sur la redistribution au sein des réseaux familiaux et ethniques, s'est ébranlé". Ensuite, avec l'apparition de "l'ivoirité", les conflits économiques ont revêtu une dimension politique toujours prégnante aujourd'hui. Toutefois, Fabio Viti résume de manière claire la constante de la place de l'étranger dans la société ivoirienne à partir d'un proverbe baoulé: "Si un arbre se trouve au bord de la rivière, et une branche coupée tombe dans l'eau, elle ne deviendra pas pour autant un poisson".

Si cet ouvrage avait bien sûr pour objet central la Côte d'Ivoire, on aurait toutefois apprécier un pas de côté, peut-être dans une perspective comparative, nous permettant d'apprécier peut-être différemment les dynamiques de l'altérité dans un autre contexte socio-spatial. L'apport de la géographie, s'il se ressent dans le fond des réflexions qui ont été proposées, est toutefois manquant, ce qui aurait pu permettre une lecture différente des rapports entre autochtones et allochtones, surtout en milieu rural. Enfin, si l'aspect rural des analyses est ici clairement mis en avant, on peut regretter le manque de celles-ci en milieu urbain.

Toutefois, à rebours de certains ouvrages ayant privilégié l'analyse de l'étranger "par le haut" et uniquement dans une perspective politique, cet ouvrage a le mérite d'articuler de manière originale, d'une part les ressorts socio-historiques des représentations de l'étranger dans la(les) société(s) ivoirienne(s), mais aussi leur absorption par le champ politique national, pour aboutir finalement à une analyse transdisciplinaire et multi-scalaire indispensable à la compréhension de la société ivoirienne d'aujourd'hui.

Camille Cassarini

Wilce, James M.: Culture and Communication. An Introduction. Cambridge: Cambridge University Press, 2017. 359 pp. ISBN 978-1-107-62881-6. Price: £ 27.99

James Wilce's excellent new textbook, "Culture and Communication. An Introduction," is a much-needed addition to the unfortunately small collection of texts expressly designed to teach linguistic anthropology to undergraduate students. The success of this work lies in the author's willingness to break from the received expectations of the genre, mimicking the nature of language itself as a complex semiotic system that cannot be wholly or easily accessed, ordered, explained, or transcended. The result is a book that relies on a register that more closely resembles a classroom lecture delivered by an accomplished scholar rather than the impersonal, "neutral" tone of a nameless textbook author, allowing Wilce to expertly explain difficult concepts while simultaneously performing the delight of using and studying language, a theme of the book that is present in his writing style.

This unconventional approach is apparent immediately in the "Table of Contexts." Wilce does not replicate the "small to large" method of organizing a book about language, eschewing the model of starting with the phoneme and moving to, for example, the relationship between language and nation (although the reader benefits from a similar pedagogical move as part of his chapter, "The Structure of Language"). In fact, the chapters, while each having a set of clearly-stated learning objectives, toggle between micro and macro issues, different methodologies used in the study of language use in context, theories, and ethnographic examples. As a result, particular topics appear across multiple chapters (e. g., indexicality, language ideologies, identity, and performance, among others), which serve to cement concepts and highlight the connections across different examples. Important terms appear in bold, linking these concepts to the excellent glossary.

As anyone who has been tasked with putting together syllabi for linguistic anthropology courses can attest, no book can cover all subfield topics nor can a single book review capture all of the strengths of a book with a scope so vast. Instead, I will focus on five overarching strengths. First, Wilce takes care throughout to characterize language as social action, a process he refers to as "languaging," emphasizing its processual character. Related to this is his criticism of past approaches that study language as an object, without considering the implications of removing the point of view of the researcher or risking presenting language as an ahistoric, "natural" phenomenon easily separable from the messy "langue" or "performance" of language use in context. Wilce uses this focus on action and process to walk readers through past works that have privileged the referential/denotational functions of language above others, and the cluster of language ideologies in the West that have reified the prototype of the rational, intentional speaking subject (although he does partially describe "languaging" as goal-directed behavior (309)). Also, Wilce does not privilege analyses of face-to-face interactions as the template for understanding other linguistic/semiotic acts, including discussions of online language use, language as embodied in material form, and non-spoken/ written modalities (for example, his inclusion of Farnell's work on Plains Indian sign systems, p. 117).

Second, Wilce deftly captures the multidisciplinarity of linguistic anthropology, both in its current manifestations and within the history of the discipline. He traces the subfield's roots in philology, linguistics, literature, and philosophy, and thoughtfully presents examples of its connections with medical, applied, biological, and sociocultural anthropology, a thoughtful survey that does not come across as a blithe commitment to the importance of a four-field approach. Concomitantly, he introduces new directions of study, including those that are controversial (e. g., his discussion of "superdiversity" (246–249)), highlighting the various sides of each approach. He also provides the reader with a crash course in the professional and intellectual experiences and connections among scholars within linguistic anthropology and related disciplines, for example, his instructive and sensitive discussion of Michelle and Renato Rosaldo's lives and work (210 f.), or the author's

timeline that depicts the "History of Arguments over Language and Mind" (133).

