

Abstracts

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Characteristics of Constitutional Rights in the Republic of the Philippines

The paper considers the principal constitutional rights in the Philippines and touches upon the actual problem of human rights in the country.

The Bill of Rights is a significant part of the current 1987 Constitution, sections of which are examined. A weak point of some provisions is the presence of clauses that limit the prescribed rights and freedoms.

In general, the improvement of human rights conditions in the Philippines is connected to the actions of Congress, the Presidential Committee on Human Rights, Commission on Human Rights, interagency councils dealing with human rights concerns and of civil society.

The paper also examines provisions of the “Indigenous Peoples’ Rights Act” (Republic Act No. 8371) concerning landed property and the 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 would be recommended to further develop efficient legal mechanisms for the promotion and protection of human rights in the country.

Berezkin Yuri E.

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Three Folklore Motifs Dating Back to Three Epochs in the History of the Philippines

Folklore-mythological motifs are integrated into the texts. Texts belong to particular cultures and are perceived as a whole. Motifs are not realized as particular units and transmitted unconsciously from text to text. There are no particular limits for how many times a motif can be replicated and accordingly no limits for its “life expectancy”. Motifs used in present-day texts originate from different epochs and contain information on them. Considering the areal distribution of motifs for those of them which are reviewed in the paper the *terminus ante quem* is the period of 1) the initial peopling of the Indo-Pacific borderlands of Asia by *Homo sapiens* (“Sun devouring his children”), 2) Austronesian dispersal (“child of two deities cut in two”), 3) emergence of the “world-system”, i.e. of the intensive contacts between the Mediterranean, South and East Asia (“half-boy”).

Ermakov K.V.

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Exile to Kangjin in Cheong Yagyong’s life

Cheong Yagyong (penname: Tasan, 1762-1836), a renowned Confucian scholar of Late Choseon Korea, was exiled to Kangjin county, South Cholla province, in 1801. For as long as 18 years he was doomed to live a secluded life in a rural area far from the capital, being separated from his wife and his children.

However, during this period Cheong managed to write most of the literary works which later made him famous. Thus, it may be argued that the exile to Kangjin, while putting an end to his career as a statesman, facilitated his capacity as a scholar.

This paper is focused on the details of his 18-year life in exile. The aim of the article is to retrace the circumstances that led to the birth of Tasan as a famous scholar. It is going to be

argued that generally the environment of Kangjin was helpful to Cheong's writing activities.

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The Cattle Caravans in the Philippines: Connecting History, Culture and Commerce by Cartwheel

Locating the cattle caravans of ancient Caboloan, this paper aims to reconstruct 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 ethno-national 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 are perceived to be merely subsumed under the mythic kingdom of 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.

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Some Aspects of the Modern Language Situation in Metro Manila

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 the 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 has attempted to promote the English language by all means and to decrease the usage of the Filipino language in this sphere.

As for the language situation in mass media, it should be mentioned that at the present moment there is no one broadsheet published in Filipino. Speaking of the circulation of newspapers in the Philippines one should point out that the circulation of newspapers in Filipino is much larger than the one of the newspapers in English though this difference is getting smaller in recent 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 programs on national channels. It is worth mentioning 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 – while highly educated and able to speak English fluently – mainly uses Taglish to communicate to his compatriot. The same language is used in SMS, which are very popular in the Philippines because in fact they are free if you pay for your cell telephone.

So we can draw the conclusion that in all spheres of communication except in bureaucratic, Taglish or Filipino is more or less used but the role and influence of the English language has not decreased.

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Nature in *Sijo* Poetry of the Late Joseon Period: The Specifics of Depiction.

The last centuries of the Joseon Period were marked by new trends within the framework of traditional literature genres. *Sijo*, one of the most popular poetic genres in the vernacular was not an exception: developing out of the topic range, changes in the image system were characteristic for so-called *jang-sijo* (long *sijo*) formed on the basis of classical *sijo*. Some other aspects of the *sijo* genre transformation may be viewed through the specific features of the texts chosen for the popular poetic anthologies compiled at the period. This presentation aims at examining features of the *sijo* texts – in the anthology “*Namhun Taepyeong-ga*” published for the commercial purpose and for the wide readers’ audience in 1863 – dealing with the topic of nature, one of the key topics of *sijo* poetry. These texts deal with nature in relation to time and space, nature and a figure of an anchorite, his unity with nature, his way of life in accordance with natural occurrences etc. Some of the images of nature will be viewed separately. All of the above aspects show the complex interrelation of the elements traditional for classical *sijo*, elements tracing their roots to ancient forms of vernacular poetry in Korea, allusions to the matters of Chinese history and literature, Taoist and Confucian models, and the specific use of the images in the works of certain authors.

