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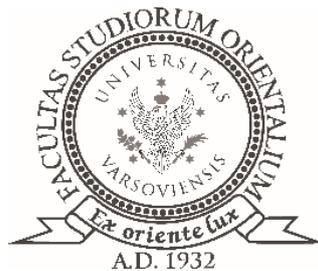
***ORIENTAL STUDIES FOR THE FUTURE***

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AT THE UNIVERSITY OF WARSAW**

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**Book of Abstracts**



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**Prof. Abdalla Uba Adamu, Bayero University, Kano**

***The Trans-Oriental Express: Receptivity and Cinematic Contraflows in African Popular Culture***

Media flows as effective and invisible cross border agents of representation have played a critical role in the development of contemporary African popular cultures. The lure of the Orient, with its mixture of cultures and perspectives, but most importantly, rooted in traditional social cultures, easily became recast as recognizable icons in African media cultural representations. The instrument of this recasting is the theory of *media contra-flows* which proposes new centers of globalized connectivity which, to all intents and purposes, since it is often riding piggy-back on economic mobility of goods and services, becomes a new ‘imperial’ center, but without an empire, or what Nye (1990) refers to as ‘soft power’. Data and arguments about the various media flows both from West and non-Western media centers to Africa, although with specific focus on motion pictures clearly supports a new re-negotiations of what constitutes ‘media’ or ‘cultural’ imperialism, especially in the face deconstruction of Hollywood as the source of ‘hard power’ of media products, and creation of new centers in Asia that are both ‘hard’ and ‘soft’ powers. In this talk, I analyze the various ways media entertainment forms from the ‘East’ are woven into the visual entertainment ethics of African Muslims, with reference to Hausa societies of northern Nigeria.

**Prof. Victoria Arakelova, RAU, Yerevan**

***Stone and Mountain Cult among the Zazas of Dersim***

A part of the Zaza people, an Iranian ethnic group inhabiting Dersim (present Tunceli in Turkey) and adjoining regions, follows a syncretic religion, conventionally defined as kind of Alevism. It is also called *Yol Uşaqi* (Turk. “Followers of the Path [of Truth]”), and, since recently, by some Zaza authors, *Raa Haqqi* (“the Path of the Truth”). The rest of the Zazas are Sunnis of the Shafi‘i Mazhab.

Generally, the popular beliefs of the Zazas have been hitherto the object of a few publications only, orolatria being the least discussed issue among them.

The Alevi Zazas have preserved, among other non-dogmatic elements, numerous traces of local pagan cults. The Zaza folk tradition manifests a rich nomenclature of beliefs related to various concepts of nature and its dialectical unity with humans. An important aspect of the tradition is the veneration of various stony compositions, heights and mountains constitutes.

An important point deserves to be mentioned from the beginning is the indiscriminate and highly controversial nature of oronyms, hydronyms and generally place-names in terms of their identification on the present map of Turkey. As a result of the large-scaled Turkification of the toponymic nomenclature of the country, particularly Dersim, a curious situation emerged when several layers of geographic names — native Armenian, later Zaza and Kurdish, and finally, official Turkish — overlapped each other to the degree of creating a complete mess of names, which cannot be precisely attributed to a given referent — either a mountain, a water resource, or a landscape phenomenon — even *in situ*. Lexemes belonging to the semantic field of “Stone” and “Mountain” in Zaza are generally Iranian by origin. “Stone” is designated by *sī(yar)*, a unique term with parallels only in South Caspian Iranian, cf. Talishi *sī, səγ/g, STati səg, sax*, etc., from PIr. \**sikā-*, versus Kurdish *kavir*, Gurani *kamar*, Persian *sang*. The same *kamar* denotes “rock, cliff” in Zaza and is referred to Pers. *kamar* meaning simultaneously

“cliff, rock” and “belt, girdle” (hardly different forms), cf. Av. *kamarā-* “girdle” (hardly to be adduced regarding OCS *kamy* “stone”, etc.). For “rock” there is also *ka/irā* of unknown origin (hardly from Arm. *k’ar* “stone”); *zinār* “id.” is from Kurdish (no etymology yet).

The “mountain” in Zaza is denoted by a term common for most Ir. dialects, *kō*; cf. MPers. *kōf*, NPers. *kō/ūh* (< PIr. \**kaufHa-*, OPers. *kaufa-*, Av *kaofa-*, etc.), unlike Kurdish where there is *ĉ/ĉī* (< PIr. \**caĉāta-*, cf. Talishi *ĉakūda* “peak of a mountain”, Arm. *ĉakat* “forehead”).

Regarding Zaza *maġarā/mixārā* “cave” (Turk. *maġara*), cf. Pers. *maġal* “place of temporary stay or rest (primarily for cattle)”, which is a term of disputed origin (for details, see Asatrian/Buyaner, Forthcoming: s.v.). For “gorge (with a running water)” Zaza has *nawāla*, taken from Kurdish *nawāl* “id.” (< PIr. \**naŷ-* “to move” with suffix *-āl*).

The data and information for this research has been extracted from Armenian archival documents and notes of travellers reflecting the realities of the 19th-beginning of the 20th century, as well as field materials recorded by the author directly in Dersim or from the Zaza emigrants currently living in Europe, the former inhabitants of this area. What should be particularly taken into consideration is the fact that, a considerable part of the spiritual world of the Zazas has been ruined and given to oblivion following the mass destruction of the unique landscape of the Zaza heartland, Dersim, – the almost total annihilation of the forest cover, destruction of sanctuaries and sites of pilgrimage, holy springs, stony compositions approached as sacred, etc.

The paper is an attempt of a provisional description of the orolatria and stone cult among the Alevi Zazas. It contains a tentative list of mountains in Dersim, which have for centuries been traditionally regarded as objects of veneration and worship (e.g. *Duzhik-baba/ Dūzgin-bābā, Munzur-baba, Silvus, Mal, Baku/ir-baba* etc.).

**Dr. Zuzanna Augustyniak, University of Warsaw**

### ***Yilunta as a Category Organizing Gender Relations. An Attempt to Analyse the Phenomenon in the Context of the Experiences of Ethiopian Migrants in Cairo***

Official UNHCR data states that there are about sixteen thousand Ethiopian migrants living in Cairo. Most of them declare that they are political refugees, who fled after political turmoil in Ethiopia in 2014-2016, some of them – especially women – admit that they came to Egypt in search of work. None of them had any idea about the socio-economical conditions of living in Egypt.

Upon arrival men soon realize that the local labour market is limited for them – the only works they are offered is are low paid and physical. However, Ethiopian women who work as housekeepers, baby sitters or cooks are highly esteemed by Egyptians and have no problems in finding hard, yet well paid job. This makes women the sole breadwinners of the family, a situation that is rarely seen in Ethiopia, mainly because of yilunta.

Yilunta is an Amharic term that cannot be translated into Polish, English or – as it seems – any other European language. Paula Heinonen translates this term as 'shame', 'pride' and (at the same time) 'family honor' (Heinonen 2011), but in my opinion a more appropriate term would be 'right conduct'. Yilunta also plays an important role in building gender stereotypes, in other words what Ethiopian woman/man should be like. For Ethiopians, yilunta means showing the qualities that a typical Ethiopian man should have – courage, pride, strength, leadership skills. The man should also be the one responsible for the well-being of the family (Molvaer

1995). If someone does not have these qualities (or does not display them in public), he does not have a yilunta and may be called yeset lij (lit. son of a woman) by other men, which is one of the most severe insults. Any questioning of masculinity should be met with an immediate, aggressive response from the person being questioned. It is a matter of honour in which saving face is at stake, and any attempt to avoid confrontation will be perceived as cowardice – that is – lack of a yilunta.

The male yilunta is being created in opposition to the female one. The ideal (as in Max Weber's ideal type) Ethiopian man should not resemble a woman in any aspect of his behaviour. He should not show any weaknesses, emotions other than those related to playing masculinity, and he should not perform any activities that are traditionally performed by women (mainly household chores). The socio-economic situation in Cairo forces Ethiopian men to redefine what it means to have or not to have yilunta (when it comes to gender relations) in the context of migration.

**Agata Maria Balińska MA, University of Warsaw**

### ***Training of Japanese Translators and Interpreters within the Higher Education System***

In recent years, the ever-growing necessity for trained translators and interpreters from Japanese language into Western languages, and from Western languages into Japanese language has become particularly visible. Intercultural mediation is sought after both by the Japanese living abroad and by expatriates living in Japan; the COVID-19 pandemic, recent disasters and armed conflicts are a further proof that it is essential. The increasing demand for fast and accurate audiovisual translation of Japanese media in the West, and Western media in Japan, which is partly caused by the popularity of streaming platforms around the globe, also shows that there is need for trained professionals that are capable of providing such a service.

