

A History of Oriental Studies in Poznań

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1. General remarks. In his outline of the history of Oriental studies in Poznań, Jerzy Bańcerowski has distinguished three periods, 1921-1945, 1945-1986, and from 1986 onwards (Bańcerowski 1990: 13).¹ The first period does not go much beyond the activities of a single scholar, Antoni Śmieszek, who worked at Poznań University between 1921-1933. Antoni Śmieszek was a philologist and the first period is therefore limited to philological research. Among the few other scholars active in Poznań before 1945 who took an interest in Oriental countries, there was Tadeusz Vetulani. However, it must be stressed that Vetulani was not an Orientalist. After 1945 the scope of studies by scholars was much broader. Oriental countries and cultures became subjects of interest to anthropologists, ethnologists, historians, sociologists, geographers, political scientists and representatives of other fields of science. However, most of them cannot be considered Orientalists. Therefore, their contribution will only be sketched in a general way.

A very important event for post-war studies in the field of Oriental linguistics was the foundation of the Institute of Linguistics in 1973 and, within its structure, the Department of Languages of Asia and Africa in 1986, followed by the independent Chair of Comparative Linguistics and Oriental Studies in 1991. For historians, a similarly important year is 1965, the starting point of Ancient Near Eastern studies based on original Oriental texts.

Although no regular studies on Oriental languages were pursued prior to the foundation of the university in Poznań in 1919, it is important that some incidental episodes and a general background should be highlighted. In this outline, the emphasis is placed on genuine Oriental studies perceived as research into Oriental languages, literatures and cultures, conducted by scholars able to use original texts, sources and documents.

2. The period before 1919. The first important school in Poznań was a

¹ Following traditional practice in Poland, as well as elsewhere in Europe, Bańcerowski has not separated Uralic studies from Oriental studies. In this overview, Uralic studies are not included. Some notes on the history of Oriental studies in Poznań can also be found in Hasiuk (1973).

diocesan college founded in 1518 by Jan Lubrański (1498-1520), bishop of Poznań; first called Lubrański's *Collegium*, then *Academia Lubransiana ~ Lubransciana* and *Academia Posnaniensis* (Nowacki 1964: 679, 681; Żołędź-Strzelczyk 1999: 144). Some critical scholars are of the opinion that this school, supervised by a chapter of canons, cannot be regarded as a university, whereas others consider it an educational institution of high standing. After a short period of magnificence between 1519-1533 the college declined, then regained its splendour in the years 1562-1571, and finally waned after the appearance of Jesuits in Poznań. In 1588 (according to Żołędź-Strzelczyk 1999: 150) or 1609 (according to Nowacki 1964: 688), the academy was transformed into a college subordinated to the University of Cracow. It existed until 1773.

Unfortunately, there are no documents to assess whether Hebrew was a subject of instruction in the academy, which would be the only example of a study of an Oriental type. In fact, we find neither important scholars nor publications related to this academy. Moreover, the level of publications issued by the academy's printing house during the period 1689-1780 is very low. On the list of its publications there is only one title devoted to Oriental affairs, but this is a report, not a study: Franciszek Radzewski (Poklatecki). 1744. *Poselstwo wielkie [...] Rafała Leszczyńskiego [...] do Mustafy II, cesarza tureckiego [...] (Rafał Leszczyński [...]’s Great Mission [...] to Mustafa II, Turkish Emperor [...])* (Karkucińska 1999: 274).²

Another high school in Poznań was the Jesuit College, existing between 1573-1773. Although the activities of the Jesuits in Poland contributed to a decline in the sciences, not to their development, there are two points worth mentioning regarding them when speaking about Oriental studies. Firstly, there was Jakub Wujek, the famous translator of the Bible into Polish, who was rector of this college between 1573-1578. It is a recognised fact that, despite the editor's note, he translated the Bible from Latin, not the original languages, but he could use Hebrew, probably also in his lectures. The other point is the publication of the famous Turkish catechism by Michał Ignacy Wieczorkowski in 1721 by the printing house of the Jesuits in Poznań, entitled *Breve compendium fidei Catholicae Turcico Textu [...]*.