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Collections of photographs by R. F. Barton stored at the MAE RAS

This report is devoted to the collections of photographs by R. F. Barton. They were gathered at various historical periods and under various circumstances. Some of them were published in books 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.

Kasevich Vadim B.

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Morphosyntax and Semantics of “Oriental” Texts: A Quantitative Approach

This paper gives an interim report on a study done by a team of researchers where typological indices are computed for a sample of 15 languages of Asia and Africa (Chinese, Japanese, Arabic, Swahili, etc.). The indices are in part the same as introduced by J. Greenberg (cf. also Kasevich & Yaxontov, eds. 1982), in part new offered in this study (such as percentage of one-, two-, three-syllable words, number of deictic and anaphoric pronouns per clause, etc.). The main distinctions of this study from its predecessors are two: first, the indices cover not just morphology but also syntax and, to some extent, semantics; second, the quantitative typological findings are used to explain certain regularities in speech perception and production (e.g., if ‘longer’ words are typical for a language, that fact has specific bearing on the type of strategies chosen by the language speakers in speech perception).

Klimenko Sergey B.

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Accusativity and Ergativity in Tagalog

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 an utterly 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 in which none of the voice constructions 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.

Koltyga Olga V.

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Introduction into “Balagtas studies“.

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, in time, their methodological approach, their views and so their analyses of the biography and poems of Francisco Balagtas. The article is based on the ideas of both Filipino and Russian scholars.

Kotin Igor Yu.

**St. Petersburg , Peter the Great Museum of Anthropology and Ethnography
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Sikhs, Sindhs and Other “Bumbai” – Indians on the Philippines

Since 1762, there have been records of Indians in the Philippines – although linguistics and other sources tell of longer cultural contacts between the territory of present-day Philippines and South Asia. Those ‘Sepoys’ who were stationed by the British in Manila stayed there even after 1764. In present-day Philippines Indians number some 30,000, 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’.

Kozintsev Alexander G.

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Philippine Population and Evolution of Human Populations of the Pacific Basin

From the point of view of physical anthropology, the contemporary population of the Philippines is a complex mosaic. In this presentation, genealogical interrelations of human populations of the region will be briefly examined on a wide comparative basis in relation to general problems of anthropological systems. I will briefly deal with evolutionary and genetic succession between Australoid and Mongoloid population, relict groups status, role of migrations (namely Austronesian ones), as well as mixtures. All of the above is discussed not only in the bounds of Southeast Asia, but in a more general context of classification of human races of the Oriental branch.

Krylov Yuri Yu.

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Names of Metals: Austroasiatic vs. Austronesian

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

Lebedeva Arina A.

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Traditional ships of the Philippines

Insular Southeast Asia is known as a region where a lot of cultures coexisted and mixed. This interaction affected various aspects, including traditional water transport. We can see there a huge variety of forms, sizes, functional and constructional decisions. The paper aims to find the place of traditional ships of Philippines in this variety and to give characteristic to them.

Noskov Vladimir V.

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From *Pallada* to *Aurora*: Russian Cruisers in Manila

The history of Russo-Philippine relations is not distinguished by remarkable events. That is why some of the few events that did take place were of special importance. At some of the most dramatic moments of Russian history, Manila became a port of refuge for the famous ships of the Russian Navy.

Residents of the Philippine capital witnessed the arrivals of the frigate *Pallada* renowned 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 and 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 playing an important part in the fulfillment of this program. In 1905 the Russian officers were witnessing the visit to Manila of War Secretary W.H. Taft who gave his name to the important period in the Philippine history. Two years later the route of the Taft's world cruise connected Manila with St. Petersburg.

Ogloblin Alexander K.
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On the History of Javanese Verb: From the Philippine Type to the Malay Type

Historical transformations in Javanese verb are characterized by a structural divergence with verbs of the Philippine type and a convergence with verbs in the Malay language. Before the time writing became fixed (9th century) we may suggest that the "indirect" passive forms of the Philippine type were lost, and transitional suffixes appeared. Over the Middle Ages the ability to form the passive of untransitional verb stems was lost or became relatively rare in the derivation system. In passive forms an opposition basing on the action subject (third subject – non-third subject) appeared. The means of expression also changed. Passive form infixes changed into prefixes (infixing became an archaic form), and personal-pronoun subject enclitics changed into proclitics. Neutral initial-verb order in a sentence turned into a marked emphatic one. In a mood category a 1st subject imperative form (a meaning of the "let me..." kind) was added, but the dialects show a loss of a special form of an unreal (potential) mood. Specifics of the new trends in the Javanese language are oppositions in etiquette sphere not only in lexicon, but in affixation.

