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СТРАНЫ И НАРОДЫ ВОСТОКА

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B. A. Valskaya

**UNPUBLISHED MATERIAL ON MIKLUKHO-MAKLAI'S
VOYAGE TO NEW GUINEA IN 1871 AND THE SAILING
OF THE «SKOBELEV» IN 1883**

September 20, 1971, marks the centenary of the day when the famous Russian explorer, N. N. Miklukho-Maklai, set foot on the unknown north-eastern shore of New Guinea, later named Maclay Coast in his honour. In commemoration of the anniversary, we are publishing new material drawn from the Leningrad Branch Archives of the U.S.S.R. Academy of Sciences, the Archives of the Geographical Society of the U.S.S.R. and the Central Archives of the U.S.S.R. Navy.

The material to be published highlights the important role played in the organization of the above expedition by the Russian Geographical Society. Supporting Miklukho-Maklai's idea of undertaking a voyage to the islands of the Pacific, the Society persuaded the Naval Ministry to permit the fearless traveller to sail to the shores of New Guinea on board of the corvette «Vityaz». The centenary of his landing on the shores of New Guinea coincides with the 125th anniversary of the birth of the explorer (1846) and, roughly, with the 125th anniversary of the foundation of the Geographical Society (1845).

The first section of the forthcoming publication deals chiefly with the preparations for the expedition. It includes the letters of the secretary of the Russian Geographical Society F. R. Osten-Saken, the vice-president of the Society F. P. Litke, and other documents connected with the Society's efforts to arrange for Miklukho-Maklai's passage to New Guinea. Section two deals with Miklukho-Maklai's third voyage to Maclay Coast in 1883 on the corvette «Skobelev».

In 1875, through the Geographical Society, Miklukho-Maklai had put the question to the Russian Foreign Ministry of his country taking patronage over the Papuans of the Maclay Coast. But «in view of the remoteness of that land and complete absence of Russian interests there», his request was turned down.

In 1882 Miklukho-Maklai insisted on despatching the corvette «Skobelev» (formerly the «Vityaz») under the command of Rear Admiral N. V. Kopytov to select a site for a coaling station in the Pacific.

After looking at some sites on the Maclay Coast as well as islands in the Admiralty group, and the Hermit and Palau islands, Kopytov concluded that none of the points he had visited «presented any conveniences for the construction of coaling stations considering how remotely situated they were».

The colonial powers of Europe had used the appearance of the Russian squadron in the Pacific during the spring of 1883 at the various sites where Miklukho-Maklai had been pursuing his scientific investigations and

his presence on the corvette «Skobelev» as a pretext for annexing the Maclay Coast and contiguous territory.

At the end of 1884 the eastern half of New Guinea was partitioned between Germany and Britain.

In appraising Miklukho-Maklai's expeditions to New Guinea, we may in all justice say that they were and remain glorious events in the history of the Russian Geographical Society, and that his life and work constitute an inestimable contribution of Russian science to the study of the countries and peoples of the Pacific, especially New Guinea.

I. S. Vdovin

TRACES OF ALEUT-ESKIMO CULTURE ON THE PACIFIC COAST OF KAMCHATKA

Certain elements of ancient Aleut-Eskimo culture are quite close to early aboriginal cultures of the Kamchatka Peninsula. Comparison of these cultures indicates they have much in common as regards the construction of houses, the shapes of oil-lamps, boats (canoes), and methods of hunting sea animals. There is also much in common in figurative arts and in weaving patterns. Similar elements are traced in social institutions, too. Linguistic ties are manifest in the vocabulary and phonetics. Traces of the ancient Aleuts' habitation in Northern Sakhalin, Hokkaido and Kamchatka are corroborated by archaeological and palaeoanthropological data.