Translators and interpreters are trained in various types of institutions and under varying circumstances; these include training within professional or academic associations, courses organized by the industry, and institutional training. This type of training, which is the main focus of this paper, often takes the form of undergraduate and postgraduate courses within the higher education system. Unsurprisingly, institutions of tertiary education which train Japanese language translators and interpreters differ. Some of them focus on cultural studies, others on philology, and there are also those whose curricula are centered around translation or intercultural mediation. These university programs contain a varying amount of theoretical content on translation studies and of practical instruction, which might include the usage of tools required by the industry (e.g. tools for computer assisted translation). The aim of these courses can be a generalist training or training in more specific areas. However, despite the differences in the scope, length and form of the courses provided by higher education institutions, annually many of their alumni become translators and interpreters.

With the above in mind, this paper presents a preliminary analysis of higher education programs which provide courses in Japanese language translation mainly in Europe, Japan and North America. This study examines them from such perspectives as their scope, aim, length, specialization and presence of theoretical and practical courses. The study also compares these curricula to the current needs of the translation and interpreting markets, and takes into consideration such issues as: various forms of audiovisual translation, collaborative translation,

accessibility translation, usage of computer assisted translation tools, machine translation and post-editing, localization, simultaneous interpreting, consecutive interpreting, conference interpreting, remote interpreting, public service interpreting, and emergency translation and interpreting. One of the motivations behind this study is that it will provide practical implications for creation of academic curricula including Japanese translation courses that take into consideration the current (and possibly future) demands of the interpreting and translation markets, and also the needs of prospective students in such programs.

**Dr. Basilius Bawardi, Bar-Ilan University**

### ***The Palestinian Writer Shaykha Ḥlaiwā and the Passion for Transgression***

This lecture deals with Shaykha Ḥlaiwā's most recent collection *al-Ṭalabiyya 345c (Order 345c)*, published in 2018, as a textual sample that reveals the enrooting of what I call the *thought of subversion and transgression*, which is connected to heterotopia and dystopia in her texts in general. In her narrative texts, Ḥlaiwā does not merely depend on describing the real or rejecting it, but rather seeks to introduce existential and cognitive alternatives that depend on ‘divergent thought’ in order to undermine her existential coincidental current existence and shake it up from within. Ḥlaiwā thus abandons the collective approach that is so characteristic of the writing of the Palestinian minority in Israel in favor of individual existential writing that relates to the vulnerable and the marginal, and mainly to women.

It is feminist writing that challenges various systems of authority based on unearthing the true human entity without additions and frills; writing that reveals the naked reality of the marginalized, the weak, the helpless, and those who are broken; a reality that challenges the official heroism of the Palestinian Arab cultural authority, as well as the concepts of body perfection, and the accepted principles of moral standards.

**Prof. Ágnes Birtalan, Eötvös Loránd University, Budapest**

### ***“Parallel Histories”. Pages from the History of Oriental Studies at Eötvös Loránd University***

For the 90th anniversary of the Oriental Studies at the University of Warsaw, I would like to offer an overview of the milestones of Oriental studies at Eötvös Loránd University Budapest. The paper’s title refers to the famous Greek historian, Plutarch’s work, *Parallel Lives* (96 AD). As Plutarch compared the life stories of the eminent Greek and Roman politicians, military leaders and scientists, so would I mention some landmarks in the history of ELTE to demonstrate some similarities and differences in the Oriental studies at ELTE and the University of Warsaw. In the present overview, some peculiarities of Mongolian, Tibetan, Manchu and Korean studies are introduced in connection with the Department of Mongolian and Inner Asian Studies.

In 2022 we also have a year of celebration as the founder of the Department, Professor Lajos Ligeti (1902–1987) was born 120 years ago, and he first started to teach Mongolian in 1932. In addition, the topicality of the present paper is that Professor Ligeti’s heritage – sealed

for three decades and kept in the Oriental Collection of the Library of the Hungarian Academy of Sciences – is under elaboration and many details from the history of teaching and researching of the disciplines mentioned above have become known only now.

Lajos Ligeti – who is known as Mongolist, Turkologist, and Sinologist – was probably the most influential personality in Oriental studies in Hungary during the 20th century. His methodology became the leading concept in other fields, too. The Department of Inner Asian Studies was created especially for him as a framework for this discipline. The interesting peculiarity of several branches of Oriental studies was (and to some extent is) their close connection with the studies in ancient history and the origin of the Hungarian language and Hungarians. In other words, seeking the points of possible relations of Hungarian with other Oriental languages and researching the land of the Hungarians' origin has been one of the leading motivations in Oriental studies in our country.

Oriental studies in the 20th century included fields existing already in the 19th century, e. g. Turkology and Arabic studies. Chinese studies have become stronger since the advance of the 20th century. Teaching Mongolian and Manchu was represented already in the second half of the 19th century; however, due to a lack of adequately prepared specialists, they disappeared from the curriculum and were reintroduced by Louis Ligeti. Despite the worldwide known investigations by the Tibetologist Sándor Kőrösi Csoma (1784–1842), Tibetan studies were only introduced as an essential academic field by Ligeti. In the eighties, the demand for teaching Japanese grew more and more, and Japanology became an independent major at ELTE. The youngest branch of Oriental studies at our university is Korean studies, with a similar course to that of Japanese: from language teaching to gaining an independent status.

The present paper summarises the development process of Oriental studies at ELTE – focusing on the methodology of research fields and education – and offers a “parallel history” for the jubilating Oriental Studies at the University of Warsaw.

**Prof. Dragomir Dimitrov, Philipps-Universität, Marburg**

### ***Some Observations about Bruno Liebich's Work on the Cāndravyākaraṇa in Breslau***

In the fifth century AD the famous Buddhist scholar Candragomin contributed among other compositions a substantial reworking of Pāṇini's *Aṣṭādhyāyī*, a highly intricate and most astounding treatise on Sanskrit grammar which was composed approximately one millennium earlier. Despite its huge importance and the strong influence which it exerted on later generations of grammarians across South and Southeast Asia, Candragomin's *Cāndravyākaraṇa* (fifth century AD) remained for a long time poorly studied and largely inaccessible, particularly in the West. This unfavourable situation changed significantly when the German indologist Bruno Liebich (1862–1939) published his *editio princeps* of the *Cāndrasūtra* in 1902, followed in 1918 by another major edition of its main commentary known as the *Cāndravṛtti*.

In my talk I will present some hitherto unknown details concerning the manuscripts used by Liebich for the preparation of his exemplary editions on which he mostly worked in today's Wrocław when he was teaching and researching at the Schlesische Friedrich-Wilhelms-Universität zu Breslau in the end of the nineteenth and the beginning of the twentieth century.

By going back to the original Nepalese sources and by studying closely the history of their creation and use, it ultimately becomes possible to judge more reliably the quality of Liebich's editorial work. This prompts us to raise again the question about the trustworthiness of his editions which are meanwhile more than a century old, but still remain unsurpassed in many respects. The re-examination of Liebich's codices, as well as the evaluation of other more recently discovered important manuscripts, some of which contain also other later commentaries belonging to the Cāndra system of grammar (Ratnamati's *Cāndrapāñjikā* from the first half of the tenth century being the most extensive and important among these later exegetical works), permit us to answer more satisfactorily whether a new edition of the *Cāndravṛtti* is worth preparing and to what extent such an undertaking can be successful nowadays. In addition, the much-debated question of the date and authorship of the *Cāndravṛtti* can be also reassessed, suggesting thereby to reckon with the possibility that this indispensable commentary on the *Cāndrasūtra* may have been contributed by Candragomin himself at a time when this scholar was known already under the name of Dharmadāsa.

The analysis of Bruno Liebich's pioneer works and his primary sources let us conclude that despite the extraordinary high quality of his scholarship, his editions cannot be considered definitive, and now with more resources at hand partially better results could be achieved. It proves in any case possible to shed more light on the *Cāndravṛtyākaraṇa* which as a major contribution in the field of Indian grammar and Buddhist scholarship certainly deserves to be studied further.

**Dr. Joanna Dolińska-Streltsov, University of Warsaw**

### ***How Can Natural Language Processing (NLP) Tools Support the Documentation of Endangered Languages and What is the Current Condition of the Selected, Low-Resource Mongolic Languages?***

Safeguarding cultural and linguistic diversity belongs to the Sustainable Development Goals of the United Nations. One may argue that the birth, development and death of languages constitute natural stages of a language's life. Nevertheless, some languages become extinct much faster than the others due to economic, historical and technological circumstances. Modern technology, rising social awareness of the importance of linguistic variety, as well as the growing sentiment for indigenous cultures, which develops in a parallel way to globalization, create perfect conditions for the documentation and digitization of endangered languages.

