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Miroslav Melčák

- The Development of *Dīwān al-awqāf* in Egypt
in the 19th Century: Regulations of 1837 and 1851 1–34

The paper traces the establishment and development of *dīwān al-awqāf* in Egypt in the 19th century. It analyzes two manuscript documents stored in the Egyptian state archive in Cairo. The first one is a regulation of 1837, entitled *La'ihat tartīb 'amalīyat al-awqāf bi-l-thughūr wa al-banadīr*. The second one is *La'ihat dīwān al-awqāf*, which dates back to 1851. The aim of this paper is to present a full edition of both documents and review their content in the context of *dīwān*'s institutional development. It is demonstrated that the regulation of 1837 is, contrary to earlier assessments, predicative of the *dīwān* only to a limited extent. Its significance is reassessed within the broad framework of Muhammad 'Alī's *waqf* policy, which is dealt with at the beginning of the paper. Then the document of 1851 is introduced. It represents, most probably, the very first preserved constitutive document of *dīwān al-awqāf* in 19th century Egypt. The content of the document makes it possible to define the structure of the *dīwān* and its executive powers. The paper concludes with a survey of the development of *dīwān al-awqāf* up to 1895, when it evolved into a sophisticated bureau of administration.

Keywords: Waqf – Egypt – Muhammad Ali – Islam – Middle East-religion

Karol R. Sorby

- The Coup D'état of Bakr Ṣidqī in Iraq 35–53

In October 1932 Iraq was accepted as a member of the League of Nations and the British mandate was terminated. It was the first modern Arab state to achieve (formal) independence. It was also the first to experience a military coup d'état in 1936. Staff Lt. General Bakr Ṣidqī, Commander of the 2nd division at Kirkuk was, during the absence of his superior, made acting chief of staff and took advantage of his temporary post to carry out a military coup d'état. He established a precedent which was to be followed many times in Arab politics. The first military coup d'état, originating from new sources of political power, produced an almost complete change in the operation of the machinery of government. No other incident, since the establishment of the kingdom in 1921, had such far-reaching effects on the internal politics of Iraq.

Keywords: Arab nationalism vs. Iraqi patriotism – al-Ahalī group – Middle East-history

Stephanie Rudwick

"Coconut" Notes: Discursive Constructions of Race Identity
in South Africa 55–73

This study examines how South Africans construct and negotiate racial identities in written commentaries via a forum of the Mail@Guardian website *Thought Leader* in response to a blog by Ndumiso Ngcobo entitled "I'm a coconut and I am proud of it – say it with me." Ngcobo's ironic opinion piece, written in 2008, which plays with the label "coconut" (frequently employed in South Africa among "black" people in reference to another "black" person who seemingly behaves "white"), triggered 163 responses from individual readers. An essential point made by Ngcobo is that perceptions and attitudes around "whiteness" and "blackness," or what can be considered "white" or "black" in racial terms, vary greatly, depending on circumstances and perspective. However, the author's irreverent and ironic style is misunderstood and misinterpreted by many of the comment writers. Relying partially on the methodological framework of Critical Discourse Analysis, I analyze the commentary texts and interpret the categories people use in their discursive constructions of race and identity by examining their stylistic choices and content markers and focusing on sociolinguistic and cultural issues. It is argued that the analyzed comments are representative not only of the pervasiveness of "rigid" race thinking but also of how intra-racial boundaries are constructed in the post-apartheid state.

Keywords: South Africa – Race identities – Language – Culture – Discourse

Kamila Hladíková

The Soul of Tibet: Representations of Landscape
in Chinese-medium Literature about Tibet
from the End of the 20th Century 75–95

All representations of the Other, adopt similar strategies, which emphasize the difference between the Other and Self, and are recognized as symbolic expressions of supposed superiority of Self over the Other, thus serving to legitimize any attempts to civilize or rule the Other. Such strategies, often applied by the West to describe the uneven East-West relations in the colonial literary discourse, can also be found in contemporary Chinese literary representations of "minority nationalities." Representations of landscape are among the most important symbols that are used in the process of "othering" of the non-Self, and are especially relevant for Chinese representations of Tibet. The article examines the representation of Tibetan landscape in Chinese and Tibetan literatures, from the 1980s, written by both Han and Tibetan authors. Han writers have used the Tibetan landscape as a symbolic expression of the imaginary distance between themselves and Tibetans, while Tibetan authors stress the aspects that can help in an identification with the environment. The analysis reveals the symbolic function of landscape in relation to the newly (re)constructed Tibetan identity within the context of the multiethnic China at the end of the 20th century.