Osadchuk Dmitri E.
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Causative Verbs and Causative Constructions in Tagalog

The primary purpose of this research is to classify and describe the main classes of causative verbs in the Tagalog language as well as the description of the syntactic constructions formed with different kinds of causative verbs. Due to the lack of native-speaker Tagalog informants the material was taken from literary sources in Tagalog like fiction, textbooks, magazines and newspapers.

The general semantic classification of the causative verbs presented in the paper "Typology of Causative Constructions", 1969 by V.P. Nedyalkov and G.G. Silnitsky served as a theoretical basis for this research.

1. The first chapter deals with the so called "one-constant" causative verbs (1C verbs). These are the verbs that express only the meaning of causal relation. In Tagalog such verbs are, for example, *pilitin* 'to make someone do smth., force' or *ganyakin* 'to make someone do smth.' Combined with the verbs that express caused action, 1C verbs form causative

constructions. Depending on whether the verbs used in the construction are active or passive, the causative constructions make simple sentences or composite sentences with subordinate clause.

2. The second chapter deals with “two-constant instrumental” causative verbs (2Ci verbs) that express both the meaning of causal relation and the meaning of causing action. The examples of such verbs in Tagalog are *mag-atas* ‘to order’, *humikayat* ‘to persuade’, *sumulsol* ‘to incite, instigate’. 2Ci verbs form causative constructions where caused action can be expressed either by the verb (active or passive) or by the situational noun. Combinations of active/passive 2Ci verbs with active/passive verbs (or nouns) expressing caused action form the variety of causative constructions.

3. The priority in this research was given to “two-constant resultant” causative verbs (2Cr verbs) that express both the meaning of causal relation and the meaning of caused action. Causative verbs of this type are the most numerous in Tagalog, their derivation is regular and the meaning of causal relation is marked by the causative prefix *pa-*. The examples of 2Cr verbs are: *magpalaki* ‘enlarge’, *magpasulat* ‘make someone write smth.’, *magpakita* ‘to show, demonstrate (make someone see smth.)’.

The third chapter is divided into sections that deal with the description of causative prefix *pa-*, the semantic and formal derivation of 2Cr verbs and the analysis of causative constructions they form. The constructions with 2Cr verbs make simple sentences which differ depending on the number of actants the causative verb possesses and syntactic positions they occupy according to the fact whether the verb is active or passive. Thus the constructions with 1-actant, 2-actant, 3-actant and 4-actant active and passive 2Cr verbs are analysed.

Special attention was also given to the phenomenon of causal focus verbs with the *ika-* prefix and the causative constructions they make.

The work is supplemented with two appendixes: the list of all verb affixes mentioned in the research and the charts of aspect-tense verb forms.

**Peña Wytan de la
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Revisiting the Golden Age of Fil-Hispanic Literature (1898-1941)

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

**Rutenko Yulia S.
St. Petersburg State University**

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

The paper deals with 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 the *Kamchatka* are about Russian America (Alaska and California). All of them are repeatedly published both in Russia and the USA; these are the paintings 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 where he completed his studies, Tikhanov depicts in detail faces, garments and ornaments, weapons, architecture and details of street scenes of early XIXth-century Manila. His attention to detail makes Tikhanov’s paintings not just works of art, but a historic and ethnographic source as well.

Stanyukovich Maria V.

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Philippine Studies in St.Petersburg: Results and Perspectives

The paper gives a short overview of more than 200 years of accumulating Philippine materials in Saint Petersburg and about a century of research.

Our city is a treasury of early Russian travelers’ accounts about the Philippines that date back to the first overseas voyages. Some of these manuscripts are still in the Naval Archive waiting for publication; others, published long ago in naval journals, are to be re-discovered.

The Kunstkamera Museum was a cradle of the Russian Academy of Science and all the state museums of the country. We have a wealth of Philippine ethnographic objects, waiting to be published in catalogues. The other museums of Saint Petersburg – zoological, botanical, art museums like State Russian Museum and the Academy of Arts – also have artifacts and works of art inspired by visiting the Philippines.

The libraries of Saint Petersburg contain literature on the Philippines – a number of bibliographies will be published in the proceedings of the present conference.

Saint Petersburg is the place where the study and research of Tagalog, Bahasa Indonesia and other Austronesian languages originated in Russia in early XXth century by Boris Polivanov, Lyudmila Mervart and Lyudmila Karunovskaya.

In 1930-1940 Roy Franklin Barton, a specialist on Ifugao, Philippines, one of the best anthropologists in the world history of anthropology worked in MAE RAS, thus initiating anthropological research of the Philippines in Russia.

