



'NUSANTARA' SOCIETY
INTERNATIONAL WORKSHOP
dedicated to the 65th Anniversary of the
Institute of Asian and African Studies of MSU

April, 6-7, 2021, IAAS MSU (Zoom)

PROGRAM

Program Committee:

Chairperson – *Prof. Dr. I.I. Abylgaziev, Director of IAAS MSU*
Deputy Chairperson – *Assoc.Prof. Dr. E.S. Kukushkina, Head of Department, IAAS MSU, Vice-President of 'Nusantara' Society*

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Members of the Organizing Committee: *Assoc.Prof. Dr. E.S. Kukushkina, Head of Department, IAAS MSU, Assoc. Prof. Dr. V.A. Pogadaev, MGIMO University (MFA of Russia), Vice-President of 'Nusantara' Society.*

The Workshop is organized online, via Zoom

Email: nusantara.society@gmail.com

PROGRAM

Zoom link to the Workshop:

<https://us02web.zoom.us/j/89796191111?pwd=c3U4eDc3enVoSkRGMElhYTYzWERQQT09>

Conference ID: 897 9619 1111

Passcode: 650494

Time limits: report - 20 minutes, discussion - 5 minutes.

All the time slots are given in Moscow time (UTC+3).

Working language: English.

April, 6

OPENING and PLENARY SESSION

9-30 *Opening Word*

Professor Dr. Igor I. Abylgaziev

Director of Institute of Asian and African Studies, Lomonosov
Moscow State University (IAAS MSU)

9-50 *Welcome*

Professor Dr. Vilen V. Sikorsky

Head of Department, VKIYa (Higher Language Courses, MFA of
Russia), President of the 'Nusantara' Society

10-00 *Plenary Speech*

"The Indian Ocean and Madagascar in Indonesian Studies"

Assoc. Prof. Dr. K. Alexander Adelaar, Principal Fellow

Jan Palacký University Olomouc, Czech Republic &
University of Melbourne, Australia

10-30 *Questions & Answers*

April, 6

LANGUAGES AND CULTURAL LINGUISTICS

10-50 *"A Requiem for the 'Focus' Analysis of Philippine languages"*

Prof. Dr. Ricardo Ma. Duran Nolasco

Department of Linguistics

University of the Philippines (Diliman), the Philippines

11-15 *"Politeness From the Perspective of Malay People"*

Assoc. Prof. Dr. Indirawati Zahid

Academy of Malay Studies

University of Malaya, Kuala Lumpur, Malaysia

11-40 *"Daily Greetings Pragmatics of Bahasa Melayu and Bahasa Indonesia"*

Dr. Talaibek Musaev, Senior Lecturer &

Dr. Jamila Mohd, Senior Lecturer

University of Malaya, Kuala Lumpur, Malaysia

12-05 *"Fixed Expressions in Tagalog"*

Assoc. Prof. Dr. Elena G. Frolova

IAAS of Lomonosov Moscow State University, Russia

12-30 *"Hispanisms in the Tagalog Degrees of Comparison: Evidence From Corpus"*

Dr. Ekaterina A. Baklanova,

Senior Research Fellow

IAAS of Lomonosov Moscow State University, Russia

12-55 ***LUNCH / COFFEE BREAK***

April, 6

HISTORY, ECONOMICS and POLITICS

13-30 *“The Institute of Asian and African Studies Through the Eyes of an Alumnus”*

Assoc. Prof. Dr. Victor A. Pogadaev

MGIMO University (MFA), Vice-President of ‘Nusantara’ Society

13-55 *“Contribution of I. Gericke (1778-1857) and T. Roorda (1801-1874) to Javanese studies in the Netherlands”*

Assoc. Prof. Dr. Mark Y. Ulyanov

Head of the Chinese Philology Department

IAAS of Lomonosov Moscow State University, Russia

14-20 *“The military award of Indonesia Bintang Sakti —The Sacred Star”*

Prof. Dr. Anton O. Zakharov, Leading Research Fellow
Institute of Oriental Studies, Russian Academy of Sciences &
Moscow State University of Psychology and Education

