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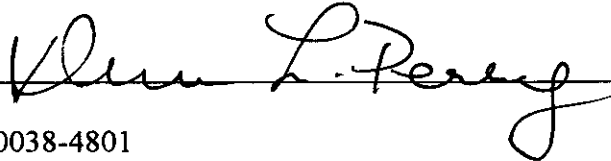
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"To Give up on Words": Silence in Western Apache Culture¹

KEITH H. BASSO

Combining methods from ethnoscience and sociolinguistics, this paper presents an hypothesis to account for why, in certain types of situations, members of Western Apache society refrain from speech. Though cross-cultural data on silence behavior are almost wholly lacking, some evidence has been collected which suggests that this hypothesis may have relevance to other societies as well.

It is not the case that a man who is silent says nothing.
Anonymous

I

ANYONE WHO HAS READ ABOUT AMERICAN INDIANS has probably encountered statements which impute to them a strong predilection for keeping silent or, as one writer has put it, "a fierce reluctance to speak except when absolutely necessary." In the popular literature, where this characterization is particularly widespread, it is commonly portrayed as

¹ A different times during the period extending from 1964-1969 the research on which this paper is based was supported by U. S. P. H. S. Grant MH-12691-01, a grant from the American Philosophical Society, and funds from the Doris Duke Oral History Project at the Arizona State Museum. I am pleased to acknowledge this support. I would also like to express my gratitude to the following scholars for commenting upon an earlier draft: Y. R. Chao, Harold C. Conklin, Roy G. D'Andrade, Charles O. Frake, Paul Friedrich, John Gumperz, Kenneth Hale, Harry Hoijer, Dell Hymes, Stanley Newman, David M. Schneider, Joel Shezter, and Paul Turner. Although the final version gained much from their criticisms and suggestions, responsibility for its present form and content rests solely with the author. A preliminary version of this paper was presented to the Annual Meeting of the American Anthropological Association in New Orleans, Louisiana, November 1969. A modified version of this paper is scheduled to appear in *Studies in Apachean Culture and Ethnology* (ed. by Keith H. Basso and Morris Opler), Tucson: University of Arizona Press, 1970.

the outgrowth of such dubious causes as "instinctive dignity," "an impoverished language," or, perhaps worst of all, the Indians' "lack of personal warmth." Although statements of this sort are plainly erroneous and dangerously misleading, it is noteworthy that professional anthropologists have made few attempts to correct them. Traditionally, ethnographers and linguists have paid little attention to cultural interpretations given to silence or, equally important, to the types of social contexts in which it regularly occurs.

This study investigates certain aspects of silence in the culture of the Western Apache of east-central Arizona. After considering some of the theoretical issues involved, I will briefly describe a number of situations—retically current in Western Apache society—in which one or more of the participants typically refrain from speech for lengthy periods of time.² This is accompanied by a discussion of how such acts of silence are interpreted and why they are encouraged and deemed appropriate. I conclude by advancing an hypothesis that accounts for the reasons that the Western Apache refrain from speaking when they do, and I suggest that, with proper testing, this hypothesis may be shown to have relevance to silence behavior in other cultures.

II

A basic finding of sociolinguistics is that, although both language and language usage are structured, it is the latter which responds most sensitively to extra-linguistic influences (Hymes 1962, 1964; Ervin-Tripp 1964, 1967; Gumperz 1964; Slobin 1967). Accordingly, a number of recent studies have addressed themselves to the problem of how factors in the social environment of speech events delimit the range and condition the selection of message forms (cf. Brown and Gilman 1960; Conklin 1959; Ervin-Tripp 1964, 1967; Frake 1964; Friedrich 1966; Gumperz 1961, 1964; Martin 1964). These studies may be viewed as taking the now familiar position that verbal communication is fundamentally a decision-making process in which, initially, a speaker, having elected to speak, selects from among a repertoire of available codes that which is most appropriately suited to the situation at hand. Once a code has been selected, the speaker picks a suitable channel of transmission and then, finally, makes a choice from a set of referentially equivalent expressions within the code. The intelligibility of the expression

he chooses will, of course, be subject to grammatical constraints. But its acceptability will not. Rules for the selection of linguistic alternates operate on features of the social environment and are commensurate with rules governing the conduct of face-to-face interaction. As such, they are properly conceptualized as lying outside the structure of language itself.

It follows from this that for a stranger to communicate appropriately with the members of an unfamiliar society it is not enough that he learn to formulate messages intelligibly. Something else is needed: a knowledge of what kinds of codes, channels, and expressions to use in what kinds of situations and to what kinds of people—as Hymes (1964) has termed it, an "ethnography of communication."