G. A. Menovshchikov

A SIMILAR FAIRY-TALE PLOT OF THE ESKIMOS, YUKAGHIRS, JAPANESE AND VIETNAMESE

The article deals with the problem of the so-called migrating fairy-tale plots. The author points out that different peoples have folk tales which are identical plotwise: the Eskimos and the Japanese have a tale about the Raven and the Owl; the Vietnamese have one about the Raven and the Peacock; and the Greenland Eskimos have one about the Raven and the Hawk. In every case the tale shows an extremely similar structure and aetiological content. Speaking about probable reasons why a similar plot could exist simultaneously in the folklores of nations so different in their languages, culture, social systems, and also scattered over different continents, the author notes that the said similarities could be due to direct and indirect (roundabout) contacts, as well as to their rise in a hypothetic ancient protopalaeoasian community. The author also draws the attention of folklorists to the necessity of complex typological and comparative-historical studies in the folklore of the aboriginal peoples of the Far East and North America in order to establish the general laws of the origin and development of its genres, including tales about animals with the Raven as an indispensable character.

E. A. Kreynovich

SOME FACTS ABOUT THE TUNDRA YUKAGHIRS AT THE TURN OF THE CENTURY

The work is based on materials collected by the author in the tundra Yukaghir settlement of Kolymskaya on the Kolyma river. It contains some

facts about the Yukaghirs' social system. The author quotes a text in the Yukaghir language to the effect that the tundra Yukaghirs' family was exogamous (V. I. Jochelson claimed it was endogamous). The text also reveals the tundra Yukaghirs' names of kinship, rights of succession, the role of «the chief hunter», primitive communist ways of dividing a catch, and a conventional hunters' language. At the same time the author largely concentrates on the tundra Yukaghirs' annual economic cycle. They used to hunt reindeer, also elk and wildfowl. Throughout the year they followed reindeer herds migrating from the forest zone to the tundra and back. Every Yukaghir clan roamed over a definite territory. The work supplies a map drawn by a Yukaghir, N. T. Trifonov. It shows one such territory belonging to the Yukaghir clan of Alaji. Number 1 is their winter forest camp where they stayed through December till February. Late in March or early in April they moved north. Numbers 2, 3, 4, and 5 stand for what might be called their way-stations where they left their winter things and also their old men and women who went fishing and stored fish for the winter. They also built special corrals nearby to catch moulting wild geese and ducks. Then they moved on to Bases 6 and 7. From there hunting parties set out for tundra lakes where herds of wild reindeer were known to pasture. With a big catch and with the advent of autumn the Yukaghirs moved back to the woods. The work also cites the text of a song in Yukaghir which is an address to trapped geese before their killing, and a song which one Yukaghir devoted to his decoy reindeer that lured wild ones to its master.

L. I. Smirnova

MINIATURE KORYAK SCULPTURE IN BONE AND WOOD

The author of the present paper made use of the collections of two museums in Leningrad: the Museum of Anthropology and Ethnography (named after Peter the Great) of the USSR Academy of Sciences and the Museum of Ethnography of the Peoples of the USSR; she also scanned the available literature. The collections were amassed at the turn of the XIX and XX centuries. The author delineates the areas where bone- and wood-carving was practised. The inhabitants of the Bering Sea coast worked only in bone; on the northern coast of the Penzhinskaya Bay they used both bone and wood; the Koryaks settled in southern areas mainly used wood. The author points out that researchers have so far overlooked Koryak woodcarving. Taken as a whole, Koryak sculpture is divided into three types: zoomorphic, anthropomorphic, and mixed. The author gives a detailed description of each type, emphasizing the differences between Koryak sculpture and that of other peoples of North-East Asia. These are as follows: 1) Koryak sculpture is a reflection of the surrounding fauna; 2) it reflects numerous aspects of local life, including hunting, national wrestling, tea-drinking etc.; 3) its high points are realism and dynamic quality. The author believes that Koryak sculpture can prove a valuable aid in studying the Koryaks' clothing, methods of hunting different animals, shamanism and other problems of their ethnography. She concludes by pondering on the future of that unique art which seems to be on the way out.

