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Miroslav Šedivý

- Austria and the Near East: Metternich's Foreign Policy
During the Second Mehmed 'Alī Crisis, 1839-41 1-36

Relying on thorough examination of relevant archival material, this paper analyzes the attitudes and behavior of the Austrian Chancellor Metternich during the second Mehmed 'Alī crisis from 1839-1841, which arose from the antagonism between Sultan Mahmud II and his powerful Egyptian vassal, Mehmed 'Alī. The object of this study is not simply an analysis of Austrian diplomacy. Attention is also paid to Metternich's attitude towards the Ottoman reform movement, his "church policy" in the spring of 1841, and the false and frequently repeated accusation by then French historians that he was the instigator of Mustafa Reshīd Pasha's fall at the end of March in 1841.

Reuven Snir

- "A Carbon Copy of *Ibn al-Balad*"?
The Participation of Egyptian Jews in Modern Arab Culture 37-64

Egypt is considered to be one of the few countries in which Arab culture flourished among the Jews, in both the popular and the canonical fields. Some of Jews, such as Ya'qub Sanu' (James Sanua) (1839-1912), Togo Mizrahī (1901-1987), and Laylā Murād (1918-1995), rose to prominence. However, on the whole, Jewish involvement was relatively limited in comparison to Iraq, probably because Arabic had low status among Egyptian Jews. A Jew as "a carbon copy of *ibn al-balad*" was never a desired option for most of the Egyptian-Jewish writers, artists, and intellectuals. Due to the peculiar demographic structure of Egyptian Jewry, the dreams of its members were much more infused with the spirit of Alexandrian cosmopolitanism, which was the product of a limited period and singular history – that of the crumbling Ottoman Empire.

Štěpán Macháček

- Islamic Education in the Post-communist Balkans
in the Period from 1990 to 2005 65-93

Since the fall of communist regimes in South Eastern Europe, local Muslim communities have experienced revival of different aspects of their religious life. This study examines the development of Islamic education, that has expanded since 1990 and that has affected a large segment of Balkan Muslim population. Islamic education represents a substantial and durable aspect of the re-Islamization process in Balkan Muslim communities. However, this "re-Islamization" must be understood in a local context, i.e. as an awakening and spreading of Islamic awareness and morals among Balkan Muslims and not as a demand for the introduction of *sharī'a* laws as such.

Dagmar Marková

- The Private Lives of the Indian Muslim Middle Class
as Depicted by Ismat Cugtaī 95–110

Ismat Cugtaī, successor to the first Urdū woman writer Rašīd Jahān, gave most of her literary attention to the middleclass Muslim family, in particular to the women within its strata. Thanks to her extensive and in some cases controversial literary work, she is fully recognized as one of the four pillars of the modern Urdu short story.

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Habib Borjian

- The Oldest Known Texts in New Tabari:
The Collection of Aleksander Chodźko153–171

This article transcribes, translates, analyzes, and identifies a set of seventeen poems and songs collected in the 1830s by the pioneering Orientalist and folklorist Aleksander Chodźko, who published the songs using Perso-Arabic characters. The verses are the oldest known documents in the Mazandarani language, also known as New or Modern Tabari, which has some three million speakers in the Persian province of Mazandaran, located south of the Caspian Sea. The texts were collected from various locations in Mazandaran and hence represent more than one dialect of New Tabari. Linguistic analysis shows that Tabari has not undergone fundamental change in the last two centuries, though certain words and grammatical traits have already ceased to be used in the language. While comparing the texts with other surviving Tabari documents from the 19th Century does yield some answers, a number of questions remain.

J. Duncan M. Derrett

- Two more Homeric Scenes in India173–181

That early Buddhists were acquainted with the Homeric Hymns is vehemently suspected. That Homer's epics were used by them has not been suspected. Buddhists of perhaps the third to fourth centuries clearly used two episodes, the Pyre of Patroclus and Odysseus' Bow. Adaptations and variations lead to a suspicion that the stories, admired by Buddhist authors, were worked over more than once. That the Greek text of the original epics was used at that relatively late period has not been established.

