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Warwick Anderson, *Colonial pathologies; American tropical medicine, race, and hygiene in the Philippines*. Durham, North Carolina: Duke University Press, 2006, ix + 355 pp. ISBN 0822338041, price USD 89.95 (hardback); 0822338432, USD 24.95 (paperback).

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The subtitle of this publication describes quite accurately what the book is about – something that far from all subtitles do. It is about American tropical medicine as practised in the Philippines, when that country was an American colony in the early twentieth century; it is about the way Americans phrased the differences between themselves and Filipinos regarding disease patterns and personal health habits in racial terms; and it is about American attempts to improve hygiene in the Philippines.

The main text covers 233 pages (the remaining 122 pages are notes, bibliography and index), divided over a short introduction, eight chapters, and a brief conclusion. In Chapter 1, we witness the medical problems with which U.S. troops and army surgeons were confronted during the Philippine-American War (1898-1902). Military surgeons were no longer mainly extracting bullets and prescribing pills, but were also sanitary inspectors, responsible for the general health of the army camp, which included the supervision of food, clothing, and waste disposal. The American army in the Philippines can be seen as a model for later developments, or, in the author's own words:

Thus the care and disciplining of white troops would come to serve as a test case for how to manage white American colonial emissaries and later as a guide to how natives might be reformed into self-disciplined 'nationals'. (p. 17)

Little is said about the actual diseases that troubled the army (and the local population) – such as cholera, diarrhoea, dysentery, typhoid, malaria, smallpox, and leprosy – and a bit more about perceptions of causation – environmental and behavioural explanations, germs. On the latter the 'freshly minted laboratory science' (p. 30) could be brought to bear.

In the second chapter the author shows how at the end of the war, the American medical authorities shaped the new health care involving pacified Filipino civilian communities, at the same time applying the new germ theory, or, as Anderson puts it:

The new tropical medicine that developed in the Philippines was therefore as much a manifestation of military administrative logic as an expression of the rising enthusiasm for germ theories. (p. 45)

Thus, as American troops spread out over more than 500 army posts, in close proximity to indigenous *barrios* (villages, quarters), the idea of a *cordon sanitaire* around American troops had to be given up, and military hygiene became colonial public health, giving way to efforts to reform the morals and behaviour of 'native races'. Instead of *insurrectos* (insurgents), the American health authorities could now battle microbes, flies and rats, as they were confronted with such diseases as cholera and the bubonic plague.

Chapter 3 argues that American physicians were distancing themselves from the notion that tropical environment and climate as such exerted a negative influence on the ability of white people to survive in the 'torrid zone'. Instead, emphasis was now placed on 'native races as biological reservoirs [of] local disease organisms' (p. 92), a notion that gave full weight to attempts to reform indigenous customs and habits. This is further elaborated in Chapter 4, which is entitled 'excremental colonialism' and deals with American programmes to ensure the improved removal of human manure.

In Chapter 5, entitled 'The white man's psychic burden', the main theme is mental breakdown of Americans in the Philippines. The term often used for this phenomenon was 'tropical neurasthenia'. Here Anderson enters the field of colonial psychiatry and psychoanalysis. This chapter deals almost exclusively with the nervous disorders of white Americans, touching on topics such as manliness and empire and a repressed sexual drive, while Filipinos disappear almost entirely. The author argues that as tropical neurasthenia became more and more associated with sex, the term acquired a rather smutty ring, and reports of tropical neurasthenia among Americans in the Philippines became rare.

Chapter 6 brings the Filipinos back in, as it deals with the leper colony at Culion, where indigenous lepers were isolated. This contrasts with how the Spanish had dealt with the disease when they were the colonial masters of the Philippines.

In Chapter 7, the medical mission of the Rockefeller Foundation in the Philippines holds pride of place, focusing on attempts by the Foundation to improve hygiene, which was in part linked to their hookworm eradication campaign. Chapter 7 also deals with the ways in which malaria was fought – through species sanitation (eradication of *Anopheles* mosquitoes) and the distribution of quinine.

This is a well-written book that makes good use of the various library and archival collections the author has consulted. For those interested in American medical discourse on Americans in the Philippines, and on Filipinos, during the early twentieth century, this publication is a must. Much is made of the fact that race was an important discursive and epistemological category, something that is emphasized throughout the book and in the title. For those who know the period well, this will not come as a surprise. For the reader who wants to know

more about disease patterns, and about the influence of American medicine and hygiene on rates of morbidity and mortality, the book is less satisfactory. Evidently such topics are not what the author is primarily interested in. It is in this more factual sphere that some of Anderson's more dubious statements occur. Examples include his claim that lymph for smallpox vaccination was produced and distributed in the Philippines from 1806 onward (p. 18), and his opinion that it is unlikely that Manila was ever malarial (p. 210).

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Nelleke Goudswaard. *The Begak (Ida'an) language of Sabah*. Utrecht: Landelijke Onderzoekschool Taalwetenschap, 2005, xix + 520 pp. ISBN 907686473X (paperback).

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Nelleke Goudswaard was a doctoral student in the Netherlands Graduate School of Linguistics at Vrije Universiteit in Amsterdam. This book, her dissertation, is the first comprehensive description of Begak (Ida'an), a Western Austronesian language spoken by approximately 6,000 people on the east coast of Sabah, Malaysia. It is a major contribution to the study of Borneo languages. Although more than fifty Austronesian languages are spoken in Sabah, this is only the second published grammar describing an indigenous language of Sabah, the other being Prentice's (1971) description of Timugon Murut.

Based on fieldwork in the village of Tungku in the Lahad Datu District of Sabah, the book contains eleven chapters and three appendices, which include texts and a list of over 2,300 words with their lexical category and English gloss. The book covers a broad range of topics from phonology and morphology to complex clause constructions. Due to space limitations, I am only able to discuss a couple of topics in this review.

The grammar is based on a corpus of transcribed texts. Goudswaard presents phonological, morphological and syntactic features of Begak using well-established descriptivist practice, without adopting the framework of any particular syntactic theory. This results in a data-rich description of the language in a well-organized presentation which should stand the test of time. The book contains 403 pages of text plus another 45 pages of interlinearized texts from various genres and a 41-page word list.

With the exception of Chapter 1, each chapter begins with a brief introduction outlining the chapter contents and ends with a summary restating the major points of the chapter. Chapter 1 serves as an introduction and includes