Chronicle of Tadeusz Kruszyński in the Works of Azerbaijani Historians

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The paper examines the significance of Tadeusz Krusiński's work in the study of the Safavid period in the history of Azerbaijan, as well as its popularization in Azerbaijani historiography. Tadeusz Krusiński (1675/1756) Polish Jesuit priest, lived and worked in Isfahan in 1708-1726. At that time, this city served as the capital of the Safavid state. Krusiński witnessed many important events in the history of the Safavid state of the late period: the siege and capture of the capital by the Afghan army in 1722, as well as the mutual contacts of Azerbaijan with Iran, Russia, Transcaucasia, Dagestan and Turkey, and the circumstances of the fall of the Safavid Empire. The author captured in writing everything he saw in his descriptions in Latin.

Krusiński's work was so meaningful that it was translated and published during the author's lifetime, gaining more and more popularity over time. In 1725 Tadeusz Krusiński left the Safavid state. On his way back to Europe, passing through modern Istanbul, he presented the text of his work prepared by himself to the Grand Vizier of Sultan Ahmed III Ibrahim Pasha (Nevşehirli Damat İbrahim Paşa). This text in Turkish was published in an Ottoman printing house in 1729 by order of the Grand Vizier [It should be noted that the first printing house in the Ottoman Empire was founded by Ibrahim Mutafarrika (1674/1745) shortly before the mentioned event in the same year]. Johann Christian Clodius (1676/1745) was an Arabic teacher at the University of Leipzig. He also translated this short work from a Turkish translation into Latin and published it in Germany in 1731. As a result, very soon the work was translated into Turkish, English, French, German, Persian and other languages and widely studied. The most detailed information about the work is given by the Afghan historian Faqir Mohammad Kheiirkhakh (Kabul). According to him, in accordance with the decision of the Institute of History of the Afghan Academy of Sciences, he was instructed to compare the English translation of the work with the translation into Dari Persian of "Tarih-i-sayahi myasihi (History of a Christian traveler.)", carried out back in the 19th century. More information about Tadeusz Krusiński himself is available from "The Fall of the Safavid Dynasty" by Laurence Lockhart. In Azerbaijan, Krusiński's descriptions gained the greatest popularity from the second half of the 20th century. In the early 90s Azerbaijani orientalist Shahin Farzaliyev took the Persian translation of Abdulrazzak Dunbuli (Tehran, 1984) as a basis and translated the text into Azerbaijani under the title "Xristian səyyahın tarixi". The book was published in Baku, in 1993 and contains a lot of information about the author himself and his work. Today, the chronicles of Tadeusz Krusiński are widely used in Azerbaijani historical literature covering the Safavid period in the history of the country.

This article is based on a review on Krusiński's information used in various works of Azerbaijani scientists and it's comparative analysis with European sources. Sometimes there are

small differences in certain events. For example, Tadeusz Krusiński describes how the Safavid Shah Sultan Hussein was deeply worried when he accidentally shot a bird, and kept repeating the words "qanlı oldum" (in Azerbaijani), which means "I stained myself with blood". To atone for his guilt, he immediately ordered 20 tumans to be distributed from the treasury to the poor. Laurence Lockhart (1957), reporting this historical anecdote, calls the amount 200 tumans.

100 Years of the Polish Society for Oriental Studies (PTO) and Prospects for Future
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The Paper describes the place and role of the Polish Society for Oriental Studies (Polskie Towarzystwo Orientalistyczne) founded in 1922 in developing studies on Asia and Africa in Poland.

From Squiggles to Glyphs. Towards the Centennial of Hungarian Khitanology
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When the first written monuments of the Khitan were discovered a hundred years ago, Hungarian philologist Louis Ligeti paid particular attention to the findings. He wrote the first scientific article on the subject in Hungarian in 1927. By that time scholars were puzzled by the odd-looking Siniform characters that reminded them rather of haphazard squiggles than a legible script. Although the decipherment of the Khitan scripts is still far from complete, researchers made huge progress with the task. Ligeti's students, György Kara and András Róna-Tas also made significant contributions to our knowledge of the Khitan language and writing. In 2015 a research cooperation between the Department of Altaic Studies of the University of Szeged (SZTE) and the Department of Khitanology of the Inner Mongolian University (IMU) was established, resulting in a continuous scholarly dialogue and numerous joint publications. Another research project called *Khi-Land landscapes in Mongolia* of the Research Centre for the Humanities of the Hungarian Academy of Sciences started in 2016 together with the Institute of History and Ethnology of the Mongolian Academy of Sciences. The project focused on the Khitan cemeteries from the 10th-12th centuries discovered in Mongolia surveying their position in the landscape, using state-of-the-art archaeological and computer methods.

This paper will sketch up the main contributions to Khitanology by Hungarian scholars in the past hundred years.

Confessionalism—Between Unity and Disintegration

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The presentation proposes an important subject for contemporary Middle Eastern and Oriental Studies related to the interpretation and significance of the religious factor for shaping socio-political life and identities of Middle Eastern societies in the 21st century.

It discusses the cultural dimension of confessionalism—the Lebanese power-sharing system. The exceptional model of proportional division of power among all sects is overwhelmingly studied in literature as a set of political tools designed to moderate conflicted societies. The underlying assumption of the proposed speech is to view confessionalism as a phenomenon beyond its political and technical aspects, but rather, as a sort of culture that developed with and around the above-mentioned set of political rules.

Following the ideas developed by Ussama Makdissi, the presentation will highlight the cultural and social consequences of functioning in the confessional system and it will attempt to answer the question of how the confessional factor determines national culture, identity, and social relations, based on the Lebanese case. How does confessionalism shape social dynamics and public life? Can we speak of confessional culture and if so, what would be its distinctive elements?

An important reason for undertaking such a subject is the heavy criticism that confessionalism has been subjected to in the last years by both scholars as well as the Lebanese society. The critics label the system sectarian, linking it with the wider phenomenon of sectarianism, seen by many as a grave Middle Eastern problem and source of the region's backwardness. In this view, confessionalism is rigid, outdated, and instrumental in sustaining the hegemony of the corrupted ruling class. Therefore, people demand its complete abolishment and building of an entirely new and confessionally blind state, based on secular and democratic principles. Analyzing the cultural dimension of confessionalism and showing how it is embedded in the social tissue and culture is an attempt to reflect on the feasibility of such a project, calling for the total removal of the religious factor from the foundations of society's organisation. The aim of the presentation is to examine and review the potential of the confessional factor and culture built around it for the future of the Lebanese community and its state.

Multimodal Linguistics and Semiotics: Evolution of Money as an Indicator of the Changes Underway in the India's Present-day Society

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A banknote is not merely a means of payment. Although it belongs primarily to the economic system it is also the result of sophisticated development work, during which nothing is left to chance and each detail is the outcome of a design process that is heavily regulated by political state institutions. The selection of the featured landscapes or motifs, as well as the people shown, represent the national values the country respects. Therefore the combination of all these different semiotic elements forms a functional wholeness, a sign made up of a broad range of different smaller signs, such as text and typography, currency symbols, or images. Banknotes can be considered as a multimodal message—as signs carrying meaning—with their own iconography.

