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ВОСТОЧНАЯ КОМИССИЯ

# СТРАНЫ И НАРОДЫ ВОСТОКА

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**СТРАНЫ И НАРОДЫ  
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**Y. V. Maretin**

**VOREWORD. GEOGRAPHICAL AND ETNOGRAPHICAL  
INVESTIGATIONS IN THE FAR EAST IN THE EPOCH  
OF PETER I AND SUBSEQUENT STUDIES  
OF THE PACIFIC BASIN COUNTRIES**

In the Foreword a brief characteristic is given of the scientific services of Peter the Great and the Russian Academy of Sciences, founded by the latter, in the investigation of the Far East. Following in the footsteps of Academician K. von Baer and a number of other scientists and scholars, the author affirms that Russia's advance to the East was impelled by the real necessities of the State and was connected with the solution of key problems of foreign and home policy. It was the emergence of the Russians on the Pacific shores in the mid-17th century and the scientific expeditions of the 1710's, 1740's that provided the basis for the subsequent intensive investigations in this region. After the October Revolution the Soviet scholars took up these traditions. They particularly intensified their activities from the middle of the 1950s.

**A. Kh. Rafikov**

**THE STUDY OF THE EAST IN THE TIME  
OF PETER I**

The article describes the part by Peter I in establishing political and economic contacts with Oriental countries and his activities aimed at providing the foundation for these contacts: the training of interpreters, the opening of a print shop to set up manuscripts in Arabic, the establishment of a depository of Oriental books, the organisation of expeditions to study the cultural heritage of the peoples of the East.

**B. P. Polevoi**

**PETER I, NICOLAAS WITSEN AND THE PROBLEM  
OF «WHETHER AMERICA MEETS ASIA»**

When Peter I set before the Russian navigators I. M. Yevreinov and F. F. Luzhin — and later before Vitus Bering — the task of finding out «whether America meets Asia», he actually introduced a fundamentally

new phase in the history of the North Pacific. It has been often claimed in the literature on the subject that Peter I turned to this problem under the influence of G. W. Leibniz. The author of this article believes that Leibniz had a forerunner — the Dutch geographer Nicolaas Witsen (1641—1717), whose early views Leibniz took up. In contradistinction to Leibniz, Witsen later made the erroneous conclusion that the American Continent came closest to Asian shores in the area of the Kuril Islands and Kamchatka. And this view to some extent was instrumental in Peter's decision to make Kamchatka the base in the search for the western shores of America in 1717-1725. The author examines in detail the reasons that account for the misinterpretation by some researchers of Peter's instructions to Yevreinov and Luzhin, and to Bering.

**V. E. Vozgrin**

### **VITUS BERING: GREAT SEAFARER**

*(Review of Literature Published Abroad)*

No review of West European and American writings devoted to the great seafarer Vitus Bering had been ever compiled before (with the exception of the brief and somewhat outdated essay by E. Stensgård). The author of the present article examines and gives brief critical appraisals of 67 works devoted to Bering, which range from sizable monographs to articles. The first publication on the subject in undoubtedly a short report published in Denmark in 1730 — the first printed communication on Bering's First Kamchatka Expedition. The author then lists the works published in the 18th — 20th centuries, dwelling on the essays of the major students of Bering's life and work — the Danish scholar P. Lauridsen and the American scholar F. A. Golder, and also on the works of J. Petersen, the Danish writer and historian.

**V. M. Pasetsky**

### **THE PART PLAYED BY RUSSIAN NAVIGATORS OF THE FIRST HALF OF THE 19th CENTURY IN EXPLORING THE NORTH-WEST PASSAGE**

Examined in the article is the question of Russia's participation in exploring the possibility of sailing from the Pacific into the Atlantic Ocean along the shores of North America. The author makes available to readers, for the first time, some documents of the first half of the 19th century, which shed light on the voyages of I. F. Krusenstern, O. E. Kotzebu, V. P. Romanov — the explorer of the North Pacific who was one of the Decembrists, the navigators F. P. Lütke and F. P. Wrangel, the activities of Chancellor N. P. Roumyantsev. These documents testify to the important contribution made by Russian navigators in proving conclusively the existence of a sea passage between the Arctic Ocean and the Pacific; the initial proof of this, as M. V. Lomonosov pointed out, had been furnished by Russian trappers and sailors as early as the 17th century. Russian explorations in the North Pacific are regarded by the author as the continuation of explorations devised by Peter I in order solve the problem of «whether America meets Asia» and to find a sea route from Arkhangelsk to the Pacific.

