The 13th International
Oriental Studies Conference

Studies on Asia and Africa

Old Subjects, New Approaches?

14–16 November 2024

Book of Abstracts

UNIVERSITY OF WARSAW

Day 1
14 November 2024

Keynote Lecture

Mark Elliott

Harvard University

'Oriental Studies': New Wine, Old Bottles?

Abstract

In recent years, a consensus has emerged in the Anglophone world that we should reject the word 'Orient' and its derivative forms, such as 'Oriental' and 'Orientalist', terms widely seen as vestiges of an outdated scholarly paradigm predicated on assumptions of the superiority of 'Western' civilisation. But does the decolonisation of Western scholarship on Asia require us all to remove the word 'Orient' from our collective vocabulary? This paper suggests that there are different imaginaries of the East to be found in the academic world, and that one can engage in 'Oriental studies' without being what Edward Said would call an 'Orientalist'. It argues that in our rush to prove we are not stuck in a colonial mindset, we should perhaps pay more attention to the kind of work we are doing than to the names borne by our departments and journals, which bear the marks of a history it is important not to forget.

Mark Elliott
Harvard University

'Oriental Studies: New Wine, Old Bottles?

Mark Elliott is the Mark Schwartz Professor of Chinese and Inner Asian History in the Department of East Asian Languages and Civilisations and the Department of History at Harvard University, where he also serves as Vice Provost of International Affairs. Elliott is an authority on the last four centuries of Chinese history, particularly the Qing period (1636–1911). An expert in Manchu studies, he is known as a pioneering figure in the 'New Qing History', which emphasises the imprint of Inner Asian traditions upon China's last imperial state. Elliott earned his Ph.D. in History at the University of California, Berkeley, and has taught at Harvard since 2003.

Panel 1

Joanna Jurewicz

University of Warsaw

From Oriental Studies to the Humanities: Reflections on the Future of the Human Sciences

Abstract

In this presentation, I would like to outline the role that oriental studies can play in a new understanding of the humanities. Recent discoveries in neuroscience and cognitive science are radically changing how we understand human cognition and action. The need to integrate the various disciplines of the humanities and social sciences and relate them to biological and environmental foundations is becoming increasingly clear. Oriental studies, by virtue of its interdisciplinarity and because of its knowledge of different cultures, may be the nucleus of this new approach. This is because the framework of our research includes the languages and cultures of different communities, often proposing solutions that differ from those adopted in the West in terms of both ways of explaining the world and ways of social organisation. Unfortunately, in the discourse of the humanities and social sciences, Oriental studies is located on its periphery.

It is not my intention to consider the reasons for this state of affairs, but rather to seek ways to counteract it by proposing large platforms for the exchange of ideas first within Oriental Studies itself and then with the inclusion of other humanities and social sciences. These platforms could address both theoretical (selected philosophical, cognitive or psychological concepts and models) and practical issues (selected religious, social or political concepts and their associated rituals and customs). Through them, it might also be possible to propose methodological tools to explore similarities and differences between selected aspects of cultures. Ultimately, the idea would be that the humanities and social sciences, with Oriental studies as an integral part of them, would become sciences that study human beings, their behaviour and their creations treated in the overall context of human existence.

Joanna Jurewicz
University of Warsaw

From Oriental Studies to the Humanities: Reflections on the Future of the Human Sciences

Joanna Jurewicz is an Indologist and cognitive linguist. She is a professor at the University of Warsaw and the Chair of South Asia Studies at the Faculty of Oriental Studies. Her research focuses on Hindu philosophical thought as expressed in the oldest Indian literary monuments (sacred texts, epics, circa thirteenth century BCE to the turn of the eras). She is particularly interested in the origins of abstract thinking, as well as the transmission of concepts and imagery throughout cultural transmission. Her research employs an interdisciplinary methodology that combines philology with cognitive linguistics. She is the author of six books (*On Names and Shapes of the One: Monism of Indian Traditional Philosophy* (1995), *Cosmogony of the Rgveda: Thought and Metaphor* (2001), *Fire and cognition in the Rgveda* (2010), *Fire, Death and Philosophy: A History of Ancient Indian Thinking* (2016), *Invisible Fire: Memory, Tradition and the Self in Early Hindu Philosophy* (2021)), translations from original Sanskrit and Pali texts, and numerous scientific papers.

Michal Schwarz

Masaryk University in Brno

Linguo-Religious Complexes and Their Relevance for Asian Studies

Abstract

This paper is introducing interdisciplinary concept of linguo-religious complexes of human societies. The idea came from the research of linguistic, religious and historical issues related to tributary relations in Inner Asia and beyond. In the first part of the talk I explain contribution of this concept for advanced research of linguistic and ethno-religious contacts. In the second part I distinguish specific, but interrelated functions of language and religion with regulative impacts on individual and social level. Regarding development of human populations, a special attention is dedicated to main reasons why particular language or religion (or both) can be replaced. Analyses of historical examples of religious changes allow description of basic rules in these processes. Additional comments are focused on environmental factors contributing to the emergence of diversity and exchanges among particular population units. The final remarks outline further prospect of this approach in the running projects and comment general value of this interdisciplinary approach for Oriental studies.

Michal Schwarz

Masaryk University in Brno

Linguo-Religious Complexes and Their Relevance for Asian Studies

Michal Schwarz graduated in philosophy, science of religions and has a Ph.D. in Indo-European comparative linguistics. He focuses on more subfields in Oriental studies. As current the head, he was responsible for establishing Department of Mongolian, Korean, and Vietnamese Studies at Masaryk University.

Kavita Pai

Somaiya Vidyavihar University

The *Dhamma* in the World: Two Modern Indian Responses to Orientalism

Abstract

The early decades of the twentieth century were witness to the revitalisation, through Gandhi, of the nationalist movement seeking to overthrow colonialism in South Asia. As Gandhi sought to weld the diverse responses to colonialism into a united resistance, there were other multiple visions of the nation-yet-to-be-born that gripped the imaginations of Indians. These were in the form of responses on the one hand, to challenges within Indian society, and on the other, to the cataclysmic events occuring on the world stage. The Russian revolution, the two World Wars, the emergence of two power blocs—all were to leave a mark on the Indian nation as it was imagined, as it was coming into being. While the previous century had set the ball rolling on much needed reforms in Indian, particularly Hindu, society, it was apparent that though independence was in sight, every individual may not be truly free.

The archeological and philological discoveries of the late nineteenth and early twentieth century that had reacquainted Indians with a long forgotten past became for some, the source of nationalist pride in the superiority of Indian civilisation, while for others, an affirmation of the civilisation's fall from its ancient spiritual glory. Among those who held the latter view were also Orientalists of different hues whose influence on the history of the subcontinent was far reaching. The activities of Henry Steel Olcott, Madame Blavatsky, Edwin Arnold impacted religious (and political) practice in fundamental ways, as seen especially through the life of Anagarika Dharmapala. In India, Buddhism in its modern form was articulated by Ambedakar as the only *dhamma* for the modern age. This *Dhamma* had nothing to do with the mystifications of the Orientalists—it was located squarely in the soil of the subjugated country and stood for emancipation in every sense of the term. Ambedkar was not alone in interpreting the *Dhamma* in a radically modern way. Among the scores of Indians who saw the Buddha's teachings as the only salvation for humankind, two, Dharmanand Kosambi and Rahul Sankrityayan, deserve special mention. Both were Hindus who adopted Buddhism, and under the influence of Anagarika Dharmapala, travelled to Sri Lanka for monastic education.

Kavita Pai
Somaiya Vidyavihar University

The *Dhamma* in the World:
Two Modern Indian Responses to Orientalism

Abstract (Continuation)

Both were also Marxists alive to social inequity in India as well as the world. Their reflections on India's place in the world set them apart from Orientalist as well as hypernationalist narratives of the Indian nation, culture and civilisation. Through selected texts such as Kosambi's *Bhagavan Buddha*, *Hindi Sanskriti Ani Ahimsa*, and *Bodhisattva* as well as Sankrityayan's *Volga se Ganga Tak*, *Baeesvi Sadi*, and *Naye Bharat ke Naye Neta*, I hope to examine why these significant critical interventions in the Colonial/Orientalist discourse on India as well as Buddhism have not received the attention they merit.

Kavita Pai works at the Centre for Himalayan Studies, School of Civilisation, Somaiya Vidyavihar University. Her research interests include the construction of Buddhism in modern South Asia and the negotiation of identity and citizenship in the nation's borderlands.

Panel 2

Joanna Popkowska & Magdalena Pinker
National Museum in Warsaw & University of Warsaw

Chinese Art in Polish Collections:
A Case Study of Ignacy Jan Paderewski's Bequest
to the National Museum in Warsaw

Abstract

How did Chinese pieces of art become part of Polish museum collections? Provenance research and the history of collecting demands an interdisciplinary approach. Understanding such objects requires not only a thorough knowledge of Chinese culture, history, and language, but also a critical examination of the contexts surrounding their acquisition, the biography of the collector or connoisseur, and the various motivations that influenced their selection of objects. This paper explores the findings of research into Ignacy Jan Paderewski's (1860–1941) donation to the National Museum in Warsaw. Paderewski, a renowned Polish pianist and statesman, bequeathed his collection of East Asian art to the museum in a will drafted in 1930.

The majority of this donation comprises Chinese artworks, including items crafted from metal, glass, porcelain, lacquer, ivory, wood, and stone. Among the most notable pieces in the collection are cloisonné enamels, which are regarded as some of the finest in Europe, yellow glass objects from the Qianlong period of the Qing dynasty, and a lacquer cup stand dating to the Xuande period of the Ming dynasty.

