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DAL BORGO, Michela

Strutture militari veneziane: le città murate dello Stato da Terra e le città fortificate dello Stato da Mar

L'intervento intende illustrare l'evoluzione della struttura architettonica e militare delle principali città e fortezze comprese nello *Stato da Terra* e nello *Stato da Mar* della Repubblica di Venezia dalla fine del XV secolo al 1797.

Le città murate dello *Stato da Terra*, spesso risalenti all'età medievale, furono oggetto di radicali trasformazioni dopo la grave sconfitta subita dalla Serenissima nel 1509, ad opera della Lega di Cambray. Su ispirazione di Andrea Gritti, doge dal 1523, prenderà avvio una riorganizzazione globale - conclusa entro il XVI secolo - delle strutture difensive, città ma anche centri minori, con la ristrutturazione delle cinte murarie, lo scavo di profondi fossati perimetrali e soprattutto la creazione di estesi terrapieni, chiamati *spianade*, aree vuote e desertiche a ridosso delle mura.

Di maggiore attenzione avevano invece goduto le "fortezze" costiere dello *Stato da Mar*, presenti numerose dalla penisola d'Istria verso sud, sino all'ultimo baluardo dell'Albania veneta. Le città costiere dovevano essere pronte a resistere e a respingere sia assedi che attacchi, sferrati - via terra dall'interno - dalle popolazioni nemiche, e nel contempo essere facilmente difendibili dal mare, assicurando porti e arsenali sicuri per la flotta militare e pure per le *mude*, ovvero le carovane di *galee* da mercato. Ridimensionata la potenza marittima veneziana già alla fine del XVI secolo, nondimeno la Serenissima continuò ad impegnare uomini e mezzi per mantenerle funzionali.



HORII, Yutaka

The Ottoman Capitulations and the Europeans in Egypt

The existence of European merchants in the Levantine Islamic states in the Middle Ages and the Modern period is an interesting subject of the history of cross-cultural contact. In the Levant, the Ottoman Empire expanded its territory from the fourteenth to the sixteenth centuries, its wide-ranging unification was maintained basically until the eighteenth century, and, under its rule, the trade of the European nations continued. Their commercial activities were supported by the Ottoman capitulatory regime and the social order in the trading cities which accepted the Europeans. The institutional framework of the treatment of the Europeans was shown in the ahdnames or the capitulations granted to the European nations by the Ottomans. The Ottoman capitulations, based on the norms of the Islamic-European friendly and commercial relations formed in the Middle Ages, developed with the Ottoman expansion, and became to have peculiar structure. In the ahdnames granted to Dubrovnik (Ragusa), Venice, and France in the sixteenth century, the principled distinction between the Ottoman subject and the foreign non-Muslim was clear, but there was also a tendency that the difference of the legal status was becoming ambiguous in the Ottoman society. These phenomenons coincided with the situations of the Europeans in Ottoman Egypt.

At least in the sixteenth century Alexandria, their residence continued the features of the Mamluk period, and also there were new cases that the distinction between the Ottoman subject and the foreign non-Muslim became to be discussed. However, it seems that the closeness between the Europeans and the local society deepened relatively, and this tendency can also be found in the European Quarter formed in Cairo in the seventeenth century and in some other Ottoman trading cities.



IIDA, Miki

Florentine textiles for the Ottoman Empire in the seventeenth century

The main purpose of this presentation is to consider Florentine textiles (silk and wool) in the Ottoman documents compared to Venetian textiles.

From the Later Middle Ages, Italian merchants bought Persian raw silk in Bursa and sold their textiles mainly in Istanbul and Bursa. According to De Roover, Florentine merchants were very much active in this trade in the fifteenth century. In the same period, Florence revived its woolen textile industry. Hoshino accounted for its revival in terms of the great absorption power of the Ottoman market.

After the sixteenth century, silk textile production developed dramatically in Italy. Most developed centers were Venice, Florence, Lucca, Genoa and Bologna. Among these advanced areas, silk fabrics of the highest quality were too resemblant to identify because of the competitive effect.

Sella raised that in the seventeenth century Northern Italy underwent industrial survival and growth with exquisite and still unsurpassed workmanship for producing luxury or artistic objects as the driving force. Silk manufacture was main industry both in Veneto and in Tuscany. The Ottoman Empire was always an important market for Italian silk textiles. They received a high recognition in the palace of Istanbul and its surroundings. Silk textile industry encouraged the Republic of Venice to keep close commercial relation with the Ottoman Empire throughout the seventeenth century. On the other hand, economic relations between the Grand Duchy of Tuscany and the Ottoman Empire in the same period has not been sufficiently analyzed even though we find considerable “Florentine” textiles in the Ottoman documents.