I. S. Vdovin

**THE ITELMEN AND THE KORYAKS  
IN THE EARLY DECADES OF THE 18th CENTURY**

*(Based on the Unpublished Records of A. P. Gorlanov,  
Participant in the Kamchatka Expedition)*

The article introduces new material on the Itelmen and the Koryaks, collected by A. P. Gorlanov, member of the Academic Group of the Kamchatka Expedition. The new data pertains to the Itelmen's material culture and language, and to relations between the Itelmen and the Koryaks. It corroborates the genetic distinction between the Itelmen, on the one hand, and the Koryaks and Chukchi, on the other, and sheds some light on the penetration of the reindeer-breeding Koryaks to the south of Kamchatka and their seditarisation among the Itelmen.

I. I. Ogryzko

**TRADE IN KAMCHATKA  
IN THE 18th — EARLY 20th CENTURIES**

Pelts were very nearly the single item to be exported from Kamchatka until the end of the 19th century — mostly sable (which accounted for 80 to 90 per cent of the total value of exported furs), fox, kalan (sea otter, or Kamchatka beaver — *Enhydra lutris*), bear, otter, etc. Imports included implements (knives, axes, saws, hemp for fishing gear), food (salt, flour, etc.), household items (specifically clothing), tobacco and alcohol (the latter was brought in contrary to government injunctions). The overall economic backwardness of the Russian Far East and the underdevelopment of capitalist relations there were utilised by the foreign trading firms and the local merchants who depended on them, in order to establish non-equivalent monopoly trade. Such trade, with barter and loan forms widely employed, caused the direct producers to fall into bondage. And yet trade in Kamchatka was an important factor in stimulating the territory's development. The high demand for Kamchatka's «soft gold» resulted in the rapid growth of the fur trade, and this determined the economic specialisation of the territory, its entry into the all-Russian market, the overcoming of age-old economic stagnation and the strengthening of ties between the Russian and the indigenous populations of Kamchatka.

B. N. Komissarov, T. K. Shafranovskaya

**UNKNOWN MANUSCRIPT BY ACADEMICIAN  
G. I. LANGSDORF DEVOTED TO KAMCHATKA**

*(On the Occasion of 200 Years of His Birth)*

The publictaion is devoted to an unknown manuscript by the famous Russian naturalist, ethnographer and traveller Academician Grigory Ivanovich (Georg Heinrich) Langsdorf (1774—1852), entitled «Political Portrayal of Kamshatka». In 1804—1807 G. I. Langsdorf repeatedly visited Kamchatka, studied the nature of the Peninsula and the conditions of its inhabitants life.

The published manuscript was written in 1807 during G. I. Langsdorf's stay in Irkutsk and sent to the well-known Russian statesman N. P. Roumyantsev. The manuscript, which is now deposited in the Archives of the Foreign Policy of Russia, contains many interesting observations concerning the natural resources of Kamchatka, its economy and population. It is a new important source for studying the history of the Peninsula.

**S. V. Ivanov**

**THE EARLY IDEAS OF SOME SIBERIAN PEOPLES  
ON WORD, THOUGHT AND IMAGE**

The author's investigation of the essence and specific features of the Chukchis' and Dolgans' ideas on word and thought have led him to the conclusion that these ideas are not magical, but spontaneously materialistic, and should be regarded in the context of the prehistoric, pre-religious ideas on the links of thinking and the language with reality. Some other Eurasian peoples has similar ideas. The problem calls for further investigation.

**E. P. Orlova**

**MATERIALS ON THE RELIGIOUS BELIEFS  
OF NATIVE KAMCHADALS-ITELMEN**

The author analyses data collected by the first researchers who studied the Itelmen (S. P. Krasheninnikov, G. W. Steller and others), supplements them with her own observations made during the expedition in 1926—1927 and after, and draws a picture of the religious beliefs of that people. This material makes it possible to draw very interesting conclusions also on the general world outlook of the Itelmen. They regarded their ancient legends as law (S. P. Krasheninnikov), held that a man's life depended above all on the man himself (G. W. Steller), and believed in a happy subterranean afterlife. They did not have any pious feeling for their chief deity — Kutkh (the Raven). Sacrifices were offered to «holy places» — e. g. mountains and volcanoes. Preserved to this day are numerous legends, tokens and taboos connected with the people's main occupations (gathering, fishing, hunting). The difference in the nomenclature of mythical beings in the vocabulary of different groups of Itelmen and some other facts warrant the conclusion that this people evolved from separate groups, which arrived in Kamchatka from different areas and in different periods. In the author's opinion, the Itelmen must have had links with the peoples of Oceania.