There is considerable evidence to suggest that extra-linguistic factors influence not only the use of speech but its actual occurrence as well. In our own culture, for example, remarks such as "Don't you know when to keep quiet?" "Don't talk until you're introduced," and "Remember now, no talking in church" all point to the fact that an individual's decision to speak may be directly contingent upon the character of his surroundings. Few of us would maintain that "silence is golden" for all people at all times. But we feel that silence is a virtue for some people some of the time, and we encourage children on the road to cultural competence to act accordingly.

Although the form of silence is always the same, the function of a specific act of silence—that is, its interpretation by and effect upon other people—will vary according to the social context in which it occurs. For example, if I choose to keep silent in the chambers of a Justice of the Supreme Court, my action is likely to be interpreted as a sign of politeness or respect. On the other hand, if I refrain from speaking to an established friend or colleague, I am apt to be accused of rudeness or harboring a grudge. In one instance, my behavior is judged by others to be "correct" or "fitting"; in the other, it is criticized as being "out of line."

The point, I think, is fairly obvious. For a stranger entering an alien society, a knowledge of when *not* to speak may be as basic to the production of culturally acceptable behavior as a knowledge of what to say. It stands to reason, then, that an adequate ethnography of communication should not confine itself exclusively to the analysis of choice within verbal repertoires. It should also, as Hymes (1962, 1964) has suggested, specify those conditions under which the members of the society regularly decide to refrain from verbal behavior altogether.

III

The research on which this paper is based was conducted over a period of sixteen months (1964-1969) in the Western Apache settlement of Cibecue,

² The situations described in this paper are not the only ones in which the Western Apache refrain from speech. There is a second set—not considered here because my data are incomplete—in which silence appears to occur as a gesture of respect, usually to persons in positions of authority. A third set, very poorly understood, involves ritual specialists who claim they must keep silent at certain points during the preparation of ceremonial paraphernalia.

which is located near the center of the Fort Apache Indian Reservation in east-central Arizona. Cibecue's 800 residents participate in an unstable economy that combines subsistence agriculture, cattle-raising, sporadic wage-earning, and Government subsidies in the form of welfare checks and social security benefits. Unemployment is a serious problem, and substandard living conditions are widespread.

Although Reservation life has precipitated far-reaching changes in the composition and geographical distribution of Western Apache social groups, consanguineal kinship—real and imputed—remains the single most powerful force in the establishment and regulation of interpersonal relationships (Kaut 1957; Basso 1970). The focus of domestic activity is the individual "camp," or *gowúq̄*. This term labels both the occupants and the location of a single dwelling or, as is more apt to be the case, several dwellings built within a few feet of each other. The majority of *gowúq̄* in Cibecue are occupied by nuclear families. The next largest residential unit is the *gotáá* (camp cluster), which is a group of spatially localized *gowúq̄*, each having at least one adult member who is related by ties of matrilineal kinship to persons living in all the others. An intricate system of exogamous clans serves to extend kinship relationships beyond the *gowúq̄* and *gotáá* and facilitates concerted action in projects, most notably the presentation of ceremonials, requiring large amounts of manpower. Despite the presence in Cibecue of a variety of Anglo missionaries and a dwindling number of medicine men, diagnostic and curing rituals, as well as the girls' puberty ceremonial, continue to be performed with regularity (Basso 1966, 1970). Witchcraft persists in undiluted form (Basso 1969).

IV

Of the many broad categories of events, or scenes, that comprise the daily round of Western Apache life, I shall deal here only with those that are coterminous with what Goffman (1961, 1964) has termed "focused gatherings" or "encounters." The concept *situation*, in keeping with established usage, will refer inclusively to the location of such a gathering, its physical setting, its point in time, the standing behavior patterns that accompany it, and the social attributes of the persons involved (Hymes 1962, 1964; Ervin-Tripp 1964, 1967).

In what follows, however, I will be mainly concerned with the roles and statuses of participants. The reason for this is that the critical factor in the Apache's decision to speak or keep silent seems always to be the nature of his relationships to other people. To be sure, other features of the situation are significant, but apparently only to the extent that they influence the per-

ception of status and role.³ What this implies, of course, is that roles and statuses are not fixed attributes. Although they may be depicted as such in a static model (and often with good reason), they are appraised and acted upon in particular social contexts and, as a result, subject to redefinition and variation.⁴ With this in mind, let us now turn our attention to the Western Apache and the types of situations in which, as one of my informants put it, "it is right to give up on words."

