

INTERNATIONAL CONFERENCE  
LANGUAGES AND CIVILISATIONS  
ORIENTAL STUDIES IN CRACOW  
1919–2019

Book of Abstracts



INTERNATIONAL CONFERENCE  
LANGUAGES AND CIVILISATIONS  
ORIENTAL STUDIES IN CRACOW  
1919–2019

Book of Abstracts

This book has been published thanks to the financial support  
of the Institute of Oriental Studies, Faculty of Philology,  
Jagiellonian University in Kraków

Editorial Layout, Typesetting & Cover Design:  
Nowa Strona

WYDAWNICTWO  
n o w a s t r o n a

[www.wydawnictwonowastrona.pl](http://www.wydawnictwonowastrona.pl)  
e-mail: [biuro@nowastrona.net.pl](mailto:biuro@nowastrona.net.pl)

© Copyright by Faculty of Philology (Jagiellonian University) & Nowa Strona  
All rights reserved

Cracow, Bielsko-Biala 2019  
First Edition: 200 copies

ISBN 978-83-947477-4-9

# Book of Abstracts



Hulya Bayrak Akyildiz

### ***Representation of Women in Early Republic Era Novels***

Being a new literary genre to Turkish literature Turkish novel had some obstacles on the way. Some of the challenges face the novelists are the hardships of reconciliation of social life and novel genre, absence of women in social life and representation of women without provoking social reaction.

Kemalism constitutes the largest modernist movement in Turkey and is the formal ideology of the new born state. Yet we see that even the innovators of the time still have a long way to go when it comes to women and gender roles. Women are often portrayed as shallow and incapable of logical reasoning, a diabolic seductress that destroys men's lives. They are either objectified or ridiculed. The representation of women in such ways hints the motivations of the authors. In most cases, the author is obviously disturbed by women's participation to public space and the shift of traditional gender roles so they end up creating caricatures of morally depraved women to evilise women's emancipation. For example, never in Safa's novels we encounter an emancipated, modern, self-confident, happy women. They always pursue shallow lifestyles, often very hard to identify with and they always end up repenting their faults or even dying because of them. In this proceeding, it is shown how sexism existed in language and culture based on the citations from novels by Yakup Kadri, Peyami Safa, Aka Gündüz, Reşat Nuri, Halide Edip which are among the most popular novelist at the time.

Sherif Algayyar

### ***The Dialectic of Love and Revolution in the Works of Tawfiq Al Hakim and Charles Dickens. A Comparative Study of Al Hakim's 'The Return of the Spirit' and Dickens' 'A Tale of Two Cities'***

This comparative study elaborates on how the language of the Egyptian novel moved from the dreamy, defeatist romanticism of the 1920s to the rebellious, political activism of the 1930s, paving the way for a revolu-

tionizing era marked by its pride in patriotism and in the active fellow citizens who fought and resisted the colonizer. Egyptian novels were almost like 'folktales that depend on dramatizing the conflict between external forces on the one hand, and the hero on the other, though the hero's fate may differ from one work to another.'<sup>1</sup> The novel was an integral part of the liberal, cultural Enlightenment in Egypt, which combined science, philosophy and literature. It was based on the works of the pioneering, late 19<sup>th</sup> century, Egyptian, middle class writers such as Ahmed Deif, Mohammed Hussein Heikal, Mostafa Abdul Razik, Ahmed Amin, Salama Musa, Taha Hussein, Ibrahim Abdul Qader Al Maziny, Abbas Al Aqqad, among others. This generation either studied in France, England, and Germany, or avidly read about Western thought, culture, and literature, thus absorbing the essence of Western Rationalism. They developed and awareness of contemporary political, literary, and intellectual revolutions, and were influenced by the English Revolution of 1688 (especially the resulting parliamentary monarchy), the American Revolution of 1783, and the French Revolution of 1789. Moreover, they were influenced by the ideas of Montesquieu, Voltaire, Rousseau, Diderot, Lamartine, Hugo, Dickens, among others. This Egyptian generation, commonly referred to as the 1919 Revolution generation, laid the ground work for 'Patriotic writings where patriotism was a synonym for modernity.'<sup>2</sup> There were calls for a nationalist literature that draws inspiration from the Ancient Egyptian legacy, and highlights issues such as the individualism and liberty of Egyptians, the independence of Egypt, democracy, social justice, etc. The Egyptian novel was born out of the combination of artistic, political, social, and cultural awareness. This is evident in works of the generation that followed the 1919 Revolution generation, as in Al Hakim's 'The Return of the Spirit' (1933) (subject of the present study), Mahfouz's 'Palace Walk' (1956), among others.

---

<sup>1</sup> Ghali Shokry. *Resistance Literature*. Dar El Maaref. Literary Studies. Vol. 52. 1970. P. 128.

<sup>2</sup> Gaber Asfour. *The 1919 Revolution: 90 Years Later: The Revolution of Literature*. Al Shorouk Newspaper. June 25, 2009.



However, these political novels, so immersed in modernist, scientific, philosophical, and intellectual nationalist enlightenment, were built upon the semiotics of their European counterparts. European novels were engaged in their social realities since late 17<sup>th</sup> century and throughout the 18<sup>th</sup> century. Their poetics shifted from the feudal protagonists of the era of Monarchy, to the liberal, democratic, humanistic reality. They took particular interest in marginalized people from the middle and poor classes, both in urban and rural settings. The novel abandoned the medieval, class-based aristocracy, which classified people into three classes called estates.<sup>3</sup> The first two estates comprised the privileged, powerful, entitled nobility and clergy. The third estate comprised the deprived, destitute peasants and petite bourgeoisie; the protagonists of the new era “came from different classes and social statuses, unlike the eccentric aristocratic protagonists of the past.”<sup>4</sup> These novels were written during the Enlightenment, which was marked by its antipathy towards social injustice and the class system. The Enlightenment paved the path for the French Revolution (1789–1799), for the ideas of many of its French philosophers and thinkers spread all over France. These figures include Montesquieu (1689–1755) who theorized about the separation of powers in his *De l'esprit des Lois*, Voltaire (1694–1778) who decried the glaringly unjust class system, and Rousseau (1712–1778) who advocated the values of freedom, equality, and democracy. These ideas kindled the awareness of the French people who overcame their famine in 1788 and initiated the revolution that overthrew absolute monarchy and established modern nationalism, not only in France, but in all of Europe. French and European novels represent this era, including ‘A Tale of Two Cities’ (1859) by British novelist Charles Dickens (1812–1870), which, in the present study, is being compared to ‘The Return of the Spirit’ (1933) by Egyptian writer Tawfiq Al Hakim.

---

<sup>3</sup> See: Albert Soboul. *La Révolution française*. Translated by George Kousi. Oueidat Editions. Beirut. Paris 4<sup>th</sup> Edition. 1989. P. 18.

<sup>4</sup> Hamid Al Homaidani. *The Moroccan Novel and Social Reality: A Formalist, Structuralist Study*. Dar Al Thaqafa. Casablanca 1<sup>st</sup> Edition. 1985. P. 57.

Ivan Andrijanić

***Śaṅkara's Authorship of the Chāndogyopaniṣad-Bhāṣya***

This presentation will discuss the application of modern authorship verification methods on Sanskrit text. An appropriate example that can be used for explicating this problem can be the commentary on the *Chāndogyopaniṣad* traditionally attributed to Śaṅkara. Paul Hacker's traditional philological methods of determining Śaṅkara's authorship will be addressed only briefly as the presentation will be focused on a computational experiment based on new stylometric developments in authorship verification, recently introduced General Imposters (GI) framework. The presentation will explain how the Sanskrit text should be prepared and how the GI procedure works. The problem with Sanskrit texts is that sandhi has to be manually resolved in order to disjoint the words; the GI algorithm is namely based on the frequencies of some text constituents, usually words. However, the algorithm also works with n-grams for which one must not go through time-consuming manual resolving of sandhi. Afterwards it will be reported which way of text preparation yields best results. In the next step, GI procedure will be applied to two Śaṅkara's texts: the commentary on *Śvetāśvatara-Upaniṣad* for which Śaṅkara's authorship is seriously disputed and then to the commentary on *Chāndogyopaniṣad* that has never been a subject of critical examination. Both texts will be compared to a set of "imposters", texts that do not belong to Śaṅkara, and furthermore to a set of his genuine works. GI algorithm will determine whether the two texts in question are closer to the set of Śaṅkara's genuine works than to the set of "imposters".

Victoria Arakelova

***The Talyshis and the Zazas:  
An Imagined Kinship or A Real Alliance***

The paper is an attempt to analyze a new trend, the idea of a conditional ideological alliance between the Talyshis and the Zazas, having emerged on the basis of the so called imagined kinship between the two peoples.

The Zaza people inhabiting the central part of Turkey are the descendants of the Daylamites, who migrated to Anatolia ten centuries ago from the mountainous part of the South Caspian shore. Indeed, there is a close ethno-genetic and linguistic connection between the Talyshis, the Daylamites (and, of course, their descendant, the Zazas), as well as the Gilanis and Mazandarani. Moreover, there are exclusive isoglosses between the Talyshi and Zaza languages, and crucial cultural parallels pointing to the historical proximity of the two peoples. However, not less significant is the fact that, the Zaza people, as a separate community with a unique culture and specific form of the religious mentality, and, as a result, with a distinct identity, was shaped in Central Anatolia and represents an Anatolian phenomenon. This new format of the Talyshi-Zaza rapprochement emerged as a result of a popular reinterpretation of the postulated theory of the Caspian-Aturpatakan language union, suggesting a close symbiosis of the ancestors of the present-day speakers of the several New Iranian dialects: Southern Tati, Gurani, Gilaki, Mazandarani, as well as Talyshi and Zazaki.

Roswitha Badry

***“The Vision of al-Ḥallāj” by Maqbūl al-‘Alawī.  
A Novel on Envy and Ill Will, Rivalry  
and Intrigues in Past and Present Societies***

The life and tragedy of the 10<sup>th</sup> century mystic al-Ḥallāj has inspired a great number of medieval and modern writers, poets, playwrights, and novelists. The novel “Ṭayf al-Ḥallāj” by the Saudi author Maqbūl al-‘Alawī (b. 1969) was published in Beirut in 2018, and is rather unusual in its composition, style, and content. It combines the historical and the contemporary, the real and the imagined, uses various historical sources, literary genres, and narrative perspectives, voices, and times. The main character is Nūrī Ibrāhīm who has written a doctoral thesis on the political and social background of early Sufism with al-Ḥallāj as an example. As a result of the wheeling and dealing of his own paternal cousin, one of his colleagues at the university, he is then deprived of his doctoral degree for writing on the “unbeliever (*kāfir*) and atheist (*zindīq*)” al-Ḥallāj, abandoned by his wife,

and himself charged with apostasy. During his studies on the controversial figure of early Muslim mysticism, Nūrī gets hallucinations, and al-Ḥallāj and one of his close companions appear to him in dream-visions. This paper will provide an analysis of the particular mixture of fact, fiction, and surrealism in al-‘Alawī’s novel which above all is a story of jealousy and intrigues in past and present societies, with rare moments of solidarity.

Jerzy Bańcerowski

***The Japanese Noun-Substantive  
in Light of Flection-Theoretical Projection***

The application of flectological theory to the description of the Japanese noun-substantive is considered. The theory is formulated in a quasi-axiomatic form, utilizing a postulational method. The projection of this theory upon the lingual reality in question creates an image of the latter.

If this image satisfies the flectional theory, then it can be viewed as a model of it. In terms of this theory also the concept of noun-paradigm can be precisely defined.

