A. Teeuw

In memoriam Cornelis Dirk Grijns (3 July 1924 - 19 August 1999)

In: *Bijdragen tot de Taal-, Land- en Volkenkunde* 157 (2001), no: 4, Leiden, 719-731

This PDF-file was downloaded from <http://www.kitlv-journals.nl>

A. TEEUW

In Memoriam Cornelis Dirk Grijns 3 July 1924 – 19 August 1999

Cornelis Dirk (Kees) Grijns was born in Delft as the second of the three children of Cornelis Dirk Grijns and Betty (J.E.G.) van Bijlert.* His grandfather Grijns was an associate of Dr Ch. Eijkman, the 1929 winner of the Nobel Prize for Medicine as one of the 'discoverers' of vitamins, whom he succeeded as director of the bacteriological laboratory in Batavia on Eijkman's return to the Netherlands, and later became professor of animal physiology at Wageningen Agricultural University. Grandfather Van Bijlert worked in Java as a colonial civil servant ('bestuursambtenaar'); he was interested in the Javanese language, which he spoke fluently. Kees' parents met as children in Batavia, where they went to the same school. His father graduated in engineering science in Delft and held various positions before moving to Gorinchem, where for a number of years he was director of the publishing house Noorduijn. Later on Kees' parents moved to Bussum. They were both killed in a road accident in France in 1957.

C.D.G. junior (as he used to refer to himself for many years) grew up in Gorinchem, where he attended the municipal *gymnasium* (grammar school) from 1936 to 1942. During these years he was an enthusiastic Boy Scout. Another hobby was canoeing with his younger sister on the River Merwede. He remained a sailor all his life and till the end of his days enjoyed his vacations with his wife sailing their modest sailing boat on the Frisian lakes.

Kees enrolled as a student at Utrecht University in 1942. Initially he intended doing Classics, but on second thought and after consultation with, among others, the leading Dutch missiologist Hendrik Kraemer, he opted for Indonesian studies. He passed the *kandidaatsexamen* (bachelor's examination) in Indo-Iranian studies in 1946 and in Indonesian studies in 1948, and the *doctoraal examen* (master's examination) in Indonesian studies in 1952. His main supervisor was J. Gonda, the famous professor of Sanskrit and Indology, who was also in charge of the teaching of students of Indonesian languages and literatures. Alongside Sanskrit, Kees majored in Arabic for his BA in Indonesian studies and in comparative Indonesian linguistics for his MA, for which his minor subjects were Javanese and Malay.

* I am grateful to Mrs Ariane Grijns-Spijkerboer, Mrs J. van Goeverden-Grijns, Mr C.H. van Rhijn, Dr Russell Jones, Professor L.J.Th. van der Kamp, and Professor J.W. de Vries for providing me with information.

Cornelis Dirk Grijns

During his first years at Utrecht severe limitations were imposed on academic freedom by the German occupier. In fact, after May 1943 there was no regular teaching and most students had to go underground because they had refused to sign a declaration of loyalty to the Germans. Kees also 'disappeared', staying in Leeuwarden (Friesland) till the end of the German occupation. Here he was involved in minor resistance activities.

After World War II, Dutch academic life slowly got underway again and Kees returned to Utrecht, where he participated in various activities. In 1947 he took sides in the hotly debated issue of the Linggadjati agreement with Indonesia, together with his fellow-student Kees van Rhijn rallying support among professors and students for acceptance of the agreement. As a result, a petition with some 1500 signatures was handed over to the Dutch parliament. He became actively involved in the work of the NCSV (Netherlands Christian Student Society), participating especially in its international activities. He occupied himself with, among other things, the organization of a conference on Education in Overseas Territories held in April 1948.

