Abstracts

To Our Teachers

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This book is dedicated to Elena V. Revunenkova and Alexander K. Ogloblin, University year-mates and life-time friends. Since their graduation in 1961 from the Indonesian philology department, Oriental Faculty of St.Petersburg State University, these two powerful characters have dominated Indonesian studies. They have shared with their numerous followers and colleagues their brilliant knowledge of Bahasa Indonesia, deep understanding of traditional and modern life of Nusantara as well as the best traditions of hereditary St.Petersburg intelligencia. The present collection of papers resulted from a conference in honor of these, our teachers, mounted by their ex-students and colleagues in 2004. We caught our teachers at surprise, knowing their modest ways and opposition to any kind of celebrations in their honor. This is the reason why there are papers by jubilars in this volume.

After a long preparation period this collection of papers finally appears just before the 70-years anniversaries of Elena V. Revunenkova and Alexander K. Ogloblin.

Elena V. Revunenkova: Bibliography of Work

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I. Languages

Evolution of the Malay Language Structure: Correlation of Synthetism and Analytism in Various Texts
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The author considers special features of Malay language with statistical quantification methods of analysis. Differences of the morphemic constitution of languages are seen in the correlation between synthetical and analytical devices which also deviate in qualities. Synthetical structures are defined as inflective, agglutinative, incorporative, and polysynthetical. The devices in analytical languages can be explicit, expressed by non-lexical markers and lexical help-words, and can be implicit where word order is the most important feature. The history of languages shows that some of those highly synthetical have lost many synthetical devices and have developed a predominance of analytism. Interestingly, the statistics show that English and Malay have very close quantity data in some features, and they both are the devices most widely used worldwide. For the specialists in Malay / Indonesian study of various texts of different styles and historical stages from such point of view is important.

Survey of Papers On Loanwords in Tagalog
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The study presents a brief analysis of various works dedicated to the problem of borrowings in Tagalog, the national language of the Philippines. The author points out the vast amount of large lexical layers originating from Malay, Chinese, Sanskrit and other Asian languages, as well as from Spanish and English. Research on the borrowings assimilated by Tagalog is relatively scarce, especially concerning loanwords adopted from Asian languages. The author reviews about

30 monographs, articles and dictionaries by different Philippine, European and American linguists referring to the problem of borrowing in Tagalog. The review of the works includes notes and argumentation by the author, both on the proposed classifications of the loanwords and on the probable origin of some borrowings. The prevalence of lexicographical, etymological and historical surveys of the foreign influences is noted, and a comparative paucity of those dedicated to, for instance, the process of borrowing and assimilating loanwords by the Tagalog language is discussed.

Teaching of Indonesian/Malaysian Language Throughout the World

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The study observes the teaching of the Malay language, in both of its variants, Indonesian and Malaysian, throughout the world (excluding countries where the Malay is the National language), and viewed through the quantity and location of the teaching institutions. The author hopes to provide insight into the position of Russia in Malay language instruction, and to evaluate its weight in this global process. Both shortcomings and advantages of the Russian system of Malay education may be assessed, thus enabling challenges to be overcome in the field internationally. The future perspectives of Malay education is touched upon.

Phonetics and Grammar: Some Typological Issues (with Special Reference to Chinese and Burmese)

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The authors are concerned with demonstrating, building on experimental data, that in Chinese and Burmese texts spoken at moderate and fast rates, a number of important features can be explained, *if* one addresses a specific correlation between phonetics and grammar. Thus, longer syntagma-like word sequences originated as a result of the faster speech-rate normally preserve the duration of their moderate-rate counterparts, which is made possible due to shorter pauses within the fast-rate syntagma. As is well known, the very notion of syntagma denies any pauses within such a syntactic unit. Yet, in Chinese and Burmese, intra-syntagma pauses are found possible and even quite

regular, presumably because *syntactically* the syntagma of these languages is not as tightly knit as it is in such languages as Russian or English. It is also hypothesized that in order to locate a sentence boundary in Chinese, one has to rely more heavily on *phonetic* features, first of all pauses, while in the Burmese text, pauses are less relevant due to high salience of sentence-final *morphosyntactic* features.

