

## Book Reviews

**Approaches to Language and Culture.** Edited by SVENJA VÖLKELE AND NICO NASSENSTEIN. Berlin: De Gruyter Mouton, 2022. Pp. vii + 558. €119.95, \$137.99 (hardcover, ebook).

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The publisher de Gruyter Mouton launches its new book series “Anthropological Linguistics” with this voluminous anthology edited by the German scholars Svenja Völkel and Nico Nassenstein. The goal of the series is to provide “a forum for different strands of research addressing the relationship between language and culture. . . . The overall aim is to bring together scholars from various approaches . . . and with different regional specializations . . . to promote an innovative interdisciplinary exchange in this broad field and to shed light on crosslinguistic variation in the interplay with cultural diversity” (back cover).

The volume is divided into four parts. After a short preface with the editors’ acknowledgments, the table of contents, the list of figures and the list of tables, the first part (pp. 3–29) presents the editors’ outline of what they understand as “Anthropological Linguistics” (hereafter, “AL”).

In this first chapter, the editors briefly define “culture” and “language” and point out the interrelationship between these two concepts, discussing not only the history of the field but also several research traditions that have approached the important relationship and interplay between these two fundamental concepts from different perspectives. Although it may be trivial to emphasize that AL is an interdisciplinary field, Völkel and Nassenstein rightly point out that anthropological linguists are grounded in different disciplines. This finds its expression in the two labels that are used to refer to the interdiscipline: “Linguistic Anthropology” (hereafter, “LA”) and “Anthropological Linguistics” (AL). These terms signal different starting points for approaching the interdiscipline and different ways of indexing the status of both disciplines within the interdisciplinary enterprise. The more general term “ethnolinguistics” subsumes both perspectives. Already Malinowski used this term when he noticed “an urgent need for an Ethno-linguistic theory” (1920:69) in anthropology; however, the term is rarely used these days. The editors of the volume illustrate how the two points of departure in AL-LA have influenced the contributions to their anthology. Moreover, they provide a concise survey of the intersection of the interdiscipline with the cognitive sciences, sociolinguistics, pragmatics, and semiotics. Before discussing the purpose of their anthology and their personal hopes and expectations with respect to the future of AL, they briefly summarize the contributions presented in the second and third part of their volume.

The second part of the book (pp. 33–305) presents eleven topics of research on language and culture.

Birgit Hellwig (pp. 33–52) provides an excellent overview of a field that has so far been relatively neglected in AL, namely, language acquisition and early childhood socialization. She illustrates this kind of research with examples from Quaget, a Papuan language spoken in Papua New Guinea. That these studies still have a somewhat marginal status within the interdiscipline is certainly a result of the fact that they require that researchers have comprehensive competence in the target language if they want to come up to the standards set up by psycholinguists who center their research (almost) exclusively on the acquisition of well-researched and well-known languages of the world.

In the late 1990s many linguists realized that more and more languages of the world were dying, moribund, or at least in danger of being lost. David Bradley (pp. 53–76) impressively shows how and why the study of endangered languages and various efforts to maintain and revitalize—or reclaim—they have been playing a more and more central role in AL.

However, besides the danger of language loss we also observe the emergence not only of new languages such as pidgins and creoles, but also of new language varieties with new communicative styles within otherwise maintained primary languages. This language change is a result of language shifts which are mostly due to colonialism and urbanization processes that require new types of social interaction. Gerrit J. Dimmendaal (pp. 77–100) presents a well-informed survey of AL research on these shifting communicative styles in language contact situations, with a focus on minorities in Central and Eastern Africa.

In Bradley's and Dimmendaal's chapters, the importance of speaker attitudes and social identities with respect to the speakers' reaction to destructive or creative forms of language change is repeatedly highlighted. Speakers' attitudes towards their language as part of their social identity are subsumed under the concept of language ideology. For Paul V. Kroskrity (pp. 101–25), language ideologies provide central resources for the construction of social identity within speech communities. He differentiates between indigenous, contact-related, and imposed language ideologies and explicates their function and importance for the creation of social identity with two long-term case studies carried out among Native American groups—Tewa (Arizona) and Western Mono (California).

