Navajo military service. She suggests that rather than volunteering in the US military, instead Navajos should form their own Navajo Nation military and fight for remaining on their homeland (52).

Ruth Benally, also of Big Mountain, details the sacred implications of owning livestock and the sociality that has been lost with limiting flock sizes, partitioning water holes, and curtailing communal livestock activities such as "sheep dipping" on the HPL. In "Sheep Is Life," Maize Begay additionally notes that caring for sheep not only promotes one's mental and physical well-being but also reveals the affect she and her mother have for their sheep. "The sheep are your mother," she recalls her mother telling her (71). Mae Tso similarly reflects: "It's a teaching. It's a love song. And it's a prayer. It is a saying: sheep is life. There is no separation" (23).

As is Diné custom, each elder in the text introduces herself via her four clans (maternal, paternal, mother's father, father's father). Even in this routine exercise establishing kinship, the cultural diversity of Navajo society is striking. For these Navajo women who have lived and herded sheep on the reservation for most of their lives, Navajo and non-Navajo clans are presented as part and parcel of Navajo lived experience. For example, many of the women featured here introduce themselves as having a combination of Navajo, Chiricahua Apache (Chíshí), and Mexican People (Naakaii Diné'é) clans. This speaks again to the striking contrast between inward and outward sensibilities of Benally's interlocutors and, I would suggest, points to the same impulses within the Navajo Nation at large.

Bitter Water offers a unique look into the Navajo-Hopi land dispute from a Diné language-centered perspective. While the goal of the text is to represent the views of Navajos in this dispute, I do think that also offering Hopi perspectives of those living on Navajo Partitioned Lands or who have also undergone relocation might provide a richer counterpoint to the testimonies presented here. Without those voices, stories such as the ones presented here can inadvertently further entrench positions in what is already an extremely bifurcated and polarized debate. However, for those interested in learning more about this issue from the viewpoint of those who have lived it, this book is mandatory reading, with a rich mix of Navajo poetics and politics. As Denetdale notes, the narratives of these Navajo matriarchs frame "personal lived experiences as community knowledge" (xiv), and I am excited to use it this fall in teaching my undergraduate anthropology courses.

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California Indian Languages. By Victor Golla. Berkeley: University of California Press, 2011. 400 pages. $90.00 cloth.

A summation of more than 150 years of language documentation, this comprehensive handbook is intended to be a reference for linguists, archaeologists, anthropologists, historians, and community language advocates working on language revival. Such a

compilation is no small feat, for California's linguistic diversity is unparalleled in North America and most of the world. California is home to nearly a third of the Indigenous languages spoken north of Mesoamerica, and seventy-eight known mutually unintelligible languages are the subjects of this book (1). Victor Golla, a linguist and professor of anthropology at Humboldt State University, has written a masterful work. A leading expert in his field, Golla has assisted linguists and community language advocates alike in research.

From vocabularies collected by the earliest European explorers and missionaries to ongoing linguistic-documentation projects, Golla cites available major sources, published and unpublished. The book, divided into five parts, serves as a guide to documentation, archives, and historical and contemporary language communities.

In part 1, "Introduction: California as a Sociolinguistic Area," Golla introduces California, broadly defined, as a sociolinguistic area of great diversity. This diversity is a result, he suggests, of the "evolution, over millennia, of a sociopolitical landscape that consisted of a mosaic of tribelets," deploying Kroeber's term for a village community model of "tiny but independent societies, typically numbering no more than a few hundred individuals, that utilized the resources of a highly circumscribed territory" (1). Golla includes all languages within the present political borders of the state of California, as well as languages in contiguous states that belong to any family or family-level branch of a phylum found in present-day California. This choice aids in the understanding of relationships within language families. An illustrated map further demonstrates the unusual linguistic diversity of California. The tribelet model holds for the majority of California, with some notable exceptions mentioned.

The section entitled "Symbolic Function of California Languages" examines multilingualism, both areal and personal, as characteristic to regions, and tribal language as belonging to the land more than to people. "Languages and Migration" demonstrates that language boundaries were nonetheless in flux in California, as they were elsewhere in the world. Golla adopts Michael Moratto's theory that language geography traces "old intergroup conflicts" over land, but also credits language shift for expansion of various language territories. For instance, he discusses Hupa-Chilula as encroaching into Wiyot territory at the time of contact with Europeans, and Chimariko as undergoing language shift to both Hupa-Chilula and Wintu. Language-contact enthusiasts will appreciate relevant sociolinguistic anecdotes throughout the book gleamed from early accounts, as well as inferences Golla makes from language distribution patterns, especially classificatory language isolates. Golla surmises that a minimum of several tribelets is needed for a language to be maintained, and that if a single tribelet maintained a distinct language, it represented rapid innovation as a trading center in contact with many groups (6).

In part 2, "History of Study," Golla partitions language documentation history into two periods: "Before Linguistics," comprised mainly of documentation by Spanish missionaries, explorers, and treaty parties, and "Linguistic Scholarship," representing documentation following the development of linguistic and ethnographic research primarily within the University of California Department of Anthropology in 1901.

