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INTERTEXTUALITY AND INTERDISCURSIVITY

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INTRODUCTION

Intertextuality, along with its kin term, interdiscursivity, has been one of the most widely circulating theoretical concepts of the late 20th century. In a broad sense, intertextuality represents scholarly interest in the grounding of words and texts in other words and texts. It emerged in a period when scholars challenged Aristotelian assumptions about the relationship between words and the world. In an intertextual perspective, meaning is not an inherent property of words, signifieds, or isolated texts, but emerges from relationships with other signs and texts from other contexts. There are roots of this idea in a number of philosophical and literary movements in the 20th century, such as pragmatism and structuralism, yet its impact flourished across disciplines following the introduction of the term intertextuality in 1966, by the Bulgarian literary scholar Julia Kristeva, writing in French. Derived from the then little-known work of Russian literary theorist Mikhail Bakhtin, the concept of intertextuality spread in part through the popularity and influence of French *Tel Quel* critical theorists, such as Roland Barthes. It influenced a wide range of academic disciplines in Europe and North America in the 1980s and 1990s. Like the phenomenon it describes, intertextuality has defied clear definitions or final explanations; its history and usage are splintered and diverse. Scholars differ over what comprises a unit of text, how the mechanics of intertextuality work, and what intertextual linking accomplishes pragmatically. This bibliography focuses on the usage of the term and its pair, interdiscursivity, within anthropology where the terms and related ideas have long had resonance. Special attention is paid to research in linguistic anthropology and sociolinguistics, where the ideas have been most productive in the social analysis of language use, albeit in different ways. A common thread across fields has been to argue against situating linguistic meaning within a clause or isolated interaction, emphasizing instead the contextual basis of meaning, both in terms of the influence of prior speech as well as the social influences of genre, discourse, and ideology. Scholars in sociolinguistics, media and communications, and related fields who employ critical discourse analysis (CDA) have tended to use intertextuality for analyzing mass media, medical encounters, political discourse, advertising, and education practices. Scholars in linguistic anthropology have attuned to its varied pragmatic functions in ethnographic analysis, continuing to expand theoretical discussion

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and sites of application, including ritual, the law, economy, academic discourse, and media, among others. Scholars wishing to engage the primary sources common to contemporary traditions should refer to the works listed below in *Key Works*. Scholars new to the topic or interested in the most recent applications should see *Current Discussions* and *Monographs, Edited Volumes, Special Issues*.

KEY WORKS

A number of works serve as important touchstones for current applications and discussions and remain frequently cited.

Anthropology's engagement with the idea of intertextuality has largely been through uptake of Bakhtin, especially Bakhtin 1981. Hill 1985 and Hanks 1986 were among the first to draw on Bakhtinian ideas as a method of social discourse analysis. Hanks 1989 offers an early review article on textuality, synthesizing a number of approaches to text, discourse, and genre. The major citations for intertextuality are Bauman and Briggs 1990 and Briggs and Bauman 1992 (see *Genre* for further discussion). In these twin articles, the authors introduce a number of terms—*entextualization*, *decontextualization*, *recontextualization*, as well as *intertextual gap*—that have remained enduring theoretical resources for ethnographic analysis. For sociolinguistic approaches, Fairclough 1992 provides a useful introduction to intertextuality within critical discourse analysis, contextualizing Kristeva's theories in their application to media discourse. Scholars should refer to Kristeva 1980 for the author's major translation in English.

Bakhtin, Mikhail M. 1981. Discourse in the novel. In *The dialogic imagination: Four essays*. Translated by Caryl Emerson and Michael Holquist, 259–422. Austin: Univ. of Texas Press.

Instrumental in its arguments and insights surrounding the study of language as a social phenomenon, of voices and voicing, and of the ways words and texts are in constant conversation with one another.

Bauman, Richard, and Charles Briggs. 1990. Poetics and performance as critical perspectives on language and social life. *Annual Review of Anthropology* 19:59–88.

Argues for the centrality of processes of entextualization and recontextualization in studying performance and its role in social life. Divided into two parts: the first, a literature review of poetics and performance (pp. 59–72), and the second, laying out the new approach (pp. 72–80).

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Briggs, Charles, and Richard Bauman. 1992. Genre, intertextuality, and social power. *Journal of Linguistic Anthropology* 2.2: 131–172.

Problematizes the way that genres were imagined as ideal-types in the field of folklore. Shows how genres can be invoked at various degrees of similarity or contrast to create pragmatic contrasts, such as establishing authority. First introduction of the term "intertextual gap" to describe minimal versus maximal proximities between texts and genres, which anthropologists have continued to find productive.

Fairclough, Norman. 1992. Intertextuality in critical discourse analysis. *Linguistics and Education* 4.3: 269–293.

Fairclough's earliest elaboration of intertextuality and interdiscursivity, which he defines along Kristeva's notion of horizontal intertextuality (a speech-chain connection) and vertical intertextuality (cultural background, genre, register, etc). For more lengthy outline of Fairclough's approach, see Fairclough 1989 in *Political Discourse*.

Hanks, William F. 1986. Authenticity and ambivalence in the text: A colonial Maya case. *American Ethnologist* 13.4: 721–744.

One of the first works in linguistic anthropology to integrate Bakhtinian and Kristevan approaches to intertextuality. Uniquely combines historical analysis of noble Mayans' ambivalence toward Spanish colonizers and the monarchy by reconstructing letters from the period.

Hanks, William F. 1989. Text and textuality. *Annual Review of Anthropology* 18: 95–127.

Extensive overview of linguistic, anthropological, sociological, and critical approaches to textuality. Includes discussion of the Prague school, Bakhtin and related theorists, and contemporaneous developments in linguistic anthropological theories around meta-language.

Hill, Jane H. 1985. The grammar of consciousness and the consciousness of grammar. *American Ethnologist* 12.4: 725–737.

Innovative article that shows the co-articulation of a Mexican indigenous language, Mexicano, with dominant Spanish. Spanish infiltrates lexical choice and even grammatical particles of Mexicano, but at other moments, speakers exercise creative "resistance" through evaluative stances through reported speech

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and typification of Spanish. Exemplifies the ways that utterances are sites of ideological conflict, re-interpretation, and evaluation.

Kristeva, Julia. 1980. *Desire in language: A semiotic approach to literature and art, European perspectives*. Oxford: Blackwell.

The first collection of Kristeva's works published in English, including the author's two most commonly cited essays on the topic of intertextuality, "The Bounded Text" (pp. 36–63) and "Word, Dialogue, Novel" (pp. 64–91).

CURRENT DISCUSSIONS

The definition of intertextuality and interdiscursivity remains an object of contemporary discussion, especially in linguistic anthropology. Some scholars have advocated for the continued use of intertextuality as a cover term, some have sought to replace it with interdiscursivity, and others draw analytical distinctions between the two. Because of commitments to Bakhtin's dialogism, the concept of indexicality, and the ethnographic situatedness of language use, some scholars have proposed using interdiscursivity as an umbrella term. In this view, intertextuality represents a narrower case of text-to-text linking, including decontextualized texts such as ritual speech or political speech. Silverstein 2005 lays out analytic distinctions between these two types. In other cases, scholars see discourse as a background set of assumptions, hidden or implicit in any discourse or text. Agha 2005, Bauman 2005, and Irvine 2005 each provide concise and insightful commentaries on these issues. Wortham 2005 (cited under *Socialization, Education and Literary*), Lempert 2009, and Dick 2011 also integrate theoretical discussions around the terms within empirical cases. Scholars will find a useful overview in Hodges 2015, especially for similarities and differences between critical discourse analysis (CDA) and linguistic anthropology.

Agha, Asif. 2005. Introduction: Semiosis across encounters. *Journal of Linguistic Anthropology* 15.1: 1–5.

Introduces the idea of inter-event semiosis as a framing device for considering both interdiscursivity and intertextuality. Inter-event semiosis looks at the ways signs transcend events to make social phenomena such as identity, history, the public or private, or ethnic categories recognizable to users.

Bauman, Richard. 2005. Commentary: Indirect indexicality, identity, performance. *Journal of Linguistic Anthropology* 15.1: 145–150.

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Commentary from 2005 *Journal of Linguistic Anthropology* special issue. Advocates for the term interdiscursivity over intertextuality, given its emphasis on temporality, dialogism, and performance.

Dick, Hilary P. 2011. Making immigrants illegal in small-town USA. *Journal of Linguistic Anthropology* 21:E35–E55.

Uses interdiscursivity to study racialization processes in US immigration policies. Argues that because all discourse is situated within a social field of positioned actors, acts such as citation and iconic replication in legal discourses should be considered under the umbrella term interdiscursivity. Offers an in-depth synthesis of key discussions.

Hodges, Adam. 2015. Intertextuality in discourse. In *The handbook of discourse analysis*. Tannen, Deborah, Hamilton, Heidi E., and Schiffrin, Deborah. Blackwell Handbooks in Linguistics Ser. : The Handbook of Discourse Analysis. Chicester, US: Wiley-Blackwell, 2015.

Useful overview and discussion of both CDA and linguistic anthropology's terminological and theoretical approaches to intertextuality.

Irvine, Judith T. 2005. Commentary: Knots and tears in the interdiscursive fabric. *Journal of Linguistic Anthropology* 15.1: 72–80.

Commentary from 2005 *Journal of Linguistic Anthropology* special issue. Argues that interdiscursivity and intertextuality must be understood within cultural ideologies of similarity. Cautions against independent assessment of "likeness" or "difference" by outside analysts.

Lempert, Michael. 2009. On "flip-flopping": Branded stance-taking in US electoral politics. *Journal of Sociolinguistics* 13.2: 223–248.

Focusing on US political debate, argues that the activity of interaction-level stance-taking, largely assumed to be enclosed within an interaction, works interdiscursively, extending beyond the boundaries, often addressed to interactants and interactions outside a given speech-event. A useful introduction to both stance and interdiscursivity.

Silverstein, Michael. 2005. Axes of evals: Token versus type interdiscursivity. *Journal of Linguistic Anthropology* 15.1: 6–22.

While challenging to unfamiliar readers, contains theoretical distinctions which have influenced uses of terms in subsequent literature. Outlines a typology between interdiscursivity and intertextuality. The former is defined by the linking of temporally

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locatable traces of speech, whereas the latter refers to links of textual resemblance, such as genre invocations.