14-45 *“Indo-Pacifica and ASEAN countries”*

Assoc. Prof. Dr. Elena A. Kutovaya

IAAS of Lomonosov Moscow State University, Russia

15-10 *“Framing Children’s Diet: A Comparative Analysis of Food and Nutrition Guidelines in Malaysia, the Philippines and Indonesia”*

Ms. Aireen Grace Andal, PhD Researcher

Ural Federal University, Ekaterinburg, Russia

15-35 ***GENERAL DISCUSSION***

April, 7

LITERATURE and FOLKLORE

10-00 *“The Concept of Motherhood in the Fairy Tales Jaka Tarub From Indonesia and The Seven Sky Young Women from the Philippines”*

Assoc. Prof. Dr. Yulianeta

Head of Language and Literature Study Program
University of Education of Indonesia

10-25 *“CoviDiona/ CoviDalit/ CoviDagli”*

Prof. Dr. Victor Emmanuel Carmelo D. (Vim) Nadera, Jr.

University of the Philippines (Diliman) &
Poet and Fellow of “Likhaan: U.P. Institute of Creative Writing”, the
Philippines

10-50 *“Jean Webster’s Story Malay Style: Jerusha Abbot and Hindun, a Poor Student”*

Assoc. Prof. Dr. Evgeniya S. Kukushkina

Head of Department of Philology of SEA, Korea and Mongolia
IAAS of Lomonosov Moscow State University, Russia

11-15 *“When and where do the trajectories of Philippine literature and Philippine oral literature intersect?”*

Assoc. Prof. Dr. Maria V. Stanyukovich

Head of Department of Australia, Oceania and Indonesia
MAE (Kunstkamera) of the Russian Academy of Science, Saint-
Petersburg, Russia

11-40 *“Indonesian Folklore Guide: the structure of the course of lectures”*

Assoc. Prof. Dr. Marina V. Frolova

IAAS of Lomonosov Moscow State University, Russia

12-05 *“Once upon a time in Riau: people and society in documents of Mahkamah Syariah Riau (beginning of 20th century)”*

Prof. Dr. Tatiana A. Denisova

	<p>Institute of Oriental Studies, Russian Academy of Sciences & CASIS UTM Kuala Lumpur, Malaysia</p> <p>12-30 <i>GENERAL DISCUSSION & CLOSING of Workshop</i></p>	
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BRIEF ANNOTATIONS OF THE REPORTS

PLENARY SPEECH

The Indian Ocean and Madagascar in Indonesian Studies

Assoc. Prof. Dr. Alexander Adelaar, Principal Fellow

Jan Palacký University (Olomouc) and University of Melbourne

Precolonial history of Insular South East Asia is often approached from a global perspective, bringing in contacts with India, China, the Muslim world and the West. However, when it comes to the western basin of the Indian Ocean and East Africa, one is faced with a baffling ignorance and a systematic lack of research. This is surprising considering that contacts between Insular South East Asia and Africa are at least two millennia old, and Madagascar is linguistically and culturally even more “Indonesian” than – say – the Moluccas or other parts of eastern Indonesia.

Notwithstanding the global perspective mentioned above, it is also no secret that when it comes to cultural areas within Insular South East Asia, their study is often unduly limited to what can be observed within the borders of its current constituent states, although these borders are the almost exclusive result of colonial political decisions. In the case of Madagascar, this limiting tendency has led to an almost total denial of its existence.

In this paper I try to counter the tendency to eliminate Madagascar and the Indian Ocean from the history and cultural make-up of Island South East Asia, making use of recent research results from linguistics, human genetics, archaeology, and the study of ethnobotany and cultural transfer in historical perspective. I will also give a short outline of early contacts and the earliest historical interactions that may have existed between the peoples of Madagascar, the Comoros and mainland East Africa.

