

**UCLA**

**American Indian Culture and Research Journal**

**Title**

Handbook of North American Indians, Languages, Volume 17. Edited by Ives Goddard.

**Permalink**

<https://escholarship.org/uc/item/98f9n4qr>

**Journal**

American Indian Culture and Research Journal , 22(2)

**ISSN**

0161-6463

**Author**

Bereznak, Catherine

**Publication Date**

1998-03-01

**DOI**

10.17953

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bottom land along the river. The Cherokees are relegated to the top of the wooded range of mountains.

If Twist believed that "The Promised Land" would amplify the emotional impact of the story, as well as the book, and be a fitting, dramatic conclusion to the collection, he was right. As Rachel describes the sickness, freezing, starvation, death, and burials that take place, the shameful treatment of the Cherokees rises from the pages with unforgettable intensity and grimness.

The impact of *Boston Mountain Tales* would be considerably improved, I believe, if the stories were rearranged in chronological order: 1,7,5,3,6,4,8,2,9. The recurrence of certain themes would then be emphasized, and the major focus of this powerful collection would become clearer and even more powerful. "Susie's Place" would still stand first as a monument to the struggle of the Cherokees, but that story would be followed by "The Lord Provides," "Black Mountain's Blackest Hour," and "Ol' Anse Finds Sarah's Cow," all three about the same family. The themes of cruelty, hypocrisy, and mistreatment of Indians are introduced here and would be echoed in the next two. Neither "Mama's Remedy for Drinkin'" nor "Jacob Didn't Wait for the Sprinklin'" have any family connection to the other seven tales, but they do echo the same themes, which are also illustrated in the remaining three tales. Grouping "Na'Ci'e and the Ani'tsa'ghui," "The Dispossession in Georgia," and "The Promised Land" together at the end of the book would provide not only a definable unity but also a compelling and more forceful conclusion to the collection as a whole.

Still, as *Boston Mountain Tales* now stands, Twist has given us an intense and powerfully emblematic book which adds immeasurably to the canon of literature about and by the Native Cherokee.

*Myrtle Beavers*  
*Okaloosa-Walton Community College*

**Handbook of North American Indians, Languages, Volume 17.**  
Edited by Ives Goddard. Washington: Smithsonian Institution, 1996. 957 pages. \$74 cloth.

Volume 17 of the *Handbook of North American Indians* series surveys the indigenous languages north of Mexico. Approximately half of the volume, consisting of fifteen articles, covers a wide

range of linguistic issues as they pertain to the languages of North America (hereafter NA). Because the scope of discussion is the larger part of the North American continent, the articles tend to be on the lengthy side. Grammatical sketches of a geographically representative sample of languages comprise the remainder of the volume. A handy compilation of source materials for NA languages, index, bibliography, and maps is also included.

In the introduction, Goddard outlines the goals and structure of the volume. He also categorizes North American languages in terms of their viability, presents a conservative genetic classification, and discusses the maps and orthography employed throughout the volume. The history of the study of North American languages is treated in two articles: Goddard examines the description of NA languages prior to Boas, while Mithun explores the evolution of the discipline in the twentieth century. Graduate students in particular will find the inclusion of a lengthy discussion of current research and researchers in Mithun's article quite useful.

As areal linguistics is one of my main areas of interest, I was delighted to find three articles pertaining to linguistic contact in North America. In "Language and the Culture History of North America," Foster discusses the importance of areal linguistic inquiry for archeology and anthropology and examines the implications of linguistic evidence for the prehistory of various indigenous groups. Callaghan and Gambles' "Borrowing" is brief in comparison to its companion articles, but nonetheless gives an informative, accessible overview of the types of borrowing that occur cross-linguistically, with numerous examples from NA languages. Silverstein, in "Dynamics of Linguistic Contact," explores a less well-trodden area as it applies to NA languages: contact languages, jargons, and pidgins. He discusses some of the more well-known "jargons" (for instance, Chinook jargon and Mobilian jargon), as well as some which are more obscure, such as Souriquois jargon, Montagnais jargon, Pidgin Delaware, and Pidgin Eskimo. Like linguistic diffusion, the topics of the bulk of the remaining articles are inextricably linked to culture; they include "Native Writing Systems," "Place Names," "Personal Names," "Ethnography of Speaking," "Discourse," and "Nonspeech Communication Systems."

Mithun's "Overview of General Characteristics" introduces numerous "exotic" linguistic features common among the indigenous languages of NA, many of which are detailed in the

grammatical sketches. The final article, Goddard's "The Classification of the Native Languages of North America," which explores the evolution of a classificatory schema for NA languages, further paves the way for the following grammatical sketches by placing the languages within their genetic context. The grammatical sketches are fairly representative of the languages of NA, both geographically and in terms of genetic affiliation, and therefore give a good idea of the range of linguistic phenomena that occur in NA. However, not all language families are represented here (Muskogean, Yuman, Kiowa-Tanoan, to name a few); in fact, languages of the Southeast are excluded entirely. The map insert provides an easy means of identifying the approximate location of the described languages, although I could find no reference to Lakhota (sketched by Rood and Taylor) in the map index or on the map itself until I realized that the language is referred to only as "Teton" on the map.

The scholars involved take a conservative stance regarding genetic relationships, following Goddard's conclusions in "The Classification of the Native Languages of North America." The exceptions are Rigsby and Rude who make the remark that Sahaptin "belongs to the great Penutian stock that is widely distributed throughout the California, Plateau and Northwest Coast culture areas" (p. 666), although the composition and internal structure of "Penutian" has yet to be determined (cf. Lyle Campbell and Marianne Mithun, *The Languages of Native America: Historical and Comparative Assessment*, 1979).