MONOGRAPHS, EDITED VOLUMES, SPECIAL ISSUES

There are a number of edited volumes and journal special issues that readers will find as useful starting points for understanding different engagements with intertextuality since the 1990s. Among monographs, Bauman 2004 is an excellent entry-point to an anthropological approach to intertextuality, with a collection of accessible case studies around the relationship between interdiscursivity and oral performance. Hanks 2000 situates intertextuality in relation to other key concepts in linguistic anthropology, as well as sociology and philosophy, based on the author's long-term work on Yucatec Maya. Among edited volumes, Silverstein and Urban 1996 represents a significant contribution to the relation between oral discourse and writing that expanded upon the works of Bauman and Briggs (see *Key Works*). The volume includes chapters from influential scholars. There have also been a number of special issues on the topic. Agha and Wortham 2005 is a special issue in the *Journal of Linguistic Anthropology* that introduced a new approach focused around the semiotics of intertextuality and interdiscursivity. More topic-based special issues have emerged as well. See Bloome 1992 on intertextuality and education, D'hondt and van der Houwen 2014 on intertextuality and legal settings, Hiramoto and Park 2010 on intertextuality and the media, Lempert and Perrino 2007 on intertextuality and time, and Urban and Koh 2015 on the semiotics of interdiscursivity in relation to corporations.

Agha, Asif, and Stanton Wortham, eds. 2005. *Special issue: Semiosis across encounters. Journal of Linguistic Anthropology*. 15(1): 1-150

A rich volume that contains key research articles as well as debates on the uses of interdiscursivity and intertextuality from key scholars in linguistic anthropology.

Bauman, Richard. 2004. *A world of others' words: Cross-cultural perspectives on intertextuality*. Malden, MA: Blackwell.

A short and accessible monograph containing themes from Bauman's long career with a variety of illustrative narrative examples. Undergirds the complex ways that oral performance is an important site for understanding intertextuality and interdiscursivity.

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Bloome, David, ed. 1992. *Special issue: Intertextuality. Linguistics and Education* 4(3-4): 255-409

A heterogeneous collection of research articles applying intertextuality to education research, with scholars generally adopting the Kristevan idea that a focus on intertextuality involves alternative ways of reading classic educational topoi such as reading, writing, and teaching. Includes Fairclough 1992 (see *Key Works*)

D'hondt, Sigurd, and Fleur van der Houwen. 2014. *Special issue: Quoting from the case file: Intertextuality in legal settings. Language & Communication* 36: 1-96

A special collection that combines ethnomethodological conversation analysis approaches with ideas about textual trajectories in legal institutions. Many of the articles deal with data from trials and hearings involving legal actors using different textual strategies, especially direct and indirect reporting and reanimating evidence in court.

Hiramoto, Mie, and Joseph Sung-Yul Park. 2010. *Special issue: Media intertextualities: Semiotic mediation across time and space. Pragmatics & Society* 1.2): 179-319

A collection of articles that addresses the role of mass media and the concept of "mediatization" in relation to classic linguistic anthropological concepts such as stance-taking, speaker personae, style, and footing. Useful for analysis of intertextuality within data collected from television and newspaper texts.

Hanks, William F. 2000. *Intertexts: Writings on language, utterance, and context*. Lanham, MD: Rowman & Littlefield.

Collection of published articles from Hanks's long-term linguistic and historical research on Yucatec Maya, including many cited in this bibliography.

Lempert, Michael, and Sabina Perrino, eds. 2007. *Special issue: Temporalities in text. Language & Communication* 27.3: 205-336

Closely related to the special issue Agha and Wortham 2005, focuses on the relationship of temporalities and chronotopes with processes of interdiscursivity and intertextuality. Through the lens of temporality, contributions illustrate the ways intertextual processes can link up to social worlds deep in the past, in the recent present, or in the future.

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Silverstein, Michael, and Greg Urban. 1996. *Natural histories of discourse*. Chicago: Univ. of Chicago Press.

A landmark edited volume elaborating the processes by which texts have "natural histories" of their own. Argues as a whole that processes of entextualization and detextualization are not just activities of analysts, but general features of social life.

Urban, Greg, and Kyung-Nan Koh. 2015. *Special issue: The semiotic corporation*. *Signs & Society* 3.S1: S1-S194

A collection of research articles that looks at how business corporations are composed through acts of semiosis. Articles give attention to how external representations and internal representations of corporations borrow from each other in different ways.

PRECURSORS AND PARALLELS

Contemporary uses of and debates around intertextuality and interdiscursivity have their roots in a number of intellectual traditions, not all of which trace directly back to Kristeva or French post-structuralists. Central concepts of 20th-century social and cultural theory, such as the metaphor of culture as a text, meaning as relative to other signs, and a reflexive concern about authority in academic genres, influenced different theoretical trajectories that intersect with intertextuality. In this section, we discuss four different paths that emerged in the latter half of the 20th century and their influence on current debates: *Culture and Interpretation*, *History, Power, Ideology*, *Dialogism and Interaction*, and *Intertextuality as Critique*.

Culture and Interpretation

Texts and textuality have long served as metaphors for, conduits of, or influences on the concept of culture. An early influence was Sapir 1927, which treats individual behavior as largely a matter of unconscious patterning, in line with how language rules operate unconsciously. In the 1960s and 1970s, a number of different influences began to see culture, consciousness, and power as primarily mediated through signs and symbols, humans as being endowed to interpret these signs and symbols, and discourse as a historical collection of signs and symbols that construct reality. In such theorizations, cultural institutions and practices do not simply become texts when written about by scholars, but rather culture is a kind of code, text, or system of symbols of its own. Core writings in

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this area continue to be foundational citations in introductions to 20th-century social theory. In French structuralism, Lévi-Strauss 1983 is a key text that drew from the semiology of Saussure to emphasize the arbitrary nature of cultural symbols and the importance of difference in creating meaning. In British anthropology, Douglas 1966 developed theories of symbolic anthropology influenced by Durkheim and Evans-Pritchard. Turner 1967 offers an approach to the study of symbolism, offering a method for analyzing ritual within a total symbolic system. Geertz 1973 is a classic text in interpretive anthropology that defines the anthropologist's task as interpreting a web of meanings in public. Ricoeur 1976 writing in philosophy, is also an influential text that develops a theory of hermeneutic philosophy built off earlier phenomenological approaches. Lastly, Parmentier 1987 represents an early application of the semiotic framework of Peirce to an ethnographic description of political discourse, structure, and representation.

Douglas, Mary. 1966. *Purity and danger: An analysis of concepts of pollution and taboo*. New York: Praeger.

Argues that rituals surrounding purity and impurity offer a way for societies to give order and meaning to the world.

Geertz, Clifford. 1973. *The interpretation of cultures: Selected essays*. New York: Basic Books.

Lays out Geertz's theory of interpretive anthropology, influenced by the literary approach of Dilthey. Includes popular essays, "Thick Description" and "Deep Play: Notes on the Balinese Cockfight."

Lévi-Strauss, Claude. 1983. *The raw and the cooked*. Translated by John Weightman and Doreen Weightman. Chicago: Univ. of Chicago Press.

English translation of the first volume of Lévi-Strauss's four-volume collection on myth, *Mythologiques*. Offers structuralist analysis of myths gathered from all over the Americas, identifying key themes and oppositions contained in the myths.

Parmentier, Richard J. 1987. *The sacred remains: Myth, history, and polity in Belau*. Chicago: Univ. of Chicago Press.

An early precursor to the semiotic analysis of sociocultural phenomena. Looks at four different semiotic patterns of political representations across oral performances, material objects, and spatial patterns.

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Ricoeur, Paul. 1976. *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth: Texas Christian Univ. Press.

Philosophical work proposing a turn from structuralism, based on a study of a system of signs, to a hermeneutic philosophical approach, which takes discourse events as its main units and is interested in the role of metaphor in constructing worldviews.

Sapir, Edward. 1927. The unconscious patterning of behavior in society. In *Edward Sapir: Selected writings in language, culture, and personality*. Edited by David Mandelbaum, 544–559. Berkeley: Univ. of California Press.

A foundational text in linguistic anthropology. Proposes that individual behavior largely works via patterns, including the patterning of speech, which operates unconsciously and in accordance with rules. Emphasizes that behavioral patterns derive from historical sequences and habitual development of social groups.

Turner, Victor W. 1967. *The forest of symbols: Aspects of Ndembu ritual*. Ithaca, NY: Cornell Univ. Press.

One of Turner's most important works on ritual symbolism. Explicates how symbols work during ritual performance, including the author's writing on liminality as "betwixt and between."

History, Power, Ideology

The introduction of the term intertextuality in 1960s French theory emerged as a broader project of critiquing dominant structures and ideologies, as part of a movement rebelling against the ways structuralists had naturalized relationships between sign systems. Post-structuralist thinkers came to see the stability of texts and meaning as fixed by dominant ideologies and situated in history. The notion of intertextuality for this body of work was not only of text-to-text linkings, but also the relation between a given text and its cultural or historical precedents. Influential works here are Foucault 1972 and Said 1994, which addressed how semantic categories become sedimented and reproduced through texts across history, structuring basic dimensions of thought and institutional orders. Other post-structuralists pointed to the contingent status of reference as a way to critique dominant ideologies, truths, and certainties. Derrida 1978 is a short introduction to a large oeuvre, one which observes that there is nothing outside the text and that all meaning is merely "differential" from other texts. Barthes 1977 and Kristeva

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1980 argue for the potential of intertextuality to destabilize culture, pointing to the ways that meaning, authorship, and bourgeois cultural categories, such as literature, could come unbound through subversive texts or acts of reading. Works listed here represent a dense body of scholarship, much of it translated from French. Today, scholars will not find them cited frequently in anthropological approaches. See Allen 2000 for a lay introduction to intertextuality and the ideas of Barthes, Kristeva, and other *Tel Quel* thinkers. See Juvan 2008 for a more exhaustive and extensive discussion of intertextuality's history and uptake across Europe.

Allen, Graham. 2000. *Intertextuality*. London and New York: Routledge.

A useful introductory text to the conventional history and theory of intertextuality from the point of view of Kristeva, Bakhtin, and Barthes. Suitable for undergraduates and scholars without prior experience on the topic.

Barthes, Roland. 1977. Death of the author. In *Image, music, text*. Edited and translated by Stephen Heath, 142–148. London: Fontana.

Classic article that has been prone to misunderstanding. Argues that authors are simplifications of complex social and textual fields, linked to capitalist transformations of texts into single-authored works.

