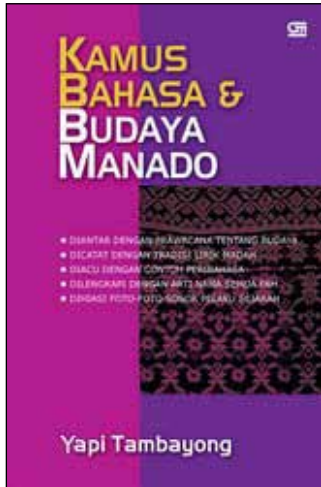


Yapi Tambayong/Remy Sylado, *Kamus bahasa dan budaya Manado*. Jakarta: Gramedia Pustaka Utama, 2007, xlv + 389 pages. ISBN 979-22-2501-3. Price: IDR 70.000.00 (soft cover).



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Dictionaries come in all sorts and sizes and also encyclopedias show a remarkable amount of variation. There is however usually a strong division between the two. A dictionary should not be concerned with culture and an encyclopedia is not to be a dictionary. It is of course not always easy to make a clear division between the two. We need only to think of the big Larousse in France which contains much information exceeding the

French vocabulary while, for instance, the Oxford Dictionary of Modern English is a real dictionary and does not wish to be involved in matters of an encyclopedic nature at all.

The book under review does not seem to be much bothered by the above mentioned distinction. It is therefore wonderfully iconoclastic and precisely because of that, in my eyes, delightful. The book shows admirably that although Manado was once jokingly considered the thirteenth province of the Netherlands, things were not quite as easy as that and the mixture that is Manado culture is expertly shown in this volume. The book is thus a must as a first introduction for anyone delving into the culture and language of this much understudied part of the Indonesian Archipelago.

The dictionary proper is preceded by an extensive introduction. For linguists, the parts of the introduction dealing with the unique features of the Manado language are perhaps most interesting (page v and further). The author points to the fact that he would rather use the term bahasa Manado for the language of the Minahasa in Northern Sulawesi instead of bahasa Malayu-Manado. Indeed, a large part of bahasa Manado's grammar is the same as that of Malay-Indonesian. But there are other features in the language that, in Tambayong's view, should suffice to consider it a language all of its own, especially when taking into account the measure of openness the language shows to incorporation of language features from other languages such as Portuguese, Spanish, Dutch, French, English, and German. Foreign influence in the language came through politics, missionary activities and education which are all shortly touched upon by the author.

In the introduction, a few examples are provided from these languages that influenced the vocabulary of bahasa Manado. The first language that exerted its influence on bahasa Manado is Portuguese and some examples

of Portuguese-derived vocabulary include: *forsa* (*força*, strong, energetic), *kadéra* (*cadeira*, chair), *lênso* (*lenço*, handkerchief), *pombo* (*pombo*, dove). From Spanish, the second language to influence bahasa Manado, are derived words like: *fêto* (*veto*, to talk loudly), *figura* (*figura*, theatrical performance at the end of January, and not like in Indonesian a picture frame), *gargantang* (*garganta*, throat), *kéma* (*quemar*, to burn). French attributed *capéo* (*chapeau*, hat), *fastiu* (*fastidieux*, bored), and *popoji* (*poche*, pocket). English donated many words as well such as *frès* (fresh), *hura* (hurrah), *macis* (matches) and *rèis* (rise). German also contributed to the vocabulary but how to distinguish the examples mentioned here from words that might also have been derived from Dutch, which due to its longest and most pertinent presence in the area exerted the strongest influence on bahasa Manado, is uncertain. Examples of loanwords from German mentioned in the introduction are *bawonèr* (from German *Bewohner*, but Dutch *bewoner* might also be possible). Likewise there is, in my view, uncertainty of the origins of the words *fak* (*Fah*, profession, but Dutch *vak*), *hut* (German *Hut*, hat, but Dutch *hoed*), *bokèl* (*Buckel*, hunchback, Dutch *bochel*). The social background of the advent of much Dutch influence on bahasa Manado is refreshingly clear. The language of people from mixed blood is simply called the language of the Indos who, in the Minahasa are apparently jokingly - but not degradingly - called people of whom 'papi totok, mami babu' (daddy is a freshman and mommy is a servant). He also points to the importance of considering the army barracks and the Dutch language used by Dutch and indigenous soldiers of the KNIL (Koninklijk Nederlands-Indisch Leger, Royal Dutch Indies Army) which is usually colloquial and not quite standard Dutch. Apart from the Dutch soldiers who formed a class all of their own, in the KNIL the Menadonese came third after the Ambonese and the Javanese (p. xxviii). The role of these soldiers, among others in the Aceh War and the preparations before KNIL soldiers went up there, also played a role in the 'bahasa Tangsi' that developed. The part on the influence of the Dutch on bahasa Manado also points to the fact that words were borrowed, but subsequently changed their meaning such as: *brot* (*brood*, bread) which changed its meaning into *vagina*, *fasung* (*fatsoen*, decency) became 'beautiful (said of a girl) etcetera. Apparently, bahasa Manado also borrowed words from the Dutch that have not entered standard Indonesian as used today, for example; *brènèbon* (*bruine boon*, brown beans), *klak* (*klacht*, complaint), *falinggir* (*vlieger*, kite), *lur* (*loer*, peek), *mar* (*maar*, but), *smusis* (*smoesjes*, 'rubbish'), *tèrèk* (*tergen*, taunt) and *war* (*waar*, true) on page xxxi which are not found in the *Kamus Besar Bahasa Indonesia*.