Jaroslav Vacek

- Dravidian and Altaic 'to bow, bend, stoop, incline, curve'183–202

This paper discusses the etymological nest of Dravidian and Altaic lexemes with the meaning "to bow, bend, stoop, incline, curve." The paper is divided into two parts according to the formal structure of the root. The first part deals with etyma, whose roots have initial labial *p-/b-/v-/m-* (variants with initial *n-*!) in the *CVC-* root, medial velar stops, and nasals or nasal-stop groups. The second part adds the *VC-* roots, i.e. those in which the initial labial consonant is missing while the medial is a velar or labial consonant of the same structure (a stop, a nasal, or the respective nasal-stop group). It concludes with a note on the borrowings in IA related to this group of Dravidian lexemes.

Karl-Heinz Best, Jinyang Zhu

Sprachwandel im Chinesischen 203–214

Using Quantitative Linguistics as its theoretical context, this paper recognizes that every language in a speech community is subject to permanent diachronic alteration. Special language changes need to be investigated as if they abide by one of the established linguistic laws. The present paper demonstrates that three different processes in Chinese (substitution of voiced obstruents in the Shuang-feng dialect, increase of Chinese characters, increase of word lengths in the history of the Chinese language) follow the so-called logistic law, also known in linguistics as “Piotrowski’s law,” which once again appears to be universal.

Review Article

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Petra Vlcková

- Inscribed Stone Vessels from the Mortuary Complex
of Raneferef at Abusir259–270

Forming a very intriguing group of objects, inscribed stone vessels have always been the focus of researchers dealing with ancient Egyptian history and archaeology. The data from stone vessel inscriptions touch several academic fields: archaeology, history, cultural anthropology, and comparative chronology. Thus stone vessels have always been regarded as important historical sources for the understanding of the Early Dynastic Period and the Old Kingdom.

Evangelos Venetis

- Kingship and Divine Intervention
in the *Iskandarnāma* Prose Romance271–281

The *Iskandarnāma* (Book of Alexander) is a semi-popular Persian prose epic romance that was composed in the eleventh century and mainly used for entertainment. It also contains elements of the Persian polite literary tradition. It provides interesting social and political information about Iran during the period of its compilation. Kingship is central to the narrative. In the early eleventh and twelfth centuries A.D., the Iranian concept of kingship consisted of both the pre-Islamic and Islamic notions of a ruler. Alexander represents the twofold model of the Muslim ruler: that of the *prophet king* and that of the *ghāzī king*. In the *Iskandarnāma*, Iranian kingship is interwoven with the Muslim profile of the Greco-Iranian hero Alexander. The role of Islamic folklore and the *Qisas al-anbiyā'* tradition is considerable in the narrative and the hero's Muslim identity is primarily characterized by the Qur'anic concepts of the "double-horned one," the *Muslim Conqueror*, and the *Jihād Warrior*. On the whole, this analysis highlights the importance of the *Iskandarnāma* as a vital source for understanding the image of kingship in the Ghaznavid and Saljuq eras.

Dagmar Marková

- Hindi Dalit Short Stories - Male and Female Perspectives283–297

Dalit literature is a literary movement born out of the social movement of the Dalits, the "down-trodden," former "untouchables," the lowest segment of the Hindu caste hierarchy, called Harijan ("Children of God") by Mahatma Gandhi. Since 1935, when the British government in India grouped all the low castes under the category S.C. (Scheduled Castes), the term Scheduled Castes has been officially applied to these people. In independent India, they are supported and encouraged in many ways by the government, but their literature tells us a lot about the reality of their situation.

Juri L. Kroll

Shih chi, Han shu and the Han Culture 299–348

Of all the peoples of the world, the Chinese are the most famous for their historical-mindedness. They owe this reputation primarily to their unique traditional historiography. Its main genre is that of Standard Histories (*cheng shih* 正史), which first emerged early in the first century B.C. and which were compiled for more than two millennia. The genre was first created and developed through the efforts of two Han historians. Ssu-ma Ch'ien 司馬遷 (145? - 86? B.C.) initiated it by writing the *Shih chi* 史記 ("Records of the Historian" [or, to be more exact, "the Astrologer"]), the first general history of the Chinese æcumene; whereas Pan Ku 班固 (A.D. 32 - 92) modified the genre by writing his *Han shu* 漢書 ("Han History"), the first history of a single dynasty. All in all, twenty-five Standard Histories were compiled. For the most part they are histories of one dynasty, like *Han shu*, but some of them are histories of several dynasties. The *Shih chi* and *Han shu* became models for later generations and greatly influenced traditional historians of China as well as of other countries of the region affected by Chinese culture, such as Korea and Japan. The cultural significance of the *Shih chi* is especially great. Suffice it to say that within its framework, Ssu-ma Ch'ien created the earliest samples of Chinese biographies that have come down to us. The possibility they are the first biographies written in China cannot be ruled out.

