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## Articles

*Miroslav Melčák*

- Reconstruction of the Lost Ayyubid Waqf. Madrasa al-Shamīya  
al-Juwwanīya in Damascus as Depicted in the *Fatāwā*  
of Taqī al-Dīn al-Subkī (d. 756/1355) ..... 1–39

Research on *waqfs* of pre-Ottoman Damascus is hindered by a limited number of preserved original *waqf* documents. This assertion is particularly true with respect to the Ayyubid period, which makes us dependent on alternative sources of information. Of these the most promising ones prove to be collections of *fatwās*. The present study utilizes two *fatwās*, composed by Taqī al-Dīn al-Subkī (d. 756/1355), to reconstruct the *waqf* of the former al-Shamīya al-Juwwanīya *madrasa*, established by a prominent Ayyubid woman, 'Ismat al-Dīn Sitt al-Sham (d. 616/1220), the sister of Salāh al-Dīn Yūsuf ibn Ayyūb. The aim of the reconstruction is twofold. First, it analyses the *mukhtasar* of the foundation deed of the *waqf* and confronts it with the preserved *waqf* inscription, as studied during a visit to the National Museum in Damascus in 2010. Second, it analyses the methods of interpretation and implementation of the component provisions of the foundation deed, as described by Taqī al-Dīn al-Subkī in his two *fatwās*. The analysis enables us to present a vivid picture of how the *waqf* of the al-Shamīya al-Juwwanīya *madrasa* was administered more than one hundred years after its establishment. Emphasis is placed on the rules for the personnel and salary administration of the *waqf* with regard to real figures, revealing the actual financial state of the *waqf* in the period under discussion.

**Keywords:** Waqf – Foundation Deed – Fatwa – Ayyubid Damascus

*Jaroslav Strnad*

- A Note on the Locative / Instrumental / Ergative Case  
in Old Hindī ..... 41–64

The article presents a morphological analysis of an important aspect of Hindi nominal flection, the gradual development of a general oblique case, current in Modern Standard Hindī, from an earlier morphologically and functionally more differentiated case system. In the study of the gradual transition marked by merging of originally distinct overt case forms and their functions attention has been paid to the growing role of postpositions as units used, still inconsistently, for a clarification of syntactic structures felt as ambiguous by the speakers of the time. Attention has been paid also to case markings in the participial constructions and to the use of the ergative construction, still unmarked by a postposition, as emerging from the overtly marked locative-instrumental case inherited from the Middle Indo-Aryan stage.

**Keywords:** Indian Muslims – Indian literature – Hindi

The source for the present analysis has been a corpus of poems ascribed to the medieval *sant* Kabīr, composed in a mix of Old Hindī dialects (with a strong eastern Rājasthānī flavour), and extant in a still inedited Rājasthānī manuscript dated to the first quarter of the 17th century.

**Keywords:** Old Hindī – morphology – case system – *sant* Kabīr

*Karol R. Sorby*

Lebanon and the 1969 Cairo Agreement ..... 65–83

The period between May and October 1969 witnessed violent clashes between the Lebanese Army and the Palestinian militias in various parts of the country, particularly in the areas adjacent to Israel and Syria, where the Palestinian commando movement had been establishing its bases. The fact that the Lebanese State had ceased to exercise its rightful sovereignty over these sensitive areas, because of the forceful presence of the Palestinian commandos there, was as intolerable to the Lebanese Army as it was to Christian Lebanese opinion and to at least a sector of Muslim Lebanese opinion. As the clashes between the Lebanese Army and the Palestinian militias continued, the radical Arab regimes rose to the support of the Palestinian commando cause, and openly condemned the efforts of the Lebanese Army to liquidate the Palestinian commando movement in Lebanon. Even conservative Arab regimes, under pressure from the PLO, began, one after another, to pronounce themselves in favour of the continued existence of the commando movement in Lebanon under a minimum of controls. They argued that the Palestinian armed struggle was the natural right of the Palestinian people, and that it was not necessarily incompatible with the sovereignty of those Arab States that happened to be its hosts. In the end, the regime of Sharil Hulw (Charles Helou) was forced to agree and a Lebanese Army delegation, headed by General Imīl Bustanī, proceeded to Cairo, where it met with a PLO delegation headed by Yasir ‘Arafat, in the presence of the Egyptian Ministers of War and of Foreign Affairs, representing President Jamal ‘Abdannaṣir. The outcome of the meeting was the so-called Cairo Agreement, which was signed on 3 November 1969 by Imīl Bustanī and Yasir ‘Arafat.

