



# AZIJA U KONTEKSTU ASIA IN CONTEXT

**AZIJA I JEZICI  
ASIA AND LANGUAGES**

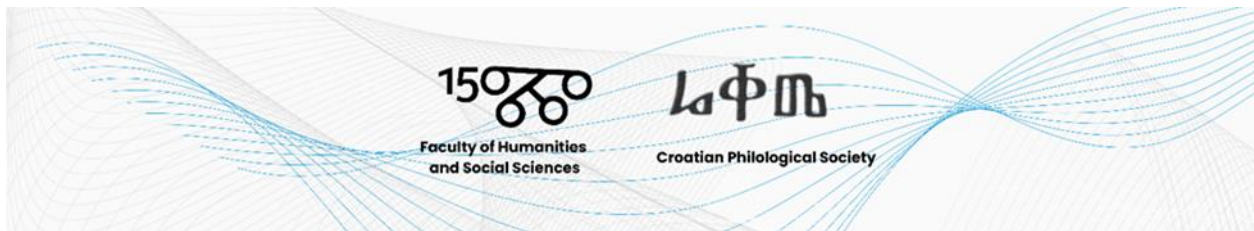
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## Book of Abstracts

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## Plenary lecture

### Mislav Ježić: Achievements and failures in the process of introducing Asian languages into study programmes at the Faculty of Humanities and Social Sciences of the University of Zagreb

I am grateful to the organizers for dedicating this meeting to the memory of Professor Zdravka Matišić. In my presentation, I will try to highlight different aspects of what we have to thank her for in the development of Indology and Oriental studies. Among the languages of Asia, Sanskrit was the first to be taught at the Faculty of Philosophy. It was introduced into the program in 1876 and has been taught ever since, with a short interruption of 13 years after the Second World War. Ever since the study of Indology has been founded – it started in 1962-1963 – also the modern New Indo-Aryan language Hindi has been taught, which, in terms of the number of speakers, shares the 2nd-3rd place with Spanish in the world. Regular courses and seminars in Middle Indo-Aryan languages Pāli and Prakrit were gradually introduced, and occasionally courses in some other New Indo-Aryan languages (Urdu, Bengali) were offered. The last to be introduced so far is the Romani language, and since 2015, the graduate study of Romani language and culture. Since 1998, the Old Iranian languages Avestan and Old Persian have been taught cyclically at the Department of Indology. These are all Indo-European languages. But at the then Department for general linguistics and oriental studies (1959-2000) Asian languages of different origin were also gradually introduced. Some could only occasionally be offered as Bahasa Indonesia from the Austronesian family in 2015. But of the permanently introduced studies and languages, it should be noted first that in 1993 a course of Turkish language could be started, and then a study of Turkology. And at that study, the teaching of Arabic and New Persian was introduced. Thus, languages of three families are taught there: Turkic, or Altaic, Semitic, or Afro-Asiatic, and Indo-European family. In the meantime, first, the department was divided into the Department of Linguistics and the Department of Oriental Studies and Hungarology (2000-2005), and then this department was divided into the Department of Indology and Far Eastern Studies (2005-2024, since 2024 it has been renamed in the Department of Asian Studies) and the Department of Turkology, Hungarology and Judaic Studies (since 2005). Already from these names, one can see that Judaic studies were introduced in the latter department (since 2006), where Hebrew for Jews is taught, thus another Semitic language (and in the graduate programme, Yiddish and Sephardic are offered, which are not Asian languages). And in the former department, Far Eastern studies of Sinology and Japanology were developed. Chinese language teachers started teaching Chinese in 1981, the so called independent study of Sinology began in 2004-2005, and the full study begins now in 2024. The Japanese course began in 1995, independent study also in 2004-2005. and the full study also starts this year. In cooperation with Sinology and Indology, a Korean course was also offered at the faculty. Thus, these great languages were also introduced, one of the Sino-Tibetan family with the largest number of speakers in the world, and the other, Japanese, the ninth in the world in terms of the number of speakers, difficult to determine genetically, with features of Altaic and Austronesian languages, and occasionally the third, Korean, perhaps related to Japanese. I will try to say something about the history of introduction of all these Asian languages as a witness from the department where they were all gradually introduced, and some were then gradually separated into new departments.

# Abstracts

Persian was one of the great lingua francas of world history. Over almost a millennium, Persian had a status of a common written language over a vast area of Eurasia, connecting groups of people of different ethnic, social and religious backgrounds. New Persian, written in the Arabic script, emerged as the common language of court life and administration during the Samanids' rule in the 9th century, thus becoming the first prestigious vernacular language of the Islamic world after Arabic. Five centuries later it spread to its greatest extent, and stretched from the Ottoman Empire in the west to the Indian subcontinent in the south. No other language has ever maintained such a monopoly of the medium of writing over so large a territory for so long a period (Spoone, Hanaway, 2012), which rightly gives Persian a privileged place among the languages of Asia.

The greatest credit for the language's expansion from Anatolia to India goes to Muslim dynasties of Turkic origin – the Ghaznavids (977-1186) and the Seljuks (1037-1308) – that patronized Persian as a prestige courtly and literary language. The Ghaznavid conquests of the 11th century introduced Persian to the Indian subcontinent and encouraged its further expansion in the region. Every Islamic power thereafter followed the Ghaznavids' practice of using Persian as a courtly language. With the advent of the Mughal emperors (1526-1857) Persian experienced a new revival, and maintained its status as a prestige lingua franca until the middle of the 19th century when it was replaced by English and Hindustani. Under the Saljuqs of Rum (1077-1308), and subsequently under the early Ottomans through the 14th and 15th centuries, the frontiers of Persianate world expanded westwards across Anatolia and into the Balkans. Unlike the Indian subcontinent where Persian was the main language of court life and literature over a period of 800 years, in the west Asia Persian enjoyed the same status for a much shorter period, only to be supplanted at the end of the 15th century by a new vernacular that emerged under its influence: Ottoman Turkish.

The aim of this paper is to compare the historical status, role and functions of the Persian language on the southeastern and western frontiers of the Persianate world from the 11th until the 19th century. The paper also aims to examine the factors that contributed to the preservation of the Persian language as a prestige lingua franca in the Indian subcontinent for so long a period, as well as the reasons for the weakening of its influence on its west Asian frontiers after the 16th century.

Ivan Andrijačić: jahadajahallakṣaṇā – An Episode in Indian Semantics  
Department of Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

In three pseudepigraphs attributed to Śaṅkara—Svātmanirūpaṇa, Tattvopadeśa, and Vākyavṛtti—the concept of jahadajahallakṣaṇā, meaning “[expression] marked by loss and non-loss,” appears. This is a special form of the figurative meaning of words that occurs, for instance, in identity statements. According to this concept, each word in such statements indicates the identity of the referent but abandons part of its own meaning that is incompatible with the other. An example of this can be seen in the recognition expression “This is that John” where the common referent is “John.” However, “that” refers to the perception of John in the past somewhere else, and “this” refers to John now, here; both pronouns “this” and “that” abandon the incompatible spatial-temporal determinations, and indicate only the part of the referent (John) in which the two are compatible with each other.

