

Signs and wonders

Liber amicorum for Kristin Davidse

Edited by

Charlotte Bourgoïn, Lieven Vandelanotte,
Wout Van Praet & Jean-Christophe Verstraete



Leuven, 2022

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Introduction

When plans began to be hatched, in lock-down online meetings held in late 2020, to mark Kristin Davidse's retirement as Professor of English linguistics at KU Leuven, a consensus very quickly emerged to prepare two volumes concurrently. A scientific volume, *Reconnecting Form and Meaning*, was edited by Caroline Gentens, Lobke Ghesquière, William B. McGregor and An Van linden, and appeared as volume 230 in the long-running Benjamins book series *Studies in Language Companion Series*. Across its ten chapters, this book explores questions of information structure, lexis and grammar from cognitive-functional and usage-based perspectives, and forms a fitting tribute to Kristin's highly impactful career in linguistics.

The present volume, in contrast, wanted to offer greater freedom to friends and colleagues of Kristin to express their appreciation in short contributions of various kinds, from tributes and testimonials, over reflections on aspects of academic life and scholarly pieces of analysis, to creative expressions beyond the mode of prose text. In this way, many aspects of all of the rich and varied "life" that goes into an academic life are brought into focus, reflecting, underneath it all, the "care and dear concern" (to borrow a Gerald Manley Hopkins phrase) Kristin has always shown to the colleagues she has mentored or worked with in various spheres and constellations.

In presenting these miscellaneous contributions, we have chosen a loosely thematic arrangement, starting from personal tributes paid to Kristin by some of her students, past all the way up to the present. A second section continues in the same vein, but broadens the scope to include a number of colleagues working in English linguistics. This is followed by a section offering perspectives from beyond the domain of English linguistics, starting with *collegae proximi* from within Romance linguistics at KU Leuven, moving on to colleagues with whom Kristin shared important research assessment committee work, and closing with voices representing senior leadership at faculty and university level. Next up, we include contributions that take to poetry, visual art and music to express their admiration for Kristin, as well as a "textbook example" that cleverly epitomizes the range and reach of her research interests. The section containing short scholarly essays which follows starts with a few contributions representing Kristin's early and continuing interest in English literature, and move on to linguistic studies covering English, Dutch, French, Polish, Umbuygamu, and indeed "dog language" — or rather dogs' remarkable semiotic abilities in their interactions with us humans. A final "home and away" section starts close to "home" — in the Blijde Inkomststraat, back in

the late 1970s — only to travel very far away indeed, to that other home in Woolloomooloo, before returning to the closest-knit of homes, with Marianne, Elizabeth, Monica, and that all-important “home-maker” of legend, Keith.

If, in our choice of title, we adopt the biblical phrase of “signs and wonders”, it is because looking for these signs and wonders in language seems especially apt, given Kristin’s constructional, ‘sign-based’ conception of language, her interest in mirativity (the linguistic encoding of surprise), and indeed her openness to surprising findings, even when they contradict received wisdoms and personal priors. We present this volume to Kristin as a sign of our sincere gratitude for all she has meant for us, not only in our work but in our lives, and we hope the pieces collected in it may acquire significance and stir wonderment in their readers.

Tributes from students, past and present

Portret

An Laffut

Lieve Kristin,

Een grote foto, posterformaat. Een stoppelveld, een ronde baal stro, zon. Drie meisjes en een hond. En, onzichtbaar, de moeder en de vader-fotograaf.

Vele generaties studenten zullen zich dit beeld herinneren. Wie jouw kantoor binnenging, overviel het besef dat professoren niet alleen die mannen (en heel occasioneel vrouwen) waren die vooraan in de aula het beste van zichzelf gaven, maar dat ze ook mensen van vlees en bloed waren. Voor mij is de foto onlosmakelijk verbonden met een vrouw die mijn leven na mijn twintigste mee richting gegeven heeft.

Uiteraard zit er wat taalkunde in dit verhaal. Het is dankzij jou dat ik echt plezier in linguïstiek kreeg in de licenties, waar we naar ergatieve taalpatronen keken en met het toen nog nieuwe Cobuild corpusmateriaal zelf aan de slag mochten. In de jaren nadien kon ik me geen betere promotor wensen. Je gaf vertrouwen, liet alle vrijheid, maar er was altijd dat gerust gevoel dat we ideeën en stukken tekst konden bespreken als we daar de nood toe voelden. De deur stond altijd open (of ze was dicht, maar dan met een vergeten sleutelbos in het slot aan de buitenkant).

