

masa yang penuh dengan kepahitan.

Menarik untuk mengamati bagaimana Maya Sutedja-Liem memilah cerita bertajuk nyai ini. Enam cerita dengan menghadirkan tema yang berbeda-beda, dari yang humoris sampai yang serius. Gambaran tentang nyai yang diangkat ini merupakan sumbangan yang berarti mengenai keberadaan nyai yang terkait dengan kajian perempuan dalam Sastra Kolonial.

Setiap cerita yang disajikan didahului dengan pengantar dari Maya Sutedja-Liem yang memberikan ikhtisar yang singkat tetapi padat isi mengenai keberadaan pengarang cerita. Sesuatu yang sangat bermanfaat terutama juga bagi pembaca yang tidak terlalu akrab dengan dunia Sastra Melayu. Terjemahan dalam bahasa Belanda yang dihasilkan sangat baik sehingga cerita-cerita nyai yang dalam bahasa aslinya justru sulit dimengerti, dalam karya ini menjadi lebih mudah dipahami. Dengan bukunya ini, Maya Sutedja-Liem berhasil menuntun dan membuka pintu bagi masyarakat Belanda modern untuk lebih mengetahui cerita nyai yang ditulis dari sudut kacamata Melayu.

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Russell Jones (general ed.), C.D. Grijns, J.W. de Vries (eds), *Loan-words in Indonesian and Malay*. Compiled by the Indonesian Etymological Project. Leiden: KITLV Press, 2007, xxxix + 360 pp., map, incl. DVD with Amoy dictionary and supplement. ISBN 978-90-6718-304-8. Price: EUR 59.50 (soft cover).

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Whereas the anecdotal reconstruction of word origin is a popular pastime that often gives rise to folk etymologies, the empirical investigation of word origin

and development is a meticulous, time-consuming process that draws on more than linguistic knowledge. An etymologist is required to be familiar not only with synchronic-descriptive and historical-comparative linguistic principles, but also with the history of cultural contacts. Because language *x* may borrow words from a multitude of other languages y_1, y_2, y_3, \dots , sometimes through intermediate languages z_1, z_2, z_3, \dots over a protracted time span in which usually word forms are adapted and meanings change, because moreover the notions *x, y, z* are essentially mental abstractions representing constellations of different dialects, registers, and styles in reality, then it will be clear that etymological reconstruction on an academic level requires prolonged exertions and a vast learning that is only seldom found in a single person. For these reasons, etymological dictionaries nowadays are often the product of long-term projects carried out by a group of specialists.

At the outset of the Introduction professor Russell Jones, the general editor of the book under review, points out that the reader is not offered a fully fledged etymological dictionary, but a list of words that have been borrowed into Indonesian and Malay. The present publication is a compilation of wordlists that were made by different (teams of) researchers under the auspices of the Indonesian Etymological Project over the past thirty five years or so for ten languages that contributed to the Malay vocabulary, that is, Sanskrit (by J.G. de Casparis and G.E. Marrison), Arabic and Persian (by Russell Jones), Hindi (by N.G. Phillips), Tamil (by John Chipperfield and A. Govindankutty Menon), Chinese (by Russell Jones), Portuguese, Dutch, and English (by C.D. Grijns, J.W. de Vries, and L. Santa Maria), and Japanese (by Masanori Sato). Three of these were published earlier in preliminary form: the Arabic/Persian list (in 1978), the European list (in 1984), and the Sanskrit list (in 1997). But notwithstanding the editor's modest acknowledgement that this list only provides the groundwork for future research, let it be said openly, this book is nevertheless a landmark in Malay studies precisely because it is a collation of work done by various experts on different languages. To bring such a long-term project - that started in a pre-database, shoebox era - to a successful end deserves our full admiration. What we have here is the accumulated knowledge and expertise of an impressive number of distinguished scholars (see list of permanent committee members and collaborators, pages 354-355). I may be unduly pessimistic, but considering the average age of the committee members (some of whom have already died) and their broad expertise, it will need considerable organizational talent to expand this work into a full etymological dictionary in the future. Not only the notorious *OED*, the connoisseur's epithet for the *Oxford English Dictionary* of which the long history is celebrated in Simon Winchester's sweeping accounts *The surgeon of Crowthorne* (also under the title *The professor and the madman*) and *The meaning of everything*, but also the new Dutch *Etymologisch woordenboek van het Nederlands* that combines high academic standards and a modern format could serve as exemplary models.

