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ABSTRACTS

LYRICISM AND ITS DISCONTENTS: EXPLORING THREE DIMENSIONS OF MODERN CHINESE POETICS

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Viewed in hindsight, *shuqingzhuyi* 抒情主義 “Lyricism” as a discursive practice is notorious in modern Chinese poetics. Both romanticists and realists, preachers of *chunshi* 純詩 “Pure Poetry” and advocates of *dazhonghua shige* 大眾化詩歌 “Popular Poetry” have been obsessed with lyricism. From the late 1920s upward, however, so many dissidents cast doubts on the validity of lyricism that *fanshuqingzhuyi* 反抒情主義 “anti-lyricism” became prevalent. Last but not least, the 1930s – 1940s witnessed the appearance of *shendu shuqing* 深度抒情 the “deep lyrical” in the literary arena, which tended to undermine lyricism from a different hermeneutic framework. So far the scholarship in this field remains scanty although modern Chinese poetics invites a thorough treatment of the three dimensions; this paper is an attempt to investigate the above issues in hopes of expanding the critical horizon for the study of modern Chinese poetics.

Key words: lyricism, anti-lyricism, deep lyric

IRAQ’S FIRST COUP GOVERNMENT (1936 – 1937)

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By the mid-1930s, several officers of the Iraqi army had become actively interested in politics and found that the army’s reputation for suppressing the Assyrian rebellion was a political asset. The most influential officers were true nationalists, that is, pan-Arabist, who inspired many of the junior officers. They looked to the examples of neighbouring Turkey and Iran, where military dictatorships were flourishing. Under the leadership of General Bakr Ṣidqī the army took over the government in the fall of 1936, and opened a period of the army’s meddling in politics. A monolithic, totalitarian form of government seemed to offer a more effective means of unifying fragmented countries and modernizing backward societies than did constitutional democracy and the free enterprise system. The authoritarian regime that exerted the most powerful influence on Iraqis was that of Muoetafa Kamāl. Many of the army officers and Ottoman-educated civilians could easily imagine themselves in the Turkish president’s role. As an Islamic country with a background of similar traditions and problems, Turkey offered a more attainable example than European regimes. Moreover, rapid development, political unity, and greater social discipline were the desiderata of this line of thought. The assassination of Bakr Ṣidqī marked the collapse of the Bakr Ṣidqī – Ḥikmat Sulaymān axis and the end of Iraq’s first coup government.

Key words: the first military coup d’état in the Middle East, the role of the army in the coup, the al-Ahālī group² and the role of the reformist forces, the government of Ḥikmat Sulaymān, the assassination of Bakr Ṣidqī

POLEMICS IN THE AGE OF RELIGIOUS PERSECUTIONS: MAIMONIDES' ATTITUDE TOWARDS ISLAM

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The present paper inquires into Maimonides' attitude to Islam. His halakhic stance towards Islam has been molded in the period of large-scale religious persecutions in Maghreb and Yemen whose repercussions has found the way to his writings dealing with Islam. Both persecutions affected not only local Jewish communities but also Maimonides personally when he had to convert to Islam. The paper analyzes his refutation of the main arguments of Muslim polemics with Judaism: Biblical testimonies to Muhammad; falsification of the Scripture; the abrogation of the Mosaic Law. In his polemical discourse with Islam Maimonides has not introduced much new and in fact reiterates polemical arguments of the older Jewish authorities.

Key words: Maimonides, conversion, Islam, polemics, persecution, falsification of scriptures

A COMPARATIVISTIC APPROACH TO “THE MYTH OF PUNISHMENT”

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The aim of the paper is to investigate the myth of punishment in a socio-cultural context, which could be defined as universal rather than as concrete and national. It also examines the topos of its manifestations in the literary life of two neighbouring peoples: the Bulgarians and Turks. Because of this the selected texts are presented mainly through characteristics, proved to be points of intersection for the general background of the mythopoeics and peculiarities of each national model. Separate folklore and literary works are scrutinized from an intertextual perspective. The paper focuses also on some definitions, which in my opinion are of great importance for the genealogy of punishment and its variety - “kasas” (vindictiveness).

Keywords: myth of punishment, intertextual perspective, Balkan people, literature of neighbouring countries

PRELIMINARY REMARKS ON THE PRAGUE SCHOOL OF SINOLOGY II

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The aim of this study is to analyse the lives and works of 22 Czech and Slovak Sinologists around Professor Jaroslav Průšek, the members of the Prague School of Sinology from the 1950s to the occupation of Czechoslovakia by the armies of the Soviet Union and Warsaw Pact in 1968, and partly also later. The Prague School of Sinology became admired by many in the West owing to its achievements in the realms mainly of modern and traditional Chinese literature, linguistics and partly of history and philosophy, but up to now these were not satisfactorily analysed in the scholarly literature. It shows the “reality and myth” around this extraordinary phenomenon in the history of European Sinology.

Key words: Prague School of Sinology, Jaroslav Průšek, history and philosophy, linguistics, literature, translation

A COMPARISON AND ANALYSIS OF ESCHATOLOGICAL THEMES IN POLYNESIAN MYTHOLOGY AS A SURVIVOR OF PROTOPOLYNESIAN UNITY

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This article deals with the comparison and analysis of eschatological themes in Polynesian myths. It points to three central themes of imagining the afterlife: the underworld, the homeland and the heavenly world. In addition to this, the article also discusses imaginings of the soul's departure to the other world. From the presented material, it becomes clear that even though there are certain differences among eschatological myths, there are also a number of common elements which provide proof of unity before the ancestors of the Polynesians spread to all parts of Polynesia. An especially interesting aspect is the understanding of the afterlife as a homeland to which spirits return after death. Upon the basis of linguistic research and mythology analysis, the conclusion can be made that the mythology of the inhabitants of western Polynesia – Tonga and Samoa – consider their homeland to be some islands in eastern Fiji. By contrast, the inhabitants of eastern Polynesia consider their homeland to be Hawaiki, which is clearly a reference to their long period of habitation in the island archipelago of western Polynesia, particularly Savai'i Island and the Samoan archipelago.

Key words: Eschatology, Polynesian Mythology, Underworld, Hawaiki, Pūlotu, Pō