

ABSTRACTS

Gennadiy E. Rachkov: Bibliography of Work on the Philippines

Dr. Rachkov, the founder and the head (1967–2011) of Tagalog Philology Department in the School of Asian and African Studies, St. Petersburg State University, is a prominent linguist and the teacher of all the present-day specialists on the Philippines in St. Petersburg. Dr. Rachkov is wider known by his works on Korean language and literature. The present publication is the first comprehensive bibliography of Dr. Rachkov's work in the field of Philippine studies.

Editorial

The present collection of papers is based on the conference “Pilipinas Muna!”, the first big-scale international conference of Philippine studies in Russia that followed the pioneering one in Moscow in 1993, and the very first conference fully concentrated on the Philippines in St. Petersburg. “Pilipinas Muna!” conference, dedicated to 80th birthday of Dr. Gennadiy Evgenyevich Rachkov, was organized by MAE (Kunstkamera) RAS with the help of Philippine Embassy and Philippine Consulate in September 2009.

The first goal of this publication is to give tribute to our teacher and colleague Dr. Rachkov; the second one is to present a comprehensive picture of Philippine studies in St. Petersburg. We are happy to include papers written by some of our much respected colleagues from the Philippines, as well as from Moscow, UK and USA with whom we have long-time scholarly ties. The book also contains bibliographic lists and other data on sources for Philippine materials in St. Petersburg.

We hope that this volume will become a reference book for those studying the Philippines in Russia and those who are interested in Russian Philippine studies.

I. The Philippines and Russia

Philippine Studies in Russia: View From St. Petersburg

Maria V. Stanyukovich

The paper traces the development of Philippine studies in Russia from the early accumulating of knowledge about the archipelago, through the first encounters and gradual growth of interest in Philippine culture in the early XVII–XIX c., to the research of the late XIX — early XXith c. Special attention is paid to the development of ideas of exploration in tropical waters and to the image of the Philippines in the poetry and prose of the Golden Age of Russian literature (G. Derzhavin, M. Lomonosov, N. Karamzin, A. Pushkin, I. Goncharov et al).

St. Petersburg is a treasury of early Russian travelers' accounts of the Philippines that date back to the first overseas voyages. Some of these manuscripts are still in the archives waiting for publication; others, published long ago in naval journals, are to be re-discovered. The Kunstkamera museum is the cradle of the Russian Academy of Science and of all the state museums of the country. We have a wealth of Philippine ethnographic objects waiting to be published, and we continue to expand our collections. Other museums in St. Petersburg — Zoological and Botanical, as well as art museums such as the State Russian Museum and the Academy of Arts also have artefacts and works of art inspired by visits to the Philippines.

St. Petersburg is the place where the study and research of Tagalog, Bahasa Indonesia and other Austronesian languages originated in Russia in early XX c. through the work of B. Polivanov, L. Mervart and L. Karunovskaya. Our series — Maclay Publications — is named for the great Russian anthropologist Nikolay N. Miklouho-Maclay, who worked in New Guinea and the Pacific in the 1870s-1880s. He visited the Philippines three times and acquired part of our collection, although the studies in Philippine folklore, religion, cultural and social anthropology really began in Russia with the work of R. F. Barton, a specialist on Ifugao, who worked in the Kunstkamera museum (MAE RAS) in 1930-1940.

In 1967 Gennadiy E. Rachkov opened the Tagalog Philology Department at the School of Asian and African Languages, St. Petersburg State University. In 2007–2008 the first batch of Tagalog philology

students spent a year at the University of the Philippines following the agreement signed in 2006 between SPbSU and UP Diliman.

In 2009, the ‘Pilipinas muna!’ conference became an important step towards the integration of our studies. It will hopefully result in joint publications, projects and further cooperation that will enhance Russian Philippine studies.