In the tradition of the “ethnography of speaking” paradigm, Christian Meyer and Benjamin Quasinowski (pp. 127–57) combine the analysis of genres with Conversation Analysis, illustrating their very convincing approach with an example that presents parts of conversations during a staff meeting in a village hospital in Kazakhstan.

In recent years, more and more scholars in the field have finally realized that language is inherently multimodal. Looking at different kinds of gesture and sign languages and at the relationship between gesture and sign, Susanne Mohr and Anastasia Bauer (pp. 159–96) excellently illustrate the interplay of modalities, channels, and modes, discussing a number of illuminating examples of multimodal interaction from different parts of the world—including even Australian Aboriginal sand drawing practices.

In his theory-laden and highly verbose contribution to the volume, David Tavárez (pp. 197–215) opts for an etic point of view to discuss ritual speech and to examine the interrelationship between authority and ritual activities. He differentiates five domains which he claims to be “demarcated by ritual speech” (p. 197): language ideologies, epistemologies, ritual authority and historical narratives, ritual in society, and nonhuman agency in ritual practice. The author's highly academic style is not easy to read, he often unnecessarily complicates the inherently complex notions of ritual, ritual speech and ritual communication instead of clarifying them, and many of the examples he refers to do not really help the reader to grasp Tavárez's conceptualization of the topics discussed. Unfortunately, this chapter does not come up to the standard set by the results of the 2007 Wenner-Gren conference on ritual communication (Senft and Basso 2009).

Language behavior not only refers to what is said, but also to what is unsaid. Much of what is unsaid concerns taboos that go with names, genitals and sex, supernatural beings, death, and so on. Alice Mitchell and Anne Storch's chapter (pp. 217–35) deals with “what remains unspoken” (p. 217). The authors provide a concise survey of taboo, of (often ritualized) avoidance strategies or even registers, of silence, and of practices of breaking this silence in AL, with excellent examples drawn mainly from linguacultures in Africa.

Luke Fleming (pp. 237–74) discusses a theoretical approach to social indexicalities, focusing on how social gender is indexed in various languages and cultures. This challenging contribution is another chapter that is difficult to read, being heavily theory-laden and often written in a kind of in-group jargon. Readers would be well advised to begin with its concise conclusion before reading the chapter as a whole. Nonetheless, despite its difficulty, there are enough insights in the chapter to make it worth the reader's time.

Vera da Silva Sinha's chapter (pp. 275–305) provides an outstanding in-depth survey of studies of conceptualizations of the domain "time" in various linguacultures. In her overview, which is deeply rooted in sound empirical research and very well illustrated with relevant examples, she discusses relations between space and time, the social embedding, spatialization, linearization, and measuring of time, the interrelationship between frames of spatial reference, space, topography, and time, spatial metaphors for time, and, finally, event-based time conceptualizations in languages and cultures "in which metric time is not conventionally lexicalized" (p. 292).

The domain of "emotion" and its scope, another core theme in AL, is discussed by Maïa Ponsonnet (pp. 307–35). Beginning with the 1970s, her thorough survey provides a comprehensive overview of crosslinguistic AL research as well as research in other fields of linguistics on the interface of emotion and language, on the various languages of emotion and their lexical structures, and on emotionally loaded ways of speaking. The central question asked and partly answered is what kind of role language plays in constructing, managing, and experiencing emotions.

The third part of the volume (pp. 339–533) provides excellent and multifaceted areal perspectives on the interrelationship between languages and cultures in various parts of the world.

Felix K. Ameka and Azeb Amha (pp. 339–83) discuss the sensory experience of color, possessive marking, logophoricity, and nominal classification, as well as greetings and farewells, in a broad range of African linguacultures.