Derrida, Jacques. 1978. Structure, sign, and play in the human sciences. In *Writing and difference*. Edited by Jacques Derrida, 278–294. Chicago: Univ. of Chicago Press.

An accessible introduction to Derrida's broad and complex body of work. Relevant to anthropological interests in acts of "decentering" and projects of authority-making that attempt to "re-center."

Foucault, Michel. 1972. *The archaeology of knowledge*. New York: Pantheon.

One of Foucault's early and hugely influential works. Lays out a theory of discourse through analysis of statements that circulate not in literature but in science, government, and bureaucracy. Discourses define the social reality of the categories that they describe. The first chapter, "Unities of Discourse," provides a dense introduction to Foucault's approach.

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Juvan, Marko. 2008. *History and poetics of intertextuality*. West Lafayette, IN: Purdue Univ.

A translation from the original Slovenian. Situates intertextuality among a number of different terms, such as influence, citation, imitation, and references, showing the *longue durée* history of ideas surrounding copying and borrowing in the West. Includes an extensive list of non-English references.

Said, Edward. 1994. *Orientalism*. New York: Vintage.

A classic precursor to the postcolonial turn and to theories of embedded discourses, especially in the realm of academic knowledge production.

Dialogism and Interaction

The emergent and creative dimensions of dialogue have been a central area of concern in intertextuality and interdiscursivity, stemming in part from the influence of Bakhtin and his contemporary Voloshinov. This is true for critical discourse analysis, which has focused on interaction as a site where macro-structural relations play out at the micro-level, as well as for linguistic anthropology, which has focused on how meaning, consciousness, and culture are emergent features of interaction. Bakhtin and Emerson 1984 and Voloshinov 1986 are key works that address the linguistic dimensions of meaning through dialogue. Bakhtin's work draws on the multiplicity of voices in dialogue and oral genres of speaking (known as *dialogism*). (See also *Voicing*). Voloshinov's work focuses more directly on instances of reported speech within interaction (see *Reported Speech and Citation*). Voloshinov's Marxist understanding of communication also saw interaction as a site for the formation of consciousness. Hill 1985 (cited under *Key Works*) represents one of the first applications of Bakhtin's typology of "translinguistics" to theorize dialogue as a site of ideological conflict between classes and languages. Others have generalized the situated interaction at the level of cultural emergence more generally. Tedlock and Mannheim 1995 offers a clear outline for an approach to "dialogic anthropology" based on Bakhtinian thought. Mannheim and Van Vleet 1998 offers a case study of the way that narrative is an inherently dialogical genre, with examples from Quechua. More recently, Silverstein 2004 has demonstrated how language-in-interaction is the minimal site at which cultural concepts (such as cultural tropes, figures, and social types) become invoked at an intersubjective level between two speakers. For more in-depth discussion of Bakhtin's works, see the entry on *Bakhtin, Mikhail*.

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Bakhtin, M. M., and Caryl Emerson. 1984. *Problems of Dostoevsky's poetics*. Minneapolis: Univ. of Minnesota Press.

Bakhtin's first elaboration of the concepts polyphony, dialogism and heteroglossia through an analysis of Dostoevsky. "Dostoevsky's Polyphonic Novel" provides a useful introduction to the concept of dialogism. "Discourse in Dostoevsky" offers an in-depth discussion of Bakhtin's analytic methods.

Mannheim, Bruce, and Krista Van Vleet. 1998. The dialogics of Southern Quechua narrative. *American Anthropologist* 100.2: 326–346.

Provides an explication of a dialogical narrative, incorporating discussion of Bakhtin's and Kristeva's relative utilities in the analysis of oral narrative. Authors pay attention to linguistic dimensions of reported speech, participant roles, and evidentiality as well as cultural ideologies of narrative and authority.

Silverstein, Michael. 2004. "Cultural" concepts and the language - culture nexus. *Current Anthropology* 45.5: 621–652.

A lengthy elaboration of a linguistic anthropological approach to the culture concept from the view of emergent text structures in dialogic interaction, where cultural concepts are said to be invoked. Difficult for non-initiates.

Tedlock, Dennis, and Bruce Mannheim. 1995. Introduction. In *The dialogic emergence of culture*. Edited by Dennis Tedlock and Bruce Mannheim, 1–32. Urbana: Univ. of Illinois Press.

A useful introduction to the concept of dialogic anthropology, distinguishing it from interpretative or hermeneutical approaches, which privilege single-view interpretations of culture. Instead, argues for the openness of interpretation via dialogism.

Voloshinov, V. N. 1986. *Marxism and the philosophy of language*. Translated by Ladislav Matejka and I. R. Titunik. Cambridge, MA: Harvard Univ. Press.

Includes sections on reported speech that have proven especially influential in linguistic anthropology. Emphasizes that because the nature of this speech is determined by society, reported speech charts a dynamic relationship between the reported utterance and the reporting one.

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Intertextuality as Critique

In the 1980s and 1990s, the use of intertextuality in critiques of politics of knowledge production became central in literary and reflexive approaches to anthropology. Many of these critiques drew directly on ideas of the construction of objectivity and scientific authority in ethnography, erasure of native voices, and the presence of exoticizing tropes, such as those common to travel writing. Tyler 1985 was one of the first to directly link a critique of ethnography with intertextuality, drawing on concepts of erasure and generic similitude. Clifford and Marcus 1986 represents a landmark work that interrogates the textuality of ethnography and reflects on methodological and theoretical questions of politics, poetics, and positionality in the field. The essays collected within this work were influenced not only by the interpretive and symbolic approaches to studying meaning but by scholarship outside the discipline that critiqued ethnographic writing as politically neutral or objective. Reactions to this volume include Behar and Gordon 1996, on writing, anthropology, and feminism. Many scholars revisited classic anthropological texts for new insight on both the objects of anthropological inquiry and their authors, often in debate, such as Obeyesekere 1992 and Sahlins 1996. Handler and Segal 1999 ethnographically analyzes the writing of Jane Austen, arguing that fiction itself could serve as a source of ethnographic data. Fabian and Bunzl 2002 highlights conventions used in writing ethnography that carried political implications for the ways particular cultures were construed in ethnography as timeless and unchanging. Readers should also reference the works of Bauman and Briggs, as well as later collaborations (see *Key Works* and *Erasure*), which were founded on critiques of Boasian anthropology and folklore studies.

Behar, Ruth, and Deborah A. Gordon, eds. 1996. *Women writing culture*. Berkeley: Univ. of California Press.

A collection of essays by feminist anthropologists that critically examines issues of gender in anthropology, including gendered divisions of labor in fieldwork and politics of canonization and citation of works published by female anthropologists.

Clifford, James, and George E. Marcus, eds. 1986. *Writing culture: The poetics and politics of ethnography*. Berkeley: Univ. of California Press.

A pathbreaking work in literary anthropology. Explores implications of interrogating ethnography as fiction.

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Fabian, Johannes, and Matti Bunzl. 2002. *Time and the other: How anthropology makes its object*. New York: Columbia Univ. Press.

Seminal in calling attention to the ways that the construction of texts, including the stylistic conventions of expressing time, are embedded within power relations in their treatment of "primitives" as "timeless" others.

Handler, Richard, and Daniel Segal. 1999. *Jane Austen and the fiction of culture: An essay on the narration of social realities*. Lanham, MD: Rowman & Littlefield.

Analyzes Jane Austen's fiction for the ethnographic insights it offers surrounding marriage, kinship, and society.

Obeyesekere, Gananath. 1992. *The apotheosis of Captain Cook: European mythmaking in the Pacific*. Princeton, NJ: Princeton Univ. Press.

Part of a debate between Obeyesekere and Sahlins that emerged in the late 1980s and into the 1990s, raising questions surrounding how anthropologists might incorporate their own positionality (as Westerners or non-Westerners, in this case) into interpretation.

Sahlins, Marshall. 1996. *How "natives" think: About Captain Cook, for example*. Chicago: Univ. of Chicago Press.

A defense of the author's 1985 work *Islands of History* against critique by Obeyesekere 1992. Sahlins is in favor of an event-centered approach to understanding structural-cultural change. Suggestive of an approach that argues that any intertextual reading must be read within a given cultural context.

Tyler, Stephen A. 1985. Ethnography, intertextuality and the end of description. *The American Journal of Semiotics* 3.4: 83–98.

An early critique of ethnography drawing on intertextuality, using notions of erasure and standardization. A clear and accessible introduction to future themes of critique.

FORMS OF INTERTEXTUALITY AND INTERDISCURSIVITY

Use of the terms intertextuality and interdiscursivity presuppose some textual or discursive unit across which links are made. Where literature has focused on implicit or explicit citation between written genres and the influence of authors, linguistic anthropology and sociolinguistics approaches have expanded the sites at which they locate texts and textuality (See Hanks 1989 in *Key Works*).

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Scholars have continued to look at the different ways that these links operate, from type-token relations to processual ("entextualizing") modes. New empirical domains of communication have opened up newer ways to understanding intertextuality and its basic units and mechanisms. Below are six forms of intertextuality and interdiscursivity most often cited in the literature: *Genre*, *Reported Speech and Citation*, *Voicing*, *Performance*, *Interactional Text Structures*, and *Text-artifacts*.

Genre

Early works in linguistic anthropology that took up intertextuality dealt primarily with the problem of genre. Genre featured heavily in Bakhtin 1986, which introduced the notion of speech genres. Early writings on genre emphasized the historical, power-laden, and open-ended nature of genres, with emphasis both on speech and written genres. Hanks 1987 offers an early synthesis of Bakhtin's idea of genre to account for the notion of "discourse genres" as historical objects that are not just modes of representation, but offer orienting frameworks for action, provide interpretive procedures, and set expectations for speakers. In line with the insights of Briggs and Bauman 1992 (see *Key Works*), many scholars have looked critically at genre, not as a naturally occurring category, but as implicated in projects of knowledge production and expert reproduction. For instance, Kroskrity 2009 provides a rich case study of how a traditional genre in the Arizona Tewa community became debated along intertextual lines. Coupland 2011 offers ways of thinking about how different genres of popular music become intertextually linked under one category. Recently, scholars have attended to the intertextuality of social science methodologies. Koven 2014 has written an annual review addressing genre and intertextuality in regards to academic interviewing. Carr 2011 has explicated how to incorporate intertextuality, among other key terms, into interview-based research methods and analysis.