Wilce also carefully outlines the process of designing and implementing a research project in linguistic anthropology, part of a larger focus on methods. Chapter 7, "Researching Communication and Culture as a Linguistic Anthropologist," begins with a list of different approaches, including conversation analysis, gesture studies, phonetic analysis, matched guise texts, and many more. He also includes an engaging discussion of what it means to study "natural" language, emphasizing the risk of thinking of naturalness as an "intrinsic quality," and offering instead a model of four "authenticities" (148, drawing on Fenigsen and Wilce 2015) to guide research (a good opening move, but one that still threatens to reify assumed qualities, including his call to study speech that reflects "an accurate reflection of a speaker's inner self"). The remainder of the chapter is devoted to a detailed (and effective) discussion of how to begin to do ethnographic fieldwork, taking fieldnotes, using audio and video equipment, transcription, and data analysis that can serve as a guide to students and a reminder that ethnographic fieldwork involves much more than just "showing up," constituting a vital social science methodology in its own right.

This is connected to the fourth and fifth aspects of the book I would like to highlight: the central places that ethnography and social theory occupy throughout the text. Wilce successfully draws on his own ethnographic and linguistic fieldwork in Bangladesh and Finland on language and emotion, among other topics. This ability to weave in ethnographic examples is not limited to his own work, but is reflected in his deft use of other ethnographic examples that are not mere anecdotes, but draw generously from the primary texts, including authors' application of social theory to their ethnolinguistic examples. By doing this, he is modeling what linguistic anthropological writing actually consists of: ethnographic and linguistic examples engaging with previous scholarship and advancing new theories rather than simply delivering the content of disciplinary concepts.

There are areas that could be improved upon in future editions (a strength of the textbook genre, to be sure). Wilce's supplementary materials, such as the glossary, suggested activities, and extensive bibliography, are well-thought out and would be incredibly helpful for instructors, which is why the decision (likely an editorial one) to not include a complete IPA chart with links to some of the many interactive, online resources now available, is puzzling, especially since the author often includes helpful links to videos, articles, or other online resources he mentions within the text itself. At times, the drawbacks of the textbook genre take away from the books effectiveness, with some figures not lining up with relevant text and the use of sometimes generic photographs. I am sure difficult editorial choices had to be made about what could be omitted for an introductory volume, but the absence of work on language and sexuality weakens the otherwise strong focus on language and identity, missing the opportunity to include influential work (e.g. Barrett 2017; Bucholtz and Hall 2004).

Drawing on my own experiences teaching undergraduate courses in linguistic anthropology and communication in smaller, upper division courses as well as in large, lecture-style classes, I would happily adopt this book as a supplement to my current practice of assigning primary texts (this is not to imply that the book could not stand alone as the sole text for a class, only that I ask students to respond in writing to single-author articles as part of their final grade). This book also would be an excellent resource for anthropology, communications, or linguistics departments who want to expose students to this subfield but lack linguistic anthropological faculty. I anticipate using selections of this book as part of my graduate teaching, as well, for example, asking students to read Wilce's thorough and straightforward presentations of semiotic anthropology and the history of the linguistic relativity hypothesis. Finally, I enjoyed reading this book as a reader of linguistic anthropology texts, and appreciated the opportunity to hear about research with which I was unfamiliar, to revisit classic works in social theory, and as a way to think through where I might locate my own research and writing with respect to the themes Wilce introduces.

Erin Debenport

Zack, Michele: The Lisu. Far from the Ruler. Boulder: University Press of Colorado, 2017. 349 pp. ISBN 978-1-60732-603-8. Price: $ 27.95

This voluminous text, which the author humbly calls an extension of her "expensive hobby," is a first-rate ethnographic documentation of the Lisu people across three countries: Thailand, Myanmar, and China.

The Lisu, an ethnic minority living in precipitous mountain areas "far from the ruler" of their lands, have never been a well-known people, even in anthropological circles. While several ethnographies and monographs have been published about the Lisu in Thailand (e. g., O. Klein Hutheesing: "Emerging Sexual Inequality among the Lisu of Northern Thailand. Leiden 1990), their circulation has been limited among anthropologists and researchers in Thai studies. The following two publications, however, have given the Lisu certain exposure in the Anglophone world. First, the novel "Fieldwork" (New York 2007) by Mischa Berlinski depicts the unfortunate tension between an anthropologist and a family of missionaries working among a fictitious ethnic group called the Dyalo, which is modeled after the Lisu in Thailand. The novel first attracted attention in the U.S. when Stephen King gave it a favorable review in "How to Bury a Book" (*Entertainment Weekly*, 2007). Second is the widely read book "The Art of Not Being Governed. An Anarchist History of Upland Southeast Asia" (New Haven 2009) by James C. Scott. The book portrays the Lisu as one of the representative anarchists