In that same year Kees made the first personal acquaintance of the world of Islam. Together with a fellow-student, the future Leiden professor of Sanskrit Jan Heesterman, he received a scholarship for a three-month visit to the then French colonies/protectorates in North Africa: Tunisia, Algeria and Morocco. Their supervisor for this trip was Professor F.H. Bousquet, the Islamologist whose critical book on Dutch Islamic policy in the Dutch East Indies (published in 1939) had caused quite a stir in Dutch colonial circles. In a letter written in Casablanca at the end of his trip in January 1949, Kees summed up his impressions of the three countries as follows:

In Algerië vond ik de stemming het minst aangenaam omdat de Fransen daar van Algerijnen Fransen hebben willen maken; in de protectoraten Tunesië en Marokko zijn ze minder ver gegaan en hebben daarmee eigenlijk meer de persoonlijkheid van de bevolking gerespecteerd dan in Algerije, waar ze 'vooruitgang' met 'verfransing' verward hebben, zodat dáár inderdaad vele moslims wijn en andere sterke drank drinken [...] Het is ongeloofelijk interessant om hier in het land van de grote *fukahâ* [wetsgeleerden] de weifeling te zien ten opzichte van de Westerse invloed, het fanatisme naast de secularisatie, en soms de bewuste adaptatie.¹

¹ 'I found the mood in Algeria least congenial, as the French there have tried to make Frenchmen of the Algerians; they have not gone quite as far in the protectorates of Tunisia and Morocco and so have respected the identity of the population there more than in Algeria, where they have confused "progress" with "Frenchification", with the result that there are actually many Muslims there who drink wine and other alcoholic drinks [...] It is incredibly interesting to see the reservations with respect to Western influence here, in the country of the great *fukahâ* [legal experts], the fanaticism side by side with secularization, and sometimes conscious adaptation.'

These observations of a young student still seem relevant today for the conflict by which the country continues to be torn more than fifty years later!

It was also in the NCSV that Kees met his future wife, Ariane Spijkerboer. She came from a family of Protestant clergymen and herself had also studied theology, and after that worked as a secretary for the youth branch of the NCSV. The couple became engaged early in 1950. In that year also Kees was editor of the university weekly *Sol Iustitiae*, which he said was a most useful but time-consuming function, as it involved him 'in too many things which take place at the university' (letter of 20 June 1950).

His various 'extra-curricular' activities had caused some delay in Grijns' studies. However, in 1951 his future task in Indonesia assumed clear outlines for him. The Dutch Bible Society (Nederlands Bijbel Genootschap, NBG) was making plans for an urgently needed revision of the pre-war Malay-Indonesian Bible translation. Dr J.L. Swellengrebel, who before World War II had been engaged in a Balinese translation of the Bible, was put in charge of this project, in which Indonesian experts were to participate.² To speed up the work, Grijns was invited to assist Swellengrebel. This meant that, contrary to the age-long practice with regard to NBG alumni, Grijns would not be able to complete a PhD thesis before embarking upon his task as a bible translator. Grijns accepted this exception from the normal rules, as the NBG Board promised him that it would give him an opportunity to do PhD research at a later date. It was to be nearly twenty years before this promise was at least partially fulfilled!

After passing his MA examination in April 1952, Kees and Ariane got married and set out for Indonesia, where they arrived on May 20. Kees immediately found himself in the job of minutes secretary at an international conference of Bible translators which was being held in Jakarta at the time. However, it had already been decided that, as a preparation for his future work, he would be given the opportunity to acclimatize himself to his Indonesian surroundings and to gain the necessary experience in using the Indonesian language outside the chaotic metropolis Jakarta. So the young couple spent the last five months of 1952 in Pematang Siantar, North Sumatra. During this period Kees not only gained a practical command of Indonesian by teaching at a high school, but also studied the position of the national language in relation to local languages, inter alia by conducting a survey among high school students. This is interesting in view of his later

² For this project, its history and its development the reader may consult the second volume of Swellengrebel's *In Leijdeckers voetspoor* (KITLV, Verhandelingen 82, 1978), in particular the chapter on Bahasa Indonesia (pp. 259-96), where Grijns' participation in this project is also discussed. To avoid duplication, I would refer the reader to this book also for details of Grijns' life and work in this period.

approach to the study of Jakarta Malay. In a letter of 31 October 1952 he wrote:

Ik wil hier een aantal enquêtes opzetten over omvang gebruik B.I., i.h.b. de vraag in welke kringen de B.I. *gesproken* wordt als omgangstaal, in de gezinnen dus, en ook in de emotionele sfeer. O.a. ga ik na: gebruik openbare leeszaal; boekhandels. Enquêtes op de scholen, met vermelding vanwaar de families komen. Zo mogelijk nog onderzoek in de div. kampongs van Siantar. Eventueel: 't leger. Leeftijd, beroep. [...] Ik vraag mij af of onderscheid gemaakt moet worden tussen B.I. en pasar Maleis.³

He is inclined here to answer this question in the negative and to identify the spoken language as Indonesian: 'Als ik de kleine jongens van Batakse familie (lagere school hier alleen B.I.-voertaal!) "in het Indonesisch" hoor voetballen op ons erf, ben ik geneigd dit aan te durven'.⁴ The problem of Indonesian versus the local language (Jakarta Malay) was to rack his brains for a long time to come!