**ON THE ORIGIN OF THE NAMES OF THE GVOZDEV
ISLANDS (THE DIOMEDES), THE BERING STRAIT
AND THE BERING SEA**

The author finds out the men who first put these names on the map. The two big islands in the Bering Strait were first discovered by S. Dezhnev and F. Popov in the XVII century; the discoverers did not name them however. One of the islands was rediscovered by V. Bering on August 16, 1728, which happened to be St. Diomede's Day; hence the name Bering gave it. In 1778 James Cook extended the name — the Diomedes — to the entire archipelago. Each island was named by Captain Beechey in 1826. The western island (the Greater Diomede Island) belonging to the USSR was named Ratmonoff (that was the name O. E. Kotzebu gave to the non-existent fourth island for which he had mistaken the Cape of Dezhnev). The eastern island (The Lesser Diomede) belonging to the US was named after Krusenstern, and a cliff south of it was given the name of Fairway Rock. In 1802 G. Sarychev named the archipelago the Gvozdev Islands in honor of the geodesist M. S. Gvozdev who first visited them in the company of I. Fyodorov (both men also reached the north-western cape of America). In 1743 Gvozdev compiled a map of the Strait giving the position of the islands.

The name Bering Strait was suggested by the German naturalist and geographer Johann Rheingold Förster (1729—1798), who took part in James Cook's second voyage around the world (1772—1775). The first man to use the name Bering Sea was the once famous, but now almost forgotten French hydrographer and geographer Fleurieu. All these names reflect the great prestige Russian explorers and navigators enjoyed among their counterparts in other countries.

B. P. Polevoy

**G. I. NEVELSKOY'S DETAILED ACCOUNT
OF HIS HISTORICAL EXPEDITION TO SAKHALIN IN 1849**

The author has put out the first complete publication of a copy of G. I. Nevelskoy's account of his famous expedition to Sakhalin, the Amur estuary, the Tatar Strait and along the south-west coast of the Sea of Okhotsk in 1849. The publication is complemented with detailed commentaries, including excerpts from reports by Nevelskoy's subordinates, P. V. Kazakevich and E. V. Grote. The reports were identified in the Central State Archives of the Navy in 1953; they enable us to see in a clearer light the sources of the account. The introductory article explains the importance of that document and briefly describes its background.

The account shows that G. I. Nevelskoy and his associates collected a wealth of most valuable material on geography and, in particular, ethnography of northern Sakhalin and the lower Amur. The document is another corroboration of the fact that the entire population of that area still enjoyed absolute independence in the 1840's; there were no Manchurian settlements there at the time, to say nothing of Chinese. Moreover, the local inhabitants had never seen a Chinaman and hated occasional Manchurian visitors because of all kinds of misdeeds they perpetrated. The document also indicates that as far back as the 1840's there already was

a real danger of overseas colonizers penetrating into that area; it should be borne in mind that the latter were equally hostile to Russia and China. That is why in the summer of 1849 Nevelskoy made it his purpose to find out what concrete action the Russians ought to take to ensure the safety of the Amur estuary. Thus the account convincingly shows how timely was Nevelskoy's 1849 expedition to Sakhalin.

Ch. M. Taxami

PRESENT-DAY AND TRADITIONAL FESTIVALS OF THE ABORIGINAL PEOPLES OF SAKHALIN

The small ethnic groups of Sakhalin, the Nivkh, Orok, Evenk, Neghaldals and Nanai fishermen, reindeer breeders, trappers and sea hunters have the so-called Festival of the Peoples of the North. The Festival came into being in the Soviet period, around 1960, but it has already become a tradition and enjoys tremendous popularity. The programs of most of such festivals are very much the same. As a rule, all participants gather in their Palace of Culture where the festival begins with get-togethers of fishermen, reindeer breeders and hunters who give talks on their work and achievements. Then the artistic part of the festival is declared open and a review of amateur art groups of the nearby collective and state farms and athletic competitions begin. There are also shows of handicrafts and ornamental art. Basically the newly emerged Festivals of the Peoples of the North which by now have become a tradition, stem from the national games and athletic contests and from traditional art. The Festivals of the Peoples of the North are important undertakings with most practical bearing on the advancement of the northern peoples' culture. They help keep alive a number of traditional aspects of their culture and stimulate the development of fresh talent in different forms of art.