**B. P. Polevoi, Ch. M. Taxami**

**THE EARLIEST RUSSIAN DATA  
ON THE NIVKHS-GILYAKS  
(Middle of 17th century)**

The Nivkhs, one of the most mysterious peoples of the Far East, have held the interest of many researchers. The authors of the present article have compiled the first report of the main Russian sources on the

Nivkhs, basing themselves on both published and unpublished material; but their attention is focussed on the sources dated in the middle of the 17th century. The Russians originally learned about the existence of the Gilyaks (Nivkhs) in 1640, during the expedition of I. Y. Moskvitin — the first Russian expedition to the Pacific shores, when the question of joining all of the «Gilyak land» to Russia arose for the first time. In 1644—1645, during V. D. Poyarkov's expedition — the Russians' first advance along the Amur River — a tribute (*yasak*) was levied on the Nivkhs. The first Russian *ostrog* (stronghold) in «Gilyak land» was set up in 1652 by S. V. Polyakov and his associates. The authors of the article further examine the data on the Nivkhs communicated by I. A. Nagiba, Y. P. Khabarov, O. S. Kuznets, the Polish exile A. Kamensky-Dluzik, and, finally, the Russian diplomat N. G. Spahary. They also consider the Amur Region *yasak* accounts for 1645—1656 and the data of the Dutch scholar N. Witsen. In the concluding part of the article, the authors cite the information on the Nivkhs from the writings of Ilya Skurikhin in the 1730's and Ivan Yakobi in the 1780's and, finally, of G. I. Nevelskoy and his associates in the 1849—1850 — the time when the Nivkhs appealed to the Russian authorities to protect them against the arbitrary actions of the Manchurians and of foreign (mostly American) whalers.

O. P. Petrova

## INFORMATION ON JAPAN COMMUNICATED BY THE JAPANESE IN THE TIME OF PETER I

Russia initially learned about the existence of Japan in 1652—1653 from Siberian Cossacks. The information given by Vladimir Atlasov, who in 1697—1699 joined Kamchatka to Russia, further supplemented this data, so that the well-known cartographer Semyon Remezov was able to plot «the Island of Japan» on maps drawn in 1699 and 1701. The author of the article tells about the Japanese named Denbei, whom Atlasov found in Kamchatka and sent to Moscow. Denbei had landed on Kamchatka after the wreck of a Japanese merchant ship driven there by the storm. Upon a conversation with Denbei, Peter I gave orders that a school of the Japanese language be opened in St. Petersburg in 1705, with Denbei as teacher. He was the original source of authentic information on Japan. The second Japanese, Sanima (whose real name is reconstructed by the author of the article as Sanemon and whom she believes to have come from south-eastern Honshu) was shipwrecked near the shores of Kamchatka in 1710. We find an account of this in the writings of Ignaty Kozyrevsky, published for the first time by the Soviet researcher I. I. Ogryzko in 1953. Sanima and some of his mates who survived the shipwreck gave additional information on Japan. The author of the article points out, however, that information on the Kuril Islands reached Russia not through the Japanese (contrary to some reports, Sanima had no command of the Ainu language and had probably never visited the Kuril Islands) but through the first Russian travellers.

V. T. Dashkevich

**THE PROBLEM OF JAPAN'S CULTURAL  
CONTACTS WITH EUROPE IN THE 16th — 18th CENTURIES**

*(on the Basis of Material from the Hermitage Museum)*

Japan's contacts with Europe in the 16th-19th centuries exerted both a direct and an indirect impact on Japanese applied art. This impact was manifested in different ways: first in the use of foreign subjects to ornament Japanese articles, which did not involve the foundations of national art; secondly, in the interaction of different elements belonging to alien cultures, which resulted in breaking the integrity of artistic principles in the shape or ornamentation of the articles. The character of the impact depended on whether the article was intended for the foreign market (e. g., lacquered «namban» articles or for the home market (decorative details of swords by gunsmith Kunisige). The artistic eclecticism of such articles accounts for their limited temporal existence.