In addition to the concept of jahadajahallakṣaṇā, the pseudepigraphs Svātmanirūpaṇa (32–35) and Tattvopadeśa (30–39) also explain the theory of lakṣaṇā, or “secondary signification,” where two concepts are distinguished: jahallakṣaṇā, “marked by loss,” where an expression abandons its original sense (metonymy and metaphor), and ajahallakṣaṇā, “marked by non-loss,” which is a type of ellipsis where the attributive expression loses the noun, and the adjective or apposition takes on its meaning. These last two concepts, known as jahatsvārthā vṛtti and ajahatsvārthā vṛtti, already appear in Patañjali’s Mahābhāṣya, although in the context of compound analysis. Vedāntins use all these three concepts for exegetical purposes, such as to interpret the expression tat tvam asi that they understand as identity expression “thou art that”.

In this presentation, I will explain the concept within the framework of traditional Indian theories of meaning and trace the historical development of the jahadajahallakṣaṇā concept. This concept gradually evolved starting with Śaṅkara (8th century), then through Sarvajñātman (10th century), and finally reaching its most developed form in the later pseudepigraphs and Vedāntasāra (16th century). With this, I aim to contribute to the study of Indian theories of meaning, particularly in the often neglected pseudepigraphical literature.

Ivana Delić: One language as a road to another: Filip Vesdin's *Viaggio alle Indie orientali*  
Department of Comparative Literature, Faculty of Humanities and Social Sciences, Zagreb

Filip Vesdin, born into a family of Burgenland Croats, better known by his monastic name Paulinus of St. Bartholomew (1748–1806), was stationed in Southwestern India from 1776 to 1789 as a Carmelite missionary. Vesdin was a second missionary from these parts in India, before him there was Jesuit Nikola Rattkay (1601–1662) who wrote eleven letters of his residence in Goa. The life and work by both, Rattkay and Vesdin, were among the subjects studied by our professor Zdravka Matišić, a prominent Croatian Indologist, in her books and articles.

Not only Rattkay's but also Vesdin's life are full of gaps. On the day Vesdin was appointed as a missionary to Malabar, 17th April 1774, he started writing a diary in German which he continued until boarding the ship to the Malabar Coast on January 18, 1776. The manuscript of the diary is kept in the Central National Library in Rome (Biblioteca Nazionale Centrale di Roma) and was not published until 2007, when published under the title *Joy, Fear, Devotion: Contributions to the Biography of Ivan Filip Vesdin Paulinus a Sancto Bartholomaeo* when Professor Zdravka Matišić selected and thematically arranged Vesdin's writings, translated in Croatian and English by Vera Andrassy, and also wrote an introductory study on Vesdin. The entries from his diary offer an insight into Vesdin's personality, his motivation and his interest in languages.

Vesdin's writings were important at the time of their publication in Rome, but as Indology began to flourish in Europe, most of his work was forgotten due to the rapid development of the field predominantly in English. Consequently, his philological contributions were overshadowed. Among those is Vesdin's travelogue *Viaggio alle Indie orientali*, written in Italian and published in Rome in 1796 rich in cultural, historical, and geographic information. *Viaggio alle Indie orientali* offers valuable insights and perspectives indispensable for gaining deeper appreciation for the cultural diversity and social dynamics of the 18th century India.

Vesdin believes that many misunderstandings of Indian religion and customs arise precisely from ignorance of the Indian languages and Indian books. So, he interprets every new phenomenon starting with the meaning of the word explaining it with the help of Indian sources such as *Mahābhārata*, *Rāmāyaṇa*, and *Amarakośa*. He also supports his claims with ancient and contemporary works in the fields of linguistics, history, philosophy, and religion.

In this paper we will try to explore how Vesdin's extremely thorough and precise approach to his topics, as evidenced by his impressive opus which consists of books and studies on language comparison, Brahmanistic religion and customs, oriental manuscripts and collections of antiquities, as well as two grammars of Indian languages, established him as a pioneer in those fields. His open mind and dedication enabled him to learn historical background of Indian culture and understand everyday practices, traditions, and social norms, to build relationships with significant figures, such as the king of Travancore but also to actively participate in lively debates and even sharp disputes on linguistic matters with leading Indologists of his time such as Anquetil Duperron and William Jones.



## Višnja Grabovac: Hinglish at the University level

Department for Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

When it comes to the modern Hindi language, the impact of the English language is undeniable. Nowadays, the English language in India is not just a remnant of the British Raj, but a strong and vibrant force affecting and changing, more than ever, the Hindi language on lexical, syntactic, and semantic levels. It is undeniable that free switching between Hindi and English often yields dubious (and sometimes funny) results. But in the modern world, in which communication is more intense than ever, this hybrid language, commonly known as Hinglish, has its use, especially among the younger and media-oriented population. Even though the features of Hinglish are often frowned upon by language experts and language purists, some recognize its value as a means of communicating (post-) modern realities and new socio-linguistic concepts. But what about Hindi classrooms at the academic level of universities? Should we embrace Hinglish and use it to facilitate language learning and communication skills or try to achieve the same goals by sticking to pure Hindi, as perhaps it should be at an academic level? In this paper, I would like to highlight the pros and cons of each option, as well as share some personal experiences in the Hindi classroom.

Marijana Janjić: The relationship between English and Hindi: an analysis of examples from the railway industry and the world of politics  
Croatian Philological Society

According to the official documents of the Republic of India, Hindi is the official language of the country and English is the subsidiary official language. From the very beginnings of political independence, both languages are often opposed as opposed to their pretensions to a position of power. Such a discussion assumes that the position of power can only be occupied by one of the two languages listed. As a result of such a setting, several different discursive variants of the Hindi language emerged, which at the same time reflect this conflict of power positions: śuddh Hindi, Hindustānī and Hinglish.

The analysis of the concrete discourse tries to determine how, at the level of the written and spoken variant of the discourse, the conflict of power is reflected in different spheres of human activity. The presentation compares examples from the railway industry and the world of politics. The reasons for choosing these two discourses are not accidental - the railway industry is of great importance for the politics and economy of India. The analysis of these two discourses tries to answer several different questions:

- a. which form of Hindi does the railway industry, that is, the world of politics, address to the end user, the citizen of India,
- b. which form of Hindi is used by one or another sphere of human activity to address other participants within the same discourse (within the railway industry, i.e. within the world of politics),
- c. what conclusion can be drawn from such a relationship.