**Keywords:** Palestinian resistance movement in Lebanon – Israeli armed reprisals  
– problems of Lebanese sovereignty – Arab support for the Palestinians  
– Cairo Agreement.

*Dagmar Marková*

A View of Indian Muslim Life in the Short Stories  
of Nasira Šarma ..... 85–103

Nasira Šarma (b. 1948) is a Muslim lady married to a Hindu, a principled secularist, writing in Hindī. She is a prolific writer; her short stories about the contemporary life of Indian Muslims present a view of the minority community, who find it very difficult to part with traditional conservative ideals. The setting of a number of her stories appears to be a typical Muslim ghetto of a traditional type. She tackles practically all of the burning problems of Indian Muslims, but without any bias against the Hindu majority community.

**Keywords:** Indian Muslims – Indian literature – Hindi

*Kim Ki-Sun and Lee Jong-Oh*

**A Comparative Study of Euphemisms in the Mongolian  
and Korean Languages ..... 105–118**

A “euphemism” is a linguistic phenomenon involving the substitution of a harsh or offensive expression with an indirect or mild one when conveying something that is embarrassing or hurtful. The use of euphemisms in the language of agrarian and/or nomadic cultures is defined at a lexical level in this paper. Using related linguistic theories in this study, we conclude that apart from being a linguistic occurrence, a euphemism is also a cultural phenomenon. We conduct a contrastive study of euphemisms between the Mongolian and Korean languages, analyzing the internal and external connotations of euphemisms in sociocultural settings, and establishing the function performed by taboo words and euphemisms in both languages.

The use of euphemisms during communication acts has developed as a result of various sociopsychological elements. The study of Mongolian and Korean euphemisms will certainly shed light on the globalization of education from the viewpoint of cultural exchange and the fusion of cultures in countries where the number of multicultural families is on the increase.

This is the first attempt to deal with the subject and the authors hope that the topic will be studied more deeply and in more detail in future.

**Keywords:** euphemism – nomadic culture – agrarian culture –  
intercultural communication – cultural fusion

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of Christianity (16<sup>th</sup>–18<sup>th</sup> Centuries) ..... 137–157

The Russian experience in the Middle East left a fascinating record in a wealth of travel accounts of the Arab-Ottoman world. Russian pilgrims' narratives contributed in Russia towards knowledge about the Middle East from the pre-modern era when they were a major source of information about the area. From the sixteenth century, the scope of the pilgrims' interest became wider and more versatile. Nearly all Russian pilgrims who left written travel accounts concentrated not only on the customary phenomena related to pilgrimage but they also paid tribute, albeit in various degrees, to secular issues. Pilgrims' writings appealed to all strata of Russian society as "edifying reading" about the Holy Land and as entertaining reading aimed at stirring readers' curiosity about the alien world outside their homeland's boundaries. This literature contributed in Russia towards the formation of the image of the Orient: pilgrims eagerly supplied readers with first-hand evidence about the *realia* of the Arab-Ottoman world and they also proliferated Orientalist myths and stereotypes.

**Keywords:** Russia – Russian pilgrims – Orthodox church – travel literature – Holy Land  
– Arab-Ottoman world

*Carter Vaughn Findley*

- L'opinion publique dans l'Empire ottoman :  
deux grands courants en concurrence pour faire l'histoire ..... 159–165

For the past two centuries, the history of the Ottoman Empire and, subsequently, that of the Turkish Republic has largely been constructed from a dialectical engagement between two principal currents, each one representing a trend in public opinion and, at the same time, the

result of an ensemble of institutions, practices and sociability. While the secularizing current was principally composed of the diplomatic elite, military personnel and intellectuals, the Islamizing one mostly attracted merchants and landowners. This signifies that in the proto-bourgeois Ottoman society, those endowed with intellectual capital often gravitated towards the secularizing groups whereas those who acquired economic capital more often allied themselves with Islamizing movements. Speaking of a dialectic engagement means that there were not only conflicts between these two currents but also moments of synthesis. Indeed, the importance of Islam in the definition of Turkish identity is at the base of this synthesis.

