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**Periodicals Reading Room
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Klára Břeňová

Secondary Burial in Ancient Israel	1-12
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Death and funerary customs belong to the stable and conservative elements in a society. They are very slow to change and can remain almost identical for hundreds, even thousands of years, varying only with fundamental changes in the social sphere and culture. In the case of ancient Israel, changes to long-established death and funerary customs often occurred when new foreign influences were incorporated and transformed in accordance with indigenous traditions and norms. Even when a new theory within the death "ideology" appeared, it did not necessarily dictate a change in mortuary behavior towards the dead. Actually, we cannot always find a causal relationship between a doctrine or particular religious attitude and the corresponding burial practice. For nearly two millennia Jews practiced the full body treatment, including manipulation during the secondary burial, while at the same time regarding corpse handling as unclean and polluting.

Muhammed Haron

Voices from Beyond and Within the South(ern) African Frontiers: The Muslim Print Media	13-42
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The Muslim population's growth rate in Southern Africa has been pretty slow, even though they have been in this part of the African continent for more than a century. With the passage of time, they adapted to the changing socio-political and economic circumstances and saw themselves as an integral part of the populations in this region. As the Muslims were gradually becoming economically mobile, they set up various structures such as mosques and welfare organizations that would serve the interest of their communities and thus achieve their communal goals. Some of them realized the role of the media as one of the most effective instruments to assist in their cause and these groups then established newspapers and radio stations in different parts of the region. In the latter part of the 20th century a fair number of the media have emerged and contributed towards the debates that have taken and are still taking place within in Southern Africa's civil societies.

Václav Blažek

Cushitic and Omotic strata in Ongota, a moribund language of uncertain affiliation from Southeast Ethiopia	43-68
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The Ongota language, recently (1981) rediscovered idiom from southwest Ethiopia, paradoxically belongs to the best described languages of the region, although today the

number of its speakers oscillate around 10 old persons, while most of the members of the tribe speak Tsamay. The recent descriptions were realized thanks to three scientific expeditions to Ongota: (1) Fleming et al. (including Pavel Mikes, a former member of the Oriental Institute of the Academy of Sciences of the Czech Republic) – 1990; (2) Kusia & Siebert – 1994; (3) Sava & Tosco – 2000-01. On the basis of these three sources the present article analyzes the lexical data of Ongota common with Cushitic and Omotic.

Francine Mawet

Le char dans l'Inde ancienne :

archéologie indo-européenne et exploitation littéraire 69–90

Chariot is traditionally considered as one of the chief elements of the Indo-European culture, enabling us to characterize it as a “patriarchal and warlike” society. Although Old-Indian is often, and sometimes improperly, considered as one of our best testimonies for reconstructing Indo-European, it is shown that the vedic material doesn't confirm this view : the chariot, as a sign of standing, has already many symbolic values, and even philosophical ones in some speculative contexts. This prefigures the meaningful upanishadic theme of the wheel and its *bhakti* developments. The chariot (and the chariot wheel) takes a prominent part in the duel between Arjuna and Karna (*MBh.* 8. 66) as the literary and philosophical achievement of its many vedic values and in continuity of it.

J. Duncan M. Derrett

Unregarded Buddhist-Christian Parallels 91–110

Instances are proffered where it seems Buddhists have been stimulated by Judeo-Christian material. Openness to wisdom emanating from a non- Indian Buddha is documented already in the Mahayana, but the majority of these present instances are taken from Theravada literature. It seems material emanating from Jews was assimilated before the *suttas* were finalized. If so, “openness” established *before* being rationalized and lauded in the Mahayana.

Wolfgang Ommerborn

Einflüsse des Menzius und seiner Theorie der Politik der Menschlichkeit (*renzheng*) in der Zeit vom 3. Jh. bis zum Ende der Tang-Zeit ... 111–139

This study investigates the role of the theory of humane politics (*renzheng*) in China from the 3rd to the 10th century. The political theory of *renzheng* plays an important part in the teachings of Mencius. It is based on his philosophical concept of human nature, which claims that human beings are born naturally good. In his *renzheng* theory Mencius opposes

autocratic rule, favoring instead the idea of government in the interest of the people, and demanding the realization of a moral rulership. After the downfall of the Han dynasty a period of political and social crisis followed. Some thinkers of that period were obviously influenced by ideas connected to important concepts of Mencius' *renzheng* theory. They discussed such ideas in the hope to find solutions to the political, social and economical problems of their times. Even if these thinkers mostly didn't refer explicitly to Mencius' theory, in my view they still seem to be more or less inspired by it. It is true, some of the concepts of the *renzheng* theory were already discussed before Mencius, but he was the first thinker who formed out of them a coherent political theory. In my opinion the importance of the *renzheng* theory was also recognized by certain Confucian scholars after Mencius because it offered to them a possible way to cope with some of the specific problems of the imperial Chinese state and society. However, important parts of this theory were often ignored and even opposed by the leading and powerful figures in state and society because they regarded them as dangerous for their own political interests.