The high appreciation of Florentine and Venetian textiles in the Ottoman Empire can indicate the importance of the latter as a consuming market and the continuation of the “traditional” internal economic ties in the Eastern Mediterranean region in the Early Modern Ages.



KAMENAGA-ANZAI, Yoko

An Aspect of the Genoese World in the Middle Ages: analysis of the testaments in the Genoese colonies

The purpose of the paper that I will present is to describe the Genoese colonial world

from the analysis of the testaments. Many notarial acts, which were written in the medieval Genoese colonies, for example, medieval Pera, Caffa, Chios, famagosta, Lesbos, etc., are published and I can find 72 testaments in them. Through this analysis, I can clarify the consciousness about their own death of the people in the Genoese colonial world. In addition, as the problem of the medieval source, I also treat the characteristics of the testaments of the colonists.

In this presentation I will mainly treat the following topics:

- 1) Testator: his qualification etc.;
- 2) Indication of the burial post;
- 3) Bequeathed people and heirs;
- 4) Bequeathed bodies;
- 5) Properties: mobile and immobile;
- 6) Network between Genoa and its colonies.

In regard to (1) ~ (5), I will discuss the characteristics of the testaments of colonists in comparison with the case of the testaments written in Medieval Genoa. Through it and through analysis of (6), I can clarify the life and the consciousness of the colonists who loved their colonial world more than Genoa or their mother country.



CELETTI, David

Venice and the Eastern Mediterranean (13th-15th c.)

This paper addresses the extension of the presence and activity of Venetian merchants in the Eastern Mediterranean trade in early modern age.

After a synthetic presentation of the structure of the Venetian commerce in the Eastern Mediterranean, it focuses on the creation of the Venetian *comptoirs*; on the Venetian presence in the main trade centers, underlining the major phases of their development and crises; on the importance of the naval trade routes within the global networks that, in the 13th and 14th centuries, linked Asia to the European markets; on the competitive relations of the Venetians with the other nations operating in the area (above all Genoese and Muslims); and on the evolution of the role of Eastern Mediterranean commerce within the Venetian economy.

Within this framework it will finally go over the history of the trading center of La Tana, which can be seen as a representative case study of the nature and evolution of Venetian commerce in this part of the Mediterranean. Strategically located, La Tana provided in fact Mediterranean traders with access to goods from the Far East and Russian plains. In the 13th and 14th centuries the Venetians prospered in this trade, working successfully and managing to withstand the Genoese and Muslim concurrence. This trade flourished until the end of the 14th century when the port was plundered by Tamerlane. Subsequent Ottoman expansion and the conquest of Istanbul gave the Turks control of the trade routes between the Mediterranean and the Black Sea, at which point the trade between Venice and La Tana came to an end.

Sources used are the available literature about this topic and documents of the State Archive of Venice and of the Marciana National Library.



OHTOSHI, Tetsuya

Failures and Successes in Establishing Sainthood in Medieval Egypt

Due to the recent rise in studies from a historical perspective on the cult of the saints in Muslim societies, we now have easier access to a higher level of studies, in terms of both quality and quantity. Still there is much left to investigate in this field, such as how the sainthood of the Muslim saints and the holiness of holy loci were created, and also how they were controlled or authorized in relevant societies. These constitute the topics that I will take up in this presentation. That is to say, we will try to grasp the process of creation/invention of Muslim sainthood and holy loci in Mamluk Egypt, examining it from many angles, particularly by comparison with cases in which sainthood or holy status failed to be created, and also by comparing cases of veneration of deceased saints with those of living saints. I have proposed four categories, in order to make this method of comparison more multifaceted and effective: (1) Failures in Creating Holy tombs, (2) Successful Creations of Holy Tombs, (3) Successful Establishment of Sainthood during the Saint's Lifetime, and (4) Failure to Establish Sainthood during the Saint's Lifetime.



IWASAKI, Erina - KATO, Hiroshi

Families in Rural Egypt

We have been trying to analyze the Egyptian rural society from multiple perspectives, using different sources of materials. This presentation is an attempt focusing on the family structure.

