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ABSTRACTS

KEYNOTE SPEAKER

Oliver Hellwig

Quantitative approaches in the Humanities - a case study for Sanskrit

Quantitative methods become increasingly important for research in Linguistics and the Humanities. Using Sanskrit as an example, this presentation discusses various scenarios of how digital tools and quantitative paradigms can support the research process, ranging from semi-automatic corpus annotation up to hypothesis testing in a Bayesian framework.

PARTICIPANTS

Ivan Andrijanić

Between traditional philology and computational stylometry: the authorship of the commentary on *Adhyātmapañala* attributed to Śaṅkara

In the currently unpublished study “General imposters framework and the authenticity of Śaṅkara’s prose writings”, Ivan Andrijanić and Jacek Bąkowski subjected the entire corpus of prose texts traditionally attributed to the famous Indian philosopher Śaṅkara (around 8th century) to a state-of-art stylometric method, the General Imposters (=GI) framework. The method is exclusively dedicated to authorship verification and in the aforementioned study proved to be reliable when it was applied to the corpus of Sanskrit texts of undisputed authorship. Traditionally, a vast number of

texts are attributed to Śaṅkara. According to Belvalkar's estimate from 1929, over 400 texts are attributed to Śaṅkara in the manuscript colophons. The GI test conducted by Andrijanić and Bałowski gave right to the most conservative estimates of Śaṅkara's authorship. In addition to Brahma-Sūtra-Bhāṣya, which largely defines Śaṅkara as the author, the GI method verified the commentaries on the early Upaniṣads (except the commentary on Śvetāśvatara-Upaniṣad), the commentary on the Bhagavad-Gītā and the prose part of the Upadeśasāhasrī as authentic works of Śaṅkara. In addition to these works, the GI classifier has, rather surprisingly, verified the commentary on Adhyātmapaṭala as authentic. That came as quite a surprise; this commentary on Adhyātmapaṭala, the eighth chapter of the Āpastamba law book, was, with a few exceptions, out of focus of researchers and has rarely been subjected to a serious scholarly study, either from the point of view of authorship or from the point of view of content and philosophical teaching presented in the work. Therefore, in this presentation, I would first briefly present the GI method, its advantages and limitations, and then analyze the commentary on Adhyātmapaṭala from the perspective of traditional "higher" philological criticism to assess reliability of the result obtained by a computational statistical method. What I would like to emphasize in the presentation is the interrelationship between statistical and traditional methods in philology that can often complement each other or serve as a double-check, especially when unexpected results occur.

Jacek Bałowski

Distributional semantics: analysis of the Linguistic Worldview of Hindi and Urdu through word embeddings

Generally speaking, the Linguistic Worldview (further referred to as LWV) is a mental representation, an interpretation of the reality which is embedded in every language. It does not have to be conscious, but it is rather a deep structure through which we see and categorize the world around us. In such a cognitive approach, the meaning of a word is enriched, unlike in the structuralist approach, with an element of psychology and takes into account how a given community perceives the notion marked with a given lexeme. Thus, the meaning of a word is more encyclopedic than dictionary.

Distributional semantics are based on the hypothesis, formulated by Firth in 1952 stating, that the meaning of words lies in their use „You shall know a word, by the company it keeps”. So the similarity of words is greater, the greater is the coverage of their contexts. It turns out that the meaning of the word somehow takes over from the words adjacent to it. Therefore, it can be shown, depending on the neighborhood of the given words, what the connotative meaning is.

Word embeddings allows, on the basis of a linguistic corpus, to present the meaning of words and their context in a geometric form with vectors in a multidimensional space (the so-called "vectors of words"). This means that, based solely on the context, the geometrical proximity of the vectors representing words translates into the semantic relations that exist between words. We can see the words window surrounding our output word. The vector representation allows, therefore, by combining semantics with geometry, to extract the LWV of a given word.

Therefore, using an IT and mathematical background, operating on a large number of texts containing a certain linguistic (or more precisely textual) worldview, we can reveal a certain

verbalized interpretation of reality closely related to the cultural context, certain deeply rooted and established cultural stereotypes, often unaware and unnoticed even for native speakers of the language.

Modern IT tools can therefore be helpful in partially reconstructing or more precisely perceiving the trace of the linguistic image of the world contained in the examined body of texts. This is so important that the study of the lexis of a language can thus make a significant contribution to understanding a given culture, its way of understanding the world and capturing the spirit of a nation.

Here a global presentation of the word embeddings technique will be shown with a special focus on the Word2Vec algorithm. Then a few preliminary results and use cases applied, amongst others to Hindi and Urdu languages, will be presented as well.

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Joanna Bialek

Local to global to local. Shifting identities in Tibetan context

The first polity on the Tibetan Plateau started its march for political power in the second half of the 6th century. Nowadays, the geographical distribution of Tibetic languages brought to their modern locations by imperial armies remains the most vivid witness of the past greatness of the Tibetan Empire. By examining excerpts from local histories of various religious backgrounds I argue that local group identities are deeply rooted in the global history of the Tibetan Empire that remains the common source for their historical memory.

Marcin Chrobak

How to rule the kingdom? Two ideas of Reign according to „Prince” written by Niccolo Machiavelli and „Siyāsatnāme” by Nezām al-Molk

The main idea of this presentation is comparison of two different concepts of Reign. The first one is based on European tradition and has its roots in the Roman law. This concept is represented by Niccolo Machiavelli and his prominent political treaty known as „Prince”, which is considered to be the most significant instruction guide for the rulers of that time in Europe. The second idea of Reign was created by political thought of Nezām al-Molk, the grand visier of Seljuq Empire, who lived three centuries before Machiavelli. Contrary to Machiavelli’s treaty, the tradition of Reign presented by Nezām al-Molk has its roots in zoroastrian tradition of paradoxes which is quite different but important for the asian political ideas. „Siyāsatnāme” or „Siyar al-Moluk” known also as „The ways of Kings” is not wellknown in Poland yet and may be an interesting topic for analysis in both Political and Oriental Studies.