Lexical Differences between Indonesian and Modern Malay

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This study mainly concerns lexical differences, reflected in modern Malay and Indonesian papers. First, differences between the words, comprising vocabularies of both languages, should be mentioned. This group includes words of Classical Malay, which are now used both in Malaysia and Indonesia, but with different meanings. Most of such examples are words which have acquired an extra meaning or meanings, in one of the languages, and thus are used in wider contexts, while in the second language they have preserved their original meanings. Loan words with the same spelling both in Malay and Indonesian can also have different meanings (as borrowed from different languages). Different words can be chosen in Indonesian and Malay from the common set of synonyms to mark certain concepts or objects. Also considered are lexical differences in the use of affixes and in different affixes used to render the same meaning. Finally, another group of lexical differences includes various borrowings, used only in one of the languages.

Nomination of the Cardinal Points in Some Languages of Southeast Asia and Oceania

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The paper addresses issues of nomination of the cardinal points (CP) of the world, with special attention to their typology. In Mainland Southeast Asia 'vertical' and 'horizontal' oppositions prevail. 'Horizontal' terms are usually connected with the visual movement of the Sun across the sky, while the 'vertical' ones often originate from the local relief conditions. In some languages the nomination lacks consistency. In the insular world the terms of the CP have been presumed to reflect "atmospheric and climatic realities, such as wind directions,

precipitation, and seasons" (A. Ogloblin). The use, however, of seasonal directions of winds as reference points has obvious inconveniences. The paper propounds an alternative hypothesis. Stable geographical objects, such as islands and countries (in our case India and Timor for Western Austronesia, Tokelau and Tonga for Oceania appear to lend themselves better to the purpose. This, on the other hand, would better explain different meanings of the "same" terms of CP in related languages. For instance, the term *barat* for the Indonesians means 'West', while for the inhabitants of Madagascar *avaratra* - 'North', which stops to look strange as soon as one connects *barat* with India (Bharat).

A peculiar case of nomination is presented by 90 shift of CP attested in several languages of South East Asia, such as the Saipan dialect of Chamorro, Jarai, and Mien (Yao). The case of Jarai may possibly be explained by re-partition of the vault of heaven, i.e. by transition from tripartite to quadruple system of co-ordinates.

'Word' and 'Language' in Languages of Nusantara

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A number of languages of Indonesia and Malaysia have a word that can be used both for 'word' and for 'language'. Since this phenomenon is observed for different lexemes, one can suggest that there is some basis for such lexical nondistinguishing of the two concepts. We identify three factors which may affect whether a language distinguish the lexical material for 'word' and 'language': 1) the grammatical factor: the use of the same word for both senses may be related to a certain grammatical feature, namely the absence of the obligatory number opposition; 2) the "areal" factor: a separate word for the notion of 'language' (in Nusantara this is almost always *basa* or *bahasa*) may be borrowed from some other language; 3) the "cultural" factor: the rise of the word/language opposition occasionally correlates with the existence of a written tradition. Notably, the last factor may show that in this case we deal with a conceptual (rather than purely lexical) opposition.

On the Translations of Russian Realia into the Indonesian Language (Based on the Indonesian Translation of A.P.Chekhov's Play "The Cherry Orchard")

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The issue of challenges faced by an author of literary translation from Russian into Indonesian is discussed utilizing the material of R. Tines' translation of one of the most popular plays of the theatre worldwide. The author analyses and evaluates different ways (transliteration, replacement with analogous terms, descriptive translations etc.) applied by R. Tines to various terms from Russian everyday life that Chekhov's play contains.