T. K. Shafranovskaya

I. GEORGI ON JAPAN IN THE MID-XVIII CENTURY

The men who took part in the famous «physical» expeditions sponsored by the Russian Academy in 1768—1774 made a note of all unusual or little-known things they encountered on their way. I. I. Georgi, one of the prominent members of those expeditions, learned that there was a school of Japanese in Irkutsk. He met the Japanese who taught there and they told him about the geographical position of their country, its flora, fauna, and the basic occupations of the population. They also supplied him with some ethnographical data concerning the Japanese people's homes, clothing, food, religion and customs. Georgi's report on Japan opens his thick two-volume book, «Bemerkungen einer Reise im Russischen Reiche in den Jahren 1772—1774» (Sanct-Petersburg, 1775). The work was not translated into Russian and remained known to a small number of specialists. However Georgi's story of Japan is obviously of great interest, since in the XVIII century there were very few books and articles on Japan in Russian; the bulk of the latter were not original works, but translations from foreign languages. The importance of Georgi's report lies in the fact that it was one of the first Russian publications on Japan containing data obtained directly from the Japanese.

R. A. Ksenofontova

JAPANESE POTTERY MAKING, THE LATE XIX AND EARLY XX CENTURIES

Ceramics production in Japan in the late XIX and early XX centuries was marked by a variety of economic structures within it. By the time of the Meiji revolution capitalistic manufacture had made quite deep inroads in Japanese ceramics production. The high level of this production, in turn, paved the way for the rapid commissioning of factories equipped with machinery at the second half of the XIX century. The machinery was the last word in Western technology; Western specialists were called in as consultants. At the same time, small-scale commodity production, mainly in the form of peasant crafts and capitalistic workshops of the manufactory type continued to persist alongside the large-scale machine industry. Small workshops where the entire production process was based on old traditional methods, accounted for a substantial portion of Japan's ceramics output.

Yu. V. Ionova

SOME PROBLEMS OF SOCIAL HISTORY OF ANCIENT KOREA

The ancient Korean states of Koguryō, Paekche and Silla emerged on the basis of the communal system. The state formations and the social classes crystallized out of the disintegration of the communities. This disintegration was far advanced as far back as the first centuries A. D. By that time society had been divided into rank-and-file community members («haho») who lived in the countryside and the aristocracy («tega») who mostly lived in towns. The tega had detached themselves from the community; they did not take part in production, being maintained by tributes. The process of stratification within the community determined the nature of the relations of production and the very nature of the early Korean states. Economic relations between the ruling class of the bureaucratic aristocracy and the exploited classes rested on state ownership of the land.

A. G. Shprintsin

ON THE BORROWING FROM RUSSIAN INTO CHINESE

The author presents some hitherto unknown data on oral borrowings from Russian into Chinese. An analysis of those data and their comparison with materials on loanwords in the Chinese language contained in the works by Gao Ming-kai and Z. Novotna shows that the words borrowed in the course of oral communication are from a different lexical stratum than the so-called learned borrowings. The absence of restriction imposed by the hieroglyphic script greatly widens the scope of borrowing and the amount of loanwords.

E. I. Lubo-Lesnichenko

JIANTZE: A TEXTILE-COLORING TECHNIQUE IN MEDIEVAL CHINA

The term «jiantze» may be translated as «color designs». It played a prominent part in the manufacture of textiles in medieval China. It emer-

ged during the Han period (3rd century B. C.—3rd century A. D.) It is possible to trace two routes over which the jiantze method spread: a southern and a later western route. The T'ang era saw the flowering of the jiantze technique when its technical and artistic potentialities revealed themselves to the full. By studying the written sources and analysing the material remains we have been able to establish three different methods of producing the «color designs»: wax dyeing («latze»), block printing («chiatze»), and tie dyeing («tsiaotze»). During the Sung period (X—XIII centuries) the manufacture of jiantze petered out.

