

Contents

Articles

Hana Vymazalová and Veronika Dulíková

Sheretnebty, 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, Sheretnebty, 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 – Sheretnebty

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 *Akanānūru*). The paper will illustrate these properties on several examples to clarify and possibly reconcile the above *contradictio in adiecto*.

Keywords: Old Tamil – Sangam literature – *akam* – *puram* – *tiṅai* – 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 Rūm 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 12th 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 Rūm – 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 Laflı and Maurizio Buora

Fibulae in the Museum of Ödemiş (Western Turkey) 417–434

This paper presents about twenty *fibulae* (18 from Ödemiş and 3 from Mardin). The majority of them date to the Iron Age, but 4 are Roman. The Museum of Ödemiş 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 – Ödemiş – Mardin – Iron Age *fibulae* – Roman brooches

Jan Hornát

Is Beijing a Responsible Stakeholder? A Critical Assessment
of China's Role in the International System of the 21st 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 “duplication” 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 Čapek

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 (10th 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 Pirický

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 Chosŏn 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 栗栗谷 李珥 (1536–84) or, later, Nongmun Im Sŏngju 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

Book Reviews and Notes

Franck Monnier, *Les fortresses égyptiennes. Du Prédynastique au Nouvel Empire.*

(Květa Smoláriková) 581–583

Juliane Schober, *Modern Buddhist Conjunctures in Myanmar: Cultural Narratives, Colonial Legacies and Civil Society.*

(Jan Bečka) 584–588

Our Contributors 589–591

Contents of Volume 80 (2012) 593–594