

8

THE IMPACT OF LANGUAGE
SOCIALIZATION ON GRAMMATICAL
DEVELOPMENT

ELINOR OCHS AND BAMBI SCHIEFFELIN

An offer¹

The architecture of grammatical development in the talk of young children is the central concern of language acquisition research. The critical task of language acquisition scholarship over the last several decades has been to account for when, how, and why children use and understand grammatical forms over the course of the early period of their lives. Language socialization – the process in which children are socialized both through language and to use language within a community (Ochs and Schieffelin 1984; Schieffelin and Ochs 1986a, b) – has been largely examined without regard to the dynamics of grammatical development, focusing, rather, on culturally relevant communicative practices and activities.² In this discussion, we reverse this orientation and focus directly on the role of language socialization in the acquisition of grammatical competence.

What can a language socialization perspective offer to scholarship on grammatical development? A language socialization perspective yields a more sophisticated model of grammatical development, that is, one tuned into certain cultural realities that influence when, how, and why young children use and understand grammatical forms. Such a model of grammatical development takes an informed look at ideology and social order as forces that organize children's use and comprehension of grammatical forms. A language socialization enriched model decries reductionistic visions that view the sociocultural context as "input" to be quantified and correlated with children's grammatical patterns. Rather than reducing the context of grammatical development to frequencies of grammatical forms in the child's linguistic environment, our socialization enriched model accounts for children's grammatical development in terms of the indexical meanings of grammatical forms. This approach rests on the assumption that, in every community, grammatical forms are inextricably tied to, and hence index, culturally organized situations of use and that the

¹ Our thanks to Lois Bloom, Patrick Gonzalez and Brian MacWhinney for comments on an earlier draft of this chapter. An earlier version of this paper was published under the title "The Impact of Language Socialization on Grammatical Development", in P. Fletcher and B. MacWhinney (eds.), *The Handbook of Child Language*. Oxford: Blackwell, 1995, 73–94.

² For reviews of recent trends in language socialization research see Garrett and Baquedano-Lopez (2002) and Kulick and Schieffelin (2004).

indexical meanings of grammatical forms influence children's production and understanding of these forms.³ In this approach, the frequency with which a grammatical form is used in the child's environment may or may not have very much to do with a child's handling of grammatical forms. As we will discuss later, a grammatical construction may be ubiquitous in the child's hearing environment and yet the child may not use the construction until quite late in his or her development. And conversely, a form may be used relatively rarely by adults and others in the child's surroundings and yet be ubiquitous in the child's speech.

In a language socialization enriched model of grammatical development, children are viewed as tuned into certain indexical meanings of grammatical forms that link those forms to, for example, social identities of interlocutors; they may not use a form they frequently hear because it is indexically inappropriate for them to do so, and they may use a form they don't often hear because it is indexically appropriate for them to do so. Children's nonuse of grammatical forms may be a reflection of their indexical sensitivities (Ochs 1988; Peirce 1931–58; Silverstein 1993) and not a reflection of their lack of grammatical competence or awareness. Counting and correlations can't differentiate between nonuse that is socially and culturally competent and nonuse that is incompetent. Only an informed understanding of the indexical scope of grammatical forms can provide this information.

What makes a language socialization approach different from existing functionalist approaches to grammatical development? Functionalist approaches to grammatical development tend to end their enquiry at the level of the immediate informational or actional context of grammatical forms, relating children's use and understanding of grammatical forms to, for example, foregrounding and backgrounding of information on the one hand, and/or to speech acts on the other. A language socialization approach relates children's use and understanding of grammatical forms to complex yet orderly and recurrent dispositions, preferences, beliefs, and bodies of knowledge that organize how information is linguistically packaged and how speech acts are performed within and across socially recognized situations.

A language socialization approach promotes an updated version of linguistic relativity and asserts that children's use and understanding of grammatical forms is culturally reflexive – tied in manifold ways to local views of how to think, feel, know, (inter)act, or otherwise project a social persona or construct a relationship. At the same time, a language socialization approach promotes the notion that certain relations between grammatical forms and sociocultural order have universal scope (Ochs 1990, 1993). Language socialization involves children in language and cultural competencies that span the boundaries of

³ Research on children's understanding of word meanings in terms of event structures (Nelson 1986; Sell 1992) indicates that early in their lives, young children develop conceptual structures that link language systematically to situational contexts.

local communities. That is, children are being socialized the world over to draw on similar grammatical resources to index thoughts, feelings, knowledge, identities, acts, and activities not only because of biological and cognitive patterning but also because of universal characteristics of culture as a common artifact of humankind.

In the remainder of this discussion, we articulate ways in which a language socialization approach can enrich existing accounts of the phenomena of child language acquisition. Although this approach is orthogonal to the controversies surrounding learnability and innateness mechanisms underlying grammatical competence (in the sense that it does not take sides), it is highly relevant to all theories relating grammatical development to mind, brain, and experience. Our discussion opens the discourse of grammatical development to a domain of orderliness that exists beyond the person, indeed, that exists between persons who interact on a regular basis and who belong to a community with a history and a future.

The language socialization approach advocated in this chapter integrates universal and local properties of language-in-culture. In particular, it provides a *culturally organized means–ends model* of grammatical development. Informally, this model provides for the possibility that across many cultures, members rely on certain similar linguistic means to accomplish certain similar social ends, such as the use of quantifiers to index affective intensity (e.g. “He spilled it all over the place,” Labov 1984; Ochs and Schieffelin 1989). However, at the same time these ends are culturally organized in terms of their situational scope – who appropriately attempts to accomplish this end, when, where, how often, etc. – and their significance *vis-à-vis* local ideologies about emotion, person, language, and the like. Communities thus are both alike and different in the ways in which they rely on grammatical resources, and as such, children’s understandings of grammatical forms are accordingly both alike and different as one traverses the boundaries of language communities. Similar linguistic realizations of social goals across communities enable communication within our species; different cultural organizations of social goals, however, throw a monkey wrench into cross-cultural exchanges and make the task of acquiring second languages in different communities all the more difficult.⁴

This culturally organized means–ends perspective will be applied to three questions relevant to accounting for grammatical development in early childhood:

1. Does grammatical development depend upon children’s participation in a simplified speech environment?
2. Can cultural systems of belief, knowledge, and social order partially account for young children’s acquisition of particular grammatical constructions?

⁴ The work of John Gumperz (1982a, 1982b) and his collaborators investigating interethnic communication, or “cross-talk,” amply demonstrates many of these difficulties.

3. Can cultural systems of belief, knowledge, and social order partially account for young children's acquisition (and nonacquisition) of particular languages in linguistically heterogeneous communities?

We turn now to address each of these questions.

The cultural milieu of language acquirers

A critical question addressed in acquisition research is whether or not children's grammatical competence is an outcome of children's participation in simplified communicative exchanges designed to facilitate language use and comprehension. Our response to this question is a qualified "no." This conclusion is based on the observation that all normal children acquire a measured degree of competence in producing and understanding grammatical constructions in the early years of their lives, yet the ways in which cultures organize communicative exchanges with children varies widely from community to community (see, for example, Brown 1998, 2002; Clancy 1985, 1986, 1999; Cook 1996; Crago 1988; de León 1998; Heath 1982; Miller 1982; Ochs 1985, 1988; Ochs and Schieffelin 1984; Philips 1983; Schieffelin and Ochs 1986a, 1986b; Schieffelin 1985, 1990; Scollon 1982; Sperry and Sperry 2000). To explore this phenomenon in a culturally illuminative fashion, we focus on how cultures organize communication directed to children (children as addressees) and by children (children as speakers).

Cultural organizations of talk to children (addressees)

In all societies, members want to get their intentions across to children. This is a universal propensity of human culture, a prerequisite for the transmission of cultural orientations from one generation to the next. Furthermore, when members set the goal of getting their intentions across to children, they tend to modify their language in similar ways across the world's communities. Adults, older siblings, and others wanting to communicate to infants and small children in many cultures tend to simplify the form and content of their talk to achieve that end. Common simplifications characteristic of speech addressed to children include consonant cluster reduction, reduplication, exaggerated prosodic contours, slowed pace, shorter sentences, syntactically less complex sentences, temporal and spatial orientation to the here-and-now, and repetition and paraphrasing of sentences (Ferguson 1964, 1977, 1982).

If we are promoting the notion that communicating intentions to children as addressees is a universal end and that simplification is a widespread if not universal means to achieve that end, how do we justify the conclusion that grammatical development does not depend on children's exposure to simplified speech? A culturally organized means-ends approach to the question of simplified speech urges us to examine further the goal of communicating intentions to children

and the kinds of simplifications made once this goal is set in motion within particular communities. Ethnographic observations suggest that cultures differ widely in the contextual pervasiveness of setting this goal and in the extensiveness of simplification processes when speakers do set this goal, and that these differences are integrally linked to cultural views of children, social order, and the path to grammatical competence.

How, then, is the goal of communicating intentions to children realized across different communities? While in all communities, children participate as addressees in interactions with others, the developmental point at which they take on this role varies from community to community. In some communities, such as white middle-class communities in the United States and Canada, children are given this role starting at birth, when mothers begin to greet and otherwise attempt to converse with their infants (Bates, Camaioni and Volterra 1979; Bloom, K. 1990; Ochs and Schieffelin 1984; Stern 1977). Once the goal of communicating intentions to small infants is put into effect, speakers have quite a job on their hands if they hope to be understood and responded to (see Brown 1977). Indeed, in the case of communicating intentions to newly born infants, caregivers may not only go to great lengths to gain and sustain their attention (e.g. via high pitch, exaggerated intonation), they also may have to voice or do the child's response themselves (Lock 1981; Stern 1977; Trevarthen 1979). In other communities, members do not generally set the goal of communicating intentions to children (i.e. wanting children to understand and respond) at quite such an early point in their lives. In a number of societies, infants are not engaged as addressees until they evidence that they can produce recognizable words in the language. For example, among the K'iche' Mayan, "vocal interaction between infants and parents is minimal, although there is some variation between parents in this regard, particularly among different economic classes [. . .] K'iche' parents treat their toddlers as conversational partners after they learn to speak" (Pye 1992: 242–243). Similarly, African-American working-class families in the town of "Trackton" in the Piedmont South Carolina region of the United States "do not see babies or young children as suitable partners for regular conversations. For an adult to choose a preverbal infant over an adult as a conversational partner would be considered an affront and a strange behavior as well" (Heath 1983: 86). In rural and urban Javanese communities, adults also address babies infrequently. Smith-Hefner (1988: 172–173) notes:

Javanese children are clearly the objects of great pride and affection, and yet what is striking to the western observer is that Javanese do not talk to babies very much. In response to my initial questions concerning talking to babies, Javanese caregivers frequently commented that little babies (and even young children for that matter) *durung ngerti* or "do not yet understand" [. . .] the most common way of holding young babies is on the hip with the child naturally facing outwards or half hidden under the mother's arm. We never recorded in all of our observations a mother holding her young baby in the face-to-face position facilitating dialogue.

These descriptions are also paralleled in accounts of talking to infants in traditional Western Samoan communities (Ochs and Schieffelin 1984; Ochs 1982, 1988) and among the Kaluli of Papua New Guinea (Ochs and Schieffelin 1984; Schieffelin 1990).

In societies such as these, infants are not singled out as preferred addressees. Rather, they tend to participate in communicative interactions in the role of overhearers of nonsimplified conversations between others. This assumes that small children are being socialized in the context of multiparty interactions, the unmarked condition in traditional and many other societies. In many upper-middle-class households of the United States and Europe, however, small children may pass the day primarily in the presence of a single adult (e.g. mother) and thus may not have the situational opportunity to take on the role of overhearers of nonsimplified conversations. Indeed, the communicative ecology of upper-middle-class households may be an important factor in organizing young children in the role of addressees. The sole adult in the household is not likely to talk to herself/himself all day long and thus may be situationally predisposed to attempt to recruit a child of whatever age as a communicative partner in meaningful, albeit highly simplified, exchanges.

In those communities where infants and small children are generally not recruited as conversational partners, they still become grammatically competent speakers–hearers, developing linguistic knowledge in a communicative environment full of grammatical complexity and oriented towards competent interlocutors. Some communities have an explicit ideology of language acquisition centered on precisely the idea that children need to hear linguistically complex and not simplified speech to become grammatically competent. Kaluli adults were surprised that American parents produced baby talk in the presence of young children and wondered how the children learned to speak proper language (Schieffelin 1990).

In addition to differences in goal setting, cultures also differ in the extent to which they simplify when they do address children. In some communities, such as among the Tamil (Williamson, 1979), Inuit (Crago 1988), and working and middle-class Americans and Europeans (Cross 1977; Newport, Gleitman and Gleitman 1977), simplification involves phonological, morphosyntactic, and discourse modifications. In other communities, such as among Samoans (Ochs 1988), working-class African-Americans of Trackton (Heath 1983) and Louisiana (Ward 1971), Javanese (Smith-Hefner 1988) and Kaluli (Schieffelin 1990), simplification may be primarily restricted to the domain of discourse, and in particular, to self-repetition of an earlier utterance. An important difference between simplification through repetition and simplification through phonological and grammatical adjustments is that the former tends to preserve the integrity of the adult form of the utterance whereas the latter does not. To understand this difference, think of setting the goal of getting a young child to participate in a traditional dance. One way of getting the child to understand

what she or he is supposed to do is to let the child see repeated uninterrupted performances of the dance. In this way, the integrity of the dance is preserved, and the simplification primarily consists of showing it over and over again. Another way of achieving competence is to break down the dance into components and to repeatedly present one component at a time until the child evidences that she or he understands the steps. This simplification strategy deforms the conventional shape and execution of the dance in an effort to guide children's participation in the dance (Rogoff 1990).⁵

An interesting possibility is that cultures that simplify at all levels of linguistic structure in talking to children may put children in the role of conversational partners, i.e. as addressees expected to actively and centrally participate in communicative exchanges, more often than in cultures that simplify primarily through repetition. A similar point was made by Brown (1977: 12) when he argued that baby talk is not used by caregivers to teach their children how to speak but rather to communicate with them: "What I think adults are chiefly trying to do, when they use BT with children, is to communicate, to understand and to be understood, to keep two minds focused on the same topic." Brown's conclusion was influenced by the research of Cross (1977: 166–167), which captures the effects of 62 parameters of mothers' speech on children's language in the comment

Few researchers in the area of mothers' speech would argue that the provision of language lessons to the language-learning child is the primary motivation for mothers' speech adjustments. Rather, they appear to be the incidental outcome of trying to converse with a listener capable of expressing and receiving meaning in verbal form, but with very undeveloped linguistic skills.

A corollary of the possibility that cultures with a highly simplified baby talk register may treat children as conversational partners relatively often is that cultures that rely on such widespread simplification may expect children to be active and central participants in conversational exchanges at an earlier age than children growing up in cultures where simplification is primarily through repetition. More empirical evidence is needed to substantiate these possibilities; however, in cultures where speakers addressing children simplify infrequently and primarily through repetition, there appears to be little interest in engaging young infants in extended conversational exchanges. For example, Heath (1983) and Ward (1971) describe working-class African-American adult family members in rural South Carolina and Louisiana not only as dispreferring infants as conversational partners but also as hardly simplifying their speech

⁵ We are not suggesting that these are the only strategies for simplifying the dance to novices. As the work of Lave and Wenger (1991) and Rogoff (1990) suggest, the child could, for example, be assigned a limited role in the dance and not have to master the entire routine. In language, this might correspond to expecting the child to understand and respond to/display only a portion of a message.

to young children. And the same is true for traditional Samoan (Ochs 1988); Kaluli (Schieffelin 1990); and Javanese (Smith-Hefner 1988) family members. From the perspective of the working-class African-American, Samoans, Kaluli, and Javanese communities studied, members of cultures that rely on widespread simplification are more eager (or perhaps even anxious) for children early in their lives to take on central communicative roles. In these African-American communities and among the Samoans, Javanese, and Kaluli, however, there seems to be less pressure for very young children to assume an active, central role in the social exchanges at hand, but rather a preference for children at this early stage to stay on the sidelines – on the backs of caregivers, or nestled on their laps or hips or alongside – as observers and overhearers.⁶

In summary, if we look across cultures, children who are expected to be active communicators early in life are often likely to be addressed with highly simplified speech and put in the position of conversational partner. On the other hand, children who are expected to participate actively in communicative exchanges somewhat later in their childhood hear predominantly unsimplified speech and are treated as conversational partners less frequently. The upshot of this discussion, however, is that while these children are socialized into different expectations concerning their social role *vis-à-vis* other participants in a social situation and perhaps as well into different cognitive skills (e.g. the role of overhearer may enhance observational skills), *the outcome in terms of the ultimate acquisition of grammatical competence is not substantially different across these two cultural strategies*. In both cases, most children growing up in these cultures are producing and understanding grammatical constructions before their second birthday. In Western Samoa, for example, a child of nineteen months was not only producing multimorphemic utterances but using with some skill two phonological registers (Ochs 1985). Kaluli children between twenty and twenty-four months use imperative and declarative verb forms, first and second-person pronouns, locatives, possessives, several forms of negation, and discourse particles (Schieffelin 1985).

Cultural organizations of talk by children (speakers)

An important focus in the controversy over effects of the communicative environment on language acquisition is the extent to which grammatical competence is facilitated by the practice of caregivers verbally reformulating a child's intended message in grammatically correct adult form. This practice is known as expansion (Brown *et al.* 1968). Typically expansions are caregivers' responses to a young child's relatively ambiguous message and function as

⁶ Rogoff (1990) presents the interesting hypothesis that children and caregivers who are in body contact with one another for most of the day have the opportunity to communicate nonvocally through body movements. Infants can signal discomfort and caregivers can manipulate the infant entirely through somatic means.

requests for confirmation or repair initiations (Schegloff, Jefferson, and Sacks 1977). The facilitating effect of expansions is posited on the assumption that children will match an intention that is currently in their consciousness with the adult formulation of the intended message (Brown *et al.* 1968; McNeill 1970).

The effects of expansions on the acquisition of particular grammatical constructions have been widely discussed in the psycholinguistic literature, and the results are at best mixed (see, for example, Cazden 1965; Cross 1977; Newport *et al.* 1977; Shatz 1983). Our focus here is on the cultural organization and import of expansions, a discussion that situates expansions in cultural ideologies and systems of social order which organize how members of societies respond to ambiguous or partially unintelligible utterances of interlocutors, whether adult or child. Within a culturally organized means–ends approach, we explore the extent to which the goal of trying to formulate the ambiguous intentions of others is culturally viable. We also explore how cultures organize children of different ages as speakers, particularly as authors of utterances.

Infants and small children universally produce utterances whose sense is not transparent to those present, and universally those copresent respond using one or more of the following strategies: (1) ignore the utterance; (2) indicate to the child that the utterance is unclear (e.g. by claiming nonunderstanding, by directing the child to repeat the utterance, by teasing the child for being unclear); (3) present to the child a candidate understanding or reformulation of the utterance (i.e. make a guess). However, while children's unintelligibility and responses to it are universal, the preference for strategy (1), (2), or (3) varies across communities for reasons of ideology and social order. Specifically, communities organize the goal of decoding the intentions of children in different ways. In some communities, members are keen to disambiguate aloud what infants and young children might be intending across a wide range of situations, and in other communities the situations in which members take on this goal are highly restricted.

To pursue the cultural organization of decoding the intentions of children it is necessary to unpack some of the assumptions of this end. One assumption that underlies this end is that children are indeed acting intentionally, the children are the authors of their utterances. One variable of cross-cultural import is the developmental point at which children are treated as intentional beings who not only vocalize and gesture but do so to make a communicative point. Another way of considering this aspect of cross-cultural variation is to see cultures as varying in their view of children as authors of messages. In some communities, children are treated as if their gestures and vocalizations are meaningful and communicative from a very early point in their infancy (see especially Trevarthen's [1979] analysis of middle-class British caregivers interpreting small infants in this manner). Caregivers in these communities will

respond to the actions of tiny infants as if they were intentionally directed towards them, and in this way establish the child as an interlocutor (Lock 1981). In middle-class American and European communities, this practice of treating the infant as an author is the counterpart to treating the infant as addressee in that both roles combined constitute the infant as conversational partner.

Many of us may take for granted that caregivers and infants interact in this manner and may find it surprising that in many communities infants are not considered as authors. Their gestures and vocalizations are not considered by others as intentional communicative acts. For example, among the Warlpiri, before the age of two, “‘talk’ by the child is not interpreted as language, and there are no expansions and recasts of the child’s early words” (Bavin 1992: 327). Similarly, among the Inuit, caregivers rarely responded to the vocal and nonvocal actions of very young children. Crago (1988: 210–211) describes Inuit interactions with two children under the age of two years:

Suusi and Jini were the youngest of the four children at the outset of the videotaping. In several of the tapes that were made of them, they frequently made unintelligible vocalizations. The majority of these vocalizations went unheeded. Many times their parents did not respond, not even by looking up at the children. [. . .] Clarification of unintelligible vocalizations did not take place on any of the videotapes. Intentions, then, were not imputed to these early unintelligible utterances nor did they elicit a communicative response from the caregivers in most instances.

Even if, within a community, an infant’s or young child’s vocalizations are constructed as intentional by a copresent adult or older sibling, there may still be a strong dispreference for attempting to clarify intentions through candidate expansions of the child’s intended message. In both Kaluli (Schieffelin 1990) and Western Samoan communities (Ochs 1988), for example, caregivers rarely clarify children’s utterances because there is a strong dispreference generally towards guessing at the unarticulated psychological states of others. Kaluli say that one cannot know what is in another’s head. Samoans not only rarely expand an unclear utterance of a child, they also rarely conjecture about possible motivations for an action undertaken, or disambiguate riddles, or try to figure out test questions, where there is some notion in the mind of another that has to be discovered (Ochs 1982).

In traditional Western Samoan communities, issues of social order also impact the dispreference for expanding children’s ambiguous vocalizations and gestures. In particular, if we compare the three alternative responses to a child’s unclear action – ignore, indicate unclarity, and provide candidate understanding of child’s intended meaning (expansion/guess) – the responses differ in the extent to which they require an interlocutor to take the perspective of the child. Ignoring requires almost no perspective-taking whatsoever, and the various means of indicating unclarity (e.g. by requesting a repetition, teasing) also demand little decentering by others. Preferring a candidate understanding of

the child's message through an expansion, on the other hand, involves other interlocutors in searching for clues as to what the child could be intending – looking at what the child is doing, where the child is gazing, what the child was just doing or saying, and other situational leads to arriving at intentionality. The extensiveness of this cognitive accommodation runs counter to Samoan notions of the caregiver-child relationship, which is grounded in social asymmetry. As in other societies, sibling and adult caregivers in traditional Samoan communities expect and socialize the children in their charge to accommodate to them. Both siblings and adult family members are keen to socialize children at a very early age to decenter and take the perspective of more mature interlocutors in their presence. For these reasons and others, Samoan caregivers tend to respond to children's unclear messages in ways that force children to make a greater effort to meet the communicative needs of those around them. They are far more likely to ignore or say "What?" or tease than to attempt to formulate what the child could be intending and offer it up to the child to confirm or disconfirm.

Finally, in some communities, members allow for the possibility that children are speaking intentionally but rather than trying to establish what these intentions might be, members assign a socially normative meaning to the child's utterance. As noted earlier, a psycholinguistic argument is that expansions facilitate language acquisition because they build on a child's personal intentions, matching the child's meaning to adult message form. In contrast, there is evidence that, in certain communities, children's personal intentions sometimes take second place to the members' notions of what is socially appropriate to a situation at hand. For example, Scollon (1982) reports that Athapaskan adults provide a cultural "gloss" for the child's unclear utterance, that is, a socially appropriate rendering that is situationally sensitive, disregarding what the child might be intending to express.

The use of cultural glosses is far more widespread than might be assumed, in that adults may impose a cultural gloss on children's gestures and utterances without recognizing that they are doing so. First words, for example, may reflect and construct cultural expectations concerning what children want to communicate. In many communities, first words are highly conventionalized. For example, among the Kaluli, the words for "mother" and "breast" are recognized as everyone's first words. In traditional Samoan communities, the child's first word is part of the curse "Eat shit!" Among the Gapun people of Papua New Guinea,

a child's very first word is generally held to be *ki* (GO+IRREAL STATUS). This is a Taiap vernacular word meaning, approximately, "I'm getting out of here". Attributed to infants as young as two months, this word encapsulates the adult belief that babies will "do what they want" [. . .] and go where they will regardless of the wishes of others.

(Kulick 1992: 101–102)

It can also be argued that although caregivers in white middle class American, European, and Japanese households are acting on the belief that their expansions capture the intended meaning of the child's utterance, their expansions may similarly reflect their cultural understandings of what children want. Clancy (1986, 1997, 1999) and Cook (1988, 1996), for example, argue that middle-class Japanese mothers often reformulate children's utterances to be culturally acceptable.

These practices from diverse communities suggest that a primary goal of members is to socialize infants into culturally appropriate persons and this goal may override any goal relating to drawing out and validating the child as an author of a unique personal message. In these situations, other members actively participate in the authorship of messages. Other-authorship of children's utterances is also manifest in prompting practices, wherein members author a culturally appropriate message for the child to repeat back to the author (dyadic interaction) or to a third party (triadic interactions). Extended prompting of this sort is practiced in a wide range of societies, including Kaluli (Schieffelin 1990); Samoan (Ochs 1988); Mexican-American (Eisenberg 1986); white working-class American (Miller, 1982); Basotho (Demuth 1986); Javanese (Smith-Hefner 1988); and Kwara'ae (Watson-Gegeo and Gegeo 1986). A more extreme version of cultural prevoicing is found in the practice of ventriloquating for preverbal infants, wherein a member speaks as if the infant were speaking and others respond as if this were the case. Kaluli caregivers, for example, hold small infants facing a third party addressee and speak to that addressee in a high pitch nasalized register (without grammatically simplifying utterances). Here the infant is presented as a speaker without being presented as an author.

