object's activation and salience. He identifies two processes of extracting parts from a chunk: subchunking, extracting minichunks from a larger chunk; and clausalizing, extracting characters/objects and a relationship between them from a minichunk.

Readers may be misled by the first few pages of the preface into thinking that

the book includes cross-linguistic, cross-cultural analyses from the whole data set. This mistaken impression is given support by DuBois's introduction to the book, "The Search for a Cultural Niche: Showing the Pear Film in a Mayan Community." Here we learn of his cross-cultural problems in conducting the Pear Film experiment in Guatemala with Sacapultec speakers; yet nowhere in the volume are the Sacapultec data he collected presented or analyzed. In fact, it is disappointing that of the ten languages represented in the sample, seven (Chinese, Malay, Thai, Persian, German, Haitian Creole, and Sacapultec) are ignored altogether. Only three papers involve cross-linguistic comparisons.

Certain weaknesses of the sample are acknowledged in the preface: the sample consists primarily of women, nearly all of whom are under 30 years of age and most of whom are university-educated and therefore westernized to some degree. All this raises doubts about the extent to which the data are representative and useful for cross-cultural comparisons of verbal and nonverbal cognition in storytelling. It is particularly unfortunate that the Sacapultec data are not presented, since the Guatemala sample was the least biased by education.

Ultimately it must be recognized that narration is an interactive social process and that findings on narrative collected in a quasi-experiment must be corroborated by stories collected in naturally occurring, ongoing contexts – even though this creates difficulties in comparability of data sets. For example, separate interviews themselves may be culturally biasing (as is certainly the case in most Pacific societies). Second, there may be significant differences between narratives constructed around events actually experienced in one's own life and those constructed to describe the events in a film.

Nevertheless, The pear stories is an important contribution to understanding the story-making process, and will undoubtedly encourage further development of discourse analysis in narrative study.

(Received 4 February 1981) Car

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MICHAEL D. FORTESCUE, A discourse production model for "Twenty Questions." (Pragmatics and Beyond, No. 2). Amsterdam: John Benjamins B. V., 1980. Pp. 137.

The myriad expressive forms of folklore have served a great many worthwhile purposes in the hands of specialists turning to them as particularly transparent

A Discourse Production Model For Twenty Questions Pragmatics And Beyond

Lingsheng Yao

A Discourse Production Model For Twenty Questions Pragmatics And Beyond:

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