennea Carty**

**Graduate Student, Indiana University**

**“On the Decline of Ottoman Jewry in the Late Sixteenth and Seventeenth Centuries”**

A series of hardships befell Jewish society in the Ottoman Empire in the late sixteenth and early seventeenth centuries. A marked economic downturn eviscerated the once-bustling Jewish trade within the cities of Salonika and Safed. Shifts in migration patterns led these Jewish communities into a stage of isolation from their European co-religionists. Entangled problems within the realms of script change, the craft of printing, and education paralyzed Jewish intellectual and economic development. These effects transcended regional differences. I will use evidence from two cities (Safed and Salonika) pointing to a massive restructuring of Jewish economic, social, and educational life in order to challenge established interpretations of this period of Ottoman Jewish history.

**Rob Dunbar**

**Graduate Student, Indiana University**

**“Shi'a Muslim Enslavement in 19th Century Bukhara”**

Not long before the invasion of the Shībānid Uzbeks into Mawarannahr, a fatwa was issued under the religious authority of Shaykh Shams al-Dīn Herātī in Central Asia which declared that Shī'a Muslims could be sold into slavery just as infidels. This fatwa and others like it essentially legalized the enslavement of Shī'a Muslims, primarily Persians, in Central Asia, and gave greater license to both those who made a living capturing Shī'a Muslims for sale as slaves and slave dealers. As the centuries passed increasing numbers Shī'a Muslims were captured and dragged to the markets of Khiva and Bukhara to satisfy the growing demand for slaves. This paper will consider the history of the enslavement of Shī'a Muslims in the Emirate of Bukhara during the nineteenth century. It will draw primarily from such travel narratives as that of Baron von Meyendorf, who was attached to the embassy sent to Bukhara by the Russian Tsar Alexander I, to that of Arminius Vambery who traveled to Bukhara and Samarqand in 1863. By re-examining such works, it is hoped that we can begin to fashion a more coherent narrative of the history of slavery in Central Asia.

**Benjamin Lazarus**

**Graduate Student, Georgetown University**

**“Turkey's IDP Crisis: The Consequences of Internal Displacement for Turkish Society”**

The internal displacement of Kurds within Turkey is an issue which receives little attention in the international community, and surprisingly little attention within Turkey itself. Nonetheless, this paper argues that the phenomenon of internal displacement will have a variety of implications for Turkish society and the Turkish state for years to come. The study utilizes reports from Kurdish NGOs in Turkey, news articles, scholarly articles, and government statistics to evaluate the effects of internal displacement on Turkey.

The paper begins with an overview of the scope and causes of internal displacement in Turkey. It is then argued that internal displacement has created a new socially excluded group within Turkey - displaced Kurds. The study draws on social exclusion theory, which has been developed by European and American sociologists to explain the “urban underclass” phenomenon that appears in many industrialized countries. Next, it is shown that displacement and social exclusion have aggravated societal problems, such as crime, substance abuse, and suicide in urban areas. Finally, it is argued that internal displacement has contributed to the recent heightening in ethnic tensions between Kurds and Turks. The study concludes with recommendations on how the Turkish government can address its IDP crisis.

## **Issues in Contemporary Kazakhstan**

**9:00-10:30 AM, Hoosier Room**

**Chair: Zamzagul Kashkimbaeva**

**Ainur Abdrazakova**  
JFDP Scholar,  
"Internationalization of education in Kazakhstan"

**Alla Kim & Almira Kustubayeva**  
Visiting Scholar, University of Cincinnati  
Almira Kustubayeva  
"Psychology in Kazakhstan"

**Svetlana Belenkova**  
JFDP Scholar,  
"Teaching Medical Students in Kazakhstan"

**Natalya Borgul**  
JFDP Scholar,  
"Polylingual Education in Multinational Kazakhstan"

**Zamzagul Kashkimbaeva**  
Visiting Scholar, Iowa State University  
"Linguistic aspects of cross-cultural communication in multilingual Kazakhstan"

**Klara Nazmutdinova**  
Sociolinguistics and Grammar Instructor, Uzbek State World Languages University  
"IELTE - A Unique American Program in Central Asia"

**Gulmira Sheryazdanova**  
JFDP Scholar,  
"Democracy in Kazakhstan"

## **Soviet & Post-Soviet Central Asia**

**10:40 AM-12:10 PM, Dogwood Room**

**Chair: William Fierman**

**Aziz Burkhanov**

**Graduate Student, Indiana University**

**“Formal and Informal Presidential Powers in post-Soviet Area: the Problem of Measuring”**

A brief look on history of independence of post-Soviet area shows that in many countries for nearly two decades there was almost no development of the pluralist system. In contrast, in most cases there was a significant increase of the presidential rule. There is a continuous debate in the literature on whether formal “written” presidential powers matter in these countries or if the presidents rather operate basing on the informal connections and powers. Another angle of further debate is on how actually measure both the formal and informal presidential powers. This paper gives an overview of previous methodologies of measuring constitutional presidential powers and approaches to study informal politics in post-Soviet area. The study also tries to develop previous approaches in order to make them more fit to the post-Soviet political environment.

**Michael Hancock**

**Graduate Student, Indiana University**

**“The Future of Balkhash”**

The Aral Sea Disaster is the greatest manufactured ecological catastrophe of the 20th century, but the governments of Kazakhstan and China may be repeating the same mistake. Lake Balkhash in Kazakhstan, now the largest body of water in Central Asia, exhibits many of the same factors that led to the desiccation of the Aral. Moreover, Balkhash's shallowness makes it even more vulnerable to change, while its relative anonymity prevents neighboring countries from changing practices dangerous to its future. The Aral Sea was itself totally unknown outside the Soviet Union, and only gained notoriety when it became a desert, its fishing trawlers rusting in salt flats. Lake Balkhash will likely follow suit if Chinese developments in northwestern China, the province of Xinjiang, continue apace. This paper presents a two-part analysis: first, an overview of cause and effect in the Aral Sea Basin up until 1991 and the fall of the Soviet Union, and second, an overview of Lake Balkhash with comparison/contrast with the Aral Sea, paying specific attention to factors that caused desiccation. Some of the specific

factors discussed include global warming and glacial retreat, water mismanagement through the Soviet economy, the mismanagement of irrigation and dam systems, and the political relationship between independent Kazakhstan and China.