The Russo-Japanese War and the Philippines

Ricardo Jose

The Russo-Japanese War had far reaching consequences throughout Southeast Asia, most countries of which had been colonized by Western powers. Rising nationalist movements, and suspicion and wariness among the colonial powers were given impetus. Many young nationalist leaders were inspired by the Japanese victory in the war, while the colonial powers now looked towards securing their colonies against the new movements and potential threats to their powers. The Philippines, as a colony of the United States, tended to epitomize the changes brought about by the Russo-Japanese War.

From “Pallada” to “Aurora”: Russian Cruisers in Manila

Vladimir V. Noskov

History of Russo-Philippine relations is not distinguished by remarkable events. That is why some of the few events of the kind were of special importance. At a few of the most dramatic moments in Russian history Manila became a port of refuge for famous ships of the Russian Navy. Residents of the Philippine capital witnessed the arrivals of the frigate Pallada made famous by Ivan Goncharov, as well as of the cruiser Aurora, the legendary ship of the Russian Revolution. The Pallada visited Manila at the very eve of the Crimean War. The arrival of the cruiser’s squadron in the 1905 was a consequence of the Russian defeat in her war with Japan. These two wars celebrated the beginning and the end of the specific epoch in the Russian history when she was trying to maintain her positions on the Pacific Ocean shores and her Navy was playing an important part in the fulfillment of this program. In 1905 the Russian officers witnessed the visit to Manila of War Secretary W.H. Taft. Two years later the route of the Taft’s world cruise connected Manila with St. Petersburg.

Symbols of the Royal Sultanate of Sulu: the Heritage, the Context, and the Reforms

Mikhail Yu. Medvedev

The recent heraldic acts of Raja Muda Muedzul I Lail Tan Kiram, the head of the Royal House of Sulu, are analysed in the paper as a synthesis of the rich and heterogeneous emblematic traditions of the Sultanate. The author refers to the purely heraldic context as well as to the legal background of the reforms.

II. Folklore and Literature

Revisiting the Golden Age of Fil-Hispanic Literature (1898–1941)

Wystan De La Peña

Literary histories, written both in Spanish and English, put the American colonial period (1898–1941) as the Golden Age of Fil-Hispanic Literature. This assessment has, by large, gone unquestioned. The paper examines the reasons behind this assessment.

Learning from the Masters: Teaching Ifugao Hudhud Chants, San Dionisio Komedyá and the Bontoc Eagle Dance in the Classroom

Amparo Adelina C. Umali, III

This paper discusses how the living performance traditions of the Ifugao Hudhud Chants, San Dionisio Komedyá and the Bontoc Eagle Dance are taught and transferred to the younger generation in a fun and enjoyable manner in the confines of the classroom at the University of the Philippines Diliman.

Four folklore motifs related to three epochs in history of the Philippines and Indonesia

Yuri E. Berezkin

Areal distribution of four motifs typical for mythology and folklore of Indonesia and the Philippines is compared with the data on the Southeast Asian prehistory. Such a comparison allows to evaluate a probable time of the spread of the motifs. “Sun eats its children” has African and South Asian parallels and is the earliest. It could spread

during the initial peopling of the Indo-Pacific borderlands of Asia by *Homo sapiens*. The “Moon weaver” motif spread later but probably also in pre-Austronesian times (Kubu, Mantra and Philippine Negrito versions share particular details). “Child of two deities cut in two” is an Austronesian motif and recorded on Taiwan, Luzon, Borneo and Cook Islands. Parallels among the Khmu of Laos also exist, however, so the motif could possibly originate on the Asian mainland. The “half-boy” (and the related motif of “half-cock”) is a fairy-tale motif recorded both in Mediterranean and in Southeast Asia with an intermediate case in South Asia (in Mahabharata). In Southeast Asia but not in the Mediterranean this motif preserves links with actual mythological beliefs. Therefore it probably spread from east to west and not otherwise. Such a dispersal can be related to the emergence of the informational network (the “world-system”) between the Mediterranean, South Asia and East Asia since the Roman times.

