

its history, and 12 short essays on key thinkers in, or important to, semiotics. The book also includes a bibliography of key texts in semiotics, along with an example of semiotic analysis.

Martin & Ringham's introduction is divided between a brief history of semiotic theory and a section that outlines semiotics as a tool for the analysis of texts. The history section focuses on Greimas and the development of the Paris School of Semiotics. It introduces many of the big names in semiotic theory such as Peirce, Saussure, and Lévi-Strauss, and establishes the long-standing relationship between semiotics and theories of narrative. In the section on semiotics as a tool for analysis, the authors describe the basic principles of semiotic analysis and sketch some of the schemas and models used to interpret, or in their terms "decode," a text. While the section is short on examples, the authors make up for this by including a sample analysis of "Sleeping beauty" toward the end of their text.

In the key terms section, the authors move their discussion of semiotics beyond the Paris School. This section includes descriptions of other schools of semiotics, the Moscow-Tartu School for example, and defines terms not specific to semiotics (morphology, syntax) but nevertheless essential to a full understanding of semiotic theory. The definitions are clearly written, and the authors do an admirable job of explaining difficult concepts without sacrificing too much in the way of depth. The definitions are thoroughly cross-referenced and followed by "see also" notes. This section's combination of breadth and clarity makes it both a handy reference tool and an opportunity to discover new ideas and approaches to the subject.

Sections on key thinkers and texts in semiotics follow the section on terms. The key thinkers section is composed of 12 essays on scholars who have made significant contributions to semiotic theory. These are essentially intellectual biographies followed by references to their major works, and secondary readings. A short but thoughtful key texts section again emphasizes the Paris School, but also contains references to related works in linguistics, anthropology, and narrative and literary theory.

Key terms in semiotics is a solid reference for students new to semiotics, and Martin & Ringham lend clarity to a subject that can, to the uninitiated, seem terribly obscure. It would be an excellent supplement not only to an undergraduate course in linguistics or narrative but also to any course in that deals with theories of language.

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HELEN SAUNTON & SAKIS KYRATZIS (eds.), *Language, sexualities and desires: Cross-cultural perspectives*. Hampshire & New York: Palgrave Macmillan, 2007. Pp. xii, 248. Hb \$80.00.

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This collection of new research, mostly by scholars from the United Kingdom, intervenes in the study of language and sexuality in two important ways. First, as editors Saunton & Kyratzis note in their introduction, recent work in this field has often theorized gender performance and speech acts apart from their particular sociocultural contexts. The ten scholars in this volume use applied linguistics to study the culturally specific ways that sexuality and desire are constructed through discourse. The second important contribution of this volume is the distinction it makes between the fraught categories of identity and desire. By distinguishing sexual and social identities from enacted desires and practices, the contributors illustrate how "sexuality is linguistically construed as a form of social identity with little or no reference to desire or sexual activity," and conversely, how desire is linguistically embedded in relations of power and agency not necessarily dependent on sexuality (p. 4).

Weighing the merits of desire and identity-centered approaches in chapter 1, Liz Morrish & William Leap explore the benefits of a flexible and context-dependent Communities of Practice theory that focuses primarily on desire. While identity is often perceived as a stable category, its "multiple

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