**Baktybek Isakov**

**Kyrgyz Turkish Manas University**

**“Nomadic Society during Collectivization: Changes in the Role of Individual Autonomy in Pastoral Kyrgyz Families during Soviet Times”**

This paper examines the changes that have taken place in the household organization and their impact on pastoral Kyrgyz families as a result of collectivization. The paper focus particularly on pastoralist families in the period since World War II, and is based on fieldwork conducted in the village of Kurtka.

In the late 1920s and early 1930s, Central Asian nomadic tribes were forced into settlements and “collectivized”, nearly destroying their previous nomadic way of life. Integration into the Soviet system produced further changes in accordance with the interests of the regime. Both economic and social life were greatly affected, producing far reaching social change. In this paper, I will particularly focus on changes kinship relations within the family unit, in the concept of the individual and his/her autonomy, and in how this is reflected in the way that career paths of sons are determined.

During the Soviet times, cattle breeding continued to be an important part of the rural economy in Kyrgyzstan, and many Kyrgyz families gained their livelihood from this. Meanwhile, families also had sons engaged in other kinds of economic activities, and the role of herding became one of the options, passed from father to son. I analyze the changes that resulted from increasing dependence on the state, from state policies which were aimed at undermining “backward” traditions such as the “patriarchal family”, and the increasing options for sons’ career paths. In this context, I trace a dramatic transformation in the concept of individual autonomy as expressed in relations between sons and their parents. I conducted field research among herding families in the village of Kutka during the summer of 2008, gathering oral materials on concepts of family relations and household organization. The paper is based on both field materials, as well as documentary materials from the Kyrgyz State Archive, the Department of Manuscripts of the Kyrgyz National Academy of Sciences, and related literature from National Library in Bishkek.

**Kristine Kohlmeier**  
**Juris Doctor Candidate, Indiana University**  
**“Internet Libel Law in Tajikistan”**

Why would the government of Tajikistan pass the Internet libel amendments to the criminal code given that the masses do not have access to the Internet? How will the media change as a result of the amendments? In this paper I explore the emergence of the Internet libel amendments to the criminal code of Tajikistan and its implications for freedom of expression in Tajikistan and beyond. Drawing on primary and secondary data analysis I hypothesize that first, the government of Tajikistan uses the Internet libel amendments as part of a broader “information security” campaign against opposition elites in order to deter online scrutiny into alleged government incompetence and abuse. In effect, the amendments are intended to curtail the freedom of a few active opposition members, whether at home or abroad. Second, the Internet libel amendments could produce a chilling effect on online media within the Commonwealth of Independent States (CIS) and encourage online contributors to set up websites from countries outside the CIS. Furthermore, the law could target non-governmental organizations.

## Islam & Society

10:40 AM-12:10 PM, Dogwood Room

Chair: Devin DeWeese

John Dechant

Graduate Student, Indiana University

**“While many scholars have used the *Manāqib al-‘ārifīn*—“The Feats of the Knowers of God,” a hagiography written by Shams al-Dīn Aḥmad-i Aflākī (d. 1360) about the famous mystic poet Jalāl al-Dīn Rūmī (1207-1273) and his immediate spiritual predecessors and”**

Islamization, the Mongols, and the *Manāqib al-‘ārifīn* of Shams al-Dīn Aḥmad-i Aflākī

Nur Khan

Graduate Student, University of Cambridge

**“Rethinking ‘Slavery’ in sixteenth-century Ottoman Istanbul”**

When we refer to "slavery" in the Ottoman empire, it is important to note that outside of the traditional research on the devshirme and the palace school, there lies a world of domestic slavery, and enslaved day-laborers and skilled workers in Istanbul. The history of this stratum of Ottoman society has yet to be fully written. Through examining the court registers (*seriyye sicilleri*) of Galata, a neighborhood of Istanbul, I have located a large amount of information about slave labor in the mid-sixteenth century and as a result, can begin to paint a picture of this fascinating phenomenon that shaped the social and economic fabric of Istanbul.

For instance, the court registers clarify the origins of the slaves employed in Galata; approximately half of them came from the eastern coast of the Black Sea and the Caucasus, and the other half from southern Europe. This raises interesting questions about the ethnic and religious makeup of sixteenth-century Istanbul, especially as the registers also tell us that many of these slaves were freed and converted to Islam, thus integrating into Ottoman society.

In addition to patterns of slave conversions, the court registers also contain a profusion of manumissions and slave work contracts, which are crucial to our understanding of slavery and its role in the urban economy of Istanbul. These manumissions and work contracts suggest that a system of indentured labor existed to integrate technically skilled slaves into the free Ottoman work force.

I would argue, based on the data from the court registers, that the form of slavery practiced in Ottoman Istanbul in large part attempted to integrate a certain segment of the slave population

into its society and economy as free Muslim laborers, which is a conclusion that rethinks what “slavery” meant in the context of Ottoman society.

**Aynur Onur**

**Graduate Student, Indiana University, Department of Anthropology**

**“The Sacred Flower: Pagan Worshippers or True Followers of Allah?”**

An *oenethera lamarckiana* flower grew and became the center of attention with religious connotations in Hurriyet Mahallesi (neighborhood) of Karamanli district in Burdur, Turkey. What made the flower so important for the community was that the plant began to open its flowers with the sunset adhan (the call for the Islamic prayer.) Seeing the flowers blooming during the sunset adhan, mahalle residents interpreted this phenomenon as a sign of their Islamic faith. Allah (God) was the creator of all things, and the adhan flower as well. If flowers were submitting to Allah's will and responding to the call for namaz (the five times Islamic prayer,) how could a person stay inert? Some particular religious practices began to be undertaken around the flower by some members of the mahalle community. From the standpoint of some community members, particularly who claim authority in the mahalle, and/or those who are representing the government authorities, these practices are superstitious, and ignorant, they should not be a part of Islam, while some others were searching for scientific, positivist, and secular explanations. Furthermore, the adhan flower grew in the front yard of a venerated elder in the mahalle. In the eyes of one part of the community, Allah bestowed this elder with the adhan flower because he was one of His true and exemplary subjects. If it was so, what were the markers that made him a true Muslim, thus, a true member of the mahalle community? Was the ongoing struggle through the adhan flower indeed on whether the people performing religious practices around this flower were pagan worshippers or true followers of Allah? Or did the adhan flower become a medium for struggle for power? What was the role of the adhan flower in redefining the boundaries of the mahalle community and negotiating the communal identity?