The work on the new Bible translation officially started in January 1953. The implementation of this project, with all the attendant problems, practical and theoretical as well as theological, has been described in great detail by Swellengrebel in his above-mentioned book, so there is no need to repeat this information here. Kees Grijns was fully involved in this work for more than fifteen years. During most of this period he also taught New Testament Greek at the Theological College in Jakarta. Moreover, he had to immerse himself in the study of Hebrew in order to be up to his task of translating parts of the Old Testament. As a member of the Missionary Committee of the Indonesian Council of Churches, where he represented the Missionary Council of the Nederlandse Hervormde Kerk (Dutch Reformed Church), he travelled extensively in Indonesia. This brought him into close contact with the local churches and the practical aspects of the issue of Bahasa Indonesia versus regional languages.

In 1955 the project moved its base, including the staff of translators and assistants, from the capital to a housing complex in Bogor which became popularly known as the Kampong Alkitab (Bible Village). Here life was much pleasanter than in dirty, hot, crowded Jakarta. But in spite of the attrac-

³ 'I want to do a few surveys on the extent of the use of B.I. [Bahasa Indonesia] here, in particular the question in what circles B.I. is *spoken* as medium, hence in the home, and also in the emotional sphere. I will check out among other things: use public reading room; bookshops. Surveys in schools, with an indication of where the families come from. If possible, additional research in the various *kampong* of Siantar. Possibly: the army. Age, occupation. [...] I wonder if it is necessary to distinguish between B.I. and *pasar* Malay.'

⁴ 'When I hear the little Batak boys (primary school here has only B.I. as medium!) playing soccer "in Indonesian" in our compound, I am inclined to be so bold.'

tions of the surroundings, things were still far from easy. In the period in which the Grijnses lived in Bogor with their children – all five of them born in Indonesia – the economic situation of the country went from bad to worse. And as they lived in solidarity with their Indonesian colleagues, they suffered severely with them under the soaring inflation and scarcity of the necessities of life. When my wife and I visited them in Bogor in 1968, we were impressed by their cheerful acceptance of the hardships of life, although we also felt quite concerned about their health. Moreover, as Dutch citizens they came under increasing political pressure as a consequence of Soekarno's campaign for the liberation of West New Guinea in the early sixties, and communist agitation against western 'capitalism' later. Although after 1957 most Dutch citizens were obliged to leave Indonesia, the Dutch participants in the joint Indonesian-Dutch Bible translation project were able to continue their work, thanks to the loyal support of the responsible Indonesian church authorities – as well as to Kees' resourcefulness and patience in overcoming the obstacles put up time and again by various Indonesian authorities, high and low.

In spite of all the difficulties, the Bible translation made slow but steady progress. On 1 October 1969 the translation of the New Testament was submitted to the Board of the Indonesian Bible Society, followed by the Old Testament in July 1970.

Meanwhile Kees had found an opportunity to do research on the Malay dialect in the area surrounding Jakarta, formerly called Bahasa Betawi, and later Melayu Jakarta. He began by studying the local dialect of the village of Bojong Sempu (Parung). The next year he did a survey aimed at gaining an insight into the boundaries of the Jakarta Malay area and the main dialectal variants within that area. His research efforts again met with all kinds of obstructions. These were partly physical: transport was difficult, with the roads in the area being bad and in the wet season often impassable, and the necessary electricity for tape recorders or photographic equipment was often not available. Moreover, the cooperation of local authorities left much to be desired because of lack of interest in the absence of financial incentives, suspicion against foreign researchers, who at that time were still an unknown phenomenon in Indonesia, or rivalry among various petty lords (military, civil, religious) each bent on asserting his authority over against his rivals. However, here again Kees' perseverance and resourcefulness enabled him gradually to overcome these problems.