**Keywords:** Ottoman Empire – Turkish Republic – Islam – secularizing movements  
– Islamizing movements – Turkish identity

*Yoshiko Sugiyama*

Comment inculquer la modernité aux jeunes musulmanes  
tunisiens sous le protectorat français (1896–1908) ..... 167–182

The Khaldūniyya, an educative and cultural institute located in the proximity of the Zaytūna Grand Mosque, was established in Tunis on 22 December 1896. The creation of this institute fits into the context of the French policy of “association”, i.e. acculturating and colonial structures in relation to French ones. In this case, the alliance is between liberal Republicans working for the French Protectorate and progressive reformist Tunisians who believed in modern education. Nonetheless, their objectives are different. In 1910, the Zaytūna students went on strike not only against the conservative ulama but also against the the educational and cultural policies of the French Protectorate. This contribution places the creation of the Khalduniyya not only within the local context but also within the larger politico-cultural history of colonial Tunisia and in relation to the reformist thought of certain Tunisian intellectuals. The attitude of these Tunisians with regard to their colonized compatriots, transmitted via teaching, is also examined here.

**Keywords:** Khalduniyya – Zaytūna – Tunis – Tunisia – French Protectorate  
– reformist movements

*Julie Boukobza*

Une figure cairote entre marginalité, légitimité et authenticité :  
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“Oriental” dancers in Cairo are part of festivities that take place in hotels, night-clubs and late at night in the streets. The way that they use their body in the dance is quite specific: by accentuating body movements and by strongly involving the public in the dance, these dancers behave differently from other women in such social contexts. Egyptian society and government made many efforts throughout history to condemn the peculiar behaviour of the professional “belly dancers”. Nonetheless, their performances attract a large Egyptian audience whether on stage or on television as well as in current and older films. But since

the audience in Cairo related to international tourism is currently declining, another kind of international public inclined towards folk culture has been developing for about a decade. To answer this new demand, a professional group of Egyptian "folk" dancers organizes events for these consumers, building a new cultural industry in Cairo. This contribution studies foreign apprentices going to Egypt to learn this type of dance who arrive there with preconceived ideas about "Oriental" dancing and "Oriental" femininity, allied to the tradition of Edward Said's Orientalism.

**Keywords:** Egypt – Cairo – Oriental dancers – Orientalism – Edward Said  
– belly dancers – femininity – body – folk dance

*Matthieu Jeanne*

La mise en scène de l'esclavage dans l'espace saharo-sahélien :  
discours, actions et profits de l'association Timidria au Niger ... 191–206

Within the context of an emerging civil society in Niger urged forwards by the promotion of democratic models, this study analyses the ways by which public opinion vis-à-vis the question of slavery is reconstructed, resulting in a viewpoint which breaks with that of local societal representations. Since the beginning of the 1990s, the Timidria association led the way on the debate in Niger concerning the existence and forms of slavery. Initially oriented towards community development, since 1998, Timidria has invested itself in the defense of human rights specializing in the struggle against slavery in Niger. Its discourse has largely been constructed on a colonial reading of Tuareg society as well as in comparison with the history of black slavery, the Afro-American struggle and apartheid in South Africa. Correspondingly, Timidria has the support of transnational networks such as USAID, Anti-Slavery, OXFAM, etc., but its legitimacy within the interior of Niger has declined. This contribution studies how the radicalization of the discourse promoted by Timidria responds to current political and economic contexts, ensuing in a stigmatisation of the Other.

**Keywords:** Timidria – transnational networks – Niger – Tuareg – slavery – colonial  
perception – human rights – Other

*Julien Gaertner*

L'image de l'« Arabe » dans le cinéma français  
de 1970 à nos jours ..... 207–221

The study of films in France from the 1970s up to the present reveals a transformation in the stereotype regarding the identity of the "Arab" in French consciousness. Studying these films also reveals numerous elements by which one may analyze the economic and artistic roles of French citizens of North African origin in France. These artists went beyond the stereotypical image to work instead on themes related to exile, cultural uprooting and questions of belonging to one's country of citizenship but also towards the country of origin. These topics became progressively recognized in French cinema as legitimate spheres of inquiry, becoming part and parcel of the French *exception*. Moreover, a new sociology



developed in relation to a public which is responsive to the market economy. If the depiction of a film character is successful, then this type of film becomes popular and creates a new image among the movie-going public. This contribution studies these questions in tandem with the following idea: while the dominant political discourse in France stays rigidly focused on immigration, the depiction in the cinema of French citizens of North African origin shows a wide professional and sociological diversity of this population, thereby opening the debate.

