

E. M. UHLENBECK, *A Critical Survey of Studies on the Languages of Java and Madura*. (Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Bibliographical Series 7). The Hague Martinus Nijhoff, 1964. viii, 207 pp. + 2 maps. Price: f 16,—.

Again the Koninklijk Instituut has obliged all those who are interested in Indonesian linguistics and philology by publishing a further volume in its highly useful Bibliographical Series. In accordance with the plan of the series of critical surveys of linguistic studies, viz. to have the various languages dealt with island by island (or island group) following the geographic division of Esser's linguistic map of 1937, the book under review deals with the languages of Java and Madura. Previous publications in the same series treated the languages of Sumatra (1955), those of Borneo (1958), Malay and Bahasa Indonesia (1961).

The present volume, which maintains the high standard of this

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langue étrangère: pour lui, ce sont simplement 'le mot' pour indiquer un objet déterminé. L'affirmation de l'auteur est valide donc seulement pour le cas que le sujet parlant substitue *consciemment* un mot étranger au mot propre: mais alors l'usage du mot étranger n'est pas encore établi dans la langue, n'est pas 'grammaticalisé'. — p. 40, dans la phrase *vai* (sic) *a farti benedire* je pense que 'benedire' n'est pas nécessairement un euphémisme de 'maledire', mais peut aussi signifier 'prendre la dernière bénédiction': en effet, la phrase a la valeur métaphorique de 'souhaiter la mort'. — p. 47-49, il aurait été convenable d'ajouter des précisions à fin d'indiquer quels mots de la liste d'expressions courantes d'origine obscène maintiennent leur expressivité, et quels sont devenus des mots acceptables, ou presque, sans réflexes secondaires (par exemple *buscherio*, *caspita*, *capperi*, etc.). — p. 117, à *vacca* et *mucca* on peut ajouter le substitut pseudo-scientifique *bovina* — p. 138, autre chose est remarquer qu'un mot peut avoir un substitut euphémique (*sacerdote* au lieu de *prete*), autre chose remarquer simplement qu'un mot a pris une connotation péjorative (*gesuita*: mais il n'y a pas de substitut!); la même chose, dans une situation différente, à propos de *gentile* (*cristiano*, *cattolico*, etc. n'ont pas besoin de substituts, mais il signifient autre chose, cf. p. 141) — p. 151, on n'a pas tiré les conséquences de la distinction fondamentale, selon laquelle dans la vie politique ce n'est pas le terme qui est interdit, mais un certain concept: il ne s'agit donc ici pas d'euphémisme, mais d'une diverse interprétation de la même réalité. Quand les fascistes ont appelé leur mouvement une *rivoluzione*, ils n'avaient certainement pas l'intention de donner à ce mot une connotation euphémique, au contraire! Cela n'exclut pas, naturellement, l'usage de l'euphémisme dans la vie politique dans des cas où le terme même est en jeu (*paesi in via di sviluppo* au lieu de *paesi sottosviluppati*).

series, differs from its predecessors in certain respects as regards the presentation of the material. The languages with which it is concerned (Sundanese, Javanese and Madurese successively) have not been dealt with by a uniform surveying method on account of the wide differences existing between them 'not only as to the degree in which they have been studied, but also as to their cultural and literary importance' (p. 3). In connection with this it contains four different bibliographies - in contradistinction to the previous volumes which only have one - each following directly after the corresponding narrative section, the subject-matter being arranged in four main sections: Sundanese (15 pp. discussion + 18 pp. bibliography), (Modern) Javanese (38 + 28 pp.), Old Javanese and Javanese Literature (37 + 29 pp.), Madurese (7 + 17 pp.). Only for Javanese is there a separate section on the older language and the literature; for Sundanese and Madurese this was thought unnecessary, obviously on account of the scarcity/lack of data on the older stages of those languages and the smaller scope and variety of their literature. As to the bringing together of the linguistic study of Old Javanese with the study of Javanese literature into one section, it may be observed that the logic of this arrangement is not quite evident, since the term Old Javanese is used to designate the language of texts of the pre-Islamic period of Javanese history only, whereas the discussion of the study of Javanese literature in the same section also includes genres and works belonging to New Javanese literature.

Except for the discussion of the study of Javanese literature, which is subdivided according to genres, the volume under review does not follow the arrangement of the subject-matter in a great number of short sections (on phonetics, etymology, dialects, etc.) which is found in its companion volume on Malay and Bahasa Indonesia. The lower degree of clarity and surveyability that might result from this is counterbalanced by the addition of a comprehensive index of subjects and authors, which is another new feature of the present volume.