**Goran Kardaš: Indian Semantic Analysis: Basic Terms and Concepts**  
Department of Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

In my presentation, I will present the basic terms and conceptual frameworks within which Indians analyzed the semantic dimension of language, such as the problem of the fundamental bearer of meaning in language, the signifying power of language, and the problem of the primary reference of language and language parts. I will also refer to the analysis of the process of generating meaning or "sense" from a sentence. In doing so, I will refer to old Indian grammarians and some schools of classical Indian philosophy.

## Rajesh Kumar: Embodied Ideals: Socialist Characters in Yom Sang-seop's <Three Generations> and Premchand's <Karmbhoomi>

KIIT School of Language & Literature, Kalinga Institute of Industrial Technology, Bhubaneswar

This paper presents a comparative analysis of socialist characters in Korean novelist Yom Sang-seop's <Three Generations> and Indian novelist Premchand's <Karmbhoomi>, focusing on individual portrayals that embody socialist ideals within the contexts of early 20th-century Korea and colonial India. Both novels critically examine socio-economic hierarchies and advocate for social reform through their characters, reflecting the unique cultural and historical backdrops of their respective settings.

In <Three Generations>, Deok-gi emerges as a pivotal figure against the feudalistic and colonial structures of Korea. He embodies the aspirations of a younger generation yearning for social reform and equity. Deok-gi's ideological struggle and commitment to social change highlight the conflicts between tradition and modernity, symbolizing the broader societal tensions under Japanese colonial rule. His character illustrates the clash between inherited traditions and the emerging desire for a just and egalitarian society, making him a central figure in the novel's critique of socio-economic hierarchies.

Meanwhile, in <Karmbhoomi>, the moral and ethical underpinnings of socialist thought within the context of the Indian independence movement are reflected through various characters, with Amarkant standing out prominently. Amarkant's transformation from a passive observer to an active participant in the fight for peasant rights and social justice mirrors the broader societal shifts towards collective action and resistance against oppression. His journey emphasizes the importance of ethical commitment and the power of individual agency in driving social change, offering a profound critique of the socio-economic injustices of colonial India.

By examining these characters, the paper explores how both authors use individual narratives to critique existing socio-economic hierarchies and advocate for socialist principles. The comparative study reveals how socialist ideals are uniquely shaped by the cultural and historical contexts of Korea and India, highlighting both their universal appeal and particular manifestations.

This analysis contributes to a deeper understanding of the role of literature in propagating social change and the diverse expressions of socialist thought in global literary traditions. By delving into the characters of Deok-gi and Amarkant, the paper illuminates the enduring relevance of socialist ideals and the continued importance of literary works in advocating for social justice and equity. Through this comparative approach, the study underscores the power of storytelling in reflecting and shaping societal values and aspirations, demonstrating the significant impact of literary narratives in the quest for social reform.

**Sunil Kumar Bhatt: Hindi-Urdu Vs. Hindi & Urdu: Convergence and Divergence**  
The Department of Asian Studies, University of British Columbia, Vancouver

A significant majority of the North American universities, and to a certain extent the European universities, offer teaching of Hindi and Urdu under the banner of Hindi-Urdu. The age-old debate whether Hindi and Urdu are two different languages or two varieties of the same language has produced a heap of scholarly material presenting both sides of the argument. The religious affiliations that are associated with Hindi and Urdu have played a crucial role in their separate evolutions, diverging the languages further. The globalization in the 90s intensified the role of India in the economic and political world stage, which resulted in course offerings on India, including languages, mainly Hindi. The North American academia made a conscious decision to offer Hindi and Urdu under Hindi-Urdu, converging them into one language program.

In this paper, I will explore the idea of Hindi-Urdu versus Hindi and Urdu through a historical perspective, analyzing social, political, religious, linguistic, and even philosophical factors that contribute to the convergence and divergence of these languages. Beginning with the common ancestry of Hindi and Urdu, I aim to delve into the role the language divide played in the partition of India. I will also examine the linguistic points of convergence and divergence, and finally, I will discuss the academic approach of integrating the languages into a unified Hindi-Urdu language program.

The paper intends to provide an overview of the entire Hindi-Urdu language debate, covering viewpoints from various perspectives and its implications with respect to teaching Hindi, Urdu, or Hindi-Urdu as a foreign/second language.

## Boris Kvaternik: Summary of Public Presentation on a Paper Concerning Philological Analysis and the Translation of the Niruttaratantra Manuscript

The goal of my presentation is to introduce the philological and indological community to my work on translating the Indian occult manuscript known as Niruttaratantra. This tantric text belongs to the tradition of the northern Kula cult, and it deals with the presentation of ritual instructions and rules for worshipping the goddess Kālī. According to my knowledge, this text has not been translated into any Western language so far, although it is one of the most representative and significant tantric texts in general, since it is ideologically very close to the famous Kulārnavatantra, even though Niruttara is even more transgressive and occasionally more philosophical and hermetic than the forementioned text.

My public presentation will be based on the translation and interpretation of the first two sections of the manuscript which I, up to this point, managed to fully finish deciphering and translating. In order to present the complexity of linguistic and semantic problems that arise when dealing with this text (as well as tantric texts in general), my presentation will consist of three parts.

The first part will be devoted to the problem of interpreting specialized and multi-layered technical terms such as kalā and siddhavidyā (since that is crucial for the proper interpretation of the first two sections of the text), as well as deciphering hidden meanings in certain hermetic ślokas in Niruttaratantra which are dealing with the ritualistic context of the Kula tradition.

The second part of the presentation will be dedicated to decoding of the encrypted ślokas in Section Two of the manuscript.

In the third part, I will briefly review the linguistic specificities of this manuscript. In it, some linguistic forms appear in a form not typical of Sanskrit (e.g., sarvveṣāṃ, pārvvati, prakīrtitā, etc.). During my research, I have come to the conclusion that these linguistic characteristics of doubling the consonant after (and sometimes in front of) liquid consonant "r" (which remains preserved after the duplication of consonants) were typical of eastern New Indian languages (such as Bengali, Oṛiyā, etc.), at least in some certain period of their linguistic development, which provides an opportunity to potentially determine the geographical area and datation concerning the creation of the Niruttaratantra manuscript.

Iva Lakić Parać & Ivana Gubić: Problem of Grammatical Terminology in Japanese and Chinese  
Language Teaching to Speakers of Croatian

Department of Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

In 2024, the Faculty of Humanities and Social Sciences at the University of Zagreb will introduce regular bachelor's degree programs in Japanology and Sinology. Since Japanese and Chinese language teaching and acquisition form the core of both programs, high-quality language courses are imperative for the programs' success and student satisfaction. However, although Japanology and Sinology have been taught at the same faculty as non-degree programs for almost twenty years, these languages have been taught to Croatian students almost exclusively using English-language materials and instruction. This is mainly because the languages have been taught by native Japanese and Chinese teachers who are not fluent in Croatian. Even when Croatian-speaking instructors are available, there is still the issue of very few Japanese and Chinese textbooks or grammar guides written in Croatian for Croatian learners. Consequently, there is no established or consistent set of Japanese and Chinese language-related Croatian grammatical terms used in teaching; instead, the instruction relies mostly on ad hoc translations from English.

