

ABSTRACTS



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Rare, Forgotten and Endangered Languages and
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Lidia ABUBAKIROVA

(National Research Tomsk State University, Tomsk)

On the Issue of the Oghuz-Bashkir Relations

The contemporary Bashkir language appears to have quite a lot in common with the Oghuz subgroup of the Turkic language family. Undeniably, these common traits can be treated as a proof of the common ancestry of their respective peoples. This claim can also be supported by the fact that the ancestors of the modern Bashkirs, Azerbaijanis, Turks, Turkmens etc. have all gone through a similar history of development in terms of states and cultures.

A prominent Bashkir historian R. Kuzeyev as well as N. Yegorov state that the Bashkirs initially were an Oghuz tribe. However, subsequently these tribes fell under the Kipchak influence. In order to dwell upon the issue more profoundly, one would need to explore the history of the respective languages' development.

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Ákos Bertalan APATÓCZKY

(Károli Gáspár University, Budapest)

Mongol Vulgarity and Obscenity Preserved in the *Wu Bei Zhi* (武備志)

Terms of impoliteness, rudeness and profanity are not segments of vocabulary old Chinese dictionaries, glossaries or encyclopaedias are introducing in their full varieties. For this reason it is a kind of rarity when one finds a bunch of expressions apparently of vernacular origin, and it is even more extraordinary that they are not only listed in Chinese but being a part of a bilingual glossary, their Middle Mongolian translations are also presented.

The data recorded in the WBZh although published by the end of Ming, was copied, as a whole, from *Jimen fang yu kao* (薊門防禦考), collecting its vocabulary from an earlier period, probably from the late Yuan or early Ming era. Thus, its Chinese vocabulary represents a later Northern version of Early Mandarin while its Mongolian vocabulary is Middle Mongolian. A few observations of this special vocabulary worth mentioning:

1. The terms discussed here can be divided into two main groups: 1. body parts; 2. expressions of scolding.

2. The actual vernacular nature of some of the terms can be questioned at least on the Mongolian side and be thought of as mere translations of the original Chinese entries without corresponding living terms from Mongolian.

3. As a natural tendency, some of the terms are considered rude or even taboo for the reader now; they were not necessarily, however, sounding rude for the quondam audience. This phenomenon seems to be working inversely analogous to the evolution of terms of politeness, in which case traditionally polite expressions sound exaggerating and pompous to a contemporary reader or listener. Expressions of explicit scolding are of course exemptions, but again, just like a counter effect, they might sound milder or – by the charm of awkwardness – less insulting to a contemporary listener than they sounded (if they were ever uttered) for someone by the time of compilation. Interestingly, these perceptions hold true for both languages concerned.

4. The change of the original register can also be traced by the examination of a special part of this vocabulary that was partially copied to a later glossary incorporated in the military treatise called *Lulong sai lue* 盧龍塞略. Some of the characters here have been exchanged to others, probably, because the original ones were already deemed taboo. This change did not

apply to the Mongolian part, as the copiers were Chinese scribes lacking any knowledge of Mongolian.

BAO WUYUN (包乌云)

(Inner Mongolia Normal University, Huhhot)

On the Possibility of *The Secret History of Yuan Dynasty* Being Originally Written in Phags-pa Script

The Secret History of the Mongols is an important document that recorded the historical transition and social change of Mongolian, which was listed as a world famous cultural heritage by UNESCO. In early Ming Dynasty, *The Secret history of the Yuan Dynasty* which divided into fifteen volumes or twelve volumes was published in the form of Chinese transliteration of Mongolian language, whose original version haven't been handed down and being without any accurate records. As to the question of which kind of scripts were used to write the original text of *The Secret History of Yuan Dynasty* has become one of the important subjects for scholars at home and abroad to argue for a long time. Scholars have different views, mainly there are two: one is that *The Secret History of Yuan Dynasty* was originally written in Uighur-Mongolian script while the other one is that *The Secret History of Yuan Dynasty* was originally written in Phags-pa script. In this paper, the language characteristics of the Chinese transliteration version of *The Secret History of Yuan Dynasty* are compared with the characteristics of Uighur-Mongolian script and Phags-pa script, applying the method of philology, linguistics and the historical comparative method. Therefore, the author will put forward her own conclusion through the comprehensive study.

Marek BARANIAK

(University of Warsaw)

Janus Parallelism in the Aramaic Targums of the Hebrew Bible

The literary phenomenon known as "Janus parallelism" (the term coined by Cyrus Gordon) is a situation in which a middle line of poetry contains a pun, usually a single word with two different meanings: one meaning parallels what it precedes, and the other meaning what it follows. The list of known Janus parallels in the Hebrew Bible continues to grow. Moreover, the device also has been discovered in Ugaritic, Akkadian, Arabic, and Sumerian literature as well, what shows that it is in no way bound to a specific language family.

In the beginning of their history the targums were only spoken paraphrases, explanations and expansions of the Hebrew scriptures given in the common language of the Jewish listeners. Nevertheless, some targumic writings appeared as early as the middle of the first century CE and subsequent Jewish traditions accepted some of the written targums as authoritative.

This paper deals with the presence of the Janus parallelism in the Aramaic versions of the Hebrew Bible. How the Hebrew text is represented in the Aramaic paraphrase and if the metargumen (translator) was conscious of this literary technique used in the Hebrew text.

Sebastian BEDNAROWICZ

(Kazimierz Wielki University, Bydgoszcz)

Etymology of Names of Some Old Agricultural Tools in the Maltese Language

Every language is changing along with the community which is speaking it. First of all, these changes may be noticed in the lexical corpus being a part of language that is most susceptible to modifications. Borrowing, rejuvenation of archaic words, loan translation and simple derivation exemplify how the speakers enlarge the lexical resource of their language.

Nevertheless, language change embraces not only extension of vocabulary, but also the abandonment of using words, that become redundant because of disappearing both its designates and the whole social contexts from the life of community.

The main purpose of this paper is to present etymology of Maltese vocabulary connected to agricultural tools. The Maltese is a Semitic language spoken by approximately 400.000 persons living mostly on Malta and Gozo. Before the technical revolution and mechanization that took place in Maltese agriculture in the in 20th century local farmers used simple tools to grow crops, vegetables and fruit trees or to breed animals. Names of these implements are being forgotten now or have already vanished. In a way, it is a kind of language death that is inflicted on one of the domains of Maltese. Worth mentioning here, that Maltese young generations have already problem to understand agricultural terms, as it was revealed in the examiners' report for Maltese secondary schools (2010). Undoubtedly, the constant decline of Maltese farming and the dwindling number of farmers played important role in this trend.

The majority of Maltese agricultural terms derives from old Semitic stems and has parallels in spoken Arabic (e.g. *mingel*, *għarbiel*, *mohriet*, *xatba*, *magħzqa*, *xibka*, *hallieġa*, *midra*, *luħ*) There are, however, words that originate in Romance languages (e.g. *xkupa*, *zappun*, *mannara*, *mannarett*). Another interesting group is represented by compound terms, sometimes being of Romance-Semitic origin (e.g. *romblu tad-dries*). The Maltese agricultural vocabulary is tightly attached to the natural environment of the archipelago and reflects the complex history of the islands, as well as preserves unique knowledge of the past Maltese generations. Forgetting this part of Maltese linguistic heritage would be a lamentable loss.