**Keywords:** Arabs in French film – French cinema – Algeria – stereotype – immigration – cultural uprooting – movie-going public – French *exception*

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*Sabine Saliba*

A la tribune avec une pionnière damascène :

Marie Ajami (1888–1965) ..... 223–241

This contribution studies the activities and ways by which the Syro-Lebanese journalist and intellectual, Marie Ajamai (1885–1965), impacted public opinion in her homeland and in the larger region. One of the first women journalists in Syria, Marie Ajamai established, in 1910, the first newspaper in Syria specifically intended for women. This prominent and pioneering figure in the Syro-Lebanese intellectual milieu divided her time between various activities. She spent many years teaching, in both educational establishments and the private sector, as well as in writing numerous articles, prose and poetry which were both published and spoken before different groups in the public or private sphere such as in universities and clubs in Syria, Lebanon and Palestine. In addition to this, Marie Ajami founded or co-founded clubs and literary associations, such as the *Club féminin littéraire de Damas*. During her entire life, she worked for the emancipation and education of women in her country and also for the political and intellectual liberation of the Arab nation, first from the Ottoman occupant and then from the French one.

**Keywords:** Marie Ajami – Syria – Lebanon – woman intellectual – newspaper – literary club – political engagement – Ottoman – French Mandate

*Hélène Claudot-Hawad*

Révolutionner l'opinion touarègue : les stratégies novatrices  
de Kawsen contre la colonisation du Sahara

(début du XXe siècle) ..... 243–258

At the beginning of the twentieth century, the large political centers in the Tuareg regions in the central Sahara were conquered by the French colonial military forces and their allies. Out of this defeat, a new resistance movement emerged as well as a new way of constructing society. Kawsen, a nobleman and revolutionary leader, directed these movements. From 1916 to 1918, he led an armed uprising in the Aïr (in the north of today's Niger) among

the Tuareg, an uprising which he had prepared while in exile for over fifteen years. He established guerilla military strategies and he recruited fighters from all social categories which signified a transformation in political and social thought for Tuareg society. In order to convince Tuareg opinion to move towards these changes and indeed, to revolutionize opinion, Kawsen intervened in several different sectors such as in the realm of military action, theatre representations, correspondence, speeches, poetry, etc., resulting in an upheaval of social roles, especially concerning the political and military organization of Tuareg society. These changes left a permanent trace in Tuareg life and created new values.

**Keywords:** Kawsen – Tuareg revolution – central Sahara – Niger – Aïr  
– French colonial military politics – anti-colonial resistance movement

*Mikhail Meyer*

**An Islamic Perspective in Russian Public Opinion:  
The Russian Tatar Thinker Abdurrashid Ibrahim (1857–1944) .. 259–272**

The life of Abdurreshid Ibrahim was eventful and turbulent, similar to the life experience of many Russian Islamic public figures involved in revolutionary events in the early twentieth century. Tatar by birth and a native of Tobolsk (Siberia), Abdurreshid Ibrahim received his primary religious education in Kazan before studying in Istanbul, Mecca and Medina. Upon his return to Russia, he became an ardent advocate of the Jadidi movement, visiting major centers of the Muslim world from India to Egypt with a goal towards popularizing pan-Islamic ideas. He also spent two years (1902–1903) in Japan for this goal where the local intelligence group, *Black Dragons*, contacted him with the objective of obtaining secret information about Russia. After his return to Russia where he was jailed for his anti-state activities and then released during the Russian revolution of 1905, Abdurrashid participated in the organization of congresses of Muslim populations in Russia and, in 1906, was elected president of the central executive committee. He also played a central role as chief coordinator in Russia of the intelligence service of the Young Turks. This contribution focuses on these and other aspects of Abdurrashid Ibrahim's life.

**Keywords:** Abdurrashid Ibrahim – Jadidi movement – Russian Revolution – Young Turks  
– Russia – Turkey – Japan – India – Egypt