Family is one of the favored topics in the sociological studies on the Arab or Middle Eastern and the Mediterranean societies World. It is because family has been assumed to have an important role in the social life, and has been viewed as a prototype of the societies concerned.

This presentation sheds light on the family structure in the Egyptian rural society in detail based on the micro data at household level. By doing so, it aims at providing our colleagues the basic data and analytical framework for the comparative study on families in the Arab Middle Eastern and the Mediterranean societies. This presentation consists of following five parts.

1. Issue, data and methodology;
2. Household structure in Egypt;
3. Household structure in 19 survey villages;
4. Residential pattern of families in 4 villages: Linkage between statistical data and geographic information;
5. Historical change of family residential pattern in rural Egypt: Linkage among historical documents, statistical data and geographic information;
 - 5.1 Comparison of family residential pattern in Abu Senita between 1854 and

2003;

5.2 Comparison of family residential pattern in Rashda between 1861 and 2005.



TATEISHI, Hirotaka

The Contemporary History of Ibiza and ses Salines (Salt Evaporation Ponds)

Ibiza (Catalan: Eivissa) is an island in the Mediterranean Sea with the dimension of 571.04 km², situated 79 km off the coast of the city of Valencia in Iberian Peninsula, Spain. It is the third largest of the Balearic Islands, an autonomous community of Spain. Actually, the island is well-known for its summer club parties which attract large numbers of tourists. More than 88% of the gross domestic product of the island derives from the service sector based on tourism. But the tourism didn't become fashionable till the 1960s, when the British and German tour operators began to send their tourists. The airport of Ibiza opened to the international transit only from 1966.

Historically, the island was very poor almost in every aspect. The soil is not fertile, there's no special yield of mining, and the fishery is not abundant, even surrounded by the sea. However, Ibiza has maintained the solar evaporation salinas, that is, *ses Salines*, at least since the 12th century. Until the 17th century, *ses Salines* were administered by the municipality (la Universitat). After the Spanish War of the Succession, *ses Salines* were confiscated by the Crown of new dynasty, and became the important source of revenue for it. During the convulsions of the latter half of the 19th century, *ses Salines* were passed to the hand of the private company in 1871, and produced around 80,000 tons of salt annually.

After the Spanish Civil War, *ses Salines* suffered from the economic stagnation. Just when the company mechanized the production process, the economy of the Island began to be dependent on the tourism, and the production of *ses Salines* almost lost its economic importance in comparison with the tourism. So, during the 1970s and 1980s, the coastal vast expanses of flat ground of *ses Salines* became very attractive to the developers of the hotel and residential resorts. It was just in that time when appeared the popular movement of the defense of *ses Salines*. The zone was declared as the "natural spaces (*Els espais naturals*)" in 1991, and at last after many twists and turns, acquired the status of the natural park (*Parc Natural*) in 2002.

And now, *ses Salines* have four pillars of sustainability of its traditional activity: salt making, education, conservation, and tourism which are connected each other.



NISHIMURA, Michiya - KATO, Hiroshi - SAITO, Hiromi

Monetary Map in the Eastern Mediterranean in the Middle Ages

This presentation is not arranged to introduce the results of our research, but to appeal to the colleagues to joint our research and to give us the information concerned with

our research.

The presentation is composed of three parts. The first is the introductory part by Hiroshi Kato to explain the conceptual framework of our research. The second is the overview by Michiya Nishimura on the changes of monetary hegemonies historically observed in the Eastern Mediterranean in the Middle Ages. The Eastern Mediterranean means the region ruled, directly or indirectly, by the Byzantine Empire, Islamic dynasties and Italian city states. The third is the comment by Hiromi Saito to summarize some implications of our research for the study on the economic history of the Eastern Mediterranean in the Middle Ages.

The purpose of our research is to overview the vicissitudes of the monetary hegemony among the Byzantine Empire, Islamic dynasties and Italian states in the Eastern Mediterranean in the Middle Ages, by comparing the monetary histories of the above mentioned monetary areas. The presentation deals with the monetary affairs in the international market. The monetary affairs are complicated phenomena in which the monetary affairs in the international and local markets are deeply connected each other in reality. However, the monetary affairs in the international and local markets could be distinguished and be separately dealt with at least in theory.