Wat een diepe indruk maakte ook de grote menselijkheid die je in je contacten legt. Jouw uitspraak dat we een “charitable reader” moesten zijn, tekent je ten voeten, ook buiten de werkomgeving. Charitable zijn, en eerlijk en empathisch: je eigen levenshouding is, zo denk ik, een voorbeeld voor velen. Onze vele gesprekken in de afgelopen kwart eeuw, hebben mij alvast een beter mens gemaakt.

De vier jaren op Letteren leidden niet alleen naar een doctoraat en de job die ik graag wilde. Ik kan me niet voorstellen hoe mijn leven er zou uitgezien hebben zonder Geert, die ik zonder jou nooit had leren kennen. En zonder Geert ook geen kinderen! Je herkende in Hilke al vlug de interesse in taal, en noemde Johannes altijd een “kleine gentleman”. Wat heb je hun karakters goed gezien! Omgekeerd vond ik het ook fijn om grote en kleine dingen in jouw leven mee te volgen. Hoe de kinderen van het lager naar het middelbaar gingen, de verbouwingen aan het huis in Lubbeek, de trouwplechtigheden van de verder opgroeiende dochters. Er waren de moeilijkere momenten, zoals gezondheidsproblemen in de familie en het overlijden van je

vader, maar ook dat zich steeds weer voltrekkende mirakel van geboortes: ik kan nog steeds niet geloven dat je oma bent van acht kleinkinderen!

Nu ja, ik kan nog steeds niet geloven dat je met emeritaat gaat. Maar kijk, hoe mooi is het cirkeltje nu rond: waar ik tot de eerste generatie van jouw studenten behoorde, zo Hilke tot de laatste. En ook: na meer dan 20 jaar is het alweer dankzij jou dat ik een fijne man in mijn leven vind.

Zoals jij en Keith ondertussen weten: ik ben geen vrouw van veel woorden, en dit stukje doet dan ook geen recht aan de diepe gevoelens van dankbaarheid en vriendschap die ik voel. Ik beschouw het als een van de grote voorrechten van mijn leven dat wij elkaar hebben leren kennen.



An Laffut voltooide een doctoraat aan de KU Leuven, met Kristin Davidse als promotor, in 2000, en werkt als docent Engels aan het Interfacultair Instituut voor Levende Talen van de KU Leuven.

The star thrower

Kathleen Rymen

Ai, hier verwacht je zeker dat ik een wetenschappelijk onderbouwde tekst maak van wat ik destijds allemaal van de Engelse taalkunde heb geleerd. Wel, dat is zo mijn ding niet. Om aan te geven wat ik dan wél wil toeleveren, laat ik eerst iemand anders aan het woord:

Once upon a time, there was an old man who used to go to the ocean to do his writing. He had a habit of walking on the beach every morning before he began his work. Early one morning, he was walking along the shore after a big storm had passed and found the vast beach littered with starfish as far as the eye could see, stretching in both directions. Off in the distance, the old man noticed a small boy approaching. As the boy walked, he paused every so often and as he grew closer, the man could see that he was occasionally bending down to pick up an object and throw it into the sea. The boy came closer still and the man called out, “Good morning! May I ask what it is that you are doing?” The young boy paused, looked up, and replied “Throwing starfish into the ocean. The tide has washed them up onto the beach and they can’t return to the sea by themselves,” the youth replied. “When the sun gets high, they will die, unless I throw them back into the water.” The old man replied, “But there must be tens of thousands of starfish on this beach. I’m afraid you won’t really be able to make much of a difference.” The boy bent down, picked up yet another starfish and threw it as far as he could into the ocean. Then he turned, smiled and said, “It made a difference to that one!” — adapted from “The Star Thrower” published in *The Unexpected Universe* by Loren Eiseley (1969)

Dit verhaal heeft veel snijvlakken, zij het antropologisch, filosofisch of ethisch en is universeel in de boodschap die dat jongetje ons geeft. Ik wil geen literair debat aansnijden of linguïstische terminologie gebruiken. Ik wil het eenvoudig houden: Kristin, je drukte je stempel op vele zeesterren. Iedereen die ooit het voorrecht mocht genieten om je lessen bij te wonen, stapte buiten met een koffer vol inzicht en inspiratie om anders naar een klank, een letter, een woord, een zin, een uitdrukking, een tekst te kijken. Wat mij persoonlijk is bijgebleven en dat ook altijd zal blijven doen, is de *star thrower* die ik mocht treffen tijdens mijn eigen passage in

Leuven en specifiek bij het voltooiën van mijn eindwerk. Die impact die je van nature hebt, gewoon door te zijn wie je bent. De prikkel die je wist over te brengen, die aanmoedigende por motiveerde mij uitermate en deed mij groeien.