*Dimitry R. Zhantiev*

**Making Opinion at the Summit. A Northern Caucasian  
Nobleman in the Ottoman-Turkish Ruling Elite:  
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The dramatic life of Bekir Sami-bey Kundukh reflects the contradictory situation in which many Ottoman officials of North Caucasian origin found themselves during the pivotal period between the demise of the Ottoman Empire and the birth of the Turkish Republic. It was during this period that Bekir Sami-bey Kundukh, a prominent figure in the history of Turkish diplomacy of the early Kemalist period (before 1923) and, later, one of the first



opponents of Mustafa Kemal Pasha, reacted more as a politician than a diplomat. Born into the family of Musa Kunduhov (Musa Pasha), a leader of the Muhajirin movement among North Caucasian Muslims, Bekir Sami had a brilliant career as an Ottoman official and diplomat, especially in the Ottoman Arab vilayets of Beirut and Aleppo on the eve and during World War I. However, his later career and activities represent a dramatic contradiction between his former Ottoman identity and the new ideas of Turkish nationalism. Similar to other non-Turkic members of the new Turkish government led by Atatürk, the shift in the national identity and their attempts to react to new challenges symbolize a painful transformation of the former poly-ethnic Ottoman elite towards one of either accepting Turkish nationalism or leaving the political scene completely.

**Keywords:** Bekir Sami-bey Kundukh – Mustafa Kemal Pasha – Atatürk – Ottoman Empire – Turkish Republic – North Caucasian Muslims – identity politics

*Götz Nordbruch*

« Dieu est grand » et la Révolution française. L'appel  
à la résistance antifasciste à la veille de la Deuxième Guerre  
mondiale, à travers l'œuvre de Ra'if Khūrī ..... 277–293

During the late 1930s and early 1940s, liberation from political oppression and the realisation of individual rights were central goals discussed in the public space in Arab regions. In the decisive years of the anti-colonial struggle, Arab intellectuals engaged in a passionate search for historical and ideological justifications for these ambitions. While European intellectual history was a possible reference, the central claim of authenticity in Arab nationalist and early Islamist thought posed an obstacle for borrowing too openly from European sources. Defying this, the Lebanese intellectual and political activist Ra'if Khoury (1913–1967) explicitly placed the French Revolution at the core of his writings. For Khoury, this revolution was French only in a mere geographical sense. As an intellectual and political achievement, it was a universal expression of a global longing for liberation. For him, the intellectual sources of secularism, freedom, human rights and progress but also of fascism, authoritarianism and imperialism cannot be reduced to a distinct European culture. Rejecting the contemporary nationalist imaginations of “Arab particularities”, Khoury places Arab societies within the global context of their time.

**Keywords:** Ra'if Khoury – French Revolution – Lebanese intellectual – individual rights  
– anti-colonial struggle – secularism – freedom – fascism  
– authoritarianism – imperialism

### III Moving Opinion through the Media ..... 294

*Philippe Bourmaud*

Experts at large: Physicians, Public Debate and the Press  
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The purpose of this presentation is to compare the authority assumed by physicians in the public space with the one which they commanded in their relations with their patients as well as in their relations with administrative bodies. In this context, it is relevant to focus on Palestine since a political debate has already structured the public space along clear fault lines prior to World War One. At that time, the central public debate moved away from the issue of reform which allowed physicians to speak in the name of public interest towards one focused on a conflict about nationality. On the part of physicians, is the assumption of non-partisan authority undermined by this context? How does such authority translate itself in public expression? Is the role assumed by physicians in the public space congruent with their real work as physicians or “experts”? The kind of authority that transpires through the writing of physicians in Palestine and elsewhere in the Middle East mostly comes out as a projection of their professional practice, not unlike a medical prescription. Those physicians, however, tended to separate the realm of medicine as an element of public debate and their opinions about the political conflict: in this manner, they underline the connection between health and Jewish colonization in Palestine.

**Keywords:** Palestine – Jewish colonization in Palestine – physicians – medical authority  
– health and public debate – physicians as experts in society

*Baudouin Dupret and Jean-Noël Ferrié*

« Miroir, Mon Beau Miroir ». Quand trois chaînes satellitaires  
arabes se donnent un profil ..... 307–326

The landscape of Arab media was dominated for a long time by the monopoly of national television channels. This contribution does not reconstruct its history, it will suffice simply to underscore that this era has passed. National borders have been erased, first to the profit of satellite channels broadcasting in English and in French and, later, to those modeled after al-Jazeera, the television channel based in Qatar which began broadcasting in Arabic. Thus, members of the Arabic-speaking public who have a satellite connection at their disposal have begun to gain access to a pluralistic and transnational media world. The extreme reticence of the satellite television channels broadcasting in Arabic concerning the identity of their anonymous partners, moneylenders and financial backers is equaled only by their verbosity concerning the profile they aim to give themselves and, therefore, the type of audience that they aim to attract by the very reason of this profile. In this article, the authors describe the practical deployment of this self-production and the production of the virtual audience to which these three channels picked up by the satellite “Arabsat” are delivered. This production operates mainly through membership categorization of the audience which these channels aim to reach but also through affiliations that supposedly characterize them.