Thus, money has a secondary function as a multimodal text, and banknotes can be considered as visual psychological portraits featuring ornamental design. Banknotes celebrate the culture, the history, and heroes, and the main values their issuing societies respect, their sense of aesthetics, and their contributions to the world. They can be considered a testimony to the glory days, but also to the mistakes and suffering of the generations that have preceded us. They are one of the national symbols, along with the flag, coat of arms, or anthem.

Therefore, the iconography of banknotes and the messages it conveys is a particularly good, yet underexploited, indicator of national identity. However, unlike other emblems, for technical reasons banknotes need to be periodically redesigned, forcing governments to redefine how they portray the nation and its values. And unlike postage stamps, the limited number of denominations forces states to make choices regarding which messages deserve top priority. This fusion of significance, universality, selectivity, relevancy and regular updates provides a unique opportunity for scholarly insight into national identities. In particular, their evolution can highlight transformations in the way a nation defines itself, as well as, intentionally or not, a powerful tool to forge identity.

In 2016, the Government of India began the demonetisation of old banknotes and started to circulate new ones. The design of the new series of banknotes has undergone revolutionary changes. This study, at the crossroads of multimodal linguistics, semiotics, and cultural studies, will focus on a multidimensional, contrastive diachronic analysis of old and new versions of Indian banknotes in the context of this demonetisation. By researching their ideological, linguistic, and iconographic evolution it will examine the changes underway in current Indian society.

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The Mongols in Southeast Asia: A Contemporary Discourse

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The 21st century has witnessed a dynamic intensification of relations between Mongolia and Southeast Asian countries. Mongolia has been actively developing relations not only with the most powerful countries in the region, such as Singapore, Indonesia and Thailand, but also with its allies from the communist past, such as Vietnam, Cambodia and Laos. This sudden surge of interaction has been flourishing on the grounds of political dialogue, national security, trade and economic cooperation, tourism, culture and transportation. Furthermore, democratization and natural resource management have been the key factors influencing the recent Mongolian-Myanmar dynamics. Mongolia's motivation to forge and maintain friendly relationships with Southeast Asian countries and its membership in the ASEAN Regional Forum (ARF) indicate that one of its foreign policy goals is to become an important dialogue partner for the Southeast Asian countries, strengthen its role and place it in the position of a democratic leader on the Eurasian continent. This strategy has been coined at the beginning of the second decade of the 21st century and has been successfully developing until now. It has been quoted "one of the more innovative foreign affairs approaches in the country's history".

Another crucial period in Mongolia's diplomatic relations with most Southeast Asian countries encompasses the 1950s. The ground for understanding between communist Mongolia and Laos, Cambodia and Vietnam was a common socialist political agenda, promoted values and the admiration for the Soviet Union. 1950s can be defined as a

formative period for the future development of Mongolia's relations with the above mentioned countries. The third and the earliest period known to the historians when the Mongolians actively interacted with the peoples from the Southeast Asia took place during the reign of the Mongolian ruler Khubilai Khan (12151294), who carried out several naval campaigns to conquer Southeast Asia with the help of the Mongol Navy. Even though the invasion of the Mongols in the region of Southeast Asia did not last long, it left a permanent mark in the historical resources from today's Myanmar, Thailand and Vietnam, in which it has been vividly presented. Mongol conquests in Southeast Asia deeply stirred the regional dynamics in the 13th century and were mainly aimed at grasping the chance to control the East-West maritime trade route which linked China with the Middle East and parts of Europe. So far the research on these events has been primarily focused on the military and political aspects of Mongolian invasion. Nevertheless, the history of relations between Mongolia and the Southeast Asian countries has not been given enough scientific attention yet. An important work on this topic, yet limited only to the present-day Vietnam, is the article "The Mongol Navy: Kublai Khan's Invasions in Đại Việt and Champa" by Vu Hong Lien from 2017. Contrary to the topic of Mongols in Vietnam, information about the Mongols in the 13th century Burma have been described in the numerous works devoted to Burmese history, for example in Harvey's "History of Burma: From the Earliest Times to 10 March 1824" from 1925 and Maung Htin Aung's "A history of Burma" from 1967. A literary and fascinating source which deals with Mongol conquests in Southeast Asia is the "Description of the World" by Marco Polo (the selected edition comes from 1938). A rich source of information on Khubilai Khan's life is the book "Khubilai Khan: His Life and Times" by Morris Rossabi.

The main question presented in this paper is as following: "How did the attempts of the Mongols to invade Southeast Asia influence the Mongols themselves and the people inhabiting Southeast Asia in the 13th century?" The methodology applied in this research on the relations between the Mongols and the peoples of Southeast Asia is based on the discourse analysis of the available resources and contemporary history books pertaining to the region of Southeast Asia. The main hypothesis underlying this research is that the Mongols perceived Southeast Asia as a strategically important region worth conquering in the 13th century, because reaching control over this area would have given the Mongols the control over the sea trade routes.

Keywords: The Mongols, Southeast-Asia, 13th century, relations

Non-European Ontologies in Multispecies Turn. Application of Oriental Studies in Critical Posthumanities

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The multispecies turn in humanities initiated in the 1980s meant the weakening of the ontic position of humans and shifting focus to inextricable relationships with other-than-human forms of life. Posthumanist optics give up the concept of "levels of being" and privilege thinking about relational networks. Environmental transformations commonly known as the Anthropocene are of particular interest to many posthumanists. The multi-genre theoretical framework has become the basis of many works in the fields of cultural studies, sociology, and anthropology.

The multispecies theoretical framework has become the basis for many works in the field of oriental studies, such as for example "Special Section: Multispecies Co-existence in Inner Asia" by Thomas White and Natasha Fijn, "Multispecies ethnography: reciprocal interaction between residents and the environment in Segara Anakan, Indonesia" by Prihandoko Sanjatmiko and "Walking with herders: following into the multispecies classroom" by William Ellis, Clement Cupido, and Mogamat Igshaan Samuels.

Many theoreticians of multispecies anthropology, including Anna Tsing and Donna Haraway, emphasize the importance of local, especially indigenous knowledge when responding to challenges related to climate change.

A fairly popular view among representatives of posthuman studies is the belief that the sixth mass extinction and the global climate change crisis are the results of the hegemonic ideology of growth developed during the European enlightenment, and are connected to the rise of capitalism. To reconsider human-nonhuman relations, anthropologists often employ other than European ontologies that can expand discourse and help to find new adaptive ways of thinking.

Non-European ontologies described by anthropologists have thus become an important starting point in the analysis of relations between humans and nonhumans. Two of the most significant examples of this are Eduardo De Castro's "Cosmological Deixis and Amerindian Perspectivism" and Eduardo Kohn's "How Forests Think."

Amerindian perspectivism described by De Castro states that the nonhuman external appearance of animals—their skin and shapes—hides a humanlike interior. It is the body that determines the point of view, contrary to the common belief in Western culture that humans and animals are similar in terms of their bodies but differ in having or lacking the soul. Amerindian perspectivism is a relativist approach—humans perceive animals as animals, but animals see themselves as human and lead complex social lives, similar to human society. They perceive humans as predators, specifically as jaguars.

