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Articles

Hana Vymazalová and Veronika Dulíková

New Evidence on Princess Sheretnebtu from Abusir South 1–19

A study of the King's daughter Sheretnebtu, whose tomb-complex is situated in the non-royal necropolis in Abusir South, raises many questions with regard to the history of the Fifth Dynasty (2,494–2,345 BCE). This paper provides an interpretation of the newly acquired evidence that emerged during the second season of exploration of her tomb-complex, which began in 2012 (*ArOr* 80). During this season's work, two additional rock-cut tombs belonging to high officials were uncovered in the south-eastern part of the complex, and the finds included a set of limestone and wooden statues and fragments of the false-door of Sheretnebtu. This newly discovered evidence enables us to identify tomb AS 68c as the most probable place of Sheretnebtu's burial. In addition, the discovered fragments of her false-door indicate that Sheretnebtu was the daughter of King Niuserre from the Fifth Dynasty.

Keywords: Ancient Egypt – Old Kingdom – Fifth Dynasty – Abusir
– princess Sheretnebtu

Petra Košťálová

Situation administrative et économique dans les zones
frontalières de l'Empire Ottoman : le cas des *dhimmis*
arméniens des provinces de Van et de Bitlis 21–58

The article deals with the administrative and economic situation on the periphery of the Ottoman Empire, with a central focus on the functioning of state institutions, the impact of central power on the provinces, and the local conditions. The study is focused on historical text analysis and the reconstruction of the past. The analysis is based on primary sources from the 16th and 17th centuries, originating from the region of Eastern Anatolia, near Lake Van, and written by Armenian chroniclers from the School of Bitlis, as well as others.

Texts of chroniclers are invariably embedded in the social and historical context of that period and they provide a specific point of view of the Armenian religious minority living in the Ottoman Empire and Persia (*millet-i Ermeni*), characterised by *dhimmi* status, *dhimmi* mentality and its confessional identity (the Armenian Apostolic Church). Chronicle texts focus especially on the population of the Christian *reaya* (a subjected population) and their everyday lives. The socio-economic structures, which determine the everyday reality and, metaphorically, the way of thinking of the community, are studied as well as the importance of the Armenian Church (*Hayastaneayts Arakhelakan Yekeghetsi*), whose autonomy played a significant role in the construction of the Armenian nation and in the transmission of collective memory and traditions.

Keywords: Armenian History – Ottoman history – History of the Persian Empire
– Armenian Chronicles – *Dhimmi* Mentality – Eastern Anatolia – *djelâlis*

Mariola Offredi

Educating the Young against Discrimination.

The Woman Issue in the Hindi Textbooks of the National

Council of Educational Research and Training (NCERT) 59–116

The paper takes into consideration the Hindi textbooks of the National Council of Educational Research and Training (NCERT, set up in 1961 and fully funded by the Central Government) for sixth to twelfth grade students (11/12 to 17/18 years of age) published in the 2000s. In accordance with the NCERT's aim of seeking qualitative improvements in school education, these new generation textbooks are framed so as to bridge the gap between education and life. The literary texts of the collections – prose works, poetry, drama, songs, all introduced (with the exception of the syllabus for class 6) by a critical note – differ as to the subject matter. Some of them are clearly intended to fight discrimination of every kind, be it against low caste people, women, or minorities, while others deal with the problem of discrimination in indirect, and even subliminal ways. In both cases, however, the critical introduction to each text and the associated exercises are meant to serve as a stimulus for reflexion and discussion. The paper focuses on woman as the main issue arising in the 15 analysed textbooks. The paper is subdivided into two parts. The first part deals with the textbooks for classes 6 to 10, the second part analyses the textbooks for classes 11 and 12. The dividing line is marked by the two examinations in the secondary education system, namely, the All India Secondary School Examination (class 10), and the All India Senior School Certificate Examination (class 12).

Keywords: India – Hindi – Education – textbooks for the teaching of Hindi – woman

Dana Healy

Cultural Policies and Literary Legacies
of Vietnamese Renovation 117–140

This article examines the *đổi mới* (renovation) process in Vietnam from the lens of literature. *Đổi mới* represented a critical milestone in the modern history of Vietnam that marked a fundamental turning point in the development of Vietnamese literature, culture and art, paving the way to a rethinking of cultural policies and enabling Vietnamese literature to break free from its enslavement to politics. This article contextualizes the renovation and delineates the principal cultural policies governing Vietnamese literature in the 1986–91 period. It pays special attention to one of the most prominent representatives of renovation literature, the writer Nguyễn Huy Thiệp.

Keywords: cultural policies – renovation – literary dissent
– Vietnamese literature – Vietnam

Phyllis Yu-ting Huang

Representing Military Dependents' Villages:
From Tragic Narratives to the Comedic Play *Baodao yi cun*
[The Village] 141–162

Military dependents' village (*juancun*), in Mandarin Chinese, are communities built by the Nationalist Government between the 1950s and 1960s in order to accommodate soldiers and their families who had fled to Taiwan during and after the Chinese civil war. From the 1980s onwards, many literary works and films were produced to represent life in the villages. Although many of them were highly acclaimed, *juancun* culture was rapidly marginalised in the face of the growing socio-political trend towards Taiwanization.

Stan Lai and Wang Weizhong's play *Baodao yi cun* 寶島一村 [The Village] (2008) marked a turning point in the acceptance of *juancun* culture. Centring on nostalgic memories of *juancun*, it was well received not only in Taiwan, but also in Singapore, America, and China. It has also successfully popularised the related issues in Taiwan. In this paper, I will compare the play with some of the previous literary works and films on the villages, analysing the reasons for its popularity in terms of its comedic presentation of *juancun*. I argue that while the earlier works highlight the feelings of helplessness and displacement of the Chinese immigrants, in order to demonstrate the unique experience and identity of the group, the play uses a humorous tone to tackle the heavy-hearted issues of Chinese exile, ethnic tensions and the problem of identity crisis. While, to a certain extent, *Baodao yi cun* distorts the real situation in *juancun* and understates the complicated ethnic conflicts in Taiwan, it shows Lai and Wang's attempt to mediate these problems by means of laughter, and to turn the special *juancun* experience into a collective memory of Taiwanese society.

Keywords: Military dependents' village (*juancun*) – mainlanders – comedy – nostalgia
– ethnic tensions – identity

Mei-ying Chen

**Ethnic Identity of Taiwan New Immigrant Females
from Southeast Asia 163–179**

From the 1990s, the number of cross-border marriages between Southeast Asians and citizens of Taiwan has been gradually increasing. Such marriages are typically between women from Southeast Asian nations and Taiwanese men. Today, such women, referred to as Taiwan New Immigrant Females (TNIFs), and their children outnumber Taiwan's total aboriginal population. However, despite their large numbers, TNIFs suffer from stigmatization in Taiwan. This paper adopts ethnographic approaches to explore the ethnic identity of TNIFs to better understand their status in Taiwan. It is expected that the findings might contribute to an improved understanding of Taiwan's immigrant populations as well as contributing to migration studies in general. The findings indicate that interaction with their Taiwan family members plays a significant role in their identity construction, in addition to policy development and societal perceptions. Those who feel cherished by their Taiwanese family tend to have a positive identity and take pride in their ethnic language, dress and food. Others say they feel alienated by a lack of appreciation of their efforts on the part of their Taiwan family and society at large. However, many indicate that they feel the recent policy changes reflect the fact that Taiwanese society has become more welcoming to them, which has had a positive effect on their personal ethnic identity.

Keywords: Cross-border marriages – Southeast Asia – Taiwan New Immigrant Females
– ethnic identity.

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