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American Indian Culture and Research Journal

Title

In Honor of Mary Haas: From the Haas Festival Conference on Native Linguistics. Edited by William Shipley.

Permalink

<https://escholarship.org/uc/item/9618q1zx>

Journal

American Indian Culture and Research Journal , 14(3)

ISSN

0161-6463

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Publication Date

1990-06-01

DOI

10.17953

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Pasztory to comment upon the Wagner collection murals probably was intended to recognize the most significant contributors of both the older and younger generations. Indeed, Pasztory's analysis involves issues of social history and context that have recently come to dominate the field of art history. However, Milon's analysis cannot be said to represent an old methodology. Her attempt to fill out an iconographic reconstruction through both literal interpretation and imaginative hypothesis is equally current, as demonstrated by the acclaimed publication on Mayan art produced by young scholars Linda Schele and Mary Ellen Miller (*The Blood of Kings*, 1986). One difference lies in Pasztory's attempts to formulate a theoretical construct in which unprovable assumptions are kept to a minimum. Since both approaches generate valuable hypotheses, it is regrettable that both scholars were not asked to comment on all the murals: The inference that only one interpretation exists for any work of art seems out-of-date. However, the outstanding value of this publication is that the reader is given sufficient background information and examples of interpretive strategies to make his or her own informed judgment.

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In Honor of Mary Haas: From the Haas Festival Conference on Native Linguistics. Edited by William Shipley. Berlin: Mouton de Gruyter, 1988. 826 pages. DM 288 Cloth.

Native American studies are well served when dedicated researchers inspire their students to carry on good and fruitful work. Two individuals I have known certainly fit that description: Mary Haas and Alfred Whiting. Both worked in the same era, did highly competent research with several Native American groups, and taught their students to do the same. Yet both were humble and self-effacing, leaving it to others to point out the high quality of their work. Al Whiting died of cancer in 1978 before he could publish most of the enormous amount of valuable field-work data he had amassed. The parallels and analogies between Whiting and Haas are hinted at in Donald Hughes's review of Whiting's "Havasupai Habitat" in this journal (January 1988).

The value of Whiting's work among Native Americans will be better appreciated after I have finished compiling, editing, and computer-indexing the two hundred-plus binders of careful field notes he left, and have made them accessible to interested researchers. We all are pleased that Mary Haas did not have to wait so long for the recognition she also so richly deserves. The conference upon which this book is based was but one among many well-deserved acknowledgments of her exemplary contributions to Native American language and culture studies.

The introduction to this book is very readable. Mary Haas was born in 1910, did her undergraduate work in English at Earlham College, and then went on to study linguistics at the University of Chicago under Edward Sapir. She married Morris Swadesh, and with him followed Sapir to Yale. Ultimately she became one of Sapir's most illustrious successors in the field of American Indian studies. She did fieldwork with various tribes, based her dissertation on the speech of the last Louisiana Tunica speaker, and received her Ph.D. from Yale in 1935. During and immediately after World War II, she contributed immensely to the growth and refinement of intensive-language training techniques. Her wartime work with Thai resulted in a position in Thai and linguistics at Berkeley. Here she became deeply interested in the study of California tribal languages, and was instrumental in the establishment of the Survey of California Indian Languages. This still-viable survey became the vehicle for ongoing study by Haas, her students, and others.

One of my Indiana University professors arranged for me to have breakfast with Mary Haas years ago, shortly after the publication of her article on linguistic taboos among her Thai students who were studying English. I well remember her personal and scholarly enthusiasm, and she has remained one of my most admired role models. So I was not surprised to see this collection, which is merely representative of what she has inspired in many others.

In Honor of Mary Haas is a collection of some of the work she inspired, in California and elsewhere. It consists of thirty-six articles distilled from nearly one hundred papers delivered during the four-day Haas Festival Conference in June 1986, held on the Santa Cruz campus of the University of California, meeting jointly with the Hokan-Penutian Group and the Friends of Uto-Aztecan. The editor tells us that eleven of Haas's former students

contributed to this book, and that the other contributors include several students of *her* students.