Eduardo Kohn's research among the Runa people focuses on how local ontology is constructed through contact with the forest and its inhabitants, and on how to think "with" the forest. It introduces us to the ways in which the Runa interact with nonhuman animals – domesticated as well as wild.

Both the Runa and the inhabitants of the Amazon are, of course, peoples outside the scope of interests of oriental scholars. There is no reason, however, that ontologies originating from Asia and Africa should not become part of the discourse on human-nonhuman relations and their transformations.

The remaining question is how much the ontological concept from a larger cultural framework remains when it is extracted from the said framework in order to be described in a scholarly work—a form that expresses a very specific, enlightenment epistemology. Moreover, we must be very cautious not to appropriate indigenous ideas—I believe that cooperation with representatives of cultures we research is necessary.

The concern about the historicizing and isolating view of Western intellectuals on Asian traditions was perfectly expressed by Dipesh Chakrabarty in "The Provincialization of Europe:"

> Sad though it is, one result of European colonial rule in South Asia is that the intellectual traditions once unbroken and alive in Sanskrit or Persian or Arabic are now only matters of historical research for most—perhaps all—modern social scientists in the region. They treat these traditions as truly dead, as history. Although categories that were once subject to detailed theoretical contemplation and inquiry now exist as practical concepts, bereft of any theoretical lineage, embedded in quotidian practices in South Asia, contemporary social scientists of South Asia seldom have the training that would enable them to make these concepts into resources for critical thought for the present. And yet past European thinkers and their categories are never quite dead for us in the same way.

If we are able to overcome this obstacle, orientalists seem best prepared to reconstruct and describe ways of thinking about human-nonhuman relations outside of Europe, which could later stir intellectual ferment. Thanks to their excellent knowledge of language and culture, they are predisposed to describe non-European ontologies that can broaden the understanding of human-nonhuman relations, help build adaptation strategies in the conditions of climate change, and strengthen the voice of local communities, which are often marginalized in scientific discourse.

An example I would like to present to convey my point is my research on the autobiography of Shabkar Tsogdruk Rangdrol. Shabkar was a 19th-century Tibetan Yogi with a very unusual approach to nonhuman animals. He advised radical vegetarianism, but his belief cannot be properly understood in light of the Western ontological frame, and his works require to be read within the Buddhist ontological frame. Without that understanding, many of Shabkar's actions, e.g. shooting an eagle with a stone from a slingshot to stop it from

hunting fledglings, but then saving it when it falls into the water seem unreasonable. Accepting that Shabkar's actions were rational, and acknowledging that his ontology is a valid and useful way of looking at the world and its problems might prove insightful and transformative.

The Khitan's Concept of Direction and Qishou Khan
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The concept of spatial orientation is a primitive understanding of the natural world of human beings, and such understanding can naturally be mapped to the language level, so orientation nouns are generally the core part of the basic vocabulary in a language. And people's understanding of spatial orientation is not immutable. With the changes in the social and historical environment, the concept and name of spatial orientation may also change.

The Khitans have a special concept of spatial orientation, which seems to be 90 degrees counterclockwise from the concept of spatial orientation in modern geography. According to our investigation of the Khitan small script, the spatial orientation names of the Khitan people are different from the Turkic and Manchu-Tungusic language group of the Altaic languages. However, if the spatial orientation of Khitan is shifted 90 degrees clockwise and compared with the direction names in early Mongolian, it will be found that the direction names in Khitan and Mongolian are basically the same, and may have a homologous relationship.

In the History of Liao, there is some confusion between the early and late orientation concepts of the Khitan people, which brings certain difficulties to modern scholars in studying the History of Liao. The reconstruction of the names of the orientations seen in the Khitan small characters and the tracing of their homologous relations may play a certain role in the study of Khitan history, especially the resolution of some difficult problems in the study of the History of Liao. In this article, after reinterpreting the records in the History of Liao about Heng-zhang (the Emperor's Orudo), the homeland of Qi-shou Khan, and the five capitals of the Liao Dynasty from a new perspective, we believe that the original orientation concept of the Khitans has changed to a certain extent with the "turning of the family into a country" by Yelu Abaoji, the founder of the Liao Dynasty, and the expansion of territory by Yelu Deguang, the Taizong of the Liao Dynasty, and exchanges with neighboring ethnic groups. From the location and title of the five capitals in the Liao Dynasty, it can also be inferred that the early orientation concept of the Khitan people seems to have shifted 90 degrees clockwise after the founding of the country. This shows that the orientation concept of the Khitan people is not static, but has undergone a process of dynamic change. The change of the names of the five capitals in the Liao Dynasty may be one of its concrete manifestations.

It is also suggested that Qi-shou Khan, the first ancestor of the Khitan, is a historical figure, and the image of Nai-he" in the legend of the "Three Khans" contained in "Qidan Guo Zhi (契丹国志)" may originate from Qi-shou Khan.

Japanese Grammatical Sources and Non-systemic Description Threads
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Japanese is probably the one of most frequently described world languages. Still, many of its existing descriptions, both native and non-native, are not based on the actual morphological (synthetic and agglutinative, that is) features of the code, despite the latter being frequently mentioned in many sources of a general character. Instead, grammatical descriptions usually emphasize the analytic and isolating properties of Japanese, also existing in the language, but related rather to the (borrowed from classical Chinese) code's graphemics (or: to its grapho-morphemic properties). Such properties are, rather accidentally, but extremely influentially, as viewed on many examples of approaches to Japanese grammar across recent centuries, largely compatible with very limited morphological (inflectional) properties of contemporary English, the language functioning as lingua franca in modern linguistics.

While it is not uncommon to compare heterogeneous natural language codes and their grammatical features, the reasonable premise for such activity seems to be in the first place to utilize uniform and mutually compatible terms and methodologies for defining the regularities and paradigms, and then, as a next step, focus on irregularities and exceptions. Certain description tools useful for this purpose, independent of actual detailed features of the codes being described and compared, although not perfect, are commonly accepted and rooted in the tradition of general linguistics. This is not the path the grammarians of Japanese seem to follow. In practice, it is the (inherently uninflected) Chinese characters that often happen to be (wrongly) identified with inflectional themes or even with word forms. There is no established methodology to distinguish systemically between the lexical and grammatical morphemes. Also, in surprisingly many studies, no clear limits of word forms are applied.

As a result, while amazing diversification in peculiar types of contents between many existing sources on Japanese grammars may be observed, at least when it comes to the classification of parts of speech or extremely detailed terminology, there is little change in the practice of rather constant neglect of certain of its features, including especially inflectional paradigms and systemic rules, in many of its descriptions. Even the commonly mentioned agglutinative morphological properties of Japanese are surprisingly often raised as a proof of the allegedly analytic and non-inflecting character of at least certain groups of vocabulary.