The hypothesis which I support in this presentation is that most of the Mongolic languages apart from Khalkha Mongolian spoken in Mongolia are in fact endangered or close to being endangered. I am going to answer the following two questions: what is the current condition of three selected Mongolic languages (Khamnigan Mongol, Oirat and Dagur) and how can it be improved with the recent development of natural language processing tools? I am going to answer the first research question on the basis of available, recent scientific literature and statistical data from regions where the languages in question are spoken. My second research question can be answered through the review of currently available Natural Language Processing (NLP) tools such as automatic speech recognition models, automatic parsers, parts of speech taggers in monolingual corpora, as well as machine-translation tools. I

will review the application of similar NLP tools in the research on other endangered languages, described in the scientific literature, and propose the NLP tools which could be applied within the group of Mongolic languages. Moreover, I will highlight the difficulties which might be posed by the typological, morphological and syntactic features of Mongolic languages in introducing the NLP tools. Furthermore, I will also present which NLP tools have been already developed for some Mongolic languages. The results of my research could contribute to the understanding of the current condition of Khamnigan Mongol, Oirat Mongol and Dagur languages. In addition, they may suggest how modern language technology tools can be applied to maintain and/or revitalize these languages.

**Prof. Andrzej Drozd, University of Warsaw**

### ***Tatar cemeteries in Dobrudja and in Polish-Lithuanian Commonwealth (comparative survey)***

The paper is the result of the author's extensive exploration of the Tatar epigraphy and sepulchral culture in the lands of the Polish-Lithuanian Commonwealth (Poland, Lithuania, Belarus, Ukraine) confronted to the author's field works carried out in 2007 in Dobrudja Tatar settlement in Romania and Bulgaria. The paper aims to focus on the similarities and differences of both groups of objects, including the form of graves and a general outline of epigraphical content.

**Adam J. Dubiński (MA), Jagiellonian University, Kraków**

### ***Karaims in the Warsaw Press of the Interwar Period (1918-1939)***

The purpose of this speech is to analyze press materials referring to Karaims. The scope of the study included the titles published in Warsaw in the interwar period, that is in the years 1918–1939. These materials refer to Karaims as a religious, ethnic and social group. Announcements and notes concerning specific people, whom we know were Karaims, were also analyzed.

Karaims have been appearing in the Warsaw press since the end of the 1860s. Until the outbreak of World War I, they were present there regularly. Nevertheless, it should be pointed out that in this period, press materials about Karaims were mostly advertisements of Karaim merchants, mainly from the tobacco industry, who lived in the capital and developed their business there.

After the war and radical political changes, those former inhabitants of Warsaw, mainly originating in Crimea, disappeared from the city, and Karaims from Troki, Wilno, Halich and Lutsk appeared there. The type of press publication has also changed.

Among the materials in the Warsaw press related to Karaims in the interwar period, we can distinguish several categories:

1. Texts describing Karaims as an ethnic and religious group, often based on conversations with representatives of this minority, not infrequently combined with sightseeing material describing the beauty of Troki. These are the most extensive texts, ranging from one column to a full page of the newspaper.
2. Texts about Troki in which Karaims are mentioned.

Other texts mainly in the form of informative notes on:

3. Karaim religion.
4. Karaims visiting and being visited by officials.
5. Elections to the city council, internal elections and conventions.
6. State anniversaries and jubilees.
7. Events related to scientific life.
8. Social life - contacts with other minorities.
9. Mentioning among other minority groups.
10. Announcements of radio programs about Karaims.
11. Press releases about specific people known as Karaims.

This presentation is based on over 60 press announcements from over a dozen newspapers published in Warsaw in the interwar period. The overwhelming majority comes from the daily newspaper "Kurjer Warszawski". The volume of materials varies: from small announcements, to larger notes and full-page editorial materials.

It should be noted that in the entire discussed interwar period, one can find very little information about Karaims in the capital itself, while the Warsaw press publishes materials mainly related to Troki and Wilno, much less frequently to Lutsk and Halich. This is not surprising due to the fact that there was no formally organized commune (*jimat*) in Warsaw, and the number of Karaims in the city did not exceed 30, while in Troki there were about 300, in Lutsk and its vicinity – no more than 60, and in Halicz – 140.

The collected press material shows the growing interest in the Karaims as the smallest religious and ethnic minority, their origin and language. The press releases is also a supplementary source of knowledge about the Karaim community in the interwar period.

**Prof. Avner Holtzman, Tel Aviv University**

### ***Avraham Leib Shalkovich (Ben Avigdor) and the Emergence of Modern Hebrew Culture in Warsaw***

The last two decades of the 19<sup>th</sup> century were a revolutionary era in the history of Hebrew literature. The upheavals experienced by East European Jewry at the beginning of the 1880s (pogroms in southern Russia, an accelerated rate of mass emigration, the emergence of the *Hibat Tsiyon* [Love of Zion] movement) caused the Hebrew maskilic literati to reconsider their beliefs and reassess the Haskalah. The new spiritual climate was marked by a strong tendency toward Hebrew nationalist thought as well as by an intensive absorption of contemporary currents of European modernism.

The principal centers of Hebrew literature within the Russian Empire were Odessa (home to Mendele, Ahad Ha-Am, Yehoshu‘a Hana Ravnitski, E. L. Lewinsky, and Bialik) and Warsaw (home to Frishman, Sokolow, Ben-Avigdor, and Y. L. Peretz). Warsaw was the location of the dynamic literary market—including printers, bookstores, publishing companies, and newspaper editorial staffs. In addition to these two main centers, there was some literary activity in other European cities (Vilna, Lwów, Vienna, Berlin, and London) and overseas (mainly the United States and Palestine), with a rich network linking main centers to their satellites.

The proposed paper seeks to present the contribution of Avraham Leib Shalkovich (known by his literary name Ben Avigdor, 1866-1921) to the emerging national culture. Ben Avigdor is primarily remembered as the founder as "the new move" in Hebrew narrative fiction and as the founder of modern Hebrew publishing, but these enterprises were part of a much

ambitious cultural plan that was not methodically described so far. His vision comprised on five complementary principles:

**Cultivating literary realism.** In a series of manifests and key stories Ben Avigdor drew the principles of Hebrew realistic writing, modelled after the best examples of European realistic fiction. He sought to create adequate representations of contemporary Jewish life by shaping the psychology of individual characters, convincing plots, accurate descriptive language and convincing literary dialogues. This was the basis for an influential literary school.

**Enrichment of the language and revival of speech.** One of Ben-Avigdor's goals was to move away from the biblical language of the enlightenment, and to convert it into a language that intends to reflect a concrete world and imitate live speech. Therefore, already in his story "Leah the fish seller" (1891) he invented an imitation of Hebrew market language, including curses of thugs, and a descriptive language that marks details and objects in a denotatively accurate manner. Indeed, he explicitly linked his action, which at the time provoked a sharp controversy, to the enterprise of reviving the spoken language initiated by Eliezer Ben-Yehuda and his colleagues in Jerusalem.

**Building a community of writers and readers.** Ben-Avigdor's model of communication has been successfully built on three foundations: in order to appeal to readers from broad social circles, they must be offered cheap books, the low price of which will be balanced by the wide distribution; A community of writers should be nurtured and rewarded in a way that will allow them to write extensively and present complete and corrected works; An effective mechanism of production, advertising and marketing must be built, i.e. publishing books as is customary in Europe, which will become a self-sustaining system. Thus, was cast the first model of Hebrew book publishing, which many followed.

**Expansive cultural concept:** The hundreds of books published by Ben-Avigdor are the product of an innovative cultural policy, according to which the Hebrew language is able to contain and provide all types of texts that an educated person may need: original belles lettres, anthologies, translations of the best world literature, biographies, dictionaries, popular science, history and thought, travelogues, folktales, textbooks and readers, children's literature and press - all as an antithesis to narrow elitist conceptions such as that of Ahad Ha'am, which Ben-Avigdor faced in open rivalry.

**Fostering Hebrew education and the culture of the child:** The centrality of publications intended for children, adolescents and teachers in Ben-Avigdor's publications is obvious. This was a system of textbooks, books for teaching Hebrew, many series of books and booklets encompassing together about a thousand items. Alongside them, he founded and operated excellent newspapers and magazines (Olam Katan, the Youth, the Pedagogue), aimed at cultivating a Hebrew-Zionist consciousness in the Diaspora, a love of the Land of Israel and a secular national affinity for the "Jewish bookcase".