**David Straub**

**Graduate Student, Indiana University**

**“Religious Dissent in Tajikistan in the Late Soviet Period.”**

Since the demise of the Soviet Union scholars have turned their attention back to religious dissent in the Central Asian republics during the late Soviet period. This has been done in part to better narrate the history of the recent revival of Islamic traditions in Central Asia, as well as to uncover the origins of militant based Islamic movements that emerged in the region in the 1990s. One of the areas of focus for scholars has been the crackdown on Islamic dissidents in Tajikistan in the 1970s and 1980s that involved a pair of prominent religious figures: Islamic religious scholar Muhammadjon Rustamov "Hindustani" and Said Abdullo Nuri, a protégé of

Hindustani and the future leader of the Islamic Renaissance Party of Tajikistan. In this paper, I will expand the context of religious dissent in Tajikistan by investigating dissident activities by non-Muslims, namely Baptists and Jews. I will argue that Muslim dissidents were neither the most active dissenters nor were perceived by Soviet authorities in Tajikistan as the greatest threat, as is demonstrated by the persecution of Muslims and non-Muslims alike.

## **Music**

**10:40 AM-12:10 PM, Hoosier Room**

**Chair: Lynn Hooker**

**Gulnar Alpeissova**

**Gumilev Eurasian University, Astana, Kazakhstan**

**“Music education problems of Traditional Musicians in Kazakhstan at the turn of the 21st Century”**

Traditional musical culture of the Kazakh has been developing for thousands years within the conditions of nomadic life style. The Kazakh musical folklore has taken the form of two genres: song and kyui (a musical play for dobra, Kazakh national music instrument).

A professional player of traditional music is trained through oral technique “teacher-student”. All traditional musicians get command of active musical language, as a rule, intuitively and unconsciously. The knowledge acquired in childhood allowed students and teachers, who are representatives of the same ethno cultural tradition, to communicate easily.

New scriptural type of culture that started in Kazakhstan in 1930s changed the musical and lingual orientations in all the forms of Arts including the musicians’ teaching system. The new notes system adapted from European musical culture replaced the traditional oral training and started to be taught in state educational institutions of culture and arts. Scriptural methods carried completely new concept of musical art based on different aesthetic criteria, established new creativity psychology and musical ear tuning. If originally folklore musicians were creators and improvisers, nowadays graduates of traditional departments of musical educational institution are able to perform only but aren’t able to improvise. Taught in accordance with the new system of values musicians ceased to be carriers of their cultural tradition notwithstanding their status of qualified musicians. At the same time uneducated folklore musicians have no perspectives to find a job without special diploma.

Introduction of norms of the European musical thinking into the Kazakh culture has had dramatic influence on musical perception of traditional musicians. In our opinion, there is the urgent need for special Kazakh musical script on which to base the musical training. To this end, a special musical discipline, ethno-solfeggio based on particularities and regularities of the Kazakh music can enable music students to feel the specifics of the Kazakh traditional music. Musical educational institutions are working on special systems of musical ear development based on the Kazakh musical material.

**Elise Anderson**

**Graduate Student, Indiana University**

**“Singing the Homeland: Music and musicians in Uyghur diaspora communities”**

In this paper I examine the lives and musical repertoires of Küresh Küsen and Sultan Memet, two prominent Uyghur musicians who have lived and worked outside the borders of the Xinjiang Uyghur Autonomous Region. I discuss and analyze songs that these musicians composed, performed, and circulated primarily outside Xinjiang in the last decade and a half. Using a framework derived from ethnomusicological studies of music and migration, I consider the sonic and thematic contexts of forced migration. I present a thesis that is in two parts. The first part is that the close working relationships between Küresh Küsen, Sultan Memet, and Uyghur diaspora organizations around the world have meant that their music has played the same dual roles as the organizations themselves: one, preservation of Uyghur (musical) culture; and two, mediation between the organizations and an international audience (Shichor 2003:288). The second part of my thesis is that the repertoires of both Küsen and Memet, though stylistically distinct from one another, are pervaded by a set of common concerns and themes that seem to have two goals at their core: one, the memorialization of Xinjiang as homeland; and two, the sonic establishment and reinforcement of a Uyghur struggle for that homeland. The context of forced migration underpins both parts of this thesis: musicians who understand themselves as having been forced to flee their homes feel that there is something at risk which they need desperately to preserve, that they have something for which to fight, and that music can be a powerful medium through which to remember home and mobilize others as part of a cause.

**Colin Legerton**

**Graduate Student, Indiana University**

**“Musical Canon Formation of the Uyghur Diaspora Web”**

Music is a common focus in Uyghur and Xinjiang studies, but its presentation is rarely explored beyond the boundaries of Xinjiang or, in the rare exception, Beijing. This paper addresses Uyghur music presentation in the world outside the PRC by reviewing 'Uyghur Music' collections found on English-language websites of several Uyghur diaspora organizations. Adapting Philip Bohlman's theory of folk music canon-formation to analyze the music and artists that are included or excluded in these collections and the way in which songs are presented, the paper concludes that these music collections are primarily focused, intentionally or otherwise, on community-building within the Uyghur diaspora.

**Jessie Wallner**

**Graduate Student, Indiana University**

**“Musicians in Lhasa's Nang-ma'i Skyid-sdug and Skyor-mo-lung Musical Associations and their Relevance to Present-day Tibetan Performing Arts”**

This paper presents short biographies of musical figures such as A-jo Rnam-rgyal (1894-1942), Mig-dmar Rgyal-mtshan (1883-1933), Zhol-khang Bsod-nams Dar-rgyas (b. 1922), as well as information on prominent Muslim musicians such as Ab-tu'i-ra-sma (dates unknown) and Bha-yi Wa-li (dates unknown). Many of the abovementioned musicians were members of musical associations in Lhasa such as Nang-ma'i Skyid-sdug and the Skyor-mo-lung Lha-mo Tshogs-pa. The paper will discuss the activities of these musical associations and their impact on Tibetan culture in the beginning of the 20th century. These historical sketches are also utilized to further illuminate the significance such musicians and musical associations have had in the transmission of Tibetan musical culture. This paper will attempt to clarify how the perpetuation of these musical figures has had an influential effect on the construction and development of modern-day Tibetan performing arts among communities in Tibet and in exile. I employ notions of musical lineage, cultural transmission, and historical and textual representation in order to contextualize greater ideas of Tibetan musical identity. Finally, these concepts will be useful to further demonstrate how modern developments in Tibetan performing arts have been shaped through the institutionalization of artistic practices, preservation tactics, and pedagogy.