Bakhtin, M. M. 1986. The problem of speech genres. In *Speech genres and other late essays*. Edited by Caryl Emerson and Michael Holquist, 60–102. Austin: Univ. of Texas Press.

Bakhtin's major outline of an approach to the generic dimensions of spoken utterances and their situatedness in both interaction and in history. Argues for the importance of speech genres as the basic mediating unit of linguistics rather than words or sentences.

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Carr, E. Summerson. 2011. Qualifying the qualitative social work interview: A linguistic anthropological approach. *Qualitative Social Work* 10.1: 123–143.

Outlines how qualitative researchers can better analyze interviews from the point of view of understanding of context and discourse conventions, including tracing intertextual links. The article is useful for those with interview-intensive data.

Coupland, Nikolas. 2011. Voice, place and genre in popular song performance. *Journal of Sociolinguistics* 15.5: 573–602.

A sociolinguistic approach to music genres. Argues that popular music in the United States is less a coherent set of types and more a way for musicians to recontextualize their songs with or against other contemporaneous or historical genres to create different vernacular orientations to a present performance.

Hanks, William. 1987. Discourse genres in a theory of practice. *American Ethnologist* 14.4: 668–692.

A detailed study of premodern Maya textual genres. Formulates a theory of genre using Bakhtinian poetics and Bourdieuvian practice theory and argues against Aristotelian views that genres have fixed form and functions, considering genres as open-ended "schemata of interpretation" across events.

Koven, Michèle. 2014. Interviewing: Practice, ideology, genre, and intertextuality. *Annual Review of Anthropology* 43.1: 499–520.

Argues that interviews are intertextual in their likeness to each other as well as in the ways that they may resemble other kinds of question-and-response speech events that circulate in society.

Kroskrity, Paul V. 2009. Narrative reproductions: Ideologies of storytelling, authoritative words, and generic regimentation in the village of Tewa. *Journal of Linguistic Anthropology* 19.1: 40–56.

Highlights the ways that the institutional control of traditional genres can be central to the locus of traditional seats of authority. A useful case study for understanding the social consequences of "generic regimentation" in a community.

Reported Speech and Citation

Reported speech and citation have been key sites of scholarly investigation for interaction-oriented approaches to intertextuality and interdiscursivity. Building off of the work of Voloshinov (see *Dialogism and Interaction*), scholars have looked at the dynamic

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interactions between reporting and reported contexts and how issues of information, identity, and stance become salient. Sociolinguist Deborah Tannen has investigated reported speech in everyday interaction across a number of works. Tannen 1995 looks at the everyday reported speech in English as always containing elements of creative reconstruction on the part of a reporter, while Tannen 2006 shows how the re-citing of a dispute in a humorous key can serve to diffuse tension. Similarly, Tovares 2006 looks at the cross-reporting between the public sphere of TV discourse and its uptake into conversation by TV viewers at home. Anthropologists have highlighted the social and political effects of reported speech. A classic article is Irvine 1996 which describes the political function of citation in political speech in Senegal as a way to deflect responsibility when insulting nobles. Hill 2005 looks at the citationality of "Mock Spanish" as a way to typify both the citing person and the target stereotype. Nakassis 2012 has recently extended the idea of citation to look at contemporary branding practices as a regime that attempts to control its citational uptake. Lazar 2015 looks at how political slogans are re-cited during protest marches in ways that allow protesters to take on new stances, facilitating their circulation. (See also *Political Discourse*.) For a recent review of citationality and its impact on institutional knowledge production, forms of personhood, and subjectivity formation, see Goodman, et al. 2014.

Goodman, Jane E., Matt Tomlinson, and Justin B. Richland. 2014. Citational practices: Knowledge, personhood, and subjectivity. *Annual Review of Anthropology* 43.1: 449–463.

Extensive review that captures the ways that citational practices are universal and contribute to the practice and maintenance of a variety of social forms cross-culturally.

Hill, Jane H. 2005. Intertextuality as source and evidence for indirect indexical meanings. *Journal of Linguistic Anthropology* 15.1: 113–124.

Uses a Google search to create an intertextual chain of the use of "mañana" in Mock Spanish. Argues that each instance draws from prior usages, and these intertextual chains have had an effect of enregisterment that have made these direct and indirect indexical meanings difficult and unlikely to change.

Irvine, Judith. 1996. Shadow conversations: The indeterminacy of participant roles. In *Natural histories of discourse*. Edited by Michael Silverstein and Greg Urban, 131–159. Chicago: Univ. of Chicago Press.

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Influential chapter from an edited volume that discusses ways that dialogic events are shaped by secondary or shadow conversations that inform their meaning. Uses a Wolof (Senegal) genre of insult poetry as a case study to examine how gossip and insult are layered by reported speech.

Lazar, Sian. 2015. "This is not a parade, it's a protest march": Intertextuality, citation, and political action on the streets of Bolivia and Argentina. *American Anthropologist* 117.2: 242–256.

Draws from Kristeva, Barthes, Bauman, and Briggs to argue that examining intertextuality of visual and physical citation of past protests during demonstrations in Latin America gives rise to new understandings of political agency and action.

Nakassis, Constantine V. 2012. Brand, citationality, performativity. *American Anthropologist* 114.4: 624–638.

Considers the practice of contemporary branding from the point of view of citationality and the way that brands attempt to control imagined "citations" by consumers in regimented ways.

Tannen, Deborah. 1995. Waiting for the mouse: Constructed dialogue in conversation. In *The dialogic emergence of culture*. Edited by Dennis Tedlock and Bruce Mannheim, 198–217. Urbana: Univ. of Illinois Press.

Looks at citations in everyday family conversation. Even when formally resembling direct reported speech, such citation is always a creative construction.

Tannen, Deborah. 2006. Intertextuality in action: Reframing family arguments in public and private. *Text & Talk* 26:597–617.

Looks at how couples restore harmony after conflict by reframing the conflict in a humorous key as an example of everyday intertextuality.

Tovares Alla, V. 2006. Public medium, private talk: Gossip about a TV show as "quotidian hermeneutics". *Text & Talk* 26.4–5: 463–491.

Useful case study in the way that everyday conversation integrates gossip and talk about television into everyday discourse. Discusses the ways that "constructed dialogues" around gossip-talk offer a channel of social evaluation that serves to pragmatically create intimacy among interactants.

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Voicing

Following Bakhtin, scholars investigating utterances in interaction have observed that speaker voices do not reference single speakers, intentions, stable psychological states, or enduring subjectivities. In one sense, individuals play different participant roles in an interaction. Goffman 1974 represents an early influence in breaking down the notions of "speaker" and "hearer" as universal participant types. In another sense, speakers interdiscursively bring in and embed other social types or voices in their utterances (the phenomenon known as voicing). Hill 1995 offers one of the first major analyses of voicing in oral performance, arguing that a moral self emerges through the alignment and contrast of multiple voices. (See also Asch and Connor 1994 which describes a process of "doublevoicing" in ethnographic film.) Scholars have elaborated linguistic and stylistic features through which distinct voices can emerge within or across utterances to construct interdiscursive links with previous events or social types and the pragmatic effects they create. Woolard 1998, for example, looks at the way bi- and trilingual speakers use different languages or points of ambiguity across them in order to take stances or offer social commentary. Agha 2005 lays out an approach to theorizing the relationship between macro-level social registers and micro-level instances of voicing. Scholars have also looked at the way that acoustic features can index different social types, such as Mendoza-Denton 2011 which looks at the relationship between creaky voice and gender and Harkness 2011 which looks at how a fricative voice gesture can index qualities of older and younger generations. Weidman 2014 offers a recent and thorough review of voices and voicing more broadly.

Agha, Asif. 2005. Voice, footing, enregisterment. *Journal of Linguistic Anthropology* 15.1: 38–59.

Examines questions of voice and scale in order to investigate the relationship between individual voices and acts of voicing and larger-scale issues of typification and register.

Asch, Patsy, and Linda Connor. 1994. Opportunities for "doublevoicing" in ethnographic film. *Visual Anthropology Review* 10.2: 14–28.

Uses Bakhtin's theories of dialogism and double-voicing to consider the multiplicity of voices enabled by showing ethnographic films to the original subjects of these films and filming their reactions.

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Goffman, Erving. 1974. *Frame analysis: An essay on the organization of experience*. Cambridge, MA: Harvard Univ. Press.

Influential collection of essays includes Goffman's theory of "participant frameworks." Goffman breaks down the speaker-hearer dichotomy into complex relationships of roles and responsibilities that can be laminated upon one another or distributed among multiple actors.

Harkness, Nicholas. 2011. Culture and interdiscursivity in Korean fricative voice gestures. *Journal of Linguistic Anthropology* 21.1: 99–123.

Discusses a voice gesture that can be used prosodically over speech or reactively on its own. These gestures not only index different social types, but they also share an interdiscursive relationship between them, which signal changing social patterns and linguistic repertoires in South Korea.

Hill, Jane. 1995. The voices of Don Gabriel: Responsibility and self in a modern Mexicano narrative. In *The dialogic emergence of culture*. Edited by Dennis Tedlock and Bruce Mannheim, 97–147. Urbana: Univ. Illinois Press.

Using the analysis of a single narrative, investigates the way a complex repertoire of voices, both individual and culturally available, can be embedded in storytelling and signal shifts in pragmatic alignments.

Mendoza-Denton, Norma. 2011. The semiotic hitchhiker's guide to creaky voice: Circulation and gendered hardcore in a Chicana/o gang persona. *Journal of Linguistic Anthropology* 21.2: 261–280.

Examines the phenomenon of creaky voice as a feature below the threshold of awareness which co-occurs with other linguistic phenomena that are overtly ideologized.

Weidman, Amanda. 2014. Anthropology and voice. *Annual Review of Anthropology* 43.1: 37–51.

A thorough overview of recent theorizations of voice in anthropology.

Woolard, Kathryn A. 1998. Simultaneity and bivalency as strategies in bilingualism. *Journal of Linguistic Anthropology* 8.1: 3–29.

Argues for increased attention to situations in bilingual settings in which more than one possible code or meaning could be attributed to a word or segment, as their deployment could be used to index simultaneous identities or messages.