It is much to be appreciated that the compiler has taken a broad view of his task, in the sense that he has not confined his survey to publications of a predominantly linguistic nature but has aimed at providing 'all those data which may be helpful for the study of language in its broadest sense' (p. 3). He has made a difference in

the treatment of Madurese as compared with both Sundanese and Javanese in so far as only with Madurese has completeness been aimed at in the inclusion of publications such as schoolbooks (primers, readers, etc.), popular reading-matter, bible translations and biblical readers, which have been listed in a few subsections. The reason for this special extension in the case of Madurese is not explicitly stated, but the reference to a similar procedure followed in the survey of the languages of Borneo seems to imply that such publications – which strictly speaking fall outside the scope of the title – have been extensively included in view of the scarcity of reliable linguistic data. As a matter of fact certain types of elementary schoolbooks may contain valuable material for the study of the present-day language, especially reading-books in which a simple and natural form of spoken language is employed which is not easily found in other publications. For that very reason it would have been useful if also in the Sundanese section books of this class (e.g. series as *Ganda-Sari* by Sastraatmadja etc., *Taman Pamèkar* by Samsudi etc.) had been included; in fact their inclusion would have been more appropriate than that of Christian hymn-books (p. 36) and religious manuals (as those by Albers, p. 24), whose listing in this critical linguistic bibliography does not seem to have much purpose.

It is not always clear what criterion has been applied in determining where the line had to be drawn: why one publication is included and another of a similar nature is not. It may be asked, for instance, why in the Sundanese bibliography we do not find the metrical works *Wawatjan Rengganis* by R. H. Abdoessalam, *Mahabarata* by R. M. Sastrahadiprawira and others; the anthologies *Sari Poestaka* by R. Satjadibrata, *Pantjawarna* by R. I. Adiwidjaja and M. A. Salmun; J. Habbema's article (with text and translation) on superstition in the Preanger Regencies, though we do find the comparable metrical works *Wawatjan Poernama Alam* by R. Soeridirédja, *Baratajoeda* by R. Satjadibrata; the anthologies composed by G. J. Grashuis, idem by J. Kats; H. Soema di Pradja's article (with text and translation) on customs of the Sundanese. Nor is it clear why the Sundanese bibliography mentions a number of novels and stories published by Balai Pustaka, whereas the Javanese bibliography does not; or why, on the other hand, the Javanese section mentions a number of periodicals published after World

War II, whereas the Sundanese section is silent about that matter, although there has been considerable activity in this field and various post-war periodicals (e.g. *Warga*, *Tjandra*, *Sunda*, *Mangle*, *Sari*) constitute an important source for the study of present-day Sundanese.

The silence on this point might be connected with the circumstance that as regards material which has been published in Indonesia after c. 1950 the bibliographical information comprised in this survey shows a slight degree of incompleteness. Thus, among the publications containing data on Javanese dialects a few articles in this field (e.g. on the dialect of Kebumen by Prawiradihardjo) published in the journal *Medan Bahasa* are lacking. Nor do we find in the bibliography some articles on other subjects (the development of Javanese in the last few decennia, proverbs and sayings, interpretation of the *Serat Wédatama*) which have been published in the special issues – not mentioned on p. 73 – of the same journal devoted to Javanese language and literature. The same applies to articles (as those by Perdanakoesoemah on Sundanese word-structure etc.) published in its special 'Basa Sunda'-issues. Further instances: some recent Old Javanese text-books (introductions and anthologies) are not found among those mentioned on p. 112; on p. 24 vol. II of Adiwidjaja's *Kasusastran Sunda* and on p. 168 the new edition (Djakarta 1953) of the collected writings of Mangkunegara IV is not mentioned; on p. 136 mention is made of a pre-war training college for wajang performers in Surakarta and of a manual for their instruction published in 1930, but no reference is made to the training classes which since 1950 have been organised in various places nor to specialized periodicals such as *Pandjangmas* (Jogjakarta) and *Pedalangan* (Surakarta).

