

experience central to discussions of fieldwork methodology and the production of anthropological knowledge. For instance, Kulick and Willson (eds) (*Taboo: sex, identity and erotic subjectivity in anthropological fieldwork* (Routledge, 1995)) admittedly pays disappointingly little attention to questions of embodiment. Yet several of its contributors focus on the importance of erotic sensations for the production of anthropological knowledge. Whilst Stoller represents a convincing case for a *Sensuous scholarship*, he does less to situate it than I would have liked.

SARAH PINK

University of Derby

WOOTTON, A.J. *Interaction and the development of mind* (Stud. interact. Socioling. 14). x, 220 pp., illus., bibliogr. Cambridge: Univ. Press, 1997

This is an excellent and very welcome addition to the literature on two-year-old children's natural language use. While not addressed specifically to anthropologists, the book is of wide relevance; both the method of analysis and the conclusions are ones to which anyone interested in how young children learn language and culture should attend.

The approach is that of 'conversation analysis', a method for analysing sequences of naturally occurring talk with the aim of documenting the situated meanings and intentions – the 'public understandings' available to all parties – established in the talk. It is rare for conversational analysts to turn their attention to the talk of small children, and the micro-analytic perspective represented here is almost entirely missing from the massive multi-disciplinary literature on children's linguistic and cognitive development. The book constitutes a convincing illustration of why it should be added to the arsenal of techniques for investigating these matters.

Wootton analyses the different forms of requests made by his own daughter interacting with her care-givers, focusing on sessions videotaped every two months between the ages of about two and three. He documents a shift in the child's abilities at around the age of two, when she becomes able to make use of sequential knowledge to design her requests, a skill which involves a major development of her ability to attend to different aspects of the context for her actions. Changes in the form of her requests between the ages of two and three (direct imperatives, 'I want X', 'I like X', 'Can I

do X', etc.) are related to the child's developing sensitivity to the nature of the understandings which have arisen in the prior sequences of talk, understandings about things such as to whom a line of action belongs, who has rights to choose its course, and the moral force of prior understandings. By age three the child has many different request forms, the appearance of each tied to shifts in the child's sequential and interactional awareness.

Wootton sketches the implications of these findings for the development of mind, pointing out many cognitive skills involved in this process of taking sequential understandings into account: reasoning about the unfolding of events, stretching memory backwards to relevant time-spans, moral reasoning and various forms of practical reasoning (about the relation between desires and courses of action, about when behaviour is incompatible with prior understandings). These kinds of reasoning about human action are both implicated in, and fostered by, the need to attend to the sequential implications of utterances. The evidence presented here suggests that by about age 2, the cognitive processing ability to take others' views and understandings into account is to some degree in place.

En route we are offered critiques of representational theories of children's cognitive development and vocabulary acquisition, of script analyses of events, of Gricean accounts and of sociolinguistic accounts of children's differentiation of requests in terms of trans-contextual social knowledge. But this is not a polemical book; rather than rejecting these accounts Wootton argues for the additional understanding we can get by going beyond scripts, politeness and other forms of knowledge as the basis for action, to the processes involved in the child acquiring such knowledge. To the questions of what the child knows, and what the cognitive prerequisites for her behaviour might be, we need to add the question of 'What are the publicly available forms of action through which such knowledge is expressed, and how have those forms of action evolved' (p. 189). This question enables us then to ask how the child comes to understand the content of others' minds, as well as how she comes to understand the world in the same way others do, and thereby 'enters culture'.

It is in just the sorts of interactional sequences examined here that culturally-specific expectations are born about how events can and should unfold. The distinctive approach to child development presented here thus provides an important tool for language social-

ization studies, one which enables us to pinpoint in the details of social interaction how different cultural practices produce socialized members of different cultures.

PENELOPE BROWN

Max Planck Institute of Psycholinguistics, Nijmegen

ZIFF, BRUCE & PRATIMA V. RAO (eds). *Borrowed power: essays on cultural appropriation*. xii, 337 pp., bibliogr. New Brunswick: Rutgers Univ. Press, 1997. \$55.00 (cloth), \$19.95 (paper)

The term cultural appropriation readily calls to mind infamous examples of outright stealing of cultural patrimony, such as the Elgin Marbles, and the use of indigenous peoples' designs and other forms of expression by members of the dominant culture for their own economic gain. *Borrowed power* extends conventional notions of cultural appropriation, unravelling its multiple facets in the contemporary political landscape of Canada and the United States. Through the perspectives of academic and legal scholars, writers, artists and activists, as well as members of subordinate and dominant groups speaking from the vantage points of lived experience and scholarship, the reader gains an appreciation for the multiple modes of cultural appropriation, the complexity of relationships embedded in cultural appropriation and the absence of simplicity in responding to cultural appropriation in a multicultural society.

The Introduction defines the field of investigation, identifying the key elements of cultural appropriation, directing attention to those aspects that shape contemporary politics. The central issue is differential access to power and the consequences for cultures and cultural forms that flow from this inequality. This issue is manifested, today, by 'minority groups and subjects seeking to claim or protect rights to a cultural heritage' (p. 8). Rao and Ziff argue that the key to the dynamics of cultural appropriation is understanding the underlying values and attitudes. For them, a legal scholar and practising lawyer respectively, the law can be illuminating in this regard and a vehicle for protecting cultural and intellectual property. This perspective as well as the multiplicity of voices, voices often not found in academic volumes, makes this collection of essays noteworthy.

Individual and group rights, cultural property and intellectual property are defined and regulated by laws which privilege some groups and interests over others. A number of

the essays examine different aspects of the appropriation of tangible and intangible property. One essay traces from ragtime to rap the appropriation of black innovation in music by white musicians, placing this dynamic within the larger context of race within the African-American community and the dominant culture. Hall argues that in making black musical innovation acceptable to white consumers, the music becomes separated from the African-American experience and identity. Newton focuses her essay on the commercial appropriation of an Indian name, Crazy Horse malt liquor. Descendants of the Lakota leader decided to break their long-held silence on their genealogical relationship to him and take legal action against the distributors, choosing to place this case in a tribal court and thus test the sovereignty of tribal customary law.

Several essays address the silencing and exclusion of minority voices in art and narrative and express the anger, frustration and injustice of this experience. M. Nourbese Philip uses a recent debate in Canada to illuminate how censorship instead of race becomes the privileged discourse. As a consequence, she argues, minorities are silenced, and privileged white writers can perpetuate misrepresentations of minorities. Coombe notes that the struggle for identity and political autonomy by First Nations is played out in courts where the legal discourse is grounded in colonial categories in which the underlying logic is possessive individualism.

Nason expresses optimism that recent international and national (U.S.) legislation and policies set important precedents for the protection not only of cultural property but also intellectual property, including esoteric knowledge. Roht-Arriaza unpacks the complex issues related to the protection of esoteric knowledge, focusing on indigenous communities' knowledge of medicinal plants and the appropriation of this knowledge by global corporations and research institutions. The volume ends with an upbeat example of new forms of co-operation between an Indian nation, a collector and state museum as an indirect result of the Native American Graves Protection Act.

DOLORES ROOT

New England Science Center

Kinship

CARSTEN, JANET. *The heat of the hearth: the process of kinship in a Malay fishing community* (Oxf.