Second Eurasian Doctoral Colloquium

University of Bonn

October 5th to 7th 2018

5th Oct. Opening Section 14.30 – 18:00
6th Oct. Panel 1 and Panel 2 8.30 – 12:00
7th Oct Panel 3 and Panel 4 8.30 – 12:00
7th Oct Panel 5 and Panel 6 14:30 – 18:00

Sites: Plenarraum 1 – S25/26
Plenarraum 2 – S27/28

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Langer Grabenweg 68
53175 Bonn
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The Disposal Form in Mandarin Chinese Textbooks in Early Meiji Period of Japan. Focus on the Kuan Hua Chin nan |
| 9:00-9:30  | ZHANG Shuting (Osaka):  
The Function of Western Heroine Biographies for Women’s Enlightenment in Late Qing | LUO Wei (Beijing):  
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The Gospel of Matthew, the Missionary Gospel in Persia

Ali BALAEI LANGROUDI

University of Bonn

A survey on survived Persian manuscripts reflects the numerical superiority of the copies of the Gospel of Matthew comparing with other biblical texts translated in Persian. It has been the unique book of the New Testament that not only translated but also copied separately as a single book. Some of the existent copies are associated with the missionary activities of the Catholic Church during the time of concordance between the Papacy and the Safavid Empire. This Gospel was considered an introduction to Christian faith for Persian Muslims; an introduction that was both helpful for people unaware of the Gospel but also informative of what it meant to be Christian. The fascinating narration of Matthew about Jesus, maybe could not convince clergymen of the renewing Shiism, who were playing a considerable role in the religio-politic life of the territory but could be interesting enough for other ranks of the Persian society. While the Safavid Empire forced all religious majority and minorities to convert to Shiism, the missionaries in Persia posed their own faith and their own concentration on one book: the Gospel of Matthew. They not only preached the Gospel but also saw it as the statement of a higher authority compared to the Safavid one. However, the missionaries ultimately failed in their mission during the last decades of the Safavid dynasty, they nevertheless disseminated the Gospel through their use of Persian literature. What they left is a valuable source for scholars to investigate the missionary activities of the time. Textual analyzes of surviving manuscripts reflect remarkable information about the preachers and the audience of the Gospel of St. Matthew in Persia.
Representation of Early Islamic History in Discourse of Egyptian Islamist (1924-1970)

Abbas BASIRI

University of Tehran

In the Islamic world in 20th century there is an important problematic that launch into confrontation with Modern civilization named conflict between tradition and modernity. This problematic surrounded many of elements of Islamic societies and also effected in political thought of intellectuals and traditional thinkers. This groups for strengthen their attitude and legitimacy in reasoning referred to early Islam era, because this period was an utopia. Also Egypt is a center of Islamic thought in 20th century and thoughts, books, Magazines which produced in Egypt affected other Muslims in other countries. This research tried to explained how thinkers of Islamic discourse specifically some of the Ikhwan Al Muslemin’s Ideologues in 1924-1970 represented early era of Islamic history and what aims they have been followed with distinguish this era.

As result this group applied early Islamic history for hegemony their point of view. By applying the early Islamic era history Islamists could demonstrate themselves against secular discourse and to be a model for Islamist in other Islamic countries.

Keywords: Representation, Early Islamic history, Islamic discourse, Egypt
Analysis the Inverse Morphemes Words “适合” and “合适” on Based of Corpus

CUI Xianglan

Hankuk University of Foreign Studies

This article tried to grasp the similarities and differences between the inverse morphemes words “适合” and "合适" and the complementarity of collocation objects in order to better understand and use them through empirical research. Most of the general the inverse morphemes words are identified by tools such as dictionaries, relying on intuitional experience and introspection. Although the dictionary is authoritative, it has many shortcomings to distinguish the synonym by only the dictionary. Large corpus and advanced retrieval tools provide a new method for the discrimination of the inverse morphemes words with their unique advantages.

In this paper, Beijing Language and Culture University advanced big data and Language Education Institute based on BCC corpus, adopting the research method of qualitative analysis and quantitative analysis, the synonym of "适合" and "合适" as an example, from the register distribution, collocation, collocation and semantic prosody features aspects of the empirical research of the inverse morphemes words. Constant expansion of corpus and complete retrieval technology has perfected gradually, based on linguistic corpus collected individually by widely used, and attaches great importance to the English vocabulary teaching and research methods would gradually to compile a dictionary is of great significance.

This paper introduces the synonym of the definitions and classification, using BCC corpus semantic rhymes and words with differences, differences in distribution, paper discusses the synonym discrimination of the characteristics of difference, etc., and further explore the Chinese as well as the synonym of nuances, to helps See also the inverse morphemes words at using appropriate, and better as to give full play to the Chinese social functions.

Keywords: the inverse morphemes words, corpus, class join, collocation, semantic rhyme
The term dignity looks back on a long history. In the course of time the meaning of human dignity has been significantly changed and extended by different approaches. Various philosophical epochs and religions had a huge impact on its development and have contributed to the present understanding of it. Nevertheless, there does not exist a unanimously agreed upon definition. As a result of the reign of terror during the Second World War, human dignity entered the legal discourse. International legal texts as well as constitutions have started to implement the concept of human dignity. Moreover, with the Universal Declaration of Human Rights a universal character has been ascribed to it. But how is it possible to assign a concept a universal value, when it is the consequence of a historical event? We consider the Islamic Republic of Iran, where its legal system and legal understanding is primarily derived from religious factors.

In this talk, we will first introduce and discuss the role of human dignity in the Iranian constitution and second, its application to three case studies, namely death penalty, abortion and gene technology.
"Si Teh Ciao Bao (the Press of Overseas Chinese in West Germany) and Overseas Chinese in West Germany (1970-1990)

DONG Yue
Beijing Foreign Studies University

The history of Chinese residence in Germany is about 200 years. Until the eve of the Second World War, Chinese settlements in Hamburg and Berlin began to take shape. However, the war had caused such severe damage to Chinese society in Germany that Chinese started to return home in succession. After the Second World War, official and private contacts between Mainland China and West Germany began to revive in the 1970s. At the same time, with the rapid development of economy in Taiwan, Hong Kong and other places, a large number of overseas Chinese came to West Germany, and Chinese society in West Germany became active again. The Press of Overseas Chinese in West Germany was born under this background. In 1973, the West German Overseas Chinese Association began publishing their journal called "Si Teh Ciao Bao. The purpose was to unite the West German Overseas Chinese community on the one hand, and to publicize the political views of the Association on the other hand. It has recorded the living conditions of overseas Chinese from all over the world in West Germany, their integration with the West German society and their complicated internal relationship.