The results of the presenter’s research will be shared with the audience. The main focus is devoted to similarities and differences between political thoughts of both authors. The purpose of the presentation is to enrich the scientific knowledge about zoroastrian ruling traditions and create a new research field of Political Philosophy of Middle Ages in Poland.

Touska Gholami Khaljiri

The Ties that Bind and Tear apart: The Role of the Father-figure in Iranian Women’s

Lives in Diaspora

Since the 1979 revolution in Iran and through different waves of immigration, the concept of immigration has become a different notion for Iranians. Aside from the number of Iranian immigrants that is increasing each year, the visage of Iranian immigration has become a feminine one. In this research study, I have focused on examining the Iranian father-figure as a push factor for Iranian women’s immigration via conducting interviews with Iranian women living in the diaspora. Categorizing the different types of fathers in relation to their daughters and using

Foucault's Theory of Power, I have explained the father-figure as the embodiment of the patriarchal power of the state which has also gained his power through the mechanisms formed by the state. And as a result, I see Iranian women's decision of immigration as a means to resist the existing power relations, not only within the realm of the family but on a higher level.

Keywords: Iranian diaspora, Iranian Women, Immigration, Father-figure, Father-daughter relationship, Power Relations

Natalia Greniewska

Global and local perspectives in the analysis of social roles in the short stories by Ulziitugs

The main subject of the paper will be global and local perspectives in the analysis of social roles in the short stories in modern Mongolian literature. I will focus on works of one of the most famous and important Mongolian contemporary writer and poet – Ulziitugs, which reflect modern Mongolian society. Literature of Ulziitugs is well received by the Mongolian society judging from the number of the sold copies of her books. Since her works were translated into numerous languages it can be assumed that she is perceived as a writer of universal subjects. In the paper, I will draw on examples of short stories by the writer from her last two books entitled "The urban tales" and "The images seen in glasses". The paper will present an analysis mainly in terms of the social and cultural roles present in those books. The stories of complicated male-female relationships, difficult choices, uneasy friendships and struggles with everyday life will be discussed in the context of selected literary theories, in particular gender studies and other literary methodologies that include female and male experiences and different ways of describing the world. The work method with the text will be close reading, in which the basic element of literary research is interpretation. The critique of the story will include the observed gender issues of the main characters and the representation of stereotypical cultural roles found in Mongolian society. The work will also be assessed in terms of the stylistic devices present in it, which are characteristic of the writer's work. The speaker is the author of the quoted translation of Ulziitugs's work.

Justyna Hołubowicz

The importance of practice that meets reality: an applied stance on Buddhist idea of self in Abe Kōbō's essays

The article sheds light on the Buddhist nature of ideas at the foundation of the literary and essayist works of Abe Kōbō (1924 - 1993), an avant-garde Japanese writer and playwright. Abe Kōbō's literary characters, identified only with sparse and purposefully obscure words such as Mr. Common, are congruent with the Buddhist "no-self" doctrine. Likewise, Abe Kōbō's philosophical ideas that urge to submit to life's chaos reflect Buddha's teachings on the four noble truths founded on the observation that life is accompanied by suffering (Pali term dukkha). Furthermore, in his essays, specifically aimed at the members of the literary world and aspiring writers, Abe Kōbō reiterates the Buddhist ideas contained in the "right livelihood, mindfulness and concentration"

precepts of the Buddhist Eightfold Path, a part of the 4th noble truth. This reiteration takes on the form of imploring with his audience to have the reader come first during writing, insisting on keeping discourse with one's inner reader while maintaining an observational "higher" stance of a writer, and suggesting that the human condition lies in unifying knowledge and practice. In conclusion, the article proposes that this practice-based approach is an applied stance on Buddhist ideas. It forms a paramount theme present throughout his body of work, and one that helps better understand the application of these ideas in modern life.

Keywords: Abe Kōbō, avant-garde, Buddhism

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Karolina Jaworska

Contextualizing the Uraynibah inscription (KhMa 1)

The talk will offer a contextualization of the Uraynibah inscription (KhMa 1) - one of the two longest Hismaic texts (part of the Old Arabic continuum). It is a votive text of the penitential genre, similar to the South Arabian penitential texts from Haram. It describes a ritualistic social isolation. The author will also present her suggested reconstruction of the second part of the first line of the inscription which - if correct - indicates a connection with the Quran.

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Paulina Koniuch

Buddhist Influences in the Oeuvre of Contemporary Tibetan Artists in Exile on the Example of Selected Works by Gonkar Gyatso and Palden Weinreb

We can't define a homogeneous group of contemporary Tibetan artists working outside of the Tibetan Autonomous Region. They come from different backgrounds – some of them are refugees from Tibet or the largest diasporic centers in Asia, while others were born in Europe or in the United States, often from families of mixed nationalities and ethnicities. Their place of upbringing and education influences the methods and artistic media they use, as well as the topics they choose. However, there is one factor that almost all of them have in common – it is the use of elements of Tibetan Buddhism in their work. In this paper, I will reflect on the causes and effects of this phenomenon, as well as the ways of incorporating certain religious motives in art, on the example of designated works of two selected artists – Gonkar Gyatso and Palden Weinreb. The first, coming from Tibet and having encountered traditional methods or art-making first-hand, uses this knowledge by juxtaposing Buddhist effigies with elements of pop culture. The other artist, born and raised in New York, never received a customary education, so his understanding of Buddhism is different, which leads to a distinct method of creating images, not necessarily influenced directly by depictions of religious figures. The main methods used in the analysis of the oeuvre are an iconographic analysis based on visual copies, as well as a biographical approach as the context of creation of selected works.