The multidisciplinary study of this collection begins with an exhaustive analysis of the objects, both on a material and immaterial level. This involves not only an examination of the techniques and materials employed by the artists, but also an exploration of the symbolic meanings inherent in the ornamentation, which is often influenced by Chinese beliefs such as Buddhism, Taoism, and traditional religions. Such an approach facilitates a deeper understanding of the artworks and the circumstances of their production. In addition, consideration of the broader context of Paderewski's interest in East Asian art—his travels, the European fascination with the East in the nineteenth- and early twentieth centuries, and the specific circumstances of his acquisition of these pieces—enables scholars to draw conclusions about this particular collection and, more generally, the phenomenon of collecting Chinese and East Asian art in Poland.

Joanna Popkowska & Magdalena Pinker
National Museum in Warsaw & University of Warsaw

Chinese Art in Polish Collections:
A Case Study of Ignacy Jan Paderewski's Bequest
to the National Museum in Warsaw

Joanna Popkowska is the curator of the Chinese Art Collection at the National Museum in Warsaw, and author or co-author of numerous exhibitions, articles, and catalogue notes dedicated to China's artistic heritage. Her research has focused on Chinese decorative art, particularly metalworks adorned with cloisonné enamel.

Magdalena Pinker, Ph.D., is an assistant professor at the Department of Arabic and Islamic Studies, Faculty of Oriental Studies, University of Warsaw and chief curator of the Department of Oriental Art at the National Museum in Warsaw. She is the author and co-author of exhibitions dedicated to Asian art. Her research focuses on the provenance of Asian and North African collections, as well as Islamic art.

Katarzyna Pejda

The John Paul II Catholic University of Lublin

The Confucian *Four Books*' *Ren* 仁 Concept in *Emic*/*Etic* Perspective

Abstract

The concept of *ren* 仁 is one of the most crucial terms concerning relational morality in early Confucian texts. It was traditionally translated as 'perfect virtue' (Legge) 'authoritative conduct' (Ames), 'benevolence' (D.C. Lau, Legge in *Mengzi*) or simply—as Robert Eno did—left without translation (*ren*). *Ren* is usually compared to the Western notion of virtue, but its meaning is more complex and differs from Western moral ideas in many aspects. The *emic*/*etic* perspective allows us to reinterpret this concept as a cluster (*emic*), but also to find new possible translations and understanding of this term (*etic*). In this paper, I shall analyze groups of terms connected to ren in Confucian *Four Books: Analects* 论语, *Mengzi* 孟子, *Da Xue* 大学, and *Zhong Yong* 中庸. Then I shall propose possible interpretations and translations of the term showing the differences between usage of ren in all four texts. The *emic*/*etic* perspective allows a new approach towards early Chinese texts: instead of looking for definitions (*etic*), understanding the whole context in which the term appears (*emic*). By those means the interpretation of early Confucian concepts may be more consistent with non-Western, holistic views on morality and ethics.

Katarzyna Pejda
The John Paul II Catholic University of Lublin

The Confucian *Four Books' Ren* 仁 Concept in *Emic/Etic* Perspective

Katarzyna Pejda is a sinologist. She defended her doctoral thesis, written under the supervision of prof. Lidia Kasarełło, at the Faculty of Oriental Studies, University of Warsaw. Since 2013, she has been working at the Department of Sinology of the Catholic University of Lublin as an assistant professor, and her scientific interests focus on early Confucian texts, their translation and interpretation, with particular emphasis on Confucian axiology. Her achievements include translations of Confucius's *Analects* (*Lunyu*), *Zhong Yong*, and *Da Xue,* two chapters of the *Book of Rites*, as well as Xiao Jing's *Book of Filial Obedience*. She is the author of many peer-reviewed articles on the interpretation of early Confucian concepts

Ewa Paśnik-Tułowiecka

University of Warsaw

Bracken Fern (*Pteridium sp.*), Royal Fern (*Osmunda sp.*) or Bush Vetch (*Vicia sp.*)? Reflections on the Identifiability of Plant Species in Classical Chinese Texts

Abstract

When examining the cultural context of the most popular edible ferns in China through the analysis of classical Chinese writing, it is not difficult to encounter inaccuracies and discrepancies in the interpretation of species names, especially with the many common phytonyms used to name ferns in China.

This raises the rather fundamental research problem of whether it is possible to identify individual fern species appearing in Chinese classical historiographical, literary, or medical texts. The primary aim of this presentation will therefore be, in addition to providing an overview of the cultural meanings of edible ferns in China, to attempt to answer the question of whether there are, and what are, methods for reliable plant identification.

A similar issue was raised by Łukasz Łuczaj (2010) regarding Polish ethnographic research. The discussion on the development of methods to reduce misidentification of taxa is an important contribution to the state and development of research on classical Chinese texts.

The presentation is in direct connection with the paper entitled *Phytonyms as a Cultural Legacy in the Chinese Language: Reflections on the Semantic Motivation of Non-Scientific Names of Edible Jue* (蕨) by Joanna Grzybek.

Ewa Paśnik-Tułowiecka
University of Warsaw

Bracken Fern (Pteridium sp.), Royal Fern (Osmunda sp.) or Bush Vetch (Vicia sp.)? Reflections on the Identifiability of Plant Species in Classical Chinese Texts

Ewa Paśnik-Tułowiecka is an Assistant Professor at the Department of Sinology of the Faculty of Oriental Studies at the University of Warsaw (since 2012), and a graduate of postgraduate studies at the Department of Vegetable and Medicinal Plants, Faculty of Horticulture, Warsaw University of Life Sciences. Her research interests have focused primarily on issues related to death and the afterlife in Chinese culture, and more recently on the ritual use of plants in China and Taiwan.

Joanna Grzybek

Jagiellonian University in Kraków

Phytonyms as a Cultural Legacy in the Chinese Language: Reflections on the Semantic Motivation of Non-Scientific Names of Edible *Jue* (蕨)

Abstract

In February and March, the buds of *jue* 蕨 resembling a child's fist can be seen in the mountains. As *jue* grows, it unfolds like the tail of a phoenix. It then takes the shape of a dragon's head and finally occupies a throne among the mountain vegetables.

The study refers to semantic motivation as a nominating mechanism, which triggers a new meaning of plant names (Waniakowa 2012). The author of the paper investigated the selected non-scientific names of edible *jue* based on their typical features, properties and usage. Metaphorical plant names as secondary names, which can lead to cultural references, were also taken into account. Based on selected contemporary texts regarding food and drug the semantic motivations of selected *jue* names in China will be introduced.

The presentation is in direct connection with the paper entitled *Bracken Fern (*Pteridium sp.*), Royal Fern (*Osmunda sp.*), or Bush Vetch (*Vicia sp.*)? Reflections on the Identifiability of Plant Species in Classical Chinese Texts* by Ewa Paśnik-Tułowiecka.

Joanna Grzybek
Jagiellonian University in Kraków

Phytonyms as a Cultural Legacy in the Chinese Language: Reflections on the Semantic Motivation of Non-Scientific Names of Edible Jue (蕨)

Joanna Grzybek is a Professor at the Jagiellonian University in Kraków, advisor in the field of business and legal culture, consultant of the State Examination Commission at the Ministry of Justice. Her research focuses on the use of Chinese for specific and professional purposes, sociolinguistics, intercultural communication, legal and business translation (habilitation and PhD in sinological Linguistics, MA in ethnolinguistics, Chinese Law School, International Business School)

Albert Kozik

University of Warsaw

A Sense of Change: Chinese Culture and the European Perception of the Senses in the Early Modern Period

Abstract

Traditionally, the history of Sino-Western relations has been framed through the lenses of cultural exchange, knowledge transfer, and/or military conflict. All these perspectives, although justified, often overlook another important dimension of these interactions—the mutual influence on sensory histories. Since the early 2000s, the concept of 'sensory history' has gained increasing attention from Western scholars. On the one hand, they have challenged some of the common preconceptions that civilisations can be categorised as more 'aural' or more 'visual', and on the other—they have carried out painstaking archival research to demonstrate how a new history of the senses can be written based on historical sources. Engaging with this accelerating 'sensory shift' in historical studies, my paper aims to demonstrate—by means of two carefully selected case studies—how Chinese culture informed various changes in the way Europeans thought about the senses in the early modern period. Moreover, I will attempt to prove how both archival research and modern digital technology can be used to chart the intercultural history of the senses and the profound transformations in European sensory culture following its closer contact with China.

Albert Kozik

University of Warsaw

A Sense of Change: Chinese Culture and the European Perception of the Senses in the Early Modern Period

Albert Kozik (孔孝文, Kong Xiaowen) is a Ph.D. candidate and research assistant at the Department of Sinology of the University of Warsaw. He has graduated from the University of Oxford (M.St. in History of Art and Visual Culture) and the University of Warsaw (M.A. in History of Art; M.A. in Polish Studies; M.A. in Chinese Studies). He is the principal investigator for the research grant *King of Engineers: Stanisław Leszczyński's Theatre of Automata in the Lunéville Gardens* (financed by the Polish Ministry of Science). Previously, he was a collaborator of the *Religious Toleration and Peace* (*RETOPEA*) project (funded by the European Union's Horizon 2020 Research and Innovation Programme) and co-creator of the *Offence* module at King's College London. He was also a 2023 Doctoral Fellow of the Boston College Ricci Institute and a participant in the Fall 2023 Young Sinologists Programme in Shandong organized by the Ministry of Culture and Tourism of the PRC. In 2024, he received the START Scholarship of the Foundation for Polish Science. His research interests centre on the role of science and emotions in Sino–Western relations in the early modern period. His works have been published in *Monumenta Serica* (Routledge), *The Eighteenth-Century: Theory and Interpretation* (University of Pennsylvania Press), and *Bulletin of Art History*.