Agata Bareja-Starzyńska

***Transmission of Dharma:  
The Uighur-Mongolian Buddhist Terminology Today***

It is well known that Mongolian Buddhist literature appeared in the 13<sup>th</sup> century owing to considerable help of the Uighur translators. Tibetan treatises, instructions and prayers were translated into Mongolian via the Uighur language in which Buddhist terminology had already been well developed.

With the second wave of Buddhism in the 16<sup>th</sup> century, Mongolian language reform was implemented and Uighurisms were replaced by terminology based on the Tibetan forms. However, the early Buddhist vocabulary was not entirely forgotten.

Today, in a new situation of Buddhist revitalization in democratic Mongolia, when dharma is disseminated anew, the Buddha's word is transmitted in various ways.

The present paper focuses on selected examples from the Uighur-Mongolian Buddhist terminology and their modern context.

Basilius Bawardi

***Blasphemy in Modern Arabic Poetry:  
Nazīh 'Abū 'Afashand 'Adūnīs as a Textual Model***

This lecture addresses the phenomenon of blasphemy in the poetry of the Syrian poets Nazīh 'Abū 'Afash (born 1946) and 'Adūnīs as part of their attempt to replace secular existential alternatives that transcend the religious propositions of absenteeism and introduce a new knowledge system that changes the profile of human existence for the better. The in-depth textual reading of this lecture reveals that the two poets used blasphemy and the denial of God to criticize human moral behavior, which, as for 'Abū 'Afash and 'Adūnīs, led to the destruction of this world. This lecture is based on the fact that the two poets are rebellious poets and they reject religious moral values completely and call for a secular ethical system based on the natural and ex-existence of God's existence in human existence. In addition to the textual analysis of 'Abū 'Afash's and 'Adūnīs' poems, which refers to blasphemy and dialogue with God on the basis of equality, this lecture traces the intertextuality of the Christian and biblical religious heritage that they employ to establish their alternative existential secular values.

Adam Bednarczyk

***Genji monogatari and the Heian Period Painting***

At the beginning of the 11<sup>th</sup> century, when Murasaki Shikibu created her greatest work, *Genji monogatari* (The Tale of Genji), fell also the heyday of *yamato-e*, which resigned from the imitation of Chinese patterns. The first

documented use of the term *yamato-e* dates from the late 10<sup>th</sup> century, but already in the late 9<sup>th</sup> century Heian aristocracy had come to decorate their residences with folding screen (*byōbu*) and panel (*shōji*) paintings showing Japanese customs and landscapes (i.e. *tsukinami-e*, *shiki-e*), or other visual elements that were recognizably Japanese. After the Kanpyō era (889–898), in the period of the reign of Emperor Uda, emerged painting inspired by literary subject matter. A few decades later, during the reign of the Emperor Murakami (946–967) and with the rise of *waka* and *monogatari*, also small size paintings in handscroll (*emakimono*) or booklet format (*sōshi*) format like illustrated narrative painting (*monogatari-e*) or poem-pictures (*uta-e*) gained more and more popularity. The dissemination of *emakimono*, pictorialized tales (*emonogatari*) and paintings inspired by literature and nature became undoubtedly one of the impulses for presenting in *The Tale of Genji* an unusual courtly event called *ewase*. The term means a painting contest, where two sides of participants competed for the victory in presenting the most perfect painting work. In my presentation I will discuss not only the paintings shown during the *ewase*, but also references to other paintings mentioned in Murasaki's work.

Nina Budziszewska

### *Yogic Practice in the Anugītā*

In his soteriological teaching Kṛṣṇa determined abhyāsa and vairagya practice (*Bhagavadgītā* VI,35) as twofold mean of yogic struggle. He described yogic routine by a strict behavior (*Bhagavadgītā* VI,7-19) of: āsanas, meditation and ethical attitude of niṣphalamarga. When the fratricidal war of the *Mahābhārata* was finished and the Pāṇḍavas became the rulers, Arjuna asked Kṛṣṇa to repeat his divine instruction which Arjuna has forgotten in the meantime. Bhagavān thereupon decides to not use the same words from the *Bhagavadgītāpaniṣadāḥ*, he emphasizes other aspect of his soteriological teaching through the medium of a certain purātana itihāsa (ancient stories). Thus the teaching of the *Anugītā* (MBh XIV,016-051) starts. The yogi has to sit in a lonely place, be self-disciplined with total sense-control and fix his mind on the ātman before he can behold it (MBh

XIV,019.19-20). It is interesting to see how the soteriological stress was put in a lightly different yogic practice than this taught in the *Bhagavadgītā* and in the *Mokṣadharmaparvan*.

M. Krzysztof Byrski

***Can the Vedic Doctrine of the Creative Sacrifice  
of Puruṣa Enrich Christianity?***

Careful analyses the *Nāsadiya* hymn (*Rg.* X.129) as well as of the *Puruṣa* hymn (*Rg.* X.90) and *Viśvakarman* hymn (*Rg.* X.82), seem to support a thesis that what we are inclined to consider as theological elucubrations may in fact precede science in the task of understanding the sense of existence and at some points may anticipate—although in purely visionary way—what science later discovers and describes in strictly scientific terms. The basic presupposition of the Vedic world view is that the essence of Being (*Sat*) is indeed Consciousness (*Cit*), which finds its fulfillment in Satisfaction (*Ānanda*). Thus Consciousness is considered a creator and not the outcome of creation. This is the view of *astikas* in contradistinction to *nastikas*, who seem to consider consciousness a final produce of creation and not its initial ‘detonator’. The *Puruṣasūkta* describes this ‘detonation’ in terms of the creative self-immolation of personalized consciousness in the form of the Person (*Puruṣa*). The way it was treated more than three millennia ago justifies the supposition that it should be considered as a sort of forerunner the Christian concept of the redemptive sacrifice of Christ—the Son of God. If this thesis is considered valid then consequently the said sacrifice of Christ should not be any more considered as the sacrifice of Son offered to the Father but in the light of clearly declared by Christ identity with the Father, it should be treated as the manifestation within time and space of the creative sacrifice of the Father. Thus its redemptive function would be enshrined in it as being the act of recollection that the existence in general and in each individual case depends indeed on the continuous sacrifice of the Person for the Hindus, for whom it is enacted in the *yajña* ritual and of God the Father incarnate in Christ for the Christians, for whom it is enacted in the ritual of the Holy Mass.

Éva Á. Csató and Birsel Karakoç  
in cooperation with Lars Johanson

### ***A Middle Azeri manuscript at Uppsala University***

Uppsala University Library, known as Carolina Rediviva, founded in 1621 holds a rich collection of Turkic, mostly Ottoman, manuscripts acquired by Swedish diplomats, missionaries, and scholars (Karakoç et alii in print). The collection of the learned Swedish traveler Johan Gabriel Sparwenfeld (1655–1727) contains a few 17<sup>th</sup> century documents that are quite remarkable (Cod. Ups. O. Sp. 26, 39, 43) (Johanson 1985, 2012, in print). The language they contain is the Azeri koine used at the time by the Turkic-speaking population of Persia, including the Safavid Court in Isfahan. What makes the Uppsala manuscripts so special is that the Turkic—or more precisely Middle Azeri—text is written in Latin script, and thus it offers a unique window onto the sound structure of the language of that period. Our talk will first give a brief account of the fascinating story of how the texts were acquired by Sparwenfeld (Birgegård in print) during his stay in Moscow in the 1680s from a French nobleman named Balthasar de Lauzière. Then we will report on our research on a translation of the Gospels of Matthew and John which de Lauzière had written down in Isfahan. The language is Middle Azeri containing some Ottoman lexical elements and strongly influenced by Persian. The Latin script, which reflects the variable orthography of contemporary French, confronts us with numerous problems. The morphological and syntactic analysis provides us some insights into the development of Middle Azeri. In the analysis we also make use of another manuscript written by de Lauzière containing a brief grammar of Turkish and a French–Azeri “vocabularium” that is over 100 pages in length and a French–Azeri phrasebook compiled by him personally in 1683, and some other Bible translations including one written in Georgian script (Rentzsch 2010). The outcome of our research will be presented in a two-volume publication containing the facsimile of the manuscript with transcription and the linguistic analysis of the spoken “lingua turcica agemica” represented in it.



## References:

1. Birgegård, Ulla in print. J. G. Sparwenfeld and the Oriental Languages. In: Csató et alii in print.
2. Csató, Éva Á. & Gren-Eklund, Gunilla & Johanson, Lars & Karakoç, Birsel (in print) *Orientalia upsaliensia*. An illustrated collection of essays.
3. Johanson, Lars 1985. Die mittelaserbaischischen Transkriptionstexte der Universitätsbibliothek Uppsala. In: *Beşinci Milletler Arası Türkoloji Kongresi, tebliğler 1. Türk dili, 1*. İstanbul: İstanbul Üniversitesi, Edebiyat Fakültesi. PP. 143–147.
4. Johanson, Lars 2012. Zur “lingua turcica agemica”. In: Erdal, Marcel et alii (eds.) *Botanica und Zoologica in der türkischen Welt. Festschrift für Ingeborg Hauenschild*. (Turcologica 90.) Wiesbaden: Harrassowitz. PP 45–49.
5. Johanson, Lars in print. Isfahan – Moscow – Uppsala. On Some Middle Azeri Manuscripts and the Stations Along Their Journey to Uppsala. In: Csató et alii in print.
6. Karakoç, Birsel & Turan, Fikret & Yıldız, Ali in print. The Ottoman manuscript collection at Uppsala University library. In: Csató et alii in print.
7. Rentzsch, Julian 2010. A Middle Azerbaijani version of the Nativity. *Turkic Languages* 14. PP. 139–150.

Patrycja Duc-Harada

***The Concept of hairyo from the Perspective of Communication and the Pragmatics of Politeness in Contemporary Japanese***

The aim of this presentation is to introduce the Japanese concept of *hairyo* 配慮 from the perspective of communicative strategies, especially its role on the ground of the pragmatics of Japanese politeness.

*Hairyo* is defined as the feeling of consideration, concern, attention and thoughtfulness and is often associated with another significant way of behavior called *omoiyari* ‘empathy; compassion; kindness’. *Hairyo* is a linguistic property that functionalize in the Japanese sentences as a noun e.g. in conventional phrases such as *Go-hairyo arigatō gozaimasu* ‘I am obliged to you for your *kind consideration*’, as a verb *hairyo suru* ‘give consideration; show attention’ e.g. *hito no kimochi o hairyo suru* ‘to consider the feelings of others’, but it can be also implemented as a honorific expres-

sion, for instance in order to express humble request e.g. *Okure no nai yō go-hairyo negaimasu* 'We kindly ask for *your consideration* that there is no delay'.

Recently this concept is thought to fulfill a significant role from the perspective of communication. The linguistic demonstrations of consideration and care towards listener that can be observed in recent horizontal polite strategies are often regarded as the evidences of *hatten tojō keigo* 'developing politeness' and are usually criticized by language purists.

However, the current research into new polite strategies (e.g. *manyuaru keigo* 'politeness in manuals') and youth communication, demonstrates noticeable evidences of the "coexistence" of vertical and horizontal polite strategies. Hence, in this paper the concept of *hairyo* will be presented as an important component of communication, which is believed to correspond with contemporary society and the actual needs and attitudes of its members.