Both the aforementioned schools were closed by the Committee for National Education in 1773. From these schools, the Committee brought

² Jesuits also published polemics against Muslims and brochures calling for war against the Islamic Orient, as e.g. Jakub Kazimierz Rubinkowski. 1759. *Janina zwyciężskich tryumfów [...] po przełamaney otomanskiej y tatarskiej sile [...]* (Progression of victorious triumphs [...] following the breaking of the Turkish and Tatar force [...]) Poznań: J.K.M. Kolegium Poznańskie Societas Jesu, but such writings can hardly be considered Oriental studies. In addition, other printing houses also issued similar books, e.g. Grzegorz Czaradzki. 1621. *Pobudki na wojnę turecką [...]* (Call for war against the Turks) Poznań: J. Rossowski.

to life an Academy of Poznań (Akademia Poznańska) in 1774, which however existed only until 1780.

The third and the last educational institution in Poznań worth mentioning was Mary Madeleine's College. Although not a university, this college was distinguished by a high level of education, compared to the academies. The college boasted a very rich collection of books published in Europe's leading printing houses, including many works by Orientalists such as Freytag and Gesenius. In 1929-1930, these books passed to the University Library, thus enriching its holdings.³

After the annexation in 1793, the German authorities notoriously denied the claim of the intellectuals of Poznań to establish a Polish university. Instead, they brought to life their own college, called *Königliche Akademie in/zu Posen*, which existed between 1803-1818. However, this academy was just an open university without its own students («... keine eigentlichen Studenten besitzt...») and the right to graduate. We find no lectures linked directly or indirectly with Oriental studies among the documents.⁴ This German academy needs to be mentioned however since the Polish university of independent Poznań has inherited from it an outstanding complex of buildings constructed in 1910.

Another German institution founded in 1902 to promote knowledge and the sciences, open to all citizens including Polish nationals, was the imperial library called *Kaiser-Wilhelm-Bibliothek* (1902-1918), which in 1919 passed to the University of Poznań along with approximately 250,000 items.

After the refusal of the German authorities to permit the foundation of a Polish university, a group of patriots and local activists brought to life the Society of the Friends of the Sciences (Towarzystwo Przyjaciół Nauk Poznańskie) in 1857, to compensate for the lack of an educational institution of high degree in the western part of Poland occupied by Germany. However, lectures and activities relating to Oriental studies were initiated by the Society only in 1934, after Prof. Antoni Śmieszek's chair of the Ancient Near East and Sanskrit was closed. Then, following Śmieszek's departure from Poznań, Oriental lectures disappeared from the agenda and reappeared after 1945 with new researchers.

Beyond Poles and Germans, there was also a Jewish community in Poznań. However, the local Jews did not have an educational institution

³ One part comprised 3,864 books, another, a post-German collection, consisted of 644 Polish and 2,052 German items, among which there were «193 items in/on Latin, Greek and Jewish» (Akta BUW, sygn. 193).

⁴ The audience attending lectures was mostly recruited from German officials and officers who did not reside in Poznań permanently. Naturally, this academy was not attended by Poles, since its goal was to serve Germans, not Poles («Die Königliche Akademie zu Posen hat die Aufgabe das deutsche Geistesleben in den Ostmarken durch ihre Lehrtätigkeit und ihre wissenschaftlichen Bestrebungen zu fördern»; *Königliche Akademi in Posen*, p. 15).

of high degree, either. No Jewish scholars in Poznań are known to have pursued research into Hebrew, nor other Oriental languages, although some of them, who published in the German periodical *Historische Monatsblätter*, e.g. Warschauer and Lewin, did make some use of their command of Hebrew.

In addition to the libraries mentioned above, there were a few other private and public libraries with Oriental holdings, both printed books and manuscripts. These libraries are still an important source for researchers. The most important is the library of Tytus Działyński (1764-1861), largely enriched by his son Jan Kanty and Działyński's successor Władysław Zamoyski, donated in 1924 to «the Polish people», now the Library of the Polish Academy of Sciences in the palace of Kórnik.⁵ Another one is the Raczyński Library, with some rare books and a few manuscripts.

Lastly, it must be said that some citizens of Poznań and the surrounding region maintained personal contacts with Oriental countries. Probably the most colourful figure was the renowned poet and author of romantic and patriotic poems, Ryszard Berwiński (born in Polwice, 1819-1879). He went to Turkey in 1855 where he entered the military troops commanded by Mehmet Sadık Paşa (Michał Czayka Czaykowski) and served until his death in 1879, with a small interruption in 1865-1866 when he returned to Europe. Unfortunately, his works written in Turkey did not survive; all that remains are a few letters sent to two famous intellectuals in Poznań, Władysław Bentkowski and Karol Libelt (Terlecki 1933).