Panel 3

Ahn Kyou-Dong

Palacký University in Olomouc

The Interactional Functions of Demonstrative-Based Discourse Markers and Speaker Stance in Korean

Abstract

This presentation explores the grammaticalization of elliptical demonstrative-based forms (*ilen* and *celen*) into discourse markers and attitudinal markers in Present-Day Korean. Like those in many other languages (e.g., Japanese), Korean demonstratives are characterized as a 'person-oriented' system that uses the locations of the speaker and hearer as pivots to make reference to entities in discourse. This system recognizes three distances relative to the locations of the speaker, hearer, and referents: proximal (referents closer to the speaker, *i*), medial (referents away or distant from the speaker but proximal to the hearer, *ku*), and distal (referents distant from both the speaker and hearer, *ce*).

However, most studies on Korean demonstratives have heavily focused on their referential, i.e., distance-based, function. While pointing to referents is one of the main functions of demonstratives, a closer examination of their uses in discourse reveals numerous non-referential or interactional functions through which they convey the speaker's attitudinal stance toward the addressee, referent, or others in the ongoing discourse context.

To describe the 'seven' different interactional functions of the elliptical demonstrative-based forms in Korean, this study draws on theories proposed by Hanks (1990, 1992), Laury (1997), and Enfield (2003). The term 'interactional function' or 'interactional meaning' that we adopt here pertains to viewing the speaker as a protagonist who conveys not only propositional meanings but also contextual information, social relationships, social dynamics (e.g., Halliday 1973; Hymes 1974; Silverstein 1976), and the construals of identities or orientations of speakers (e.g., Naruoka 2014: 477). Crucially, this perspective recognizes that the speaker's stance or orientation is situation-bound, thus constantly changing during ongoing interaction. This results in stance-marking or (inter)subjective interpretations of the qualities of addressees, referents, and others.

Ahn Kyou-Dong
Palacký University in Olomouc

The Interactional Functions of Demonstrative-Based Discourse Markers and Speaker Stance in Korean

Abstract (Continuation)

Additionally, this study incorporates examples and explanations of the interactional uses of Japanese demonstrative forms (e.g., *kore*/*sore*/*are* meaning 'this/that/that one,' *kono*/*sono*/*ano* meaning 'this/that/that +NP,' and *konna*/*sonna*/*anna* meaning 'this/that/that kind of') as described by Kitagawa (1979), Horiguchi (1978), Shibatani (1990), Ono (1994), Naruoka (2014), and others. This approach is based on the well-established understanding that Japanese is typologically very similar to Korean. Indeed, the interactional functions of Japanese demonstrative forms show both similarities and differences compared to those of demonstrative-based discourse markers in Korean, providing significant insight into how grammar is shaped by speakers' (distinctive) construals in each language.

Ahn Kyou-Dong holds a Ph.D. in Linguistics (from Hankuk University of Foreign Studies, HUFS) and serve as an Assistant Professor in the Department of Asian Studies and as the Director of the King Sejong Institute at Palacký University in Olomouc, the Czech Republic. He is also a research fellow at the Language and the Anthropocene Research Group at the Max Planck Institute for Geoanthropology in Jena, Germany.

Rafał Darasz

University of Warsaw

Script–Sign Relations in Japanese Sign Language (NS)

Abstract

Many different connections occur between written forms of spoken languages and signed languages. It results in loan words, initialized signs, fingerspelling (Lepic 2015), or sign movement tracing a shape of a written character (Ktejik 2013). Initialised signs use a handshape which represents the first letter (syllable) of a written form of an ambient spoken language word corresponding to the sign and is usually added to a sign that already exists in the language. Fingerspelled words can be lexicalised and be fully integrated into the sign language system.

In NS (Japanese Sign Language, *Nihon Shuwa* 日本手話) three systems are used to represent written script: *yubimoji* 指文字 (finger letters)—representation of Japanese kana script (hiragana and katakana), *Nihon-shiki arufabetto* 日本式アルファベット (Japanese style alphabet)—representation of Latin alphabet letters, and *kanji hyōgen* 漢字表現 (kanji expressions)—representation of kanji characters of Chinese origin. In addition to the Japanese style alphabet, also ASL (American Sign Language) fingerspelling alphabet is used from time to time. All of these systems are used for borrowing words from written Japanese or English. These loanwords then get lexicalised as fingerspelled words or initialised signs.

This study aims at analysing how the systems mentioned above are incorporated in the NS lexis in terms of morphology and phonology. To verify what percentage of NS lexis may come from written forms of spoken languages, about 6,000 signs from the *Watashitachi no shuwa: Gakushū jiten I & II* (わたしたちの手話　学習辞典I & II, 2014) dictionaries were analysed in terms of their handshapes. Also, signs created and introduced by Japan Institute for Sign Language Studies from 2007 to 2024 are taken into account to see, if these strategies are used frequently. Research methods based on Lepic (2015) were applied. First, signs with an alphabetic handshape were identified. Next came the process of determining which signs are initialized or other script-related signs by deciding whether their handshapes match the first syllable of the sign's Japanese translation (NS) and whether they are a product of lexicalized fingerspelling. Also, representation of kanji characters of Chinese origin were looked for.

Rafał Darasz
University of Warsaw

Script–Sign Relations in Japanese Sign Language (NS)

Abstract (Continuation)

There are multiple ways and strategies used to create script-related signs in NS, such as taking an alphabetic handshape corresponding to the first syllable of the sign's Japanese translation, applying a character sign based on the kanji representation of the Japanese translation, non-linear usage of Japanese-style alphabet characters, etc.

The preliminary results show that about 10% of signs are script-related signs. It may be because NS utilizes several different fingerspelling systems but also prescriptive nature of NS material used in this research may overestimate the percentage. In general though, NS seems to be productive in terms of initialized signs.

Rafał Darasz is a Ph.D. student of Linguistics at the Doctoral School of Humanities at the University of Warsaw. In his dissertation he analyses the syntactic features of classifier predicates in Polish Sign Language (PJM), and his research interests also include comparative and sociolinguistic studies of sign languages. He graduated in Sinology at the Faculty of Oriental Studies of the University of Warsaw, Polish Sign Language Philology and Baltic Philology at the Faculty of Polish Studies of the University of Warsaw, and Postgraduate Studies in Interlinguistics at the Adam Mickiewicz University in Poznań. He is also an PJM interpreter and a candidate for the Association of Polish Sign Language Interpreters (STPJM).

Marek Baraniak

University of Warsaw

The Rhetoric of Sacred Architecture:
the Basilica of the Holy Sepulcher
Versus the Jewish Temple in Jerusalem

Abstract

The symbolism embedded in sacral architecture is profound and rich with meaning. Every thing: stones, colors, geometric patterns, and even acoustics are creating spaces that inspire admiration and reverence. The sacral architecture has the capacity as a 'mnemonic tool' rather than representation based on exact likeness. This concept is particularly relevant in the interpretation of sacred spaces. In this context is better to use the term sacred architecture, which is not under the control of the architect, but express the experience of the people who encounter it.

This paper explores, based one particular case, how the sacred architecture serves as a physical manifestation of religious traditions and beliefs. By providing a concrete example, it examines the rhetorical capacity of sacred architecture understood as codified visual, architectural conventions in the form of transpositions that frame specific meanings beyond the visible and spatial one. Sacred architecture is not the case only of the style, but similarly as its architect serves as a mediator between religious tradition and history.

Elements of Jewish tradition associated with the topography of the Jerusalem Temple (such as the sacrifice of Abraham, Adam's tomb, the Garden of Eden, etc.) were transposed by early Christian tradition to the site on which the Basilica of the Holy Sepulcher rises. This fact found expression in the sacred architecture associated with the site. Consideration of this phenomenon makes it possible to find answers to some architectural puzzles, one of which is the trapezoidal shape of the atrium leading into the basilica from the time of Constantine the Great.

Marek Baraniak

University of Warsaw

The Rhetoric of Sacred Architecture: the Basilica of the Holy Sepulcher Versus the Jewish Temple in Jerusalem

Marek Baraniak is a professor at the Faculty of Oriental Studies at the University of Warsaw where ha has been working for several years now. In addition to Hebrew epigraphy and Aramaic targums, he also works on ancient Jewish and Christian literature from the perspective of rhetorical analysis.

Agata Szepe
University of Warsaw

The Black Legend of the 'Ochel Polani' and Its Origins in the Transformation of the Image of Ashkenazi and Mizrahi Cuisine in Israel

Abstract

'Ochel polani', in Hebrew 'Polish food', is a colloquial term for the cuisine of Polish Jews in Israeli society. It is widely regarded in Israel as being in poor taste and as being the worst possible representation of Ashkenazi Jewish cuisine. My research focuses on the origins of this 'black legend' of 'ochel polani', its representation in memory media, and attempts to overcome it in the increasingly prominent post-2017 narrative of a new Israeli leisure tourism to Poland.

Using the methodology of traveling memory, memory media (Erll 2018) and elements of Actor Network Theory (ANT) (Latour 2010, 2011), in my presentation I will reconstruct the path of transformation that the imaginary of Ashkenazi cuisine, including the cuisine of Polish Jews, and Mizrachi cuisine has undergone in Israel. I will use the juxtaposition of two perspectives—the internal perspective of Polish Jews living in Israel and that of external Israeli observers. In the comparative analysis, I will draw primarily on Shain-Rachavi's research on the culinary culture of Jewish immigrants from Poland living in Israel (Shain-Rachavi 1999) and Raviv's monograph on the transformation of Israeli national cuisine (Raviv 2015). I will supplement the discussion with examples that illustrate the presence of the described motifs in different memory media.

