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SHORT BIODATA

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Ivan Andrijanić
Huba Bartos
Nathan Hill
Xun Gong

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Jacek Bąkowski
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Man-Ni Chu
Włodzimierz Cieciora
Marta Dudzik-Rudkowska
Marcin Grodzki
Katarzyna Gryc
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Magdalena Szpindler
Lidia Tuwalska-Napiórkowska
Mykhaylo Yakubovych

KEYNOTE SPEAKERS

Assoc. Prof. Ivan Andrijanić

Department of Indology and Far Eastern Studies, Faculty of Humanities and Social Sciences,
Zagreb University

Ivan Andrijanić is an associate professor on the Department of Indology and Far Eastern Studies on the Faculty of Humanities and Social Sciences at the Zagreb University. He graduated from the Art Academy of Zagreb University in 1998 and from Indology and Philosophy in 2003. In 2010 he completed his Ph.D with a thesis on the Vedāntic commentaries of the White Yajur-Veda. His area of interest include the relative chronology and authenticity of Śāṅkara's works; Bhartṛprapañca's lost commentary on the Bṛhadāraṇyaka-Upaniṣad; historical grammar of the Old Indo-Aryan and computational methods in authorship attribution and verification. He published a book on Vedānta commentarial tradition on the White Yajurveda Upaniṣads and the first Sanskrit grammar in Croatian language.

Dr. Huba Bartos

Hungarian Research Institute for Linguistics & Eötvös Loránd University

Huba Bartos is senior research fellow (and currently also serves as deputy director) at the Hungarian Research Institute for Linguistics (formerly under the governance of the Hungarian Academy of Sciences), and holds a part-time position as associate professor at the Institute of East Asian Studies of Eötvös Loránd University, Budapest, as well. His research focus is syntax, semantics and morphology (both in general, and working on Mandarin Chinese in particular), but his recent interests include phonetics and phonology, too. He is co-editor-in-chief of a pair of new Chinese–Hungarian / Hungarian–Chinese dictionaries (the former was published in 2019, with about 90,000 entries, while the latter is still in the works). He is a regular speaker at the conferences of both the International Association of Chinese Linguistics (IACL) and the European Association of Chinese Linguistics (EACL), having served on the board of both organizations, and having organized conferences for both in Budapest (EACL-4 in 2006, and IACL-25 in 2017).

Prof. Dr. Nathan Hill

SOAS University of London

Nathan W. Hill is Reader in Tibetan and Historical Linguistics at the School of Oriental and African Studies, University of London. His books include *The Historical Phonology of Tibetan, Burmese, and Chinese* (2019), *A Lexicon of Tibetan Verb Stems as Reported by the Grammatical Tradition* (2010) and *Old Tibetan Inscriptions* (2009) co-authored with Kazushi Iwao.

Asst. Prof. Xun Gong

University of Vienna

Xun Gong earned his PhD in 2018 at INALCO with a description of the Zbu Rgyalrong language of Sichuan. He was a postdoctoral researcher at SOAS, University of London and is now an assistant

professor at University of Vienna. He has published on the histories of Chinese, Tibetan, Tangut, and Vietnamese. In addition to linguistics, he also has a strong background in computer science.

PARTICIPANTS

Dr. Zuzanna Augustyniak

Department of African Languages and Cultures, Faculty of Oriental Studies, University of Warsaw, Zuzanna Augustyniak (Department of African Languages and Cultures, University of Warsaw) is an Ethiopianist and ethnographer, whose field of research are gender relations in Ethiopian cultures.

M.A. Jacek Bąkowski

Department of Indology, Institute of Oriental Studies, Jagiellonian University, Independent Scholar Studied Mathematics and Computer Science at the Université Pierre et Marie Curie in Paris, France. Has been working as a Software Developer specialising in Python programming language with a special focus on natural language processing and computer-assisted data analysis. Graduated at the Faculty of Indology at the Jagiellonian University in Cracow, Poland. Master's thesis dedicated to the problematics of translation from Hindi-Urdu to Polish and to the use of Linguistic Worldview and Semantics in the translation process on the basis of Krishna Baldev Vaid works. Currently working with prof. Ivan Andrijanić from the Department of Indology and Far Eastern studies of the University of Zagreb, Croatia on the authorship verification problem of Sanskrit texts.

M.A. Wen-Chia Chang

Fu Jen Catholic University, Taipei, Taiwan

Wen-Chia Chang is a graduate of the Fu Jen Catholic University in Taipei, Taiwan, majored in Chinese linguistics and Chinese as a foreign language. He participated in the internship program teaching Chinese to sinology students at Jagiellonian University in Krakow in 2017. Mr. Chang's main interest focuses on Chinese phonetics with regards to tonal pronunciation.

Asst. Prof. Man-ni Chu

Fu Jen Catholic University, Taipei, Taiwan

Man-ni Chu is an assistant professor of the Fu Jen Catholic University in Taipei, Taiwan, majored in linguistics and phonetics. She has coordinated for the internship program teaching Chinese to sinology students at Jagiellonian University in Krakow for 4 years. Mrs. Chu's main interest focuses on Chinese phonetics with regards to segmental and tonal pronunciation.

Dr. Włodzimierz Cieciora

Department of Sinology, University of Warsaw

Assistant professor at the Department of Sinology, University of Warsaw. PhD (history) 2010 University of Lodz, Faculty of Philosophy and History, MA (Asian studies) 2004, Faculty of International and Political Studies, University of Lodz.

M.A. Marta Dudzik-Rudkowska

Haifa University

Marta Dudzik-Rudkowska is an employee of the Hebrew Department, Faculty of Oriental Studies at Warsaw University, and a PhD candidate at Haifa University (Israel). Her research focuses on changes in Hasidic spirituality in interbellum Poland, with special attention to educational developments proposed by Piaseczno Rabbi, Kalonimus Kalman Shapiro, whose Hebrew writings have been preserved in the Ringelblum Archive. She also works as a translator of Hebrew literature and historical sources, and teaches Modern Hebrew, translation and history of Israeli cinema at the Hebrew Department of Warsaw University.

Dr. habil. Marcin Grodzki

Faculty of Oriental Studies of the University of Warsaw

Marcin Grodzki, Ph.D. hab., Arabicist & Islamicist, Semiticist; Assistant Professor at the Oriental Faculty of the University of Warsaw; fellow/grant holder of the Polish-U.S. Fulbright Commission, the Mellon Foundation, the Sultan Qaboos University, Polish Ministry of Science and Higher Education and the Polish Ministry of Education. Main fields of scholarly interest: early history of Islam & religious/literary studies, Arabic philology, Syriac studies, Christian-Muslim relations of the late Antique; member of the Polish Oriental Society and the International Qur'anic Studies Association. Lecturer of the Arabic and Aramaic languages.

M.A. Katarzyna Gryc

University of Warsaw, Faculty of Oriental Studies

PhD candidate. Research interest: Korean political culture, Korean identity, issues of democratization in South Korea.

M.A. Krzysztof Gutowski

Institute of Mediterranean and Oriental Cultures PAS and Faculty of Oriental Studies, University of Warsaw

Krzysztof Gutowski, MA – graduate of Indology and PhD student at the Faculty of Oriental Studies at the University of Warsaw, Research Assistant in the Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences. His interests are focused on the history of religion in South Asia, mainly on the Vedic tradition and early Buddhism. In his research, he applies the combination

of classical philology with cognitive and evolutionary sciences of religion. He is currently preparing a doctoral dissertation on the Vedic *agnihotra* sacrificial ritual.

Research scholar Wani A. Hafiz

Department of Economics, S.S.J. Campus, Kumaun University

Research Scholar in department of Economics, S.S.J. Campus, Almora, Uttarakhand. M.A. in Economics first class from Kumaun University S.S.J. Campus, Almora. Work experience in demography and welfare economics.

M.A. Eryk Hajndrych

Kazimierz Wielki University in Bydgoszcz

Eryk Hajndrych is a research-teaching assistant in the Faculty of Linguistics at Kazimierz Wielki University in Bydgoszcz, Poland. He is also the Chinese translator of *Kim Jest Ślimak Sam?*, a Polish children's picture book on gender equality. His research interests lie in Asian literatures, focusing on contemporary Taiwanese, Japanese, and Chinese literary works, and socio-pragmatics, particularly in the fields of language and culture and visual language.

Dr. habil. Agnieszka Helman-Ważny

Centre for the Study of Manuscript Cultures, University of Hamburg, and The Faculty of Journalism, Information and Book Studies, University of Warsaw

Agnieszka Helman-Ważny (Ph.D. 2007) is a bibliologist and paper scientist. Her publications include monographs and articles on the history of the regional production and usage of paper and books in Tibet and Central Asia, including *The Archaeology of Tibetan Books* (Brill, 2014). Using interdisciplinary methods in collaboration with private collectors, museum curators, Tibetan artisans and personal experience in "experimental manuscriptology," Dr. Helman-Ważny's work seeks to establish paper typologies and apply modern technologies in the identification and dating of pre-modern non-western manuscripts, including the Dunhuang manuscripts.

Dr. habil. Krzysztof Jakubiak

Faculty of Archaeology, University of Warsaw

Krzysztof Jakubiak (Faculty of Archaeology, University of Warsaw) is an archaeologist, specializing in archaeology of the Middle East.

Dr. Maheshwar Prasad Joshi

Doon Library and Research Centre, Dehradun, and Kumaun University, Nainital, Uttarakhand India

Maheshwar P. Joshi is a historian and archaeologist with a Ph.D on temple architecture and iconography and a D.Litt. in numismatics. He is a retired Professor and former Head of the

Department of History, Kumaun University, Nainital, Uttarakhand, India, and former member of the Central Advisory Board of Archaeology, Government of India. He is currently an Honorary Fellow of the Doon Library and Research Centre, Dehra Dun, Uttarakhand, and Collaborator, CNRS, UPR, 299, Villejuif, France. Joshi, who has been actively engaged in research on the Central Himalaya since 1963, has contributed nearly 150 research papers and over fifty articles on Central Himalayan history, culture and archaeology from prehistory to modern times. He has authored four books and jointly edited ten books, including the *Himalaya: Past and Present* series of the Association of Studies on the Himalaya (with Dr. Allen C. Fanger and Dr. Charles W. Brown). Currently, Joshi is working on the source materials for a study of traditional metalwork, art and architecture, water management, political, socio-economic and cultural history of Uttarakhand and Far West Nepal. More recently, Joshi has been working on the material culture bearing on the origin of syntactic languages in Himalaya, dispersal of Indo-Aryan through the Himalayan route, inscriptional evidence bearing on the origin and development of 'Eastern Pahari' group of languages (Dotiyali-Kumaoni-Garhwali), traditional water management including water architecture, and local knowledge system of Uttarakhand and Far West Nepal. Currently Joshi is also supervising a project launched by the DLRC (www.doonlibrary.org) to undertake remedial steps forward for the revival, preservation and promotion of the Central Himalayan languages. Additionally, he is also participating in an exchange programme relating to Pahari language group and culture between Kumaun University, Nainital, India and Adam Mickiewicz University in Poznań, Poland, funded by the European Union.

Prof. Joanna Jurewicz

Faculty of Oriental Studies of the University of Warsaw

I am indologist and cognitive linguist interested in human cognition and its relationship with culture. My basic source are early Sanskrit Indian texts (ca 13 BCE-5 CE), but I am doing analysis of modern European discourse too.

M.A. Ph.D Student Marta Karcz

University of Cagliari

Marta Karcz is a Ph.D. student at the University of Cagliari in Philological, Literary, and Historical-Cultural Studies, in partnership with The University of Edinburgh and Uniwersytet Jagielloński w Krakowie. She graduated in Indology at the Jagiellonian University. Her main focus of interest is Sanskrit drama and modern Sanskrit literature.

M.A. Higher Lecturer Krešimir Krnic

Department of Indology and Far Eastern Studies, Faculty of Humanities and Social Sciences, University of Zagreb

Krešimir Krnic has graduated Indology and Philosophy from Faculty of Philosophy (Faculty of Humanities and Social Sciences), University of Zagreb in 1989, and got MA degree in 1994. with the topic dealing with elements of oral literature and elements of classical literature in Vālmīki's Rāmāyaṇa. Since 1989. he works, first as novice, and then as higher lecturer at the Department of

Indology and Far Eastern Studies of the same faculty. He teaches both, Hindi and Sanskrit, focusing in Sanskrit mainly on epic literature, primarily Rāmāyaṇa, and in Hindi on 20th century's short stories and the translation. He has published a translation of S. H. Manto's short stories to Croatian, which happened to be the first complete book translated from Urdu to Croatian. In 2006 he spent a semester at the University of California, Berkeley. He presented the papers at conferences dealing with both Sanskrit (World Sanskrit Conference, DICSEP) and Hindi.

At present he works as higher lecturer, conducting two Sanskrit seminars, two Hindi seminars and the course about the foundations of Indian civilization.

Besides scholarly and educational work, he is interested in publishing and graphical design.

M.A. Researcher Anastasia Krylova

Institute of Oriental Studies, Russian Academy of Sciences, Moscow

Anastasia Krylova is a researcher in the Department of Asian and African languages, Institute of Oriental Studies, Russian Academy of Sciences, Moscow. She graduated from the Russian State University for the Humanities, The Institute of Oriental and Classical Studies, where she majored in "Indian philology". Her research interests include field linguistics, Indo-Aryan languages, Pahari languages, Munda languages, Hindi dialects, Sanskrit, comparative historical linguistics, areal linguistics, sociolinguistics. She is currently working on description of the languages of India from Pahari and Koraput Munda groups.

Dr. Hanna Kupś

Nicolaus Copernicus University in Toruń

Dr. Hanna Kupś – assistant professor at Nicolaus Copernicus University in Toruń, lecturer at Adam Mickiewicz University in Poznań, from which she graduated in Chinese Studies. Member of the Polish Oriental Society. In 2019 she received a Ph.D. in Chinese Linguistics (topic of the dissertation: "Music is joy, joy is music: the Terminology of Ancient Chinese Music with its historical and cultural context"). Author of publications concerning traditional Chinese music, as well as the culture and languages of China and Taiwan.

Ph.D. Candidate Nadimicairen

Faculty of Oriental Studies, University of Warsaw

I am the second year doctoral candidate of the Doctoral School of Humanities of the University of Warsaw, specializing in Literature (Faculty of Oriental Studies, Department of Turkish Studies and Inner Asian Peoples). My research field is Mongolian folk literature, and my main research interest is the Mongolian *Jangar* Epic. Currently I am working on the relevant *Jangar* Epic materials kept at the Professor Władysław Kotwicz Legacy in the Archive of Sciences of PAN and PAU in Kraków which is also the main purpose of my PhD project.