3. The period 1921-1933. Shortly after the foundation of the University of Poznań, a chair in the languages of the Ancient Near East and Sanskrit was granted to Antoni Śmieszek (1881-1943). Graduated from the Jagiellonian University in 1905, PhD in 1905, he was employed at the University of Poznań in 1921 as assistant professor, in 1922 as extraordinary, and finally in 1925 as ordinary professor (Archiwum UAM, sygn. 15/611/291). Unfortunately, in 1933 his chair was closed by the Minister of Education, and Oriental studies in Poznań were in abeyance until they were resumed after 1945. As a result of this decision of the ministry, Prof. Antoni Śmieszek moved to Warsaw when he was employed in 1934 as an ordinary professor of Egyptology at Warsaw University (Archiwum UAM, sygn. 148/65). Warsaw University was strengthened and Poznań University was weakened. As said above, Antoni Śmieszek, after the closing of his chair continued his scholarly activities, lecturing at the Society of the Friends of the Sciences in Poznań

⁵ The holdings prior to 1800 are available in an online catalogue at the address: www.bkPAN.poznan.pl.

in the following year 1934. Abstracts of his two lectures appeared in 1935 (Śmieszek 1935a, 1935b).⁶

During the twelve years of his activities in Poznań, Antoni Śmieszek did not succeed in creating an important centre of Oriental studies. Neither did he raise a successor, and was able to graduate only two students (Sylwester Machnikowski and Włodzimierz Wolniewicz). He held seminars in many subjects, such as Old Persian, Old Egyptian, Sanskrit, Assyrian and Babylonian, Hebrew, and the comparative grammar of Semitic languages, attended by students from various domains of philology and history. Therefore, it is general linguistics and philology, not Oriental studies, that Antoni Śmieszek contributed to when working in Poznań. Among his students was Ludwik Zabrocki, later professor at Poznań University, an eminent specialist in general linguistics, sociolinguistics and other fields, who often employed his general knowledge of Oriental languages in his study on Finno-Ugrian, Slavonic, German and other languages. Although Ludwik Zabrocki published a short study on the Upaniṣads (Zabrocki 1933), he did not continue Oriental studies in his later career.

In short, it must be said that Antoni Śmieszek did not play the same role as Tadeusz Kowalski in Cracow and Władysław Kotwicz in Lwów did. The participation of Poznań in the membership of the Polish Oriental Society was also minimal, only 2 members throughout the whole period (*Rocznik Orientalistyczny* 7 1929-1930 [1931], 329; 14 1938 [1939], 166-168).

Aside from Śmieszek and Zabrocki, only one professor of Poznań University deserves attention. This is Tadeusz Vetulani, a biologist at Poznań University, who surveyed domestic animal breeding in Turkey in 1929 and 1934, travelled across Anatolia and worked in such places as Balıkesir, Bursa, Ankara, Eskişehir, Çifteler, Konya, İzmir, Samsun, Trabzon, Erzurum and Kars. Although he worked with translators, he was a keen observer and beyond his biological contributions he published an article on Turkey in *Przegląd Powszechny* in 1930, then a book (Vetulani 1937a). His bibliography (in 1937b) includes eighteen studies in Polish and German relating to Turkey. One of his papers was even translated into Turkish («Anadolu koyun ırkları hakkında bir tetkik», in *Baytarî Mecmua* 10, 1933).

Beyond the university, publishers in Poznań issued some studies on the contacts of Poles with the Orient. One of these books, Ziółkowski's study on a Polish village in Turkey called Polonezköy that was founded by prince Adam Czartoryski in 1842, deserves particular attention

⁶ The bibliography of his works published between 1925-1933 in *Rocznik Orientalistyczny* when he was in Poznań comprises ten articles and review articles, in addition to three further papers which came out after he had moved to Warsaw (*Dziekan* 2001: 103).

(Ziółkowski 1929). This subject will later attract the interest of another historian from Poznań, Kazimierz Dopierała.

