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Klára Břežová
Secondary Burial in Ancient Israel .................................................. 1–12

Death and funerary customs belong to the stable and conservative elements in a society. They are very slow to change and can remain almost identical for hundreds, even thousands of years, varying only with fundamental changes in the social sphere and culture. In the case of ancient Israel, changes to long-established death and funerary customs often occurred when new foreign influences were incorporated and transformed in accordance with indigenous traditions and norms. Even when a new theory within the death “ideology” appeared, it did not necessarily dictate a change in mortuary behavior towards the dead. Actually, we cannot always find a causal relationship between a doctrine or particular religious attitude and the corresponding burial practice. For nearly two millennia Jews practiced the full body treatment, including manipulation during the secondary burial, while at the same time regarding corpse handling as unclean and polluting.

Muhammed Haron
Voices from Beyond and Within the South(ern) African Frontiers:
The Muslim Print Media ................................................................. 13–42

The Muslim population’s growth rate in Southern Africa has been pretty slow, even though they have been in this part of the African continent for more than a century. With the passage of time, they adapted to the changing socio-political and economic circumstances and saw themselves as an integral part of the populations in this region. As the Muslims were gradually becoming economically mobile, they set up various structures such as mosques and welfare organisations that would serve the interest of their communities and thus achieve their communal goals. Some of them realized the role of the media as one of the most effective instruments to assist in their cause and these groups then established newspapers and radio stations in different parts of the region. In the latter part of the 20th century a fair number of the media have emerged and contributed towards the debates that have taken and are still taking place within in Southern Africa’s civil societies.

Václav Blažek
Cushitic and Omotic strata in Ongota, a moribund language
of uncertain affiliation from Southeast Ethiopia .................................. 43–68

The Ongota language, recently (1981) rediscovered idiom from southwest Ethiopia, paradoxically belongs to the best described languages of the region, although today the
number of its speakers oscillate around 10 old persons, while most of the members of the tribe speak Tsamay. The recent descriptions were realized thanks to three scientific expeditions to Ongota: (1) Fleming et al. (including Pavel Mikeš, a former member of the Oriental Institute of the Academy of Sciences of the Czech Republic) – 1990; (2) Kusia & Siebert – 1994; (3) Sava & Tosco – 2000-01. On the basis of these three sources the present article analyzes the lexical data of Ongota common with Cushitic and Omotic.

Francine Mawet

Le char dans l’Inde ancienne :
archéologie indo-européenne et exploitation littéraire ................. 69–90

Chariot is traditionally considered as one of the chief elements of the Indo-European culture, enabling us to characterize it as a “patriarchal and warlike” society. Although Old-Indian is often, and sometimes improperly, considered as one of our best testimonies for reconstructing Indo-European, it is shown that the vedic material doesn’t confirm this view: the chariot, as a sign of standing, has already many symbolic values, and even philosophical ones in some speculative contexts. This prefigures the meaningful upanishadic theme of the wheel and its bhakti developments. The chariot (and the chariot wheel) takes a prominent part in the duel between Arjuna and Karns (MBh. 8. 66) as the literary and philosophical achievement of its many vedic values and in continuity of it.

J. Duncan M. Derrett

Unregarded Buddhist-Christian Parallels .......................................... 91–110

Instances are proffered where it seems Buddhists have been stimulated by Judeo-Christian material. Openness to wisdom emanating from a non-Indian Buddha is documented already in the Mahayana, but the majority of these present instances are taken from Theravada literature. It seems material emanating from Jews was assimilated before the suttas were finalized. If so, “openness” established before being rationalized and lauded in the Mahayana.

Wolfgang Ommerborn

Einflüsse des Menzius und seiner Theorie der Politik der Menschlichkeit (renzheng) in der Zeit vom 3. Jh. bis zum Ende der Tang-Zeit ... 111–139

This study investigates the role of the theory of humane politics (renzheng) in China from the 3rd to the 10th century. The political theory of renzheng plays an important part in the teachings of Mencius. It is based on his philosophical concept of human nature, which claims that human beings are born naturally good. In his renzheng theory Mencius opposes
autocratic rule, favoring instead the idea of government in the interest of the people, and demanding the realization of a moral rulership. After the downfall of the Han dynasty a period of political and social crisis followed. Some thinkers of that period were obviously influenced by ideas connected to important concepts of Mencius’ renzheng theory. They discussed such ideas in the hope to find solutions to the political, social and economical problems of their times. Even if these thinkers mostly didn’t refer explicitly to Mencius’ theory, in my view they still seem to be more or less inspired by it. It is true, some of the concepts of the renzheng theory were already discussed before Mencius, but he was the first thinker who formed out of them a coherent political theory. In my opinion the importance of the renzheng theory was also recognized by certain Confucian scholars after Mencius because it offered to them a possible way to cope with some of the specific problems of the imperial Chinese state and society. However, important parts of this theory were often ignored and even opposed by the leading and powerful figures in state and society because they regarded them as dangerous for their own political interests.