M.A. Lecturer Ieva Nagytė

Vilnius University, Institute of Asian and Transcultural Studies

Ieva Nagytė is a graduate of the University of Edinburgh (UK) and Zhejiang University (China), specializing in teaching Chinese as a second foreign language. Since 2017, Ms. Nagytė has been lecturing Chinese to sinology students at Vilnius University, Lithuania. Her research is mainly focused on literary translation as well as the pedagogy of mastering foreign language skills in real practice.

Ph.D. Student Amir Najafi

Iranian studies, Jagiellonian University

I am Amir Najafi 4th year Ph.D. student at the Iranian studies Institute of the Philology department in Jagiellonian University. I am working on the interaction of dramatic arts, Islam, and politics in Iran under supervision of Professor Anna Krasnowolska. I am also interested in digital humanities and look for new ways of extracting meaning from humanities data. Besides Iranian theatre, which I worked and researched in it for years, my main interests are natural language processing, structural topic modeling, and Persian and Arabic handwritten text recognition.

Dr. Paulina Niechcial

Centre for the Comparative Studies of Civilisations, Jagiellonian University

Paulina Niechcial is an assistant professor in the Center for Comparative Civilization Studies at Jagiellonian University. She completed her M.A. degree both in Ethnology (2006) and Iranian Studies (2008), and a Ph.D. degree in Sociology (2012). In her dissertation, based on field research conducted among contemporary Zoroastrians in Tehran, she analyzed issues of identity and minority religion. In 2019, as a recipient of the Kosciuszko Foundation Fellowship, and hosted by Department of Central Eurasian Studies at the Indiana University in Bloomington, she conducted fieldwork within her research project *'Lived Religion' in the Context of Migration: The Case of Zoroastrian Women in the USA*. Her research interests focus on minority issues, anthropology and sociology of religion as well as contemporary cultures of Persiante societies—Iranian, Afghanian and Tajik. She is the author of many articles published in scholarly journals, book chapters and the book *Zoroastrian Minority in Modern Tehran: On Collective Identity in the Context of Shi'a Domination* (in Polish; Kraków: Nomos, 2013).

M.A. Kamila Panek

University of Warsaw

Kamila Panek is a PhD candidate in the Department of Arabic and Islamic Studies at the University of Warsaw. She received her master's degree from the Jagiellonian University. Her academic interests focus on the nabaṭī poetry of the United Arab Emirates. In her research she uses the cognitive linguistics approach. She published the translation of contemporary Kuwaiti poetry. She cooperates with the Foundation of Abdulaziz Saud Al Babtain's Prize for Poetic Creativity, Kuwait and Jamal bin Howaireb Studies Center, UAE. In 2020 she published scientific monograph „Wprowadzenie do poezji nabaṭī: zrozumieć współczesnego Emiraczyka” that covers wide range of historical, literary and cultural aspects related to the nabaṭī poetry of the Persian Gulf.

Ph.D. Candidate Malay R. Patel

Faculty of Oriental Studies, Warsaw University

Malay Patel is currently pursuing his second PhD from University of Warsaw, Poland in Faculty of Oriental Studies. He presently works as an Associate Professor of Management and Assistant Dean at Unitedworld school of Law, Karnavati University, Gandhinagar, Gujarat. He has received his previous doctorate degree in business studies from Sardar Patel University, Gujarat along with the doctorate degree in Business Studies he is also armed with two master degrees; M.Sc. in Paints & Polymer Sciences and M.B.A with Marketing and Human Resource Management specialization. His research interests are Oriental Indian philosophy, Entrepreneurship and Business strategies.

M.A. Anna Piątek

Department of Hebrew Studies, Faculty of Oriental Studies, University of Warsaw

MA graduate of Psychology and Hebrew Studies, PhD graduate at the Faculty of Oriental Studies at Warsaw University; lecturer at the Hebrew Studies Department at Warsaw University; teacher of Hebrew in cultural institutions; author of translations of Hebrew poetry and source texts for the history of Polish Jews; author of scientific articles on contemporary Hebrew literature. Recently published a translation and scientific editing of the book by Mordecai Aaron Günzburg, *Awiezer. Wyznania maskila* (PWN 2020).

Dr. Magdalena Pinker

University of Warsaw, National Museum in Warsaw

Magdalena Pinker PhD – Assistant Professor in the Department of Arabic and Islamic Studies at the University of Warsaw. Author of books and articles devoted to Middle-Eastern and Asian art and architecture. Chief curator of the Department of Oriental Art in the National Museum in Warsaw. Specializes in Islamic art and architecture. Curator and co-curator of the exhibitions presenting Asian art in the National Museum in Warsaw: *Paderewski* (2018), *Life in the Midst of Beauty. The World of a Chinese Scholar. Art from the National Museum of China* (2016–2017) and *Splendour and Finesse. Spirit and Substance in Korean Art* (2019–2020).

Dr. Valentina Punzi

University of Tartu

Valentina Punzi is pursuing her second PhD in Folklore Studies at University of Tartu. Her recent research explores contemporary ritual practices among unrecognized minority communities in southwestern China. She received a double PhD from University of Naples L'Orientale (Asian Studies) and Minzu University of China (Tibetan Studies) in 2014. From 2016 to 2020, she was a post-doctoral fellow at University of Naples L'Orientale. She has conducted extensive fieldwork in Qinghai and Sichuan (PRC) on oral history, ethnic identity, and folk religion.

Researcher Evgeniya Renkovskaya

Institute of Linguistics & Institute of Oriental Studies, Russian Academy of Sciences, Moscow

Evgeniya Renkovskaya is a researcher at the Institute of Linguistics of the Russian Academy of Sciences, the Minority Language Research and Preservation Lab in Moscow, where her research focuses on the field studies of minority languages of India and Russia. She is currently working on description of the languages of India from Pahari and Koraput Munda groups.

Prof. Dr. Habil. Shoshana Ronen

University of Warsaw, Hebrew Studies Department

Professor Shoshana Ronen is the head of the Hebrew Studies Department at Warsaw University. Among her publications: *In Pursuit of the Void: Journeys to Poland in Contemporary Israeli Literature* (2001); *Nietzsche and Wittgenstein: In Search of Secular Salvation*, (2002); *Polin – A Land of Forests and Rivers: Images of Poland and Poles in Contemporary Hebrew Literature in Israel* (2007), and *A Prophet of Consolation on the Threshold of Destruction: Yehoshua Oziasz Thon, an Intellectual Portrait*, (2015).

She is interested in modern Hebrew literature, Jewish thought, and modern philosophy. She deals particularly in questions like: The Holocaust in Hebrew literature; memory, identity and nationhood in modern Hebrew literature; Hebrew literature in the Polish land; Jewish philosophical and theological thinking after Auschwitz, women in Judaism.

Dr. habil. Hanna Rubinkowska-Aniol

Department of African Languages and Cultures, Faculty of Oriental Studies, University of Warsaw

Hanna Rubinkowska-Anioł (Department of African Languages and Cultures, University of Warsaw) is a historian and Ethiopianist, specialising in Ethiopian cultures, modern history and contemporary issues of Ethiopia.

M.A. Piotr Rutkowski

University of Warsaw, Faculty of Political Science and International Studies

Faculty of Journalism and Political Science of University of Warsaw graduate. PhD candidate at University of Warsaw's Faculty of Political Science and International Studies. Scientifically interested in political theory, methodology, political philosophy, and history of political thought, especially critical theories, philosophical hermeneutics, interpretationism, and relations between technics and society.

Asst. Prof. Marcin Styszyński

Faculty of Arabic and Islamic Studies, Adam Mickiewicz University in Poznań

Marcin Styszynski (PhD) is an Assistant Professor in the Faculty of Arabic and Islamic Studies at Adam Mickiewicz University in Poznan. He focuses in his research on propaganda methods in the

Arab world as well as rhetorical devices applied in political and media language in the Middle East. He published his research in various papers and books such as *Retoryka arabska w twórczości Al-Dżahiza* (*Arabic rhetoric in Al-Jahiz's works*. Katedra Studiów Azjatyckich UAM, Poznań, 2008) and *Środki retoryczne w manifestach organizacji Al-Kaida i Państwo Islamskie* (*Rhetorical devices in the manifestos of Al-Qaeda and ISIS*. Wydawnictwo Naukowe UAM, Poznań, 2020).

He also served as the cultural and scientific attaché in the Embassy of Poland in Egypt (2009-2012), the Vice-consul in the Embassy of Poland in Algeria (2012-2014) and the Consul in the Embassy of Poland in Saudi Arabia, Oman and Yemen (2016-2018).

M.A. Ph.D. Candidate Magdalena Szpindler

University of Warsaw (work), Adam Mickiewicz University in Poznan (Ph.D. studies)

A graduate of Mongolian studies of the Institute of Oriental Studies, University of Warsaw. MA thesis devoted to literary study of Ravjaa, „crazy saint” poet and important reincarnated monk, his biography and writings. Currently employed in the Department of Turkish Studies and Inner Asian Peoples, Faculty of Oriental Studies, University of Warsaw. At present preparing critical edition of an illustrated manuscript kept in Archives of PAN and PAU in Krakow (nr inw. K-III, 19, j.a. 72), entitled *Yeke red qubilyan-du molom toyin-u tayujı oruşıbai-a*, „A Story of a Great Monk Molon Endowed with Magical Powers.”

Dr. Lidia Tuwalska-Napiórkowska

Department of Hebrew Studies, University of Warsaw

Lidia Napiorkowska holds a PhD from the University of Cambridge which she obtained for a dissertation on Neo-Aramaic. Her postdoctoral project involved further documentation of rare Neo-Aramaic dialects in Iraqi Kurdistan, Sweden and Great Britain. She is now a lecturer at the Department of Hebrew Studies, Warsaw University, where she combines teaching Modern Hebrew with her research interests in phonology, language contact and comparative Semitic studies.

Dr. Mykhaylo Yakubovych

Albert-Ludwigs-Universität Freiburg, Orientalisches Seminar

Mykhaylo Yakubovych, PhD, is Post-Doctoral Research at the Oriental Seminar of the Albert-Ludwigs-Universität Freiburg, Freiburg, Germany, and also Director of the Centre for Islamic Studies, at The National University of Ostroh Academy, Ostroh, Ukraine. He is the author of the first complete translation of the Qur'an into Ukrainian (11 editions since 2013). He has held numerous academic fellowships in Poland (University of Warsaw), Saudi Arabia (Academic Department, King Fahd Qur'an Printing Complex, Medina), the USA (Institute for Advanced Study, Princeton), Germany (IOS Regensburg and *Freie Universität Berlin*) and Hungary (CEU, Budapest).

ABSTRACTS

KEYNOTE SPEAKERS

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KEYNOTE SPEAKERS

IVAN ANDRIJANIĆ

Computational Stylometry And Authorship Verification of Sanskrit Philosophical Texts

Within the broader field of digital humanities, contemporary computational stylometry represents a particularly interesting and exciting area. The term ‘stylometry’ was introduced in 1890 by Polish scholar Wincenty Lutosławski, pioneer in the Field. Broadly outlined, stylometry implies the measurement of textual stylistic affinities in order to address questions such as authorship and chronology. Following the development of personal computers and their ever increasing use, stylometry developed rapidly because it depends on advanced statistics and large text corpuses. A number of methods producing encouraging results were developed lately culminating in machine-learning classification models. One of the most studied stylometric discipline is *authorship attribution* where features of a text of unknown authorship are compared to the determined profiles of known authors in order to find a matching candidate. However, in Sanskrit studies, a different setup might be of greater interest, where features of a text of disputed authorship are compared to undisputed texts of the candidate author. This setup is referred to as *authorship verification*. In Indology we find a lot of texts of disputed attribution. One of the most striking examples is the famous philosopher Śaṅkara (seventh or eighth century) to whom some 400 works are ascribed according to Belvalkar’s estimate from 1929. The first attempt to address the question of Śaṅkara’s authorship on quantitative stylometric grounds was conducted by Richard Gussner who denied Śaṅkara’s authorship of fifteen Vedāntic stotras (1976) and the Vivekacūḍāmaṇi (1977). Gussner used the Chi square formula in order to compare word frequencies in these disputed texts and in undisputed Upadeśasahasrī. This simple statistical operation was conducted on manually collected data. Today, however, large body of Sanskrit electronic texts are at hand together with powerful computational tools to handle them. In order to analyze the texts Gussner had assessed, this presentation will make use of the authorship verification method called General Imposters (GI) framework that already produced quite convincing results. The GI procedure compares text features of the disputed text with the candidate author and a set of randomly chosen imposter features from the corpus. Firstly the procedure will be explained, and then the extremely important problem of Sanskrit text preparation will be discussed. As GI procedure depends on the measurement of some text-features, usually words, Sanskrit presents a challenge because of the sound change (sandhi) that affects the word boundaries. Second problem are different conventions of word splitting as many Sanskrit electronic texts in Latin IAST transliteration follow the Devanagari convention of word conjunction. In the first step, undisputed texts will be treated as disputed and the success of the procedure will be assessed. In this manner, three approaches to Sanskrit text segmentations will be assessed: (a) manually segmented corpus of rather limited size, (b) much larger, automatically segmented corpus (prepared by Jacek Bąkowski), (c) random samples of 5 000 words from the large corpus, (d) n-grams based on Bąkowski’s automatically segmented corpus. The most successful setup will then be used in order to assess Śaṅkara’s authorship of the disputed stotras and Vivekacūḍāmaṇi. The last issue that will be considered is the relationship of quantitative methods such as GI procedure (and others) and the traditional philology. The point is that the still significant number of mistakes and authors that steadily resist correct verification always cast some doubt in results. The answer might be that quantitative approach should necessary be combined with traditional philological methods. On the other hand

some spurious results might be an indication that some more detailed text study in texts in questions should be conducted.

