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Austronesian philology in the Soviet Union

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AUSTRONESIAN PHILOLOGY IN THE SOVIET UNION

In the early part of the 19th century, subjects of the Russian empire only met peoples speaking Austronesian languages, when making sea-voyages. Although Adelbert von Chamisso (1781-1838), German writer and scholar, having taken part in the voyage round the world on the Russian sailing ship "Rjurik" in 1815-1818, succeeded in making various observations on the languages of Oceania,¹ the short periods of time allotted for anchorage allowed for very little serious philological research. No wonder that in the first Russian report on the literature of the peoples of Indonesia² the Malay literature is confused with the Javanese. Quite a lot of trouble, too, was caused by the first Batak manuscript to fall into the hands of Russian orientalists, brought back from the Far East by Count Potockij in 1805.³ It was only possible to determine the language of the manuscript after comparatively prolonged research, including analysis of the actual material of the manuscript.

Towards the end of the 19th century an increasing number of Russian scholars display an interest in South-East Asia and Oceania, but their work, as a rule, lies outside the scope of direct study of Austronesian philology. Thus, the Russian anthropologist N. N. Miklucho-Maklay (1846-1888), having spent ten years in South-East Asia, occupied

¹ See: "Putešestvie v Južny okean i v Beringov proliv dlja otyskanija severo-vostočnogo morskogo prochoda" (A journey to the South Sea and the Bering Straits in search of a North-East sea passage), vol. III. (Observations and remarks by the naturalist of the expedition A. von Chamisso), St. Pet., 1823, pp. 103-123 and other pages.

² "Nečto o javanskoj slovesnosti" (Something on Javanese literature). "Aziatskij Vestnik" (Aziatic Herald), March 1826, pp. 165-169).

³ See: P. Keppen. "Neizvestnaja rukopis', prinadležaščaja universitetu Sv. Vladimira v Kieve" (Unknown manuscript, belonging to the University of St. Vladimir in Kiev). ("Žurnal ministerstva narodnogo prosvješčenija" (Magazine of the Ministry of Public education), October 1839, pp. 61-68).

himself most energetically with the compilation of dictionaries,⁴ but these were principally dictionaries of either Papuan dialects or languages of the aboriginal population of the Malay peninsula. True, Miklucho-Maklay made separate observations on the folk-lore,⁵ and he also published a small report on the characters used on Easter Island, in which he expressed his opinion, that the Rapanui script is ideographical.⁶ A considerable number of Russian naturalists, too, visiting Indonesia at the turn of the century, generally confined themselves to practical study of the Malay language.⁷ As a result, the author of the first Russian-Malay dictionary (about 500 words and expressions) turned out to be not a scholar-philologist, but the Russian consul in Batavia,⁸ M. Bakunin. He was the first to acquaint the Russian reader with specimens of Malay folk poetry in his rather awkward translations.⁹

Not until the October revolution in 1917 does the study of the Austronesian languages in Russia acquire a scientific basis. Thus, the Austronesian languages (in particular Tagalog), as compared to the Far-East languages, attract the attention of the noted Soviet linguist E. D. Polivanov (1892-1938). He discovered a resemblance in the accentuation system between the Japanese language and Tagalog.¹⁰

⁴ See: N. N. Miklucho-Maklay. "Sobranie sočinenij" (Collected works), vol. III, part 1, M.-L., 1951, pp. 159-185, 208-211, 370-378 and other pages. — In the references M. and L. stand for Moscow and Leningrad.

⁵ The same, pp. 262-266, 284, 295-296, 494-504.

⁶ See: N. N. Maklay. "Ueber die 'Rohau rogo rogo' oder die Holztafeln von Rapa-Nui". "Zeitschrift der Gesellschaft für Erdkunde zu Berlin", Bd. 7, 1872, S. 79-82.

⁷ See: E. I. Gnevševa. "V strane trech tysjač ostrovov. Russkie učenyje v Indonezii" (In the land of three thousand islands. Russian scholars in Indonesia), M., 1962.

⁸ See: Short list of the most widely-used Malay words and expression. Elementary concepts of the Malay grammar. In the book: M. M. Bakunin. "Tropičeskaja Gollandija. Pjat' let na ostrove Jave". (Tropical Holland. Five years on the island of Java). St.-P., 1902, pp. I-XII. True, it must be mentioned that already in the 18th century the famous P. S. Pallas (1741-1811), on instruction of Katherine II, compiled a polyglot dictionary, into which a great number of Malay words were inserted (see: "Sravnitel'nye slovari vsech jazykov i narečij, sobrannye desniceju vsevysočajšej osoby" (Comparative dictionaries of all language and dialects, collected by the right hand of the Most Imperial Person), vol. I, St.-P., 1787, or "Linguarum Totius orbis Vocabularia Comparativa, Augustissimae cura collecta". Petropolis, part 1, 1787.

⁹ M. M. Bakunin, o.c., pp. 81.