In a twenty-seven-page Introduction (which heading is missing in the Contents section, page v) the editor explains the objective and limits of the research, he offers a brief note on languages in Indonesia and Malaysia other than Malay, a note on the relationship between Malay and Indonesian, a guide to the use of the book, conventions used in the treatment of loan-words, the composition of the entries, and a twelve page essay on the influences of the donor languages (parts of which were supplied by other project members).

The book offers some 20,000 main entries (my rough estimate). The macrostructure of the entries (as explained in detail in the Introduction) is as follows: English translation equivalent(s); further information on the entry such as word class status, affinity with bahasa Malaysia rather than bahasa Indonesia), semantic field, etcetera; Chinese characters (wherever applicable); indication of source language; the loan-word in the source language; reference to a page number in an authoritative dictionary of the source language (except for Japanese and European languages); information on earlier source languages of the source word; cross references and/or interesting additional information; variant spellings.

For each entry the list gives a (number of) English translation equivalent(s) (in square brackets), which is a safe strategy indeed since Malay semantics is in effect an unexplored field. We find, for instance, *Rum* [Byzantium, Greek, Roman Catholic], *Inggris* [English, England, Great Britain], *Perancis* [French, France], instead of just [Byzantium], [England], [France] respectively. I assume that a 'literal translation' (top of page xvii) is given only for uncontested cases, such as *makaroni* [macaroni], *semantis* [semantic], *malakulmaut* [angel of death], etcetera. Understandably there are no entries for *Amerika*, *Rusia*, *Belgia*, and other country names, because their meaning and source are evident (even though a form such as *Belgia* still needs some morphological explanation). Meanings in this category of language names could also be more harmonized, because in the case of *Mesir* and *Indonesia* we find [Egypt] and [Indonesia] respectively, not [Egyptian] and [Indonesian]. There are only three word class labels used, that is for adverbs, adjectives, and nouns (see list of "Abbreviations without capital letters" page 357-358). The labels are used only sparingly, so apparently the motive to use them is only to disambiguate a polysemous English item, because in the majority of cases we should be able to infer the word-class status of the entry on the basis of the translation and/or source word. See for instance the information under entry *redaksional* [editorial (adj.)] < Du *redactioneel*. However, at some places there should have been 'multifunctional translations'. For instance, in the case of *gairah* we would expect an additional adjectival translation [desirous, ardent] besides the nominal rendering [passion, greed] and under *makruh* also [objectionable, improper] beside the paraphrase of the original Arabic nominal [an act which is no a sin but best avoided (Isl.)] (compare Alan M. Stevens and A.E. Schmidgall-Tellings 2004).

As indicated by the subtitle of this book (not, however, by the text on the title page, page 1), the titles of the wordlists that were published earlier, and

as explained in section 1.4 (pages x-xi), the focus of this book is the lexicon of (contemporary) Indonesian which inherited a large stock of loan-words from an earlier phase when the language was called Malay. Included in the list are a number of loan-words in bahasa Malaysia, the national language of Malaysia, although the project members have not aimed to include all such words (p. xi). The decision to include loan-words in bahasa Malaysia was apparently made when work on the Indonesian lists was well on its way. The inclusion of a limited number of foreign loan-words into bahasa Malaysia can easily create a wrong impression of current divergent trends in bahasa Indonesia and bahasa Malaysia. The explanation on the relation between (pre-modern) Malay, bahasa Indonesia, and bahasa Malaysia in the said section is undoubtedly too concise for those who are not familiar with the complicated history of these varieties to understand the implications for contemporary diversity. If we ignore terminological complications (for instance that nowadays bahasa Melayu instead of bahasa Malaysia is preferred by ethnic Malays for the modern standard language), the statement that "The vocabulary common to both varieties of language [the two national languages, DvM] is so large that the subsequent compilation of a similar list to include the lexicon of bahasa Malaysia should present little difficulty." (p. xi) could well be replaced by a statement to the effect that a separate compilation of different loan-words in the two languages is warranted.

