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Articles

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 recostruct the *waqf* of the former al-Shāmīya al-Juwwānīya *madrasa*, established by a prominent Ayyubid woman, ʿIsmat al-Dīn Sitt al-Shām (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-Shāmīya al-Juwwānīya *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 – Fatwā – Ayyubid Damascus

The article presents a morphological analysis of an important aspect of Hindī 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 strucutres 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.

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

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 Shāril Ḥulw (Charles Ḥelou) was forced to agree and a Lebanese Army delegation, headed by General Imīl Bustānī, proceeded to Cairo, where it met with a PLO delegation headed by Yāsir ʿArafāt, in the presence of the Egyptian Ministers of War and of Foreign Affairs, representing President Jamāl ʿAbdannāṣir. The outcome of the meeting was the so-called Cairo Agreement, which was signed on 3 November 1969 by Imīl Bustānī and Yāsir ʿArafāt.

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

Dagmar Marková

Nāsirā Śarmā (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 – Hindī

Kim Ki-Sun and *Lee Jong-Oh*

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

Book Reviews and Notes