#### References:

1. Carroll, T., *Language Planning and Language Change in Japan*, Routledge, 2013.
2. Geyer, N., *Discourse and Politeness. Ambivalent Face in Japanese*, Continuum, 2008.
3. Hasegawa, Y., *The Routledge Course in Japanese Translation*, Routledge, 2012.
4. Hasegawa, Y., *Japanese: A Linguistic Introduction*, Cambridge University Press, 2014.
5. Horosawa, Sh., 'Baito keigo o tsukau wakamonotachi. Hanashite no shinri to kikite no inshō', *Bulletin of the Faculty of Regional Studies*, 2006, pp. 1–31.
6. Huszcza, R., *Honoryfikatywność*, Wydawnictwo Akademickie Dialog, 1996.
7. Ide, S., *Wakimae no gayōron*, Taishūkan Shoten, 2006.
8. Inoue, I., *Baka ni mieru bijinesu-go*, Seishun Shuppansha, 2013.
9. Inoue, F., *Nihongo uotchingu*, Iwanami Shoten, 1998.
10. Inoue, F., *Keigo wa kowakukai. Saishin yōrei to kiso chishiki*, Kōdansha Gendai Shinsho, 1999.
11. Inoue, F., *Keigo wa kawaru*, Taishūkan Shoten, 2017.
12. Inoue, M., *Dekiru hito wa, koko made yatte iru: Isshō tsukaeru keigo no kihon ga mi ni tsuku hon*, Yamato Shuppan, 2016.

13. Ishiguro, K., *Nihongo wa kūki ga kimeru. Shakai gengogaku nyūmon*, Kōbunsha, 2013.
14. Jinnouchi, M., *Gairaigo no shakai gengogaku. Nihongo no gurōkaru na kanga-ekata*, Sekaishisōsha, 2007.
15. Karasawa, A., *Keigo surasura book*, Seikō Shobō, 2005.
16. Kikuchi, Y., *Keigo*, Kōdansha, 1994.
17. Kikuchi, Y., *Keigo sainyūmon*, Kōdansha, 2010.
18. Kindaichi, H., Nihongo wa midarete iru ka? [In:] *Kawaru Nihongo*, Kōdansha zemināru sensho, 7-62, 1981.
19. Kitahara, Y., *Mondai na Nihongo. Doko ga okashii? Nani ga okashii?* Taishūkan Shoten, 2004.
20. Kobayashi, S., *Sono baito-go o yamenasai*, Nihon keizai shinbun shuppansha, 2008.
21. Lakoff, R., The logic of politeness: Or, minding your p's and q's. [In:] C. Corum, T. Cedric Smith-Stark, & A. Weiser (Eds.), *Papers from the 9<sup>th</sup> Regional Meeting of the Chicago Linguistic Society*, Chicago Linguistic Society, 1973, pp. 292–305.
22. Leech, G., The Pragmatics of Politeness, *Oxford Studies in Sociolinguistics*, 2014.
23. Marćjanik, M., *Grzeźność w komunikacji językowej*, Wydawnictwo PWN, 2007.
24. Miyaji, Y., Keigo no konran. [In:] *Gengo seikatsu*, Chikuma Shobo, 1957.

Marek M. Dziekan

### ***Has the Son Outgrown His Father? The Life and Work of Ja'far Ibn Aḥmad an-Nāṣirī as-Salawī (1893–1980)***

The contemporary Moroccan historian Ja'far Ibn Aḥmad an-Nāṣirī (1893–1980) was the younger son of Aḥmad an-Nāṣirī, a renowned 19<sup>th</sup> century historian and 'ālim, the author of the first Arabic history of Morocco. His eldest brother Maḥam-mad Ibn Aḥmad was also a man of letter, as his son Aḥmad Ibn Ja'far. All of them were connected with the Moroccan town Salā. Ja'far an-Nāṣirī was a continuator of the greatest work of his father, *Al-Istiṣā li-aḥbār duwal Al-Maḡrib al-Aqṣā* (*The Analysis of Records on Dynasties of the Farthest West*), writing a book *Al-Iḥṣā fī mā ba'd Al-Istiṣā* (*Enumeration of What after Al-Istiṣā*), which was a continuation of Aḥmad an-Nāṣirī's chronicle. Thus above all he took his own way of writing and thinking, devoting his works as to the history of his hometown Salā as to

the history of Moroccan Sahara: *Al-Muḥīṭ bi-al-muhimm min aḥbār ṣaḥrā' Al-Maḡrib wa-Shinqīṭ* (Ocean of records about Desert of Morocco and Shinqīṭ). Unfortunately, despite he is concerned as one of the most outstanding historians of Morocco in 20<sup>th</sup> century, until recently the greater part of his writings remained in the manuscript. The present paper is the first presentation of the personality and as printed as unpublished works of this writer and scholar in European Arabic Studies. On the way I will try to compare the legacy of Ja'far an-Nāṣirī with this of his father Aḥmad an-Nāṣirī and to evaluate his position within the 20<sup>th</sup> century Moroccan historiography.

Joshua A. Fogel

### ***On the Popularity of Esperanto in China and Japan***

From early in the twentieth century, Esperanto rapidly became the most popular artificial language in the world. Its founder Lazar Zamenhof was said to have been a native speaker of four languages (Polish, Russian, German, and Yiddish), and he learned other languages as well. Esperanto now looks like an offshoot of a Romance language, perhaps closest to Spanish or Italian. Nonetheless, it was extremely popular among a variety of (mostly left-leaning) groups and intellectuals in both China and Japan. How is it that a putatively international language could have no linguistic connection whatsoever to any East Asian language and become so popular nonetheless. My talk will address this question from several angles and then look at a few prominent Chinese and/or Japanese figures who supported Esperanto, even if they later abandoned it.

Marcin Gajec

### ***Emirs of Malikšāh and Their Struggle for Power over Syria in 1092–1098***

In 1092 sultan Malikshah, the third ruler from the Great Seljuks dynasty, died in obscure circumstances. During his reigns the Turkic Empire has reached the peak of its power. Its borders stretched from Mediterranean to

India, and from the steppes of Transoxania to the southern Arabian Peninsula. The unexpected death of a nearly forty-year-old ruler initiated a several-year period of fratricidal struggles over the sultan's throne in Isfahan. The succession in the Great Seljuks family was unsettled, therefore three main players made their claims and started to gather supporters for the cause. Among claimants were two young sons of the deceased ruler, Maḥmūd and Barkiyāruq, and Malikšāh's brother Tāğ ad-Dawla Tutuš. All of them were trying to recruit commanders who led the armies of Malikšāh and to whom he entrusted the governorships of conquered cities and provinces. Those emirs descended from the Turkic tribes which fifty years earlier had entered the Abbasid Caliphate under the command of Tuğrīl Beg. In hands of such military governors like Yağī Siyān, Aq Sunquror Būzān rested the real power over the half-independent emirates like Antioch, Aleppo and Edessa. This paper will focus on abovementioned emirs and their struggle for power over Syria. They were often forced to change alliances and navigate between the fighting parties. The decisions they made were crucial not only for their careers but also for the fate of the whole region. Those who had survived the succession wars had to face new and yet unknown peril. In October 1097 Antiochean scouts brought the news about nearing army of infidels. Crusaders arrived, and the whole new era in the history of Aš-Šām began.

Marzena Godzińska

### ***The Turkish Alevi's Cem Ritual and the Question of Sexuality***

Turkish Alevi are a heterogenic group whose descendants came to Anatolia in 11<sup>th</sup> century as part of the wave of Turkish moving from Central Asia to the west. Their social and religious worldview is a kind of syncretic system consisted of different elements of the pre-Islamic Turkic culture as well as cultures of peoples of Anatolia, Zoroastrianism, Islam (both Sunni and Shea rites), Christianity, Judaism and others. The traces of all mentioned traditions can be found in the course of the *cem* religious ceremony and in its symbolism. One of the most interesting and controversial aspects of the Alevi's rituals is the participation of men and women as equal mem-

bers of the community. They take part in the ceremony both in the material (physical) as well as spiritual and symbolic perspective, but as a spiritual being every member of the group renounces or even cuts off his/her physical and sexual nature during the *cem*. The purpose of this paper is to try to analyse the function of man and woman during the *cem* rituals in term of their definition as a spiritual and physical being. The author will also discuss changes in recent years in manifestation of the spirituality and physicality of the participants of the *cem* rituals.

Marcin Grodzki

***Reaching Back to the Qur'an's Literary (Pre)history.  
Source Text for the Critical Edition Wanted***

The quest for the autographic text-form of the Qur'anic revelation(s) is an attempt to reach back as far as possible into the earliest history of Islam. Between academic realism and utopianism, the reconstruction of a critical text of the Qur'an, i.e. a (single) original version of the text (autographic text-form) from which all subsequent manuscript versions and readings stem, is an undertaking lacking still many fundamental prerequisites in the field Arabic & Islamic studies which proved indispensable for proceeding with similar tasks in cognate scholarly disciplines. Was the textual evolution of the Qur'an different from similar long-term processes which in a natural and gradual way were shaping and accompanying the development of the canonical version of the Hebrew Bible, the New Testament as well as sacred texts of other religious traditions? In many ways oral traditions of revelations, as well as the written ones, coexist next to each other over a longer time, influence and restrict each other, shape their mutual development, and succumb constantly to modifications coerced by political, social and dogmatic factors. Is it academically possible to defend the account of the Muslim religious tradition claiming a one-time and already final redaction of Qur'an, as well as the belief in the immutability of the Qur'anic text from its first written version (or even its first proclamation) to this day? What other alternatives are there on the table, if any?

Joanna Grzybek

***The Cultural Preference for Amicable Settlement of Disputes  
in Legal Systems of Mainland China and Taiwan.  
A Language Perspective***

China's legal identity and ethic, and Taiwan's legal soul influence the contemporary Chinese legal language, which is used today in independent legal systems of Mainland China and Taiwan. The aim of the author is to shed some light on "fundamental and animating legal principles or values that give a society, particularly the legal system of that society, its unique spirit and character" (Head 2009).

The author touches upon the features that she considers especially noteworthy in Chinese language and culture and presents amicable settlement of dispute from a language perspective. This approach has been initiated in the Chinese legal linguistics by Deborah Cao (2004, 2006). Comprehensive sources concerning the theory and practice of disputes settlement in two different legal systems were explored.

There are many legal institutions in the legal systems of China and Taiwan, that have roots in Confucian aspiration to harmony and could be traced back to dynastic China's development. The author summarizes that story and compares Chinese language of dispute resolution in a broader textual setting and similar context of situation, taking into account the modern legal identity and culture.

Mohamed Hijou

***Translation, Intermediary of Civilizations***

Translation has occupied a very important place in Arab thought and culture since the beginning of the Arab-Islamic era which covers the whole period called historically: the Middle Ages. This intense activity, especially in the eighth and ninth centuries AD J.C., played a vital role in the conservation of ancient Greek culture. Such activity was, in fact, the spectacular

development of an older activity practiced naturally and spontaneously to facilitate contacts and communication between peoples and states in times of peace and war.

Thus the Arab-Persian thinker, Ibn al-Muqaffa', translated from Persian into Arabic the famous Hindu fables, giving the collection the title *Kalila wa dimna*. But the translation activity has noticeably increased with the Abbasid dynasty in Baghdad supported by the Persians, especially under the Caliphate of Al Ma'mûn who created Beyt al-Hikma (=house of wisdom) and recruited translators in the scientific and philosophical fields. The translator was rewarded in gold, it is said.

And so the Greek logic was Arabized from Persian and Syriac before being translated directly from Greek. Translation has thus become a profession practiced individually and even as a group. It can be said, therefore, that the translation passed through two great periods: a period of indirect translation, in which Persian and Syriac served as intermediaries, then a period when Sanskrit and Greek were translated directly into Arabic.