V

1. "Meeting strangers" (*nda dōhwáá'itsééda*). The term, *nda*, labels categories at two levels of contrast. At the most general level, it designates any person—Apache or non-Apache—who, prior to an initial meeting, has never been seen and therefore cannot be identified. In addition, the term is used to refer to Apaches who, though previously seen and known by some external criteria such as clan affiliation or personal name, have never been engaged in face-to-face interaction. The latter category, which is more restricted than the first, typically includes individuals who live on the adjacent San Carlos Reservation, in Fort Apache settlements geographically removed from Cibecue, and those who fall into the category *hi dōhandáágo* (non-kinmen). In all cases, "strangers" are separated by social distance. And in all cases it is considered appropriate, when encountering them for the first time, to refrain from speaking.

The type of situation described as "meeting strangers" (*nda dōhwáá'itsééda*) can take place in any number of different physical settings. However, it occurs most frequently in the context of events such as fairs and rodeos, which, owing to the large number of people in attendance, offer unusual opportunities for chance encounters. In large gatherings, the lack of verbal communication between strangers is apt to go unnoticed, but in smaller groups it becomes quite conspicuous. The following incident, involving two strangers who found themselves part of a four-man round-up crew,

³ Recent work in the sociology of interaction, most notably by Goffman (1963) and Garfinkel (1967), has led to the suggestion that social relationships are everywhere the major determinants of verbal behavior. In this case, as Gumperz (1967) makes clear, it becomes methodologically unsound to treat the various components of communicative behavior as independent variables. Gumperz (1967) has presented a hierarchical model, sensitive to dependency, in which components are seen as stages in the communication process. Each stage serves as the input for the next. The basic stage, i.e., the initial input, is "social identities or statuses." For further details see Slobin 1967:131-134.

⁴ I would like to stress that the emphasis placed on social relations is fully in keeping with the Western Apache interpretation of their own behavior. When my informants were asked to explain why they or someone else was silent on a particular occasion, they invariably did so in terms of *who* was present at the time.

serves as a good example. My informant, who was also a member of the crew, recalled the following episode:

One time, I was with A, B, and X down at Gleason Flat, working cattle. That man, X, was from East Fork [a community nearly 40 miles from Cibola] where B's wife was from. But he didn't know A, never knew him before. I guess. First day, I worked with X. At night, when we camped, we talked with B, but X and A didn't say anything to each other. Same way, second day. Same way, third. Then, at night on fourth day, we were sitting by the fire. Still, X and A didn't talk. Then A said, "Well, I know there is a stranger to me here, but I've been watching him and I know he is all right." After that, X and A talked a lot. . . . Those two men didn't know each other, so they took it easy at first.

As this incident suggests, the Western Apache do not feel compelled to "introduce" persons who are unknown to each other. Eventually, it is assumed, strangers will begin to speak. However, this is a decision that is properly left to the individuals involved, and no attempt is made to hasten it. Outside help in the form of introductions or other verbal routines is viewed as presumptuous and unnecessary.

Strangers who are quick to launch into conversation are frequently eyed with undisguised suspicion. A typical reaction to such individuals is that they "want something," that is, their willingness to violate convention is attributed to some urgent need which is likely to result in requests for money, labor, or transportation. Another common reaction to talkative strangers is that they are drunk.

If the stranger is an Anglo, it is usually assumed that he "wants to teach us something" (i.e., give orders or instructions) or that he "wants to make friends in a hurry." The latter response is especially revealing, since Western Apaches are extremely reluctant to be hurried into friendships—with Anglos or each other. Their verbal reticence with strangers is directly related to the conviction that the establishment of social relationships is a serious matter that calls for caution, careful judgment, and plenty of time.

2. "Courting" (*litgoidd*). During the initial stages of courtship, young men and women go without speaking for conspicuous lengths of time. Courting may occur in a wide variety of settings—practically anywhere, in fact—and at virtually any time of the day or night, but it is most readily observable at large public gatherings such as ceremonials, wakes, and rodeos. At these events, "sweethearts" (*zédde*) may stand or sit (sometimes holding hands) for as long as an hour without exchanging a word. I am told by adult informants that the young people's reluctance to speak may become even more pronounced in situations where they find themselves alone.