Therefore, the immediate aim of this presentation is to provide an overview of the existing Japanese and Chinese language teaching materials and reference works in Croatian, highlight problems and inconsistencies in relevant grammatical terminology in Croatian, and propose possible alternatives (also by consulting similar works in Serbian and possibly Slovenian). The larger goal is to draw attention to the need for Japanese and Chinese language textbooks with grammatical explanations in Croatian and high-quality reference works that would consider the specifics of the Croatian language, as well as the need for instruction in the Croatian language at beginning levels.

Orsat Ligorio: Budmani's Translation Of The Vetālapañcaviṃśati  
Department of Classics, Faculty of Philosophy, Belgrade

In 1866, Pero Budmani published *Pet pripovijedaka iz sanskrta* (Five Sanskrit Tales, reprinted in 1867) that are universally recognized as the first direct translation from Sanskrit to Serbo-Croatian. The Five Tales are in fact the opening tales of the *Vetālapañcaviṃśati*, a collection of twenty five grisly stories framed by a common narrative background dating from before the 12th c. Budmani's translation (perhaps intended as a curious addition to the literary supplement that would satisfy the Victorian taste for the eerie and the harrowing) is based on Lassen's edition of the original text; see Lassen 1835. It was held in high regard by Tomislav Maretić (Maretić 1924: v), a translator from Sanskrit in his own right (amongst other things), and the literary critic Bogdan Popović (Popović 1931). In her concise exposé on Sanskrit literature in Serbo-Croatian translation, Milka Jauk-Pinhak wrote (Jauk-Pinhak 1968: 622) that Budmani, though a fine translator, failed to establish himself as a Sanskrit scholar with the translation of the *Vetālapañcaviṃśati*; he pursued other fields of study (most notably Serbo-Croatian, Dalmatian Romance and even Mathematics) instead of delving exclusively into Sanskrit. In my presentation, I propose to compare Budmani's translation with the Lassen's edition of the original in detail. The comparison will show that the translation is not only excellent (as already established by Maretić and Popović) but also very meticulous and precise, justifying Budmani as a true scholar of Sanskrit.



Alen Matković: Making Asia Subaltern: The Impact of Latin American Magical Realism on the Works of Latife Tekin and Salman Rushdie

Department of Hungarian, Turkish and Judaic Studies, Faculty of Humanities and Social Sciences, Zagreb

This paper aims to analyse the influence of Gabriel Garcia Marquez's seminal magical realist novel, *One Hundred Years of Solitude*, on the works of Turkish author Latife Tekin and British-Indian author Salman Rushdie. The novels that will be analysed are Latife Tekin's *Berji Kristin: Tales from the Garbage Hills* and Salman Rushdie's *Midnight's Children*, both exemplary texts within their authors' magical realist repertoires. Aside from seamlessly blending fiction and reality, a hallmark of magical realism, these works also share an insistence on depicting marginalized communities cut off from mainstream society, communities which could be classified as subaltern. By focusing on the magical realist and subaltern aspects of these novels, the analysis will attempt to reveal in what ways and to what extent the Latin American tradition influenced these two representatives of Asian magical realism. It is expected that the analysis will reveal similarities, but also many differences in the way these traditions depict the magical and subaltern aspects of their experience of reality, challenging the notion that all so-called Third World literatures follow a uniform trajectory. Such an analysis is important not only for revealing cross-cultural influences and exchanges, but also the distinctive experiences unique to each culture.

Bojana Pavlović: Pan-Asian vs. Western Politeness (Based on Examples from Indian English and Chinese Language)  
Sinology, University Banja Luka

Even though the notion of politeness is universal across cultures, the theoretical framework of politeness and strategies of politeness are more culturally-based. While western cultures are more distance-based, Asian cultures are defined more as cultures of so-called deferential politeness (Valentine, 1996: 283). Fukushima (2003) analyzes the difference between politeness and requests in individualistic (British English) and collectivistic (Japanese) cultures. Chen (2019), on the other hand, gave a description of politeness in Chinese culture through the model of family culture. In this paper, we will compare the existing research on politeness models in Chinese and Indian English as opposed to the western model of politeness (especially the one based on Blum-Kulka research (1982) and Brown Levinson politeness theory (1978)). Even though the first generation of politeness research presumed the universality of the politeness model framework (Austin: 1962, Matsumoto: 1989, Brown and Levinson: 1978, Leech: 1983, etc.), a lot of research afterwards showed the need for more culturally-based politeness models (Valentine: 1994, Tinkham: 1993, Ide: 1989, Gu: 1990, Fukushima: 2003, Kadar & Pan: 2011, are just some among many). This paper also aims to compare the existing politeness models in Chinese and Indian English (with some references to Japanese and Korean, based on what was accessible at the time of writing this paper). What is visible through the existing research is that the same or very similar features of politeness in different Asian languages and cultures are very often differently defined and described in the literature. Valentine (1996:290) defines honorifics as the pan-Asian features of politeness (by providing examples in Indian languages and Japanese as well). This concept can be expanded to some other features, as this research aims to show.

## Mojca Pretnar: Embracing uncertainty – Wen Yiduo’s 闻一多 reinvention of poetic language in modern Chinese poetry

Department of Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

One paradigm shift in Chinese literature occurred after the “literary revolution” and Hu Shi’s 胡适 (1891–1962) “Eight don’ts” in 1917 with the usage of vernacular language in poetry which required poets to reinvent new poetic language and aesthetics. But the clean slate brought many uncertainties. Classical poetry, practiced for nearly three millennia used fixed poetic language: familiar forms, well-known imagery, following the prescribed rhythm and riming patterns, but was incomprehensible to the majority, modern poetry (xinshi 新诗) on the other hand should be written in vernacular language and had no established aesthetic rules yet for how to produce the poetic effects. The strong request for new poetry that would radically break with the old and reinvent poetic language came from Wen Yiduo 闻一多 (1899–1946), who was a well-read and devoted admirer of traditional poetry. Under the influence of foreign poetry (mostly Keats and Byron) and still paying attention to the specifics of the Chinese language, he paved a new path with his aesthetic theory of three beauties of modern poetry: pictorial, musical, and architectural. His first poetry collection Red Candle (Hongzhu 红烛) (1923) is considered a testing field of his theory of new poetry, later published in an article “Rules of poetry” (Shi de gelü 诗的格律) (1926), while his second and last poetry collection Dead Water (Sishui 死水) (1928) is a manifestation of his theory of three beauties, making the poet distance himself from the first collection. The second collection swept off most of the uncertainty in form and phonetics but filled the images (yixiang 意象) with it instead, making their meaning blur and uncertain. The study investigates the two images from the titles of each collection: “a candle”, still clinging to the traditional code, loaded with meanings, symbolism, and allusions, and “water”, bridging tradition and modernity, creating a new metaphor, producing required poetic effects. Wen Yiduo’s poetry reveals a successful approach of using traditional imagery and transcending it to the requirements of modern (world) poetry, giving a reader the space to fill in the meaning.

