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ANDREW COWELL AND ALONZO MOSS, SR. (eds.), *Arapaho historical traditions told by Paul Moss*. (Publications of the Algonquian Text Society.) Winnipeg: University of Manitoba Press, 2005. Pp. viii, 531. Pb \$48.00.

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This volume gathers 12 oral narratives originally told by Paul Moss (1911–1995), recorded by his son Alonzo Moss, and later transcribed and translated by Alonzo Moss and Andrew Cowell. Some of the stories were originally told to an audience of elders of the Northern Arapaho Tribe, to which Paul Moss belonged, and others to high school students, not all of whom understood Arapaho. Significantly, the audiences were in all cases composed exclusively of Arapahos.

The stories thus represent an important element of the heritage of the Northern Arapaho. They belong to a genre that was passed on orally from one generation to the next until the 1950s, when there were no longer any Arapaho-speaking children. Since this time some stories have been told in English, but the fact that they are no longer being told in Arapaho makes this collection particularly valuable.

The narratives are presented in the practical orthography used for teaching literacy in Arapaho, and some attempt has been made to represent their poetic and rhythmic structure by dividing them in lines and numbered stanzas/paragraphs. The English translation is provided either between the lines or on opposite pages, and in some cases a word-for-word gloss is included as well. The effect is thus generally clear and readable, though it seems odd that in some places explanatory comment has been inserted into the text itself (e.g., in text 6).

Little information, however, is given about paralinguistic effects. The few remarks that are made are marred by rather inadequate terminology (see, for instance, the reference to “‘smooth’ versus ‘rough’ tone, exaggerating falling tone,” 10–11). The same can be said of the discussion of the transcription of phonetic versus phonemic distinctions (435–36). Some discussion of the translation choices made would also have been welcome; for example, it would be interesting to know the rationale behind the decision to preserve the frequently used particle *wohei* untranslated throughout.

Apart from the obvious linguistic value of the narratives, as specimens of a threatened language, they also constitute fascinating historical documents, with references to historical events such as conflicts between the Arapaho and other tribes (Ute, Apache), and many allusions to customs and traditions, such as the sweat lodge ceremony, the peyote ceremony, and the medicine wheel. They provide insights into the tribe’s worldview, but also into the personality of the narrator, who occasionally refers to members of his own family and sometimes incorporates his own explanations and advice to the audience.

The narratives are accompanied by detailed notes, an index of place and personal names, a sketch of Arapaho grammar and a glossary, all of which help to make the material as accessible as possible. Yet while this is clearly a scholarly work, it can also be appreciated by nonspecialists, for whom the glimpse it offers into what would otherwise be an inaccessible culture may be a pleasure in itself.

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MARK R. V. SOUTHERN, *Contagious couplings: Transmission of expressives in Yiddish echo phrases*. Westport, CT & London: Praeger, 2005. Pp. xx, 351. Hb \$99.95.

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Mark Southern’s book deals in great depth and considerable detail with a question that is quite specific yet has wide ramifications as an example of language contact and change and offers many