Apaches who have just begun to court attribute their silence to "intense shyness" (*isété*) and a feeling of acute "self-consciousness" (*dayéézi*) which, they claim, stems from their lack of familiarity with one another. More specifically, they complain of "not knowing what to do" in each other's presence and of the fear that whatever they say, no matter how well thought out in advance, will sound "dumb" or "stupid."⁵

One informant, a youth 17 years old, commented as follows:

It's hard to talk with your sweetheart at first. She doesn't know you and won't know what to say. It's the same way towards her. You don't know how to talk yet. . . . so you get very bashful. That makes it sometimes so you don't say anything. So you just go around together and don't talk. At first, it's better that way. Then, after a while, when you know each other, you aren't shy anymore and can talk good.

The Western Apache draw an equation between the ease and frequency with which a young couple talks and how well they know each other. Thus, it is expected that after several months of steady companionship sweethearts will start to have lengthy conversations. Earlier in their relationship, however, protracted discussions may be openly discouraged. This is especially true for girls, who are informed by their mothers and older sisters that silence in courtship is a sign of modesty and that an eagerness to speak betrays previous experience with men. In extreme cases, they add, it may be interpreted as a willingness to engage in sexual relations. Said one woman, aged 32:

This way I have talked to my daughter. "Take it easy when boys come around this camp and want you to go somewhere with them. When they talk to you, just listen at first. Maybe you won't know what to say. So don't talk about just anything. If you talk with those boys right away, then they will know you know all about them. They will think you've been with many boys before, and they will start talking about that."

3. "Children, coming home" (*éagzé nakii*). The Western Apache lexeme *itl'inatáá* (reunion) is used to describe encounters between an individual who has returned home after a long absence and his relatives and friends. The most common type of reunion, *éagzé nakii* (children, coming home),

⁵ Among the Western Apache, rules of exogamy discourage courtship between members of the same clan (*kii áhndigo*) and so-called "related" clans (*kii*), with the result that sweethearts are almost always "non-matrilinal kinsmen" (*dáhaakáá*). Compared to "matrilinal kinsmen" (*kii*), such individuals have fewer opportunities during childhood to establish close personal relationships and thus, when courtship begins, have relatively little knowledge of each other. It is not surprising, therefore, that their behavior is similar to that accorded strangers.

involves boarding school students and their parents. It occurs in late May or early in June, and its setting is usually a trading post or school, where parents congregate to await the arrival of buses bringing the children home. As the latter disembark and locate their parents in the crowd, one anticipates a flurry of verbal greetings. Typically, however, there are few or none at all. Indeed, it is not unusual for parents and child to go without speaking for as long as 15 minutes.

When the silence is broken, it is almost always the child who breaks it. His parents listen attentively to everything he says but speak hardly at all themselves. This pattern persists even after the family has reached the privacy of its camp, and two or three days may pass before the child's parents seek to engage him in sustained conversation.

According to my informants, the silence of Western Apache parents at (and after) reunions with their children is ultimately predicated on the possibility that the latter have been adversely affected by their experiences away from home. Uppermost is the fear that, as a result of protracted exposure to Anglo attitudes and values, the children have come to view their parents as ignorant, old-fashioned, and no longer deserving of respect. One of my most thoughtful and articulate informants commented on the problem as follows:

You just can't tell about those children after they've been with White men for a long time. They get their minds turned around sometimes . . . they forget where they come from and get ashamed when they come home because their parents and relatives are poor. They forget how to act with these Apaches and get mad, easy. They walk around all right and get into fights. They don't stay at home.

At school, some of them learn to want to be White men, so they come back and try to act that way. But we are still Apaches! So we don't know them anymore, and it is like we never knew them. It is hard to talk to them when they are like that.

Apache parents openly admit that, initially, children who have been away to school seem distant and unfamiliar. They have grown older, of course, and their physical appearance may have changed. But more fundamental is the concern that they have acquired new ideas and expectations which will alter their behavior in unpredictable ways. No matter how pressing this concern may be, however, it is considered inappropriate to directly interrogate a child after his arrival home. Instead, parents anticipate that within a short time he will begin to divulge information about himself that will enable them to determine in what ways, if any, his views and attitudes have changed. This, the Apache say, is why children do practically all the talking in the hours following a reunion, and their parents remain unusually silent.

Said one man, the father of two children who had recently returned from boarding school in Utah:

Yes, it's right that we didn't talk much to them when they came back, my wife and me. They were away for a long time, and we didn't know how they would like it, being home. So we waited. Right away, they started to tell stories about what they did. Pretty soon we could tell they liked it, being back. That made us feel good. So it was easy to talk to them again. It was like they were before they went away.

