Chapters 2, 3, and 7 provide a reconstruction of linguistic communities: King Alfred's court (chapter 2), the Norman scribes that accompanied William I (chapter 7), and the more anonymous communities interacting with legal documents of different genres, to the extent that they can be differentiated on the basis of occupation, gender, and region (chapter 3). Chapters 4–6 each focus on a legal genre. In chapter 4, Timofeeva reconstructs regional variation in the writing of diplomas, which can be associated with different Anglo-Saxon kingdoms and where we can observe the growing influence of Alfred's West Saxon court. Chapter 5, on writs, demonstrates how the social standings of the author and addressee are reflected in the choice of salutations and speech act verbs. Chapter 6, on wills, provides an opportunity to examine gender-based variation, given a large number of female authors.

This work is likely to be of interest to historical linguists, given its nuanced treatment of lexical and morphosyntactic change in Old English, and to sociolinguists who are interested in the viability of synchronic variationist concepts in bygone communities. It may also be of value to legal scholars, since it illustrates the social origins behind traditions of legal writing that survive to this day. The methodology and conclusions are accessibly written, and individual chapters are self-contained enough to be assigned as case studies in historical linguistics courses. In particular, chapter 2 on King Alfred's court is a compelling study of the propagandistic coinage of new terms for the political goal of uniting the Anglo-Saxon kingdoms, and chapter 7 is a reconstruction of Norman-English language contact-in-progress following the Norman Conquest, which serves as a much-needed contribution to our understanding of the mechanisms of contact-induced change at greater time depths.

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This book joins a growing body of literature that looks to distinguish yet de-exceptionalize the Arabian Peninsula, adding nuance to local expressions of language and identity while, at the same time, situating Gulf states amidst global waves of change. The strength of this volume lies in its portrayal of Gulf societies as hybrid, multilingual spaces, shaped and transformed not only by top-down

government policies but also—and, sometimes, more markedly—by the linguistic practices of diasporic communities and transnational migrants, such as nannies, foreign-language teachers, and third culture kids (TCKs).

This theme of transition runs through the four parts of the volume, foregrounding questions of language and power, media representations, linguistic diversity, and English-medium instruction (EMI). In chapters 1 and 2, Sarah Hopkyns & Tariq Elyas and Ali Al-Issa argue that neoliberally driven top-down policies (such as Emiratization, Qatarization, and so on) project an ideological divide between Arabic and English, even as these languages are interwoven into fluid, multilingual identities on the ground. Media analysis of Saudi Arabian women's Instagram identities, Kuwaiti literature, and Egyptian television (chapters 4–6) attest to the fluidity and multiplicity of Gulf identity across technological, cultural, and national borders, as opposed to monolithic, essence-based conceptions of language or identity.

Moving on from Arabic-language media, the third part analyses the visibility (or lack thereof) of diasporic language communities. In chapter 7, Habibul Haque Khondker describes how Bangladeshi 'third culture kids' adopt a stance of ambivalence to contend with their transient status as children of migrants, counterbalancing feelings of belonging in the Gulf alongside more capacious notions of global citizenship. Common among Gulf residents, this 'glocal' impulse (a portmanteau word combining 'global' and 'local') represents an ideological alternative to the cultural biases and monolingualism of EMI educational settings. As Hilda Freimuth (in chapter 9) and Kevin S. Caroll (in chapter 10) suggest, government institutions, schools, and universities may benefit from incorporating pedagogies of multilingualism to more closely resemble the daily, lived experience of residents—both citizen or non-citizen—in the diverse, multicultural societies of the Gulf.

These chapters' advocacy for multilingual pedagogy is commendable. Still, the book betrays an emphasis towards Arabic and English, with the majority of chapters attending to their hegemonic roles within Gulf society and their symbolic polarization. While this bias accurately reflects the dominant language ideologies of the region, future work may build upon this book's thesis by closely examining the status of languages widely spoken in the Gulf, such as Urdu, Hindi, Tagalog, Malayalam, and Bengali among others, particularly within education, popular media, and informal spaces. Moreover, for a book about the plurality of identities within the Gulf, the voices and positionalities of migrant workers are largely absent, barring the quotes by Bangladeshi TCKs and multilingual teachers who are nevertheless marked by their privileged class status. These omissions aside, this collection of essays provides useful insights into language ideologies within media and the government and will serve as a helpful reference for anyone seeking to understand the linguistic and educational landscapes of the Arab Gulf states.