**Rahul Putty: Negotiated alterities: Cartographies of European Language Learning in India**  
Department of Languages, Manipal Academy of Higher Education, Manipal

Deliberations on European language education over the last decade have increasingly underscored the significance of the plurilingual and the intercultural contexts that characterize today's learning environments. The emphasis on these two aspects has brought about a renewed interest by practitioners and policy makers alike to engage more holistically with the values and vision underpinning language education. Operating models such as the CEFR invite various stakeholders to examine more closely the broader contours and objectives of language education itself. A sharper focus on the learning of languages has encouraged moving beyond formal language attainment and categories such as 'official', 'national', 'first', 'minority' etc., incorporating instead approaches to ensure learners' participation as global citizens, mindful of 'otherness.'

Against this backdrop, shared spaces continue to open up for reflection, practice, and innovation, operating transnationally and transculturally. Examining such a landscape from the point of view of European language learning in India demands a charting of the current state of affairs. Central to this task is a reflection on how European languages share synergies of praxis within both European and Indian contexts vis-à-vis the various stakeholders. How do they position themselves in relation to the innate intercultural fabric of today's Europe – one that has been shaped by significant post-millennial political and sociocultural transformations? To what extent does this 'European dimension' enter into conversation with communities of practice in teaching and learning of Indian languages?

This paper develops the idea of alterity as a "paradigm of intercultural education" (Ruiz, 2013) to firstly, contextualize the CEFR as an example of 'negotiated alterity' in which European languages are cast in a revised historical relationship with one another. Secondly, the paper examines the complexities of this 'negotiated alterity' in relation to second-language learning and teaching of European languages in India, where English operates not only as official language but also the favoured language in education in an intrinsically plurilingual society. Equally importantly, the paper puts in perspective the broader landscape of European language learning and teaching in India against the backdrop of the European integration processes, and especially in relation to the changed institutional settings for the languages of Central and Eastern Europe after the collapse of the (former) USSR. Drawing on the author's experiences as language educator and curriculum developer in European languages and as founder president of the Association of Teachers of European Languages in India, the paper concludes by outlining pedagogical innovations and recent collaborative pathways that can foster a mindful approach towards language education.

The paper deals with an Indian etymology of the name for the Roma (Roma, Romanies, Gypsies). It is generally known that Roma are originally from India, and that they came to Europe about 1000 years ago. Although the Roma are constantly linguistically assimilating and losing their Indian language, it is still spoken by large populations, especially in the east and southeast of Europe. It is the only old Indo-Aryan language in Europe, and it is different from all the known languages of the Indian subcontinent.

The name Roma comes from the Indian word *đom(b)a* and denotes a low-status caste (jat?) made up of nomadic or semi-nomadic musicians and dancers. Members of this group also do various other low-value jobs such as scavenging, undertaking, cremation and alike, while women often engage in dancing and singing, divination and magic practices.

We find similar Gypsi-like groups with almost the same name elsewhere in Asia: *Đumaki* in Pakistan (blacksmiths and musicians), *Lomari* in Armenia, Turkey and neighbouring countries of the Middle East (Caucasian Roma), and *Domari* in Palestine and neighbouring countries of the Middle East and Central Asia. There are also similar Gypsi-like groups in Tajikistan, Afghanistan, Iran, Kazakhstan and elsewhere in the region. These groups are Indian in language and origin, but do not use the Romani name or derivatives of *đom(b)-*.

The word *đom(b)a* itself is not Indo-Aryan, but originates from a language of the Mundic group. In Munda, the word simply means "drum, tympanum" and it is the main instrument of Roma musicians.

It goes on to discuss the relationship between language, religion and caste in India. The term *Pārya*, which comes from the Dravidian word for drum (cf. Tamil *paṛai* "drum"), is of similar origin and caste status. *Pārya* is also called a Gypsi-like group in Tajikistan and Uzbekistan that speaks a Rajasthani idiom.

Roma are therefore *đom(b)a*-"drummers". From this Munda loanword, a whole family of words for various types of drums, tympanums and tambourines developed in Indo-Aryan, including the Hungarian and Romanian as well as Croatian and Serbian *dob(oš)*. The root *dob-* in Croatian is quite obscure, so we only have it in the word *dobovati* (when the rain pours down and sounds like hitting the skin of a tense drum); while its almost synonym *rominjati* is a puzzle, which is not explained by etymological dictionaries and could be a holdover from ancient linguistic times that remembered both the forms *dom* and *rom* in their original meaning, which was related to drumming.

The paper thus explains the origin of the ethnic name of Roma (being the drummers of non-Aryan origine) but also sheds light to two obscure Croatian words related to drumming.

**Nikola Rašić: Hunnic and steppe languages**  
Department of Linguistics, University of Zadar, Zadar

The paper discusses the steppe people of the Huns and their language, or languages, because it is assumed that the Hunnic state was extremely multilingual. In Chinese sources the Huns were recorded as the Xiōngnú (匈奴) people. The possible identity between Xiōngnú and Hun was pointed out by the French orientalist Joseph de Guignes in the 18th century. Étienne de la Vaissière showed in 2005 that Xiōngnú are mentioned in Sogdian sources as ywn [xwn]: Huns. This was the missing link in proving that the Huns and Xiōngnú were the same people; from the Asian steppes to Slavonia in Croatia and Champagne in France where the last battle between the Huns and the Romans took place.

In 1941, the Hungarian orientalist Lajos Ligeti cautiously pointed out in a text in Hungarian the possible connection of Xiōngnú with the peoples of the Yenisei languages such as Ket, which today is spoken by barely five hundred people in southern Siberia. This thesis was explained in detail by Ligeti in another paper in French in 1950. The Canadian sinologist Edwin G. Pulleyblank elaborated it further in 1962, so he is undeservedly considered its originator in many sources, although he clearly refers to Ligeti's work from 1950 and it is precisely Ligeti's Yeniseian material from Chinese sources about the Xiōngnú that he used. It is therefore possible that the Pannonian Huns also spoke some Yenisei language, but the paper also elaborates a whole range of other possibilities, considering the exceptional mobility of the equestrian peoples of the steppe who often moved, constantly entered new alliances with the peoples of various languages of the steppe, and frequently changed their primary language or were persistently multilingual. It describes the linguistic world of the steppe in a period of about 2000 years, the role of various languages such as Iranian (Scythian), Tocharian, Turanian (Turkic languages), Mongolian, Tungusic (Manchurian, Evenkin, etc.), Finno-Ugric, Samoyed, etc.