Krešimir Krnic

The Bhagavadgītā: teach what, teach who

The holiest of the holy, the core of the Indian religion and ethics, Bhagavadgītā, although composed more than 2000 years ago, is still accepted as ultimate ethical authority in Hinduism. It teaches necessary adherence to the law of dharma (universal sacred law), emotionally non engaging activity, firm social division in varṇas (classes), and overall, quite conservative approach to human existence and its relation to the reality of the higher order. Its language and style are captivating and at many places metaphorical, being prone to different interpretations. Therefore, certain teachings of Bhagavadgītā should be reconsidered in the context of changing social, religious and, in the end, scientific environment in modern societies. Can we still hold as true teachings about socially degrading quality of the mixing of social classes (maybe races, nationalities etc. too, although Gītā didn't mention that categories explicitly), about strict division of activities that certain social classes should or should not perform, about ethical flexibility or even ethical indifference of certain actions as such. The logic that stands behind main teachings of Gītā should be investigated and reconsidered, to check whether it is acceptable logic at all. Do these teaching really explain anything or are they just confirming the existing ideas for those who do not question them? Of course, the similar question could be asked about almost every ancient sacred text, and basic answer could be similar for all of them. What is specific for Gītā is that it is still a part of the living tradition which is very much in vogue in very huge and colourful democratic society. It is dragged out as a kind of argument or proof for different political, scientific, social, philosophical opinions. Its flexibility and adjustability to different, sometimes maybe even contradictory ideas, make it

ideal companion and supporting document in any discussion comprising the range of topics – from spirituality to politics. Its reputation as a holy and blameless teaching make it possible. But what happens if we approach it with questions. If we ask it to actually explain us something. Can we, with completely impartial approach, see what it teaches? And to whom this teaching is directed? In the end, wherefrom springs the charm it obviously has even for people who are not born in Hindu or with Hinduism connected traditions.

Maria Kurpaska

Dialectal pronouns in Putonghua. A look at how the local varieties influence the national standard

Putonghua is the official language of the People's Republic of China. Although it is in a large part an artificial construct, it is alive, and it is changing. One of the fields, in which it is not so easy to observe ongoing alterations, is grammar. The grammar of Standard Chinese has so far not been fully codified and it is still a subject of research.

One of the main goals of the current language policy in mainland China is to promote Putonghua throughout the whole country. This, of course, leaves a deep trace on the local varieties of Chinese. However, in the era of globalization, dialects are also shaping the national standard. This is also happening at many levels in the sphere of grammar. One of the results is the presence of dialectal pronouns in normative dictionaries of Modern Chinese.

For example, the basic system of singular personal pronouns in Standard Mandarin is quite simple:

1.	wǒ 我
2.	nǐ 你
3.	tā 他, tā 她, tā 它

But it can be expanded by other, more locally used pronouns, such as:

1.	zán 咱
2.	nǎi 俺
3.	qú 渠

Even though these pronouns are not spread all over the country, they have been included in the dictionary of the standard language. The aim of this study is to reveal what kinds of pronouns enter

the standard language by means of dictionaries, where they are used originally, and if their usage is spreading.

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Ołena Łucyszyna

Sāṃkhya on the validity (*prāmāṇya*) and invalidity (*aprāmāṇya*) of cognition

One of the most lively and intricate polemics in Indian epistemology is concerned with the problem of the origin and ascertainment of the validity (*prāmāṇya*) and invalidity (*aprāmāṇya*) of cognition (*jñāna*). This problem was formulated by the seventh-century Mīmāṃsā philosopher Kumārila Bhaṭṭa, who also discussed its different solutions. He thus initiated the polemic; its main contributors were Mīmāṃsā, Nyāya and Vaiśeṣika, Advaita Vedānta, Buddhism, and Jainism.

External evidence attributes to Sāṃkhya the view that both validity and invalidity are intrinsic (*svatas*)—see Sucarita Miśra’s (10th c.) *Kāśikā* (II, 34–35); Mādhava’s (14th c.) *Sarvadarśanasamgraha* (chapter 12); and Nārāyaṇa Paṇḍita (17th c.) in *Mānameyodaya* II, 2, 59.

Did Sāṃkhya really put forth the view that validity and invalidity are intrinsic? I shall attempt to answer this question by focusing on extant Sāṃkhya texts from Īśvarakṛṣṇa’s *Sāṃkhyakārikā* (ca. 350–450) to Aniruddha’s *Sāṃkhyasūtravṛtti* (ca. 15th c.)—that is, on all available Sāṃkhya texts composed before works of Vijñāna Bhikṣu (whose commentary *Sāṃkhyapravacanabhāṣya*, ca. 1550–1600, treats Sāṃkhya as part of the Vedānta system).

I come to the conclusion that the view ascribed to Sāṃkhya differs from the view reconstructible from Sāṃkhya texts. My analysis shows that, according to Sāṃkhya, validity is intrinsic, but invalidity is extrinsic. The tendency towards intrinsic validity and extrinsic invalidity in the aspect of their origination is traceable already in the *Sāṃkhyakārikā* (though Īśvarakṛṣṇa lived long before

Kumārila); this text lists, in *kārikā* 7, the causes of non-perception—that is, the defects in the causes of perceptual cognition that make valid perceptual cognition impossible. These defects are extraneous to the normal conditions of perceptual cognition. This tendency is supported by all classical Sāṃkhya commentaries on *kārikā* 7; it is especially conspicuous in the *Jayamaṅgalā*, which classifies these defects and applies to them the term *doṣa* (‘defect’, ‘bad quality’), used by Kumārila Bhaṭṭa and other philosophers in their discussions of validity and invalidity.

The *Yuktidīpikā*, the most detailed and polemic classical Sāṃkhya commentary, includes important evidence, though it does not use terminology characteristic of the discussions on this issue. According to the *Yuktidīpikā*, validity is intrinsic and invalidity is extrinsic, both in their origination (*Yuktidīpikā* 4) and ascertainment (*Yuktidīpikā* 6). Vācaspati Miśra’s *Tattvakaumudī* (6), the last classical Sāṃkhya commentary, which describes the testimonial cognition caused by the sentences of the Vedas as *svataḥ-pramāṇa* (‘being *pramāṇa* from itself’), too, adheres to the view that validity is intrinsic and invalidity is extrinsic, in relation to both their origination and ascertainment.

The postclassical *Sāṃkhyasūtras* state that the validity (*prāmāṇya*) is intrinsic (*svatas*) (V, 51); and Aniruddha in the *Sāṃkhyasūtravṛtti*, their earliest and most important commentary, holds that validity is intrinsic and invalidity is extrinsic—in their origination and ascertainment. Both texts use terminology characteristic of the discussions on this problem.