## **Societies & Cultures of Xinjiang**

**1:30-3:00 PM, Dogwood Room**

**Chair: Gardner Bovington**

**Tim Grose**

**Graduate Student, Indiana University**

**“The Xinjiang Class: Education, Integration, and the Uyghurs”**

Education development in Xinjiang has undergone dramatic changes since the initial years of PRC control in China. Changing political attitudes influenced the policies of the CCP during the majority of the Communist Era and often impeded progress. Since the Reform Era, however, a number of policies guaranteeing the use of minority languages and preferential policies that help minority students to attend high school and college have increased the number of Uyghur students attending all levels of schooling. In a specific example of these preferential policies, in 2000, the CCP established the Xinjiang Class, a program that funds middle school-aged students from Xinjiang (mostly ethnic Uyghur) to attend school in predominately Han populated cities located throughout eastern China. This paper examines the efficacy of the Xinjiang Class in promoting ethnic unity and Chinese nationalism. By examining the extent in which Uyghur students participating in the Xinjiang Class interact with Han students, speak Chinese outside of the classroom, and by considering if these Uyghur students are returning to Xinjiang, I argue that many Uyghurs are resisting integration, and the Xinjiang Class is largely failing to promote ethnic unity between Han and Uyghurs. Conversely, this program has even strengthened some Uyghur students' sense of ethnic identity and has accentuated the tensions existing between Han and Uyghurs.

**Gulnisa Nazarova**

**Visiting Lecturer, Indiana University**

**“On Uyghur Nicknames”**

In Uyghur, we have a saying: "There is no man without a nickname as there is no woman without a thimble." We are not mistaken if we say that almost every Uyghur man and even some Uyghur women besides their personal names have an additional name or nickname which serves to characterize and describe them. Nicknames are used to specify an individual's identity, profession, or physical appearance, etc. The factual material for this paper was taken from the following sources: Uyghur orp-adetliri (Uyghur traditions and customs), Urumchi,

1996; biliwal.com; youtube.com. Others were collected through interviews with Uyghurs and with people who have lived in Xinjiang. The purpose of this paper is to analyze Uyghur nicknames semantically and morphologically, and to show that Uyghur nicknames are not only a linguistic issue, but they are a cultural issue as well. In this paper there are some comparisons between Uyghur and other Turkic nicknames. This paper does not pretend to a specialized scientific character, but is of a generalized nature.

**Eitan Plasse**

**Graduate Student, Harvard University**

**“Interpreting Signs on the Silk Road: Xinjiang Ethnic Minorities' Perceptions of Post-Soviet Central Asia”**

The historic role played by Central Asia as a political and economic center on the crossroads between China and Europe is rapidly reemerging. Since the collapse of the Soviet Union in 1991, the newly independent Central Asian states and their neighbors across the border with China are reestablishing trade, cultural, social and other links that were severed following the Sino-Soviet split. As a result, the over ten million Turkic-speaking inhabitants of western China's Xinjiang Uighur Autonomous Region (XUAR), particularly Uighurs and Kazakhs, are stepping up their interactions with neighboring Central Asian peoples, with many of whom they share close ethnic, linguistic and religious ties. Xinjiang's predominately Muslim ethnic minorities are attracted by economic and trade opportunities with the independent Central Asian states. They are also influenced by cultural and social trends in Central Asia that have penetrated the defortified border. Through increasing exposure to their post-Soviet counterparts, Uighurs and other Turkic-speaking ethnic minorities residing in Xinjiang are encountering notable similarities and differences in the political, economic, social and religious systems on each side of the border.

Based on interviews conducted in Xinjiang from January through May 2008, this paper attempts to understand these cross-border perceptions and their implications within the context of Xinjiang's current geopolitical situation. Increased contact with their post-Soviet neighbors has enabled Xinjiang-based Uighur and Kazakh travelers to reconstruct their identities in relation to their shifting position between Greater Central Asia and China proper. Respondents highlighted post-Soviet Central Asia's "cultural superiority" vis-a-vis Xinjiang. Nonetheless, many also expressed a preference for China's legal system and asserted that Islamic beliefs are stronger in Xinjiang than in the neighboring republics. Moreover, Xinjiang's ethnic minorities are using post-Soviet Central Asia as a mirror to reflect their dissatisfaction over a lack of genuine political and cultural autonomy at home.

## **Integration & Development**

**1:30-3:00 PM, Oak Room**

**Chair: Edward J. Lazzerini**

**Navruz Nekbakhtshoev**

**Graduate Student, Indiana University**

**“Explaining the Dynamic of Minority Radicalization in Tajikistan and Moldova”**

Why do some minority groups make a radical demand for outright independence from the state, while others de-escalate their demand from full sovereignty to integration or power-sharing with the state? The principal aim of this paper is to explore why minority leaders vary their demands for self-determination, for example, at different times, seeking secession, territorial autonomy, and cultural autonomy. I use the ethnic bargaining theory explain the dynamic of minority group mobilization in the former republics of Soviet Union, Tajikistan and Moldova. Whereas in Moldova the Transdnestrian minority escalated its demand from economic autonomy to territorial autonomy to de facto independence from the Moldovan regime, in Tajikistan the Soghd province de-escalated its demand from secession to economic and cultural autonomy to power-sharing with Tajikistan's governing regime. I find that ethnic bargaining theory explains minority radicalization in the context of Moldova and Tajikistan within a triadic model that includes a minority, a majority, and an external support. Indeed, in several cases, outside support precedes minority radicalization, whereas a lack of outside support leads to the de-escalation of minority demands. The theory, however, is not designed to account for the dynamic of minority radicalization in the context of a dyadic relation involving a majority and a minority. In some instances I observe that even in the absence of outside support from the kin-state and with the presence of a repressive regime, a minority group radicalizes. I show that, in some ways contrary to ethnic bargaining theory, minority group radicalization occurs immediately before and after independence when the state has a weak military and pursues a discriminatory state policy that pushes the minority group to leverage its advanced industry and economy to make radical demands on the center.