The many practices that are alternatives to expansions of personalized messages – either ignoring the utterance, indicating unclarity, providing a cultural gloss, prompting, or ventriloquating – socialize the child to accommodate to the social situation at hand. In contrast, attempts to expand the child's intended meaning evidence an accommodation by others to the child. That is, expansions of the sort discussed by psycholinguists reflect a child centered style of socialization (characteristic of the communities of the psycholinguists), whereas the alternative practices reflect a situation centered style of socialization (Ochs and Schieffelin 1984; Schieffelin and Ochs 1986a). Similarly, pervasive use of grammatically simplified speech directed to children as addressees reflects a child centered orientation, whereas more restricted use of simplification reflects a situation centered orientation. Because children living in communities falling along the continuum of child and situation centered communicative practices acquire grammar, grammatical development per se cannot be accounted for in terms of any single set of speech practices involving children.

The cultural milieu of children's grammatical forms

While the achievement of grammatical competence in itself cannot be said to depend on any particular cultural circumstances, the acquisition of specific grammatical constructions can be profoundly impacted by the cultural organization of language. Children produce certain constructions and not others and come to an understanding of constructions in part because of their cultural significance. As noted earlier, grammatical constructions are intricately linked to norms, preferences, and expectations that organize how members are to act, think, and feel in social situations. Children's acquisition of grammatical constructions in this sense is partly the acquisition of language competence and partly the acquisition of cultural competence. Further, because grammatical constructions are systematically and profoundly associated with social order and cultural beliefs, values, and knowledge, they carry sociocultural meanings, which are acquired along with their formal features. In the following discussion, we consider three circumstances in which sociocultural organization impacts the production and comprehension of particular grammatical forms:

- (1) Where a grammatical form is widely used in the child's verbal environment, but is not produced by the child in the early stages of language acquisition because it is socially inappropriate.
- (2) Where a grammatical form is infrequently used in the child's verbal environment, but nonetheless becomes part of the child's earliest linguistic repertoire because it is socially appropriate.
- (3) Where a grammatical form used to express specific stances and speech acts in the child's verbal environment is acquired early as part of the acquisition of those stances and speech acts.

Grammatical form as frequent but inappropriate for child use

While perceptual salience, frequency, and conceptual complexity of forms in the verbal environment of the child can affect when children acquire particular grammatical constructions, these variables need to be evaluated vis-à-vis the social and cultural matrix of each construction. It may well be the case, for example, that a form that is perceptually salient, highly frequent, and conceptually relatively simple may not appear in the child's linguistic repertoire until rather late. In these cases, children's nonproduction of a particular form may reflect their understanding of that form as a sociocultural resource for displaying social statuses, social relationships, stances, actions, and other situational dimensions, and in particular, reflect their understandings of that form as inappropriate for child use.

An example of a widely used, relatively simple grammatical form that is not produced by children early in their language development is the Samoan deictic verb *sau* "come." Among the set of deictic verbs in a language, "come"

is considered to be conceptually less complex than verbs such as “give” and “bring” (Clark and Garnica 1974) and tends to be produced and understood by young children before these more complex forms. While Samoan children evidence understanding of the verb *sau*, “come,” early in their development (by nineteen months), they tend to produce the deictic verb *‘aumai* before they produce *sau*, and they produce *‘aumai* far more frequently than *sau* (Platt 1986). What can account for this acquisition order? Why don’t Samoan children produce a form that they routinely hear and appropriately respond to? In traditional Samoan communities, physical movement is associated with relatively lower status persons; higher status persons tend to position themselves and direct lower status persons to carry out actions that require movement. Young children, for example, are bombarded with imperative forms of *sau*. When these children begin to use language, they appear to be aware of the social indexicality of this verb. As they are usually the lowest status persons in the household, there are few opportunities to use the verb appropriately. When the children do use *sau*, they use it in the imperative form to direct the movements of lower ranking entities, such as animals and younger infant siblings. In some cases, the children will use the form at the prompting of an older person to call out to an older child to come to that still older person (e.g. Mother: *Vala’au Iuliana e sau*, “Call Iuliana to come” [. . .] Child: *Ana sau*, “Iuliana come!”). In contrast, children are widely encouraged to beg for food and other items. The verb *‘aumai*, “give/bring,” is the conventional grammatical structure (imperative form) for carrying out the act of begging. This imperative form of the verb appeared prevalently in children’s speech from nineteen months of age on (Platt 1986; Ochs 1988). Another example of a construction that is widely used by adults in the child’s verbal environment and is relatively simple is the Kaluli imperative verb of saying, *a:la:ma*, “say (like that).” While pervasive in the verbal environment of all children, this construction is produced only by a subset of young, language acquiring Kaluli children (Schieffelin 1990). *A:la:ma* is used in prompting sequences in which an older child caregiver or adult tells the young language learning child what to say to a third party, followed by the imperative *a:la:ma*. As noted earlier, all Kaluli children actively participate in extensive prompting sequences. When we look at children’s own use of *a:la:ma*, there is a marked gender difference: only young girls (two to four years) produce this form to direct even younger children to “say like that.” When they do so, it is with the appropriate demeanor of an assertive voice, and an appropriate message form, followed by the imperative verb of saying. Furthermore, young girls will also engage their mothers in playful routines, getting them to respond (dyadically) to their requests to “say like that.” Boys, who were also addressees and respondents repeatedly in such socializing interactions, never produced *a:la:ma*. They associated this form with the talk of women and older sisters, who were responsible for all of the caregiving. Indeed, fathers very rarely used *a:lama* with children. The absence of *a:la:ma* in boys’ verbal

repertoires in this sense is a reflection of their understanding of gender appropriate behavior, a form of social knowledge never made explicit. It should be noted that adult men do use *a:la:ma* in social activities in which young children are not participants. Hence, boys eventually come to use *a:la:ma* in these activity settings.

It should also be noted that young children's understandings of the relation between gender and *a:la:ma* is finely tuned, in the sense that it is only the imperative form of the verb "to say like that" that is gender associated. Other forms of this verb are used widely by both men and women in the verbal environment of the child, and both boys and girls use the verb in a variety of inflections and moods – for example, to report others' speech as well as their own. Children's understandings of gender and other social roles are clearly indexed in a language like Kaluli where each verb stem is morphologically differentiated for tense and mood and where specific morphological forms such as the imperative (*a:la:ma*) may carry social meanings, e.g. gender-marked language instruction. The point that we are trying to make is that children are sensitized to the social and cultural indexicality of particular morphosyntactic encodings of verbal forms. The social and cultural contexts of imperative forms seem especially salient as they are exploited in a variety of speech acts, such as requesting, begging, and prompting. This may be because these acts involve issues of desire, control, and most importantly, require some type of action uptake on the part of another member of the community. These action uptakes provide immediate and salient social and cultural validation or sanctioning of the child's and other's use of that form. This degree of fine-tuned sensitivity to how different forms of the same verb encode social information is also evident in Kaluli children's acquisition of the compound verb *o:mina*, "having chewed, give." Children hear this verb often and in a variety of inflected forms, such as first person present interrogative, "Having chewed it, do I give it to you?" (*ge o:miyo:lo?*). The children themselves, however, use the compound verb only in its present imperative form (*ge*) *o:mina*, "You, having chewed, give," as a request to a parent or older sibling to chew food (for the child) and then give it to the child (Schieffelin 1985). In so doing, young Kaluli children are acting in a role-appropriate manner. They are expected to ask for food to be chewed and given to them but are not expected to chew and give food to others.

Grammatical form as infrequent but appropriate for child use

A language socialization approach to grammatical development can also help to account for why young children produce forms that are relatively rare in their verbal environment. For example, as noted above, young Kaluli children produce the imperative form of the Kaluli compound verb "having chewed, give." What was not noted, however, is that this form of the verb is almost never used by others in the child's environment, as adults and older children have

no need to request that someone else chew food for them. This phenomenon should sensitize us to the fact that children's linguistic repertoires are not a simple reflection of what they do or do not hear in their surroundings⁷ but rather that children are taking an active role in constructing language that is most useful to their needs and appropriate to their social status.

Another interesting example of children's productive use of a grammatical form that appears relatively infrequently in their verbal environment is Samoan children's use of the first person affect-marked pronoun *ta ita*, "poor I/poor me." This form is morphologically productive and can appear in a variety of cases and be inflected for number and specific/nonspecific as well as for alienable/inalienable possession when used as a genitive constituent. That is to say, this form is not a frozen or idiomatic lexical form. It appears far less often in household interactions involving children (as overhearers, and perhaps in other roles) than the more neutral first person pronoun *a'u*, "I," yet young children produce the affective pronoun earlier (19 months) and more often than the neutral form (Ochs 1988). In particular, young children use the affective pronoun as a benefactive (*ia te ita* "for poor me"). This form is the linguistic core of the speech act of begging, which, as noted in section 2, is expected of and appropriate for young children. Samoan children, thus, appear to pull from their linguistic environment and deploy strategically those linguistic structures that help them to satisfy their desire for food and other objects. We have seen earlier that relatively marked circumstances in which children's grammatical repertoire cannot be easily predicted from either the rate of use or relative complexity of grammatical forms in the child's verbal environment. Rather, children's use of particular grammatical forms at particular moments of their language development is profoundly linked to social and cultural norms, expectations, and preferences which may not be explicit and are not easily detected or counted. Children acquire grammatical forms as part of becoming a person in society; they use grammatical forms as communicative resources to participate in social situations, express their ideas and feelings, and otherwise accomplish social and individual goals. Language socialization theory provides a framework for how children use such forms for sociocultural ends. One notion within language socialization research is that members of communities (including language acquiring children) use grammatical forms to build speech acts and express stances which, in turn, are part of more complex social identities and social activities (Ochs 1993). Thus, in Kaluli a grammatical form such as *a:la:ma* "say like that" is used to build the speech act of prompting and this act in turn is used to help establish the gender identity of girls; and *o:mina* "having chewed, give" is used to build the speech act of requesting and this act in turn is used to help establish the generational identity of young children.

⁷ This point was emphatically made by Bloom (1970) regarding the absence of the instrumental and dative in children's early utterances in spite of their pervasiveness in adult speech.

Similarly, in Samoan *sau* is used to build the directive to come and this act in turn helps to establish the identity of the speaker as relatively higher status than the addressee. Other examples of the interface of culture and the acquisition of particular grammatical forms remain to be described by other researchers.

The cultural milieu of children's code of choice

Thus far we have focused on the impact of culture on the acquisition of one particular language and have not attended to acquisition of more than one language in linguistically heterogeneous communities. A language socialization perspective can account for code acquisition in such communities by examining the social distribution and social meanings of code choice within communities and households and constructing a model of language ideology that informs patterns of code selection and acquisition. Just as children's acquisition of a particular grammatical form cannot be accounted for simply in terms of rate of that form in the child's verbal environment, so children's acquisition of a particular code cannot be accounted for simply in terms of the presence of that code in the child's intimate environment. A language socialization perspective can account for why and how children may not be acquiring the languages in their multilingual environment in spite of the fact that their parents say that they want their children to speak these languages. What is missing from the majority of psycholinguistic studies of simultaneous bilingual acquisition is in-depth ethnographic analysis of the complex language ideologies, i.e. the values attached to the different codes, that are characteristic of multilingual communities and their relation to language practices in those communities (see essays in Kroskrity, 2000; Schieffelin, Woolard, and Kroskrity 1998).

Psycholinguistic studies of the simultaneous acquisition of two languages (i.e. bilingualism under the age of five years) have focused on the question of whether young children develop a unitary, undifferentiated language system (integrating features of both languages) or whether they develop two differentiated systems used in contextually sensitive ways (see reviews in Genesee 1989; Romaine 1989; De Houwer 1990). In pursuing this question, many psycholinguists have assumed a notion of bilingualism similar to that articulated by Weinrich (1953: 73): "The ideal bilingual switches from one language to the other, according to appropriate changes in the speech situation, but not in unchanged speech situations and certainly not in a single sentence." It is widely assumed that the "ideal" bilingual situation (wherein the speaker associates particular codes with particular situations) facilitates bilingual acquisition, whereas code mixing in a single situation, especially by a single speaker, inhibits bilingual acquisition (McLaughlin 1984).

Two types of studies address the issue of code differentiation in the course of bilingual acquisition. The first set of studies examines bilingual acquisition among children from bilingual Spanish-English-speaking communities in the

United States (e.g. the Southwest). Most used an experimental design where child speakers were told that an investigator only understood one language, thus inhibiting the use of the other language. The second set of studies examines bilingual acquisition among children who have at least one bilingual parent but who resided otherwise in a monolingual community (e.g. children with a German–Italian bilingual parent residing in Italy (Volterra and Taeschner 1978). Investigators tape-recorded adult–child speech in the home. To ascertain the norms of bilingual code use in particular households, most researchers rely exclusively on parental reports of their speech practices with young children.⁸ In parental reports from both sets of studies, parents insisted that they followed the one person–one language rule (“rule of Grammont” [Ronjat 1913]), that is, they did not mix languages when speaking to the child. From a language socialization perspective, this response reflects a widespread belief across many societies that mixing two languages lexically and/or grammatically is indicative of confusion and lack of education, and is generally stigmatized as impure language. When researchers employed more ethnographic methods of investigating bilingualism by looking at naturalistic speech to and in the hearing environment of the child, they found that, despite parental reports of “one person–one language”, their language practices showed a significant amount of code switching (Goodz 1989; De Houwer 1990). Because these naturalistic studies do not analyze the effects of code mixing on bilingual acquisition and because other psycholinguistic studies do not examine bilingual practices in the home, the question of what type of bilingual language practices (one person–one language versus language mixing) facilitates the acquisition of separate codes cannot be adequately answered at this time.

One consequence of pursuing the question of unitary or differentiated bilingual acquisition is that researchers have neglected a very important acquisition phenomenon, namely the acquisition of code switching itself in early childhood. While there are numerous sociolinguistic studies of school-age children’s code switching behavior (Auer 1988; Genishi 1981; McClure, 1977; Zentella 1990, 1997), there are no studies of the acquisition processes that lead to this competence in later life. Questions that might illuminate grammatical development include: how does code switching change over developmental time? Do young children’s code switching practicing follow the same lexical and grammatical constraints as that of the adults in their speech communities? How do young children use code switching to achieve pragmatic ends?

In many bi or multilingual communities, not all languages are valued equally; some may be viewed as prestige forms whereas others may be disvalued or even stigmatized by the community and/or by members of a child’s family. The prestige forms are often associated with educational achievement and social

⁸ Two exceptions are De Houwer (1990) and Goodz (1989), both of whom relied not only on parental report but also examined speech practices in the home.

and economic mobility, while the nonprestigious forms are often associated with traditional values. These ideologies surrounding particular languages are socialized along with the codes themselves, sometimes in extremely subtle ways. Where there is high value placed on a particular code over another, the highly valued code has a better chance of survival as part of a young child's individual linguistic repertoire as well as part of the community's repertoire over historical time.

A dramatic example of the role of ideology in causing a shift from multilingual to monolingual acquisition is found in Kulick's language socialization study of the Gapun community of Papua New Guinea, where Taiap and the lingua franca Tok Pisin as well as the vernaculars of other villages are actively used (Kulick, 1992). In this community, the local vernacular Taiap is rapidly disappearing from the linguistic repertoire of language acquiring children, not because of an explicit devaluation of Taiap but because of implicit devaluation through language socialization practices. Taiap adults insist that they want children to acquire the local vernacular, and place the blame for its loss on the will of the children to reject Taiap in favor of Tok Pisin. However, their language socialization practices indicate that caregivers code switch into Tok Pisin far more than they realize and that they socialize young children into associating Tok Pisin with modernity, Christianity, and education and Taiap with backwardness and paganism. The result is that "although no village child under ten actively commands the vernacular language, most children between five and ten possess a good passive understanding of Taiap" (Kulick 1992: 217).

Another example of how ideology affects bilingual acquisition comes from Schieffelin's language socialization study of Haitian families in New York City (Schieffelin 1994). Young children in these families participate in Haitian creole, English, and sometimes French conversational exchanges, but for the most part are using English. Adults assume that all Haitian children learn to speak creole; it is integral with their Haitian identity. English, on the other hand, is seen as essential for success in school and for successful participation in American society. In contrast to creole, English is viewed as requiring attention and explicit instruction. This ideology can be seen in language socialization practices with children, wherein adults will themselves use creole to praise children when the children speak in English. In addition, adults convey this ideology through recurrent code switching in which they paraphrase their own and children's creole utterances in English. As a result of these practices, children growing up in Haitian diaspora communities are no longer acquiring creole.⁹

These studies were among the first to point out the centrality of language socialization activities for theorizing patterns of language acquisition, choice, maintenance and shift in language contact situations. Subsequently, language

⁹ Focusing on young adults and children, Schmidt (1985) and Bavin (1989) have related language ideology to language shift among the Djirbal and Warlpiri peoples of Australia respectively. For studies of language shift more generally, see Dorian (1989); Gal (1979); and Hill and Hill (1986).

socialization researchers have increasingly turned their attention to investigating connections among language ideology, language socialization and language acquisition in bi and multilingual communities. This is evident, for example, in the research of Garrett (1999) and Paugh (2001) in Caribbean communities; Field (1999) and Meek (2001) in Native North American communities; Riley (2001) in French Polynesia and Fader (2001) in New York City.

Steps to a cultural ecology of grammatical development

A consistent message throughout this chapter is that grammatical development cannot be adequately accounted for without serious analysis of the social and cultural milieu of the language acquiring child. We have seen that grammatical development is an outcome of two primary sociocultural contexts: (1) where children participate regularly in socially and culturally organized activities, and (2) where the language(s) being acquired is/are highly valued and children are encouraged to learn it/them.

The first point implies that no special form of language, such as simplified grammar, is necessary for children's grammatical development; the only requirement is that children are involved routinely in a community's social network and in the everyday activities that hold that community together. We have suggested that certain linguistic accommodations may be an outcome of cultural conceptions of the child, including expectations about the communicative roles of young children from birth onward. In communities where infants and young children are frequently expected to take on central communicative roles such as addressee or speaker, members provide a great deal of social, cognitive, and linguistic support. For example, in selecting an infant or young child as addressee, members may simplify their grammar, as a means of getting the child to respond. Or, in selecting a child as speaker, members may simplify the child's task by, for example, ventriloquating, prompting, or expanding the message. On the other hand, in communities where infants and young children are often assigned the more peripheral role (Lave and Wenger 1991) of overhearers, they are participants in linguistically complex activities. In all communities, children take on a range of communicative roles but when in their development, in which social situations, and how often they do so varies from community to community. A culturally organized means-ends model accounts for this pattern in that it allows for cross-cultural similarity in the linguistic means employed to accomplish social ends (such as talking to a child), but allows for the possibility that there will be cultural variation in the situational manifestation of a particular social end (e.g. the developmental point at which members start treating children as addressees who are to respond in culturally appropriate ways.)

The second point implies that mere exposure to a language is not sufficient to account for its acquisition. Analyses of grammatical development in linguistically heterogeneous communities need to be culturally contextualized by including the language ideologies prevalent in those communities. Further,

as noted earlier, analysts cannot rely exclusively on members' reports of their own and others' speech behavior to assess these ideologies; ideologies are often below the level of awareness and must be investigated through the systematic analysis of speech practices. For example, in multilingual communities, the practice of code switching reveals values attached to each code that members do not articulate through structured interviews. Depending on historical and cultural contexts, codes may be differently valued, and members may display ambivalent feelings towards one or more of these codes in their everyday speech practices. Our point is that language acquiring children acquire values associated with each code through participation in social activities involving code selection and this cultural knowledge impacts their acquisition of codes. With the increasing number of diaspora communities world-wide and the spread of international languages and literacies, the acquisition and maintenance of minority and indigenous languages is becoming increasingly problematic (Dorian 1989). Psycholinguistic studies of children's bilingual acquisition need to attend to the fact that grammatical development takes place in a world market of languages, where different languages, like other cultural commodities, carry different economic and political values.

In summary, while grammatical development does not depend upon a simplified speech environment, cultural values attached to particular codes do impact the acquisition (or nonacquisition) of those codes. Furthermore, cultural systems of belief, knowledge, and social order profoundly affect the acquisition of particular grammatical constructions. Earlier, we suggested that even very young children appear to be sensitive to the ways in which grammatical constructions within a code index social identity, in that they select forms that appropriately constitute their identity as "child" or as "male" or "female," or as one who is carrying out an appropriate role, such as "one who begs for food or things." A language socialization approach provides an analytic framework for assessing the social activities and identities that grammar indexes as well as the cultural norms, preferences, and expectations that define those activities and identities.

In this analysis, we have drawn primarily on ethnographic studies to make the point that culture affects grammatical development in surprising and subtle yet systematic ways. Culture is still missing from most accounts of grammatical development, and until more culturally sensitive accounts are available, we will only be guessing about the extent to which culture organizes the linguistic forms and practices of young children as speakers, addressees, and audiences over developmental time.¹⁰ Until the cultural ecology of grammar is

¹⁰ Slobin (1992: 6) comments in his crosslinguistic study of language acquisition: "This may be time to remember – as Ochs and Schieffelin (1984) have incisively argued – that language acquisition ALWAYS takes place in cultural and interpersonal contexts. The ethnographic content of chapters on 'exotic' languages shows how much ethnography is MISSING from our accounts of the acquisition of languages in more familiar settings."

better understood, grammatical development will continue to be viewed predominantly as an acultural process. Since language is a universal resource for constituting social life and cultural knowledge, and since members are deeply concerned with children's able participation in social life and command of cultural knowledge, then it makes good sense that analyses of children's production and comprehension of grammar seriously take these sociocultural universals into account and incorporate ethnographic methodology to capture the complexities of the social life of language (Sankoff 1980).

REFERENCES

- Aarsleff, Hans. 1983. *The study of language in England, 1780–1860*. London: Athlone Press.
1988. "Introduction." In Wilhelm von Humboldt, *On language*, vii–lxv. Cambridge: Cambridge University Press.
- Abramov, Israel. 1997. "Physiological mechanisms of color vision." In C. L. Hardin and Luisa Maffi (eds.), *Color categories in thought and language*. Cambridge: Cambridge University Press.
- Abu-Lughod, Lila. 1986. *Veiled sentiments: honor and poetry in a Bedouin society*. Berkeley: University of California Press.
1995. *Writing women's worlds. Bedouin stories*. Berkeley: University of California Press.
- Abu-Lughod, Lila and Catherine Lutz. 1990. "Introduction: emotion, discourse, and the politics of everyday life." In C. Lutz and L. Abu-Lughod (eds.), *Language and the politics of emotion*, 1–23. Cambridge: Cambridge University Press.
- Adam, Lucien. 1883. *Les idiomes négro-aryen et maléo-aryen*. Paris.
- Adone, Dany and Ingo Plag (eds.). 1994. *Creolization and language change*. Tübingen: Niemeyer.
- Aerts, Romana. 2000. "L'Histoire des Perses de A. de Gobineau dans le cadre de la mythologie de l'impérialisme Indo-européen." In Sylvie Vanséveren (ed.), *Modèles linguistiques et Idéologie: "Indo-Européen"*, 97–108. Bruxelles: Éditions Ousia.
- Alford, Danny K. H. Moonhawk. 1978. "The demise of the Whorf hypothesis (a major revision in the history of linguistics)." *Proceedings of the Annual Meeting of the Berkeley Linguistics Society* 4: 485–499.
1981. "Is Whorf's relativity Einstein's relativity?" *Proceedings of the Berkeley Linguistics Society* 7: 13–26.
2002. "The great Whorf hypothesis hoax: sin, suffering and redemption in academe." (Available at www.enformy.com/dma-Chap7.htm.)
- Alleyne, Mervyn C. 1966. "La nature du changement phonétique à la lumière du créole français d'Haïti." *Revue de linguistique romane* 30: 279–303.
1971. "Acculturation and the cultural matrix of creolization." In Dell Hymes (ed.), *Pidginization and creolization of languages*, 169–187. Cambridge: Cambridge University Press.
1980. *Comparative Afro-American: an historical comparative study of some Afro-American dialects in the New World*. Ann Arbor: Karoma.
- Althusser, Louis. 1968 (1970). "The object of *Capital*." In Louis Althusser and Etienne Balibar, *Reading Capital*, 71–198. Ben Brewster, trans. London: NLB.
- Alvarez-Cáccamo, Celso. 1998. "From 'switching code' to 'code-switching': towards a reconceptualization of communicative codes." In Peter Auer (ed.), *Code-switching in conversation*, 29–50. London: Routledge.