Kamil BURKIEWICZ

(Adam Mickiewicz University, Poznań)

Cosmogonic and Anthropogenic Myths in Sui Oral Literature

In south-western China, situated in proximity to Han people and other ethnic groups of the region, there are many settlements of Sui. Today, with a population of over 400,000 people, the Sui mainly inhabit the southern part of Guizhou Province. Many of them still adhere to traditional customs and speak their own language which belongs to the Tai-Kadai family. Although the Sui people developed their own writing system, due to its immature form, specific, ritual and divination oriented application, the main preserver and carrier of traditions, beliefs and customs has been oral literature. In the past, oral literature was appreciated as a source of knowledge about the world and history, a transmitter of moral values and life attitudes. Nowadays, it is also interesting for linguistic and cultural studies as it can be compared to motifs found in Chinese and neighbouring ethnic minorities' traditions. Within a wide range of prose pieces among Sui oral literary creations, a significant number of them are devoted to myths and legends concerning the creation of the world, the appearance of the first human beings, as well as the process in which these humans struggled against the unfavourable forces of nature. Let us immerse in these colourful depictions of incredible events, giving a general picture of the living conditions in which the ancient ancestors of today's Sui people built their society.

Viacheslav CHERNEV

(University of Warsaw)

Syntax-induced Style Peculiarities of M. Kärım's „Odon-odaq bala saq” („Quite a Long Childhood”)

The paper considers the novel „Odon-odaq bala saq” („Quite a Long Childhood” or „A Long, Long Childhood”) by Mostay Kärım (1919—2005; often transliterated from

Russian as Mustay Karim), a prominent Bashkir writer, poet, publicist and playwright, whose contribution to the Bashkir literature has been acknowledged with an honourable title of the National Poet of the Republic of Bashkortostan. Apart from the fact that the work under consideration is within the scope of the author's current research, the reason for choosing this exact piece of M. Karim's literary activity is that it is perhaps the first and best known example of an autobiographic novel written in the Bashkir language. This fact in turn implies that the novel in question is a valuable object of research, both linguistically and in cultural studies within the scope of Turkology.

Marzenna CZERNIAK-DROŹDŹOWICZ
(Jagiellonian University, Kraków)

Lesser Known Sanskrit Religious Texts – South Indian *māhātmyas*

One of the elements of the canonical texts of the religious traditions of India, among them Vaiṣṇava Pāñcarātra, are the passages describing holy places, especially temples, in which these texts were in use. One of the Pāñcarātrika three canonical texts known as *ratnatraya*, the *Jayākhyasamhitā*, in its chapter known as *adhikah pāṭhaḥ*, coming probably from a later period than the rest of the text, mentions the canonical three jewels together with their elaborations known as *vyākhyās* and associates them with particular places of worship. Thus, the *Jayākhyā* with its elaboration, which is the *Pādmāsamhitā*, is associated with Kāñcīpuram, the *Sātvatasamhitā* with its elaboration, the *Īśvarasamhitā* is associated with Melkoṭe, and the *Pauṣkarasamhitā* together with its elaboration, the *Pārameśvarasamhitā*, is associated with Śrīraṅgam and its Raṅganātha Swamy temple, one of the most important Pāñcarātrika centres, very active and powerful even today.

The holy places, where the most influential temples were built, are often described and praised in the texts known as *māhātmyas*—eulogies in the form of stories comprising the mythological history of the place as well as elements of the real history of the site. Though not very well known, they are important sources of the knowledge about the place and about the tradition itself, especially with respect to particular reasons for which they were established. One of these reasons could be, for example, the need to strengthen the particular tradition and connect it, together with the community of the followers, with a particular place.

The 'canonical' *Sātvatasamhitā* does not have *māhātmya*, but its *vyākhyā Īśvarasamhitā* has it in its 20th chapter. It is the *māhātmya* entitled *nārāyaṇagīrer māhātmya* or, in the colophone, *yādavācalamāhātmyam*, dedicated to the holy place called Nārāyaṇagiri, Nārāyaṇācala or Nārāyaṇādri, so the mountain of Nārāyaṇa.

Similarly, though the *Pauṣkarasamhitā* does not contain a *māhātmya*, its *vyākhyā*, the *Pārameśvarasamhitā*, has one in its chapter 10 (10.108 ff.) entitled *svayaṃvyaktādi-prāsāda-devatā-nirṇaya*. This source can be confronted with the history of Śrīraṅgam presented in the temple chronicle *Kōil Oḷugu*. There exist however other examples of the *Srīraṅgamāhātmya* and in my paper I would like to present some preliminary notes on a *Srīraṅgamāhātmya* I have been working on recently.

Joanna DOLIŃSKA
(University of Warsaw)

The Image of Mongolia in the International Politics Illustrated by the Language of Mongolian Press Articles

Through its active, multidirectional diplomacy, Mongolia has become an important actor on the international scene. Not only has Mongolia established friendly relationships with its direct neighbors, i.e. Russia and China, but also with the "third neighbor" countries, maintaining good rapport with the Western partners (USA, Canada, Australia, EU), as well as

with its Far Eastern counterparts, such as North Korea, South Korea and Japan. In addition, Mongolia was very successful during its presidency in the Community of Democracies, as well as during the 11th Asia-Europe Meeting (ASEM11). How do Mongolian media report about Mongolian foreign relations? How do they shape the image of Mongolia in the eyes of the Mongolian readers? This article will constitute an attempt to represent this image through the means of the discourse analysis of press articles in the *ТОЙМ* magazine from 2017.

Andrzej DROZD

(Adam Mickiewicz University, Poznań)

Forgotten Piety: Emblem Prayers and Devotional Figures in the Tatar and Ottoman Culture

The devotional calligraphic panels named *muhirs* (ar.>turk. *mühür* – ‘seal’) which achieved wide popularity among the Polish-Lithuanian Tatars in the turn of the 19th century led us to search their Oriental archetypes. We trace them to forgotten tradition of composing pious sentences or prayers in emblematic forms used in every day devotion. This tradition spread both in Volga and Ottoman lands is represented in manuscripts (or later prints). It had been enrooted in general Islamic concept of calligraphy which aimed not only to use the visual value of the Arabic script but also to associate text with image. Apart from that it based on the idea of the divine origin of script that had evolved to the belief on its protective power. Magical and talismanic use of the Arabic script was represented across many objects as military banners, standards, sword blades, seals, magical shirts, etc. Emblematic (non-pictorial) representation of prophets or their attributes, including Muhammad was one of favorable topics of the Tatar-Ottoman ‘seals’ (*mühür*) carried as protective amulets or hanged on walls of houses or mosques, but also copied in religious manuscripts. Devotional *du‘ā* (prayers) or quotations from the Qur’an were regularly the integral component of such compositions. We should not forget that this phenomenon had a parallel in European literature particularly in the emblem poetry popular in the 16th-18th centuries.