Keywords: Sāṃkhya; Indian epistemology; means of valid cognition (*pramāṇa*); validity (*prāmāṇya*) and invalidity (*aprāmāṇya*) of cognition (*jñāna*)

Ariadna Matyszkiewicz

The discourse of ‘pre-eminence’ (atiśaya) in Kuntaka’s Vakroktijīvita

The study reconstructs from early works on Sanskrit literary theory (alaṅkāraśāstra) an underlying discourse structured around the notion of ‘pre-eminence’ (atiśaya). It introduces *atiśaya* as a focal term that offers a new interpretative perspective on the study of Sanskrit works on literary theory. In the following step, *atiśaya* discourse is traced in the 10th century Sanskrit work on literary theory, *Vakroktijīvita* by Kuntaka, then to be compared with the corresponding elements of the Western discourse on the sublime. This comparative analysis allows to determine both specificity and universality of *atiśaya* discourse found in *Vakroktijīvita* and offers a new insight into Kuntaka’s literary theory.

Key words: atiśaya – sublime – Kuntaka – alaṅkāraśāstra

Nguyen Thi My Dieu, Michal Schwarz

Vietnam and Southeast Asia Experiences with COVID-19: Development and SWOT Analysis

The emergence of the coronavirus disease had far-reaching consequences on a global scale. The pandemic caused the largest global recession in history and triggered severe economic "shocks". The aim of this article is to analyze the spread of COVID -19 in Vietnam and Southeast Asia. An

insider's perspective based on developments in Vietnam and a neutral SWOT analysis contribute to a better understanding of the Asian countries at risk and comment on trends that have implications for future development.

Olga Nowicka

Local Advaita Vedānta Monastic Tradition in the Topographies of Kerala Hagiographies

Proposed paper concerns the hitherto unstudied regional hagiographic tradition of Śaṅkara – the great Indian philosopher and founder of the pan-Indian monastic order within the Advaita Vedānta doctrine - in Kerala (South India). This literary tradition is represented by a series of the lesser-known texts in Sanskrit and Malayalam.

Literary tradition from Kerala contrasts with the broadly known, canonical hagiographic tradition of Śaṅkara which states that during „the conquest of the quarters” (Skr. *digvijaya*), philosopher reached four corners of the Indian Peninsula and established four monastic centres there to propagate the Advaita Vedānta doctrine. Whereas, as stated by the local accounts from Kerala, Śaṅkara founded all four monasteries in one city only – *i.e.* in Tṛṣṣūr (central Kerala), and subsequently attained final liberation (Skr. *videhamukti*) in the nearby Śaiva Vaṭakkunnāthan temple. Thereby the legendary map of Śaṅkara’s life became recreated and inscribed in geographic location of one city. It seems that the physical territory of Tṛṣṣūr was rearranged in order to actualize the ideological concept that gave it symbolic meaning.

The objective of my presentation is to examine the cultural and literary methods of space valorization and creation of topographies. The sacred topography created through the hagiographic narrative causes the overlap of spatial religious concepts and physical geography of temples, monasteries and pilgrimage sites. Therefore, my theoretical approach applied during the examination of the hagiographic tradition in question remains informed by the method of the literary cartography.

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Maria P. Petrova

Literary Type of an Extra Person in Modern Mongolian and Chinese Novels

For the first time, type of a so-called superfluous person was presented by Russian classical literature in the 19th century. These are, first of all, Evgeny Onegin from the novel of the same name in the poem by A. Pushkin and Grigory Pechorin from the novel by M. Lermontov "The Hero of our Time". An extra person appears both in the novels by N. Gogol and in the stories by A. Chekhov. A person who is not accepted by society, who has not found his place in life, is infinitely lonely.

These are the main characters of the novels by modern Mongolian writer D. Oyunchimeg (literary pseudonym O. Dash, born 1969) "Norgoi" and the Chinese prose writer Dong Xi (born 1966) "The Broken Fate". The personal destinies of Norgoi and Wang Changchi reflected the problems of the spiritual life of Asian societies in the first half of the 21st century. Both heroes are representatives of the younger generation. It would seem that all roads are open before them. But neither one nor the other can find themselves in the modern world, their ideals, desires, aspirations do not correspond to the needs of the society around them.

The main characters Norgoi and Wang Changchi, due to the prevailing life circumstances and personal qualities, are not able to realize themselves in their time. This thesis, in our opinion, forms the basis of the concept of the "superfluous person" in the novels by D. Oyunchimeg and Dong Xi.

Keywords: extra person, D. Oyunchimeg, Norgoi, Dong Xi, Wang Changchi.

Magdalena Pinker

Between Theory and Practice. Decolonial Perspective on Studying Oriental Art Benefactors

In the last few years the issue of decolonising museums has been raised by academics, curators and other museum practitioners. The call to decolonise museums referred primarily to repairing the unjust system of obtaining the non-European objects of art, which led even to returning stolen items to their place of origin. Apart from repatriation of artifacts, the other most important objective was changing the narrative when presenting "Oriental" artifacts in Western museums. Decolonial discourse applied also to various ways of acquiring works of art by institutions, including the easiest way (from the museums' point of view) - donations. Benefactors or donors have always been museum heroes. Thanks to their generosity and good will, artifacts became parts of the museum collections, and therefore became accessible to the general public. The aim of the paper is to confront the decolonial theory of critical approach towards donations and other ways of acquiring works of art with the museum practice, based on the acquisition of artifacts from the Department of Oriental Art in the National Museum in Warsaw and their main donors. The complicated story of the collection and the NMW itself, as well as the specific situation of Polish museums in the 20th c. and non-European connoisseurship in Central Europe will be taken into account.