HUBA BARTOS

Beating a Dead Horse Again? A New Perspective on -Er Suffixation (儿化) in Mandarin

The phenomenon of *-er* suffixation (儿化, *erhua*) widespread in Beijing speech, but also present in many Chinese dialects, has received much attention and numerous analyses already. Here I nevertheless offer a new perspective on one particular point: the issue of the differential behavior of postnuclear glides (*j* vs. *w*) under *erhua*. (1) below summarizes the chief cases of phonological change induced by *erhua* (*V* is any main vowel, *r* represents the rhotic item – phonetic adjustment details are ignored here):

- (1) a. $V \rightarrow Vr$ except: $V[\text{hi, front}] \rightarrow \text{ər}$ e.g.: 湖 *hu* → *hur*, 把 *ba* → *bar*, BUT 鸡 *ji* → *j[ə]r*
b. $Vj \rightarrow Vr$, $Vn \rightarrow Vr$, $Vng \rightarrow V^{[\text{nas}]}r$ e.g.: 牌 *pai* → *par*, 根 *gen* → *ger*, 空 *kong* → *k[õ]r*
c. $Vw \rightarrow Vwr$ e.g.: 好 *ha[w]* → *ha[w]r*, 勾 *go[w]* → *go[w]r*

Thus postnuclear *w* is retained, while *i* is deleted. Among the analyses of *erhua*, the two most widely assumed are Lin Yen-Hwei's (1989, 2007) and Duanmu San's (1990, 2007). Lin accounts for the dual pattern of postnuclear glides on articulatory grounds: **-ir/*-yr/*-jr* forms cannot exist because of the articulatory incompatibility of a vocalic segment being simultaneously [front, high] and [retroflex]. Thus such a *V* is reanalysed as a glide gesture on the onset (*C^j*), and the rhotic item surfaces as a default mid-*V* + *r*: [ər], while a postnuclear glide of this type is deleted. But this account is problematic because (i) it is not clear why the alleged violation by *-j* is resolved by deletion, rather than by conversion to [ər]: [a(j)ər]; (ii) in several Northern dialects where *erhua* is NOT rhotic, so her articulatory account is unavailable, the same differential behavior is attested between *Vj* and *Vw* diphthongs, e.g.: Wang (2018) for Hebei Mandarin, or Shi (2017) for Henan Jin. Duanmu assumes that *erhua* is a [+retroflex] feature under the Cor node; this feature is added if the host sound can host it or replaced by [r] if it cannot be hosted. However, as Lee (2005) shows, *erhua* is NOT primarily a coronal feature (its primary characteristic is NOT coronal-apical curling but tongue(-root) retraction), so the distribution should be the reverse of what Duanmu predicts: coronals could host this articulator feature, while non-anteriors ought to be replaced by [r]. Moreover, the *-ŋ* rhymes become ill-understood in Duanmu's account: for him, *-ŋ* should be rhotacized by an added [+retroflex] Cor, rather than replaced. **Proposal:** We should distinguish *Vj* from *Vw*: *j* is more consonantal than *w*, thus while both are in coda position lexically, *w* can be reanalysed as part of a diphthong in the nucleus (under 'pressure', such as the coda-usurpation by an *erhua* -*r*), while *j* cannot. Support for this view comes from the differential behavior of *j* and *w* postnuclear glides before syllables beginning with a like glide: in *Vj+(0)jV* sequences (*hai_yao*, *leiyu*) the coda and the prenuclear *j*- merge into a geminate [jj], while this is very rare with *w* in *-aw + (0)wV* (*hao_wanr*, *laowo*), and practically non-existent for *-ow + (0)wV* (*gou_wu*, *dou_wo*). *Erhua* can thus essentially be analysed as the filling/overwriting of the syllable coda by [r]. Lexical codas (*n*, *ŋ*, *j*, *w*) are overwritten, with *w* salvaged by a reattachment to an N-internal position. The 'v[hi, front] → ə' change (as in 鸡儿 *j[ə]r*) is due to articulatory adjustment.

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NATHAN HILL, XUN GONG

Asian Etymology: Achieving Faster Progress and More Secure Results

In the absence of formalized verification procedures, progress in etymological research relies on a thriving community of interlocutors to collectively gather data and scrutinize new hypotheses. This ‘crowd sourcing’ serves Indo-European languages well; 20 Italian dialects have etymological dictionaries (Crevatin 2004). Less well resourced languages lag behind. Among the 300 Trans-Himalayan languages only Chinese has received meaningful etymological attention (Schuessler 2007). For new etymological dictionaries of understudied languages to be compiled the workflows of etymological research demand partial automation. During the first phase of etymological research—the phase we target for automation—the bulk of words are traced to their ancestors according to regular phonology (Malkiel 1993: 148-151). Thus, progress in etymology depends on and stimulates progress in historical phonology (Hoffmann & Tichy 1980). Malkiel (1993: 11) illustrates this ‘zigzag’ with the example of Friedrich Diez (1794-1876), who alternately published three editions of his comparative Romance grammar and etymological dictionary. We attempt to model this positive feedback loop between etymology and phonology in a method for computer-assisted proto-language reconstruction.

PARTICIPANTS

ZUZANNA AUGUSTYNIAK

Abyi Ahmed – New Sun of Ethiopia. A Portrait of a Man and Politician

The Faculty of Oriental Studies in cooperation with the Faculty of Archeology and Polish Centre of Mediterranean Archeology at the University of Warsaw is implementing a project entitled “Archeoorientalistyka”. The project’s purpose is to research on the idea of power through different perceptions and perspectives. One of the major topics of the project relates to the symbols of power, in the perspective of Braudel’s *longue durée* theory. The aim of my presentation is to present how one can look at the symbols of power using intersectional approach, namely combining Ethiopian studies perspective, political science and anthropology of sexuality. As an exemplification of the theory a persona of Abyi Ahmed Ali, the current Prime Minister of Ethiopia and a winner of Nobel Peace Prize in 2019, will be analyzed. The new approach to his persona requires seeing Abyi Ahmed less as a politician, a representative of the ruling party in Ethiopia, but more as a man, understood as in – paraphrased here – quote by Simone de Beauvoir “One is not born, but rather becomes, a man”. Therefore, the way he presents himself publicly and the way he is perceived by the public eye will be analyzed within hegemonic masculinity and *longue durée* theories, along with the idea of *yilunta* – an Ethiopian term that, in my opinion, determinates gender upbringing in Ethiopia.

JACEK BĄKOWSKI
Automatic segmentation of Sanskrit texts: the Sandhi problem

Computational Linguistics are experiencing a rapid growth as its theories and methods are applied in a variety of new languages technologies, transforming the way linguists across a wide range of fields perform their research.

Computer-assisted text analysis is a very promising and in constant evolution field. Due to modern Natural Language Processing such operations like semantic analysis, sentiment classification or authorship attribution and verification are now easier to perform or sometimes simply became feasible. But prior to manipulating and analysing text we have to go through a step which is called 'segmentation', that is the task of breaking strings into identifiable linguistic units that constitute a piece of language data. It is a fundamental task which leads us to represent a text as a list of words. For most languages segmentation is a trivial operation and consists basically on splitting sentences on whitespaces and punctuation marks. But for some writing systems, tokenizing text is made more difficult due to the fact that there is no visual representation of word boundaries, like in Chinese.

Sanskrit texts segmentation is made even more complex by a set of phonetics processes, called Sandhi, that occurs at adjacent words boundaries. The contact phonemes of neighbouring words are changed and merged. As a result, Sanskrit sentences appear as unseparated strings including multiple lexems. Furthermore, as different combinations of unsandhied words can result in the same merged sequence, Sandhi resolution is non-deterministic and in many cases depends on the semantic context of the full sentence. Until recently, this constituted a major obstacle to the automatic analysis of large corpora of Sanskrit texts.

In collaboration with Prof. Ivan Andrijačić from the Department of Indology and Far Eastern studies of the University of Zagreb, Croatia we are working on authorship verification using General Imposters framework, a state-of-art stylometric procedure based on word frequencies. The purpose of it was to address the question of authorship of some Sanskrit works (specifically, whether commentaries on Īsā-, Kāṭha- and Chāndogya-upaniṣad are indeed Śaṅkara's works). The major drawback was that to give statistically reliable results, the framework needs large text corpus. Collecting a large number of texts and their manual segmentation was impractical for obvious time ramifications. In this presentation different approaches to the problem will be discussed, as well as how we eventually managed to figure out a way to build a large Sanskrit corpora and perform automatically a segmentation on it based on a convolutional neural networks solution.

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WEN-CHIA CHANG, MAN-NI CHU

Mandarin Tonal Contextual Variations: A Comparison of Polish Mandarin L2 Learners and Native Speakers Production (Xu 1997)

The present study aims to compare the production of female Polish beginners of Mandarin in terms of tonal coarticulation with tonal contextual variations observed by Xu (1997). He reported that Exclusive Carry-over Assimilation (CA) without any anticipatory assimilation is more likely to be found among native speakers of Mandarin Chinese. Seven Polish female learners of Mandarin in an L1 foreign language environment participated in the study at their A1 level (CERF). 100 stimuli were read and recorded by Praat and each stimulus' vowel was divided into equal 10 parts by extracting the 11 points of F0. Contrary to the collected material in this study, Xu (1997) had used the non-sense words in a sequence of *ma* syllables (*mama*) produced in four carrier sentences by 8 male speakers of Beijing Mandarin.

Several Linear Mixed Models were performed here to show the tonal coarticulation for L2 learners when compared to native speakers' disyllabic word pronunciation. Data driven result provided two models which are proven coherent for both native speaker pronunciation (Xu 1997) as well as Polish learner tonal pronunciation in the following tones' sequences: AA model only for T2-T2 and MI model for T1-T1 and T3-T2 (see Tab.1). Contrary to the Xu (1997) report on the native speakers' tonal contextual variations, the Chinese L2 learners demonstrated TC model more frequently (in eight types of disyllabic entities), i.e. when the native speakers use respectively CA model (three types – T1-T2, T3-T1, T4-T1), AA model (four types – T1-T3, T2-T3, T3-T3, and T4-T3) and MI model (in T2-T1). Thereafter, AA model appears when the native speakers perform MI (in T2-T4, T4-T2 and T4-T4), CA model rather than MI (in T1-T4) and finally MI model in place of native's CA (T3-T4). To summarize, the T3's low onset affects native speakers' pronunciation more, while the same sequence of L2 learners' tonal production reveals mutual influence of syllables' F0. When the first syllable's offset is low, like in T3 and T4, with the following high level T1, the model fits in CA for the native speakers (Xu 1997) while it is assigned to TC in this study. This implies the significant influence of proceeding T3 and T4 in the sequence production by native speakers, but mutual influence of T3 and T4 when followed by T1 in L2 learners' pronunciation. Finally, L2 learners pronounce T4 so much focus on the high onset that it influences the offset's F0 values. While we drew the coarticulation rules mostly present in the Polish learner pronunciation referring to T1, T3 and T4 in the second position, there is no repeating model applicable to T2 in the position. However, it is noticeable that T2 in the second position follows AA and MI Xu's patterns in Polish L2 learner pronunciation and seems to be more resisted to TC model.

Table 1. Tonal contextual comparisons (Native speakers [Xu 1997] vs. Polish L1)

	T1-T1	T1-T2	T1-T3	T1-T4	T2-T1	T2-T2	T2-T3	T2-T4
Xu (1997)	MI	CA	AA	MI	MI	AA	AA	MI
Polish L1	MI	TC	TC	CA	TC	AA	TC	AA
	T3-T1	T3-T2	T3-T3	T3-T4	T4-T1	T4-T2	T4-T3	T4-T4
Xu(1997)	CA	MI	AA	CA	CA	MI	AA	MI
Polish L1	TC	MI	TC	MI	TC	AA	TC	AA

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WŁODZIMIERZ CIECIURA

Compatriots and Coreligionists? The Turkic Muslims of Xinjiang in The Eyes of Republican-Era Sinophone Hui Muslim Elites

One of the clichés often employed in the narratives of political and cultural realities of China’s Islamic populations, is the juxtaposition of the Uighurs and the Sinophone Hui Muslims of China proper as the “bad and good Muslims of China”. This assumption rests on the premise that the Turkic Uighurs, as culturally and historically alien to China and Chinese culture, are more prone to violent ways of dissent and separatism. The ‘good’ Hui Muslims in this narrative are therefore defined as such merely by virtue of their Chinese language and long centuries of residence within cultural China and are believed to be subject to a more lenient treatment by the communist authorities. Such a simplistic perception, which in itself is a fallacy, totally ignores the historical and cultural dimensions of the Hui-Uighur relations and overlooks the ways in which these communities interact and construct each other’s image, and how these dynamics influence the state’s policies towards each respective group. This is also, to a large extent, a result of the dearth of more specialized studies of these phenomena. This paper will thus attempt to offer a preliminary look at the Hui elites’ discussions of the Turkic-speaking Uighurs in the first half of the 20th century, when both groups found themselves struggling for identity and political position in the context of a modern post-imperial Chinese nation-state. The main premise of the paper will be to provide an analysis of the ways in which the Sinophone Hui Muslim elites, mostly of the eastern parts of China, perceived the western regions of the country, and how they defined and imagined inhabitants of those remote, but strategically important territories, as well as their place in the Chinese nation-state with which many of the Hui leaders strongly identified. In what ways did the Hui intellectuals imagine China’s ‘other Muslims’? How did those imaginings help them define their own community? What were their ideas on the historical relations between the two groups, and what policies did they advocate for China to adopt towards those Turkic compatriots and coreligionists? How did they perceive the Hui and Uighurs’ place vis-à-vis the Muslim world outside of China and what roles did they envisage for the two in Chinese strategies towards that world? Using data from numerous Sinophone Muslim publications and archival material of the Republican era (1912-1949), this paper will argue that the failure of the Hui elites to empathize more fully with Uighur sentiments and to understand the dynamics of modern Uyghur identity eventually prevented the formation of a more coherent Muslim identity within the territories of modern China, and deepened the historical mistrust and lack of solidarity between the two groups.

MARTA DUDZIK-RUDKOWSKA

Regionalizing Greatness. Piaseczner Rebe Kalonimus Kalman Shapiro and His Local Context

Kalonimus Kalman Shapiro was one of the leaders of Piaseczno Hasidim and a communal rabbi in that small town near Warsaw. Born in Grodzisk Mazowiecki as the firstborn son of a renowned Hasidic rebe, orphaned by his tzaddik-father in early childhood, brought up and educated by distinguished Hasidic relatives, Shapiro was destined to become a rabbi and a tzaddik. Shortly before World War One, he became the rabbi of Piaseczno near Warsaw, and not much later moved to Warsaw, where he developed a yeshiva (religious school) and extended his activity as tzaddik (the righteous one), *darshan* (preacher) and educator, trying to face the spiritual crisis experienced by the local Hasidic community. With the outbreak of the Second World War, daunted neither by great personal losses he suffered as early as in autumn 1939, nor by the struggle of ghetto life, Shapiro began to deliver fiery sermons on Sabbaths and Jewish holidays, which have been preserved in the Ringelblum Archive (Jewish Historical Institute, Warsaw) and remain one of the few religious testimonies from the period of extreme suffering and systematic extermination of the Jewish people.

