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*RRESL* provides a forum for interaction among scholars. Also included in the volume are critical commentaries by a variety of other scholars, including Sandra Silberstein, Liz Hamp-Lyons, Mary Lee Field, David E. Eskey, James Coady, Frank Dubin, William Grabe, and Andrew Cohen. Carrell and Eskey each provided lucid context for the collection of articles by their respective introductory and concluding chapters.

Since the 1980s more second language researchers are exploring the reading process and more reading researchers are exploring the literacy of second language learners. Reflecting this trend, *RRESL* provides an array of psycholinguistic issues in second language reading research. Most of the research contained in this volume is experimental or quasi-experimental in design, although Connor presents a brief, yet useful, review of a variety of quantitative and qualitative methodologies represented in reading research. Most of the research presented and reviewed in *RRESL* addressed adult second language literacy, except for a review of the roles of context and culture in children's reading by Steffensen. Nevertheless, *RRESL* is an excellent integration of reading and second language theory from a psycholinguistic research perspective. While *RRESL* presents theory and research with some implications for instruction, Carrell, Devine, and Eskey's subsequent book (1988) addresses more thoroughly second language instruction and interactive theories of second language reading. Both works represent the state of the art in psycholinguistic theory, research, and application to teaching and learning written language processes in English as a second language.

#### REFERENCES

- Carrell, P., Devine, J., & Eskey, D. (Eds.). (1988). *Interactive approaches to second language reading*. Cambridge: Cambridge University Press.  
de Beaugrande, R., & Dressler, W. (1980). *Introduction to text linguistics*. London: Longman.

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*Signs, songs, and memory in the Andes: Translating Quechua language and culture*. Regina Harrison. Austin: University of Texas Press, 1989. Pp. xvii + 233. 2 maps, 30 figures.

This attractive and highly readable volume seeks to interpret a number of songs sung by Quechua women that were recorded by the author in Ecuador against the backdrop of the fascinating and complex traditions of Andean societies, as they have been transmitted to us since the Spanish conquest of Peru. In doing so, Harrison raises a whole series of issues about the processes of cultural transmission and interpretation. The book is best seen as an analysis of translation difficulties that emerged and continue to emerge in contacts between the Andean and European civilizations.

The author meticulously records the problems encountered and the solu-

tions found in the *encuentro de las culturas* or 'meeting of cultures', as the Spanish conquest of South America is euphemistically called in the advent of 1992. How did the Spanish intellectuals accompanying the early colonists try to cope with the complex Andean cultural patterns and concepts, which were encoded in unfamiliar words and ways of using language? How did the Quechua intellectuals react, and what techniques did they use to try to make clear to the new powers that there *was* no direct equivalence? How, finally, will Harrison herself manage to convey the meanings she finds in the songs analyzed?

For a sociolinguist like me the book is very difficult to review. References range from Roland Barthes's treatment of the rhetoric of images and Jorge Luis Borges's evocation of Chinese classificatory systems to John Murra's discussion of ritual in Inca agriculture and Denis de Rougemont's work on love potions in twelfth-century Europe. In addition, the book is structured in a series of images evoking other images, voices echoed by other voices. A detailed description of the way varieties of potatoes are planted on a Peruvian mountain slope leads into a discussion of the perception of Europeans of the potato as an aphrodisiac (e.g., in *Troilus and Cressida*), which leads into the drastic reduction of potato varieties in Europe (resulting, e.g., in the Irish potato famines), an account that leads into a discussion of the similarities and differences between Western and Andean classification systems, which then leads into a comparison of a Cuzco song and a modern American poem about the potato, which then. . . .

The book can serve as an excellent introduction, for the educated general reader, to a number of aspects of Andean culture, both historical and contemporary. Many major themes and figures are introduced, and always in an interesting fashion. The Quechua songs recorded by Harrison – her own contribution to the growing body of Quechua texts – appear a bit buried in the interpretation, sometimes: there is a song about a boy making good but abandoning his culture (pp. 23–24); one about a mother asking where her child has gone (pp. 105–107); one of a woman addressing her husband (pp. 122–125); a harvest song of a young woman exhorting a boy courting her (pp. 130–131); fragments of other songs (pp. 133–135); a song about a woman's strengths (pp. 139–140); and one about a woman taking a love potion (pp. 151–154).

There is extensive interpretation, both on the basis of ethnohistorical sources and contemporary ethnographic accounts. Andean continuities are stressed, and possible European sources (e.g., for the song about a woman looking for her lost child, pp. 105–107), neglected. The stressing of continuities sometimes has odd results. In a comment on the use of Spanish words, many of which are frequent loans, in the song about the woman bemoaning her lost child, Harrison writes: "At other times, a Spanish word has been chosen to replace a word which formerly existed in Quechua . . . ; equivalent Quechua words are readily found in Gonzalez Holguin" (p. 109). Note that the latter source, a marvellous early dictionary, dates from 1608 and from thousands of kilometers further south; it is not clear how the elderly woman singer could have known about it in 1975. The Quechua text is

interpreted as containing several layers of meaning, which is sometimes a bit confusing. In the same song the words *shiri shirillatagmi* are translated as 'the cold cold earth' (p. 106, line 53) but in the discussion on page 109 it says: "the singer glossed the words as *gritando* (crying out)," and further down, its meaning is given as possibly "'bothersome,' 'with unkept hair,' wildly disordered, which is a veiled allusion to sexual encounters."

Even for one like this reviewer, who still has to get used to the rich interpretation with deep meanings that characterizes much contemporary literary criticism, this is a rewarding book.

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*The acquisition of two languages from birth: A case study.* Annick de Houwer. Cambridge: Cambridge University Press, 1990. Pp. 391.

Students of bilingual language acquisition would do well to keep the title of this volume in mind while reading the book. Although the author leads us to believe that questions of major theoretical importance will be resolved by her study, most are not even addressed. As the title clearly states, this is a study of the case of one child exposed to two languages, and as such, its value is much greater in the descriptive rather than the theoretical domain.

Several important points are made in the introductory chapter. First of all, there is a necessary discussion of how the term "bilingual acquisition" is to be used here. Ultimately, de Houwer tells us that she will be using an adaptation of Meisel's (1989) term "bilingual first language acquisition" (BFLA). It was not clear to me why she found it necessary to adapt the term originally proposed by Meisel. Moreover, the way in which she manages to make a simple term complicated should warn the reader of the difficult style awaiting in the pages ahead.

Having defined BFLA, she goes on to raise three important issues in bilingual acquisition. These are (a) language separation, (b) bilingual compared to monolingual acquisition, and (c) effect of type of exposure. Briefly, the first refers to the question of whether a bilingual child's two languages can be considered separate systems from the start (referred to as the "independent language hypothesis" by Bergman, 1976, and as the "Separate Development Hypothesis" [SDH] here by de Houwer) or whether, as proposed by Volterra and Taeschner (1978), bilingual children pass through an initial stage during which their two languages comprise a single language system (referred to by Genesee [1989] as the "unitary language hypothesis"). The second issue deals with the question of how bilingual children's patterns of acquisition and language production compare with those of monolingual children. Finally, the third issue concerns the effect of the language learning environment on the bilingual child. The question is how different types of exposure – for example, one parent/one language