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Maciej Męnnich
Resheph - God of the Netherworld? ........................................ 161–184

Resheph is a warlike god that rules over diseases. He is the lord of fire and all heat, including
that from the sun and that which can burn inside man, that is, fever. There is, however, no
evidence of Resheph’s role in the netherworld. The only argument in favor of this thesis
rests on the identification of Resheph with Nergal. Yet this identification springs from their
common role over disease and not from any connection with the netherworld. This seems
particularly obvious when one takes into account that the West Semites were already
acquainted with the cult of Nergal in the form of an association with the cult of Erra, the
god of heat, drought, and disease.

Yair Huri
"Seeking Glory in the Dunghills":
Representations of the City in the Writings
of Modern Arab Poets .................................................. 185–202

The purpose of this paper is to examine the image of the city as represented and
conceptualized in the works of prominent modern Arab poets, mainly since the 1950s. In
this article, I will argue that the attitude of these modernists toward the city is characterized
by a unique ambivalence. On the one hand, many of them (particularly those who migrated
from provincial towns and rural areas to a capital city) unequivocally depict the city or
metropolis as a harsh and cruel prison. On the other hand, these same poets recognize the
immeasurable possibilities and the immense cultural space the big city offers its inhabitants,
especially its poets and artists. Accordingly, a more incisive reading of their works reveals
that modern Arab poets are also enthralled and captivated by the modern city. They feel
that they have to put up with the metropolis, awe inspiring as it may be, distant from the
"first sky" as it may be, because it allows them to confront paradox and incongruity, thus
eliciting creativity. Therefore, as far as most Arab modernist poets are concerned, having
been uprooted from their home village has put them face to face with "the other." In their
eyes, it is exactly this challenge to their comfortable and somewhat stolid existence that
propels them to the forefront of artistic creation.

Ondřej Beránek
The Surrealist Movement in Egypt
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The purpose of this paper is to define the nature, history, and scope of the Surrealist movement
in Egypt in the 1930s and the 1940s and its influence on contemporary Egyptian art. It is
also designed to provide a clear, accessible, and broad background on a diverse group of
mainstream and lesser-known innovative Arabic artists while showing that Surrealism is not a phenomenon unique to Europe. In addition to dealing with the general state of the Egyptian art scene in the 1930s, the article covers the genesis of the Egyptian Surrealist group Art and Liberty and its exhibitions, political activities, and two main members, Georges Hénin and Ramsa Yünān.

Dagmar Marková
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The Company’s Chinese Pirates: How the Dutch East India Company Tried to Lead a Coalition of Pirates to War against China, 1621–1662

TONIO ANDRADE

When the Dutch arrived in East Asia in the early seventeenth century, they had trouble persuading Chinese officials to grant them trade privileges. Yet these same officials gave official titles to Chinese pirates as part of a “summon and appease” (chaofu) policy in the hope that the pirates would abandon crime for more civilized pursuits. After a decade of frustrations, the Dutch decided to take a page from the pirates’ playbook and tried to unite the pirates to attack China. The pirate war against China did not go well for the Dutch, who failed to unite the pirates under their leadership. Nonetheless, they did eventually reach a modus vivendi with Chinese officials and began trading regularly with China. Yet after the collapse of the Ming Empire in 1644, the Dutch increasingly suffered competition from an ex-pirate organization: the powerful Zheng family. Its leader, Zheng Chenggong, created a loyalist state with maritime pretensions. So long as the company was competing against private Chinese seamen who lacked state support, it was able to hold its own. But once these seamen were united in the framework of a maritime Chinese state, the company could not prevail.