**Cultural-Practical Zionism:** All of these sections join to comprise a comprehensive cultural concept, committed to the process of Jewish national revival in the diaspora. This commitment is evident in the conscious cultivation of realism as the most appropriate way of literary expression in the era of nation-building; In the effort to enrich the historical national language and revive it in speech; In the training of readers, who find the Hebrew language adequate for their spiritual nourishment and learning needs; And in cultivating reserves of such readers from an early age.

**Prof. Chiharu Inaba, Meijo University, Nagoya,**

***Roman Dmowski, Józef Piłsudski, and Toshitsune Kawakami: The Establishment of Polish-Japanese Diplomatic Relations in 1921***

The Russo-Japanese War was outbroken in February, 1904. The Japanese force would be planned for landing in Korea and Manchuria. It had to be expected that fierce combat be engaged between Japan and Russia. The Japanese Army General Staff invited two Polish activists to Japan in order to stimulate resistance movements on the opposite side of the Russian Empire in spring, 1904: Roman Dmowski and Józef Piłsudski. When Dmowski arrived in Tokyo in the middle of May, Toshitsune Kawakami, an expert on Russia in the Foreign Ministry, helped him. Kawakami visited a Russian prisoners of war camp with Dmowski, arranged special POW lodges only for Polish soldiers, and called in a Catholic priest. When Piłsudski visited Tokyo in July, he asked for Japan to supply the Polish resistance with weapons. Dmowski, however, argued against Piłsudski's plan, because it might be failed and Poland would be oppressed more by the Russian Empire. The General Staff was skeptical of Piłsudski's request, and finally offered arms much less than he hoped. Kawakami also took care of him. Anyhow in summer 1905, Colonel Akashi Motojiro, the Japanese Military Attache to Sweden, smuggled the arms for uprisings against the Tsar into Poland.

In the Paris Peace Conference in 1919, Japan recognized the Polish independence. After the 1920 Miracle on the Vistula, the Japanese government decided to dispatch its diplomatic mission only to Poland among the newly independent states after WW I. Kawakami was appointed to form friendship with Poland as the first minister extraordinary and plenipotentiary. Immediately after his arrival in Warsaw, Dmowski invited the Japanese minister to his villa in Chłudowo on 07 May 1921. Dmowski stressed Kawakami to build strong cooperation between Poland and Japan concerning the Russian affairs.

Kawakami met Piłsudski, the Chief of State, in the Ceremony of the Presentation of Credentials at the Belvedere Palace, Warsaw on 18 May. Piłsudski gave a message that there should be an alliance against Russia between Japan and Poland. Kawakami showed a positive attitude toward Piłsudski's proposal. Later the both states made close military collaboration, though the alliance was not concluded. The substantial cooperation had been continued up to the end of WW II.

**Dr. Filip A. Jakubowski, Adam Mickiewicz University, Poznań**

***Unknown Maghrebi Codex from the National Library in Warsaw. Preliminary Report***

This paper presents the findings of a preliminary research on a Maghrebi codex from the National Library in Warsaw (signature: Akc. 10391), that has not been previously analysed. It presents elementary source critic of the manuscript, both internal and external.

This codex consists of 187 pages and appears for the first time in a catalogue issued by The National Library in 2012. It includes 41 different texts, most of them being only partially preserved, a few of them are damaged. Their Maghribi script suggests they have all been composed in Northern Africa, some possibly even in Mali (or at least were copied by Mali scribes). At this stage of research, it would be risky to postulate the exact date of the manuscript's origin but the manuscript paper suggests that at least some of its parts date back to the late 17<sup>th</sup> century or later. It is also possible to identify some scribes due to colophons. The

majority of the codex includes Islamic religious texts of different types, such as prayers, fiqh or hadith. However, it also includes poetry, and mystical texts (e.g. magical squares).

While most of the authors remain yet to be recognized, some have been identified. Among them Ibn Durayd (grammarian from Basra, d. 933), Ibrāhīm al-Laḡānī (Māliki scholar from Cairo, d. 1631) and his famous didactic poem on Ash‘arī theology *Jawharat at-tawḥīd* or Taqī ad-Dīn Subkī (Egypt-born Shāfi‘ī scholar, d. 1355).

Another interesting feature of the codex is the paper. It features a richness of paper watermarks of which many can be clearly recognized. At least a dozen of them have been found in basic catalogues of European watermarks, mostly being of European origin.

The discovery of Maghrebi codex (Akc. 10391) highlights the need to prepare a new edition of the catalogue of Oriental manuscripts in Poland, as the first one from 1960s lacks many later acquisitions.

Further and thorough research of individual groups of manuscripts from the codex is planned as a short series of texts by Filip Jakubowski (Adam Mickiewicz University in Poznań), Mateusz Wilk (Warsaw University) and Łukasz Piątek (Adam Mickiewicz University in Poznań).

**Prof. Joanna Jurewicz, University of Warsaw**

### ***Dice Game, Indian Philosophy and Quantum Physics***

In my presentation I will present the concept of dice used in ancient Hindu philosophy in metaphorical thinking about time. I will also briefly discuss some important concepts used in European cosmology to describe the cosmos (building metaphor, clock metaphor), ending with the concept of a game of dice (A. Einstein and S. Hawking) in relation to certain behaviors of elementary particles. My thesis is that the choice of metaphors results from the way of thinking about the cosmos and that the model of the cosmos proposed in the old Indian philosophy was such that the concept of the game of dice was suitable for its description, while in Europe only the discoveries of quantum physics caused the use of the concept. I would also like to emphasize that it is not my goal to prove that the old Hindus knew quantum physics because they did not. I mean a certain basic model of the cosmos, developed by Indian philosophy, based on mental processes and assuming uncertainty as its essential feature.

**Prof. László Károly, Uppsala University**

### ***Establishing an Online Database of Middle Turkic***

Middle Turkic is a cover term for various literary languages used by the Turkic-speaking peoples of Eurasia from the 13th century up to the early modern times. It may include Khwarezmian Turkic, Chagatai, Volga Turkic, Cuman, Armeno-Kipchak, Mamluk Turkic, Middle Karaim, Volga Bulgar, Ottoman, Middle Azeri, and Middle Turkmen.

During the modern period of Turkic studies, significant achievements have been made in several areas: several manuscripts have been critically edited, and dictionaries and grammar descriptions have been published. There are, however, still major gaps in the field of Middle Turkic calling for further action, e.g. no modern dictionaries are available for the study of Chagatai or the relevant text materials are generally not available in any digital format. As such they cause significant obstacles to progress both in research and in education.

To overcome these lacks and deficiencies and make significant development in Middle Turkic studies, a joint team of researchers at Uppsala University and the Jagiellonian University in Kraków decided to establish a database to provide a comprehensive edition of Middle Turkic sources in digital form. The foundation of the database is being carried out within the KaraimBIBLE research project financed by the European Research Council (2019–2024, PI Michał Németh).

Considering the size and complexity of this endeavour and the currently available financial resources, the research team is focusing on the following two major goals:

establishing the technical infrastructure that meets the needs of the project as a whole in the long-term perspective,

and preparing a comprehensive edition of the entire Karaim Bible based on carefully selected sources from the 15th–20th centuries as the first set of data integrated into the database.

In the first part of the talk, I will provide an introduction to Middle Turkic studies presenting the achievements of this scientific field with a special focus on gaps and urgent needs. It will be followed by a general demonstration of the database including both technological and Turkological aspects. At the end of the talk, I will give a summary of our future plans and ideas, and call other researchers in the field for their contribution.

**Prof. Per Kvaerne, University of Oslo**

### ***Oriental studies – Strategy for Development and Interaction, Post-colonial Orientalism or ....?***

The paper will outline various approaches to and evaluations of Oriental studies, starting with the obvious, moving on to critical, even confrontational views, and finally discussing other possible approaches, offering an apologia for the study of Oriental languages and cultures, past and present.

