

LUSHOOTSEED READER WITH INTRODUCTORY GRAMMAR. Vol. 1: FOUR STORIES FROM EDWARD SAM. By Thom Hess. University of Montana Occasional Papers in Linguistics, no. 11. Missoula: University of Montana, 1995. Pp. x + 202, with accompanying cassette tape.

The aim of this book is to provide the reader with a basic knowledge of Lushootseed, a Coast Salish language spoken in the area around Puget Sound. The core of the book is formed by four short texts which were tape-recorded by the author in 1963 from Mr. Edward Sam, a traditional Lushootseed speaker. (A nice photograph of Mr. Sam and his wife, Mrs. Ethel Kitsap Sam, is printed opposite the title page.) These texts are preceded by the following sections: foreword and introduction (pp. i-x, with an excellent map on p. ix) and grammatical comments which are divided into four units: I (lessons 1-8, pp. 1-38), II (lessons 9-14, pp. 39-74), III (lessons 15-22, pp. 75-122), and IV (answers to questions and exercises for the lessons, pp. 123-36). The texts themselves are given on pages 137-56 and are followed by a glossary (pp. 157-98) and an appendix which gives the Lushootseed sound system (pp. 199-202). A cassette tape with the four stories accompanies the book.

The lessons that make up the grammatical comments follow a "teach yourself" format, with ample questions to the reader and frequent exercises. The first unit ("Identifying Semantic Roles in the Main Clause") mainly deals with the internal structures of predicates (which—as is usual in Salish—can form a complete sentence by themselves, without complements) and with the functions of the complements that may be added to these predicates. Lushootseed predicates may only take one direct complement, and this complement indicates the agent after (a) so-called agent-oriented stems (mostly bare stems, i.e., those without a particular agent-indicating or patient-indicating suffix) or (b) so-called middle voice stems (mostly stems extended with the middle voice suffix *-b* or functionally similar suffixes, or bare stems). The direct complement indicates the patient after (c) patient/goal-oriented stems (i.e., stems marked by one of a variety of patient-oriented suffixes, traditionally called transitivizers in Salish literature) or (d) passive stems (i.e., stems marked by a patient-oriented suffix plus the passive marker *-b* which is homophonous with the middle voice suffix). Categories (b) and (d) also allow secondary complements which are indicated by the oblique marker *?ə-* and which indicates the patient in forms (b) and the agent in forms (d). Type (a) encompasses cases where the agent is the executer of an action and those where (s)he is the experiencer of the action (as in predicates referring to falling off or bleeding). The middle voice suffix *-b* is occasionally found with agent-oriented stems as well (mostly those referring to verbs of motion and here we have a few cases where a form with *-b* is paralleled by a semantically identical one without this suffix, as in *?uhəd?iw'(b)* 'to enter the house'). Hess's description omits the traditional division into intransitive and transitive stems and his treatment shows that the Lushootseed facts can be adequately described without these terms. A discussion of verbs with the suffix *-yi* (which creates three-place verbs) closes the first unit.

The second unit ("Inflection and Clitics") discusses, among other things, the categories reflexive and reciprocal, and tense and aspect, while the third unit ("Clauses and Their Structure") deals with a variety of remaining matters, such as demonstratives and focusing devices.

In general, the book achieves its aim in that a reader who dutifully answers all the questions in the lessons and does all the exercises, and checks the results against the answers in unit four, will have no trouble in translating the texts. (A translation of the texts is not provided, perhaps in order to force readers to do their homework). The discussions are clear and, I find, very "user-friendly," occasionally even sweetly pedantic (for example, the reader is instructed in how to print a barred lambda, a looped *l*, and a schwa in running script, and is told to look up the meaning of "anadromous" in a dictionary). The texts are well edited, with clear indications (between square brackets) of editorial additions (i.e., material that is not on the tape), of morphophonemically deleted material (between parentheses), and of false starts, slips of the tongue, etc. (between angular brackets). As is admitted in the introduction to the book and on the tape, the acoustic quality of the recordings is far from ideal. The main reason is that these recordings were not made under studio conditions, but another factor is that these stories are not dictated but told in a natural manner, which leads to a lot of material that is spoken too fast to be caught by the untrained ear. On the up side, the recordings are very lively, especially in the chanted parts, and give a good indication of what traditional Lushootseed storytelling must have been like. Also, Hess's long-standing acquaintance with the language, and his proven knowledge of it in a number of publications, put his transcriptions and editorial emendations beyond suspicion. I only have a few remarks in this regard: I hear the word *c'ixəb* (with short *i*) four times, and not three, in lines 18 and 88 of "Bear and Fish Hawk," and I do not hear lines 39 and 40 of the same story, so perhaps these should have been put between square brackets. Also, the high dot that indicates the lengthened vowels that are common in Salish storytelling is used a bit too sparingly: I also hear a lengthened vowel in, for example, *day'* and the first syllable of *huyəx*" (lines 29 and 51 of "Young Mink and Tutyeeeka"). Finally, a footnote to the first story notes that the important detail of the origin of Young Mink and Tutyeeeka's baldness is not discussed by Mr. Sam, because this detail is already supposed to be known to a traditional and knowledgeable audience. It would have been nice had the same footnote filled in this gap by explaining this detail to the reader.

This book is not, and does not pretend to be, a complete description of the grammatical structure of Lushootseed. Aside from the appendix and scattered morphophonemic comments, the phonology is not discussed and important aspects of the morphology such as lexical suffixation are only touched upon. Even so, the book is highly useful to linguists (Salishists and non-Salishists) in that it does explain the basics of Lushootseed grammatical structure (especially the syntactic details) and succeeds in providing enough information to allow the reader to understand the texts. I only wonder how useful the book would be to an interested and intelligent layperson who has a good high school training in grammatical concepts but has

never seen a haček or schwa in his or her life. It is my experience that such students have tremendous trouble processing language data if they cannot conceptualize the phonetic patterns of the language. The appendix is not sufficient to fill this need and I suggest that future editions of this book have a detailed discussion of the pronunciation of the Lushootseed sounds, with illustrations on the back side of the tape that accompanies the book. However, in the hands of a competent instructor (preferably a linguistically trained Native speaker or else a linguist who has no trouble in explaining and pronouncing uvulars and glottalized consonants), this book will be a powerful teaching tool and an excellent introduction to the structure of a non-Indo-European language.

The book contains mercifully few typos and most of these are in the English text and are trivial. I identified the following typos in the Lushootseed material (references are to page numbers before the slash and to line numbers after it; a minus symbol before a line number indicates "from bottom"; except for running heads, all printed material, including footnotes, is considered in counting the lines): 52/-1: *jəsəd* > *ǰəsəd*; 99/9: *debət* > *dibət*; 106/4: *dəx<sup>w</sup>ujəctx<sup>w</sup>s* > *dəx<sup>w</sup>ujəctx<sup>w</sup>s*; 115/7: *tiʔə* > *tiʔəʔ*; 120/-12: *ʔuχ'a tawd* > *ʔuχ'atawd*; 133/16: *tiʔił stadəyʔ* > *tsiʔił stadəyʔ*; 197/9: *susuq<sup>w</sup>aʔs* > *suʔsuq<sup>w</sup>aʔs*.

JAN P. VAN EIJK, *Saskatchewan Indian Federated College*