In the presentation, I will first show that the negative perception of 'ochel polani' is due to changes in the perception of Ashkenazi and Mizrahi cuisine in Israel. Second, I will describe how the clash between the conservatism of Polish Jewish cuisine and the transformation of the ascetic food culture of the Zionist pioneers into the contemporary consumerist abundance culture of Israeli society has contributed to the strengthening of the black legend of 'ochel polani'. I will describe the basic pattern of the memory of 'ochel polani', which I have defined as a narrative of disapproval. I will also present examples of an alternative narrative of nostalgia, based mainly on the memories of internal participants in Polish-Jewish food culture, and attempts to overcome the negative stereotype in the narrative of Israeli 'leisure' tourism to Poland.
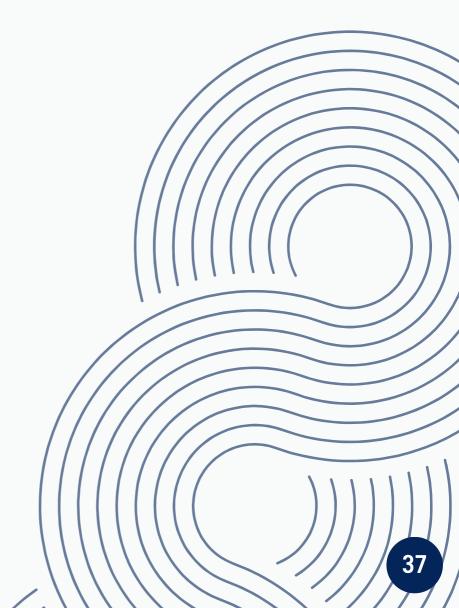
Agata Szepe
University of Warsaw

The Black Legend of the 'Ochel Polani' and Its Origins in the Transformation of the Image of Ashkenazi and Mizrahi Cuisine in Israel

Agata Szepe is an Assistant Professor at the Department of Hebrew Studies at the University of Warsaw. She is the author of the book *Pamięć Polski w internetowych mediach pamięci izraelskiej turystyki rozrywkowej i wypoczynkowej w latach 2017–2020 wobec wcześniejszych schematów pamiętania. Przestrzeń, ludzie, tradycje kulinarne* (*The Memory of Poland in Online Memory Media of Israeli Leisure Tourism in Years 2017–2020 in Relation to Previous Patterns of Remembering: Space, People, Culinary Traditions*, 2024). Her academic interests include the modern Israeli popular culture and relations between language, identity culture, and art. Her research in recent years was highly influenced by the ideas of travelling memory, memory media and Actor Network-Theory approach. Her articles were published among others in *Przegląd Kulturoznawczy UJ*, *Roczniki Kulturoznawcze*, *Studia Humanistyczne AGH*, and in *Conversatoria Linguistica*. She is an alumna of the Israeli Government Scholarship for an eight-month research stay at the Hebrew University of Jerusalem.

Day 2
15 November 2024

Panel 1

Hashem Jafer Kasem Alhaidry & Anwar Saeed Jawad

Ahl Al Bayt University in Karbala & University of Baghdad

Artistic and Aesthetic Criticism Among Linguists and Grammarians in the Second Century AH: An Example of Khalaf al-Ahmar (d. 180 AH)

Abstract

In the second century AH and beyond, and to this day, Basra witnessed a broad and distinguished presence in the cultural arena, which had a significant impact on the emergence of knowledge products at various levels and fields, including the field of literary criticism. Basra witnessed the emergence of critical figures and figures who played a major role in the critical movement in the second century AH and the centuries after it, whether in Basra or in other critical environments such as Kufa and Baghdad. Among these distinguished figures in the field of literary criticism is the linguist and grammarian (Khalaf al-Ahmar), who was known among the scholars of his time for his critical contributions and who revealed to us a distinguished, if not unique, critical personality in the field of poetry criticism through his critical opinions, positions, and contributions in this field.

Hashem Jafer Kasem Alhaidry & Anwar Saeed Jawad

Ahl Al Bayt University in Karbala & University of Baghdad

Artistic and Aesthetic Criticism Among Linguists and Grammarians in the Second Century AH: An Example of Khalaf al-Ahmar (d. 180 AH)

Hashem Jafer Kasem Alhaidry is a professor at the Ahl Al Bayt University in Karbala.

Anwar Saeed Jawad is a professor at the University of Baghdad.

Pavel Ťupek

Charles University in Prague

Are Arabic Philology and Islamic Studies Merely Knowledge for Knowledge's Sake Today?

Abstract

This paper challenges the assumption that Arabic philology and classical Islamic studies, as part of the humanities, are merely academic disciplines detached from contemporary relevance. I argue that expertise based on a profound understanding of a complex source language, when paired with knowledge of contemporary issues, is essential for comprehending the dynamics of modern Islam. It also has practical applications that provide value to society.

In this regard, I will share my experience as both an academic and an analyst, supporting my claims with examples from my research. I will show how my specialization is essential today for understanding Salafism—a global interpretation of Islam—as an ideological construct. Through my deep engagement with classical Islamic texts and Arabic philology, my recent research has focused on how contemporary Salafi movements construct their ideology by selectively drawing from older Islamic heritage.

Modern Salafis often refer to the classical Islamic literary legacy to legitimize their ideological and doctrinal positions. However, these references are frequently taken out of context or presented in ways that align with their ideological agendas. Another significant aspect of my work concerns the practical applications of both classical and contemporary Islamic knowledge, as well as classical Arabic (or more precisely, *fusha al-turath*), in addressing contemporary Salafi extremism.

As a forensic expert for government agencies in the Czech Republic, I analyze manifestations of Salafi jihadi extremism—such as those associated with the 'Islamic State'—in various contexts, including social media and Friday sermons. By combining my philological expertise with an awareness of current socio-political issues, I can identify and assess extremist groups and individuals through diverse materials, varying in complexity and type.

Pavel Ťupek
Charles University in Prague

Are Arabic Philology and Islamic Studies Merely Knowledge for Knowledge's Sake Today?

Pavel Ťupek, Ph.D., is an Assistant Professor at the Department of Middle Eastern Studies, Charles University, Prague. He teaches and researches in the fields of Arabic and Islamic studies. His research has concentrated on teachings of the medieval scholar Ibn Taymiyya and his influence on Salafi reformism of the nineteenth century, as well as on the ideologisation of his conception of *tawhid* in contemporary Salafism. In his monograph *The Temptation of Graves in Salafi Islam* (Edinburgh University Press, 2018, together with O. Beranek) he focuses on Salafi legal and theological reasoning behind the destruction of funeral architecture and graves in historcial perspective. He also provides analyses of Salafi ideological material and doctrines, including in their European settings.

Baian Rayhanova

Sofia University of St Kliment Ohridski

Female Images in Modern Arabic Fiction

Abstract

Women's fiction has become a stable phenomenon in Arabic literature over the past few decades, and its intensive development is determined by numerous factors, including political, social, and cultural ones. In recent years, the quantity and quality of works written by women have increased significantly, as evidenced by the novels that have been awarded or nominated for the International Prize for Arabic Fiction (IPAF), commonly known as the Arab Booker Prize. Among its nominees is the Syrian-Jordanian writer Shahlā al-ʿUjaylī (b. 1976), whose novels *Samāʾ Qarībah min Baitinā* (*The Sky Next to Our Home*, 2015) and *Ṣaif maʿa al-ʿAdūw* (*Summer with the Enemy*, 2018) were shortlisted in 2016 and 2019, respectively. She is the author of two other novels, *ʿAin al-Hirr* (*The Cat's Eye*, 2006) and *Sajjād ʿAjamī* (*The Persian Carpet*, 2012), and two short story collections, *al-Mashrabiyyah* (*The Lattice Window*, 2005) and *Sarīr Bint al-Malik* (*The Bed of the King's Daughter*, 2016), as well as numerous academic publications exploring contemporary Arab culture and literature.

This presentation focuses on her latest novel, *Ṣaif maʿa al-ʿAdūw*, which stands out not only for the importance of its subject matter related to the contemporary Syrian reality, filled with many complex and disturbing social and political events, but also for the diversity of the characters involved in these events. The purpose of this study is to examine female images represented by three generations of a family that did not escape the tragedies associated with the war. These characters embody certain archetypes that are universal models, but passed through the prism of the author's worldview.

Baian Rayhanova
Sofia University of St Kliment Ohridski

Female Images in Modern Arabic Fiction

Baian Rayhanova is professor at Sofia University of St Kliment Ohridski in the Department of Arabic and Semitic Studies. Her research interests focus on classical and modern Arabic literature and culture. She has published scholarly studies and literary translations of works by Arab authors from different generations and countries. Her most recent research includes the monographs *Phenomena of Arabic and Islamic Culture: Critical Reading* (2018) and *Contemporary Arabic Prose: From Neoclassical to Postmodern* (2018), as well as the edited volume *Arab Women as Agents of Change: Essays in Honor of Nawal El Saadawi* (2023). She has also served as President of the European Association for Modern Arabic Literature (EURAMAL), as a jury member of the International Prize for Arabic Fiction (IPAF), and as Editor-in-Chief of the *Journal Arabic and World Literature: Comparative and Multidisciplinary Perspectives* (AWL).

Sabina Brakoniecka

University of Warsaw

Jihadism Through the Prism of a Troubled Relationship Between Religion and Violence

Abstract

Jihadism is one of the key phenomena recently studied within the broader research on the interconnection of religion and violence. In the present paper, Jihadism is understood (after Quintan Wiktorowicz) as a particular variant of Salafism, which encompasses the use of physical force as a method to achieve the main goals of Salafism, i.e., restoration of the golden era of Islam. The paper analyses the phenomenon of twenty-first-century Jihadism through the lens of Mark Juergensmeyer's 'cosmic war' hypothesis. Contemporary Jihadism is thus presented within the frames of the theory which maintains that Jihadists see the religious struggle as a cosmic war between order and disorder—or good and evil—which, in their opinion, justifies the use of violence. According to Juergensmeyer, religious violence is more a performance than an element of a political strategy and, similarly to dramatic metaphors, can be interpreted differently by various audiences. The paper reviews the list of factors that in Juergensmeyer's opinion make religious violence the acts of 'cosmic war' and attempts to identify these factors in contemporary Jihadi thought and action. Exemplification materials are outsourced mainly from the author's research on twenty-first-century sub-Saharan African Jihadism.