4. The period after 1945. The first years after World War II are marked by the activities of Jan Czekanowski. This eminent anthropologist, who came to Poznań after Lwów was ceded to Ukraine in 1945, participated in the annual conferences of the Society of Polish Orientalists (the first conference was held in 1947, the second in 1949 and the third in 1950), where he represented Poznań as its sole scholar (see *Rocznik Orientalistyczny* 15 1949: 446-463). Among his publications relating to this period, there is a paper on the physical anthropology of Karaims (Czekanowski 1947). Czekanowski's activities are a link between the two periods.

4.1. Studies on Oriental languages between 1945-1973. Although there was no specialist in an Oriental language in Poznań after 1945, some professors did attempt to make use of Oriental languages in their instruction. According to Bańczerowski (1990: 15), it was Jan Otrębski, an Indo-Europeanist, who first taught Sanskrit in 1945-1949. The teaching of Sanskrit was continued by Czesław Kudzinowski, also a specialist in Indo-European and Uralic languages. Aside from Hungarian and Finnish, Kudzinowski taught Hebrew.

Some role in the promotion of Oriental studies in Poznań must be attributed to the new linguistic journal *Lingua Posnaniensis*. Articles on Oriental languages started to appear from the first issue (Altbauer 1949). Papers by Orientalists are present throughout the whole life of this journal, e.g. Künstler (1992, 2000), Zaborski (1995, 1997). However, it must be stressed that *Lingua Posnaniensis* is not a journal of Oriental studies, for the bulk of the articles published in it focus on general and comparative linguistics. The absence of Orientalists on the editorial board in the initial years of the publication led to some shortcomings. For instance, the editor should at least have commented on Sanzheev's paper on Mongolian Studies in the Soviet Union (Sanzheev 1953), in which the author erroneously views Józef Kowalewski and Władysław Kotwicz as «Russian Orientalists», although, in reality, both were Polish and most of Kotwicz's works appeared when he was active in Poland.

4.2. Studies on Oriental languages between 1973-1986. The Institute of Linguistics at Poznań University (from 1955 Adam Mickiewicz University of Poznań) was created in 1973. It was first headed by Prof. Ludwik Zabrocki, and after his decease in 1977, by Prof. Jerzy Bańczerowski. A development plan for the Institute for the years 1974-2000 postulated the setting up of as many as five new departments with an Oriental profile: the departments of Chinese Linguistics, Japanese

Linguistics, Semitic Languages, Languages of India, and African Linguistics («Ten Years of the Institute of Linguistics» 1983: 11). A key role in carrying out this plan was played by Bańcerowski, a student of Zabrocki and Kudzinowski. Bańcerowski's linguistic interests are very broad and include such fields as general linguistics, Uralic and Indo-European languages plus Oriental languages such as Japanese, Chinese, Korean and Vietnamese. Although most of his works relate to general linguistics, he has also publications on Oriental studies. Among his early works there is a paper on Ainu (Bańcerowski 1964) and two papers on Chinese (Bańcerowski 1967a, 1967b).

Another key person at the institute from its very outset has been Alfred F. Majewicz. In 1978, Majewicz, under the supervision of Bańcerowski, acquired his PhD degree with the dissertation *A contrastive analysis of Polish and Japanese phonetic and phonemic systems—with special reference to the teaching of Japanese in Poland* (published in 1986; see Majewicz 1986). Majewicz's scope of interests is as extensive as that of his supervisor and includes studies on Ainu; the languages of Eastern Siberia and Sakhalin, especially those studied and recorded by Bronisław Piłsudski; Chinese; Japanese; Thai; as well as typological linguistics and minority studies. Piłsudski's numerous works are being edited by Majewicz in a monumental series (two volumes published so far, see Majewicz 1998). Majewicz is a very prolific author; in 1999, his list of publications included 260 items, some of which were co-authored by Elżbieta Majewicz. It is therefore possible to mention only some of his works in the present outline.

In 1979, Piotr Klafkowski, who had worked at the institute since 1974, defended the second PhD dissertation related to Oriental linguistics under the title *The phonetic and phonemic systems of the Lhasa dialect of Tibetan*, also under the supervision of Bańcerowski. Klafkowski's research activities also encompass several fields, though his main focus is on Tibetan and Buddhist studies (Klafkowski 1975-1978, 1980, 1984). Between 1975-1978 he stayed in India, and he left Poland again in 1982 to return only in the early 1990s.