¹⁰ See: E. D. Polivanov. "K rabote o muzykal'noj akcentuacii v japonskom jazyke (v svjazi s malajskimi)". [About the musical accentuation in Japanese (in connection with Malay languages)]. "Bjulleten' 1-go Sredne-Aziatskogo universiteta". (Bulletin of the 1st Central-Asiatic University). No. 4, Tashkent, 1924, pp. 101-108.

Because of this resemblance and some correspondences in word-formation¹¹ E. D. Polivanov regarded the Japanese language to be genetically related to Malayo-Polynesian.

In 1925, A. B. Piotrovskij publishes a catalogue of the signs found on two wooden tables, brought back by N. N. Miklucho-Maklay to Petersburg from Easter Island.¹²

In the summer of 1927, N. A. Nevskij (1892-1938), who became famous by his work on deciphering the Tangut (Hsi-Hsia) written language — visits the mountain district of the island Formosa.¹³ There he has written down the texts in the Fui dialect of the Tsou language which are of great value. However, N. A. Nevskij, being no specialist in Austronesian languages, intended to give information only in his book, and refrained from giving far-going conclusions.

In the same year of 1927, the Leningrad Museum of Ethnology and Anthropology sends the young ethnographer L. A. Mervart, who had already mastered the rudiments of Malay on an expedition of the same museum to India and Ceylon in 1914-1919, on a mission abroad. During her mission, L. A. Mervart studies the Malay language intensively with G. Ferrand in Paris and with Ismail, lecturer at Leiden University, in Holland. It is here also, that she meets C. Snouck Hurgronje, G. J. Nieuwenhuis, W. H. Rassers, Ph. S. van Ronkel. Two years later, L. A. Mervart's great article on the traditional theatre in Indonesia is published, in which she shows convincingly that this theatre throughout its history had successively developed from religious drama to secular performance.¹⁴ L. A. Mervart came also to the

¹¹ See: E. D. Polivanov. "Odná iz japono-malajskich paralelej" (One of the Japanese-Malay parallels). "Izvestija Rossijskoj Akademii nauk" (Proceedings of the Russian Academy of Sciences), VIth series, vol. XII, 1918, No. 18, pp. 2283-2284. The well-known Soviet specialist in literature V. Šklovskij describes the grim conditions of the civil war under which E. Polivanov worked on this small article, as follows: My friend, a man, who, at the University, was said to possess all characteristics of genius, lived in his lodge room amidst four chairs, covered with tarpaulin and rugs. He gets in, makes the air warm with breathing and lives. He even installed electricity there. There he wrote the work on the relationship between Malay and Japanese. (V. Šklovskij, *Sentimental'noe putešestvie* (Sentimental journey), p. 53).

¹² A. Piotrovski, *Deux tablettes avec les marques gravées de l'île de Pâques*. "Revue d'ethnographie et des traditions populaires", t. VI, 1925, pp. 425-431.

¹³ N. A. Nevskij. "Materialy po govoram jazyka tsou" (Data on the dialects of the Tsou language), M.-L., 1935.

¹⁴ L. A. Mervart. "Malajskij teatr" (Malay theatre). In the collection: "Vostočnyj teatr" (Oriental theatre), L. 1929.

conclusion, that the repertoire of the Javanese theatre is an integral part of the oral folk-lore of the Javanese.

Interest in the Austronesian languages increased considerably in the Soviet Union after the Second World War, in connection with the rise of the national liberation movement in South-East Asia. It was especially the Indonesian language, which had become the language of an independent state and thus entered the international scene, that roused the interest of Soviet scholars. In the first years after the war, teaching of this language at the Moscow Institute of Orientology began. (Now, it is not only the Institute of Oriental Languages of the Moscow State University and the Moscow State Institute of International Relations, but also the Oriental Faculty of the Leningrad University where the Indonesian language is taught). Pioneer in this work was L. A. Mervart, who wrote the first text-book in the USSR of the Indonesian language, multiplied by collotype.

A little later, systematic scientific study of the Indonesian languages began. The first scientific works on this subject published in the Soviet Union had an informational character.¹⁵ The Soviet linguists did not confine themselves to general descriptive work, but proceeded to investigate more profoundly the separate problems of the grammatical structure of the Indonesian language. The Peoples of Asia Institute of the Academy of Sciences of the USSR in Moscow became the centre for this work.

Thus, in 1959, A. S. Teselkin's article¹⁶ on the considerable evolution of the so-called "conjugated forms" of the classical Malay language in contemporary Indonesian was published.

N. F. Alieva examines the problems of the Indonesian verb. Describing the verbal affixation in the Indonesian language in one of her articles,¹⁷ she points out that the function of expressing subject-

¹⁵ See: Y. A. Šolmov. "Obščij obzor jazykov Indonezii" (A general survey of the languages of Indonesia). [in the coll.: "Voprosy grammatiki i istorii vostočnykh jazykov" (Problems of the grammar and history of Oriental languages), M.-L., 1958, pp. 54-81]; A. S. Teselkin, N. F. Alieva. "Indonezijskij jazyk" (The Indonesian language), M., 1960.