Belangrijk is dat, hoeveel of hoe weinig je kan doen, dat ene gebaar is van betekenis en kan iemands leven ingrijpend veranderen. Het is goed om af en toe eens stil te staan bij de vraag ‘Hoeveel verschil kan ik maken?’ Je kan misschien niet de hele wereld veranderen, maar wel een deel ervan. Ook al is het voor één iemand, voor die iemand betekent het heel veel. *Star throwers* doen meer dan gewoon eens iemand helpen; ze verstaan de kunst te doen wat voor die ene iets teweegbrengt. Zijn *star throwers* helden? Vaak zien ze het zelf zo niet. Vaak gaat het om zaken die ogenschijnlijk weinig om het lijf hebben, en we staan dan ook lang niet altijd stil bij de impact die het heeft op die bepaalde persoon. Toch gaat het in deze juist om zaken die het verschil maken. Er iets voor over hebben dus, en écht geïnteresseerd zijn in die andere, zonder iets terug te verwachten. Het is als een onwrikbaar geloof in het mosterzadje hebben.

Waarom ik koos voor dit onderwerp? Heel simpel. Toen het verzoek kwam om hieraan mee te werken, moest ik spontaan aan dit *starfish* verhaal denken. En toen ik het zelf jaren geleden eens in een opleiding te horen kreeg, katapulteerde het mijn gedachten prompt terug naar mijn thesistijd. Bedankt om voor mij een *star thrower* te zijn!

Het ga je goed, beste Kristin, proficiat met je fraaie parcours en geniet van de vrijgekomen tijd!



Kathleen Rymen voltooide een licentiaatsverhandeling aan de KU Leuven, met Kristin Davidse als promotor, in 1999, en werkt als opleidingscoördinator bij Mensura.

Sort of like a Kristin Davidse kind of person

Lot Brems

How to express my gratitude to and respect for you, Kristin? The person who supervised my bachelor paper, which first introduced me to corpus analysis and made me fall in love with English linguistics and research.

You gave me the chance to do a PhD under your excellent guidance. You always pushed deadlines, but managed to give exhaustive feedback every step of the way despite your many tasks, including not only teaching duties but also many administrative tasks and managing a busy household.

You would think that someone like me — who has spent so much time on studying, often together with you, expressions that originally expressed categorization and grammaticalized into qualifiers and many other things, as well as quantification — would be able to capture, categorize or quantify the very essence of, or at least part of, who you are. Yet, no type noun or size noun could ever be fit for the task.

We also worked on complex subordinators such as *for fear* and *in the hope of*. I can only hope that you will thoroughly enjoy your retirement. I cannot thank you enough for the opportunities you gave me and the love for English linguistics you instilled in me. Without you I would never have had an academic career, nor perhaps the desire to have one. I can only hope that I will one day be sort of like a Kristin Davidse kind of person.



Lot Brems completed a PhD at KU Leuven, co-supervised by Kristin Davidse, in 2007, and is associate professor of English linguistics at the Université de Liège.

Memories of a Doktorkind

Tine Breban

I am lucky to have been one of your ‘Doktorkinder’. At the time, we were a large and precocious brood that was not infrequently the object of envy at linguistics conferences. As a supervisor and later research collaborator, you have shaped my linguistic thinking, and our joint work was not only some of the most enjoyable, but also among the most incisive and consequential. It is indisputable that I would not be the linguist I am without your rigorous and original intellectual input, or without the continued support much beyond the years of supervisory duty. But our working relationship and friendship has given me so much more, in work and life. Like many (Doktor)children, I went on to make my own way in the world, and it has been 10 years since I left Leuven and made the University of Manchester home. Despite time and distance, there are memories, conversations, sage pieces of advice of my Doktormutter that I revisit very often, that underpin my values as an academic and in life, that I use as a measure for my own commitment to my students and the careers of others, that help put things in perspective, that I treasure as memories of the best of times! There are very many to choose from, but these are some special ones. Thank you for everything, Kristin!