- Andersen, Henning. 1988. "Center and periphery: adoption, diffusion, and spread." In Jacek Fisiak (ed.), *Historical dialectology: regional and social*. New York: Mouton de Gruyter, 39–84.
- Anderson, Benedict. 1991. *Imagined communities: reflections on the origin and spread of nationalism*. Revised edition. London and New York: Verso.
- Anderson, Jeffrey. 2001. *The four hills of life: Northern Arapaho life, knowledge, and personhood*. Lincoln: University of Nebraska Press.
- Anthony, David W. 1995. "Nazi and eco-feminist prehistories: ideology and empiricism in Indo-European archaeology." In Philip L. Kohl and Clare Fawcett (eds.), *Nationalism, politics, and the practice of archaeology*, 82–96. Cambridge: Cambridge University Press.
- Anttila, Raimo. 1988. "The type and the comparative method." In Jorn Albrecht, Harald Thun, and Jens Lüdtkke (eds.), *Eugenio Coseriu. Energeia und Ergon: sprachliche Variation, Sprachgeschichte, Sprachtypologie*, 43–56. Band II. Tübingen: G. Narr.
- Apter, Andrew. 1998. "Discourse and its disclosures: Yoruba women and the sanctity of abuse." *Africa* 68(1): 68–97.
- Aracil, Lluís. 1982. *Papers de sociolinguística*. Barcelona: La Magrana.
- Arends, Jacques. 1993. "Towards a gradualist model of creolization." In F. Byrne and J. Holm (eds.), *Atlantic meets Pacific: a global view of pidginization and creolization*, 371–380. Amsterdam: John Benjamins.
- (ed.). 1995. *The early stages of creolization*. Amsterdam: John Benjamins.
2001. "Social stratification and network relations in the formation of Sranan." In N. Smith and T. Veenstra (eds.), *Creolization and Contact*, 291–307. Amsterdam: John Benjamins.
- Atran, Scott. 1990. *Cognitive foundations of natural history*. Cambridge: Cambridge University Press.
1984. *Bilingual conversation*. Amsterdam: Benjamins.
- Auer, J. C. P. 1988. "A conversational approach to code-switching and transfer." In M. Heller (ed.), *Code-switching: anthropological and sociolinguistic perspectives*, 187–213. Berlin: Mouton.
- (ed.). 1998. *Code-switching in conversation*. London: Routledge.
- Austerlitz, Robert. 1958. *Ob-Ugric metrics*. Helsinki: Suomalainen Tiedeakatemia Scientium Fennica.
- Austin, J. L. 1962. *How to do things with words*. Oxford: Oxford University Press.
1975. *How to do things with words*. Cambridge, Mass.: Harvard University Press.
1979. "Performative utterances." *Philosophical Papers*, 233–252. Oxford: Oxford University Press.
- Baker, Colin. 2001. *Foundations of bilingual education and bilingualism*. 3rd edn. Clevedon, U.K.: Multilingual Matters.
- Baker, Philip. 1983. "Commentaire sur Chaudenson 1983." *Etudes Créoles* 6(2): 230–236.
1990. "Off target." *Journal of Pidgin and Creole Languages* 5: 105–119.
- 1993a. "Assessing the African contribution to French-based creoles." In Salikoko S. Mufwene (ed.), *Africanisms in Afro-American language varieties*, 123–155. Athens/London: The University of Georgia Press.
- 1993b. "Australian influence on Melanesian pidgin English." *Te Reo* 36: 3–67.
1995. "Directionality in pidginization and creolization." In Arthur Spears and Donald Winford (eds.), *The structure and status of pidgins and creoles*, 91–109. Amsterdam: John Benjamins publishing company.
2000. "Theories of creolization and the degree and nature of restructuring." In Ingrid Neumann-Holzschuh and Edgar W. Schneider (eds.), *Degrees of restructuring in*

- creole languages*, 41–63. Creole language library. Amsterdam/Philadelphia: John Benjamins.
- Baker, Philip and Anand Sycia (eds.). 1996. *Changing meanings, changing functions*. Westminster creolistics series, 2. London: University of Westminster Press.
- Baker, Philip and Chris Corne. 1982. *Isle de France creole: affinities and origins*. Ann Arbor: Karoma.
- Bakhtin, M. M. 1986. "The problem of speech genres." In Caryl Emerson and Michael Holquist (eds.), *Speech genres and other late essays*, 60–102. Austin: University of Texas Press.
- Bakker, Egbert. 1999. "Homeric *outos* (ΟΥΤΟΣ) and the poetics of deixis." *Classical Philology* 94: 1–19.
- Bakker, Peter and Maarten Mous (eds.). 1994. *Mixed languages. Studies in language and language use*, 13. Dordrecht: ICG Printing.
- Baldinger, Kurt. 1995. "Gilles Ménage, grammairien et lexicographe: Ouverture du Colloque." In Isabelle Leroy-Turcan and Terence R. Wooldridge (eds.), *Gilles Ménage (1613–1692) grammairien et lexicographe: le rayonnement de son oeuvre linguistique*, 1–8. Lyon: Université Jean Moulin.
- Balibar, Renée. 1984. *Galilée, Newton lus par Einstein. Espace et relativité*. Paris: PUF.
- Barkow, Jerome H. 1994. "Evolutionary psychological anthropology." In P. K. Bock (ed.), *Psychological anthropology*, 121–37. Westport, CT: Praeger.
- Barney, Rachel. 1998. "Socrates Agonistes: the case of the *Cratylus* etymologies." *Oxford Studies in Ancient Philosophy* 16: 63–98.
- Barth, Fredrik (ed.). 1969. *Ethnic groups and boundaries*. Boston: Little, Brown.
- Basilus, Harold. 1952. "Neo-Humboldtian ethnolinguistics." *Word* 8: 95–105.
- Bate, John Bernard. 2000. "Meedaittamil: oratory and democratic practice in Tamilnadu." Ph.D. thesis, University of Chicago.
- Bates, E., L. Camaioni, and V. Volterra. 1979. "The acquisition of performatives prior to speech." In E. Ochs and B. B. Schieffelin (eds.), *Developmental pragmatics*, 111–129. New York: Academic Press.
- Bauman, Richard. 1984. *Verbal arts as performance*. Prospect Heights, IL: Waveland Press.
- Bauman, Richard and Charles Briggs. 1990. "Poetics and performance as critical perspectives on language and social life." *Annual Review of Anthropology* 19: 59–88.
2000. "Language philosophy as language ideology: John Locke and Johann Gottfried Herder." In Paul V. Kroskrity (ed.), *Regimes of language: ideologies, politics, and identities*, 139–204. Santa Fe: School of American Research Press.
- Bavin, E. 1989. "Some lexical and morphological changes in Walpiri." In N. Dorian (ed.), *Investigating obsolescence: studies in language contraction and death*, 267–286. Cambridge: Cambridge University Press.
1992. "The acquisition of Walpiri." In D. Slobin (ed.), *The crosslinguistic study of language acquisition*, 309–372. Vol 3. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Baxter, Timothy M. S. 1992. *The Cratylus: Plato's critique of naming*. Leiden: E. J. Brill.
- Becker, A. L. 1995. *Beyond translation: essays toward a modern philology*. Ann Arbor: University of Michigan Press.
- Beeman, William O. 1986. *Language, status and power in Iran*. Bloomington: Indiana University Press.
2000. "Emotion and sincerity in Persian discourse: accomplishing the representation of inner states." *International Journal of the Sociology of Language* 148: 1–26.
- Benedict, Ruth. 1934. *Patterns of culture*. Boston: Houghton Mifflin.

- Bengtson, John D. and Merritt Ruhlen. 1994. "Global etymologies." In *On the origin of languages: studies in linguistic taxonomy*, 277–336. Stanford: Stanford University Press, Benjamins.
- Bentolila, André. 1971. *Les systèmes verbaux créoles: comparaisons avec les langues africaines*. Thèse de 3^{ème} cycle. Paris: Université René Descartes.
- Benveniste, Emile. 1958 (1966). "Catégories de pensée et catégories de langue." In Emile Benveniste, *Problèmes de linguistique générale*, 63–74. Paris: Gallimard.
1969. *Le vocabulaire des institutions indo-européennes, Vol. 1. Économie, parenté, société*. Paris: Éditions de Minuit
- Bergvall, Victoria, Janet Bing, and Alice Freed (eds.). 1996. *Rethinking Language and Gender Research, Theory and Practice*. New York; London: Longman.
- Berlant, Lauren. 1997 "Introduction: the intimate public sphere." *The Queen of America Goes to Washington City, Essays on Sex and Citizenship*. 1–24. Durham: Duke University Press.
- Berlin, Brent. 1992. *Ethnobiological classification*. Princeton NJ: Princeton University Press.
- Berlin, Brent and Elois Ann Berlin. 1975. "Aguaruna color categories." *American Ethnologist* 2: 61–87.
- Berlin, Brent and Paul Kay. 1969. *Basic color terms: their universality and evolution*. Berkeley: University of California Press.
- Berlin, Brent, Dennis Breedlove and Peter H. Raven. 1973. "General principles of classification and nomenclature in folk biology." *American Anthropologist* 75: 214–242.
1974. *Principles of Tzeltal plant classification*. New York: Academic Press.
- Berlinski, David. 1995. *A tour of the calculus*. NY: Random House (Vinton).
- Berman, Ruth and Dan I. Slobin. 1994. *Relating events in narrative: a crosslinguistic developmental study*. Hillsdale, NJ: Erlbaum.
- Berndt, Ronald M. 1976. *Love songs of Arnhem land*. Chicago: University of Chicago Press.
- Bernstein, Charles. 1998. *Clare listening. Poetry and the performed word*. New York: Oxford University Press.
- Bertrand, Frédéric. 2002. *L'anthropologie soviétique des années 20–30. Configuration d'une rupture*. Pessac: Presses universitaires de Bordeaux.
- Besnier, Niko. 1993. "Reported Speech and Affect on Nukulaelae Atoll." In Jane Hill and Judith Irvine (eds.), *Responsibility and evidence in oral discourse*, 161–181. Cambridge: Cambridge University Press.
1994. "Polynesian gender liminality through time and space." In G. Herdt, *Third sex, third gender: beyond sexual dimorphism in culture and history*, 285–328. New York: Zone Books.
- Bhabha, Homi K. 1994. *The location of culture*. London: Routledge.
- Biardeau, Madeleine. 1982. *Hindouisme: anthropologie d'une civilization*. Editions Champs-Flammarion.
- Bickerton, Derek. 1977. "Pidginization and creolization: language acquisition and language universals." In Albert Valdman (ed.), *Pidgin and creole linguistics*, 49–69. Bloomington/London: Indiana University Press.
1980. *Roots of language*. Ann Arbor: Karoma.
1984. "The language bioprogram hypothesis." *Brain and Behavioural Sciences* 7: 173–221.
1986. "Creoles and West African languages: a case of mistaken identity?" In Pieter C. Muysken and Norval Smith (eds.), *Substrata versus universals in Creole genesis*, 25–40. Creole language library, 1. Amsterdam/Philadelphia: John Benjamins.

References

261

1988. "Creole languages and the bioprogram." In Frederick J. Newmeyer (ed.), *Linguistic theory: extensions and implications*, 268–284. Linguistics: The Cambridge Survey, 2. Cambridge: Cambridge University Press.
- 1990a. *Language and species*. Chicago: University of Chicago Press.
- 1990b. "On Mufwene's response to Bickerton." *The Carrier Pidgin* 17(1,2): 6–7; 18(1): 3–4.
- Billiez, Jacqueline. 1998. "L'alternance des langues en chantant." *LIDIL* 18: 125–140.
- Black, Max. 1962. *Models and metaphors: studies in language and philosophy*. Ithaca: Cornell University Press.
- Bloch, Maurice E. F. 1994. "Language, anthropology, and cognitive science." In *Assessing cultural anthropology*, ed. Robert Borofsky, 276–282. NY: McGraw-Hill.
1998. *How we think they think: anthropological approaches to cognition, memory, and literacy*. Boulder, Colorado: Westview Press.
- Bloch, Ralph Howard. 1983. *Etymologies and genealogies: a literary anthropology of the French Middle Ages*. Chicago: University of Chicago Press.
- Blom, Jan-Petter and John Gumperz. 1972. "Social meaning in linguistic structures: code-switching in Norway." In John Gumperz and Dell Hymes (eds.), *Directions in sociolinguistics: the ethnography of communication*, 407–434. New York: Holt, Rinehart and Winston.
- Blommaert, Jan (ed.). 1999. *Language ideological debates*. Berlin: Mouton de Gruyter.
2001. "The Asmara declaration as a sociolinguistic problem: Reflections on scholarship and linguistic rights." *Journal of Sociolinguistics* 5(1): 131–142.
- Bloom, A. H. 1981. *The linguistic shaping of thought: a study in the impact of language on thinking in China and the West*. Hillsdale, N.J.: Erlbaum.
- Bloom, K. 1990. "Selectivity and early infant vocalization." In J. T. Enns (ed.), *The development of attention: research and theory*, 121–136. B. V. North-Holland: Elsevier Science Publishers.
- Bloom, L. 1970. *Language development: form and function in emerging grammar*. Cambridge, Mass: MIT Press.
- Bloom, Paul, Mary A. Peterson, Lynn Nadel, and Merrill F. Garrett (eds.). 1996. *Language and space*. Cambridge, MA: MIT Press.
- Bloomfield, Leonard. 1933. *Language*. New York: Holt, Rinehart, and Winston.
- Blount, Ben G. (ed.). (1995). *Language, culture, and society*. 2nd edn. Prospect Heights, IL: Waveland Press.
- Blust, Robert. 1996. "The Neogrammarian hypothesis and pandemic irregularity." In Mark Durie and Malcolm Ross (eds.), *The comparative method reviewed: regularity and irregularity in language change*, 135–156. New York: Oxford University Press.
- Boas, Franz. 1887 (1974). "Museums of ethnology and their classification." In George W. Stocking, Jr. (ed.), *The shaping of American anthropology, 1883–1917*, 63–67. New York: Basic Books.
- 1889 (1940). "The aims of ethnology." In Franz Boas, *Race, language, and culture*, 626–638. New York: Basic Books.
- 1889 (1974). "On alternating sounds." In George W. Stocking, Jr. (ed.), *The shaping of American anthropology, 1883–1911*, 72–77. New York: Basic Books.
1899. "Advances in methods of teaching." In *Race, language, culture*, 621–625. New York: Free Press.
1910. "Publicaciones nuevas sobre la lingüística americana." In *Reseña de la segunda sesión del XVII Congreso Internacional de Americanistas*, 225–232. Mexico: Museo Nacional de Arqueología, Historia y Etnología.

1911. "Introduction." In Franz Boas (ed.), *Handbook of American Indian languages*. Washington: Government Printing Office, 1–83. [Bureau of American Ethnology, Bulletin 40, Part 1.]
- Bock, Philip R. 1984. *Shakespeare and Elizabethan culture*. New York: Schocken Books.
1994. *Psychological anthropology*. Westport, CT: Praeger.
- Bohannon, Paul. 1963. *Social anthropology*. New York: Holt, Rinehart and Winston.
- Böhtlink, Otto. 1964 (1815). *Über die Sprache der Yakuten*. The Hague: Mouton.
- Boix, Emili and F. Xavier Vila. 1998. *Sociolingüística de la llengua catalana*. Barcelona: Ariel Lingüística.
- Bornstein, M. H., W. Kessen, and S. Weiskopf. 1976. "Color vision and hue categorization in young human infants." *Journal of Experimental Psychology: Human Perception and Performance* 2: 115–129.
- Boroditsky, L. 2001. "Does language shape thought? English and Mandarin speakers' conceptions of time." *Cognitive Psychology*, 43(1): 1–22.
- Bourdieu, Pierre. 1975. "Le fétichisme de la langue." *Actes de la recherche en sciences sociales* 4: 2–3.
1977. *Outline of a theory of practice*. Cambridge: Cambridge University Press.
1983. "Vous avez dit 'populaire'?" *Actes de la recherche en sciences sociales* 46: 98–105.
- Bowerman, Melissa. 1985. "What shapes children's grammars?" In D. I. Slobin (ed.), *The crosslinguistic study of language acquisition*, vol. 2, 1257–1320. Hillsdale, N.J.: Erlbaum.
- 1996a. "The origins of children's spatial semantic categories: Cognitive versus linguistic determinants." In J. Gumperz and S. C. Levinson (eds.) *Rethinking linguistic relativity*, 145–176. Cambridge: Cambridge University Press.
- 1996b. Learning how to structure space for language. In P. Bloom, M. A. Peterson, L. Nadel, M. F. Garrett (eds.), *Language and space*, 385–436. Cambridge, MA: MIT Press.
2000. "Where do children's word meanings come from? Rethinking the role of cognition in semantic development." In L. Nucci, G. Saxe, and E. Turiel (eds.), *Culture, thought, and development*, 199–230. Mahwah, NJ: Erlbaum.
- Bowerman, Melissa and Soonja Choi. 2001. "Shaping meanings for language: universal and language specific in the acquisition of spatial semantic categories." In M. Bowerman and S. C. Levinson (eds.), *Language acquisition and conceptual development*, 475–511. Cambridge: Cambridge University Press.
2003. "Space under construction: language-specific spatial categorization in first language acquisition." In D. Gentner and S. Goldin-Meadow (eds.), *Language in mind: advances in the study of language and thought*, 387–427. Cambridge MA: MIT Press.
- Bowerman, Melissa and Stephen C. Levinson (eds.). 2001. *Language acquisition and conceptual development*. Cambridge: Cambridge University Press.
- Boyer, Henri. 1991. *Langues en conflit*. Paris: L'Harmattan.
- Boyer, Pascal (ed.). 1993. *Cognitive aspects of religious symbolism*. Cambridge: Cambridge University Press.
- Brenneis, Donald and Ronald H. S. Macaulay (eds.). 1996. *The matrix of language: contemporary linguistic anthropology*. Boulder, Colorado: Westview Press.
- Briggs, Charles. 1988. *Competence and performance: the creativity of tradition in Mexican verbal art*. Philadelphia: University of Pennsylvania Press.
- Bright, William O. 1979. "A Karok myth in measured verse: the translation of a performance." *Journal of California and Great Basin Anthropology* 1: 117–123.

- Brown, Penelope. 1998. "Conversational structure and language acquisition: the role of repetition in Tzeltal." *Journal of Linguistic Anthropology* 8(2): 197–221.
2001. "Learning to talk about motion UP and DOWN in Tzeltal: is there a language-specific bias for verb learning?" In M. Bowerman and S. C. Levinson (eds.), *Language acquisition and conceptual development*, 512–543. Cambridge: Cambridge University Press.
- 2002a. "Everyone has to lie in Tzeltal." In S. Blum-Kulka and C. E. Snow (eds.), *Talking to adults: the contribution of multiparty discourse to language acquisition*, 241–275. Mahwah, NJ: Lawrence Erlbaum Associates.
- 2002b. "Language as a model for culture: lessons from the cognitive sciences". In B. King and R. Fox (eds.), *Anthropology beyond culture*, 169–192. Oxford: Berg.
- Brown, Penelope and S. C. Levinson. 1987. *Politeness: some universals in language usage*. Cambridge: Cambridge University Press.
- 1993a. "Linguistic and nonlinguistic coding of spatial arrays: explorations in Mayan cognition." Cognitive Anthropology Research Group, Max Planck Institute for Psycholinguistics, Working Paper 24, Oct. 1993.
- 1993b. "'Uphill' and 'downhill' in Tzeltal." *Journal of Linguistic Anthropology* 3(1): 46–74.
2000. "Frames of spatial reference and their acquisition in Tenejapan Tzeltal." In L. Nucci, G. Saxe, and E. Turiel (eds.), *Culture, thought, and development*, 167–197. Mahwah, NJ: Erlbaum.
- Brown, R. 1977. "Introduction." In C. Ferguson and C. Snow (eds.), *Talking to children: language input and acquisition*, 1–30. Cambridge: Cambridge University Press.
- Brown, R., C. Cazden, and U. Bellugi. 1968. "The child's grammar from I to III." In J. P. Hill (ed.), *The second annual Minnesota symposium on child psychology*. Minneapolis: University of Minnesota Press, 28–73.
- Brown, Roger Langham. 1967. *Wilhelm von Humboldt's conception of linguistic relativity*. The Hague: Mouton. [Janua Linguarum, Series minor, 65.]
- Brown, Roger W. and Eric H. Lenneberg. 1954. "A study of language and cognition." *Journal of Abnormal and Social Psychology* 49: 454–462.
- Bucholtz, Mary and Kira Hall. 1995. "Introduction: twenty years after *Language and woman's place*." In Hall, *Gender articulated*, 1–22.
- Bunzl, Matti. 1996. "Franz Boas and the Humboldtian tradition: from *Volksgeist* and *Nationalcharakter* to an anthropological concept of culture." In George W. Stocking, Jr. (ed.), *Volksgeist as Method and Ethic: Essays on Boasian Anthropology and the German Anthropological Tradition*, 17–78. Madison: University of Wisconsin Press.
- Buridant, Claude. 1998. "Les paramètres de l'étymologie médiévale." *L'étymologie, de l'antiquité à la Renaissance*, 11–56. Numéro coordonné et présenté par C. Buridant et al. Villeneuve d'Ascq: Presses Universitaires du Septentrion.
- Butler, Judith. 1990. *Gender trouble, feminism and the subversion of identity*. New York: Routledge.
1997. *Excitable speech, a politics of the performative*. New York and London: Routledge.
- Bynon, Theodora. 1966. "Leo Weisgerber's four stages in linguistic analysis." *Man* n.s. 1: 468–483.
- Byrne Francis and Thom Huebner (eds.). 1991. *Development and structures of creole languages. Creole language library*, 10. Amsterdam/Philadelphia: John Benjamins.
- Byrne, R. and A. Whiten (eds.). 1988. *Machiavellian intelligence*. Oxford: Clarendon Press.

- Calame-Griaule, Geneviève. 1987. *Ethnologie et langage. La parole chez les Dogon*. Paris: Gallimard.
- Calhoun, Craig. 1995. *Critical social theory, culture, history and the challenge of difference*. Oxford: Blackwell.
- Cameron, Deborah. 1995. *Verbal hygiene*. London and New York: Routledge.
- Cameron, Deborah and Don Kulick. 2003. *Language and sexuality*. Cambridge: Cambridge University Press.
- Capro, Fritjof. 1977. *The Tao of physics*. New York: Bantam Books.
- Carne-Ross, D. S. and Kenneth Haynes. 1996. *Horace in English*. New York: Penguin.
- Carruthers, Peter, and Jill Boucher (eds.). 1998. *Language and thought: interdisciplinary themes*. Cambridge: Cambridge University Press.
- Carson, Anne. 1986. *Eros the bittersweet: an essay*. Princeton: Princeton University Press.
- Casasola, Marianella, 2005. "Can language do the driving? The effect of linguistic input on infants' categorization of support spatial relations." *Developmental Psychology* 41(1): 183–192.
- Cassirer, Ernst. 1923 (1955). *The philosophy of symbolic forms. I. Language*. Ralph Mannheim, trans. New Haven: Yale University Press.
- Casson, R. W. (ed.). 1981. *Language, culture and cognition*. New York: Macmillan.
1983. "Schemata in cognitive anthropology." *Annual Review of Anthropology* 12: 429–462.
- Castonguay, Charles. 1996. "L'intérêt particulier de la démographie pour le fait français au Canada." In Jürgen Erfurt (ed.), *De la polyphonie à la symphonie. Méthodes, théories et faits de la recherche pluridisciplinaire sur le français au Canada*, 3–18. Leipzig: Leipziger Universitätsverlag.
- Caton, Steven. 1990. "Peaks of Yemen I Summon." Berkeley: University of California Press.
- Cazden, C. 1965. "Environmental assistance to the child's acquisition of grammar." Unpublished Ph.D. thesis. Harvard University.
- Chafe, Wallace and Johanna Nichols (eds.). 1986. *Evidentiality: the linguistic coding of epistemology*. Norwood, NJ: Ablex.
- Chambers, J. K. 1995. *Sociolinguistic theory: linguistic variation and its social significance*. Oxford: Blackwell.
- Chantraine, Pierre. 1990. *Dictionnaire étymologique de la langue grecque: histoire des mots*. (Nouv. tirage). Paris: Klincksieck.
- Chao, Yuen-Ren. 1976. "Philosophical perspectives." *Aspects of Chinese sociolinguistics*. Selected and Introduced by Anwar S. Dil. Stanford: Stanford University Press.
- Chatterjee, Ranjit. 1985. "Reading Whorf through Wittgenstein: a solution to the linguistic relativity problem." *Lingua* 67: 37–63.
- Chaudenson, Robert. 1974. *Le lexique du parler créole de la Réunion*. Paris: Champion. 2 vols.
1977. "Toward the reconstruction of the social matrix of Creole language." In Albert Valdman (ed.), *Pidgin and creole linguistics*, 259–277. Bloomington/London: Indiana University Press.
1979. *Les créoles français*. Paris: Nathan.
1983. "Où l'on reparle de la genèse et des structures des créoles de l'Océan Indien." *Études créoles* 6(2): 157–224.
1988. "Le dictionnaire du créole Mauricien: où l'on reparle (à nouveau mais pour la dernière fois) de la genèse des créoles réunionnais." *Études Créoles* 11(2): 35–54.
1992. *Des îles, des hommes, des langues. Langues créoles/cultures créoles*. Paris: L'Harmattan.