Glottochronology and "Speech Levels" in Javanic Languages

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A. Ogloblin's study of Malayo-Javanic languages [Оглоблин 2004] has some statistic evidence of rather rapid lexical change in the languages in question. The opinion of the present article's author is that the vocabulary of Malay (as well as that of many other languages having a long literary tradition) is much less subject to change in contrast to Javanic. As to Javanese and Sundanese, the words therein, even those belonging to the basic vocabulary are fairly easy replaced by new ones, most likely due to existence of "speech levels" (i.e. using different words with the same denotative meaning when speaking to people of different social positions).

II. Folklore • Literature • Mythology • Religious Beliefs

The Mythological Character of Hinduism

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The paper deals with the mythological character of Hinduism as the main religion of India. Myth and reality are not strictly opposed:

myth is considered to be a reality of a special kind, possessing a sacral nature. Many fundamental concepts of Hindu religion, for example ethical and philosophical constructs, linked up with the world of myth with its own particular symbolism.

About Historicity of Historical *Syair*s

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The important problem may be to make a distinct genre definition of those works that are usually called 'historical syairs'. We definite a work 'historical' if it correlates with real facts and persons and can be confirmed by written historical documents. Historical *syair*s are based on real facts, and in general their content is truthful or believable. Another name for the syairs is 'heroical syairs' or 'syairs on war', but there are a part of syairs that cannot be so defined. The proper classification of historical syairs may include the following: 1) the ruler and court events; 2) the lives of non-royal persons; 3) journalistic accounts; 4) chronicles of a war. Historical facts were not important for the author since they are largely a basis for his ideas and moral principles. Syair authors narrated not to give us facts, but to glorify heroes. At the end of XIX century many new syair appeared dealing with various themes, including official life, criminal events and everyday occurrences. These syair may be considered as "outside" true literature.

The historical information in syairs relates to real persons, their ranks and position at court, geographical location, military strength, dating, chronology. Factual inaccuracy and mistakes in the historical syairs are not the result of author's liberties or forgetfulness. Sometimes they are a kind of fantasy, an improvement of historical facts to make them suitable for the moral ideas.

Pacific and Central-Eurasian Components of American Mythologies

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Folklore-mythological texts preserve information on the remote past because they contain common units or elements (which I call motifs) used in many different traditions. Analysis of the areal

distribution of motifs checked against the data of populational genetics, physical anthropology, archaeology, and linguistics opens possibility to evaluate probable time of the spread of motifs and to decide, if the sharing of the elements is due to the common origin of traditions or to other reasons (e.g. influence of similar social or natural factors).

Motifs that are widely known in the New World usually find correspondences in Eurasia. Most of such parallels are found across the Indo-Pacific borderlands of Asia (with Australia and Oceania). In the New World, these Indo-Pacific motifs are found everywhere but their concentration in Latin America (especially to the east of the Andes) and in the Plateau area (with adjacent part of the Northwest Coast) of North America is above the average. The areal distribution of the Central Eurasian (or Continental Eurasian) set of motifs is different. Here most of the parallels link Southern Siberia (and Eurasian territories to the southwest of it) and North America, especially the Plains and the Great Lake region. These two sets of motifs were brought to the New World by peoples of two highly different cultural traditions. These traditions ultimately have their roots in Pleistocene cultures of the sub-glacial zone of Eurasia and of its tropical Indo-Pacific borderlands. The latter complex has even deeper roots in the sub-Saharan Africa. The Continental Eurasian complex seems to lose its remote African roots thanks to the tremendous change of culture in a totally different natural zone, especially going though the "bottle neck" of the Last Glacial Maximum.