**Ivan Peshkov**

**Adam Mickiewicz University in Poznań, Institute of Eastern Studies**

**“Conservative Adaptation Trap. Poverty in Unrestructured Transition Economies with Traditional Sectors: The Cases of Mongolia, Northern and Northeastern China, and Siberia.”**

Mongolia, northern China and the eastern Siberian region are dealing with problems typical of both developing countries (urbanization, industrialization, adaptation of post-traditional agromadic sector) and the transforming ones (establishing the financial market, restructuring enterprises, introducing proprietorship and basic social guarantees). The problems of transformation and development are not identical. The common feature of the above-mentioned regions is a conservative adaptation trap in the conditions of unrestructured transition economies with traditional sectors and strong social problems. In these cases the gradualist path of reforms is aimed at slow adaptation of the industrial space that has remained from the previous (socialist) model of economy to the requirements of market economy. It is a more or less controlled process of degrading this space with long-lasting restructuring of its most viable elements and eliminating others. Conservative ada

ptation is a path taken by countries where the socialist models of modernization, urbanization and industrialization were introduced in a nomadic or agricultural society.

The common features of the group include:

- ❖ Emergence of industrial centers that form cities;
- ❖ Production of manpower for socialist enterprises;
- ❖ Domination of salaries and wages in household incomes.

In that system a state-owned enterprise constitutes an element of the social structure financing welfare. The shock model of reforms poses a danger of temporary social malfunction of a considerable part of population. But this model of reforms is also connected with high social costs. The collapse of the basic structure of the socialist societies intensified the dynamics of pauperization to a higher extent than it was expected at the beginning of the transition process. There are many causes of this process: the collapse of social policy, emergence of labor market and high role of wages in the household budgets. This is a special case of transitional poverty, completely different from the poverty in developed and developing countries. In the case of transitional poverty the first generation is not illiterate, low-motivated or low-qualified.

**Matthew Price**

**Graduate Student, Indiana University**

**“The Loss of the Grey Areas: Changes in state control over Islamic institutions in Soviet and post-Soviet Central Asia”**

During the latter half of the Soviet period, Western scholars argued that revolution against the Soviet regime would come from the "repressed" Muslim masses. This revolution never occurred,

partly due to the "grey areas" of Islamic life in Soviet Central Asia, in which limited personal religious expression, while officially denounced, was tacitly allowed. After the collapse of the Soviet Union, the official structures for controlling Islamic activity were carried over into the new republics. These important "grey areas", however, have been diminished if not completely obliterated under the new regimes in Kazakhstan and Uzbekistan. Due to the loss of unofficial, but tolerated, opportunities of limited religious expression in these republics, along with current practices branding those engaging in such expression to any degree as an enemy of the state, there is now a more hostile relationship between the state and its Muslim citizens. As such, the earlier warnings of potential Islamic revolutions in Central Asia may have more resonance today than ever before.

**Delgerjargal Uvsh**

**Graduate Student, University of Notre Dame**

**"Amartya Sen's Theory of Development and Status of Mongolian Nomadic Herders' Development since 1990"**

Freedom and development have oftentimes been regarded as separate concepts in the minds of many. The dominating discourse related the idea of development to economic growth, while the concept of freedom has been mostly contained to political liberty. Nonetheless, it was the contribution of Amartya Sen that connected the idea of development and freedom by arguing true development is possible only in the presence of full realization of freedom. He identified five types of freedom that facilitate development – "(1) political freedoms, (2) economic facilities, (3) social opportunities, (4) transparency guarantees and (5) protective security." Relying upon a framework consisting of these freedoms, this paper examines the status of Mongolian nomadic herders' development since 1990.

Within the scope of political freedom and transparency guarantees, this paper firstly examines Mongolia's state of democracy and public participation indicators such as trends in election turnouts, public trust, political opportunities, and legal provisions that have implications on open political space. Afterwards it shifts focus to herders' political participation and factors affecting their ability to be part of political life including accessibility to information and their lifestyle. Examination of social facilities (opportunities, accessibility to health and education facilities and communications) follows this section. Subsequently, certain economic indicators including changing consumption patterns, purchasing power, accessibility to credits and economic opportunities are studied. Lastly, the paper discusses protective security and examines crime trends involving herders, while looking at access to security facilities. This paper concludes that freedom and development are still foreign concepts to Mongolian herders according to Amartya Sen's analytical framework. In the larger picture, this case study brings back a controversial question "What is the relationship between development and culture?"

## **Market Building as Nation Building in Central Asia: Entrepreneurs, Markets and Morals**

**1:30-3:00 PM, Hoosier Room**

**Chair: Gul Berna Ozcan**

**Alisher Khamidov**

**Fellow, Woodrow Wilson Center**

**“Doing business the Islamic way: Jamoats and their growing economic role in the Ferghana Valley”**

This paper analyses the role of Islamic groups in market building in the Ferghana Valley. Jamoats act as social safety nets that are inadequately served by the government. Their strength stems from what they offer as alternative markets for commercial enterprises, artisan traditions and service sector. Such groups emphasize morality and justice by employing Islamic values and symbols in their social and business networks. They focus on community life, shun violence, and promote moderation. Peaceful coexistence encouraged by many popular Islamic leaders has earned them large followings throughout the wider region.

Despite the promising potential for Islamic leaders and jamoats to bring economic and political stability to a tense and volatile region, the authorities see them as a threat to their political legitimacy. The paper concludes that the struggle to control markets and minds in the region between the state organs and jamoats leads to a precarious situation.

**Erica Marat**

**Fellow, Woodrow Wilson Center**

**“The Early 1990s in Ferghana Valley: Shortages of State and Emergence of Violent Entrepreneurs”**

This paper presents a series of case studies of the emergence of violent entrepreneurs in the Ferghana Valley in the early 1990s. The case studies offer an insightful account of adaptive strategies early business actors used in Central Asia in emerging markets. As such, violent groupings were mobilized to prevail in business activity through the use of physical force in the absence of coherent legislative framework for business activity, demoralized law-enforcement structures, and shortages of state institution after the collapse of the Soviet Union. The paper thus argues that the legacies of the Soviet regime had a powerful impact not only on the functioning of state structures, but also on the way in which new markets emerged through the

intervention of non-state criminal actors. Local traditionalist cultures that welcome machismo and approve of violence facilitated the establishment of control by such groups in the market and their later diffusion into the state institutions.