1998 — A Friday morning 8am, Theatre 3.18 in the MSI building

Not the best slot in the week to teach the first-year module on English Linguistics... It is a new world of theoretical linguistics. I feel challenged — there’s evidence in the form of notes written partly in IPA for all the words I didn’t know yet that first year — and excited, and also a little curious who those recurrent characters — Lucy the dog, the three girls — are!

2002 — Graduation drinks reception outside lecture theatre Pieter De Somer

My parents aren’t planning to attend the graduation ceremony, but you are very insistent I should ask them again. We’re so glad you did — they have a wonderful time meeting you, the late Vik Doyen, and other colleagues, on that sunny summer day!

2002 — The second floor of the Erasmus building

My first day as a PhD student. ‘Professor Davidse’ saying I should call her ‘Kristin’ now. Panic — does not compute! Luckily there is some uncoordinated comic relief when both of us proceed to bump into a door frame.

2006 — University Hall

The biggest hug and the full three Flemish kisses on the cheeks, such genuine joy after my PhD defence!

2007 — A hotel room in Lille

A truly classic scene: a glass of red wine, some nuts from the mini-bar, and a couple of pieces of chocolate. Little bits of energy and sustenance, whilst typing away furiously!

2010-ish — The Linguistics ‘koffiekamer’ in the Erasmus building

In my postdoc years, complaining how busy I am with multiple research deadlines. You tactfully point out that I may not be quite as busy as I think, and that academic work will get much busier climbing up the ladder and having to juggle many more balls. I’m quietly feeling somewhat defiant. Oh boy, had I no idea; it’s a different planet of busy! I have thought of this conversation so often, smiling at my own *naïveté*, whilst not quite knowing which task to tackle first!

2014 — Lunch at A Zamara

Catching up on work and life. I’m very excited to share the news of my new boyfriend — now husband — with you, because I know how pleased you will be for me. You talk about your work on the promotions and FWO committees. I learned from you — as I did from my non-Doktorparents — the importance of being a good academic citizen, doing peer review, supporting junior colleagues, being on top of the detail so scarce resources can be distributed as fairly and transparently as possible.

2017 — Outdoor seating with the most gorgeous view of the Charles Bridge in Prague

Taking a break from the ICAME conference, you, Keith and I are enjoying the warm weather — always a luxury when the North-West of England is home — some lovely food and wine, the cutest pictures of the grandchildren, and some wonderful stories from Keith. The perfect afternoon!

May we have the opportunity to create many more memories!



Tine Breban completed a PhD at KU Leuven, supervised by Kristin Davidse, in 2006, and is senior lecturer in English linguistics at the University of Manchester.

Pu me micel wundor þyncest

An Van linden

Hallo Kristin,

Allereerst moet ik toegeven dat ik de titel van deze bijdrage zelf ineen geknutseld heb; de frase is nergens te vinden in de overgeleverde Oudengelse teksten. Je bent me een groot wonder, Kristin, een mirakel van de menselijke soort — *groot wonder* is hier lexicaal gebruikt, niet als miratieve bepaling 😊. En ik voel me vereerd dat ik in jouw nabijheid heb mogen werken en dat we nog steeds samenwerken.

Groot was al mijn be-wonder-ing toen je mij, en velen met mij, inleidde in de wondere wereld van de Engelse taalkunde. En dat was nog maar het begin. Toen al viel het op hoe zorgzaam je met mensen omgaat, hoe vriendelijkheid voor jou vanzelfsprekend is.

In mijn jaren als doctoraatsstudent kreeg ik alsmaar meer facetten van dit wonder te zien, je liefdevolle aandacht voor je gezin, je ongelooflijke werklust, je ijzersterk denkwerk, je talent om jonge mensen te begeleiden, niet alleen binnen je vakgebied, maar ook in het medemens zijn.

Ook je gave voor last-minute werk heb ik mogen ervaren. Een hoogtepunt was ongetwijfeld onze gezamenlijke lezing op SLE49 in Napels in 2016, over het onderscheid tussen *states of affairs* en *propositions* binnen complementzinnen. Ik herinner me levendig dat je nog veranderingen aanbracht in de slides terwijl ik volop aan het presenteren was, en probeerde te doen alsof er niets aan de hand was.