Shapiro's life and works have long been subject to academic discussion in the context of his rabbinic activity in the Warsaw ghetto and the sermons he delivered in the extreme conditions of the Holocaust. Extensive monographs have explored various contexts of the sermons, popularly known under the title *Esh Kodesh* [Holy Fire], including the conditions under which they were created, the reflection of the Holocaust reality, as well as the construction of the Rabbi's theodicy and his relations to various aspects of deity in view of the catastrophe of the Jewish people. In recent years, Shapiro's writings of the interbellum period have been gaining more attention, including both pre-war collections of sermons, as well as his educational works. As a result, interest in the rabbi's life and activities has been renewed and critical editions of his Holocaust sermons (Reiser 2017, Hebrew) and pre-war pedagogical writings (Dudzik-Rudkowska 2017, Polish) were published.

Interestingly, the figure and writings of Kalonimus Kalman Shapiro, a Polish rabbi and tzaddik, were until recently hardly known in Poland, while internationally he is recognized as one of the most original religious thinkers of his era. The literature covering the Rabbi's biography and works is vast – he figures in monographs, numerous articles and hagiographical studies. Nevertheless, as is often the case with great religious leaders, attention is given to the all-encompassing image of the holy man, rather than his local landscape and its importance in shaping his activities. Moreover, the actual theological and intellectual importance of such leaders is not necessarily compatible with their local influence, and hagiographical stories do not necessarily find confirmation in specific events. Thus it seems crucial to bring those personalities and their opus to the primary sources of their thought, to emphasize their local story and the context in which it was shaped and consolidated.

In the case of Kalonimus Shapiro, his greatness as a theologian, educator and tzaddik cannot be disputed. Moreover, as a deeply religious person having lost his life in the *Shoah* (1934, Trawniki), he gained the status of *kiddush ha-Shem* (martyrdom). His brilliant, innovative, sometimes revolutionary writings provide him with admiration of religious followers and scholars of religion alike. Nevertheless, the fact that he was one of three tzaddikim in a minor town near Warsaw radically repositions him as a community leader. Even as the communal rabbi of the small Jewish community in Piaseczno he cannot have exerted significant influence on the main ideological line of Orthodox Judaism in general, or Hasidism in particular. On the other hand, however, he led one of the most successful yeshivas in Warsaw, whose three hundred students made it also one of the biggest such institutions. His manuscripts preserved in the Ringelblum Archive suggest that his success as an educator led him to publication of pedagogical instructions for students and teachers. What was, then,

the actual status of Rabbi Shapiro before he post-mortem became an internationally recognized religious thinker? How did his local environment of a distinguished Hasidic family, of a small Mazovian town, of interbellum Warsaw shape his theological approach? How did he, on the other hand, influence the local community?

In case of religious leaders, especially ones that did not live to see themselves elevated to the status of spiritual icons, it is frequently difficult to dissociate their actual activity from their legend. It is also true for Kalonimus Kalman Shapiro, whose popular portrait is filled with exaggerated claims and miraculous happenings, as much as with personal suffering and unyielding intellectual struggle. The present paper attempts to reconcile those contrasting elements and to show that the local and familial background of Rabbi Shapiro is crucial to the understanding of his activity and intellectual pursuits, and that a wide interdisciplinary background is required in order to provide a comprehensive portrayal.

MARCIN GRODZKI

Between the Lines of the Ḥafṣ and Warṣ Readings of the Qur'an. The Qur'an as a Literary Testimony to Its Own Meanings

The paper will exemplify textual variants (orthographic, vocalic, consonantal) extant in Qur'an versions in the Islamic world, focusing foremost on printed readings according to Ḥafṣ 'an 'Āṣim i Warṣ 'an Nāfi'. The studied issue is part of and sheds light on a broader problem - the quest after elaborating a critical text edition of the Qur'anic text based on oldest and best manuscripts. Studying the holy book of Islam systematically as a literary text has been one of the major fields of interest of the modern Islamic scholarship in the Western hemisphere, at least since the late 19th century. One of the questions arising is how far can we reach using modern academic methodology in reconstructing the critical text of the Qur'an, i.e. a single original version of the literary text (autographic text-form) from which all subsequent manuscript versions and readings stemmed? According to the Muslim account, the early composition of the book was completed under 'Uthman's redactions in the early 50' of the 7th century. The oral traditions of reciting Muhammadan revelations, as well as the written ones, were however coexisting over a longer time, influencing and restricting each other, shaping their mutual development, succumbing constantly to modifications coerced by political, social and dogmatic factors. Was it, that in this way, the text of the Qur'an might have been gradually crystallizing, taking on forms closer and closer to the desired ideal, as it has been the case on other religions? Was the textual evolution of the Qur'an different from similar long-term processes which in a natural and gradual way were shaping and accompanying the development of the canonical version of the Hebrew Bible, the New Testament as well as sacred texts of other religious traditions? Recently, a series of new scholarly attempts have been made to date the oldest extant Qur'anic manuscripts, giving some clues but also raising the more new question marks. The paper attempts tentatively to touch on these and other fundamental questions related to the archaeology of the Qur'anic text, and to draw some implications for further study.

KATARZYNA GRYC
The role of chŏng in Korean society

It is no exaggeration to say that the category of chŏng emotions shapes the interpersonal relations of South Korean society. The chŏng category is the basis of social ties and, according to Korean psychologists, we cannot understand the essence of the functioning of Korean society without understanding it. Therefore, it is worth explaining what is indeed chŏng? According to the dictionary definition, it is defined as a bond, feeling, love. However, chŏng has little in common with love, as it assumes the need for time and space to exist, and expresses emotions - positive or negative - that arise as a result of knowing and deeply understanding another person. The basic quality of chŏng is compassion, that is, a warm feeling of unity - in happy moments in life and empathy in times of difficulty.

Korean chŏng creates the foundation of human relationships in a society whose mentality is characterized by a strong sense of mutual altruism, honesty, mindfulness, empathy, and support. Chŏng creates specific attitudes in the socio-political sphere and is the starting point for researching South Korean political culture, the functioning of which is based on regional, school, and kinship social ties. In Korean society, chŏng determines the emergence of a certain social space that continues based on the existence of strong networks of interpersonal connections. The mentality of each individual in that space translates into a group mentality, which creates a bond. From a cognitive perspective, this refers to considering reality in a certain way. If we assume that chŏng is the basis of Korean social ties, it should be noted that also the regional ties. Emotions towards others, that is, compassion, the feeling of unity can refer from this perspective to almost generations of regional collectives - Yŏngnam and Honam, who have been competing for power for generations. It is through chŏng at the local / regional level that a specific type of attachment to the region is generated and from this perspective, considering other regions. Therefore, it can be assumed that chŏng's category of Koreanness is strongly related to power and space.

This paper aims to present the role of chŏng as a force that influences the construction of interpersonal relations in South Korea and, in the wider term, political culture, and an attempt to propose a different approach in studying the political cultures of other countries from the perspective of cultural features.

KRZYSZTOF GUTOWSKI

Vedic Space, Power and Ritual. Cognitive and Evolutionary Sciences of Religion and Archaeo-oriental Studies in the Reconstruction of Cultural Conflicts of the Vedic Period.

The aim of the paper is to present the issue of the postulated cultural conflicts and the processes of cultural and ideological assimilation that took place in the Vedic period between the Aryan community (represented by the Brahmins), and which were reflected in the descriptions of conflicts and tensions related to the performance of the sacrificial ritual.

The oldest Sanskrit literature – texts of the Vedic period – was the subject of intense research as soon as similarities between Sanskrit and the classical languages of Europe were noticed. The alleged "Proto-Indo-European character" of religious myths and practices presented in the Vedic literature stimulated the interest of researchers to a much greater extent than the younger religious traditions of the Indian Subcontinent. Although the philological tools and the critical approach to text should form the basis of any reliable work on ancient religious literature, this perspective should be supplemented with the knowledge and methods of the latest interdisciplinary trends in art and science.

During the presentation, selected "traces" or will be presented from the descriptions of Vedic rituals and archaeological sources concerning the aforementioned intercultural relations. These will be, among others: formulas related to the hostile ritual presented in the Atharvaveda text, the issue of the development of the ritual space (the evolution of the sacrificial altar) and the inclusion of possibly non-Aryan priestly groups, expiatory rituals and descriptions of the disruption of ritual activities by the broadly understood "Others" (the motif present in the Vedic literature and epic).

In the paper first of the analysed sources will be the charms or sacred formulas linked to the sacrifices in the Atharvaveda. This Vedic text contains many formulas recited to avoid any possible mistakes during the sacrifice ritual. Some of them possibly applied in order to destroy the sacrifice of the others (BODEWITZ 2019). Second source important for this presentation is the problem of the evolution and changes of sacrifice ritual during the Brahmana period. It is possible, that the texts provide us the information about the conflicts and process of enculturation of non-Vedic groups of priests (the topic analysed for example by C.J. Heesterman in: HEESTERMAN 1983). From the Epic texts come as well the descriptions of the destruction or interruption of rituals caused by the ritual enemies or demonic beings (BRONKHORST 2011, MINKOWSKI 2001). These fragments will be another texts discussed during the presentation.

The archaeological perspective will be presented in relation to two different issues. Firstly, the contemporary knowledge about Vedic period and so-called 'Aryan Question' (the problem of the identification and identity of Vedic Aryas) will be provided, and secondly, the basic information about the archaeology of Vedic sacrifice during Vedic and early classical periods will be presented as a context for the analysing the Vedic sacrifice in relation to power and regional conflicts.

The theoretical context for the considerations will be cognitive and evolutionary models of religiosity and the archaeology of the ritual: H. Whitehouse's theory of religiosity modes (WHITEHOUSE 2004), the theory of ritual as a conceptual blends (SØRENSEN 2005) or as a multimodal metaphor (JUREWICZ 2014) and cognitive image schemas theories (presented among others in: LIBURA 2000). From the field of archaeology the theoretical framework of the selected works (INSOLL 2004, MURRAY 2016, WILLIS 2009) should be mentioned.

It should be emphasized that the presentation is rather a kind of preliminary remarks and it's aim is formulation of research questions and determining the theoretical perspectives that can be used, rather than presenting a coherent theory about the conflict over ritual space in Vedic India.

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WANI A. HAFIZ

Heritage of Bhaderwahi Folklore in Jammu and Kashmir.

Folklore of bhaderwah gives glimpse of bhaderwahi culture which ones was spread upto district chamba of Himanchal Pradesh. The present town of bhaderwah preserves its indigenous customs, tradition, culture and language called bhaderwahi, an Indo-Aryan language. Folklore of Nagas which ruled bhaderwah is stilled practiced by bhaderwahi people irrespective of class, creeds, caste and religion even in modern era. Religiously bhaderwahis followed Shaivism and Islam. It is the folklore which describes prosperity, intelligence, history, progress of a civilization and makes particular area different from rest of the world. Folklore acts as a medium to propagate heritage from one generation to other in order to maintain identity, and dignity of clan. The present study depicts the cultural as well as religious heritage of Nagas which ruled bhaderwah and develop bhaderwahi culture. Both Hindu and Muslims bhaderwahis shows oneness in culture but are religiously different. Heritage of bhaderwahi folklore is described in the form of dharamdess, piala, jattla, kood, kanchoth, ghurai, dhakku and marriage ceremony.

ERYK HAJNDRYCH

Chinese Women during the Late Qing Period – Reading through Guido Amedeo Vitale’s Chinese Folklore: Pekinese Rhyme

The ideas of Confucian patriarchy have long loomed within the Chinese minds for thousands of years. Chinese women’s subordination was mostly reinforced during the Qing dynasty, as manifested in the widespread practice of foot-binding, prostitution, concubinage, female infanticide, as well as the social pressures on widows to remain chaste for their deceased husbands. On the other hand, Chinese women in the Qing dynasty not only fulfilled Confucianism but also transformed Confucius’s teachings through everyday practices, in an attempt to empower themselves by creating personal and meaningful worlds in the inner quarters. There was also rising feminism triggered by the reformist movement and the Church schools. Although different roles and functions of Chinese women and their struggles in life were discussed in various disciplines, Chinese women in literature were hardly studied. Therefore, this study aims at analyzing Guido Amedeo Vitale’s *Chinese Folklore: Pekinese Rhymes*, focusing on the lives of Chinese women during the late Qing period. My findings are summarized below:

- 1) A daughter was regarded as being useless and worthless in a traditional Chinese family, as in “養活丫頭不值錢，三塊豆腐二兩酒” (No. CXXVI);
- 2) The married out daughters were like the spilled water and were frequently found to be crying on their wedding day, as in “新娶一個媳婦兒不吃飯，眼淚汪汪想他親娘” (No. XLIII). Despite so, the bonds between the married out daughters and their natal family were not always weak, as in “養活丫頭作甚麼，拿起剪子瞎嘎搭，嘎搭會了給人家，爹也哭，娘也哭” (No. LIV);
- 3) Domestic violence was a serious problem due to the influence of traditional Chinese society on the husband’s dignity, as in “小二哥，吃飯兒多，吃完了飯，打老婆” (No. XIX);
- 4) A woman should obey the Three Obediences and the Four Virtues, and those who failed to do so should face negative consequences, as in “嗔着他男人不買繩，買了繩他上弔，嚇了他男人一大跳” (No. LXXXIX);
- 5) Being a mother was important for all Chinese women during imperial China. More specifically, a wife needed to give birth to a son to carry on the family line of her husband. A Chinese woman’s desire to have a child was presented humorously, as in “進廟兒，求個懷抱兒，點把火，灰兒花兒燒你的小廟兒” (No. LXXVI). However, a mother’s love was not always reserved for a child of another woman, as in “娶了後娘三年整，養了個兄弟比我強，他吃菜，我泡湯” (No. XIII);
- 6) There used to be a hierarchy among women within a Chinese family, as in “大娘二娘猜，三娘罵我醜奴才”

(No. CLVI); In a nutshell, Guido Amedeo Vitale’s *Chinese Folklore: Pekinese Rhyme* has provided abundant resources for observing Chinese women’s lives, attitudes, and how they were treated during the late Qing period. While the Three Obediences and the Four Virtues for Chinese women were still dominant at that time, their change is still observed, which can be viewed as small progress for Chinese women.