Towards the Interpretation of One Poem by Sitor Situmorang

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Sitor Situmorang is a living representative of Indonesian poetry, wherein he has played an eminent role since the 1950s. The poem "Cathedrale de Chartres" from his book *Surat Kertas Hijau* is interesting in three aspects: the attitude to religion, existentialist motifs and semantic peculiarities. As revealed in the text, his religious sense is full of doubt, regret, and repentance, and at the same time he confirms himself in this sense. In the poem a sense of guilt is evident through the main protagonist making his choice between God and woman. His choice is woman. The sense of guilt and the question of choice are characteristic of the philosophy of existentialism, which

became familiar to the Indonesian creative intelligentsia in early fifties. Such moods of this philosophy dominates this poet wanderer with his tormenting question of choice between two worlds, that of the Western civilization and the patriarchal world of Batak community. The poem is built on the word play with the double meaning of the text and "undertext". The method of allusion and reticence undoubtedly takes its source from the Malay folklore tradition.

Heroic Characters as Models of Leader in Philippine Oral Epics
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In the search for identity and models of leadership, we shall focus upon the cultural views embodied in oral epics of the Philippine archipelago and the various features of the "model of man" they convey. This emblematic figure changes according to kinship system, social organization, cosmogony and religion of the various cultural communities as found in the islands, highlands and lowlands of this country which is part of the vast Nusantara area.

The analysis I sketch is based on the *Ateneo Oral Epics Archives* that we created and built up over the last ten years of the 20th century, together with known anthropological studies. We propose to contrast several epic heroes as models of leader among three groups, namely the Talaandig-Bukidnon in Northern Mindanao, the Palawan Highlanders of Southern Palawan and the Sama Dilaut, or Sea Nomads of Tawi-Tawi, in order to bring out the distinctive features and, eventually, the constants characterizing them.

The Boat, the Stone, and the Mountain in the Malay World
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This paper contains the analysis of deeply interconnected images of the boat, the stone and the mountain in the traditional cultures of different peoples in Nusantara. The triad "boat-stone-mountain" is one of the most stable ideological stereotypes among the peoples in the Malayo-Indonesian world, and has many parallels and analogies in many traditional cultures worldwide. These images come from very ancient times and became most important symbols of the aboriginal

culture. They are deeply impressed in almost all the aspects of the local society both on the shores and on the highest mountains. One can see the triad in the social structure and in the religion, in the mythology and ritual, in the folklore and literature, and in the art and handicraft.

Ifugao Epic Story "Aliguyon nak Binenwahen": Plot Structure, Anthroponymy and Toponymy

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The paper aims to create a formalized paradigm for description of Philippine hudhud epics on an onomastics level. Using the hudhud plot structure developed in 1983 in her PH.D. (to appear in a book "Male world through the eyes of women"), the author describes hudhud characters acting in epic space which is relevant to each category of personages. The epic heroes are organized into four groups, three of which are based on kinship ties. Groups A, B and C represent main characters; the core of each group is a male hero and a female heroine, his sister. Heroes of the first two groups are positive and nearly identical by function and characteristics. The third group is represented by negative personages, unworthy rivals of positive characters. Group D is composed of various 'odd' personages that often demonstrate mythological non-human traits.

The paper gives a detailed description of functional role and characteristics of each individual (i.e., bearing a personal name) personage in an unpublished text of Ifugao hudhud epic, recorded in 1993, transcribed and translated into English by Lourdes Dulawan (text is deposited in Ateneo de Manila epic archive, created by Nicole Revel).

The structure of a personal name formula in hudhud, as opposed to spoken Ifugao language, is discussed.

Hudhud toponyms are equally described, each with its functional role and characteristics. Finally, the table demonstrates the range of movements of every hudhud character within epic space in personal name/toponym correlation.

Some preliminary ideas on the origin of main hudhud toponyms are proposed.

If applied to other epic texts, the paradigm of hudhud onomastics description developed in this paper will give valuable material for the

issues of regional culture variations within the hudhud-singing geographic area. The author also believes that proper mapping of hudhud onomastics will be of help for discussion of complicated issues of the historical migrations in the Cordillera of Northern Luzon.

The Theory of Human Souls in Chinese Novels of VII−X c.