- Choi, Soonja and Melissa Bowerman. 1991. "Learning to express motion events in English and Korean: the influence of language-specific lexicalization patterns." *Cognition* 41: 83–121.
- Choi, Soonja, Laraine, McDonough, Melissa Bowerman and Jean Mandler. 1999. "Early sensitivity to language-specific spatial categories in English and Korean." *Cognitive Development* 14(2): 241–268.
- Chomsky, Noam. 1980. *Rules and representations*. New York: Columbia University Press.
1981. *Lectures on government and binding*. Dordrecht, The Netherlands: Foris.
- Clancy, Patricia. 1985. "The acquisition of Japanese." In D. Slobin (ed.), *The cross-linguistic study of language acquisition*, 373–524. Hillsdale, NJ: Lawrence Erlbaum Associates.
1986. "The acquisition of communicative style in Japanese." In B. B. Schieffelin and E. Ochs (eds.), *Language socialization across cultures*, 213–250. Cambridge: Cambridge University Press.
1999. "The socialization of affect in Japanese mother–child conversation." *Journal of Pragmatics* 31(11): 1397–1421.
- Clancy, P. M., N. Akatsuka, and S. Strauss. 1997. "Deontic modality and conditionality in discourse: A cross-linguistic study of adult speech to young children." In Akio Kamio (ed.), *Directions in functional linguistics*, 19–57. Philadelphia: John Benjamins Publishing.
- Clark, Eve V. and O. Garnica. 1974. "Is he coming or going? On the acquisition of deictic verbs." *Journal of Verbal Learning and Verbal Behavior* 13: 559–572.
- Clark, Herbert H. 1973. "Space, time, semantics and the child." In Timothy E. Moore (ed.), *Cognitive development and the acquisition of language*, 28–64. New York: Academic Press.
- Clifford, James and George Marcus (eds.). 1986. *Writing culture: the poetics and politics of ethnography*. Berkeley: University of California Press.
- Cloeren, Hermann J. 1988. *Language and thought: German approaches to analytic philosophy in the 18th and 19th centuries*. Berlin: Walter de Gruyter.
- Cole, Michael and Sylvia Scribner. 1974. *Culture and thought*. New York: Wiley.
1977. "Cross-cultural studies of memory and cognition." In R. V. Kail and J. W. Hagen (eds.), *Perspectives on the development of memory and cognition*, 239–72. Hillsdale, NJ: Lawrence Erlbaum.
- Coleman, Steve. 1999. *Return from the West. A poetics of voice in Irish*. Ph.D. thesis. Department of Anthropology, University of Chicago.
- Conklin, Harold C. 1955. "Hanunóo color categories." *Southwestern Journal of Anthropology* 11: 339–344.
- Cook, H. M. 1988. "Sentential particles in Japanese conversation: a study of indexicality." Unpublished Dissertation. University of Southern California.
1996. "Japanese language socialization: indexing the modes of self." *Discourse Processes* 22(2): 171–197.
- Copjec, Joan. 1994. "Sex and the euthanasia of reason." In *Read my desire, Lacan against the historians*. 201–236. Cambridge, MA: MIT.
- Corne, Chris. 1983. "Commentaire sur Chaudenson 1983." *Etudes Créoles* 6(2): 22–59.
- Corris, Peter. 1973. *Passage, port and plantation: a history of Solomon Islands migration, 1870–1904*. Melbourne: Melbourne University Press.
- Crago, Martha. 1988. "Cultural context in communicative interaction of Inuit children." Unpublished Dissertation. McGill University, Montreal.
- Crapanzano, Vincent. 1993. "Text, transference, and indexicality." In J. Lucy (ed.), *Reflexive language*, 293–314. New York: Cambridge University Press.

1998. "Lacking now is only the leading idea, that is – we, the rays, have no thoughts': interlocutory collapse in Daniel Paul Schreber's *Memoirs of my nervous illness*." *Critical Inquiry* 24(3): 737–767.
- Cross, T. 1977. "Mothers' speech adjustments: the contribution of selected child listener variables." In C. Ferguson and C. Snow (eds.), *Talking to children: language input and acquisition*, 151–188. Cambridge: Cambridge University Press.
- Crowley, Terry. 1990. *Beach-la-mar to Bislama*. Oxford: Oxford University Press.
- Cuervo Marquez, Carlos. 1924. "La percepcion de los colores in algunas tribus indígenas de Colombia." *Proceedings of the International Congress of Americanists* 20: 49–51.
- Curtius, Georg. 1866. *Grundzüge der griechischen Etymologie* (2. erweiterte aufl.) Leipzig: B. G. Teubner.
- D'Ambrósio, Ubiratan. 1992. "Ethnomathematics: a research program on the history and philosophy of mathematics with pedagogical implications." *Notices of the American Mathematical Society* 39.10: 1183–1185.
- D'Andrade, Roy. 1984. "Cultural meaning systems." In R. A. Shweder and R. A. Levine (eds.), *Culture theory: essays on mind, self, and emotion*, 88–119. Cambridge: Cambridge University Press.
1989. "Culturally based reasoning." In A. Gellatly, D. Rogers, and J. A. Sloboda (eds.), *Cognition and social worlds*, 132–143. Oxford: Clarendon Press.
1995. *The development of cognitive anthropology*. Cambridge: Cambridge University Press.
- D'Andrade, Roy and Claudia Strauss (eds.). 1992. *Human motives and cultural models*. Cambridge: Cambridge University Press.
- Daniel, E. Valentine and Jeffrey M. Peck. 1996. *Culture/contexture. Explorations in anthropology and literary study*. Berkeley: University of California Press.
- Danziger, Eve. 2001. "Cross-cultural studies in language and thought: is there a metalanguage?" In C. Moore and H. Matthews (eds.), *The psychology of cultural experience*, 199–222. Cambridge: Cambridge University Press.
- Darnell, Regna. 1974. "Rationalist aspects of the Whorf hypothesis." *Papers in Linguistics* 7: 41–50.
1989. "Stanley Newman and the Sapir School of Linguistics." In Mary Ritchie Key and Henry Hoenigswald (eds.), *General and Amerindian linguistics: in remembrance of Stanley Newman*, 71–88. Berlin: Mouton de Gruyter.
1990. *Edward Sapir: linguist, anthropologist, humanist*. Berkeley and Los Angeles: University of California Press.
- 1998a. "Camelot at Yale: the establishment and dismantling of the Sapirian synthesis (1931–1939)." *American Anthropologist* 100: 361–372.
- 1998b. "Mary Haas and the 'first school of Yale linguistics.'" *Anthropological Linguistics* 39: 566–575.
- 1998c. *And along came Boas: continuity and revolution in Americanist anthropology*. Amsterdam and Philadelphia: John Benjamins.
2001. *Invisible genealogies: a history of Americanist Anthropology*. Lincoln: University of Nebraska Press.
- Davidoff, Jules. 2001. "Language and perceptual categorisation." *Trends in Cognitive Sciences*, 5: 382–387.
- Davidoff, Jules, Ian Davies, and Debi Roberson. 1999. "Colour categories in a stone age tribe." *Nature*, 398: 203–204.
- Davidson, Donald. 1974 (1984). "On the very idea of a conceptual scheme." In Donald Davidson, *Inquiries into truth and interpretation*. Oxford: Oxford University Press, 183–198.

- DeGraff, Michel (ed.). 1999. *Language creation and language change: creolization, diachrony and development*. Boston: MIT Press.
2001. In *Kenttala: a life in language*, ed. Michael Keastowicz. Cambridge, MA: MIT University Press, pp. 53–121.
2003. “Against creole exceptionalism.” *Language*, 79:(2): 391–410.
- De Houwer, A. 1990. *The acquisition of two languages from birth: a case study*. New York: Cambridge University Press.
- De Lauretis, Theresa. 1984. *Alice doesn't, feminism, semiotics, cinema*. Bloomington: Indiana University Press.
- de León, Lourdes. 1994. “Exploration in the acquisition of geo-centric location by Tzotzil children.” In *Space in Mayan languages*, Special issue ed. John Haviland and Stephen C. Levinson, *Linguistics* 32 (4/5): 857–885.
1998. “The emergent participant: interactive patterns in the socialization of Tzotzil (Mayan) infants.” *Journal of Linguistic Anthropology* 8(2): 131–161.
2001. “Finding the richest path: language and cognition in the acquisition of verticality in Tzotzil (Mayan).” In M. Bowerman and S. C. Levinson (eds.), *Language acquisition and conceptual development*, 544–565. Cambridge: Cambridge University Press.
- de León, Lourdes and Stephen C. Levinson (eds.). 1992. Spatial description in Mesoamerican languages. Special issue of *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 45(6): 590–611.
- De Mejía, Anne-Marie. 2002. *Power, prestige and bilingualism: international perspectives on elite bilingual education*. Clevedon, UK: Multilingual Matters.
- De Valois, Russell L., H. C. Morgan, M. C. Polson, W. R. Mead, and E. M. Hull. 1974. “Psychophysical studies of monkey vision—I. Macaque luminosity and color vision tests.” *Vision Research* 14: 53–67.
- De Valois, Russell L., Israel Abramov, and G. H. Jacobs. 1966. “Analysis of responses patterns of LGN cells.” *Journal of the Optical Society of America* 59: 966–977.
- Demuth, C. 1986. “Prompting routines in the language socialization of Basotho children.” In B. B. Schieffelin and E. Ochs (eds.), *Language socialization across cultures*, 51–79. Cambridge: Cambridge University Press.
- Deprez, Christine. 1994. *Les enfants bilingues: langues et familles*. Paris: Didier.
- Derrida, Jacques. 1967. “La structure, le signe et le jeu dans le discours des sciences humaines.” In Jacques Derrida, *L'écriture et la différence*. Paris: Seuil, 409–428.
1982. “Signature Event Context.” In *The Margins of Philosophy*. Alan Bass, trans. 307–330. Chicago: University of Chicago.
- Derrington, A. M., J. Krauskopf, and P. Lennie. 1984. “Chromatic mechanisms in lateral geniculate nucleus of macaque.” *Journal of Physiology* 357: 241–265.
- Diamond, Stanley. 1986. “Special issue on poetry and anthropology.” *Dialectical Anthropology* 11: (2–4).
- Diez, Friedrich. 1861. *Etymologisches Wörterbuch der romanischen Sprachen* (2 verbesserte Ausgabe). Bonn: Weber.
- Dirven, René, Roslyn Frank, and Martin Pütz (eds.). 2003. *Cognitive models in language and thought*. Mouton de Gruyter.
- Doniger, Wendy. 1991. *The Rig Veda. An anthropology*. New York: Penguin.
- Dorian, N. (ed.). 1989. *Investigating obsolescence: studies in language contraction and death*. Cambridge: Cambridge University Press.
- Dougherty, Janet W. D. 1975. “A universalist analysis of variation and change in color semantics.” Ph. Dissertation, University of California, Berkeley.

1977. "Color categorization in West Futunese: variability and change." In B. G. Blount and M. Sanches (eds.), *Sociocultural Dimensions of Language Change*, 133–148. New York, London: Plenum.
- (ed.). 1985. *Directions in cognitive anthropology*. Urbana: University of Illinois Press.
- Dougherty, Janet W. D. and Charles M. Keller. 1985. "Taskonomy: a practical approach to knowledge structures." In J. W. D. Dougherty (ed.), *Directions in cognitive anthropology*, 161–174. Urbana: University of Illinois Press.
- Douglas, Mary. 1984. *Purity and danger: an analysis of the concepts of pollution and taboo*. New York: Routledge.
- Droixhe, Daniel. 1989. "Le primitivisme linguistique de Turgot." In textes réunis par Chantal Grell et Christian Michel, *Primitivisme et mythes des origines dans la France des lumières 1680–1820*, 59–87. Paris: Presse de l'Université de Paris-Sorbonne.
- Dubois, Jacques (Sylvius). 1531/1998. *Introduction à la langue française suivie d'une grammaire*. Ed. and trans. Colette de Demaizière. (Textes de la Renaissance, 22; Traités sur la langue française, 1.) Paris: Honore Champion.
- Duranti, Alessandro. 1997. *Linguistic anthropology*. Cambridge: Cambridge University Press.
- (ed.). 2001a. *Linguistic anthropology: a reader*. Oxford: Oxford University Press.
- (ed.). 2001b. *Key terms in language and culture*. Malden, MA: Blackwell Publishers.
2003. "Language as culture in US anthropology: three paradigms." *Current Anthropology* 44(3): 323–335.
- Duranti, Alessandro and Charles Goodwin (eds.). 1992. *Rethinking context: language as an interactive phenomenon*. Cambridge: Cambridge University Press. [Studies in the Social and Cultural Foundations of Language, 11.]
- Durham, William. 1991. *Coevolution*. Stanford University Press.
- Durkheim, Emile and Marcel Mauss. 1987. *Primitive classification*. Trans. Rodney Needham. Chicago: University of Chicago Press.
- Dutton, Tom. 1983. "Birds of a feather: a pair of rare pidgins from the Gulf of Papua." In E. Woolford and W. Washabaugh (eds.), *The social context of creolization*, 77–105. Ann Arbor: Karoma.
- Eberwein, T. D. 1998. *An Emily Dickinson encyclopedia*. Greenwood Press.
- Eckert, Penelope. 1991. "Social polarization and the choice of linguistic variants." In Penelope Eckert (ed.), *New ways of analyzing sound change*, 213–231. San Diego: Academic Press.
2000. *Linguistic variation as social practice: the linguistic construction of identity in Belten High*. Oxford: Blackwell Publishers.
- Edmondson, Monro. 1971. *The book of counsel: the Popol Vu of the Quiche Maya of Guatemala*. Tulan University Middle American Research Institute. Publication no. 35.
- Ehrlich, Susan and Ruth King. 1996. "Consensual sex or sexual harassment: negotiating meaning." In Bergvall, Bing, and Freed (eds.), *Rethinking Language*, 153–172. London: Longman.
- Eisenberg, A. 1986. "Teasing: verbal play in two Mexican homes." In B. B. Schieffelin and E. Ochs (eds.), *Language socialization across cultures*, 182–198. Cambridge: Cambridge University Press.
- Emeneau, Murray. 1969. "Onomatopoeics in the Indian linguistic area." *Language* 45: 224–99.
- England, Nora C. 1978. "Space as a Mam grammatical theme." In Nora England (ed.), *Papers in Mayan linguistics*, 225–38. Columbia: University of Missouri Press.

References

269

- Erickson, Jon, Marion Gymnich, and Ansgar Nünning. 1997. "Wilhelm von Humboldt, Edward Sapir, and the Constructivist Framework." *Historiographia Linguistica* 24: 285–306.
- Errington, Joseph J. 1988. *Structure and style in Javanese: a semiotic view of linguistic etiquette*. Philadelphia: University of Pennsylvania Press.
- Escure, Geneviève. 1997. *Creole and dialect continua*. Amsterdam; Philadelphia: John Benjamins.
- Essock, S. M. 1977. "Color perception and color classification." In D. M. Rumbaugh (ed.), *Language learning by a chimpanzee*. New York, San Francisco, London: Academic Press.
- Everett, Daniel L. 2005. "Cultural constraints on grammar and cognition in Pirahã: another look at the design features of human language." With discussion and reply. *Current Anthropology* 46: 621–646.
- Fabian, Johannes. 1983. *Time and the other: how anthropology makes its object*. New York: Columbia University Press.
1986. *Language and colonial power*. Berkeley: University of California Press.
1990. *Power in performance: ethnographic explorations through proverbial wisdom and theater in Shaba, Zaire*. Madison: University of Wisconsin Press.
1993. "Crossing and patrolling: thoughts on anthropology and boundaries." *Culture* XIII (1): 49–54.
- Fader, A. 2001. "Literacy, bilingualism and gender in a Hasidic community." *Linguistics and Education* 12 (3): 261–283.
- Fatnowna, Noël. 1989. *Fragments of a lost heritage*. North Ryde, Aus.: Angus and Robertson Ltd.
- Feld, Steven. 1982. *Sound and sentiment, birds, weeping: poetics and song in Kaluli expression*. Philadelphia: University of Pennsylvania Press.
- Ferguson, Charles A. 1964. "Baby talk in six languages." *American Anthropologist* 66(6): 103–114.
1964. "Diglossia." In Dell Hymes (ed.), *Language in culture and society*, 429–439. New York: Harper and Row.
1977. "Baby talk as a simplified register." In C. Ferguson and C. Snow (eds.), *Talking to children: language input and acquisition*, 209–235. Cambridge: Cambridge University Press.
1982. "Simplified registers and linguistic theory." In L. K. Obler and Lise Menn (eds.), *Exceptional language and linguistics*, 49–66. New York: Academic Press.
- Fernandez, James. 1986. *Persuasion and performance: the play of tropes in cultures*. Bloomington: Indiana University Press.
- (ed.) 1991. *Beyond metaphor: the theory of tropes in anthropology*. Stanford: Stanford University Press.
- Ferraz, Luiz. 1983. "The origin and development of four creoles in the Gulf of Guinea in the social context of creolization." In Ellen Woolford and William Washabaugh (eds.), *The social context of creolization*, 120–125. Ann Arbor: Karoma.
- Feuer, Lewis S. 1953. "Sociological aspects of the relation between language and philosophy." *Philosophy of Science* 20: 85–93.
- Field, M. 1999. "Maintenance of indigenous ways of speaking despite language shift: language socialization in a Navajo preschool." Unpublished Ph.D. Dissertation, University of California, Santa Barbara.
- Finck, Franz Nikolaus. 1899. *Der deutsche Sprachbau als Ausdruck deutscher Weltanschauung: Acht Vorträge*. Marburg: N. G. Elwert.
1910. *Die Haupttypen des Sprachbaus*. Leipzig: B. G. Teubner.

- Finnegan, Ruth. 1977. *Oral poetry: its nature, significance and social context*. Cambridge: Cambridge University Press.
- Fishman, Joshua (ed.). 1968. *Readings in the sociology of language*. The Hague: Mouton.
- Fodor, Jerry A. 1983. *Modularity of mind: an essay on faculty psychology*. Cambridge, MA: MIT Press.
- Foley, William A. 1988. "Language birth: the processes of pidginization and creolization." In Frederick J. Newmeyer (ed.), *Language: the socio-cultural context*, 162–183. Linguistics: The Cambridge survey, 4. Cambridge: Cambridge University Press.
1997. *Anthropological linguistics: an introduction*. Oxford: Blackwell.
- Fornel, Michel de. 2002. "Le destin d'un argument. Le relativisme linguistique de Sapir-Whorf." In Michel de Fornel and Jean-Claude Passeron (eds.), *L'argumentation. Preuve et persuasion*, 121–147. Paris: Editions de l'Ecole des Hautes Etudes en Sciences Sociales.
- Foucault, Michel. 1975. *Surveiller et punir: naissance de la prison*. Paris: Gallimard.
1977. *Language, counter-memory, practice: selected essays and interviews* by Michel Foucault. Edited by Donald Bouchard. Ithaca, NY: Cornell University Press.
1979. *The history of sexuality: Vol. 1: An introduction*. London: Allen Lane.
- Fournier, Robert. 1987. "Le bioprogramme et les français créoles." Ph.D. thesis. Sherbrooke: Département de linguistique, Université de Sherbrooke.
- Fox, Richard G. and Barbara J. King (eds.). 2002. *Anthropology beyond culture*. Oxford: Berg.
- Frake, Charles O. 1971 [1985]. "Cognitive maps of time and tide among medieval seafarers." *Man* 20: 254–270.
- Franciscan Fathers. 1910. *An ethnological dictionary of the Navaho language*. Arizona: St. Michaels.
- Franklin, A. and I. R. L. Davies (2004). "New evidence for infant colour categories." *British Journal of Developmental Psychology* 22(3): 349–377.
- Franklin, A., A. Clifford, E. Williamson, and I. R. L. Davies (2005). "Colour term knowledge does not affect Categorical Perception of colour in toddlers." *Journal of Experimental Child Psychology* 90: 114–141.
- Fraser, Nancy. 1993. "Rethinking the public sphere: a contribution to the critique of actually existing democracy." In Craig Calhoun (ed.), *Habermas and the public sphere*, 109–142. Cambridge, MA: MIT Press.
- Freud, Sigmund. 1989. *Totem and taboo*. New York: Norton.
- Friedlander, Judith. 1975. *Being an Indian in Hueyapan*. New York: St. Martin's Press.
- Friedrich, Paul. 1969. "On the meaning of the Tarascan suffixes of space." *International Journal of American Linguistics* 35(4): 5–28. Memoir 23.
1970. "Shape in grammar." *Language* 46: 379–407.
1971. *The Tarascan suffixes of locative space: meaning and morphotactics*. Bloomington: Indiana University Press.
1972. "Shape categories in grammar." *Linguistics* 77: 5–22.
1979. "Poetic language and the imagination: a reformulation of the Sapir Hypothesis." In Anwar S. Dil (ed.), *Language, context and the imagination: essays by Paul Friedrich*, 441–517. Stanford: Stanford University Press.
- 1979 [1966]. "Proto-Indo-European kinship." *Language, context and the imagination*, 201–252. Stanford: Stanford University Press.
1986. *The language parallax: linguistic relativism and poetic indeterminacy*. Austin: University of Texas Press.
1989. "The Tao of language." *Journal of Pragmatics* 13: 833–858.
1998. *Music in Russian poetry*. New York: Peter Lang.

- Frisk, Hjalmar. 1960. *Griechisches etymologisches Wörterbuch*. Heidelberg: Carl Winter.
- Frost, Robert. 1964. "Letter to John Bartlett." *Selected letters of Robert Frost*, ed. Lawrence Thompson. New York: Holt.
- Gadamer, Hans Georg. 1982. "Hermeneutics as a theoretical and practical task." *Reason in the age of science*, 113–138. Trans. Frederick G. Lawrence. Cambridge: MIT Press.
- Gadet, Françoise. 1990. *Saussure. Une science de la langue*. Second edition. Paris: PUF.
- Gal, S. 1979. *Language shift: social determinants of linguistic change in bilingual Austria*. New York: Academic Press.
1991. "Problematics of research on language and gender." In di Leonardo (ed.), *Gender at the Crossroads of Knowledge*, 175–203. Berkeley: University of California Press.
1998. "Multiplicity and contestation among linguistic ideologies." In Bambi Schieffelin, Kathryn A. Woolard, and Paul Kroskrity (eds.), *Language ideologies: practice and theory*, 113–138. New York: Oxford University Press.
1993. "Diversity and contestation in linguistic ideologies: German speakers in Hungary." *Language in Society* 22(3): 337–360.
1995. "Lost in a Slavic sea: linguistic theories and expert knowledge in 19th century Hungary." *Pragmatics* 5(2): 155–166.
- Galenson, David W. 1986. *Traders, planters and slaves: market behaviour in early English America*. Cambridge: Cambridge University Press.
- Gamillscheg, Ernst. 1969. *Etymologisches Wörterbuch der französischen Sprache* (2, vollständig neu bearb. Auflage). Heidelberg: C. Winter.
- Gamkrelidze, Tamaz and Vjacheslav V. Ivanov. 1984. *Indoeuropejskij jazyk i indoevropejcy*. Tbilisi State University Press. (English translation: *Indo-European and the Indo-Europeans: A reconstruction and historical analysis of a proto-language and a proto-culture*, trans. Johanna Nichols. Berlin: Mouton de Gruyter.)
- Gardner, Howard. 1989. *The mind's new science*. New York: Basic Books.
- Garrett, Paul. B. 1999. "Language socialization, convergence and shift in St. Lucia, West Indies." Unpublished Ph.D. dissertation, New York University.
2000. "High Kwéyol: the emergence of a formal creole register in Santa-Lucia, West Indies." In John McWhorter (ed.), *Language change and language contact in pidgins and creoles*, 63–101. Amsterdam and Philadelphia: John Benjamins.
- In press. "What a language is good for: language socialization, language shift, and the persistence of code-specific genres in St. Lucia." *Language in society*.
- Garrett, P. B. and P. Baquedano-Lopez. 2002. "Language socialization: reproduction and continuity, transformation and change." *Annual Review of Anthropology*, 31: 339–361. Palo Alto: Annual Reviews Inc.
- Geertz, Clifford. 1973. *The interpretation of cultures*. New York: Basic Books.
1986. *Works and lives: the anthropologist as author*. Stanford: Stanford University Press.
- Genesee, F. 1989. "Early bilingual development: one language or two." *Child Language* 16: 161–179.
- Genishi, C. 1981. "Code-switching in Chicano six year olds." In R. Duran (ed.), *Latino language and communicative behavior*, 133–152. Norwood: Ablex.
- Gentner, Dedre, and Susan Goldin-Meadow (eds.). 2003. *Language in mind*. Cambridge, MA: MIT Press.
- Giddens, Anthony. 1984. *The constitution of society*. Berkeley, Los Angeles: University of California Press.

