

author did have access to. A stray header 'Lemolang' surfaces on p. 157, but printing errors are conspicuously few.

Finally, a request. Is it possible for the KITLV (or another research institution) to function as a bibliographical service centre so that every so often a bulletin with additions to this volume can be produced? Much is being done these days and many researchers will surely welcome an occasional update in Sulawesi linguistics. Since this will involve active acquisition of new research results in obscure places, the existing channels may not suffice. Important materials that have appeared since the writing of this book include Nikolaus Himmelmann's *Sourcebook on Tomini-Tolitoli languages*; *Sulawesi Language texts* by B. Friberg (ed.); *Bahasa-bahasa daerah Sulawesi dalam konteks bahasa Nasional* by Husen Abas and T. David Anderson (eds.) and *Workpapers in Indonesian Languages and Cultures Volume 11: UNHAS-SIL sociolinguistic surveys* by T. Friberg (ed.).

In summary: this bibliography is extremely useful, very comprehensive and worthy of being kept up-to-date. We can be grateful to the compiler for his efforts to publish such a work.

René van den Berg

V. Forthcoming publications

Kathleen M. Adams reports on some forthcoming publications:

My article 'The discourse of souls in Tana Toraja (Indonesia): Indigenous notions and christian conceptions' will appear in *Soul in East and Southeast Asia*, edited by Shusuke Yage (under consid. at University of Hawaii Press).

I have also presented a paper entitled 'Touristic Pilgrimages, identity and nation building in Indonesia' at the 1991 Association for Asian Studies Conference. The paper, which focuses on tourism in Tana Toraja, is currently being revised for publication. A second paper 'Distant encounters: Travel literature and the shifting image of the Toraja of Sulawesi' was presented at the 1991 Annual Conference on Southeast Asia at the University of California, Berkeley. This paper will appear in *Traders, Travelers and Tourists in Southeast Asia* (edited by E. Crystal; Berkeley: Un. of California, Center for South and Southeast Asian Studies), along with a paper by Eric Crystal on tourism in Tana Toraja.

VI. Let's stamp out Makassar and the Makassarese.

Some years ago I came across an item in *Indonesia Circle* entitled 'Let's stamp out bahasa'. The writer's point, if I remember correctly, was that we do not call the German language Deutsch, or French, Français—so why bahasa? Why not just Indonesian?

Let us also stamp out Makassar and the Makassarese! The former finds no support in Indonesian or Makasar, and the latter finds little in English. Both words are unattractive.

Let us start with the suffix. The Oxford Indonesian Dictionary tells us that '-ese' derives from Latin *ensem*, 'belonging to, originating in'. It forms derivatives from names of countries, such as Chinese, Portuguese, Japanese, and from some names of foreign—never English!—towns, such as Milanese, Viennese, Pekinese, Cantonese. Some are old; others date from the nineteenth century.

Since the nineteenth century, '-ese' has been used to form words designating the diction of certain authors accused of writing in a dialect; e.g. Johnsonese, Carlylese ('Flee Carlylese like the very devil!.... and every other -ese'.) From this it was but a short step to golfese (1899), officialese (1924), guide-bookese (1935), Washingtonese

(1951), and the splendid but transitory linotype-ese (the poet e.e. cummings). All make good use of this ugly suffix.

The suffix '-ese' is not just ugly. It is unnecessary. Consider the Magyar—plural, Magyars. Why not Makasar—and Makasars? Both words have a sound parentage. The OED quotes eleven authorities, dating from 1666 to 1972. These include: 'The dialect of Mungkasar or Makasar, the bravest of the Bugis tribes differs ... from the Bugis proper' (Leyden, 1808); 'laws and usages of the Malays, Sumatrans, Javanese, Bugis, Macassars and Sulus' (Raffles, 1816); 'By aid of the Dutch ... the Makasar chief was driven from his post' (Brooke, 1848—one 's'); 'The Macassars are well built and muscular, and have in general a light brown complexion' (Encyclopædia Britannica, 1968). The word can be used for the name of the people, and as a attributive or adjective: e.g. 'the Makasar government' (1886), 'Bugis and Makasar literature' (1911).

By contrast, the OED offers just three examples of Makassarese: the first in an article on the Dayak in the Encyclopædia Britannica (1880); the second in a book on the Alphabet by David Diringer, Lecturer in Semitic Epigraphy (1948); and the third in an article on Celebes by John Stuttard, a geographer (1959).

Gone are the whining Makassarese—in come the robust Makasars! But how best to spell them? The OED's preferred spelling is Macassar; this dates back to the 17th century. But scholars will demand something closer to the indigenous word Mangkasara'. Why not simply Makasar? It comes closer than Makassar, and it agrees with the Indonesian. Further, the OED lists Makasar as the more frequent of the words.

There is a bonus. Political scientists could study Makasarism, the principles of Makasar patriotism. Anthropologists could Makasarize, and assimilate to the Makasar type. Translators—'I have Makasariized the English place names'—might like to share.

Makassar and Makassarese are plainly redundant. It is time for them to go. They should be cast, together with their ugly cousin, Buginese, on to the scrapheap of orthographic has-beens. Good riddance to them. Let's hear it for the Makasars!

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VII. Fieldwork Reports

Horst Liebner, Malaiologischer Apparat des Orientalischen Seminars, Universität Köln, Weyertal, W-5000 Köln, Germany, sent us the following report of his fieldwork in South and Southeast Sulawesi:

Main object of research was a collection of ship-building and sailing terminology in South- and Southeast Sulawesi languages, especially concentrating on Konjo, Makassar and Bugis; the linguistic data on one hand should prove connections between the languages examined, and on the other hand forms an approach to some technical and ethnographical insights on the history of boat-building as well as navigational techniques and traditions not possible without the linguistic side. Research had been done in the Buton area in February and March 1988 and from August 1988 to November 1989 following the building of a 'perahu' at Tana Beru and some sailing cruises with Biran and Bugis crews; while in Buton only observing and some questioner work was possible, at Tana Beru I fortunately got the chance to live and work together with the local shipbuilders and afterwards to get enlisted as mate on a small boat sailing to several other places of interest in South Sulawesi. Here again only observations and work with questioners was possible. Additional data have been viewed in various scattered (and mostly quite old) dictionaries and other works dealing with the languages and groups examined during the last year.