In addition to the volumes mentioned above, there exist some excellent publications on present-day Garifuna culture that would act as a wonderful complement to Taylor's book. For reading on Garifuna spirituality in Central America and the United States, see Paul Christopher Johnson's *Diaspora Conversions* (2007), or ethnomusicologist Oliver Greene's articles on Garifuna music and traditional spirituality (1998, 2002). Belizean Garifuna anthropologist Joseph O. Palacio has published a plethora of articles on Garifuna oral histories, culture, and society, as well as the edited volume *The Garifuna: A Nation Across Borders* (2006), and anthropologist Mark Anderson's *Black and Indigenous* (2009) discusses grassroots activism in Honduran Garifuna communities.

In 2001, UNESCO proclaimed Garifuna language, dance, and music a Masterpiece of the Oral and Intangible Heritage of Humanity, and since that time, Garifuna music, history, and culture have enjoyed increasing international attention. For those readers whose ears are searching for new music, check out the lilting melodies and irresistible rhythms of the songs that inspired Taylor to write *The Black Carib Wars*: Andy Palacio's internationally acclaimed album *Wátina* (2007). *Laru Beya* (2011) by Aurelio Martinez, the compilation album *Paranda* (Stonetree Records 2000), or the Garifuna Collective's *Ayó* (2012) are also wonderfully evocative albums that encapsulate the creative, vibrant spirit of the Garinagu. Reflecting the author's background in journalism, *The Black Carib Wars* reads like a good story, and perhaps the best way to experience this book is to put on some good Garifuna music, open the cover, and settle in.

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Bringing Our Languages Home: Language Revitalization for Families. Edited by Leanne Hinton. Berkeley: Heyday, 2013. 264 pages. $20.00 paper.

The heart of this book consists of thirteen autobiographical essays on teaching endangered or "sleeping" languages in the home. The authors are neither linguists nor, in most cases, language teachers, but rather individuals and families who have been through the teaching process and are now ardent advocates. Sometimes, however, overinfatuation with traditional languages carries them away. For example, Margaret Noori writes that Anishaabemowin can use but a single word to refer to the interconnected water system formed by five lakes, while English must name them individually (Huron, Ontario, Michigan, Erie, and Superior), but she fails to consider that the term *Great Lakes* may capture the same concept.

The experiences presented in the essays vary by how children were taught the language, whether it was their first or second language, or if they learned two at the same time. The book is divided into sections based on how the parents acquired their language skills: from elders or a group, or through family language-learning programs. The first section, "Starting from Zero," might rather have been titled, "Learning through the Guidance of a Linguist." Two of the stories may be more familiar than the others. Jessie Little Doe Baird's quest to learn Wampanoag with the help of MIT faculty and teach it to her older child was the subject of a documentary aired on PBS. In her essay, Baird says little of training at MIT. Daryl Baldwin, who wrote an essay concerning the Miami language with the other members of his family, was the keynote speaker for the 11th Annual Stabilizing Indigenous Languages Conference that Hinton organized in 2004.

These participants show there is no single way to view the process of language learning. For example, does language learning begin *in utero* or only after exiting the birth canal? A California mother believes language learning begins in the womb, so she places a tape recorder next to her belly each night, playing a tape of the Karuk language. In contrast, a Massachusetts couple convinces hospital staff to remain silent so the first words their newborn hears are in Wampanoag. Editor Hinton weighs in with a linguist's view in the conclusion, saying that the baby does hear language prior to birth. Absent here, as with other areas, is any discussion by Hinton regarding traditional thought on the topic.

Linguistics, language-specific details, and discussion of phonology play little part in the bulk of the essays. The exception is the essay by Richard A. and Renée T. Grounds on Yuchi. Not only do they explain the practical alphabet they use, they discuss and provide examples for the differences between women's and men's speech in Yuchi, something that few parents would have to deal with. Otherwise, any consideration of phonology is an important element missing from the volume. Suggesting that parents construct lists of "familiar items" to introduce by topic fails to take into account that not all words in a language have the same ease of pronunciation. This is why parents around the world use baby talk. The use of shortened and otherwise simplified words speeds up the acquisition process and certainly would lower the anxiety of second language learners. Individuals interested in teaching their heritage languages should investigate what centuries of speakers considered to be good first forms to use in interacting with infants and young children, in addition to providing ambient examples of adult speech.