Ilocano Epic “The Life of Lam-ang”: History of Studies and Analysis of Contents

Sergey I. Yatsenko

“The Life of Lam-ang” (Biag ni Lam-ang) is one of the most well-known epics of the Philippines. The paper gives a brief account on the history of the epic’s studies in the Philippines and Russia. Despite the epic’s high popularity, much is left to be done concerning its literary analysis. Of 6 of the epic’s versions known to have existed, only 4 are available today. Only 3 of them have been translated into European languages. The most recent is the Russian translation of F. Magana’s version of the epic. The epic is included in our MA thesis together with its form and content analysis and the first ever Ilocano grammar sketch to be made in Russia. In addition, it is the first translation of the above noted version into a foreign language and the first Russian translation of an Ilocano literary piece in the history of Philippine studies in Russia. Since Magana’s version has not received much attention from scholars so far, the paper gives a brief overview of its content and at the same time compares it to that of the Yabes’ version. Having 400 verses less than the Yabes’ version (1047 vs. 1477), not only does the Magana’s version contain most of the episodes from the Yabes’ version (some of which are repeated with a surprising degree of similarity),

but it also contains two very interesting episodes which are not to be found in the Yabes' version (an episode where Lam-ang's mother's testing his warrior skills and an episode where Lam-ang encounters and defeats a serpent).

The second aspect the article focuses on is the epic's content analysis. Namely, defining the folklore genre that "Lam-ang" belongs to. Unlike in European/American tradition, Russian folklore studies' tradition tends to define two different genres in epic poetry: epic itself (*geroicheskiy epos*) and what could be vaguely translated as heroic tale (*bogatyrskaya skazka*). The difference between the two is that the former gives a general view on the people's past whereas the latter does not go beyond the boundaries of an individual family or clan. Also, the protagonist of an epic acts in the interests of the people (often associated with the tribe/race that protagonist belongs to) whereas the protagonist of "bogatyrskaya skazka" acts in the interests of his own although implementing the ideal behavior-pattern in an individual heroic act. Although the motifs that form the core of the Ilocano poem are peculiar to the genre of "bogatyrskaya skazka" (magical birth, avenging father's death, heroic wooing), Lam-ang's quest for *rarang* (giant mollusk) which he undergoes upon the request of village's head (or guests at his wedding in Magana's version) could be taken as a clause to partly defining the genre of the poem as an epic.

Metrics of the Iloko and Mongolian epic verse: a comparison

Artyom V. Kozmin

The goal of the paper is a formal comparison between two epic traditions: Iloko and Mongolian. Iloko and Mongolian oral traditions have long epic texts, but no full description of their verse exists. Some scholars argue that Mongolian epic verse is syllabic; statistical arguments supporting this opinion are possible. Iloko epic verse lacks formal description, and Serge Yatsenko's thesis is the only attempt to describe its metrics. Using his data I make a comparison between the syllabic structure of Iloko verse and Mongolian texts with the help of a standard statistical parameter the coefficient of variation. The main result of this comparison can be formulated as follows: Iloko verse has more formal restrictions than Mongolian if we compare the number of syllables in each line. Therefore, if Mongolian metrics is described as syllabic, Iloko metrics

must be described as syllabic too. Of course, this conclusion is a preliminary one, but it may become a good starting point for future research.

Verse organization in the Ilocano epic “The Life of Lam-ang”

Sergey I. Yatsenko

The paper focuses on the analysis of verse structure in the Ilocano epic *Biag ni Lam-ang*, namely, the rhyme and the verses' syllabic structure. The subjects of analysis were the L. Yabes and F. Magana's versions of the epic. In addition, the paper gives rhyming patterns in Ilocano poetry which were derived after analyzing over 40 popular Ilocano songs and over 10 Ilocano poems by XVII–XIX century Ilocano poets.

The main characteristic feature of the poem's poetical text is its prevailing monorhymical structure, although there are some exceptions to the rule. It appears that in the case of the Yabes version the exceptions could be explained by an author's revision of the text, whereas in Magana's version the exceptions could be explained by performer's introducing new episodes to the poem. Analysis of the means by which the desired monorhyme is accomplished shows that despite being a good instrument at a performer's disposal, monorhyme could have been the reason why the poem did not expand in size.