At the end, special attention is paid to the European edges of the Western Steppe, where peoples of Germanic and Slavic languages lived mixed with Western Scythians and in contact with Romans and Greeks. This is where we meet the Croatian name for the first time (Horuathos in Boristen in Crimea) and the very name of Croats and Serbs is the result of contact between the Slavs and the Western Scythians (Sarmatians, Alans and others). With the fall of the Hun power in Pannonia, there was a migration of another steppe people, the Avars (of a Mongolic language?) together with numerous Slavs, from whom the Croats and Serbs are descended. It turns out that the distant steppe against which the Chinese built the Great Wall is not so far because it permanently influenced our history. In the end, the arrival of Hungarians and Turks in the Balkans relates to events in the steppe and the migration of peoples speaking steppe languages. But what language the Pannonian Huns spoke remains unclear. We have only three words left from it, which seem to be all Indo-European, and several proper names and titles of rulers which in turn indicate an Iranian (Saka, Sogdian?), Mongolic or Turanian (Turkic) origin, which is still not proof that the Huns spoke some of those languages. These yields can be easily explained by areal language contact. The Steppe and the Huns influenced various movements of peoples, and even the migration of the Saxons to Britain, the creation of the Frankish state and finally the Croatian state under Prince Borna. This shows that the far reaches of Asia and Europe were connected as joined vessels.

Luka Repanšek: Another glance at the Vedic particle ha, with special emphasis on its survival and use in Epic Sanskrit

Department of Comparative and General Linguistics, Faculty of Arts, Ljubljana

Numerous examples can be cited from both the Mahābhārata and the Rāmāyaṇa for the use of the particle ha with the perfect (be it personal verbal forms or the perfect participle), which is clearly the inheritance of the grammaticalized use of ha that gains ground in (Late) Vedic prose. The verse-final position of ha is an innovation, but its function in such grammatical contexts is undoubtedly old. What is of particular interest then, are the rare cases in which ha does not appear in the vicinity of a perfect verbal form. Rather than dismissing ha as a mere expletive (which, at least after imperative forms, it certainly also is) and more or less expendable particle in every such instance, it is worth testing the possibility that what survives here is, at least in part, the original function of ha as the epistemic Vedic particle expressive of the different levels of (un)certainly (which seems to have been its main function already in Early Vedic poetry itself). Compare, e.g.,

RVS X.10.3ab

uśānti ghā té amrtāsa etād ékasya cit tyajāsam mártiyasya

“Surely the immortal Gods want that from you – a descendant of the only mortal (here on Earth)?!”

with

MhBh IV.22.42

śayānaṃ śayane tatra sūtaputraḥ parāmṛṣat /

jājvalyamānaṃ kopena Kṛṣṇadharaṣaṇajena ha

“The sūta’s son gently touched him then while he lay in bed,  
surely burning with rage born from the offence done to Kṛṣṇa”

MhBh VIII.34.85/86

tataḥ prayāto deveśaḥ sarvair devagaṇair vṛtaḥ /

rathena mahatā rājann upamā nāsti yasya ha

“Then, surrounded by all the hordes of the gods, the Lord of the Gods set out  
on his great chariot, to which, apparently, oh King, there was no match”

MhBh IV.55.36-37

sa tu dronaṃ trisaptatyā kṣuraprāṇāṃ samārpayat /

duḥsahaṃ daśabhir bāṇair drauṇim aṣṭābhir eva ca //

duḥśāsanaṃ dvādaśabhiḥ kṛpaṃ śāradvataṃ tribhiḥ /

bhīṣmaṃ śāntanavaṃ ṣaṣṭyā rājānaṃ ca śatena ha

“But he shot Drona with seventy-three sharp-edged arrows,  
and Duḥsaha with ten arrows and Drona’s son with no less than eight,  
Duḥśāsana with twelve and Kṛpa, son of Śāradvata, with three,  
Bhīṣma, the son of Śāntanu, with six and the king surely with a hundred at least”

Velna Rončević: The language of anime and manga: Preferences of Croatian fans  
Department of Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

Japanese media and play products are considered a global and transnational phenomenon resulting in multiple local manifestations, interpretations and appropriations. Even though Japanese popular culture has been present in different national contexts in different ways, it was in the 1990s that Japan's popular culture and creative industry products became seemingly recognized as a global phenomenon and an important cultural export (Allison 2006, Shirong-Lu 2008). Japanese comic books and cartoons – manga and anime have perhaps been the most successful in grabbing the attention of international audiences, with their fans having formed a distinct fandom. Fans are those individuals and groups whose consumption of a certain popular narratives or texts have is regular and emotionally engaged (Sandvoss 2005). They are distinct from ordinary readers and viewers in the degree of their engagement (Fiske 1992) and may affirm their identity by engaging and mastering certain content (Jenkins 2012).

Considering that the subject of interest of anime and manga fans is of foreign, that is, of Japanese origin, one of the topics revealed when studying this fandom in Croatia is the question of the language in which individuals consume these media. Based on research conducted in the period from 2016 to 2017, this paper will present the language habits and preferences of Croatian fans in their encounters with anime and manga. The research will present a more general fannish stance in the consumption of these media, as well as introduce the particularities of the Croatian socio-cultural context and how it pertains to the fans' experiences. The linguistic preferences of Croatian fans are an example of numerous geographically specific cross-cultural negotiations as part of the process by which these media became part of global popular culture (Levi 2006).

Authenticity is a significant aspect of fan relations. The assessment of the authenticity of a fan's object of interest determines what makes it "meaning" to fans and distinguishes it from what is not worth paying attention to (Grossberg 1992). Although our research has produced an outline of an "ideal" or preferential language setting – Japanese audio with English subtitles, we will show that what is judged as authentic, that is, what authenticity is assigned to, for fans of anime and manga is also conditioned by their local experience. That is, among Croatian fans there are also those who sometimes prefer other linguistic experiences, e.g. the language they first encountered the text in. Therefore, although we do recognize a preferential attitude of the community, fans' linguistic preferences are shaped by individual values and experience. Our paper will present an outline of language preferences of Croatian anime and manga fans, but it will also show how individual tastes are shaped by personal experience.