Keywords: Chinese literature – Tibetan literature – Orientalism – Identity – Tibetanness

Book Reviews and Notes

**Dani Filc, The Political Right in Israel: Different Faces
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Petra Kohoutková

- La Perception de l'Autre dans les textes arméniens de la région
d'Anatolie orientale (XVI^e au XVII^e s.) 105–126

The main goal of this article is to represent an often neglected period of regional Ottoman history (from the 16th to the 18th centuries), as described by Armenian chroniclers from Eastern Anatolia, the historical Western Armenia. This paper deals with the willingness of the Armenian population to stand side by side with other minorities on the periphery of the empire and their relations during the period before the emergence and development of radical nationalism. By analyzing the primary sources (chronicles and colophons, generally from the region of Lake Van) we are able to identify several ways of perceiving “the Other” as an Enemy or as a Neighbor, depending on the author’s personality. The texts of the chronicles reveal a variety of attitudes towards the category of Muslims and Heretics (from the point of view of the Armenian Apostolic Church); they also provide an interesting ethnological excursion into everyday reality and life of the local population at that time. The traditional cohabitation of Muslim and non-Muslim communities of the Ottoman Empire, a period of relative mutual tolerance, which existed on the basis of the relationship between a superior and an inferior community (Muslims and *dhimmis*), gradually became a thing of the past, and Eastern Anatolia became the theatre of conflict between Turks, Kurds, Armenians, Greeks, Assyrians and other groups.

Keywords: Armenian history – Ottoman history – Image of the Other – Armenian chronicles

Ondrej Beranek

- The (Mis)use of Islamic Charity: Past, Present, and Future 127–151

The aim of this paper is to propose two arguments. First, since an insufficient historical perspective tends to be a characteristic feature of many studies about contemporary Islamic charitable organizations, the paper presents a view on some of the key aspects that have been linked to the granting of charity throughout history. In so doing, it reveals not only how the charitable institutions were supposed to work in theory, but how they actually functioned in reality. Furthermore, the paper explores the objectives of many of the charitable organizations from the inception. Already, by early medieval times, Islamic charitable work had shifted its focus from the individual to the welfare of the Muslim community as a whole and the category of “need” and “poverty” grew to encompass wider segments of society. Second, in

modern times negative aspects have come to be associated, in particular, with those Islamic charitable organizations whose activities relate to the notions of *jihad* and *da'wa*, or which strive to promote Islam. On the ideological level this is mainly represented by means of two lines of fundamentalist Sunni Islam: the Muslim Brotherhood and Salafism.

Keywords: Islamic charity – Sadaqa – Jihad – Muslim Brotherhood – Salafi Islam

Mariola Offredi

A Note on the Development of the Religious Theme
in 20th Century Hindi Literature 153–173

The paper deals with the different ways in which 20th century Hindi writers introduced the theme of religion into their work. A selection of authors has been made in order to highlight some important issues connected with religion. As may be expected, basically two points of view are to be found, depending on the ideological stand of the writer – either politically committed or committed to man. Thus, whilst religion is deemed by one author to be a factor which divides communities, it is considered by another to be an important tool for exploring the human soul.

Keywords: Hindi literature – Hinduism – Religion – India

Norihito Mizuno

An Aspect of Modern Japan's Overseas Expansionism:
The Taiwanese Aboriginal Territories in the Early Meiji
Japanese Perspective 175–193

This study explores the significance of the Taiwanese aboriginal territories that Japanese political and military leaders founded in the early 1870s. In April 1874, Meiji Japan dispatched expeditionary forces to the aboriginal territories on the basis of two cases of atrocities that the aboriginal people had committed against their "subjects" several years earlier and their claim that part of the island of Taiwan was *terra nullius*. By focusing on the discourse between the leaders during the years just before the expedition's launch, this article argues that the first overseas military campaign was not motivated by a single issue on the part of the new imperial regime, but by a combination of several domestic and external concerns. These issues, which drove them into the expedition against the Taiwanese aborigines, were all linked by a single thread; namely, their concern with regard to national security. In this sense, from the Japanese perspective, the Japanese viewed the aboriginal territories as the stage upon which national survival could be secured in the late 19th century's international environment, one in which the West enjoyed predominance.