LANGUAGES AND CULTURAL LINGUISTICS

Requiem for the “Focus” Analysis in Philippine Linguistics

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The “focus” analysis was advanced by past writers to demonstrate ostensibly how Philippine-type languages are different from nominative-accusative languages such as English. This approach however obscures two fundamental characteristics of such languages: patient primacy and modality prominence. Patient primacy states it is the undergoer or the most affected entity that serves as the organizing principle in clause structure and explains why the “subject” and “topic” notions are poorly grammaticalized in that language type. Modality prominence declares that modal notions such as intentionality, complete/partial affectedness, directionality and exclusivity of the O are critical determinants in choosing a specific verbal construction. At the core of this controversy is the question: What is a transitive construction in Philippine type languages? The paper categorically states that a prototypical transitive construction is one where the most affected entity is marked by the absolutive case, and the source of the action is marked by the ergative/genitive case. Additionally, the verb in a prototype transitive takes one of the -in, -an and i- voice affixes, or its equivalent.

Politeness From the Perspective of Malay People

Assoc. Prof. Dr.Indirawati Zahid

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Politeness in the study of language has two meanings – i) how does language express the social distance between speakers and their relationships through different roles?; ii) how does the face “work”? Social distance and face “work” occurs either through verbal or non-verbal communication that adheres to the norms and values of the language community. Thus, when the value of politeness is determined by the language community’s culture, this means politeness is exclusive. This exclusivity refers to the reality that language has its own rules, and it is related to the culture of its own speakers. This statement also applies to the Malay language. Malay politeness is a politeness that reflects the customs, values, traditions, and culture based on Islamic teachings (Awang, 2015; Tenas, 2011). Malay politeness is also associated with *air muka* (dignity) which is emphasized in daily life (Asmah, 2000). *Air muka* for the Malays is a dignity that has a wider scope other than the “face”, which is often referred to by Western scholars. The Malays’ dignities are not only limited to themselves but their families as well, and in more extreme situations, the impoliteness that has occurred will be associated to their community. This means, it is common in the Malay community if we hear statements such as “Whose child is this?”; “Where does he/she come from”; “Who is their teacher?; Who taught them? and so forth. This talk will share the information about Malay politeness from the local scholars’ approach i.e. Awang (2015), Tenas (2011), and Asmah (2000).

Daily Greetings Pragmatics of Bahasa Melayu and Bahasa Indonesia

Dr. Talaibek Musaev, Senior Lecturer

Dr. Jamila Mohd, Senior Lecturer

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This study explores the pragmatics in daily greetings of Bahasa Melayu and Bahasa Indonesia used by native speakers. Bahasa Melayu in Malaysia and Bahasa Indonesia in Indonesia originally come from the same language root which is Malay language. Respondents of this study are university students in Malaysia and Indonesia respectively. A qualitative research approach using Discourse Completion Test (DCT) was conducted through Google Form. Two situations are provided in the survey, in which Situation 1 is greetings used when meet a friend of the same gender having lunch at the university cafeteria, and Situation 2 is greetings used when meet a friend of the same gender hanging clothes at the hostel. Jamila & Talai (2020) model greetings is used as the framework which allows data to be categorized into six patterns; Formal Greetings, Informal Greetings, Casual Greetings, Address Greetings, Phatic Greetings and Situation Focused Greetings. The findings show that Malaysian male students, as well as Indonesian male and female students have a tendency of using more Situation Focused Greetings in both situations. A combination of Informal Greetings and Situation Focused Greetings also noticeable. However, Malaysian female students chose more Informal Greetings than Situation Focused Greetings. Looking at more details, it is shown that more Indonesian students use expressions that are casual and unique. Interestingly enough, in situation 2, some of them also using expressions of offering help in the greetings. This study confirmed that, despite some nuances, Malaysian and Indonesian indirectly share same similar expressions in greetings based on similar language and culture behaviours.

Fixed Expressions in Tagalog

Assoc. Prof. Dr. Elena G. Frolova

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The report is devoted to the Tagalog fixed expressions (idioms, proverbs and sayings) which can be classified from various points of view. They differ in the degree of semantic fusion, structure, vocabulary and origin. Fixed expressions can be divided in native and loan word combinations and besides that they can contain original and adopted concepts.

Any fixed expression unites culture, language and world vision of a nation. Tagalog fixed expressions show way of living and concepts of the Filipinos. They preserve and at the same time shape Tagalog view of the world to a large extent. Besides that they reflect universal human values. They comprise cultural connotations including generally accepted notions and opinions.

