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Review

Reviewed Work(s): *Metáfora conceptual y verbo griego antiguo* by R. MARTÍNEZ VÁZQUEZ and J.M. JIMÉNEZ DELGADO

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among others published by the Scuola Normale, very useful tools for outlining the interactions among the different peoples and cultures that play a part in Archaic Sicily.

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MILETTI (L.) **Linguaggio e metalinguaggio in Erodoto** (Quaderni di AION 13). Pisa: Fabrizio Serra Editore, 2008. Pp. 176. €48. 9788862271301.

DOI: 10.1017/S0075426910001035

This work, a member of the AION series, is a reworking of Miletti's doctoral thesis, awarded in 2006 at Naples Federico II under the supervision of Gioia Rispoli. Physically, the book makes a very good first impression since it is generally well produced, with thick card covers and printed on high-quality paper which makes turning its pages a pleasure.

It is well known that Herodotus has an interest in foreign languages, and that language is a wider concern within the *Histories*. Recent years have seen a number of publications on this topic, notably R. V. Munson's *Black Doves Speak* (2005), which must have appeared towards the end of Miletti's doctoral research (and both to some extent cover similar ground). Miletti takes as his starting point the data contained within the *Histories* and from this builds a picture of the Herodotean conception of language itself, and the metalinguistic terminology adopted by the 'father of history' to discuss language. For this reader, it is the second of these undertakings which offers the freshest contribution.

Part 1 gives an overview of language as a topic in the Herodotean *ιστορίη*, surveying the major and minor passages within which language is discussed. The third chapter of this part ('La lingua come scambio e comunione', 45–59) in particular offers a tidy and interesting account of the representation of multilingualism in Herodotus. Part 2 focuses on the correspondence between Greek and non-Greek languages, and specifically on Herodotus' conception of how meaning is transferred between them. The third and final part discusses Herodotus' metalinguistic lexicon, with particular attention paid to the terms οὔνομα, ἔπος, λόγος and ῥῆμα (δύναμαι is also discussed at the end of Part 2). Miletti states that the use of these words as metalinguistic terms

in the *Histories* seems to be quite well developed. The use of such technical terminology in Herodotus is understudied, as are many aspects of the ancient Greek metalinguistic vocabulary in general, and, for these reasons, Miletti's discussion is engaging. However, this section is also the shortest in the work by a long stretch, and I wonder if the conclusions reached here could have been strengthened by a more systematic analysis of all examples of each of these terms as they occur in Herodotus, or at least slightly more contextual detail. However, it remains that this discussion is important for those wanting to appreciate fully the nuance and subtlety of Herodotus' use of language in technical contexts, and translators should perhaps take note.

A small quibble concerns presentation: surprisingly for a work which is so based upon the finer points of Herodotus' Greek, this reader sometimes found herself hunting through footnotes for the relevant original text, rather than finding it placed conveniently in the main text. Similarly, the way in which Greek is integrated into translated passages in the main text occasionally feels a little untidy.

Overall, Miletti provides a useful and subtle thematic discussion of the data found in the *Histories* on language from the linguistic standpoint. Although perhaps not breaking too much new ground, the work offers new insights and observations on some relatively understudied features of Herodotus and rehabilitates the status of Herodotus as a linguistic investigator.

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MARTÍNEZ VÁZQUEZ (R.) and JIMÉNEZ DELGADO (J.M.) **Metáfora conceptual y verbo griego antiguo**. Zaragoza: Libros Pórtico, 2008. Pp. 187. €25. 9788479560522. DOI: 10.1017/S0075426910001047

The study of Greek grammar through a cognitive linguistic framework is becoming a trend. Among the scholars who have been leading the way is Martínez Vázquez, and this small, but interesting book is another welcome contribution from his hand to what is surely a growing field. In two chapters, Martínez Vázquez engages with G. Lakoff and M. Johnson's *Metaphors We Live By* (1980) and the research spawned by this book, one of the founding texts of cognitive linguistics. A third chapter is added by Jiménez Delgado.