¹⁶ See: A. S. Teselkin. "O 'sprjagaemykh formach glagola' v indonezijskom jazyke" (On the 'conjugated forms of the verb' in the Indonesian language). "Kratkie soobščeniya In-ta vostokovedeniya" (Short reports of the Institute of Orientalism), XXIX, M., 1959.

¹⁷ N. F. Alieva. "O suščnosti glagol'noj affiksacii v indonezijskom jazyke" (On the essence of verbal affixation in the Indonesian language). [In the coll.: "Jazyki Kitaja i Jugo-Vostočnoj Azii" (Languages of China and South-East Asia), M., 1963, pp. 75-80].

object relations (both in the field of transitivity-intransitivity and in the field of voice) underlies the entire system of verbal affixes. According to N. F. Alieva, the inflexional system of the Indonesian verb has developed in the framework of expressing object and voice relations, and not those of aspect and tense. In another article,¹⁸ N. F. Alieva points out that all verbal affixes in the Indonesian language have a derivational function in some cases, an inflexional function in others; and both these functions may co-exist in one case of affixation. A distinctive feature of the derivational and inflexional processes in the Indonesian language lies, according to the author, in the fact that these processes are closely interwoven and mutually interactive.

In 1963, N. F. Alieva maintained her thesis for her candidate's degree on the subject: "The verb in the Indonesian language. Problems of affixation".¹⁹ The dissertation essentially deals with the functions of the suffixes *-kan* and *-i*. N. F. Alieva proceeds from an essentially new classification of the root morphemes of the Indonesian language: into morpheme classes which do not coincide with classes of words (parts of speech). The meanings of the suffixes *-kan* and *-i*, connected with every class of morphemes, are analysed on the basis of a great number of data. In particular the question of transitivity of the verb is examined. It is the author's opinion that the category of transitivity-intransitivity is one of the most important categories of the Indonesian verb; to express this category, both lexical and grammatical means are used.

In a somewhat broader scope (considering not only verb-, but also noun-affixes of not only the Indonesian but also of other cognate languages), N. F. Alieva investigates the derivational and inflexional functions of the Indonesian affixes in her article: "On the principles of compiling dictionaries of the Indonesian language group".²⁰ She stresses that the correlation of these functions in noun- and verb-affixes

¹⁸ N. F. Alieva. "Sootnošenie slovoobrazovatel'nykh i sintaksičeskikh funkcij glagol'nykh affiksov v Indonezijskom jazyke" (The correlation of derivational and syntactical functions of verbal affixes in the Indonesian language). "Voprosy jazykoznanija" (Problems of linguistics), 1963, No. 2, pp. 103-111.

¹⁹ N. F. Alieva. "Glagol v indonezijskom jazyke. Problemy affiksacii (avtoreferat kandidatskoj dissertacii)". [The verb in Indonesian. Problems of affixation (author's own summary of her candidate's dissertation)]. M., 1963.

²⁰ N. F. Alieva. "O principach sostavlenija slovarej indonezijskoj grupy" (On the principles of compiling dictionaries of the Indonesian language group). "Narody Azii i Afriki" (Peoples of Asia and Afrika), 1963, No. 2, pp. 149-152.

must be taken into account when compiling a glossary. In the main, N. F. Alieva's paper "Some features of Indonesian agglutination"²¹ is devoted to the same problems, though considered from the angle of the typological features of the Indonesian languages. Of N. F. Alieva's works we would also mention the articles "The expression of some modal meanings in contemporary Indonesian"²² and "The Indonesian language in its present stage"²³ (in the latter the development of the Indonesian language over the last decades is discussed).

The problems of the grammar of the Indonesian language are studied by Ü. Sirk whilst preparing his dissertation "Wordgroups, introduced by the auxiliary word *jang*, in the syntax of contemporary Indonesian". His recently published article "On the actual articulation and formal-grammatical structure of the sentence in the Indonesian language",²⁴ deals with one of the sections of this dissertation. Said article examines a special type of sentence, such as *Ia (-lah) jang baru datang* — the structure of which is determined by the presence of the word *jang*.

Of the researches of Soviet linguists on the Indonesian language mention should also be made of the small, but exhaustive articles by two Leningrad scholars: the article by N. D. Andreev and L. I. Uchanova "The structure of the Indonesian syllable"²⁵ and the article by N. D. Andreev on Indonesian phonology.²⁶ The work of N. D. Andreev and

²¹ Theses of the lecture are printed in the brochure: "Ponjatje aggljutinacii i aggljutinativnogo tipa jazykov (tezisy dokladov)". (The concept of agglutination and the agglutinative type of languages (Theses of lectures). L., 1961, pp. 51-52.

²² N. F. Alieva. "Vyraženie nekotorych modal'nych značenij v sovremennom indonezijskom jazyke". (The expression of some modal meanings in contemporary Indonesian). In the coll.: "Jazyki Kitaja i Jugo-Vostočnoj Azii" (Languages of China and South-East Asia). M., 1963, pp. 59-74.

²³ N. F. Alieva. "Indonezijskij jazyk na sovremennom etape" (The Indonesian language in its contemporary stage). "Problemy vostokovedenija" (Problems of Orientalism), 1961, No. 1, pp. 85-93.

