

Editors preface

The present volume of Cracow Indological Studies contains proceedings of the 2nd *International Conference on Indian Studies* (19 to 23 September 2001). The layout of the volume has been planned in the following manner. The introductory part, *Opening Session*, contains papers presented during the official opening of the Conference. *Hindi Writers Speak* comprises five presentations by eminent Hindi literary figures. The third part of the volume, *Conference Proceedings*, includes all papers presented during conference panels, which followed. Papers in this part are arranged in alphabetical order.

The title of the 2nd Conference is a modification of the name of the 1st one, called *International Conference on Sanskrit and Related Studies* (1993). Introducing this change came as a natural consequence of a deeply felt conviction that, in order to develop our research and, what is still more important, to keep it alive and relevant for contemporary world, it is necessary to acknowledge the obviously existing links between the tradition and modernity of India as well as it is equally important to create a possibility of looking at the field of our studies from different perspective, including the subjective, individual and personal approach of the creative users of the Hindi language. Therefore, it seemed only natural to R. Czekalska and H. Marlewicz, the originators of the idea of this conference, to invite the voice of Hindi writers into an academic event. We are grateful to John Brockington, who recognised the idea as fitting into the pattern of changes, which begin to be introduced in the practice of the world Indology.

The conference was organised in memory of Tadeusz Pobożniak, the late Professor of Indian Studies at the Jagiellonian University. Conference sessions took place in Collegium Maius, nowadays the Museum of the University.

We, the pupils of Professor Pobożniak are convinced, that organising such an event was the least we could do to commemorate the person, due to whom Indian Studies at the Jagiellonian University were re-established in 1973, after 25 years of their official non-existence, enforced by the communist regime. The re-establishing of Indian Studies is not the only reason why we decided to remember Professor. Tadeusz Pobożniak was a versatile scholar. He dealt with Indo-European linguistics, comprising in his research diachronic, comparative and historical studies on several languages, but he took special interest in Hindi,

introducing studies on this language and literature into the curriculum. His works concerning the Lovari dialect of the Romani language are recognised as a unique contribution to linguistic research. His vast academic interests included Indian philosophy, political and social problems of contemporary India, as well as classical and modern Indian literature. He translated literary works from Avestan, Vedic, Sanskrit, Pali and Hindi.

Therefore it is due to the vast spectrum of themes undertaken by Professor Pobożniak, that the academic profile of Kraków's Indian Studies was considerably enlarged. His readiness and courage to constantly include new areas into his research inspired us to go beyond the frames of the generally accepted convention of academic debate. This idea is best corroborated by Nirmal Verma's succinct remark: 'India is the sole survivor among the ruins of old civilisations where you don't have to dig out gods from ancient sites. A modern Indian writer can still hear, if he wishes to, what Virginia Woolf called an 'echo from the past', and like every 'echo' it is both a distortion and a remembrance of the real, original voice'. Therefore our idea was to organise a conference with an open formula, giving us a unique opportunity to host distinguished personalities of Hindi literature. We addressed our invitations to five eminent writers: Nirmal Verma, Kunwar Narain, Ashok Vajpeyi, Vishnu Khare and Ramesh Chandra Shah, who came as our guests of honour. They kindly agreed to follow our proposal to speak on their personal creative experience. In this manner, literary theoreticians, translators and readers of Hindi literature had a rare occasion to meet the authors, to listen to their speeches and to converse with them. We also intended to gather together, at the same time and place, the academics engaged in research on Indian civilisational heritage as well as contemporary writers and translators of Hindi literature.

On September 19th, the Conference was inaugurated with the opening speeches by: His Excellency R. L. Narayan the Ambassador of India to Poland, Professor Maria Nowakowska, Vice-Rector of the Jagiellonian University and Professor Ryszard Nycz, Vice-Dean of the Faculty of Philology of the Jagiellonian University. Shri Ashok Vajpeyi welcomed the Participants on behalf of the Honorary Committee, and Dr. Lidia Sudyka – on behalf of the Organising Committee. During the plenary session, Dr. Przemysław Piekarski remembered the academic career of Professor Tadeusz Pobożniak and Professor Jadwiga Pstrusińska remarked on Pobożniak's contribution regarding Iranian influences in Hungarian language (*Wpływy irańskie w języku węgierskim*, 1948), placing it within the context of related contemporary studies. The session concluded with Professor John Brockington's *Strategies for the Future of Sanskrit Studies*.

Our special guests delivered their speeches during the afternoon plenary session.