The key concept of our research is the counterfeit coin. In history, the monies have been counterfeited by two means, the imitation of the design and the manipulation of intrinsic value (fineness and/or weight). We examine the four phenomena of the counterfeit coins. Phenomenon 1 is the Islamic coinage before the Abd al-Malik's monetary reform (7th century). It would have reflected the former Byzantine monetary hegemony. Phenomenon 2 is the Sicilian and South Italian coinage (10th-12th centuries). It would have reflected the former Islamic and Byzantine monetary domination in Sicily and South Italy. Phenomenon 3 is the coinage of the Italian states (13th century). It would have indicated the Italian states as the monetary powers and the decline of the Byzantium. Phenomenon 4 is the Byzantine and Mamluk coinage (14th-15th centuries). It would have indicated the establishment of the Italian monetary hegemony and the decline of the Byzantine and Islamic coinage.



PEDANI, Maria Pia – FABRIS, Antonio

The Angel's Questions. A Research about the Migrations of Symbols and Ideas Concerning Death from the East to West

This year a team of research formed by professors and students of the University Ca' Foscari of Venice has begun to study burial rites and symbols as they were present in the Ottoman world, in order to understand which of them come from Inner Asia and had an ancient shamanic origin, and to discover how they were described, and often misinterpreted, in Christian Europe.

Islamic burial rites were influenced by pre-Islamic practices as well as by customs belonging to other peoples who came into contact with the Arabs, but also Turkish civilisation cannot be set aside. The first Mamluk sultans (1250-1380) were of a Turkish origin, while the Turkish Ottoman Empire (1302-1922) had ruled on the shores

of the Mediterranean from Greece to Tripolis and to North Africa till the borders of Morocco for centuries. Islam did not destroy completely ancient Turkish religious beliefs, which had origin in the shamanism of old ages. Even when Ottoman society became more deeply Muslim, between the end of the 16th and the beginning of the 17th c., ancient uses were not completely forsaken above all in the field of burial rites and funeral symbols. They were kept above all in the court ceremonies and in popular customs and they were soon imitated also in far off lands under Ottoman rule. The Balkans too had been Ottoman for about three centuries. In this region too ancient shamanic beliefs became superstitious practices and were maintained side-by-side with the rites of an Islam deeply influenced by Sufism. From the Balkans they migrated also towards the West. They reached above all Friuli and Dalmatia, which were once ruled by the Republic of Venice. Between the end of the Middle Ages and the beginning of the Modern Age European travellers in the Ottoman Empire described burial rites and symbolic objects linked with the idea of death, but they did not always understand functions and meaning.



KIM Hee Jung

Crossroads of Cultures, Trieste's Identity

Trieste is an area that accommodates relatively large acculturation or cultural change even in Italia. The area has been a venue for not only frequent ethnic migrations but also ceaseless wars and trades among various ethnic groups. When it comes to study on the cultural background of such area, Trieste within Italian culture can better be approached both synchronically and diachronically through border studies rather than statically. The awareness of problem “border studies” proposes, that is, the awareness of problem to newly recognize the dynamic nature of border area from the perspective of nearby as space of exchange where the cultures, daily common practices and economic life come into conflict, adapt to one another and be integrated rather than national border which is closed to other nationals serves as the framework of this paper on Trieste one of the border areas of Italy.

“Border studies” that rose prominent not long after being launched encompasses culture study, ethnic study and multi-culture study. In European languages, various terms exist that indicate such concepts as border, boundary and frontier of English equivalents, and among the European major languages, only German includes the vocabulary “grenze” in common. This serves as a premise very important in understanding Trieste of “mitteleuropa” which means central Europe, for in Trieste where local culture and inland culture differ along coastline the venue of sea-borne activities and trades, such “border area” is an unclear border.

The identity problem that people from Trieste also is attributed here. Trieste has remained long as identity issue whether this area belongs to Italian history or is part of “mitteleuropa” within Austria.

Trieste, a port city nestled on an area of border with Slovenia in the north of Adriatic Sea of central Europe, is an important commercial port having central Europe as

background. The unique geographical location of the city and continued influx of population by it caused ceaseless chaos and commotions of residents, and the unique traditions and natures of various ethnic groups became significant obstacles for the integration of society and culture.

Oftentimes, three terms are used to define Trieste: First, “Trieste the national border”. There are people from numerous nations that move ahead to fight for the name of their own nation, who desire to stop fighting, but some of them are forced to gather to the national border out of sense of obligation or out of ideology.

