and fluid" nature is productively revealed by desire-centered research that views sexuality as "a complex, multivalent construction whose particulars have to be disclosed, not assumed prediscursively" (36). Chapters 2 and 3 extend this discussion through research on the spontaneous conversation of particular social groups. Jennifer Coates analyzes male friendship groups and their discourse of hegemonic British masculinity; Pia Pichler studies the ways that heterosexual and gender identities are constituted through the sex talk of adolescent girls. Both scholars use speech samples from a cross-section of social classes and ethnicities and compellingly illustrate how dominant cultural values and norms are learned and transmitted through linguistic practice. The following chapters, by Sakis Kyratzis and Yvonne Dröschel, look at two evolving conversational strategies: the uses of metaphor and slang. Kyratzis's combination of cognitive linguistic analysis and socio-psychoanalysis reveals the culturally situated meanings that are encoded within metaphor; but, as Dröschel says of gay men's slang, these meanings are mutable and constantly renegotiated through use. Chapters 6, 7, 8, and 10 focus mainly on the analysis of written narratives, including online stories of coming out, diary entries about the gay male body, amateur erotic fiction and poetry, and lesbian advice pamphlets. Deborah Chirrey and Stephen A. Grosse focus on linguistic constructions of identity, and Michael Hoey employs literary and narrative theory to analyze the structures that scaffold various discourses of desire. Finally, Lia Litosseliti's research uses samples from newspaper articles and focus groups to expose a rhetoric of moral panic in the British media. Defining this panic as "a tension between a private moral code and a collective or public morality" (219), Litosseliti analyzes the way normative and deviant identities are constructed through symbols, metaphors, and vocabulary.

Though working with theoretical approaches that span the disciplines of sociology, cultural studies, gender studies, and beyond, this volume's contributors demonstrate the necessarily central role of language in any study of sexual identity or desire. This cross-cultural collection provides a richly varied look at the ways that contextually specific linguistic practices shape notions of love, desire, and sexuality.

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Wilson McLeod (ed.), *Revitalising Gaelic in Scotland*. Edinburgh: Dunedin Academic Press, 2006. Pp. xiv, 256. Pb £19.95.

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Part academic volume, part manifesto, this 16-chapter collection discusses how – not whether – to revitalize Gaelic in Scotland, from perspectives including law, economics, education, and anthropology. The introduction states that provisions for the use of Gaelic are increasing, in light of the fact that Gaelic is "an essential aspect of Scottish cultural distinctiveness . . . connected (directly or indirectly) to the movement for Scottish self-government" (p. vii). Seven chapters are in Gaelic – none too subtle a form of status planning – but each ends with an English summary for those whose Gaelic is not up to academic standard.

In chapter 1, Robert Dunbar outlines how the European Charter for Regional or Minority Languages helped shape the Gaelic Language (Scotland) Act 2005 – two documents that reappear throughout the book. In chapter 2, Wilson McLeod espouses a customized approach toward Gaelic public services, sensitive to local differences in language usage. Chapters 3 (Kenneth MacKinnon) and 4 (Magaidh NicAoidh) discuss the Western Isles Language Plan. MacKinnon reviews four Gaelic usage surveys between 1972 and 2001; NicAoidh outlines some specifics of the Plan. Both end with policy recommendations. MacKinnon's authority here is especially noteworthy, as he authored the 2000 government study on the Cornish language that established its eligibility for EU protection. Boyd Robasdan, in chapter 5, notes increases in Gaelic-medium education (GME), and positive parental attitudes. Students' attitudes inform chapter 6, by Martina Müller, alongside aptitude and teaching

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methods. In chapter 7, Marion F. Morrison shows positive effects of GME, but still a "narrowing down of the domains of use of Gaelic" beyond school (150).

Chapter 8, by James Oliver, describes what Gaelic means to Scots, noting an insular, local (mostly Highland) identity, something that a "Gaelic economy" may not counter. Chapter 9, by Konstanze Glaser, discusses Gaelic's ethnic associations. Alasdair MacCaluim, in chapter 10, reprises the role of adults in revitalizing Gaelic, emphasizing the importance of adult GME. Alison Lang, in chapter 11, advocates greater use of the arts, while Mike Cormack, in chapter 12, urges more – and better thought-out – media broadcasting. Gillian Rothach, in chapter 13, endorses community-led developments to reclaim Gaelic locally, a theme Douglas Chalmers & Mike Danson expound in chapter 14, investigating deployment of Gaelic in Scottish regional investment and development strategies – further elaborated in chapter 15 by John Walsh, who relates Scottish socioeconomic development agencies to language planning. Emily McEwan-Fujita's final chapter outlines how "'death' discourses" – positing language as a living/dying entity – differ from "'scientistic' discourses," which privilege "facts" about language usage, and how these inform academic and public thinking.

Overall, education is championed as Gaelic's salvation, followed by other state-led efforts – mostly employment and arts/media. However, as James Oliver (chap. 8) indicates, while these might make the language useful and respectable, they are less likely to make it cool – something that might breathe life and energy into Gaelic rather than just maintaining it as a cultural avatar. (Even the marginal arts and TV initiatives appear regulated and even slightly highbrow.) But then, reading between the lines, "cool" ultimately seems beyond the remit of such policy-led, state-run schemes.

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Alexander Bergs, *Social networks and historical sociolinguistics: Studies in morphosyntactic variation in the Paston letters (1421–1503)*. Berlin: Mouton de Gruyter, 2005. Pp. xii, 318. Hb $123.20.

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Dedicated to morphosyntactic variation in the late Middle English Paston letters, this book comprises seven chapters, notes, and author and subject indexes. The introductory chapter gives a clear picture of the research goals as well as the book's structure. Analyzing three central linguistic variables – third person plural pronouns, relativization patterns, and light verb constructions – Bergs explains why he has chosen to study variation in the Paston letters using a sociohistorical approach and social network theory. Presenting research material and his object of investigation in chapter 2, the author introduces the notion of historical sociolinguistics. Taking into account extralinguistic evidence, data, and theories, historical sociolinguistics must be viewed as an independent discipline, separate from present-day sociolinguistics and traditional historical linguistics. The third chapter considers ideas, principles, and methods underlying and constituting social network analysis. Giving a comprehensive theoretical background related to the above-mentioned issues, Bergs develops a network for the Paston family from both egocentric and sociocentric perspectives. A detailed description of the corpus used in the study is also presented. According to Bergs, the question of authorship does not play such an important role in morphosyntactic variables as in phonological or graphological ones.

Chapter 4 shows the considerable change of personal pronouns in Middle and Early Modern English and discusses intralinguistic factors that may have played a role in the development of the *th*-pronouns. The factors of animacy and gender of the referent, stress, phonetic environment, syntactic position, and syntactic function are evaluated. The corpus reveals that the *th*-pronouns spread from subject to possessive to object forms. Chapter 5 investigates the formation of relative clauses on the level of the language community, of individual social groups, and of individual speakers. Concentrating mainly on the relativizers *that*, *which*, *who*, *whose* and *whom*, Bergs demonstrates an emerging and disappearing range of patterns. The introduction of the *wh*-forms can be divided into

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