Keywords: Meiji Japan – Qing China – Sino-Japanese relations – Taiwan

Review Article

Jan Becka

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Yuko Kikuchi

The Question of “Japaneseness” and the Creation of the
“Greater Oriental Design” for Crafts of the Japanese Empire 215–242

Since the 19th century, crafts for Japan have been as important for trade and the economy as they have been for national and cultural identity. The discourse of “Japaneseness” has been central to the national and public debate in the craft world. As the Japanese empire expanded into North East China in the 1930s, Japan became interested in the cultures of greater China, including Taiwan. Japan’s continuous obsession with the idea of the “Japaneseness” in craft products was complicated by its effort to redefine itself in terms of its “Orientalness.” This involved the location of its identity within the three-way positioning of Occident-Japan-Orient rather than the simple binary position of Japan versus the Occident. This paper firstly examines how Japanese craft and design experts confronted these multiple and different shades of the Orient and constructed the notion of “Japaneseness” as part of the Orient in the design discourse. Secondly, it will investigate the Japan centric hybrid design concept of “Greater Oriental Design,” articulated by Japan as the leading power and authority of crafts in Asia. Finally, this paper will explore how this design discourse and these concepts were creatively interpreted in actual design terms and in experimentation, as well as the resulting implications for Japanese design history.

Keywords: Craft and design – Japanese Empire – North China/Manchuria – Taiwan

Wen-shuo Liao

Empire and Regional Identity:
Ide Kaoru’s Architecture Writings 243–258

Issues of regionalism and imperialism and their various confrontations significantly defined the mindset of Ide Kaoru (1879–1944) and some of his contemporary Japanese colonial architects. With his long-term service in the colonial government and having spent most of his adult life spent in Taiwan, Ide cultivated particular compassion towards this island, its cultural traditions and natural environment. This paper examines the origins and evolution of Ide’s nascent regionalist perspective and regional identity. His extensive writings on architecture and building projects featured a transient trajectory shaped by personal aesthetic inspiration, practical needs, and imperial motivations within a larger pressing context.

Keywords: Taiwan – Regionalism and imperialism – Japanese colonial architecture

Literature

Federica Passi

- Irony, Satire and the Spirit of Resistance:
 A New Reading of Three Taiwanese Short Stories
 from the Period of the Japanese Occupation 259–278

Writers of New Taiwanese literature used a variety of literary devices in the face of the historical conditions they were living in. Willing to expose the injustice of Japanese occupation, the dark aspects of traditional society still conditioning people's lives, and the economic inequality of a society struggling toward modernity under colonial rule, writers often adopted a realistic mode in their fiction. But even though realism was the dominant mode, depending on the author's stylistic character and on the different degree of censorship imposed by the colonial government in different times, irony and satire were also used in fiction, as can be seen in the writings of Zhu Dianren, Cai Qiutong, and Wu Zhuoliu, among others. This paper is based on the analysis of three ironic or satiric pieces of fiction ("Ideal Village" by Cai Qiutong, "Autumn Letter" by Zhu Dianren, and "The Doctor's Mother" by Wu Zhuoliu), and aims to interpret the use of irony and satire in these works. Stress will be placed on the possibility of interpreting these literary modes not only in terms of their resistance to the colonizers, as has been the case so far, but also in relation to the mature literary techniques they demonstrate, which reveal the aesthetic view of their authors. In this way, a new evaluation of this corpus of fiction is presented.

Keywords: Taiwanese fiction – Irony and satire – *Fengci* – Japanese occupation

Carsten Storm

- Traces of Reality:
 Alternative Realisms in Taiwan during the 1960s and 1970s 279–302

In Taiwanese literature, as in many other national literatures, realism is a term which has been used to serve many aims. Aesthetic and narrative aspects contribute to realism as much as political, ideological and/or social convictions. In Taiwan, it has been used as a label by almost all literary groups and schools since the first wave of native literature (*xiangtu wenxue*) in the 1920s in order to describe and legitimize their respective literary and – frequently – political claims. Over time, the very meaning of the term "realism" had been subject to multiple changes, thus turning "realism" into an almost empty signifier that needed to be further framed. Realism increasingly tended to be accompanied by an explanatory adjunct, specifying what kind of realism was indicated. The article re-evaluates epistemological issues connected to the use of realism among Taiwan's modernists and nativists in the 1960s and 1970s. It argues that the struggle between both groups is primarily in relation to the appropriate adjunct to be attached to realism. Both movements illustrate how realism has grown into a meta-term of modernity, while its aesthetics, subject matter, and ethical impact have become increasingly vague.