Keywords: Overseas Chinese, Press, West Germany
Why *nutag* Matters: How Community-Based Organisations Shape the Concept of “Homeland” in Mongolia

Ulrike GONZALES

*University of Bonn*

In the wake of post-socialist transformation processes since 1990, a new form of community-based organisations called *nutgiin zövlöl* (“homeland councils”) emerged in Mongolia. Usually established within the borders of administrative districts (*sum*), *nutgiin zövlöl* are self-governed, informal, community-based networks operating in each of more than 300 *sum* in Mongolia. The various activities of the *nutgiin zövlöl* include cultural and social events as well as maintaining and equipping local facilities like schools, kindergartens, hospitals and memorial sites of the respective *sum*. Referring to Mongol cultural traditions of worshipping nature and features of the landscape as well as to means of identity formation like local historiography and community-building established in socialist times, *nutgiin zövlöl* profoundly strengthen the local affiliation of country side communities and act as a counterweight to urbanisation processes. Based on results of recent field research, the paper discusses how *nutgiin zövlöl* simultaneously make use of and shape the concept and the understanding of rural areas as *nutag* (“homeland”).
Chinese-German Translation of Body Language. 
Exemplified by Ming Novels

HONG Kunlyu

University of Bonn

Body language is a form of nonverbal communication. It is not only important in everyday communication but is also an indispensable part of the literature. Body language contributes in many ways to characterizing the figures and developing the plot. In addition, it can also have stylistic effects. In this sense, body language is important for literary translation. Nevertheless, it causes great problems for the translators for two reasons: it is not easy to decode and there is not always an equivalent in the target culture. Because of the large cultural and language differences, the translation of body language is particularly difficult in the language pair Chinese-German, especially in the classic novels. The Four Masterworks of the Ming dynasty (1368-1644) and their German translations provide a good opportunity to investigate the Chinese-German translation of body language.
Historical Authenticity of the “Three Kingdoms culture” in the Sino-Japanese Context of the 20th Century

Thanh-Phong HUYNH

University of Erlangen-Nürnberg

This project examines the historical authenticity of the “Three Kingdoms culture” in a transcultural context of the 20th century. Its underlying concept is based on the research activities of the Leibniz Research Alliance, which strives to investigate how contemporary ideas of authenticity influence our perception of and dealing with cultural heritage. It embraces the idea of human longing for the origin and his desire for past reality and historical experience. These feelings in turn are manifested and conserved by means of “instruments” such as monument preservation, exhibition and re-enactment. In my understanding, the scope further comprises recourse, replication and renarration of textual sources in different medial shapes such as academic discussions, schoolbooks, popular literature, film and television, video game and so on. Consequently, the conflict between facticity and fictivity arises and often results in a prerogative of interpretation, which is particularly characteristic in the creation of cultural / national identities and collective memories. The reconstruction of this entire authentication process and the discourse about its cultural-historical significance constitute the primary concerns of this study. Furthermore, I argue that a cultural phenomenon may carry different meanings and functions in another cultural context. As the “secularisation” of the “Three Kingdoms culture” has set in in the 20th century, textual analyses of Sanguo yanyi and Sangokushi as urtexts of China and Japan respectively will help to identify prevailing authenticity concepts, wherefrom the development of authentication processes are elucidated and contrasted with each other. Also but rather than gaining a deeper understanding of Sino-Japanese relations, this exemplification ultimately serves the more general purpose of discussing the role of authentication processes in times of transculturalism and globalisation.
Coffee Shop Culture in George Town, Penang, Malaysia
History, nostalgia and heritage in the Social Construction of the Kopitiams

Christine HOTTENROTT

University of Bonn

In this presentation, I investigate the relationship between the interlinked concepts of history, nostalgia and heritage, the traditional Chinese coffee shop, and a local sense of belonging. The topics presented here are part of my PhD research where I address urban social life in the context of rapid urban change in contemporary George Town, Penang, Malaysia. I aim at exploring and describing the role of traditional Chinese coffee shops in George Town and their contribution to a distinctive way of life that links people, place and time. It addresses the role of the coffee shops in individuals’ lives by focusing on their perspectives and perceptions, their histories and memories. Given its interstitial status, being situated at the intersection of private and public, of community and anonymity, and work and leisure, the coffee shop is a particular place in the city. The coffee shops are sites where interaction takes place, social roles are expressed and difference is negotiated. They are linked to people’s sense of well-being as people attach to and identify themselves with these places. The traditional Chinese coffee shops, the kopitiams, are a highly visible feature of the street scape of the city of George Town. Situated mostly in traditional shophouses, they fit harmoniously into the city’s built environment. These coffee shops are traditional informal gathering places for the city’s communities and part of the city’s living heritage. I argue that kopitiams are best understood as a material and emotional expression of a distinct way of life in George Town. Next, I argue that notions of history, nostalgia and heritage are present in the development of a sense of belonging at Kopitiams. Place and time are closely interwoven. Here, place is understood as (1) the physical, localized setting where everyday life takes place and as (2) a social construct that is depended on era, individual and collective histories. Nostalgia is a sentiment that embodies a critique of the present (time and place) by longing for a lost past, often characterized by a “selective amnesia”. Heritage is a contested concept. Heritage is a legacy, referring to the past that is given a special significance. The transformation of the past or history to heritage is subject to selection, construction and power structures of power. In conclusion, I contend that expressions of history, nostalgia and heritage add to a distinctive sense of belonging. This presentation draws on a review of newspaper articles and several months of data collection during my fieldwork in George Town in 2016 and 2017.
Ruling Through Ritual Guest Rites at the Qing Court

Marian Ken KASPROWSKI

University of Bonn
Picture Postcards from Herat? Not that Simple

Dorothée KREUZER

University of Bonn

The study of Persian painting is predicated on the idea that lavishly decorated books from Central Asia are movable picture galleries. By looking closely at one of the highlights of this production, both the ramifications of previous art historical scholarship become visible as well as an alternative, culturally sensitive approach is suggested. The point of departure is the materiality of the book as a dispositif of reading. According to the colophon, the so-called “Cairo Bustan” was made for the library of the last Timurid ruler in Herat, Sultan Hussain Baykara; the calligraphy by the distinguished calligrapher Sultan Ali Mashadi was finished in 1488/9. At least for the case of the manuscript which is in the Dar al Kutub in Cairo today, the argument is made that the sophisticated decoration is less ornament than pro-scriptive, critically framing a text that had been in circulation for 200 years, the Bustan of Saadi from Shiraz. The exclusive focus on the figurative and on depiction precludes not only an appropriate reading of the images themselves but eclipses an understanding of the conditions of possibility of book production within the specific configuration of power of the times: a Chagatay-speaking military elite, perfectly literate in Persian, rules both with and over an ethnically and linguistically variegated local population, hence the book is better understood as a token of cultural capital rather than an quarry of picture postcards to illustrate courtly life in Central Asia.
Political Conflict in Thailand: Challenges in the Study of Antagonistic Protest Movements amid Crisis and Repression

