sociocultural processes without miring his reader in abstractions or overwrought prose. His style, confident but sensitive, is clear and engaging throughout. This is one of those rare works that, while highly sophisticated and nuanced, never fails to be accessible and lively.

The final chapter concludes with a consideration of what generalizations can be drawn from the Gapun case and applied to other cases of language shift in progress. Kulick proposes six variables that he suggests "may render a community more or less 'open' to shift" (p. 261). Only investigations of language shift in other parts of the world can prove or disprove their validity; one hopes that future research will measure up to the high standards Kulick has set in this book.


Reviewed by Asif Agha, University of California, Los Angeles

This is the sixth published volume to have emerged from the activities—both individual and collective—of researchers at the Center for Psychosocial Studies in Chicago. The present volume is the outcome of a series of workshops exploring the theme of reflexivity in language, which were held over a two-year period and culminated in a conference in June 1985. The theme and its exploration are broadly conceived, and the fifteen articles collected here are notable as much for their theoretical sophistication as they are for the range of issues they bring together within the pages of a single volume.

The use of language to evaluate its own usage has been associated with certain paradoxes from very ancient times. Yet, even today, at a time when metalinguistic activity is the stock in trade of scholars in a variety of fields, the semiotic capacities of natural language for representing aspects of itself—the nature, extent, and limits of such capacities—have not before been studied in anything approaching adequate detail. The subject matter of this volume is, consequently, of great interest not only to disciplinary linguistics, but to every discipline in the humanities and social sciences that concerns itself with language and its uses, including those concerned with the analysis of data for which language serves only as the necessary vehicle. Whereas half of the papers collected in this volume cover traditional themes in anthropological linguistics, the other half are devoted to issues central to fields as diverse as child development, politics, psychoanalysis, psychology, literary criticism, philosophy, and theology.

The papers are grouped into four sections. The first section, called "Theoretical Foundations," contains two articles. The article by John Lucy, "Reflexive Language and the Human Disciplines" (pp. 9–32), is a nontechnical overview of the development of modern research on reflexive language in a variety of disciplines, including logic, linguistics, psychology, semiotics, literary criticism, philosophy of language, and performance studies.

Michael Silverstein's paper, "Metapragmatic Discourse and Metapragmatic Function" (pp. 33–58) is the central theoretical statement in the volume, setting the stage for a number of the other studies. The paper seeks to develop the implications of a number of ideas, which Silverstein himself introduced into the literature nearly two decades ago, concerning the study of indexicality in language. Of central concern is the capacity of language to reflexively constrain or control its own indexical efficacy, and thus to regiment its own pragmatics. In order to characterize this class of phenomena, Silverstein had earlier coined the term metapragmatic (Silverstein 1976). The task now is to
The second section, called "The Relation of Form and Function in Reflexive Language," contains four articles. Maya Hickman, "The Boundaries of Reported Speech in Narrative Discourse: Some Developmental Aspects" (pp. 63–90), explores the emergence in English-speaking children of the ability to identify and recognize reported speech. The youngest children, Hickman finds, do not report the speech activity of others by framing it as reported speech. Instead, they tend to focus either on nonspeech actions or on some order of inferred psychological motivation. Hickman calls this mode of metasemiotic activity by young children the "descriptive" mode. A second mode of metasemiotic activity used by young children is that of re-enacting another speaker's speech without any framing of it as a report (the "re-enactive" mode). Frequently, of course, young children mix the descriptive and re-enactive modes. Only when they are older (over seven years old) do they learn how to frame direct quotations explicitly (the "reporting" mode), and subsequently, to formulate appropriate frames for both direct and indirect reports. The paper also contains interesting age-differentiated discussion of the use of mixed modes and their effects, such as the marking of shifts in speaker "perspective," and the highlighting and backgrounding of different types of information. The articles by John Lucy and William F. Hanks in this section complement each other in that both explore metapragmatic devices in a single language, Yucatec Maya. Lucy's article, "Metapragmatic Presentational: Reporting Speech with Quotatives in Yucatec Maya" (pp. 91–125), focuses on a single quotative form in the language, the particle ki-, and subjects the form to a detailed semantic and pragmatic analysis aimed at uncovering its reflexive functions. Hanks's article, "Metalanguage and Pragmatics of Deixis" (pp. 127–57), focuses on the types of metalinguistic activity in which Yucatec Maya speakers engage in clarifying the functions of deictic expressions in their language. Hanks takes both mainstream linguistics and conversational analysis to task for ignoring native-speaker conceptions of language structure and use. The discussion surveys a number of different types of native metalinguistic devices (e.g., the use of adverbs, quotative verbs, topic-comment structures, prosodic markers, gestural accompaniment) and explores the types of functional effects that are isolable as consequences of their use (e.g., factual vs. hypothetical event framing, shifts of perspective marking, and of deictic zero-point, or origo, etc.). The importance that Hanks assigns to native metapragmatic frameworks in the study of deixis is nicely mirrored in Elizabeth Mertz's study of code-switching in Cape Breton, "Learning What to Ask: Metapragmatic Factors and Methodological Reflection" (pp. 159–74). Mertz's paper shows that the creative aspects of code-switching remain inexplicable without appeal to indigenous conceptions of language use to which native speakers themselves resort in conceptualizing and explaining their own activities.