4. "Getting cussed out" (*shítéé*). This lexeme is used to describe any situation in which one individual, angered and enraged, shouts insults and criticisms at another. Although the object of such invective is in most cases the person or persons who provoked it, this is not always the case, because an Apache who is truly beside himself with rage is likely to vent his feelings on anyone whom he sees or who happens to be within range of his voice. Consequently, "getting cussed out" may involve large numbers of people who are totally innocent of the charges being hurled against them. But whether they are innocent or not, their response to the situation is the same. They refrain from speech.

Like the types of situations we have discussed thus far, "getting cussed out" can occur in a wide variety of physical settings: at ceremonial dance-grounds and trading posts, inside and outside wickiups and houses, on food-gathering expeditions and shopping trips—in short, wherever and whenever individuals lose control of their tempers and lash out verbally at persons nearby.

Although "getting cussed out" is basically free of setting-imposed restrictions, the Western Apache fear it most at gatherings where alcohol is being consumed. My informants observed that especially at "drinking parties" (*ad'idíqé*), where there is much rough joking and ostensibly mock criticism, it is easy for well-intentioned remarks to be misconstrued as insults. Provoked in this way, persons who are intoxicated may become hostile and launch into explosive tirades, often with no warning at all.

The silence of Apaches who are "getting cussed out" is consistently explained in reference to the belief that individuals who are "enraged" (*hák'íéé*) are also irrational or "crazy" (*bin'íáíí*). In this condition, it is said, they "forget who they are" and become oblivious to what they say or do. Concomitantly, they lose all concern for the consequences of their actions on other people. In a word, they are dangerous. Said one informant:

When people get mad they get crazy. Then they start yelling and saying bad things. Some say they are going to kill somebody for what he has done. Some keep

it up that way for a long time, maybe walk from camp to camp, real angry, yelling, crazy like that. They keep it up for a long time, some do.

People like that don't know what they are saying, so you can't tell about them. When you see someone like that, just walk away. If he yells at you, let him say whatever he wants to. Let him say anything. Maybe he doesn't mean it. But he doesn't know that. He will be crazy, and he could try to kill you.

Another Apache said:

When someone gets mad at you and starts yelling, then just don't do anything to make him get worse. Don't try to quiet him down because he won't know why you're doing it. If you try to do that, he may just get worse and try to hurt you.

As the last of these statements implies, the Western Apache operate on the assumption that enraged persons—because they are temporarily "crazy"—are difficult to reason with. Indeed, there is a widely held belief that attempts at mollification will serve to intensify anger, thus increasing the chances of physical violence. The appropriate strategy when "getting cussed out" is to do nothing, to avoid any action that will attract attention to oneself. Since speaking accomplishes just the opposite, the use of silence is strongly advised.

5. "Being with people who are sad" (*nde dohigzodda big'iq*). Although the Western Apache phrase that labels this situation has no precise equivalent in English, it refers quite specifically to gatherings in which an individual finds himself in the company of someone whose spouse or kinsman has recently died. Distinct from wakes and burials, which follow immediately after a death, "being with people who are sad" is most likely to occur several weeks later. At this time, close relatives of the deceased emerge from a period of intense mourning (during which they rarely venture beyond the limits of their camps) and start to resume their normal activities within the community. To persons anxious to convey their sympathies, this is interpreted as a sign that visitors will be welcomed and, if possible, provided with food and drink. To those less solicitous, it means that unplanned encounters with the bereaved must be anticipated and prepared for.

"Being with people who are sad" can occur on a foot-path, in a camp, at church, or in a trading post; but whatever the setting—and regardless of whether it is the result of a planned visit or an accidental meeting—the situation is marked by a minimum of speech. Queried about this, my informants volunteered three types of explanations. The first is that persons "who are sad" are so burdened with "intense grief" (*dohigzodda*) that speaking requires of them an unusual amount of physical effort. It is courteous and considerate, therefore, not to attempt to engage them in conversation.

A second native explanation is that in situations of this sort verbal communication is basically unnecessary. Everyone is familiar with what has happened, and talking about it, even for the purpose of conveying solace and sympathy, would only reinforce and augment the sadness felt by those who were close to the deceased. Again, for reasons of courtesy, this is something to be avoided.

The third explanation is rooted in the belief that "intense grief," like intense rage, produces changes in the personality of the individual who experiences it. As evidence for this, the Western Apache cite numerous instances in which the emotional strain of dealing with death, coupled with an overwhelming sense of irrevocable personal loss, has caused persons who were formerly mild and even-tempered to become abusive, hostile, and physically violent.

That old woman, X, who lives across Cibecue Creek, one time her first husband died. After that she cried all the time, for a long time. Then, I guess she got mean because everyone said she drank a lot and got into fights. Even with her close relatives, she did like that for a long time. She was too sad for her husband. That's what made her like that; it made her lose her mind.