Arkadiusz Jabłoński

### ***Japanese Nominal Elements—Why Morphology?***

Recent grammatical theories focusing on the nominal phenomena reveal strong preference towards the description of semantics and syntax. Morphology does not seem to be regarded a relevant level of the approach to the systematic features of a language.

The semantic and syntactic methods of description may indeed be effective in the isolating and positional languages, with analytic word constructions (English or Chinese). They may reveal certain shortcomings, however, in the agglutinating languages, with uninflected stems (lexical morphemes, in Japanese traditional terminology *shi* 詞) employing the auxiliary elements (grammatical morphemes *ji* 辞) to form synthetic word forms (*gokei* 語形).



Overt case marking in Japanese is but one of reasons why the morphological features of Japanese, usually not emphasized in the most popular description of Japanese nominal elements, should be taken into account and described in a systematic manner. The others are going to be briefly explained in this presentation.

References (selected):

1. Anderson, John M. 2006. *Modern Grammars of Case*. Oxford: Oxford University Press.
2. Bielecki, Robert 2015. *Finnish Case Grammar*. Poznań: Wydawnictwo Naukowe UAM.
3. Blake, Barry J. 2001. *Case*. Cambridge: Cambridge University Press.
4. Butt, Miriam 2006. *Theories of Case*. Cambridge: Cambridge University Press.
5. Frellesvig, Bjarke 2010. *A History of the Japanese Language*. Cambridge: Cambridge University.
6. Kiyose, Gisaburo N. 1995. *Japanese Grammar. A New Approach*. Kyoto: Kyoto University Press.
7. Mikami Akira 1984 (1960). *Zōwa hanaga nagai*. Tōkyō: Kuroshio Shuppan.
8. Martin, Samuel E. 1975. *A Reference Grammar of Japanese*. New Heaven: Yale University Press.
9. Shibatani, Masayoshi 2005. "Non-canonical Constructions in Japanese". *Kōbe Gengogaku Ronsō* 2. PP. 181–218.

Henryk Jankowski

***Adaptation of Loanwords in Historical Non-Standard Turkish***

The need to establish the models of phonetic adaptation of mostly Arabic and Persian loanwords in historical Non-Standard Turkish is important for critical edition of popular Turkish literature copied in Crimean Karaim handwritten volumes called *mejuma*. Some cases of adaptation are clearly seen in the script, e.g. *şahan* 'falcon' < Tur. *şahin* < Per. *šāhīn* or *saḥabu* 'the owner of ...' < Tur. *sahibi* < Ar. *šāḥīb*. However, in many cases the Karaite spelling rules make an unambiguous reading impossible. Although we have many non-standard notations of loanwords in so-called transcription texts,

their reliability is sometimes debatable. Modern standard dictionaries rarely provide phonetic variants of loanwords, e.g. *kenisa* ~ *kenise* ‘church’ (TİRS 639). A great treasury of these kinds of adaptation are texts recorded by dialectologists. However, some of them have no indexes and some do not list loanwords. The same is true of the Turkish dialect dictionary, for the criticism see Boeschoten (1991, 165). For example, there is only one variant of the word *muhtar* ‘mayor’ recorded as *muktar* and two variants *muhtüand* *muvtü* of *müftü* ‘mufti’ (DS 3218), while the real number of variants is higher, e.g. *mühdü* and *mühtü*. This article demonstrates the possibility of establishing a repository of loanwords adapted to Turkish phonological rules basing on abundant recordings of dialect texts.

Aleksandra Jarosz

### ***South Ryukyuan and the Reconstruction of Proto-Japonic Bigrade Irrealis***

Bigrade verbs, sometimes also referred to as the mixed conjugation (Kari-mata 2012), are a Japonic verb class with a stem-final vowel, characterized by its vowel-deleting stem alternations in the vein of Old Japanese ‘wake up’ *ok-u* (conclusive) and *oki-* (infinitive). As noted by Frellesvig (2008, 175), “it has been generally acknowledged that the bigrade verbs are derived and secondary, in the sense of incorporating originally derivational matter”; they are also a rather unstable class which in time tends to analogically merge either with the weak (standard Japanese) or strong (North Ryukyuan) conjugation patterns.

This is, however, not the case with a number of South Ryukyuan (Sakishima) regiolects. As exemplified in the table below, a small number of southern Miyakoan and a majority of Yaeyaman varieties delete the vowel in their negative/irrealis form, which is functionally correspondent to the Old Japanese irrealis (*mizenkei*) base form.<sup>5</sup>

---

<sup>5</sup> In spite of the apparent similarity, it is not clear if the affirmative Yaeyaman forms such as *hu-un* and *fuk-un* are cognates of Old Japanese conclusive *ok-u* or later developments.

	Kurima-Miyakoan		Shika-Yaeyaman		Hateruma-Yaeyaman		Taketomi-Yaeyaman		Kuro-Yaeyaman	
	affirmative	negative	affirmative	negative	affirmative	negative	affirmative	negative	affirmative	negative
'wake up'	uki-z	uk-un	uki-n/ uki-run	uk-unu	ugi-run	ug-unu	hu-un/h ui-run	hu-unu	fuk-un/ fuk-irun	fuk-unun

In this paper, a possibility of tracing these bigrade alternations to an early Proto-Japonic shape of bigrade verbs will be discussed. A working hypothesis is that the Sakishima bigrade negative suffix -un(u), in general not encountered in other verb classes, is a remnant of a Proto-Japonic bigrade/pre-bigrade irrealis. As noted in literature (Hattori 1978-79; Frellesvig 2008 etc.), Pre-Old-Japanese bigrade base forms, except for the conclusive and its derivatives, ended in diphthongs such as \*ai and \*æi. An assumption that the \*i of the diphthongs is a Proto-Japonic infinitive marker makes it possible to hypothesize that the Sakishima irrealis originated in a monophthong-final form which inflected according to the strong conjugation pattern, with the pervasive Japonic \*a as the irrealis suffix:

Proto-Japonic \*əkə-a > \*ək-o > Proto-Ryukyuan \*ok-o > Kurima uk-u.

Still in Proto-Japonic, this original irrealis had begun to be analogically replaced by an infinitive-derived, diphthong-final irrealis. While in South Ryukyuan both forms have survived as regional variants until today,<sup>6</sup> in the mainland the original irrealis had apparently been lost by Old Japanese.

---

<sup>6</sup> It is notable that even in Sakishima no single regiolect has been found that would permit both variant forms for the same function. There are, however, regiolects such as Nakachi-Miyakoan which use the original irrealis and the analogical/infinitive-based irrealis for different functions.

## References:

1. Frellesvig, Bjarke 2008. "On reconstruction of proto-Japanese and pre-Old-Japanese verb inflection". In: Bjarke Frellesvig and John Whitman (eds). *Proto-Japanese: issues and prospects*. Amsterdam/Philadelphia: John Benjamins Publishing Company. PP. 175–192.
2. Hattori Shirō 1978–1979. "Nihon sogo-ni tsuite [on Proto-Japanese]". In: Shirō Hattori (author), Zendō Uwano (ed.). *Nihon sogo-no saiken* [reconstruction of Proto-Japanese]. Tokyo: Iwanami Shoten. PP. 87–403.
3. Karimata Shigehisa 2012. "Miyakogo-no dōshi katsuyō. Daihyōkei, hiteikei, kakokei, chūshikei [conjugation in Miyakoan: citation, negative, past tense and medial forms]". In: Nobuko Kibe (ed.). *General study for research and conservation of endangered languages in Japan. Research report on Miyako Ryukyuan*. NINJAL Collaborative Research Projects Reports 12-02. Tokyo: National Institute for Japanese Language and Linguistics. PP. 69–110.

Svetlana Kirillina

***Dialogue or Confrontation: the Egyptian Religious Elite  
and the French Occupation Authorities (1798–1801)***

The religious elite of the Ottoman Egypt represented by *ulama* in general and sheikhs of al-Azhar in particular were considered the main local social power to be used as the backbone of the French occupation regime. They played the leading role in the local traditional government institutions—*divans*, preserved by the French not for retaining their usual broad powers but for legitimization of the colonial regime. The first and the last, fourth, central *divans* consisted only of *ulama* and they constituted the majority of deputies in the second and third Cairo *divans*, thereby sharing with the conquerors the responsibility for what was going on in the country. Alongside with that the Islamic religious leaders became a sole mouthpiece for the Egyptian people of that time. Interconnecting Egyptians and the French authorities, the high clerics made desperate efforts to protect and promote the interests of their compatriots and restrain French from committing violence and lawless actions. Only few high religious dignitaries were directly involved in the anti-French insurrections or backed rebels. The aim

of this paper is to examine various reasons behind the decision of the representatives of the Muslim religious elite to collaborate with the French occupation authorities and to analyze the level of effectiveness of *ulama's* activities as intermediaries between foreign power holders and Egyptians.

Taras Kobischanov

***On the Eve of Colonialism: Arab Rulers and Russian Authorities During the War of 1768–1774***

The structural crisis during the second part of 18th century loosened links between the center and periphery of the Ottoman Empire. The military and political pressure of the European powers, including Russia, forced separatist-minded regional leaders to look for allies abroad. During the war of 1768–1774 Russia became the first European country that invaded Middle East in Modern times and even for a short period of time occupied its part—the city of Beirut. The Palestinian ruler Dhahir al-'Umar al-Zaydani expressed the will to turn Syria into Russian protectorate. In 1774–1790 the Lebanese emir Yusuf Shihab, who secretly confessed Christianity, addressed the Tsarina Catherine the Great at least three times asking to take him under her *himaya*. The position of the mentioned Middle East rulers was supported by the majority of their confidants, mainly Christians. The analysis of the attitude of both Syrian elites and other local social groups toward the collaboration with the European country hostile to the Ottoman state sheds light on their mentality and the principles of “friend-or-foe” identification system.

Norbert Kordek

***Modern Chinese Characterology — 漢字學***

Zhou Youguang was probably the first prominent researcher who used the term ‘modern Chinese characterology’. Certainly he was the first to propose a systematic research program for the new discipline that emerged in the 1980’s and fully evolved in the next decade in response to the challeng-

es of the Information Age. Without a proper study the Chinese script would become a burden that would hinder the advance of civilization and cause problems in everyday life. The modern approach resulted in standard coded character sets and encoding standards, but also in new methodologies of character research that break with the 說文解字 *Shuōwén Jiězì* tradition. It should be noted that the first impulse to shed the limitations of traditional 小學 *xiǎoxué* was the discovery of oracle bones script and the collapse of traditional Chinese social and political order resulting in large scale language and social reforms. It is only fair to admit that research on any writing system can draw from a rather limited pool of research problems, but in case of Chinese script the new perspectives paired with rapid advance of information processing technology, produced the research of incomparable scope and scale. The purpose of this paper is to present how the unique features of Chinese writing system which include traceability of development, structural and compositional complexity, an open-ended number of elements (characters) shape the scope and diversity of modern Chinese characterology.

#### Bibliography:

1. Kordek, N. 2013. *On Some Quantitative Aspects of the Compositional Structure of Chinese Characters*. Poznań: Wydawnictwo Rys.
2. 苏培成 (Su Peicheng). 2001. 现代汉字学纲要 [The Outline of Modern Chinese Characterology]. 北京大学出版社 (Beijing: Beijing Daxue Chubanshe).
3. 苏培成 (Su Peicheng). 2002 (ed.). 现代汉字学纲要. 参考资料 [The Outline of the Study of Modern Chinese Characters. Reference Materials]. 北京大学出版社 (Beijing: Beijing Daxue Chubanshe).
4. Zhao, S., Baldauf, R. B. 2008. *Planning Chinese Characters. Reaction, Evolution or Revolution?*. Dordrecht: Springer.
5. 周有光 (Zhou Youguang). 1980 (2002). 现代汉字学发凡 [Introduction to Modern Chinese Characterology]. In: Su Peicheng 2002 (ed.). PP. 24–33.