Needless to mention, the lack of focus on systemic features in the grammatical description of Japanese does not directly affect the language activity of the native users of the code or prevent them from applying the systemic rules of the code, undoubtedly existing and valid, in

everyday communication. At the same time, the status quo of the grammatical description of Japanese, being based on an unsystemic manner of approach and emphasizing peculiar specimens rather than general rules, makes it extremely difficult to explain certain phenomena, even the ones being based on relatively universal linguistic rules, as the opposition between topic prominence and subject prominence, between inflection and derivation, or detailed explanation on Japanese honorific conjugation. Many existing stereotypes and myths about the Japanese language also seem to be founded on the basis of such approach, with long-term impact on the (lack of) efficiency of general linguistics' approach to Japanese as such. On the other hand, it may be considered obvious that formal, systemic approaches foster inevitable simplifications and as such contain some descriptive flaws. Still, it is with no doubt extremely difficult to discuss specific features of a language on the basis of a random list of its exceptional properties, which cannot and does not form a systemic approach per se.

In this presentation, several examples of selected three clearly unsystemic phenomena to be observed in contemporary Japanese grammars are presented: 1. common distrust towards inflecting properties (declension) of Japanese nominal elements, 2. uneven recognition of grammatical dimensions (conjugation) of Japanese verbal elements, 3. unclear status of nominal predicate and copula.

Vyāsa as a Film-Maker. Creating of Battle-Scenes in Selected Examples of Mahābhārata 6
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In this paper, I would like to discuss some aspects of the ways the descriptions of battle are created in the *Mahābhārata*. At first glance, they seem to be full of repetitive and impossible actions difficult to be apprehended by the modern Western recipients. I would like to show, however, how carefully they are construed and that saving in words does not have to mean that what the recipient creates in their imagination is bland and lacking in details. My starting point is the fact that the battle is related by Sañjaya to Dhṛtarāṣṭra who is blind. I assume that this idea of describing the battle influenced the way it was created aiming at the maximum stimulation of the recipient's imagination. The use of cognitive models (used also in the research on the Greek Epics) will allow me to discuss this issue. I hope to show that combining Oriental and cognitive studies can bring new results and open new research fields.

The Significance of Local Speech—Pro-dialectal Movements in China

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There are several varieties of Chinese spoken in PRC, called "dialects" in official nomenclature, although they are mostly mutually unintelligible. The current language policy in China focuses on the promotion of the national language, Putonghua, all over the country. The aim is that by 2025, 85% of the population will be able to use the standard. Putonghua is used as the language of education and media, and it slowly replaces the local varieties in many fields.

In these circumstances, the dialects of Chinese are facing a threat of endangerment, especially as they have no legal protection. However, there are some initiatives which aim at their preservation. For example, recently the Government launched a project in order to safeguard the language resources of dialects and minority languages. Additionally, the Internet and various applications have become a medium of dialect revival. What is maybe even more important, the speakers of local tongues are forming groups which aim to save the dialects from extinction.

The purpose of this paper is to investigate the means by which dialects are being restored, and also to find out whether or not these movements are successful. Will this be enough? Is it not too late already to keep the dialects alive?

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Variations of Audiovisual Works in the Yugo Nakamura's Spatial Environment "Audio Architecture"

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The purpose of this article is to redescribe the exhibition entitled "Audio Architecture" organized in the Design Sight Gallery between 29.06.2018–14.10.2018 within the framework of collaboration between Keigo Oyamada (music) and Masamichi Katayama (exhibition space design), as well as in charge of Yugo Nakamura (exhibition director). Bringing together web design, interface design, and film this audiovisual panorama of manifold video works reveals the "relational aesthetics" introduced by Nicolas Bourriaud and Claire Bishop to integrate sound, video, and space. In an attempt to reexamine the works widespread in-between the media of three galleries we are seeking the variations of experimenting with the relationships between the visual space, musical engineering, and the viewer-interactor in what Raymond Bellour calls "the other cinema." By entering the first gallery filled with discrete sound prepared Tetusro Inagaki and edited in screen video by Akitomo Okuda we are passing in the second gallery to the very unique constellation of musical pieces digitally transformed and fragmented interspersed by the sensual movement of lines, overlapping with the visual effects linked to the music to demonstrate the ways how the viewer may manipulate the image to create its vibrant, digitally reconfigured reflection. What is particularly intriguing is the curatorial itinerary of the gallery inviting the audience to sit sharing the common experience of viewing the spectacle stretched over space floating in the shadows of the altering scenery.

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The Importance of Paratexts for the Reconstruction of the History of Buddhist Sanskrit Literature in Nepal

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Nepal has played a central role in the preservation and transmission of Buddhist Sanskrit literature in the period following the Muslim incursion on the Indian subcontinent from the eleventh century onwards. Many important Buddhist works were brought to Nepal for safety and stored in local monasteries and private collections. Among the many manuscripts that were brought to Nepal at that time were some of the most important Buddhist Sanskrit texts which, had it not been for the Newar Buddhists—the earliest attested ethnic group of the Kathmandu Valley—.who copied and sponsored copying of those valuable texts, would not have been preserved to the present day. The most important and popular texts, such as the *Prajñāpāramitā* ("Perfection of Wisdom") and those belonging to the *Navagrantha* ("Nine texts", the collection of the nine most sacred Buddhist Sanskrit Mahāyāna texts in Nepal), were copied numerous times, and later on, those copies were recovered in various monasteries and private collections of the Kathmandu Valley.

The most accurate information regarding the provenance of a manuscript is that found in paratexts, particularly in scribal colophons, donor colophons, and post-colophons. The term 'paratext' was coined by Gérard Genette in his work *Seuils* (1987, translated into English in 1997 as *Paratexts: Thresholds of Interpretation*) in order to deal with a particular category found in modern printed books, including titles, prefaces, introductions, footnotes, etc. Since the publication of Ganette's monograph, the concept of paratext has been applied also in other fields, including manuscript studies. The colophons are doubtless the most important of all paratexts. Most commonly, it is here that one can find relevant information about the production, ownership, and transmission of manuscripts. The ideal colophon records the title of the work and its author, the name of the scribe, the exact date (day, month, year, era) and the place of production (city, monastery, temple), as well as some other details (the name of a donor and/or a sponsor, the number of verses, school affiliation, etc.).

The proposed paper gives examples of how the examination of paratexts, mostly colophons, and post-colophons, enables us to trace the provenance of manuscripts, and what kind of information can be derived from paratextual materials regarding the preservation, transmission, and dissemination of Buddhist Sanskrit literature in Nepal in the period from the 11th century onwards.

Seventy Years of the Committee of Oriental Studies (KNO) of the Polish Academy of Sciences (1952–2022)

MAREK MEJOR
University of Warsaw

The current year is full of anniversaries related to Polish Oriental studies. We are celebrating the centenary of the founding of the Polish Orientalist Society, the 90th anniversary of the founding of the Orientalist Institute at the University of Warsaw, and the 70th anniversary of the establishment of the Committee on Oriental Studies of the Polish Academy of Sciences. This paper will give a brief overview of the Committee's history and activities.