Nirmal Verma presented remarks on his novel *Antim Araṇya*, included in the volume under the title *Between the Real and the Unreal*. Kunwar Narain spoke about how culture, history, mythology, and various aspects of contemporaneity are, in poetry, transfigured into an individual experience. His remarks he entitled *A few personal thoughts on Ātmajayī and my other poems. The content of living in the form of poetry*. Ashok Vajpeyi, in *Absence and presence. Exploring music in poetry*, when explaining how presence and absence entwines with human struggle with time – with intransience, eternity, mortality, expressed the thought that ‘music while capturing and constituting a presence is almost simultaneously receding into absence. It is presence emerging out of absence and returning to it. I realised that poetry could explore this duality of presence and absence both by an interplay of its imagistic strategies and by locating silences between words and other verbal and rhythmic structures’. Vishnu Khare, in *Mahābhārat in my poems*, dedicated to J. Brockington, pointed out those works in his poetic output, which are inspired by the structure, as well as the content of this immense Indian epic. Ramesh Chandra Shah verbalised a Hindi writer’s point of view regarding important spheres of human experiences – sacrality and literature.

During the three consecutive days of the conference numerous issues of contemporary Indology were presented and discussed.

S. Gupta-Gombrich, M. Rastelli, M. Czerniak-Drożdżowicz and R. Torella read their papers dedicated to their studies on Tantra.

R. Gombrich remarked on historical context of chosen terms from early Buddhism. P. Szczurek dealt with the question of relations between *Bhagavadgītā* and early Buddhism. G. Bailey discussed semantic aspects of verbal stems in Sanskrit and Pali. J. Bronkhorst, R. P. Das, M. Hara, M. Ježiæ, M. Kudelska, H. Marlewicz, K. Pawłowski, P. Sajdek, M. Schmücker and I. Whicher spoke about various features of Indian philosophy and religion.

G. Boccali, M. Pignoniowa, D. Rosella, H. Tieken, A. Trynkowska and L. Sudyka analysed *kāvya* literature, whereas M. Hattori – aspects of Sanskrit Poetics. M. K. Byrski reflected on the nature of the act of perception in Indian art, while K. Gönc Moaëanin concentrated on the still unresolved question of the origins of classical Indian theatre. M. Brockington dealt with the narrative inconsistency of the *Rāmāyana* theme of the abduction of Sītā. K. Karttunen discussed selected Sanskrit entomological terms and their application in figures of speech common in Pali and Sanskrit literatures. D. Wujastyk dedicated his paper to the understanding of the term *jambu-dvīpa*. M. Offredi, L. Rosenstein, D. Stasik

S. Śrīvastava and R. Czekalska discussed various aspects of Hindi literature. T. Evtimova and L. Lutze spoke about their experiences as translators of Hindi literature. A. Shamatov was the only participant to talk about the formation of the scientific style in the modern Indo-Aryan languages. J. Egorova focused on mutual relations between the communities of Jews and Parsis in India under the British rule. The papers by J. Kusio and N. Świdzińska were dedicated to Tamil language and culture. J. Jurewicz presented results of her research on the commonly used metaphors in *R̥gveda*, striving to prove their applicability to philosophical *sūtras*. C. Galewicz conveyed to the audience some conclusions of his field research concerning extant forms of transmission of Vedic texts in Kerala.

In the volume we also include the papers of T. Elizarenkova ('Notes on designation of man in the *R̥gveda*'), G. Oberhammer ('*Aśeṣajaga-dīśitrīṃ vande varadavallabhām* (Prapannaparijāta 6,26). An interpretation of a controversial issue in the light of the hermeneutics of religion'), R. S. McGregor ('On the response to English literature: aspects of reaction in Hindi'), S. Brodbeck ('Kṛṣṇa's action as the paradigm of *asakta karman* in the *Bhagavadgītā*') and Agnieszka Kuczkiewicz-Fraś ('Hybridity as reflected in language. The case of Hindi and Persian'), who declared their participation but, for various reasons, were unable to attend the sessions.

Additional cultural events accompanied the Conference.

During the concluding session, on 22nd September, at Collegium Maius, C. Galewicz presented a 40-minute, initial version of his documentary film, showing how selected groups of chanters (Nambudiri Brahmins) belonging to rival schools of the *R̥gveda* recitation, mutually control their chanting skills.

Cracow Indological Studies (vol. III, 2001), dedicated entirely to Professor Pobożniak and his scholarly activities, was published (edited by A. Kuczkiewicz-Fraś and H. Marlewicz). In the volume, the selection of some of the most representative articles of T. Pobożniak is preceded by P. Piekarski's portrayal of Professor.

On 20th September, at Kraków Cultural Centre, an *Evening of Hindi Literature* was organised. Hindi writers – Nirmal Verma, Kunwar Narain, Vishnu Khare and Ashok Vajpeyi, read their works. Polish translations of the original works, prepared by R. Czekalska, were also presented.

On the evening of 21st September, at the Centre for Japanese Art and Technology *Mangha*, took place an extraordinary performance by a Bharata Natyam dancer Radha Anjali and *Natya Mandir Ensemble* musicians. Austrian artists prepared a programme, which was a remarkable and daring attempt at

combining into harmonious artistic whole elements of dance, poetry and music belonging to different cultures. Radha Anjali presented a creative version of classical Indian dance, which illustrated the content of chosen haiku poems. Dance performance was shown to the accompaniment of *Natya Mandir Ensemble* musicians, who played jazz themes inspired by classical Indian music.

The Conference could not have taken place without support and help of many.

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