Іryna DRYGA

(National Academy of Sciences of Ukraine, Kiev)

Endangered Turkic Languages in Ukraine: Documentalization and Revitalization Experience

All of the Turkic languages in Ukraine (Crimean Tatar, Gagauz, Karaim, Krymchak, Urum) are endangered, at risk of extinction in the short or in the long terms. According to UNESCO’s “Atlas of Endangered Languages”, the degree of their vitality varies from definitely endangered (Gagauz) to extinct (Karaim). Though, the assessment of these languages in the *Atlas* has long appeared to be too optimistic and it is necessary to revise it on the basis of a more profound analysis.

For the last twenty years we have spared no effort to collect and preserve the remains of the Turkic languages in our country. In 2006–2007 we conducted a field study in Ukraine and Lithuania in cooperation with the Altaic Society of Korea with a goal to revive, preserve and study the languages and cultures of Turkic language speaking minorities residing in localities spread over the multilingual regions of the Crimea, Trakai and Azov and having no native language education. In 2005-2010 three international symposiums on the problems of the Turkic speaking peoples were organized in Kyiv, and it became our initial experience of public collaborative discussions on the endangered Turkic peoples' linguistic problems. Important decisions taken by the symposiums were transferred to the relevant governmental commissions but pro-Russian Parliament majorities ignored these recommendations. In 2014

we held the 1st International Conference ‘Crimean Tatar and other Endangered Turkic Languages in Ukraine’, where a working group of all interested Ukrainian and Crimean linguistic experts, involving European and Turkish experts worked on language policies and educational practices towards the endangered languages as well as raised awareness of these languages in Ukraine in the context of language diversity in Europe, discussed the issues of language planning and language shift including expected cultural and cognitive consequences of language loss from different perspectives. The main aim of the report is to examine how to realize the initiatives put forward during the discussions, as we will concentrate on the following points: – how to prevent the threat of language assimilation of Crimean Tatars and other Turkic languages represented in Ukraine? – how to satisfy the need for digitizing texts (old and new oral ones) while native speakers are still alive; – need for both bi-lingual and explanatory dictionaries; – the need for oral accounts to be collected while there is still something to collect; – the need for translation as an instrument of enhancing the corpus of modern texts, sustaining and developing language.

We hope that taking of the steps mentioned above will create opportunities for Crimean Tatars and other Turkic-speaking peoples of Ukraine to take finally, though may be too late, a worthy place in the social and cultural life of the country.

Arienne M. DWYER
(University of Kansas)

Rare Endangered Turkic Languages of China

Nearly half of the Turkic varieties in China are endangered; this paper focuses on those without official recognition. While Xinjiang (south Altay) Tuvan is infamous as being unrecognized in China, other unrecognized varieties in Xinjiang have been erroneously subsumed under "Uyghur" and are also highly endangered. This paper will focus on Lopnur "Uyghur", and will also evaluate Dolan, Aynu, and Taranchi "Uyghur".

Sebastian GADOMSKI
(Jagiellonian University, Kraków)

Muḥammad Ibn Dāniyāl al-Mawṣilī – Arabic Aristophanes of Shadow Theatre

Muḥammad Ibn Dāniyāl al-Mawṣilī (1249 – 1311) is one of the few Arab authors writing for the shadow theatre, whose works have survived to our times. Due to the nature and subject of his dramas, he is often compared to Aristophanes. The paper presents the writer's literary work in the context of the socio-political situation in Egypt in the second half of the thirteenth century.

Gohar HAKOBYAN
(Russian-Armenian University, Yerevan)

Talishi Dialects

Talishi is a north-western Iranian language, which is closely related to the Southern Tāti group of dialects. Linguistically, the term Talishi covers a dialect continuum, located in the south-west of the Caspian Sea. D. Stilo divides Talishi into three basic groups: 1) Southern (Māsāli, Māsulei, Šāndermīni, and others), 2) Central (Asālemi, Haštpari, and others), and 3) Northern (dialects of Āstārā, Sayyādlar, Vizane, as well as Anbarān and surrounding villages in Iran, and in four closely related dialect zones of Lerīk, Māsāli, Lenkorān, Āstārā in the Azerbaijan Republic). There are also transitional dialects between each of these groups, e.g., the dialect of Jowkandān (Stilo 2015: 419).

Talishis to the north of the Araxes river, in Talishistan, Azerbaijan Republic, are primarily bilingual, to the south of Araxes Talishis are trilingual and even some of them fourlingual. Currently, Talishis in the North, in addition to Talishi, speak Azerbaijani Turkish fluently, not peculiar to the first half of the 20th century. Miller, for instance, notices that the female population of Talish especially in remote mountainous areas did not know Turkish at that time (Miller 1926: 7). Talishis in the south, along with their native language, are fluent in Persian, as well as in the Turkic and Gīlakī. In some urban centres, such as Āstārā and Haštpar, Turkish has already replaced Talishi. Central Talishi is the unimpaired form of the Talishi dialects.

As a result, the number of people being educated in Talishi is decreasing, and the language is now considered “vulnerable” by UNESCO (UNESCO Atlas of the World’s Languages in Danger). This represents a serious threat to the cultural integrity of the Talishis, as proficiency in and the use of an ethnic language is an important factor for the sustainability of the ethnic groups and their cultural self-identification.

The paper investigates the intrinsic relations between Talishi dialects, tries to identify the main distinguishing features of the Talishi dialect continuum in phonology and morphology, based on comparative historical data.

Murat IŞIK

(University of Szeged)

New Data on Karaim Bible Translations: The Book of Leviticus in the Gözleve Bible

Karaim people are followers of the Karaite Judaism which developed in the 9th century and spread out through the Middle East. The origin of Karaim is debated and today their language is highly endangered. Crimean Karaim is one of the varieties of Karaim language which belongs to the North Western group of Turkic languages. Crimean Karaim’s speakers almost totally disappeared, ca. 1000 Karaims are living in the Crimea according to the latest sources (Harvianien 2003)¹. Since it is not a spoken language anymore, Bible translations are important sources for the description of the Crimean Karaim features. Though there are several valuable studies on the language of Karaim Bible translations which are discussing orthographic, phonetical, morphological and lexical features, e.g. Jankowski (1997)², Shapira (2013)³, Olach (2013)⁴, Németh (2014)⁵, the translation of the complete Old Testament printed in four volumes in Gözleve in 1841 has not been carefully studied yet. The translation was dedicated to the wedding of the future Russian Tsar Alexander II, but it was also a celebration for the new administrative and religious rights of the Crimean Karaites (Saphira 2003)⁶. In this presentation, a rather neglected Book of the Old Testament will be examined, namely the Book of Leviticus. The Book contains laws and priestly rituals and can be found on page 184-240, altogether 58 pages in the Gözleve Bible.

The Book of Leviticus shows the typical Karaim features as it is expected, e.g. the 2SG imperative suffix *-GIn, sözlägin* ‘tell’ (Lev 6:18), the inverse order of genitive constructions, *oglanlarī a(h)r(o)nning* ‘sons of Moses’ (Lev 3:8). Besides, some interesting

¹ The Karaites in Eastern Europe and the Crimea: An Overview. In: Meira Polliack (ed.), p. 633-655.

² A Bible Translation into the Northern Crimean Dialect of Karaim, *Studia Orientalia*, Vol.82.

³ The Karaim Translation of the Book of Nehemia copied in the 17th century’s Crimea and Printed in 1840/1841 at Gözleve, on the copyist of the manuscript, and some related issues, *Karaite Archives* Vol. 1, p. 133-198

⁴ A Halich Karaim Translation of Hebrew Biblical Texts, *Turcologia*, Vol.98, Harrassowitz Verlag.