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From 2005 to 2014, hundreds of thousands of Thais joined rallies of the rivalling Yellowshirt and Redshirt coded movements. When protesters camped on the streets and occupied government buildings, large parts of society divided along the lines of conflict. An academic debate arose that offered a whole series of explanations for polarization and protest. It was presented as a conflict between different classes, ethnicities, urban or rural origins or as a good-versus-evil battle for democracy. The author conducted the first qualitative study on both movements at the same time and observed seven months of mass protest that led to the military coup of May 2014. During his two-and-a-half-year field research, that took place most of the time under martial law, more than 200 in-depth interviews were conducted with supporters and leaders from both sides, experts and unaligned actors in Bangkok and twenty Thai provinces. This study will present a new reading of Thailand’s political divide and aims to make a theoretical contribution towards a deeper understanding of the emergence of protest. The presentation provides an overview on the study’s theoretical approach and methodology. It further gives insights into the conduct of field research by a western scholar in a Southeast Asian country at times of conflict and martial law.
Research about G.C. Stent's
A Chinese and English Vocabulary in the Pekinese Dialect

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G. C. Stent came to China in the 1860s as a guard of the new British Legation, he translated many Chinese literature works to English, and published three dictionaries, among those dictionaries the A Chinese and English Vocabulary in The Pekinese Dialect of George Carter Stent has its own distinguish feature. In the first edition of A Chinese and English Vocabulary in The Pekinese Dialect Stent recorded his experience of studying Chinese language by reading Chinese novel, and his hope of translating those novels into English. Finally, he found the difficult to translating and summarizing his opinion of translation. He recognized that a word what the Chinese Intellectuals only be understood by looking them up in the dictionary, must not the common word. This viewpoint embodied his dictionaries and translations. However, so far very few research about Stent’s dictionaries has been done, there are still many research left to be solved, like the characteristics of the dictionary’s structure, the vocabulary of the recording condition, the features of vocabulary and so on. This paper researched into structural characteristics of A Chinese and English Vocabulary in The Pekinese Dialect (the first edition). Based on this, this paper analyzed the influence that the dictionary has done to the other dictionaries of Chinese.

Keywords: G. C. Stent, vocabulary, characteristics of structure
Research on Early Stage Italian-Chinese Dictionaries

Huayiyiyu.Yidaliyahua as a Starting Point

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At the beginning of the founding of the Ming Dynasty, due to the demand for diplomacy, the imperial court set up a translation school and translation agency which is called Siyiguan. From the Ming Dynasty to the Qing Dynasty, Siyiguan compiled a series of foreign language (minority languages)-Chinese dictionaries titled as “Huayiyiyu”. The Italian-Chinese dictionary compiled in the Qing Dynasty, titled "Huayiyiyu.Yidaliyahua", has 2070 words classified as 20 categories, is the earliest Italian-Chinese dictionary. Although the Italian Jesuit missionaries such as Matteo Ricci (1552-1610) and Michele Ruggieri (1543-1607) went to China to teach in the late Ming Dynasty, they also compiled bilingual dictionaries. However, the foreign languages involved are basically a dictionary of Portuguese or Latin. Therefore, the "Yidaliyahua" compiled during the Qianlong period is important for the study of early language contact history, lexical history, and conceptual history. This article analyzes this dictionary from the macroscopic and microscopic levels: at the macro level, it examines the influence of "Yidaliyahua" on China from the perspective of the history of Chinese diplomacy and the history of Chinese foreign language education; at the micro level, it analyzes the evolution of Chinese and foreign words from the perspective of lexical history, besides it also uses phonological research methods to study the differences of pronunciation between the Qianlong period and today. This research contributes to the history of language exchange.
The Illustration of *Robinson Crusoe* in East Asia in Pre-modern East Asia

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The purpose of the study was to find out the feature of the illustration of *Robinson Crusoe* in east Asia in pre-modern. A descriptive survey design was adopted to collect all the Asia versions in Japanese and in Chinese in pre-modern. The results revealed that the relation between the Japanese versions and the Chinese versions. Based on Japanese and Chinese *Robinson Crusoe* versions, the survey concluded: (a) the original version of each Japanese or Chinese versions, and (b) how does the original *Robinson Crusoe* version rewrite into another versions. The study findings may serve as a base research for the *Robinson Crusoe* in East Asia in pre-modern.

Keywords: the illustration, *Robinson Crusoe*, pre-modern East Asia
A Textbook that Opens the Modern Window of Chinese Teaching in Russia. Attempt of Mandarin Grammar with Texts for Exercises by P.P.Schmidt

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In the late 19th and early 20th centuries, with the increasing power of Russia in the Far East and the establishment of the Oriental Institute in Vladivostok, Russia needs a large number of practical oriental language talents. In addition to the above historical reasons, the orientation of linguistics from comparative and general linguistics to modern linguistics in this period also provided necessary academic soil for the development of Chinese teaching and research in Russia at this time. In this historical background, Schmidt's Chinese research achievements—Attempt of Mandarin Grammar with Texts for Exercises came into being. As a textbook for junior Chinese scholars in the Oriental Institute during this period, it had an epoch-making influence in the history of Russian Chinese teaching and research. The main part of the book is divided into two sections: "Introduction to Chinese linguistics" and "Elementary Chinese reading", which respectively elaborates Chinese grammar from two aspects of theory and practice. The former introduced Chinese grammar in detail from a grammatical point of view: the status of Chinese in the world language, Chinese dialect, the formation of the mandarin dialect, the root of Chinese, stress, Chinese characters, Chinese character component radical, the style of Chinese dictionary and Chinese character phonetic notation, etc. In brief, Schmidt tried to study Chinese language from the perspective of linguistics. He not only compared the similarities and differences between Chinese and other languages, and established the status of the Chinese language in the world, but also successfully used the theory of general linguistics to divide, analyze and interpret the official Beijing mandarin spoken language at that time. On the basis of summarizing the previous studies on Chinese grammar, this book started the modern stage of Russian Chinese teaching.

Keywords: Russian Sinology, Mandarin grammar, Oriental Institute, linguistics, spoken Chinese
A Study on the Characteristics of Auxiliary Words in Chinese Grammar Books Written by Japanese Researchers

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After the publication of Otsuki Fumihiko's "Shina bunten" in 1877, Chinese grammar research in Japan turned to the study of colloquial grammar, advancing to a new stage. Along with that, research results that were theoretically organized and systematically summarized were published. This study focuses on the contents of Auxiliary Words in Chinese grammar books published from Meiji era until Taisho era. First, the author surveyed what terms were used by Japanese researchers in describing the auxiliary words. By combining Chinese ancient books, Sinology works in the Edo period, and Japanese grammar books in the early Meiji period, summarized the characteristics of these terms in use and analyzed the reasons. Second, the author examined the scope of the auxiliary words. After sorting out the examples of the auxiliary words listed in each book, found out the distribution of these words in each word class, and explored the reasons why these words were included in the auxiliary words.

