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Book Review: *The Arapaho Language* By Andrew Cowell, with Alonzo Moss Sr.

Neyooxet Greymorning
University of Montana

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The Arapaho Language. By Andrew Cowell, with Alonzo Moss Sr. Boulder: University Press of Colorado, 2008. xvii + 519 pp. Tables, appendices, bibliography, index. \$65.00 cloth.

The Arapaho Language is divided into five primary analytical areas on phonology, inflectional morphology, derivational morphology, usage, complex clauses, and syntax. Under these headings an additional 21 subfields and numerous grammatical rules are also provided. One feature that makes this book particularly beneficial is its extensive use of narrative texts, historical accounts, and life experiences of several individuals as examples for discussing how grammatical rules work within the language, which also provides helpful examples of the subtleties, complexity, and flexibility used by Arapaho speakers that differ from other Algonquian languages.

Although it is clear that this book is written primarily for a linguistic audience, the quantity of Arapaho examples also makes it a useful resource for people other than linguists wanting to learn speech aspects of the language. While linguists will find discussions that delve into language complexity, vowel rule combinations, and language pitch accents interesting study, nonlinguistic interests are also served by numerous and useful phrases provided throughout for those drawn to learning Arapaho. It is in this regard that I offer the following observations.

In a number of discussions the authors could have given a bit more information for the sake of nonlinguist interests. For example, on page 28 the focus of discussion is on pitch. Here Cowell renders *niicii'ibeconoo* as "I feel bad." This could have

been noted as referring more to one's thoughts or mental state not being good, in contrast to *wooxouubeihinoo*, *woox* derived from *wooxeihinoo*—"I am bad," and *ouubeihinoo*—a state of being/feeling, derived from *nii'ouubeihinoo*—*nii* referring to good. *Wooxouubeihinoo* then yields a state of being bad.

Another example and perhaps a more close interpretation of "I feel bad" would be *neihoownii'oubeih*, where *neihoow* negates first person feeling good, or, "I'm not feeling good." Another observation concerns the section on "Beyond Grammar," where comments are made on slang. Here the slang *houbenoheino'owu'* is given for crowbar, identifying *houu*, which is a raven or crow, as the word for Crow Indian, and *benoheino'owu'* for bar—the place where one drinks. Since this book will be heavily used as a resource, when examples such as this are given it would also be helpful to provide readers who are not linguists with the Arapaho actually used, in this case *biinohoo*, the word for "digging stick," also used for the tool called a crowbar.

My closing observation is that the combined efforts of Andrew Cowell and Alonzo Moss have not only produced a very important work on the Arapaho language, but also a work that may be the most comprehensive grammatical analysis of Arapaho in print. While the book will be of substantial interest to linguists studying Algonquian languages, particularly those spoken in the Plains, Cowell and Moss have put together a work that can also be useful for students hoping to learn Arapaho, especially those who can read through the linguistic terms. **S. Neyooxet Greymorning**, *Department of Anthropology and Native American Studies, University of Montana.*