Maria Puri

Writing Fiction, Writing History: Chandan Pandey's *Vaidhānik galp* as Record of the Unfolding Present

Drawing on the notion of the past, which “renews itself creatively in literature, unlike [...] academic historiography with its insistence on keeping its narratives tied strictly to public affairs” (Guha 2002: 5), the present paper proposes to look at the ‘history-in-the-making’ in the recent Hindi novel of Chandan Pandey, *Vaidhānik galp* (2020), which positions itself as an agent/agency separate (and independent) from that of the state viewed “as the principle instrument for the development of history and historiography” (Guha 2002: 46). Novel’s almost instantaneous translation, first into Punjabi as *Kānūnī kissā* (2020) and then into English as *Legal Fiction* (2021), bears out its relevance to the reading public, both in the vernacular as well as the pan-national Anglophone domain. Total insignificance – or the title’s ‘legal fiction’ – of ordinary person’s possession of civic rights in the larger realm of power politics as enacted in an Indian, or as in this case – eastern Uttar Pradesh’s mofussil town – foregrounds the ‘everydayness’ of the shared, hence public life (Guha 2002: 93) archived through literature and recorded for posterity in non-state authored accounts. By looking at events hidden behind catchphrases such as ‘love jihad’, ‘elopement’ or ‘disappearance’, the paper tries to evaluate the contribution of present day literary text to ‘the other side’ history as lived and experienced by subaltern actors, history, which though probably recorded ‘too soon’ (Maclean 2016: 678), provides topography for the future, more inclusive, history writing enterprises.

Keywords: history, Chandan Pandey, *Vaidhānik galp*, ‘love jihad’, subaltern voice

Karolina Rakowiecka-Asgari

The Mimetic Spectrum of Classical Persian Poetry: Romantic and Mystical Dimensions

The paper addresses the textual mimetic praxis in medieval Persian poetry as an important contribution to Islamic mimetic theory. Analyzing two masterpieces of the *masnavi* genre, namely *Khosrou and Shirin* by Nezāmi Ganjavi and *Masnavi* by Moulānā Rumi, it sheds new light on the understanding of medieval Persian mimetic concepts and practices underestimated in previous studies and outlines some directions for further research.

Artur Rodziewicz

A New Stage of the Yezidi Religion? International Yezidi Theological Academy in Georgia.

In my paper I will discuss the new phase into which the Yezidi religion has entered in 2018 with the opening of the International Yezidi Theological Academy in Tbilisi. I will review its character in the context of the specificity of the Yezidi diaspora in Georgia and its relations with the Iraqi Yezidis. I will also try to show how this remote and seemingly marginal community has the potential to play a key role both in the attempt to put the principles of the Yezidi religion in order, as well as to make it dynamic and to pull it out of the stagnation into which it has fallen recently.

Adam Rogoda

State permeated-capitalism and its application to Iran

Comparative capitalism (CC) studies have become a rapidly growing field of research. What once has been preoccupied only with institutional arrangements of the so called advanced western economies, has recently expanded to include also the developing countries. State-permeated capitalism model developed by Nölke et al. (Nölke et al. 2020) belongs to the third generation of CC research that tries to integrate the analysis of both supply-side and demand-side institutions. The model was created based on comparative studies of China, India, Brazil and South Africa in the first decades of 21st century. According to Nölke et al., economic institutions of large emerging economies differ significantly from western advanced economies, yet they support economic growth and catch-up processes.

The aim of the article is to ask how the state-permeated capitalism model fits to Iranian case. The very mixed performance of Iranian economy in the last decades as well as the impact of economic sanctions indicates that Iran may only partially resemble the ideal type. However the research may still contribute to important issues, both theoretical and empirical. Firstly, such key elements of state-permeated capitalism as inward orientation, relatively strong protectionism and close, interpersonal linkages between business and state actors are very present in Iran. By closely analysing the differences between Iran and original model, it may be possible to find new answers to the question why the arrangements that have proved beneficial in China and India do not work in Iran. Why Chinese and Indian cronyism seems to support economic growth and Iranian one not? Does the problem lies in the lack of institutional compatibilities? Secondly, Iran has a long history of state-directed development or state capitalism. (Karshenas 1990; Saadatmand 1993; Harris 2019) There is no doubt, the state is a key player in the Iranian economy, however, popular claims that the state directly controls more than two third of the GDP and that the economy after the revolution has resembled Soviet-like economic model is largely misleading (Rogoda 2021). The model of state-permeated capitalism may be useful in going beyond the old dichotomy state versus market that too long dominated Iranian Studies. Thirdly, the study may contribute to more theoretical issues such as whether the model is applicable to other large emerging economies and what is the minimum size of the economy for state-permeated capitalism to work? How natural resource-abundant countries fits with the model? Can the model be useful in understanding other historical periods? The proposed

paper is the first part of larger long-term project aimed at comparing the varieties of capitalism in three large Middle Eastern countries: Turkey, Egypt and Iran.

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Katarzyna Sarek

Ma Yuan - the first Chinese writer of metafiction

Ma Yuan 马原 is the first Chinese writer who abandoned conventional narrative techniques and decided to shift the focus from 'what to write' to 'how to write' and began to create works called 'narrative labyrinths'. Ma Yuan's short novel *Gangdisi de youhuo* (The Lure of the Gangdisi Mountains) established the young author as a pioneer of Chinese vanguardism and it was a milestone marking the rise of avant-garde fiction in China, but in 1985 he was not understood as such, as he was indeed ahead of his time. Instead, he was thought to be a new 'roots-seeking' author or was labelled as a Chinese magic realist. His subsequent works also set in Tibetan realities proved that Ma Yuan had managed to create his distinctive style that distinguished him from all other Chinese writers writing during that period.

His works were distinguished by their content and form, they were called "'three withouts' fiction" ("三无 "小说", sanwu" xiaoshuo): fiction „without plot, without characters, and without theme”. Although he describes the lives of the zhiqing, young people sent from the cities to the countryside during the Cultural Revolution, he does not mourn their lost opportunities and wasted years, but simply shows their lives, hard but no different from the daily lives of the Tibetans who have always lived there.