**Dr. Ting-Yu Lee, SWPS University, Warsaw**

### ***Language as a Reflection of Culture: Chinese Idioms (成語 Chengyu) and Polish Proverbs***

Culture and language are closely intertwined and shape each other. Idioms and proverbs are not only an important element of a language but also a “window” through which one can observe and understand the culture of another nation. Traditional methods for teaching a foreign language usually emphasize the importance of language structures, pronunciation and vocabulary learning. The American Council on the Teaching of Foreign Languages (ACTFL) defined language goals in terms of the 5 C’s (Communication, Cultures, Connections, Comparisons, and Communities). Hence, it is essential to provide language learners with cultural context and awareness, so that they may obtain native-like language proficiency. In addition, teaching Chinese idioms to Polish university students is an essential and fundamental task, because knowing how to apply Chinese idioms into a formal speech or an academic essay could enhance Polish university students’ competence in Chinese on the advanced level. This paper attempts to compare and contrast Chinese idioms and Polish proverbs in terms of their cultural sources and cultural implications in order to reveal the similarities and differences between the Chinese idioms and Polish proverbs.

**Prof. Olga Lomova, Charles University, Prague**

***Between East and West – the case of Wang Guowei and Cultural Conservatism in Republican China***

Today, Wang Guowei 王國維 (1877-1927) is known as one of the greatest classical scholars (guoxue dashi 國學大師) of ancient and medieval Chinese history, a scholar who did important contribution to research about Chinese drama, as well as the author of Renjian Cihua 人間詞話, regarded as the last chef-de-oeuvre of classical Chinese literary criticism and aesthetics. On personal level, his lifelong loyalty to the Qing imperial house is also well-known, including his refusal to cut off his braid symbolizing his attachment to the fallen dynasty. However, the prevailing image of a conservative scholar (as well as our common understanding what is conservatism during the early republican period) may be misleading. At the core of this presentation is an assumption that Wang Guowei, despite radical rejection of his early pro-western enthusiasm, still used his knowledge about western learning in his later explorations of China's past.

As a young man, Wang Guowei was studying and promoting “western learning” and in his writings he expressed critical views about Chinese traditional culture, such as bemoaning of the lack of tragedy in Chinese literature, and hence absence of true values the writings of the Chinese literati in the past. He dedicated himself exclusively to ancient Chinese history only after the identity crisis he had experienced after the fall of the Qing dynasty.

This presentation will attempt to introduce the complexity of Wang Guowei's thought about Chinese culture. It will introduce some of the crucial ideas from his early writings, mostly published in journals established by his mentor and friend Luo Zhenyu 羅振玉 (1866–1940) in Shanghai. Wang Guowei's ideas comparing western and Chinese literature and philosophy will be discussed, including the problem of translation between two different civilizations into which Wang Guowei offered a rare insight. With this in view his “turn to the past” will be re-examined and his later scholarship will be explored not only as an expression of conservatism, but also as a new kind of scholarship nourished by the knowledge of methods of western learning.

On more general level this presentation will touch upon the phenomenon of the so called cultural conservatism in early republican China and issues of possible reconciliation of Chinese and European cultural traditions instead of the prevailing approach of binary opposition between the two.

**Prof. Olena Łucyszyna, Polish Academy of Sciences, Warsaw**

***Sāṃkhya Voice Against the Buddhist Identification of the Pramāṇa and Its Result: On the Basis of the Yuktidīpikā***

One of the liveliest Indian epistemological polemics is devoted to the question whether the means of valid cognition (*pramāṇa*) and its result (*phala*), valid cognition (*pramā*), are identical or different from one another. It is well-known that the Buddhists, by which I mean here Dignāga and those who followed in his footsteps, claimed that the *pramāṇa* and its *phala* are identical, and Naiyāyikas and Mīmāṃsakas were their rivals.

In my study, I explore the previously unexplored Sāṃkhya voice in this polemic. It is found in the *Yuktidīpikā* (ca. 7<sup>th</sup> c. CE; unknown author), a unique classical Sāṃkhya commentary that sheds light on many issues not addressed in other Sāṃkhya texts. In the *Yuktidīpikā*, like in Dignāga's *Pramāṇasamuccaya* with the autocommentary *Pramāṇasamuccayavṛtti* (I, 8cd–10) and Kumārila Bhaṭṭa's *Ślokaṅkārikā* (IV, 74–79) responding to Dignāga, the passage on the relationship between the *pramāṇa* and *phala* is embedded within the discussion devoted to perception (see the *Yuktidīpikā*'s commentary on the 5<sup>th</sup> *kārikā* of Īśvarakṛṣṇa's *Sāṃkhyakārikā*; *Yuktidīpikā. The Most Significant Commentary on the Sāṃkhyakārikā*. Vol. I. Ed. by A. Wezler & S. Motegi. Stuttgart 1998, p. 77, line 6 – p. 78, line 12). The Sāṃkhya's perspective in the *Yuktidīpikā* that the *pramāṇa* and its result are different from one another refers to all its three *pramāṇas*.

The Sāṃkhya's opponent, most likely Dignāga (cf. the opponent's view cited in the *Yutidīpikā*, Wezler's and Motegi's edition, p. 77, lines 18–19, with *Pramāṇasamuccaya* and *Pramāṇasamuccayavṛtti* I, 8cd), states that the *pramāṇa* and its result are identical because the *pramāṇa* is itself a cognition possessing the form of the object to be cognized (*prameya*). The author of the *Yuktidīpikā* asks the opponent how the *pramāṇa* can be considered the instrument / instrumental cause (*kaṛaṇa*) of valid cognition in this case. The opponent responds by distinguishing between the worldly point of view (*loka*), which is caused by the conceptual construction (*kalpanā*), and the ultimate point of view (*paramārtha*). The *pramāṇa* is different from its result, *pramā*, and is understood as the *kaṛaṇa* with the operation (*śavyāpāra*) from the worldly perspective. However, the *pramāṇa* is identical to its result from the ultimate point of view because “the rise of the cognition” (*jñānasya utpattiḥ*), which is regarded as the *pramāṇa*'s operation from the worldly point of view, bears “the semblance of the object [to be cognized]” (*viśaya-nirbhāsā*) and occurs due to this semblance (image, copy). According to Dignāga's *Pramāṇasamuccaya* and *Pramāṇasamuccayavṛtti*, valid cognition (*pramā*) is caused by the mental image of the object to be cognized, and thus *pramā*, the cognitive result (*phala*), is not different from the *pramāṇa* that causes it.

The *Yuktidīpikā*'s Sāṃkhya response is that the *pramāṇa* and its result are different from one another because their substrata (*adhikaraṇa*) are different. The *pramāṇa* is located in the *buddhi*, which is the highest and subtlest psychic organ and a product of *prakṛti*, whereas *pramā* is located in *puruṣa*. According to Sāṃkhya teaching, *prakṛti* and all of its products, including *buddhi*, are unconscious, and *puruṣa* is consciousness (*cetanā*). With this in mind, the *Yuktidīpikā* Sāṃkhya proponent claims that nothing can be cognized without *puruṣa*'s intelligence (*puruṣa-pratyaya*). He calls *pramā* the “favor” (*anugraha*) done for *puruṣa* by the *pramāṇa*, which is a modification of the *buddhi* (*buddhi-vṛtti*). At the end of this polemic, the author of the *Yuktidīpikā* attaches the Buddhist's objection that *puruṣa* does not exist and responds by referring to *kārikā* 17 of Īśvarakṛṣṇa's *Sāṃkhyakārikā*, i.e., the *kārikā* containing Sāṃkhya arguments for the existence of *puruṣa* (*ātman*), one of the two ultimate and eternal principals (the other is *prakṛti*) of Sāṃkhya dualist ontology.

The response of Sāṃkhya was pioneering, and it sparked further debate. It does, however, evoke several critical remarks. I have included three of them: 1) This response undercuts Sāṃkhya theory of *pramāṇas*, namely, Sāṃkhya's attempt to show a specific character of each of its three *pramāṇas* – perception (*dr̥ṣṭa*, *pratyakṣa*), inference (*anumāna*), and reliable verbal testimony (*āpta-vacana*) (see *Sāṃkhyakārikā* 4–6 together with its classical commentaries). 2) The *Yuktidīpikā* author's response contradicts the Sāṃkhya statement that a cognitive result is a modification of the *buddhi* (see, for example, *Sāṃkhyakārikā* 23, 37, 62–63 with the commentaries). 3) According to Sāṃkhya, in the case of valid cognition, the *buddhi* takes the form of the object to be cognized (see *Sāṃkhyakārikā* 36 with the commentaries). If we agree with the author of the *Yuktidīpikā* that the *pramāṇa* is a modification of the *buddhi* and that its result, *pramā*, is this modification transmitted to *puruṣa* in some way, our viewpoint

will be very similar to that of the Buddhists, who claim that the *pramāṇa* and its result are not different from each other. The Nyāya philosopher Jayanta Bhaṭṭa pointed out this similarity between the Sāṃkhya and Buddhist perspectives in his *Nyāyamañjarī* (Chapter 1).