In addition to support from the NBG, which permitted him to spend part of his time on research, in fulfilment of the promise of 1952(!), he received a three-year (modest!) grant from WOTRO (Netherlands Organization for Tropical Research) for the years 1968-1970, mainly to pay his assistants, local transport fares, and the costs of stationery. His research project was officially

approved by the Indonesian Academy of Sciences (LIPI), and he managed to gain the confidence of informants, to find a number of good assistants, and to establish professional and personal contacts with Indonesian colleagues. A questionnaire was drawn up on the basis of preliminary explorations, comprising many hundreds of questions, partly concerning language (words, sounds, grammatical forms, syntactic constructions), and partly socio-cultural phenomena such as folk performances, ethnic identity, customs, history, and the socio-economic situation generally. The questionnaires were filled in by Grijns and his assistants in no fewer than 470 villages, thus yielding a huge quantity of data which, thanks to the cooperation of the Indonesian National Language Centre (Pusat Pembinaan dan Pengembangan Bahasa), were tabulated in Jakarta. Grijns collected other materials besides. Various texts used in folk performances were recorded and subsequently transcribed, including a text of the well-known *lenong* drama *Nyai Dasima*, of which Kees made an English translation in cooperation with Keith Foulcher during a visit to Sydney in 1971 – which hopefully will be published in the not-too-distant future. Finally, a draft vocabulary of the Bojong Sempu dialect was compiled by Grijns' assistant Mudjitaba, which so far also remains unpublished.

Hence, on his return to the Netherlands in 1971, Grijns brought with him a vast amount of material on Jakarta Malay language and culture in the broadest sense of the word. As of 1 February 1972 he was appointed senior lecturer (*hoofdmedewerker*) in the Department of Indonesian Languages and Cultures of the Faculty of Arts at Leiden University. He held this position until his retirement in 1989. My association with him during this period was invariably pleasant and stimulating, also as regards the work on his dissertation, for which he had asked me a few years earlier to be *promotor* (supervisor). Within the Department his main duty was to give lectures in socio-linguistics and advanced courses in translation (Dutch-Indonesian). For the latter he managed to get the well-known Indonesian author Sitor Situmorang to work with him. He also fulfilled various administrative functions in the Department. For a number of years (from 1983 to 1992) he was review editor of *Bijdragen tot de Taal-, Land- en Volkenkunde*, a function which, like everything else he undertook, he fulfilled conscientiously and punctiliously. In July 1988 he mentioned in a brief note, typifying his scrupulousness, that 'since July 1983, 610 titles have been processed'.

Also important, and often time-consuming, was the work he did for the various graduate training programs for Indonesian linguists which the Department implemented during the period of his appointment with the Faculty. He not only took part in the teaching and supervision of the Indonesian fellows but also, together with Ariane, took care of the no less demanding social aspects of the program. Their house was always open to these and other visitors from abroad.

It is not surprising that, as a result of all these activities, the progress on his dissertation was much slower than Grijns had anticipated. Moreover, in the course of his work on it he came up against all kinds of problems and obstacles. Initially he planned to follow the methods of traditional dialect geography as applied in the first dialect-geographical study in Indonesia, namely for the *Dialect Atlas of Lombok* and the subsequent descriptive historico-geographical analysis of the data collected for this (Teeuw 1951 and 1958). Soon, however, he came to the conclusion that this approach lacked an adequate theoretical basis. It became obvious to him that, also in view of the overwhelming quantity of the data collected, he needed an appropriate model for the processing of these data. So he decided that for the solution of this problem, for which he was totally unprepared academically, a fundamentally different approach was needed. With characteristic perseverance he devoted himself to the self-imposed task of working out this approach. He worked on the statistical problems involved in the interpretation of his corpus during a sabbatical in 1978-79, which he spent as a research fellow at NIAS (The Netherlands Institute for Advanced Studies in the Humanities and Social Sciences) in Wassenaar. In that same academic year L.J.Th. van der Kamp, professor of research methodology in psychology and an expert on data analysis, happened to be also staying at NIAS. Professor van der Kamp was found prepared to supervise Grijns' work on this aspect and later became his *co-promotor*. In the HOMALS technique, a 'multiple correspondence analysis' developed by Leiden scholars, Grijns found a satisfactory instrument for handling his enormous volume of data, although this research tool proved far from simple to apply to his linguistic material. Moreover, he experienced a great many technical problems, in particular with respect to the necessary computer facilities, which were not available, or insufficiently so, in his own Department and Faculty. So he was obliged to seek the assistance of many people and institutions in and outside Leiden, even as far away as Jakarta, where he managed to get the work on the maps done after a last-minute breakdown of the computer plotter in Leiden which was to have produced the maps. It goes without saying that this lack of adequate technical support for his work 'at home' caused considerable delay. Moreover, his own Faculty proved unwilling to provide the finance to pay other institutions to do the work, so that Grijns was often saddled with the substantial financial burden of the project, which he was actually carrying out as part of his assignment as senior lecturer.