The author discovered that in the process of describing Chinese auxiliary words, Japanese researchers not only introduced the concept of auxiliary words in the Chinese grammar books written by Westerners, but also learned from the research mode in the Japanese grammar books of the Meiji period. It not only inherited the doctrine of the Chinese ancient books, but also was influenced by the study of Sinology in the Edo period. It can be seen that Japanese researchers' study on Chinese auxiliary words has been influenced by multiple factors, not only with originality but also with inheritance.
Sarmatian – Celtic Cultural Contacts in Thrace and Beyond: 
Trade of Central Eurasian Beliefs, Religious Concepts and More

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The research question of the presentation is whether certain Celtic cultural elements (narrative and material) originate from the Central Eurasian Sarmatians. E.g. the Sword Bridge of the Arthurian Legends (Malory's Le Morte Darthur, Chrétien's Charrette) vs. the „bridge as narrow as a hair” of the Caucasian heroic sagas and traditional beliefs; the Bridge of Welfare of the Vedic (Rigveda) as well as the Chinvat Bridge of the Zoroastrian Mythology („Bridge of Judgement“; Avesta, Bundahishn). The common feature of these episodes is that the 'perilous bridge' connects our world with the Otherworld. First the possibility of a relation between the bridges cited in the Arthurian and the Alano-Sarmatian traditions shall be reviewed. On the other hand, I shall analyse the structural elements and the mythological background of the 'narrow bridge' and the Otherworld of the narratives in question, closely interrelated from a logical and symbolic perspective. Another related narrative motif, the kiss of the fairest maiden in the Arthurian tradition (Loomis 1949: 68) must be a late survival element of the original North Central Asian animistic, shamanic and totemic transformation of the doe into human form (“Prinzessin als Hirschkuh”; ATU 401) and marriage between the hero (shaman, hunter) and the doe (see: Hamayon 1993: 16; Vitebsky 1995: 32), which tradition had been transmitted to Britain most probably by the 5,500 Sarmatian cataphracti in 175 AD and had been adopted by the local population during the following centuries. The (antlered reindeer) doe is pursued across the (sword) bridge, because she (as a female tutelary spirit) leads the main protagonist (originally the antlered male shaman) to the Otherworld: That is the reason why the shaman figure bears deer antlers and is surrounded by deer figures on the interior plate A of the Gundestrup cauldron (between 150 BCE and 1 BCE). This iconographical motif most probably had been adopted by Celts of Thrace (or rather Thracian silversmiths; see: Bergquist and Taylor 1987) from the Sarmatian tribes (Scythians, Kelto-Scythians; vide: Strabo: Geographica, 7.3.2; 11.6.2). In my planned presentation, I focus on the nature and forms of the above mentioned intensive Sarmatian/lazyges-Celtic ethnic and cultural contacts. My research is interdisciplinary, which includes methods of historical-comparative folklore and mythology, semiotics, anthropology and archaeology.
Heraldry and „Material Culture“ during the Mamluk Period in Egypt and Syria

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This project explores the changing visual vocabulary of Mamluk public art, and namely those elements that came to epitomize the Mamluks’ modes of self-representation: heraldic devices. The combination of blazons and titular inscriptions (used in a heraldic fashion) in decorative registers was the most immediately recognizable element on public buildings – defining the cityscape – and on objects used for official and public display and ceremonial. The visual world thus created by Mamluk sponsored artists was saturated with such images. The Mamluk sultans and their amirs took this imagery of political legitimacy beyond the cities to villages and the frontiers of their territories. These symbols in this way came to express the projection of state power deeper into local society. The method of analysis will be primarily art historical, although archaeological (spatial) context and reference to contemporary Arabic and Turkish literature will also inform the work. The goal of this project is to produce a critical work on Mamluk heraldic devices in their social setting: as deliberate visual forms of self-representation of the Mamluk elite, their role in the creation of a Mamluk “popular” visual culture, the institutions behind their production and distribution, and their changing meanings over time. It will be accompanied by a catalog, which includes representative examples of published and available non-published heraldic symbols from different media, produced throughout the Mamluk era.

With the categorization, cataloging and analysis in this manner, it will be possible to make an initial classification of the coat of arms on the basis of art-historical principles, followed by a comparison with designs and styles of other regions. This work can serve as a bridge between Mamluk Studies and the larger fields of Islamic Studies, Islamic Art History, and Central Asian Studies.
Articulating Sufi- Interstitiality in the Age of Steam: Muslim Ship Imagery from the Colonial Malabar, South India

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Similar to the genre of Islamic travel literature (rihla) produced in the Middle Ages, sufis as the main agents of mystical knowledge (haqīqa) of Islam take the notion of ilm (knowledge in general) from its scholarly (ulema) centered discursive dimension that is mostly concerned with the 'appearance' (dhāhir) to its most valued mystical hidden (bātin) dimension. While conveying Islamic notion of transitory nature of human earthly corporal life, Sufis tend to employ varying forms of interstitial motifs such as ship. In brief, by using such motifs, they project the human life in a perpetual state of movement, hence earthly life is betwixt and between in a broad temporality that connects multiple interstitial domains of existence, especially the from the world of 'seen' to the 'unseen'. The agenda of this mystical project is diminishing the 'distance' between oneself and God. As per Sufi manuals of attaining these hidden knowledge or praxis of being close to God, it is achieved through many modes of life that consists of two broad notions of movements. First one, which is more probationary in nature, is horizontal 'siyāha (the literal traveling, a kind of ritual wandering) and the second is more abstract in nature is vertical hāl (metaphorical vertical travels that includes many 'stations' and consequent ontological shifting mental 'states').

While articulating these vivid dimensions of Islamic mystical projects and about body's inextricability in it, ship as a Qur'anic motifs remains one of the favoured one. In the proposed paper, first I discuss the negative and positive meanings of ship motifs seen in the Middle Eastern Sufi and in the Indian Ocean Sufi traditions respectively. Secondly, I shift to the ship motif seen in an Arabic text produced in the Portuguese Malabar (that is in the current Kerala state in Southern India). Thirdly, about its surprising transformations in an 18th century vernacular Arabic-Malayalam text produced in the same region, and then its further transformations when the same idea is conveyed through a visual medium, i.e., wall paintings seen on the wall of an 18th century mosque (paintings produced during mosque's renovation in later half of 19th century) from the riverine hinterland of the coast. The literary and visual imagery from these later period are creatively elaborated and extended in two ways. On the one hand, the semantic field of the ship is extended, on the other hand, symbolizing ship to human body (that is endowed with a soul), it sails through this 'seen' world to the 'unseen' world. To successfully reach the next shore, the ship should have certain technological and design features. These features make these later models totally alien to the Indian Ocean familiar model of 'dhow', but the motif is transformed as fully rigged European ships.
In the final section, analyzing this transformation, I contextualize it at two levels: 1) the displacement of Arab merchants by Europeans from the mercantile emporiums such as Calicut and parallel shifting of local Muslims to hinterland of Malabar coast and subsequent qualitative changes in the forms of intellectual history in littoral Islam of the region 2) the introduction of new models of ships, here it is first as fully rigged European ships with multiple masts and with many sails and later as steam ships: the dominance of technology over traditional reliance on monsoonal wind systems. Placing in this age of steam ships in the waters of the Indian Ocean, that enhanced the networks of trade (commercial shipping) and religion (for instance hajj pilgrimage), I observe this later transformation of Sufi ship motifs as a modern appropriation of a classical motif. Contrary to earlier periods, to articulate the Islamic body politics in a new age, the Islamic rules and belief (five pillars of Islam as five masts of ships and six articles of faith as six floors of the hull) are taken into the foreground. Similarly, by emplacing the motifs in their semantic field (sea, storm, pirates, pearls, shore, and so on), the agents of its production engage with a broad range of themes related to 'Islamic' way of life as well as related eschatological project. The paper argues that ship motif as an interstitial imagery, both in the vernacular literary text as well as in the paintings in the spatiality of the mosque intend to induce wonderment among its audience, and thereby to inculcate ethical and pietistic dispositions and thoughts.
The Wheel Thrown Pottery in Southern Bilad-al-Sham (cc. XII/13): Production and Consumption. The Case-Study of Shawbak (Southern Jordan)