The second characteristic feature of the text's structure is an unstable number of syllables in each line, which varies from line to line. Analysis shows that an organizing pattern could be found behind the seeming chaos. The text is composed of minimal rhythmical segments (often coinciding with minimal semantical segments) consisting of two lines following each other. The difference in number of syllables between the two lines usually does not exceed three syllables. If it does, the line is of great importance to the narrative (usually marking the beginning of a new episode). The said pattern, in a way, could be characterized as typical of earliest examples of Austronesian poetry.

History and Evolution of Fransisco Balagtas Studies in the Philippines and in Russia

Olga V. Koltyga

The paper presents a brief history of “Balagtas studies”, a branch of philological studies of life and works of the prominent Filipino poet

Francisco Balagtas. My work describes the evolution of such studies, how the scholars modified over time their methodological approaches and views and therefore their analyses of the biography and poems of Francisco Balagtas. The article is based on the ideas of both Filipino and Russian scholars.

III. Linguistics

On voice conformity in West Austronesian area (four eras in the history of passive constructions)

Alexander K. Ogloblin

The article pursues one vector of changes in the history of the passive construction in Tagalog, Javanese and Malay as well as some other cognate languages. The Philippine system of several passive forms/derivations, being the most archaic, was transformed into the monopassive system with several transitive verbal derivations in Old Javanese, Old Malay and some other languages in Indonesia. Later Javanese and Malay reduced the distinctive potential of the passive by way of alternating its explicit markers with zero markers depending on the person or human /non-human distinctive features of the actor. Still further some Malay dialects abandoned the passive voice affixation at all, transferring the expression of passive functions to the syntax. So four eras in this particular history of the passive construction in Western Malayo-Polynesian language area may be posited, not synchronized for all of the languages under consideration, as changes from one system to the other proceed with different speed under different language contact conditions.

A comparison of voice construction systems in Indonesian and Tagalog

Natalya F. Alieva

I begin this article with an analysis of the old problem, i.e. the differentiation of predicate-object relations in Indonesian language. In Austronesian linguistics the problem about the so called symmetrical voice category is considered one of the important features of the west-Indonesian languages. Both the west-Indonesian and Philippine subfamilies are in this category. The symmetry of diathesis is discussed by N. P. Himmelmann in a number of articles, and some other authors

also show interest. [Himmelman N. P. 2002; 2005; Klamer M. 2002]. But my approach — and it is the purpose of this article is different. I agree that the active- passive voice constructions are symmetrical in IL, while in Tagalog the actant (case) relations are completely expressed by morphology in passive voice, but such expressions are absent in active sentences.

Taglish Verbs: mag- vs. -um-

Yury I. Studenichnik

An intriguing aspect of Taglish — an informal name for a mixture of Tagalog and English, as used in the Philippines and particularly in Manila — is the fact that any English verb, and even some nouns, can be converted into a Tagalog verb by following the normal verb tense constructions of Tagalog, usually by the addition of one or more prefixes or infixes and by the doubling of the starting sound of the base form of the verb or noun. A semantic contrast between verbs taking the -um- paradigm and those taking the mag- paradigm is known to exist in Tagalog but is virtually absent in Taglish. After a discussion of the categories of semantic contrast between -um- and mag- verbs in Tagalog an attempt is made to explain why the -um- vs. mag- contrast has been lost in Taglish.

Accusativity and Ergativity in Tagalog

Sergey B. Klimenko

The research focuses on the question whether Tagalog belongs to either languages of the accusative or ergative or neither of these syntactic types. The paper contains very short description of the voice system of Tagalog which is one of the languages of the so-called Philippine type having a highly developed category of voice, the main approaches to interpretation of the Tagalog language, namely nominative-accusative, focus, absolutive-ergative and symmetrical, are outlined. The cardinal part of the research consists of analyzing the criteria commonly used by linguists to define a basic transitive construction in a language in vague cases, including the criteria of formal complexity and derivation, completeness of semantic participants expression, textual frequency, discourse distribution restrictions for voice constructions, the hypothesis of transitivity by Hopper and Thompson, the criterion of voice forms

and constructions formation restrictions. Having analyzed the named criteria, the author of the paper arrives at a preliminary conclusion that Tagalog is a language none of the voice constructions of which can be recognized basic relative to all the rest. To put it differently, following W. Foley, Tagalog can be considered a language of the so-called symmetrical voice system.