Although Grijns occasionally felt vexed and frustrated at all the problems, obstacles, and obstructions in his way, he did not give up and finally managed to finish his thesis, *Jakarta Malay; A multidimensional approach to spatial variation*. On the basis of this he was awarded a doctorate 'cum laude' on 25 June 1991. It is indeed an innovative study, breaking fresh ground in the field

of the interpretation of spatial linguistic variation. Thanks to the multiple correspondence analysis carried out by the HOMALS computer program, Grijns succeeded in demonstrating, on a sound mathematical basis and without intuitive geographical or historical presuppositions, the relationship between specific idiolects and particular linguistic elements, and between dialects and groups of linguistic phenomena. This way he was able to establish, much more reliably than would have been possible by means of the traditional approaches to dialect geography, the relation between the Malay dialects in the Jakarta area and Javanese, Sundanese and Balinese, and conversely to determine the place of non-Malay words in those dialects. Moreover, he was able to define the so-called common core of the various dialects (which is usually left out of consideration in dialect research as being 'uninteresting' or 'irrelevant') in an objective way, thereby making an interesting original contribution to the study of the relation between Jakarta Malay and Bahasa Indonesia. In fact, Grijns became one of the few experts in socio-linguistic research methods in Leiden.

With characteristic humour, Kees used to play down his achievements as those of a 'senior hobbyist' (indeed, at the time he took his PhD he had already been retired for two years). There can be no doubt, however, that he derived great satisfaction from the recognition which his work brought him.

Kees' retirement, the time of which was decided by bureaucratic rules rather than his own inclinations, in no way marked a breaking-point in his scholarly career. The whole period between his arrival in Leiden in 1972 and his death in 1999 saw a steady stream of articles. A number of these were on subjects directly related to the subject of his dissertation. Examples of this are an early article on Betawi Malay in *Archipel* (1979) and a later paper on the origin of Bahasa Betawi (Beijing 1996); a study on Jakarta Malay kinship terms (*Archipel* 1980); and a fundamental paper on 'patterns of cohesion in Jakarta Malay' (*Pacific Linguistics* 1982), in which he expounded the principles of his approach to regional variation as applied and elaborated in his dissertation. Other papers can be viewed as spin-offs inspired by his enormous collection of material. His edition of the text of one of the most popular *lenong* stories, 'Nyai Dasima', was already mentioned above. In an article of 1976 Kees investigated the geographical distribution of *lenong* in the Jakarta region (*Archipel* 1976). In 1981 a much broader study, on 'Distributional aspects of folk performances' (*Masyarakat Indonesia*), pointed out the enormous popularity and variety of such performances, presenting all kinds of linguistic and cultural puzzles.

In spite of all his attention for statistical and methodological problems, Grijns never lost sight of the speakers of the language as an instrument of communication in the multicultural setting of the metropolis. In a remarkable case study of language use based on an intensive household survey in

three neighbourhoods (*rukun tetangga*) in Tanah Abang (1983, *NUSA*), he examined the linguistic competence of hundreds of individuals, the role and function of the different languages (Indonesian, Jakarta Malay, Javanese, Sundanese, and others) in different speech situations (within the household, within the local community, with outsiders), language acquisition, and the degree of bilingualism and trilingualism, all by age group and ethnic affiliation. This paper indeed offers an exemplary micro-picture of Jakarta as a linguistic melting pot. In a paper for a Leiden workshop on the history and identity of Jakarta (1995) Grijns discussed the three streams from which modern Indonesian as used in Jakarta developed: Jakarta Malay, the standard or classical form of Malay adopted by the colonial government, and, perhaps most importantly, the 'alternative' form of Malay, which for want of a better term is called 'Jakartan lingua franca Indonesian'. In this paper too the socio-linguistic background of the speakers of the language is examined in great detail.