Zoran Skrobanović & Mirjana Pavlović: (Re)creating New Bodies of Work: The Teaching of  
Literary Translation in Chinese Studies, and the New Translational Strategies  
Department of Oriental Studies, Faculty of Philology, Belgrade

With China's growing economic and cultural presence in recent years, translation of Chinese literature has been recognized as an important cross-cultural effort both in China and the global sinological circles. The Chinese government and publishing bodies have introduced various measures to support the translation of Chinese literary works abroad, and these new cultural policies are opening up opportunities for sinologists to engage in translating works by Chinese authors, thus reaffirming the crucial role of literary translation in gaining a better understanding of the target culture and its people. At the Faculty of Philology, University of Belgrade, teaching theory and practice of literary translation represents an important component of the curriculum. In the first segment of this presentation, we will introduce the methods and strategies in teaching written translation from Chinese into Serbian at the Faculty of Philology of the University of Belgrade, focusing on the organization of the courses and the teaching materials we use. Furthermore, we will point out the main difficulties encountered by our students when translating Chinese texts, and illustrate these problems with specific examples, as well as the proposed solutions. In the second part of the presentation, we will briefly review the history of literary translation from Chinese into Serbian, focusing on the works that have been translated since the 59th Belgrade International Book Fair in 2014, when the PRC was the Guest of Honor. This period can be seen as a heyday of Chinese literature translation in Serbia, and it also marked the beginning of a more comprehensive sinological strategies in translation of Chinese literary works. We will analyze the motives and intentions that underlie these new strategies which are aimed both at the introduction of the important Chinese literary works to the Serbian readers, and at the improvement of the teaching process in literature studies at our Department. In this analysis, we will emphasize several key elements in the new approach to the translation of Chinese literature: the selection of the translated works, the significance of the informative forewords and afterwords by the translators, and the attempts to include our students as active contributors to the endeavour. By examining these issues, we hope to stimulate a discussion about the teaching of literary translation, the translation practices and translational/publishing strategies in other countries, especially those dedicated to the introduction of Chinese literary works to a wider readership.

## Irena Srdanović: Modal adverbs in Japanese language interaction

Department of Asian Studies, Juraj Dobrila University of Pula, Pula

Japanese modal adverbs expressing supposition, such as *kitto* 'surely', *tabun* 'likely', *douyara* 'somehow', *moshikashite* 'maybe', distribute differently across various genres, as noted in empirically based studies (Minami 1974, Kudo 2000, Bekeš 2006, Srdanović 2008, 2009). Besides that, these studies demonstrate how modal adverbs exhibit a strong-agreement like behavior with clause-final or utterance-final modality forms, such as, *hazu da* 'surely', *darou* 'likely', *rashii* 'it seems', *kamoshirenai* 'maybe', which is a matter of degree between a group of adverbs and a group of modality forms that represent a specific modality type (e. g. necessity, expectation, conjecture, possibility). In terms of corpus linguistics, these relations are observed as probability of co-occurrence and are referred to as '(distant) collocations' (Bekeš 2006, Srdanović 2008, 2009). The aim of this research is to explore modal adverbs and their correlation with modality forms in Japanese language interactions using The Corpus of Everyday Japanese Conversation (CEJC), the recently developed spoken corpus by the National Institute of Japanese Language and Linguists. The results reveal distribution tendencies within spoken data in comparison to previous studies in small-scale spoken and large-scale written corpora, as well as characteristics of usage of modal adverbs and modality forms within Japanese language conversations with theoretical implications on phenomena such as semantical redundancy, the prediction of the coming discourse, hearer's interventions and disfluency in natural speech. The findings can contribute to better understanding of conversational strategies and their application in Japanese language teaching and related fields.

Katarina Šukelj: Japanese language and gender: women's and men's language in Japanese as a foreign language education

Department of Asian Studies, Faculty of Humanities and Social Sciences, Zagreb

In Japanese language oral communication, there are differences in the way women and man talk. The differences can be seen in the use of specific first and second-person pronouns, sentence-final particles, the level of politeness and pitch. However, the mentioned differences also signal specific cultural and social norms and expectations about how women or men should speak: polite, gentle, hesitant, empathetic, nonassertive or blunt, aggressive and dominating. In reality, oral communication is diverse and depends on various circumstances such as context, identity, age or social status. In addition, various forms of speech are used in literature, novels, stories, movies or manga in the context of the so-called "role language" which linguistically signals the identity of particular characters.

In the education of Japanese as a foreign language a tendency to emphasize this dichotomy in women's and men's speech can still be seen, often without additional explanations about the reasons or characteristics of these differences. This can be inferred from the analyses of language textbooks in which only basic information about the linguistic elements that women or men should use are provided.

This paper will, as its starting point, use the short chapter about the women's and men's language in the textbook Tobira aimed at intermediate-level students. Through the analysis of this chapter, it will be examined which information and explanation about the differences in speech are offered to the students, which concrete examples of speech are presented and if there are any additional explanations about the reasons for these differences and why certain forms are used less in contemporary Japanese language. In addition, the information specified in the chapter will be further explained through examples from newer research about Japanese language and gender, linguistic variations and the reasons behind them.

This paper aims to offer a possible solution about how to provide learners with supplementary information about the women's and men's language by creating a teaching unit which would use the chapter from the textbook Tobira as the base. Through additional activities students would have an opportunity to gain a deeper understanding on the multitude of ways Japanese language speakers use language to communicate depending on various circumstances. This knowledge is essential for students to be able to develop their competencies for creating various communication strategies depending on the context, their identity or some other criteria. The knowledge and understanding about diverse linguistic variations of Japanese language speakers will also become a starting point for reflections and strategies employed during the process of translating various works from the Japanese language into the Croatian language and vice versa.

**Divna Tricković: On Love in the Japanese Language**  
Department for Oriental Studies, Faculty of Philology, Belgrade

Love, a universal, omnipresent, and often misunderstood concept, assumes myriad forms, such as romantic, platonic, familial, patriotic, and even professional affection. This lexically diverse concept shapes and reveals culturally specific understandings of this human value, particularly in the realm of interpersonal relationships (Klikovac, 2018). Like most universal concepts, love exists in the Japanese language and is represented by terms such as 愛 /ai/ (love, affection), 恋 /koi/ (love), 好き /suki/ (like/love), and others. Although these Japanese words may appear synonymous, they do not have identical usages or denotations. Even though similar synonyms exist in other languages, their interrelationships are not defined in the same way. Instead, the fundamental but amorphous semantic space occupied by the concept of love is segmented somewhat differently across languages. This segmentation difference poses challenges in the understanding and acquisition of foreign language vocabulary, especially when the distinction between synonyms and their translation equivalents in a student's native language is subtle (Suzuki, 1978). Therefore, it is crucial to accurately discern and establish differences between related words. This paper presents the distinctions between the Japanese words 愛 /ai/, 恋 /koi/, and 好き /suki/, using dictionary definitions, their derivational networks, and grammatical characteristics. We also employed an NLB online analysis of the BCCWJ corpus, believing this method – common in cognitive (ethno)linguistics or anthropo-linguistics (Ajdačić 2015) – can also aid students facing similar comprehension dilemmas. An NLB analysis shows that in contemporary Japanese, 愛 /ai/ is used twice as much as 恋 /koi/, and the adjective 好き /suki/ is used more than both. Furthermore, the two nouns collocate with almost entirely different adjectives and nouns, while the adjective suki, being a different part of speech, displays unique semantic breadth and other peculiarities that will be discussed in this paper. Through this approach, we aim to shed light not only on the deeper meaning of the words but also the specific Japanese understanding of the concept of love.