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Maciej Munnich

Resheph - God of the Netherworld? 161-184

Resheph is a warlike god that rules over diseases. He is the lord of fire and all heat, including that from the sun and that which can burn inside man, that is, fever. There is, however, no evidence of Resheph's rule in the netherworld. The only argument in favor of this thesis rests on the identification of Resheph with Nergal. Yet this identification springs from their common rule over disease and not from any connection with the netherworld. This seems particularly obvious when one takes into account that the West Semites were already acquainted with the cult of Nergal in the form of an association with the cult of Erra, the god of heat, drought, and disease.

Yair Huri

"Seeking Glory in the Dunghills":

Representations of the City in the Writings

of Modern Arab Poets 185-202

The purpose of this paper is to examine the image of the city as represented and conceptualized in the works of prominent modern Arab poets, mainly since the 1950s. In this article, I will argue that the attitude of these modernists toward the city is characterized by a unique ambivalence. On the one hand, many of them (particularly those who migrated from provincial towns and rural areas to a capital city) unequivocally depict the city or metropolis as a harsh and cruel prison. On the other hand, these same poets recognize the immeasurable possibilities and the immense cultural space the big city offers its inhabitants, especially its poets and artists. Accordingly, a more incisive reading of their works reveals that modern Arab poets are also enthralled and captivated by the modern city. They feel that they have to put up with the metropolis, awe inspiring as it may be, distant from the "first sky" as it may be, because it allows them to confront paradox and incongruity, thus eliciting creativity. Therefore, as far as most Arab modernist poets are concerned, having been uprooted from their home village has put them face to face with "the other." In their eyes, it is exactly this challenge to their comfortable and somewhat stolid existence that propels them to the forefront of artistic creation.

Ondřej Beránek

The Surrealist Movement in Egypt

in the 1930s and the 1940s 203-222

The purpose of this paper is to define the nature, history, and scope of the Surrealist movement in Egypt in the 1930s and the 1940s and its influence on contemporary Egyptian art. It is also designed to provide a clear, accessible, and broad background on a diverse group of

mainstream and lesser-known innovative Arabic artists while showing that Surrealism is not a phenomenon unique to Europe. In addition to dealing with the general state of the Egyptian art scene in the 1930s, the article covers the genesis of the Egyptian Surrealist group Art and Liberty and its exhibitions, political activities, and two main members, Georges Hènein and Ramsīs Yunan.

Dagmar Marková

Rasīd Jahan's Literary Work: The First Insight into
Hidden Corners of Indian Muslim Homes 223–234

Rasīd Jahān (1905–1952), the first Urdu woman writer, was also the first writer to be concerned with very intimate aspects of the life of Muslim women living in *parda*. Due to its depiction of a once taboo area of life, her first one-act play outrage Muslim clergy and orthodox circles in general, and paved the way for a number of later Urdu women writers.

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Blahoslav Hruška

Prolegomena zur ältesten mesopotamischen Listenwissenschaft

(Uruk, Fāra, Abū Ṣalabīh) 273–289

This paper deals with the history of knowledge based on lexical lists dated to the second half of the 2nd millennium B.C.E. It emphasizes the importance of lexical lists as part of the education program in scriber schools. The article is an expanded version of an inaugural lecture delivered in 2004.

Karl-Heinz Best

Diversifikation der Fremd- und Lehnwörter im Türkischen 291–298

Saglam (2004) investigates the influence of foreign words on Turkish, presenting the extent of borrowings from different source languages, known as the „etymological spectrum.“ The spectrum is considered to be the result of a diversification process. The present paper demonstrates that the etymological spectrum of Turkish abides by a general model that Altmann (1993) deduced for any linguistic rank orders.

Flavien Gbeto

Esquisse de la tonologie synchronique du toli,

dialecte gbe du Sud-Bénin 299–323

This paper argues, in essence, that toli, a gbe dialect spoken in Benin, has two underlying tones: high and low. All other tones are derived from these basic tones, as demonstrated by numerous examples in the article.

Jaroslav Vacek

Dravidian and Altaic ‘to break, to beat, to crush, to rub’ 325–334

In recent years, Prof. Vacek has dealt systematically with various lexical classes as represented by the comparison of Dravidian and Altaic, be it verbs (Vacek 2003, 2004b), designations of various animals (Vacek 2002c, 2004a), or other lexemes with concrete (Vacek 2002a) or abstract (Vacek 2002b) referents. The comparison of Dravidian and Altaic done by other scholars is also discussed and the author refers readers to papers on the subject by K. H. Menges (1964, 1977) and K. V. Zvelebil (1991).