⁵ An Early North-Western Karaim Bible Translation from 1720, *Karaite Archives* Vol. 2.

⁶ The Turkic Languages and Literatures of the Eastern European Karaites. In: Meira Polliack (ed.), p. 657-707.

features occur as well which was called “Oghuzic properties” by Olach (2016)⁷. This presentation aims to demonstrate some of the Oghuzic properties found in the Book of Leviticus of the Gözleve Bible and define what spoken or written language could have been the source of these features. Most of the so-called Oghuzic properties are phonological ones which are denoting the changes from Old Turkic, e.g. b->v-, *verdim* ‘I gave’ (Lev 6:10), b->Ø, *olsalar* ‘If they become’ (Lev 4:13), t->d-, *dutup* ‘holding’ (Lev 5:23), k->g *getirsinlär* ‘They shall bring’ (Lev 4:14). Certain lexical items are also not typical of Karaim lexicon but they can be found in Oghuz Turkic languages, e.g. *ensä* ‘nape’ (Lev 5:9), *ört-* ‘to cover’ (Lev 6:3), *yag* ‘fat’ (Lev 4:26).

Henryk JANKOWSKI

(Adam Mickiewicz University, Poznań)

**Aval, evel, evvel Or How to Read and Transcribe Arabo-Persian Loanwords
in Turkic Other Than Turkish and Its Satellites**

There are two major traditions in reading and transcribing vowels of the Arabo-Persian loanwords in Turkic languages. One is Turkish that consists in rendering loanwords in a learned way and the other is Central Asian that more closely mirrors phonetically adapted forms. However, the Turkish tradition is not only restricted to Turkish texts, since Turkish researchers also apply it to other Turkic languages, especially Chaghatay. Since the Turkish-Chaghatay relations were very close in the past and Turkish poets imitated famous Eastern Turkic poets, the Turkish tradition is well established. In spite of this, reading a non-Turkish text according to the Turkish rules gives it a Turkish coat and does not reflect the real way of pronunciation and reading. Most Russian scholars follow the Central Asian tradition, while European Turkologists are divided into those who adhere to Turkish style and those who prefer Central Asian. Turkish pronunciation is also differentiated, but its adapted type is characteristic of low variety social register and dialects whereby it is not normally represented in writing. In relation to vowels, the adapted forms manifest in pronunciation and reading which conforms to front-back vowel harmony, while non-adapted forms are not harmonised.

Stanisław Jan KANIA

(University of Warsaw)

**‘Some and Other Commentators’. On the Selected Problems in Reconstructing the
Indian Materialist Thought**

Once flourishing in the ancient and early medieval India, the irreligious, materialist Cārvāka/Lokāyata school of philosophy vanished centuries ago leaving mere bits from their foundational *Bṛhaspati-sūtra* and from a few commentaries thereon. These are scattered in the works of their opponents, hence the winding path to reconstructing the Indian materialist thought necessarily begins with evaluating the reliability of the source material. Did the Buddhists, Jains and others present truthful accounts of the doctrine of their ardent adversaries? Or did they twist it, mock it, misunderstand it, learn it second-hand, and/or adjust it to form a convenient starting point towards establishing-via-debate views of their own? The present paper deals with such questions while centering around the Lokāyatas’ exposition of their ‘from these: consciousness’ (*tebhyaś caitanyam*) aphorism, as presented by their opponents, from Śāntarakṣita (8th cent.) to Prabhācandra (11th cent.).

⁷ A karaim nyelvű Gözleve Biblia nyelvészeti tanulságai, *Kelekkutatás*, p.29-53.

Dinara KHISAMOVA
(Bashkir State University, Ufa)

Problems and Prospects of Preservation and Development of Minority Language in the Republic of Bashkortostan (on the example of the Bashkir language)

Preservation of unique cultures and languages of minority nation is one of the urgent issues of our time. The Republic of Bashkortostan is most multinational subject of the Russian Federation. Historically the location of the Republic Bashkortostan on a joint of Europe and Asia and a millennium interaction of various nations and cultures has brought the region to that, that the region represents reduced model of Russia as unique Eurasian geopolitical formation. To overcome language barrier in a multilingual world people used intermediary language for every day communication. In a multinational state official language of the country served as an intermediary language. In the multi-ethnic Russian Federation, the Russian language implements this function, by which representatives of different nationalities come into contact with each other. Thus there was a gradual loss of the native language. The article aims to analyze the linguistic situation in the Republic Bashkortostan in the context of regional linguistic legislation, demographic data and social spheres of functioning of the Bashkir language. The set goals and objectives for the preservation and development of the national language at the legislative level and measures taken have led to the expected results. The announcement of the Bashkir language as a state language allowed to expand its functions in all spheres of society, creating favorable conditions for further development.

Edyta KOPP
(University of Warsaw)

The Retrograde Writing in Ancient Egypt. Temple Examples of the Middle and New Kingdom

The language of ancient Egypt was written by different scripts according to the function of the object and its material. Hieroglyphs were used on durable materials like stone of temples and tombs, on some funerary equipment, or commemorative monuments. Hieroglyphs were flexible for the way of the writing and could be written in four different directions. The rightward orientation was the most preferable for Egyptians; such writing is read from right to left. However, the usual right facing direction could be reversed to adjust the adjacent scene. From the Old Kingdom onwards special retrograde writing appears and was used mainly in hieroglyphs or cursive writing, rarely in hieratic. The retrograde sequence has to be read unusual from the left to the right, even if the signs face right. In general such writing was used in texts written in vertical columns, broadly described as religious on private and royal monuments. The paper will discuss one of the possible usages during the Middle Kingdom and the 18th dynasty in the inscriptions of the temples. Some speeches of the gods seem to use the retrograde writing, especially in vertical columns.

Patrycja KOZIEL
(Polish Academy of Sciences, Warsaw)

Oral Literature and Indigenous Knowledge. The Case of San from Namibia

The aim of this paper is to examine the San cultural identity in the context of traditional oral literature and indigenous knowledge. The San are widely known as the indigenous minorities found in Namibia, Botswana and South Africa and their cultural identity is infused within a diverse Khoesan language classification. A case study approach is based on the hunter gathering communities of San from Namibia, approximately 30.000

people. More importantly, indigenous knowledge has gained prominence due to its numerous applications in social life and, if broadly defined, it is also a valuable medium through which San people narrate their experiences from a perspective of a highly marginalized and suffering society.

Hence, oral literature, which constitutes an essential part of indigenous knowledge, serve as a resource to impart knowledge or skills to younger generations and share cultural values that nowadays might be easily forgotten. The San oral literature is represented by folklores and proverbs, myths, trickster, animal and fairy tales, anecdotes and legends, including ghost stories, contemporary legends which explain place names. The examples will be given in more detailed summaries. The main objective of this paper is to ascertain whether and how the San themselves protect their oral literature and traditional knowledge, taking into account the appreciation of their cultural heritage.

