

directives vary with gender, particularly in contexts of institutional power. It is found that mitigated use of directives is associated with female authority. Chapter 6 shows that insults are mostly used by male characters for social bonding and have no negative impacts upon their representation even though insults are impolite in nature, in stark contrast with female counterparts. Chapter 7 demonstrates that while the use of apologies is not found to be gender-oriented, the use of non-apologies is specifically linked to male characters.


Chapter 8, from a complementary perspective to binary gender, presents a qualitative analysis of queer representation, examining what linguistic features are employed to construct queerness and how these features of gender-nonconformity are correlated with villain characters. The concluding chapter 9 summarizes the problems and progress in gender representation discussed in chapters 3 to 8 and sets out the vision of a progressive future where gender representation is more diversified.

Overall, this volume provides a panorama of language use in the media representation of gender on the basis of relatively large groups of films. It reveals to us the value of sociolinguistic study on scripted media. It is of great significance for those engaged in linguistic research and media analysis, offering a viable paradigm for media criticism, and is also a valuable resource to the general public interested in language and gender in popular media.

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ANNEMARIE SORESCU-MARINKOVIĆ, MIHAI DRAGNEA, THEDE KAHL, BLAGOVEST NJAGULOV, DONALD L. DYER, & ANGELO COSTANZO, *The Romance-speaking Balkans: Language and the politics of identity*. Leiden: Brill, 2021. Pp. xiv, 260. Hb. €110.

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This volume contributes to research on the ‘intersection of language, nationalism, and identity politics’ (4) of the Eastern Romance Balkans. The chapters address questions of identity and ideology, construed widely and from different perspectives and frameworks. Issues of politics, nationalism, history, culture, religion, and literature are situated in communities of Aromanian, Moldovan-Italian, Megleno-Romanian, and Judezmo speakers.

In the first chapter, Michael Studemund-Halévy discusses the social role of scripts used by Judeo-Spanish communities in the Balkans, including Cyrillic

and Rashi in Judezmo/Ladino, the language of Spanish-Jewish Balkan communities. Cătălin Mamali explores the cultural and political history of the Aromanian community and considers the construction and circulation of Aromanian identity in the post-Soviet Balkans. Finally, Mamali offers thoughts on the preservation and future of the Aromanian community. In the third chapter, Anna-Christine Weirich discusses the role of the Italian language as an economic resource in Moldova. Economic mobility in Moldova has created a source of contact between Italian and Moldovan and has led to discourse on the purity of the Moldovan language. In chapter 4, Ewa Nowicka writes about the history of migration and settlement within the Balkans and raises questions of authenticity among the Eastern Romance groups.

In chapter 5, Daniela-Carmen Stoica explores the identity of the Aromanian community in the Korçë region of South-Eastern Albania. Stoica uses personal narratives in the form of oral histories as sociolinguistic data and invokes concepts of indexicality, positioning, and dialogism to describe the process of identity construction in local narratives. Mircea Măran follows with an exploration of the Megleno-Romanians of the Serbian Banat, who migrated to the region as a result of Yugoslav Macedonian colonization after World War II. The Megleno-Romanians were nearly forgotten after assimilation with local cultures, however their history is preserved by the work of historians, linguists, and ethnologists who interviewed the last remaining descendants of the community. Zvezdana Vrzić then describes ideologies of nation and identity as the Vlashki/Zheyanski communities of Croatia's Istrian peninsula pursue linguistic rights and national recognition. Vrzić discusses how state and local language ideologies affect the maintenance of the Vlashki/Zheyanski language and culture.

In chapter 8, Annemarie Sorescu-Marinković characterizes the Bayash community of the Balkans, representing many Eastern Romance communities, though they are not always recognized by educational institutions. In the final chapter, Monica Huțanu addresses contemporary issues of identity performance on the internet and the enregisterment of Vlach Romanian on Facebook. Huțanu invokes indexicality and metapragmatics to explicate the indexical field of Vlach Romanian. Performance of the *Vla na kvadrat/Vlauca/Vlaurda* identities occurs through phonetic and lexical features and metapragmatic practices through memes.

In sum, the volume provides an appropriately diverse approach to the study of Balkan Romance identity through a variety of methodologies and theoretical frameworks applied to understudied communities of the region. One feature uniting each author's perspective is the role of individual and community agency in the construction and performance of social identity. The blending of anthropological, sociolinguistic, and historical approaches to identity provides meaningful access points for Balkanists in any discipline.

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