Krešimir Krnic

***Partitioned State of Undivided Mind.  
Saadat Hasan Manto and His Time***

Saadat Hasan Manto (1912–1955) was a literary figure both praised and condemned by his contemporaries and by literary critics and public. His literary activity comprises approximately 20 creative years in the period of the most intense political struggle in British India directed towards full Indian independence, but also towards ever more pronounced political, religious and communal differences between the two most numerous Indian communities, those of Muslims and Hindus. This meaningful moment of history was heavily reflected in the literatures of the time and in post-independence Subcontinental writing as a whole. The Progressive writers' movement also started its activity in that time. The appeal of the topic, of this never completely processed trauma of Indian subcontinent, has as its consequence the fact that many prominent Hindi (and other languages) writers dedicated a part of their opus to that period. Among them there are some who lived through that period (Yashpal, Mohan Rakesh, Bhisham Sahni, Raza, Pritam, Gulzar, Kushwant Singh, Kamaleshwar etc.) and others who are born after independence, but couldn't avoid writing about it (Rushdie, Lahiri). Among works of these authors there are many which achieved great popularity and anthology status, many are still read throughout the Subcontinent with complete or partial appreciation. But when we talk about one writer whose work reached cult status, Manto's name is first which comes to our mind. In my presentation I will try to explore why it is so, is there anything special about Manto what distinguishes him from his contemporary fellow writers. I will argue that his unrestrained simplicity of expression and his impartiality towards different communities made him equally loved and hated in both India and Pakistan. But more than that, his avantgarde approach to the literary endeavor with his unique storytelling talent, made him maybe the first really modern, even postmodern writer of Indian subcontinent. The portrait of Manto will be drawn through his, literary work, his personal life and relationship with fellow writers and other artists.

Magdalena Kubarek

***“To Lift Up People’s Hearts and Enlighten Their Minds”.  
The Series of Historical Novels by Ğurġi Zaydān  
and Józef Ignacy Kraszewski***

The paper analyses the life and work of the pioneers of Polish and Arabic historical novels.

Since the beginning of the 19<sup>th</sup> century, when Walter Scott (1771–1832) contributed to popularization of historical novel, the genre has enjoyed a constant interest of readers, satisfying the demand for entertainment, providing knowledge about historical events and finally serving as an important medium of ideological content.

The pioneer of historical novel in Poland was Józef Ignacy Kraszewski (1812–1887), the author of an extremely extensive series of novels in which, against the background of chronologically depicted history of the Polish nation, he presents his historiosophical concepts. In the Arab world, Ğurġi Zaydān (1861–1912) from Lebanon is considered to be the author of a pioneering series of historical novels.

Both Kraszewski and Zaydān combined writing with publishing, socio-political activities and journalism. They also created under similar political conditions, setting educational goals for the novel. Recalling their nation’s history was supposed to shape and promote certain social attitudes, arouse patriotic feelings and unite to fight.

Marta Kudelska

***The Significance of Languages in the Birla mandirs Project***

The main focus of the paper is to analyze the function and significance of the languages in the Birla temples. The oldest temples founded by the Birla family between the 30s of the 20<sup>th</sup> century till early 60s—can be treated more as the living books than regular ritualistic temples. Inner and outer walls of each temple they are decorated with many quotations derived



from the sacred texts presenting the most important religious traditions. Since Birla mandirs are Hindu temples, most of these quotations are in Devanagari script, in Sanskrit and Hindi but the languages of other Indian traditions like Buddhism, Jaina or Sikkism are also frequently represented. Those texts are given in Pali or Panjabi but always translated into Hindi or English and in the temple in Hyderabad into Telugu. This is, at it seems, a kind of obeisance to other than orthodox Brahmanical traditions. But it also be seen as, an example of specific Indian inclusivism which gives an impression that nobody in the whole India is neglected or discriminated due to their religious/spiritual affiliation. On the other side, however, since many on those languages are not known to the regular (Hindu) visitors of the temples they are translated into Hindi or English or both, which can be interpreted as the expression of the universalistic tendencies; inscriptions in the temples are to reach as many devotees or regular visitors as possible.

Justyna Kurowska

***Body of the Hindi Literature.  
Dying Body as an Object in Modern Hindi Novels***

The aim of this paper is to investigate the specific, liminal status of a dying body and its position as an 'object' (Kristeva 1980) in the narratives of the modern Hindi novels. We will argue that the dying person and its living but already dying body is seen as a highly undesired object in transition, liminal as the dead body itself (van Gennep 1960). The dying body cannot be transformed to a 'non-object' or 'nothing' immediately upon becoming a corpse. It is slowly transitioning from being alive to being dead, and finally becoming a new entity, 'something else'. The physical remains have to be absorbed by the living, often 'consumed' by the relatives and this way reinvented as non-physical, non-threatening. Meanwhile, the dying body appears disgusting and undesired by the social group and the family. Its physical aspects—odor, color, movement or sound are characterized as nonnormative. As the base of our examination, we chose four modern Hindi novels published between 1974 and 2000—*The Morgue* by Jagadambā-

prasād Dikṣit, *Curfew in the City* by Vibhūti Nārāyaṇ Rāy, *Hey, girl!* by Kṛṣṇā Sobtī and *The Last Wilderness* by Nirmal Varmā. In all of the novels, dying body is seen as a threat and opposed to, similar as in the case of the dead body. It invades the private space the living and causes them to realize their own mortality.

Magdalena Lewicka

### ***Kitab Studies. A Field of Oriental Studies in Poland***

The literature of the Tatars of the Grand Duchy of Lithuania (GDL), constituting the most important and richest part of their cultural heritage and a lasting trace of Tatar settlements in the Polish-Lithuanian Commonwealth, has been recognised as a phenomenon of great spiritual, literary and cultural value. On the one hand, this literature is extremely rich and unique, with distinct characteristics that would be difficult to find in the literary legacy of any other nation or ethnic group. On the other hand, it provides evidence of strong ties between the multifarious culture of the Grand Duchy of Lithuania and the civilisation of Islam, as well as between the oriental Islamic culture and Christian culture. These ties are manifested in the extraordinary combination of two components that appear to be mutually exclusive but are, in fact, in perfect harmony with each other both in the life of society and in the literary works of the Tatars. Finally, it is a particularly valuable source for scholarly research, mainly of a literary and linguistic character, but also interdisciplinary, historical, ethnographic as well as cultural and religious studies research. This is why this literature continues to attract interest even though it is not an easy subject of research due to the limited access to historic writings in private collections or in libraries of the former Soviet Union and, above all, owing to the distinctive characteristics of Tatar books. They boil down to the following basic problems: the handwritten form of the books and anonymity of their authors; multilingualism reflected in the Slavonic and Oriental language layer; their heterogeneous character (in relation to the size of the books, their genre classification and subject matter); finally, the most distinctive feature of this literature, i.e. the notation method based

on the exclusive use of the Arabic script. Studying such linguistically complex and diverse texts requires constant collaboration of Slavonic scholars (particularly those involved in Polish and Belarusian studies) and Oriental studies scholars because of the need to combine knowledge in the field of Polish and Belarusian diachronic linguistics with extensive philological competencies in the field of Oriental and Islamic studies, and knowledge of the theory and history of translation of sacred books in general and Muslim books in particular. The paper will describe Kitab studies as an interesting field of Oriental studies research in Poland, taking into account the origins of the literature of GDL Tatars, its distinctive characteristics and the typology of manuscripts that became a major bond enabling the Tatar community to preserve its ethnic and cultural identity that—given the multifaceted assimilation in the Christian environment—was primarily identified through faith, i.e. Islam.

Paulina Lewicka

***Being One's Own Doctor. Arabic-Islamic Self-Treatment Manuals as Sources for the History of Medical Culture of the Pre-Modern Near East***

As a subgenre of the Arabic medical literature of the Islamic Middle Period, the self-treatment compendia—of which not less than seven are extant today—seem to have escaped the notice of contemporary scholarship. Meant for the domestic use by Arabic-speaking cultured urbanites or, more specifically, by those who tended to care for their health themselves, the self-treatment compendia dealt with health prevention as well as with cure and prevention of diseases. The problem with this kind of records is, however, that they are prescriptive texts rather than descriptive ones, and as such cannot be used as sources of information regarding actual daily practices. Nevertheless, self-treatment compendia offer interesting insights into various aspects of the Arabic-Islamic medical culture, especially such as medicine-related convictions, knowledge and intellectual tradition that prevailed not only among trained physicians but also among educated

nonprofessionals. Manuals written by different authors differed in many respects but typically they shared a syncretic approach to the questions of health, disease and therapy. Rooted in various kinds of knowledge and systems of belief, this approach manifested itself in a multiplicity of therapeutic methods, healing ideas, explanatory models, practices, and cures of various provenience. Blended together in one discursive universe, they formed a hybrid collection of elements taken from Galenic, Hermetic, Persian, Arabic, Christian, Islamic, and other resources. While taking into consideration a number of Arabic-Islamic self-treatment compendia, the paper will be focused, above all, on investigating a wide spectrum of cultural and intellectual influence which, through transfer and assimilation of cures, notions, names and concepts, contributed to the shaping of medical pluralism of the pre-modern Near East.

Ewa Machut-Mendecka

### ***The Work of Youssef Chachine, Egyptian Filmmaker***

This paper will shed some light on the work of Youssef Chachine (1926–2008) from Egypt who was recognized as one of the best-known filmmakers in the Middle East and—even more so—outside of it. His movies helped pave the way for the emergence of modern Egyptian cinema started in twenties of the 20<sup>th</sup> century. The work of Yusuf Shahin (1926–2008) originated from the bustling Alexandria has become a milestone in the development of cinema. Considered one of the greatest Egyptian directors, he uses various film genres and shifts from direction to direction. Chachine shows the medieval and modern Arab world. The history in his films is presented as monumental. One of his greatest films, *Al-Masir (Destiny)* is about a 12<sup>th</sup>-century philosopher from Andalusia who would be known as the most important commentator of Aristotle. Chachine shows modernity as a struggle for existence, power and survival. He refers much to these subjects in one of his most famous films, *Jamila* about the Algerian heroine during the national liberation war of Algeria against the France. Chachine always had something to say on the political and social issues of

the day. The best examples are four groundbreaking Egyptian films produced in the aftermath of the 1967 military defeat. In several of his films Chahine moves the subject of politics, analyzing the issue of power and social problems in Egypt and other countries. Youssef Chahine has developed—perhaps even introduced—the genre of film autobiography as he presented a series of films about Alexandria (the first was *Iskandariyya ... Lih? Alexandria ... Why?*), based on his own memories from which colorful pictures of the city and difficult dilemmas emerge. Formal experimentation became Chahine's major trademark. In many of his movies he wove together historical footage, folk tale, surreal and farcical twists, dramatic psychological sequences and musical numbers.