Y. V. Ionova

**COMMUNAL RELATIONS IN 19th CENTURY  
KOREAN VILLAGE**

The author poses the question of the place held by communal relations in the Korean village in the 19th century — at a time when new, commodity-money relations were developing in Korean economy. An analysis of the socio-economic relations in the Korean village shows the predominant part played by communal relations. During that period there existed: 1) communal forms of land tenure and land ownership; 2) collective forms of labour (*pkhumasi* and *ture* groups) in laying out rice fields, irrigation and water-distribution systems, etc.; 3) communal village self-government to regulate all inter-village relations and execute fiscal duties to the state; 4) communal buildings (*tochkhon*); 5) religious cults and holidays involving the entire village.

V. S. Starikov

**A CHINESE-KITAN BILINGUAL INSCRIPTION  
OF THE CHURCHEN PERIOD DATED IN 1134**

The author offers detailed data on the collation of the non-Chinese text of the bilingual inscription dated in 1134, which is traced in Kitan characters but is believed to be in the Churchen language, with authentic Kitan texts of epitaphs on royal tombs. The collation was effected on the basis of a direct and an inverse dictionary, compiled in the process of investigation of the texts with the help of the positional-statistical method. The Kitan characters are reduced to the three-digital transcription, which the author of the article has used in deciphering the Lesser Kitan writing. Of the 72 monograms and polygrams of the basic text of the stele dated in 1134, 32 monograms and polygrams are analogous to those in the Kitan language. Their initial graphemes coincided with Kitan graphemes in 68 cases. Most striking is the full coincidence of all the combinations of variable signs, which are grammatical indicators, in the final and

initial positions in the polygrams; this points directly to the Kitan linguistic affiliation of the non-Chinese text of the stele and the untenability of the attempt to read it in Churchen.

**M. F. Chigrinsky**

**FROM THE HISTORY OF THE EUROPEAN  
COLONISATION OF TAIWAN  
(16th — middle of 17th Century)**

The appearance of Europeans in Taiwan was the result of the expansion of European merchant's capital — originally Portuguese (late 16th century) and later Dutch (from the early 17th century). The author uses obscure Dutch works and also Chinese writings to examine the full course of the struggle over Taiwan, giving special attention to the «Dutch period» in the island's history. He convincingly traces the stages of Dutch expansion, beginning with the early expedition of the Dutch East India Company in the early 17th century. According to the Treaty of August 1642, China recognised the Company's right to set up a colony in Taiwan. The course of negotiations and the documents of the period testify that the Chinese did not then regard Taiwan as belonging to China. The author describes the Dutch-Japanese rivalry in Taiwan and the struggle waged by the Dutch East India Company against the Spaniards, which led to the 1637 treaty with Japan on the monopoly right to trade with Taiwan and was terminated in 1642 when the Spaniards were expelled from the island. In 1662 the Chinese general Ch'en Cheng-gung seized Taiwan and put an end to the Dutch colony.

**S. A. Maretina**

**«BACHELORS' HOUSE» AMONG THE PEOPLES  
OF SOUTHEAST ASIA**

«Bachelors' house» («men's house»), an institution of the communal-clan system, used to be wide spread among many peoples of Southeast Asia and Oceania. In traditional society the bachelors' house played a prominent social role, for the younger generation was brought up in this house. Not only did the young men sleep there, but they also imbibed the clan and communal traditions, took part in collective works and were given instruction in military skill. This house was the natural centre of a village, where general meetings were held and where the young men prepared to join the social life of the community. It also played an important part in regulating sexual relations among the young people. The fact that all the youths stayed under the same roof enhanced the social positions of the community, which thus shared with the family one of the latter's most important functions — that of education — and in this way precluded the family's total isolation. Today when the community as a single collective group is giving way to class society, the bachelors' house, that bastion of communal collectivism, is also losing ground.