Second, as an intersection of civilizations”, Trieste the port city that accommodates various ships is a place where numerous ethnic groups arrive with their culture and stay. The people that stay here put the culture of this area into the bags in which they brought their own culture.

Third “Trieste as terra irredenta, that is “Trieste a land not restored”. This word a term that Vittorio Imbriani the writer coined is used in explaining the concept of republic by Garibaldi in the course Trentino and Friuli Venezia-Giulia are integrated to Italy after the 3rd independence war through political campaign. This campaign comes to an end with the integration of Trieste and Istria to Italia at the beginning of the 1st World War. This is also the reason that study on the identity of Trieste culture began in the repetitive course of accepting Slovenians and Jewish in Trieste and making them as outsiders while Trieste is excluded as outside with no complete national identity though it is a city belonging to Italy. Just as with the word of Jean Grenier who said “Though humans cannot choose the land in which they are to be born, they by all means shall be allowed to choose where they die”, it is a natural phenomenon that nationals of other country are guaranteed of the freedom to move back into their own country when their own nationals are guaranteed to move abroad. This concept became the driving force of the writers of the 19th through 20th centuries that attempted to cultivate the history of Trieste culture based on the concepts “other people among us” and “we among other people” by overcoming the dichotomic concept of “others” and “we”.



OTSUKI, Yasuhiro

Levissi Village (Kaya) and the Population Exchange between Greece and Turkey

Gemiler is a Turkish island located in the area of Old Lycia, about 70 km far from Greek Island of Rhodes. The community of Levissi, now called Kaya, situated across from this Gemiler Island, was our first target of investigation which started from the year of 1998. This was one of the most particular villages from the point view of so-called population exchange between Greece and Turkey in 1923. Until the population exchange, it was inhabited mainly by people of Greek origin. Levissi people were compelled to emigrate from their motherland. Then to where, and how? We focus our study on the complex historical circumstances which affected not only Levissi but other communities in the area, which includes Gemiler and neighboring islands.



TAKENAKA, Katsuyuki

Recovering the Past in Urbanscape: Historic Center of Tarragona, Spain

Heritage in urbanscape constitutes an interface through which citizens living the present time dialogue with the past lived by their ancestors. In cities like Tarragona, built on Roman and medieval foundations, what we call heritage nowadays is actually the built environment left by the founders of the city and their successors. However, it's not the material existence of the built environment in itself, but its recognition given by citizens that makes heritage, turning old stones and buildings into something with specific value and significance. Heritage, therefore, acts as a catalyst for an emotional process by which citizens identify with their more or less remote past, embodied in the urban fabric.

Although the world of individual and collective imagination is almost unlimited, heritage sometimes reveals its co-substantial character as material existence, which considerably limits citizens' ability to take actions around it, especially when they are obliged to make a decision about what treatment they give to an ancient structure discovered suddenly. This limitation can be exposed in two different ways:

- 1) Often it's inevitable to choose or prioritize between different *histories* or historical periods which compete in the urbanscape. To highlight one particular thing, sometimes they have to ignore or set aside the others. Demolition of the modern urban fabric to visualize the Roman circus is a good example.
- 2) In heritage cities, where the modern city is built on Roman and medieval ruins, conservation of archaeological remains sometimes goes against the interests of the land or building proprietor. Conflict of interests may arise in any place, but it gets specially serious in historic centers as in the case of the Part Alta in Tarragona.

Addressing these points, special attention should be directed to the double function of historic center, that is, urban space for residents' everyday life and a place to be visited from outside the city. Visualization of archaeological remains found eventually in the basement of a building can be an important cultural attraction for the whole city, contributing to enlarge tourism income, whereas the promoter of the remodeling project is often burdened with bureaucratic formalities to get administrative approval and large expenses for the conservation. Although a conflict of interests can even get to court, there still remains an important aspect that unites a wide range of citizens: historic center as a place for spatial construction of identity. In such a process, the protagonist is not just those who live and spend the day in the historic center, but all citizens who find in the historic center an unique character of the city and identify themselves with it.

Analysis of the spatial dimension of identity construction is a very important contribution of Geography for the understanding and practice of heritage politics. The research project presented here attempts to explore the possibility of this kind of approach.