The sketches include languages that are relatively simple phonologically (Cree and Shoshone), as well as languages with highly complex phonemic inventories (Hupa, Sahaptin, and Thompson). In terms of case-marking, the languages represented run the gamut from ergative (Yupik) to nominative-accusative (Shoshone) to agent-patient (Seneca and Pomo). Linguistic features unusual from an English speaker's perspective include dual number marking (Zuni, Yupik), classifiers (Hupa), obviation (Cree), the inverse category (Cree), switch-reference (Zuni), grammaticalized evidentials (Pomo), and postpositions (Shoshone). Some features are unusual from a typological perspective as well; for example, Seneca and Wichita have no bilabial consonants and Wichita has no phonemic nasals (cf. Ian Maddieson, *Patterns of Sounds*, 1984).

The scholars categorize the languages in terms of morphological typology (cf. Bernard Comrie, *Language Universals and Linguistic Typology*, 1989), that is, isolating versus agglutinative

versus fusional versus polysynthetic. Many of the languages discussed here are classified as "polysynthetic"; that is, they are languages in which a large number of morphemes are combined into one word. Yupik, Wichita, and Seneca, among others, fall into this category.

The represented languages also exhibit diversity in terms of viability, from Coahuilteco, a language long dead, to Hupa, Pomo, and Wichita, each spoken by a very small number of elderly adults, to Lakhota, Yupik, and Cree, spoken by thousands of individuals within a relatively vigorous speech community. The inclusion of Coahuilteco allows issues relating to the analysis of dead languages to be raised; for example, the often problematic nature of reconstructing a phonological system based on the orthography used to document the language.

For the most part, the sketches display consistency in terms of internal structure; however, the phonological discussion of Cree is located at the end of the sketch, while all the other sketches discuss sound systems first. All the sketches begin with a brief discussion of the location, genetic affiliation, and speakers of the language; include a discussion of phonology, phonological and morphophonemic rules, morphology, and syntax; and conclude with a selected vocabulary list. Of course, each author lends his own preferred approach to linguistic analysis to his sketch. Golla identifies the theoretical framework of his sketch of Hupa as "American structuralist, to some extent Sapirian, and deeply influenced by the work of Harry Hoijer" (p. 365). Chafe, in his discussion of Seneca, often takes a historical perspective and includes a section on discourse. Rood separates his analysis of Wichita into a discussion of "semantic structure" versus "surface structure." A nice additional feature of several of the sketches is the inclusion of photographs of the consultants who provided the linguistic data and assisted with linguistic analysis.

The vocabulary selections are comprised to a large extent of "basic" vocabulary; however, a perusal of the various lists often provides some insight into the environment in which the language is spoken and/or the culture of the speakers of the language; for example, the various corn-related words in Zuni: "corn, blue" (ʔiʔʔak<sup>w</sup>aʔ), "corn, multicolored" (kʔučučuk<sup>w</sup>in), "corn, yellow" (ʔupcʔik<sup>w</sup>aʔ), "cornmeal" (sakʔo), "cornmeal, sacred" (halawtina); acorn-related words in Pomo: "acorn bread" (sóy), "acorn meal" (wi<sup>t</sup>há), "acorn meal, soaked" (si<sup>k</sup>hú<sup>c</sup>), "acorn mush, acorn soup" (t<sup>h</sup>o<sup>ʔ</sup>ó); and salmon-related words in Thompson: "salmon" (s/qy<sup>2</sup>éytn), "salmon, chinook,

spring, king" (/k<sup>w</sup>yí?e), "salmon, chum, dog" (/k<sup>w</sup>úlu?x<sup>w</sup>), "salmon, coho, silver" (s/xáy=qs). The Coahuilteco vocabulary list is limited; however, it might interest English speakers that the plural for "to copulate with a man" (pi'ya) contrasts with "to copulate with a woman or animal" (pa'ymo) (p. 654).

This volume will prove useful for a diverse set of readers. Of course, like all volumes of the *Handbook of North American Indians*, it will be a welcome addition to the shelves of scholars of Native American languages and culture, and an excellent reference for graduate students. The copious amount of information in the grammatical sketches will provide valuable source material for those linguists with an interest in typology and universals, and the authors' practice of placing NA linguistic features within a typological perspective makes the articles useful to a wider audience as well. Those with an amateur interest in languages and/or the indigenous peoples of the Americas will find much of it, especially the first half, accessible and enlightening. The cost makes it unlikely that many readers other than professional scholars will purchase the volume; however, the advent of amazon.com and similar web sites increases the likelihood that non-academics will actually know the book exists.

The book is impressive in terms of both scope and thoroughness of coverage, and strikes a good balance between structural linguistic information and the exploration of language in its cultural context. One sociolinguistic issue that is very relevant to the Native peoples of the Americas did not merit an article, that is, language death. However, there is a brief section on language shift in Miller's "The Ethnography of Speaking," as well as many references throughout the volume to the impact of language death on NA languages. Some mention is also made of preservation/revitalization initiatives (the Hupa Language Program, the Cree Language Commission, and the Walapai Language Program, among others) in various articles. I found no typographical errors, which speaks well of the editing. The book itself is handsomely bound and is replete with attractive illustrations, manuscript reproductions, and photographs. In short, the seventeenth volume of the *Handbook of North American Indians* is a valuable contribution to Native American studies.

Catherine Berezna  
Louisiana State University