

be “No Chariot Let Down” to rescue them, they further ingratiated themselves with their aristocratic white friends, and, as the editors say, “Their loyalty to the South, to the Confederacy, and to slavery was never unconditional. As always, their loyalty turned on their ability to maintain and protect their own freedom.”

Few books demonstrate the anomalous and tenuous position of antebellum free blacks as well as this.

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C. Kamarae, M. Schultz, and W.M. O’Barr, eds. *Language and Power*. (Beverly Hills: SAGE Publications, Inc., 1984) 320 pp.

In recent years, educators concerned with issues of access and equity have supported a variety of bilingual educational delivery systems. Similarly, feminists seeking representation and recognition have advocated inclusive language and nonsexist job titles. From these and other arenas, the relationship of language and power has surfaced as an issue of national importance. In this timely collection of essays, Kamarae and her associates have legitimated and extended the discussion.

The editors — an anthropologist, a linguist and a professor of speech communication — illustrate the diversity of the essayists. Drawing upon disciplines ranging from literature to political science, the writers are unified by a consistency of theme. The relationship of language and power is explored in interactions from the interpersonal to the international. Despite the differences in subject scale, each of the essayists contributes to our understanding of the ways in which language expresses, and in turn impacts upon, power relationships.

As O’Barr points out, “most people hold strong beliefs about particular speech patterns and . . . these in turn affect judgments about individuals and opportunities granted to them” (p.266). The impact of these judgments upon individual opportunity is explored in the contexts of medical services delivery, in nuclear family interaction, in the courtroom, and in two geographical areas where language usage helps define identity: Canada and Puerto Rico. More abstract consideration is given to minority writers’ struggles, sex and class in the educational system’s ideology, and to social stratification. Black language, Spanish usage in the U.S., and non-native varieties of English receive special attention.

Kamarae and O’Barr bracket these topical essays with thematic chapters which loosely set the parameters of the discussion. These guidelines are defined in broad strokes, indicating the range of possibilities.

Definitional questions are dealt with by supplying several useful conceptualizations for each key term. Language is seen as a human problem, as well as a human resource, and this volume is an attempt to develop useful perspectives on the problem.

While an introductory, exploratory, review of a subject area as broad as this can not result in any firm conclusion, some approximations do develop. O'Barr finds that language is seldom the basic issue itself, but rather mirrors the political reality, serving as the expressive vehicle for political issues. Not only do the language and words used signify the relationships, but the very opportunities to speak indicate status as well. Denial of such opportunity, whether by editorial decision or by monolingual ballots results in the inability of some persons to "speak themselves." Governmental choice of permissible language reflects other, more basic decisions about natural relationships within culture, as in the U.S. "melting pot" myth as opposed to the Canadian mosaic. Additionally, understanding of the past, as well as the present, is colored by the language in which it is recorded.

By raising these political issues and their linguistic components, vehicles and expressions, the writers have made a substantial contribution. Although the essayists vary in clarity, precision, depth, and originality, the overall impact of the volume is positive and productive. Well referenced and indexed, the book will serve as a valuable resource for researchers willing to take the analysis to the next step, the organization and integration phase.

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Michi Kodama-Nishimoto, Warren S. Nishimoto, and Cynthia A. Oshiro, eds. *Hanahana: An Oral History Anthology of Hawaii's Working People*. (Honolulu: Ethnic Studies Oral History Project, University of Hawaii at Manoa, 1984) xvi, 178 pp., \$14.95.

Oral history is unquestionably an important method for recovering the history of ethnic groups, particularly of ethnic working people who leave few written accounts of their own and whose lives are often ignored or else inadequately described by outsiders because of their apparent routineness and unimportance. Unfortunately, many oral history materials remain unknown and unused except by occasional researchers. In 1976, the Hawaii State Legislature established the Oral History Project (OHP, formerly the Ethnic Studies Oral History Project) at the University of Hawaii to record the recollections of ethnic working men