EL ANNABI, Hassen

Jerba through the travelogue of German Ewald (Early nineteenth century)

This involves analyzing the story of a German missionary, Christian Ferdinand Ewald, who made a trip to Tunisia during the year 1835 on behalf of “the London Society for the Promotion of Christianity Among the Jews”. Passing through the towns of the coastal zone from Tunis to Jerba, he scored consistently both what he sees in the landscape and society, what he did in his mission and problems he met. The information about his missionary activities is less attractive than observations he made about demographic, sociological or anthropological situation. This story is especially interesting because it concerns a difficult period in the history of the Regency of Tunis, a period marked by demographic crises and economic problems. These are mainly due to technological backwardness and the forced opening of the Tunisian economy to European interests in the context of unequal exchange in the Mediterranean world that was dedicated by the Congress of Vienna (1815) and the Taking of Algiers by France in 1830.

Part of the story on Jerba shows precisely the difficulties of this island in this context, where the weakening of central power and the recent attempts of the Ottoman Empire to modernize its army and maintain a presence, at least formally in Libya, will be significant impact on daily life.

Our purpose will include three points:

- The traveler’s itinerary and the context of his journey;
- The problems of Jerba in the early 1830s;
- Jerba address its problems: the advantages of the island.



SAITO, Yuka

Valorization and Conservation of Vineyard Landscape in Catalonia, Spain

Catalonia enjoys an extraordinary diversity of landscape, as fruits of its richness of natural surroundings (complex relief, geology, different climates...), and human actions on them over the history. Unfortunately, in recent decades, landscape has been modified and deteriorated in many parts of Catalonia, especially at the metropolitan fringe where the influence of urbanization and industrialization is so enormous as to alter some features of the territory.

Penedès is one of the most important wine-making regions in Spain, particularly known as a region specialized in mass production of *Cava* (Spanish sparkling wine elaborated by the champagne method). In spite of its proximity to Barcelona and location at the Prelittoral Corridor of communication, the importance of this industry has allowed this region to maintain its great extension of vineyard (25,627ha. registered in DO

Penedès), which is the principal component of its landscape. Recent years, however, Penedès has been threatened by pressure of extensive growth of the Metropolitan Area of Barcelona, as dispersed urbanization, establishment of large industrial complexes, and construction of transport infrastructure, factors that could cause landscape transformations.

Greater inquietude and worry about the future of landscape in Penedès arose among local vine growers and farmers, who associated in “Terra Vitium Penedès” with the aim to defend their traditional agricultural landscape and to preserve its values as heritage to promote local sustainable development. They also made an agreement with several ministers of the Government of Catalonia (*Generalitat de Catalunya*) and District Council of l’Alt Penedès (*Consell Comarcal de l’Alt Penedès*) to collaborate for creation of the Landscape Charter, carrying out together some research about landscape of the region.

The Landscape Charter is conceived as an instrument for voluntary agreement between the public and private stakeholders of a territory to promote landscape improvement and people’s quality of life, through establishment of quality objectives, strategies and actions for landscape management. The Landscape Charter of l’Alt Penedès (*La Carta de Paisatge de l’Alt Penedès*), signed by public administrations, local entities, and economic sectors in 2004, is the first one approved in Catalonia.

It is worth pointing out some proposals offered in the Landscape Charter of l’Alt Penedès as useful tools for landscape management, such as “Code of good practices for the preservation of vineyard landscape”, and map of touristic itineraries of vineyards, both of which would contribute to people’s knowledge, reflection, and valorization of vineyard landscape in Penedès.



NAGASAWA, Eiji

Jewish Egyptian Marxists and the Palestine Question

Ahmad Sādiq Sa’d (1919-1988) and Henri Curiel (1914-1978), both born into Jewish families in Cairo, were to become leaders of two rival organizations in the Egyptian communist movement in 1940s. But their destinies were separated in accordance with successive political upheavals caused by the Palestinian Question. Curiel decided to support the UN Resolution on the Partition of Palestine in 1947, sensing obliged to follow the Soviet Union’s policy, but this decision led to smash his organization into pieces. He was deported in 1950 by the government of Egypt and further forced to break off relations with his comrades in Egypt. Then, he founded an émigré group in Paris for the purpose of supporting revolutionary movements in the Third World, such as FLN in Algeria and others. He was assassinated in 1978 at the time of an important secret peace negotiation underway between PLO and an Israeli peace camp.

Meanwhile, Ahmad Sādiq Sa’d and his group took a critical position against the Soviet policy. In the milieu of anti-Jewish feeling among the Egyptian mass, Sa’d was converted to Islam in order to keep living in Egypt and to remain in the movement. But he and other ex-Jewish comrades were excluded from the leadership of the new unified

party and spent many years in political prisons. In his last days of his life, Sa'd wrote a number of articles and books energetically like in his youth. One of them is an unpublished draft of revised edition of his famous study of the Palestinian Question, *Palestine in the Claws of Colonialism* (1946).