**Gul Berna Ozcan**

**Fellow, Woodrow Wilson Center**

**“Markets and morality: a typology of entrepreneurial choices”**

This study explores moral dilemmas of the post-Soviet market with a theoretical analysis of morality and business. The paper examines entrepreneurs’ inner world in relation to their business activities and moral dispositions within the changing contours of faith and values. Moral harmony is an invisible yet a formidable part of market and state building. Similarly, a moral void, confusion and polarisation bring societal upheavals and conflicts.

Three moral patterns are identified; namely, Soviet calculated rationalism, harmony of Sufism, and fundamental Islam with illustrations from exemplary cases. The conclusion discusses how studying moral dimension in entrepreneurial activities within the context of faith, major waves of societal and regime changes can be a fruitful way to advance our understanding of virtue and moral dissonance in relation to the pursuit of self-interest and wealth in business studies and in post-Soviet market building.

**Deniz Tura**

**Fellow, Woodrow Wilson Center**

**“Formal institutions and entrepreneurship: the case of micro-finance”**

This paper briefly overviews the financial sector and microfinance programs in Central Asian states. External finance had a crucial role to play in enterprise creation and entrepreneurship in transition to markets. Yet, many businesses were not included or underserved by the domestic financial sector. As formal institutional channels microfinance programs became widely used tools by international financial institutions to deepen markets and to encourage enterprise formation and entrepreneurship. Central Asian bazaars were quickly identified as excellent sources for potential clients due to the high concentration of micro, small, and medium sized businesses. Over the years, the microfinance sector expanded its size and scale of operations and continues to grow its portfolio in the region. The study provides a set of case studies illustrating how international organizations influenced the business environment and how entrepreneurs dealt with these formal channels. The discussion explores the implications of financial intermediation in entrepreneurship and business development.

## **Nationalism & Identity**

**3:10-4:40 PM, Dogwood Room**

**Chair: Gardner Bovingdon**

**Naomi Caffee**

**Graduate Student, University of California, Los Angeles**

**"Reclaiming the Soviet Success Story: Kazakh Identity in Olzhas Suleimenov's Ode to Gagarin"**

In the 21st century Kazakhstan has become the most stable country in its region, a budding financial center courted by the EU and the US for its formidable oil and gas reserves. Nevertheless, its emerging identity is tangled in the aggressive interests of Russia and its neighboring former Soviet republics. The recent situation echoes an earlier boom period in the 1950's and 60's, which witnessed Krushchev's "Virgin Lands" program and its accompanying demographic shifts, the expansion of military industry, natural resource extraction, nuclear weapons testing, and, of particular symbolic importance, the development of the Soviet space program.

Minority authors of this period were often able to employ the discourse and institutions of the dominant culture in order to question or even undermine its authority. Olzhas Suleimenov, a native of Kazakhstan who began his career during the Soviet "thaw," is one such author. Most critical discussions of Suleimenov focus on the political squall that resulted from his provocative 1972 work of quasi-scholarship "Aziia." So far, however, scholars have overlooked the significance of Suleimenov's earlier work as a window into the dynamics of identity and power relationships in the Soviet Union.

This paper tackles Suleimenov's 1961 epic "Zemlia poklonis' cheloveku," a Komsomol-prizewinning ode to Iurii Gagarin's launch from the Baikonur Cosmodrome in Kazakhstan. Though ostensibly supporting the popular image of the event as a triumph of the Soviet experiment, Suleimenov subtly repackages it as a victory for the Kazakh national consciousness. Thus he employs the conventions of Socialist discourse in order to dispute the implicitly Russocentric narratives of Soviet success, while rebutting the image of the Soviet Union as a liberating, modernizing, anticolonial force. He also confronts the Tsarist colonial past by using the odic form, which was instrumental in building Russian imperial identity in the 18th century.

Just as Suleimenov found it necessary to revisit his country's past in order to make sense of the present, I will turn to his early work as a key to understanding the repetition of colonial patterns in Kazakhstan today. Furthermore, this paper will provide an addition to the newly forming and urgently-needed body of research on postcolonial issues in the "Second World."

**Eric T Schluessel**  
**Graduate Student, Indiana University**  
**"Networks of reform and activism in Chinese Turkestan"**

The educational systems of late nineteenth and early twentieth century Xinjiang (also called East Turkestan or Chinese Turkestan) constituted an important site of political contestation. It was these systems that were tasked by various governmental and other parties with the reproduction of ideal social configurations and the inculcation of young people with the constituent identities thereof, largely through ethnically-based language policies. Namely, late Qing Confucian education under Zuo Zongtang and his successors attempted to build a colonial elite to act as bureaucratic intermediaries in the new province. Jadidist and Jadid-inspired reformers, beginning with some islands of activity, formed networks of new-style schools to spread their ideas. Later, with the arrival of General Sheng Shicai and an army of Soviet advisors, this modernizing, mother-tongue-medium educational system received governmental support through the Cultural Promotion Societies. Through the efforts of local intellectuals and foreign Jadids, the Society schools, which constituted the first widespread, systematized, modern public education in Xinjiang, gave social and political form to the ethnolinguistic identities upon which their organization was predicated. All of these new systems came into a society in which education, either Islamic or craft-based, had long been strictly local in its social orientation, with certain broader regional characteristics and connections with the greater Islamic world. Education altered Xinjiang society as it adapted to it. Behind the contested fields of Uyghur and other ethnolinguistic identities was a network of individuals inhabiting educational institutions, the structure of which is reflected in Xinjiang society even today. This paper presents ongoing research into the exact nature and composition of this network and the way these relate to varying ideas of ethnicity historically and through the present day.

**Aysen Uslu Bayramli**  
**Professor, Beykent University, Istanbul**  
**"Turkistanis (Central Asian Turks) in Exile"**

The struggle of the Turkistans (Central Asian Turks) to save their national identities and culture through the journals *Yeni Türkistan* and *Yaş Türkistan*.