In 1967 Gennady Evgenyevich Rachkov opened the Tagalog Philology Department in the School of Asian and African Languages of St. Petersburg State University. All the Philippinists of Saint Petersburg are his former or current students.

In 2007-2008 the first batch of Tagalog philology students spent a year in the University of the Philippines under St. Petersburg State University-University of the Philippines Diliman cooperation agreement.

The present event, the first Philippine-Russian research conference in the history of our countries, is an important step towards integration of our studies. It will hopefully result in joint publications, projects and further cooperation that will enhance Russian-Philippine Studies.

Stanyukovich Maria V.

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The *Hudhud* Epics: The Role of Kalanguya and Bontok in the Formation of Ifugao Tradition

Hudhud is widely known as an Ifugao epic, especially after its 2001 UNESCO nomination as a masterpiece of Ifugao’s intangible heritage. It was positioned as such in

the pioneering works of R.F.Barton, Fr.Lambrecht, A. Daguio and L. Dulawan. However, Patricia O. Afable and the author of the present paper have repeatedly pointed out the crucial role of *Kalanguya/Kallahan* language and culture in the formation and functioning of this epic tradition. We came to this conclusion independently, starting from different angles and geographic localities: P. Afable studied Kalanguya ethnic groups from ethno linguistic point of view since late 1960s, which gradually brought her from Kayapa as far as to Ifugao, whereas my main field since late seventies has been the *hudhud* proper and Ifugao anthropology. In this opinion we were recently joined by N.Revel.

The present paper intends to concentrate on the notion of a local group composed of Ifugao and Kalanguya, who, despite speaking different languages, share one epic tradition, unknown to other local groups of respectively Ifugao or Kalanguya outside that geographic area. From that point of view *hudhud* seems to be able to give new approaches to the issue of epic universal laws, proposed by Izali I. Zemtsovsky, and therefore to be of theoretic value to epic students beyond the Philippines.

While studying *hudhud* toponymics I have also found important traces of interaction with Bontok culture which is characteristic of the *hudhud* genre.

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Taglish Verbs: mag- vs. -um

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.

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Studying Korean Literature in Russia in the Last 10 Years (1999-2009) (With Saint-Petersburg and Moscow as Examples)

The history of Korean Studies in Russia starts from the year 1897 when the first members of the Korean Diplomatic Mission began to teach Korean to the Russian students in the Saint-Petersburg Imperial University in Saint-Petersburg. Moreover, Saint-Petersburg is known for being the first academic establishment in Europe where Russian researchers began to study Korea systematically. Since that time Russian scholars and translators of Korean literature presented the results of their extensive work in various kinds of research works, scientific papers and articles, translations of traditional and modern Korean literature, and the publication of many collections of poems and prose. Due to the prominent Russian research professor Alexander Kholodovich, who organized the Korean language curriculum in the early 1950s in the University and published the first book on Korean grammar in Russian. Thus, the so called ‘Leningrad school’ of researchers and translators of Korean literature had appeared: Marianna Nikitina,

Adelaida Trotsevich, Dmitry Eliseev, Gennadiy Rachkov, Lim Soo, Larisa Zhdanova and Anatoliy Vasiliev. Due to these talented researchers and translators, Russian readers could delve into the world of traditional Korean literature and get a flavor of Korean culture.

The objective of this paper is to introduce the research works and translations of Korean Literature which have been published during the last 10 years by the pupils of the first generation of Russian “Koreanists”. This new generation of Russian scholars has tried to preserve and follow all those traditions and principles of classic philology in the study of Korean Literature. The main idea of the Saint-Petersburg Koreanists was to study Korean Literature as a unique phenomenon, to trace not only the modern elements in Korean Literature, but also the traditional elements, to analyze literary works in the context of the historical and socio-cultural changes in Korean society and to take into consideration all the nuances of the Korean Language when translating literary works. At present, under the project name “The Golden Collection of the Korean Literature”, the Publishing House “Giperion” (St. Petersburg), with the financial support of the Korean Literature Translation Institute (RK), has already published three Collections of Traditional Korean Literature. These are the translations of the first generation of the Russian Koreanists. In the near future, “Giperion” plans to publish another two Collections of Traditional Korean Literature.

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Learning from the Masters: Teaching the Ifugao *Hudhud* Chant, Bontok Eagle Dance and *Komedya* in the Classroom

This paper will discuss how the living performance traditions of the Ifugao *hudhud*, the Eagle Dance of Bontoc and the San Dionosio Paranaque *komedya* are taught and transferred to the younger generation in a fun and enjoyable manner in the confines of the classroom.