IV. Anthropology, ethnology, ethnolinguistics

Who Are the Indigenous? Origins and Transformations

Lawrence A. Reid

This paper focuses on three issues: clarification of the different meanings of the term “indigenous”, particularly ‘native people’ versus ‘cultural minority’, an overview of the archaeological and linguistic evidence for the origins of the peoples of the Cordillera in relation to other peoples of the Philippines, and finally a summary account of prehistoric and present transformations of one local Cordilleran community, particularly with reference to the language they speak, and expectations for the future.

The Cattle Caravans of Ancient Caboloan (Interior Plains of Pangasinan): Connecting History, Culture and Commerce by Cartwheel

Ma. Crisanta N. Flores (Manila)

More than just a cultural icon for tourists, the cattle caravans trace its origins to the ancient Caboloan, an interior ethnic state in the province of Pangasinan. Caboloan refers to a place where ‘bolo’ (a specie of bamboo) is abundant which explains why the cattle caravans up to this day peddle goods made from bamboo and rattan. These bamboo-based products are traded in prehispanic times with the coastal villages known then as ‘Panag-asinan’ or where salt was produced. This interior (alog)-coast (baybay) dichotomy and its accompanying trading relations was obscured by the colonial mapping of Spanish Augustinian missionaries, who coming from the coastal town of Bolinao named the entire region as Pangasinan. This prehispanic cultural relations between the interior-coast dichotomy of Caboloan-Pangasinan noted by Scott and Keesing to be vital in the paper of ethnohistories, continue to exist through the living artefact which is the cattle caravan trade.

Locating the cattle caravans of ancient Caboloan, this paper aims at reconstructing local history. Journeying through the caravan routes from the heart of Caboloan to Metro Manila, the cartwheel connects culture and commerce from the village to the metropolis. The cattle caravans' anachronism in today's world market economy becomes an assertion of locality and ethnicity in the face of the hegemonic ethnonational and the reifying global system. While the province of Pangasinan is valued in political terms because of its significant voting population, its ethnocultural history and reality is perceived to be merely subsumed under the mythic kingdom of the Greater Ilocandia. Thus, the cattle caravans serve both as a romantic symbol of an ancient Caboloan culture and as an ethnocultural text amidst the flux of emerging societies and economies.

Some Aspects of the Modern Language Situation in Metro Manila

Elena G. Frolova

Two main languages, English and Filipino, are used as means of communication in Metro Manila. The official status of the national language (it was Tagalog then) was first defined in the Constitution of the Philippines in 1897. Then all the following constitutions (1935, 1946, 1974, 1987) confirmed this status. Later Commission on the Filipino Language gave the official definition of the Filipino language in 1992 and 1996. Besides that 8 letters (c, f, j, ñ, q, v, x, z) were added to the alphabet of the Filipino language and now it consists of 28 letters. It naturally caused the dramatic changes in the phonetic, morphological and lexical system of the language. The rules of the usage of these new 8 letters in the Filipino language were also declared in these documents.

Up to now the English language still prevails in the administrative sphere though some attempts to introduce the Filipino language there were made by the previous presidents of the Philippines.

In the sphere of education the bilingual policy was declared in 1974 and it has never been abolished officially. But since 2003 the President of the Philippines Gloria Macapagal Arroyo tries to promote the English language by all means and to decrease the usage of the Filipino language in this sphere.

Speaking of the language situation in mass media, it should be mentioned that at the present moment there is no one broadsheet published in Filipino. But speaking of the circulation of the newspapers in the Philippines one should point out that the circulation of the newspapers in Filipino is much larger than the one of the newspapers in English though this difference gets smaller for the last years.