²⁴ Y. Ch. Sirk. "Ob aktual'nom členenii i formal'no-grammatičeskoj strukture predloženiija v indonezijskom jazyke" (On the actual articulation and formal grammatical structure of the sentence in Indonesian). "Kratkie soobščeniija In-ta narodov Azii" (Short reports of the Peoples of Asia Institute), 68, M., 1964, pp. 174-184.

²⁵ N. D. Andreev, L. I. Uchanova. "Struktura indonezijskogo sloga" (The structure of the Indonesian syllable). "Učenie zapiski LGU" (Academic notes of the Leningrad State University), No. 282, series of Oriental Sciences, 11th issue, L., 1959, pp. 185-188.

²⁶ N. D. Andreev. "Some problems of Bahasa Indonesia Phonology". "Studia linguistica", 1957, No. 1, pp. 44-46.

B. V. Bratus' on the Indonesian transcription of Russian words²⁷ is of practical interest.

Lexicographical work on the Indonesian language has already been in progress in the Soviet Union over a number of years. In 1961 the great "Indonesian-Russian dictionary", compiled by a team of authors,²⁸ was published. This dictionary is in the main based upon the explanatory dictionary of W. J. S. Poerwadarminta, but his material is to a considerable extent supplemented with neologisms so that it surpasses Poerwadarminta's dictionary in size. A grammatical essay on the Indonesian language, written by A. S. Teselkin, is enclosed in the dictionary. Furthermore, Indonesian-Russian and Russian-Indonesian pocket dictionaries,²⁹ schooldictionaries for Indonesians,³⁰ and phrase-books³¹ were published.

Finally, the Experimental Laboratory of Machine Translation at Leningrad University is engaged in the composition of algorithms for the Indonesian language and many other languages. The article "The rootdividing program of the Indonesian algorithm of machine translation"³² completes one of the stages of this work and is of unquestionable interest.

All the works so far mentioned are exclusively or basically devoted to the Indonesian language. Other languages of the Indonesian language group got less attention from the Soviet scholars. One may say that

²⁷ N. D. Andreev and B. V. Bratus'. "Indonezijskaja transkripcija russkich slov". (Indonesian transcription of Russian words). Leningrad, 1958.

N. D. Andreev, B. V. Bratus'. "Transkripsi Kata² Rusia dengan Huruf Indonesia". Leningrad, 1958.

²⁸ R. N. Korigodskij, O. N. Kondraškin, B. I. Zinov'ev. "Indonezijsko-russkij slovar'" (Indonesian-Russian dictionary). Edited by Suhadiono and A. S. Teselkin. M., 1961.

²⁹ N. F. Bulygin, L. I. Ušakova. "Karmannyj indonezijsko-russkij slovar'" (Indonesian-Russian pocket dictionary), M., 1959; N. F. Bulygin, L. I. Ušakova. "Karmannyj russko-indonezijskij slovar'". (Russian-Indonesian pocket dictionary). M., 1958.

³⁰ A. G. Lordkipanidze, A. P. Pavlenko. "Russko-indonezijskij učebnyj slovar' dlja indoneziycev" (Russian-Indonesian school dictionary for Indonesians). M., 1963.

³¹ S. Zacharov, I. Kasjmadze, S. Neverov. "Buku Pertjakapan Indonesia - Rusia", Moscow, 1961; L. I. Ušakova, E. S. Belkina. "Indonezijsko-russkij učebnyj razgovornik" (Indonesian-Russian school phrase-book). M., 1963.

³² N. D. Andreev, V. P. Golovanov, L. I. Ivanov, A. K. Ogloblin. "Kornevydelitel'naja programma indonezijskogo algoritma mašinnoogo perevoda". (The root demarcation program of the Indonesian algorithm of machine translation). "Materialy po mašinnomu perevodu" (Data on machine translation), coll. 1, L., 1958, pp. 88-97.

the work in this field is still in a stage of development. The essays by A. S. Teselkin "The Javanese language" and "The Old Javanese language (kawi)" ³³ issued in the series "Languages of the East and Africa" are the first signs of Soviet studies of Javanese. A. S. Teselkin also defended his dissertation for his candidate's degree "Essays on contemporary Javanese".³⁴ The main interest in this work is given to two problems: the nature of the so-called root-word and its functioning, and the system of the parts of speech in the Javanese language. The standpoint is put forth that, when a root-word is used in syntactic functions corresponding with functions of various parts of speech, the unity of a word as a lexeme is not disturbed; consequently, we are dealing with a specific way of existence of a word in the language. On the basis of this approach, A. S. Teselkin suggests a scheme for the parts of speech of the Javanese language, containing fundamentally new tenets.

On Tagalog, a "Tagalog-Russian dictionary" by M. Cruz and S. P. Ignašev (with a grammatical essay by M. Cruz) ³⁵ was published. In the near future a Russian-Tagalog dictionary by the same authors and the essay "Tagalog" (M. Cruz, L. I. Škarban) will appear. On Malagasy an essay by V. D. Arakin ³⁶ has been published and a Malagasy-Russian dictionary is being compiled. An essay on the Sunda language (A. P. Pavlenko) is ready for print; an essay on Old Malay is being prepared (by A. S. Teselkin) as well as a summary essay on the Indonesian languages (V. D. Arakin). These works are in the main produced at the Language Department of the Peoples of Asia Institute, where at present a great scientific grammar of the Indonesian language is being compiled.