No less interesting is Grijns' paper on 'Bahasa Indonesia avant la lettre in the 1920s' (1991, *Pacific Linguistics*). Here he discusses a crucial phase in the development of the national language of Indonesia, prior to its proclamation as such by the Indonesian youth congress in October 1928. The complex processes of divergence and convergence in the Malay language are illustrated with a wealth of well-chosen examples. Taking his lead from Siegel's book on the socio-linguistic history of Fiji, he concludes that, like modern Fijian Hindustani, modern Malay/Indonesian should be analysed as the outcome of a process of 'koineization' (hence as a blend of local dialects) rather than creolization. Pursuing the issue of koineization in pre-war Batavia, Grijns wrote a contribution to a *Festschrift* for Professor E.M Uhlenbeck ('Between brackets' 1998) in which he discussed the importance of the lexicon for the development of spoken Malay around 1930, paying special attention to words 'between brackets' which were added in various publications to specify or explain words.

A paper written for a conference in commemoration of the hundredth anniversary of the death of the famous Dutch linguist H. Neubronner van der Tuuk (*Bijdragen tot de Taal-, Land- en Volkenkunde* 1996) was devoted to the latter's 'work and ideas on the Malay language and its literature'. Van der Tuuk is of course widely acknowledged as the pioneer of the study of the Batak language as well as of Old Javanese language and literature. In this paper Grijns demonstrates that, although he never published a major work in the field of Malay studies, Van der Tuuk had a lifelong interest not only in the language (and literature) as such, but also in its function as a medium of communication in all kinds of situations.

Grijns also paid his dues to the international academic community by contributing articles commemorating or celebrating colleagues and friends.

He commemorated J.L. Swellengrebel, with whom he collaborated closely in the Indonesian Bible translation project for many years, in *Bijdragen tot de Taal-, Land- en Volkenkunde* (1985). He further wrote a paper on the occasion of the seventieth birthday of the remarkable Indonesian theologian, Professor J.L.Ch. Abineno – who also played a key role in the completion of the Bible translation – which not only emanates warm friendship, but also gives an interesting survey of developments in ideas on Bible translation (Pembaca 1987). A paper in honour of A. Teeuw (1986) developed into a kind of history of Indonesian studies in the Netherlands after World War II. In a Festschrift for Anton Moeliono, professor of Indonesian at the University of Indonesia, Kees published a paper on the problem of linguistic register (*laras*) in relation to the unity of the Indonesian language (1994). For a Festschrift for Professor L. Santa Maria, with whom Grijns had close contact in connection with the Indonesian etymological dictionary project, he wrote a paper on a certain class of borrowed words in Indonesian (1998). To a commemorative volume of the journal *Archipel* (58, 1999) for another close friend, Professor Denys Lombard, he contributed an original study on the qualitative and quantitative significance of global terminology for standard Indonesian, 'global' here being defined in the sense of 'international'.

The names Santa Maria and Lombard call to mind the Indonesian Etymological Project, a project of international cooperation the idea for which came up during a 'tea-time discussion' of a group of scholars in Paris in 1973. A committee consisting of Lombard, Santa Maria and Russell Jones was formed, and in the following years other experts joined the project. Grijns played an active and time-consuming role in the implementation of this project from 1977 onward, literally until his death. A camera-ready manuscript of the dictionary was finished some years ago, but its publication has been held up by technical problems in Indonesia.

The same group of scholars also came up with the idea of further European cooperation, which culminated in the organization of the European Colloquia on Indonesian and Malay Studies. The first of these was held in Paris in 1977. Here too Grijns played a prominent role as Dutch representative on the organizing committee. The history of the etymological project and the European colloquia has been described in detail by Russell Jones.⁵

Yet another project of international cooperation in which Grijns enthusiastically participated had direct connections with his research on Jakarta Malay. Launched in the framework of a project for the broad study of the history of Batavia/Jakarta, the plans for which were formulated in Leiden in

⁵ Russell Jones, 'Without conflict; The European Colloquia on Indonesian and Malay Studies', Paper presented at the 8th European Colloquium on Indonesian and Malay Studies, Kungälv, 15-20 June 1991.