M. F. Chigrinsky

FROM HISTORICAL GEOGRAPHY AND ETHNOGRAPHY OF TAIWAN

The article deals with historical geography and ethnography of Taiwan of the pre-Chinese period. The sources pertaining to that issue are most insufficient. According to palaeontological sources the island used to be part of the continent (in the Quaternary period). The aboriginals of Taiwan were negro-australoid tribes; they also inhabited other parts of South-East Asia in the late Neolithic period. Then the island was invaded by the Protomalays who had come from the south. They partly exterminated and partly assimilated the Negroids.

The first record of the island is contained in the Sui annals. They give an ethnographic description of the natives known under the name of Loochoo. The first armed conflict between the Loochoo and the Chinese ended in the Loochoo defeat, which greatly facilitated the Malay invasion of Taiwan. It took place in the VII century A. D. and brought about a dramatic change in the ethnic composition of the population.

In the XIII century the remainder of the Churchens fleeing from the Mongols settled in Taiwan. In the XI century the Chinese began to appear on the island. In 1430 Cheng Ho visited it and formally declared it an imperial possession. But actually the island became a pirate base. The Chinese colony grew in number and largely accounted for the victory of the Chinese following the Chinese-Japanese struggle for the island early in the XVII century. The growth of the Chinese population on the island greatly helped Cheng Chenkung to win a victory over the Dutch in the mid-XVII century.

R. F. Its

THE YÜEH AND THE ETHNIC HISTORY OF THE MALAYO-POLYNESIANS

In the 1930's Lin Hui-hsiang advanced the idea of the existence of genetic links between the Yüeh and the Malayo-Polynesians. According to the historical evidence the Yüeh were the earliest settlers of the coastal provinces of Southern China. In 1964 the journal «Current Anthropology» again raised this problem in a discussion on the ethnic history of the Malayo-Polynesians. The latest materials pertaining to the Late Neolithic period in the coastal area of Southern China testify to certain local differences between the two parts of the area: the northern (Chekiang, Fukian, Taiwan) and the southern (Kwangtung Hainan, Kwangsi). A number of researchers tend to believe that the northern zone is related to the Southern Islands or to the Austronesians, while the southern zone

is related to the south-east of the Asian continent or to the Austro-asians.

The written sources pertaining to ancient history of the coastal area of Southern China divide between the Min-Yüeh and Tung-Yüeh (including the population of the Yüeh Kingdom), on the one hand, and the Nan-Yueh, Si-Yüeh, and Lo-Yüeh (including the Po-Yueh of the Nan-Yüet Kingdom). The demarcation line between the northern and southern Yüeh coincides with that between the northern and southern archaeological zones of the given area. The Yüeh and the Proto-Yüeh were the autochthonous population of the coastal territory of southern China from the last quarter of the 1st millennium B. C. The ousting of the Yüeh from the mainland by the Chinese (the Hans) began in the 1st millennium B. C. and was especially active from the IV century B. C. to the IV century A. D. There are cultural Malayan parallels with the northern Yüeh; there are genetic ties between them and the present-day Malayan population of Taiwan, which is corroborated by the presence of the Malayan substratum in the south-chinese dialects. The Malay ethnic strain (the northern Yüeh) did not disappear without a trace. It left its imprint on a number of cultural, ethnographical and anthropological features (1878—1945), an outstanding explorer of history art of South-East Asia. mainland.

I. N. Moroz

V. V. GOLUBEV, THE RUSSIAN RESEARCHER OF SOUTH-EAST ASIAN CULTURE

The article deals with the life and work of Victor Victorovich Golubev (1878—1945), an outstanding explorer of history art of South-East Asia. He was born in Russia, but in 1905 moved to France and cast in his lot with that country. During the 25 years of his work in Vietnam, Laos, Cambodia, China, India, Indonesia and other countries he took part in a number of important scientific expeditions. His major contribution to science was the study of one of the greatest monuments of world culture, the temples in Angkor in Cambodia and excavations in Than-Hoa, Dong-Chon, Hoa-Binh, Sa-Yuine and in other places, which were instrumental in studying Vietnam's past. It should be noted that V. V. Golubev also showed interest in the present-day population of these territories. He was also an outstanding teacher. He was most active in the French School of Far East (Ecole française d'Extrême Orient) which at the time was the biggest center for studying ancient history and art of the Far Eastern countries, French Indo-China in particular. The School also trained specialists from the local population. In the Democratic Republic of Vietnam V. V. Golubev's name enjoys well-deserved popularity for he did very much for studying Vietnamese culture. More detailed analysis of the works of this scientist, Russian by birth and French by citizenship, will help one penetrate more deeply into many aspects of life of Asian nations.