Deep analysis of fixed expressions is a necessary part of learning of a foreign language. It's impossible to speak about profound knowledge of it if one doesn't know and can't use fixed expressions that can be found in all types of texts.

The report describes Tagalog fixed expressions depicting concepts "intelligence – foolishness" and "beauty – ugliness" and vocabulary used in them.

Hispanisms in the Tagalog Degrees of Comparison: Evidence From Corpus

Dr. Ekaterina A. Baklanova, Senior Research Fellow
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Tagalog is known to have heavily borrowed from Spanish, including core vocabulary (Wolff 1973, 2001; Quilis, Casado-Fresnillo 2008, etc.). Thus Tagalog has adopted Hispanisms *medyo* ‘rather’ (< Sp *medio* ‘average; rather’), *sobra* (< Sp *sobra* ‘excess, surplus’) and *masyado* ‘too much’ (< Sp *demaciado*). The report is focused on the place of these borrowings as degree markers in Tagalog. I attempt to assess their use on a sample text corpus (years 2005-2015, 135,000 tokens, 37,500 types). These hispanisms have complemented to the paradygm of the Tag quantitative comparison:

- (a) Among the inequality constructions of *relative superiority* ‘more+adjective’ the most frequent degree marker is *mas* - 177 hits (e.g. *mas mura* ‘cheaper’). *Mas* supersedes the native *lalo*=LNK (7 hits) or *higit*=LNK (2 hits): *mas* / *lalo*=ng / *higit*=na *bata?* ‘younger’.
 - (b) *Masyado* (18 hits) and *sobra* (5 hits) as intensifiers ‘too much’ make a supplement to the constructions of *absolute superiority* (Dixon 2012), marking intense degree of the quality. They vary with Tag *lubha?* (7 hits): *lubha*=LNK / *masyado*=LNK / *sobra*=LNK *malaki* ‘too big’.
 - (c) *Medyo* ‘a little, rather’ is frequent in the *moderative formation*: 1) *ma*-Adj+R (*malaki-laki* ‘rather big’), 2) *kaunti*=LNK + *ma*-/unaffixed adjective (*kaunting pagod* ‘a bit tired’, and 3) *medyo* + *ma*-/unaffixed adjective (*medyo bata?* ‘rather young’). Cf. *kaunti?*=LNK (1 hit) vs. *medyo* (15 hits).
- Also cases of redundancy with *mas* are registered (e.g. *mas higit na makabuluhan*, *mas lalo na*), which need to be checked for the influence of the English ‘much more’.

HISTORY, ECONOMICS and POLITICS

The Institute of Asian and African Studies Through the Eyes of an Alumnus

Assoc. Prof. Dr. Victor A. Pogadaev, Vice-President of 'Nusantara' Society
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The author who was a student of Indonesian language and Indonesian history at the Institute of Asian and African studies (then the Institute of Oriental languages) in 1964-1970 shares his impressions about his study, fellow students, student activities, including participation in the Scientific student society, about the main lecturers (Lyudmila Demidyuk, Andrei Pavlenko, Dega Deopik, Wlizaveta Gnevusheva, Yuri Gavrilov, Vladimir Makarenko, Yuri Mazur, Intojo, Syahril Syarif, Nadezhda Smurova, Alexander Pekarsky, Galina Golo and others). It was less than a decade since the establishment of the Institute when the author entered it as a student in 1964. It was relatively small then (about 65 people in total were admitted to all the departments), almost everyone knew each other, the atmosphere was very friendly, one could say that it was like one family.

Some passages of the report are devoted to an unforgettable stay at the student dormitory. Located in the main building of the Moscow State University, the dorms had many opportunities and facilities to occupy oneself in free time: a wonderful hall of the House of Culture, where concerts were constantly held, a large auditorium adapted for a cinema, and finally, various art schools. The author took classes at the International Student Theater for some time and attended a Ballroom dance school quite regularly. The classes were completely free of charge.

The reporter concludes that his years at the Institute have given him solid knowledge in the field of the Indonesian studies, and also have played a positive role in his further career in practical and scientific fields, helped to find his own place in the changing world.