Mariola Offredi

Composition Technique in Dhumil's Poetry	335–362
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This paper deals with composition technique in the poetry of Dhumil (Sudama Pandey "Dhūmil", 1936-1975). While the poet is capable of producing "attractive" images, as may be seen in some unpublished fragments of his earliest work, in the poems in the collection *Sansad se sarak tak* (From Parliament to the Street, 1972, 2nd edn. 1975), he uses a "visionary" or hallucinatory method to create provocative images. This provocative vein runs through the entire collection, as one image does not slide seamlessly to the next as it does in Muktibodh's poetry.

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Jana Mynářová

- A Comment on the Opening Passages of the Amarna Letters –
Its Structure and Its Address 397–406

The present article concentrates on an analysis of the structure of the opening passages and means of address in the Amarna Letters, one of the largest sources of epistolary documents, written during the 2nd half of the 2nd millennium B.C. From the first look at the Amarna corpus, those familiar with the topic will notice a formal structure very similar to the one found in other letters written in Peripheral Akkadian. However, the discussion on the formal structure usually limits itself to several short statements and general descriptive comments.

Bronislav Ostránský

- The Art of Medieval Arab Oneirology 407–428

This essay deals with fundamental features of Arab oneirology that formed medieval Muslim attitudes towards dreams and their interpretation. Since the rise of Islam, Muslims kept voluminous records of the famous dreams of important historical figures, the dreams' hidden meanings, and methods of explanation. Medieval Islamic thought considered oneirology an important part of human knowledge and education. Oneirological literature received widespread attention among Muslim scholars. This essay focuses on the basic characterization of the medieval perception of dreams and aims to put forth the fundamental principles of dream interpretation essential for the correct understanding of this part of spiritual Muslim heritage.

Ludmila Volná

- Indian Writing in English: Its Identity, Character,
and Development 429–449

Ludmila Volná attempts to explain the problems associated with identifying the literature written by Indian authors in the English language. Indian writing in English is most often classified as belonging to "postcolonial literature," a term generally used for a field of study that examines how literature deals with the departure of a society from its colonial past and the exploration of the common features of postcolonial societies, or to "new literature in English," a term that allows the possibility of concentrating on the significant features of a singular culture. In the second part of her paper, Volná characterizes Indian anglophone writing, which includes drama, poetry, and fiction. Volná discusses fiction themes and style, and analyzes new narrative techniques and styles in the context of traditional, "realistic" writing.

Dušan Andrš

**On the Brink of Demise: Anti-idyllic Facets of Two
Short Stories by Shen Congwen 451–463**

The article presents an analysis of two short stories by Shen Congwen (1902–1988), the foremost Chinese writer of the Republican period (1912–1949). The peculiar anti-idyllic quality of “Aboard and on Shore,” a local-mood prose piece with marked autobiographical coloring, and “Sansan,” an early example of the writer’s famous pastoral stories, is scrutinized using M. Bakhtin’s concept of “chronotop.” Examination of the stories’ spatio-temporal layout reveals the presence of a shared semantic structure: the rise and subsequent demise of an idyllic space. The unstable chronotop, a quality inherent not only to the two pieces under scrutiny but also to a series of Shen Congwen’s work from the late 1920s and early 1930s, is discussed as being possibly a product of the writer’s effort to express nostalgia.

Zornica Kirkova

**Landscapes of Paradise – the Otherworldly Current
of the Six Dynasties Landscape Poetry 465–495**

In this discussion of the otherworldly current of landscape vision in Six Dynasties Chinese poetry, I have attempted to outline the features and order of the world beyond and at the same time to demonstrate how it has enriched the early medieval perception of earthly nature. The merging of the otherworldly realms of the immortals, the mountain worlds of hermits, and the temporal landscapes of nature poetry make one question the legitimacy of the established generic categorizations: should paradise descriptions be regarded as aspects of the youxian subgenre or as a variety of landscape poetry? Apparently they are both, and the worlds of immortals and of the mountains and rivers are much closer than the accepted classification would suggest. The interplay between real and transcendental landscape poses the question of whether many aspects of the poetry on mountains and rivers are more than poetic embellishments, or whether they are in fact features of the inverted world of paradise.

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At present, the only systematic study devoted mainly to the epistolary documents written in Peripheral Akkadian remains the unpublished dissertation of Sally W. Ahl,⁴ which concentrates on the structural and lexical correspondences of Akkadian