**L. M. Dyomin**  
**THE JAVANESE MADJAPAHIT EMPIRE**  
**AND THE SUMATRAN STATE OF MALAYA**

*(From the History of Indonesia  
in the 13th and 14th Centuries)*

The author describes the relations between the Madjapahit Empire, which took shape in Java at the end of the 13th century and by the middle of the 14th century came to predominate in the Indonesian Archipelago, and the Sumatran state of Malaya. By 1369 the Sumatran Prince Adityawarman who had been brought up in Java, returned to Sumatra to rule over the state of Malaya. He expanded the territory of Malaya by joining to it the inner regions of Central Sumatra, populated by the Minangkabau, and moved the political centre of his state to these regions. It is there that inscriptions and archeological materials connected with Adityawarman have been discovered. In all probability his state was a despotic monarchy, in which feudal relations were less developed than in neighbouring Java. The feudalised areas wedged into the territories where pre-feudal relations still prevailed. The article sheds light on a little-studied period in Indonesia's history.

**E. I. Gnevusheva, V. A. Zharov**

**S. G. NAVASHIN: FIRST RECIPIENT**  
**OF THE «BUITENZORG GRANT» OF THE RUSSIAN ACADEMY**  
**OF SCIENCES VISITS JAVA IN 1898—1899**

*(Based on Navashin's Unpublished Diary)*

S. G. Navashin, Professor of Kiev University, was the first recipient (in 1898) of the grant established by the Russian Academy of Sciences for research at the Buitenzorg (Bogor) Botanical Gardens. The authors of the article analyse the scientist's unpublished diary, which contains interesting ethnographic and geographic material: scenes of urban and rural life in Java, descriptions of the Javan peasant dwelling, work in the rice fields, and so on. Quite interesting are Navashin's observations concerning the survival of some feudal features among the Javanese. He also noted some features of colonial policy characteristic of the imperialist period (the penetration of foreign and private Dutch capital in Indonesia, the role played by the banks in the country's economic life, etc.), which makes his diary an interesting historical source. The cordial relations between Navashin and the Dutchman Treub, director of the Botanical Gardens, are a good illustration of the beneficial effect which friendship between scientists has for their research.

**V. A. Tsyganov**

**EDUCATION IN COLONIAL INDONESIA**  
**AND THE NATIONAL-LIBERATION MOVEMENT**

(1900—1942)

In the middle of the 1920's three educational systems emerged in Indonesia: the government system with overt colonialist segregation and qualifications based on property and social origin; the network of private

schools of individual entrepreneurs, Christian missions and also of the national-liberation Indonesian Unions (mostly Muslim), which adopted the programs of government schools, subsidised and controlled by the colonial administration; and, finally, the national system (Taman Siswa).

Taman Siswa was formed in protest against European education, which served the purpose of supplying the capitalist companies with underpaid clerks, did not take into account the country's national traditions and culture and fostered a stratum of «brown Dutchmen» isolated from their own people. The refusal to collaborate with the colonialists, the stimulation of national self-awareness, of national dignity and patriotism, the inculcation of the conviction that independence alone could open the path to progress and bring about a just social system — all this enabled the Taman Siswa schools to train the cadres for the revolutionary-nationalist unions (Indonesian National Party, Partindo, Gerindo, etc.). That is why Taman Siswa was repeatedly persecuted by the colonial authorities. Taman Siswa, which in 1972 marked its 50th anniversary, was the prototype of the educational system which was built up in the Indonesian Republic.

**I. K. Fyodorova**

### **ON THE ORIGIN OF THE RAPANUI SCRIPT**

Easter Island is the only Polynesian island whose inhabitants had in the past created an hieroglyphic script. Researchers have expressed different, sometimes incompatible, views concerning the origin and character of the Rapanui script. Some of them deny the Rapanui people's claim to a developed writing system. The facts, however, indicate that the Rapanui script arose on Rapanui soil. When Easter Island was discovered by Europeans, its inhabitants were in the stage of the disintegration of the primitive communal system and the emergence of early class society. Accordingly, Easter Island had the necessary socio-historical prerequisites for the origin of a writing system. There is every reason to believe that the Kohau Rongorongo script was developed by the Miru (the descendants of the companions of the legendary Hotu Matu'a) long before the arrival of the Europeans on the basis of pictographic writing, of which only some petroglyphs are extant. Most of them are identical with certain characters of the hieroglyphic script. Paleographic analysis shows that Kohau Rongorongo exemplifies primitive hieroglyphic writing. A collation of hieroglyphic texts has revealed certain specific traits of the Easter Island hieroglyphic script. Emerging as it did when the social classes were just being formed and the state had not yet come into being, this script, too, was in the process of formation, and reflected the features of the transitional period.