Contribution of I. Gericke (1778-1857) and T. Roorda (1801-1874) to Javanese studies in the Netherlands

Assoc. Prof. Dr. Mark Yu. Ulyanov
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The present report dwells on the contribution made by Johann Friedrich Carl Gericke (1778—1857) and Taco Roorda (1801—1874), two outstanding scholars and enthusiasts of science, without whom it is hard to imagine development of the Dutch humanities in the 19th century. Their main area of expertise is research in the sphere of the Javanese language, i.e. compiling textbooks, grammar books and dictionaries. The *Great Javanese-Dutch Dictionary* (Gericke J. F. C., Roorda T. *Javaansch-Nederduitsch Woordenboek*) published in 1847, 1875 and 1901 may be called their lifetime project. J.F.C. Gericke is well known for his classic translations of the Bible into Javanese, whereas T. Roorda was engaged in translations of literary works. Besides, both of them contributed a lot to the organization of teaching and academic institutions for training experts in Java and Java studies.

The report also gives certain biographical data of these two scholars, mentions their academic career background and their role in further development of Java studies.

The military award of Indonesia Bintang Sakti —The Sacred Star

Prof. Dr. Anton O. Zakharov, Leading Research Fellow
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Military awards and decorations glorify winners, immortalize victories and reflect world outlooks of their times. These functions place them among the most attractive, informative and curious cultural things in human history. The highest military awards, like the Soviet Order of Victory, symbolize the scale of battles, whereas campaign medals reflect the course of warfare. Military decorations usually imply mortal threats or even acts of heroism which are lacking in decorations for labour or for other civilian activities. Military orders and medals are in great demand among the collectors. These decorations are often better known for public than other orders and medals are. For example, the Japanese Military Order of the Golden Kite seems the most famous decoration of Japan even now, seventy years after its abolition.

The first order of Indonesia is the *Bintang Gerilya*—The Guerilla Star—instituted in 1949. Its form looks like an imitation of the Ottoman Gallipoli Star. The *Bintang Gerilya* reflects the way Indonesia adopted during its wars for Independence against the Dutch. During the late fifties, the Indonesian Army took control over the nationalized factories and other businesses which previously belonged to the Dutch. The Indonesian Army also turned more professional due to actions of several top grass commanders, like Nasution and Gatot Soebroto. The Army and Indonesian Government managed to put down some important separatist movements across the Malay (Indonesian) Archipelago. Obvious military successes needed to be praised. In 1958 the highest military award of Indonesia—the *Bintang Sakti*, or Sacred Star—was instituted. The statute and history of the *Bintang Sakti* are the subjects of my presentation.

Indo-Pacifica and ASEAN countries

Assoc. Prof. Dr. Elena A. Kutovaya
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The speaker tries to examine the position of ASEAN countries towards “Free and Open Indo-Pacific Strategy”. Primarily the role of Indonesia in ASEAN is being characterized. High on Indonesia’s foreign policy agenda is the unity of ASEAN and its continuing centrality in regional affairs. Indonesian experts outlined three main objectives of the cooperation of different mechanisms in Indo-Pacific region: to create an environment for peace, stability and prosperity; to address security challenges, both traditional and non-traditional; to promote economic cooperation. Three areas of concrete cooperation were put forward: maritime cooperation, infrastructure and connectivity, sustainable development goals.

The document entitled “ASEAN outlook on the Indo-Pacific” produced by Indonesian foreign ministry is characterized.

The perspective of the relations of Quad and ASEAN is examined.