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This paper will attempt to present the PhD project in Islamic Archaeology that I am carrying on at the BIGS-OAS under the supervision of Prof. Dr. Bethany J. Walker. This research aims to deal with the production of wheel thrown pottery during the 12th and 13th century in Southern Bilad-al-Sham, starting from the finds at the Shawbak castle (Southern Jordan). The main goal will be to identify the typological and quantitative features, in order to define the functional and productive frameworks, and thus the economic importance.

This work, with a systematic analysis of the stratigraphic contexts, allows the association of the ceramic typologies to an reliable chronology. It also permits an interdisciplinary approach that allows us to combine material evidence with that from other historical sources in order to create a landmark for chrono-typological comparisons. This is useful in better understanding the material assemblage dated to the Crusader, Ayyubid and Mamluk periods in Shawbak, in Southern Transjordan and in Southern Bilad-al-Sham.

In summary, this project aims to delineate the characteristics regarding the continuity and discontinuity of the ceramic production, in order to create an in depth analysis of material aspects of the political and economic history of the site and the entire region between the 12th and 13th century. The complete archaeological study of the material culture allows the identification of the intrinsic empirical knowledge of the artifacts; the material assemblage can serve as a reflection of the social, political and economic history of a community as well as a society and a territory. Through the analysis of these aspects a better understanding of the interconnections between humans and between humans and things, including its social and cultural developments, can be created.

The aim is to clarify what historical factors have influenced the productive, commercial and social policies, and then try to pinpoint the material evidence corresponding to the ‘moment’ of the chronological transition between the three phases, highlighting how Transjordan changed during and after the Crusader period.
Baghdad: Bridge East-West Business Connection in the Middle Age

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Mesopotamia (Iraq) is a very large Plain, which is bordered by the north (Minor Asia) of modern Turkey and part of Syria, from the west to Syria, Jordan, and part of the Arabian Peninsula, to the north and the Persian Gulf to Iran. Considering the political and geographical situation that existed in the middle period, the region actually played a role of communication and transit between east and west of the Islamic world. This study deals with the importance of Baghdad trade in the Middle East and its key role, as the capital of the Islamic state, in international trade in the region and the Islamic world (between East and South Asia, the Mediterranean Sea, Western Europe, as well as between all these regions and East Africa). Baghdad had an important and central role in Contacting the trade routes, including the Silk Road, were passing through it. Baghdad, considering that its commercial routs had spread to China, Indonesia and Japan in the East and Scandinavia, the British and North African islands in the west, in many years later Baghdad takes the role of Commercial-trade between East and West of the world. the method of this study basid on descriptive - analytic.

Keywords: Iraq ; Baghdad; trade ; east ; west; Middle Ages
Inheritance and Innovation: Karl Gützlaff and the Formation of Chinese Biblical Discourses

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The translations of Protestant Bible into Chinese have illustrated how knowledge is contextualized across time, a historical project in which different translators play their respective part. It all began with protestant missionaries who came to China in the nineteenth century. The first known entire printed Chinese Bibles were produced by Joshua Marshman in Serampore and Robert Morrison in Canton. Intended to be a faithful and literal translation, not a literary one, both versions soon called for a revision. The next translation was made by Walter Henry Medhurst, Karl Gützlaff, Elijah Coleman Bridgman and John Robert Morrison. Although remembered as a work of joint hands, the Old Testament was practically translated by Gützlaff. Unlike previous versions that used the English Bible, this was the first Chinese edition of the Old Testament from the Hebrew original. Its significance is seen in later editions that kept many of its Chinese terms, phrases and structures. A greater number of textual similarities are also noted in the standard Chinese Bible in use today. In addition to translating the Chinese Bible, Gützlaff intensively wrote about Chinese Bible translation. His ideas and practice of negotiating the gaps heralded the Bible translation enterprise.

Keywords: Karl Gützlaff; Chinese Bible; Bible translation
The eventuality meanings of “A+了+NP” structure in Chinese

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This text replaces “adjective + object” structure with “A+了+NP”, on the basis of “the Unaccusative Hypothesis”, “Thematic Theory” of verb and “event structure” analyse the structure of “A+了+NP”. Take the “红了脸” as an example, we will discuss uses of the event meaning about ergative verb and unaccusative verb. This text mostly according to the Unaccusative Hypothesis, explain Chinese adjective also is the unaccusative verb, and appear syntactic characters similar to verb. One place unaccusative verb has patient or experiencer theta role of internal argument, the event meaning is [BECOME]. Two place unaccusative verb has patient argument of internal and causer argument of external, the event meaning is [CAUSE-BECOME]. And lastly, the sentence of “他红了脸” is a atypical syntactic structure, appears patient argument and experiencer argument on the surface structures, but not appears causer argument. We considered these causer argument certainly are covert in the surface structures, but probably exist in the deep structures, and that can speculate that these argument are the event. The event meaning of the sentence is [CAUSE-BECOME], similar to the sentence of two place unaccusative verb.

Keywords: unaccusative verb, ergative verb, unaccusative hypothesis, light verb, event structure
(Dis) Counting Citizens: BJP, the National Register of Citizens and the Bengalis in Barak Valley

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It explores how the updating of National Register of Citizens impacts the Bengalis in Barak Valley and what the nuances of recording identities in a marginalised yet ethnolinguistically diverse region are, where citizenship and nationality often overlap and demarcate one’s sense of belonging.