The most striking feature of Ma Yuan's prose is the complex narrative composed of overlapping voices. It has been called by critics a narrative labyrinth, a Möbius strip, or a trap designed to interrupt the continuity of the viewer's thoughts while reading. Ma Yuan's texts are kaleidoscopes of shifting narrative voices. His texts continuously change and adjust their points of focus. By allowing characters to supplement or question the narrator's versions, the text gives the impression of a collective work of the author, the narrator and the characters in it. Ma Yuan's characters are not

controlled by the narrator, instead they stand on the same level as the narrator presenting a series of individual perspectives to the point where "we often see in his novels the narrator and individual characters (often taking the form of another "I") diverging, ostracising and even challenging each other". Another important feature of Ma Yuan's work is the narrator's constant presence and awareness of fiction-making. Frequent interjections and making his presence known permeate the texts, and the narrator becomes one of the characters with whom others enter into discussion or argue with him. In this way the narrative lacks the sense of control which comes from an omniscient narrator who 'knows' how the text should unfold and the trajectory of each character and event.

Ma Yuan was the first Chinese writer to abandon realism in favour of metafiction and whose work was first misunderstood, then praised as innovative, and finally condemned as the product of blind imitation of Western literature.

Keywords: Ma Yuan, Chinese literature, metafiction

Michal Schwarz

Ritual representations of power in Inner Asia: development of early symbols in their modern Mongolian, Manchu and Korean depictions

This paper tries to demonstrate the evolution of early symbols of power in Inner Asia. Some heavenly symbols, tigers, reptiles, or early depictions of nobility (kings/shamans or warriors) can be found on rock art, graves, pottery, and royal clothes. Their attestations document their gradual evolution from preliterate stage till modern occurrences on royal and ritual robes of Mongolian nobles and rulers of Manchu and Joseon dynasties.

Ondřej Srba

A Hidden Path to Commonality: Life Stories in Archive Documents about Trans-Altai Migrations after the Qing Conquest

The history of premodern Mongolia shows a considerable lack of autobiographical sources except occasional autobiographies of Buddhist monks. In this context, investigation files of criminal affairs found in Mongolian archives of the Qing period (second part of 18th – early 20th centuries) provide recordings of personal testimonies of accused individuals and witnesses, which represent an invaluable source about the commoners' thinking and decision making, about their social relationships, or about the mobility both on the local and supraregional levels. So far, almost no systematic attention has been paid to this type of sources.

Seven banners of Altai Uriankhais (Mong. *Altai-yin Uriyangqai-yin doluyan qosiyu*) represented an administrative unit created in early 1760s by the Qing resettlement project after the conquest of Dzungar Khanate. Altai Uriankhais, provided with a large territory across the Mongolian Altai Range, consisted of an ethnically diverse population speaking Oirat-Mongolian and Turkic dialects.

In the Qing system, they were separated from Uriankhais “of the Golden Lake” (*Altan nayur-un Uriangqai*), an ethnically and culturally close population of the present-day Altai Republic area, who prior to the Qing conquest shared with Altai Uriankhais the same position in the Dzungar Khanate.

Scarcely preserved archive sources to the internal history of Altai Uriankhais fragmentarily indicate ongoing efforts of banner representatives to create a unified identity of the banner dependants. The banner rulers of Altai Uriankhais drew their legitimacy from their original functions of *jayisang*-chiefs within the Dzungar administrative system, further strengthened their position by actively participating in mandatory and voluntary activities in the service to the Qing government (imperial hunts, periodic duties at the imperial court, in Khovd and at the border) and engaged in the patronage of local monasteries. The Altai Uriankhai banners represented a setting where differences between individual groups melted in favour of the new administrative community, which later unexpectedly became an imaginary model of an ethnic (and ethnographically very significant) group (*yastan*) of the 20th century Mongolia, the Altai Uriankhais.

The common identity of various groups within Altai Uriankhais and an ambivalent relationship to the beyond-the-border Uriankhais of the Golden Lake were probably supported by frequent migrations among individual groups. However, these migrations remain mostly undocumented.

This paper intends to base its analysis on documents related to the investigation of a fugitive group of supposedly Turkic-speaking hunters forcibly attached to the right wing of Altai Uriankhais (with a Mongolian-speaking majority) in 1771-1774 (National Archives of Mongolia, sign. M-9-3-284, and First Historical Archives of China, sign. 3-186-2599-28), followed by a uniquely corresponding investigation file about a return of a part of these migrants ten years later in 1784 (National Archives of Mongolia, sign. M-58-1-2). Both investigation files record unusually autobiographical narratives told by the migrants themselves as statements before the court of inquiry, full of details illustrating relationships within Uriankhai groups and showing the internal understanding of personal identities and belonging. The documents also provide otherwise almost unattested evidence about the local mobility strategy within the banner territory passing across several ridges of the Altai Mountains.

Michał Szafarski

Abe Kōbō as a representative of the Theatre of Absurd

The paper takes a closer look at Kōbō Abe’s theatrical and dramatical works as a representative of the Theatre of the Absurd movement. Firstly, I establish what it takes to be considered as an Absurdist – the definition of the Theatre of the Absurd. Then I try to evaluate if Abe’s plays fit to that definition. Finally, I compare Abe’s and most popular European Absurdist’s works trying to find analogies in drama creating strategies, and how due to those similarities Abe can be considered as an Absurdist.

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Szymon Szeszuła

Karatani Kōjin and the Problem of the Emergence of Modern Japanese Literature

In my conference speech I would like to present the theory of modern literature developed by Karatani Kōjin, one of the most prominent literary and culture critic in Japan. *Origins of Modern Japanese Literature* (Nihon kindai bungaku no kigen, 1980), one of his main books, has had a profound impact not only on the Japanese literature studies but also on the way the problems of modernist aesthetics is being formulated in general. Despite this fact the significance of his theories have not yet been fully recognized in Polish academia. The main goal of my speech is to introduce and comment on the major points of his insights on the genesis of modern Japanese literature and prove that Karatani's work, which was published over 40 years ago, still remains remarkably fresh. His genealogical method of reading literary works from Meiji period (1868-1912) was mainly influenced by the works of Friedrich Nietzsche and Michel Foucault but it was also enriched by his original contributions. In *Origins of Modern Japanese Literature* Karatani coined his own terminology to describe the literary revolution that occurred in Meiji Japan more accurately than previous literary scholars (like Nakamura Mitsuo, famous scholar of Meiji literature) and to overcome some well-rooted notions on Japanese modern literature. His critical gaze is focused on a series of cultural conditions that are perceived as 'natural' state of things. He deconstructs them and prove that they were mere a product of a Meiji cultural "inversion" (*tentō*). Karatani uses a term 'discovery' (*hakken*) to indicate that the 'semiotic constellation' (*kigorontekina fuchi*) of Meiji period was something radically new. He rejected a linear concept of history, thus in his view Japan's transition from feudal society to modern one should be considered in terms of 'epistemological cut' (a term borrowed from French philosopher Gaston Bachelard). In my speech I would like to elaborate on these problematic, constantly discussed issues and describe the way Karatani utilized

his ideas in practice. Moreover I will present the reception of this book in Japan and I will try to locate this work in the broader space of twentieth-century literary criticism.