"Before Linguistics" begins with the Spanish exploration in 1542 of California's southern coast. Mission records comprise the majority of the data, though Spanish, British, French, and Russian military expeditions are also discussed. George Gibbs and Treaty Parties of 1851 represent the first systematic data collections, and each subsequent ethnographer's contributions to documentation are listed in short biographical sections.

"Linguistic Scholarship" begins with a discussion of the development of American linguistics and John Wesley Powell at the Bureau of American Ethnology, followed by a section assigned to each "generation of scholar-explorers." In "The Kroeber Era, 1900 to World War II," Golla describes Alfred Kroeber's influence along with that of Kroeber's prominent students and colleagues, and the establishment in the 1950s of an independent department of linguistics at the University of California, Berkeley. A section titled "Independent Scholars" introduces C. Hart Merriam and John P. Harrington, other monumental figures in language documentation. "Structural Linguists" introduces Edward Sapir and linguists of the 1930s, while a section titled "Survey of California (and Other) Indian Languages" introduces another era of linguists and language documentation following World War II, as well as research that continues to the present day. Other sections cover community language documentation guided by principles of revitalization and institutions outside of California.

In part 3, "Languages and Language Families," readers will find accessible and stimulating sketches of the approximately eighty California languages organized into phyla, or deeper families, in alphabetical order. Each section offers a history of the documentation of a language as well as an account of its basic structural features.

Each language and family includes phonological tables, illustrations, maps, and, at times, pictures of the principal language-speaker consultants. Golla further describes contemporary heritage language communities and language revitalization efforts; however, some experts may contest Kroeber's designations regarding territories. McTavish, for instance, highlights the disagreement between Kroeber and Merriam regarding whether the proposed tribelet known as Okwanuchu ought to have been designated as linguistically Shasta or Wintu. Depending on the designation, which hinges upon a Merriam word list of seventy words, there are implications for contemporary Shasta and Wintu claims to territory. Golla states that the most likely explanation is that the corpus documents a community undergoing language shift (94).

Part 4, "Typological and Areal Features," contains three sections examining phonology, grammar, and linguistic culture, which are useful for quick comparison between languages. Golla highlights patterns of complicated stop systems and simple vowel systems in the phonology section. In "Grammar," suffixation is the generalization save for prefixation in Athabaskan languages, while Golla states that head-marking and switch reference are typical syntactic features found in California languages. In "Linguistic Culture," the author discusses numeral systems influenced by monetary and trade systems, along with patterns in topographical terms, and sound, that is, symbolic shifts. Golla remarks that though detailed documentation of registers or prestige dialects in languages is rare, it is likely that special styles or registers of speech for special occasions was widespread.

As Golla notes, the only previously published evaluation of the linguistic evidence for California prehistory was a chapter in Michael J. Moratto's *California Archaeology*. In part 5, "Language Prehistory," Golla asserts the oldest stratum classifications to be Waikuri, Chumash, and Yukian, and these should not be classed as belonging to the Hokan or Penutian phyla until proven beyond current doubts. Golla evaluates the archaeological and comparative linguistic evidence for diffusion and displacement of languages, features, and peoples.

Other comparable works on California Indian languages do not match the breadth of information provided by Golla, nor capture the complexity of history, language contact, or diversity of languages in California in a true systematic form. William Bright provides ample bibliographic information (published and unpublished) in list form, while Leanne Hinton's *Flutes of Fire* imparts a sense of the cultural and linguistic treasures these endangered languages represent. Golla provides strong scholarly footing to anyone interested in language study, documentation, maintenance, or revitalization in one concise composition. It is precisely for this kind of work that The Society for the Study of Indigenous Languages of the Americas (SSILA) awards the Golla Prize; it awards those who make continued and significant contributions to linguistic scholarship and provide service to the scholarly community. For anyone interested in the Native languages of California, this text should be primary.

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Chair of Tears. By Gerald Vizenor. Lincoln: University of Nebraska Press, 2012. 152 pages. $16.95 paperback.

In his latest novel, the scholarly trickster of Native survivance hits academia and hits it hard. While certainly not the first time that Vizenor has ridiculed the folly of fake or misplaced myths, the absence of academic irony, and the "shame game culture," this time his sarcastic irony renders a scathing indictment of the state of Native American studies in particular. The University of Minnesota seems to be still near and dear to his heart, although West Coast academia also figures prominently.

Running out of options following the abject failure of the previous chairs, Dean Slash and Burn takes the unprecedented measure of appointing Captain Shammer, a Native with no academic credentials, as chairman of the Department of Native American Indian Studies. What comes next is predictable: no one within Vizenor's intellectual reach is safe.

When Captain Shammer shows up for his new position as a resurrection of Gen. George Armstrong Custer, he institutes a reverse colonization of the department, starting with the removal of the faculty from their private offices to the conference room by means of a treaty termination notice. This move is met with resentment but only feeble opposition from the senior faculty. His tenure will end with the selling of the department to the highest bidder, appropriately, in a silent auction. Academic