Counting Bengalis in Assam has always been laden with controversies since India organised its first Census in 1951, where Assam was referred to as a ‘biological miracle’ owing to its biased methods of recording linguistic identity. Along with this, the frequent resurgences of the ‘foreigner’ issue in the politics of Assam has placed unsurmountable importance on the need to record the number of Bengali citizens vis-à-vis the foreigners. In 2014, the then newly elected BJP government at both the state and centre, began updating the National Register of Citizens (NRC hereafter) in Assam, which brought to the foreground key issues of language, religion, caste, class, and nationality. Access to Indian citizenship was questioned for many and thus, a mere process of counting heads had opened a ‘Pandora’s box’ full of electoral tools for all stakeholders involved. The paper specifically focusses on the impact of this process on the young Bengalis. Depending highly on their individual family background, religious affiliation and socio-economic status, Bengalis are especially prone to possess differing levels of access to citizenship. So, to understand the entire range of NRC’s impact, the Bengalis qualify as one of the most intriguing object for this study. Based on ethnographic methods, this paper will shed light on the impact of the whole process of registering oneself on the NRC list for Bengalis from cross-sections of the socio-economic strata and read the process with regard to the background, intention and consequences of the NRC. In doing so, the paper will give us an idea how and why the BJP government devised its agenda for the Bengalis in Barak Valley and provide a glimpse of BJP’s North-east project.
Japanese Permanent Residents in Germany. Characteristics and Integration into German Society

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This research focuses on the sociocultural, structural, and identificatory integration of Japanese people as permanent residents of the five biggest Japanese communities in Germany – Dusseldorf, Munich, Berlin, Frankfurt and Hamburg.

In recent decades, this type of research has become more relevant owing to the rise of globalization and shifts in recent human migration patterns. While there are many studies of Japanese integration and acculturation in North and South America, studies about the Japanese in Germany have primarily focused on the business expatriate community. This group has recently come to be described as “invisible migrants” since their role in the community is welcomed and often unquestioned. However, according to the current integration theory more broadly, it is necessary to focus on permanent residents in order to understand and mitigate potential social conflict between the migrant community and the larger society. Therefore, this study’s research considers various types of Japanese migrants who intend to stay in Germany permanently. They can be described as “lifestyle migrants”, since they do not migrate from poor countries to industrialized ones due to political or economic reasons, but to find a better quality of life. These permanent migrants shed light on various aspects of the Japanese migration experience in Germany and their integration into that culture.

With the help of a qualitative research approach, I provide answers to the following questions:

1. To what extent do the Japanese permanent residents integrate into German society?
2. Why do Japanese emigrate to Germany? Why do they choose to stay?

The integration indicators, I used in my interviews, are based on current migration and integration research and cover four dimensions of integration: social, structural, cultural, and identificatory integration. By engaging these questions and research topics, this study fills a gap in the literature about Japanese migrants, especially in Europe and Germany in particular. It also enhances our understanding of “lifestyle migrants” and explores, for the first time, the Japanese permanent residents of the five biggest Japanese communities in Germany.
The Universal Values of Chinese Traditional Cultural Spirit in the Aspect of People-to-people Bonds

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Chinese traditional culture has a long history with the ideas of “harmony in diversity” and is rich in tolerance and openness. “The Belt and Road” (B&R), which was inspired from the ancient intercourse between the Eastern and the Western civilization, is not a closed entity, but an open and inclusive cooperation system without the restrictions of national boundaries, where any willing nation can be a participator, a supporter, a co-builder, and a beneficiary. With the publication of China-UK joint declaration of “global comprehensive strategic partnership for the 21st century”, the Sino-British relations have entered a golden age. Chinese traditional culture can definitely play a major role in “people-to-people bonds”, which is one of the five “the Belt and Road” strategic focuses (policy coordination, facilities connectivity, unimpeded trade, financial integration and people-to-people bonds) of cooperation with foreign countries, from the long-term development perspective.

Keywords: Chinese traditional cultural spirit; openness and inclusiveness; people-to-people bonds
The visual-textual depiction of everyday life in India in mission periodicals of the Basel-Mission

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The visual-textual depiction of everyday life in India in mission periodicals of the Basel Mission – insight into the picture-text-relationship in Der Evangelische Heidenbote and Die Halbbatzenkollekte

Mission journals from mission societies in the 19th century had a rich collection of visual material like India. The Basel Mission told stories in their publications which happened to their own missionaries and to missionaries from other Mission Societies in India. From 1846 onwards the publication Der Evangelische Heidenbote (EHB) also used visual material to tell the European readership something about India. They re-used stories from mainly English Mission Societies to tell something about the mission all over the world. Die Halbbatzenkollekte (HBK) was another publication which used pictures even more. The text always related to the picture(s) and therefore the HBK is an interesting study subject.

The two publications showed graphical pictures of India. One topic, which occurs very often, are activities of everyday life like children in a Hindu school, the inside of a Hindu dwelling, using the mill, a money changer or how people in India sleep.

The aim of this paper is to analyse graphics of everyday life and to show how and what they taught the German pious reader about India. The paper asks how knowledge was transferred to the reader about people far away from a totally different culture. Three aspects play an important role in this: First, how did the editors of the journals translate information about India into new stories? Second, how did they use the visual material created by graphic artists? Third, what visual language did the artist use and how did they achieve to tell something about India that the pious reader would understand.
Return Migrant Workers, Empowerment and Local Development:  
Three Cases from Indonesia

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This study examines how return migrant workers in three regions in Indonesia are being empowered and if they are giving a contribution to the local development. It aims to enrich the study of return migrant workers in Indonesia, which is still limited, by profiling return migrant workers in Wonosobo (Central Java), Jember (East Java) and East Lombok (West Nusa Tenggara). It also aims to collect best practices, find the effective empowerment programs that can support local development, and to give policy recommendations for the stakeholders.

The analysis is based on theories of return migration, empowerment, and local development. For the data collection, it will use qualitative methods, intensive field works (including observation), focus group discussion and interviews with returnees and other stakeholders.

By comparing the empirical findings of these three regions, the study will identify what the similarities, differences and best practices of the return migrants’ cases. And thus, figure out the effective empowerment program and their possible contribution to local development in these regions.
From “KunyuWanguoQuantu” to “the Porcelain Tower”: the Collisions of Chinese and Western Cultures in the 16th and 17th Centuries taking Nanjing as an Example

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Nanjing is one of the most famous ancient capitals in China. In the Ming Dynasty (1368-1644), Nanjing became “the capital in reserve” after the capital moved to Beijing in the Yongle period (1402-1424). The “system of two capitals” had remained to the last days of the Ming Dynasty. Afterwards, the Hongguang court (1644-1645) of the so-called Southern Ming Regimes (1644-1683) briefly existed in Nanjing. In the Qing Dynasty (1644-1912), Nanjing was renamed as Jiangning, and its status declined. However, during the periods of the Qing Dynasty, Nanjing had always been one of the core cities in cultural life of China. Meanwhile, Nanjing is also one of the earliest Chinese cities embracing the Western civilization. Since the 16th century, the interactions between China and the West had become unprecedentedly frequent. With the arrival of more and more Westerners, some significant events of encounter or so-called collisions between Chinese and Western cultures took place in the city of Nanjing. This research attempts to conduct a discussion on a series of events from the Late Ming Dynasty to the Early Qing Dynasty with Nanjing as background, reconstructing the related historical events. The topic could be helpful to understand paradigms of Chinese-Western cultural exchanges and conflicts, models of entry of foreign civilizations into a highly mature civilization as China, and certain relevant changes occurred in those periods of the Chinese society. As the “Porcelain Tower” and the “KunyuWanguoQuantu” show, with Nanjing as example, Chinese and Western cultures exerted influence on each other in a series of cultural collisions.