E. V. Ivanova

FRESH DATA ON THE STONE AGE IN THAILAND

*(a Study of the Materials of the Thai-Danish
Archaeological Expedition of 1960—1962)*

The article summarizes the work of the Thai-Danish archaeological expedition in the Kwaenoi River Valley in West Thailand in 1960—1962. Excavations of burial sites in Sai Yok and Ban-Koa provided a

wealth of material on the culture of the ancient population of these territories from the Stone Age to the historical period. The results of the expedition were described in two volumes by the scientists Heekeren and Knuth Eifel (vol. I on Sai Yok) and Sørensen (vol. II on Ban-Kao) which contain both a description of the findings and their interpretation. The works deal with West Thailand, but touch on major problems of ancient history of the entire country. These include the problem of palaeolithic or neolithic nature of the culture as shown by crude stone implements; the problem of originality of Thailand's neolithic culture; the sources of bronze culture and the time of its advent; anthropological appearance and ethnic affiliation of the neolithic population. True, the new material cannot provide the final answer to all these problems and its interpretation by the Danish scientists is at times debatable. However taken as a whole, it helps penetrate more deeply into the dimmest past of Thailand and her cultural relations with the population of the neighbouring territories.

Yu. V. Maretin

**INDONESIAN ART: MILESTONES OF THE THREE
MILLENNIA OF DEVELOPMENT
I. Architecture. Sculpture. Painting**

Indonesian art is very old. It is also greatly varied. The latter feature is due to a number of reasons. First, the country is inhabited by no less than 150 ethnic groups that have always differed in the level of social-economic development. Second, ecological conditions are different throughout the country. Third, through many centuries Indonesian art has been greatly influenced by other cultures. The present work, which is to be followed by an essay on dancing, music and theater, and an essay on handicrafts, deals with the development of architecture, sculpture and painting from the Stone Age up to the 1970s. It singles out the basic stages of that development and shows peculiarities of each stage. It contains necessary descriptions of outstanding monuments of architecture and sculpture and of the country's chief artistic centers, including the legendary Bali Island. Architecture, sculpture and painting are portrayed in the process of continuous change. Special attention is given to the work of individual artists. The author's main goal was to follow the continuity of artistic traditions in the course of the historic and social-economic development of the Indonesian peoples and permanent Indian, Arab, Chinese and European influences. Pointing to the continuity of these traditions in general, the author reveals they were interrupted in a number of regions and in a number of topics. The present article is an attempt to break from the conventional Javacentered approach to the history of Indonesian art (and to Indonesian history in general) and view that history against the background of the entire country, the country of many islands and many ethnic groups. The author shows that since the turn of the century the development of the arts has been closely connected with Indonesia's political life and with the awakening of national consciousness. Following the proclamation of the Republic all the arts have concentrated on searching for a «national style» that would express the national character and struggle of all the peoples of Indonesia identified with «the united Indonesian nation». Due to social-economic crises in recent years Indonesian art tends to depart from realism. Instead there is a marked rise of cosmopolitical abstractionism and individualistic aestheticism.

S. A. Maretina

THE LONG HOUSE OF THE DAYAKS AS A SOCIAL INSTITUTION

The social character of the «long house», the traditional dwelling of the Dayaks of Kalimantan, is most complex and controversial. The usual definition of the long house as a tribal or clan house (the Dutch «stemhuis» and «geslachtshuis») is not justified by the factual material. Economically the long house is an agglomerate of separate and economically independent family units. What unites them is the right to own land (after the land is cleared it becomes the private property of the family that cleared it), and also the need for co-operation. The long house reminds one of a territorial community where one such house comprises a whole village. In most cases however, the long house is only part of a community and has no social-economic significance of its own.