Keywords: Taiwan – Realism – Modernism – Nativism – Literary theory

Jana Benešová

Whose story is it?

– Postmodernism, History and “Historiographic
Metafiction” in the Context of Taiwanese Literature 303–319

The commonly encountered account of the postmodern (including postmodernist cultural practices) is the one based on (or very similar to) Fredric Jameson's view of postmodernism as representing the logic of late capitalism and being defined by the issues of surface, pastiche and paranoia. This also includes Jameson's criticism of postmodernism's supposed ahistoricity (or belief that when it uses history, it does so in a naïve and sentimentally nostalgic way). Such is also the prevalent definition of the postmodern in Taiwan, most recently adopted, for example, in Liu Liangya's new publication, *Postmodernism and Postcolonialism: Taiwanese Fiction since 1987*. Offering an alternative view, this article deploys Linda Hutcheon's project of “problematics” of postmodernism to argue that as opposed to the more or less dualistic view of postmodern vs. postcolonial tendencies in contemporary Taiwanese fiction (especially as regards postmodernism's relation to history) it is also possible to describe the constant revisiting of the past in numerous novels by different authors in post-martial-law Taiwan in terms of Hutcheon's “postmodern historiographic metafiction.” This thesis is further demonstrated by means of an analysis of a short story by Lai Xiangyin.

Keywords: Taiwan – Postmodernism – Postcolonialism – Contemporary Taiwanese fiction

Community-building

Chiang Min-Chin

Building Locality at Sites of Memory in Taiwan 321–339

The 1990s signified the beginning of Taiwan's “era of localism.” Local places in Taiwan and the idea of Taiwan as a place, were to gain unprecedented status in both political narratives and social practice. These place-centered acts gradually converged into the state-led Integrated Community-Making Program, in operation since 1994. Amid the prevailing phenomena, the past of a place was frequently perceived as representing a utopia which was rapidly fading or had been already lost as the result of development. The heritage sites, as “sites of memory,” have thus not only served as “memory tactics” in rebuilding the sense and identity of a place, but are also expected to mediate the construction of a better future in terms of locality production. This paper examines the substantial components of locality in Taiwan within three frameworks: globalization, *machizukuri* and community-building, which comprise the significance of locality in Taiwan. It concludes with case studies, which examine the social practice of place-making through the development of controversial sites of memory. It attempts to reveal the dialectical relationship between state-propaganda and the local practice of community-building, as well as the dilemma generated from the uses and abuses of global/local discourse.

Keywords: Heritage – Sites of memory – Community-building – Globalization

Susana Sanz Giménez

**Chen Chieh-jen's Artwork and Post-1987 Art in Taiwan:
From the Body as a Political Instrument to the Recuperation
of the Self 341–359**

Chen Chieh-jen is currently the most renowned contemporary Taiwanese artist, participating in numerous worldwide art biennials and exhibitions. Firstly, this paper will narrate how Chen managed to become an artist, while, at the same time, an analysis of Taiwan's sociopolitical and cultural history will be presented. The analysis will be from an unusual viewpoint: that of Taiwanese contemporary art, a field of study marginalized by Western Scholars in Taiwanese Studies. The testimonies of its protagonists, Taiwanese artists, will also be included. Secondly, the lifting of a 40 year period of martial law in 1987 symbolizes the kickoff point for the development of contemporary Taiwanese art. Chen Chieh-jen, as many other Taiwanese artists, participated in this process, making use of his body to state his sociopolitical stance. This paper will demonstrate how the body became one of the main focal points in contemporary art in Taiwan. Having been hidden by censorship, the body was turned into an instrument of political condemnation, and even a key element in the local claim of Taiwanese identity. And finally, we will analyze how Chen Chieh-jen developed his own artistic interpretation of the body, beginning with his political performances and moving onto the recovery of his personal identity and story through the medium of his black and white photographic series.