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Performance

Scholars of oral performance and verbal art have called attention to the ways these events are always situated within a field of other genres and performances and emerge within a wider cultural context. Bauman and Sherzer 1974 and Hymes 1981 are works that play a key role in considering contextual and generic framing of verbal art, as opposed to treating folklore as pre-given texts that the folklorist is to collect. Haring 1988 draws specifically from the intertextuality literature to coin the term "interperformance." Others have explored how oral performances are embedded in other prior and future events. Barber 1999 examines a repertoire of oral texts that are given new meaning through recontextualization in performance, while Lemon 2008 examines the interpretation of a newspaper text in a stage performance. Wilce 2005 looks at intertextual chains to consider the continuities between seemingly disparate practices of "traditional" laments and modern practices. Dunn 2006 has expanded the use of looking at type and token interdiscursivity in the context of oral performances in Japan. For a monograph length treatment see also Bauman 2004 in *Monographs, Edited Volumes, Special Issues.*

Barber, Karin. 1999. Quotation in the constitution of Yorùbá oral texts. *Research in African Literatures* 30.2: 17–41.

Introduces "intergeneric migration" to describe how a certain class of texts in Yorùbá oral verbal art are treated as object-like, getting incorporated into new texts in a way that is somewhere between intertextuality and a "dialogue of genres" (quoting Bauman).

Bauman, Richard, and Joel Sherzer. 1974. *Explorations in the ethnography of speaking*. London and New York: Cambridge Univ. Press.

A foundational text in the ethnography of speaking that explores linguistic competency as grounded in communities of speakers who serve as resources for performance.

Dunn, Cynthia Dickel. 2006. Formulaic expressions, Chinese proverbs, and newspaper editorials: Exploring type and token interdiscursivity in Japanese wedding speeches. *Journal of Linguistic Anthropology* 16.2: 153–172.

Elaboration of Silverstein's typology of token and type interdiscursivity via performances of wedding speeches in Japan.

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Haring, Lee. 1988. Interperformance. *Fabula* 29.3–4: 367.
Coins the term "interperformance" to consider the intertextual nature of folktales.

Hymes, Dell H. 1981. *"In vain I tried to tell you": Essays in Native American ethnopoetics*. Philadelphia: Univ. of Pennsylvania Press.
An important work in establishing ethnopoetics as a field invested not simply in treating folklore as text, but in looking at it within its social context.

Lemon, Alaina. 2008. Hermeneutic algebra: Solving for love, time/space, and value in Putin-era personal ads. *Journal of Linguistic Anthropology* 18.2: 236–267.
Examines the recontextualization of personals ads as part of a final exam of acting students. Argues that this intertextual exercise is aimed at a hermeneutic problem regarding how to understand others and the conditions in which a text could have been produced.

Wilce, James M. 2005. Traditional laments and postmodern regrets. *Journal of Linguistic Anthropology* 15.1: 60–71.
Argues that lament should not be dismissed as simply traditional, but that we can trace the interdiscursive chains between traditional and postmodern by looking multimodally at practices and processes of lament.

Interactional Text Structures

Many scholars have come to see the basic unit of textuality in oral discourse as a coherent structure of contrasts and parallels. This emphasizes that a basic condition of intertextuality is a structure that can be "moved" or re-cited in or across interaction. Scholars call this an interactional text, text-metrical structure, or poetic structure. Jakobson 1960 was the earliest text to address the poetic or literary aspects of everyday speech, such as rhyming, repetition, contrast, and parallelism. In contrast to other forms of intertextuality, such as reported speech, interactional text structures emerge across turn-taking. They rely on culturally or interactionally recognizable contrasts and parallelisms between specific linguistic features. Silverstein 1985 and Agha 1996 have elaborated this line of inquiry to show how such structures work, what kinds of linguistic features are involved, and how such structures can be decontextualized, circulated, and imbued with higher-order values. Despite their utility, readers coming from outside linguistic anthropology may find these concepts

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difficult to grasp, and may wish to read individual case studies first to orient themselves to the literature. Tannen 1987 provides a way to think through the poetics of repetition in speech. Shoaps 1999 and Perrino 2002 both provide useful research articles that integrate this approach.

Agha, Asif. 1996. Tropic aggression in the Clinton-Dole presidential debate. *Pragmatics* 7.4: 461–497.

Analysis of linguistic aggression and its reportability in interaction. A rigorous exposition of the ways that text structures cohere through co-textual parallelism and discussion of "tropic usage" in linguistic anthropology. Shows that some kinds of emergent textual structures may be classified differently (such as "aggressive" in the media) than their local pragmatic function.

Jakobson, Roman. 1960. Closing statement: Linguistics and poetics. In *Style in language*. Edited by Thomas Sebeok, 350–377. Cambridge, MA: MIT Press.

A short work on the role of the poetic function and its role in creating emergent structures of meaning beyond distinct referential meaning. Has greatly influenced linguistic anthropology theory and practice.

Perrino, Silvia M. 2002. Intimate hierarchies and Qur'anic saliva (te ʿli): Textuality in a Senegalese ethnomedical encounter. *Journal of Linguistic Anthropology* 12.2: 225–259.

Elaborates how textual structures can emerge across speakers, operating multimodally to create recognizable images, such as the notion of "healing" or "intimacy." Useful for those interested in multimodality, video-recorded analysis of interaction as well as those interested in linguistic anthropological approaches to medical encounters.

Shoaps, Robin. 1999. The many voices of Rush Limbaugh: The use of transposition in constructing a rhetoric of common sense. *Text* 3:399–437.

Introduces the concept of "transposition" as a more comprehensive term than intertextuality. Captures the ways that textual structures replicate across moments of speaking for the pragmatic purposes of creating a notion of "common sense" in political commentary.

Silverstein, Michael. 1985. On the pragmatic "poetry" of prose: Parallelism, repetition and cohesive structure in the time course of

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dyadic conversation. In *Meaning, form and use in context: Linguistic applications*. Edited by Deborah Schiffrin, 181–199. Washington, DC: Georgetown Univ. Press.

Expands on ideas originally proposed by Jakobson 1960 and the poetic function in discourse. Lengthy discussion of the relevance of Jakobson's theory and the ways in which structure in interaction is largely poetic, involving patterning (contrasting, paralleling) of referential forms, not just meter or rhyming patterns.

Tannen, Deborah. 1987. Repetition in conversation: Towards a poetics of talk. *Language* 63.3: 574–605.

Classic and accessible article that demonstrates how the poetic function works in regards to repetition and parallelism in conversation. Argues that repetition builds coherence in the same ways that parallelism operates in literary poetry.

Text Artifacts

The role of written objects or other graphic phenomena, such as documents, inscriptions, paper, books, or archives, have often been downplayed in approaches to intertextuality which have emphasized the signifying dimensions of written or spoken words. Recent work has brought attention to the ways that textual objects mediate different aspects of intertextual processes. Silverstein 1996, to be read with other chapters from the same volume, is an important early work that delineates the idea of "text artifacts" as the material inscriptions involved in (and separate from) processes of entextualization. The work notes that text artifacts cannot be understood as isolated referential content, but must be understood within a given process or context. Many scholars have since shown the kinds of intertextual linkages that these text-artifacts can make possible, accounting for the different material aspects of the artifacts themselves and the different ways that artifacts link to diverse social contexts. Hull 2003 explores the wide range of work accomplished by graphic artifacts, such as signatures and stamps, in institutional performances of bureaucratic authority. Nozawa 2007 and Noy 2008 both explore how writing situates text in imagined future events. Blommaert 2001 introduces the idea of "text trajectory" to account for the structuring of institutions around textual production. Prentice 2015 looks at how the circulability and edit-ability of digital documents allows companies to manage relationships through forms of visual citation.

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Prentice, Michael and Meghanne Barker. 2017. "Intertextuality and Interdiscursivity." In *Oxford Bibliographies in Anthropology* Oxford: Oxford University Press.
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Blommaert, Jan. 2001. Investigating narrative inequality: African asylum seekers' stories in Belgium. *Discourse & Society* 12.4: 413–449.
Looks at the sorting of asylum seekers according to their narratives, evincing how unequal distribution of valued narrative skills leads to inequalities within institutional modes of entextualization processes.

Hull, Matthew. 2003. The file: Agency, authority, and autography in an Islamabad bureaucracy. *Language & Communication* 23.3: 287–314.
A highly influential article in the anthropology of bureaucracy. Introduces the concept of "graphic artifact" to account for the range of material affordances of paper and related activities (signing, binding, stamping, marking) and how they mediate the particular authoritative structure of bureaucracy.

Noy, Chaim. 2008. Writing ideology: Hybrid symbols in a commemorative visitor book in Israel. *Journal of Linguistic Anthropology* 18.1: 62–81.
Looks at different classes of writing and inscriptions: the visual, the textual, and the hybrid, at commemorative sites. Useful for those working on textual and visual symbols as well as the analysis of handwriting.

Nozawa, Shunsuke. 2007. The meaning of life: Regimes of textuality and memory in Japanese personal historiography. *Language & Communication* 27.2: 153–177.
Looks at a genre of autobiographical writing in Japan, showing how writing and entextualization can actually be addressed to new and future contexts, rather than decontextualizing prior texts.

Prentice, Michael M. 2015. Managing intertextuality: Display and discipline across documents at a Korean firm. *Signs and Society* 3.S1: S70–S94.
Shows how physically and digitally circulating documents are re-embedded in textual productions, such as reports and PowerPoint slides. Certain ways of embedding are interdiscursively linked to prestige companies while other forms are intertextually linked with disciplined management styles.

Silverstein, Michael. 1996. The secret life of texts. In *Natural histories of discourse*. Edited by Michael Silverstein and Greg Urban, 81–105. Chicago: Univ. of Chicago Press.
First at-length elaboration of the concept of a text artifact. Text artifacts are always embedded in genre-based, discursive activities,

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even reading. Provides a useful analysis of how to recover a discursive "text" from a set of historical text artifacts (in this case, published myths by Edward Sapir).

FUNCTIONS OF INTERTEXTUALITY AND INTERDISCURSIVITY

To what pragmatic or functional ends do processes of intertextuality or interdiscursivity serve? Scholars have concentrated on four areas: *Authority*, *Identity*, *Parody and Irony*, and *Erasure*. Sections on authority and identity emphasize the ways that individual and institutional identities are performed and maintained through intertextual linkings. The section on parody and irony emphasizes challenges to this authority, such as the way that individuals may "double-voice" utterances to express their stance to a dominant group. And the section on erasure emphasizes what is cut out, linguistically or socially, so that certain viewpoints can be seen as natural or authentic.