Jacques LEGRAND
(INALCO, Paris)

Factors and Processes Involved in Endangering a Language: Some Reflections about Mongolian Lexicology and Related Notions

Factors and processes endangering a language and contributing to its ultimate collapse belong to a wide range of potential facts, conditions and situations. The most usually identified factors for such an evolution are facts external to the language itself (destructive political banning or pressures, dilution of small speakers' groups within dominant population...).

Apart from direct external factors and either in combination or not with them, important internal features and mechanisms, normally playing a regular role in its structure and evolution, may contribute to similar results. Mongolian language offers in this field important research opportunities, some deserving to take place in general linguistics concerns. Attention is focused here on lexical sphere, although larger dimensions should be taken into account (social use, communication strategies, linguistic consciousness).

At the junction of external and internal factors, lexical borrowings form a set of problems. Mongolian language in the entirety of its history has faced penetration of loan-words of many origins, which may be observed at each epoch and until now. Some of them found steady place in Mongolian lexical stock, either easily recognizable or dissimulated in various types of transformations. Most significant is however the long term strategy applied, after a relatively short time, many loan-words being replaced by terms coined in accordance with the model of Mongolian lexical creation: mechanisms of grammatical/lexical derivation from initial stem/radical. Reduction in the efficiency of this process and the massive growth of loan-words reflects the weakening capacity of speakers and of language itself to face its needs for new denominations.

At the socio-linguistic level, increase or regression of the scope of active use of lexical resources among the Mongolian population is crucial. This phenomenon is not linear. Many words may be subject to significant variations, either in terms of scope or in terms of functional, emotional or expressive diversity, for each of them at different moments of their reception, for various subgroups or for various stages and situations of communication. Although such dynamics or discrepancies are normal, one of their no less normal tendencies is to lead to the obsolescence and eventual large scale disappearance of many lexical units (for instance in the active knowledge of botanical or zoological denominations within urban population). This contains a potential impoverishment of the lexical stock as a whole.

A third phenomenon is linked with the two previous ones: the availability of lexical resources takes the form of a large recognition of many different words used to name identical

realities, these terms being commonly identified as “synonyms”. This problem arises with particular acuteness in the context of a speaking community, like the Mongolian one, with high linguistic awareness.

Described in almost all dictionaries as “words with similar or near meaning”, the study of Mongolian “synonyms” shows that this definition is deeply over-simplifying: “synonyms” are not “words with similar or near meaning” but words which denominate the same reality considered from different, eventually opposite, angles or points of view. Neglect this diversity impoverishes lexical resources and aggravates the endangerment of the language itself.

Sozinho Francisco MATSINHE

(Council for the Development of Social Science Research in Africa)

Language Endangerment, Resilience and Revitalisation: Challenges and Prospects

Language endangerment is usually associated with the replacement of a particular language with a more dominant and widely used language, which often leads to subsequent extinction of the language that was replaced. However, this is not a linear process as there have been situations in which languages with relatively fewer native speakers and surrounded by dominant and widely spoken languages, have succeeded in competing for space and remaining resilient and vibrant. The Copi language spoken in the Mozambican provinces of Gaza and Inhambane is a case in point. Therefore, the question that needs to be answered here is: what are the factors that may contribute towards the resilience and revitalisation of a lesser spoken and endangered language? The main aim of this paper is to consider those factors and also explore the inherent challenges and prospects. By so doing, the paper hopes to provide further insights into the debate on language endangerment, resilience and revitalisation.

Barbara MICHALAK-PIKULSKA

(Jagiellonian University, Kraków)

Religious aspects in the poetry of Abū Muslim al-Bahlānī from Oman

Religious poetry, regardless of the time of its creation, constitutes a crucial testimony to the genuineness and profoundness of the spiritual life of people living in those particular times. It combines the individual sensitivity of the author, shaped by his own spiritual and aesthetic experiences, with the spirit of the times, which reflects the current trends in art and preferences for genre. However, in spite of its richness and undisputable beauty, religious poetry is rarely the subject of thorough studies and analyses. This can be attributed to the fact that the works of many poets focusing on the sphere of sacrum are treated as secondary, rather irrelevant, aspects of the lyrical message, which rarely has a significant impact on the perception of their literary creations in general. In this context it is particularly important to note the works of Nāsir Bin Sālim Bin ‘Udayyim Bin Šālīḥ Bin Muḥammad Bin ‘Abd Allāh Bin Muḥammad al-Bahlānī ar-Rawwāḥī, also known as Abū Muslim, whose popularity and influence on contemporary Omani poetry are unquestionable. The broadly understood religious lyric poetry not only accounts for a major part, i.e. one third, of his literary creation, but also, due to its unique characteristics, makes Abū Muslim an outstanding figure in the pantheon of Omani poets.

Abū Muslim al-Bahlānī was born in Wādī Maḥram, ca. 150 kilometres from Muscat. The date of his birth remains unclear. According to some sources, he was born in 1273 AH, while other sources quote the year 1277 AH. Ash-Sheikh Aḥmad Bin Ḥamad al-Ḥalīlī, based on his research and information received directly from the poet’s son, stated that Abū Muslim was born in 1278 AH. The poet died and was buried on Zanzibar in 1339 AH, (1920).

His literary output *Al-Atār aš-ši'riyya li-Abī Muslim al-Bahlānī* was edited and published by Muḥammad al-Ḥārīṭī in Freiberg in 2010.

A substantial part of Abū Muslim's works consists of religious poetry or poetry inspired by religion. Very often the religious discourse is combined with social and political issues. These aspects cannot always be separated. They stem from the poet's experience, his deep reflection and practice of spiritual life, and are a kind of testimony to his beliefs and worldview.

Piotr MICHAŁOWSKI
(University of Michigan)

The Sometime Voice of Goddesses and Men: The Emesal Version of the Ancient Sumerian Language

The long extinct Sumerian language is documented in writing for over three millennia (ca. 3200 BCE – 1st c. CE), inscribed on clay tablets utilizing the cuneiform script. Although it ceased to be spoken as a vernacular in southern Mesopotamia (today the land covered by the state of Iraq) some time before the 18th c. BCE, it was used in writing for scholarship and literature down to the time that the alphabet took over from cuneiform. Originally used in southern Babylonia in an area named Sumer, it was used to teach writing and to acquire Mesopotamian written knowledge throughout Western Asia, in Iran, Anatolia, Syria and the Levant. Sumerian was an isolate, with no attested relatives and was structurally and typologically very different from the Semitic, Elamite, Hurro-Urartean, and Indoeuropean tongues spoken by the scribes, students and scholars who studied the ancient language. Early administrative, economic, legal, commemorative, scientific and introductory pedagogical texts aside, the corpus of Sumerian literary texts consists mainly of poetic composition and a smaller amount of literary prose. There is also, however, a substantial amount of liturgical material written in a form of the language that differs from the standard literary form of expression. In the native sources this form of expression was named Emesal, "fine tongue," and in addition to prayers uttered by a class of lamentation priests, it was used by goddesses and occasionally by women in otherwise standard Sumerian texts. This gendered profile has motivated several explanations of the unusual socio-linguistic characteristics of Emesal, albeit none of these proposals are completely satisfactory. This paper will provide a brief sketch of the characteristics of this form of Sumerian and propose new perspectives on its function within the system of ancient Mesopotamian poetics from a broader semiotic perspective.

