

Abstract

My Studies on Middle East and Jewish: Experience and Rethink

Pan Guang

Editorial Note: Prof. Pan Guang is a senior researcher and doctoral tutor of the Shanghai Academy of Social Sciences. He is also the director of the Shanghai Jewish Research Center, and vice president of the Chinese Association for Middle East Studies, etc. Prof. Pan Guang is a famous expert on Jewish history and Middle East issues in China. He wrote and edited more than 100 books. Such as, *Jewish Refugee Memoirs*, *Shanghai Jewish Chronicle*, *Jewish Refugee in China: History, Perspective, and “Chinese Model”*, *The Jewish in China*, etc. His research won the Shanghai Philosophy and Social Science Outstanding Achievement Award seven times, and won the Shanghai Academy of Social Sciences Outstanding Achievement Award four times. The journal invites Prof. Zhu Weilie, and introduces the academic experience and thoughts, in order to contribute to China’s world history and Middle East Studies.

From Binary Confrontation to Triangle Game

—The Characteristics of the Evolution of International Relations in the Caucasus Region in the 16th-18th Century from the Perspective of the External Strategy of the Safavid Dynasty

Long Pei

Abstract: The Safavid dynasty was the key period for Iran's national-Caucasian strategy. It was also the period during which the game pattern in Caucasus transitioned from the Western-Asian dualistic game pattern in the Middle Ages to the modern Russian-Ottoman-Iranian triangle game pattern. In the dynasties of Iran, the Safavid dynasty had the most complicated relations with the Caucasus. For the first time, the Caucasus became the important stage and intermediary area for Iran's foreign relations during the Safavid dynasty. During this period, the emerging European force Tsarist Russia gradually joined the Caucasian game of the Ottoman Empire and the Safavid dynasty. It began to become the third large extra-territorial power in the modern Caucasus and played an increasingly important role. The battle between the Safavid Empire and the Ottoman Empire over the Caucasus constitutes the main content of international relations in West Asia in the 16th century and to a large extent stipulates Safavid dynasties' foreign policy and diplomatic strategy. The Safavid period was the period of the most frequent and influential Iranian-Caucasus contacts and interactions, and the upheaval of the Caucasus's game pattern before and after the Safavid dynasty's demise opened the historical chapter of modern Russia's southern Caucasus and eventually dominated the region. The struggle between modern Iran and the Ottoman Empire and Tsarist Russia in the Caucasus region laid the foundation for the modern Caucasus's geopolitical, religious, and ethnic backgrounds, and it has become a historical source of lasting turmoil in the Caucasus.

Keywords: The Safavid Dynasty; The Caucasus Territory; Ottoman Empire; International Relations

American and European “Democracy Promotion” and Political Transition in the Middle East

Chen Xiaoqian, Wang Tai

Abstract: The “democracy promotion” of the US and EU had an important influence on the political transition in the Middle East. There are four points in the policy logic of Western “democracy promotion”, including: to seek stability in the Middle East and warantee the Western interests; to practice the democratic peace theory and to set dominant position in Middle East again; to attempts to potentially affect the Islamic culture; to take the democracy as a prerequisite for the free market economy. US launched the Middle East Partnership Initiative, Great Middle East Initiative and the Euro-Mediterranean Partnership. European Neighbourhood Policy were introduced by EU in the policy frame. “democracy promotion” caused the regional turmoil whilst promoted the political transition in the Middle East after Arab Upheaval. The “democracy promotion” policies are reasonably to be failure, because there are historical traditions, culture and social structure in the Middle East. The Middle East countries only to be endogenous political change can take the political sustainable development.

Keywords: “Democratic Transition”; Middle East Upheaval; Transition Model; Promotion Policies of US and EU

An Analysis of the Social Integration of Yemen

—from the Perspective of Nation-State Building

Su Ying, Long Teng

Abstract: Yemen completed the reunification in 1990 maiking its social integration into comprehensibe stage. The content of Integration covering building a modern form of government, and the plight of modern economic growth and popu-

lation, social class, etc. This paper argues that the integration of Yemeni society has dominated political integration, there are a variety of ethnic integration problems and the special role of Islam. Conclusion of this chapter that social integration is an important means to build a modern nation-state in Yemen. Coming from a mechanical way to the slow transformation of the organic integration of integrated approach will be to achieve the only way to build a modern nation-state.

Keywords: Yemen; Social Integration; Authoritarianism

The Mohammed Ali's Governance on Egyptian Tribal Society and Its Influence

Feng Yi

Abstract: The Egyptian tribe is a complex form of political and social organization. The Relationship among the members of the tribe is not based on equality in primitive society, but on hierarchy. Mohammed Ali governed Egyptian tribal society in three aspects. The first is normative aspect that is to establish a sense of identity; the second is utilitarian aspect that is to control tribes by controlling territorial resources; the third is coercive aspect that is to rule tribes through punishment measures. He adopted positive and effective tribal policy which effectively promoted the implementation of the reform policies in micro level, and played an important role in the development of Egyptian society and the construction of the nation-state in macro level.