AGNIESZKA HELMAN-WAŻNY

Preliminary Remarks on Form and Materials of the Kanjur Collection From the Nesar Monastery in Bicher, Dolpo

This Kanjur collection from Nesar Monastery (*gnas gsar dgon pa*), now located at Bicher village, Upper Dolpo, Nepal is not easily accessible without the helicopter. It takes minimum 10 days on foot to get there. In the autumn of 2019 together with Markus Viehbeck (University of Vienna) I had a chance to conduct research on the manuscript collections from the Nesar Monastery. The 103 volumes that constitute the core of the canonical collections of Nesar Monastery (N1-N103 in Amy Heller's initial inventory from 2009) were digitised and documented *in situ*. The images of the manuscripts as well as the respective catalogue data created by Markus Viehbeck and Jigme Lodroe were prepared. This was done within the *Resources for Kanjur & Tanjur Studies (rKTs)* project directed by Helmut Tauscher at the University of Vienna. The codicological research by Agnieszka Helman-Ważny was done within the project *History of paper of ethnic groups in Southwest China and mainland Southeast Asia (in Zomia)* hosted by the University of Hamburg Cluster of Excellence *Understanding Written Artefacts*.

The studied volumes belong to so-called "Dolpo Kanjur". The Nesar Monastery, where these volumes are preserved, houses an important collection of ancient manuscripts, consisting of 642 volumes with altogether some 160,000 folios including 150 of them illuminated. The first rough handlist of these volumes was produced by Amy Heller (Heller 2007 and 2009). As she outlined, the volumes stem actually from three different monastic collections. Most of the volumes belonged originally to Nesar, but one collection of 98 volumes was relocated from nearby Lang Monastery (*glang dgon pa*) and another collection of 71 volumes from nearby Serkhang Temple (*gser khang*). The close connections between these monasteries were studied by Klaus-Dieter Mathes (Mathes 2003). The research has a kind support of Tenzin Gyaltzen (bstan 'dzin rgyal mtshan), the head lama of Nesar Monastery, who made this collection accessible for study.

My presentation will be concerned with the codicological and material aspects of the collection. I will discuss format, page layout, illustrations and paper, as well as techniques and technologies used for production of those manuscripts.

MAHESHWAR PRASAD JOSHI

'Genealogy' of Folklore Singers of Central Himalaya: Ideology and Power*

The traditional folklore singers of Central Himalaya spread an ideology of superhumanness in royal lineages using folklore, which successfully brought about coherence in faction-ridden political society in the interest of the ruling elites – the patrons of the folk performers. This ideology enabled the ruling elites to exercise power to contain their subjects, collect revenue, and muster up courageous persons to defend their masters' territories as well as wage wars against their enemies. This accounts for the survival of ruling dynasties of Central Himalaya for centuries without maintaining any regular army, as evidenced in traditions and archaeology. Significantly, folklore also inspired individuals to develop courage and might, and display it publicly as a deterrent to the oppressive rulers. This 'genealogy' of folk performers, to use Foucauldian terminology, unfolded in the present study is couched in various forms of folklore of Central Himalaya, namely, *jāgar*, *bhaḍau/bhaḍāhā/huḍakelī*, *jhvāḍa/jhauḍa*, etc.

JOANNA JUREWICZ

Oriental Studies, Archeology and Cognitive Linguistics. Crossing the Borders

The paper discusses the possible meeting areas between oriental studies, archeology and cognitive linguistics. The point of depart is study of Chris Gosden (Social ontologies, in: C. Renfrew, Ch. Frith, L. Malafouris. *The Sapient Mind. Archaeology meets neuroscience*. Oxford 2009) in which he shows a possible cooperation between archeology and neuroscience provided the interactions among brain-body-world are taken into account. On the example of a sword from the Iron Age, he shows the mutual influences of the brain-bodyculture complex on one hand, and materials used in craft.

I will follow his line of reasoning and briefly show the use of the concept of metal processing in thinking about cognition as it is attested in the early Indian texts. In the earliest Sanskrit text (ca 13 BCE), the general concept used in conceptualisation of cognition is cleansing by heat. Its specific realisations were mainly connected with cowherding (as clarification of butter), but forging of bronze axes or knives also is attested. In one place, gold purification is mentioned. On the contrary, the gold processing was often used to conceive cognition in the Pāli Canon (ca 4-1 BCE). This is connected with changes in cultural and economic environment which had been taking place in northern India since 6 BCE and with a better acquaintance with the way of purification. On one hand, the better knowledge about gold processing allowed the composers to express stages of cognition in more detail. It can be On the other, the nature of cognition was better recognised in these times. The cognitive and practical skills developed alongside, in close connection, to finally integrate in the metaphor COGNITION IS GOLD PROCESSING.

MARTA KAR CZ

Dr. V. Raghavan as a modern Sanskrit playwright – analysis of chosen dramas of his authorship

The aim of the paper is to explore the dramatic output of Dr. V. Raghavan (1908–1979). Without any doubt he was one of the most important Sanskrit scholars of the 20th century. In his career he dealt primarily with Sanskrit aesthetics and musicology, nevertheless, he is also an author of the plenitude of works on other various branches of Sanskrit studies. This renewed scholar also discovered several manuscripts and also brought to light some rare and less popular Sanskrit works. The importance of his input to the Sanskrit literature as a scholar is indisputable, however, Dr. V. Raghavan contributed to it also in another way – as a poet. He created dramas and poems in Sanskrit and in his mother tongue Tamil, nevertheless the paper focuses on his plays written in Sanskrit. Even as a poet he still maintained his scholastic attitude, which is shown in his works. Dr. V. Raghavan among other things used his literary output to spread knowledge about Sanskrit poetics and literature. He also was devoted to promoting Sanskrit theatre in contemporary India and for this purpose, he created an organization called Samskrita Ranga. With this group of an enthusiast he successfully staged various Sanskrit plays, both traditional and modern, in theatres as well as in radio. Therefore it can be assumed that he wrote all of his plays intending to stage them.

This paper aims to explore the dramatic output of Dr. V. Raghavan and to show the variety of subjects undertaken in his dramas. Therefore three works of his authorship were chosen to be analyzed: *Avantisundarī* from *Prekṣaṇakatrayī*, *Anārkalī*, and *Pratāparudravijaya*. The first work *Avantisundarī* comes from a collection of three short, one-act plays. The other two are called *Vijayānkā* and *Vikaṣanī*. Each of them presents one Sanskrit poetess and some of her preserved verses. The contribution of women to Sanskrit literature is a relatively rarely discussed topic, therefore it can be assumed that Dr. V. Raghavan was motivated by the intention to bring it to light. *Avantisundarī* was the wife of Rājaśekhara – Sanskrit poet and theorist of literature from the 10th century. Her opinions were mentioned three times in *Kāvyaśāstra* – work on poetics written by her husband. In the Raghavan's play *Avantisundarī* and Rājaśekhara also discuss some subject from the theory of Sanskrit literature, thus the author might have also wanted to teach the audience about poetics.

The next drama of Dr. V. Raghavan which is to be analyzed in the paper is *Pratāparudravijaya*, also known by the name of *Vidyānāthaviḍambana – The Parody of Vidyānātha*. This play is described by the author as “A Parody in Four Acts”. Indeed, this drama is based on a treatise on *alaṃkāraśāstra* *Pratāparudrayaśobhūṣaṇa*, known also by the shorter title *Pratāparudrīya* written by Vidyānātha in the first part of the 14th century A.D. This work, although complete and embracing all fields of poetics and dramaturgy, is infamous for its monotonous illustrations praising the royal patron of Vidyānātha always in a very conventional and grossly exaggerated manner. These verses provoked and inspired Dr. V. Raghavan to create an extension, in which he took Vidyānātha's praises and eulogies to the extreme.

The last drama to be examined in the paper is *Anārkalī* – plausibly the most famous play written by Dr. V. Raghavan, as he gets for it two prestigious awards: Kālidāsa Puraskār and Madhya Pradesh Government for Best Creative writings. It was also actually staged – on 30th March 1972 it was presented at the First International Sanskrit Conference organized by the Ministry of Education. This play is based on a well-known medieval story of Mughal prince Salīm and a courtesan Anārkalī. The topic of legend described in this drama is significant – the majority of characters are Muslim, however, they all speak Sanskrit. It is noteworthy, that although there is no historical proof of the existence of Anārkalī, Dr. V. Raghavan made extensive historical research to present the Mughal court and depict

historical characters as accurately as it was possible. Nevertheless, the author adjusted some changes in the plot of the legend to make it more suitable for Sanskrit drama's requirements. The major alteration was done in the originally tragic ending of the most widespread version of the legend. This choice of Dr. V. Raghavan's plays will allow to create a picture of him as a modern Sanskrit dramatist. Therefore plots, structure, genres, and chosen parts of the above-mentioned dramas are to be analyzed.

KREŠIMIR KRNIC

Learning (and teaching) from the silver screen

With the development and the wider availability of digital technology and unbearable accessibility of the sources and learning materials, the role of the teachers is on the way to change substantially. While It might sound a bit scary for the specialists in fields which were perceived traditionally as less technique-dependent and by technical skill and equipment less fascinated disciplines, it nevertheless opens completely different horizons and paves the path to both different methods and different expected outcomes of teaching.

By using the available online resources, there is a clear potential of reducing the necessary time to bring a student to the level at which she or he would be able to overcome the technicalities and start to understand the materials we are dealing with in deeper sense, i.e. to grasp the real meaning and to build real critical thinking about the respective topic (be it literary work, philosophical idea or religious doctrine, for example). Having this in view, it is pretty clear that the role of the teacher is less and less the actual transfer of knowledge and ever more the role of the guide through the available resources and its critical use. When I think about the fields with which I am more familiar (Sanskrit epics, Hindi literature) I have impression that we are at the level in the history of our disciplines in which we are not any more in the position where we should concentrate primarily on “what” and “how” (namely to focus on the choosing of the subjects we are teaching and on the methodology of teaching), but on “why” – on the updated purpose of the familiarity with the literatures, languages, ideas etc. covered in different subdisciplines of “Oriental Studies”.

Humanities as a whole are a kind of “endangered species” in contemporary educational systems, and the more “exotic” the field, the more endangered it is. And Oriental studies are still quite “exotic”, in many cases the system will read it as “luxury”, less and less acceptable to tax-payers. My paper will besides the teaching methodology and goals in contemporary situation try to touch this sensitive topic of usability and profitability of the knowledge we offer to our students to themselves as individuals and to society as a whole.

ANASTASIA KRYLOVA, EVGENIYA RENKOVSKAYA
Corpus of the Koraput Munda languages: goals and features

The talk deals with the digital corpus of texts in the Koraput Munda languages (Sora, Gutob, Bonda), which is available online since the spring of 2020. The Koraput Munda languages are spoken in India on the border area of two states of Odisha and Andhra Pradesh; they are all more or less endangered and still understudied. Texts in these languages were collected during three field trips to the state of Odisha in 2016-2018.

The sociolinguistic situation in the Koraput Munda-speaking area shows a remarkably interesting multifaceted picture. The speakers of one and the same language often live in separate communities, which differ in religion, life style and traditional occupations. The languages are influenced by various official languages depending on the state and have unexplored dialects. E.g., Sora speakers belong to more than six different religious communities and use four types of writing. Therefore, one of the main tasks of the corpus is to present texts of various genres and different social conditions of language usage. At the moment, the corpus includes spoken and written texts, poetry and prose, religious, folklore and traditional everyday content. Special attention is given to autochthonous Munda genres such as e.g. improvisational songs.

Spoken texts are phonologically transcribed and accompanied by audio and video recordings. The sub-corpus of written texts in various scripts contains both texts related to a particular written genre (for example, marriage proposal letter in the Baptist Sora community), as well as samples of printed materials (religious books, schoolbook texts etc.). The texts are provided with morphological markup and translation into Russian and English. Detailed sociolinguistic and genre-specific information is provided for each text. A special feature of the corpus is the tag search which presently classifies texts by genre, topic, text format, script, sphere of usage and speaker's gender.

This project is the first corpus of the Munda languages to date and is intended not only to make data of the Koraput Munda languages accessible for the global linguistic and anthropological studies, but also to be useful for language activism and preserving cultural heritage, as well as for teaching, in particular within the Multi-Language Education program (MLE), which implies mother-tongue instruction in the primary school.

HANNA KUPŚ

Taoist Musical Thought as Seen through the Musical Terminology in Zhuangzi

While *Dao De Jing* and *Zhuangzi* are both considered to be foundational texts of Taoism, it is the latter that is primarily known for the development of a musical thought of the Taoist school. Starkly different from that of Confucianism, the dominant philosophy in the Ancient period, the Taoist view of music is focused outside of social context, highlighting the connection of this form of art to nature and the universe or *dao* (道). Musical activity, although examined mostly in *Discussion on Making All Things Equal* of *Inner Chapters* and *The Turning of Heaven* of *Outer Chapters*, is mentioned across the whole treatise. References to famous musicians (such as Shi Kuang 師曠, trad. Spring and Autumn Period), musical theory (e.g. ‘pentatonic scale’ 五音 *wǔyīn*), as well as popular musical forms or instruments (e.g. ‘heavenly music’ 天樂 *tiānyuè*, ‘eight sounds’ 八音 *bāyīn*) emphasize the importance of the described art and reveal vast musical knowledge of the author(s). The analysis of musical terms and the inclusion of a musicological point of view can thus enrich our understanding of Taoist musical thought, a topic discussed until recent mainly from a philosophical perspective (with the notable exception of Park 2013). The study aims to examine musical terminology in *Zhuangzi*. Musical terms will be analyzed not only in the context of their significance in the discourse on the meaning of music in Ancient China but also from the linguistic perspective, demonstrating the structure of the terms and frequency of their usage. Special attention will be paid to the manifestations of musical activity that are distinctive of the Taoist school of thought, and differentiate *Zhuangzi* from other treatises of the period. The recurrence of names of various musical instruments or genres will shed light on the role devised for music by the author of the treatise, a notion standing in opposition to the better known musical thought of Confucianism.

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NADIMICAIREN

From Oral to Written – Preliminary Notes on the Manuscript of the Jangar Epic Kept in the Archive of W. Kotwicz

The *Jangar* Epic is one of the most important heroic epics known among Mongols. Examples of various versions of this epic can be found especially among Western Mongols in Xinjiang, Inner Mongolia, Qinghai provinces of the People's Republic China, in Mongolia, as well as in the Republic of Kalmykia, Buryatia, Tuva and also in the Altai Republic in the Russian Federation. The subject of the *Jangar* Epic has attracted attention of Mongolian and foreign scholars for the last 200 years. Information about the *Jangar* Epic was first told to the outside world by the German scholar P. S. Pallas at the end of the 18th century. Subsequently, the Latvian traveller B. Bergmann in the early 19th century while conducting fieldwork among the Kalmyks accidentally collected and recorded two texts related to the *Jangar* Epic (one of which was on a legend connected with *Jangar* Epic and an incomplete epic canto). Henceforth, based on Pallas and Bergmann's reports and records of the *Jangar* Epic, many scholars from Germany, Russia and then Soviet Union, Poland, Hungary, France, China, Mongolia and other countries have got interested in the *Jangar* Epic and they have discovered many *Jangar* singers as well as collected a large number of the *Jangar* Epic cantos from areas where the Mongols live. Thereupon, the study of *Jangar* Epic has gradually become an independent field of research.