In other words, the spots in which these different channels present themselves participate in the production of an ongoing typology of their own identity and the identity of their supposed viewers.

**Keywords:** Arab media – al-Jazeera – satellite “Arabsat” – satellite television channels  
– media typologies – Arabic-speaking public

*Blandine Chelini-Pont*

**La naissance d’une opinion publique musulmane  
aux Etats-Unis après le 11 septembre ? ..... 327–334**

In order to study Muslim public opinion, post 9/11, in the United States, this contribution begins by presenting a panorama of Muslim communities in the United States. Particular emphasis is given here to available statistics mostly derived from surveys which give an analysis of Muslim communities in the country according to their place of origin, ethnic and racial background, income brackets, professions, etc. The author then studies the types of organizations which represent Muslim communities in the United States and the kinds of events which precipitate the establishment of representative organizations whose purpose is defend the interests of this community as a specific group in society. The effects of this type of mobilization as well as the culture of lobbying in the United States as an accepted practice is also taken into account in this contribution. The conclusions reveal that Muslim public opinion in the United States, as it is organized within associations, has begun to take shape in the country, especially over the past decade and in turn, exerts pressure on the general society as well as increasingly on the government in its domestic policies but also within

**Keywords:** Muslim public opinion – United States – 9/11 – surveys  
– culture of lobbying – associations

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### Articles

*Hana Vymazalová and Veronika Dulíková*

Sheretnebt, a King's Daughter from Abusir South ..... 339–356

The paper presents aspects of some newly discovered evidence in relation to a so far unattested princess of the Fifth Dynasty (2494–2345 BCE). The study is partly based on the results of the recent excavation in Abusir (Egypt), where a team from the Czech Institute of Egyptology discovered a courtyard belonging to the king's daughter, Sheretnebt, and two rock-cut tombs of high officials, dating to the time of Djedkare Isesi (ca. 2414–2375 BCE). From the limited data available, the princess seems to have been the daughter of one of Djedkare's predecessors on the Egyptian throne, either Niuserre or Menkauhor; however, Djedkare cannot be excluded either. Although the relationship between the princess and the two officials buried in the rock-cut tombs cannot as yet be established, a family relationship is very probable. Another puzzling fact is that the courtyard of the princess is located in Abusir South, within a necropolis of officials, while the tombs of most of the family members of the Fifth Dynasty kings are situated some 2 km further north in the Abusir central field, in the vicinity of the pyramid complexes of four kings.

**Keywords:** Ancient Egypt – Old Kingdom – Fifth Dynasty – Abusir – princess – Sheretnebt

*Jaroslav Vacek*

Old Tamil Sangam *akam* Lyrics – Coded “Mini-Narratives” ..... 357–370

Narrative is normally taken to be a story – ‘the recounting of one or more real or fictitious EVENTS communicated by one, two, or several (more or less overt) NARRATORS to one, two, or several (more or less overt) NARRATEES’ (Prince 1991, 58). However, there is a minimum requirement that at least two real or fictive events (or one situation and one event) are recounted (Labov, Prince, Rimmon-Kenan). This minimum requirement is satisfied by the (symbolical) poetic code of Sangam love lyrics (*akam*), which refers to the place (and time) and also to the event (arrival, meeting, departure, waiting for etc.). There is a narrator and a recipient of the story (a friend). Besides these ‘minimum’ narratives or ‘mini-narratives’ (particularly the short poems of a few lines), there can also be more elaborate verses with more elements (longer poems, e.g. in the *Akanānuru*). The paper will illustrate these properties on several examples to clarify and possibly reconcile the above contradiction *in adiecto*.

**Keywords:** Old Tamil – Sangam literature – *akam* – *puram* – *tiṇai* – literary theory – narratology – situation – event

*Martin Konečný*

The Road to Myriokephalon: the Policy of the Byzantine  
Emperor Manuel I Komnenos in Asia Minor (1143–76) ..... 371–388

The aim of this article is to describe the policy of the Byzantine Emperor Manuel I in Asia Minor, specifically his policies towards the Seljuk Sultanate of Rum and the Dānishmend Emirate. The author writes about the first campaign of the Emperor against the Seljuks, the attempt to dominate the Crusader states of the County of Edessa and the Principality of Antioch in the mid 12<sup>th</sup> century, and the relations of the Emperor with the officials of the Crusader states in the Middle East. The article is chronologically divided into three main periods, defined by important years in mutual relations. In the conclusion the author characterizes the main reasons which led the Emperor to initiate the military expedition in 1176 and which resulted in the famous Battle of Myriokephalon.