Keywords: Nanjing; 16th and 17th Centuries; Cultural Collisions
A Comparative Study of the Generalization of "Brothers" by Chinese and Korean Relatives

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Both China and South Korea belong to the Chinese character culture circle and are influenced by Confucian culture. They all have rich appellation systems. Relative appellations are not only strong communicative words, but also reflect a country's national psychology, cultural thoughts, values, moral customs and other aspects. Although the subjects used by China and South Korea are basically similar, they are subject to different generalizations due to multiple factors such as values, social environment and history. Chinese learners whose first language is Korean are learning Chinese kinship terms. Because of the differences in the generalization of Chinese and Korean relatives and the interference of mother tongue, the address terms become a difficult point for learners in the process of communication.

In recent years, Chinese relatives appellations have been widely used as popular names. The exchanges between China and South Korea are frequent, and the misuse of relatives in communication has also occurred frequently. This paper will compare and analyze the appellations of Chinese and Korean relatives from the perspective of linguistics, and use the comparative analysis method and the literature research method to understand the basic usage and generalization of the common relatives of Chinese and Korean. Through the corpus and related papers, the new words of Chinese relatives generalization are sorted out, and the characteristics of Chinese relatives are summarized.
The Norms of Chinese and Foreign Contacts under the Tianxia-System

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With the recent development of the Belt and Road strategy on the international stage, the People's Republic of China has been pushed into the spotlight of international politics and the Chinese threat theory triggered by this has once again become a topic. In this regard, the Chinese side traces back its past historical experience and defends its so-called traditional pacifistic foreign policy by associating with the relatively stable ancient East Asian environment, which was mainly based on the Chinese Tianxia-system (All-under-Heaven-system). Apart from the political propaganda slogans and various “myths”, this paper will explore the actual role of the Tianxia-system and the tributary system derived from it in the history, which were shaped by the identity of the ancient China and its Tianxia-idea. On this basis, the issues, such as the international norms formed through this political and economic system, the regulation of the national interests between countries and the status of Chinese and foreign trade in this system, will be discussed through the constructivist research on typical historical case studies. Through the argumentation, the universality of the ancient Chinese national idea will be tested. Although the China-centered tributary system cannot be rebuilt in the foreseeable future, the inspirations and lessons from the Tianxia-system and -idea, which are important for the construction of the future international political structure, are worth revealing.

Keywords: Tianxia-system; national idea; national interests; international norms
The Etymology of “Tong yi”(同意) and “Tong qing”(同情):
Focus on the Influence of Japanese Loanwords

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A common conception of Chinese is that most of its words are monosyllabic historically but disyllabic in modern times. The disyllabification of the lexicon is a prominent feature of modern Chinese. The explanation for the increase of disyllabic words is that they are created to avoid homonyms. In addition, the increase of disyllabic words is due to an increase in new vocabulary, most of which consists of polysyllabic borrowings, polymorphic translations, and polymorphic creations, which cannot be represented by monosyllabic words.

As Edward Sapir(1921) stated, whatever the degree or nature of contact between neighboring peoples, it is generally sufficient to lead to some kind of linguistic influence on each other. Frequently the influence runs heavily in one direction. Since Japanese language makes extensive use of Chinese characters in its writing system, and a large portion of its vocabulary is borrowed from Chinese in ancient times, it makes people to believe that Chinese always has the overwhelming influence on Japanese. However, the situation is completely changed since modern times. A great number of Japanese words entered into Chinese. We carry out analytical works by following the steps described below to prove my hypothesis. Firstly, I collect 7,417 entries of SA-row verbs (サ変動詞) from the Goi-Taikei: A Japanese Lexicon 語彙大系, checking all of these in Modern Chinese Dictionary 6th edition and The Standard Dictionary of Contemporary Chinese. 2,485 words are orthographically similar between Japanese and Chinese, the so-called Chinese-Japanese Isomorphic Words. Secondly, these 2,485 words as objects to be analyzed. Through the investigation of The Great Chinese Dictionary 汉语大词典(1986-1994) and Ci Yuan(1915) (2015), we found 444 words are not classical Chinese verbs, as the same time, on the other hand there are some words which classical meaning different from contemporary meaning. These 1847 words without semantic change. This paper studies the etymology of Chinese-Japanese isomorphic words “同意”and“同情”, by consulting English-Chinese and English-Japanese dictionaries in both directions, Chinese dictionaries, Japanese dictionaries of modern times, corpus of Chinese and Japanese. The conclusion can be drawn the Kanji word “同意”and“同情” was classical words in Chinese, but the new meaning of “agree” and “sympathy” was created by missionaries. Then this word was introduced to Japan in the early Meiji period. And introduced to China in the early 20th century and
gradually became popular.
The Disposal Form in Mandarin Chinese Textbooks in early Meiji Period of Japan. Focus on the Kuan Hua Chin nan (官話指南)

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The disposal form generally recognized as one of the most studied constructions in Mandarin Chinese. As we known, native speakers know how to use this pattern; but as a foreigner who wants to use disposal form well in Mandarin Chinese needs great efforts. Obviously, there is a huge gap between what a native speaker can do and what a foreigner can achieve. According to the huge quantity of publications for this construction, there is no doubt that the disposal form has been described and explained from every possible perspective. However, few of researches related to the disposal form in Mandarin Chinese Textbooks, especially in the mid and late 19th century in Japan. When Japan had entered in the Meiji Era, a series of things has changed by the influence of Meiji Restoration. The Chinese education in Japan was also changed manifestly. In the 9th year of Meiji, the materials which were used to teach Chinese in Japan has moved from Naking Kuan Hua (南京官話) to Mandarin Chinese (北京官話). From that time on, Chinese Language Education in Japan needs new textbooks written by Mandarin Chinese. Particularly, Kuan Hua Chin nan (官話指南) has used widespread in Japan.