Tatiana Szurlej

The Indianization of *Harry Potter*

Being a worldwide phenomenon, *Harry Potter* by J. K. Rowling is a series of novels translated into more than seventy languages, including Hindi. Nonetheless, the Hindi translation, made by Dr. Sudhir Dixit appears to be a particularly interesting case. A large part of Indian population could read the original version of the book, as English is one of the official languages of India. Was it then necessary to create a Hindi version too? Certainly, as not everyone was able to read the story in English. However, the most interesting fact is that the author of the Hindi version of novels introduced numerous changes to the original text, thus putting *Harry Potter* into the Indian context.

Such alterations are of course natural, as many other translators have tried to incorporate *Harry Potter* into their own cultures. What is surprising in the Indian context, however, is the fact that the need for this type of modification has been recognized, even though both, the English language and British culture are not foreign to Indians. Still, numerous transformations exist in the Hindi version, on the result of which the characters described in the translated books sometimes eat Indian dishes, the fantastic creatures from the magic world created by Rowling are often replaced by figures taken from Indian mythology, the spells are based on Sanskrit, not Latin as the original ones, etc. That remarkable phenomenon raises then a number of questions about the legitimacy of such a decision.

The proposed paper, apart from discussing the most noteworthy examples of modifications and the specific inscription of the text into Indian context, will attempt to answer the question why such alterations would be considered necessary.

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Jagoda Uryniuk

Appreciation or appropriation? - the comparison of “One Hundred Famous Views of Edo” by Hiroshige and works of Noël Nouët

The aim of this study is to determine if Nouët’s works are obvious copies of Hiroshige’s “One Hundred Famous Views of Edo”, or if the French painter just took inspiration from the well known Japanese artist. Furthermore, if it was a form of appreciation or appropriation of the work of Hiroshige. Appreciation, being defined by the Cambridge Dictionary, is the act of recognising or understanding that something is valuable and important. On the other hand, by the same source, appropriation is the act of taking something for your own use. When cultural elements are copied from one culture by a member or members of another culture, the practice is almost always received negatively. There is a huge difference between those two approaches, especially in the process of creation of art.

Noël Nouët was a French painter born in 1885 and died in 1969. He has spent an important part of his life in Japan, and has created an impressive amount of drawings and woodblock prints of Tokyo. He was also teaching French to the future emperor Akihito in 1951. Among many of his works are “Tokyo seen by a foreigner” (I part published in 1934, II part in 1935), “Tokyo: Old City, Modern Capital, Fifty Sketches” (1937), “Tokyo” (1946) and “Silhouettes De Tokyo” (1954). The study will compare chosen sketches and woodblock prints from those publications with the word famous “One Hundred Famous Views of Edo” by Utagawa Hiroshige.

Vladimir Uspensky

A Mongolian Document Relating to the Discovery of Changkya Khutugtu Rolpé Dorjé

Among the manuscripts which belonged to Manchu Prince Yunli (1697–1738) and which are at present kept at the Saint Petersburg University Library, there is a small untitled manuscript. Its call number is Mong 328, 7 folios. In the existing catalogue of this collection, it is described as a “Descriptions of somebody’s dreams.” A further study of this text made it possible to conclude that it describes the dreams and visions which preceded the birth of a future famous lama Rolpé Dorjé (1717–1786), a confidant of the Qianlong Emperor and a very influential lama. Rolpé Dorje had a difficult childhood which coincided with the rebellion in Qinghai (Kuku Nor) against the Qing rule

in 1723–1724. For this reason, documents supporting the validity of his incarnation were important for his official recognition.

Sachin Anushka Wanniarachchi, Sahan Wanniarachchi

Understanding Linguistic Discrimination in the Idolatrous Sinhala Buddhist Nationalism

Displaying signs of denigrating perceptions towards the *other*, the Sinhala Buddhist ideology is symptomatic of an idolatrous nature within the contemporary Sri Lankan society. The research was conducted with the intention of examining the linguistic discrimination caused and fostered by Buddhist monks' interpretation of the dominant ideology, Sinhala Buddhist nationalism, as an idolatrous ideology. The popular perspective that only Sinhala Buddhist nationalism must be sustained at any cost has legitimized the disqualification of the language/s of the *other*, mainly Tamil, the main language of the minority, despite its status as an official language of Sri Lanka. The paper claims that the Sinhala Buddhist monk's zealous perpetuation of the glorification of Sinhala Buddhism results in a blatant denunciation of multilingualism. Further, this trend of venerating Sinhala Buddhism has resulted in generating a hostile atmosphere for the bourgeoisie of the dominant ideology themselves and the ethnic minority to question its loopholes. This has provided adequate room for Sinhala Buddhism to establish rather unrealistic and mythical phenomena in the contemporary society. The research was conducted in a government university in Sri Lanka where all the undergraduates are Buddhist monks. Notwithstanding the (mis) understanding of the repercussions, the dominant ideology further condones its idolatrous nationalism itself, while stigmatizing the alterity in different means. The research has identified the sine qua non to investigate the ethnocentric ideologies that are persistent within the Buddhist monks' circle in contemporary Sri Lanka and understand the manner in which the linguistic discrimination is premised upon the idolatrous nature of Sinhala Buddhism where it is magnified, extolled and unchallenged. The research further discusses the idolatrous nature of the contemporary dominant ideology which encourages the Buddhist monk, whose role in the country is regarded imperative in shaping the culture and tradition, to defy multilingualism. A novel, yet long been embedded trend of idolizing, venerating and unquestioning Sinhala Buddhist nationalism while belittling the culture(s) and language(s) of the alterity is discernible in the Sri Lankan society. Providing an unquestionable authority to the Sinhala Buddhist monk, this trend of veneration has reached an extreme standpoint where disagreement of the trend either logically or scientifically is impossible. The research sample was of twenty-five Buddhist monks who are undergraduates of a government university. The research participants were interviewed individually. They were provided with questionnaires that inquired them on their perspectives toward the language/s of the *other*. A qualitative research was undertaken in order to satisfy the objectives of the research. The interviews were carried out in order to understand their perspectives on both novel idolatrous practices within the Sinhala Buddhist sphere and language racism. The results of the research proved that many Buddhist monks are aware of the fact that Sinhala Buddhist nationalism is getting extreme gradually and the current inclination towards idolizing nationalism, which they believe is the "right way", can create the mono- linguistic, mono- ethnic and mono- religious country that the Buddhist monks always demand and yearn for.