Dorota Malarczyk

***Oriental Coins in the Collection of the Numismatic Cabinet  
of the National Museum in Krakow***

The collection of Oriental coins in the National Museum in Krakow currently encompasses over 2000 items. It includes early medieval Islamic coins, Islamic modern coins from Iran, the Ottoman coins, and the coins of the Indian subcontinent and Southeast Asia. The collection of Islamic coins includes gold dinars, silver *dirhams* and bronze *fulūs*, that circulated widely in the Muslim Empire in the period from the monetary reform of Umayyad Caliph Abd al-Malik ibn Marwan from the end of the seventh century AD to 1517 and they were minted by Muslim dynasties ruled the territories of Near East and North Africa, Spain and Sicily. One of the most interesting specimens are silver and bronze coins of the Ottoman dynasty, the Shahi kings from Kabul and Gandhara, the Sultans of Delhi and the Mughals which were minted from 13th to the 19th centuries. The collection is complemented by coins from Southeast Asia minted by Chinese, Japanese and Vietnamese dynasties, the more familiar series of cast round copper coins with square holes, commonly known as 'cash'.

Jiří Matela

### ***On ga and wo Alteration Constructions in Modern Japanese***

Japanese has been generally classified as an SOV language, i.e. a language with the basic syntactic elements in an unmarked sentence ordered *subject—object—(predicate) verb*. This classification, although widely accepted, is problematic for various reasons. One has been represented by the decades lasting discussions of existence or nature of syntactic *subject* in the system of the Japanese language (see e.g. theories of Akira Mikami vs. Masayoshi Shibatani). Another has to do with the concept of *object*, which has been associated with marking by so called “(accusative) case particle *wo*”. Although the opposition of “nominative” [NP *ga*] and “accusative” [NP *wo*] in prototypical transitive constructions might seem straightforward, there are constructions in modern Japanese with far less obvious structure. Cases, such as *Jitensha wo/ga riyō-shiyasui* (‘It’s easy to use a bicycle’), *Garēji ni jitensha wo/ga irete aru* (‘I have a bicycle put in the garage’) or *Jitensha wo/ga kaitai* (‘I want to buy a bicycle’) show alterations in the use of nominative and accusative marker, casting doubts on the syntactic status of the noun phrase in question—*subject* vs. *object*. The goal of the present paper is to discuss the alteration constructions from the perspective of cognitively oriented construction grammar. It will be pointed out, that the function of the particle *ga* in these construction is closer to the focusing/defocusing (or *toritate*) marker than a purely syntactic case marker. This shall contribute both to reconsideration of the category of case in Japanese and to applications in the Japanese language education.

Alex Metcalfe

### ***Arabic Sources for Medieval Magic Tricks***

Tricks and illusions are often overlooked in histories of magic, which have tended to focus on issues of divination, the supernatural, spells, talismans and so on. This paper will seek to show how this is an important oversight in what is a growing subject of interest. Moreover, it will highlight the par-

ticular value of Arabic sources, many of which remain in manuscript form. Indeed, the Middle East offers a number of key literary sources for the performance of tricks and illusions, thus providing a bridge between their practice in Classical Antiquity and better-attested periods post-1500. On the other hand, Medieval Europe is almost devoid of sources of any type that pre-date the 1580s. This paper surveys the main Arabic texts, with a particular focus on an exceptionally important, fifteenth-century treatise on illusionists' devices by the little-known author, al-Zarkhūrī.

Teresa Miązek

### ***Hindi Writer on Civilisation. Ajñeya's Critique of sabhyatā***

The aim of this paper is to depict Ajñeya's attitude towards civilisation, called *sabhyatā* in Hindi. In his prose this term refers to the ills of the world, in which main protagonists, mostly inhabitants of big North-Indian cities live in the first half of the 20<sup>th</sup> century. In his poems it symbolises the bonds of the Self in the search for freedom of the individual experience. Ajñeya, S. H. Vātsyāyan (1911–1987), became famous for his contribution to Hindi literature as an editor of *Tār Saptak* (1943), an anthology which marks the appearance of *prayogvād*, a new school in poetry. His position of theoretician of modernity in Hindi literature is seen also in his prose and essays. Ajñeya's critique of the crisis of civilisation and his vision of its recovery will be illustrated with passages from his selected short stories, novels, poems and critical works. They will prove the thesis adopted in this paper, that Ajñeya identifies *sabhyatā* with the negative influences of the West on Indian society of his times. The writer became an advocate of only those Western values, which like science could reduce inhumanity in the world. The paper reveals the writer's aspiration to play a leading role for Indian society in their transition from tradition to modernity. The issues discussed in the paper refer also to the ability of Hindi language to express the ideas postulated by Ajñeya, that is revival of lost traditional values, the universality of human experience and the defence of man's reason.

Anna Nitecka

***The Concept of bhakti in the Thought of Abhinavagupta***

Abhinavagupta (fl. circa 975–1025), a Kashmiri philosopher, theologian and art theoretician composed several hymns to Śiva and the goddess. Poetic compositions, revealing his deep devotion extol the greatness of Śiva and describe blissful states resulting from the experience of the highest reality. Abhinavagupta's hymns are grounded in the Kashmiri monistic Śaivism which promulgates the view that divine consciousness is the only reality and all human subjects are nothing but its finite manifestations. The act of devotion (*bhakti*) presupposing the distinction between a devotee and the absolute Self which becomes the object of admiration is according to Abhinavagupta not irreconcilable with the view that ultimately there is only one subject reflecting on himself.

The first part of this paper presents the basic features of Abhinavagupta's devotional hymns. The second part, based on his philosophical commentaries examines the way how he explains the phenomenon of *bhakti*. The third part, based on the *Tantrāloka* is dedicated to his concept of divine grace.

Sven Osterkamp

***Translating 'kundoku'***

In recent years the phenomenon of *kundoku* 訓読 has attracted considerable attention both in Japan and beyond, even leading to the introduction of 'kundoku' as a technical term of sorts in Western (especially English) language research. Often the exact concept behind the term is taken as a given and no precise definition is provided, which readily invites misunderstandings as the term as such is already employed in far more than just a single way in Japanese usage. Thus, there is *kundoku* on a character level (=reading logo- or morphograms [typically Chinese characters] in one's own language [typically Japanese]), but also on a sentence or text level. The latter



covers first and foremost the Sino-Japanese translation traditions (=more specifically known as *kanbun kundoku* 漢文訓読, but commonly abbreviated to *kundoku* alone), but has long been extended to a number of language pairs other than Chinese–Japanese, be it X–Japanese (as e.g. in *ōbun kundoku* 欧文訓読, with X = Dutch, English etc.; cf. Morioka 1999) or also Chinese–X (most commonly with X = Korean, but also e.g. Uyghur; cf. Shōgaito 1982, 1996, 2003, but also Röhrborn 1985). In this talk we will survey how *kundoku* and its variant terms are actually used, trying to pinpoint what the common denominator, if any, between all these usages and the actual practices thus described is. Is it, in consequence, meaningful at all to ask whether ‘*kundoku*’ constitutes translation or not—a hotly debated topic for years already—or whether ‘*kundoku*’ was practiced among Uyghurs as well?

Jamila Oueslati

***Lady ʿĪṣā in Light of Her Idiolect***

The aim of this paper is to characterize some lingual and cultural traits of the dialect spoken by ʿĪṣā, a 112-year-old woman living in a small town called Tastūr in northern Tunisia, and discovered accidentally by Tunisian TV. A comparison of the lect used by her with general Tunisian and other lects shows features of both continuity and adaptation in her idiolect.

Katarzyna Pachniak

***Muslim Science in Medieval and Renaissance Poland.  
Hypothetical Influences***

The Middle Ages were a period of Golden Age of science in the Islamic world. Building upon the Greek scientific treatises the Muslims created outstanding works in the fields of philosophy, mathematics, physics, optics, astronomy, medicine and many other. By virtue of the Latin translation movement a large part of these treatises had been assimilated into the Latin Europe. In the Middle Ages Poland had very few active contacts with

the Islamic world. It is therefore impossible to argue it was the Muslim science that had directly inspired scholars stemming from the territory of today's Poland. However, in some works one can find threads and references to Muslim scientific treatises, although most probably in the form of already assimilated Latin ideas. Scholars such as Vitello (d. after 1280) and Copernicus (d. 1543) belonged to the cross-border realm of academics writing in Latin and associated with the Roman Catholic Church. They could have come upon the works of Muslims in Latin translation during their travels across Europe. Vitello occupied himself with optics and did not hide his close links to the Muslim scientists. In the brilliant works of Copernicus contemporary researchers discover powerful influences of the treatises of astronomers from the Maraga school. Renaissance scholars connected with the Jagiellonian University were familiar with the Arabic astrology and alchemy. The proposed speech will point both to the common elements in the works of the Muslim and Polish scholars as well as to the hypothetical influences. It is meant as an attempt at reconstructing the model of transmission of scientific knowledge in times of the Middle Ages and the Renaissance.

Agnieszka Pałka-Lasek

***Let's Talk Global, Let's Talk Local—Arabic-French Language Contact in the Moroccan Digital Media's Discourse***

The language situation in North Africa is an ongoing process jointly influenced by historical, socio-cultural, political, and educational factors. The presence of various linguistic phenomena such as interference, borrowing and code-switching, being a result of language contacts which arose from long-lasting multilingualism, becomes an expression of ethnocultural diversity of the region and a specific linguistic strategy of its residents.

Focusing on linguistic processes and phenomena in the Moroccan electronic mass media, the paper analyse the role of language in representing and constructing the social, cultural and technological changes and explores ways to overcome communication challenges in the diversity of communities and cultures.

Feng-Chuan Pan

***A Preliminary Investigation to the Paradigm Change  
in Sinology: The Jesuits and the French Sinologists  
in the 18<sup>th</sup> and 19<sup>th</sup> Centuries***

This paper aims at investigating the transformation of Western sinology from the Jesuit monopolized Chinese knowledge to be one of the academic discipline in 18<sup>th</sup>–19<sup>th</sup> centuries. The three French academic sinologists: Jean Pierre Abel-Rémusat, Stanislas Julien and Guillaume Pauthier are the key figures of this paper. With the criteria of the Jesuit elements in mind, I attempt to clarify to what extent the Jesuit sinological heritages were inherited in these sinologists and how the French academic was transformed into a secular discipline and thus independent from the missionary circle with different approaches to sinology.

Andrey V. Paribok

***Civilizational Concept of Religion***

The usual definitions of religion current in religious studies are too general and therefore disregard the historical specificity of a civilization (in Toynbee's or Huntington's sense) in which a religion is practiced. As a consequence, these definitions are inevitably biased and hardly applicable to such non-Western complex religious, as well as sociocultural phenomena as Buddhism, Taoism etc.. In my talk I will argue that since any conceptualization of a religious experience in a given doctrine resorts to rationality patterns present in a civilization, in order to meaningfully distinguish and compare the core phenomena of different religious traditions it is necessary to discuss them by means of a civilization specific typology of rationality. To illustrate this, in my talk I shall compare chosen fundamental Western and non-Western religious ideas, e.g. the notion of the Holy Script, South Asian sanctity abiding in intentionality or Chinese sacredness of a sincere ritual in the context of their respective rationality patterns.