Between Arabic Studies and Ethnomusicology. Analysing New Music Scenes in Cairo

MICHAL MOCH
Polish Academy of Sciences

Contemporary popular Arabic music is a fast growing but rather incoherent and fragmented field of research. Despite of these dynamic developments, it could be said that popular music is one of the less researched spheres of the contemporary Arab culture. As Nisrine Mansour and Tarek Sabry (2019) rightly pointed out, "the need to revisit Arab popular music is even more insistent, given its deep historical and geographic significance as the medium of choice for nationalist consolidation, religious affirmation, popular expressions of subversion, intimate self-(un)making and spiritual transcendence."

Ethnomusicology, as an interdisciplinary field of research in itself, is inspiring creative ferment in researching Arabic music. It lets analysing both a textual aspect of musical production and its sonic, aesthetic features. Adding to it, dimension of everyday impact of music is of great importance covering relations between artists and fans, listeners' reactions and lifestyles related to music, as well as creating new locations for performing music in the context of political ramifications. Also, local understanding of popular and alternative music in the Arab world is a fascinating issue, e.g. the Egyptian discussion on the very concept of "independent music."

Combining philological skills and cultural knowledge (associated with Oriental Studies) with ethnomusicological means of research seems to be very promising. Current research on Arabic and Egyptian popular music will be addressed, with references to works of such specialists as Thomas Burkhalter, Carolyn Ramzy, Darci Sprengel, Mark LeVine, Daniel J. Gilman, and others.

Apart from this state-of-the-art discussion, my own research on the Cairene music scenes will be discussed as an example. The Cairo improvising, avant-garde, and multi-genre scene will be highlighted with a focus on Maurice Louca (Mūrīs Lūqā), a guitarist, keyboardist, and producer born in 1982. Louca creates very expressive and sophisticated music defying stylistic divisions and building diversified acoustic, electric and electronic soundscapes.

Contemporary Egyptian popular music (e.g. so-called electro shaabi) is reconstructed by Louca in the context of experimental and partially improvised music. Among his most important recordings are two albums: Salute the Parrot/Benḥayyī al-Baġbaġān (2014) and Elephantine (2017). He also formed a band called Lekhfa with Tamer Abu Ghazaleh (Tāmir Abū Ġazāla), a cross-genre musician also playing on many, mainly Arabic, instruments, and Maryam Saleh (Maryam Ṣāliḥ), a charismatic vocalist and songwriter. The Lekhfa's only album from 2017 is one of the most innovative Arabic and Egyptian recordings created in the frame of the "independent music." Different textual and sonic levels of the album will be analyzed in detail as well as the sociopolitical context including complicated class and gender-related conditions in which contemporary Cairene musicians have to navigate.

Preliminary Remarks on an Unknown Manuscript of the 12th Canto of the Jangar Epic (1910) Sung by Eliyan Ovla Kept in the Legacy of W. Kotwicz in Cracow

NADIMICAIREN
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The *Heroic Epic Jangar* is one of the most poetic examples of the traditional Central Asian oral culture. It is also one of the three major works of Mongol classical literature (the other two are *The Secret History of the Mongols* and *The Epic Geser*) and one of China's three great epics (the other two are *Epic Gesar* (or *Geser*) and *Epic Manas*). Examples of various versions of the *Jangar* epic widely throughout especially among Western Mongols in Mongolia, Xinjiang Uygur Autonomous Region, some parts of the Inner Mongolia Autonomous Region (e.g. Alsha, Ulaankhad), and Qinghai provinces of the People's Republic China, as well as in the Republic of Kalmykia, Buryatia, Tuva, and also in the Altai Republic in the Russian Federation. The substance of the epic encompasses all aspects of the social life of Mongols across the Eurasian continent, including Mongols ideology, religious beliefs, ethics, customs, etc. As a consequence, the epic offers extensive value for in-depth study in and of itself.

In the past, notwithstanding the approximately 250-year history of the *Jangar* epic's collection, publications, and research endeavors, there are still significant research documents in particular European libraries or private collections, or legacies that are unknown to the academic world today. The most prominent example is a manuscript of the *Jangar* epic's canto (the 12th canto), which was recorded in 1910 by the eminent Polish Mongolist Professor Władysław Kotwicz (1872–1944) from the renowned Jangarchi (Mongolian, which means the epic singer or performer) Eliyan Ovla (1857–1920) in the Kalmyk region. The original manuscript is currently preserved in the Legacy of Professor W. Kotwicz in the Archive of Science of the Polish Academy of Sciences (PAS) and the Polish Academy of Arts and Science (PAAS) in Cracow. As a necessary consequence, the present study will examine the unpublished canto of the *Jangar* epic while assessing the attributes of Professor W.

Kotwicz's transcription approach in light of the collection states, the provenance, and the composition of the canto.

What can the Modern Languages of India Tell Us About Its Past? The Contribution of (Socio-) Linguistic Typology to Interpreting Indian History
JOHN PETERSON
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In my talk I will discuss some of the methods of (socio-) linguistic typology which can help to uncover various aspects of ancient Indian history, even in the absence of texts for older stages of the modern regional languages, on which traditional historical linguistics so heavily relies. While the comparative method of historical linguistics, with its strong connections to the philological tradition, is well known outside of linguistics, more recent methods such as those of (socio-) linguistic typology typically are not. I will therefore concentrate on these newer developments in my talk.

Recent studies (e.g. Ivani et al. 2021; Peterson 2017, 2022) have shown that modern Indo-Aryan languages, regardless of their internal genealogical relationships, are clearly split into an eastern and a western group with respect to structural properties such as case marking, gender systems, number systems, etc., although there are no natural boundaries (e.g., rivers, deserts, mountains, etc.) running from north to south which might otherwise be able to account for this. Instead, the eastern languages share many similarities with neighboring Munda (Austro-Asiatic) and northern/eastern Dravidian languages, while western Indo-Aryan languages tend to cluster with neighboring southern/western Dravidian languages. This suggests a considerable amount of language contact in earlier times between these different language families and eastern and western Indo-Aryan, respectively.

Massive morphological simplifications such as those found in eastern Indo-Aryan are typical of language-contact situations in which large numbers of speakers of these languages were originally adult learners, e.g. speakers who used (Old or Middle) Indo-Aryan as a *lingua franca* with other ethnicities for trade, etc., while retaining their home languages in intra-group communication, so that their command of Indo-Aryan was likely severely limited. By contrast, in western Indo-Aryan languages, while changes did occur, they did not result in such drastic simplifications as in eastern Indo-Aryan. In fact, some languages such as Konkani even show signs of increased complexity with respect to their case system and negative marking (e.g., Miranda 2019; Peterson 2022; Peterson & Chevallier 2022). This last situation is typical of long-term, stable bilingualism from childhood onward (e.g. Trudgill 2011).

Taken together, these facts suggest that ca. 2,000–2,500 years ago eastern and western Indo-Aryan languages were spoken in very different sociolinguistic environments, with a

high degree of ethnic and linguistic diversity in eastern India and a comparatively low level of diversity in the west.