Authority

Much literature on intertextuality and interdiscursivity has focused on its role in the textual grounding of authority. Bakhtin was interested in authoritative speech as a kind of genre, but did not offer an account of how speech became authoritative. Scholars have looked at different aspects of this phenomenon. Kuipers 1990 is an early work that addresses this question through an analysis of ritual performance. Oral ritual removes contextual and local aspects of speech so as to link up with and be taken as the voice of powerful ancestors. This follows key ideas in Briggs and Bauman 1992 (see *Key Works*). Urban 1996 describes the cultural conditions necessary for certain processes of power to be replicated intertextually, with an emphasis on the decontextualizability of language. Scholars have also focused on how authoritative discourse is not only linked by individual actors between events, but regimented within institutions so as to naturalize them. These largely build on the work of Foucault (see *History, Power, Ideology*). For instance, Briggs 1993 discusses authority in the context of academics and folkloristics. Complex meta-discursive processes are involved in designating written texts of myths and fairy-tales as authentic oral genres of traditional peoples, in contrast to structuralist scholars who took them as naturalized (See Lévi-Strauss 1983, cited under *Culture and Interpretation*). Raheja 1996 focuses on the textual practices of the British colonial government in India to make colonialism appear consented.

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Briggs, Charles L. 1993. Metadiscursive practices and scholarly authority in folkloristics. *Journal of American Folklore* 106.422: 387–434.
Extensive critique of folkloristics and the way that the process of making academic texts largely erases the complex production, and related politics, of scholarship itself. Includes a lengthy discussion of early work by Herder and Grimm.

Kuipers, Joel C. 1990. *Power in performance: The creation of textual authority in Weyewa ritual speech*. Philadelphia: Univ. of Pennsylvania Press.
Classic ethnography that focuses on the ways that Weyewa (Indonesia) ritual specialists perform in the language of their ancestors, a kind of authority that gives them power over ritual participants.

Raheja, Gloria G. 1996. Caste, colonialism, and the speech of the colonized: Entextualization and disciplinary control in India. *American Ethnologist* 23.3: 494–513.

A historical analysis that draws on entextualization in the case of colonial control in India. Shows the ways that colonial control relied on renderings of local speech, later populated in bureaucratic documents, as consenting to caste and making colonialism palatable.

Urban, Greg. 1996. Entextualization, replication, and power. In *Natural histories of discourse*. Edited by Michael Silverstein and Greg Urban, 21–44. Chicago: Univ. of Chicago Press.

Provides an account of the social conditions for intertextuality to emerge. Replication of texts, such as myths, is not directly related to features of social structure, such as egalitarianism or hierarchy. Replication (or intertextuality) occurs where texts are seen as disconnected from individual speakers and connected with abstract sites of authority, such as traditional culture.

Identity

A fundamental argument emerging from scholars influenced by Bakhtin and Voloshinov is that selves, identities, and voices emerge within and across events, rely on multiple voice types, and draw on different kinds of speech acts to do so. The intertextual formation of the self has led scholars to reconsider assumptions about the constancy of identity. Hastings and Manning 2004 points out that much scholarship assumes a direct correspondence between voice and identity, in which speakers express steady, internal states.

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Scholars note that identities emerge through complex interactional constructions, at times typifying selves by contrasting their own voices with other types. Ewing 2006, for instance, notes how complex and co-constructed identities emerge textually within interviews. Graham 1994 describes how individual identities emerge within group contexts. And Kärkkäinen 2006 notes that epistemic stances, such as with the use of "I think" in English, are local to an interactional context, not a psychological state. Others have shown how particular identities form via intertextual linkings across interactions. Hamilton 1996 and Gordon 2006 both look at how relationships and identities emerge and shift across interaction through intratextual reference, constructed dialogue, and footing changes. Bucholtz, et al. 2012 highlights how identities can be assigned by others to particular speakers over time, gradually solidifying as later events make intertextual reference to prior ones (see also Wortham 2005 in *Socialization, Education, Literacy*). For a historical account of subjectivity formation, Inoue 2003 describes the history of Japanese women's language, noting how others' reports and typifications of speaking came to define it.

Bucholtz, Mary, Brendan Barnwell, Elena Skapoulli, and Jung-Eun Janie Lee. 2012. Itineraries of identity in undergraduate science. *Anthropology & Education Quarterly* 43.2: 157–172.

Focuses on classroom interaction over time to argue for an understanding of the construction of identity as intertextual.

Ewing, Katherine P. 2006. Revealing and concealing: Interpersonal dynamics and the negotiation of identity in the interview. *Ethos* 34.1: 89–122.

Combines psychoanalytic notions of transference and countertransference, linguistic attention to indexicals and syntactic ambiguity, and concerns of intertextuality and contextualization to consider more effective methods for ethnographers to analyze the interactional dynamics of their interviews.

Gordon, Cynthia. 2006. Reshaping prior text, reshaping identities. *Text & Talk* 26.4–5: 545–571.

Uses Becker's notion of "prior text" to argue that individuals reconstruct their own texts across different events to both stabilize our own identities and take different footings across contexts.

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Graham, Laura R. 1994. Dialogic dreams: Creative selves coming into life in the flow of time. *American Ethnologist* 21.4: 723–745.

Uses Voloshinov and Vygotsky's theories of the dialogic, social construction of self to examine how song performance of dreams constructs identity for Xavante (Brazil) males while creating intertextual links to previous generations.

Hamilton, Heidi E. 1996. Intratextuality, intertextuality, and the construction of identity as patient in Alzheimer's disease. *Text* 16.1: 61–90.

A detailed analysis of how interactional identities change across events, looking at how certain identities can emerge in gradient forms from one context to another and the way that such identities are ratified by interlocutors.

Hastings, Adi, and Paul Manning. 2004. Introduction: Acts of alterity. *Language & Communication* 24:291–311.

Argues against assumptions of voice that indexes an inner state or stable identity; voice can also be used to index figures of alterity.

Inoue, Miyako. 2003. Speech without a speaking body: "Japanese women's language" in translation. *Language & Communication* 23.3–4: 315–330.

Looks at interlinguistic translations and their use of "Japanese women's language" to argue that reported speech does not represent gendered or racialized identities, but in fact calls them into being in an inter-indexical and intertextual process.

Kärkkäinen, Elise. 2006. Stance taking in conversation: From subjectivity to intersubjectivity. *Text & Talk* 26.6: 699–731.

An article-length version of a 2003 book on epistemic stance. A detailed linguistic analysis of how co-constructed meaning emerges in discourse with a special attention to the way that epistemic stances are interactional in nature, not reflective of internal states.

Parody and Irony

One area that has received particular attention in the intertextuality and interdiscursivity literature is the use of parody and irony. Scholars have looked at the way that speakers can encode ironic, parodic, or critical stances even in acts of direct reporting. Bakhtin 1984 describes the concept of the *carnavalesque* that has influenced much of this work. Many scholars identify the ironic use of the language of the

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dominant as a form of liberation for oppressed groups, such as Scott 1990, with some debate about what such parodic usages accomplish. Seizer 1997, an ethnographic analysis of joking, points out that humor can reinforce existing order and that subversion can only unfold within a context of appropriate social conditions. Sclafani 2009 shows how parodic voices are both presupposing and entailing, as they draw from existing stereotypes and enregister links between styles of speaking and social types. Hall 2005 shows how a parodic performance of another group can play an important role in the construction of an identity, while Shipley 2009 examines the interdiscursive relationships between charismatic preachers and the comedians who mock them.

Bakhtin, M. M. 1984. *Rabelais and his world*. Bloomington, IN: John Wiley & Sons.

Bakhtin's first full book translated into English, in which he influentially draws from Rabelais's *Gargantua and Pantagruel* to theorize the carnivalesque and the grotesque.

Hall, Kira. 2005. Intertextual sexuality: Parodies of class, identity, and desire in liminal Delhi. *Journal of Linguistic Anthropology* 15.1: 125–144.

Argues that identity and desire are co-constitutive, intertextual phenomena. In a study of *koti* performers (Gujarat, India), contends that the group achieves their distinctive identity by voicing other gender groups, including male voices, female voices, and the voices of *hijras*, a transgender group they sometimes impersonate and even parody.

Sclafani, Jennifer. 2009. Martha Stewart behaving badly: Parody and the symbolic meaning of style. *Journal of Sociolinguistics* 13.5: 613–633.

Examines stylistic features of Martha Stewart parodies, highlighting relationships between individual voices and type-level stereotypes regarding figures and style.

Scott, James C. 1990. *Domination and the arts of resistance: Hidden transcripts*. New Haven, CT: Yale Univ. Press.

Uses Bakhtin's notion of the carnival to argue that politically subordinate groups make strategic use of ambiguous forms of opposition, such as rumors, jokes, and euphemisms.

Shipley, Jesse Weaver. 2009. Comedians, pastors and the agency of charisma in Ghana. *Cultural Anthropology* 24.3: 523–552.

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Examines how the styles of speaking of both charismatic preachers and comedians are parasitic upon prior Ghanaian oratory forms, particularly surrounding the figure of the trickster.

Seizer, Susan. 1997. Jokes, gender, and discursive distance on the Tamil popular stage. *American Ethnologist* 24.1: 62–90.

Offers an ethnographic example in which joking and parody serve to shore up the establishment, so that the form of parody is insufficient to bring about social disruption or change but must occur under particular social and political conditions.

Erasure

Erasure highlights the role of intertextuality in rendering aspects of a linguistic or social context invisible. Scholars have used the concept of erasure to look at how subordinate groups are marginalized through discourse. The notion of erasure was popularized in critiques of anthropology (see *Intertextuality as Critique*) and in works such as Scott 1990 (see *Parody and Irony*). Subsequent developments have attempted to spell out how erasure operates linguistically, interactionally, and ideologically. There have been two main threads for thinking about erasure: One is a processual approach that emerges out of the concept of entextualization, in which features of local context are stripped in the production of a text. These may include elements of the speech event itself, including repetition, disfluency, pausing, feedback, or meta-commentary. For a narrow example of this process, Haviland 1996 describes how informants render talk in written form in normative or idealized terms according to implicit understandings of genre in the production of academic knowledge. For a broader example, Briggs and Bauman 1999 describes this process across a longer social history of erasure in Franz Boas's text-collections, under the term "detextualization." The other is an ideological approach and is seen in cases of social representation where a complex social or linguistic field appears simplified. Irvine and Gal 2000 designates the term erasure to describe projects of "tidying up" linguistic and social landscapes, such as when a heterogenous group or language family is seen as unified. For an empirical case of this, Park 2010 highlights how interdiscursivity in national media relies on processes of erasure to construct "natural" images of valued speakers. There are risks to over-reading the function of erasure in intertextuality, and readers may be interested in Gal 1995 for a well-known critique of popular conceptions about resistance.