In the *Yuktidīpikā*, we discover one of the two earliest responses to Dignāga (the other is in the *Ślokavārttika*). The *Yuktidīpikā*'s answer is earlier than that of Nyāya, the main rival of the Buddhists. Uddyotakara does not propose a response to the Buddhist identification of the *pramāṇa* and its result in his *Nyāyavārttika*, which includes, like the *Yuktidīpikā* and the *Ślokavārttika*, different polemics with Dignāga. The pioneering role of the Sāṃkhya *darśana* in the polemic with the Buddhists over the relationship between the *pramāṇa* and *pramā* attests to Sāṃkhya's importance to Indian epistemology. If we want to fully comprehend Indian epistemology, we must consider Sāṃkhya's contribution.

**Prof. Marek Mejer, University of Warsaw**

### ***Ninety Years of Oriental Studies at the University of Warsaw***

As the title indicates, the paper will be devoted to providing an overview of the history of the Institute and Faculty of Oriental Studies (1932-2022), with emphasis on the initial period of its establishment and development. The paper is based on a book just published on the occasion of the 90th anniversary of oriental studies in Warsaw.

**Dr. Monika Nowakowska, University of Warsaw**

### ***The Meaning of "rājan" and an Exegetical Discussion on Semantic Change***

Around 6-7th c. AD, an Indian commentarial text titled "Tantravārttika" (TV), authored by Kumārilabhaṭṭa, representing the tradition of Mīmāṃsā, i.e. Vedic ritual exegesis and hermeneutics, while discussing a case of correct interpretation of some ritual injunction used in the context of rājasūya (an important and elaborate sacrificial ceremony performed at the anointment of a king), picked up a discussion on the meaning of the term "rājan" (lit. 'a king, sovereign'). The problem of competing versions of the word understanding was already noted in the earlier Mīmāṃsā tradition, however, Kumāriḷa devoted to the question much more attention. From the contemporary perspective, the discussion recorded in the TV, beside the traditional meaning of "rājan" as 'a representative of Kshatriya class playing the role of a sovereign', enumerated also usages of the word that would count for example as generalization of meaning, with metonymic element, ('a person playing the role of a sovereign', not necessarily of Kshatriya class) or interlinguistic borrowing with an apparent semantic shift ('any person of Kshatriya class'). The latter case discussed as existing in "draviḍa" languages is historically pertinent to the study of the relationship between Indo-European and Dravidian languages in India.

Mīmāṃsā's approach to this differentiation of meanings of the term "rājan" was conservative and strict, as one of their theological axioms was the stability and permanence of semantic content of (Sanskrit) words, leaving them no place for accepting any semantic change, especially in the ritual sphere. However, because of the importance of language and its analysis to Mīmāṃsā, they could not ignore linguistic phenomena of their contemporaneous world. In particular, Kumāriḷa seems to have recorded quite a lot of information indispensable for

drawing a true picture of the linguistic situation of the place (central South Asia?) of that period. This paper presents a concise summary of the TV discussion and its context in terms of both traditional Indian and our contemporary linguistic knowledge.

**Prof. Nina Pawlak, University of Warsaw**

### ***West Africa as a Linguistic Area***

“Linguistic areas” are defined as regions in which languages from different language families have influenced each other significantly, leading to striking or remarkable structural resemblances across genealogical boundaries. West Africa is a sub-region of the African continent designated by geographic and political criteria. The region which covers the Sub-Saharan countries from Senegal to Nigeria (excluding Northern Africa and the Magreb) is characterized by extensive linguistic diversity. For decades, research on languages of this area has been conducted in separate linguistic circles and, as a result, studies oriented at areal phenomena has begun rather late (Aikhenvald & Dixon 2001, Heine & Kuteva 2001). Contact zones and linguistic convergence areas in West Africa have been confirmed by various linguistic patterns and language structures (Cyffer & Ziegelmeyer, ed. 2009; Zima 2009, Caron & Zima eds 2006). This topic is the subject of current research in African studies (Pawlak & Will 2020).

The presentation deals with some remarkable linguistic features that determine the recognition of West Africa as a convergence zone. It includes grammatical features shared by different, genetically unrelated languages (Zima 2006; Pawlak 2012), common lexicon, Arabic loanwords and phraseology in particular (Baldi 2008, Pawlak 2020) and the same (or similar) structural patterns in language development (Jaggar & Buba; Heine 2014). The focus is on new phenomena to integrate the areal zones in West Africa that are based on the use of European languages (English and French) and their simplified varieties, among which Nigerian Pidgin English is the most common (Frąckiewicz 2019). They are to show that the areal phenomena in West African languages are a consequence of the history of the region and are culturally motivated.

**Dr. Łukasz Piątak, Adam Mickiewicz University, Poznań**

### ***Al-Suhrawardī and the Figure of the Blessed Tree. From Qur'anical Hermeneutics to the Imagery of Private Revelation***

The founder of the school of illumination (ishrāqī) Shihāb al-Dīn Yaḥyā al-Suhrawardī (1154-1191) devotes a lengthy passage of his Tablets dedicated to ‘Imād al-Dīn (Al-Alwāḥ al-‘Imādiyya) to a discussion of the nature of human soul, as well as its faculties which enable it to grasp the knowledge (ma‘ārif) and accidental lights (sawāniḥ) necessary for its ascent towards ‘the world of truth’ (ālam al-ḥaqq). In doing so, he alludes to the plethora of Qur’anic images drawn from the Surah Yā-Sīn, the narrative of Moses and the Light Verse (āyāt al-nūr) proposing their allegorical reading in a manner leaving an impression that the philosophical and mystical ideas presented in the chapter are indeed embedded in the text of the Holy Book. This approach, as he explains, is based in conviction, that the revelation (waḥy) is directed to

everyone individually and that the wonders of macrocosm (al-‘ālam al-akbar) have their allegories (ishārāt) in the microcosm (al-‘ālam al-aṣghar), which is the human being.

The Qur’anic figure of the Blessed Tree (al-shajara al-mubāraka), which is commented on extensively by Al-Suhrawardī in Al-Alwāḥ al-‘Imādiyya resembles the figure of two styrax trees (shajaratay al-lubnā) in Divine Kingdom (al-malakūt) that appears in an enigmatic passage of his Divine Inspirations and Sanctifications (Al-Wāridāt wa al-Taqdīsāt). This paper is an attempt to decipher the latter image in the light of both the hermeneutics exposed in Al-Alwāḥ al-‘Imādiyya and the general context of Al-Wāridāt wa al-Taqdīsāt – the work which, as I argue, aspires to divine or semi-divine status and focuses especially on the issue of liturgy. It will demonstrate once again how Al-Suhrawardī creatively recycles the Qur’anic material - this time in order to make it a part of his own private revelation.

**Prof. Cinzia Daniela Pieruccini, Università degli Studi di Milano**

### ***The Garden and the Temple in Medieval India***

Literary and epigraphic sources amply testify to the diffusion of gardens and parks in ancient and medieval India, and to their cultural relevance. More attention has been paid to the subject in recent decades (see, in particular, two seminal essays by Daud Ali, 2003 and 2012), but many pieces are missing for the reconstruction of an accurate history of these vanished places, of their aspect and significance. The sources belong to different centuries and orientations: as in a prism, each one shows a facet looking in a definite direction, and linked to a specific historical and social context. This multiplicity and stratification of perspectives must be constantly considered when attempting to paint an overall picture.

In previous works I have studied some of these facets, analysing, in particular, the “parks” on the edge of urban centres mentioned in the Pali Canon in connection with the life and preaching of the Buddha; some descriptions of paradisiacal gardens in Buddhist texts of the first centuries CE; the *aśokavanikās* of the *Rāmāyana*; and the role of gardens, especially belonging to royal palaces, in classical Sanskrit theatre, where they are the places where the passion of love can be expressed, and the location of events that set the plots in motion. Here I focus on the gardens associated with Hindu temples. I examine some literary sources such as the *Bṛhatsaṃhitā*, where a famous passage (LVI.1-8) attests to the love that the gods have for the beauty of nature and, precisely, for gardens, and Bhavabhūti’s *Mālatīmādhava*; a repertoire of medieval inscriptions attesting to the donation of gardens to temples; and the sculpture on the temples themselves.