The third researcher to get a PhD degree in general linguistics and Uralic and Altaic studies in Poznań under Bańcerowski's supervision was Henryk Jankowski (Jankowski 1986), employed at the institute since 1982. Being a graduate from Budapest University, where he had studied Hungarian and Turkish, he was also the first staff member with an Orientalist diploma. Beyond Uralic and Altaic studies, he has also been interested in Arabic linguistics, especially after his one-year fellowship at the Institute of Oriental Philology at the Jagiellonian University in Cracow from 1983-1984. (It may be mentioned that both Alfred F. Majewicz and Piotr Klafkowski had originally graduated from the Department of English at Adam Mickiewicz University and started

mastering Oriental languages by themselves, then continuing their studies outside Poznań.)

4.3. Studies on Oriental languages after 1986. Another milestone in Oriental research in Poznań was marked by the creation of the Department of the Languages of Asia and Africa in 1986, headed by Alfred F. Majewicz after his *venia legendi* in 1984 on the basis of his dissertation *The grammatical category of aspect in Japanese and Polish in a comparative perspective* (Majewicz 1985). The new department initially belonged to the context of the Institute of Linguistics; between 1991 and 1994, it functioned as the separate Chair of Comparative Linguistics and Oriental Studies. The department had originally only two Orientalists: Majewicz and Jankowski; the latter had received his *venia legendi* with the dissertation *A grammar of the Crimean Tatar language* (published in 1992, see Jankowski 1992).

Shortly afterwards, however, a spectacular growth took place when, in 1987, nine additional Orientalists were employed by the department, followed by two more in the following year. Four of the new staff members are now doctors: Jerzy Łacina (1992), Estera Żeromska (1994, published in 1996), Bogusław Koc (1998) and Robert Kasza (2000); and three have *venia legendi*: Adnan Abbas (Abbas 1996; PhD at Jagiellonian University, Cracow; in Poznań from 1991), Izabella Łabędzka (1998, PhD in 1990) and Piotr Muchowski (2001, PhD published in 1993). The history of the department is well documented (Majewicz 1988, 1990, Wicherkiewicz 1994). In this context, the late Dariusz Gąsior deserves to be specially mentioned. Gąsior was an exceptionally gifted and dynamic young specialist in Hindi, a graduate from Tashkent University. He started his career at the Department of the Languages of Asia and Africa in 1987 but did not manage to complete his PhD dissertation before his untimely passing away in 1990. Most of his publications, including *A Grammar of Hindi for university courses* (Gąsior 1990), appeared after his death (see also Wicherkiewicz 1994: 33).

Following the initiative of Jerzy Bańczerowski the first graduate MA course for Japanese started in 1987, then for Chinese (1988) and Arabic (1991). The initial work was very difficult due to the lack of qualified specialists, space and resources, and not all staff members supported these plans under such circumstances. The resulting controversies led to the division of the Institute of Linguistics in 1991 into the Chair of Comparative Linguistics and Oriental Studies (the present Chair of Oriental Studies) and the Chair of General and Applied Linguistics (now the Institute of Linguistics again), but the courses survived and the initial difficulties were gradually overcome.

The Chair of Comparative Linguistics and Oriental Studies was restructured in 1994 into the Chair of Oriental and Baltic Studies with

three departments: the Department of Far Eastern Studies, headed by Prof. Alfred F. Majewicz; the Department of Middle Eastern Studies, headed by Prof. Henryk Jankowski; and the Department of Baltic Studies, headed by Prof. Michał Hasiuk. In 2001, the Department of Baltic Studies moved to the Chair of Scandinavian Studies (forming a new Chair of Scandinavian and Baltic Studies), and the remaining part, for the first time after Antoni Śmieszek's chair, became an independent Chair of Oriental Studies. The history of this chair and its predecessor in 1994-2001 is presented in Browarczyk and Majewicz (2002).

The current structure of the Chair of Oriental Studies includes four departments: the Department of Arabic and Islamic Studies (Prof. Adnan Abbas), the Department of Japanese Studies (Prof. Alfred F. Majewicz), the Department of Chinese Studies (Prof. Izabella Łabędzka), and the Department of Turkic, Mongolic and Korean Studies (Prof. Henryk Jankowski); as well as three sections: the Section of South Asian Studies (Prof. Marek Mejor), the Section of Hebrew and Aramaic Studies (Prof. Piotr Muchowski), and the Section of Language Policy and Minority Studies (Dr. Tomasz Wicherkiewicz). In conformity with the requirements of students and new staff members, the initial linguistic profile of the chair has been expanded with new components such as literature, religion, and cultural studies. Studies in literature are represented by Izabella Łabędzka and Adnan Abbas; and studies in religion by Marek Mejor, Adnan Abbas, Andrzej Drozd and Henryk Jankowski.