Framing Children's Diet: A Comparative Analysis of Food and Nutrition Guidelines in Malaysia, the Philippines and Indonesia

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This work analyzes food discourses arising from the food guidelines for children in Malaysia, the Philippines and Indonesia. Food communicates a variety of underlying socio-historical, cultural and political meanings, which reveal the deeply-rooted values and mentalities imbued in a specific nation. Drawing from a comparative examination of food guidelines from three Southeast Asian countries, this work interrogates the fundamental complexities of diet-related educational materials for children. Examination shows a substantial homogeneity and marginal differences in the food guidelines in each country. The presence of regional and country-specific foods such as rice in the guidelines and dietary patterns also demonstrate their shared cultural heritages. As such, this work forwards the two-fold relevance of analyzing food guidelines: (1) Dietary guidelines can frame narratives of context-based nourishments, which offers an educational window into country comparison. The richness of food culture offers children ways to grasp the broader historical and geographical context of their gastronomical culture; (2) Understanding food guidelines is essential to support sustainable food production, which aligns with the food security rights of children. Overall, this work hopes to spark discussions concerning the tensions and negotiations between local and global values about food security and child nutrition in the Nusantara region.

LITERATURE and FOLKLORE

The Concept of Motherhood in the Fairy Tales *Jaka Tarub* From Indonesia and *The Seven Sky Young Women* from the Philippines

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Motherhood is a process in which a woman becomes a mother through a very long and arduous process. The role of a mother is quite a risky one in which it has a large impact on the growth and development of her children, whether it is physically, cognitively, or socially. Some of these concepts are also illustrated in literary works, namely in the fairy tales *Jaka Tarub* from Indonesia and *The Seven Sky Young Women* from the Philippines which are specifically portrayed through the characters of Nawang Wulan and Young Fairy. This study aims to reveal the concept of motherhood in these two fairy tales. The study uses a qualitative descriptive method with a comparative literary concept. The results of the study show that (1) the fairy tales *Jaka Tarub* and *The Seven Sky Young Women* have insignificant similarities and differences in the structure of the stories; (2) the concept of motherhood seen in the actants of Nawang Wulan and Young Fairy shows the conflicts of a mother who must take into account their respective child's growth and development with care; and (3) the high dedication of mothers to their children shows that a mother must be able to multitask.

CoviDiona/ CoviDalit/ CoviDagli

Prof. Dr. Victor Emmanuel Carmelo D. (Vim) Nadera, Jr.

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Poet and Fellow of “Likhaan: U.P. Institute of Creative Writing”, the Philippines

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Out of frustration to celebrate World Poetry on 21 March 2020, Filipinos had proven themselves in waxing poetic about everything including virus, took in poetry contests using the social media.

In 2020, from 21 to 31 March, Rappler in cooperation with Foundation AWIT (Advancing Wellness, Instruction, and Talent) launch COVIDiona or tweeting Diona on Coronavirus. Diona is prehispanic poetic form of three monorhyming lines with seven syllables.

The Filipinos tried their best to honor April as the month of Philippine literature and history through COVIDalit or by telling their personal COVID-19 histories on facebook using only 19 words.

May, the Philippines' month of fiesta, tried to present itself as festive, through COVIDalit or by posting dalit about the lessons learned during the pandemic. Dalit is an indigenous quatrain of eight syllables that was survived both the Spanish, American, Japanese, even the Martial Law periods.

Like the other poem called diona, and the short short story known as dagli, dalit has proven its worth as a medium of expression or expressiveness as a kind of art that heals the Filipino soul, at least.

Jean Webster's Story Malay Style: Jerusha Abbot and Hindun, a Poor Student

Assoc. Prof. Dr. Evgeniya S. Kukushkina, Vice-President of 'Nusantara' Society

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Contrary to general opinion, early modern Malay literature displays interesting examples of its contacts with Western writing. Considering very limited educational possibilities open to the Malay writers in the first half of the 20th century, such influences might appear unlikely, but their traces do exist and form a vivid set of interesting cases.

One such case is a short story *Hindun, a Poor Student* (1941) by someone only known as Ariffin. The basic points of the storyline display distinct resemblances with the famous epistolary novel by J. Webster *Daddy-Long-Legs*. A poor student receives assistance from an anonymous benefactor, and in the end their encounter leads to a happy marriage.

However, Ariffin treated the plot rather freely, and the romantic line is overshadowed by the stress upon the problem of education for the poor. Another important idea is that hard work and study must bring about the well-deserved success. Another point is a tolerant attitude towards mesalliance. All these issues were actively discussed by the writers of pre-World War II period, who were under strong influence of Islamic reformism. Thus, Ariffin's story builds a totally different structure on the basis of the plot of *Daddy-Long-Legs*.