The deciphering of the written language of Easter Island (Rapanui) still ranks highly among Soviet researchers in the field of Austronesian philology. An important contribution to the study of the Rapanui script was made by the young Soviet investigator B. G. Kudrjavcev, who established the existence of parallel texts on some tables from Easter Island.

³³ A. S. Teselkin. "Javanskij jazyk" (The Javanese language). M., 1961; A. S. Teselkin. "Drevnejavanskij jazyk(kavi)" [The Old Javanese language (Kawi)]. M., 1963.

³⁴ See the author's own summary: A. S. Teselkin. "Očerki po sovremennomu javanskomu jazyku" (Essays on contemporary Javanese). M., 1963.

³⁵ M. Krus, S. P. Ignašev. "Tagal'sko-russkij slovar'" (Tagalog-Russian dictionary). M., 1959.

³⁶ V. D. Arakin. "Mal'gaškij jazyk" (Malagasy). M., 1963.

B. G. Kudrjavcev died during the Second World War and his work remained unfinished. His article was published posthumously.³⁷ Two articles by Professor D. A. Ol'derogge³⁸ represent the subsequent development of Kudrjavcev's work. For some time past, Y. V. Knorozov, famous for his works on the deciphering of the Maya script and N. A. Butinov, studied the problem of the Rapanui script. One of their articles³⁹ deals with the definition of the type of the Rapanui script. The authors adduce many data, supporting the theory that the Rapanui written language is not purely ideographical, but combines the ideographical with the phonetical principle. Another article by N. A. Butinov and Y. V. Knorozov is devoted to the Rapanui genealogies.⁴⁰ The problem of the character of the language of the Rapanui texts is examined by I. K. Fedorova,⁴¹ who, having statistically compared the combinations of morphemes in the contemporary Rapanui language and in the language of the texts "kohau rongo-rongo", comes to the conclusion that these languages are not identical: "kohau rongo-rongo" is not written in contemporary Rapanui, but in another, probably one of the Old Polynesian languages.

³⁷ B. G. Kudrjavcev. "Pis'mennost' ostrova Paschi" (The script of Easter Island), "Sbornik muzeja antropologii i etnografii" (Collection of the museum of Anthropology and Ethnography), vol. XI, 1949, pp. 175-221.

³⁸ D. A. Ol'derogge. "Parallel'nye teksty nekotorykh ieroglifičeskich tablic s ostrova Paschi (po neopublikovannym dannym B. G. Kudrjavceva)". [Parallel texts of some hieroglyphic tables from Easter Island (from unpublished data by B. G. Kudrjavcev)]. "Sovetskaja etnografija" (Soviet ethnography), 1947, No. 4, pp. 234-238.

D. A. Ol'derogge. "Parallel'nye teksty tablic ostrova Paschi". (Parallel texts of tables from Easter Island). "Sbornik muzeja antropologii i etnografii" (Collection of the museum of anthropology and ethnography), vol. XI, 1949, pp. 222-236.

³⁹ N. A. Butinov, W. V. Knorozov. "Predvaritel'noe soobščenie ob izučenii pis'mennosti ostrova Paschi" (Preliminary report on the study of the script of Easter Island). "Sovetskaja etnografija" (Soviet ethnography), 1956, No. 4, pp. 77-91.

⁴⁰ N. A. Butinov, Y. V. Knorozov. "Novye materialy ob ostrove Paschi". (New data on Easter Island). "Sovetskaja etnografija" (Soviet ethnography). 1957, No. 6, pp. 38-42.

⁴¹ I. K. Fedorova. "K voprosu o charaktere jazyka tekstov ostrova Paschi". (On the question of the character of the language of the texts from Easter Island). "Sovetskaja etnografija" (Soviet ethnography), 1963, No. 2, pp. 85-92. Till now the study of the Eastern Austronesian languages was undertaken to a small extent only. Of works of that subject the following essays are worth mentioning: "Jazyki polinezijscev" (Languages of the Polynesians), (A. I. Blinov). "Melanezijskie jazyki" (Melanesian languages), (Y. M. Lichtenberg). See: "Narody Aysralii i Okeanii" (Peoples of Australia and Oceania), M., 1956, pp. 382-392, 558-580.