Ezra Hale's essay on Warlpiri will probably be of the most interest to linguists because it concerns his departed father Ken Hale, a well-regarded linguist who had, coincidentally, provided the first assistance to another of the

authors, Jessie Little Doe Baird, as she worked to learn Wampanoag. Clearly, this essay falls outside the category of people who bring their own language into their homes. It also stands firmly on one side of a wide dichotomy in teaching techniques. The elder Hale learned Warlpiri while doing research in Australia for several years before the birth of his twin sons. Back in the United States, he spoke Warlpiri "almost exclusively" with his sons "from the day [they] were born until the day he died." As Ezra Hale points out, there is a weakness in this method of learning from a single individual; it left him unable to understand any other speaker of the language. This is the same problem faced by schools trying to teach heritage languages through total immersion. How can a single instructor provide conversational examples that mirror hearing the language spoken by numerous speakers in a vibrant setting?

While readers can expect to be inspired, they shouldn't expect the thirteen experiences to be replicable in terms of how the parent or parents learned the language. For example, the Mohawk authors both grew up speaking the language fluently. In one intriguing essay concerning Maori, Hana O'Regan discusses deeper issues such as what happens when an individual's phenotype doesn't match the physical characteristics of an ethnic group, and the part language knowledge and use plays in identity. The placement of her essay under the heading "Families and Communities Working Together" fails to capture the complex process that O'Regan went through. She was introduced to the Maori language by attending a boarding school in New Zealand from age thirteen to age seventeen. She then spent one year living in Thailand as an exchange student. In the first three months of immersion in the Thai language, she learned more Thai than she had learned Maori in the previous four years. She later got her undergraduate degree in Maori.

Because the format and contents of each essay were not standardized, the volume could have been improved by introducing the languages and their locations within the introduction's summaries. Many, for example, might not know that Anishinaabemowin is an indigenous term now used for Ojibwe or Chippewa, or where Yuchi was traditionally spoken. While the majority of the essays deal with American Indian languages, other parts of the world are represented beyond Australia and New Zealand. An essay on the Irish language by Aodán Mac Póilin stands out, not because he and his wife were already second language speakers when they entered the process, but because the essay has little autobiographical content. It is, admittedly, mostly a history of the efforts of a Belfast community to save the language.

The essay descriptions link languages to the groups that speak them, but too often are not tied to place. For example, the location of the Yuchi language, the topic of the fourth essay, is not given, and others are explained only in the introduction. More thorough editing or commentary seems called for in regard

to other issues as well: in a book emphasizing the important role of parents teaching language to their children, a stray statement that children and elders are the most important segments of the population for language is sadly left for readers to ponder on their own.

Hinton's conclusion to the volume, "Bringing Your Own Language into Your Own Home," does fulfill the cover's promise of a "How-to Guide for Parents." Hinton already has two other how-to guides available. One is on the master-apprentice method: Leanne Hinton, Matt Vera, and Nancy Steele's *How to Keep Your Language Alive: A Commonsense Approach to One-on-One Language Learning* (Berkeley, CA: Heyday Books, 2002). The other is a fourteen-page effort on the web entitled "How to Teach when the Teacher Isn't Fluent," which advocates the Total Physical Response method. In this recent effort, Hinton's conclusion provides a rationale for the different approaches found in the essays. Given the diversity, it is hard to see how a how-to compendium would have been possible. The conclusion serves as the next best thing to an index, which is sorely missing in a book where language-learning subjects are not concentrated together but rather appear and disappear throughout. Complaints aside, *Bringing Our Languages Home* is a very enjoyable and informative book.

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Claiming Tribal Identity: The Five Tribes and the Politics of Federal Acknowledgment. By Mark Edwin Miller. Norman: University of Oklahoma Press, 2013. 490 pages. $26.95 paper.

Federal recognition remains an elusive goal for many groups, most notably the Lumbees of North Carolina. Though academics question the utility of examining American Indians as tribes, and the public continues to view tribes as populations forever trapped in a pre-modern existence, American Indians consider tribal recognition as an important government-to-government acknowledgment of their status as sovereign Native peoples. Scholars, including Vine Deloria, Jr., Brian Klopotek, and J. Kēhalani Kauanui, have advocated a liberalized recognition process, or have identified federal efforts to verify indigenous heritage using non-Native sources as colonialism. The current Federal Acknowledgment Process, adopted in 1978, is a frequent target of criticism due to its increasingly onerous requirements. Mark Miller's *Claiming Tribal Identity* traces the Five Tribes' involvement in the development of this process and examines their motivations for opposing the recognition of self-identified