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Beliefs concerning human souls appeared in China before the emergence of Taoism. Taoist mystics, however, were those who created a system of the beliefs in souls and supported the beliefs with an appropriate theoretic basis. According to the Taoist theory there are two groups of human souls: 3 *hun* souls, residing in livers, and 7 bodily souls, residing in lungs. Besides those, two spirits exist, corresponding with two basic concepts yin and yang. Yang spirit *shen* is located in the heart and imparts wisdom to a person. Yin spirit *ling* dwells partially in the spleen and partially in the third eye area. The authors of the "Chuanqi" Tang novels, mainly genuine Confucian officials, used some aspects of this theory in the plots of their works.

This paper develops the following points: **1)** Tang novelists believed the aggregate of human souls to be a complete double of a person, which can be seen as apart and can exist on its own without the flesh cover; **2)** Possibility of independent existence of the soul is determined by the state of *qi* energy of a person; **3)** One can leave his flesh and travel in the soul in the case of intense emotion and/or a firm intention.

The Indonesian Orthodox Church in its Historic and Cultural Character

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The paper discusses the problems of the Indonesian Orthodox Church in its historic and cultural characters. The authors mention that the history of Orthodoxy in Indonesia in 20th century started from the two Russian emigrants' parishes that existed in Java in the 1920-1940s. The paper treats about propagation of Orthodoxy among the Indonesians by Archimandrite Daniel (Byantoro) from the late 1980s,

and the following establishment of the Orthodox Church, which was duly registered by the Indonesian government. The authors show how in the Church consolidation internal differences developed which finally resulted in separation into three structures. The authors also consider the chances of resolving these differences and creation of a unified Church structure.

III. Anthropology ● Ethnography ● Ethnic History

The *Kate* Holiday of Chams in Vietnam: the Tradition and the Present

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The paper is written after the author's visit to Phan Rang region (Ninh Thuan province, Central Vietnam) where the most famous holiday of the local Cham people takes place annually. Formerly, Phan Rang was one of the main centres of the Cham kingdom of Panduranga with Hinduism as its state religion. Nowadays, Cham Hinduists continue to get together around their main shrines towers (*kalans*) devoted to kings Po Rome and Po Klong Garai. The former lived in the XIIIth century, the latter in the XVIIth century.

The paper depicts different stages of the worship in front of and inside temples. The ceremonies are held by a Hinduist clergy that washes, covers king's *mukhalinga* with special sacred robes and a royal parasol, then offers donations, chanting hymns to the accompaniment of traditional instruments. The next day each Hinduist village and each family sacrifice some food and wine to gods (usually to patron saint of village) and pray for ancestors . Unfortunately, in recent years the Kate gradually has become a local official event with the presence of functionaries and police.

Notes for an Ethnohistory of the Southern Cordillera, Northern Luzon: A Focus on Kalanguya

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This paper briefly outlines the ethnohistory of the southern section of the Cordillera Centrál in Northern Luzon. Based primarily on

oral history and archival sources, it focuses on the languages, their speakers, the social groups they form, and communication across linguistic lines in general. Studying cultural history and delineating "ethnic groups" in this region is especially problematic because the rate of multilingualism is high; people who speak the same language are distributed among several political units; and, on the whole, cultural, linguistic, and social boundaries do not coincide. The crystallization of social groupings into "ethnic groups" largely resulted from American administrative decisions about "tribal" divisions, some of which had been set forth in the late Spanish period. As in many highland regions in the Philippines, ethnic self-identification is primarily a 20th century phenomenon. The example given here of the recent rise of a Kalanguya ethnolinguistic group emphasizes regional communicative contexts in the study of local and ethnohistory. At the same time, it seeks to highlight insider-outsider perspectives and studies of external relations of different regions within the southern Cordillera.

(Paper translated from English into Russian by Maria V. Stanyukovich)

The Principle of 'Hidden Representations' in the Traditional Polynesian Art

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"The principle of 'hidden representations' in the traditional Polynesian art" is an attempt to apply A.L.Kaeppler's study of Tongan barkcloth designs to Rapa-Nui kohau rongorongo symbols. According to the author, the kohau rongorongo system should be understood only as an integral part of the oral arts. It is a system of "mythogrammes". From this point of view, the problem consists in understanding (not reading) the Rapa-Nui "texts" as a cultural form related to other Polynesian visual arts. For example, a similar principle may be applicable to Hawaiian feather capes' designs.