In particular, the Polish scholar Professor Władysław Kotwicz, world famous Altaist (particularly Mongolist) and his Kalmyk student Nomt Ochirov made significant contribution to collecting and publishing of the Mongolian *Jangar* Epic. W. Kotwicz translated the *Canto of Har-Hinas* into Russian after arriving at Kalmyks in 1894 for the first time, and since then kept a strong interest in the *Jangar* Epic. In 1908 W. Kotwicz sent his student Nomt Ochirov to return to his hometown Astrakhan to investigate the status of the *Jangar* Epic. Ochirov recorded ten cantos sung by the famous Kalmyk *jangarchi* (*Jangar* Epic singer or performer) Eliyan Ovla, which were reviewed by W. Kotwicz and published on the slate in the so called *tod bichig* ("clear script") in St. Petersburg in 1910. Their work had a significant impact on the *Jangar* Epic transmission. It was also the first time when so many cantos of the *Jangar* Epic have been published. This version started to be transmitted by the next generation of the *jangarchis*.

Soon after the publication W. Kotwicz went from St. Petersburg to the Kalmyk lands personally again at the end of July, 1910. There, in the summer pasture at Bangshi ejiin gubil, Ikh Buhas Rayon, the Republic of Kalmyk, W. Kotwicz recorded an unknown so far, the eleventh canto of the *Jangar* Epic from Eliyan Ovla. This canto has not appeared in the already published *Jangar* Epic. At the same time W. Kotwicz also recorded personal biography of Eliyan Ovla in detail, and took his pictures, the only preserved photographs of him. He left also a considerable amount of valuable documents related to the *Jangar* Epic which have not been published so far. Today the original manuscripts of the unpublished canto of the *Jangar* Epic and his other materials such as the diaries about the fieldwork on the *Jangar* Epic, glossaries, studies of the Oirat and Kalmyk vocabulary etc. and other folk literature are kept in the legacy of Prof. Władysław Kotwicz in the Archive of Science of PAS and PAAS in Cracow.

Although famous epic scholars such as S. A. Kozin (С. А. Козин, «Джангфриада», М.-Л., 1940. Ученые записки КНИИЯЛИ. Выпуск 5, Серия Фидолог, Элиста, 1967 г.), А.С. Кичиков (Кичгә Төлә: Баатрлгдуулвр «Жаңһр»: баатрлг дуулврин һарлһин, баг бөлгүдин, теднә һоллгч баатрмудын, утх багтаврин шинжлһн. – Элст: Хальмг дегтһарһач, 1974– 159, etc.) have mentioned or briefly introduced the canto of *Jangar* Epic recorded by W. Kotwicz in their research

works, however, the manuscript of the canto of *Jangar* Epic has not yet been published. Moreover, other related materials have not been studied thoroughly and published in due way.

The present paper offers a preliminary report on the relevant manuscript of the canto of the *Jangar* Epic noted by Prof. Kotwicz during his fieldwork in the Kalmyk region. Since his work contributed to the process of changing transmission of the *Jangar* Epic from oral into written, the paper aims to study the method of writing down the unpublished canto of *Jangar* which was transcribed by Prof. Kotwicz (in special Cyrillic mode of transcription) in order to note all phonetic and grammatical peculiarities of the oral transmission. The eleventh canto occupies 25 pages. In the present study it has been compared to the other well-known versions of the *Jangar* Epic. It can be said after the preliminary investigation that it can be situated near to the *Canto on Mingyan*, however, it is not identical with it. Its further transmission among Kalmyks and elsewhere is another subject to be investigated.

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IEVA NAGYTĖ

Motivation-based Chinese Language Learning in a Virtual Classroom: Reasons, Challenges and Effective Ways

Although the number of L2 Chinese language learners is steadily rising, their main motivation to learn this language has shifted sharply from a pure interest in various aspects of China's history and culture to mainly straightforward thinking about the benefits and prospects Chinese language might bring to the learner. In other words, nowadays Chinese language is mostly seen as a tool rather than as an object of interest for its foreign learners. It is thus becoming increasingly hard to draw the students' attention and motivate their learning progress by simply using conventional classroom materials and activities. Furthermore, since the Covid-19 pandemic has hit Europe, it has undoubtedly raised multiple additional challenges to all language teachers and students, as the lecture halls needed to be transformed into virtual classrooms.

This paper therefore elaborates on some practical ways of introducing motivation-based language learning process in a virtual classroom training environment. The presentation discusses major challenges of intensifying the links between lecture training and real-life language practice and also shares some of the presenter's experience of involving Second Language Acquisition (SLA) motivation-based approaches while teaching Chinese to the students of Vilnius University.

AMIR NAJAFI

War is trending again; Structural topic modeling of Iranian feature films from 1980 to 2019

The goal of the structural topic model is to allow researchers to discover topics and estimate their relationship to document metadata. Outputs of the model can be used to conduct hypothesis testing about these relationships. The structural topic model's key innovation is that it permits users to incorporate arbitrary metadata, defined as information about each document, into the topic model. Over the last decade probabilistic topic models, such as Latent Dirichlet Allocation (LDA), have become a common tool for understanding large text corpora. In this study, I used the implementation of the structural topic model (STM) in the `stm` R (R Core Team 2019) package (Roberts, Stewart, and Tingley 2018), which provides tools for the machine-assisted reading of text corpora and is available from the Comprehensive R Archive Network (CRAN) at <https://CRAN.R-project.org/package=stm>. In this study, by applying structural topic modeling, I intend to, firstly, identify the topics in Iranian feature films, and secondly, to show the trending of each topic over time. The data used for this study are synopses of all movies made between 1980 and 2019. Synopses are more proper data than the complete screenplays for the topic modeling algorithms because screenplays, like other figurative scripts, are full of allusions, metaphors, symbols, and similes that confuse topic modeling algorithms. For example, a screenplay may be full of "fruit" names while its main topic is "justice". This figurative screenplay may confuse the topic modeling algorithm which is a generative model of word counts. On the other hand, synopses usually state the main theme of the movie using literal language. Therefore, synopses are better to use in our topic modeling analysis.

Using *Structural Topic Modeling* on 2714 feature films made in Iranian cinema from 1980 to 2019 to find latent topics and their trends over time shows that the topic of "war and foreign threats" has become a trend twice in Iranian cinema. The first one is around the year 1983, and the second one is around the year 1996. The first peak corresponds to the Iran-Iraq war (1980-1988) and the second peak corresponds to the rise of insecurity in the Middle East caused by Iraq and the direct military intervention of the United States and Western countries in the Middle East: Iraq invasion of Kuwait (1990), Operation Desert Storm or US invasion of Iraq (1991), and Iraq war or US-British invasion of Iraq (2003). Trending of the topic "foreign threats" in Iranian cinema during these two periods is not far from expectation. It, also, can be evidence of the accuracy of the results of this study.

The new findings show that the topic of "war and foreign threats" has risen again since 2017 and continues ascending until 2019.

The third rise of the topic "war and foreign threats" can be attributed to the election of Donald Trump to the US presidency in 2016 and his threatening policies towards Iran. Because the film industry in Iran is dependent on the government in terms of financial issues and censorship, the rise of the topic "war and foreign threats" can be considered as a sign of the Iranian government's real point of view of global developments. This study, which is categorized under the field of digital humanities, introduces an example of the use of machine learning techniques in area studies and also film studies.

PAULINA NIECHCIAŁ

***Interdisciplinary Study on the 'Lived Religion' of Zoroastrian Women in the USA:
Reflections on Methodology***

The study discussed in the paper contributes to understanding how contemporary Zoroastrianism faces the challenges of pluralistic American society—home of the expanding Zoroastrian diaspora. The migration of Zoroastrians to the North America has taken place in the second half of the 20th and the beginning of the 21st century, however the Parsis (Zoroastrians centuries ago settled in India) already started to set up their settlements outside the Indian subcontinent in the 19th century. In modern times thousands of Zoroastrians left Iran and India in search for a better future, proper education and good jobs. As institutional Zoroastrianism is male-dominated, it is particularly interesting how female migrants from relatively conservative communities of Iran, India or Pakistan are transforming the religion through their practices in a transcultural environment and to what extent they are adapting to local values. It is also interesting how the religion is practiced by their US-born children and grandchildren, who consider themselves to be Zoroastrians.

Basically the project is in the field of the sociology of religion. Over recent decades, the sociological study of religion has shifted significantly towards the concept of 'lived religion', drawing attention to the way religion is embedded in the practices of everyday life. This inspired the idea of exploring how a 'lived religion' is being created, performed and articulated by Zoroastrian women living in the American diaspora. Sharing the perspective that a narrative frame is especially useful in exploring the everyday manifestations of 'lived religion', two techniques to collect data have been mainly used during the fieldwork: life story and photo elicitation interviewing.

However, it would not have been possible to conduct the research without having background in Iranian Studies, especially without the knowledge of the culture and language, and previous experiences among Zoroastrian community in Iran. I strongly believe that combining the education and knowledge in the field of Oriental Studies and sociology or anthropology is the optimal starting point for this type of research. Referring to the example of my project concerning Zoroastrian women, in my paper, I would like to share with the audience my reflection on the methodological choices that influenced the shape of the study and discuss the various challenges that I had to face conducting the research.

KAMILA PANEK

Between Umayyad's š'ir an naqā'id and today's al luġz poems. New phase of contemporary poetry on the example of lyrical activity of Mohammed bin Rashid Al Maktoum.

This paper aims to submit evidence that the nabaṭī poetry is a unique object of literary heritage of the Arabian Peninsula that has been playing significant social role through centuries. One of its most prominent genres is *riddle* (Arabic: *al luġz*), which has been chosen by the Vice President, Prime Minister of the United Arab Emirates, Ruler of Dubai Sheikh Mohammed bin Rashid Al Maktoum in order to communicate with his people. The popularity of today's riddles of Al Maktoum is proved not only by numbers of replies each one of them gets but also by establishment of the *Riddles Festival* in the United Arab Emirates. We are currently witnessing the revolution of traditional ways of poetical expression and the United Arab Emirates seem to lead this process out of two reasons at least: rich poetical heritage and available resources that help to constitute poetry and its popularization as one of crucial pillars of cultural diplomacy and one of its most important (if not the most important) export product. This paper presents short introduction into the above-mentioned genre of *riddle*. However, there is mainly highlighted its presence in the contemporary literary movement of the Persian Gulf with focus on the United Arab Emirates. Furthermore, there are presented some differences between "traditional" *riddle* and the modern ones that are seen on social media nowadays. Differences in the aspect of rhythm and rhymes of the poems as well as differences in the field of social contribution and mass media popularization. This paper attempts to deliver the significance of the riddle popularization phenomenon in the United Arab Emirates that seems to have no equivalent in any other modern Arab state. This paper tries to prove reasons behind that occurrence, which appear to be not only cultural. This issue has been shortly explained in accordance with Al Maktoum's testimony included in the book *Qiṣṣatī (My Story)* written by Al Maktoum himself. The political vision of this highly recognizable ruler of Dubai is one of the items that build up a picture of possible principles of the United Arab Emirates' cultural policy. To obtain diligent literary analysis of Al Maktoum's poetry, the paper relies on publication of 'Īsa 'Alī Al 'Ākūb's critical analysis of Al Maktoum's poetry in general. In specific, in order to dwell on the *riddles*, this paper bases on Ġassān Al Ḥasan's book devoted to *riddles* of Al Maktoum under the title: *Bayna yadayy al-laġz 3 (In the hands of the riddle 3)*. Likewise, to create some background for the lyrical analysis there are references to Naġīb Al Buhbaytī's, Sa'ad Abd Allāh Sawayan's and Ġassān Al Ḥasan's historical studies that provide wide perspective on the beginning, development, characteristics and - most importantly in case of this paper - influence on society it has by use of XXI century's digital tools and platforms. There is presented an analysis of some poems that is followed by explaining the influence it has on the readers. In order to do so, there are presented extracts of few poems published on Al Maktoum's social media accounts, including Twitter and Instagram. Further on, there is presented the sociological path of literary exchange of literary ideas between the primary author and his responders. In the presentation, there is applied a cognitive linguistics methodology (based on Vyvyan Evans, Daniel Everett and Zoltan Kövecses). This specific methodology enables to distinguish some crucial characteristics of Emiratis' nature being exposed through contemporary *riddles*. By applying the research of cognitive linguists there has been made an attempt to describe the connection between use of specific social media tools by the ruler and its impact on the society through this activity with special focus on the language. Using an example of Al Maktoum's poems this paper shows the continuity of lyrical creation since Umayyad's (or even pre-Islamic) time since now but with the remark on modern digital tools and platforms being used to popularize lyrical activities. The results of this paper prove that one of the classical Arabic poetic genres is still performed now and what is most important - has its certain

purpose in contemporary society. This paper proves that since centuries poetry has been powerful tool for shaping the reality of people of the Arabian Peninsula. Lastly, this paper might shed some light on the importance of publishing *riddles* in the contemporary society of the UAE, not only for the poets, but all Emiratis. This research can widely contribute to better understanding of Arabic mentality and culture, especially of the newly- appeared rich Gulf countries like the United Arab Emirates that seem to lead the new direction for the development of traditional and Arabs' beloved kind of art: poetry.

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MALAY R. PATEL

The influence of culture on business communities of India with special reference to Jain community of Gujarat

India is referred as 'Melting Pot' which is popular metaphor, used to represent and characterize the synthesis of various cultures in Indian continent. These distinct cultures have contributed to Economic development of India in its own discrete ways. The current form of capitalism, as obtained in India, has been termed as 'Identity Capitalism' by (Kumar and Mishra ,2013) which is based on strong perception of identity rooted in local institutions and social structures (specifically communities). Although, communities can have several definitions and multiple derivatives at a time in form of economic interest, religious affiliation, common occupation, or other collectives which members align and identify with. However the definition of community which I consider, in this paper is "Communities are enacted by performances of identity in public life draw upon idioms of kinship and family" (Hardgrove, 2004). Similarly, religion, ethnicity, language and regional identities have been listed as drivers of mercantile identities in the Indian context (Bayly, 2011).