- Gipper, Helmut. 1972. *Gibt es ein sprachliches Relativitätsprinzip? Untersuchungen zur Sapir-Whorf-Hypothese*. Frankfurt: Fischer.
- Gladstone, William E. 1858. *Studies on Homer and the Homeric age*. London: Oxford University Press.
- Gleason, H. A. 1961. *An introduction to descriptive linguistics*. New York: Holt, Rinehart and Winston.
- Glieck, James. 1987. *Chaos: making a new science*. New York: Viking.
- Goldstein, Tara. 1997. *Two languages at work: bilingual life on the production floor*. Berlin: Mouton de Gruyter.
- Goodenough, Ward. 1964 (1957). "Cultural anthropology and linguistics." In D. Hymes (ed.), *Language in culture and society*, 36–39. New York: Harper and Row.
1971. *Culture, language and society*. Reading, MA: Addison-Wesley.
1981. *Culture, language, and society*. Menlo Park, CA: Benjamin/Cummings.
- Goodman, Morris F. 1964. *A comparative study of Creole French dialects*. The Hague: Mouton.
1984. "Are creole structures innate?" *Behavioural and Brain Sciences* 7(2): 19–35.
1987. "Pidgin origins reconsidered." *Journal of Pidgin and Creole Languages* 2(2): 149–162.
1988. "A response to Naro." *Journal of Pidgin and Creole Languages* 3(1): 10–38.
- Goodwin, Marjorie. 1993. "Tactical uses of stories: participation frameworks within boys' and girls' disputes." In D. Tannen (ed.), *Gender*, 110–143. New York: Oxford University Press.
- Goody, Esther. 1995. *Social intelligence and interaction*. Cambridge: Cambridge University Press.
- Goody, Jack. 1977. *The domestication of the savage mind*. Cambridge: Cambridge University Press.
1989. *The logic of writing and the organization of society*. Cambridge: Cambridge University Press.
- Goodz, N. 1989. "Parental language mixing in bilingual families." *Infant Mental Health Journal* 10(1): 25–44.
- Gordon, Matthew and Jeffrey Heath. 1998. "Sex, sound symbolism and sociolinguistics." *Current Anthropology* 39 (4): 421–450.
- Gossen, Gary. 1974. "'To speak with a heated heart': Chamula canons of style and good performance." In Richard Bauman and Joel Sherzer (eds.), *Explorations in the ethnography of speaking*, 389–413. Cambridge: Cambridge University Press.
- Gottlieb, Alma and Philip Graham. 1994. *Parallel worlds: an anthropologist and a writer encounter Africa*. Chicago: University of Chicago Press.
- Greenberg, Joseph. 1987. *Language in the Americas*. Stanford University Press.
- Grether, W. F. 1939. "Color vision and color blindness in monkeys." *Comparative Psychology Monographs* 15: 1–38.
- Grice, Paul. 1975. "Logic and conversation." In P. Cole and J. Morgan (eds.), *Syntax and semantics*, vol. 3, 41–58. New York: Academic Press.
- Grillo, Ralph. 1989. *Dominant languages*. Cambridge: Cambridge University Press.
- Grin, François. 1999. *Compétences et récompenses: la valeur des langues en Suisse*. Fribourg: Éditions universitaires Fribourg.
- Grosz, Elizabeth. 1990. *Jacques Lacan: a feminist introduction*. New York and London: Routledge.
- Gruppe, Otto Friedrich. 1831 (1914). *O. F. Gruppe Philosophische Werke. I. Antäus*. Fritz Mauthner (ed.). Munich: Georg Müller.
- Gudschinsky, Sarah. 1967. *How to learn an unwritten language*. New York: Holt, Rinehart and Winston.

- Gulya, Janos. 1974. "Some eighteenth century antecedents of nineteenth century linguistics: the discovery of Finno-Ugrian." In Dell Hymes (ed.), *Studies in the history of linguistics: traditions and paradigms*, 258–276. Bloomington: Indiana University Press.
- Gumperz, John. 1964. "Speech variation and the study of Indian civilization." In Dell Hymes (ed.), *Language in culture and society*, 416–428. New York: Harper and Row.
1971. *Language in social groups*. Stanford: Stanford University Press.
- 1982a. *Discourse strategies*. Cambridge: Cambridge University Press.
- (ed.). 1982b. *Language and social identity*. Cambridge: Cambridge University Press.
1992. "Contextualization and understanding." In A. Duranti and C. Goodwin (eds.), *Rethinking context: language as an interactive phenomenon*, 229–52. New York: Cambridge University Press.
- Gumperz, John J. and Stephen C. Levinson. 1991. "Rethinking linguistic relativity." *Current Anthropology* 32(5): 613–622. [Studies in the Social and Cultural Foundation of Language, 17.]
- (eds.). 1996. *Rethinking linguistic relativity*. Cambridge: Cambridge University Press.
- Haas, Mary. 1998. Interview with Stephen O. Murray. *Anthropological Linguistics* 39 (4): 695–713.
- Habermas, Jürgen. 1983. "Interpretive social science vs. hermeneuticism." In Norma Haan et al. (eds.), *Social science as moral inquiry*, 251–269. New York: Columbia University Press.
1993. *The structural transformation of the public sphere, an inquiry into a category of bourgeois society*. Cambridge: MIT Press.
- Hage, Per and Kristen Hawkes. 1975. "Binumarin color categories." *Ethnology* 24: 287–300.
- Hall, Kira, Mary Bucholtz, and Birch Moonwoman (eds.). 1992. *Locating power: proceedings of the second Berkeley women and language conference*. Berkeley Women and Language Group: Berkeley, CA.
- Hall, Kira and Mary Bucholtz (eds.). 1995. *Gender Articulated, Language the Socially Constructed Self*. New York and London: Routledge.
- Hamill, James F. 1990. *Ethno-logic: the anthropology of human reasoning*. Urbana/Chicago: University of Illinois Press.
- Hamp, Eric P. 1998. "Whose were the Tocharians? Linguistic subgrouping and diagnostic idiosyncrasy." In Victor H. Mair (ed.), *The Bronze Age and Early Iron Age peoples of eastern Central Asia*, 307–346. (Journal of Indo-European Studies Monograph no. 26). Washington, DC: Institute for the Study of Man.
- Hancock, Ian F. 1986. "The domestic hypothesis, diffusion and componentiality: an account of Atlantic Anglophone creole origins." In P. Muysken and N. Smith (eds.), *Substrata versus universals in creole genesis*, 71–102. Amsterdam: John Benjamins.
- Hanks, William. 1990. *Referential practice: language and lived space among the Maya*. Chicago: University of Chicago Press.
1995. *Language and communicative practice*. Boulder, CO: Westview Press.
1996. "Language form and communicative practices." In John J. Gumperz and Stephen C. Levinson (eds.), *Rethinking linguistic relativity*, 232–270. Cambridge: Cambridge University Press. [Studies in the Social and Cultural Foundations of Language, 17.]
- Hanson, Miriam. 1993. "Foreward." In Oskar Negt and Alexander Kluge, *Public sphere and experience, toward an analysis of the bourgeois and proletarian public sphere*, ix–xli. Minneapolis: University of Minnesota Press.

- Harkness, Sara. 1973. "Universal aspects of learning color codes: a study in two cultures." *Ethos* 2: 175–200.
1992. "Human development in psychological anthropology." In T. Schwartz, G. White, and C. Lutz (eds.), *New directions in psychological anthropology*, 102–122. Cambridge: Cambridge University Press.
- Harkness, Sara and Charles M. Super. 1996. Introduction. In S. Harkness and C. M. Super (eds.), *Parents' cultural belief systems: their origins, expressions, and consequences*, 1–23. New York: Guilford.
- Harris, Alice C. and Lyle Campbell. 1995. *Historical syntax in cross-linguistic perspective*. Cambridge: Cambridge University Press.
- Harris, Marvin. 1968. *The rise of anthropological theory*. New York: Crowell.
- Hart, R. A. and G. T. Moore. 1973. "The development of spatial cognition: a review." In R. M. Downs and D. Stea (eds.), *Image and environment: cognitive mapping and spatial behavior*, 246–288. Chicago: Aldine.
- Harvey, Keith and Celia Shalom (eds.). 1997. *Language and desire, encoding sex, romance and intimacy*. London and New York: Routledge.
- Haviland, John, and Stephen C. Levinson (eds.). 1994. *Spatial conceptualization in Mayan languages*. Special issue of *Linguistics*, 42(4/5).
- Hawkes, David. 1967. *A little primer of Tu Fu*. Oxford: Renditions Paperback.
- Heath, S. B. 1982. "What no bedtime story means: narrative skill at home and school." *Language in Society* 11: 49–76.
1983. *Ways with words: language, life and work in communities and classrooms*. Cambridge: Cambridge University Press.
- Heider, Eleanor Rosch. 1972a. "Universals in color naming and memory." *Journal of Experimental Psychology* 93: 1–20.
- 1972b. "Probabilities, sampling and the ethnographic method: the case of Dani colour names." *Man* 7: 448–466.
- Heider, Eleanor Rosch and Donald C. Olivier. 1972. "The structure of the color space for naming and memory in two languages." *Cognitive Psychology* 3: 337–354.
- Heinrich, Albert C. 1972. "A non-European system of color classification." *Anthropological Linguistics* 14: 220–227.
- Heller, Monica (ed.). 1988. *Codeswitching: anthropological and sociolinguistic perspectives*. Berlin: Mouton de Gruyter.
1989. "Aspects sociolinguistiques de la francisation d'une entreprise montréalaise." *Sociologie et sociétés* 21(2): 115–128.
- 2002a. "L'écologie et la sociologie du langage." In Annette Boudreau, Lise Dubois, Jacques Maurais and Grant McConnell (eds.), *L'Écologie des langues. Ecology of languages*, 175–192. Paris: L'Harmattan.
- 2002b. *Éléments d'une sociolinguistique critique*. Paris: Didier.
- Heller, Monica and Carol Pfaff. 1996. "Code-switching and code-mixing." In Peter Nelde, Hans Goebel, Wolfgang Wölck and Z. Stary (eds.), *Internationales Handbuch der Kontaktlinguistik*, 594–610. Berlin: Walter de Gruyter.
- Heller, Monica and Laurette Lévy. 1994. "Mariages linguistiquement mixtes: les stratégies des femmes franco-ontariennes." *Langage et société* 67: 53–88.
- Heller, Monica and Marilyn Martin-Jones (eds.). 2001. *Voices of authority: education and linguistic difference*. Greenwood CT: Ablex.
- Hendel, Charles W. 1955. "Introduction." In Ernst Cassirer, *The Philosophy of Symbolic Forms*. I. *Language*. New Haven: Yale University Press, 1–65.
- Hendrikson, John. 2001. "Pushkin and the Koran: Dialogic imagination." *Pushkin Review*.

- Herd, Gilbert (ed.). 1994. *Third sex, third gender, beyond sexual dimorphism in culture and history*. New York: Zone Books.
- Herring, Susan, Deborah A. Johnson, and Tamra DiBenedetto. 1995. "This discussion is going too far!: Male resistance to female participation on the internet" In Hall and Bucholtz (eds.). *Gender Articulated*, 67–96. New York: Routledge.
- Herskovits, Melville J. 1975. *Life in a Haitian valley*. New York: Octagon Books.
- Herzfeld, Michael. 1985. *The poetics of manhood: context and identity in a Cretan mountain village*. Princeton: Princeton University Press.
- Heynick, Frank. 1983. "From Einstein to Whorf: space, time, matter, and reference frames in physical and linguistic relativity." *Semiotica* 45(1–2): 35–64.
- Hickerson, Nancy. 1975. "Two studies of color: implications for cross-cultural comparability of semantic categories." In D. Kinkade, K. Hale and O. Werner (eds.). *Linguistics and anthropology: in honor of C. F. Voegelin*, 317–330. Lisse: de Ridder.
- Higonnet, Patrice. 1980. "The politics of linguistic terrorism and grammatical hegemony during the French Revolution." *Social Theory* 5: 41–69.
- Hill, Jane. 1988. "Language, culture and world view." In F. Newmeyer (ed.), *Linguistics: The Cambridge Survey*, vol. IV: *Language: The cultural context*, 14–36. Cambridge: Cambridge University Press.
1995. "The eighteen voices of Don Gabriel: Responsibility and self in a modern Mexican narrative." In Tedlock and Mannheim (eds.), 97–147.
- Hill, Jane and Kenneth Hill. 1986. *Speaking mexicano: dynamics of syncretic language in central Mexico*. Tucson: University of Arizona Press.
- Hill, Jane and Bruce Mannheim. 1992. "Language and world view." *Annual Review of Anthropology* 21: 381–406.
- Hobsbawm, Eric. 1990. *Nations and nationalism since 1760*. Cambridge: Cambridge University Press.
- Hock, Hans Henrich. 1991. *Principles of historical linguistics*, 2nd ed. New York: Mouton de Gruyter.
- Hofmann, Johann Baptist. 1966. *Etymologisches Wörterbuch des Griechischen*. München: Oldenbourg.
- Hofstadter, Douglas. 1980. *Gödel, Escher, Bach: an eternal golden braid*. New York: Random House.
- Hoijer, Harry et al. (ed.) 1946. *Linguistic structures of native America*. New York: The Vilecing Fund.
- (ed.). 1954. *Language in culture*. Chicago: University of Chicago Press.
- Holden, Constance. 2004. "Life without numbers in the Amazon." *Science* 305: 1093.
- Holland, Dorothy and Naomi Quinn. (eds.). 1987. *Cultural models in language and thought*. Cambridge: Cambridge University Press.
- Holland, Dorothy, William Lachicotte, Jr., Debra Skuiner, and Carole Cain 1998. *Identity and agency in cultural worlds*. Cambridge MA: Harvard University Press.
- Holmes, Janet. 1995. *Women, men and politeness*. London: Longman.
- Hopper, Paul J. (ed.). 1982. *Tense-aspect: between semantics and pragmatics*. Amsterdam: John Benjamins. [Typological Studies in Language, 1.]
- Horn, Paul. 1888 [1974]. August Friedrich Pott (necrology). *Einleitung in die allgemeine Sprachwissenschaft*, by A. G. Pott; newly edited together with a bio-bibliographical sketch of Pott by Paul Horn, by E. F. K. Koerner. Amsterdam: Benjamins.
- Hudson, Richard, Andrew Rosta, Jasper Holmes, and Nikolas Gisborne. 1996. "Synonyms and syntax." *Journal of Linguistics* 32: 439–446.
- Hugh-Jones, Christine. 1988. *From the Milk River: spatial and temporal processes in Northwest Amazonia*. Cambridge: Cambridge University Press.

- Humboldt, Wilhelm von. 1795 (1903). "Theorie der Bildung des Menschen." In Albert Leitzmann (ed.), *Wilhelm von Humboldts Gesammelte Schriften*, I.282–287. Berlin: B. Behr.
- 1820 (1905). "Ueber das vergleichende Sprachstudium in Beziehung auf die verschiedenen Epochen der Sprachentwicklung." In Albert Leitzmann (ed.), *Wilhelm von Humboldts Gesammelte Schriften*, IV. 1–34. Berlin: B. Behr.
- 1825 (1906). "Notice sur une grammaire japonaise imprimée à Mexico." In Albert Leitzmann (ed.), *Wilhelm von Humboldts Gesammelte Schriften*, v.237–248. Berlin: B. Behr.
- 1829 (1907). "Von dem grammatischen Baue der Sprachen." In Albert Leitzmann (ed.), *Wilhelm von Humboldts Gesammelte Schriften*, VI.337–486. Berlin: B. Behr.
- 1836 (1988). *On language: the diversity of human language-structure and its influence on the development of mankind*. Peter Heath, trans. Cambridge: Cambridge University Press.
- Hunn, E. 1985. "The utilitarian factor in folk biological classification." In J. W. D. Dougherty (ed.), *Directions in cognitive anthropology*, 117–40. Urbana, Ill.: University of Illinois Press.
1995. "Ethnoecology: the relevance of cognitive anthropology for human ecology." In B. Blount (ed.), *Language, culture, and society*. 2nd edition, 439–455. Prospect Heights, IL: Waveland Press.
- Hutchins, Edwin. 1980. *Culture and inference*. Cambridge, MA: Harvard University Press.
1983. "Understanding Micronesian navigation." In D. Gentner and A. L. Stevens (eds.), *Mental models*, 191–225. Hillsdale, NJ: Erlbaum.
1995. *Cognition in the wild*. Cambridge, MA: MIT Press.
- Hutton, Christopher M. 1999. *Linguistics and the Third Reich: mother-tongue fascism, race and the science of language*. London: Routledge.
- Huxley, Aldous. 1937. "Words and behaviour." *The olive tree*, 84–103. New York and London: Harper and Brothers.
- Hymes, Dell. 1961. "On typology of cognitive styles in language." *Anthropological Linguistics* 3 (1): 22–54.
- (ed.). 1964. *Language in culture and society: a reader in linguistics and anthropology*. New York: Harper and Row.
1966. "Two types of linguistic relativity." In William Bright (ed.), *Sociolinguistics*, 114–167. The Hague: Mouton.
1981. "In vain I tried to tell you." *Essays in native American ethnopoetics*. Philadelphia: University of Pennsylvania Press.
- Hymes, Dell and John Fought. 1975. "American structuralism." In Thomas Sebeok (ed.), *Current trends in linguistics: historiography of linguistics*, 903–1176, 13. The Hague: Mouton.
- Hymes, Virginia. 1987. "Warm Springs Sahaptin narrative analysis." In, Joel Sherzer and Anthony Woodbury (eds.), *Native American discourse: poetics and rhetoric*, 62–102. New York: Cambridge University Press.
- Irvine, Judith. 1990. "Registering affect: heteroglossia in the linguistic expression of emotion." In Lutz (eds.), *Language and the politics of emotion*, 126–161.
- Isidore of Seville. 1957. *Etymologiarum sive originum libri XX*. W. M. Lindsay (ed.). Oxford: Clarendon.
- Jaffe, Alexandra. 1999. *Ideologies in action: language politics on Corsica*. Berlin: Mouton de Gruyter.
- Jakobson, Roman. 1959 (1971). "Boas' view of grammatical meaning." In Roman Jakobson, *Selected writings*. II, 490–496. The Hague: Mouton.

- 1960 (1971). "The Kazan' school of Polish linguistics." In Roman Jakobson, *Selected writings*. II, 394–428. The Hague: Mouton.
1960. "Linguistics and poetics." In Thomas E. Sebeok (ed.), *Style in language*, 350–377. Cambridge: MIT Press.
- 1982 (1985). "Einstein and the science of language." In Roman Jakobson, *Selected writings*. VII, 254–264. Berlin: Mouton.
1987. *Language in literature*. Krystyna Pomorska and Stephen Rudy (eds.). Cambridge: Harvard University Press.
1990. "Langue and parole: code and message." In Linda Waugh and Monique Monville-Burston (eds.), *On language, Roman Jakobson*, 80–109. Cambridge, MA: Harvard University Press.
- Johnston, Judith R. and Dan L. Slobin. 1979. "The development of locative expressions in English, Italian, Serbo-Croatian and Turkish." *Journal of Child Language* 6: 529–545.
- Joseph, John. 1996. "The immediate sources of the Sapir–Whorf Hypothesis." *Historiographia Linguistica* 23: 365–404.
- Jourdan, Christine. In press. "The cultural in pidgin genesis." In J. Singler and S. Kouwenberg (eds.), *The handbook of pidgins and creoles*. London: Blackwell Publishers.
- Jourdan, Christine. 1983. "Mort du Kanaka Pidgin English à Mackay (Australie)." *Anthropologie et sociétés* 7 (3): 77–96.
1985. "Sapos Yumi Mitim Yumi: urbanization and creolization of Solomon Islands pidgin." Ph.D. thesis, Australian National University, Canberra.
1988. "Langue de personne, langue de tout le monde: le Pijin à Honiara (Iles Salomon)." *Etudes Créoles* 11(2): 128–147.
1991. "Pidgins and creoles: the blurring of categories." *Annual Review of Anthropology* 20: 187–209.
1994. "Créolisation, urbanisation et identité aux îles Salomons." *Journal de la Société des Océanistes* 99: 177–186.
2000. "'My nephew is my aunt': features and transformations of kinship terminology in Solomon Islands pijin." In Jeff Siegel (ed.), *Processes of language contact*. Montreal: Fides, 99–121.
2001. "Contact." In S. Duranti (ed.), *Key terms in language and culture*, 40–44. Oxford: Oxford University Press.
- Jourdan, Christine and Roger Keesing. 1997. "From Fisin to Pijin: creolization in progress in the Solomon Islands." *Language in Society* 26: 401–420.
- Junod, Henri A. 1927. *The life of a South African tribe*. New York: Macmillan and Co.
- Kant, Immanuel. 1991 (1768) "Von dem Ersten Grunde des Unterschiedes der Gegenden im Raume" (Translation "On the first ground of the distinction of regions in space.") In *The philosophy of right and left*, 27–33. J. van Cleve and R. E. Frederick (eds.). Dordrecht: Kluwer.
- Kay, Paul. (in press) "Color categories are not arbitrary." *Color cognition and culture* a special issue of the *Journal of Cross-Cultural Research*, ed. Kimberly Jameson and Nancy Alvarado.
- Kay, Paul. 1975. "Synchronic variability and diachronic change in basic color terms." *Language in Society* 4: 257–270.
1996. "Intra-speaker relativity." In John J. Gumperz and Stephen C. Levinson (eds.), *Rethinking linguistic relativity*, 97–114. Cambridge: Cambridge University Press.
1999. "The emergence of basic color lexicons hypothesis." In Alexander Borg (ed.), *The language of colour in the Mediterranean*, 76–90. Stockholm: Almqvist and Wiksell International.

- Kay, Paul and Brent Berlin. 1997. "Science? Imperialism: there are non-trivial constraints on color categorization." *Behavioral and Brain Sciences* 20: 196–201.
- Kay, Paul and Chad K. McDaniel. 1978. "The linguistic significance of the meanings of basic color terms." *Language* 54: 610–646.
- Kay, Paul and Luisa Maffi. 1999. "Color appearance and the emergence and evolution of basic color lexicons." *American Anthropologist* 101: 743, 760.
- Kay, Paul and Terry Regier. 2003. *Resolving the question of color naming universals* (pdf). *Proc. Nat. Acad. Sci.* 100, 9085–9089.
- Kay, Paul and Willett Kempton. 1984. "What is the Sapir–Whorf hypothesis?" *American Anthropologist* 86: 65–79.
- Kay, Paul, Brent Berlin, and William Merrifield. 1991. "Biocultural implications of systems of color naming." *Journal of Linguistic Anthropology* 1: 12–25.
- Kay, Paul, Brent Berlin, Luisa Maffi, and William Merrifield. 2005. *The world color survey*. CSLI Publications.
- Kay, Paul, Brent Berlin, Luisa Maffi, and William Merrifield. 1997. "Color naming across languages." In C. L. Hardin and Luisa Maffi (eds.), *Color categories in thought and language*, 21–57. Cambridge: Cambridge University Press.
- Keating, Elizabeth. 1994. "Language, gender, rank, and social space: honorifics in Pohnpei, Micronesia." In Mary Bucholtz (ed.), *Cultural performances: proceedings of the third Berkeley women and language conference*, 367–377. Berkeley: Berkeley Woman and Language Press.
1998. *Power sharing: language, rank, gender and social space in Pohnpei, Micronesia*. Oxford: Oxford University Press.
- Keesing, Roger. 1972. "Paradigms lost: the new anthropology and the new linguistics." *Southwestern Journal of Anthropology* 28(4): 299–332.
1981. *Cultural anthropology: a contemporary perspective*. New York: Holt, Rinehart, Winston.
1987. "Models, 'folk' and 'cultural': paradigms regained?" In D. Holland and N. Quinn (eds.), *Cultural models in language and thought*, 369–93. Cambridge: Cambridge University Press.
1988. *Melanesian pidgin and the oceanic substrate*. Stanford: Stanford University Press.
1992. "Anthropology and linguistics." In M. Pütz (ed.), *Thirty years of linguistic evolution*, 593–602. Amsterdam: John Benjamins.
1993. "The lens of enchantment." *Culture* 13(1): 57–59.
- Keil, Frank. 1984. "Of pidgins and pigeons." *Behavioural and Brain Sciences* 7(2): 197–198.
- Keller, Rudi. 1994. *On language change: the invisible hand in language*. Trans. Brigitte Nerlich. London: Routledge.
- Keller, Charles M. and Janet Dixon Keller. 1996. *Cognition and tool use: the blacksmith at work*. Cambridge: Cambridge University Press.
- Kluckhohn, Clyde and William H. Kelly. 1945. "The concept of culture." In *The science of man in the world crisis*, 78–107. New York: Columbia University Press.
- Kluckhohn, Clyde. 1961. *Anthropology and the classics*. Providence: Brown University Press.
- Knobloch, Clemens. 2000. "Begriffspolitik und Wissenschaftsrhetorik bei Leo Weisgerber." In Klaus D. Dutz (ed.), *Interpretation und re-interpretation. Aus Anlass des 100. Geburtstages von Johann Leo Weisgerber (1899–1985)*, 145–174. Münster: Nodus.

