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The present paper studies issues related to the existence (or the absence) of the YQTL-Ø "preterite" form in Ugaritic epic poetry, and determines which of the two well-entrenched positions found currently in scholarship – i.e., the pro YQTL-Ø and the contra YQTL-Ø model – is more plausible. By examining the existing literature and various pieces of Ugaritic, Semitic, and crosslinguistic evidence, the authors conclude the following: the existence of YQTL-Ø is significantly more plausible than both the absence of YQTL-Ø and the use of YQTL-u as an expression of narrative foreground.

**KEYWORDS**
Ugaritic | Semitic languages | yaqtul | prefix conjugation | grammaticalization | cognitive linguistics

The relationship between the Egyptian *al-Wasaṭ* party (a splinter group consisting of some "Moderate Islamists" – *islāmiyyūn muʿtadilūn* – who left the Muslim Brotherhood in order to form a party of their own in 1996) and the "New Islamist" thinkers has often been described as a mere process of "influence" of the latter on the former. This article argues that this relationship is, instead, better understood if analyzed in terms of "appropriation." It focuses on the *Wasaṭiyya* party as it appeared on the political scene during the fifteen years preceding the Egyptian revolution of 2011, and defines this notion as a "space of theorization," at the intersection of the intellectual, political and religious fields. The "New Islamist" thinkers were expressing their political ideas in this specific space, in the attempt to develop their political ideology and influence some political actors. Parallel to this, the *al-Wasaṭ* politicians were using this same space to gain intellectual legitimacy and pick up the elements that could forge a political programme. In so doing, they were carefully choosing, adapting and translating the ideas of their intellectual mentors, in order to fit their own concerns and the logic of the political field they were willing to belong to.

**KEYWORDS**
*Wasaṭiyya* | *al-Wasaṭ* | politics | intellectuals | Islamism | Egypt

This paper examines media representation and its role in manifesting a banal rhetoric that compels a subnational discourse to emerge from the quotidian. The everyday discrimination experienced by the people of India's North-East, who migrate and live in the metropolitan cities of India, exacerbates a rupture with the sign of national pedagogy, the constitution. The national discourse simultaneously appropriates these banal fractures, rendering them incidences of negligible importance. Thus, the quotidian sphere becomes the temporal site for the contentious interaction between the subnational and national discourses. When the quotidian events obtain a criticality in relation to their representation in the media, they become transcripts of everyday reality. Thus, the television becomes a site where the representations of everyday subnational ruptures reach the wider ideological and territorial space of the nation-state, transcending its immediate space of emanation. Eventually, the archive of subnational discourse is constructed from the inevitable result of textualization by the media. These media transcripts come to rest in the subnational archive with a viability that allows them to be deployed as the building blocks of a subnational history, which, in turn, deconstructs the romantic assertions of national historiography. Thus, in these historiographical sites, the discursive practices constitute the subnational archive that must be of interest to the Foucauldian historian who chooses the epistemological approach of archaeology. The authors elucidate this process by deploying seven tele-media texts with respect to the nation-state, drawn from two different locations.

**KEYWORDS**
banal subnationalism | quotidian discrimination | cosmopolitan centre |
media representation | history | archives

The arrival and settlement of Chinese migrants contributed to the spread of Chinese religious beliefs and practices from China to Southeast Asia. However, the arrival of Chinese beliefs and practices was more complex than being just a single-direction dissemination process. Chinese migrants not only transferred popular deities and native-place gods from China to Southeast Asia, but also invented their own gods in the migrant society. This article builds on Robert Hymes's concept of the "personal model of divinity" to examine the multifaceted nature of the Tua Pek Kong cult in Malaysia and Singapore. It argues that in the absence of an imperial bureaucracy in Southeast Asia, the "personal model" aptly explains the proliferation of Tua Pek Kong's cult among the Overseas Chinese communities. Tua Pek Kong was far from being a standardized god in a

bureaucratic pantheon of Chinese deities; the deity was considered as a "personal being," offering protection to those who relied on him. This article presents the multifaceted cult of Tua Pek Kong in three forms: a symbol of sworn brotherhood, a Sino-Malay deity, and a Sinicized god.

## Review Articles

## Book Reviews and Notes