Pavel Pavlovitch

***Karīma Bint Aḥmad Al-Marwaziyya  
and the Transmission of Al-Bukhārī's Ṣaḥīḥ***

Umm al-Kirām Karīma bint Aḥmad b. Muḥammad b. Ḥātim al-Marwaziyya (d. 463/1070) was a *ḥadīth* transmitter known for her transmission of al-Bukhārī's (d. 256/870) canonical collection of sound traditions (*Ṣaḥīḥ*). Born in the village of Kushmīhan, Marw, Karīma settled in Mecca, where she led a life of ascetic piety (*jiwār*), never married, and reportedly died at the age of one hundred lunar years. She had a superior knowledge of the lines of transmission (*isnāds*) and transmitted *ḥadīth* only with complete *isnāds*, for which her contemporary scholars bestowed on her the honorific appellation "the *musnida* of the sacred precinct." She was known for her understanding (*fahm*) and knowledge (*ilm*), an indication of proficiency in *ḥadīth* evaluation and commentary. The circle of known transmitters on the authority of Karīma comprises thirty-eight men, including the famous *ḥadīth* scholar Abū Bakr al-Khaṭīb al-Baghdādī (392–463/1002–71), and a single woman. Karīma's predominantly male audience gained knowledge from her in two main ways: (1) direct audition, signaled by the verb *sami'a* ("to hear"), and (2) license to transmit (*ijāza*) on her authority, either after a short visit and brief ritual audition or vicariously, without such a visit. Karīma's biography and contribution to the spread of al-Bukhārī's *Ṣaḥīḥ*, especially in North Africa and al-Andalus, bears witness to the resurgence of the women's role in the transmission of knowledge in the fourth/tenth century, as observed by Asma Sayyed.

Katarzyna Pejda

***Concepts xin 信 and cheng 誠 in Early Confucian Texts***

Early Confucian philosophy mainly examined humanism and humanity. A relationship between cognitive subject and its objects, between knowledge and practice, between learning and speculation, also words and their meaning, understanding and enlightenment and cultivation of the

cognitive subject were important fields of philosophical studies (Xu, Huang 2018). *Xin* and *cheng* seem to connect many above mentioned fields as both conceptions are perceived a crucial feature of the cognitive subject. In Confucius' *Analects* notion of *xin* is connected with trustworthiness. It focuses on being able to be true to one's words, keeping one's promises. In *Da Xue* 大學 *xin* and *cheng* have similar meaning but *xin* rather denotes "to be true in relations with the others" while *cheng* could be explained as "being true to oneself, act according to one's beliefs". It is in *Zhong Yong* 中庸 *cheng* has a most complex definition—it means "integrity" in normative and descriptive sense. In a normative sense it is connected to self-development of the cognitive subject and bound up with *ren* 仁, as a descriptive sense it denotes an attitude of the cognitive subject towards other people and it may be linked to *xin*—"being true in relations with the others" and to *shun qin* 順親 "obeying one's parents". *Cheng* is rooted in human society but extends to the reality of the world. By being *cheng* an exemplary person is able to transform the world and thus forms a trinity with Heaven and Earth.

Arkadiusz Płonka

***Z-zhūr ʾal-barriyyi 'Flowers of the Mountain':  
New Literary Texts in Lebanese: A Philological Approach***

The recent years have brought some important literary production written in Lebanese. This corpus includes, among others, excerpts from the manuscript translation of Molly Bloom's soliloquy from James Joyce's *Ulysses*.

However, these rare and valuable literary works go unnoticed by official and prestigious Lebanese newspapers. They are unknown to the publishing houses in the Middle East. They do not exist on the Internet. The presentation focuses on these neglected manuscripts and writings from private archives in Mar Chaaya-el-Mzekke, Bsharre, and Kfar Shima. The texts were collected during two field missions in Lebanon (2017, 2018) and they will be illustrated by recordings and films.

Marzanna Pomorska

### ***Influence of Russian on the Chulym Turkic Dialects***

The earliest information on the Chulym Turks appears in Russian official and duty documents around the end of the 16<sup>th</sup> century, at the beginning of the Russian colonization of their territory, i.e. the area of the middle and lower reaches of the Chulym river, a right tributary of the Ob River. Even if it may be assumed that linguistic contact between Russian and its dialects and the Chulym Turkic dialects began at that time, the earliest sources on Chulym lexis, which enable a comprehensive study, do not date back earlier than the second half of the 19<sup>th</sup> century when Wilhelm Radloff started to publish the results of his archeological and linguistic research in that area. Anyway, we can assume that along with many other Turkic languages, the Chulym Turkic dialects have been under heavy Russian influence for several centuries. As a consequence of a long-lasting Russification process, the K uerik and Lower Chulym Turkic dialects are now extinct and the Middle Chulym Turkic dialect is listed in the UNESCO Red Book of Endangered Languages. The aim of the present paper is to present the results of our research on the lexical and semantic influence of Russian upon the Chulym Turkic dialects.

Ruzana V. Pskhu

### ***Ontological 'Exklusivismus' versus Ontological 'Inklusivismus'. The Example of the Vi i t advaitaved nta***

The most illustrative example of ontological "inclusivism" in the history of the religious thought of India is the Vi i t advaitaved nta system. There, one can find a strong philosophical foundation for the beautiful and benevolent idea, that the whole creation, i. e. every human soul (j iva) and everything in the world (jagat), is nothing but aspect of God. The old Ved ntic (the Upani adic) notion of Brahman as the universal source of the creation has been replaced in the Vi i t advaitaved nta with the theistic notion of

Viṣṇu-Nārāyaṇa. In my talk I shall deal with the ontological contradiction of the philosophical and religious aspect of the ontology of God in the Viśiṣṭādvaitavedānta, taking resource to the seminal notions of Paul Hacker (Inklusivismus) and Gerhard Oberhammer (Mythisierung).

Arzu A. Sadykhova

***Arabist Józef Julian Sękowski: from Translations to Stylizations  
(The Case of the Story “Shanfara’s Death”)***

One of the founders of Arabic academic studies in Imperial Russia Józef Julian Sękowski (1800–1858), a prominent Polish and Russian scholar, was also an outstanding journalist and writer. Among his vast scientific and literary legacy there are the Oriental stories (1823–1832) which clearly present the development of his writing manner: from accurate translating the original Arabic text into Russian through semi-translating to free rendering and even fantasy on the theme of Arabic original, that is stylization. Nevertheless, the original Arabic material and sources are clearly visible in that stylizations and the story “Shanfara’s death” is a conclusive evidence of that. The comparative analysis of this story and some Arabic sources revealed how Sękowski combined the fragments and also the borders of his fantasy as a writer. Thus, it may be observed, that the stylizations of Sękowski were that is to say “professional” and introduced Arabic literature to the ordinary Russian readers in a quite appropriate way, because the author had the deep knowledge of the life of the Arabs and their culture as well.

Marcus Schmücker

***The Refutation of Sāṅkhya in Veṅkaṭanātha’s Maṇipravāḷa  
Work Paramatabhaṅga***

The Paramatabhaṅga (PMBh), “The refutation of the doctrines of other [systems]”, belongs to the later works by Veṅkaṭanātha (1268–1369), one of the most famous representatives of the Viśiṣṭādvaita-Vedānta after

Rāmānuja. Written in the three languages Sanskrit (quoted verses), Tamil (verses composed by Veṅkaṭanātha) and Maṇipravāḷa (Sanskrit words grammaticalised by Tamil morphology and syntax), the work consists of 24 chapters, which are grouped into the exposition of his own doctrine (chapters 1–5), followed by the refutation of altogether 16 schools. The final four chapters are devoted to different topics, like the defence of the Pañcarātra (*bhagavacchāstravirodhabhaṅgādhikāra*) and give a summary about the means and the purpose of all the previously refuted systems (*paroktopāya/prayojanabhaṅgādhikāra*). Finally, Veṅkaṭanātha offers reasons for legitimizing the transmission of his own school (*nigamanādhikāra*). In this work, which has been less explored up to now, Veṅkaṭanātha not only summarizes his own teachings, but presents in the three languages plenty of information about his tradition and about other philosophical schools (from before his time). In addition, his work raises many questions not only relating to the reasons for his selection of the adversarial schools: Why did he write his work in Maṇipravāḷa? Did he have a prototype? And also had he followers? In which way functions Maṇipravāḷa in this text? Following these questions and exemplifying them I will focus on chapter 18 of the PMBh, i.e. the refutation of the Sāṅkhya doctrine without god (*nirīśvarasāṅkhyanirākaraṅgādhikāra*), and will consider the structure of the chapter, the style, and the Sanskrit sources from which Veṅkaṭanātha quotes.

Shu-hsien Tseng

### ***Current Development and Future Prospect of the Taiwan Memory System of National Central Library***

The Taiwan Memory system was established to digitalize the historical documents and materials of Taiwan so that Taiwan's historical memory can be effectively preserved. Through the digitalized historical materials of words, images, and sounds, the presentation of subjects such as "figures", "events", "timeline", "locations", and "things", and the digitalized special collections stored in the system, together with the rich research documents



of the Library's collection, the system presents Taiwan's perspectives, attitudes, and beliefs of different times and constructs a common historical memory of the people of Taiwan.

After undergoing several changes and reformation, a new version of the Taiwan Memory System was presented online in 2017 with improved search functions to obtain information through headings such as timeline and location; it also strengthened the memory function and service for individual counties and cities.

Through the system, the contexts of historical materials are connected through headings such as timeline, location, and keywords. By drawing upon resources in the humanities and different social levels, the system offers possibilities for conducting research in the fields of culture and history, teaching, and for daily usage.

In addition to continuously improving system functions and enriching the content of the website, in the past two or three years, NCL has also begun to add value to the website resources. The online curation completed in 2017–2018 includes: "Medicine and Public Health of Taiwan: Japanese Colonial Period", "Economic Development of Taiwan: 1945 to present", "Anthropology Matters on Taiwan: Research Methodologies, the earliest arrivals, and more..." and "Old Pictures of Taiwan".

Rohit Wanchoo

***The Forgotten Intellectuals: Perceptions of Indian History and Politics in the First Half of the Twentieth Century***

Over the years there has been growing interest in the intellectual history of modern India. This paper will explore the development of political ideas in early twentieth century India. It will examine the published writings of a few key figures in order to assess their perception of history and society. While the perception of the caste system, the strengths and weaknesses of Hinduism, the relationship between Hindus and Muslims in India have been explored in several studies they usually focus on major political leaders or a few prominent historians. As the communitarian perspective has

brought into focus the study of religiously informed identities—without regarding them as communal or politically unacceptable—there has been a change in outlook towards acknowledging difference. This paper aims to study a few scholars like Benoy Sarkar and R. K. Mukherjee who wrote on history, caste and democracy. These writers, who may be regarded as Hindus, Indians and scholars, do not feature in mainstream studies of political and intellectual history. Prominent figures like Gandhi, Nehru, Patel and Bose dominate. A study of these moderate intellectuals shows that they do not unambiguously fit into the binary of secular and communal identities or cultural and civic nationalism. Their writings do not lend support to the construction of monolithic religious communities in political discourse. Intellectuals such as these are not acknowledged in radical secular discourse or in that of cultural or Hindu nationalism today. An attempt will be made to relate their ideas to ongoing debates about indigenous concepts of rights and democracy and the links between Asian values and modern democracy. Their attitude towards majoritarianism, unitary nationalism and a strong central government in India will also be explored in the context of their life and time.

Halina Wasilewska

***Fǎnqiè and Fǎnqiè-like Methods  
in Sinographic Scripts of East Asia***

The *fǎnqiè* method is a technique used by Chinese scholars and linguists to represent sounds of Chinese characters in the rhyme dictionaries with two other Chinese characters. This method presumably originate in India—*fǎnqiè* and similar techniques were widely used in transcription of foreign names and notions present in the Buddhist sutras which were translated into Chinese. It appears that in various sinographic scripts that developed under the influence of Chinese characters in East Asia, the *fǎnqiè* method was also used. There were two main purposes of using this technique. Firstly, it enabled writing syllables not present in Chinese, and secondly, it made possible reducing the number of characters used in a given script. In some of the sinographic scripts the *fǎnqiè* method was used in formation of new signs. The paper focuses on seven sinographic scripts using Chinese

characters or graphemes derived from them in which the implementation of the *fānqiè* and *fānqiè*-like methods were observed. They include scripts created in Japan, Korea, Vietnam and also those created by Zhuang, Jurchen and Khitan people.