The epigraphic documentation is particularly interesting. Gardens are mentioned with extreme frequency in medieval Indian inscriptions as some of the greatest attractions of urban settlements, and they very often appear in transactions of various kinds. The creation and donation of a garden, like that of temples, wells, pools, monasteries, and refectories, is considered a highly meritorious act. Especially in South Indian epigraphic records, gardens regularly recur among the donations made to temples for their maintenance; the donations include provisions for the care of the places and the people working there. In this context, the places generally defined as “gardens” include both orchards and flower-gardens. Their produce can be considered as being both directly usable for the needs of the cult, as in several cases it is specified that flower-gardens supply flowers to honour the deities, and also aimed at obtaining an external income. Such data are certainly very interesting, but, in general, the documentation of this type does not seem to imply that the gardens are surrounding the temple buildings and form an integral part of them; the locations of the mentioned gardens are various or neither determined nor determinable, and the focus is on the possible income that such donations, and

other donations, could guarantee to the sacred institutions. In other cases, on the contrary, the inscriptions appear to mention in a quite clear way the creation and donation of a garden annexed and contiguous to a temple; I have collected some examples, coming from different areas of the Indian subcontinent and very significant also for this reason.

From all these data, the combination of temples and gardens appears to be well documented. As the *Brhatsamhitā* points out, the gods share, so to speak, the cultural attitude universally documented by the literature of ancient India, which sees great beauty in the luxuriance of nature and considers being surrounded by such beauty as a major requirement for a pleasant life. In concrete terms, having its own garden makes the temple much more attractive as a place of public gathering. Allowing gatherings of people is also one of the temple's purposes, for the celebration of festivities and, if we may legitimately draw inspiration from much of the contemporary practice, for the sharing of moments of encounter and leisure. But in most temple styles of historical India, the body of the temple consists of architecturally narrow spaces, strictly reserved for worship; the enjoyment of the sacred place benefits from expansion into the adjoining areas. In addition, many flowers are necessary for worship: thanks to the garden, the gods can be surrounded by flowers inside and outside the temple. On a more symbolic level, the temple is the deity's palace; and if gardens are essential to the ruler's palace, as Sanskrit literature and especially *kāvya*, court literature, continually show us, they will thus be a necessary complement to the divine palace as well.

As for the vegetal sculpture on the temple walls, some preliminary considerations are fundamental on how and when the art of ancient and medieval India depicts nature, and how gaps in the attestations may have affected our reception of this art. From a general analysis it emerges that the sculpture on the temple walls, at least in some styles, reflects and echoes in a disaggregated way, which tends to become essentially decorative, the garden surrounding the sacred building, perhaps even replacing it whenever it was not present. In other words, the temple incorporates the garden. This simulated garden, thanks to the transformation of its elements into a repetitive, regularly laid decoration, and the fixity imposed on them, becomes a sort of perfected nature: neither the seasons nor decay intervene, and the deities of the temple are eternally surrounded by that which, as the *Brhatsamhitā* says, they love more than anything else. More generally, the reproduction of the vegetal world on the temple building expresses completeness: together with the images of gods, humans and animals, in appropriate proportions and in the variables chosen, vegetation also contributes to making the temple an overall image of the cosmos.

**Dr. Attila Rákos, Eötvös Loránd University, Budapest**

### ***19th-century Oirat-Kalmyk and Khalkha Languages on the Basis of Gábor Bálint's 1871–1873 Texts and His Comparative Grammar***

Commissioned by the Hungarian Academy of Sciences, Gábor Bálint of Szentkatolna (1844–1913) carried out a fieldwork among the Volga Kalmyks in 1871, and in Urga in 1873, where he collected a large amount of Kalmyk and Khalkha linguistic material reflecting the contemporary spoken language. This collection of texts is the first considerable corpus of Mongolian spoken dialects recorded in a precise and consistent phonetic transcription.

Bálint also compiled a comparative grammar of West and East Mongolian languages (with a chrestomathy of sample texts), which is the very first such work dealing with spoken Mongolian, instead of the quite distinct written language. Unfortunately his collection of texts and pioneering grammar remained in manuscript and had been kept in the archive of the Library

of the Hungarian Academy of Sciences until Ágnes Birtalan published the facsimile of the grammar's manuscript in 2009 (with a brief introduction) and the translation of the Kalmyk texts in 2011 with a thorough ethnographic and folklore analysis. The linguistic analysis of Bálint's texts is an on-going research project and the presentation offers an insight to the preliminary results.

Both Kalmyk and Khalkha texts are very diverse in genre, they include everyday conversations, narrative descriptions of rituals, customs and everyday life, as well as folktales, folksongs, riddles, curses, legal texts, etc. This rich material allows to study 19th century Kalmyk and Khalkha languages from various aspects, including phonetics, phonology, morphology, syntax, vocabulary, phraseology and idiomatic expressions. Thanks to the precise transcription system, Bálint's texts reveal the contemporary stage of various processes of phonetic changes like spirantization of velar stops, aspiration, vowel shift, monophthongization, vowel reduction, etc. Bálint's corpus could be used as a starting point of a comprehensive study that goes through the changes of Kalmyk and Khalkha dialects from the 19th century to the present using also text collections and works of later scholars like G. J. Ramstedt, B. Ya. Vladimirtsov, W. Kotwicz, etc.

**Dr. Karolina Rakowiecka-Asgari, Jagiellonian University, Kraków**

### ***The Figure of Eternal Feminine in Contemporary Persian Fiction***

The paper traces the figure of eternal feminine in three contemporary Persian novels: *Buf-e kur* (The Blind Owl) by Sādeq Hedāyat, *Tubā va ma'nā-ye šab* (Tuba and The Meaning of Night) by Šahrnuš Pārsipur and *Peykar-e Farhād* (The figure of Farhad) by Abbās Ma'rufī, last two being clearly a polemic literary responses to Hedayat. Comparative approach reveals intertextual connections and places the figure in the boarder cultural context extending classical Persian image of a woman. The paper argues, that as in other important symbols and figures, womanhood has been a subject of intertextual discussion in Modern Persian literature, initially inspired by of Hedāyat's work, yet originally developed by next generations of fiction writers.

**Prof. Umar Ryad, KU Leuven**

### ***“Rather Turkish than Papist”: Arabic and Islamic Studies in the Dutch Republic in the Seventeenth Century***

The talk attempts to highlight the start of Arabic Studies in the Dutch Republic as part of the Dutch-Muslim alliances against the Spanish military invasion in the late sixteenth and early seventeenth century. During this time, Islam was seen as the religious “other” and an enemy, but the “Turks” and the Sultan were praised as a model for their religious tolerance in treating other religious minorities in the Ottoman Empire. The Dutch Republic was therefore keen on consolidating their political ties with the Ottoman Empire against the rule of Philip II. Within this context, the political, commercial, diplomatic, and cultural exchanges between the Low Countries and the Muslim World grew. Under the new Dutch political system, the study of Arabic became important. As a Semitic language, it would help understand Hebrew, the language of the Bible. How did the Catholic-Protestant confrontation during the Dutch Revolt influence attitudes about Islam and Muslims in the Low Countries? In which way did changing, and sometimes conflicting, perspectives in the Dutch society about Islam and Muslims continue to exist during the Reformation and Counter-reformation in the Low Countries? This article

will argue that the study of Arabic and Islam should be seen in a continuum from the medieval inherited religious conflicts to more practical diplomatic and economic ones, especially after the emergence of the Dutch bourgeoisie as a result of Dutch mercantile success overseas.

**Prof. Ewa Rynarzewska, University of Warsaw**

### ***Conflict in Korean Traditional Theatre t'alch'um: Toward New Approach of Oral Tradition***

The *t'alchum* theatre represents one of the three main genres of traditional Korean theater. It began to develop in ancient times and for the next several centuries it was shaped by Chinese exorcism rituals and its theatrical performances, performances of northern tribes, Korean vegetative rituals and cults, as well as native dances, songs and local customs. Developing in the mainstream of folk culture, Korean theatre was presented either by professional artists or by amateurs, usually members of rural communities of medieval Korea. The originality of the *t'alch'um* theatre is determined by the folk provenance, episodic structure, combination of various artistic sources and the domination of satirical tone. Researchers of Korean traditional theatre drew attention to the element of the conflict in the *t'alch'um* theatre, which seem to play an extremely important role in the structure of the performance (Sŏ Yŏn-ho, Kim Hyŏn-chŏ'l 2006). In some scenes it takes the form of an innocent verbal skirmish, in others the form of iconoclastic insults. Sometimes it is presented through verbal means, sometimes through actions. There is no doubt that the element of the conflict belongs to the most important components of *t'alch'um*. Some historians of Korean theatre (Chŏn Kyŏng-uk 1998, 2007) are even convinced that it constitutes one of the main principles defining the artistic identity of *t'alch'um*. However, explaining the origin of this component turned out to be a major challenge. The vast majority of Korean researchers (Ch'ae Hŭi-wan 1992, Sŏ Yŏn-ho 1997, Cho Tong-il 2006) see the origin of the stage conflict in the social conflicts of the medieval Chosŏn state (1392-1910). They are convinced that the artistic manifestation of verbal and physical conflicts presented in *t'alch'um* reflects social reality and should be considered as a social criticism addressed against elites of medieval Korea and members of privileged classes. A different and very promising hypothesis offered Kim Tong-uk (1994), who described the conflict in *t'alch'um* as a part of the carnival tradition and the Bakhtinian's world "upside down". None of the Korean historians interpreted the conflict in terms of an integral part of the oral culture which is rather surprising because in contemporary literary studies, the *t'alch'um* theatre has been classified as an exemplary model of the so-called "oral literature" (*kubi munhak*) and most Korean researchers agree that the *t'alch'um* artists were illiterate. It is all the more surprising when we consider that the *p'ansori* theater – another genre of the traditional Korean theater – has long been studied from the perspective of oral art. The main aim of this presentation is to propose a new approach to the *t'alch'um* theatre and to analyse its conflict scenes from the perspective of oral tradition and its agonistical component described by Walter Ong (1982). It will offer a deeper insight into the world of Korean traditional theatre and enable to understand the antagonistic nature of its dialogues and acts.