In the days after the revolution in 1917 and in the 1920's, thousands of Turkistans (Central Asian Turks) are forced to flee from Russia, because of their open criticism and disagreement

with Russia's Central Asia politics. One part of the refugees finds exile in Turkey, while the other parts move to different European countries. There they continue to express their thoughts through speeches and writings. The most important documents of the struggle of the Turkistans outside of Russia are - without any doubt - their journals and magazines. The first and most important of these publications are *Yeni Türkistan* (1927-1931, Published by Osman Kocaoğlu and Dr. Mecdeddin Ahmed in Istanbul with Arabic letters) and *Yaş Türkistan* (1929-1939, Published by Mustafa Çokayoğlu in Berlin with Arabic letters). These journals played an important role in providing ideas and moral support, necessary to save the national and cultural identities of the Central Asian Turkic populations, suffering

under Russian imperialism and oppression. The influence of these two journals was even greater, since they were published by Osman Kocaoğlu and Mustafa Çokayoğlu, which were both two great personalities with great influence on the political life and future of the Central Asian Turks.

**Nick Walmsley**

**Graduate Student, Indiana University**

**"The origins, manifestations and implications of elite historiography in independent Uzbekistan"**

The main object of the paper is to consider the use of history in contemporary Uzbekistan as an instrument of government policy. History is an integral part in the creation of national identity in Uzbekistan because the elite uses historical and cultural tropes to justify and frame its actions. This can be explained in a three-stage process. Firstly, "Origins" focuses on Soviet-era historiography and its use in the creation of national identity in the Uzbek Soviet Socialist Republic (UzSSR). It will largely be synthetic in its reliance on previously-published scholarship although different conclusions about nationalist historiography are reached, in particular the idea that "constructed" national histories are not necessarily wrong. Secondly, "Manifestations" deals with examples of nationalist historiography in independent Uzbekistan. It starts by focusing on political discourse, particularly the adoption of *Tiğmur* (Tamerlane) as the national hero of Uzbekistan. Other national heroes of the new Uzbekistan, such as Islamic scholars of the Middle Ages and the more recent *jadids*, will also be discussed. The other two main areas of discussion are culture and education. Historical representations are a common feature of music videos and seem to bear the imprint of official patronage, and therefore expose the audience to official interpretations of history. Thirdly, "Implications" explains the relevance origins and current manifestations of nationalist historiography to government policy. History is one aspect of national identity in Uzbekistan and the one most open to interpretation and it has been configured to promote a) the "Ideology of National Independence" and b) to justify and frame government policies. It is a form of censorship and, in the words of Michel Foucault, a form of "non-sovereign power." However, in promoting its own conception of national history, the elite is widening the gap between itself and the people.

## **Inner Asia & Late Imperial China**

**3:10-4:40 PM, Oak Room**

**Chair: Klaus Muehlhahn**

**Devon Dear**

**Graduate Student, Harvard University**

**“Protectors or Predators?: Money lending, Violence, and the State in late Qing Mongolia, 1861-1905”**

The aim of this paper is to examine the politics of money lending practices in Qing Mongolian territories during the latter decades of the Qing dynasty. Previous scholarship on debt and money lending in Qing Mongolia has largely emphasized the stagnant state of the economic situation, and merchants, whether Russian or Qing, have been portrayed as predators against a hapless Mongol populace. However, the relationships between Qing rule, private merchants, and those residing in the Mongolian banners remain little understood. This paper reframes money lending as a point of entry for examining local governance in late Qing Mongolia. This paper argues that both the perception and existence of unequal economic relations between Russians, Mongols, and other Qing subjects affected a number of practices in Mongolia, such as criminal proceedings and land redistribution. Whereas merchants from the Russian empire increasingly saw money lending as evidence of a specifically Chin

ese colonialism in Mongolia, in official discourse many Qing officials came to represent themselves as paternalistic protectors of Mongol wellbeing. This paper explores how both constructions affected daily governance and relations between Russian and Qing subjects in Mongolia. Using Chinese and Russian language sources, including Qing official documents, Russian and Qing trade records, Siberian merchants' diaries, criminal case proceedings, and local gazetteers, this paper shows that money lending was powerful both as a discursive and a physical practice, and was as such appropriated in various ways by different interest groups across time. This paper will hopefully raise larger questions about Qing governance that allow for new, increasingly historicized evaluations of Qing rule, as well as about the relationship between the Qing policy on the frontier and the transnational context.

**Benjamin Levey**

**Graduate Student, Harvard University**

**“Writing the Oirats Back into History: Qing China's Colonization of the Zunghar Frontier, 1757-1800”**

My paper examines the Qing conquest and colonization of the Zunghar frontier from the perspective of one of the region's indigenous peoples, the Oirats. As the first study written from the Oirats' point of view, my research provides a counter-narrative to metropole-centered histories that focus on the westward migration of Chinese colonial settlers and Qing imperial troops. Previous studies assume that the vast majority of the Oirats either perished during the Qing conquest of Zungharia or fled toward the Kazakh steppe and the Russian empire, never to return. I challenge this assumption, arguing that many Oirats in fact survived the war and resettled in the Qing empire.

I base my paper on Manchu language documents that I copied last summer during my preliminary dissertation research in China's First Historical Archives. These documents provide information on the Oirats that is not available in Chinese language sources. I will present qualitative and quantitative evidence from these Manchu sources that provide a window on what happened to the Zunghar-Oirats after the Qing conquest of Zungharia.

This paper represents preliminary research on a much larger dissertation project that examines the Qing conquest and colonization of the Zunghar frontier, 1755-1830. I will be conducting research on this project in Beijing, Taipei, and Tokyo for the next two years, beginning in July 2009.