In the following I note a few minor flaws that I noticed while I read the book cursorily. There may be more of these to be found on closer inspection, but they do not in my opinion seriously diminish the value of the book.

Inconsistencies from the bahasa Malaysia category that I noticed in passing are *kolej* [university college] which is not listed, but occurs regularly in Malaysian texts; *kelab(-malam)* [(night) club] is listed, but not variant forms *kelup*, *klup*, *klab*, *klub*; *lésén* [license] is listed, but not marked as a bahasa Malaysia term, while moreover variant form *lésen* is not given. Referring to the same quote on page xi on the inclusion of loan-words in bahasa Melayu (see above), one could also maintain that a word such as *stésén* 'station' should have been included, because in bahasa Malaysia it occurs in compounds such as *stésén bas* [bus station] (which is the equivalent of Indonesian *terminal* (*bis/bus*)), while Indonesian has *stésén gas* [gas station].

Also the information for nouns ending in *-us*/*-isi* that are modelled on Dutch borrowings from Latin need some further editing. Compare for instance the descriptions of the pairs *politisi/politikus*, *musisi/musikus*, *akademisi/akademikus*, *praktisi* (however, *praktikus* is not listed, whereas it is in Stevens and Schmidgall-Tellings' dictionary and occurs regularly in writing and speech); note also that under entry *politisi* the reader is referred to *politikus* where *politisi* is listed as a variant form. Although learned Indonesian speakers may know that the *-us* / *-isi* contrast marks singular and plural respectively, those for whom Indonesian is a foreign language should also be aware that in context the *-isi* forms are in fact unmarked for number: the plural *-isi* forms appear in groups Quantifier + Quantifying noun + Noun ending in *-isi* (for instance,

[...] *seorang mantan praktisi yang akan menjadi seorang akademisi* [...] 'a former "doer" who is going to be an academic').

I was furthermore puzzled by the information under *kafsigar* and *kapasgar*. Entry *kafsigar*¹ [shoe seller] informs us that the word was borrowed from Hindi *kafsh-gar*, and that there is a variant form *kapsigar*. At entry *kafsigar*² the reader is referred to *kapasgar* which has a meaning [shoemaker] and presumably derives from Persian.

Finally, I would also welcome information that substantiates the claim that *ya*² is an exclamatory particle [vocative and exclamatory] derived from Arabic *yā*, and that *ya*³ is affirmative [yes] borrowed from Dutch *ja*. It surely is important to adduce convincing evidence for this in a dictionary (for instance with reference to exclamations where other Arabic elements occur, such as *Ya Allah!* [Oh my God!]), or the customary way to provide an affirmative answer in Malay (that is, without (Dutch) *ya*), lest readers judge the claim as mere speculation.

The book has a special bonus: a DVD containing two PDF facsimile files. One is the second edition of Carstairs Douglas' Amoy - English dictionary published in 1899, the other is a supplement to that dictionary published by fellow Presbyterian missionary Thomas Barclay in 1923. I don't feel competent to evaluate the added value of this DVD, but it might be interesting to scrutinize it from the point of view of borrowing in opposite directions: from Amoy into Malay, and vice versa. The search facility for the key-word 'Malay', for instance, instantly yields the following results that were annotated as Malay borrowings into Amoy by Carstairs Douglas and Barclay: *pin-n[^]ng* 'the areca palm; the betel nut (a Malay word) (compare *pinang* DvM)'; *kap-pán* 'a square-rigged vessel' from Malay *kapel* (probably *kapal* DvM); *bōng-bâi* 'Bombay'; **chi* (*chi-la-kah*) 'acting disgracefully'; *gû* (*gû-la-iû*, said for *bû-lâ-iû*) 'a Malay'; *hâm* (*hâm-phûh-lùh* 'al together, taken in a lot', from Malay *hampul* (perhaps Malay *kumpul* is meant, DvM); *tam*, *hû-tam* 'to bear the expense or responsibility', *tam-kong chhut lâi* 'to bail out') (Malay, *tanggong*) (but there might be a connection to Malay (*h*)*utang* 'debt', DvM); *tōng*, *kiah tōng-kat* 'to carry a stick'; *Má-lâi-kûn-tó* 'Malay Archipelago'.

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