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JOSEPH ERRINGTON, *Other Indonesians: Nationalism in an unnative language*.
Oxford: Oxford University Press, 2022. Pp. 168. Hb. £20.

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Joseph Errington's *Other Indonesians: Nationalism in an unnative language* provides a profound exploration of the complexities surrounding languages and their varieties in 'Middle Indonesia'. The book delves into the intricate web of cultural politics, shedding light on the experiences of intermediate spaces and challenging the standard Indonesian varieties to recognize its plurality, which can be explained through ethnical heterogeneity and colonial background.

Errington begins by introducing the concept of a 'very valuable paradox', developed by Goenawan Mohamed, an important intellectual from the nation. It means to valorize nonstandard varieties since they should gain as much visibility as the others. Rather than offering a conventional geographical and historical account, Errington skillfully weaves particularities from the regions of Pontianak and Kupang to construct a nuanced understanding of Indonesia's heterogeneous society. This approach sets the book apart, as it not only covers familiar ground but also unearths lesser-known neglected discussions on the Indonesian lingua franca, which, despite its status, is not a majority language. *Other Indonesians* shows that language cannot be restricted to communication, insofar as it is also a political tool.

The author's extensive research is evident throughout the second and third chapters, drawing on a wide range of sources, including tables, oral registers, and interviews. This multidisciplinary approach enriches his work and provides a complete view of the issues discussed. Errington's engagement with postcolonial theories adds depth to his analysis, allowing readers to learn the intricate dynamics of identity politics in Indonesia.

One of the book's strengths lies in the exploration of regional lingua francas and how they are related to Indonesian national identity and linguistic hierarchies. Errington raises awareness of the influences of other languages in the varieties that he analyzes, in the way in which they affect the accent or even the vocabulary, and the competition among those different forms, especially in urban and rural spaces.

The chapters on language diversity are particularly compelling. Errington reveals that the plurality of Indonesian varieties is a phenomenon observed in the Global South, which can be contrasted with the monolingual politics in the Global North. The attempt to establish a lingua franca or to valorize one variety among the others can be seen as part of the governmental instrumentalization of

the country to emulate First World nations. In that regard, Kupang and Pontianak gained importance since they are peripheral regions that escape this standard regime, along with its ‘superdiversity’, a concept that sociolinguistics researchers had appropriated to describe the transgressiveness of criticizing established thoughts in multiculturalism.


Furthermore, Errington critically examines the role of the New Order (Suharto’s authoritarian regime 1967–1998) in shaping and perpetuating dominant narratives of Indonesian identity. The book encourages readers to question the constructed nature of national identity.

In conclusion, Joseph Errington’s *Other Indonesians* is a meticulously researched exploration of the cultural politics in Indonesia. By centering the experiences of two marginalized regions, Errington offers a compelling alternative perspective on Indonesian identity. This book is an invaluable resource for scholars or anyone seeking a deeper understanding of the complex dynamics shaping contemporary Indonesia.

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MICHAEL HORNSBY & WILSON McLEOD (eds.), *Transmitting minority languages: Complementary reversing language shift strategies*. Cham: Palgrave Macmillan, 2022. Pp. XIII, 376. Hb. €140.

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This edited volume presents alternative transmission models, bringing together individual and collective language transmission strategies across different geographic areas and endangerment levels. By focusing on critical aspects of minoritization and revitalization, this book explores the sociolinguistic complexity of language transmission through and beyond the family. The need to rethink ‘success’ when transmitting minoritized and heritage languages, the importance of language ideological work against sociolinguistic nostalgia and nativism, and the all-encompassing role of community are at the centre.

Alternative transmission models are part of language policy and planning debates and are thought as counteractants to reverse language shift from contemporary, superdiverse positions. Cassie Smith-Christmas & Orlaith Ruiséal include in those models local, embodied senses of language usage in supporting families to transmit Irish in the Corca Dhuibhne Gaeltacht. Also, Tadhg Ó hÍfeanáin touches upon the contrast between Gaeltacht areas and isolated Irish-speaking