The interest of Soviet philologists in the language of the Rapanui texts does not exceed the limits of theoretical investigations, whereas their interest in the Indonesian language often has a more practical character. Thus, the Soviet reader gets acquainted with the folk-lore of the peoples of Indonesia mainly through translations from the Indonesian language. The popularity of such translations is testified by the fact that a collection of mainly Javanese tales translated by V. Ostrovskij⁴² was retranslated from Russian into the Tatar, Kirghiz, Kazakh, Turkmen and Ossetic languages with publication of about half a million copies. A little later, the translations of tales of South and North Celebes⁴³ were published, as well as a collection of tales of various peoples of Indonesia in adaptations by Usman Effendi and N. Chodza.⁴⁴ Unfortunately, the Russian publications of Malay folk-art also, are for the present not based on independent observations of Soviet specialists in folk-lore, but on Indonesian and Western European publications. We are referring to the Malay pantuns and proverbs often translated into Russian.⁴⁵ L. A. Mervart regards "Hikayat Sri Rama"⁴⁶ (which she translated) as a product of folk-lore. This is the first scientific translation from Malay

⁴² "Indonezijskie skazki" (Indonesian stories), translation from Indonesian and preface by V. A. Ostrovskij. M., 1956. This collection was based upon "Hikajat dan Dongeng Djawa Purba" oleh da Kacha and "Tjerita Kantjil jang tjerdik" oleh Ng. Wirapustaka.

⁴³ "Skazki i legendy Južnogo Sulawesi" (Stories and legends from South Celebes). Translation from Indonesian by A. S. Teselkin. M., 1958 (translation of the collection by M. Rajab with some omissions and additions) and M. R. Dajoh. "Indonezijskie skazki i legendy" (Indonesian stories and legends). Translation from Indonesian by L. Koloss. M., 1958.

⁴⁴ "Fioletovy zmej" (The violet dragon). Translation from Indonesian by Usman Effendi and W. Trisman. L., 1960. Many particulars on the folk-lore of the peoples of Indonesia can be found in the popular book by V. Ostrovskij "Tanoana". M., 1962, intended for young people.

⁴⁵ Leaving aside the less important selections, we mention two collections: G. Neverman. "Golos bujvola" (The voice of the buffalo), "Malajskie (indonezijskie) narodnye pesni" [Malay (Indonesian) folk-songs]. Translated from

German by A. Žovtis and G. Permjakov, edited and introduced by L. A. Mervart. M., 1961. "Indonezijskie narodnye poslovice i pogovorki" (Indonesian folk-sayings and proverbs), translated from Indonesian by L. Koloss. M., 1961. A detailed critical survey of translations of works of Malay folk-art into Russian is given in the article by B. B. Parnikel: "Russkie perevody proizvedenij malajskoj slovesnosti" (Russian translations of works of Malay folk-lore and literature). "Narody Azii i Afriki" (Peoples of Asia and Africa), No. 2, 1963, pp. 178-185.

⁴⁶ "Skazanie o Seri Rame. Indonezijskaja Ramajana" (The legend of Sri Rama. Indonesian Ramajana). Translation from Indonesian, preface and remarks by L. A. Mervart. M., 1961.

into Russian executed with great care and supplied with a preface, remarks, index, genealogies of the main heroes and a systematical list of the characters. In the preface L. A. Mervart debates with W. F. Stutterheim and A. Zieseniss, trying to prove that "Hikayat Sri Rama" is an Indonesian national epic, expressing the Indonesian conception of the world and reflecting Indonesian reality. Recently the first Russian translations of Tagalog and Malagasy products of folk-lore made from the language of the original, were published.⁴⁷

As to folk-lore research, the only Soviet scholar who so far has intensively devoted himself to the study of the folk-lore of peoples speaking Austronesian languages, is E. M. Meletinskij.⁴⁸ In his comprehensive article on Melanesian folk-lore he examines myths of culture heroes, which have already lost their magical meaning for the Melanesians, mythological stories about spirits which are in essence "true stories" interpreted in the framework of the corresponding ideology, and stories about the poor little orphan. And if the first two genres narrate the struggle with nature, then the third obviously reflects the process of decay of the tribal system of the Melanesians. E. M. Meletinskij turns to Austronesian folk-lore both in his works on the hero of the fairy-tale⁴⁹ and in those on the origin of the heroic epic.⁵⁰ Reference material on the folk-lore of the peoples of Oceania can be found in the afore-cited volume "Peoples of Australia and Oceania" (see note 41, pp. 460-498, 622-634 and other pages).

B. Parnikel' devoted several articles to the most outstanding monument of the Malay heroic epic of the age of feudalism "Hikayat Hang Tuah". While stating the general characteristics of the work in the first of his articles and accentuating its distinctive inherent historic

⁴⁷ "Filippinskie skazki i legendy" (Philippine stories and legends). Translated from Tagalog by S. P. Ignashev. M., 1962; "Skazki i posloviцы Madagaskara" (Stories and proverbs from Madagascar). Translation from Malagasy by L. Korneev. M., 1962.

⁴⁸ See E. M. Meletinskij, "Mifologičeskij i skazočnyj epos melanezijscev (po materialam fol'klora gunantuna)", [Mythological and fairy-tale epic of the Melanesians (from data concerning the folk-lore of Gunantun)]. "Okeanijskij etnografičeskij sbornik" (Oceanian ethnographical collection). M., 1957, pp. 174-212. ["Trudy In-ta etnografii, novaja serija" (Works of the Institute of Ethnography, new series), vol. XXXVIII].