The third section, called "Text, Context, and the Cultural Functions of Reflexive Language," contains four articles. Charles L. Briggs, "Generic versus Metapragmatic Dimensions of Warao Narratives: Who Regiments Performance?" (pp. 179–212), compares three distinct performances by the same individual of the same Warao creation myth. Briggs contrasts the "monologic" type of myth telling with a second type that he calls "dyadic," as well as with a third—the "acquisition-oriented"—type of performance. The comparison shows that each telling relies upon very different envelopes or configurations of interactional and contextual variables as the basis of its own intelligibility. To
could be identified with all the repressed material constituting the patient's pathology. Crapanzano argues that Freud's reliance on such metaphors of the printing press had several ideological corollaries: a view of "text" as a physical artifact rather than a semiotic process, and a narrowly semantico-referential view of meaning. Crapanzano suggests that the basic interactional work of "self"-constitution depends upon a configuration of indexical factors with which theoretical constructs such as "transference" attempt to come to terms only in reductive ways.

Steve C. Caton, "The Importance of Reflexive Language in George H. Mead's Theory of Self and Communication" (pp. 315–37), argues that Mead's conception of language was not only "pragmatic," as Charles Morris pointed out half a century ago, but "metapragmatic." Mead believed that the self was shaped by semiotic activity, and held to a pragmatic theory of consciousness—a mental ability, according to Mead, that emerges in the individual as a functional response to the capacity for action upon, and interaction with, his environment. But in his account of the self, Mead also accorded a central role to the second-order level of self-consciousness, namely, the ability of the individual to take a semiotic stance toward his own conscious experience; thus the pragmatic theory of consciousness had metapragmatic underpinnings in the theory of self-consciousness. Caton discusses Mead's views of semiotic reflexivity in the light of more recent discussions of subjectivity and language, comparing Mead's ideas with work on shifts, performativity, and reported speech (pp. 330–33).

The two articles by Ann Banfield and Benjamin Lee are complementary to Caton's in pursuing the relationship of subjectivity to metapragmatic discourse. Banfield's article, "Where Epistemology, Style and Grammar Meet Literary History: The Development of Represented Speech and Thought" (pp. 339–64), is an abridged version of a paper published earlier in *New Literary History* (9:415–54, 1978). Banfield gives a detailed account of a type of literary style (variously termed "style indirect libre," "quasi-direct" speech, or "represented" speech) for which she prefers the term "represented speech and thought." Banfield discusses a number of syntactic and semantic properties that differentiate this style from both "direct" and "indirect" speech, and compares different models of human subjectivity that have been fashioned in twentieth-century literature through the use of such styles. The question of the relationship between metapragmatic forms and models of subjectivity is taken up more generally by Lee in "Metalanguage and Subjectivities" (pp. 365–91). Lee argues that "secondary genres" in Bakhtin's sense (e.g., novels, dramas, commentaries, philosophical and scientific texts) involve the construction of various models of subjectivity built up by metalinguistic evaluations of the rhetorical forms that pervade the genre itself. Lee substantiates this claim by means of a detailed comparison of models of subjectivity proposed by one philosopher (Gottlob Frege) and one novelist (Virginia Woolf).

Naomi Janowitz, "Re-creating Genesis: The Metapragmatics of Divine Speech" (pp. 393–406), explores the interplay in religious exegetical traditions between language ideology and the metalinguistic task of "giving the meaning of the text." She considers four examples in some detail: an Aramaic translation of Exodus, a late antique mystical text, the Gospel of John, and Augustine's autobiography. The Aramaic translation of Exodus, for example, uses events described in Genesis (God spoke and the world came to exist) in order to translate God's name—which God himself offers in the Hebrew version as "I am." In the Aramaic version, God names himself as "The one who spoke and the world was there at the beginning, and who is to speak to it 'exist' and it will exist": the name of the deity is translated as a report of God's report of what he said in order to create the universe, yielding a complex set of possible readings for what the name, and the narrative, "means." The key ideological transition in this case, the tran-