Sabina Brakoniecka
University of Warsaw

Jihadism Through the Prism of a Troubled Relationship Between Religion and Violence

Sabina Brakoniecka is an Africanist, a graduate of the University of Warsaw, and currently an Associate Professor at the Chair of African Languages and Cultures, Faculty of Oriental Studies, University of Warsaw. Her research focuses on militant Salafism in sub-Saharan Africa and Islam in Nigeria. She is an author of a dozen scientific publications, including three monographs, and a member of the Association for the Study of the Middle East and Africa and the Polish Association of African Studies.

Agnieszka Graczyk

Adam Mickiewicz University in Poznań

New Sects and Practices in Shia Islam in Iraq in the Twenty-First Century

Abstract

At the turn of the twentieth and twenty-first centuries, significant social and political changes occurred in Shia Iraq. The dictatorial regime of Saddam Hussein effectively suppressed all forms of opposition and religious engagement, particularly among Shias. After the fall of his regime and the ensuing chaos, numerous diverse and often dangerous organizations emerged.

Shia militia groups and terrorist organizations were formed. However, the most significant development was the emergence of sects proclaiming the advent of the Mahdi, which did not belong to the mainstream Shia Islam. Leaders of these sects gathered increasing numbers of followers, ready to fight to the death for their faith. These self-proclaimed messiahs claimed to herald the end of the world. Over the past twenty years, several such groups have appeared in Iraq, often clashing with each other.

Shia clerics condemn these factions, deeming them immoral and false, yet the number of adherents to these new movements continues to grow. Thousands of young men, armed and ready, are willing to eliminate Shia clerics they hold responsible for the country's situation or to commit acts forbidden by Islam, such as voluntary slavery or suicide. Despite the years since the end of the war, the situation in Iraq remains unstable, with citizens continually protesting against the government and seeking new, often dangerous solutions.

Agnieszka Graczyk
Adam Mickiewicz University in Poznań

New Sects and Practices in Shia Islam in Iraq in the Twenty-First Century

Agnieszka Graczyk is a Ph.D. in Literary Studies at the Faculty of Ethnolinguistics at the Adam Mickiewicz University in Poznań. Main areas of her research include ethnic and religious minorities as well as contemporary Arabic literature.

Panel 2

Joanna Tuczyńska

University of Warsaw

The Evolution of THE OTHER SHORE Metaphoric Concept: Vedic-Buddhist Contexts of Rabindranath Tagore's Poetry in a Cognitive Framework

Abstract

This paper examines the origins of THE OTHER SHORE metaphoric concept in the *Ṛgveda*, *Upaniṣads*, and *Dhammapāda* through the evolution of the conceptual networks that motivated the metaphoric contexts of Tagore's poems. It is argued that variations in the domains of THE CROSSING OVER/THE WATERS TO THE OTHER SHORE metaphor resulted from the concept development in a process of blending. A prerequisite for this research is to understand metaphor evolution as conceptual variations in mappings (Musolff 2004). The thesis is that THE OTHER SHORE metaphoric concept attained its multi-level complexity in Tagore's poems through changes not only in the target domain but also in the source domain itself. To achieve the research goal of reconstructing the evolutionary cognitive framework, the Conceptual Blending Theory (Fauconnier & Turner 2002) was applied.

The cognitive analysis proved that the variations in the mappings from the source domain of SHORE-RIVER-OCEAN-JOURNEY to the target domain of LIFE TRUTH-ULTIMATE GOAL resulted from intertextual conceptual integration that shaped the multi-level structure of THE CROSSING OVER/THE WATERS TO THE OTHER SHORE metaphor. Its source domain was originally motivated by the Ṛgvedic concept of *yajña* (ritual), in which the other shore was conceived as the dawn. (cf. Norelius 2017) The Ṛgvedic target domain of *yajña* was absorbed into the *Kaṭha Upaniṣad*, and developed into the target domain of *dhyāna* (meditation) in the *Muṇḍaka Upaniṣad*. Finally, the target domain evolved into the concept of fulfilling *dhammakamma* (Sanskrit: *dharmakarma*—righteous deeds) in the Buddhist *Dhammapāda*. Thus, THE CROSSING OVER/THE WATERS TO THE OTHER SHORE metaphor underwent a conceptual evolution in the mapping structure from Ṛgvedic ritual, through a process of inward transposition to meditation in the *Muṇḍaka Upaniṣad*, and finally through its outer transference in the practical implementation of the ethical life-path into the Buddhist *dhammakamma*.

Joanna Tuczyńska
University of Warsaw

The Evolution of THE OTHER SHORE Metaphoric Concept: Vedic-Buddhist Contexts of Rabindranath Tagore's Poetry in a Cognitive Framework

Abstract (Continuation)

Tagore integrated the multi-level metaphorical structure of THE OTHER SHORE, in his literary and philosophical vision. He reformulated the Buddhist *pāramitā* (perfection) in his *Sādhanā*, and developed it through the concept of *viraha* (separation) in the poem XVI of *Gītimālya*, finally transforming it into the metaphorical images of *kūlhārā samudra* (shoreless sea) and *niruddeś yātrā* (journey with no destination) in the poem LXXXIII of *Gītāñjali*. Thus, he entirely reconceptualised and restructured THE CROSSING OVER/THE WATERS TO THE OTHER SHORE metaphor in its source domain and target domain, integrating the philosophical concept of *nibbāna* (Sanskrit: *nirvāṇa*) and the metaphoric concept of *niruddeś yatra* into his poetic imagery of a journey with no destination to nowhere on the sea with no shore.

The research led to the reconstruction of the cognitive framework of the evolution of THE OTHER SHORE metaphoric concept, revealing variations in the mappings of the source domain and target domain, and complex amalgamated conceptual networks at the intertextual and cross-linguistic levels.

Joanna Tuczyńska is a researcher of Indian culture, with particular emphasis on Bengali literature and language, and the influence of the *Ṛgveda*, the *Upaniṣads*, and Buddhism on the work of Rabindranath Tagore. She is the author of numerous literary and linguistic articles in the field of Tagore studies. She is currently pursuing a Ph.D. in cognitive linguistics, researching the self-transcreation of Tagore's Bengali poetry.

Joanna Dolińska

University of Warsaw

Work–Life Balance
in the Contemporary Mongolian Public Discourse

Abstract

Taking a rest, just like working, results from a conscious, individual decision. The activity of resting appears in almost every sphere of our lives, starting from sporadically taking a rest from taking care of children/seniors, through the rest leading to recovery after giving a birth, experiencing an illness or losing a family member, up to the decision to take a gap year after secondary school or some time off between changing the jobs. The division between rest and labor is visible in all stages of our lives: starting from the childhood through the maturity and not rarely midlife crisis, up to the advanced age. In fact, even physical death is often understood in various cultures as an eternal rest. Furthermore, the role of work-life balance for the human wellbeing entered the public discourse worldwide especially during COVID-19 pandemic. Yet taking a rest is not always socially accepted and its positive or negative perception is deeply engrained in the mentality of a given community.

The goal of this presentation is to analyze the vocabulary related to the work-life balance in the public Khalkha Mongolian discourse. The research questions posed in this presentation are as follows: a) Is there a differentiation between mental and physical rest in the Khalkha Mongolian language? b) Are expressions denoting taking a rest always neutrally loaded? c) Can the semantic field of 'resting' be linguistically analyzed in the diachronic way in the Mongolian language? d) Does expressing fatigue depend on the speaker's age, gender, social and cultural background? The methodology of this research will include discourse analysis of public media in Mongolia starting from the early 2000s until today, including websites of the Ministry of Health and the Ministry of Labour and Social Protection. Furthermore, the author will also carry out research on the traditional Mongolian knowledge concerning maintaining wellbeing present in the traditional Mongolian proverbs and fixed expressions.

Joanna Dolińska
University of Warsaw

Work-Life Balance
in the Contemporary Mongolian Public Discourse

Joanna Dolińska, Ph.D., is currently a Post-Doctoral Fellow in the Smithsonian Institution (USA) and an Assistant Professor at the University of Warsaw, Faculty of 'Artes Liberales'. She currently leads the project *Interdependence of Multilingualism and Biodiversity in the Chiang Mai and Satun Provinces in Thailand*. Joanna gained her academic expertise at the University of Warsaw (Poland), Mahidol University (Thailand), University of Groningen (the Netherlands), Smithsonian Institution (USA), University of Cambridge (UK) and University of Strasbourg (France) and National University of Mongolia (Mongolia). In her linguistic research, Joanna combines the methodology of historical and computational linguistics, voice technology development and sociolinguistics.

Aleksandra Wardzyńska

University of Warsaw

Merdeka Atau Mati—Freedom or Death: Geography of Memory on the Example of Surabaya, Indonesia

Abstract

Geography of memory has developed significantly since the 1990s. It locates history and the elements representing it in a designated space. It is possible to distinguish specific events or leading motives of commemoration, such as the struggle for independence, revolutions or nationalism, which until now have been most often described by scholars of memory geography, but rarely in the context of Southeast Asia. Indonesia, a country with a turbulent history, is an example of a place where collective memory is shaped at every turn in urban spaces, including Surabaya, the second largest city. Most of the commemorations are directed at local residents due to the fact that tourism is just developing there.