The poet and language consultant Rex Lee Jim and the anthropologist Anthony K. Webster (pp. 385–424) revive in a pioneering way the long-neglected LA subfield of ethnopoetics, discussing a twenty-year-old transcript of an English conversation between the anthropologist and the artist about one of the latter's poems that he had written both in English and in Navajo. This approach to "dialogical ethnopoetics" (p. 385) has the potential to provide completely new standards in LA hermeneutics! I would have loved to see how this dialogue would have unfolded in Navajo (see p. 412, lines 16–17).

Alexandra Y. Aikhenvald (pp. 425–42) describes the shared worldview, including its ideas on change of shape and appearance, that finds expression in a classificatory kinship system and in classifiers, in evidentiality and simulative markers, and in the double marking of syntactic function on noun phrases in Amazonian languages and cultures.

Alan Rumsey, Ruth Singer, and Matt Tomlinson (pp. 443–69) deal with multilingualism, the documentation and revitalization of endangered languages, music and dance, kinship systems, and language acquisition and socialization processes in Aboriginal Australia. Additionally, they discuss language ideologies and the impact of new media as well as processes of language acquisition and socialization in Oceania.

Nick J. Enfield and Jack Sidnell (pp. 471–97) present research on cultural concepts of material culture that are encoded in language structure and culture specific ways of language use in connection with historical developments in Vietnam and in present-day life in central Laos.

James W. Underhill and Adam Glaz's survey (pp. 499–533) of LA research in Europe is the best and most comprehensive essay on this topic I have ever read. They first point out contributions of European scholars to LA research and then differentiate eight fields

of scholarship where European researchers make a distinctive impact on the development of ideas within the interdiscipline: cognitive sociolinguistics, translation studies and worldview, translatables and untranslatables, languages and values, linguaculture, cultural aspects of cognition, multilingual subjects and second language acquisition, and keywords and culture (p. 508). They then discuss the role of other European languages in the English-speaking world and problems of language diversity within the European Union.

In the fourth part of the volume, Andrea Hollington (pp. 537–44) presents a final overview of the contributions to the volume, assesses the essays and their relevance for the field, and identifies further research questions that need to be asked on the basis of the insights presented in this volume.

The anthology ends with the authors' capsule biographies (pp. 545–51) and an index (pp. 553–58); it must be said that the latter is quite meager for such a voluminous book.

To sum up, this anthology presents a number of excellent to outstanding essays within the field of LA-AL. As the editors point out, it is not meant as a handbook, but it definitely "pave[s] the way for the [editors' new] "Anthropological Linguistics" book series" with de Gruyter Mouton (p. 26). The volume impressively confirms once more Malinowski's insight that "linguistics without ethnography would fare as badly as ethnography without the light thrown in by language" (1920:78).

### References

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**A Grammar of Southern Pomo.** NEIL ALEXANDER WALKER. Lincoln: University of Nebraska Press, 2020. Pp. xxxviii + 429. \$85.00 (hardcover).

**A Grammar of Patwin.** LEWIS C. LAWYER. Lincoln: University of Nebraska Press, 2021. Pp. xxiv + 411. \$85.00 (hardcover).

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Neil Alexander Walker's grammar of Southern Pomo (cited below as W) and Lewis C. Lawyer's grammar of Patwin (cited as L) are archivally based studies of languages of northern California, drawing on earlier written documentation, and to some extent sound recordings, rather than fieldwork by the authors. The languages are not related (except from a Greenbergian perspective): Southern Pomo belongs to the Pomoan family, while Patwin belongs to the Wintuan family, and these in turn are assigned to entirely different superfamilies by those who believe in such remoter relationships—Pomoan to Hokan, and Wintuan to Penutian. Nonetheless, the two books are usefully discussed together, since they reflect similar projects, and since the languages, although not directly adjacent, were spoken fairly near to each other in the lower Sacramento Valley and the Coast Range not far north of San Francisco Bay and share various phonological and grammatical properties common in that region (see, e.g., chapter 4 of Golla 2011), while also differing in significant ways.

Both authors have in general done a fine job of sorting through the philology of the attestation of these languages—particularly complex for Patwin, where dialect differences are also much more significant than in the Southern Pomo corpus (L 2–22); the