**Max Oidtmann**

**Graduate Student, Harvard University**

**“Playing the Lottery With Sincere Thoughts: Manchu Officials and the Selection of Incarnate Lamas in the Late Qing”**

Using Manchu-language documents recovered from the office of the Qing ambans resident in Tibet and the archives of the Grand Council, this paper examines the history of the selection of trulkus (incarnate lamas) in late-Qing Tibet. The paper argues not only for the importance of Manchu-language materials in the study of late nineteenth-century Tibet, but also that Manchu officials remained deeply involved in the selection of trulkus using the Golden Urn lottery until the end of the dynasty. The performance of this ritual remained a key way in which the Qing court dispensed and negotiated power in Inner Asia. However, in order to see this endeavor through successfully, Manchu officials were aware that they had to be attuned to the mechanics of the ritual. This paper argues that the efficacy and legitimacy of the lottery was only assured if the participants were able to convey their sincerity to each other. As a result, the performance of the Golden Urn lottery was a highly varied and creative process. This reevaluation of the Golden Urn lottery raises questions about the relationship between

Manchus and the Tibetan Buddhist teachings as well as questions about the significance of lotteries in Manchu and Tibetan governance.

**Elliot Sperling**

**Professor, Indiana University**

**“The Co-ne dpon-po (tusi 土司): Their Origins and Relations with the Ming Court”**

The origins of the primary line of local rulers in Co-ne are generally traced to a powerful figure, Sbyang-thī, variously said to have flourished during the Yuan and Ming periods. The dates assigned to him are somewhat problematic; in addition, scholars have already pointed out the route by which he arrived in the Co-ne region is questionable. Nevertheless, he is attested as the first on the line of Co-ne dpon-po and is mentioned in both Tibetan and Chinese sources. This paper will set out what can be known about him and his descendants into the late Ming period and will describe the place of Co-ne within the Ming frontier structures.

## **Linguistics**

**3:10-4:40 PM, Hoosier Room**

**Chair: Gyorgy Kara**

**John Erickson**

**Director, Indiana University, Center for Turkic & Iranian Lexicography & Dialectology  
“Specificity and Accusative Case Marking in Uzbek”**

In Turkic languages, marking of the accusative case has traditionally been described as being determined by a distinction between definiteness and indefiniteness of the direct object. Recent studies of Turkish, however, have described the process as involving a somewhat different interpretation of this distinction within a broader context of specificity (e.g., Comrie 1981; Enç 1991). In this paper, I show that the rules cited for the use and omission of the accusative case suffix (-ni) in standard grammars of Uzbek (e.g., Kononov 1960; Poppe 1961; Abdurahmonov 1975; Bodrogligeti 2003) are inadequate and need to be revised in light of such studies for Turkish. Utilizing grammaticality judgments of sample sentences in Uzbek and analogy with examples of usage in recent descriptive grammars and other studies of Turkish, I identify shortcomings in the cited rules for Uzbek and offer suggestions on how such rules can be improved to facilitate students’ understanding of accusative case marking.

**Andrew Shimunek**

**Graduate Student, Indiana University**

**“Several layers of Turkic in Khotong, a forgotten Turkic language of northwestern Mongolia”**

The Khotong are a Turkic ethnic group of western Mongolia, residing primarily in Uws province in the northwestern part of the country. While most Khotong today speak a subdialect of the Dörbet dialect of Oirat, a Mongolic language, there are records indicating that they once spoke a Turkic language. Namely, the late 19th century field notes of the Russian scholars Boris Yakovlevich Vladimircov and Grigorij Nikolaevich Potanin attest this Turkic idiom of the Khotong. In the late 19th century, when Vladimircov and Potanin visited them, the Khotong were apparently already losing their language. Vladimircov relates that the Khotong mullahs regretted the fact that Khotongs were forgetting how to speak Khotong. There is no data on the present state of the language; however, neither Vladimircov nor Potanin’s studies were comprehensive or concerned particularly with sociolinguistics and demographics, so there may still be pockets of elderly speakers remaining today.

The wordlists, short texts, and phrases collected by Vladimircov and Potanin show a language of mixed phonology and lexicon. While much of the language resembles so-called “Yenisey Turkic”, i.e. Turkic languages of South Siberia like Altay and Xakas, and especially the Gïrgïs (or so-called “Fuyü Kirgiz”) language spoken in northeastern Heilongjiang province in China, there is a layer that strongly resembles Turki (i.e. Uzbek and Uyghur), and some Kazak and Kyrgyz-like elements as well. Certain morphological innovations in the language, however, provide clues on its origin and classification within the Turkic family.

**Jonathan Washington**  
**Graduate Student, Indiana University**  
**“Complex codas in Kazakh and Kyrgyz”**

The Kazakh and Kyrgyz languages, two Turkic languages of Central Asia with a perhaps erroneous reputation for being extremely similar, exhibit a number of differences in their grammar--especially in their phonology. One example of this is coda cluster phonology--that is, what constitutes an allowable (or perhaps more to the point, unallowable) cluster of consonants at the end of a syllable. A quick comparison of cognates in Kazakh and Kyrgyz shows many differences, such as Kyrgyz /erk/ and Kazakh /erik/ (meaning 'will'), but Kyrgyz /bulut/ and Kazakh /bult/ (meaning 'cloud'). In the first example, Kyrgyz has a cluster in the coda, whereas Kazakh has an intervening high vowel; in the second example, however, Kazakh has a cluster, and Kyrgyz has an intervening high vowel. There are many potentially confusing cases like these. The purpose of the present study is to sort this out. It aims to account for the entire system of both languages comparatively from an historical perspective (that is, how the two languages became different), descriptively from a synchronic perspective (that is, what patterns are and aren't attested in each language), and theoretically from both perspectives (that is, how each language's phonology can be accounted for, and how the differences may have arisen historically).

**Ilya Yakubovich**  
**Professor, University of Chicago**  
**“Linguistic Convergence between Bactrian and Sogdian”**

Bactrian and Sogdian are Middle Iranian languages, which are attested through texts written in the first millennium AD. The Bactrian language was spoken in the present-day northern Afghanistan, while the core area of the Sogdians was situated immediately to the north, in parts of today's Uzbekistan and Tajikistan. According to the standard genetic classification, they respectively belong to the Southeastern and the Northeastern subgroups of the Iranian languages, each characterized by classificatory isoglosses of its own. Nevertheless, it is possible to show that the two neighboring languages shared a number of areal innovations that set them apart from the rest of East Iranian languages.

Please direct any correspondence related to the Sixteenth Annual Central Eurasian Studies  
Conference to:

Association of Central Eurasian Students  
Goodbody Hall 157  
Indiana University  
1011 East Third Street  
Bloomington, IN 47405-7005  
USA  
Fax: (812) 855-7500  
aces@indiana.edu  
<http://indiana.edu/~aces/>