Kuan Hua Chin nan, which was organized with conversations and some short articles, is an oral Chinese textbook used by Japanese in the early period of Meiji. As a precious record of Mandarin Chinese in the mid and late 19th century, this textbook is highly valuable, and also gets a significant position in research of both Mandarin Chinese and the history of Chinese Education in Japan. With analyzing the disposal form which appears in Kuan Hua Chin nan, we may be able to find the answers to these questions such as how does the concept of “disposal form” are accept by Westerners, Japanese, Chinese, how do they teach students to use the disposal form at that time, et cetera. Furthermore, we attempt to distinguish the types of verbs, the sentences patterns which were used in these disposal form so that we can compare the results with Modern Chinese to clarify the differences. In conclusion, this research mainly discusses the changes of disposal form in Kuan Hua Chin nan to see the development of disposal form in 19th century.
Research on Scientific Articles in The Child’s Paper

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In the 19th century, the newspapers founded by the missionaries were not only the content of the mission, but also included many popular science articles. The earlier magazines mostly focused on astronomy and geography. Later, scientific articles covered a wider range of topics. Western science and modern humanities in the “The child’s Paper” published in 1875 include astronomy, geography, biology (animal, plant, physiology), physical chemistry, and fine arts. Through a comprehensive survey of the "The child’s Paper" and the previous missionary newspapers and periodicals, it is found that astronomical knowledge can be seen in almost magazines published in the 19th; the theme is very similar, and most of the articles will add religious content. There are two main reasons: 1. The urgent needs of Chinese intellectuals need to correctly understand the world in which they live. 2. In order to achieve the purpose of missionary work, missionaries can only establish new beliefs by breaking the traditional Chinese worldview. Also, as a children's enlightenment magazine, “The child’s Paper” is more inclined to the science of specific things than pure scientific theory. When introducing animals and plants, try to avoid complex professional terms, but combine the pictures to give a detailed introduction to an animal. It also introduced animals that were not available in China at that time. In addition, the author of the scientific article, because the editor of the “The child’s Paper”— John Marshall Willoughby Farnham is an American missionary, the articles selected are almost from the hands of American missionaries. Moreover, “The child’s Paper” also introduced a lot of Western things that seemed very novel at the time. Combining science with everyday life allows children to easily accept scientific enlightenment.

Keywords: The child’s Paper; Scientific Articles; John Marshall Willoughby Farnham
The Function of Western Heroine Biographies for Women’s Enlightenment in Late Qing

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After the first Sino-Japanese War, the Qing government faced with critical national crisis. When the rulers of Qing improved by the success of Meiji restoration, they determined to learn to Japan. Through the method of dispatching the study abroad students, inviting the Japanese teachers, Japanese modern education system was imported into China, besides that, large quantities of Japanese books were translated into Chinese, which was substantially prevalent at that time.

It is said that, the origin of Chinese women’s education was started from foundation of women’s church schools which were established by the European missionaries. However, the educational system and idea of Japanese women’s education played an important role during the formative period of Chinese women’s education. For example, the first women’s educational law, Zou Ding Nü Zi Xue Tang Zhang Cheng (奏定女子学堂章程), distributed in 1907, imitated the Japanese pattern. Moreover, the modern Japanese women’s education was mainly influenced by European form.

In order to lead the Japanese women to set up the ideal women’s image, a large number of European women’s biographies were published, such as Encyclopedia of World’s Famous Women (世界古今名婦鑑), Famous Women (欧米女子立身傳), Biographies of Twelve Heroines (世界十二女傑) and so on. These biographies were also imported into China along with the trend of “translation Japanese into Chinese”, and they also made a great contribution to the establishment of Chinese modern women’s images.

This paper analyzes the biographies introduced in the newspapers and periodicals created by the Qing’s female students, examines the relationship between those translated biographies and Japanese women’s biographies in Meiji period, and concludes the way of how the western heroine biographies affected the women’s Enlightenment in Late Qing.

Keywords: western heroine biographies, women’s Enlightenment, Western learning spreading to the East.
A Preliminary Attempt of Modern China in Entering the World System. Taking Jehol as Center

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The Formation and Spread of "seikaku(正確)". Focus on Japanese and Chinese

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In the 19th century, with the increasing influence of Western studies on China and Japan, the vocabulary systems of the two countries also underwent tremendous changes, and gradually moved toward modernization. As one of the manifestations of modernization, the number of na-adjective kanji words in Japanese was greatly increased, while the Chinese was reflected in the increase of two-character-words. Specific to the word "正確", this study shows that it was firstly used in Japanese. The early use was found in the 19th century in a Chinese writing history book and then in the translation books of Dutch studies. In the Meiji period, the use of the "正確" increased greatly. After the adjustment of the form and meaning of this word, it was stabilized at the end of the 19th century and was widely used in various periodicals and books. The synonyms of "正確" in modern Japanese include "正しい" and "精確". Among them, "正確" as a new word transcends the old word “精確” in terms of frequency and the usage range. Finally, "正確" and “正しい” together became the basic vocabulary for expressing the concept of “correct” and formed a correspondence as a kanji-word and a traditional Japanese-word, which undertakes different functions.

The word "正確" in Chinese appeared at the end of the 19th century. Its early use was either from periodicals published in Japan or translated from Japanese. Since the new word was closely related to Japan, it was speculated that "正確" was borrowed from Japanese. In just a few years, the frequency of the use of "正確" grew significantly, and was widely used in different types of publications and themes, and was also used as a translated word in main English-Chinese dictionaries. Around the 1920s, "正確" became popularized in Chinese, and gradually became an indispensable common word in modern Chinese till today.
Literary aspects in Garden of the Divine, Noble and Secret Art and Boasting of Stones of the Andalusian alchemist Maslama b. Qāsim al-Qurṭubī

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Previous studies have demonstrated that the Arabic-writing alchemists did not eschew to use literary methods to transmit their knowledge to inquisitive minded adepts. The dialogue in particular was considered to be a useful literary instrument by which alchemist could present their theories. The usage of dialogues also suggests that the interlocution between master and pupil was considered the ideal way to gather alchemical knowledge. The Andalusian alchemist Maslama b. Qāsim al-Qurṭubī (d. 964) uses this method in his book “Boasting of Stones”. Rather than a dialog between two or three persons this book contains a conversation between 23 anthropomorphic figures representing chemical matters and different stages of the gold syntheses. Each of the characters shows the superiority of the element that it represents and the opponents’ utter worthlessness while claiming to be the stone of the philosophers. This book belongs to the genre of the dispute literature and is mostly written in prose or rhymed prose interspersed with verses of Khālid bin Yazīd, Ibn Duraid and Abū l-ʿAlā al-Maʿarrī, etc. This paper focuses on the rhetorical and literary means used in the above mentioned book but also in the chapter “The Blackening” of the book “Garden of the Divine, Noble and Secret Art” to reveal al-Qurṭubī’s ability to use different didactical methods to introduce his knowledge to following generations of alchemists. “The Blackening” deals with an interlocution between a sage and a young man, an old man and a doter who transform within the discussion into a riddle speaking sphinx. These riddles are similar to the riddle which Oedipus had to solve to protect Thebes from the killing sphinx. It represents a certain notion on wisdom: A person can only reach wisdom if he remembers the past and knows what happens in the present and can predict the future. The main goal of this paper is to present the literary features and rhetorical means of al-Qurṭubī’s books and with it I endeavour to contribute to the research of the studied literary aspects of Arabic alchemical texts.