My father was like that when his wife died. He just stayed home all the time and wouldn't go anywhere. He didn't talk to any of his relatives or children. He just said, "I'm hungry. Cook for me." That's all. He stayed that way for a long time. His mind was not with us. He was still with his wife.

My uncle died in 1941. His wife sure went crazy right away after that. Two days after they buried the body, we went over there and stayed with those people who had been left alone. My aunt got mad at us. She said, "Why do you come over here? You can't bring my husband back. I can take care of myself and those others in my camp, so why don't you go home." She sure was mad that time, too sad for someone who died. She didn't know what she was saying because in about one week she came to our camp and said, "My relatives, I'm all right now. When you came to help me, I had too much sadness and my mind was no good. I said bad words to you. But now I am all right and I know what I am doing."

As these statements indicate, the Western Apache assume that a person suffering from "intense grief" is likely to be disturbed and unstable. Even though he may appear outwardly composed, they say, there is always the possibility that he is emotionally upset and therefore unusually prone to volatile outbursts. Apaches acknowledge that such an individual might welcome conversation in the context of "being with people who are sad," but, on the other hand, they fear it might prove incendiary. Under these conditions,

which resemble those in Situation No. 4, it is considered both expedient and appropriate to keep silent.

6. "Being with someone for whom they sing" (*náe biddistááha bigítá*). The last type of situation to be described is restricted to a small number of physical locations and is more directly influenced by temporal factors than any of the situations we have discussed so far. "Being with someone for whom they sing" takes place only in the context of "curing ceremonies" (*gódítá; édotá*). These events begin early at night and come to a close shortly before dawn the following day. In the late fall and throughout the winter, curing ceremonies are held inside the patient's wickiup or house. In the spring and summer, they are located outside, at some open place near the patient's camp or at specially designated dance grounds where group rituals of all kinds are regularly performed.

Prior to the start of a curing ceremonial, all persons in attendance may feel free to talk with the patient; indeed, because he is so much a focus of concern, it is expected that friends and relatives will seek him out to offer encouragement and support. Conversation breaks off, however, when the patient is informed that the ceremonial is about to begin, and it ceases entirely when the presiding medicine man commences to chant. From this point on, until the completion of the final chant next morning, it is inappropriate for anyone except the medicine man (and, if he has them, his aides) to speak to the patient.⁶

In order to appreciate the explanation Apaches give for this prescription, we must briefly discuss the concept of "supernatural power" (*diyí*) and describe some of the effects it is believed to have on persons at whom it is directed. Elsewhere (Basso 1969:30) I have defined "power" as follows:

The term *diyí* refers to one or all of a set of abstract and invisible forces which are said to derive from certain classes of animals, plants, minerals, meteorological phenomena, and mythological figures within the Western Apache universe. Any of the various powers may be acquired by man and, if properly handled, used for a variety of purposes.

A power that has been antagonized by disrespectful behavior towards its source may retaliate by causing the offender to become sick. "Power-caused illnesses" (*háití diyí bit*) are properly treated with curing ceremonies in which one or more medicine men, using chants and various items of ritual paraphernalia, attempt to neutralize the sickness-causing power with powers of their own.

6 I have witnessed over 75 curing ceremonies since 1961 and have seen this rule violated only 6 times. On 4 occasions, drunks were at fault. In the other 2 cases, the patient fell asleep and had to be awakened.

Roughly two-thirds of my informants assert that a medicine man's power actually enters the body of the patient; others maintain that it simply closes in and envelops him. In any case, all agree that the patient is brought into intimate contact with a potent supernatural force which elevates him to a condition labeled *gódítá* (sacred, holy).

The term *gódítá* may also be translated as "potentially harmful" and, in this sense, is regularly used to describe classes of objects (including all sources of power) that are surrounded with taboos. In keeping with the semantics of *gódítá*, the Western Apache explain that, besides making patients holy, power makes them potentially harmful. And it is this transformation, they explain, that is basically responsible for the cessation of verbal communication during curing ceremonies.

Said one informant:

When they start singing for someone like that, he sort of goes away with what the medicine man is working with (i.e., power). Sometimes people they sing for don't know you, even after it (the curing ceremonial) is over. They get holy, and you shouldn't try to talk to them when they are like that . . . it's best to leave them alone.

Another informant made similar comments:

When they sing for someone, what happens is like this: that man they sing for doesn't know why he is sick or which way to go. So the medicine man has to show him and work on him. That is when he gets holy, and that makes him go off somewhere in his mind, so you should stay away from him.