The aim of the research was to determine the political narrative in the city space and its impact on the contemporary image of Surabaya. The field research was conducted in the first half of 2024 and covered neighborhoods along the Kali Mas River, which is Surabaya's main axis. Sixty-two memorial sites were mapped, seventeen of which are located within the city's main Heroes Monument complex. For each, the form (e.g., statue, plaque) and object (e.g., historical event, historical figure) of commemoration, the historical period commemorated, the period of the creation and the language of the inscription were specified. Among the forty-five independent sites, monuments, and commemorative plaques dominate. More than half commemorate historical events, mainly from the period of the struggle for independence and the Japanese occupation, and most of them were erected after 1998.

The inscriptions on almost all of the sites surveyed are in Indonesian, sometimes also in English. Strongly emphasized in the space is Surabaya's role as the 'City of Heroes' because of the 10 November 1945 battle, which reinforces a sense of national pride, but can also lead to nationalistic views among residents. Indonesia's first president Sukarno, a figure associated with the city's main monument, among other things, was born here. Events related to the colonial past are also increasingly being commemorated, indicating a gradual reconciliation with history.

Aleksandra Wardzyńska

University of Warsaw

Merdeka Atau Mati—Freedom or Death: Geography of Memory on the Example of Surabaya, Indonesia

Aleksandra Wardzyńska is a geography student at the Faculty of Geography and Regional Studies, University of Warsaw. She participates in the scientific project *Głuchoniemcy* and is the author of an article in the journal *Prace i Studia Geograficzne* (2024), which deals with the topic of linguistic landscape in Southeast Asia. The subject of her interest is the symbolic landscape and the geography of memory in this world region as well.

Paweł Durkiewicz

University of Warsaw

Towards a Critical Edition of *An Explanation of the Meaning* **of the** *Conventional and the Ultimate in the Four Tenet Systems:* *The Spring Cuckoo's Song of Good Explanations* **by the Mongolian Buddhist Master Agvaanbaldan (1797–1864): A Preliminary Manuscript Analysis**

Abstract

In this presentation, the advancement towards a critical edition of the manuscript by the Mongolian master of the Gelug (Tib. *dge lugs*) school of Tibetan Buddhism, Agvaanbaldan (1797–1864), titled *An Explanation of the Meaning of the Conventional and the Ultimate in the Four Tenet Systems: The Spring Cuckoo's Song of Good Explanations* (Tib. *grub mtha' bzhi'i lugs kyi kun rdzob dang don dam pa'i don rnam par bshad pa legs bshad dpyid kyi dpal mo'i glu dbyangs*), will be discussed.

This doctrinal treatise belongs to the *grub mtha'* (tenet systems, doxography) genre of Tibetan literature and is dedicated to the doctrine of the so-called 'two truths' (Skt. *dvasatya*, Tib. *bden pa gnyis*): conventional truth (Skt. *saṃvṛtisatya*, Tib. *kun rdzob bden pa*) and ultimate truth (Skt. *paramārthasatya*, Tib. *don dam bden pa*) within the four tenet systems (Tib. *grub mtha' bzhi*). Two lower tenet systems belong to the basic vehicle (Skt. *hīnayāna*, Tib. *theg dman*) and two higher to great or universal vehicle (Skt. *mahāyāna*, Tib. *theg pa chen po*). The tenet systems, from the lowest to the highest, are: *Vaibhashika* (Skt. *vaibhāṣika*, Tib. *bye brag smra ba*), *Sautrantika* (Skt. *sautrāntika*, Tib. *mdo sde pa*), *Chittamatra* (Skt. *cittamātra*, Tib. *sems tsam pa*), and *Madhyamaka* (Skt. *mādhyamika*, Tib. *dbu ma pa*). In the text, the Indian non-Buddhist systems and divisions of tantra are not discussed.

The methodology used in the study will be textual criticism. Two versions of the text will be compared: the xylographic edition and a scanned manuscript from the Buddhist Digital Resource Center (BDRC). Comparing the available text variants will allow for the identification of any differences between the versions. Regrettably, the author's research suggests that the manuscript in question was likely not written by Agvaanbaldan himself, but was instead probably transcribed by his students. To verify that the text was not composed in Agvaanbaldan's handwriting, it would be essential to analyze a sample of his handwriting in comparison with the manuscript. Currently, the author does not have access to such a sample.

Paweł Durkiewicz

University of Warsaw

Towards a Critical Edition of An *Explanation of the Meaning of the Conventional and the Ultimate in the Four Tenet Systems: The Spring Cuckoo's Song of Good Explanations* by the Mongolian Buddhist Master Agvaanbaldan (1797–1864): A Preliminary Manuscript Analysis

Abstract (Continuation)

Numerous paleographic observations will be made, as the manuscript is written in the Tibetan *Ume* (Tib. *dbu med*) script and contains many abbreviations (Tib. *bskungs yig*) and syllabic contractions (Tib. *bsdus tshig*) not present in the xylographic version. Additionally, remarks regarding Tibetan orthography, the typology of these contractions, and the optimal methods for transliterating *Ume* script abbreviations and contractions into Latin script will be provided.

Paweł Durkiewicz is currently a third year student of the University of Warsaw Doctoral School of Humanities in the field of Literary Studies. His main research interest is Tibetan Buddhism in Mongolia. He is currently working on a doctoral dissertation entitled *Doxography in the Writings of the Mongolian Buddhist Master of Tibetan Buddhism, Agvaanbaldan (1797–1864).*

Panel 3

Palina Apanovich

Jagiellonian University in Kraków

Voices of Love in Turbulent Times:
The Political Undercurrents in the Depiction of Love
by Women Poets in Belarus and Iraq

Abstract

This paper explores how women poets from Belarus and Iraq depict love, revealing the complex interplay between personal emotions and the political environments in which they write. While love is often viewed as a universal human experience, the representation of love in literature can be shaped by a poet's cultural, social, and political context. In the cases of Belarus and Iraq—two nations with distinct historical and political trajectories—the voices of women poets provide a rich, nuanced lens through which to examine how love intersects with themes of oppression, resilience, and identity.

In both Belarus and Iraq, women poets navigate political regimes that impose significant constraints on artistic freedom and expression. The poets of Belarus often grapple with authoritarianism and political repression, reflecting a nation where state control permeates daily life. Meanwhile, Iraqi women poets contend with the aftermath of war, foreign intervention, and internal instability, writing in a society where political unrest, violence, and displacement are omnipresent. This paper argues that the socio-political conditions in each country shape how love is portrayed, often embedding personal relationships within the broader struggles for freedom, survival, and self-expression.

Although culturally different, the socio-political situation in both Belarus and Iraq added a lot of similarities to the lives of its citizens. Many poets had to flee their homes due to the repressions from the government. In exile, they use their poetry to show love not only for their significant others, but also for their homeland, families, friends, and all the other things they had to leave. One of the main goals of this paper is to show not only differences but also similarities in talking about love, especially similarities shaped by the political situation. For the needs of the work, the topic was divided into 3 pieces: love for the country, love for the family, and romantic love.

Palina Apanovich

Jagiellonian University in Kraków

Voices of Love in Turbulent Times: The Political Undercurrents in the Depiction of Love by Women Poets in Belarus and Iraq

Palina Apanovich holds a Master's degree in Arabic Philology and is currently pursuing a second Master's in National Security. Their research primarily focuses on contemporary Iraqi literature, with a special interest in comparative studies between Iraqi and Belarusian literary traditions. Through this interdisciplinary approach, Palina Apanovich explores cultural and political intersections in literature, contributing to a deeper understanding of Middle Eastern and Eastern European narratives.

Zuzanna Nabulssi-Masełbas

University of Warsaw

Elements of the Standard Language in Egyptian Dialectal Texts: A Corpus-Based Study

Abstract

Given the unique nature of the Egyptian Arabic Wikipedia project, its language is expected to be heavily influenced by Standard Arabic. Similarly, the speech of educated Egyptians is shaped by literary conventions; when discussing art, history, or politics, they often incorporate terminology from literary Arabic while maintaining dialectal phonology, grammar, and syntax. The boundary between *al-fuṣḥà* (Standard Arabic) and *ʿāmmiyya* (Egyptian dialect) is often blurred, as both share numerous features, especially in the highest registers of spoken language, which are heavily influenced by *al-fuṣḥà*. Rather than viewing these two variants as binary opposites, they can be seen as points on a spectrum with fluid boundaries. This study aims to position Wikipedia Masri within this dialect-literary continuum by analyzing a corpus of Egyptian Arabic Wikipedia texts. The primary objective is to identify typical literary expressions and structures within the corpus and compare their frequency to strictly dialectal elements.

Zuzanna Nabulssi-Masełbas

University of Warsaw

Elements of the Standard Language in Egyptian Dialectal Texts: A Corpus-Based Study

Zuzanna Nabulssi-Masełbas is a Ph.D. student in the Department of Arabic and Islamic Studies at the University of Warsaw. While on a scholarship at Cairo University in 2019 she discovered the world of Egyptian linguistic separatism and has been pursuing this topic academically ever since. This exploration led to her book, *Egyptian Linguistic Separatism: A Study in Wikipedia Masri*, published by her Alma mater. Currently, she is developing her Ph.D. thesis, utilizing language corpora from Egyptian Arabic Wikipedia texts.

Natalia Bruczyńska

University of Warsaw

The Case Category in Arabic Grammar Against the Background of Contemporary Theories of the Birth of Dialects

Abstract

This paper analyses a selection of contemporary theories on the origin of Arabic dialects, which have enriched the field of dialectology with hypotheses regarding the evolution of Classical Arabic. The author focuses on four theories that represent distinct approaches: grammatical, genealogical, process, and geographical. These theories highlight the presence of case in Classical Arabic and its absence in dialectal variants, a key feature in understanding the divergence between these linguistic forms.

