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and how, then, are we to locate the concept of ethnicity (regardless of whether one wants to challenge it or not) with respect to the concept of Malayness in this book?

It is rather a shame that the book does not include an article on the orang Asli, specifically the southern Aslian and the Riau groups, as these groups are as much part of the *alam Melayu* as Malays from Johore are. A look at what these groups reveal about Malayness (and by extension orang Melayu) would have enriched the book. Finally, an article on the Malay-speaking Muslims of greater Pattani, and those descended from Pattani living in the central region of Thailand, should also have been included in the book for completeness (although Collins does mention them in the conclusion of his article).

The topic of this book, and of the 1998 Leiden conference from which it emerged, is less unique than it seems. An earlier conference on 'tribal peoples of the Malay world', organized by Geoffrey Benjamin and Cynthia Chou in Singapore in 1997, had already explored issues of Malayness from the perspective of the tribal peripheries. Some of the authors in *Contesting Malayness* also published in the book resulting from the tribal peoples conference (Geoffrey Benjamin and Cynthia Chou, editors, *Tribal communities in the Malay world; Historical, cultural and social perspectives*, Singapore: ISeaS, 2002). Outside of Malay studies, yet another conference-based volume has explored similar issues within the Tai-speaking world (Andrew Turton, editor, *Social identity in Tai states*, Richmond, Surrey: Curzon, 2000). These three end-of-the-twentieth-century books seem to reflect the end-of-the-twentieth-century academic preoccupation with unravelling the overly rigid categorizations of peoples and identities which were constructed during the colonial era, and which were ultimately accepted in part by those they were applied to.

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Joel Bradshaw and Francisc Czobor (eds), *Otto Dempwolff's grammar of the Jabêm language in New Guinea*. Honolulu: University of Hawai'i Press, 2005, xiv + 116 pp. [Oceanic Linguistics Special publication 32.] ISBN 0824829328. Price: USD 17.00 (paperback).

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In their translators' preface to this translation, Bradshaw and Czobor mention two competing goals: on the one hand, a translation aims to reflect as accurately as possible the original author's meaning and style, while on the other hand, a translator aims to present the work as intelligible and useful to a new readership, not only in another language, but also in another place and time. This work was intended to accomplish both goals, and thus it is

one of the shining specimens of grammars written during the first half of the last century available to today's linguistic community, preserving quite well Dempwolff's original meaning.

there are a number of excellent grammars available in dutch and German of both austronesian and papuan languages of the greater new Guinea area, written mainly by missionaries or colonial officials. Of course, such grammars can be, and have been, consulted by linguists interested in areal or typological features, but often they can only be found in university libraries, and the descriptions often need close reading because the original authors were not in the habit of providing morpheme-by-morpheme glosses.

Otto Dempwolff began his career in New Guinea as senior medical officer for the German colonial troops, but he immersed himself in local languages and in due course became a founding father of austronesian comparative linguistics. At the request of Lutheran missionaries, Dempwolff agreed to write a grammar based on sketches and more than 400 typewritten pages of stories collected by Heinrich Zahn. Zahn himself wrote a highly appreciative foreword (pp. ix-x) for the resulting book, *Grammatik der Jabêm-Sprache auf Neuuguinea*, as Dempwolff had just passed away in 1938.

Dempwolff explicitly (p. 11) rejects the traditional European framework (based on Latin) when presenting jabêm lexical categories, in order to convey the genius of the language – Bradshaw and Czobor preserve here the German *Sprachgeist* ('language spirit'). this helps the reader truly understand the structures and their functions in this austronesian language. as Bradshaw and Czobor note (p. xi), Dempwolff appears to have been familiar with pilhofer's grammar of Katê, a papuan language with a switch-reference system. He gives a lucid account of serial verb constructions recognizing same and different subject sequences (pp. 100-14). Indeed, his work is the foundation for much recent work, most of which is given in a list of references (p. xiii), including Bisang (1986) and Bradshaw (1999).

jabêm is one of the few austronesian languages with lexical tone, as was recognized by Dempwolff, but later analysed more comprehensively by Bradshaw and ross. a good summary can be found in the sketch by ross (2002), who also refines the description of the verb conjugations and the role tone plays in this domain. one of the reasons ross included his sketch in *The Oceanic languages* (Lynch, ross and Crowley 2002) was that 'despite the study that has been devoted to jabêm, there is no easily accessible account of it'.

not only have Bradshaw and Czobor provided a good translation, they have also done readers 'in another place and time' a great service by providing near morpheme-by-morpheme glosses for each jabêm example. occasionally they point out in footnotes when Dempwolff's translation seems to be at variance (p. 62) with the comprehensive jabêm dictionary (Streicher 1982), 'itself a translation and revision of a German original by Zahn' (p. xi).

the reader in another time is served by references throughout this translation to equivalents of a particular structure in other New Guinea languages (pp. 20, 52-53), to possible etymological sources of certain terms (p. 65), to better analyses, such as Bradshaw's discussion of verb conjugations (p. 16), and to interpretations of Dempwolff's statements (p. 100).

In summary, while Ross's sketch of 2002 is certainly a valuable introduction to the language, various aspects of Jabêm which Ross did not deal with, or looked at only in passing, can now be learned about from this translation of Dempwolff's original work. We should be thankful to Bradshaw and Czobor for making Dempwolff's lucid description of this Austronesian language so highly accessible. To say it in their own words: '[they] have ended up turning reasonably straight furrows and [...] the crop is worth the labor of reaping' (p. xi).

### References

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1986 'die Verb-Serialisierung im Jabêm', *Lingua* 70:131-62.
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