**Keywords:** Byzantium – Seljuk Sultanate of Rum – Dānishmend Emirate – Asia Minor  
– Manuel Komnenos

*Veronika Sobotková*

The Major Trends of Islam in Contemporary Malaysia and their  
Influence on the Form of Islamic Family and Penal Law ..... 389–416

The aim of this article is to present selected major trends in Islam in contemporary Malaysia – its political representation (the dominant political parties: UMNO, PAS and PKR) and intellectual non-governmental groups (especially the NGO Sisters of Islam). The paper defines their positions, their general ideas and, essentially, their attitudes concerning Islamic law and their influence on the development and application of Islamic family law and Islamic penal law. The article further describes the basic provisions and main problematic issues in Malaysian Islamic family law: marriage, polygamy conditions, kinds of divorce – *talaq*, *khul'*, *ta'liq*, *li'an* and *fasakh*, financial settlements during marriage and divorce, and custody. The article also provides information about the principal provisions of the Malaysian Islamic penal code. Islamic law has evolved into a real battlefield in relation to these groupings because it transfers theoretical intellectual work into its practical form and due to this it has a wide-scale impact on the entire Muslim population of Malaysia. Currently, a specific form of Islamic penal law, especially its implementation, has become one of the key issues in Malaysian politics. The uncompromising enforcement of Islamic penal law constitutes a clear strategy by the opposition Islamic parties but simultaneously presents the main contradiction within the whole political opposition coalition.

**Keywords:** Malaysia – Kelantan – Terengganu – Selangor – UMNO – PAS – PKR  
– Sisters in Islam – Islamic family law – marriage – polygamy  
– divorce – custody – Islamic penal law – Shari'a

*Ergün Lafli and Maurizio Buora*

*Fibulae* in the Museum of Odemiş (Western Turkey) ..... 417–434

This paper presents about twenty *fibulae* (18 from Odemiş and 3 from Mardin). The majority of them date to the Iron Age, but 4 are Roman. The Museum of Odemiş preserves brooches coming from various parts of modern Turkey, while the few *fibulae* of Mardin seem to be of local origin. Generally the *fibulae* belong to well known and widely distributed types: it is noteworthy that in the region of Mardin *fibulae* appear that are close to those of Urartian manufacture.

The Roman brooches are dated to the early, middle and late Empire. Comparable evidence suggests that most, if not all, depend on the movement and stationing of troops. Given the scarcity of updated work on the spread of Roman brooches in Turkey, this small contribution may offer some guidance.

**Keywords:** Turkey – Odemiş – Mardin – Iron Age *fibulae* – Roman brooches

*Jan Hornat*

Is Beijing a Responsible Stakeholder? A Critical Assessment  
of China's Role in the International System of the 21<sup>st</sup> Century  
according to the United States ..... 435–473

In a speech in 2005, Robert Zoellick called on China to become a “responsible stakeholder” in the international system. This notion soon became an official American concept, widely used in US-China relations. Through this concept, Washington urges Beijing to become a responsible country, which sustains and enhances the present international system. Beijing accepts the American concept as an important part of US-China relations; on the other hand Chinese leaders seem hesitant and cautious regarding certain aspects of Zoellick's idea of “responsible stakeholder.” This study will first define the American concept and compare it with Chinese political concepts; in the second part, it will concentrate on the various examples of the practical application of the concept. A case-study dealing with China's role in the Six-Party Talks will demonstrate the “duplicitous” of Chinese behaviour and show that China, in most cases, prefers to follow its own “vital” interests rather than acting as a “responsible stakeholder.”

