that legislators must include consideration of folklife resources within historic preservation legislation and environmental impact policy.

*Conserving Culture* is one of the recent excellent publications within the developing literature on public folklore. While the analyses of the various topics are limited by the constraints inherent within the essay format, the writers present insightful, conscientious treatments of topics germane to the concerns of folklorists working in applied programs. While the development of a comprehensive theory of public folklore programming is perhaps an unrealistic goal beyond the province of any study, this volume shows the breadth and complexity of issues involved in preserving traditional culture and presenting folklife back to the public. The book's strength lies in how the writers suggest that folklorists can develop new perspectives by carefully considering what is involved in old folkloristic concerns.


Jason Baird Jackson
Indiana University

Of the diverse culture areas of native North America, only California exceeds the Southeast in linguistic diversity. Karen Booker, a central participant in the current revitalization of language study in this region, has produced, in *Languages of the Aboriginal Southeast*, an extensive scholarly bibliography that brings together the wide body of research conducted over the past century in descriptive, comparative, and anthropological linguistics.

Professor Booker, an adjunct professor of linguistics at the University of Kansas, has conducted extensive research in the region, particularly on the languages of the Muskogean family. Her work on comparative problems has brought her into collaboration with a considerable number of currently active scholars. This fact, combined with the bibliographic challenges brought on by such research, has caused Professor Booker to master the scattered and sometimes ephemeral literature on the region’s languages.

The past decade has seen an impressive increase in the amount of research being conducted by linguists among the Native societies of the Southeast. While a large number of Southern languages have become moribund over the last 400 years, a considerable number continue to be spoken
by the region's diverse peoples. Initially, language study in the Southeast was the concern of missionaries, traders, and travelers. Following a period of "salvage ethnography" initiated by the Bureau of American Ethnology and continued by students of Franz Boas, linguistic scholarship in the region lay relatively dormant until recent decades, when a group of younger scholars, trained primarily in linguistics programs, returned to the field. In the last few years a flurry of new works have appeared, including full analytic dictionaries and grammars for important languages such as Chickasaw, Alabama, and Koasati.

For the folklorist and cultural anthropologist, Booker's bibliography has much to offer. It includes a wealth of entries covering mythology, folklore, culture, and history. Linguistic and cultural materials appearing in historic documents and in ethnohistorical studies are included to an impressive degree. A majority of entries are briefly (and helpfully) annotated.

As an ethnographer interested in the relationships among language, culture, and society in the native Southeast, I am hopeful that the renewal of attention to linguistic problems will expand, fostering an interest in language issues beyond the study of grammar and lexicon. Southeastern linguists have already begun to become involved in the practical problems of language retention, as well as on historical problems, in collaboration with ethnohistorians. The study of oral narrative, verbal art, bilingualism, the ethnography of speaking, sociolinguistics and other areas where linguistics, anthropology, folklore, and ethnomusicology overlap and converge remain fundamentally unexplored in the Southeast. The issues traditionally of concern to these fields are of increasing interest to Native communities themselves, as these peoples begin to undertake their own culture, language and oral history education and preservation efforts. In the Native Southeast at least, the current moment offers an opportunity for much productive and cooperatively imagined research. For the scholar embarking on such work, Languages of the Aboriginal Southeast will certainly prove to be an indispensable reference work.


Morris S. Levy
Indiana University