International Law and State Transformation in China, Siam, and the Ottoman Empire during the Nineteenth Century

RICHARD S. HOROWITZ

With the expansion of European political power in the nineteenth century, international law became a global phenomenon. Britain and other European states insisted that their Asian counterparts accept international legal practices. Through systems of unequal treaties, international law became an important element in the semicolonial systems established in Qing China, the Ottoman Empire, and Siam, and it shaped the transformation of each of these states. Faced with intense pressure to uphold treaty agreements, Ottoman, Qing, and Siamese leaders initiated similar reforms to legal and administrative institutions. Furthermore, each adapted in different ways to the territorial construction of sovereignty enshrined in international law, and to related assumptions about national identity, as they sought to fit the European nation-state model.
Beyond Moscow-Centric Interpretation: An Examination of the China Connection in Eastern Europe and North Vietnam during the Era of De-Stalinization

YINGHONG CHENG

The de-Stalinization process and the subsequent liberalization in the mid-1950s was a phenomenon of global communism. While acknowledging that Moscow was the most important source of this political change, this article challenges the Moscow-centric interpretation of de-Stalinization, which often ignores or underestimates sources of political change other than those initiated in Moscow. It examines China's role in the liberalization process in Eastern Europe and North Vietnam by revealing direct Chinese influence in these lands and by discussing parallels between these countries and China. The Eastern European and Vietnamese cases indicate that the China connection played an important role independent from Moscow in de-Stalinization. The article also suggests an Asian pattern of de-Stalinization represented by Chinese and Vietnamese intellectuals' dissent, as opposed to mass protest and even revolt represented by the Polish-Hungarian incident.

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Africans and Asians: Historiography and the Long View of Global Interaction

MAGHAN KEITA

The view of globalization as the purview of a modern and Western hegemony is under challenge. Even among the most progressive of world historians, however, is to be found the oversight that precludes global agency by and interaction among certain peoples. Nowhere is this more obvious than in the treatments of Africa with the world and Africa within the world. In a move to decenter the dynamics of the dominant discourses, a consideration of agency and interaction among and between Africans and Asians is warranted. Here an interrogation of various primary sources and secondary works suggests new paths of inquiry that dispel Western and modern notions concerning the construction of the world and the roles of African and Asian interaction in that construction over the longue durée.

FORUM: ETHICAL AND MORAL DIMENSIONS OF WORLD HISTORY

The Ethics of World History

CHARLES W. HEDRICK, JR.

World historians have developed an impressive body of criticism regarding the traditional Western civilization curriculum. They have disregarded the ethical pretensions of Western civilization, however, as well as the question of the ethics of world history itself. The relationship between ethics, politics, and education has been the subject of strenuous discussion and posturing in the United States since the rise of the “neoconservative” movement in the 1980s. Neoconservative commentators have praised the ethical virtues of Western civilization and condemned world history as relativist and amoral. This development warrants the serious attention of world historians. This article argues that the question of the ethics of world history is a serious and interesting intellectual problem with large implications for the field.

Myths, Wagers, and Some Moral Implications of World History

JERRY H. BENTLEY

Because of its claims to general knowledge, and perhaps even more because of its increasing prominence in the educational curriculum, world history has recently
become a principal focus of constituencies seeking to mobilize the past in support of particular political or ideological agendas. In extreme cases these constituencies have made world history little more than a vehicle of propaganda for their ideological preferences. This article recognizes that historical scholarship always reflects some set of political or ideological influences and thus takes the form of situated knowledge rather than a final or definitive assessment of the past. Yet it holds that it is possible for historians to engage the past and present in meaningful dialogue without subjecting the past to rigid ideological constraints. The article discusses and criticizes several visions of the global past that have recently emerged from the conservative and patriotic right as well as the Marxist and postcolonial left. It argues that a more analytical and ecumenical world history would yield deeper understanding of the world and its development through time, and would also serve larger social needs better than ideologically charged visions of the global past.

REVIEW ARTICLE

Universal History: Sizing Up Humanity in Big History
ANDRE GUNDER FRANK

This essay presents a review article of David Christian’s Maps of Time: An Introduction to Big History. Christian’s book seeks to discover order since the Big Bang, the formation of the solar system and this planet Earth, the formation of life and its evolution through natural selection to humankind, and human social organization in family and tribe over one hundred thousand years ago, to the Neolithic revolution in agriculture over ten thousand years ago, to the formation of states about five thousand years ago, to the present—and onward to the future. This review essay also evaluates Christian’s argument, mostly positively, in comparing and contrasting it to those of the few other fellow travelers through Big History.

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