- Koerner, E. F. Konrad. 1977. "The Humboldtian trend in linguistics." In Paul J. Hopper (ed.), *Studies in descriptive and historical linguistics: Festschrift for Winfred P. Lehmann*, 145–158. Amsterdam: John Benjamins. [Amsterdam Studies in the Theory and History of Linguistic Science, Series IV, 4.]
1982. "The Neogrammarian doctrine: breakthrough or extension of the Schleicherian paradigm." In J. Peter Maher, Allan R. Bombard and E. F. K. Koerner (eds.), *Papers from the 3rd International Conference on Historical Linguistics*, 129–152. Amsterdam: John Benjamins.
- (ed.). 1992. "The Sapir–Whorf hypothesis: a preliminary history and a bibliographic essay." *Journal of Linguistic Anthropology* 2: 173–98.
- Kohl, Philip L. 1998. "Nationalism and archaeology: on the constructions of nations and the reconstructions of the remote past." *Annual Review of Anthropology* 27: 223–246.
- Kouwenberg, Sylvia. 2004. *L1 transfer and the cut-off point for L2 acquisition: processes in creole formation*. Paper presented in the Montréal Dialogues conference, August.
- Krahe, Hans. 1960. *Germanische Sprachwissenschaft, I. Einleitung und Lautlehre*. Berlin: Sammlung Götschen.
- Krauss, Robert M. 1968. "Language as a symbolic process." *American Scientist* 56: 265–278.
- Kristeva, Julia. 1980. *Language in desire, a semiotic approach to literature and art*. New York: Columbia University Press.
- Kroch, Anthony. 1978. "Toward a theory of social dialect variation." *Language in Society* 7: 17–36.
- Kroeber, Karl. 1997. *Traditional literatures of the American Indian: texts and interpretations*. Lincoln: University of Nebraska Press.
- Kroskirty, P. (ed.). 2000. *Regimes of language: ideologies, politics, and identities*. Santa Fe: School of American Research Press.
- Kulick, D. 1992. *Language shift and cultural reproduction: socialization, self, and syncretism in a Papua New Guinean Village*. Cambridge: Cambridge University Press.
- Kulick, Don and Bambi B. Schieffelin. 2004. "Language socialization." In A. Duranti (ed.) *A companion to linguistic anthropology*, 349–368. Malden, MA: Blackwell.
- Kurytowicz, Jerzy. 1964. *The inflectional categories of Indo-European*. Heidelberg: Carl Winter.
1966. "La nature des procès dits 'analogiques'". In Eric P. Hamp, Fred W. Householder and Robert Austerlitz (eds.), *Readings in linguistics II*, 158–174. Chicago: University of Chicago Press.
- Kuschel, Rolf and Torben Monberg. 1974. "'We don't talk much about colour here': a study of colour semantics on Bellona Island." *Man* 9: 213–242.
- Labov, William. 1972. *Sociolinguistic patterns*. Philadelphia: University of Pennsylvania Press.
1981. "Resolving the neogrammarian controversy." *Language* 57(2): 267–308.
1984. "Intensity." In D. Shiffrin (ed.), *Meaning, form, and use in context: linguistic applications*, 43–70. Georgetown University Round Table on Languages and Literature. Washington: Georgetown University Press.
1991. "The three dialects of English." In Penelope Eckert (ed.), *New ways of analyzing sound change*, 1–44. San Diego: Academic Press.
1994. *Principles of linguistic change*, Volume 1. *Internal factors*. Oxford: Blackwell.
2001. *Principles of linguistic change*, Volume 2. *Social factors*. Oxford: Blackwell.

- Lacan, Jacques. 1977a. "The signification of the phallus." *Ecrits, a selection*, 281–291. New York: Norton.
- 1977b. "The agency of the letter in the unconscious or reason since Freud." *Ecrits, a selection*, 146–178. New York: Norton.
- Laclau, Ernesto and Chantal Mouffe. 1985. *Hegemony and socialist strategy*. London and New York: Verso.
- Lafont, Robert. 1997. *Quarante ans de sociolinguistique à la périphérie*. Paris: L'Harmattan.
- Lakoff, George. 1987. *Women, fire and other dangerous things: what categories reveal about the mind*. Chicago: University of Chicago Press.
- Lakoff, George and Mark Johnson. 1980. *Metaphors we live by*. Chicago: University of Chicago Press.
- Lallot, Jean. 1991. "ETYMOΛΟΓΙΑ: L'étymologie en Grèce ancienne d'Homère aux grammairiens alexandrins." In Jean-Pierre Chambon and Georges Lüdi (eds.), *Discours étymologiques: actes du colloque international organisé à l'occasion du centenaire de la naissance de Walther von Wartburg*, 135–147. Tübingen: M. Niemeyer.
- Landry, Rodrigue and Réal Allard. 1996. "Vitalité ethno-linguistique: une perspective dans l'étude de la francophonie canadienne." In Jürgen Erfurt (ed.), *De la polyphonie à la symphonie. Méthodes, théories et faits de la recherche pluridisciplinaire sur le français au Canada*, 61–88. Leipzig: Leipziger Universitätsverlag.
- Lass, Roger. 1997. *Historical linguistics and language change*. Cambridge: Cambridge University Press.
- Laurendeau, Monique and Adrien Pinard. 1970. *The development of the concept of space in the child*. New York: International Universities Press.
- Lave, Jean. 1988. *Cognition in practice*. Cambridge: Cambridge University Press.
- Lave, Jean and E. Wenger. 1991. *Situated learning: legitimate peripheral participation*. Cambridge: Cambridge University Press.
- Le Gentil, Pierre. 1969. "Compte rendu de Richard Lemay. A propos de l'origine arabe de l'art des troubadours." *Romania* 90: 425–426.
- Leap, William (ed.). 1995. *Beyond the lavender lexicon: authenticity, imagination, and appropriation in lesbian and gay languages*. Buffalo, N. Y.: Gordon and Breach.
- Leavitt, John. 1991. "The shapes of modernity". *Culture* 11(1–2): 29–42.
- (ed.). 1997. *Poetry and prophecy: the anthropology of inspiration*. Ann Arbor: University of Michigan Press.
- Lee, Benjamin. 1997. *Talking heads, language, metalanguage and the semiotics of subjectivity*. Durham and London: Duke University Press.
- Lee, Dorothy Demetracopoulou. 1938. "Conceptual implications of an Indian language." *Philosophy of Science* 5: 89–102.
1944. "Linguistic reflection of Wintu thought." *International Journal of American Linguistics* 10: 181–187.
- Lee, Penny. 1991. "Whorf's Hopi tensors: subtle articulators in the language/thought nexus?" *Cognitive Linguistics* 2: 123–147.
1996. *The Whorf theory complex: a critical reconstruction*. Amsterdam: John Benjamins. [Amsterdam Studies in Theory and History of Linguistic Science, Series III, 81.]
- Lefebvre, Claire. 1984. "Grammaires en contact: définition et perspectives de recherche." *Revue québécoise de linguistique* 14(1): 11–49.
1986. "Relexification in creole genesis revisited: the case of Haitian Creole." In Pieter C. Muysken and Norval Smith (eds.), *Substrata versus universals in creole genesis*, 279–301. Amsterdam; Philadelphia: John Benjamins.

1998. *Creole genesis and the acquisition of grammar: the case of Haitian creole*. Cambridge: Cambridge University Press.
2004. *Issues in the study of pidgins and creoles*. Studies in language comparison series. Amsterdam: John Benjamins Publishing Company.
- Lefebvre, Claire and John S. Lumsden. 1989. "Les langues créoles et la théorie linguistique." In "La créolisation. Theme issue." *Revue canadienne de linguistique* 34(3): 249–272.
- Lehrer, Adrienne. 1983. *Wine and conversation*. Bloomington: Indiana University Press.
- Lemay, Richard. 1966. "A propos de l'origine arabe de l'art des troubadours." *Annales Economies, Sociétés, Civilisations* 21: 990–1011.
- Lemon, Alaina. 2000. *Between two fires: gypsy performance and Romani memory from Pushkin to postsocialism*. Durham: Duke University Press.
- Lenneberg, Eric H. 1953. "Cognition in ethnolinguistics." *Language* 29: 463–471.
- Lenneberg, Erik H. and John M. Roberts. 1956. *The language of experience: a study in methodology*. Memoir 13 of *International Journal of American Linguistics*.
- Leroy-Turcan, Isabelle. 1991. *Introduction à l'étude du "Dictionnaire étymologique ou Origines de la langue française" de Gilles Ménage (1694). Les étymologies de Ménage: science et fantaisie*. Lyon: Centre d'études linguistiques Jacques Goudet.
- Levinson, Stephen C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
1995. "Cognitive anthropology." In J. Verschueren, J-O. Ostman, and J. Blommaert (eds.), *Handbook of Pragmatics*, 100–105. Amsterdam: John Benjamins.
- 1996a. "Relativity in spatial conception and description." In J. Gumperz and S. C. Levinson (eds.), *Rethinking linguistic relativity*, 177–202. Cambridge: Cambridge University Press.
- 1996b. "Frames of reference and Molyneux's question: crosslinguistic evidence." In Paul Bloom, Mary A. Peterson, Lynn Nadell, and Merrill F. Garrett (eds.), *Language and Space*, 109–169. Cambridge, MA: MIT Press.
- 1996c. "Language and space." *Annual Review of Anthropology* 25: 353–382.
1997. "Language and cognition: The cognitive consequences of spatial description in Guugu Yimithirr." *Journal of Linguistic Anthropology* 7(1): 98–131.
- 1997b. "From outer to inner space: linguistic categories and non-linguistic thinking." In J. Nuyts and E. Pederson (eds.), *Language and conceptual representation*, 13–45. Cambridge: Cambridge University Press.
1998. "Studying spatial conceptualization across cultures: anthropology and cognitive science." In E. Danziger (ed.), *Language, space and culture*, special issue. *Ethos* 26(1): 7–24.
1999. "The theory of basic color terms and Yélf Dnye." *Journal of Linguistic Anthropology* 10: 3–55.
- 2003a. *Space in language and cognition: explorations in cognitive diversity*. Cambridge: Cambridge University Press.
- 2003b. "Language and mind: let's get the issues straight!" In D. Gentner and S. Goldin-Meadow (eds.), *Language in mind*, 25–46. Cambridge MA: MIT Press.
- Levinson, Stephen C. and David Wilkins (eds.) (in press). *Grammars of space*. Cambridge: Cambridge University Press.
- Levinson, Stephen C. and Penelope Brown. 1994. "Immanuel Kant among the Tenejapans: anthropology as empirical philosophy." *Ethos* 22(1): 3–41.
- Levinson, Stephen C., Sotaro Kita, Daniel Haun, and B. Rasch. 2002. "Returning the tables: language affects spatial reasoning." *Cognition* 84: 155–188.

- Lévi-Strauss, Claude. 1960. "Four Winnebago myths: a structural sketch." In Stanley Diamond (ed.), *Culture in history: essays in honor of Paul Radin*, 351–362. New York: Published for Brandeis University by Columbia University Press.
1967. *The Savage Mind*. London: Weidenfeld and Nicholson.
- Levy, Robert I. 1984. "Emotion, knowing, and culture." In R. A. Shweder and R. A. Levine (eds.), *Culture theory: Essays on mind, self, and emotion*, 214–237. Cambridge: Cambridge University Press.
- Lieberman, Philip. 1984. *The biology and evolution of language*. Cambridge, MA: Harvard University Press.
- Lightfoot, David. 1979. *Principles of diachronic syntax*. Cambridge studies in linguistics, 23. Cambridge: Cambridge University Press.
1997. "Catastrophic change and learning theory." *Lingua* 100: 171–192.
- Lincoln, Bruce. 1999. *Theorizing myth: narrative, ideology and scholarship*. Chicago: University of Chicago Press.
- Lippi-Green, Rosina. 1989. "Social network integration and language change in progress in a rural alpine village." *Language in society* 18: 213–234.
- Liss, Julia E. 1996. "German culture and German science in the *Bildung* of Franz Boas." In George W. Stocking, Jr. (ed.), *Volksgeist as Method and ethic: essays on Boasian ethnography and the German anthropological tradition*, 155–184. Madison: University of Wisconsin Press.
- Livia, Anna and Kira Hall (eds.). 1997. *Queerly phrased, language, gender and sexuality*. Oxford: Oxford University Press.
- Lock, A. 1981. *The guided reinvention of language*. London: Academic Press.
- Lovejoy, Paul E. and David V. Trotman. (2002). "Enslaved Africans and their expectations of slave life in the Americas." In V. Shepherd and G. Richards (eds.), *Questioning creole: creolisation discourses in Caribbean culture*, 67–88. Kingston: Ian Randle Publishers.
- Lowenstein, Tom and Knut Rasmussen. 1973. *Eskimo poems from Canada and Greenland*. Pittsburgh: University of Pittsburgh Press.
- Lucy, John A. 1985. "Whorf's view of the linguistic mediation of thought." In B. Blount (ed.), *Language, culture, and society*. 2nd edn, 415–438. Prospect Heights, IL: Waveland Press.
- 1992a. *Language diversity and thought*. Cambridge: Cambridge University Press.
- 1992b. *Grammatical categories and cognition: a case study of the linguistic relativity hypothesis*. Cambridge: Cambridge University Press.
- (ed.). 1993. *Reflexive language: reported speech and metapragmatics*. Cambridge: Cambridge University Press.
1996. "The scope of linguistic relativity: an analysis and review of empirical research." In J. Gumperz and S. C. Levinson (eds.), *Rethinking linguistic relativity*, 37–69. Cambridge: Cambridge University Press.
- 1997a. "The linguistics of 'color'." In C. L. Hardin and Luisa Maffi (eds.), *Color categories in thought and language*, 320–346. Cambridge: Cambridge University Press.
- 1997b. "Linguistic relativity." *Annual Review of Anthropology* 26: 291–312.
- Lucy, John A. and Suzanne Gaskins, 2001. "It's later than you think: the role of language-specific categories in the development of classification behavior." In M. Bowerman and S. C. Levinson (eds.), *Language acquisition and conceptual development*, 257–283. Cambridge: Cambridge University Press.
2003. "Interaction of language type and referent type in the development of nonverbal classification preferences." In D. Gentner and S. Goldin-Meadow (eds.), *Language in mind*, 465–492. Cambridge MA: MIT Press.

- Lucy, John and R. A. Shweder. 1979. "Whorf and his critics: linguistic and nonlinguistic influences on color memory." *American Anthropologist* 81: 581–615.
- Lucy, John A. and James V. Wertsch. 1987. "Vygotsky and Whorf: A comparative analysis." In Maya Hickmann (ed.), *Social and functional approaches to language and thought*, 67–86. New York: Academic.
1988. "The effect of incidental conversation on memory for focal colors." *American Anthropologist* 90: 923–931.
- Lüdtke, Helmut. 1986. "Esquisse d'une théorie du changement langagier." *La linguistique* 22 fasc. 1: 3–46.
- Lutz, Catherine. 1990. "Engendering emotion: gender, power and rhetoric of emotional control in American discourse." In C. Lutz (ed.), *Language and the politics of emotion*, 69–91. Cambridge: Cambridge University Press.
- Lyons, John. 1977. *Semantics*. Cambridge: Cambridge University Press.
1999. "The vocabulary of colour with particular reference to ancient Greek and classical Latin." In Alexander Borg (ed.), *The language of colour in the Mediterranean*, Wiesbaden: Otto Harrassowitz.
- MacDonald, Marion. 1990. *We are not French!*. London: Routledge.
- Mackey, William. 1968. *The description of bilingualism*. In Joshua Fishman (ed.), *Readings in the sociology of language*. The Hague: Mouton, 554–584.
- MacKinnon, Catherine. 1993. *Only words*. Cambridge: Harvard University Press.
- MacLaury, Robert E. 1986. "Color in Meso-America: vol I. A theory of composite categorization." Unpublished Ph.D. thesis. University of California, Berkeley.
1987. "Color-category evolution and Shuswap yellow-with-green." *American Anthropologist* 89: 107–124.
1997. *Color and cognition in Mesoamerica*. Austin: University of Texas.
- Maffi, Luisa. 1990a. "Cognitive anthropology and human categorization research: the case of color." Department of Anthropology, University of California, Berkeley.
- 1990b. "Somali color term evolution: grammatical and semantic evidence." *Anthropological Linguistics* 32: 316–334.
- Maffi, Luisa and C. L. Hardin. 1997. "Closing thoughts." In C. L. Hardin and Luisa Maffi (eds.), *Color categories in thought and language*, 347–372. Cambridge: Cambridge University Press.
- Majid, Asifa. 2002. "Frames of reference and language concepts." *Trends in Cognitive Science*, 6(12): 503–504.
- Majid, A., M. Bowerman, S. Kita, D. Haun, and S. Levinson. 2004. "Can language restructure cognition? The case for space." *Trends in Cognitive Sciences*, 8(3), 108–114.
- Malkiel, Yakov. 1974. "Editorial comment: a Herder–Humboldt–Sapir–Whorf hypothesis?" *Romance Philology* 28: 199.
1977. "Etymology and general linguistics." In Rüdiger Schmitt (ed.), *Etymologie*, 347–376. Darmstadt: Wissenschaft.
1993. *Etymology*. Cambridge: Cambridge University Press.
- Malkoc, Gohkan. 2003. "Color categories and the structure of color space." Ph.D. thesis. University of Nevada at Reno.
- Malkoc, G., P. Kay, and M. A. Webster. 2002. "Individual differences in unique and binary hues." *OSA Fall Vision Meeting, Palace of Fine Arts, San Francisco, CA*.
- Malkoc, G., M. A. Webster, and P. Kay. 2002. "Individual differences in color categories." *2nd Annual Meeting of Vision Sciences Society, Sarasota, FL*.
- Malotki, Ekkehart. 1983. *Hopi Time: a linguistic analysis of the temporal concepts in the Hopi language*. Berlin: Mouton. [Trends in Linguistics, Studies and Monographs, 20.]

- Mannheim, Bruce. 1991. *The language of the Incas since the European invasion*. Austin: University of Texas Press.
- Marantz, Alec. 1984. "Special evidence for innateness." *Behavioural and Brain Sciences* 7(2): 199–200.
- Martin, Laura. 1986. "Eskimo words for snow: a case study in the genesis and decay of an anthropological example." *American Anthropologist* 88: 418–423.
- Martinet, André. 1964. *Économie des changements phonétiques; traité de phonologie diachronique*. Berne: A. Francke.
- Mathieson, F. O. 1941. *American renaissance*. Oxford: Oxford University Press.
- Matisoff, James. 1978. *Variational semantics in Tibeto-Burman*. Philadelphia: Institute for the study of Human Issues.
1990. "On megalocomparison." *Language* 66(1): 106–120.
- Matsuzawa, T. 1985. "Colour naming and classification in a chimpanzee (*Pan troglodytes*)." *Journal of Human Evolution* 14: 283–291.
- Mathieson, F. O. 1941. *American renaissance*. Oxford: Oxford University Press.
- McClure, Erica. 1977. "Aspects of code-switching in the discourse of bilingual Mexican-American children." In M. Saville-Troike (ed.), *Linguistics and anthropology: Georgetown University round table on languages and linguistics*, 93–115. Washington: Georgetown University Press.
1981. "Formal and functional aspects of the code-switched discourse of bilingual children." In Richard Duran (ed.), *Latino language and communicative behavior*, 69–94. Norwood NJ: Ablex.
- McConnell-Ginet, Sally. 1988. "Language and gender." In Frederick J. Newmeyer (ed.), *Linguistics: the Cambridge survey, IV. Language: the socio-cultural context*, 75–99. Cambridge: Cambridge University Press.
- McDonald, Terrence J. 1996. "Introduction." In *The historic turn in the human sciences*, 1–14. Ann Arbor: University of Michigan Press.
- McDonough, Lavaine, Soonja Choi, and Jean M. Mandler. 2003. "Understanding spatial relations: flexible infants lexical adults." *Cognitive Psychology* 46: 229–259.
- McLaughlin, B. 1984. "Early bilingualism: methodological and theoretical issues." In M. Paradis and Y. Lebrun (eds.), *Early bilingualism and child development*, 19–45. Lisse: Swets and Zeitlinger.
- McNeill, D. 1970. *The acquisition of language: the study of developmental psycholinguistics*. New York: Harper and Row.
- McWhorter, John. 1992. "Substratal influences on Saramaccan." *Journal of Pidgin and Creole Languages* 7(1): 1–54.
1998. "Identifying the creole prototype: vindicating a typological class." *Language*
2001. "The world's simplest grammars are creole grammars." *Linguistic Typology* 5(3/4): 125–156.
- Meek, B. 2001. "Kaska language socialization, acquisition and shift." Unpublished Ph.D. thesis, University of Arizona.
- Meeuwis, Michael and Jan Blommaert. 1994. "The 'Markedness Model' and the absence of society: remarks on codeswitching." *Multilingua* 14(4): 387–423.
- Meillet, Antoine. 1954 [1925]. *La méthode comparative en linguistique historique*. (Institutet for sammenlignende kulturforskning, Oslo. Ser. A: Forelesninger 2) Paris: H. Champion.
1964. *Introduction à l'étude comparative des langues indo-européennes*. University, Ala.: University of Alabama Press.
- Menocal, María Rosa. 1982. "The etymology of Old Provençal *trobar*, *trobador*: a return to the 'third solution'." *Romance Philology* 36 (2): 137–148.

1984. "The mysteries of the Orient: special problems in Romance etymology." In Philip Baldi (ed.), *Papers from the XIIth Linguistic Symposium on Romance Languages*, 501–515. Amsterdam: Benjamins.
1987. *The Arabic role in medieval literary history: a forgotten heritage*. Philadelphia: University of Pennsylvania Press.
- Merwin, William S. 1979. *Selected translations*. New York: Atheneum.
1998. *East window. The Asian translations*. Port Townsend: Copper Canyon Press.
- Meyerhoff, Miriam. 2000. *Constraints on null subjects in Bislama (Vanuatu)*. Canberra: Pacific Linguistics.
- Meyer-Lübke, Wilhelm. 1992 [1935]. *Romanisches etymologisches Wörterbuch*. (6th edition). Heidelberg: Carl Winter Universitätsverlag.
- Miller, George A. and Philip N. Johnson-Laird. 1976. *Language and perception*. Cambridge, MA: Harvard University Press.
- Miller, Perry. 1967. "An American language." In *Nature's nation*, 208–40. Cambridge: Harvard University Press.
- Miller, Peggy, J. 1982. *Amy, Wendy, and Beth: learning language in South Baltimore*. Austin: University of Texas Press.
- Miller, Robert L. 1968. *The linguistic relativity principle and Humboldtian ethnolinguistics: a history and appraisal*. The Hague: Mouton. [Janua Linguarum, Series minor, 67.]
- Mills, Sara. 1995. *Language and gender: interdisciplinary perspectives*. London and New York: Longman.
- Milosz, Czeslaw (ed.). 1996. *A book of luminous things. An international anthology of poetry*. New York: Harcourt Brace and Co.
- Milroy, James. 1993. "On the social origins of language change." Charles Jones (ed.), *Historical linguistics: problems and perspectives*, 215–236. London: Longman.
- Milroy, Lesley. 1987. *Language and social networks*. 2nd edn. Oxford: New York: B. Blackwell.
- Mintz, Sidney W. 1971. "The socio-historical background to pidginization and creolization." In Dell Hymes (ed.), *Pidginization and creolization of languages*, 481–498. Cambridge: Cambridge University Press.
1974. *Caribbean transformations*. Chicago: University of Chicago Press.
1982. "Caribbean marketplaces and Caribbean history." *Radical History Review* 27: 110–120.
- Mintz, Sydney and Richard Price. 1992. *The birth of African-American culture: anthropological perspective*. Boston: Beacon Press.
- Mishra, Ramesh C., Pierre Dasen, and Shanta Niraula. 2003. "Ecology, language, and performance on spatial cognitive tasks." *International Journal of Psychology* 38(6): 366–383.
- Mitchell, Juliet. 1974. *Psychoanalysis and feminism, Freud, Reich, Laing and women*. New York: Vintage.
1985. "Introduction – 1." In Juliet Mitchell and Jacqueline Rose (eds.), *Feminine sexuality, Jacques Lacan and the école freudienne*, 1–26. New York and London: Norton.
- Moitt, Bernard. 2001. *Women and slavery in the French Antilles, 1635–1848*. Bloomington: Indiana University Press.
- Monberg, Torben. 1971. "Tikopia color classification." *Ethnology* 10: 349–358.
- Moore, Clive. 1985. *Kanaka Maratta: a history of Melanesian Mackay*. Port Moresby: Institute of Papua New Guinea studies and the University of Papua New Guinea Press.
- Morgan, Lewis Henry. 1877. *Ancient society*. New York: Henry Holt.

- Morrissey, Marietta. 1989. *Slave women in the New World: gender stratification in the Caribbean*. Lawrence, Kansas: University Press of Kansas.
- Mougeon, Raymond and Edouard Beniak. 1991. *Linguistic consequences of language contact and restriction: the case of French in Ontario, Canada*. Oxford: Oxford University Press.
- Mufwene, Salikoko. 1984. "The language bioprogram hypothesis, Creole studies, and linguistic theory." *Behavioural and Brain Sciences* 7(2): 20–23.
1986. "The universalist and substrate hypotheses complement one another." In Pieter C. Muysken and Norval Smith (eds.), *Substrata versus universals in Creole genesis*, 129–162. Amsterdam/Philadelphia: John Benjamins.
1989. "Response to Bickerton." *The Carrier Pidgin* 17(2,3): 6–7.
- (ed.). 1993. *Africanisms in Afro-American language varieties*. Athens/London: The University of Georgia Press.
1999. "On the language bioprogram hypothesis: hints from Tazie." In M. DeGraff (ed.), *Language variation and language change: creolization, diachrony, and development*, 95–127. Cambridge, Mass.: The MIT Press.
- Mühlhäusler, Peter. 1978. "Samoan plantation pidgin English and the origin of Papua New Guinea pidgin." *Papers in pidgin and creole linguistics*. Canberra: Pacific Linguistics 28(4): 67–120.
- Mulvaney, John, Howard Morphy, and Alison Petch (eds.). 1997. *"My Dear Spencer": The letters of F. J. Gillen to Baldwin Spencer*. Melbourne: Hyland.
- Murray, Stephen O. 1994. *Theory groups and the study of language in North America*. Amsterdam and Philadelphia: John Benjamins.
- Muysken, Pieter. 1984. "Do creoles give insight into the human language faculty?" *Behavioural and Brain Sciences* 7(2): 20–34.
- Muysken, Pieter. 1995. "Code-switching and grammatical theory." In Lesley Milroy and Pieter Muysken (eds.), *One speaker, two languages: cross-disciplinary perspectives on code-switching*, 177–198. Cambridge: Cambridge University Press.
- Muysken, Pieter and Norval Smith (eds.). 1986. *Substrata versus universals in creole genesis*. Amsterdam: John Benjamins.
1990. "Question words in Pidgin and Creole languages." *Linguistics* 28(4): 883–903.
- Myers-Scotton, Carol. 1993a. *Social motivations for code-switching: evidence from Africa*. Oxford: Oxford University Press.
- 1993b. *Duelling languages: grammatical structure in code-switching*. Oxford: Oxford University Press.
- Napoli, Donna Jo and Eminly Nawood Rando. 1983. *Meliglossa*. Edmonton, Alberta, Canada: Linguistic Research, Inc.
- Naro, Anthony J. 1978. "Study of the origins of pidginization." *Language* 54: 314–347.
1988. "A reply to Pidgin origins reconsidered" by Morris Goodman. *Journal of Pidgins and Creole Languages* 3(1): 95–102.
- Needham, Rodney. 1973. *Right and left: essays on dual symbolic classification*. Chicago: University of Chicago Press.
- Nelson, K. (ed.). 1986. *Event knowledge: structure and function in development*. Hillsdale: Lawrence Erlbaum.
- Neumann-Holzschuh, Ingrid and Edgar W. Schneider (eds.). 2000. *Degrees of restructuring in creole languages*. Creole language library, 22. Amsterdam; Philadelphia: John Benjamins.
- Newman, Stanley. 1954. "Semantic problems in grammatical systems and lexemes: a search for method." In H. Hoijer (ed.) *Language in culture*, 82–91. Chicago: University of Chicago Press.