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Frame Semantics Approach to the Lexicon of the Language of Early Arabic Poetry—A Project Proposal and a Case Study

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Frame Semantics (FS), a methodology first proposed and developed by Charles J. Fillmore (1976), examines the structure of the lexicon of a given language (Boas 2021, p. 45), by describing how its elements evoke particular *semantic frames* (Fillmore & Baker 2015, p. 795). A *semantic frame* is defined as the encodement of a specific piece of knowledge shared by language speakers, which determines "the process (and the result) of interpreting" the meaning of given lexical items used in reference to a certain experience (Fillmore & Baker 2015, p. 791). It is then a knowledge representation schema that is called up by the use of some lexical units, whose meaning is interpreted relative to it. Currently, the major activity in FS research focuses on creating data bases describing the structure of lexicons of different languages (Boas 2021, p. 48). The most prominent of these endeavors is the *FrameNet* project for the lexicon of English (cf. Ruppenhofer et al. 2005).

In this paper, I would like to present a proposal for such a *FrameNet*-like project together with a supporting case study. The project will aim to create a data base of the lexicon of the linguistic variety employed in Early Arabic Poetry (EAP), the oral-formulaic poetic tradition

of pre-Islamic Arabs. I will discuss the application of the FS methodological premises to cataloguing the lexis of EAP in terms of semantic frames. In this application, I propose to augment the FS lexicon elaboration with a description of conceptual metaphors and metonymies (cf. Sullivan 2013, p. 2016). To discuss the premises of FS methodology, I will also present in this paper the results of a case study on two Arabic semantic frames: *šaraf-*HONOR (PRECEDENCE) and REVENGE.

The proposed project will aim twofold. First, its goal is to provide an exhaustive description of the behavior of the lexical items in EAP, not only in terms of semantic information but also syntactic and grammatical ones (e.g., syntactic functions, phrase types, valence, collocation, etc.).

Second, by providing a comprehensive repertoire of semantic frames recorded in EAP, it will aim to offer a description of the culture-specific facets of the experience shared by creators and recipients of this pre-Islamic oral poetry. Its intention is then to define native pre-Islamic Arabic conceptualization of the experience, by illustrating how particular frames are profiled into culture-specific scenes (cf. Bagasheva 2017, p. 195-6), mainly by means of different lexicalization patterns (Lakhfif & Laskri 2018, p. 219). Thus, eventually, the project could be perceived as aiming to posit a "Knowledge Representation (KR) model (Sharaf & Atwell 2009, p. 1)" for the experience encoded in EAP.

In the aforementioned case study, I followed the methodological framework that I intend to apply in the whole project. I propose to use the medieval Arabic lexicographical data as the starting point of the analysis of a particular semantic frame. I resort to the so-called *kutub al-ʾalfāẓ* "books of utterances" or *maʿāǧim mawḍūʿiyya* "topic-based dictionaries" as the main source of data. These lexicons present a grouping of vocabulary in accordance with the topics or themes to which it pertains. By that, in a particular chapter or related chapters on a given topic, they represent the basic structure of a semantic frame prescribed in Classical Arabic for the topic in question. Initially, such a frame is to be characterized in terms of *frame elements* (FEs) and associated *lexical units* (LUs) based only on the data from these topic-based dictionaries. Following that, I propose to supplement these characteristics with the data from medieval Classical Arabic lexicons.

Eventually, the frame description based on lexicographical data is to be refined in an analysis employing the corpus of the EAP texts. It will aim to specify further the relations holding between FEs, and it will provide a sample of the textual contexts of the use of selected, prominent frame-bearing LUs. The textual sample is later to be annotated in the manner employed in different FrameNet projects (cf. e.g., Fillmore 2014, p. 97), providing by that an illustration of the actual behavior of LUs evoking the analyzed frame.

Subsequently, all the inter- and in-frame relations will be described. It includes examining conceptual metaphors (cf. Sullivan 2016) and metonymies (cf. Rojo Lopez 2002: 61). Eventually, the description of the analyzed frame is to be further explored in terms of cultural conceptualizations (cf. Sharifian 2003; Bagasheva 2017) and lexicalization patterns (Lakhfif

and Laskri 2018, p. 219) that epitomize different ways, in which the frame – encoding a certain shared experience – is profiled in a culture-specific manner.

In the paper, I will argue that the FS approach can bring in valuable advantages not only for the lexicology and lexicography of Classical Arabic but also for the cultural linguistic research on Arabic language. Moreover, following existing FS studies on other languages (e.g., Rojo Lopez 2002), I will briefly discuss the possible benefits of my project for efforts in the translation of EAP and other Classical Arabic texts.

The presentation will also include the juxtaposition of my project proposal with the ongoing Arabic lexicon-related FS and computational linguistic projects, such as PropBank Annotation for Quranic Arabic (cf. Zaghouani et al. 2012), Arabic PropBank (cf. Zaghouani et al., 2010), and Arabic WordNet (cf. Elkateb et al. 2006).

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"Rather Turkish than Papist": Arabic and Islamic Studies in the Dutch Republic in the Seventeenth Century

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

economic ones, especially after the emergence of the Dutch bourgeoisie as a result of Dutch mercantile success overseas.

The Legacy of Genghis Khan in Official Propagandas, National Ideologies and Personal Narratives

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The paper looks at the notion of the "legacy of Genghis Khan"—the concepts, constructions, and motifs gathered under this umbrella due to multiple agencies, during former and modern periods. Among examples included in the research are the various images of Genghis Khan, his family house and Genghisits, political, ethnical, and spiritual outsprings of the Khan, the Mongolian Empire and its subordinates, some ideologised and mythologised historical events and relations, connected to these images. The paper regards the authorities involved in re-creating and transmitting these images and the situations of their actualisation. Among these authorities – official states' histories, national ideologies, regional folklore traditions. Looking at various sources, we can find these images and constructs highly variable according to the representing authority, regions, and political situations. The paper will focus on several controversial examples of such images involved in contemporary discourses—official and the war propaganda(s), regional Central Asian competition, and arguments for the 'historical heritage' between Mongolian and Turkic peoples/states, local national movements, and personal narratives.

Reincarnation Lineages of the Khangai Mountain Range in Mongolia

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Ancient and contemporary forms of Buddhism, mountain cult, and religious landscape are significant topics in the research of Asian peoples and culture. The Khangai Mountain range situated in Central and Western Mongolia provided home for various nomadic nations including the Mongols.

Khangai (Mong. *khangakh* "provide, supply with necessities") is usually interpreted as provident lord, munificent king, generous gracious lord, or bountiful king. The cult of this sacred mountain developed further after Tibetan Gelukpa Buddhism spread to Mongolia in the 16th century, and the first Buddhist monastery, Erdene Zuu was built on the ruins of Karakorum city in 1586 in the eastern part of the mountain range (today Övörkhangai Province). Three exceptional young men of the period, Öndör Gegeen Zanabazar (1635–1723), the Khalkha Zaya Pandita (1642–1719), and Lamiin Gegeen (1839–1704), all born in aristocratic families in the Khangai, studied in Tibetan monasteries and started to spread Gelukpa Buddhism in the Mongol land founding monasteries in the Khangai area. Being a

proper place for monastic activities, several eminent monks and saints founded and developed their communities here, established monasteries, spread Buddhism and religious activities in the region. They became reborn again and again, forming reincarnation lineages (Tib. *sprul sku*, Mong. *khutagt khuvilgaan*) in the area for more than three centuries.