EMA D. VARUGHESI: TEACHING GLOBAL ENGLISHES IN A SOUTH INDIAN UNIVERSITY CLASSROOM: SHAPING THE GLOBAL CITIZEN THROUGH KANNADA, TAMIL, MALAYALAM, HINDI AND A LITTLE KOREAN FOR 'THE DRAMA'  
Manipal Centre of Humanities, Manipal Academy of Higher Education, Manipal

This paper offers reflections on pedagogical experiences in the BA Humanities classroom in a South Indian university teaching 'Global Englishes'. Foregrounding the role and perception of 'English' as a 'global language' for a 'global labour market', the paper underscores the shift from Braj B. Kachru's (1986) model of 'Inner, Outer and Expanding circles of Englishes' to a broader and more globalised use of Englishes in line with Buschfeld and Kautzsch's (2020) 'Non post-colonial Englishes [non PCEs]'. I suggest that the status of 'English' in the Indian academy is undergoing seismic shifts in relation to its historically-anchored 'British Standard English'. The students on the course are multilingual, the majority are multiliterate across South Indian languages such as Kannada, Tamil and Malayalam, some students are also Hindi speaking. I aim to demonstrate how, through the 'Global Englishes' course, students' perceptions and subsequent learning about the different Englishes around the world shape their perception of the monolith that is 'Indian English' as well as their own 'Indian Englishes' and relatedly, their notions of global citizenship. This, coupled with an interest in learning other Asian languages such as Korean (and in some cases, Mandarin), often in the first instance to access popular culture (such as K-drama), I suggest, (inadvertently) increases their labour market opportunities post-graduation.

## Sanja Virovec: Development of Two Turkic Languages in Central Asia: Uzbek Turkish and Karakalpak Turkish

Department of Hungarian, Turkish and Judaic Studies, Faculty of Humanities and Social Sciences, Zagreb

This paper will focus on the development of two similar, yet distinct Turkic languages: Uzbek Turkish and Karakalpak Turkish. Existing sources generally define Kazakh, Turkmen, Uzbek, and Kirgiz Turkish as Turkic languages in Central Asia. However it is prudent to note that Karakalpakistan is an autonomous republic (or even region, as stated by several sources) within the Republic of Uzbekistan. Because of this connection, it is possible to compare and explore the similarities and differences between the development of their respective state languages, as well as their literary productions. It is also important to note that Uzbek Turkish and Karakalpak Turkish belong to different groups of Turkish languages: Uzbek Turkish belongs to the Karluk, or the Eastern group; while Karakalpak Turkish belongs to the Kipchak, or the Northern group. The two languages also originate from distinct traditions: Uzbek Turkish is based on the Chagatay tradition, while Karakalpak Turkish originates from the Kipchak tradition. These historical circumstances played an important role in the formation of the two languages: while Uzbek Turkish has a long written tradition, Karakalpak Turkish struggled to preserve its oral literature and the Kipchak base (origin). Another great difference between the two languages occurred during the post-Soviet era: the Uzbeks insisted on purging Russian elements and influences from their language, literature, and history, as well as from everyday life. Meanwhile, the Karakalpaks strove to find a balance between their Kipchak origin and the Karluk influence coming from the Uzbeks in areas of language, culture, and administration. This paper will attempt to define the measure in which the Karluk influence affected and changed the Karakalpak language.

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Najm, Y. (1966). *Al-qissah fi al-adab Al-Arabi al-hadith* [The novel in modern Arabic literature]. Dar Al-Thaqafah.

## Conference venue

The conference will take place at **the Faculty of Humanities and Social Sciences**, Ivana Lučića 3, 10000 Zagreb, Croatia.



The Faculty of Humanities and Social Sciences is located c. 30 minutes on foot from the main square (Trg bana J. Jelačića) and c. 15 minutes on foot from the Main Railway Station (Glavni kolodvor).

You can reach the Faculty on foot from the main railway station. Or you can take tram no.13 (direction Žitnjak) from the main square and get off on the Vrbik Stop (6th stop) or Sveučilišna aleja Stop (7th stop). Turn right to Ivana Lučića Street. The Faculty of Humanities and Social Sciences is the third building on the left.

### How to find the library in the Faculty?

At the main entrance take a right turn. Follow the signs on the walls to find the welcome desk to sign in, take your name tag and other useful info for the conference. At this same desk all coffee breaks and lunch will take place.

Ask the students at the desk to navigate you to the library or follow the signs to the main entrance to the library. Those will be on your right.

At the main entrance into the library, you can take the stairs, or wait for the elevator to take you to the second floor.

At the second floor, exit the elevator (or if you took the stairs, enter the second floor on your right). The conference room will be in the middle part of the floor, right after the bookshelves.

This is our main conference venue for all the presentations.

Please do take into consideration, that since we are in the library, no loud talking and no noise are allowed. This also applies to beverages and food.

## Important information

### **Reducing the plastic in the environment:**

We are committed to reducing the plastic in our environment. To make our conference more eco-friendly we ask you for several things to bear in mind:

- the name tags are on the borrowing terms – before you depart for your home, we ask you to leave the name tags at the front desk where you took them from the student volunteers.
- we have only printed conference schedule to reduce the use of paper. The book of Abstracts is available only as a pdf document.
- We kindly remind you to bring your own water bottle to reduce the use of disposable plastic. If you have forgotten to bring one, look for the glass water bottles in any of the local shops.

### **Logistical information**

- Coffee / tea breaks and lunch will be served in the lounge area in front of the Library.
- Smoking is not allowed on the premises of the venue.
- Keep your mobile phones on silent or on vibration.
- Be so kind and come on time to your session.
- If you need any help with your presentation, please feel free to use breaks to reach out to us. We will gladly help you.

### **Organizing Committee**

Ivana Buljan, Marijana Janjić, Goran Kardaš

### **Program Committee**

Azra Abadžić Navaey (University of Zagreb), Ivan Andrijanić (University of Zagreb), Ivica Bakota (Capital Normal University), Tania Becker (Technische Universität Berlin), Ivana Buljan (University of Zagreb), Marijana Janjić (Croatian Philological Society), Kamila Junik (Jagiellonian University of Krakow), Goran Kardaš (University of Zagreb), Barbara Kerovec (University of Zagreb), Iva Lakić Parać (University of Zagreb), Sara Librenjak (York St John University), Mateja Petrovčič (University of Ljubljana), Péter Sági (Eötvös Loránd University), Irena Srdanović (Juraj Dobrila University of Pula), Xu Baofeng (Beijing Language and Culture University), Zhao Hongmei (Shandong University of Technology)

### **Volunteers**

students of the Department of Asian Studies

The conference is organized by Department of Asian Studies and Croatian Philological Society in collaboration with the Confucius Institute of the University of Zagreb.