References

287

- Newport, E. L., H. Gleitman and L. R. Gleitman. 1977. "Mother, I'd rather do it myself: some effects and non-effects of maternal speech style." In C. Ferguson and C. Snow (eds.), *Talking to children: language input and acquisition*, 109–150. Cambridge: Cambridge University Press.
- Nichols, Johanna. 1992. *Linguistic diversity in space and time*. Chicago: University of Chicago Press.
- Nida, Eugene A. 1959. "Principles of translation as exemplified by Bible translating." In Reuben A. Brower (ed.), *On Translation*. Cambridge, MA: Harvard University Press.
- Niemeier, Susanne and René Dirven (eds.). 2000. *Evidence for linguistic relativity*. Amsterdam: Benjamins.
- Nuckolls, Janis. 1996. *Sounds like life: sound-symbolic grammar, performance, and cognition in Pastaza Quechua*. New York: Oxford.
1999. "The case for sound symbolism." *Annual Review of Anthropology*, 28: 225–252.
- O'Brien, Flann. 1977. *The hair of the dogma*. London: Hart-Davis.
- Ochs E. 1982. "Talking to children in Western Samoa." *Language in Society* 11: 77–104.
1985. "Variation and error: a sociolinguistic study of language acquisition in Samoa." In D. Slobin (ed.), *The crosslinguistic study of language acquisition*, 783–838. Hillsdale: Lawrence Erlbaum Associates.
1988. *Culture and language development: language acquisition and language socialization in Samoan village*. Cambridge: Cambridge University Press.
1990. "Cultural universals in the acquisition of language." *Papers and Reports on Child Language Development* 29: 1–19
1993. "Constructing social identity: a language socialization perspective." *Research on Language and Social Interaction* 26(3): 287–306.
- Ochs, E. and B. B. Schieffelin. 1984. "Language acquisition and socialization: three developmental stories and their implications." In R. Shweder and R. Levine (eds.), *Culture theory: essays on mind, self and emotion*, 276–320. New York: Cambridge University Press.
1989. "Language has a heart." *Text* 9(1): 7–25.
1995. "The impact of language socialization on grammatical development." In P. Fletcher and Brian MacWhinney (eds.), *Handbook of child language*, 73–94. Oxford: Blackwell.
- (eds.). 1990. *Language socialization across cultures*. Cambridge: Cambridge University Press.
- Ogawa, Naoko and Janet S. Smith. 1997. "The gendering of the gay male sex classing Japan: a case study based on *Rasen No Sobyō*." In Livia and Hall, *Queerly phrased, language, gender and sexuality*, 402–415.
- Öhman, Suzanne. 1953. "Theories of the 'linguistic field'." *Word* 9: 123–134.
- Ohnuki-Tierney, Emiko. 1990. "Introduction: the historicization of anthropology." In Emiko Ohnuki-Tierney (ed.), *Culture through time: anthropological approaches*, 1–25. Stanford: Stanford University Press.
- Opland, Jeff. 1983. *Xhosa oral poetry*. Cambridge: Cambridge University Press.
- Orlove, Benjamin S. 1980. "Ecological anthropology." *Annual Review of Anthropology* 9: 235–273.
- Ortner, Sherry. 1984. "Theory in anthropology since the sixties." *Comparative Studies in Society and History* 26: 126–166.
- Osthoff, H. and K. Brugmann. 1878 [1974]. *Morphologische Untersuchungen auf dem Gebiete der indogermanischen Sprachen. Erster Theil*. Hildesheim: Georg Olms.

- Paris, Gaston. 1909. *Mélanges linguistiques. Latin vulgaire et langues romanes; langue française; notes étymologiques*. Paris: Champion.
- Parmentier, Richard. 1993. "The political function of reported speech: a Belauan example." In J. Lucy (ed.), *Reflexive language*, 261–286.
- Patrick, Peter. 1999. *Urban Jamaican creole: variation in the mesolect*. Amsterdam: John Benjamins.
- Paugh, Amy. 2001. "'Creole day is every day': language socialization, shift, and ideologies in Dominica, West Indies." Unpublished Ph.D. thesis, New York University.
- Paul, Hermann. 1920 [1960]. *Prinzipien der Sprachgeschichte*. 6th edn. Tübingen: M. Niemeyer.
- Pedersen, Holger. 1983. *A glance at the history of linguistics, with particular regard to the historical study of phonology*. Trans. Caroline C. Henriksen; ed. with an introduction by Konrad Koerner. Amsterdam: J. Benjamins.
- Pederson, Eric, Eve Danziger, Stephen Levinson, Sotaro Kita, Gunter Senft, and David Wilkins. 1998. "Semantic typology and spatial conceptualization." *Language* 74: 557–589.
- Peirce, C. S. 1938–58. *Collected papers*, vols. 1–8, C. Hartshorne and P. Weiss (eds.). Cambridge, MA: Harvard University Press.
- Penn, Julia M. 1972. *Linguistic relativity versus innate ideas: the origins of the Sapir-Whorf hypothesis in German thought*. The Hague: Mouton. [Janua Linguarum, series minor, 120.]
- Pesmen, Dale. 2000. *Russia and soul. An exploration*. Ithaca: Cornell University Press.
- Petersen, Uwe. 1992. "Rasks Stellung in der Sprachwissenschaft." In von Rasmus Rask; herausgegeben und übersetzt von Uwe Petersen (eds.), *Von der Etymologie überhaupt: Eine Einleitung in die Sprachvergleichung*, 9–29. Tübingen: Gunter Narr.
- Philips, S. U. 1983. *The invisible culture: communication in classroom and community on the Warm Springs Indian reservation*. New York: Longman.
2001. "Power." In Alessandro Duranti (ed.), *Key terms in language and culture*, 190–192. Oxford: Blackwell.
- Philips, Susan, Susan Steele, and Christine Tanz (eds.). 1987. *Language, gender and sex in comparative perspective*. Cambridge: Cambridge University Press.
- Piaget, Jean and Barbel Inhelder. 1967 (1948). *The child's conception of space*. New York: Norton.
- Picard, Marc. 1987. *An introduction to the comparative phonetics of English and French in North America*. Amsterdam: J. Benjamins Pub. Co.
- Pick, H., and L. Acredolo (eds.). 1983. *Spatial orientation: theory, research and application*. New York: Plenum Press.
- Pierrehumbert, Janet and Paul Gross. 2003. "Community phonology." (Presented at the 39th meeting of the Chicago Linguistic Society, April 12, 2003.)
- Pinker, Steven. 1994. *The language instinct: how the mind creates language*. New York: William Morrow.
- Pinxten, R., I. van Dooren, and F. Harvey. 1983. *The anthropology of space*. Philadelphia: University of Pennsylvania Press.
- Platt, M. 1986. "Social norms and lexical acquisition: a study of deictic verbs in Samoan Child Language." In B. B. Schieffelin and E. Ochs (eds.), *Language socialization across cultures*, 127–151. Cambridge: Cambridge University Press.
- Pokorny, Julius. 1959. *Indogermanisches etymologisches Wörterbuch*. Bern: Francke.
- Poplack, Shana. 1988. "Contrasting patterns of code-switching in two communities." In Monica Heller (ed.), *Codeswitching: anthropological and sociolinguistic perspectives*, 215–244. Berlin: Mouton de Gruyter.

References

289

- Pott, August Friedrich. 1833–1836. *Etymologische forschungen auf dem gebiete der indogermanischen sprachen, mit besonderem bezug auf die lautumwandlung im sanskrit, griechischen, lateinischen, littauischen und gothischen*. Lemgo: Meyersche hof-buchhandlung. (2nd, completely revised version published in 1859–67).
1856. *Die Ungleichheit menschlicher Rassen haupt-sächlich vom Sprachwissenschaftlichen Standpunkte, unter besonderer Berücksichtigung von des Grafen von Gobineau gleichnamigem Werke*. Lemgo: Detmold, Meyer.
- Povinelli, Elizabeth A. 1993. “‘Might be something’: the language of indeterminacy in Australian Aboriginal land use.” *Man* December 28(4): 679–704.
2004. *The cunning of recognition: indigenous alterity and the making of Australian multiculturalism*. Durham, NC: Duke University Press.
- Prattis, J. Iain (ed.). 1985. *Reflections. The anthropological muse*. Washington, D. C.: American Anthropological Association.
- Price, Charles and Elizabeth Baker. 1976. “Origins of Pacific islands labourers in Queensland, 1863–1904.” *Journal of Pacific History* 9(1): 106–111.
- Price, Richard. 1983. *First-time: the historical vision of an Afro-American people*. Baltimore: The Johns Hopkins Press Ltd.
- Prost, André. 1956. “La Langue Sonay.” *Mémoires de l’Institut d’Afrique Noire*#47. Dakar.
- Pulgram, Ernst. 1959. “Proto-Indo-European reality and reconstruction.” *Language* 35(3): 421–426.
- Pullum, Geoffrey. 1989. “The great Eskimo vocabulary hoax.” *Natural Language and Linguistic Theory* 7: 275–281.
- Pütz, Martin and Marjolijn Verspoor (eds.). 2000. *Explorations in linguistic relativity*. Amsterdam: Benjamins.
- Pye, C. 1992. “The acquisition of K’iche’ Maya.” In D. Slobin (ed.), *The crosslinguistic study of language acquisition*, 221–308. Hillsdale NJ: Lawrence Erlbaum Associates.
- Quine, W. V. 1969. *Ontological relativity and other essays*. New York: Columbia University Press.
- Quinn, Naomi. 1991. “The cultural basis of metaphor.” In James W. Fernandez (ed.), *Beyond metaphor: the theory of tropes in anthropology*, 56–93. Stanford, CA: Stanford University Press.
1996. “Culture and contradiction: the case of Americans reasoning about marriage.” *Ethos* 24: 391–425.
1997. “The mainstreaming of cultural models.” Paper delivered at the plenary session: Psychological Anthropology: State of the Art, at the 1997 biennial meeting of the Society for Psychological Anthropology, Oct. 9–12, San Diego.
- Ramanujan, A. K. 1967. *The interior landscape. Love poems from the Classical Tamil anthology*. Bloomington: Indiana University Press.
1969. *The collected essays of A. K. Ramanujan*. Oxford: Oxford University Press.
- Rampton, Ben. 2002. “Ritual and foreign language practices at school.” *Language in Society* 31(4): 491–526.
- Rask, Rasmus Kristian. 1992. *Von der Etymologie überhaupt: Eine Einleitung in die Sprachvergleichung*. Uwe Petersen, trans. Tübingen: Gunter Narr. (German tr. of Chapter 1 of *Undersögelse om det gamle Nordiske eller Islandske Sprogs Oprindelse*, publ. 1818).
- Raudo, Emily Narwood and Donna Jo Napoli (eds.). 1983. *Meliglossa*. Edmonton, Alberta, Canada: Linguistic Research, Inc.
- Ray, Verne. 1952. “Techniques and problems in the study of human color perception.” *Southwestern Journal of Anthropology* 8: 251–959.

1953. "Human color perception and behavioral response." *Transactions of the New York Academy of Sciences* (series 2) 16: 98–104.
- Regier, Jerry, Paul Kay, and Richard S. Cook. 2005. "Focal colors are universal after all." *Proceedings of the National Academy of Sciences* 102, 8386–8391.
- Rickford, John R. 1987. *Dimensions of a creole continuum: history, texts and linguistic analysis of Guyanese creole*. Stanford: Stanford University Press.
- Ricoeur, Paul. 1978. "Explanation and understanding: on some remarkable connections among the theory of the text, theory of action, and theory of history." In Charles Reagan and David Stewart (eds.), *The philosophy of Paul Ricoeur: an anthology of his work*, 149–166. Boston: Beacon Press.
- Ridington, Robin. 1991. "On the language of Benjamin Lee Whorf." In Ivan Brady (ed.), *Anthropological poetics*, 241–261. Savage: Rowan and Littlefield.
- Riley, K. C. 2001. "The emergence of dialogic identities: transforming heteroglossia in the Marquesas, F.P." Unpublished Ph.D. thesis, City University of New York.
- Rindler-Schjerve, Rosita (ed.). In press. *Explorations in historical sociolinguistics: language and power in the Habsburg Empire*. Berlin: Mouton de Gruyter.
- Roberson, Debi, Ian Davies, and Jules Davidoff. 2000. "Colour categories are not universal: replications and new evidence from a stone age culture." *Journal of Experimental Psychology: General*, 129: 369–398.
- Rogoff, B. 1990. *Apprenticeship in thinking*. New York: Oxford University Press.
- Rogoff, Barbara, and Jean Lave (eds.). 1984. *Everyday cognition*. Cambridge, MA: Harvard University Press.
- Rogoff, Barbara and Gilda A. Morelli. 1994. "Cross-cultural perspectives on children's development." In P. K. Bock (ed.), *Psychological anthropology*, 231–242. Westport, CT: Praeger.
- Roheim, Geza. 1973. *Psychoanalysis and anthropology*. New York: International Universities Press.
1974. *Children of the desert*. New York: Harper and Row.
- Romaine, Suzanne. 1989. *Bilingualism*. Oxford: Basil Blackwell.
- Romney, A. K. and Roy G. D' Andrade (eds.). 1964. "Transcultural studies in cognition." *American Anthropologist* 66(3), pt. 2.
- Ronjat, J. 1913. *Le développement du langage observé chez un enfant bilingue*. Paris: Champion.
- Rorty, Richard. 1982. "Method, social science and social hope." *Consequences of pragmatism (Essays: 1972–1980)*, 191–210. Minneapolis: University of Minnesota Press.
1983. "Method and morality." In Norma Haan *et al.* (eds.), *Social science as moral inquiry*, 155–176. New York: Columbia University Press.
- Rosch, Eleanor. 1977. "Linguistic relativity." In P. N. Johnson-Laird and P. C. Wason (eds.), *Thinking: readings in cognitive science*, 501–22. Cambridge: Cambridge University Press.
1978. "Principles of categorization." In *Cognition and categorization*, ed. E. Rosch and B. Lloyd, 28–48. Hillsdale, NJ: Erlbaum.
- Rosenberg, Daniel. 1990. "Language in the discourse of the emotions." In C. Lutz and Abu-Lughod, *Language and the politics of emotions*, 162–185.
- Ross, Malcolm and Mark Durie. 1996. "Introduction." In Mark Durie and Malcolm Ross (eds.), *The comparative method reviewed: regularity and irregularity in language change*, 3–38. New York: Oxford University Press.
- Rossi-Landi, Ferruccio. 1973. *Ideologies of linguistic relativity*. The Hague: Mouton. [Approaches to Semiotics, 4.]
- Roth Pierpont, Claudia. 2004. "The measure of America: how a rebel anthropologist waged war on racism." *The New Yorker*, March 8, 2004, 48–63.

- Rothenberg, Jerome. 1967. *Essays*. Stony Brook, NY.
1985. *Technicians of the sacred*. Berkeley: University of California Press.
1986 (1972). *Shaking the pumpkin. Traditional poetry of Indian North Americans*. Revised edn. New York: Alfred van der March Editions.
- Rothenberg, Jerome and Diane Rothenberg. 1983. *Symposium of the whole. A range of discourse toward an ethnopoetics*. Berkeley: University of California Press.
- Sacks, Harvey, Emanuel A. Schegloff, and Gail Jefferson. 1974. "A simplest systematics for the organization of turn-taking for conversation." *Language* 50: 696–735.
- Sahlins, Marshall. 1976. "Colors and cultures." *Semiotica* 16: 1–22.
1981. *Historical metaphors and mythical realities. Structure in the early history of the Sandwich Islands Kingdoms*. Ann Arbor: University of Michigan Press.
2000. *Culture in practice*. New York: Zone Books.
- Samarin, William. 1982a. "Colonization and pidginization on the Ubangui river." *Journal of African languages and linguistics* 4: 1–42.
1982b. "Goals, roles, and language skills in colonizing Central Equatorial Africa." *Anthropological linguistics* 24: 410–422.
1989. *The black man's burden: African colonial labor on the Congo and Ubangi Rivers 1880–1900*. Boulder, CO: Westview Press.
- Sandell, J. H., C. G. Gross, and M. H. Bornstein. 1979. "Color categories in macaques." *Journal of Comparative and Physiological Psychology* 93: 626–635.
- Sankoff, D., H. Cedergren, W. Kemp, P. Thibault, and D. Vincent. 1989. "Montréal French: language, class and ideology." In Ralph W. Fasold and Deborah Schiffrin (eds.), *Language change and variation*, 107–118. Amsterdam: J. Benjamins.
- Sankoff, Gillian. 1979. "The genesis of a language." In K. C. Hill (ed.), *The genesis of language*, 23–47. Ann Arbor: Karoma.
1980. *The social life of language*. Philadelphia: University of Pennsylvania Press.
1990. "The grammaticalization of tense and aspect in Tok Pisin and Sranan." *Language variation and change* 2(3): 295–312.
- Sankoff, Gillian and Suzanne Laberge. 1973. "On the acquisition of native speakers by a language." *Kivung* 6 (1): 32–47 reprinted in Gillian Sankoff (ed.), *The social life of language*, 195–209. Philadelphia: University of Pennsylvania Press.
- Sapir, Edward. 1907. "Herder's Ursprung der Sprache." *Modern Philology* 5: 109–142.
1916. *Time perspective in aboriginal American culture: a study in method*. Ottawa: Canadian Geological Survey Memoir 90.
1921. *Language: an introduction to the study of speech*. New York: Harcourt, Brace and World.
1924 (1949). "The grammarian and his language." In David G. Mandelbaum (ed.), *Selected writings of Edward Sapir in language, culture and personality*, 150–159. Berkeley: University of California Press.
1925. "Emily Dickinson: a primitive." Review of *The complete poetry of Emily Dickinson*. *Poetry* 26: 97–105.
1929a (1949). "The status of linguistics as a science." In David G. Mandelbaum (ed.), *Selected writings of Edward Sapir in language, culture and personality*, 160–166. Berkeley: University of California Press.
1929b (1949). "A study in phonetic symbolism." In David G. Mandelbaum (ed.), *Selected writings of Edward Sapir in language, culture and personality*, 61–72. Berkeley: University of California Press.
1933 (1949). "The psychological reality of phonemes." In David G. Mandelbaum (ed.), *Selected writings of Edward Sapir in language, culture and personality*, 46–60. Berkeley: University of California Press.
1949. *Selected writings of Edward Sapir*. David Mandelbaum (ed.). Berkeley: University of California Press.

1994. *The psychology of culture: a course of lectures by Edward Sapir*. Reconstructed and ed. Judith T. Irvine. Berlin: M. de Gruyter.
- Saunders, Kay. 1974. "Uncertain bondage." Ph.D. thesis. Brisbane: University of Queensland.
- Saunders, B. A. C. and J. van Brakel. 1997. "Are there non-trivial constraints on colour categorization?" *Behavioral and Brain Sciences* 20: 167–228.
- Saussure, Ferdinand de. 1916 (1972). *Cours de linguistique générale*. Charles Bally and Albert Sechehaye (eds.). Paris: Payot.
1960. "Souvenirs de F. de Saussure concernant sa jeunesse et ses études." *Cahiers Ferdinand de Saussure* 17: 12–25.
1968. *Cours de linguistique générale*. R. Engler (ed.). Wiesbaden: Otto
1974. *Cours de linguistique générale. Appendice: Notes sur la linguistique générale*. R. Engler. (ed.). Wiesbaden: Otto Harrassowitz.
- Schank, Roger C., and Robert P. Abelson 1977. *Scripts, plans, goals, and understanding: an enquiry into human knowledge structures*. Hillsdale, NJ: Erlbaum.
- Schegloff, Emanuel A., Gail Jefferson, and Harvey Sacks. 1977. "The preference for self-correction in the organization of repair in conversation." *Language* 53: 361–382.
- Schieffelin, Bambi, B. 1985. "The acquisition of Kaluli." In D. Slobin (ed.), *The crosslinguistic study of language acquisition*, 525–594. Hillsdale: Lawrence Erlbaum Associates.
1990. *The give and take of everyday life: language socialization of Kaluli children*. Cambridge: Cambridge University Press.
1994. "Code-switching and language socialization: some probable relationships." In J. Duchan, L. E. Hewitt, and R. M. Sonnenmeier (eds.), *Pragmatics: From theory to practice*, 20–42. New York: Prentice Hall.
- Schieffelin, Bambi, B. and E. Ochs. 1986a. "Language socialization." *Annual Review of Anthropology* 15: 163–191.
- (eds.). 1986b. *Language socialization across cultures*. New York: Cambridge University Press.
- Schieffelin, Bambi, Kathryn Woolard, and Paul Kroskrity (eds.). 1998. *Language ideologies: practice and theory*. Oxford: Oxford University Press.
- Schlegel, August Wilhelm von. 1818. *Observations sur la langue et la littérature provençales*. Paris: Librairie grecque-latine-allemande.
- Schlegel, Friedrich von. 1808. *Über die Sprache und Weisheit der Indier*. Heidelberg: Mohr und Zimmer.
- Schleicher, August. 1967 [1871]. "Introduction to 'A compendium of the comparative grammar of the Indo-European, Sanskrit, Greek and Latin languages'." (From his *Compendium der vergleichenden Grammatik der indogermanischen Sprachen*; Weismar: Hermann Böhlau, 1871, 1–9.) *A reader in nineteenth-century historical Indo-European linguistics*, 87–96. ed. and trans. by Winfred P. Lehmann. Bloomington: Indiana University Press.
- Schmidt, A. 1985. *Young people's Djirbal: an example of language death from Australia*. Cambridge: Cambridge University Press.
- Schuchardt, Hugo. 1885. "Über die Lautgesetze. Gegen die Junggrammatiker." In T. H. Wilbur (ed.), *The Lautgesetz-controversy: a documentation*, 51–87. Amsterdam: J. Benjamins.
1902. "Etymologische Probleme und Prinzipien." *Zeitschrift für romanische Philologie* 26: 385–427.
1903. Zur Wortgeschichte. "Trouver." *Zeitschrift für romanische Philologie* 27: 97–105.