The aim of the present paper is to introduce the reincarnation lineages of the Khangai, their old monasteries being active before the monastery destruction of the 1930s, their new monasteries rebuilt after the 1990s as well as their former and present incarnations. The paper will focus on four provinces which belong to the forest-steppe zone of the Khangai Mountain Range: the lineages of the Jebtsundamba Khutugtu and Lamiin Gegeen (current Övörkhangai province), the Khalkha Zaya Pandita (Arkhangai Province) and Shiva Shireet (Arkhangai province), Chin Süjigt Nomon Khan and Naran Khutagt (Bayankhongor Province), Dilov Khutagt, Narovanchin Khutagt, Yalguusan Gegeen and Khamba Khutagt (Zavkhan Province).

The interesting feature of Mongolian reincarnation lineages is that they trace back to the era of Buddha Shakyamuni. The first incarnations were usually devotees who offered various offerings to the Buddha. Then, they were reborn more times in India, then, in Tibet, and finally in Mongolia. Though the Dalai and Panchen Lamas, the Manchu emperors (1644–1911), and the Bogd Khaan (1911–1921) supported their recognition and activities, socialism forbade this phenomena. Recognition processes have been revived since the 1990s, and at present about 20 lineages represent themselves again thorough Mongolia.

The paper will demonstrate the general features of reincarnation lineages: founding communities, building temples, writing religious pieces of work, and conducting religious services through the description of the history of old monasteries and the biographies of former monks (1620th century) as well as observations on the revitalization of Mongolian Buddhism happening in these decades. Certainly, the Khangai Mountain Range and its branch mountains, valleys, lakes, and rivers form a common background, cult, and veneration practice which connect these incarnations and monasteries of the vast region.

Regarding mountain cult, the cult of other Asian nations are better known to the international public, so the research will add information on Mongolian mountain cult as well. The paper provides preliminary results of my survey *Religious Landscape of the Khangai Mountain Range* supported by the National Research, Development and Innovation Office (NKFIH, FK 138052) of the Hungarian Government (2021–2025).

Spoken and Written Modern New Persian as Registers—Can Such an Approach Broaden Our Perspective?

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One of the typical characteristics of the linguistic situation of Iran today is the coexistence of two distinct codes—the spoken and the written variety of Modern New Persian. This

dichotomy has traditionally been understood and described in terms of stylistic variation since at least the second half of 20th century and the writings of authors such as C. Hodge (1957) or M. Jazayery (1970). Although attempts have been made to classify some of the differences as an evidence for a diglossic relationship between the spoken and the written variety (Jeremiás 1984, Mahmoodi-Bakhtiari 2018), or to see them as two distinct standards of the language (Rezāyi 2003), there is no consensus among the scholars that would allow to create a cohesive and satisfactory description of the phenomenon. At the same time, a gap between the two varieties is not narrowing and the forms typical of spoken variety start to appear in contexts traditionally restricted to the written variety exclusively, such as literature, public speeches, official TV and radio broadcasts.

In my paper I want to propose a switch of the theoretical perspective from which the varieties of Modern New Persian are analysed to that of registers rather than styles. I argue that the relations between spoken and written variety are of a functional, non-optional character and therefore can be described as registers at the highest level of generality (see Biber and Finegan 1994). Studying spoken and written Persian as registers provides tools for a more accurate description both of their mutual relationship and of the varieties themselves. While linked to the study of diglossia (in which, according to the original Ferguson's definition, the high and low varieties of language are considered two mutually exclusive registers), registral approach does not necessary suggest a diglossic relationship between the variants (the existence of which in case of Persian might be considered a sensitive if not controversial topic). Moreover, the analytical tools developed for the study of registers can be useful in creating a more detailed description of the spoken variety of Modern New Persian, which is often underestimated and considered an effect of certain simple transformations of the written variety (Perry 2003)—which seems an inadequate approach, bearing in mind the growing importance of this variety in day-to-day communication, both oral and written/typed (texting, social media etc.) and its influence on the standard language of Iran.

The presentation is based on the results of my PhD project, Modern Spoken Persian in contemporary literary texts on the example of selected 21st century novels, in which five contemporary novels have been analyzed linguistically in terms of the influences of spoken idiom on the present day literary language. The analysis provided interesting insights into the relationship between spoken and written Persian of contemporary Iran, prompting questions about the future of both varieties. I believe that all of these matters can be addressed from the point of view of the register studies and within its framework—and that such a change of perspective may in fact allow for a broader view and for noticing dependencies that may have escaped our attention in other approaches.

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Turkic-Mongolian Loan Words in "He-Xi-Yi-Yu"

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As is well known, from the 14th century to the 18th century, the official translation agencies of China had compiled dozens of lexicon books called *"Hua-Yi-Yi-Yu*华夷译语*"*, which could be used as a reference for interpretation or translation when communicating with foreign nations. The *He-Xi-Yi-Yu* 河西译语*"* discussed in this paper is one of them. It is a dictionary with Chinese translation and minority national language. The so-called *"He-Xi-Yi-Yu "* is a copy of the Qing Dynasty collected by the National Library of China (it has been found to be the only extant copy at both China and overseas so far), the general title of the whole book is *"Yi-Yu*译语*"*, 81 pages, of which pages 64–68 are entitled *He-Xi* 河西*"*, and *"He-Xi-Yi-Yu"* is the customary name for these five pages in the academic. This lexicon book is divided into 17 categories, and 255 words are collected. Each word is listed first in Chinese meaning by Chinese character and then minority national language spelling in Chinese character. There is no minority national character.

However, there are excellent studies about "*He-Xi-Yi-Yu*" by FENG Zheng冯蒸 (1981), CHEN Naixiong陈乃雄 (1982), HUANG Zhenhua黄振华 (1991), NIE Hongyin聂鸿音 (2002) as i knew, but till now there is no definition of which nationality and which language is recorded in "*He-Xi-Yi-Yu* ". On the basis of existing studies, about 30 words are briefly examined in terms of Turkic-Mongolian loan words in *"He-Xi-Yi-Yu"* by this paper.

Here are some examples: 刀-乞都阿[khi tu ɑ] 'knife,' 絹-乞卜 [khi pu] 'silk,' 年-光 [kuɑŋ] 'year,' 筆-兀租 [u ʦu] 'pen, pencil,' 虎-拍 [phai] 'tiger,' 墨-鋪[phu] 'ink, ink stick,' 箭-奴木[nu mu] 'arrow,' 湖-苦獨[khu tu] 'lake,' 被-捏皮 [nie phi] 'quilt,' 山-希[xi]

'mountain,' 窗-合古 [xo ku] 'window,' 大明國-我喇都 [uo la tu] ' Ming Dynasty', 河西國-倘吾的 [thaŋ u ti] 'Tangut Country', 花-谷立 [ku li] 'flower,' 體-灘 [than] 'body,' 活-運 [iuen] 'alive, live,' 方物-塔兒惕 [tha ẓǐ thi] '(tribute) product, stuff, thing,' etc. Exploring the origin of these unknown words is a fascinating work, and by this chance i look forward to more scholars and peoples get interested into this lexicon book which still waiting for new discoveries and perspectives. For this, i will try to attach the original photos of "*He-Xi-Yi-Yu*" which are from the National Library of China, transcriptions and English translations of each word items in this paper.