In the bibliography of Old Javanese and Javanese literature a few further publications which one might have expected to be included are not to be found, e.g. the doctoral theses of J. Edel (1938) and of A. Wind (1956), of which the first contains an edition and a summary of the *Sadjarah Banten Ranté-ranté* and the second a survey of the various versions, a summary and an analysis of the contents of the *Serat Déwarutji*; Drewes's paper (1930) on the Sjamsu Tabris legends with text and translation of the *Suluk Samsu Tabarit*; Poerbatjaraka's article (1926) on the dating of the Old Javanese *Rāmāyana*. It is probably due to an oversight that

also some items which are mentioned in the corresponding narrative section have not been included in this bibliography, e.g. the three versions of the *Serat Déwarutji* mentioned on p. 139, Poerbatjara's description of the *Ménak* manuscripts, Cohen Stuart's survey of the *Djajalengkara*.

The bibliographies in the present volume are arranged alphabetically by author's (or editor's) names or, if these are lacking, by title. This innovation – already introduced in the volume on Malay and Bahasa Indonesia – facilitates their consultation considerably and is a definite improvement on the system of the first two volumes of this series in which the bibliography has been given in the form of notes to the text. Not wholly consistent is the listing of those works of the traditional New Javanese literature (mostly belonging to the genres 'Belles Lettres' or 'Writings on Muslim religion and ethics') whose authors/editors are unknown. With a number of them the title has been entered in a form beginning with the word *Serat* (p. 167–168), with others the name itself (not preceded by *Serat*) has been taken as catchword. Thus the *Serat Pandji* published in 1907 is to be found under 'Pandji', but another Pandji-tale the *Serat Djajalengkara* (1889) under 'Serat'; and the *Serat Ménak Purwakanda* has been entered under 'Ménak', but some other Ménak editions under 'Serat'.

Below a few stray remarks are added.

P. 13. Oosting's reserve with regard to Geerdink's Sundanese dictionary is fully justifiable in view of the highly uncritical character of this work.

P. 24–25. The text-books *Adëgan Basa Sunda* and *Basa Sunda*, of which no author is mentioned, have been composed by R. I. Adiwidjaja as appears from later editions. As regards *Basa Sunda*, its edition of 1949 is available in the Leyden University Library; circa 1954 it was republished under the title *Pamëlaran Basa*, M. E. Sumapradja acting as co-author.

P. 110. Although Juynboll's Old Javanese wordlist is a poor and badly organized piece of work, the statement that it 'is nothing more than an unreliable extract of Van der Tuuk's dictionary' may create a too unfavourable impression, as a certain amount of information is included which is not to be found in Van der Tuuk's lexicon. To its credit it can further be said that it is much easier of consultation than the latter work.

P. 126. In the enumeration of the preserved *parwa* texts the (severely corrupted) text of the *Sabhāparwa* is lacking. As regards the *Udyogaparwa*, only a comparatively small part of it has become accessible, as Juynboll did not publish the complete text but only the Sanskrit stanzas and their Old Javanese *pā*rāphrases.

P. 133. Friederich did not publish a translation of the *Wyttasañcaya* but only a facsimile and a transcription. Poerbatjaraka not only translated but also re-edited the *Arjunawiwāha*.

P. 135. In the subdivision of the *wajang*-literature a certain lack of clearness might arise from the use of the term *lakon* 'wajang-play' in a restricted sense, viz. as opposed to *pakem*, to designate a special class of dramatic texts.

P. 138 and p. 151. The *Serat Wiwaha djarwa* published by Palmer van den Broek in 1868 is not a second edition of the text which Gericke published in 1844. The latter is a version that is attributed to Paksi Buwana III; it was republished by Balai Pustaka in 1932. The former represents a version made by Jasadipura. In accordance with the system adopted in this bibliography the edition of 1868 should have been entered under Palmer van den Broek instead of under Gericke.

Misprints are practically absent, which in a work of this kind is worth a special compliment and adds to its reliability. Unfortunately errors did creep into some dates; thus on p. 12 Oosting's Sundanese grammar of 1884 is said to show the influence of Roorda's Javanese grammar of 1885 (instead of 1855). For spelling questions acceptable solutions have been found. It is not clear, however, why with the place names one exception has been made to the sound rule of spelling them in accordance with the system nowadays in use in Indonesia (p. 4), viz. in the case of Tjirebon which in the text is spelled Tjerebon.

In conclusion it may be said that the work under review is a valuable bibliographical tool and has the added merit of giving a very readable survey of the development of the study of the languages concerned, which is the more welcome in view of the lack of summarizing handbooks in these fields. Professor Uhlenbeck as the author and the Koninklijk Instituut as the publisher of this bibliographical survey have increased the debt of the students of Indonesian linguistics and philology to them.

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