Attention is also given to Chinese, Japanese and Arabic influence on bahasa Manado (pp. xxxiv-xxxix). On p. xxxix the author mentions that there is virtually no influence of Javanese on bahasa Manado apart from the official terminology used by the New Order Government. I find this puzzling especially in view of the large number of Javanese in the KNIL army as was mentioned on pages xxviii-xxix. Perhaps some research into this matter may come up with another picture.

The cultural information in the dictionary is interesting, short and to the point and also amusing. All the family names in the area are included complete with their meaning with examples of the most notorious or famous members of those families. Words and expressions are explained and often provided with illustrations which sometimes may cause merriment. For instance, the word *ade* (younger sibling) is explained further with a picture of Pierre-Auguste Renoir from 1886, *bakukele* (walking closely arm in arm) is explained further with a caricature by Olaf Gulbransson, while a picture by Salvador Dali is added to the entry *barika* (lying in bed stretched out [like a woman]). *Talanjang* is explained with a painting by Rembrandt van Rijn from 1654 (the author failed to mention which picture it was. For those curious enough to want to know, it is a portrait of Hendrickje Stoffels as Bathsheba at her Bath, 1654 and it is part of the collection of the Musée du Louvre, Paris). Also amusing is that a photo of Sumitro Djojohadikusumo is added to the entry *tonaas* (endowed with natural power and authority, also of someone with extraordinary services to the people) as if no Manado example would be available! Musical instruments, food dishes, animals and plants, and specific Minahasa cultural phenomena are enlivened with pictures as well. The introduction mentions many references in many languages which will certainly be of great help to the reader in his search for the language and culture of North Sulawesi. The book is indeed an appetizing starter for further study. Highly recommended!

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Hermina Sutami, *Kamus istilah bisnis dan ekonomi Mandarin-Indonesia Indonesia-Mandarin* 汉印, 印汉经贸专业词汇 Hân Yin, Yin Hân Jīngmào Zhuānyè Cíhuì. Jakarta: Gramedia Pustaka Utama, 2004, xi + 107 hlm. ISBN 979-22-0687-6. Harga: Rp40.000,00 (soft cover).



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Penyusun kamus ini, Hermina Sutami, adalah seorang guru besar pada Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia. Kamus Istilah Bisnis dan Ekonomi Mandarin-Indonesia Indonesia-Mandarin (selanjutnya disebut dengan KIBDE) memuat 2.602 entri pada bagian Mandarin-Indonesia (selanjutnya disebut M-I) dan 2.581 entri pada bagian Indonesia-Mandarin (selanjutnya disebut I-M). Kamus ini disusun untuk menjawab kebutuhan akan kamus istilah bisnis. Penulis juga menuliskan harapannya untuk dapat membantu pengguna kamus dalam menemukan padanan istilah yang tepat dan akurat