The Relationship Between the Four Mongolian Texts of "Qoyaduɣar Ilaɣuɣsan Nom-un Qaɣan Boɣda Zongkhapa-yin Tuɣuǰi"

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"Qoyaduɣar ilaɣuɣsan nom-un qaɣan boɣda zongkhapa-yin tuɣuǰi" (hereinafter referred to as "tuɣuǰi") is an important Mongolian document written in the 17th century that has not been paid attention to by academics. The text was written in Mongolian verse in 1669 by Ishjamsu, a Khoshud person, the 14th abbot of Shachung (bya khyung) Temple in Kokonuur (Kökenaɣur). Later, it was transcribed into Todo script and spread throughout Mongolian region. According to statistics, "*tuɣuǰi*" currently has 4 Mongolian and 6 Todo scripts, a total of 10 texts have been collected in China, Russia, and Mongolia. This article collates its four Mongolian texts, analyzes the relationship between them, and explores which text is closer to the original or has the highest value.

First of all, by sorting and counting the wrong contents in the four texts, it can be determined that the content of the NM text[1] is complete. However, from the characteristics of its words, it is not difficult to find that it is transcribed from the Todo text.

Secondly, it can be seen from the same omissions in the other three texts, which are from the same text with omissions. But there are also many differences between them, so they are not transcribed directly from each other. Among them, DGM-M text[2] has more omissions than the other two, so its value is relatively low, and the difference from the original is also greater. The BM text[3] is the only xylograph found so far, and its title page is stamped with the seal of Manchu prince Kengse, alias Yun-li (1697–1738). Although as mentioned above, there

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[1] NM text: Abbreviation of Nom-un sang-un mongɣol eke. Manuscript, ff. 1–54a, 48×10.5cm, 00021, collected in the Inner Mongolia Library.

[2] DGM-M text: Abbreviation of Damdinsürüng-ün ger müzvi-yin mongɣol eke. Manuscript, ff. 1-54a, 44×7cm, A5(MH-658), collected in the Home Museum of Tsendiin Damdinsüren in Ulaanbaatar.

[3] BM text: Abbreviation of Baɣsi-yin yeke surɣaɣ-yin mongɣol eke. Xylograph, ff. 1–42b, 63×22.5 (37.5×8) cm, 01175, collected in the Inner Mongolia Normal University Library.

is only one omission in this text, but unfortunately, the content of the four paragraphs of the colophon and the narrative content of the previous three or four pages have not been printed.

Finally, as can be seen from the characteristics of the chapters and words, the OM text[4] was written earlier and is by far the best text. There is the same omission as the BM text, but the content is complete at the end. Furthermore, only this one is clearly marked "tuɣuǰi-yin X-duɣar(düger) bölög" at the end of each chapter, while the other texts are marked "tuɣuǰi tere(ene) bui". In this text, each paragraph and line of the rhyme is also marked well. For example, add " " to the end of a line and " " to the end of a paragraph. However, the use of punctuation is less standardized in other texts, making them difficult to distinguish between lines and paragraphs. From the perspective of words, the consonant " ⁴⟦FV⟧ " (d) at the beginning of the word is mostly written as " ", and ancient words such as "saca" also appear many times, while other texts are transferred to modern Mongolian words, for example "-magča/-megče". In addition to this, there are significantly fewer misspelled words in this text. Therefore, the OM text is the closest text to the original.

The relationship between the four Mongolian texts of "tuɣuǰi" is shown in the following figure:
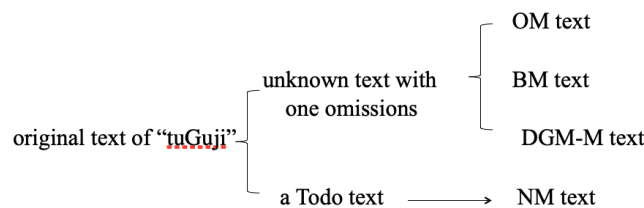
Psycholinguistic Aspects of Arabic-English Code switching in Egypt
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In my speech I would like to take up the topic of triggered code switching in Egyptian Arabic with particular emphasis on directionality of triggering.

Code switching is a phenomenon occurring naturally among bilinguals. Whenever there is a shared knowledge of two or more languages among speakers, switching from language A to language B might occur, resulting sometimes in the appearance of „cultures of code switching" (Decker 2020) in specific social environment. Code switching involves a bilingual mode of language use, when the two languages are highly activated (Broersma et al. 2019:296) and can be both intentional, which is usually the case in insertional switching, and

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[4] OM text: Abbreviation of Oros-un mongGol eke. Manuscript, ff. 1-26a, 63×22.5cm, 492 (Xyl.Q368), collected in the St. Petersburg University Library.

spontaneous, most often in alternational switching (Broersma and De Bot 2006, Litcofsky and Van Hell 2017).

The work on triggered code switching started with Clyne's observations of immigrants in Australia (Clyne 1967, 1972, 1977, 1980, 2003). He found that there is correlation between the occurrence of cognates and codeswitches taking place directly after them. This theory was first tested by Broersma and De Bot (2006) on bilingual Moroccan Arabic–Dutch material containing code switching. They found statistical evidence that switches appeared significantly more often after cognates.

When a cognate is used, both languages in a bilingual mind receive activation (Kroll et al. 2014). Exactly how it happens remains, however, to some extent obscure. As noticed by Broersma et al. (2019, p. 304), we cannot be one hundred percent sure that the bilingual model of language production accurately describes what happens, even concerning issues as basic as the direction of the facilitation effect.

The question I want to address is whether cognates (or other words marked as triggers) work both ways. There is a chance that some words facilitate switches from one language to another but not the other way around. This might be the case with the Arabic word *bass* 'but' which, regarding its phonetic similarity to its English counterpart seems to serve as a trigger for a switch from English to Arabic but not from Arabic to English. Thus, a question arises whether its Arabic origin and general stronger embedding in Arabic discourse make it a one-way trigger. The phenomenon of triggered code switching may additionally be elucidated by considering the level of bilingualism of the speakers. It was found that although for balanced bilinguals switching in both directions incurs equally low cost (Van Hell et al. 2015), for unbalanced bilinguals switching to their weaker language is more difficult than the other way around. The exception here is a situation in which speakers are primed, e.g. by "a pre switch cue" (Decker 2020). This will probably mean that when unbalanced bilinguals are concerned, the role of cognates ("pre switch cues") differs in their stronger and weaker languages.

In my speech, I will present the results of preliminary research based on data from natural conversations of the students at the American University in Cairo. The data were obtained as part of a wider project on code switching (conducted by Małgorzata Kniaź and Magdalena Zawrotna) and indicate the need to build a specific corpus, adapted to psycholinguistic research.