**Dr. Małgorzata Sulich-Cowley, University of Warsaw**

### ***The Unstable Relation Between Negation and Metaphor in the School of Sanskrit Grammarians***

Negation is traditionally divided into the *prasajya* (non-implicative) and *paryudāsa* (implicative) in Sanskrit philosophical and grammatical tradition. While the former expresses the negation of existence (there is no x), the latter points to the difference (y is not x) (Staal 1962, Timalsina 2014). The *paryudāsa* variant of negation is expressed by privative *a* but even though *prasajya* is often understood (or identified with) sentential negation, it can be expressed both independently (with the particle *na*) or by a negative prefix. From various analyses proposed by Indian linguists we can see that the division into implicative and non-implicative negation does not always correspond neatly to grammatical forms. The category of negative compounds (*nañsamāsa*) is particularly interesting because it encompasses forms which can be variously interpreted. This multi-faceted nature of *nañsamāsas* led the grammarians to the conclusion that the meaning of negation in compounds goes beyond mere absence (*abhāva*) or non-existence (*asattā*), and it also includes such senses as similarity (*sādrśya*), being other than something (*tadanyatvam*), smallness (*tadalpatā*), unfitness (*aprāśastya*) and contrast (*virodha*). As the relation between a particle expressing (or suggesting) non-existence and a positive object following it in a compound was problematic to explain, Sanskrit grammarians resorted to various solutions, one of which was the use of secondary meanings (*upacāra*), metaphor (*lakṣaṇā*) and superimposition (*āropa*). These solutions changed over time with some of the linguists embracing the role of metaphor in compound interpretation, while others rejecting it. Based on excerpts from Patañjali's *Mahābhāṣya* (2<sup>nd</sup> century BCE), Bhartṛhari's *Vākyapadīya* (5<sup>th</sup> century CE) and Kauṇḍa Bhaṭṭa's *Vaiyākaraṇabhūṣaṇasara* (17<sup>th</sup> century CE) I will discuss the mechanisms the grammarians adopted to solve the discrepancies between the formal analysis of negative compounds and their actual usage. I will show how the grammarians' approach to using the metaphor in the interpretation of negative compounds fluctuated over the centuries in the hope to find the most unified semantic interpretation (and classification) of negation.

**Pau Szczap (MA), University of Warsaw**

### ***Ulaanbaatar's Street Naming Patterns***

This presentation looks into Ulaanbaatar's street naming patterns. Due to their historical scarcity in Mongolia, man-made linear objects, such as roads and streets, play a secondary role in local spatial orientation and reference. As a result, in the spatial cognitive models of Mongolian urbanites, streets tend to remain a class of objects far lesser importance than their counterparts in Western cities and sedentary cultures in general. In Ulaanbaatar, street name usage in everyday situations remains limited. This applies especially to official, commemorative street names, often replaced with bottom-up, vernacular ones (e.g. descriptive names referring to nearby physical objects or areas). Abstract or commemorative place names (i.e. those without any kind of direct anchoring in the physical space of the city), stand little chance of being recognized and used by the general public. Thus, official street names usage remains largely limited to written, formal contexts.

The presentation will introduce basic information on Ulaanbaatar's street naming system and its connection to the local urban space. Next, preliminary observations on the main semantic and structural types of local street names will be discussed, based on an analysis of a total of several hundred names of urban and periurban streets and roads, gathered from historical and present-day sources. The results of the analysis will be further expanded upon through a commentary on the pragmatic aspect of local street naming.

On the basis of the presented research outcomes as well as consultations with Ulaanbaatar planning authorities and work conducted in the field, the presentation will conclude with possible recommendations for improving local street naming policies.

**Dr. Erdene-Ochir, Tumen-Ochir, University of Bonn**

### ***“The bone Marrow is about to be Half-Empty!” (Čömög dunderlaa!): Mongolian Metaphorical Expressions in Protest Language***

Metaphors play a decisive role in shaping public opinion by calling attention to social and political problems. Metaphors help people to visualize problems that otherwise may remain invisible.

This paper analyses the metaphorical expressions that were used on demonstration posters and in slogans of the recent massive protests against inflation and government inaction held in Ulaanbaatar, Mongolia on April 7 and 8, 2022. The main slogans of the protest were: ‘Ažlaa khii!’ (Do your job!) and ‘Mongoldoo saikhan amidarmaar baina!’ (We want to live well in Mongolia!). In those youth-led protests, people used a number of metaphorical expressions such as ‘Zaluučuuud cagaan zeer biš!’ (Youth are not gazelles!), ‘Čömög dunderlaa!’ (The bone marrow is about to be half-empty!), ‘khurgan darga’ (Lamb bosses), ‘Ičikh nüür taraaž baina! Elegneese khaina uu!’ ([We are] distributing faces for sense of shame! Search it from your liver!) and many others.

These metaphorical expressions are challenging to understand for non-native speakers of Mongolian, because even if one understands the literal translation, they require background cultural knowledge (traditional way of life, customs, beliefs, rituals, religion, history, values and stereotypes). Many of these metaphorical expressions are derived from proverbs and idioms, which belong to the linguistic and cultural worldview of Mongolians.

The research findings, based on ethnolinguistic analysis, not only offer an overview of how metaphorical expressions popularize and shape protestors' understanding of Mongolia's current socio-economic realities, but also reveal the implicit meanings of the metaphorical expressions used in the demonstrations.

**Dr. Anna Zalewska, University of Warsaw**

### ***Japanese Poems about the Way of ninja (ninjutsu dōka) as a Medium for Conveying Technical and Spiritual Teachings***

Japanese classical poetry, *waka* (Japanese poems) has been practiced in Japan for more than 1500 years and is still one of the main currents in literature. Its basic principle is rhythm of five and seven syllable in alternate verses and the most popular form of *waka* consisted of five verses

containing 5 7 5 7 and 7 syllables respectively, together 31 syllables. From the beginning these poems in 31 syllables covered a wide variety of subjects, from nature to emotions like love, friendship or yearning etc. In 12th century in this form appeared poems devoted to religious subjects like indigenous Shintō religion or Buddhist scriptures (12th century), later called *dōka* (poems of the way), because of the teaching on the way of gods (Shintō) or the way of Buddhas (Butsudō).

In the *dōka* genre eventually appeared one more variety, something that may be called technical *dōka*: poems conveying detailed teachings of different arts called *-dō*, way, for example *chadō*, the way of tea (called tea ceremony on the West in 19th century). It may be quite surprising how many different subjects found its way to the *dōka*, and especially, to collections of one hundred poems (*hyakushu uta*): there are one hundred *dōka* collections about the way of tea, falconry, *kemari* (ancient Japanese form of football) and even *ninjutsu* – traditional Japanese art of stealth, camouflage, sabotage and espionage. Apparently, in the form of *waka* poem the teachings were easier to memorize.

*Ise no Saburō Yoshimori shinobi no hyakushu* (*One hundred poems of Ise no Saburō Yoshimori about the art of stealth*, usually called shortly *Yoshimori hyakushu*) is a little known outside Japan *ninjutsu dōka* collection traditionally ascribed to the famous warrior, Ise Yoshimori (d. 1186), but actually composed most probably in the first half of 17th century. It contains *waka* poems explaining details of secret operations: how to take weather into consideration, what useful things to take on a secret mission (a pencease! one never knows when it comes handy), how to use fire etc.