Bronze and Iron Ages in Thailand According to New Archaeological Discoveries
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The author, using new information based on results of recent archaeological expeditions in Thailand (primarily reported by Charles Higham and Rachanie Thosarat in their monograph "Prehistoric Thailand"), discusses the ways in which Bronze and Iron ages could have originated there.

Early New Guinean Fund in the Museum of Anthropology and Ethnography (Predating the N.N.Miklouho-Maclay Collection)
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This paper is dedicated to the earliest New Guinean ethnographic objects (1826 et al), obtained by MAE before 1886. The author gives a brief history, describing the gathering and the composition of this collection. Before Maclay's later collections were transferred to the Museum, a large body of materials, including weapons, house wear, tools and others were received. These already permitted a good understanding of the traditional culture of New Guinea natives. In the 1890ˢ collections of Miklouho-Maclay (1846−1888) were acquisitioned by the MAE. Then New Guinean collection became one of most valuable in the Museum.

Indonesians, American Indians, and the Plesiomorphic Mongoloids of Western Siberia
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The totality of biological evidence concerning the affinities between populations of the Eastern (Australo-Mongoloid) human clade suggests that the evolutionary rates within this clade were quite variable. While

being unrelated by origin, Southeast Asian Mongoloids, American Indians, and Uralian-speaking (Ob Ugrian and Samoyed) groups of Western Siberia were sometimes viewed as plesiomorphic, i.e. retaining features characteristic of the relatively early stages in the evolution of the Mongoloid clade. Also, Siberians such as Kets were believed to display either an "Americanoid" or a Southern Mongoloid tendency. To test these ideas, data on metric and nonmetric traits in 37 Asian and American cranial series were integrated by means of multivariate analysis. The 1st Integral Principal Component (IPC 1) shows Indonesians, American Indians, and Western Siberians to be neutral on the European to Northern Mongoloid vector. On IPC 2, which is a measure of plesiomorphy versus apomorphy, American Indians and Indonesians are the most plesiomorphic (evolutionary conservative), most European-derived groups and Northern Mongoloids are the most apomorphic (evolutionary advanced), and Western Siberian Uralians and Kets are intermediate and thus quite plesiomorphic by the Northern Eurasian standards. Because Kets are close to Uralians, the specifically Southern Mongoloid tendency is out of the question. IPC 3 measures the "American Indian" tendency, which may be present in one prehistoric Siberian group (Okunev people) and in one modern Siberian group (Sagay Khakassians), but not in Kets.

Kahulunan — Familia. A Javanese-Latin Parallel
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Old Javanese kinship terms deriving from the word *hulun* 'slave; bondman' have long been a matter for debate. Particular emphasis has been placed on the Old Javanese title *ðrî kahulunan*. Unfortunately, it is only sparsely attested both in epigraphy and literature, which makes its interpretation difficult. The relevant contexts enable one to consider *ðrî kahulunan* as a title of a woman of the royal family, probably the dowager queen. They, however, do not explain why such a high title derived from the word meaning 'slave; bondman'. Therefore, recourse to comparative cultural-anthropological materials unrelated to Early Java is necessary to evaluate the Old Javanese usage. As to similar phenomena in other traditions, Latin *familia* is a striking parallel to Old Javanese *kahulunan*. (It is worth noting that there is yet another derivative of the word *hulun*, namely *pahulunan*, meaning approximately nephew or niece; younger relative.' Hence it follows that

Old Javanese lexemes deriving from *hulun* had something to do with kinship terms as it was also the case with Latin *familia*.)