Lidia NAPIÓRKOWSKA
(University of Warsaw)

Defining the Semitic Character: Modern Spoken Hebrew and the Neo-Aramaic Dialects

Modern Hebrew language has by some scholars been claimed to be so influenced by the European languages as to lose its Semitic identity (Wexler 1990). Also others argued how deeply other modern spoken Semitic languages, for instance the dialects of Arabic (Watson 2011), have been impacted by the neighbouring languages. In this context, also Kapeliuk (1996) made her point about Neo-Aramaic; an ancient tongue surviving down to our times in the form of many dialect, being a minority language wherever spoken and facing a serious threat of endangerment. She demonstrated how many features of Neo-Aramaic can be attributed to the external influence of such languages as Kurdish or Persian. Nonetheless, it is agreed that it is the verbal morphology that constitutes the hard core of the language's Semitic character; it this view Kapeliuk argued that Neo-Aramaic is still a Semitic language, handling

the influences from the outside in an intrinsic way and marking a modern way of typological development.

It, therefore, appears desirable to compare the different modern languages from the Semitic group in order to arrive at a better understanding of the directions in which they evolve and of the mechanisms they exploit in contact situations. This is especially true of those varieties highly influenced by their linguistic setting, such as modern spoken Hebrew and Neo-Aramaic. My research, thus, focuses on the verbal morphology of modern spoken Israeli Hebrew and the Neo-Aramaic dialects, particularly from the North-Eastern subgroup. By applying a comparative analysis to the two language corpora I contrast the verbal forms of Hebrew and Aramaic and examine their development from the historically more remote, classical stages to the present. I concentrate especially on the so-called weak verbs, i.e. verbs with roots containing a consonant prone to changes or elision, as these are regarded as the avant-garde of the typological change in Semitic. In this presentation, I will outline the background and methodology of my project, illustrating the outcomes of the analysis by some examples. Among others, I will demonstrate how the verbal class with the final *aleph* and final semivowel *yod/waw* underwent a merger in both languages and what remedying strategies are employed to conform with the canonical shape of the Semitic verb.

Thanks to identifying the paths of development of the weak verb in modern Hebrew and Neo-Aramaic it can be established that both languages share a common typological profile, despite being geographically apart and influenced by different settings. The present study is a step towards a larger goal of sketching the typological characteristics of the modern spoken Semitic languages and defining their Semitic nature. This presents itself as a valid question at the times so remote from the well-defined classical stage and in the situation where the impact from the neighbouring languages challenges their genuine Semitic identity.

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Zsuzsanna OLACH
(University of Szeged)

„Out of the depths I cry to you, O Lord!”

Penitential Psalms in Armeno-Kipchak and Trakai Karaim from a Linguistic Perspective

Texts written in Armeno-Kipchak and Karaim were compared for the first time by Tadeusz Kowalski in 1929. He stated the close relationship between the languages of Armeno-Kipchak and Trakai Karaim sources, but he also demonstrated shortly the differences between the two varieties (LXVI–LXXI). His comparison was based partly on the Armeno-Kipchak and the Trakai Karaim translation of Psalm 51. The same Psalm, as well as the other so-called Penitential Psalms (Psalm 6, 32, 38, 102, 130 and 143) compose the corpus of the present study. The Armeno-Kipchak Psalms can be found in *Algış Bitigi* „Prayer Book” published by Chirli in 2005. The Trakai Karaim translation of Psalms were edited by Mykolas Firkovičius in 1994.

Though, the translations of the same religious texts will be examined, the source languages of these Turkic translations were not the same languages. Armeno-Kipchak Psalms were most probably translated from Armenian versions, and the Psalms of the Hebrew Bible constituted the basis for the Trakai Karaim texts. Therefore, differences in the Armeno-

Kipchak and the Trakai Karaim translations can be observed. The presentation, however, will not focus on translational variations, additions, etc., not even on the basic linguistic differences, but systematic and tendentious deviations in the use of their Turkic varieties will be discussed instead. The deviations are mainly morphological and lexical. For example, in the Armeno-Kipchak Psalms, there is a tendency to use the –GAy suffix in different functions, while it is not typical in the Trakai Karaim texts. The –XwCX suffix, on the other hand, occurs more often in the Trakai Karaim Psalms than in the Armeno-Kipchak corpus. As for the lexicon, there is a tendency to use words of Turkic origin for certain expressions in the Armeno-Kipchak Psalms, whereas foreign elements occur in the the same positions in the Trakai Karaim texts, e.g. *toǵru* ‘right, just’ in Armeno-Kipchak, whereas the lexical item of Persian origin *rast* ‘right, just’ is used in the Trakai Karaim translations.

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Rostislav ORESHKO

(Center of Hellenistic Studies (C.H.S.), Washington D.C.)

Languages of the 1st Millennium BC Asia Minor: the Anatolian Branch, Phrygian Migration and the Question of Dialectal Position of Lydian

In my talk I'll give a sketch of the linguistic map of Anatolia in the 1st millennium BC as it can be reconstructed at present. Starting with relatively better documented Hieroglyphic-Luwian (east-central and south-eastern Anatolia) and Lycian (southern Anatolia), I will briefly discuss the recent advancement in the research on Carian and other ‘minor’ languages of the Anatolian group found in the south-western Asia Minor (Pisidian, Sidetic and ‘Lycian B’). The main focus of the talk will be, however, the question of spread in Anatolia of the Balkan languages, first of all Phrygian and the dialects/languages which may be putatively associated with it (as Mysian and Proto-Armenian), and the problem of dialectal position of Lydian, which seems to represent a much more complex issue than it is suggested by its handbook definition ‘an Anatolian language’.

Jamila OUESLATI

(Adam Mickiewicz University, Poznań)

The Valued Beauty of Arabic Folk Literature

Arabic folk literature has not belonged to those subject matters enjoying much interest on the part of scholars, although the attitudes in academic circles towards this area might differ. What was worse, dealing with this kind of literature was considered as hardly serious in contrast to literature written in literary Arabic. Heretofore, fairy tales attracted considerably more attention than any other genre of folk literature. Recently a gradual increase of interest in folk literature can be noticed. However, the majority of work is concentrated on the collection and classification of oral material. A hopeful trend is that of conducting serious scholarly research in this field. However, although the quantity and quality of the work being done is still unsatisfactory, researchers have at least become aware of the importance of exploring folk literature both with respect to its contents and language. The author concentrates particularly on some specific aspects of the language used in folk songs.

Magdalena PINKER
(University of Warsaw)

The Perception of Ethnic, Religious and National Groups in the Quran – Preliminary Findings

When studying early medieval chronicles and geographical works of the Arabic-Islamic world, one may read of a vast variety of distinctive features (both physiological and psychological) attributed to the certain ethnic, religious and national groups, e.g. Slavs or Copts. Arab scholars connected those features with climate, geographical position and many other factors. This environmental determinism was a vital part of the Arabic-Islamic perception of “the other” in medieval geographical texts.

The Quran, the Holy Book of the Muslim faith, has always been the main textual reference for all the creations of the Islamic culture. The aim of this speech is to analyze the possible ways in which the Quranic text could influence the Arab-Muslim perception of ethnic, religious and national groups. In other words, to ascertain the extent to which stereotypical images of a given group could be derived from the Quranic text.

