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NOTES

'A LANGUAGE IS A DIALECT WITH AN ARMY AND A NAVY" This saying, long part of oral tradition among sociolinguists, was quoted in a review by Alan Kaye in *LiS* 26 484 (1996) In his manuscript, Kaye had attributed the quote to Max Weinreich, the editor of this journal changed the attribution to Uriel Weinreich [from whom I first heard it in 1957—WB] However, it has also been attributed to Joshua Fishman Recent e-mail correspondence involving Christina Paulston and Ellen Prince, as well as Kaye and Fishman, has brought out the following points

(a) Some scholars believe that the saying is an expansion of a quote from Antoine Meillet, to the effect that a language is a dialect with an army Up to now the source has not been found in the works of Meillet Can any readers provide information on this?

(b) The earliest documentation of the saying is in a publication in Yiddish by Max Weinreich The following is a translation (by Ellen Prince) of a posting on "Mendele," a Yiddish e-mail list, by Joshua Fishman on Oct 28, 1996

> Avrohom Novershtern (Jerusalem) found for me the source of Max Weinreich's saying that *A shprakh iz a diyalekt mit an armey un a flot* ['A language is a dialect with an army and a navy '] This is found in Weinreich's "YIVO and the problems of our time," *Yivo-bleter,* 1945, vol 25, no 1, p 13 Weinreich attributes this formulation to a young man who came to his lectures, and he decided, "I must bring to a large audience this wonderful formulation of the social fate of Yiddish " Congratulations to our good friend Novershtern and to all Mendele-subscribers who helped look for the largely forgotten source of a famous saying that is relevant to Yiddish and to all "one-down" languages

(c) Joshua Fishman believes that he may have been the young man who, as a student of Max Weinreich, originated the saying It is clear, in any case, that the dictum derives from the tradition of Yiddish linguistics, and that it was made familiar by the Weinreichs and by Fishman Further information from readers will be welcome

ALI A MAZRUI & ALAMIN M MAZRUI, *Swahili state and society The political economy of an African language* Nairobi East African Educational Publishers, London James Currey, 1995 Pp 171 £11 95

The focus of this book is the relation of Kiswahili to the economic, political and social conditions of East Africa Kiswahili is one of the few indigenous African national languages, as a result, its linguistic and sociolinguistic development is dependent to a significant extent on social, political, and above all economic factors Conversely, competition at the national level between Kiswahili and English has helped shape the social, political and economic characters of Tanzania, Kenya, Uganda, and to a lesser extent Zaire (where competition has primarily been between Kiswahili, French, and Lingala)

Viewed from the perspective of the wider sociolinguistic situation in East Africa, Kiswahili has provided a fertile source of case studies and teaching materials on language planning, diglossia/triglossia, code-mixing, pidginization/creolization, and lingua francas As the authors state (88), "the future of Kiswahili in the three East African countries [Tanzania, Uganda, and Kenya] should continue providing fascinating comparative insights into the interaction between language, ethnicity, race, territorial affinity, and social stratification "

The book consists of three sections, between which there is a considerable amount of overlap, and two appendices, each of which can be read in isolation Both the first and third sections discuss Kiswahili in relation to class formation, popular political participation, secularization, science/technology, and detribalization – defined not as the eradication of ethnic identity, which remains strong, but as the overlaying of ethnic loyalties with national, political, class, and religious identity) The first section, written from the perspective of economic history, discusses Kiswahili's role as an agent of social and political change in East Africa, e g , the use of Kiswahili in the organization of dockers' strikes at Mombasa (1939, 1947, 1955, 1957) and Dar es Salaam (1947) is cited as evidence of the "proletarianizing" influence of the language The third section briefly describes the contem-

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porary sociolinguistic scene in East Africa, and argues that official promotion of Kiswahili is a prerequisite for the "decolonization" of East Africa Between these two contributions is a section on the historical spread of Kiswahili, starting with the Maji Maji rebellion in Tanzania, and looking at the development of language policies in East Africa with an emphasis on the role of Kiswahili in education and politics

The two appendices are two articles written by A A Mazrui in 1969 and by A M Mazrui in 1992 The first of these is somewhat dated, and the second of marginal relevance to the preceding material, it is difficult not to conclude that these were added merely to pad out the book Nevertheless, this volume provides a valuable source of background information and informed commentary on the role of Kiswahili in East African society [STEVE NICOLLE, *Middlesex University, England*]

KARL KROEBER (ed), *Traditional literatures of the American Indian Texts and interpretations* 2nd edn Lincoln University of Nebraska Press, 1997 Pp ix, 159 Hb $35 00, pb $12 00

This valuable collection of articles on Native North American ethnopoetics was first published in 1981 when it contained five essays K Kroeber, "An introduction to the art of traditional American Indian narration", Jarold Ramsey, "From 'mythic' to 'fictive' in a Nez Percé Orpheus myth" (originally published in *Western American Literature,* 1978), Dennis Tedlock, "The spoken word and the work of interpretation in American Indian religion," dealing with Zuni, Barre Toelken & Tacheeni Scott, "Poetic retranslation and the 'pretty languages' of Yellowman" (a revision of Toelken's classic "The 'pretty languages' of Yellowman Genre, mode, and texture in Navajo Coyote tales," originally published in *Genre* 1976), and Dell Hymes, "Reading Clackamas [Chinookan] texts " The present revised edition replaces the earlier article by Hymes with his "Narrative form as a 'grammar' of experience Native Americans and a glimpse of English", presenting Zuni and Clackamas material (reprinted from the Boston University *Journal of Education,* 1982), and it adds a new article by Linda Ainsworth, "If texts are prayers, what do Wintus want?"

Considering the widely dispersed nature of the ethnopoetic literature, this collection of choice essays is especially welcome It almost makes me wish I were teaching again, this volume would be a fine textbook for a course on American Indian traditional literature, or on oral narrative in general [WB]

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