In the first chapter, Martínez Vázquez sets forth the main tenets of Lakoff and Johnson's theory of metaphor. In short, these linguists claim that people conceptualize many abstract semantic domains metaphorically, in terms of more concrete semantic domains, often those that are tied to our corporality. An example, also used by Martínez Vázquez, is the conceptual metaphor 'an argument is a journey' (a 'journey' being a concrete domain based on bodily movement), which gives rise to such linguistic manifestations as 'we have *set out* to prove this point' and '*so far*, we have seen that ...'. Two important applications of the theory, both discussed by Martínez Vázquez, are the systematicity of the relations of source and target domains, which allows for coherent descriptions of semantic extensions of a lexeme or syntactic patterns, and conceptual metaphors as the catalyst of diachronic semantic change (potentially leading to the lexicalization/grammaticalization of new meanings; the most obvious Greek example is οἶδα, 'I have seen', therefore 'I know'). No Greek is involved in this chapter, but Martínez Vázquez's exposition is exemplary for its clarity, coherence and for taking in the latest developments. Although there is no single school of cognitive linguistics, the idea that grammar is conceptual in nature is shared by all cognitivists, and Martínez Vázquez's chapter can serve as a primer for anyone who wants to find 'a way in' to the field.

The second chapter discusses the semantics of the verb φέρω. Departing from the basic (or most concrete) meaning 'carrying a load (from/to somewhere, in a certain way)', Martínez Vázquez treats the dizzying array of other senses of the verb as a series of systematic metaphorical extensions of the basic meaning. For example, experiences are often conceptualized as concrete entities, giving rise to such expressions as οἶσω ... πένθος, 'I'll carry [the burden of] my grief' (Eur. *Alc.* 336). Martínez Vázquez succeeds in bringing a clear structure to the semantics of φέρω. But the chapter is marred by the fact that he did not undertake independent corpus research, instead using, it seems, examples from dictionaries, and by a lack of diachronic or generic considerations; the examples range from Homer to Heliodorus and from prose to poetry. This makes it difficult to draw a line between conventional metaphors and more literary ones: is, to name but one example, μέλλετε τὴν ψῆφον οἶσειν (And. 1.2) a conceptual metaphor or, given

its low frequency in Classical literature, is Andocides referring to the actual process of jurors *carrying* their vote to the ballot box? For the interpretation of the style and register of a text, such questions are important. Indeed, one of the main attractions of the theory is its potential for literary interpretation.

In the third chapter Jiménez Delgado analyses metaphorical extensions of the argument structure of states of affairs (*Aktionsart*) in Herodotus. The idea is best illustrated by one of Jiménez Delgado's examples. An 'action', at least in his definition, is a state of affairs which ordinarily has an agent as part of its argument structure. An agent is in principle a volitional living being who controls the state of affairs. This is, for instance, the case with προσέρχομαι, 'approach'. In some usages of the verb, however, an entity that does not satisfy the requirements of an agent functions as the subject of the verb; it is thus metaphorically conceptualized as a volitional agent in control. This happens, for example, in τῆς κοίτης ὥρῃ προσέρχεται ὑμῖν, 'the time to go to bed is approaching you' (Hdt. 5.20.2). The metaphor here is part of a pervasive concept in which time is construed as an object that can move. Assigning the right *Aktionsart* to a given predicate is often a controversial activity, and in many discussions the numbers of parameters involved have been multiplied beyond clarity. The potential of such descriptions as undertaken by Jiménez Delgado resides in the possibility of establishing a small number of prototypical states of affairs, which have metaphorical extensions. One can disagree with Jiménez Delgado's parameters (I, for one, doubt the usefulness of 'dynamism' in determining states of affairs), but the discussion is illuminating. Here, too, however, disregard for the literary context is sometimes mystifying: what is the point of describing Polycrates being anointed by the sun (ἐχρίετο; 3.125.4) in grammatical terms, when Herodotus clearly chose the surprising word to prove Polycrates' daughter's dream true? It is on the meeting ground of literature and linguistics that cognitive theories potentially have a great future. But this book does offer a thought-provoking contribution to the linguistic side of the debate.

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