**Keywords:** US-China relations – responsible stakeholder – Robert Zoellick – Six Party Talks – harmonious world – proliferation of weapons of mass destruction – peaceful rise



*Filip Capek*

The Shephelah in the Iron Age I and Iron Age IIA: A New  
Survey of the Emergence of the Early Kingdom of Judah ..... 475–504

The history of the early statehood of the kingdom of Judah (10<sup>th</sup> century BCE) is one of the most challenging but also puzzling issues of recent research concerning the Ancient Near East. There are many interpretative lines that can be followed. Since the late 1980s, the traditional view that more or less overlaps with the biblical narrative about the period in question has been strongly contested by many scholars from the second and the third generations of Israeli archaeologists. A similar critical position has also been taken by a number of European archaeologists and biblical scholars. Moreover, at the present time, this scholarly debate is being dramatically intensified by excavations that are going on in the Shephelah region and especially, at the sites of Tel Beth Shemesh and Khirbet Qeiyafa. Various examples of material culture unearthed at these two sites provide us with clues about a new interpretative context and invite new postulates concerning the form taken by the early period of Judah's statehood. This study primarily concerns the second site mentioned above, but it also takes into account the broader context of the area, which includes other sites, such as the border Philistine city of Tel Batash.

**Keywords:** Iron Age I and IIA – archaeology – chronology – Khirbet Qeiyafa – Beth Shemesh – Tel Batash

*David Scott*

Rohmer's 'Orient' – Pulp Orientalism? ..... 505–531

This article looks at the long-running portrayals of the 'Orient' (East Asia and the Middle East) contained in Sax Rohmer's fiction stories that spanned over half a century from 1903–59. His stories attracted large British and American audience in the West; generating various film adaptations and enduring images such as Fu Manchu. The article thus initially looks at Rohmer's portrayals of the Orient in general. It is then followed within that general Orient by Rohmer's portrayal, firstly, of the Middle East, Islam and Arabs; secondly, his portrayal of China and the Chinese; and thirdly, his portrayal of Oriental women. It concludes with matching these images of the Orient with Edward Said's *Orientalism* paradigm. Said's Orientalism paradigm was exemplified by him through elite literature and arts, but here in this article is exemplified and thereby extended through profiling Rohmer's popular writings – "pulp Orientalism" in other words.

**Keywords:** Orientalism – Islam – Yellow Peril – Images

Gabriel Piricky

The İsmailağa Community: Shifting Religious Patterns  
in Contemporary Turkey ..... 533–561

The paper addresses the recent developments concerning the İsmailağa Sufi community in Turkey. It takes the study of this community beyond the conventional debates framed in such terms as “reactionary” and “extremist” and instead focuses on broader changes in Turkish society and politics in recent decades. Based on fieldwork research this contribution also aims to explore the activities of the community with regard to the relations between the secular state and Islamic religion. In this context the discussion is conditioned by the transformation of Turkish Islamism since 2002 AKP (Justice and Development Party) electoral victory.

**Keywords:** İsmailağa community – *cemaat* – Islam – Sufism – urbanization  
– conservatism – transformation

Vladimír Glomb

The Man Behind: Luo Qinshun and Korean Confucianism ..... 563–579

The perception of Ming Confucianism among Korean literati of the Choson period has often been characterised as rather hostile to authors of contemporary Chinese tradition and their works. This animosity was often ascribed to a Korean adherence to Zhu Xi's teaching, which was, according to the opinion of many Korean scholars, contaminated in Ming China by Buddhism and heresy. The aim of this paper is to describe the basic features and mechanisms of Korean debates surrounding one of the most outstanding figures of Ming Confucianism, Zhengan Luo Qinshun 整庵 羅欽順 (1465–1547). Zhengan's views on the basic *Xinglixue* philosophical issue of relations between *li* and *qi* were, in Korea, widely commented on and criticized by many scholars, including T'oegye Yi Hwang 退溪 李滉 (1501–70) and Yulgok Yi I 栗谷 李珥 (1536–84) or, later, Nongmun Im Songju 鹿門 任聖周 (1711–88). An analysis of these critiques shows us two interesting features of Zhengan's reception in Korea: the fact that he was surprisingly well known and played a very important role in Korean Confucian discourse and that the rejection of his teaching was based on the personal preferences of individual scholars rather than on common theoretical attitude. Korean scholars have generally agreed that Zhengan's teaching is wrong but they have presented very different arguments for this evaluation. The various reactions of Korean literati concerning Luo Qinshun offer us a deeper insight into the mechanism of defining heretical or acceptable aspects of Ming thought within the Korean Confucian tradition.

**Keywords:** Korean Confucianism – Luo Qinshun – orthodoxy – T'oegye – Yulgok  
– Nongmun – *li* and *qi* debate – reception of Ming thought  
– *yiduan* – false learning – Learning of the Way

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