Aleksandra Wąsowicz-Peinado

***Noncanonical Kanji Structure Analysis and Its Implications.  
The Forgotten De Roo's Method***

If we have a closer look on the way the kanji structure is analyzed in dictionaries and textbooks, especially for the sake of non-kanji background learners, we soon notice that there is a myriad of manners in which the Sino-Japanese characters happen to be decomposed and morphologically interpreted. There is obviously a range of “canonical” methods of analysis, more or less rigorously based on perceiving kanji as ideo- or ideophonographic structures, and there are also plenty of “noncanonical” ways of decomposing kanji targeted at the foreigners not familiar with this kind of script. Some of the modern, foreigner-friendly methods tend to be oversimplified, making their users perceive kanji as an alphabet-like set of meaningless strokes, however there are also approaches based on an in-depth analysis of the etymology of each character. De Roo’s method (1980, 1982) was one of the first ways of presenting Japanese kanji to foreigners. Although it was very complete and astonishingly innovative, it is now almost completely forgotten. My aim is to remind De Roo’s work, examine its methodology and draw conclusions related not merely to kanji instruction, but also to their linguistic description.

Mohammad Jafar Yahaghi

***Shahnameh as the Original Base for  
Iranian Language and Culture***

The *Shahnameh* as the biggest and the most basic and fundamental Persian work, can be considered not only as a book, but as a national heritage, which blends Iranian culture, traditions, concepts of governorship, lifestyle

and social relationships. Thus, it is a synthesis of all former works related to these fields, and, on the other hand, all Persian works on these subjects and cultural heritage has been effected by the *Shahnameh*, the influences of which can be still witnessed. Moreover, the *Shahnameh* as an original base for Iranian language and culture, has an important role for strengthening and worldwide extension of Persian language. Regarding culture, we need to have our own identity which distinguishes us from the strangers, and regarding the language, we need to look for the origins of Persian language also by the intermediary of the *Shahameh*. Studying of these aspects, e.g. the influences and cultural exchanges, based on the *Shahnameh* teachings, and the linguistic importance of this work, will be the main aim of my article. One can imagine thousands of manuscripts of the *Shahname* and its similar texts available in the world, which have not been published, and their values, such as illustrated copies adorned with artistic paintings and other Islamic related arts.

Maria Emilia Zajączkowska-Łopatto

***Scientific Achievements of Professor Ananiasz Zajączkowski  
(1903–1970)***

In 1925 Ananiasz Zajączkowski came to Kraków to be a student of Professor Tadeusz Kowalski, the head of the Seminary of Oriental Philology at the Jagiellonian University. From the beginning of his scientific activity, the language, culture, religion, history and ethnography of the Karaites became the main field of his research. In 1929 he obtained the doctoral degree on the dissertation *Sufiksy imienne i czasownikowe w języku zachodniokaraïmskim ( przyczynek do morfologii języków tureckich)*. *Les suffixes nominaux et verbaux dans la langue des Karaïms occidentaux (contribution à la morphologie des langues turques)*, Kraków 1932. Professor Ananiasz Zajączkowski devoted his entire life to oriental studies. Apart from Caraim, he also published works on some other Kipchak languages, the Ottoman-Turkish language and diplomatics, comparative grammar of Turkic languages, influence of the Turkic languages and cultures on the Polish language and culture and the works devoted to Iranian studies, e.g. *Ze studiów nad zagadnieniem chazarskim. Études sur le problème des Khazars*, Kraków

1947; *Słownik arabsko-kipczacki z okresów Państwa Mameluckiego. Buġat al-muštāq fī luġat at-Turk wa-l- Qifžāq*, Warszawa 1958; *Le traité arabe Mukaddima d'Abou-l-Lait as-Samarkandī en version mamelouk-kiptchak*, Warszawa 1962; *Le traité iranien de l'art militaire Ādāb al-ḥarb wa-š-šaġa'ā du XIIIe siècle. Introduction et édition en facsimilé (MS. British Museum, Londres)*. *Traktat irański o sztuce wojennej Ādāb al-ḥarb wa-š-šaġa'ā z XIII wieku*, Warszawa 1969; [ & Rejchman, J.] *Handbook of Ottoman-Turkish diplomacy*, the Hague—Paris 1968, numerous translations of Hafiz Ghazals and publications devoted to Jalaladin Rumi, Ibn Sina and Avicenna. The results of his etymological studies on Turkic loanwords in Polish were published in Polish series „Język Polski” and „Poradnik Językowy”. Shortly before his death in 1970, Professor Zajączkowski dealt with the *furussiya* literature, the Arabic literary tradition of horsemanship and knight. With his outstanding works and the academic journal „Przegląd Orientalistyczny” which was founded by him in 1949, Professor Zajączkowski contributed to dissemination of the knowledge of the Orient.

Ewa Zajdler

***Between Sound and Voice.  
Teaching Chinese Tones to Non-tonal Language Speakers***

Tonal languages, apart from phonemes, make use of sub-syllabic phonemic forms referring to fundamental frequency in order to differentiate between words. Lexical tones use contrastive pitch and contour at the segmental level. Speech perception and articulation is a habitual use of target *sounds* and *sound* patterns. Chinese language learners' tonal performance depends on awareness of tonal features of the language and auditive processing of pitch in speech. The subsequent stages in the CFL teaching/learning call for sound/syllable perception, sound/syllable differentiation, and morpheme/lexeme recognition in the context of a gradually more complex utterance. This presentation introduces the acoustic studies of the Chinese speech signal in the perspective of the auditory attention, auditory perception and linguistic processing, which reinforce development of Chinese language listening comprehension and speech production.

## References:

1. Ding, Hongwei, Hoffmann, R., and Jokisch, O. (2011). An Investigation of Tone Perception and Production in German Learners of Mandarin. *Archives of Acoustics* 36.3: PP. 509–518.
2. Hallé, P. A., Chang, Y.-C., and Best, C. T. (2004). Identification and discrimination of Mandarin Chinese tones by Mandarin Chinese vs. French listeners. *Journal of Phonetics* 32: PP. 395–421.
3. Tseng, C-Y. (1990). An acoustic phonetic study on tones in Mandarin Chinese. Institute of History & Philology Academia Sinica, Special Publications No. 94. Taipei, Taiwan.
4. Zajdler, E., Stal, A. (2013). Umiejętności receptywne a realizacja tonemów języka chińskiego [Perception skills and tonemes production in Chinese]. *Applied Linguistics* 8: PP. 153–164.
5. Zajdler, E. (2015). Identifying the acoustic features in tonal phonemes in Chinese. *Glottodidactica*. 42.2: PP. 23–30.
6. Zajdler, E. (2016). Ekspozycja na język tonalny a wrażliwość słuchowa, *Applied Linguistics* 16.1: PP. 121–134.

Anna Zalewska

***What Makes Tanka Poem a Tanka? Modern Approaches to Form and Versification in Japanese Tanka Poetry***

Since *Kokin wakashū* time (beginning of 10th century) tanka was the main genre of waka or Yamato uta, Japanese poetry, and one of the most important genres of Japanese literature on the whole. The most distinctive feature of tanka has been its rhythm of 5 7 5 7 7 syllables (or more precisely, moras) in the respective verses. In the *Kanajo* preface of *Kokin wakashū* Ki no Tsurayuki wrote that in the time of gods the poems were simple, the number of the syllables was not established and sometimes it was difficult to understand the meaning of the poem. Later, with the advent of the time of men, starting with the poem of Susano no mikoto (traditionally considered to be the first tanka), the poems started to consist of misohitomoji or 31 syllables. This metre was kept without any changes until Meiji era (1868–1912), when Western approaches to poetry became known and some of the poets voiced the need to reform the tanka. Ishiwara Jun (1881–1947) initiated a jiyūritsu tanka, a tanka in a free rhythm,

and Ishikawa Takuboku (1886–1912) purportedly wrote his tanka poems in three lines. Nevertheless, the rhythm of 5- and 7-syllable verses did not become extinct, and after some time most of the jiyūritsu tanka poets reverted to teikei tanka, or tanka with the standard form. Today the teikei tanka prevails, yet the variant verses of 6 or 8 or even more syllables are more common than in the classical tanka. In this paper I want to examine different approaches to tanka versification in modern times and I will try to answer the question to what extent keeping the rhythm is necessary today in creating and translating tanka poetry.

Jerzy Zdanowski

***Al-Imām Nūr al-Dīn al-Sālimī (1286–1332/1869–1914)  
and Islamic Reform in the Modern Identity Context***

Imam Nur al-Din al-Salimi was a prominent Omani jurist who developed *uṣūl al-fīkh* and *furū' al-fīkh* but he also contributed to the change in the historical writing in terms of the vision on the history and the society. While historians like Salamah b. Muslim al-'Awtabī (*al-Ansāb*) and Sālim b. Humūd al-Siyābī represented traditional way of writing on the Omani history that included the concept of tribal society and the Islamization as a starting point of the Omani history, al-Imām Nūr al-Dīn al-Sālimī introduced a new approach. He combined historical narration with geography and geology and the Omani sources with the Europeans. By extending the historical narration to pre-Islamic time, he proposed a new and complex vision of the Omani history and the identity of the Omani society. The *manhaj* of al-Imām Nūr al-Dīn al-Sālimī was fully developed in his book *Tuḥfah al-'A'yyān bi-Sīrah 'Ahl 'Umān* and was adopted by historians like 'Abd Allah al-Ṭā'ī and Muḥammad al-Shaybah. By using experience of difference schools of law, he developed a new approach to the legal reasoning in conceptualizing modernity and modernization. The vision of al-Imām Nūr al-Dīn al-Sālimī on law and history can be discussed in the broader context of the Islamic Reform at the turn of the 20<sup>th</sup> century.

Dmitry R. Zhantiev

***The Chronicle of Nikula al-Turk as a Source on the History of the Campaign of Bonaparte in Syria in 1799***

The writing of the Lebanese Christian poet and historian Nikula at-Turk (d. 1828), "*Dhikr tamallukjūmhūr al-Faransāwīyah al-aqṭār al-Miṣrīyahwa-al-bilād al-Shāmīyah*" presents a unique source for researches on the Ottoman Syria. Being a contemporary and an eyewitness to the events of the expedition of Bonaparte in Egypt and Syria 1798–1799, Nikula at-Turk was at that time in Egypt, where he probably performed assignments of his patron, Lebanese emir Bashir II Shihab. Compared to another well-known contemporary, the Egyptian chronicler al-Jabarti, Nikula at-Turk describes the events less emotionally and categorically, his writing is characterized by the tone of an outside observer. His chronicle contains many important details not only about the actual course of the hostilities, but also about the relations of the conquerors with the local population and its reaction to the actions of the French army and its commander. Al-Turk does not hide the military merits of Bonaparte's troops, nor the cruelties they committed in Syria. At the same time, the chronicler goes far beyond the traditional confessional worldview of the inhabitants of the Syrian provinces of the Ottoman Empire, although his loyalty to the Ottoman authorities and his master, the Lebanese emir, can hardly be in doubt. The value of this source lies in the fact that it complements and expands the information of the al-Jabarti's chronicle and allows the researcher to compile a more comprehensive picture of the Syrian campaign of Bonaparte, which is still less studied than the activities of the French troops in Egypt.