Because Apaches undergoing ceremonial treatment are perceived as having been changed by power into something different from their normal selves, they are regarded with caution and apprehension. Their newly acquired status places them in close proximity to the supernatural and, as such, carries with it a very real element of danger and uncertainty. These conditions combine to make "being with someone for whom they sing" a situation in which speech is considered disrespectful and, if not exactly harmful, at least potentially hazardous.

VI

Although the types of situations described above differ from one another in obvious ways, I will argue in what follows that the underlying determinants of silence are in each case basically the same. Specifically, I will attempt to defend the hypothesis that keeping silent in Western Apache culture is associated with social situations in which participants perceive their relationships *vis-à-vis* one another to be ambiguous and/or unpredictable.

Let us begin with the observation that, in all the situations we have described, *silence is defined as appropriate with respect to a specific individual or individuals*. In other words, the use of speech is not directly curtailed by the setting of a situation nor by the physical activities that accompany it but, rather, by the perceived social and psychological attributes of at least one focal participant.

It may also be observed that, in each type of situation, *the status of the focal participant is marked by ambiguity*—either because he is unfamiliar to other participants in the situation or because, owing to some recent event, a status he formerly held has been changed or is in a process of transition.

Thus, in Situation No. 1, persons who earlier considered themselves "strangers" move towards some other relationship, perhaps "friend" (*šikéé*), perhaps "enemy" (*šikéndii*). In Situation No. 2, young people who have had relatively limited exposure to one another attempt to adjust to the new and intimate status of "sweetheart." These two situations are similar in that the focal participants have little or no prior knowledge of each other. Their social identities are not as yet clearly defined, and their expectations, lacking the foundation of previous experience, are poorly developed.

Situation No. 3 is somewhat different. Although the participants—parents and their children—are well known to each other, their relationship has been seriously interrupted by the latter's prolonged absence from home. This, combined with the possibility that recent experiences at school have altered the children's attitudes, introduces a definite element of unfamiliarity and doubt. Situation No. 3 is not characterized by the absence of role expectations but by the participants' perception that those already in existence may be outmoded and in need of revision.

Status ambiguity is present in Situation No. 4 because a focal participant is enraged and, as a result, considered "crazy." Until he returns to a more rational condition, others in the situation have no way of predicting how he will behave. Situation No. 5 is similar in that the personality of a focal participant is seen to have undergone a marked shift which makes his actions more difficult to anticipate. In both situations, the status of focal participants is uncertain because of real or imagined changes in their psychological makeup.

In Situation No. 6, a focal participant is ritually transformed from an essentially neutral state to one which is contextually defined as "potentially harmful." Ambiguity and apprehension accompany this transition, and, as in Situations No. 4 and 5, established patterns of interaction must be waived until the focal participant reverts to a less threatening condition.

This discussion points up a third feature characteristic of all situations: *the ambiguous status of focal participants is accompanied either by the absence or suspension of established role expectations*. In every instance, non-focal participants (i.e., those who refrain from speech) are either uncertain of how the focal participant will behave towards them or, conversely, how they should behave towards him. Stated in the simplest way possible, their roles become blurred with the result that established expectations—if they exist—lose their relevance as guidelines for social action and must be temporarily discarded or abruptly modified.

We are now in a position to expand upon our initial hypothesis and make it more explicit.

1. In Western Apache culture, the absence of verbal communication is associated with social situations in which the status of focal participants is ambiguous.
2. Under these conditions, fixed role expectations lose their applicability and the illusion of predictability in social interaction is lost.
3. To sum up and reiterate: keeping silent among the Western Apache is a response to uncertainty and unpredictability in social relations.

VII

The question remains to what extent the foregoing hypothesis helps to account for silence behavior in other cultures. Unfortunately, it is impossible at the present time to provide anything approaching a conclusive answer. Standard ethnographies contain very little information about the circumstances under which verbal communication is discouraged, and it is only within the past few years that problems of this sort have engaged the attention of sociolinguists. The result is that adequate cross-cultural data are almost completely lacking.

As a first step towards the elimination of this deficiency, an attempt is now being made to investigate the occurrence and interpretation of silence in other Indian societies of the American Southwest. Our findings at this early stage, though neither fully representative nor sufficiently comprehensive, are extremely suggestive. By way of illustration, I quote below from portions of a preliminary report prepared by Priscilla Mower (1970), herself a Navajo, who inquired into the situational features of Navajo silence behavior in the vicinity of Tuba City on the Navajo Reservation in east-central Arizona.