The three graduate MA courses were supplemented in 2002 by one in Turkic studies, initiated and supervised by Henryk Jankowski. In 2003, the first PhD in Oriental linguistics in the field of Turkic studies was granted to Niyar Qurtbilal. Other recent holders of a PhD in Oriental studies from Poznań include Andrzej Drozd (2000), Maciej Gaca (2001) and Arkadiusz Jabłoński (2001).

When talking about the history and progress of research under the Chair of Oriental Studies, it is essential to mention also a few eminent scholars from other centres in Poland and abroad who have worked for the chair and contributed their expertise: Prof. Romuald Huszcza (Warsaw University), Prof. Li Xiaocai (China), Prof. Zhang Anzu (China), Dr. Kōichi Kuyama (Japan), and others. Also, it has to be mentioned that some of the researchers employed by the chair are additionally associated with other institutions outside Adam Mickiewicz University (Prof. Marek Mejor and Dr. Agata Bareja-Starzyńska).

After the split-up of the Institute of Linguistics, the majority of Orientalists moved to the predecessor of the present Chair of Oriental Studies, but some chose to work at the new Institute of Linguistics, continuing the old tradition of combining general linguistics with Oriental studies. The most important of these general linguists is naturally Jerzy Bańczerowski, who continues to be the head of the new Institute of

Linguistics (cf. e.g. Bańcerowski 1991). Of other linguists occasionally touching upon Oriental subjects, Witold Maciejewski of the Chair of Scandinavian and Baltic Studies should be mentioned (cf. Maciejewski 1996). In 1997, Julita Klukowska-Bolland (Institute of Linguistics) obtained her PhD degree in general linguistics on a topic closely linked to her study of Chinese (cf. her earlier paper related to the main subject of her PhD, Klukowska-Bolland 1995). She was followed in 2000 by Norbert Kordek (Institute of Linguistics), who also defended his PhD dissertation in general linguistics on issues connected with Chinese (cf. Kordek 1998).

After his return to Poland, Piotr Klafkowski also worked at the Chair of Comparative Linguistics and Oriental Studies for a short time (Klafkowski 1995), but he then moved to the Institute of Ethnology and Cultural Anthropology.

Outside the university, Oriental subjects were on the agenda of the Society of the Friends of Sciences in the late 1980s (Jankowski 1987, published in 1989; Bańcerowski 1988, published 1990). In 1991, Alfred F. Majewicz established an International Institute of Ethnolinguistic and Oriental Studies in Stęszew near Poznań. This institute is strongly linked with Majewicz's personal research activities and it does not have other staff members.

4.4. Historical and other studies related to Oriental countries and cultures.

After Antoni Śmieszek, the study of the Ancient Near East was continued in Poznań not by philologists, but by historians. In 1965, Julia Zabłocka started a regular seminar for students of history, accompanied by the reading of original texts. In 1970, she started lecturing on Oriental history. Among her contributions to the field, there are four monographs and one textbook (two editions). Probably the most important of her books is a voluminous *History of Near East in the ancient period*, which appeared in two editions (Zabłocka 1982), as well as in an authorized Russian translation (Zabłocka 1989). A bibliography of her works, comprising 37 items, has been presented in Zabłocka and Zawadzki (1993, which came out after her death in the same year).

In 1991, Julia Zabłocka's seminars and lectures were taken over by her student, Stefan Zawadzki, who started his career in 1971, and who is currently the head of the Department of Ancient Near Eastern Studies (founded in 1996). Zawadzki is the author of many important contributions to the field. He has published papers in both Polish periodicals, including *Folia Orientalia* (Zawadzki 1977, 1987) and *Rocznik Orientalistyczny* (Zawadzki 1980), and in international journals, including the *Journal of Cuneiform Studies* (Zawadzki 1989). He is also the author of several important monographs (Zawadzki 1981, 1988). Zawadzki is helped in his research by Dr. Witold Tyborowski.