Thus, it can very hypothesized that Indian Entrepreneurship is deeply ingrained and influenced by certain business communities, which cannot be studied in isolation without thoroughly understanding Indian ethos. Therefore it would be prudent to investigate Indian entrepreneurship in Indian context. The objective of this paper is to advance argument that because of the diverse business communities in India, entrepreneurship in Indian context is not only about exploiting opportunities; rather it is also a function of cultural perception of opportunities which intersects or interplays, with various dimensions like religious affiliation, common occupation, joint family system etc, to establish my arguments, I have specifically studied case of Jain community in Gujarat and compared them with many other business communities like Hindu, Muslims, Parsis, Sindhis, within Gujarat and across North India.

Beyond these listed drivers of mercantile identities, especially in Indian context family dominance in business has also been prominent due to the joint-family system. Such divergent forms of family business are fundamentally rooted in the institution of the family and its multiple interactions across and within diverse cultural contexts (Fukuyama, 1995). Thus, Indian joint families are the cornerstone for business communities operating and functioning in India. The characteristics of family businesses in India are well observed and noted by (Dutta, 2011) these are as follows:

- (a) Family businesses in India operate from strong traditional bases.
- (b) Family businesses avoid open conflict with other family businesses - Hostile takeovers are avoided.
- (c) Strong community links help in capital mobilization at lower costs for Indian family businesses.
- (d) In spite of similar external environment no two family firms are alike - Different communities because of their cultural perception have different attitudes towards preserving wealth.

As the above research is evolutionary and exploratory in nature, I would combine three research methods:

1. Historical Method – In this method I would interpret other author's observation and try to re-analyze some aspect of past life and make it, more subtle and relevant to my hypothesis. Historical method would serve the evolutionary purpose of research as past information can be re-evaluated using modern theories.

2. Area Study - As the substantive part of this paper deals with Gujarat state, of India. 'Area Study' (Amako, 2017) is the research approach which is applicable and important. With help of this research approach I intend to study the mercantile behavior of 'Jain' community in the defined territorial and linguistic boundaries.
3. Theory of Planned Behavior: Based on (Ajzen's, 2011) theory of planned behavior, I will analyze the impact of subjective social norms, and its influence on society's inherent cultural values and expectations to start entrepreneurial activities. As social norms vary across cultures and even within cultures based on multiple factors religion being one of the major cultural dimensions to be considered. These cultural norms effects the propensity to become entrepreneur with distinct mercantile traits based on the broader context. (Shook & Bratianu, 2010)

Finally, I conclude that due to divergent cultural orientation in Indian context there were distinct mercantile traits and entrepreneurial ability displayed by each business communities belonging to different faiths and geographies. Apart from this, based on the principle of Hagenian Displacee means reacting to displacement which (Dana, 1995) mentions, in India some communities resorted to reactive entrepreneurial activities for their survival, while some adopted cultural entrepreneurship. 'Jains' of Gujarat were certainly cultural entrepreneurs who manifested some traits like thrift, asceticism and frugality based on their religious affiliation. However, based on these cultural entrepreneurial traits many reactive entrepreneurs Sindhis, Hindus, Muslims and Parsis converted to cultural entrepreneurs developing their own traits and entrepreneurial competency over a period of time. The present paper tries to explore this phenomenon, with the help of three distinct research methodologies connecting earlier period with the modern era.

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ANNA PIĄTEK

National Movement or a New Incarnation of Jewish Messianism? Zionism in Contemporary Hebrew Literature

Zionism, understood as the Jewish national movement, emerged a little over hundred years ago and sought – alongside the revival of Hebrew language and culture – primarily for national rebirth, meaning change of the situation of the Jews in the Diaspora and restoration of their sovereign existence in the historic homeland. Zionism founders of late 19th century and Zionist activists in the first decades of the 20th century were not Orthodox Jews living in a traditional way following the Torah. Zionism as a modern political movement was related to other national movements and freedom concepts that stimulated European societies at the turn of the 20th century. Its flourishing was caused not only by increasing manifestations of anti-Semitism, but also by the progress of secularization among the Jewish population. It was one of the reasons why religion ceased to be sufficient to define Jewish identity and therefore new, national category of self-definition emerged.

During my lecture I would like to consider whether Zionism should be perceived primarily as a modern phenomenon and a national movement typical for the 19th century in Central and Eastern Europe. To begin with, I would like to briefly present academic discussion over this topic. Some say that the Zionist idea should be considered not only as an innovation inspired by European nationalism, but also as a new embodiment of the old idea – the two-thousand-year-old Jewish longing for Zion. Proponents of this opinion emphasize that Zionism cannot be understood without its fundamental relationship with tradition and recognizing that the national awakening in the 19th and 20th centuries was based on the same messianic spirit that repeatedly moved Jewish communities in previous centuries. Those scholars combine Zionism with the belief in national redemption which would allow the Jewish people to return to the land of their ancestors and unite there all the exiles. Later in my lecture, I would like to use a few examples of the 20th-century Hebrew literature to present how the Zionist movement was shown equally with the outbreaks of messianic moods (related to the figures of Shlomo Molcho in the 16th century or Sabbatai Tzvi in the 17th century) as an episode in the national history and an expression of the same messianic hopes and expectations that guided the Jewish masses in previous generations and then brought them together under the banner of Zionism. The Land of Israel became in this era of national movement more than an abstract concept and inaccessible being. It became a real place where Jewish emigrants from all over the world could arrive. Traditional concepts, like redemption or covenant, served as a necessary ideological axis shaping the concept of Jewish entitlement to the land and the belief in the spiritual and physical resurrection of the nation in the Land of Israel.

I hope that the discussion on this topic will allow us to look at the Jewish national revival movement from another perspective.

MAGDALENA PINKER

Arabic Objects from Faras in the Collection of the National Museum in Warsaw

Excavations in Faras led by Prof. Kazimierz Michałowski in 1961–1964 were one of the most famous Polish archaeological works. Spectacular findings of the mission – including the wall paintings of the Christian Nubian cathedral – might be admired in the National Museum in Khartoum and the National Museum in Warsaw. Among the objects dug out by the archaeologists and transported to Poland are couple of Arabic inscribed pieces. Their analysis might contribute to a better understanding of the history of those lands and the Polish rescue mission.

When at the beginning of the 1960s Gamal Abdel Nasser inaugurated the construction of the Aswan High Dam and the resulting creation of the artificial Lake Nasser, the monuments of Nubia were in danger of inundation. Under the auspices of UNESCO Polish archaeologists took part in the Nubia Campaign and discovered a cathedral with outstanding wall paintings from the 8th–13th century. They were meticulously removed from the cathedral walls and divided between two institutions – the National Museum in Khartoum and the National Museum in Warsaw (NMW), where they can be seen to this day.

Among the objects brought from Sudan by the Polish Centre of Mediterranean Archaeology mission and placed in the NMW (it is worth mentioning that Prof. Michałowski was also a deputy director of the museum), there is over a dozen pieces considered Arabic. The reason for that attribution is related to the language of the inscriptions. Most of the studied objects are ostraca with religious texts. There is a fragment of a funerary stele and a large inscribed stone. Whereas fragments of the 19th century letters can be treated as an interesting curiosity.

Analysis and interpretation of the before mentioned objects attest to the fact that Faras, although world famous for its early Christian Nubian antiquities, for centuries has also been under the influence of the Arabic-Islamic culture.

VALENTINA PUNZI

Baima Cultural Heritagization: a Way out from Marginality?

Baima is a community of ten thousand people living in rural areas across the Gansu-Sichuan border and controversially classified as Tibetan. Tibetan scholars advocate for the “Tibetanness” of Baima, whereas Baima themselves have been arguing for their recognition as a separate *minzu*.

The community speaks a non-literary Tibeto-Burman language, which in its oral form is unintelligible to the surrounding Tibetan communities. However, a corpus of texts that is written in literary Tibetan language is used during the performance of apotropaic, prosperity, divination, and healing rituals. Baima ritual specialists are still actively performing a wide range of domestic rituals for the communal members today, including animal sacrifices, while being independent from any religious establishment. Reading Tibetan skill is taught during the training through master-disciple transmission and is embedded in specific ritual ceremonies. However, the meaning of the texts remains largely obscure to the local ritual specialists.

Based on ethnographic fieldwork carried in summer 2018 in K. village, this presentation firstly provides a contextualized discussion of the ongoing heritagization of Baima ritual culture and the induced professionalization of Baima ritual specialists’ new role as intangible heritage bearers. In particular, the conflicting attitudes that emerge from taking over traditional and new roles and the ways these are reconciled within the community and towards outsiders will be discussed.

Secondly, the biography of a young ritual specialist will be introduced by retracing his earlier experiences as a cook, a singer, and a hairdresser in different Chinese cities over a decade before he decided to return home and undergo the training to become a ritual expert, like his father and grandfather. This individual-based approach will be situated in the larger frame of ongoing heritagization of “folk religion” among Chinese Han and minorities’ communities.

Thirdly, the paper will draw on this individual case to propose further reflections on the complexity and variety of life experiences, expectations, and resignation of those born in PRC after the Democratic Reforms. The so-called Post-90s Generation (*90-hou*) is often portrayed as occupying a cathartic blank space that was brought in by the inauguration of the open-up policy in the early 1980s. After the sufferings endured by the earlier generations during the turbulent years of the revolution, 90-hou throughout China are considered to be born into a time of peace and prosperity. In reality, however, many 90-hou struggle to cope with the accelerated transition from a command economy to a market one. This is especially true for those with a rural and ethnic minority background, who often must face greater challenge than their age cohort in the cities.

EVGENIYA RENKOVSKAYA

Success factors for etymological analysis of postpositions in New Indo-Aryan: an example from Kumaoni

The etymological analysis of grammatical units is a more complex task in comparison with lexical reconstruction. Among the grammatical units, function words, such as adpositions, conjunctions, particles, auxiliaries etc, seem to be easier to analyze due to mostly later grammaticalization, but in some cases they also are of significant complexity.

The talk focuses on the problems of the etymological analysis of postpositions in the New Indo-Aryan languages. The original Old Indo-Aryan case system was reduced in most New Indo-Aryan to two cases, so new grammaticalized postpositions played a significant role.

The complexity of the etymological analysis of postpositions lies in the following points:

- postpositions are formally shorter than lexical units, which in particular contributes to the possible homonymy of the words of historically different origin;
- postpositions, like other function words, are often subject to different historical phonetic processes than content words;
- the semantics of a postposition is a set of its functions and their correlation; without analyzing the functions of a postposition, its etymologization is difficult and can lead to incorrect conclusions;
- the functions of postpositions may change over time and may not coincide with the functions of their cognates in closely related languages and even dialects of the same language.

These and other issues of etymological analysis of postpositions in New Indo-Aryan will be discussed focusing on the example of the postposition *thē* in the Kumaoni language and its cognates in other New Indo-Aryan. Formal, functional and typological analysis of *thē* shows that diachronically it actually represents two etymologically different postpositions; one of them, as well as its cognates in other New Indo-Aryan, contains an original morphological component that has been later reinterpreted as a connecting genitive marker.

SHOSHANA RONEN

From the Negation of the Diaspora to Neo-Diasporism in Modern Hebrew Literature

In the historiography of modern Hebrew literature it is widely accepted that its Meta-Narrative is the Zionist narrative. The first to suggest that idea, which was accepted by many researchers, was the well-known scholar of Hebrew literature Gershon Shaked. The sense of this assertion was not to state that Hebrew literature is a reflection of Zionist ideology in the sense of creating literature of Zionist-realism. To a certain extent, modern Hebrew literature affirms, but also opposes, criticizes and struggles with the main ideas of that Ideology. However, still, the the focal point, or the reference point of that literature was the Zionist endeavor.

The dominant narrative in Israel, which was reflected mostly by the Hebrew literature of 1920s-1960s created the image of the sabra, an ideal type, - a native Israeli, authentic, rooted in the land, courageous, agriculturist, a new sort of a Jew. This type was the absolute opposition of the diasporic Jew, who was perceived as the embodiment of weakness, inferiority, humiliation and enslavement. Regarding the new immigrants to the land of Israel the illusionary belief was that they would become natives in a short time, that immigration is a kind of a childhood illness that Zionism cures.

I believe that in some of the Hebrew literary works written in recent years one can observe an enfeeblement of the homogenous Zionist identity, and readiness to cope with more complex and heterogenous protagonists. Protagonists who do not afraid of the diasporic past and suppress it, but on the contrary, they are fascinated by it, and at times, want to revive it, naturally in fiction. I argue that the power of “the negation of the diaspora” is fading, and in Israeli literature of the last several years one can observe a process of “afirmation of the diaspora”, or “neo-diasporism” a growing curiosity concerning the diasporic past of the Jews, mainly in Eastern Europe. (I have in mind books like: Matan Hermoni, *Hebrew Publishing Company*; Yaniv Iczkovit, *Tikun achar chtzot*; Benny Mer, *Smocza: biografia shel rehov Yehudi be-varsha*; Eshkol Nevo, *Neuland*; Yirmi Pinkus, *Ha-kabaret ha-histori shel professor Fabrikant*). This *neo-diasporism* has two trends. The first is re-telling stories of eastern European Jews from a positive, empathic, perhaps at times nostalgic point of view, with acceptances and compassion, sometimes with irony, yet, not malicious but sympathetic. The second is imagined alternatives to Zionism, where Jews make an efforts to build their society in diverse places in the world, but not in the land of Israel. It is a kind of Zionism without Zion.

In my paper I would like to illustrate the diasporic-turn in Hebrew literature today, as it expressed in the first trend.

HANNA RUBINKOWSKA-ANIOL, KRZYSZTOF JAKUBIAK

New Horizons in Research on Ethiopian Crosses

National Museum in Warsaw holds one of the biggest collections of Ethiopian crosses in the world. Majority of them were collected by Waław Korabiewicz and descriptions of the artefacts are based on oral tradition collected by Korabiewicz himself. History of art, history and ethnography offer methods used traditionally within Ethiopian studies and provide different options to search for information on how the crosses were constructed, when and where they were in service and for which purposes they were used. Our knowledge regarding the collection is quite broad, however limited at the same time.

During the presentation new methods offered by archeology, i.e. the use of special equipment (XRF) will be presented and discussed in terms of how the methods can broaden our knowledge on Ethiopian crosses. Using the mass spectrometry analysis is giving a chance for better understanding the chemical composition of the artefacts. These information can shade light on the manufacturing process and the material provenance of the analysed objects.

PIOTR RUTKOWSKI

It is everywhere. Critical theory concept of power and hermeneutical necessity of context in oriental studies

Power is a very complex notion and not easy to explain the term in political science. Traditionally it is defined by the notion of influence. Then one subject has an impact on the other one and what is crucial, it is fully available for the researcher to observe that. It comes from behaviouralism (positivism), concentrates on causative relations between subjects. In terms of power analyses concentrate on institutions, centers of decision-making, means that have their base in law, in something that is objective toward the eye of the observer, researcher, any human, etc. That is the view strongly present in political science and political scientists' research of oriental societies. The base – often hidden one – for it is universalism – belief that politics, power, and other political phenomena are characterized by regularities the same ones present in the West. In other words, the mechanisms look the same anywhere.