1928. *Hugo Schuchardt-Brevier; ein Vademacum der allgemeinen Sprachwissenschaft*. 2te. erweiterte Aufl. Leo Spitzer (ed.). Halle: Neimeyer.
1979. *The ethnography of variation: selected writings on pidgins and creoles*. Ann Arbor: Karoma.
1980. *Pidgin and creole languages*. Ed. and trans. Glenn Gilbert. Cambridge: Cambridge University Press.
- Schulte, Rainer and John Biguenet. 1992. *Theories of translation. An anthology of essays from Dryden to Derrida*. Chicago: University of Chicago Press.
- Schultz, Emily A. 1990. *Dialogue at the Margins: Whorf, Bakhtin, and linguistic relativity*. Madison: University of Wisconsin Press.
- Scollon, S. 1982. "Reality set, socialization and linguistic convergence." Unpublished Ph.D. thesis. Honolulu: University of Hawaii.
- Scribner, Sylvia. 1977. "Modes of thinking and ways of speaking: Culture and logic reconsidered." In P. N. Johnson-Laird and P. C. Wason (eds.), *Thinking: readings in cognitive science*, 483–500. Cambridge: Cambridge University Press.
1992. "Mind in action: a functional approach to thinking, and the cognitive consequences of literacy." *Quarterly Newsletter of the Laboratory of Comparative Human Cognition*, 14(4): 83–157.
- Scribner, Sylvia and Michael Cole. 1981. *The psychology of literacy*. Cambridge, MA: Harvard University Press.
- Sedley, David. 1998. "The etymologies in Plato's *Cratylus*." *Journal of Hellenic Studies* 118: 140–154.
- Seiler, Walter M. 1985. *The Imonda language, West Sepik Province, PNG*. Pacific Linguistics B-93. Canberra: Pacific Linguistics.
- Sell, M. A. 1992. "The development of children's knowledge structures: events, slots, and taxonomies." *Journal of Child Language* 19(3): 659–676.
- Senft, Gunther. 1987. "Kilivila color terms." *Studies in Language* 11: 313–346.
1996. *Classificatory particles in Kilivila*. New York: Oxford University Press.
- Sergent, Bernard. 1982. "Penser – et mal penser – les Indo-européens." *Annales: économies, sociétés, civilisations* 37: 669–681.
1995. *Les Indo-Européens: histoire, langues, mythes*. Paris: Payot.
- Seuren, Peter. 1984. "The bioprogram hypothesis: facts and fancy." *Behavioural and Brain Sciences* 7(2): 20–29.
- Shapiro, Michael. 1998. "Sound and meaning in Shakespeare's sonnets." *Language* 74: 81–103.
- Shatz, M. 1983. *Communication. Handbook of child psychology Volume III: Cognitive development*. New York: John Wiley and Sons, 841–890.
- Sherzer, Joel. 1982. "Poetic structuring of Kuna discourse: the line." *Language in Society* 11: 371–90.
1983. *Kuna ways of speaking*. Austin: University of Texas Press.
- Sherzer, Joel and Anthony Woodbury (ed). 1987. *Native American discourse: poetics and rhetoric*. Cambridge: Cambridge University Press.
- Shore, Bradd. 1996. *Culture in mind: cognition, culture, and the problem of meaning*. Oxford: Oxford University Press.
- Shweder, Richard A. 1990. "Cultural psychology – what is it?" In J. W. Stigler, R. A. Shweder and G. Herdt (eds.), *Cultural psychology: essays on comparative human development*, 1–43. Cambridge: Cambridge University Press.
- Shweder, Richard A. and Robert A. LeVine (eds.). 1984. *Culture theory: essays on mind, self, and emotion*. Cambridge: Cambridge University Press.
- Siddell, Jack. 1998. "Organizing social and spatial location. Elicitations in Indo-Guyanese village talk." *Journal of Linguistic Anthropology* 7(2): 143–165.

1999. "Gender and pronominal variation in an Indo-Guyanese community." *Language in Society* 28(3), 367–399.
2001. "Conversational turn taking in a Caribbean English creole." *Journal of Pragmatics* 33(8), 1263–1290.
- Siegel, Jeff. 1985. "Koinés and koineization." *Language in Society* 14(3): 357–378.
1987. *Language contact in a plantation environment: a sociolinguistic history of Fiji*. Cambridge: Cambridge University Press.
1997. "Mixing, levelling and Pidgin/Creole development." In Arthur K. Spears and Donald Winford (eds.), *The structure and status of pidgins and creoles*, 111–149. Creole language library, 19. Amsterdam/Philadelphia: John Benjamins.
- Silverstein, Michael. 1972. "Chinook jargon: language contact and the problem of multilevel generative systems." *Language* 48: 378–406, 596–625.
1976. "Shifters, linguistic categories, and cultural description." In Keith H. Bass and Henry A. Selby (eds.), *Meaning in anthropology*, 11–55. Albuquerque: University of New Mexico Press.
1977. "Cultural prerequisites to grammatical analysis." In Muriel Saville-Troike (ed.), *Anthropology and linguistics*, 139–151. Washington: Georgetown University Press. [Georgetown University Round Table on Language and Linguistics, 1977.]
1985. "Language and the culture of gender: at the intersection of structure, usage and ideology." In Elizabeth Mertz and Richard Parmentier (eds.), *Semiotic mediation: sociocultural and psychological perspectives*, 219–259. New York: Academic Press.
1979. "Language structure and linguistic ideology." In Paul Clyne, William Hanks and Carol Horbauer (eds.), *The elements: a parapsession on linguistic units and levels*, 193–247. Chicago: Chicago Linguistic Society.
- 1981 (2001). "The limits of awareness." In Alessandro Duranti (ed.), *Linguistic anthropology: a reader*, 382–401. Oxford: Blackwell.
1993. "Metapragmatic discourse and metapragmatic function." In J. Lucy, *Reflexive language: reported speech and metapragmatics*, 33–58. Cambridge: Cambridge University Press.
1996. "The indexical order and the dialectics of sociolinguistic life." *SALSA* (Symposium about language and society – Austin) 3: 266–295. Austin: University of Texas, Department of Linguistics.
1998. "The uses and utility of ideology: a commentary." In Bambi B. Schieffelin, Kathryn A. Woolard and Paul Kroskrity (eds.), *Language ideologies: practice and theory*, 123–148. Oxford: Oxford University Press.
- Silverstein, Michael and Greg Urban. 1996. "The natural history of discourse." In Michael Silverstein and Greg Urban (eds.), *Natural Histories of Discourse*, 1–17. Chicago: University of Chicago Press.
- Singler, John V. 1988. "The homogeneity of the substrate as a factor in Pidgin/Creole genesis." *Language*, 64: 27–51.
- 1993a. "African influence upon Afro-American language varieties: a consideration of sociohistorical factors." In Salikoko S. Mufwene (ed.), *Africanism in Afro-American language varieties*, 235–253. Athens/London: The University of Georgia Press.
- 1993b. "The cultural matrix of creolization: evidence from Goupy des Marets." In *The African presence in Caribbean French colonies in the seventeenth century: documentary evidence*, 187–224. Travaux de recherche sur le créole haïtien. Montreal: UQAM, Groupe de recherche sur le créole haïtien.
- 1993c. "The African presence in Caribbean French colonies in the seventeenth century: documentary evidence." *Travaux de recherche sur le créole haïtien*, 16–17: 1–236.

- 1993d. "The setting for creole genesis in France's Caribbean colonies: evidence from seventeen century Marie-Galante." In *The African presence in Caribbean French colonies in the seventeenth century: documentary evidence*. Travaux de recherche sur le créole haïtien. Montreal: UQAM, Groupe de recherche sur le créole haïtien, 225–36.
1995. "The demographics of Creole genesis in the Caribbean: a comparison of Martinique and Haiti." In J. Arends (ed.), *The early stages of creolization*, 203–232. Amsterdam: John Benjamins.
- Skutnabb-Kangas, Tove. 2000. *Linguistic genocide in education or worldwide diversity and human rights?* London: Lawrence Erlbaum.
- Slobin, Dan I. 1985. *The crosslinguistic study of language acquisition*, vols. 1–2. Hillsdale, NJ: Erlbaum.
1992. *The crosslinguistic study of language acquisition*, vol. 3. Hillsdale, NJ: Erlbaum.
1996. "From 'thought and language' to 'thinking for speaking'." In J. Gumperz and S. C. Levinson (eds.), *Rethinking linguistic relativity*, 70–96. Cambridge: Cambridge University Press.
1997. *The crosslinguistic study of language acquisition*, vols. 4 and 5. Mahwah, NJ: Erlbaum.
2003. "Language and thought online: cognitive consequences of linguistic relativity." In D. Gentner and S. Goldin-Meadow (eds.), *Language in mind: advances in the investigation of language and thought*, 157–191. Cambridge, MA: MIT Press.
- Smith, Geoff. 2002. *Growing up with Tok Pisin: contact, creolization and change in Papua New Guinea's national language*. London: Battlebridge.
- Smith, Richard T. 1959. "Family structure and plantation systems in the new world." In *Plantation systems of the new world: papers and discussion summaries of the seminar held in San Juan, Puerto Rico*, 148–159. Social Science monograph, no. 7. Washington: Pan American Union.
- Smith-Hefner, B. 1988. "The linguistic socialization of Javanese children." *Anthropological Linguistics* 30(2): 166–198.
- Snow, D. L. 1971. "Samoan color terminology: a note on the universality and evolutionary ordering of color terms." *Anthropological Linguistics* 13: 385–390.
- Snyder, Gary. 1974. *Turtle island*. San Francisco: New Directions.
1979. *He who hunted birds in his father's village. The dimensions of a Haida myth*. Bolinas, CA: Grey Fox Press.
1995. *The Gary Snyder reader*. Washington, DC: Counterpoint.
- Spencer, Baldwin and Frank Gillen. 1899. *The native tribes of Central Australia*. New York: MacMillan and Co. Ltd.
1912. *Across Australia*. London: MacMillan and Co. Ltd.
- Sperber, Dan. 1985. "Anthropology and psychology: towards an epidemiology of representations." *Man* 20: 73–87.
1987. *On anthropological knowledge*. Cambridge: Cambridge University Press.
1996. *Explaining culture: a naturalistic approach*. Oxford: Blackwell.
- Sperry, L. and D. Sperry. 2000. "Verbal and nonverbal contributions to early representation." In N. Budwig, U. Uzgiris and J. Wertsch (eds.), *Communication: an arena of development*, 143–165. Stamford: Ablex.
- Spitzer, Leo. 1940. "Trouver." *Romania* 66: 1–11.
- Spradley, J. ed. 1972. *Culture and cognition: rules, maps, and plans*. San Francisco: Chandler.
- Starr, Frederick. 1901. *Some first steps in human progress*. Cleveland: Chatauqua.
- Stegmann von Pritzwald, Kurt. 1936. "Kräfte und Köpfe in der Geschichte der indogermanischen Sprachwissenschaft." In Helmut Arntz (ed.), *Germanen und*

- Indogermanen: Volkstum, Sprache, Heimat, Kultur. Festschrift für Herman Hirt*, 1–24. Heidelberg: Carl Winter. [Indogermanische Bibliothek, 50, Teil 2.]
- Steiner, George. 1975. *After Babel: aspects of language and translation*. London: Oxford University Press.
- Steinthal, Heymann. 1848. *Die Sprachwissenschaft Wilhelm von Humboldt's und die Hegel'sche Philosophie*. Berlin: Dümmler.
1860. *Charakteristik der hauptsächlichsten Typen des Sprachbaues*. Berlin: Dümmler.
- Stern, D. 1977. *The first relationship: infant and mother*. London: Fontana Open Books.
1967. "Sociolinguistic factors in the history of American negro dialects." *Florida FL Reporter* 5.
- Sylvain, Suzanne. 1936. *Le créole haïtien: morphologie et syntaxe*. Wetteren, Belgium: Imprimerie De Meester/Port-au-Prince: By the author.
- Stigler, James W., Richard A. Shweder, and Gilbert Herdt (eds.). 1990. *Cultural psychology: essays on comparative human development*. Cambridge: Cambridge University Press.
- Stocking, George W., Jr. 1965 (1968). "From physics to ethnology." In George W. Stocking, Jr., *Race, culture, and evolution*, 133–160. New York: Basic Books.
1974. "Introduction: the basic concepts of Boasian anthropology." In George W. Stocking, Jr. (ed.), *The shaping of American anthropology, 1883–1911: A Franz Boas reader*, 1–20. New York: Basic Books.
1995. *After Tylor, British social anthropology 1888–1951*. Madison: The University of Wisconsin Press.
- Stoller, Paul. 1985. "Toward a phenomenological perspective in Pidgin and Creole studies." In I. Hancock (ed.), *Diversity and development in English related creoles*, 1–12. Ann Arbor: Karoma.
- Strauss, Claudia and Naomi Quinn. 1997. *A cognitive theory of cultural meaning*. Cambridge: Cambridge University Press.
- Strömquist, Sven and Ludo Verhoeven (eds.). 2004. *Relating events in narrative, Vol. 2: typological and contextual perspectives*. Mahwah NJ: Erlbaum.
- Suchman, Lucy. 1987. *Plans and situated actions: the problem of human machine interaction*. Cambridge: Cambridge University Press.
- Swan, Brian. 1994. *Coming to light. Contemporary translations of the native literature of North America*. New York: Random House.
- Swiggers, Pierre. 1985. "Catégories grammaticales et catégories culturelles dans la philosophie du langage de Humboldt: les implications de la 'forme grammaticale'." *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 38: 729–736.
- Szemerényi, Oswald J. L. 1996. *Introduction to Indo-European linguistics*. [tr. of *Einführung in die vergleichende Sprachwissenschaft*, enlarged, 5th ed.]. Oxford: Clarendon Press.
- Talmy, Leonard. 1983. "How language structures space." In H. Pick and L. Acredolo (eds.), *Spatial orientation: theory, research and application*, 225–282. New York: Plenum Press.
- Tan, Michael L. 1995. "From *Bakla* to gay, shifting gender identities and sexual behaviors in the Philippines." In Richard G. Parker and John H. Gagnon (eds.), *Conceiving sexuality, approaches to sex research in a postmodern world*, 85–96. New York: Routledge.
- Tannen, Deborah. 1984. *Conversational style: analyzing talk among friends*. Norwood, NJ: Ablex Publishing Corporation.

1989. *Talking voices: repetition, dialogue, and imagery in conversational discourse*. Cambridge: Cambridge University Press.
- Tappolet, Ernst. 1977 [1905]. "Phonetik und Semantik in der etymologischen Forschung." Rüdiger Schmitt (ed.), *Etymologie*, 74–102. Darmstadt: Wissenschaft.
- Taylor, Charles. 1979 [1971]. "Interpretation and the sciences of man." In Paul Ricoeur and William M. Sullivan (eds.), *Interpretive social science: a reader*, 25–72. Berkeley: University of California Press.
1991. "Ricoeur on narrative." In David Wood (ed.), *On Paul Ricoeur: narrative and interpretation*, 174–179. London: Routledge.
1997. "L'interprétation et les sciences de l'homme." In *La liberté des modernes*, 137–194. Paris: Presses universitaires de France.
- Tedlock, Dennis. 1972. *Finding the center: narrative poetry of the Zuni Indians*. Philadelphia: University of Pennsylvania Press.
1983. *The spoken word and the work of interpretation*. Philadelphia: University of Pennsylvania Press.
1985. *Popol Vu. The definitive edition of the dawn of life and the glories of gods and kings*. New York: Simon and Schuster.
- Tedlock, Dennis and Jerome Rothenberg. 1975. *Alcheringa. Ethnopoetics*. Boston: Boston University Press.
- Thibault, Pierrette and Michelle Daveluy. 1989. "Quelques traces du passage du temps dans le parler des Montréalais. 1971–1984." *Language Variation and Change* 1: 19–45.
- Thomas, Antoine. 1900. Compte rendu de H. Schuchardt *Romanische Etymologien*, II. *Romania* 29: 438–440.
- Thomason, Sarah and Terence Kaufman. 1988. *Language contact, creolization and genetic linguistics*. Berkeley: University of California Press.
- Thompson, Edgar T. 1975. *Plantation societies, race relations, and the South: the regimentation of population*. Durham: Duke University Press.
- Thurston, William R. 1987. *Processes of change in the languages of north-western New Britain. Pacific linguistics*. Series B no. 99. Canberra: Research School of Pacific Studies, Australian National University.
1989. "How exoteric languages build a lexicon: esoterogeny in West New Britain." In Ray Harlow and Robin Hooper (eds.), *VICAL 1, Oceanic languages: papers from the fifth International Conference on Austronesian Linguistics*, 555–579. Auckland: Linguistic Society of New Zealand.
- Tilley, Christopher. 1999. *Metaphor and material culture*. Malden, MA: Blackwell.
- Tornay, Serge (ed.). 1978. *Voir et nommer les couleurs*. Nanterre: Publications du Laboratoire d'Ethnologie et de Sociologie Comparative, Université de Paris X.
- Trabant, Jürgen. 1986. *Apeliotes oder Der Sinn der Sprache. Wilhelm von Humboldts Sprach-Bild*. Munich: Wilhelm Fink.
1989. "Le courant humboldtien." In Sylvain Auroux (ed.), *Histoire des idées linguistiques*, 311–322 III. Brussels: Mardaga.
1990. *Traditionen Humboldts*. Frankfurt: Suhrkamp.
2000. "How relativistic are Humboldt's 'Weltansichten'?" In Martin Pütz and Marjolijn H. Verspoor (eds.), *Explorations in linguistic relativity*, 25–44. Amsterdam: John Benjamins.
- Trask, Robert Lawrence. 1996. *Historical linguistics*. New York: Oxford University Press.
- Trawick, Margaret. 1992. *Notes on love in a Tamil family*. Berkeley: University of California Press.

- Trevarthen, C. 1979. "Communication and co-operation in early infancy: a description of primary intersubjectivity." In M. Bullowa (ed.), *Before speech*, 321–349. Cambridge: Cambridge University Press.
- Troy, Jakelin. 1985. "Australian Aboriginal contact with the English language in New South Wales: 1788 to 1845." B.A. Honours thesis in Anthropology. Sydney: University of Sydney.
- Trumbach, Randolph. 1994. "London's sapphists: from three sexes to four genders in the making of modern culture." In Herdt, *Third Sex, Third Gender*, 111–136. New York: Zone Books.
- Tryon, Darrel T. and Jean-Michel Charpentier. 2004. *Pacific pidgins and creoles*. Berlin: Mouton de Gruyter.
- Tuite, Kevin. 1999. "Au delà du *Stammbaum*: théories modernes du changement linguistique." *Anthropologie et sociétés* 23(3): 15–52.
- Tuite, Kevin. n.d. "The meaning of Dæl. Symbolic and spatial associations of the South Caucasian Goddess of game animals." m.s.
- Turgot, Anne-Robert-Jacques. 1966 [1756]. "Étymologie." In Denis Diderot and Jean D'Alembert (eds.), *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers* vol. VI: 98–111. Stuttgart: F. Frommann Verlag.
- Turner, Victor. 1966. "Color classification in Ndembu ritual." In Michael Banton (ed.), *Anthropological approaches to the study of religion*. London: Tavistock.
1967. *The forest of symbols*. Ithaca: Cornell University Press.
- Turner, David. 1978. "La catégorization de la couleur en Music." In Tournay, ed. 1978.
1980. "There's no such beast: cattle and colour naming among the Music." *Man* 15: 320–338.
- Tyler, Stephen A. (ed.). 1969. *Cognitive anthropology: readings*. New York: Holt, Rinehart and Winston.
- Tylor, Edward Burnett. 1871. *Primitive culture*. London: John Murray.
- Urton, Gary with Primitivo Nina Llanos. 1997. *The social life of numbers: a Quechua ontology of numbers and philosophy of arithmetic*. Austin: University of Texas Press.
- Vaillancourt, François. 1996. "Le français dans un contexte économique." In Jürgen Erfurt (ed.), *De la polyphonie à la symphonie. Méthodes, théories et faits de la recherche pluridisciplinaire sur le français au Canada*, 119–136. Leipzig: Leipziger Universitätsverlag.
- Valdman, Albert (ed.). 1977. *Pidgin and creole linguistics*. Bloomington/London: Indiana University Press.
- Varro, Gabrielle. 1984. *La femme transplantée. Une étude du mariage franco-américain en France et le bilinguisme des enfants*. Lille: Le Septentrion.
- Vennemann, Theo (ed.). 1989. *The new sound of Indo-European: essays in phonological reconstruction*. Berlin; New York: Mouton de Gruyter.
- Voegelin, Carl F. and Florence M. Voegelin. 1957. *Hopi domains*. Indiana University Publication in Anthropology and Linguistics. Memoir no. 14 of the *International Journal of American Linguistics*.
- Volterra, V. and T. Taeschner. 1978. "The acquisition and development of language in bilingual children." *Journal of Child Language* 5: 311–326.
- Vygotsky, L. S. 1987 (1934). *Thought and language* (rev. edn. A. Kozulin). Cambridge, MA: MIT Press.
- Wagoner, David. 1998. *The principles of concealment*. Poetry Magazine, May.
- Walcott, Derek. 1990. *Omeros*. New York: Farrar, Strauss and Giroux.
- Ward, M. 1971. *Them children: a study in language*. New York: Holt, Rinehart, and Winston.

- Wassman, Jürg and Pierre R. Dasen. 1998. "Balinese spatial orientation: some empirical evidence for moderate linguistic relativity." *Journal of the Royal Anthropological Institute, Incorporating Man* (NS), 4 : 689–711.
- Watson-Gegeo, K. and D. Gegeo. 1986. "Calling out and repeating routines in the language socialization of Basotho children." In B. B. Schieffelin and E. Ochs (eds.), *Language socialization across cultures*, 17–50. Cambridge: Cambridge University Press.
- Wax, Murray. 1956. "The limitations of Boas' anthropology." *American Anthropologist* 58: 63–74.
- Weber, Eugene. 1976. *Peasants into Frenchmen*. Stanford: Stanford University Press.
- Weinberger, Eliot and Octavio Paz. 1987. *Nineteen ways of looking at Wang Wei*. Wakefield, RI: Moyer Bell.
- Weiner, Jonathan. 1995. *The beak of the finch*. New York: Viking.
- Weinreich, Uriel. 1953a. *Languages in contact*. New York: Linguistics Circle of New York.
- Weisgerber, Leo. 1926 (1965). "Das Problem der inneren Sprachform und seine Bedeutung für die deutsche Sprache." In Leo Weisgerber, *Zur Grundlegung der ganzheitlichen Sprachaffassung. Aufsätze 1925–1933*, 36–50. Helmut Gipper (ed.). Düsseldorf: Schwann.
1954. *Vom Weltbild der deutschen Sprache, 2 Halbband. Die sprachliche Erschließung der Welt*. Düsseldorf: Schwann. [Von den Kräften der deutschen Sprache, 2nd edn., 2.]
- Wertsch, J. 1985. *Culture, communication and cognition*. Cambridge: Cambridge University Press.
- White, Geoffrey. 1980. "Conceptual universals in interpersonal language." *American Anthropologist*. 82: 759–81.
- White, Hayden. 1980. "The value of narrativity in the representation of reality." *Critical Inquiry* 7: 5–27.
1984. "The question of narrative in contemporary historical theory." *History and Theory* 23(1): 1–33.
- Whorf, Benjamin Lee. 1956 (1936). "An American Indian model of the universe." In John B. Carroll (ed.), *Language, thought, and reality: selected writings of Benjamin Lee Whorf*, 57–64. Cambridge: MIT Press.
1940. "Science and linguistics," *Technology Review* 42(6): 229–31, 247–8.
- 1941a (1956). "The relation of habitual thought and behavior to language." In John B. Carroll (ed.), *Language, thought and reality*. Cambridge, MA: MIT. Orig. pub. in *Language culture and personality, essays in memory of Edward Sapir*. Leslie Spier, ed. Menasha, WI: Sapir Memorial Publications Fund.
- 1941b (1956). "Languages and logic." In *Language, thought, and reality*, 233–245.
- Wierzbicka, Anna. 1990. "The meaning of color terms: semantics, culture, and cognition." *Cognitive Linguistics* 1: 99–150.
1992. *Semantics, culture, and cognition: universals of human concepts in culture-specific configurations*. Oxford: Oxford University Press.
- Wilbert, Johannes. 1993. *Mystic endowment: religious ethnography of the Warao Indians*. Cambridge: Harvard University Press.
- Wilbur, Terence H. 1977. "Introduction." *The Lautgesetz-controversy: a documentation*. Amsterdam: J.
- Williams, Bernard. 2002. *Truth and truthfulness: an essay in genealogy*. Princeton, N. J.: Princeton University Press.
- Williams, Glyn. 1992. *Sociolinguistics: a sociological critique*. London: Routledge.

- Williamson, S. G. 1979. "Tamil baby talk: a cross-cultural study." Unpublished Ph.D. Dissertation. University of Pennsylvania.
- Winford, Donald. 2000. "'Intermediate' creole and degrees of change in creole formation: the case of Bajan." In Ingrid Neumann-Holzschuh and Edgar W. Schneider (eds.), *Degrees of restructuring in Creole languages*, 215–246. Creole Language Library, 22. Amsterdam/Philadelphia: John Benjamins.
- Winteler, Jost. 1876. *Die Kerenzer Mundart des Kantons Glarus, in ihren Grundzügen dargestellt*. Leipzig: Carl Winter.
- Withoft, N., J. Winawer, L. Wu, M. Frank, A. Wade, and L. Boroditsky. 2003. "Effects of language on color discriminability." *Proceedings of the 25th Annual Meeting of the Cognitive Science Society*.
- Woehrling, José. 1996. "Le droit et la législation comme moyens d'intervention sur le français: les politiques linguistiques du Québec, des autorités fédérales et des provinces anglophones." In Jürgen Erfurt (ed.), *De la polyphonie à la symphonie. Méthodes, théories et faits de la recherche pluridisciplinaire sur le français au Canada*, 209–232. Leipzig: Leipziger Universitätsverlag.
- Woodbury, Anthony C. 1985. "Functions of rhetorical structure: a study of central Alaskan Yupik Eskimo discourse." *Language in Society* 14: 150–193.
- Woolard, Kathryn and Bambi Schieffelin. 1994. "Language ideology." *Annual Review of Anthropology* 23: 55–82.
- Woolford, Ellen and William Washabaugh. 1983. *The social context of creolization*. Ann Arbor: Karoma.
- Wylie, Alison. 1985. "Between philosophy and archaeology." *American Antiquity* 50 (2): 478–490.
- Zentella, A. C. 1990. "Integrating qualitative and quantitative methods in the study of bilingual code-switching." In E. Bendix (ed.), *The uses of linguistics: annals of the New York Academy of Sciences*, vol. 583, 75–92. New York: New York Academy of Sciences.
- Zentella, Ana Celia. 1981. "Tá bien, you could answer me in cualquier idioma: Puerto Rican code-switching in bilingual classrooms." In Richard Duran (ed.), *Latino language and communicative behavior*, 109–131. Norwood NJ: Ablex.
1997. *Growing up bilingual: Puerto Rican children in New York*. Malden: Blackwell.