Another historian who acquired a knowledge of Arabic and other Oriental languages, and who worked with original Oriental sources, was Jerzy Hauziński, PhD in 1973, *venia legendi* in 1977. His interest was mainly focused on medieval history of the Arabs and Arabo-European contacts. Among his studies, there is a monograph on the Assassins (Hauziński 1978), another one on Friedrich Hohenstauf's Oriental policy (Hauziński 1988), a book on Mediterranean cultures (Hauziński 1990), and a textbook on the study of Islam in medieval Arab and neighbouring countries (1976).⁷ Hauziński stayed in Poznań until 1978, after which he has continued his research in Słupsk.

The study of the Polish settlement in Polonezköy by Ziółkowski was later continued by Kazimierz Dopierała, who published a major book on this subject (for this book and Dopierała's other contributions on Polish activities in Oriental countries, see the bibliography by Łątka 1985-1988). Naturally, there are also other historians in Poznań who deal with the history of Oriental countries, such as Zdzisław Pentek (Arab countries, Turkey), Ilona Czamańska (Turkey and the Balkans), and Wiesław Olszewski (China and Vietnam), but they do not work with original sources in the Oriental languages.

Oriental cultures are studied at the Institute of Ethnology and Cultural Anthropology. One of the most important publications in this field is the book on Uzbeks by Zbigniew Jasiewicz (1969). A number of publications also came out as a result of an ethnological expedition to Afghanistan in 1976 led by Jasiewicz. The main publication of this field work is the book *Culture and social life in Central Asia* (Jasiewicz, ed. 1983). The ethnologists who contributed to this book are Marek Bero, Bohdan Bielkiewicz, Marek Gawęcki, Zbigniew Jasiewicz and Danuta Penkala. The interest of ethnologists from Poznań also comprises the study of the Poles in Central Asia (e.g. Jasiewicz 1994) and the Caucasus (Andrzej Furier, at the Academy of Sciences), as well as research on Poland's Oriental minorities, i.e. Tatars (Gawęcki, Jasiewicz, Penkala, see Gawęcki 1989; Vorbrich 1997) and Karaims (Pełczyński 1995). Dr. Maria Koško at the Institute of Eastern Studies and the National Museum in Poznań studies Yakut shamanism.

Izabela Jaruzelska, who first worked at the Faculty of Social Sciences and then at the Faculty of Theology of Adam Mickiewicz University in the 1980s and 1990s, has studied various aspects of the Bible and Old Israel. In contrast to the works of other biblical scholars at the Faculty of Theology, her contributions are based on a knowledge of both Old and Modern Hebrew. She has published her articles in such journals as *Folia Orientalia* (e.g. 1995, 31, 53-69) and *Rocznik Orientalistyczny* (e.g. 1996, 50, 1, 27-40).

⁷ I am indebted to Prof. Jerzy Hauziński for bibliographical information concerning his published works.

Apart from the Publishing House of Adam Mickiewicz University, Poznań publishers pay little attention to Oriental literature unless they are commercial products. Among the few exceptions, Telgte Publishers should be mentioned for its publication of Yunus Emre's poems and an essay on the Turkish mystical poetry by Sarkady (Emre 2002).

5. Final remarks. After Warsaw and Cracow, Poznań is at present one of the leading centres of Oriental studies in Poland. Orientalists in Poznań are predominantly associated with the university, and most of them work at the Chair of Oriental Studies. In the references below, these Orientalists are, however, underrepresented in relation to the researchers of other institutions. This is because their publications are listed in detail in the bibliographies included in Majewicz (1988, 1990), Wicherkiewicz (1994), as well as Browarczyk and Majewicz (2002). Therefore, the selection of works in the references below is by no means exhaustive. However, the selection of writings by other researchers is also incomplete, for the goal of this outline is to present only the most important events and trends in studies and not a complete bibliography.

Poznań does not have a single institution integrating all Orientalists, and in this respect it remains behind Warsaw and Cracow. In 1996, an informal organisation called «Orientalist Club» was established in order to create a forum for Poznań Orientalists representing various institutions (as well as non-affiliated experts), but it soon ceased to exist. Facilities for study, especially at the Chair of Oriental Studies, are limited. There is not enough space, no good library, and no library staff. In the past few years financial resources have dwindled. These circumstances impede further progress.

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