Native Americans. For faculty teaching cultural foundation courses, North American history courses, and vernacular architecture courses, this book is a must. For the general public, it is an informative, enjoyable book to read.

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General and Amerindian Ethnolinguistics: In Remembrance of Stanley Newman. Edited by Mary Ritchie Key and Henry M. Hoenigswald. Contributions to the Sociology of Language 55. Berlin and New York: Mouton de Gruyter, 1989. 499 pages.

When he died in 1984, Stanley Newman was one of the few surviving Amerindianist scholars who had worked personally with Franz Boas, Edward Sapir, and Leonard Bloomfield, the founders of American ethnology and linguistics. During a highly productive career spanning more than five decades, he added significantly to our understanding of the history and structure of several languages and language families in the Americas (Yokuts, Otomian, Zuni, Nahuatl, and Salishan, among others), and maintained an interest, undoubtedly stimulated by Sapir, in personality studies and the larger role of language in culture and society.

The editors point out that the contributors to the present volume are "students, colleagues, and friends who did not want his name to be lost in history" (p. vii). With the appearance of this volume neither they nor we need worry. The first section brings together two engaging autobiographical sketches by Newman, three well-chosen poems by him which reveal a subtle personal and scholarly credo, his bibliography, a list of his archival materials, two reprinted obituaries of him (by Michael Silverstein, and Philip Bock and Harry Basehart), and an evaluation by Regna Darnell, all of which give us a detailed picture of Newman's place in Amerindian studies and provide a fascinating glimpse into a formative period of American linguistics and anthropology. One paper in this section, which has little directly to do with Newman, was written by Yakov Malkiel and sheds light on a significant turning point in his mentor Sapir's career at a time when Newman first knew him.

The rest of the volume consists of a miscellany of thirty short essays distributed in seven sections. Two-thirds of these are about some aspect of Amerindian languages or cultures; the remainder range from Indo-European, to ancient Egyptian, to an Australian aboriginal language, to American English, to Semitic. In some cases, brief comments by the writers indicate whether Newman himself had delved into these questions. In others, only a general debt is expressed. The sections themselves seem rather haphazard, an impression that might have been mitigated by the editors' supplying a substantive introduction to the volume.

The volume purports to be about general and Amerindian ethnolinguistics. The last term was undoubtedly selected by the editors out of deference to Newman, whose work exemplifies some of the best that has been done in this field. I take the term as applying to any problem whose scope and/or methods of study involve the interplay of language and culture, or the use of language within a social or cultural context. One focus of ethnolinguistics has been the so-called "worldview" problem associated with Sapir and Benjamin Whorf; it was a problem that interested Newman. Another has been the use of linguistic findings for culture-historical inference, e.g., in formulating migration hypotheses, or hypotheses about early cultural contacts, and as exemplified in Sapir's *Time Perspective* paper (1916). There are other focuses, but in all these the cross-disciplinary emphasis is fundamental. In the present volume only seven of the papers address an ethnolinguistic problem in this sense. Of these, five concern a specifically *Amerindian* language-and-culture problem. Perhaps the editor's use of the term *general ethnolinguistics* in the title is intended as a catchall for the diverse contributions made here, but the wording is somewhat unfortunate, because it implies treatment of a certain kind of cross-disciplinary problem throughout, and even hints at the possibility that theoretical aspects of ethnolinguistics will be dealt with. Readers will be disappointed on both counts.

The seven ethnolinguistics papers do not fall within one section of the volume but are scattered throughout. Following up on one of Newman's interests, Geoffrey Gamble finds that Spanish loanwords in the Wickchamni dialect of Yokuts can be divided into an earlier and a later set, which are linked to distinct periods of contact in the Southwest. James Kari's investigation of Dena'ina (Tanaina) place names in Alaska extends beyond

toponomy to "ethnogeography," i.e., the cultural principles whereby Dena'ina name their varied habitat. Considerable time depth for Athabaskan occupation of Alaska can be inferred from the stability of toponyms across languages. Writing about the San Blas Cuna (Panama), Joel Sherzer picks up on a point made by Newman many years ago that a description of the full grammatical potentialities of a language can miss or even obscure regularities found in ordinary speech events and formal discourses. Different Cuna genres draw on only small numbers of available suffixes to create patterns of repetition and parallelism, a process he aptly dubs the "poeticization of grammar." This paper complements one he published in the *American Anthropologist* (vol. 89, 1987) in arguing that discourse holds important clues to the way a member of a culture "organizes, creates, recreates, and perceives the world" (p. 270). This is ethnolinguistics to a T.