The Latin word, usually translated as family, derives, like its Old Javanese counterpart, from the word meaning 'slave' cf. Oscan *famel* 'id'. Thus, one is entitled to suggest that the meaning of Old Javanese *kahulunan* was similar to that of Latin *familia*, i.e. 'extended family' or 'agnatic group'. The proposed approach gives an insight why both a kinship term (*pahulunan*) and a royal title (*ðrî kahulunan*) could have been derivatives of the word *hulun* 'slave; bondman'.

The Long Distance Navigation Knowledge of Pacific Islanders

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The paper deals with ocean navigation by traditional Pacific peoples. The estimation of their methods of orientation in the sea by scientists varies widely. Such authorities as A. Sharp and K. Akerblom suppose that seamen could not determine exact coordinates, especially longitude, without instruments. It is clear, that peoples of Oceania had no abstract system such as a system of coordinates or a system of horizon division. Pacific sailors knew the general direction towards a particular island. Their methods were immediately based on astronomic, hydrological and metheorological knowledge. This system was rather cumbersome, but was not inexact. In order to estimate the level of development of the Pacific navigation, we need not mechanically compare it with European knowledge. Differences between both systems are very strong.

Javanese Petruk and Russian Petrushka

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Features of parody and Bakhtin's carnivalism are present in plays of the Javanese folk-lore theatre (*wayang purwa*) where the clownish character Petruk appears as a king and then returns to its permanent position of *panakawan*, a humorous servant and a potent companion of sublime hero characters in serious plots. The carnivalism is also notable in the Petrushka character of Russian traditional puppet performances, but its parodicity has, if any, a more general reference (the similarity of both names is a curious coincidence).

The Malay Kinship System as Endless Problem in Kinship Studies

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The article is devoted to the Malay (or Generation) type of kinship systems, which has no bifurcation and linearity, and has only 5 6 kinship terms (it is the most simple pattern among the types of kinship systems). L.G.Morgan considered the Malay type as initial stage, and Turano-Ganowan type as secondary stage in an evolution of kinship systems. But W.H.R.Rivers demonstrated the Malay type as secondary stage, as result of the oversimplification of the Turano-Ganowan type of kinship systems. At the same time R.H.Lowie discovered the Bifurcate-Collateral type and he considered it as initial stage. P.Kirchhoff also thought that the Bifurcate-Collateral type (type A) was initial, but that the Malay type was final stage. We now discuss a hypothesis of a most ancient (preclassificatory) type of kinship systems, which combines some characteristics of the Bifurcate-Collateral type in the first ascending generation with traits of the Generation (Malay) type in the zero generation.

Sociological explanations of specificity of the Malay type (the punalua hypothesis by L.G. Morgan, the gentile version by D.A. Olderogge, and the idea by M.V. Kryukov about an extreme conditions of forced endogamy) are unsatisfactory.

The Chinese Community in Malaysia (Some Aspects of Development)

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The Chinese community in Malaysia developed for many centuries and still remains a unity with its own ethnic identity, conscience, culture and language. These people call themselves *hua*. The Chinese formed their community as an independent ethnic unity, which in spite of certain Malay-Chinese contradictions, became a component of the Malaysian nation. At the beginning of the XXIst century the majority of the *hua* Chinese regards Malaysia as its homeland.

The International Conference "Shadow-Play as an Element in the Development of Civilization" (Kuala-Lumpur, July 1−2, 2004)

Inna N.Solomonik
Museum of the Central Puppet Theatre named after S. Obraztsov
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The paper deals with a detailed description of the international conference "Shadow-play as an element in the development of civilization" (Kuala-Lumpur, July 2004). The author states that in contemporary Malaysia flat leather puppet skills show considerable deterioration. In Malaysia the *vayang* is less important than in Indonesia.

East Timor during the Crisis (1999−2001)

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The author, a journalist from Indonesia, tells in detail how she took part in dramatic events of the Eastern Timor independence struggle. She writes with many particularities what exactly she had been experiencing in fulfilling her professional duty of a journalist specializing in international problems.