In this report, I would like to focus on the case of Ahmad Sādiq Sa'd, using some original documents of his organization and memoirs of activists in those days.



USUKI, Akira

The Palestinians in Lebanon: An aspect of the Palestinian Refugee. Problem under the Lebanese Sectarian System

In this presentation, I discuss one of aspects of the Palestinian refugee problem from the viewpoint of civil rights in Lebanon. First of all, I talk about the definition of Palestinians and Palestinian refugees who have lived in Lebanon since the Nakba (Catastrophe) in Palestine, that is to say, the establishment of the state of Israel in a part of the British Mandate's territory of Palestine in 1948. Secondly, I briefly survey the Palestinian refugee problem from a historical viewpoint in order to explain why the Palestinian refugees are left behind under difficult circumstances in Lebanon now. I divide the Palestinian history in Lebanon into three stages: the first is the pre-PLO (Palestine Liberation Organization) period between 1948 and 1970, the second is the PLO's "state within state in Lebanon" period in 1971-1983, and the third is the post-PLO period from 1983 to the present. Thirdly, I elaborate the Palestinian refugee problem from the viewpoint of civil rights under the sectarian system (al-ta'ifiyya) in Lebanon. The sectarian system in Lebanon is regarded as a political allocation system of power based upon religious and sectarian population according to the 1932 census under the French mandate. Since the national pact was agreed in 1943 after independence, sectarian balance was adjusted in the presidential post, cabinet and parliament as follows: the president is distributed to a Maronite Christian, the prime minister to a Sunni Muslim, the parliament chair to a Shi'ite Muslim and so on. As they are stateless and no Lebanese citizenship since 1948, the Palestinians who are mostly composed of Sunni Muslims have been excluded from the sectarian politics in Lebanon. Nowadays, a debate is beginning in the Lebanese government over new legislation that would grant civil rights to the Palestinian refugees in spite of right wings' objection such as Kata'ib (the Christian Falangist Party). Key features of the historic bill, proposed by the Progressive Socialist Party, include the right to housing, employment, social security and hospital treatment.



CHOI, Jae Hoon

A Study of the cognition and Responses to Middle Eastern Terrorism

As for the definition of terrorism, academics and analysts diverge in their opinions. No

one has been able to produce a universally agreed definition. Walter Laqueur, even argues that terrorism is simply indefinable and unworthy of definition. One of the controversial questions related to a finite definition of terrorism is how to identify state terrorism. In this regard, the West blames some Arab nations and the Muslim world for state terrorism and religious terrorism by supporting Islamic Radicals or Islamic extremist, while Arab nations and the Muslim world ascribe terrorism to the developed nations' colonization of the less developed nations.

Terrorist groups in the Middle East have diverse origins, ideologies, and organizational structures. These groups date back to the late 1960s and early 1970s, and the majority of these were formally or informally linked to the PLO. Typically, they are also relatively bureaucratic and maintain a nationalist or Marxist agenda. In contrast, most new generation groups arose in the 1980s and 1990s, have more fluid organizational forms, and rely on Islam, especially the concept of Jihad as a basis for their radical ideology.

The groups have survived to this day partly through support from states such as Syria, Libya, and Iran. The groups retain the ability to train and prepare for terrorist missions; however, their involvement in actual operations has been limited in recent years, partly because of successful counter terrorism campaigns by Israeli and Western Anti-terrorism agencies. In contrast, the newer and less hierarchical groups, such as Hamas, the Palestinian Islamic Jihad (PIJ), Hizbullah, Algeria's Armed Islamic Group (GIA), the Egyptian Islamic Group (IG), and Osama bin Laden's Arab Afghans, have become the most active organizations in and around the Middle East. After the gulf war in 1991, Muslims regard the coalition army, especially the US military presence as an intimidation of Islam by the West.

Al-Qaeda's ideology and behavior is seen as an extreme form of Islam and as a political movement by modern Islamic Fundamentalists, and one of its ideals is pan-Islamic unity. To Al-Qaeda in particular, the world is viewed as a struggle between their extreme Islamist ideology on one hand and non-Islam, like Zionism, Christianity and the secular West on the other.