Jan ROGALA
(University of Warsaw)

Current Status of Oirat Language in Mongolia

Studies on Oirat language, not only writing system – Todo bichig, has a long tradition. There are many significant research works and books describing Oirat grammar, dialects, writing system or literature. Mostly all new publications repeat the information that today Oirat speakers spread in the west parts of Mongolian Plateau (today three aimags of Western Mongolia) as well in Chinese provinces of Xinjiang, Qinghai and Manchuria. Moreover, there are even estimated numbers of speakers like 150,000 in Kobdo, and Uvs province of Republic of Mongolia and less than 130.000 in Northern part of Xinjiang province of PRC. Are these numbers true? Well, if it is about Mongolia there might be some doubts and difficulties with regard to the correctness of them. In this paper I deal with my research outcome and will reveal the outlook of the Oirat language status in Republic of Mongolia.

SANGDOUHEGONGBU
(The Construction Bureau of Henan County)

Henan Oirat People and Characteristics of Their Language

Henan Oirat people live in southernmost of Huangnan Tibetan Autonomous Prefecture, Qinghai Province, China. Henan Oirat language is an endangered language (or dialect) belonging to the Mongolic languages and spoken today by handful of individuals in the Henan Mongol Autonomous County. The predecessors of the Henan Oirats were a part of Guushi Khan’s Oirat Mongolian troops, who came to Qinghai in the seventeenth century due to the political alliance with the Tibetan Gelugpa school of Buddhism. They established three important monasteries in Amdo. I would like to present some data about Henan Oirat people and their language as well as inform about the attempts of the local population to preserve and revive their language.

Ewa SIEMIENIEC-GOŁAŚ
(Jagiellonian University, Kraków)

On some models of compound verbs in Armeno-Kipchak

Among Armeno-Kipchak verbs one can find a quite numerous group of compound verbs which as regards etymology are formed from various elements.

As a rule, the Armeno-Kipchak compound verb consists of two elements where the first one should be nominal and the latter is verb *et-* 'to do' or *bol-* 'to become' in its auxiliary function.

The analysis of the compound verbs from some Armeno-Kipchak texts shows that besides the nominal elements of the compound verbs which are of Turkic origin there are some (not rare) which are, as regards etymology, of Latin and Slavic (Polish, Ukrainian, Russian) origin.

What is interesting, those foreign elements, from grammatical point of view, are not always nominal. The purpose of this paper is an attempt of statement and elucidation of the presented phenomenon.

Kamila Barbara STANEK
(University of Warsaw)

Oral Folk Literature Saved from Oblivion: the Case of Lists of Turkish Proverbs

Proverbs are one of the shortest literary texts which are the subject of folklore research, but in Turkish science, not linguists but mainly folklore researchers pay more attention to them. It does not mean that linguists have not noticed the specific form and function of proverbs. They are mainly studied for the sake of artistic expression and the fact that they are an important source of knowledge about the development of the Turkish language and oral and written literature.

Proverbs can be found in the oldest monuments of written Turkish language (Orhon Inscriptions from 7-8 century). Some proverbs still remained in language because they refer to those elements of Turkish culture that are still relevant for Turks.

Another work is 'Divani Lügati't Türk' (Turkish Language Dictionary) by Mahmud of Kashgar written in the 11th century (1072-1074) was originally targeted to teach Arabs Turkish languages. Yet in this work it can be seen the perception of proverbs as exceptional expressions. Also from the 11th century (1069-1070) came another work 'Kutadgu Bilig' (The Wisdom which brings Happiness) by Yusuf Has Hacip, which was donated to the ruler of The Karakhanid State. The 'Atabetül Hakayık' (Hakikatların Eşiği - Threshold of Truths) by Edip AhmetaYüknekî was written in the 13th century. From the 13th century there are many, sometimes anonymous works 'Oğuzname' containing proverbs, which were researched in the twentieth century according to modern linguistic methods. One of the most important works for the whole Turkish world Dede Korkut Hikâyeleri (The stories of Dede Korkut) were written down only in 15-16 century.

The collections of proverbs were the subject of research not only for Turkish authors, but also European scholars, such as Timoteo Agnellini, Hieronymus Megiser, Gulliellmus Wood, whose works were written in the 17th century. In the period of Tanzimat (1839-1876 / 1922) the collections of proverbs were published as manuscripts or prints. In this period many books are written i.e.: 'Manzume-i Durub-i Emsal' (Proverbs Rhymed) by Edirneli Hıfzî (1845), 'Durub-ı Emsal-i Osmaniye' (The Proverbs of Ottoman) by İbrahim Şinasi (1863; 2nd ed. 1870). In the 1960s, TDK started fieldwork, which resulted by the publication 'Bölge Ağızlarında Atasözleri ve Deyimler' in 1969. (Expressions/ idioms and Proverbs of [Turkish regions] dialects).

Nowadays, such fieldwork is continued in order to save from forgetting proverbs (vocabulary and message), which are increasingly supplanted by modern life and technology in which there are so little place for thinking on the past.

Lidia SUDYKA
(Jagiellonian University, Kraków)

Kerala Women's Writing in Sanskrit. Ambadevi Thampuratty – Her Life and Literary Oeuvre

The traces of Indian women's writings in Sanskrit are not so easy to be found if one would like to re-write the history of Sanskrit literature, supplementing the missing chapter, never thoroughly written so far, namely the participation of women in literary creativity. Some pieces of evidence are most probably lost forever, however there is still a chance to regain the manuscripts of the authoresses who lived in the 19th and at the turn of the 19th and 20th centuries. Some of their works could be still kept by their families or were published in local magazines, or in the form of booklets, again locally published and still possible to obtain from private archives. The biographical details concerning their lives are still possible to gather and preserve.

During my fieldwork in Kerala in 2014 and 2015, made possible due to the financial support of National Science Centre in Poland, I was able to collect several manuscripts authored by women as well as very rare printed editions of their works. The present paper will focus on the literary oeuvre and biography of Swathi Thirunal Amba Devi Thampuratty born in the month of Meenam (Pisces) 25th, in the Malabar year 1065, corresponding to 6th April 1890 A.D.

Mark TURIN
(University of British Columbia)

Collaborations in Language: Indigenous Language Resurgence in the 21st Century

This talk focuses on several key partnerships in which Dr. Turin has been involved over the last two decades, both with members of historically marginalized, indigenous speech communities in the Himalaya, and increasingly with a committed global community of scholars in print, on air, and online. His presentation explores issues of orality, orthography, visibility, and the enduringly problematic metaphor of "mother tongue". Dr. Turin will draw on long-term fieldwork in Nepal and India with speakers of Thangmi, a community whose language has long been effaced from the national record in the states where it is spoken, while also reflecting critically on the decade that he has spent directing two international, interdisciplinary collaborative research initiatives—the Digital Himalaya and World Oral Literature Projects. All those interested in learning more about the complexities of community collaboration, recording endangered voices, and working to maintain global linguistic diversity in the twenty-first century, are invited to attend.