I. *Silence and Counting*: Navajo youngsters of opposite sexes just getting to know one another say nothing, except to sit close together and maybe hold hands. . . . In public, they may try not to let on that they are interested in each other, but in private it is another matter. If the girl is at a gathering where the boy is

also present, she may go off by herself. Falling in step, the boy will generally follow. They may just walk around or find some place to sit down. But, at first, they will not say anything to each other.

II. *Silence and Long Absent Relatives*: When a male or female relative returns home after being gone for six months or more, he (or she) is first greeted with a handshake. If the returnee is male, the female greeter may embrace him and cry—the male, meanwhile, will remain dry-eyed and silent.

III. *Silence and Anger*: The Navajo tend to remain silent when being shouted at by a drunk or angered individual because that particular individual is considered temporarily insane. To speak to such an individual, the Navajo believe, just tends to make the situation worse. . . . People remain silent because they believe that the individual is not himself, that he may have been witched, and is not responsible for the change in his behavior.

IV. *Silent Mourning*: Navajos speak very little when mourning the death of a relative. . . . The Navajo mourn and cry together in pairs. Men will embrace one another and cry together. Women, however, will hold one another's hands and cry together.

V. *Silence and the Ceremonial Patient*: The Navajo consider it wrong to talk to a person being sung over. The only people who talk to the patient are the medicine man and a female relative (or male relative if the patient is male) who is in charge of food preparation. The only time the patient speaks openly is when the medicine man asks her (or him) to pray along with him.

These observations suggest that striking similarities may exist between the types of social contexts in which Navajos and Western Apaches refrain from speech. If this impression is confirmed by further research, it will lend obvious cross-cultural support to the hypothesis advanced above. But regardless of the final outcome, the situational determinants of silence seem eminently deserving of further study. For as we become better informed about the types of contextual variables that mitigate against the use of verbal codes, we should also learn more about those variables that encourage and promote them.

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*Gifting, Reciprocity, Savings, and Credit in Peasant Oaxaca*¹

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The traditional peasant economy of Oaxaca, Mexico, recognizes gifting and reciprocity as well as systems of savings and credit. Both spontaneous and ritual gifting use economic goods to create or maintain social ends. In this case reciprocity is informal but necessary to continue the social functions of gifting. Formal systems of reciprocity also exist; they are related to social ends but involve equal returns in kind. Formal reciprocity is also recognized as a means of savings or of obtaining credit to facilitate the meeting of social obligations or to enhance social capital. Reciprocity is distinguished from other systems of savings and credit for primarily economic ends, but it is recognized as similar in nature. All are part of economizing activities.

AN IMPORTANT ASPECT of any economic system is the exchange of goods and services. It has been suggested, especially by the followers of Polanyi, that non-western tribal or peasant economies are characterized by important differences in the predominant forms of exchange. Non-western economies are said characteristically to emphasize either gifts or forms of reciprocity or redistribution in contrast to operations of a market characterized usually by the use of money. Clearly, gifting and reciprocity occur even in the most complex industrial-urban societies such as our own, but substantivist economists consider them unimportant in contrast to the central position they occupy in primitive and peasant types of economy. Convenient introductions to the substantivist position are: Polanyi, Arensberg, and Pearson 1957; Dalton 1967; LeClair and Schneider 1968.

¹ This paper is based on data collected in the field in Oaxaca, Mexico, in the years 1965-1969 in a project to study the impact of a modern economy on a traditional peasant market system. The project was supported by the National Science Foundation, grants GS787 and GS1257. The field assistants included Richard Berg, H. Scott Cook, Martin Diskin, Ted Downing, Paul and Helena Steinberg, Charlotte Stolmaker, Ellen Warebury, Ronald Warebury, and Clyde Woods. Intensive studies have been carried on of the daily and weekly organized market in Oaxaca, of the secondary market communities of Tlacolula and Zoogocho, and the producing communities of Diaz Ordaz (maize and textiles), San Antonio Ocotlán (vegetables and flowers), Magdalena Ocotlán (maize and metals), Santa María Atzompa (pottery), and San Lazaro Etla (dairying). Extensive surveys have been made of other secondary and tertiary markets and producing villages. All the field workers have collected information on inter-village and inter-market traders and their activities. I have also benefited from the field work carried on independently by Beverly Litzler in Tehuantepec, an important sub-system of the Oaxaca trading network. An early draft of this manuscript was circulated to the above assistants, and I am indebted to several of them for extensive critical comments. The use I have made of their data, and any faults in the final form of the manuscript are, of course, my responsibility.