Keywords: Mohammed Ali; Egypt; Tribal Society; Tribal Policy; Bedouin

Into the Dark: Power, Light, and Nocturnal Life in 18th-Century Istanbul

Avner Wishnitzer, translated by Jin Xuemei, reviewed by Wang Sanyi

Abstract: This article analyzes different traditions of nocturnal conviviality in

18th-century Istanbul and demonstrates their importance on social, political, and cultural life. The main argument is that the palace used the night to demonstrate its power in spectacles of light and to cultivate personal relations among the elite, which was crucial for a patrimonial government based on face-to-face interaction. However, it was exactly the reliance on such interaction that marked the limits of the palace's hold of the night. With the neighborhood gaze blinded by darkness, communal policing lost much of its effectiveness, leaving nocturnal social life largely concealed from the eyes of the authorities. Nighttime therefore offered opportunities for illicit modes of socialization and, at times, for subversive political action.

Keywords: Ottoman; Istanbul; Sultan; Nocturnal Conviviality; Politics

Reconstruction and Analysis on Amenhotep II's Bark Chapel for Amun through the Analogy

Guo Zilin

Abstract: The usurpation or reuse of stones with reliefs and inscriptions, especially in the Eighteenth and Nineteenth Dynasty, is a common phenomenon in the New Kingdom. For example, Amenhotep II's Bark Chapel for Amun in North Karnark as a whole or its some part such as *talatat* was reused by Amenhotep III in the Eighteenth Dynasty. As reconstructed, the chapel takes the form of a peripteral temple, and the function of the structure as chapel for the bark of Amun is indicated by the scenes decorated on the walls of temple. In my opinion, these scenes demonstrate a complex of Divine Birth, Coronation and Offering rituals with the fundamental aim of the king to propagate the divine right of kings. It's worth noting that these conclusions abovementioned were deduced from the analogy between the remains of Amenhotep II's Bark Chapel for Amun in North Karnark and other relative temples with reliefs and inscriptions during the Eighteenth Dynasty. In a word, the analogy is one of some indispensable and important methods for the research of reliefs and inscriptions incomplete of the New Kingdom in ancient Egypt.

Keywords: Ancient Egypt; Amenhotep II; Bark Chapel for Amun; Relief; Inscription

A Chinese Translation and Commentary of *the First Marriage Inscription between Ramesses II and Hittite*

Xu Hao

Abstract: Ramesses II, the pharaoh of the 19th Dynasty in Ancient Egypt, married a princess of Hittite in his 34th regnal year. Then this Egyptian pharaoh established connection with royal household of Hittite. Egypt built a firm alliance with Hittite by this marriage, and laid a foundation for the second marriage between the two countries. This fact indicates that, this is an event of political significance because the first marriage between pharaoh and princess of Hittite not only proved mutual political stability, but also influenced the politics of Ancient Near East deeply. The documents, the First Marriage Inscription between Ramesses II and Hittite, which recorded the diplomatic marriage between Ramesses II and Princess of Hittite in detail, is important in that it is a kind of indispensable historical material to study the diplomatic relationship between Egypt and Hittite.

Keywords: Ancient Egypt; Ramesses II; Hittite; Marriage Inscription

The Festival on Which Amun went out to The Treasury

Helen Jacquet-Gordon, translated by Guo Zilin, Gao Wei

Abstract: Festivals during which the bark of Amun was carried out of his temple of Karnak in order to visit neighboring sanctuaries played a role in the annual religious calendar at Thebes from the beginning of the New Kingdom onward. The best known of these outings are those which conducted the god south-

wards from Karnak towards the temple of Luxor on the festival of Opet, and that which took him to the west, across the river to Deir el-Bahari, during the Beautiful Feast of the Valley. If the latter of these festivals may already have been celebrated as far back as the Eleventh Dynasty, the former appears not existed before the beginning of the Eighteenth Dynasty. It is about a third festival of this nature during which the bark of Amun traveled northwards from Karnak in the direction of the temple of Ptah, at that period situated outside the enclosure wall of the Amun precinct, that we are here concerned. This festival, like the festival of Opet, appears to have been instituted by Tuthmosis I at the beginning of the Eighteenth Dynasty. The dismantling of the entire Treasury complex of Tuthmosis I by Ramses II necessarily put an end to the celebration of this particular feast.

Keywords: Temple of Karnak; Amon; Treasury