Keywords: Chen Chieh-jen – Contemporary art in Taiwan – Body – History – Politics

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Articles

Evgeni Radushev

- The Spread of Islam in the Ottoman Balkans:
Revisiting Bulliet's Method on Religious Conversion 363–384

The first chronologically comprehensive and conceptually sound view of conversion to Islam was that offered by R. W. Bulliet. His *Conversion to Islam in the Medieval Period*, published in 1979, is of great importance to the study of the conversion process and its ethno-religious and social consequences. Qualifying R. W. Bulliet's method as "an original, bold and provocative work worthy of attention," it should be mentioned that his study has been criticized on many grounds. Some historians conceive it, above all, as "food for thought," its conclusions being reliable primarily with respect to medieval Iran only, due to the great limitations of the source base. I would maintain, however, that given the sufficient amounts of available empirical data, R. W. Bulliet's research technique is reliable and meaningful. In my paper I have attempted to show through the results of my research that his quantitative model and timetable of conversion to Islam are valid in relation to the investigation of the dynamics of ethno-religious processes in the Ottoman Balkans. The similar results revealed in both this researcher's theoretically drawn model and the curve of conversion that I obtained when using a sufficient quantity of numerical data from the Balkans, prove that Bulliet's method is applicable in investigating the diffusion of Islam in its broadest chronological and territorial scope.

Keywords: Conversion to Islam – Ottoman Balkans – Pomaks – Rhodope Mountains

Joanna Wronecka

- Cheminement d'un humaniste.
Kitāb al-isrā' ilā al-maqām al-asrā dans la pensée
d'Ibn 'Arabī (1165–1241) 385–396

In the article "Cheminement d'un humaniste" the author presents the results of her research on a small treatise *Kitāb al-isrā' ilā maqām al-asra* (Nigh Journey). She established a critical edition of the text in Arabic on the basis of a comparison of the limited number of manuscripts available in Dar al-Kutub al Masriyya in Cairo. She then translated "Kitāb al-isrā'" into Polish. *Kitāb al-isrā'* is one of the most important early works, written by Ibn Arabi after his great visionary experience in Fez, in 1198. It describes in rhymed prose his mystical ascension, meeting in the spiritual realities of the prophets in the seven heavens and being brought to the fullest realization of his own reality. Ibn Arabi's ascension is a dream, a vision of a heart. These divine events determine the way forward for his ultimate role as the perfect man (*insān kāmīl*) or the Seal of Muhammadian Sainthood.

Keywords: Islam – Ibn Arabi – Arab philosophy – Islamic mysticism – Religion

Marco Fumian

The Social Construction of a Myth:
An Interpretation of Guo Jingming's Parable 397–419

When 20-year-old Guo Jingming published his first novel *Enchanted City*, in 2003, a myth was immediately created. The symbols communicated both by the novel and by the author provoked a deep identification among the readers, who were, for the most part, middle and high school students of the urban middle stratum. Guo Jingming, as many were to proclaim, had given representation to the sensibility of a whole generation. But what were the specific conditions that spurred the emergence of such a sensibility? What was the social dimension that lay beneath the construction of Guo Jingming's myth? In order to answer these questions, my essay interprets Guo Jingming's parable in the framework of the material and ideological reality of the "socialist market economy." It does so, firstly, examining the circumstances that contributed to constitute the subjectivity of the first generation of urbanites who were born under the "one-child policy" and attended the competitive and selective national school system. Secondly, it seeks to reconstruct the parable of Guo Jingming as a writer and a phenomenon of mass culture, who, being produced and promoted by the Chinese culture industry, contributed in turn to the dissemination and promotion of the "new" dominant ideology of the Chinese "socialist market."

Keywords: *balinghou* – Socialist market economy – Chinese mass culture – Chinese literature

Lukáš Zádrapa

"Verbal" Use of "Nouns" in *Shījīng* 421–450

The article presents a survey of the so-called noun-verb transitions – which are traditionally labeled as *huóyòng* or "live usage" – in the *Shījīng*, and touches upon the more general issue of word-class flexibility in old varieties of Chinese. It is based on a theoretical platform elaborated in my previous study, which itself drew on the corpus of Classical Chinese prose. An application of the theory on the *Shījīng* thus constitutes an extension of this material by reference to data from Pre-Classical poetry, which enables us to observe both similarities and possible differences between the two periods and styles of the language. Instances of well-established patterns are summarized in a list and supplemented by a brief commentary; much space is, on the other hand, dedicated to less predictable derivations, which deserve closer attention and call for a more detailed investigation. Special attention is paid also to the role of metaphor and metonymy in the respective processes. The analysis reveals the complexity and fine-grained stratification of the phenomenon at issue, tests and proves the usefulness of the system of interpretative instruments proposed earlier, and invites further exploration in relation to the role and distribution of noun-verb *huóyòng* in this canonical book.

Keywords: Classical Chinese – Grammar – Word-class conversion – Cognitive linguistics

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(*Pavel Čech*) 451–452

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des Kalyānamalla. Zwei indische Lehrbücher der Liebeskunst.
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