1987, it involved the compilation of a comprehensive bibliography listing every publication on the capital. Grijns was one of the initiators. Unfortunately he did not live to see publication of this book, which appeared in 2000 as volume 23 of the Bibliographical Series of the Koninklijk Instituut voor Taal-, Land- en Volkenkunde. This Institute published a collection of socio-cultural essays on Jakarta, of which Grijns was editor together with Peter Nas, in the same year. Grijns himself contributed a paper on a subject directly related to his dialect research, namely a detailed, comprehensive study of place names in the Greater Jakarta ('Jabotabek') area. It constitutes another typical example of his method of working, combining a meticulous and painstaking sense of detail with a capacity for synthesis and systematization.

In sum, it can be said that Kees Grijns was a creative and original scholar, who in all his numerous and varied publications displayed a combination of thorough theoretical reflection and proper respect for the facts, never resting until he had been able to fill in even the minutest details. As a teacher he was knowledgeable and serious, but he had a sense of humour which relieved what younger students might otherwise have regarded as sometimes rather tedious lectures. His courses on translating were exemplary 'zamenspraken' (to use a term famous in the history of Javanese studies), or dialogues, with his co-teacher Sitor Situmorang. Kees was a loyal colleague, never shirking tedious or unpleasant tasks, even when they forced him to forsake his own priorities. In his relations with his fellows in the department he was typically a 'man des vredes' (man of peace). Long before he received his doctorate he commanded respect in the international scholarly community, possessing an innate authority which enabled him to play an important part in the various projects in which he was involved without, however, assuming the role of leader. Personal ambition was alien to his nature. During his long stay in Indonesia he developed a style of social interaction with Indonesian colleagues and authorities, as well as informants, taxi drivers, and all manner of other 'native speakers', which made it easy for them to communicate with him.

Kees was a great traveller and rarely missed an opportunity to travel to wherever in the world there was a meeting organized, a conference to be held, or a project to be discussed. But he was also, and perhaps above all, a family man – a real *paterfamilias*. In the last weeks of his life, in the face of his imminent death, he and Ariane organized a party to celebrate their joint 150th birthday with their children and their partners and children in his beloved Koudum, in Friesland. Here they all gathered on Sunday, 15 August 1999, for a quiet but festive celebration. It turned out to be 'de mooiste dag van mijn leven' (the most wonderful day of my life), as he himself said afterwards. After that he rapidly lost strength. His last moments were described

as follows by his second daughter, Chris:

Buiten drijven de wolken voorbij, het waait hard, vader heeft uitzicht op de onmetelijke luchten.

Donderdag, na een laatste heldere blik, neemt vader roerend afscheid van moeder. Hij weet zich door ons allen gedragen. Alles staat open, zegt hij. Langzaam zeilt Vader weg. Met een intens lieve lach om de mond houdt hij op met ademen.

De reis gaat verder, vader heeft zijn blauwe zeiltrui aan en zegt ons: 'liefde verdamp't niet!'⁶

She spoke these words at Kees' memorial service, held on Tuesday, 24 August, in the beautiful Grote or St Laurens Church in Rotterdam, the city to which he and Ariane had moved a number of years before. It was an impressive ceremony, in which his family and many friends took their leave of him. At the same time it was a moving manifestation of expectancy, rather than despondency, and of gratitude, rather than grief, where Kees' cheerful, faithful spirit was felt by all to be present.

⁶ 'Outside, the clouds are sailing past, there is a strong wind, and father has a view of the immeasurable skies.

On Thursday, after one last clear look in his eyes, father takes his leave of mother in a touching farewell. He knows he is borne by all of us. "Everything is open", he says. Father slowly floats away. With an intensely sweet smile on his lips he stops breathing.

The journey continues, father is wearing his blue sailing-sweater and says to us, "Love never evaporates"!

For this quotation from the speech, 'Farewell to father', at Kees' memorial service and for the description of his last days I am indebted to Chris Grijns.