But, as some political scientists emphasized it, because of the specificity of political science's subject there is a great need for an objective-subjective attitude toward political phenomena. It means that humans are situated in reality that does not fully depend on our actions (especially in politics) called structure – this needs to be studied in terms of behavioral research. There are decisions, laws, actions, events constantly going on.

But there is a more important aspect of the political sphere. And it will be the main task of this paper. Everything that is around humans is entangled in meanings, every item, event, action has its meaning. Everything that is political is also involved in this world of interpretation. In this view power also. It is not that its mechanisms are universal, that getting to know it in one region can give the researcher the right to extrapolate on other culturally different societies. Analysis of Critical theorists thought leads to the following conclusions:

- Every notion one use is determined by the society we live in and every phenomenon lies deeply in tradition, religion, culture, language, economy, natural environment, etc.;
- The above sentence means that power is everywhere and that is a crucial conclusion. It is present in every social relation. It means that power is not only in the centers of decision-making but it is omnipresent, it is in individuals itself. If there's a force/authority (or however one can call that) that makes us think in a certain way, impose notions, worldview, then it is connected with power, it steers any individual in a fundamental way – from the basic level of human existence.

Having that in mind directs the analysis of power to the sphere of culture and all that non-easy-to-observe and causative relations, unconscious elements of one's existence, hidden or deeply hidden orders. Derrida stated about „absence of other inscribed in sense of this that is present”¹. Cognitive scientist's research also confirms and supports the above considerations. As Lakoff states that 98 % percent of our thinking is unconscious². Individuals live in their narratives, prototypes, cognitive models often offered by everything that determines them on their unconscious level and imposes cognitive structures, constitute their mind (e.g. culture, language, etc.). Wittgenstein seemed to be right about borders of cognition based in our language.

1 Citation after: J. P. Hudzik, *Władza i to, co politycznie nieokreślone: niewczesne rozważania o dekonstrukcji*, «Teoria Polityki» 2020, nr 4, p. 9.

2 G. Lakoff, *The Political Mind. A Cognitive Scientist's Guide to Your Brain and its Politics*, New York 2009, p. 9.

In this view is it possible to look for regularities of phenomena around the world and believe in universalism, especially when analyzing oriental societies (besides that even analysis of European societies can be surprising and show their cognitive difference through cultural identity)? The above considerations lead to the conclusion about the hermeneutical necessity of including every aspect of context that one can get and full openness (also hermeneutical) toward the subject of research. That is how oriental studies on politics or political science research on oriental societies should be conducted. Democracy, power has base not in objective causalities but in people (participants of society) minds, mentality, culture, psychology, emotions, etc that differ in various societies³. To get close to that one needs to consider culture, language, tradition, history, or as Lakoff argued to make those unconscious structures as conscious as one can. The researcher's task in this view is to reach this hidden order (an omnipresent power). And that provides deep insight and hermeneutical understanding of oriental societies.

³ An example of that is the concept of hybrid regimes – ones that analyzed „objectively” are e.g. democracies but practically, culturally, or by other elements they take slightly different shapes – competitive authoritarianism, illiberal democracy, electoral democracy, constitutional-oligarchic, etc.

MARCIN STYSZYŃSKI

Social Consequences of the Covid-19 Pandemic in the Middle East.

The presentation reflects first outcomes and results of the Project “Social consequences of the Covid-19 pandemic in the Middle East” coordinated by Adam Mickiewicz University in Poznań. The aim of this Project is to analyze social, economic and political consequences of the Covid-19 pandemic in the Arab world in the frame of the following topics:

Health and epidemiological situation in the Middle East.

Reactions of authorities and institutions against the pandemic.

Current economic problems in the Middle East.

Recent social and political situation in the Arab world.

The Research Plan will enable to present possible scenarios of the pandemic in the Middle East and it will support potential actions and recommendations for local authorities to prevent or decrease social, economic and political tensions caused by the spread of the virus.

It should be noted that the research is based on various media sources published in Arabic, including reports and statistics presented by local institutions and NGOs. The materials from the Arab world will be confronted with studies of international institutions such as WHO and worldwide centers and think-tanks dealing with health, economic and political issues. The research will also be supported by professional literature, including contributions made by experts and specialists in the field of medicine and economics.

MAGDALENA SZPINDLER

Does Theory Start Where Philology Ends? Trying Out New Approach within Mongolian studies

According to Atwood's definition of Mongolists in the U.S.A. they are researchers „who study and use Mongolian language, and who conduct Mongolian studies through their personal interactions with the Mongolian people” (TSAI 2012). Such a definition obviously involves empirical study, however does it involve theories and if yes, to what extent? Such question still seems justified in the light of accomplishments of Mongolian literary studies. Comparatively few scholars engaged with Mongolian literature give serious consideration to matters belonging to the world of theories (cf. WALLACE 2020), which is obviously historically conditioned. At the time when 19th-century positivist European literary studies gave rise to first modern, „non-bibliographic” literary histories (cf. BOD 2014), Mongolian studies were in their early stage (cf. publications of Isaac Jacob Schmidt (1779-1847) or Józef Kowalewski (1801-1878)).

Theories keep researchers alert, self-critical but most of all they offer potential understandings of mechanisms at work behind what seems clearly visible and obvious. Nevertheless, in my, mostly philological research they only start to take their well-deserved place. Therefore, for the purpose of the paper, I would like to discuss possible theoretical research questions stemming from the results of the philological study.

Currently, I am working on a critical edition of a Buddhist story, which gained popularity among Mongols during the rule of the Qing Dynasty (1644-1912). The story is about Maudgalyāyana, a famous Buddhist monk and one of the closest disciples of Buddha Śakyamuni, descending to hells in search of his mother. Stories of this monk's travels to the underworld are known from early Buddhist scriptures such as *Mahāvastu*, however in a disguise known from the late Mongolian tradition, where the stress is put, among others, on the obligation of filial piety, are most probably of the Chinese (or partly Chinese) origin and reached Mongolian readers via Tibetan translations.

The earliest known variant of the story in China is a 4th-century short text entitled *Sūtra of Ullambana, Expounded by the Buddha (Fo shuo Yulanpen jing)*, which was translated into Tibetan by the Dunhuang based translator 'Gos Chos-grub in the 9th century. The same person authored a Tibetan brief adaptation of another earliest Chinese story, that is *Bianwen of Mahāmaudgalyāyana Rescuing His Mother from the Underworld (Da Muqianlian minjian jiu mu bianwen)*. The Chinese *bianwen* and later apocryphal sutras were possible basis for other texts in Tibetan translation. Three of such texts, that I know of, are included in the 17th-century canonical collections of Buddhist scriptures: Hemis Kanjur, Phug brag Kanjur and O rgyan ling pa Kanjur, but they might have been created centuries earlier, in 14th- and 15th centuries. There are also other two Tibetan manuscripts preserved as independent scriptures in the collection of the IOM in Sankt Petersburg. All of them need careful collation study with their Mongolian counterparts.

In the Mongolian tradition, there are three independent 17th-century (one could be earlier) translations of the story extant. Two made on the basis of one Tibetan text into Mongolian (one by Altangerel and another by Siregetü Gūüsi Čorji) and one made from Tibetan language into Oirat. Moreover, there are still two other variants of the of the Maudgalyāyana's story in Mongolian: a so-called picture book preserved in several dozen manuscripts and a poem preserved possibly in only one manuscript. Only one of these translations, that is the one by Siregetü Gūüsi Čorji, was widely disseminated in a block-print, and then also in many hand-written copies. It was printed twice in Beijing, initially in 1686 and then in 1708, to be eventually printed again in the 19th century in Buryatia. It seems unusual (?) that Mongol Buddhist hierarchs in Beijing decided to popularise a text,

which in its Tibetan variant had probably never gained popularity, was not included in mainstream Kanjurs, and was most probably treated by Tibetan scholars as Chinese apocrypha. What is more, the Chinese tradition of the story was very long and complex: beginning from the 4th century till modern times the story has been retold in variety of forms, transformation texts *bianwen*, *yuanqi*, drama, folktales etc. Tibetan acquaintance with the Chinese tradition began most probably in the 9th century and lasted probably until the 20th century. During the Qing dynasty rule, not only the story in one of its variants was translated into Mongolian, but it was chosen as one of the first texts to be printed under the patronage of the Manchu emperor. Moreover, effort was put to find other versions of the story in Tibetan translations scattered all over vast corpuses of texts, even though it was obviously (?) planned to popularise the story among Mongols via the block-print. One of such versions was enriched by Mongol authors with illuminations added to it. No illustrated manuscript of the story in Tibetan is known to modern scholars, however in the Chinese tradition practice of illustrating the story was long and complex.

Why such stories as the one discussed above take on so many forms, especially within Buddhist cultural and literary milieu? What distinguishes them from other stories? Folk tales used to undergo many changes but that is assumed as one of the characteristics of oral literature. Exactly due to this reason (among possible other ones) Buddhist tales were written down, that is to ensure one prevailing variant into which no discrepancy could creep in. Here it seems we have a brush with quite opposite phenomena, which brings me to another question: how this case study can improve our understanding of the development of oral and written literature as means of cultural communication. Today, outcomes of the research of the Toronto School of Communication seem, to some degree, outdated. It does so probably because literary endeavour was, anyway, treated as *l'art pour l'art*. Stories, after all, allowed societies to orient themselves in time and space; they functioned as instructive tools, they might even had healing properties (NARAYAN 1989).

Hierarchs in Beijing had a conscious plan of introducing the story of Maudgalyāyana to Mongolian readers. What happened after? Why other versions appeared? As a part of the plan consequently realised by Buddhist authorities or as an act of spontaneous interest on behalf of Buddhist practitioners? Thus I would like to address yet another question: how and to what degree power relations decide about what we read?

Summing up with final question, can the philological work go hand in hand with theoretical enquiries and does one inform the other?

LIDIA TUWALSKA-NAPIÓRKOWSKA

Inquiry into the vocalic status of the sonorants in Modern Hebrew and Aramaic

In this paper I will present the argument for the vocalic status of the sonorant consonants in Hebrew and Aramaic. In general linguistics it is broadly recognised that the consonants /l/, /n/ and /r/ (among others) enjoy a special status on the sound spectrum, placing them more closely to vowels than obstruents or sibilants. The vocalic status of these consonants in various Semitic languages was recognised by Blake already in 1911, but his study pertained to the ancient written material. In the present paper I wish to examine some phenomena regarding the sonorant consonants in modern Semitic languages, namely Modern (Israeli) Hebrew and the Neo-Aramaic dialects to verify the status of these consonants. Thus, cases of deletion of the sonorants in the high-frequency words suggest passing through a stage of the vocalic nature (1):

1. Modern (Israeli) Hebrew

šelxa > *šəlxə* > **šl̥xa* > *š'xa*
your.f.sg

A similar phenomenon is observed in a Neo-Aramaic dialect of Hawdiyan, where the deletion of the final vowel before /l/ results in an anaptyctic vowel (2a). Note that this does not occur with a non-sonorous consonant (2b):

2. Neo-Aramaic of Hawdiyan

a) *magla* > **maglə* > **magl̥* > *magəl*
'sicle'
b) *čamča* > **čamčə* > *čamč'*
'spoon'

As well as this, I will argue that the integration of some loans into native morphological verbal patterns of Modern Hebrew is facilitated, if not enabled by the presence of the sonorants. This is the case with words from which Hebrew extracts roots of five or six consonants (3b), whereas the native pattern usually accommodates only up to four consonants (3a):

3. Modern Hebrew

a) <i>mixšev</i>	<i>mix-šev</i>	pattern and syllabic structure
calculate.PST.3sg.m	<i>m-x-š-v</i>	<i>mix-šev</i>
'he calculated'	root, 4 consonants	CiC-CeC
b) 'abstract'	> <i>'ibstrekt</i>	<i>'ib-stre-kt</i> pattern and syllabic structure
	abstract.PST.3sg.m	<i>b-s-t-r-k-t</i> <i>'ib-stre-kt</i>
'he abstracted'	root, 6 consonants	CiC-CCCe-CC

Clusters such as /stre/ in 3b are generally ill tolerated by Hebrew morphology and where they occur they contain sonorants. Adducing further examples of deleting and inserting sonorants into Modern Hebrew and Neo-Aramaic words I will relate their status to the Semitic root-and-pattern morphology, in which the make-up of a word depends heavily on the presence of a particular number of radical consonants which all contribute to the lexical meaning of the root. I wish to claim that processes such as language contact, sound symbolism and frequency of use may alter the status of the sonorants as radicals within a morphological root.

MYKHAYLO YAKUBOVYCH

State-Supported Qur'an Translations: Turkish and Saudi Experiences Compared

Starting from the very beginning of 20th century, the issue of Qur'an translation appeared to be rather a big challenge for Muslim community. Despite the pure fact that after early periods of Islamic history many such translations appeared (into Persian, Turkish, Urdu and other languages, also including Slavic ones like Polish), those works were mostly used as "interpretation" only (*tafsir*) and not the "translation" in a modern sense of this word (*tarjamah*). Starting from the early Muslim translations from India and the ones made in the Turkish republic to "de-Arabize" Islam, during the second half of the past century the translation as it is started to be not only a tool of Islamic apologetic and missionary activity, but also promotion of some Islamic confessional approaches. In my study, I am addressing two main state-supported institutions in the Muslim world, especially active in the field of Qur'an translation and publishing. That is, the Turkish Directorate of Religious Affairs (est. 1924) in Turkey and King Fahd Holy Qur'an Printing Complex (est. 1984) in Saudi Arabia. Notwithstanding the basic differences in the history of both institutions, with the first one made in a secularist context and the second to promote Salafi Islam, in 90ss and 2000ss both foundations were concerned with publishing of the new Qur'an translations. However, while the TDRA published only 28 translations and mostly the one made in independent ways, KFQPC promoted most of the interpretations (around 80 up to 2020) as the ones made especially within the cooperation projects between the translator(s) and special editorial committee. Lot of our differences could be found as well, that is not only about the approach of the translators and usage of special hermeneutic strategies, but also formal features of the translation, absence and presence of introductory statements, other forms of textual representations etc. All this seems to be related not only to different historical traditions, but also to the multiplicity of the strategies of the state, with the Saudi one mostly intended to promote Salafi scholarship and Turkish government oriented to some kind of more broad discourses of Pan-Islamic and Pan-Turkic milieu.