If one tries to analyze the correlation of the native Tagalog vocabulary (including assimilated words) and foreign words, used in the newspapers (“Balita” and “Tanod”) in Filipino in 1984 and 2006 it will appear that this correlation hasn’t changed during the last 20 years. So we can draw the conclusion that the Revision of the Alphabet of 1987 and 2001 is not an instrument of changing the language, it simply makes standard the existing situation.

English and Filipino are equally used on the radio and TV. The same can be said about Catholic, Protestant and Adventist churches. The church of Iglesia ni Cristo is the only one which uses pure Tagalog in its sermon and numerous TV and radio programmes on the national channels. I’d like to mention that this church uses local languages in its sermons in non-Tagalog regions and even abroad but the main notions of their religious doctrine are introduced in Tagalog everywhere.

In his every day life the Filipino even highly educated and speaking English fluently mainly uses Taglish to speak to his compatriot.

I conclude that except in administrative spheres both Tagalog and English are used in Metro Manila and that English usage has not diminished.

Names of Metals: Austroasiatic vs. Austronesian

Yuri Yu. Krylov

Despite the lack of conclusive proof as to remote relationship of Austroasiatic to Austronesian, the largest number of the material coincidences within the vocabulary relating to metals is found in these two families. This association is undoubtedly the result of close language contacts. The direction of borrowing was from Austronesian to Austroasiatic.

Traditional Ships of the Philippines

Arina A. Lebedeva

Insular South-east Asia is known as a region where many cultures coexisted and mixed. This interaction influenced traditional water transport. We can see in boats and ships a huge variety of forms, sizes, functions and construction decisions. The paper aims to find the place of traditional ships of Philippines in this variety and to characterize them.

Characteristics of the Constitutional Rights in the Republic of the Philippines

Vadim R. Atnashev

The paper considers main constitutional rights in the Philippines and touches upon the actual problem of human rights in the country. The Bill of Rights is significant part of the working 1987 Constitution, of which some sections are examined. A weak point of some provisions is the presence of clauses that limit declared rights and freedoms. In general, improvement of human rights conditions in the Philippines is connected to activities of the Congress, the Presidential Human Rights Committee, the Commission on Human Rights, and of the interagency councils dealing with human rights concerns of civil society. The paper also considers provisions of the “Indigenous Peoples’ Rights Act” (Republic Act No. 8371) concerning the landed property and registration of titles over ancestral domains of indigenous peoples. Protection of the titling is one of the main tasks of the National Commission on Indigenous Peoples. The Philippine government is recommended to further develop efficient legal mechanisms of human rights protection and promotion.

Sikhs, Sindhs and Other “Bumbai” — South Asians (Indians) in the Philippines

Igor Yu. Kotin

Since 1762 Indians are recorded as present in the Philippines, although linguistics and other sources tell of longer cultural contacts between the territory of present-day Philippines and South Asia. Those ‘Sipays’ who were stationed by the British in Manila stayed there even after 1764. Present day Philippines censuses about 30,000 Indians, mostly first generation migrants, but also descendents of earlier comers. They are commonly known as the ‘Bumbai’. Among them

most influential are Sikhs and Sindhis, both groups originating from North-Western India. Due to their port of departure all Indians still are known in the Philippines as the ‘Bumbais’.

The Philippines and Guatemala — a Tale of Three Textiles

Caroline Stone

The article attempts to explore three aspects of contact among the Philippines, Spain and the Americas with reference to textiles: a plant introduction — piña, a technique — ikat, and the transfer of design motifs — mantones de Manila.

V. The Philippines in Russian art, museums and libraries

Philippine Publications and The Western Publications on The Philippines in The Library of the Institute of Oriental Manuscripts

Igor N. Wojewódzki

The paper gives a history of acquisition of Philippine books and Western publications on Philippines studies by the Library of the Institute of Oriental Manuscripts.