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Briggs, Charles, and Richard Bauman. 1999. "The foundation of all future researches": Franz Boas, George Hunt, Native American texts, and the construction of modernity. *American Quarterly* 51.3: 479–528.

A condensed version of sections in their 2003 work *Voices of Modernity*. Introduces new terms into their earlier theoretical repertoire such as detextualization and re-textualization to describe processes of erasure and uptake, respectively.

Gal, Susan. 1995. Language and the "arts of resistance". *Cultural Anthropology* 10.3: 407–424.

A well-known critique of Scott 1990 (cited under *Parody and Irony*). Argues that demonstrating resistance is a complex linguistic and cultural phenomenon that does not map evenly onto universal categories of class position or linguistic activities.

Haviland, John B. 1996. From text to talk in Tzotzil. In *Natural histories of discourse*. Edited by Michael Silverstein and Greg Urban, 45–78. Chicago: Univ. of Chicago Press.

Serves as a useful guide to looking at how native speakers implicitly erase or leave out various features of a spoken text while rendering text coherent for uptake along normative assumptions of what written text should look like.

Irvine, Judith, and Susan Gal. 2000. Language ideology and linguistic differentiation. In *Regimes of language*. Edited by Paul V. Kroskrity, 35–83. Santa Fe, NM: School of American Research.

Lengthy elaboration of the concept of erasure in relation to ideology. Shows how erasure works as semiotic practice at the level of scientific representations, statistics, history, or even cultural common-sense to remove social complexity. Erasures are not just happenstantial or technical but usually fit into cultural ideologies and encounters with complex others.

Park, Joseph Sung-Yul. 2010. Images of "good English" in the Korean conservative press: Three processes of interdiscursivity. *Pragmatics and Society* 1.2: 189–208.

Useful analysis of the ways that interdiscursivity operates in relation to mass mediated images of proper language-speaking in South Korea.

Prentice, Michael and Meghanne Barker. 2017. "Intertextuality and Interdiscursivity." In *Oxford Bibliographies in Anthropology* Oxford: Oxford University Press.

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APPLYING INTERTEXTUALITY AND INTERDISCURSIVITY

Signs always exist in reference to other signs. This suggests that intertextuality and interdiscursivity are constitutive features of all dimensions of social life. In recent years, scholars have turned to topic-specific areas with an intertextual or interdiscursive lens, reshaping classic topics in new ways. We address this application in five areas that have received significant attention: *Media and Circulation*, *The Law*, *Socialization, Education, Literacy* *Religion*, and *Political Discourse*. Many of the sources here represent in-depth case studies and key theoretical elaborations. Scholars may find new perspectives on old topics as well as accessible inroads to the wider literature on intertextuality itself.

Media and Circulation

A number of scholars have re-theorized the ways mass media and ideas of circulation operate using an intertextual framework. This work has distinguished the physical movement of textual artifacts (such as newspapers) from actual intertextual or interdiscursive relations. A key insight of this literature has been that intertextual linkings or co-presence can create perceptions of movement and circulation. This has led to reconceptualizing how social forms (such as communities, publics, nations, or religions) are mediated by interpretations or imaginations of temporal and spatial sameness or closeness. One of the most influential works in this sphere was Anderson 1991. Though not in an explicit intertextual framework, it focuses on how large-scale publics and nation-states were mediated by identical textual forms (newspapers), textual practices (daily newspaper readings), and representations (stories from the nation). Since then, others have expanded the scope to look at the pragmatic effects of mass-media and circulation. Spitulnik 1996 is an early work on the circulation of radio discourse, in which radio talk becomes recontextualized in everyday speech to mediate heterogeneous speech communities in Zambia. Sclafani 2008 traces how newspapers construct racialized images through cross-citation and the framing of reported dialogue in the United States. Cody 2009 also looks at newspapers through the lens of reading practices of citizens in India. Verschueren 2013 uses intertextuality to look at the way nation-states ground their institutional status through adopting textually-similar declarations and conventions. For more theoretical discussions, Urban 2001 identifies intertextuality-as-circulation as a particular

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feature and condition of modernity, while Silverstein 2013 has laid out a theorization of mass-mediated circulation as emerging from particular sites of value. For scholars interested in theories of circulation as they pertain to Habermasian publics, Gal and Woolard 2001 represents a useful edited volume with a variety of case studies on different kinds of public spheres and their discursive foundations.

Anderson, Benedict R. 1991. *Imagined communities: Reflections on the origin and spread of nationalism*. London and New York: Verso.

A classic work in the study of nationalist sentiment as constructed through shared literacy practices. A foundational text for any scholar of the nation-state and other imagined social formations.

Cody, Francis. 2009. Daily wires and daily blossoms: Cultivating regimes of circulation in Tamil India's newspaper revolution. *Journal of Linguistic Anthropology* 19.2: 286–309.

To be read in conjunction with Spitulnik 1996. It integrates approaches to literacy, materiality, circulation, and media infrastructure through a comparative study of two newspapers in India.

Gal, Susan, and Kathryn Woolard. 2001. *Languages and publics: The making of authority*. Manchester, UK, and Northampton, MA: St. Jerome.

A comprehensive and accessible edited volume on linguistic anthropological approaches to publics with chapters from leading scholars. The editors' introduction provides a useful overview of approaches from Habermas and Anderson, re-situating their approaches in terms of processes of recontextualization, decontextualization, and intertextual gaps.

Sclafani, Jennifer. 2008. The intertextual origins of public opinion: Constructing Ebonics in the *New York Times*. *Discourse & Society* 19.4: 507–527.

Uses a critical discourse analysis (CDA) approach to analyze the linguistic construction of Ebonics as an inferior language by analyzing direct and indirect quotation and framing alongside other racial issues and images.

Silverstein, Michael. 2013. Discourse and the no-thing-ness of culture. *Signs and Society* 1.2: 327–366.

Outlines the relationship between signification, circulation, and emanation. Traces how textual structures embedded in certain

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culturally valued sites get taken up in other sites, such as discursive parallels between wine-talk and coffee-talk.

Spitulnik, Debra. 1996. The social circulation of media discourse and the mediation of communities. *Journal of Linguistic Anthropology* 6.2: 161–187.

A classic article on the relationship among media circulation, processes of recontextualization, and the mediation of speech communities. Combines a Gumperzian emphasis on the heterogeneity of the speech community with one of the first theorizations of mass media within linguistic anthropology.

Urban, Greg. 2001. *Metaculture: How culture moves through the world*, Minneapolis: Univ. of Minnesota Press.

An expansive argument for how discursive formations carry cultural presuppositions within their textual form. Represents a major attempt to theorize modernity itself as a type of intertextual (or interdiscursive) regime.

Verschueren, Jef. 2013. Ethnography of communication and history: A case study of diplomatic intertextuality and ideology. *Journal of Linguistic Anthropology* 23.3: 142–159.

Looks at collections of international legal documents regulating warfare. Intertextual replication between countries makes possible the imagining of an international diplomatic community separated in space and time.

The Law

Anthropological approaches to the law, jurisprudence, and legal environments like courtrooms have been a fruitful ground for applying intertextuality. Central to these approaches has been an attempt to move away from assumptions that legal or evidentiary meaning inheres in texts or witness statements, by looking at how legal discourse is constructed across texts. Scholars have developed this approach across a number of legal contexts. From the point of view of legal institutions, Mertz 2007 looks at how law students in the United States are socialized into intertextual models of orienting to evidence, while Philips 1998 provides a case study on American judges' courtroom conduct and their implicit political ideologies. Matoesian 2000 looks at the intertextual relations of how lawyers introduce and refer to evidence in trial discourse, showing the complex footing moves that are involved in recontextualizing evidence. In terms of cross-event legal trajectories, Jacquemet 2009

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looks at the entextualization process by which asylum seekers are sorted based on verbal performance. Ehrlich 2012 looks at the ways that the meanings of court cases are embedded in and shaped by larger textual trajectories to reinforce gender inequalities. Similarly, Dent 2013 also looks at how entextualizing processes create institutionally favored subjects (in this case, large corporations) through selective practices of filtering information. Richland 2013 offers a lengthy review on the broader concept of jurisdiction and its relation to intertextuality. For analysis that draws on Ethnomethodology and Conversation Analysis, see the special issue D'hondt and van der Houwen 2014 (see *Monographs, Edited Volumes*)

Dent, Alexander S. 2013. Intellectual property in practice: Filtering testimony at the United States trade representative. *Journal of Linguistic Anthropology* 23.2: E48–E65.

An analysis of the ways that relations between nations, corporations, and public-interest groups plays out in testimony over trade watch-lists. Institutional mechanisms that filter some text (through processes of erasure) normalize the positions of favored groups, such as corporations, while erasing the commentary of disfavored groups.

Ehrlich, Susan. 2012. Text trajectories, legal discourse and gendered inequalities. *Applied Linguistics Review* 3.1: 47–73.

A unique analysis of the ways that meaning of individual law cases is shaped along a longer text trajectory, where previous events are recontextualized and reframed. Shows that gender inequalities are re-produced through cross-circulation of discourse between the legal system and mass media.

Jacquemet, Marco. 2009. Transcribing refugees: The entextualization of asylum seekers' hearings in a transidiomatic environment. *Text & Talk* 29.5: 525–546.

A focus on asylum seekers in Europe and how their legal status depends on entextualization and interpretation by legal authorities. Argues that the entextualization process erases complexities of asylum seekers' performances and statuses, allowing legal authorities to fill in the context with their own assumptions.

Matoesian, Gregory. 2000. Intertextual authority in reported speech: Production media in the Kennedy Smith rape trial. *Journal of Pragmatics* 32.7: 879–914.

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Shows how intertextuality in the courtroom operates in conjunction with embodied performances for contextualizing information in ongoing interactions. Lawyers introduce evidence through reported speech and other footing shifts to achieve an effect of transparency while simultaneously creating affective reactions for pragmatic purposes.

Mertz, Elizabeth. 2007. *The language of law school: Learning to "think like a lawyer"*. Oxford and New York: Oxford Univ. Press.