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Vlastimil Blecha

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Reuven Snir

- "Anā min al-Yahūd": The Demise of Arab-Jewish Culture
in the Twentieth Century* 387–424

In the wake of the national and political conflict in the Middle East, Arab-Jewish culture has undergone a process of marginalization and negligence, as well as a gradual descent into utter oblivion, owing to both Arab-Muslim and Hebrew-Jewish-Zionist national and cultural systems. Both sides, each with its own form of limited reasoning and particularistic considerations, have refused to accept the legitimacy of Arab-Jewish hybridism highlighting instead "pure" nationally, culturally, and religiously exclusive identities. The article explores the gradual demise of Arab-Jewish cultural hybridism, which, from a historical point of view, coexisted with Arab-Muslim and Arab-Christian hybridisms during some periods. Following a short era in the twentieth century during which Arab-Jewish culture flourished, especially in Egypt and Iraq, we are currently witnessing the demise of that culture. Consequently, Israeli-Arab Jews, or those seen as their offspring, currently have, or will have in the near future, three main cultural options. The first – the revival of active Jewish involvement in Arab canonical culture – is probably impossible. The second option is involvement in popular Israeli culture; this option is characterized by a strong longing for legitimacy – Jewish musicians and singers of Arab origin have accomplished a great deal in this field. The third option is participation in the activities of the canonical Hebrew culture.

Isabella Nardi

- Mewari Paintings in the Collection of The Metropolitan Museum
of Art: Mughal Influences and Rajput Experimentation
at the Court of Maharana Amar Singh II (r. 1698–1710)* 425–450

This paper examines the visual tradition of the court of Udaipur, in Rajasthan (India) during the reign of Maharana Amar Singh II, who ruled over the region of Mewar from 1698 to 1710 AD. This was a period of transition and experimentation from iconographic as well as stylistic perspectives. In tracing the development of Mewari painting during this period, the article analyses the different influences that shaped the emergence of this court tradition while drawing comparisons with Mughal painting. The development of painting in the court of Amar Singh II is examined through historical, stylistic, and thematic lenses. The article first briefly introduces earlier examples of portraiture; it then focuses on some of the paintings in the collection of The Metropolitan Museum of Art, identifying the evolution of certain key stylistic and thematic characteristics. While comparisons with the Mughal examples highlight the source of the changes in Mewari painting, the paper also emphasises the syncretistic nature of Mewari painting and the experimentation that led to the emergence of a unique approach to court painting under the reign of Maharana Amar Singh II.

Herman Tieken

Some Literary Embellishments in the Gupta Inscriptions 451–460

The article includes a look at the respective meanings of two types of literary embellishments in the monumental inscriptions of the Gupta dynasty; namely poems praising kings in eight verses, or eight clauses, and a description of the conquest of India (*digvijaya*) by a king taking place in a counter clockwise direction. It is argued that the eight verses, or the eight relative clauses, represent a selection out of an endless list of the king's good qualities: he is such a great person that, given the time, or space, the poet could have easily continued praising the king for hours. The counter clockwise direction of the *digvijaya* is explained by the fact that the king responsible for the conquest was no longer alive at the time of the composition of the inscription's text and the erection of the monument. In the interpretation of these inscriptions, both features should be regarded as historical documents.

Ludek Hřebíček

Semantic Attractors in Text Structures: the Case of Turkish 461–471

Contextual word prominence in a text is a consequence of the functional relationship between word frequency and text segmentation. This probabilistic function is formalized in quantitative linguistics as Menzerath-Altmann's law. When this law is applied not only to a text as a whole, but also to individual lexical units which, within contextual boundaries, are transformed into word forms, two contextual levels are formed from each text structure: a segmental and a textual level. On these two levels, the interaction between words can be characterized as the semantic specification of the lexical units. The contextual characteristics of individual words are defined as their contextual weights. The maximum value of this variable, proper to a given frequency, belongs to a set that forms a Menzerathian curve, i.e. a curve that complies with the basic principle of text structures. This curve can be treated as a semantic attractor.

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