The development of Arabic dialects, alongside Classical Arabic, has long been a subject of debate among linguists, particularly in the context of the spread of Islam and the subsequent regional diversification of Arabic. The study examines the linguistic justification for the reduction of case category and assesses the relevance of the different theoretical approaches in explaining this phenomenon. The category of case is described in detail from the perspectives of Proto-Semitic, Classical Arabic, and dialectal variants, offering crucial insights into the broader evolution of Semitic languages.

By synthesising grammatical, genealogical and socio-historical approaches, this paper provides a novel perspective of the evolution of case in Arabic, challenging the conventional division between these models. The analysis leads the author to conclude that, despite the tendency towards reduction characterised by case in Arabic grammar, early Muslim grammarians managed to preserve its principles and reintroduce it into use. Furthermore, the work suggests that various theories on the genesis of Arabic language need not be mutually exclusive, as the evolution of grammatical case is influenced not only by linguistics factors but also by socio-historical ones.

This critical analysis provides valuable insights into the development of Arabic dialects and Classical Arabic, enriching the broader discussion on their evolution and the role of case category in shaping the structure of the language. This comparative study not only enhances understanding of the evolution of Arabic but also offers a potential contribution to the field of Semitic languages.

Natalia Bruczyńska
University of Warsaw

The Case Category in Arabic Grammar Against the Background of Contemporary Theories of the Birth of Dialects

Natalia Bruczyńska is a Master's student of Arabic and Islamic Studies at the University of Warsaw and a graduate of Italian Studies from the Faculty of Modern Languages at the same university. She deepened her Arabic studies during a scholarship at Ca' Foscari, University of Venice, focusing on Semitic studies. As a linguist and researcher at Samsung R&D Institute Poland, she works on Natural Language Processing (NLP) and Artificial Intelligence (AI) across various languages. Her academic interests include linguistic engineering and diachronic linguistics, focusing on the evolution of languages through computational methods.

Jeremi Chelis
University of Warsaw

Role of Poetry in Al-Azdī's *Futūḥ* Narrative

Abstract

In the seventh and eighth centuries C.E., a series of successful military campaigns conducted by the Muslims, which would later be known as the Islamic Conquest, facilitated rapid territorial growth of the state ruled by a caliph, a political successor to Islam's founder, prophet Muḥammad. Thus, by the dawn of the ninth century, the Islamic Caliphate had become an enormous empire, with its lands extending from the Iberian Peninsula in the west all the way to the western frontiers of China in the east. It was at this time when a new genre named *futūḥ* (conquests) began emerging within the Muslim historiography.

This emergent historiographic trend could be best described as tales of the events unfolding during the Islamic Conquest. *Futūḥ* narratives usually consisted of multiple orally transmitted reports, which were compiled into a single literary work by a historian. Many of such works took the form of multi-volume chronicles giving an account of the battles fought by the Muslims, the peace treaties signed between them and their enemies, as well as the speeches sometimes containing short poems. One of the chronicles of the Conquest, which quotes a number of said poems, is *Futūḥ aš-Šām* (Conquests of the Levant), attributed to Abū Ismāʿīl Muḥammad ibn ʿAbd Allāh al-Azdī al-Baṣrī, who died at the beginning of the ninth century.

The aim of the following study is to determine the role of poetry in al-Azdī's conquest narrative by analyzing all fifteen poems quoted throughout the text. The analysis focuses on singling out the main theme of each poem and assigning it to selected categories of motifs existing within Arabic literature, namely: *fakhr* (self-praise), *madīḥ* (panegyric), *ḥamāsah* (praising chivalrous exploits in battle), and *khamriyyah* (wine poetry). Much attention has also been devoted to outlining the circumstances in which the verses were recited, since each of the poems mentioned in the narrative is to be seen in a specific context.

Jeremi Chelis
University of Warsaw

Role of Poetry in Al-Azdī's *Futūḥ* Narrative

Abstract (Continuation)

Thus, an image of an individual reciting the particular *abyāt* (verses) has been described in brief, taking into consideration his or her allegiance to one of the sides of the conflict as well as certain events surrounding the character at the time of recitation. While the Islamic Conquest itself is an old subject, al-Azdi's narrative hasn't yet been analyzed from the standpoint of poetry; hence, the study conducted for the sake of the following lecture could then be considered a relatively new approach.

Jeremi Chelis obtained his bachelor's degree in 2023 after completing a thesis titled: *Divine Retribution or a Victory Granted by God? Analysing Different Ways of Perceiving the Muslim Conquest of the Levant as Depicted by Byzantine Authors and Muslim Chroniclers*. He is currently a final-year student at the Chair of Arabic and Islamic Studies of the University of Warsaw where he is writing his master's thesis dealing with the portrayal of the Other in the Arabic-language chronicles depicting the Islamic Conquest. During his studies, Jeremi Chelis was awarded a medal for excellent students by the Faculty of Oriental Studies. His research interests revolve around the Early Islamic Conquest, history of the Rāšidūn Caliphate, Arabic grammar, and modern Arabic Literature.

Umer Tariq Chaudhary
University of Warsaw

Islamic Organizations and Muslims in Poland

Abstract

Muslim presence in Poland dates back to the seventeenth century and Tatars were the first Muslims to enter the Polish land as soldiers serving in cavalry units and enjoyed the privileged rights due to their military status and the nature of their settlement. In current times, there are Muslim immigrants who outnumber the Polish Tatars. Muslims in Poland enjoy the religious freedom without discrimination and Muslim organizations enjoy the official recognition by the state. When it comes to organization of mosques, initially there was only one organization, Muslim Religious Union in the Republic of Poland, but due to demographic changes Muslim Religious Union loses its monopoly. At Present, there are five denominational organizations. All of them operate on the National level and create their own branches.

Muslim Religious Union (traditional Tatar organization) was registered in 1925 and it's the second oldest Islamic organization in Europe. In 2008, Turks joined Muslim Religious Union who established new local community in Warsaw with 4000 to 5000 members. There are three Mosques linked to Muslim Religious Union and the President of Highest Muslim Board is Mufti of the Union. Today in Poland there is no such thing as an illegal denomination and a religious community can be established without registering it. Yet to become recognised, a minimum of one hundred Polish citizens need to establish a community to register it (*Act of 17 May 1989 on Freedom of Conscience and Religion*). The relation between the state and churches and denominational organizations can be regulated by an additional *Act of 1936* (Passed by the Lower Chamber of the Polish parliament) and such churches and denominations achieve a higher status. Muslim Religious Union is a Muslim denomination that enjoys this status in accordance with the *Act of 1936*.

The paper aims to present how popular and effective these Muslim organizations are among Muslim immigrants in Poland and if foreign Muslim communities in Poland recognize the Muslim Religious Union (its head, i.e. Mufti) and other Muslim organizations and how much the community is aware of the functioning of the Muslim Religious Union.
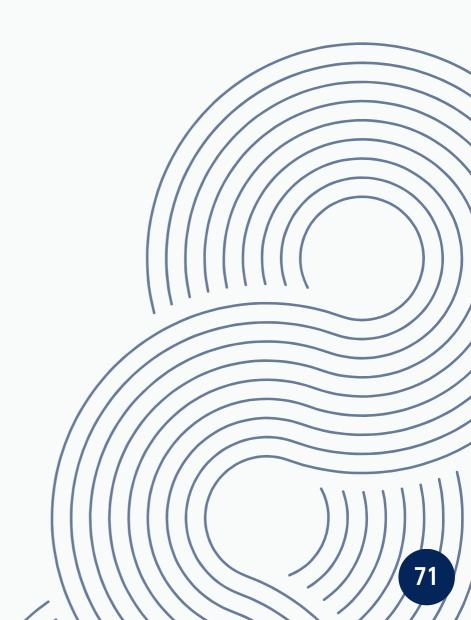
Umer Tariq Chaudhary
University of Warsaw

Islamic Organizations and Muslims in Poland

Umer Tariq Chaudhary holds a B.A. (HONS) in Mass Communications degree from Forman Christian College University, Lahore, Pakistan and is currently a second year MA student at the University of Warsaw (Faculty of Oriental Studies). His research interests are Islam in Europe and South Asian Muslim community in Europe.

Panel 4

Antonine Anyango
University of Warsaw

The Sudden Rush in the Spread of Kiswahili Beyond the Traditional Borders

Abstrakt

In history Kiswahili was limited to the East Coast of Africa but, currently there is a wide spread of the language across East, Central and Southern Africa. Many people in and outside Africa are eager to learn Kiswahili, which has been regarded as the largest African language. During and after colonialism, this propelled various founding fathers of African nations such as Jomo Kenyatta, Julius Nyerere, and others to make Kiswahili a common African language. However, this was not possible due to the resistance of some leaders, mainly from former French colonies, who rejected this notion. This did not kill the spirit of spreading of Kiswahili as Tanzania made it their official language, whereas Kenya made it a national language. Other Africans nations such as Uganda, DRC Congo, Rwanda, and Burundi had a larger Kiswahili-speaking population.

In addition to this, many neighbouring countries such as Mozambique, Malawi, Somalia, Ethiopia, and Sudan (currently South Sudan) had their population which live at the borders embrace Kiswahili. This might be due to the close links in social and economic activities across the borders.

Currently, the spread of Kiswahili has been on the rise. The trend and curiosity in Kiswahili is on the upward trajectory probably driven by the urge to go back to a language that can unite the continent which is not foreign. Most travelled people have realized that adoring a local language is one of the best way to cultivate cultural identity. In this paper, I will explore why this trend is always upward to an extent that some countries where Kiswahili is not traditionally spoken have made it an optional language course in their institutions. Also, I will answer the following questions: what is the interest in learning Kiswahili? What is the drive in its current spread? What is its end goal? Could technology and globalisation be a factor in the process?