Minsylu USMANOVA
(G.M. Akmulla Bashkir State Pedagogical University, Ufa)

**On the Issue of Uncertainty in the Bashkir Linguistic Worldview
(on the Example of Verbs)**

Verbs play a peculiar role in the interpretation of the idea of time in language. A language always serves as a means to reflect reality and the speaker's inner world. The article presents a study of the ways to express the indefinite meaning via the tense forms in the Bashkir language. According to the normative Bashkir grammar, definite and indefinite forms are only peculiar to the past and the future indicative. The author notes that such a classification of the tense forms does not completely reflect the Bashkir linguistic worldview. In particular, according to the author, the different processes, phenomena, states, etc. taking

place at the moment of speech (present tense) can also be perceived as certain or uncertain. The author dwells upon the use and distribution of different tense constructions reflecting certainty or uncertainty. One of the author's conclusions is that the forms which are considered "indefinite" in the grammar books can be used in certain contexts to express certainty; moreover, such constructions are sometimes the only "natural" way to express the category of definiteness in the spoken Bashkir language.

Vladimir USPENSKY
(St. Petersburg University)

About Early Attempts to Use Cyrillic Script for the Mongolian Language

The Russian Orthodox Church carried on missionary activities among the peoples who became the subjects of Russia. This is also true about the peoples of the Mongol stock – the Kalmucks and the Buriats. The Old and the New Testaments were translated into Mongolian in the first half of the nineteenth century. However, one of the tasks of successful propagation of Christianity was to hold religious services in the native languages. Attempts to translate Christian texts of divine service into Mongolian were jointly undertaken by Russian missionaries and Christianized Buriats. Efforts to translate Christian service books from Russian into Mongolian were undertaken by Nil (1799–1874) who was the Archbishop of Irkutsk in 1838–1853. Several books were translated under his guidance into Mongolian. The books were printed in St. Petersburg at the Synodal Printing House in the traditional Mongolian script and in the Cyrillic letters (more precisely, the so-called “Church Slavonic” letters). The Mongol texts in Cyrillic were more following the Mongolian orthography than Mongolian phonetics. For this reason Christian services in the Buriat Mongol language did not spread widely.

Halina WASILEWSKA
(Adam Mickiewicz University, Poznań)
Nüshu as a Sinographic Script

The Nüshu script was created and used exclusively by women inhabiting Jiangyong county in southern part of Hunan province in China. The language that forms the basis of the script is an unclassified variety of non-Mandarin dialects of Chinese which is called *Tuhua*. Nüshu was deeply rooted in specific social circumstances of the area and strictly connected with some practices and traditions cultivated by women living in Jiangyong. The time of creation of the script is not known but it is supposed it was in use for several hundred years. In the second half of the twentieth century its usage gradually and finally came to an end.

Nüshu script is considered to be a sinographic script derived from Chinese characters although linguistically, unlike Chinese, it is a syllabary based on the phonographic principle.

The paper focuses on various properties of Nüshu script in comparison with the features found in some other sinographic scripts. The comparison includes the sign derivation and creation, structural differences and linguistic analysis. A special attention is paid to the method of indicating phonetic value of the syllabic symbols adopted by the users.

Bogusław R. Zagórski
(University of Warsaw)

Forgotten Linguistic Layer – Ottoman Toponymy of Moldavia

The aim of the paper is to bring back to memory the historical toponymic layer of Moldavia as portrayed in Ottoman documentation. The source of the study will be an Ottoman topographic military map of ca. 1875, when Moldavia was no longer under the Ottoman

tutelage. The toponyms from the map will be inventoried, features marked with them identified and localized, modern names brought to comparison. The analytical part will be devoted to orthographic and phonetic correspondences between Ottoman and present names. The results of the work will also be of significance to further study of the historical geography of the Ottoman Empire in East-Central Europe.

Anna ZALEWSKA
(University of Warsaw)

Japan in Poetry and Prose Written by Polish Authors until 1939 – Forgotten Jewels

Japanese literature has been known in Poland at least from the end of 19th century, when first translations were made (although via English or other languages) of Japanese prose and poetry. I consider the first translation made directly from Japanese into Polish language was a short story by Kikuchi Kan, entitled *Tusz* (Ink), published in April of 1939, in a monthly magazine “Echoes from Far East”. In the same magazine we can find also many examples of stories and poetry written not by Japanese, but by Polish authors, fascinated with Japan and its culture. Works by the same authors were published also in other newspapers and magazines, and as separate novel books. They were for example novels of Maria Juskiewiczowa (1894–?) like *Chłopiec z Czodża-Goja* (A Boy from Czodża-Goja, 1936) or *Listek klonu. Przygody młodej Polki w Japonii* (Maple leaf. Adventures of a young Polish girl in Japan, 1937), or Aleksander Janowski (1866–1944) *Marysia w Japonii* (Marysia in Japan, 1923). There were also *Japońskie bajki* (Japanese Fairytales, 1904) by Antoni Kora and other fairytale and story books. Leon Rygier (1875–1948), writer and a husband of Zofia Nałkowska, in 1904 published a small book of poems *Z motywów japońskich* (Japanese motives) and Remigjusz Kwiatkowski (1884–1961) surpassed probably all of them publishing numerous translations of Japanese tanka poetry and his own rhymed interpretations of Japanese proverbs and sayings.

While some short mentions about the earliest translations may be found in books on Japanese literature and contacts between Poland and Japan, novels, stories and poems written originally by Polish authors inspired by Japan are now all but forgotten. Hardly any of them were published again after the World War II and are not to be found in regular libraries. In my previous studies I attempted to gather informations on the earliest examples of Japanese prose and poetry published in Poland. In this paper I want to concentrate on the forgotten jewels of Polish prose (and to some extent, poetry and drama) on Japanese motives, published until the World War II.

Szymon ŻYLIŃSKI
(University of Warmia and Mazury, Olsztyn)

Bhutanese Language (Dis)array and Modern, Local Literature Deficiency

Bhutan for centuries remained in a self-enforced isolation that was predominantly caused by the geographical obstacles. Traditions, culture, and different languages grew and evolve in villages located in valleys that quite often had very little contact with other nearby human settlements – the Himalayan passes were difficult to traverse.

This theocratic country was divided into many independent and fighting with each other fiefdoms. However, in XVII century fleeing Tibetan Lama Zhabdrung Rinpoche Ngawang Namgyal was able to unify the majority of the country under the single rule. The office of Druk Desi (the title of secular, administrative ruler) and the Driglam Namzha (official behaviour and dress code) were established. Whole country integration happened

under the rule of first Bhutanese King Ugyen Wangchuck (1907-1926), who introduced Buddhist monarchy system that prevails to this day.

Even though Bhutan is a unified country – especially after the controversial expulsion of Nepali minority, unwilling to embrace Bhutanese dress and custom – it is still a home to many different ethnic groups. The Royal Government of Bhutan has adopted an official language policy that was aimed to establish a single national language and preserve the Kingdom's linguistic diversity. Dzongkha, as a language spoken by the ruling class in the west was chosen and is taught at all levels of education, however with poor results. Quite often Bhutanese admit their insufficient knowledge of the national language; they are more fluent in English that is taught at schools since the 1960's and is the domineering language of Bhutanese media.

This review paper focuses on the Bhutanese language (dis)array that happens in that Himalayan Kingdom, and not only presents the Dzongkha and English path to domination of country's linguistic landscape but also portrays some of the minority language groups such as Tshangla, Dzala, Limbu, and others. It is estimated that 24 languages are currently spoken in that Himalayan Kingdom.

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