⁴⁹ E. M. Meletinskij. "Geroj volšebnoj skazki" (The hero of a fairy-tale). M., 1958.

⁵⁰ E. M. Meletinskij. "Proischoždenie geroičeskogo eposa" (Origin of the heroic epic), M., 1963.

features,⁵¹ he tries to prove in a lecture at the XXVth International Congress of Orientalists in Moscow⁵² that "Hikayat Hang Tuah" reflects the sharp social contrasts of the Malay society of the XVI-XVIIth centuries. In his latest articles he attempts to determine exactly when and where the final recension of the work was composed⁵³ and he analyzes the historical basis of the Brunei episode in the "Hikayat Hang Tuah".⁵⁴

It is natural that, of the contemporary literatures in Austronesian languages, Indonesian literature draws the major attention of Soviet researchers. Except for some popular descriptive articles,⁵⁵ the majority of works on Indonesian literature in Russian must be attributed to the young investigator V. V. Sikorskij. In his first article on pre-war Indonesian literature he tries to demonstrate its evolution in connection with the national liberation struggle of the Indonesians. The author regards the activities of the magazine "Pudjangga Baru"⁵⁶ as the final stage of the conversion from "regional Malay literature" to general Indonesian. (V. Ostrovskij gives a fundamentally different assessment of the work of the writers of "Pudjangga Baru" in a simultaneously published article,⁵⁷ arguing that the writers of the "Pudjangga Baru"

⁵¹ B. Parnikel' "Maloissledovannyj pamjatnik malajskoj literatury" (A little explored monument of Malay literature). "Vestnik istorii mirovoj kul'tury" (Herald of the history of world culture), 1959, No. 2, pp. 87-105.

⁵² B. Parnikel'. "Opyt traktovki central'nych obrazov malajskoj "Povesti o Chang Tuache" (An attempt of interpretation of the main characters of the Malay "Hikayat Hang Tuah"), Moscow, 1960.

⁵³ B. B. Parnikel'. "Džochorskaja redakcija "Povesti o Chang Tuache" (The Johore version of "Hikayat Hang Tuah"). "Narody Azii i Afriki" (Peoples of Asia and Africa), 1962, No. 1, pp. 147-155.

⁵⁴ B. B. Parnikel'. "Brunejskij epizod "Povesti o Chang Tuache" (The Brunei episode of "Hikayat Hang Tuah"). "Kratkie soobščeniija In-ta narodov Azii" (Short report of the Peoples of Asia Institute), 1963, No. 63, pp. 143-152.

⁵⁵ V. Ostrovskij. "Zametki ob indonezijskoj literature" (Remarks on Indonesian literature). "Znamja" ("Banner"), 1956, No. 8, pp. 174-178; V. Cocelija. Indonesian literature (in the Georgian language). "Mnatobi", 1958, No. 8, pp. 124-129; A. Pavlenko. "Pisateli novoj Indonezii" (Writers of new Indonesia), "Inostrannaja literatura" (Foreign literature), No. 4, 1962, pp. 198-203 and other pages. Rich reference material on the literature of Indonesia is found in the already published first and second volumes of "Kratkaja literaturnaja enciklopedija" (Concise literary encyclopaedia), M., 1962-64.

⁵⁶ V. V. Sikorskij. "Stanovlenie sovremennoj indonezijskoj literatury" (The evolution of contemporary Indonesian literature). "Vestnik istorii mirovoj kul'tury" (Herald of the history of world culture), 1959, No. 6, pp. 45-64.

⁵⁷ V. Ostrovskij. "K periodizacii sovremennoj indonezijskoj literatury" (On the division into periods of contemporary Indonesian literature). "Problemy vostokovedeniija" (Problems of orientalism), No. 6, 1959, pp. 57-67.

group — creating in a period of reaction when they were isolated from the people — not only failed to promote the development of Indonesian literature, in comparison to the authors of “Balai Pustaka”, but also lost the social keenness, characteristic for the best works of the latter).

In his recently defended thesis on the history of the formation of Indonesian literature,⁵⁸ V. V. Sikorskij, emphasizing that Indonesian literature is the successor of the folk-lore and the literature of all peoples of Indonesia, tries to retrace two ways of development of Indonesian literature proper, distinguishing literature in “low” Malay (the urban literature of the end XIXth — beginning XXth century, the works of communist writers of the nineteen-twenties) and literature in “high” Malay (the works of the authors of “Balai Pustaka”, with the analysis of which the dissertation ends). According to the author, the final blending of the “high” and “low” tendency occurs already after the proclamation of the independence of Indonesia. V. V. Sikorskij is also the author of the review article on post-war Indonesian literature,⁵⁹ in which he comes to the conclusion that in Indonesia the literary trend adhering to the methods of socialistic realism, is gathering momentum. This trend is represented by the members of the Society for National Culture (LEKRA) and by writers closely connected with them.