Influential monograph based on extensive research into US law school pedagogical methods. Classroom socialization practices formulate new subjectivities for students as lawyers through orientations to thinking about the ongoing embedding of evidence and construction of evidentiary narratives.

Philips, Susan U. 1998. *Ideology in the language of judges: How judges practice law, politics, and courtroom control*. New York: Oxford Univ. Press.

An in-depth look at the ways that legal ideologies implicitly play out in judiciary conduct in the United States. Argues that judges implicitly show ideological bias in their stance toward procedural rigidity (record-oriented) or flexibility (defendant-oriented). Chapter 3 deals specifically with intertextuality.

Richland, Justin. 2013. Jurisdiction: Grounding law in language. *Annual Review of Anthropology* 42:209–226.

Surveying recent work in anthropology on the law, foregrounds the ways that legal authority is largely grounded in the various communicative practices of legal actors themselves, from legal speech to juridical institutions, in the way they are linked to previous texts and presuppose other discourses.

Socialization, Education, Literacy

Literature on language socialization highlights the intertextual dimensions of imitation, parallelism, and citation in socializing novices, especially children, into social roles. An early foundational work was Vygotsky 1986, a Soviet contemporary of Bakhtin but writing as a developmental psychologist to argue that the self is constructed through interactions with others. Socialization researchers have emphasized the importance of imitation and repetition in socialization routines, such as Schieffelin 1990 on Kaluli (Papua New Guinea) practices of adults modeling speech for young children. Goodwin 1990 highlights citation and parallelism in the

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speech children use in peer interactions. Socialization research has also focused on intertextual disjunctures: Heath 1982 highlights class and racial differences regarding approaches to textuality and text artifacts. Such variation between home and school practices leads to negative evaluations of certain children's abilities. Meek 2010, a case study highlighting the challenges of language revitalization, shows how texts designed to aid language revitalization can nonetheless reproduce ideologies of indigenous language as associated with older generations. In other cases, such as Wilf 2012, educators use replication as a resource for developing students' creativity. Others, looking at temporal dimensions of classroom activity, look at how roles and identities are built across classroom events, such as Wortham 2005 (see also Bucholtz, et al. 2012 in *Identity*).

Goodwin, Marjorie H. 1990. *He-said-she-said: Talk as social organization among black children*. Bloomington: Indiana Univ. Press.

Influential work on children's peer interactions. Shows how routines of imitation, format tying, citational chains, and other interdiscursive practices are key sites of organizing talk and modes of social action.

Heath, Shirley Brice. 1982. What no bedtime story means: Narrative skills at home and school. *Language in Society* 11.1: 49–76.

Article-length version of classic book on class and race differences in socialization in the United States. Shows variations in how social groups socialize children to engage with texts at home, which leads to misunderstandings in classroom settings.

Meek, Barbra A. 2010. *"We are our language": An ethnography of language revitalization in the Yukon, Canada*. Tucson: Univ. of Arizona Press.

Ethnography of language revitalization which describes the ways power relationships between dominant and endangered languages get reproduced within the texts themselves. Implications for user engagement with texts and attitudes toward intertextual events.

Schieffelin, Bambi B. 1990. *The give and take of everyday life: Language socialization of Kaluli children*. Cambridge, UK, and New York: Cambridge Univ. Press.

Seminal work on language socialization that draws from Vygotsky's theory of the interconnection of language development and social relations.

Vygotsky, L. S. 1986. *Thought and language*. Cambridge, MA: MIT Press.

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Major work by Vygotsky, responding to theories of Piaget.
Argues that language is first social and only gradually becomes internalized, so that the social aspects of language and discourse are foregrounded in this model.

Wilf, Eitan. 2012. Rituals of creativity: Tradition, modernity, and the "acoustic unconscious" in a US collegiate jazz music program. *American Anthropologist* 114.1: 32–44.

Examines the practices of jazz students' "ritual of creativity," in which they strive to replicate and thus suppress intertextual gaps when listening to, playing along with, and reenacting recordings that are treated as texts of individual creativity. Wilf argues against easy dichotomies between creativity and imitation.

Wortham, Stanton. 2005. Socialization beyond the speech event. *Journal of Linguistic Anthropology* 15.1: 95–112.

Treats socialization as an intertextual process, by examining the typification of a student across multiple classroom events. As subsequent events cite prior ones, a student's identity slowly becomes solidified as part of a "trajectory of socialization."

Religion

Mediation of religious communities through intertextual and circulatory practices has emerged as a recent area of interest for scholars. Scholars have begun to look at the ways that religious communities are composed of different orientations to religious texts. Hirschkind 2001 shows how religious discourse is constructed through the circulation of cassette tapes that are part of particular modes of "ethical listening" in Egypt. Similarly, Eisenlohr 2010, looking at Muslims in Mauritius, and Harkness 2010, looking at Christians in South Korea, address the phenomenological ways that religious language is felt to circulate and how these experiences can serve as the basis for a religious community's ideas about itself. Handman 2010 and MacLochlainn 2015 consider intertextuality in the context of translations of the Christian bible. For Handman, religious communities may minimize or maximize perceived gaps between bible translations. MacLochlainn's article is useful for understanding how English translations are genericized in Bible translations, thus positioning English as a universal religious language.

Eisenlohr, Patrick. 2010. Materialities of entextualization: The domestication of sound reproduction in Mauritian Muslim devotional practices. *Journal of Linguistic Anthropology* 20.2: 314–333.

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Integrates theories of materiality, circulation, entextualization, deictic fields, and ideology into an analysis of transnational devotional practices.

Handman, Courtney. 2010. Events of translation: Intertextuality and Christian ethnotheologies of change among Guhu-Samane, Papua New Guinea. *American Anthropologist* 112.4: 576–588.

Contrasts orientations to translations of the New Testament among two Christian churches, one minimizing, another maximizing, intertextual gaps, as part of each group's more general stances on transformation. Handman's article argues for following local processes of engaging with translations as an ongoing intertextual process.

Harkness, Nicholas. 2010. Words in motion and the semiotics of the unseen in two Korean churches. *Language & Communication* 30.2: 139–158.

Discusses the ways that the Christian "Word" is ideologically grounded as an unseen object in motion, from God to preachers, from preachers to congregants, through bodies and even through mobile technologies. Demonstrates how Christian denominations differ along ideologies of textual transmission and underscores the bodily experience of interdiscursive/intertextual phenomena.

Hirschkind, Charles. 2001. The ethics of listening: Cassette-sermon audition in contemporary Egypt. *American Ethnologist* 28.3: 623–649.

An article-length version of a 2006 book based on the same research. Offers an important focus on how shared practices of listening create both ethical subjects and non-mainstream religious communities.

MacLochlainn, Scott. 2015. Divinely generic: Bible translation and the semiotics of circulation. *Signs and Society* 3.2: 234–260.

Discusses problems of translation, mediation, and religious authority in the translation of the Christian Bible between English and Tagalog in the Philippines.

Political Discourse

Intertextuality has been a productive mode of analysis for the study of political discourse, especially within critical discourse analysis (CDA). Fairclough 1989 represents the first major outline of an analytical framework, drawing on intertextuality and embedded power relations in political speech and news reporting. Dunmire 2009

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offers a recent example of this approach in practice, analyzing political discourse about 9/11. Scholars have extended this into other political genres such as protest, debate, news broadcasts, circulation of print media, and counter-publics through entextualization, citationality, and reported speech. A theme across this literature is how decontextualized texts (from slogans to news stories) become resituated in new contexts to claim or challenge political legitimacy. Political discourse depends on a complex maintenance of intertextual and interdiscursive links. A number of useful cases have emerged highlighting the dynamics of these processes. Riskedahl 2007 highlights how political discourses draw on discourses from the past as a way to find political unity in the present. Hodges 2008 looks at the way that political discourse circulates among actors who compete over meaning and the power to recontextualize properly. And Oddo 2013 introduces the idea of precontextualization of media discourse as a way to shore up future interpretations of political speech. A longer monograph, Lempert and Silverstein 2012 describes American political candidates' message as built on an authenticity that is seen to be maintained (or lost) across speech events, congealed in the idea of "message." Joersz 2015 has focused on the interdiscursivity of political slogans in the context of other native genres of participation in Haiti.

Dunmire, Patricia L. 2009. "9/11 changed everything": An intertextual analysis of the Bush Doctrine. *Discourse & Society* 20.2: 195–222.

A recent representative approach to a CDA approach to political analysis. Offers a useful overview of literature on critical intertextuality and analysis of "selective contextualization" of certain discourses for political motivations.

Fairclough, Norman. 1989. *Language and power*. London: Longman.

An early influence in the CDA literature. Readers may find it useful discussions of analytical methods for political discourse in chapters 5 and 6. This framework is applied to an analysis of Thatcherism and discourses of individualism and creativity in chapter 7.

Hodges, Adam. 2008. The politics of recontextualization: Discursive competition over claims of Iranian involvement in Iraq. *Discourse & Society* 19.4: 479–501.

Study of the way reporters and government reporters compete over how events should be recontextualized at press events.

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Joersz, Alison C. 2015. Slogonization and the political pragmatics of interdiscursivity: The social life of a Haitian political critique. *Journal of Linguistic Anthropology* 25.3: 303–321.

Shows both the entextualization process as well as recontextualization process of a political slogan in Haiti. Political slogans can become mobilized in part based on the kinds of interactional stances that they afford for people to cite them.

Lempert, Michael, and Michael Silverstein. 2012. *Creatures of politics: Media, message, and the American presidency*. Bloomington: Indiana Univ. Press

A guide to linguistic anthropological ways of analyzing political speech and circulation and an introduction to broader ideas of interdiscursivity. Argues that political message is largely an interdiscursive matter of careful calibration across events.

Oddo, John. 2013. Precontextualization and the rhetoric of futurity: Foretelling Colin Powell's UN address on NBC News. *Discourse & Communication* 7.1: 25–53.

Discusses how media analysts pre-frame political discourse so as to limit the range of interpretation and critique, subtly legitimizing certain mainstream or pro-state viewpoints.

Riskedahl, Diane. 2007. A sign of war: The strategic use of violent imagery in contemporary Lebanese political rhetoric. *Language & Communication* 27.3: 307–319.

Highlights the temporal dimensions of interdiscursivity and the ways that political rhetoric reaches into historical political discourses for pragmatic purposes in the present.