Antonine Anyango
University of Warsaw

The Sudden Rush in the Spread of Kiswahili Beyond the Traditional Borders

Antonine Anyango holds a B.A. (with honours) in Education and Arts from Makerere University, Kampala, Uganda (majoring in Kiswahili Language and African History) as well as a diploma in Education Leadership and Management from Kenya Education Management Institute (KEMI). Antonine Anyango is currently a first year student of Master's in African Studies at the Faculty of Oriental Studies, University of Warsaw.

Anna Sulimowicz-Keruth

University of Warsaw

A Translator's Craft:
Yeshua Yosef Mordkowicz and his Bible Translations

Abstract

Yeshua Yosef Mordkowicz (1802–1884) was the spiritual leader of the Karaite community in Halicz and a prolific scribe of religious works, including numerous handwritten prayer books. More than seventy items created by him—written in both Karaim and Hebrew—have been identified in private Polish collections of Karaim manuscripts. He also transcribed several important Hebrew works by Karaim scholars, such as Aharon ben Eliyahu's *Etz Chayim*, Mordechai ben Nisan's *Ma'amar Mordecai*, and Shelomo ben Aharon's *Appirion Asa Lo*. Mordkowicz was also a composer of religious literature, known to have written *qinot* (dirges) and an *aqidah* (a work focused on the Binding of Isaac).

A particularly significant part of his work consists of translations from Hebrew into Karaim. As Zarach Zarachowicz noted in an article dedicated to him, published on the fortieth anniversary of Mordkowicz's death (Z. Zarachowicz, 'Josef Mordkowicz: On the Fortieth Anniversary of His Death', *Myśl Karaimska* 1925, 1.2: 20–23), Mordkowicz played a key role in introducing the native language into liturgical use. He translated various religious texts, including five *piyyutim* (hymns) and around thirty *baqqashot* (supplicatory prayers). His opus magnum was the translation of the entire Tanakh into the southwestern dialect of the Karaim language. Recent research on Karaim Bible translations has provided deeper insights into his translation methods—such as how he handled proper names and *hapax legomena*, his use of earlier translations by Simcha of Kukizow, son of Chananel of Derazhne, and his reliance on Polish-language Bible translations. Some of these translations have survived in multiple copies, allowing for comparisons and attempts to establish a chronology of their creation, shedding light on linguistic changes in the Halych Karaim community during the nineteenth century.

Anna Sulimowicz-Keruth
University of Warsaw

A Translator's Craft:
Yeshua Yosef Mordkowicz and his Bible Translations

Anna Sulimowicz-Keruth, Th.D., Assistant Professor at the Department of Turkology and Peoples of Inner Asia of the Faculty of Oriental Studies, University of Warsaw. Her research focuses on the history, language and culture of Eastern European Karaites. From 2019 to 2024, she was a member of the research team of the project *KaraimBIBLE: A New Approach to Unedited Biblical Manuscripts as Sources for the Early History of the Karaim Language* funded by the European Research Council (ERC) and conducted at the Language Documentation Center of the Faculty of Philology at the Jagiellonian University. As Vice-Chairwoman of the Association of Polish Karaites and member of the Board of the Karaim Heritage Foundation, she engages in socio-cultural activities in support of the Karaite minority in Poland.

Shahla Kazimova
University of Warsaw

The Space of Hybridity:
Azerbaijani Identity Between East and West

Abstract

The paper analyses the evolution of Azerbaijan's national identity in the context of its complex history, shaped by the influences of both Eastern empires and Russia. In the nineteenth century, when Azerbaijan came under Russian rule, an occidental orientation was imposed, which played a key role in shaping its modern national identity. The author seeks to trace the transformation of Azerbaijani identity, from the period of Russian colonization, through the period of independence, to the Sovietization era, which brought profound social, ideological, and religious changes.

A particular focus of the analysis is the impact of religion and communist ideology on the formation of modern forms of identity. During the dominance of the Russian Empire and later the Soviet Union, unique forms of hybrid identity emerged, which have not been sufficiently explored in prior scholarly research. Previous studies on Azerbaijani national identity have left many key questions unanswered, including those related to the determinants behind the establishment of the Azerbaijani Democratic Republic.

New approaches within postcolonial studies allow for a deeper understanding of Azerbaijan's unique identity, which integrates elements of East and West, religion and secularism, tradition and modernity. The paper explores these complex processes, showing how Azerbaijan's cultural and historical hybridity contributed to the formation of a contemporary national identity, one that exists in dialogue with its colonial past, tradition, and modernity.

The concept of hybridity by Homi Bhabha inspired this analysis; however, in contrast to his approach, it is difficult to accept the idea of neutral exchange between the colonizer's culture and the colonized culture in the context of Azerbaijani identity formation. Bhabha posits that hybridity creates a space of mutual influence, as seen in the 1920s, when the Soviet propaganda's orientalisation partially reflected Eastern elements, though in a transitional and instrumental manner.

Shahla Kazimova
University of Warsaw

The Space of Hybridity:
Azerbaijani Identity Between East and West

Abstract (Continuation)

In the Azerbaijani context—between Turkic-Muslim culture and Russian culture as the center—there is no equal interaction. Russian, and later Soviet, culture remains dominant, imposing its perspective and values, which significantly influenced the process of forming a (hybrid) national identity.

I use the concept of hybridity as a tool to highlight the pitfalls of a Eurocentric perspective on the process of Azerbaijani identity formation. In my case, when analyzing the cultural transformation of Azerbaijan, I adopt a notion of hybridity understood as a discernible outcome of colonial transformations—a form of emancipation that enables the creation of transcultural patterns, combining local elements with imposed ones.

Shahla Kazimova is a lecturer at the Faculty of Oriental Studies, University of Warsaw, specialising in the study of political processes and socio-cultural changes in Azerbaijan at the beginning of the twentieth century, with a focus on the period during the establishment of the Soviet regime. Her work involves analysing socio-cultural transformations, including the cultural revolution that took place in Azerbaijan throughout Sovietisation. She also researches the Promethean movement, with particular attention to the contributions of M. E. Rasulzade. She is the author of the book *Azerbejdżański prometeizm. Działalność polityczna i publicystyczna Mehemmeda Emina Resulzadego* (2021).

Anna Klingofer-Szostakowska
University of Warsaw

Artificial intelligence (AI) in Literary Translation: Opportunities, Challenges, and Perspectives for the Future

Abstract

In recent years, the impact of artificial intelligence (AI) on literary translation has prompted considerable discussion across various sectors. The landscape for both publishers and translators is changing rapidly. While some publishers perceive the development of AI tools as a means to accelerate translation work and enhance profitability, opinions among translators regarding the incorporation of AI into their work are divided. The swift advancement of AI translation tools underscores the necessity for new legal and ethical regulations. Additionally, the terminology surrounding AI is evolving; it has shifted from something we merely 'use' to being regarded as a collaborator in the translation process.

AI tools available for literary translators include machine translation systems specifically designed for literature, various neural machine translation services, and AI-powered research tools. It is important to note, though, that it is just a preliminary glimpse of what lies ahead. What may be considered unacceptable today in 2024 might very well become commonplace in just a few years.

This paper aims to provide an overview of the application of AI in literary translation, placing particular emphasis on the ethical and legal implications of such practices. It will explore creative facets of the translation process and address copyright issues related to web scraping and the training of AI translation systems. The author will also examine the development of machine translation tools for languages relevant to researchers of Asian and African cultures. Will the AI translation tools diminish the role of human translators or is there nothing to fear as human knowledge, creativity, and linguistic intuition are unexcelled? The intention is to maintain an objective perspective, recognising the emergence of increasingly sophisticated tools as both an opportunity that demands stringent regulation and a potential asset, especially in the academic field.

Anna Klingofer-Szostakowska

University of Warsaw

Artificial intelligence (AI) in Literary Translation: Opportunities, Challenges, and Perspectives for the Future

Anna Klingofer-Szostakowska is a literary translator who has translated more than 120 books from English and Hebrew. From 2020 to 2023, she was the chairperson of the Eastern Division of the Polish Literary Translators Association. In her academic work, she explores the relations between power and space in contemporary Israel through the lens of Archaeo-Oriental Studies.

Kirti Gahlawat
University of Warsaw

A Critical Look at Spiritual Care Frameworks

Abstract

In today's multicultural societies, spiritual care is increasingly recognised as essential for holistic well-being across diverse settings such as healthcare, education, and counselling. However, the frameworks guiding spiritual care often stem from specific religious traditions, which can limit their ability to support individuals from various spiritual and secular backgrounds. This paper takes a theoretical analysis of the established models like pastoral care, interfaith chaplaincy, and secular spiritual support. By assessing these frameworks' strengths and identifying where they fall short, particularly in inclusivity and relevance, the paper aims to uncover possibilities for developing more flexible, adaptable models of spiritual care.

Kirti Gahlawat
University of Warsaw

A Critical Look at Spiritual Care Frameworks

Kirti Gahlawat is a Master's student in the *Religions of Asia and Africa: Buddhism, Islam, and Others* programme at the University of Warsaw. With a strong background in yoga education, she holds a postgraduate diploma in Yogic Science from Uttarakhand Sanskrit University and advanced certifications in traditional and therapeutic yoga. Kirti has extensive experience as a yoga instructor, notably at the Indian Embassy in Warsaw, where she organized and led large-scale International Day of Yoga celebrations, and workshops. An international yoga champion, she has been featured in Polish media for her contributions to yoga and cultural exchange. Her research focuses on adapting spiritual care practices for multicultural settings, contributing to discussions on inclusive approaches within religious studies.

Organisers

polskie towarzystwo orientalistyczne

FUNDACJA
KARAIMSKIE
DZIEDZICTWO

book design by Albert Kozik

**cover illustration: fragment of the 1604
Japanese edition of Matteo Ricci's
Kunyu wanguo quantu (坤輿萬國全圖)**