Contemporary Malayan Malay literature gets far less attention from the Soviet specialists in literature. Here we can only mention B. Parnikel's report on the “Asas 50”⁶⁰ and the article by the same author about the evolution of the short story in Malaya.⁶¹ Some review articles are devoted to the development of Philippine literature, including literature in Tagalog.⁶²

⁵⁸ The author's own summary of his dissertation is published under the title: V. V. Sikorskij. “K voprosu ob istorii stanovlenia sovremennoj indonezijskoj literatury” (On the question of the history of the evolution of contemporary Indonesian literature), M., 1962.

⁵⁹ V. V. Sikorskij. “Literatura nezavisimoj Indonezii” (Literature of independent Indonesia). In the collection: “Respublika Indonesii (The republic of Indonesia). 1945-1960”. M., 1961, pp. 302-325.

⁶⁰ B. Parnikel'. “Malajskie pjatidesjatniki” (Malay authors of the fifties). “Vostočnyj al'manach” (Oriental almanac), issue 5, 1962, pp. 282-286.

⁶¹ B. Parnikel'. “Ot chikajata k rasskazu” (From Hikayat to short story). In the collection: “U obočiny šosse. Rasskazy sovremennych malajskich pisatelej” (By the side of the highway. Stories of contemporary Malay writers). Translated from Malay by B. Parnikel'. M., 1963, pp. 3-12.

⁶² M. Krus (Cruz). “Literatura filippinskoj respubliki” (Literature of the Philippine Republic). “Inostrannaja literatura” (Foreign literature), No. 10, 1958, pp. 196-200; by the same author: “Razvitie literatury i kul'tury na Filipinach”

The prefaces to a whole series of Russian translations of Indonesian books contain a useful analysis of the translated works, and sometimes original characterizations of the authors.⁶³ As a matter of fact, the very translations of works of Indonesian writers into languages of peoples of the USSR bear witness to the interest of the Soviet philologists for the literature in the most widely-spread language of the Austronesian group — Indonesian (it is sufficient to mention the translations of the plays of Armijn Pane,⁶⁴ of the works of P. A. Toer⁶⁵ and U. Sontani,⁶⁶ of the stories of K. Rukiah Kartapati,⁶⁷ of the stories of T. Mohtar⁶⁸ into Russian, the translations of stories by Idrus and Rijono Pratikto⁶⁹ into Ukrainian, the translations of collected Indonesian stories into Estonian⁷⁰ etc.).

Moscow, Sept. 1964.

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Evolution of the literature and the culture on the Philippines). [In the coll.: "Taškentskaja konferencija pisatelej Azii i Afriki" (Tashkent conference of writers of Asia and Africa), Tashkent, 1960, pp. 89-97]. Anchel Santos. "Puti razvitiia filippinskoj literatury" (The ways of development of Philippine literature). "Problemy vostokovedeniia" (Problems of Orientalism), No. 2, 1960, pp. 61-69. In the last article special emphasis is laid on the evolution of realism in Philippine literature.

⁶³ E. Gnevuseva. "O romane "Sitti Nurbaja" i ego avtore" (On the novel "Sitti Nurbaja" and its author) [in the book Marah Rusli. Sitti Nurbaja (translation by L. Koloss, M., 1961, pp. 5-11)]; G. Kessel'brenner. The work of Abdul Muis [in the book Abdul Muis. "Nepravil'noe vospitanie" (Wrong education). Translated by R. Semaun. M., 1960, pp. 3-11]; L. Koloss. Epilogue [in the book Muhammad Dimjati. "Ljudi i sobytija" (People and events). Translated by R. Semaun. M., 1958, pp. 207-213]; V. Sikorskij. Preface [in the book "Golosa trech tysjač ostrovov. Stichi indonezijskich poetov" (The voices of three thousand islands. Poetry of Indonesian poets). M., 1963, pp. 5-14].

⁶⁴ Armijn Pane. "Meždu neбом i zemlej" (Between heaven and earth). Translated by R. Semaun. M., 1959; by the same author: "Kovarnaja golubka (ved'ma)" [The insidious dove (witch)]. Translated by L. Koloss. M., 1960.

⁶⁵ Pramudia Ananta Tur. "'O tom, čto prošlo' i drugie rasskazy" ("On what happened" and other stories). Translated by R. Semaun. M., 1957; by the same author: "Eto bylo v Južnom Bantene" (It happened in South Banten). Translated by V. Šurygin. M., 1961.

⁶⁶ Utuy T. Sontani. "Cvetok kafe" (The coffee-house flower). Translated by E. Zakaznikova and R. Semaun. M., 1957; by the same author: "Si Kabayan". Translated by L. Koloss. M., 1960.

⁶⁷ K. Rukiah. "Pis'mo s gor" (A letter from the mountains). Translated by V. Šurygin. M., 1961.

⁶⁸ Toha Mohtar. "Vozvraščenie" (Return). Translated by G. Kessel'brenner. M., 1962.

⁶⁹ Rijono Pratikto. "Vogon'" (The Flame). Translated by L. Mervart and D. Grin'ko; Idrus. Fuinkaj. Translated by B. Parnikel' and D. Miščenko. "Vsesvit" ("World"), No. 3, 1958, pp. 64-67.

⁷⁰ "Indoneesia jutte" (tõlkinud Ü. Sirk). Talinn, 1958.