When and where do the trajectories of Philippine literature and Philippine oral literature intersect?

Assoc. Prof. Dr. Maria V. Stanyukovich

Head of Department of Australia, Oceania and Indonesia

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The definition of 'literature' has changed over the centuries and is very much disputed today. However, most agree that secular written literature with a novel as its pinnacle was formed in medieval Europe on the basis of Greco-Roman heritage, local oral traditions and Christianity.

In the Philippines, as in medieval Europe, Catholic monasteries were the main centres of literacy. The difference in regard to our topic was that European pre-Christian oral literature was a part of the written tradition and the culture inherited by the monks. It was modified according to the demands of Christianity, but not rejected altogether. Whereas Philippine oral literature was completely alien to Spanish monks and therefore regarded as coming from "demonio". Local oral epics, especially those of the South (e.g. Maranao "Bantugan") could easily be incorporated into the early Philippine literary genres - awit, corrido, moro-moro, or komedya. However, Philippine metrical romances in the vernacular languages, as well as Pasyon, were built on foreign motifs and plots, and show signs of local inheritance mainly in the areas of meter and rhythm. Philippine Spanish and English-language literature, regardless of how nationalistic its contents are, lack even that connection with the vernacular; novels and short stories in Filipino languages largely follow the same pattern.

However, the rich Philippine oral literature managed to find its way into urban forms of art through theatre, ballet, dance, cinema, TV, comics and horror stories. It presently dominates the last of these 'democratic genres'.

Indonesian Folklore Guide: the Structure of the Course of Lectures

Assoc. Prof. Dr. Marina V. Frolova

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Historically the Nusantara folklore studies are included into the main course for IAAS students from Indonesian language groups. The renewed course of folklore paves the way for future deeper understanding of Indonesian literature and culture. The course is planned to be published, it consists of 10 lectures on the topics as following: 1) Spirits, Shamans and Were-Demons: Spells and Incantations 2) Gods and Hero's: Mythological texts 3) Shadows, Puppets, Masks and People: Rituals, Sacred Performances and Story-Telling 4) Giants, Hermits and the Royals: Fairytale 5) Indonesian Cinderella's and Sleeping Beauties: Folk-Tale Motives and Archaic Reconstructions 6) The Cunning Mouse-Deer and Si Kabayan: Tales about Tricksters 7) Riddles, Pantun's, Jokes and Proverbs: Minor Folklore Genres 8) Ghosts and Ghouls: Indonesian Demonology 9) Séance: Child-lore and Games 10) Epilogue: Urban-lore & Internet-lore. The course includes group discussions and creative homework. The list of the literature for students includes Indonesian and Malay original sources, translated texts as well as theoretical works by prominent folklorists, philologists and anthropologists.

Once upon a time in Riau: people and society in documents of Mahkamah Syariah Riau (beginning of 20th centuries).

Prof. Dr. Denisova Tatiana

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The collection of legal documents of the Lingga Sharia court (Mahkamah Syariah Kerajaan Lingga) from the Daik museum (Lingga island, modern Indonesia) is a collection of court judgments regarding various types of commercial acts, financial obligations and disputes over property. The collection contains about 350 documents written in the Malay Jawi language and dating back to the early 20th century (from 1905 to 1908).

Among documents there are : promissory notes, judgments on the imposition of fines, claims for the payment of alimony/maintenance , claims, disputes over property, documents on the purchase and sale of goods and property; waqf documents etc.

A preliminary review of the documents helps to identify personalities among the participants in the court proceedings: their race, cultural and religious background, social status, places of origin etc. Texts mention Muslims and also non-Muslims, first of all, Chinese, Indian and number of European names. Apparently the Lingga Sharia Court was engaged in the implementation of legal proceedings and the consideration of cases not only for Muslims, but also for other groups of the population. Hence textual analysis of documents will help to reconstruct various legal, socio-economic and cultural aspects of life in Johor.

The application of an integrated systematic scientific approach to the studies of this new mass historical sources will reveal new material on the regional history and historical realities of the Malay society in the late 19th - early 20th centuries.