Collections of Photographs by R. F. Barton Stored at the MAE RAS

Alexandra K. Kasatkina

This report is devoted to discussing the collections of photographs by R. F. Barton. The photographs were gathered over several years and under various circumstances. Some of them were published in books and papers by Barton in the USA, Russia and UK. Some of them are stored not only at the MAE, but also in American archives. Here we try to follow the history of these collections.

Early Philippine Collections in the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Science

Vladimir N. Kislyakov

The paper gives a brief overview and a detailed list of ethnographic objects acquired by MAE RAS since the early XIXth until the middle of the XXth c., from the first Russian overseas voyages up to

R.F. Barton's fieldwork in Ifugao in 1937. General characteristics of sources are supplied: data on collectors' personalities or institutions and if the collections were acquired by exchange with other European museums or passed from the St. Petersburg museums of Admiralty, Academy of Arts and so on.

Mikhail Tikhanov, the First Russian Painter to Visit the Philippines, and His Philippine Paintings From the 1817–1819 Overseas Voyage of “Kamchatka” Sloop

Julia S. Rutenko

The paper treats about rare and almost unknown paintings of Mikhail Tikhanov, the first Russian painter to visit the Philippines. Mikhail Tikhanov was the official painter of Captain Vassily Golovnin's research and exploratory overseas voyage. Most of Tikhanov's watercolors from the 1817–1819 overseas voyage of “Kamchatka” are about Russian America (Alaska and California). All of them have been repeatedly published both in Russia and the USA. These paintings are the ones that made Tikhanov famous. Only three watercolors out of 43 made by Tikhanov in the voyage are about the Philippines. They are: “The Malays of Luzon Island, living in Manila, — Arey and Tomas”, “A Manila Indian tore the top-hat off Tikhanov's head and ran away” and “The Indians of Manila”. In the best traditions of the Academy of Arts that he graduated from, Tikhanov depicts in detail faces, garments and ornaments, weapons, architecture and specifics of street scenes of yearly XIXth c. Manila. Tikhanov's paintings not just works of art, but are historic and ethnographic sources as well.

The Philippine Series of Pictures by Vassiliy V. Vereschagin

Ekaterina V. Shilova

The paper treats a series of anti-war pictures by a famous Russian painter based on his 1901 visit to the Philippines. Vassiliy V. Vereschagin is known mostly as a pacifist battle-painter with a masterpiece “Apotheosis of war” (1871) depicting a heap of skulls, dedicated “To all the great conquerors, past, present and future”. The majority oil paintings in Vereschagin's Philippine series were completed for his personal exhibitions in USA and depict wounded and dying American soldiers. In 1901–1902 the

exhibition traveled throughout USA. It had a great success, largely supported by local antagonists of American occupation of the Philippines.

The painter did not have time to turn drawing sketches on Philippine landscapes, seascapes and views of Intramuros into oil paintings (as he usually did coming back home from other voyages). In 1904, during the Russian-Japanese war, he was on board the ship “Petro-pavlovsk” torpedoed by sea bombs.

Bibliography of Publications on The Philippines Deposited in Dept. of Australia, Oceania and Indonesia of MAE RAS

compiled by Alexandra K. Kasatkina

The bibliographical list covers books and periodicals concerning history, culture, languages and natural environment of the Philippines. The titles listed constitute a part of private library of Dr. Maria V. Stanyukovich which is stored in the Department of Australia, Oceania and Indonesia, Peter the Great Museum of Anthropology and Ethnography.

Bibliography of Philippine Studies in St. Petersburg (XX c. — early XXI c.)

compiled by Maria V. Stanyukovich and Tatyana I. Shaskolskaya

The bibliography includes publications of researchers from St. Petersburg published in Russia and abroad, works written in St. Petersburg (for example, those by R.F. Barton), and papers by Philippinists from other cities and countries published in St. Petersburg. The works listed are mainly papers and abstracts (and a few monographs) on Philippine linguistics, anthropology, oral epics and on ethnographic collections from the Philippines. Almost 300 entries are organized by topics. This short bibliographic list is to be completed in future by adding earlier publications and those on the topics not included.