Likewise the long house cannot be regarded as a genealogical body; moreover, the tribal structure is in no way observed in present-day Dayak society. The lack of deep genealogical ties among the Dayaks goes side by side with highly developed kin ties. Each individual belongs to a bilaterally related group of kinsmen which does not overstep that of any other Dayak. As a rule, all the families in the long house are related one to another through one of their members; yet they have no common genealogical ties.

E. V. Revunenкова

HISTORICO-GEOGRAPHIC AND ETHNOGRAPHIC THEMES IN THE MEDIEVAL MALAY CHRONICLE «SEJARAH MELAYU»

The author of the present work has tried to portray events of Malaya's ancient and medieval history which are described, in a legendary form, in the medieval Malay chronicle «Sejarah Melayu». For this purpose the author has analyzed a wealth of historical and literary material, including epigraphs, archaeological evidence found in other chronicles, etc. The author's conclusion is that «Sejarah Melayu» is not a chronicle, but an epic. To get an idea about actual historical events that took place in medieval Malaya and are reflected, although often in a fantastic form, in «Sejarah Melayu», one has to subject that work to critical analysis and comparative study.

L. M. Dyomin

SOME FEATURES OF CULTURAL LIFE IN PRESENT-DAY BRUNEI

The small sultanate of Brunei is all that remains of the one-time enormous colonial possessions of Britain in South-East Asia. Britain's desire to retain Brunei is dictated by considerable oil resources there which are exploited by the Royal Dutch Shell, an Anglo-Dutch monopoly, as represented by its branch, the Brunei Shell Petroleum Co. After World War II the British colonizers have continued their former policy of reliance on the local feudal-bureaucratic and conservative clerical forces. Yet

they also had to resort to a series of political manoeuvres. Some measures in the sphere of education and culture should be regarded in the light of these manoeuvres. The said measures include extension of the school network, and the establishment of the Linguistic Society and of the National Museum. The Linguistic Society has become an important cultural centre.

Whatever are the aims of these measures, they have produced undoubted positive results. The local intellectuals are growing in number, new works by local authors are published and there is an increased interest in national history and culture. All this has promoted national awareness and nationalist tendencies among the population of Brunei, especially the intellectuals. Summing up the post-war manoeuvres of the British colonizers in Brunei, one can say with certainty that they have fallen short of their mark. The people of that small country do not want to reconcile themselves to any form of colonial domination and demand national independence. This demand is also voiced by Brunei's leading political party, the National Liberation Front.

I. K. Fyodorova

FOLKLORE DYDACTIC TEXTS FROM EASTER ISLAND

In 1956 the Norwegian scientist Thor Heyerdahl discovered on Easter Island several manuscripts containing folklore texts of the Rapanui, the island's aboriginals. Some of these texts were didactic ones. Manuscripts A, B and C were published in facsimile in «Reports on the Norwegian Expedition» (1965). The present work analyzes these little known texts which contain information about the seasons, the months, the days of the lunar month, agriculture, the island's history, and the rights of the Ariki, the great chief of the island. That information was handed down from generation to generation. It is quite probable that similar texts were also written on wooden plates *kohau rongorongo*. They should doubtless prove of great help in studying certain aspects of the Rapanui life and the structure of hieroglyphic texts.

A. M. Reshetov

THE CHINESE IN OCEANIA

The Chinese population in Oceania is numerically small, but their role in the social-economic structure of definite societies in that area is very important. The Chinese population arose in Oceania chiefly in the second half of the XIX and the beginning of the XX centuries, owing to the development of plantations. In the course of almost a century the Chinese communities in different parts of Oceania have undergone a deep change. From small isolated groups that were disunited by language (dialect) barriers, they have developed into a segment of given societies. Together with all other ethnic groups of aboriginal population they participate in building up independent states and in developing their economy and culture. The state expects of the Chinese a definite level of assimilation (differing in various countries). The process of ethnic adaptation of the Chinese is proceeding at a high level (although it varies in different areas). The Chinese are bilingual or have already forgotten their native tongue. All this means that at present the Chinese in the countries of Oceania are part of national-political communities that are taking shape in different parts of that region.