Keywords: Idolatry, Multilingualism, Nationalism

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Katarzyna Wizła-Lin

Language attitudes of Be native speakers towards the Be language - Xianguang village survey

The purpose of the study is to learn about language attitudes of Be native speakers towards their mother tongue. The main research method was an on-location survey in September 2019 in Xianguang village in Lingao county. First, forty respondents answered which language they use and then which language they would prefer to use in a variety of situations. Then, they responded to statements about Be. The general results are that while Be native speakers show a positive attitude towards using their mother tongue in informal settings, they believe Be is not appropriate in formal contexts.

Ronen Yitzhak, Dorit Gottesfeld

Liberalization in Jordan (Literature, Press and Politics) as a tool for the Hashemite regime survival

For about a hundred years since the establishment of Jordan, the Hashemite regime has survived. So far, studies have referred to the military and economic assistance Jordan has received from the West (first from Britain and then from the United States and Israel), from the Gulf states and from Iraq as the main factor that has led to the survival of Hashemite regime. Indeed, Jordan was part of the strategic alliance with the West, its army was built according to the British model, the political orientation was towards the Western countries and not towards the USSR and it secretly maintained political ties with the State of Israel.

In recent years, however, Jordan has enjoyed a policy of liberalization, led by King Abdullah II. This is reflected in the increase in freedom of expression and its anchoring in the Jordanian constitution, the abolition of state control over the media and radio, the abolition of the death penalty and more. This policy was reflected in and after the Arab Spring, while demonstrations against the Hashemite regime were a kind of routine.

The lecture will describe the policy of liberalization in Jordan and will try to prove through the use of international indices that the situation in Jordan today is better than in most Arab countries. The possibility of demonstrating, the lack of oppression of the demonstrators, freedom of expression, etc. - all of these have helped to the survival of the Hashemite regime in recent years.

Bogusław R. Zagórski

Mauritanian toponyms from local historical sources: orthographic peculiarity

I discuss the question of noting down toponyms of Mauritania with vowels devoid of consonantal support in a word's final syllable. It is contrary to orthographic rules of literary Arabic and agrees with the West African style of writing. It creates difficulty in the proper interpretation of etymology, reading and identification of named features on inter-Arab scale, and impedes standardization on international level.

Magdalena Zawrotna

Linguistic Response to the Taboo of Death in Egyptian Arabic

The analysis to be presented leads to the conclusion that the experience of death in Egyptian society is mediated by religion. The reaction to death announcements includes several strategies to protect both the author of the utterance and its recipient against the effects of the taboo related to this topic. The most important feature of this communication is formulaicity, which is at the same time the central idea and the methodological frame of the work presented here. The discourse analysed fits within the Arab-Muslim rhetorical framework.

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Sebastian Źbik

Between America and Oman. (Trans)Local Perspectives of the Arab Elites of Zanzibar in the Early 20th Century

Arabs of Omani origin living in the Sultanate of Zanzibar constituted its economic and political elite until the revolution in 1964. However, in 1890 they were deprived of real power over the country by the British, and in 1897 they were forced to abolish slavery which affected their main source of income, the clove plantations. These changes limited their prospects for development and their external contacts. However, with the establishment of colonial political institutions, technological advances, and new ideologies, additional opportunities emerged for them.

The purpose of this paper is to identify the local and global perspectives held by the Arab elites in Zanzibar in the early twentieth century. The starting point for this analysis is the fact that Arabs were a minority of the Sultanate’s population, and the country itself was on the geographical and cultural periphery of the Arab world at that time. British colonialism was also a crucial factor that determined the prospects of the Arab elites. Finally, an important issue was their ties with the country of origin - Oman - where their relatives lived, and the same dynasty ruled.

An analysis of the local and global opportunities of Zanzibari Arabs will be shown through their educational opportunities, access to positions in the colonial administration, and the extent of their mobility and contacts with East Africa and the Arab world.

The study relies on archival sources from the Zanzibar National Archives, especially articles from the “Al-Falaq” and “Al-Nahḍa” newspapers. These materials are supplemented by interviews with members of the former Arab elites of Zanzibar, as well as their private papers and autobiographies.

The analysis shows that the Arab elites of Zanzibar, despite geographical, political, and social circumstances, enjoyed numerous local and global perspectives. There were new employment opportunities in the Zanzibari administration, colonial authorities funded educational and research scholarships for young Arabs in England or in the United States. Thanks to technological advances, the mobility of the Zanzibari Arabs grew, and many of their representatives went to Egypt, Uganda, or Iraq to study. Other members of the elites, in turn, travelled as tourists or to visit relatives. The influence of pan-Arab ideas through newspapers and books led to an increased interest in world events and contacts with the former homeland. Therefore, the Arab elites of Zanzibar returned in the 20th century to the range of contacts and opportunities they had during the heyday of the Omani state under the rule of Sa’īd bin Sulṭān (1806-1856).