The thirty-six articles are arranged alphabetically by first author; this is not very satisfying, but I am not sure how else I would have done it myself. There are no sections, no topical arrangement, and no index except for a quite adequate index of languages. General topics include fieldwork techniques (1 article), folklore (3), grammar (6), history of linguistics (2), historical/comparative linguistics (11), morphology (11), phonology (7), semantics (7), and theory (2). Of course, there is much topic overlapping. The experienced reader will understand that most good linguistic reports have significance for several topics, including theory. The articles cover languages from Abnaki in the United States Northeast to Yuman in the Southwest. Several languages from Mexico are treated, but only one from South America: Quechua from Peru. From Canada, there is a good article on Nootka passive. The collection correctly reflects the interest Haas inspired in Muskogean and California languages.

The articles themselves are of generally excellent quality. My research assistant and I tried to rate each article on a scale of 1 to 10, based partly upon content and partly upon our perceived value of the written presentation for those outside the immediate area of interest. We felt that one very good article is Pamela Munroe's analysis of baby talk in three languages of the Plains/Southwest area, with a good synthesis and generalizations that would be of value to other researchers. Another exceptionally good article is Nichols's treatise on alienable and inalienable possession in North American Indian languages. The thesis that "form determines meaning" will be controversial, but it is a timely contribution to the revived interest in testing the Sapir-Whorf hypothesis that language controls culture. This long article, well substantiated and well presented, appears at a time when new tools are being constructed to test such hypotheses. The most promising tool, of course, is the linguistically engineered language, LOGLAN, created by James Cooke Brown, which was first elaborated in *Scientific American* (June 1960) and most recently was presented in its polished form in *LOGLAN 1: A Logical Language* (1969). The Nichols article will provide useful data for such new testing of the Sapir-Whorf hypothesis, and is representative of the types of work needed in such an effort. The article is a credit to Mary Haas as well as to *her* teacher, Edward

Sapir, who got us all thinking about such things. It compares well with articles by the masters themselves, notably some of Sapir's work in the David Mandelbaum collection, *Selected Writings of Edward Sapir* (1963), and some of B. L. Whorf's more specific articles in the John Carroll collection, *Language, Thought, and Reality* (1956).

Indeed, those researchers interested in using LOGLAN to test the nature of human language will find many of the articles in *In Honor of Mary Haas* to be useful points of departure for further testing. Some of the articles are about languages now extinct, and that is an obvious contribution for linguistic and cultural history. But others are what might be called hyper-specific, dealing with very particular, measurable traits and tendencies in still-living languages that will bear further scrutiny. Thus many of these articles, although apparently so specific as to be of interest to only a few specialized researchers, will actually be of wider use in the interesting and challenging work of testing the nature of language and its relationship to culture.

A few other articles in this collection also deserve mention here, for differing reasons. Shipley's work on Maidu literary style rekindles the spark of poetic appreciation too often missing in our dry linguistic treatises. Casad's report on Cora borrowing exemplifies the usefulness of such case studies when they are backed up with good, viable data. My research assistant thought that more people would enjoy the humorous report on research techniques by Teeter than all the other articles put together, but I would caution young researchers to read all the others first, and save the Teeter one for later years after they have demonstrated their ability to avoid the pitfalls he mentions. Finally, one of the outstanding contributions in this volume is surely the informative and thoughtful treatise by Drechsel, on linguistics-oriented parallels between Wilhelm von Humboldt and Edward Sapir.

As the Santa Cruz conference and this volume illustrate, Mary Haas will be remembered for helping to inspire much useful and definitive work on the nature of American Indian languages. As a researcher and a teacher, she has served linguistics well. And her teacher, Edward Sapir, would be proud, too!

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