Robert Young provides examples from his extensive Navajo corpus collected over many years to illustrate the language's propensity to coin descriptive terms from its highly productive stem and derivational machinery for non-native concepts, rather than borrowing foreign terms directly. He attributes this primarily to the structural incompatibility between Navajo and surrounding Indian and European languages; unfortunately, he does not consider what, if any, sociolinguistic factors may also be involved in this conservatism. In a delightful and erudite essay, Carleton Hodge argues from textual evidence that the Egyptian deity Thoth, who acted as an interpreter to ancient kings, was in all likelihood the historical figure who invented hieroglyphic writing and who should qualify as the world's "earliest known linguist." John Fought relates the episodic structure and the couplet verse form of Chorti (Mayan) culture hero narratives to the cyclical conceptions of time and history that pervade Chorti culture. Although Saul Levin draws entirely on Old World examples in his paper, he engages in a decidedly ethnolinguistic enterprise when he argues for pushing beyond the strict canons of philology to visualizing from words and stray bits of grammar features of the physical and social settings in which extinct languages were spoken; the examples and methodology are instructive.

The bulk of the remaining papers deal with linguistic topics pure and simple. Most concern Amerindian languages or families that Newman worked on at one time or another. These

papers will be of interest mainly to the specialists. None of the writers takes an ethnolinguistic tack, even where it might be profitable to do so.

Nine papers deal with descriptive linguistic topics. Three of these concern Salishan, which Newman had worked on in the early and late stages of his career: Donna Gerdts demonstrates the importance of morphological considerations over syntax in determining surface case in Halkomelem; Dale Kinkade describes constraints in subject-object relations for Upper Chehalis pronominal suffixes; Ross Saunders and Philip Davis sharpen the definition of basic morpheme classes in Bella Coola. Of the remaining six, LaVerne Jeanne and Ken Hale examine Hopi pronominal reference within the Chomskian government and binding framework; Margaret Langdon describes the functions of vowel ablaut in Yuman; Velma Pickett discusses aspect in Zapotec, distantly related to Otomian, which Newman worked on; Bruce Rigsby revises his own earlier description of Gitksan syntax; Herbert Landar adopts Newman's approach to stem classification in categorizing Navajo verb stem types; Donald Bowen, Eunice Pike, and Richard Pittman describe, respectively, American English dialect variation, vowel length in cross-linguistic perspective, and the need for a richer vocabulary and phonemic symbolism for describing the pharyngeal sounds that figure in many Asian and African languages.

Four papers deal with comparative/historical linguistic topics: Doris Bartholomew's reconstruction of proto-Otopamean vowel clusters, Irvine Davis's latest thinking about Aztec-Tanoan as a genetic grouping, Mary Key's diachronic treatment of Nahuat dialects, and André Martinet's tightly reasoned claim for the presence of prenasalized stops in proto-Indo-European.

Three contributors, in addition to Sherzer, deal with some aspect of discourse structure: Betty Dubois with the paragraph structure of oral presentations by professional biologists; John Dunn with the poetic structure of a Coast Tsimshian narrative; and Francesca Merlan with the limitations of clause-based approaches in describing the structure and cohesion of dictated texts in Jawoyn, an aboriginal Australian language. Although Newman would undoubtedly have been interested in these approaches, none can be regarded as an ethnolinguistic approach, in the sense of situating discourse phenomena within a social or cultural context; this is why I have treated them separately from the paper by Sherzer.

Balanced against the linguistics papers are four that could be considered purely ethnographic or ethnological, i.e., again, not ethnolinguistic in the strict sense, even though language or texts may figure in the analysis as a source of data: Jay Miller's discussion of a Keresan Pueblo deity; Willard Walker's account of the survival of Creek curing beliefs in an academic setting; Anthony Paredes's amusing addition to the growing literature on the Nacirema; and Philip Bock's analysis of American kinship terminology. Some would argue that the last paper treats a subject that is quintessentially ethnolinguistic. I would agree with the general point, to the extent that the object of the exercise is to deal not only with kinship as a self-contained system that explains all and only the terms in the system, but with the way the system regulates actual behavior and relationships among members of a society, i.e., with the system's pragmatic dimension. Although Bock's paper provides an interesting alternative to componential and other formal approaches to kinship analysis, its emphasis on rule recursivity, which is taken to be its principal advantage over other approaches, actually limits its usefulness in applications to situations of use. It was, as noted above, a point argued by Newman in another context altogether (and in the present volume by Sherzer): Limiting one's description of a language to its grammatical potentialities can result in missing significant cultural regularities, which are often based on narrow selections of linguistic features from larger, possibly unlimited sets. Bock himself acknowledges the point (p. 459).

Finally, readers of *The American Indian Culture and Research Journal* will be particularly interested in Joshua Fishman's compilation of statistics regarding the distribution of periodicals, radio programs, schools, and religious institutions in the United States that have an Amerindian language component.

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Days from a Dream Almanac. By Dennis Tedlock. Champaign, Illinois: University of Illinois Press, 1990. 94 pages. $21.95 Cloth. $11.95 Paper.

In some ways, *Days from a Dream Almanac,* an original long poem, is a departure from Dennis Tedlock's previous publications. His