Grootmoeder worden verrijkte je persoonlijkheid nog meer. Onlangs stuurde je een prachtige foto door van jou met alle kleinkinderen op een bankje, met stevige wandelschoenen of regenlaarsjes aan de voeten, en een vieruurtje in de hand of mond. Zo'n vertederend kiekje van de fiere oma.

Rechtvaardig en zo veel mogelijk objectiverend, zo heb je je rol ingevuld in talloze commissies waarin je zitting had als expert. Je oordeelt steeds in eer en geweten. Zo'n houding vergt moed en standvastigheid.

Al kom ik sinds 2015-2016 veel minder in Leuven, ik ben zo blij dat we nog altijd samen denken en schrijven, dat je wonder nog tot mij kan spreken.

Flink aan het overdrijven, denk je misschien? Euh, wat krijg je als je de eerste letters van de paragrafen van deze bijdrage met elkaar verbindt? Toegegeven, dit schrijfsel neigt misschien wel naar een heiligenleven, maar eigenlijk komt dat goed uit.

Ik heb de afgelopen twintig jaren namelijk vaak gedacht “die Kristin, hoe kan dat nu? Da’s echt een heilige!”

En jawel, hoor, deze heilige is nog springlevend onder ons, driewerf hoera! En dankzij haar emeritaat heeft ze nog méér tijd voor de mensen die ze graag heeft en de dingen die haar boeien (en dat terwijl ik er haar vroeger al van verdacht meer uren in een etmaal te vinden dan wij, gewone stervelingen)!

Proficiat, Kristin, met je rijkgevulde carrière — *you worked wonders*,

En ongelooflijk bedankt voor wat was en wat nog komen zal!

Drie dikke bezen (zoals ze op z’n Antwerps zeggen),

An



An Van linden voltooide een doctoraat aan de KU Leuven, met Kristin Davidse als lid van de begeleidingscommissie, in 2009, en is docent Engelse taalkunde aan de Université de Liège.

Warme groeten

Wout Van Praet

In mei 2017 zouden Kristin en ik een presentatie geven op een congres in Luik. Het congres viel in een drukke periode van het jaar, en hoewel we al een tijdje hadden gewerkt aan het onderzoek dat we zouden presenteren, waren er toch nog een paar losse eindjes die we niet aan elkaar geknoopt kregen. We beslisten uiteindelijk om te doen wat zo vaak gebeurt op congressen: voorlopige bevindingen presenteren als ‘ongoing research’. Het congres begint; de presentatie is klaar. Tot opeens, de dag van de presentatie, Kristin naar mij komt, en zegt: “ik heb gisterenavond zitten denken...” Nu moet je weten, half werk is niet aan Kristin besteed, en de losse eindjes in ons onderzoek moeten haar parten gespeeld hebben. Die nacht was ze daarom blijven zoeken naar een degelijke verklaring voor de resultaten, en die had ze uiteindelijk gevonden. En zo kwam het dat ze mij anderhalf uur voor onze presentatie introduceerde tot een mij toen volkomen onbekend taalkundig begrip. (Tussen haakjes: dat begrip was ‘generalised instantiation’, wat later een belangrijk luik in mijn doctoraatsthesis zou worden.) Wat volgde, was een volledige hertekening van de presentatie. Nauwkeurig loodste Kristin me door iedere nieuwe slide en iedere aanpassing, tot en met het moment dat we aangekondigd werden als volgende sprekers. Ik herinner me mijn deel van de presentatie als een stressvolle wazige woordenbrij. Maar de anekdote is me wel goed bijgebleven, want ze is symbolisch — zo vind ik althans — voor de verantwoordelijkheidszin waarmee Kristin alles wat ze doet, benadert. Een congresbijdrage, hoe kort ook, is niet zomaar een lijntje op een publicatielijst; het is een engagement om het publiek een verhaal te vertellen dat moet kloppen. En als dat betekent dat er zelfs tijdens het presenteren nog hier en daar een woordje in de PowerPoint moet worden veranderd, dan zal Kristin daarvoor zorgen, zoals ook An Van linden goed weet.¹

Recent heb ik van dichtbij mogen zien dat Kristins plichtsbewustzijn zich niet tot het academische beperkt. Samen met Anne-Marie Simon-Vandenbergen nam ze het voortouw in een denkerscyclus rond het belang van taal in het klimaatdebat. Dat Kristin oprecht bezorgd is over de richting waarin de samenleving en de wereld evolueren, werd al duidelijk toen in Amerika Trump aan de macht kwam en in Australië Morrison. Bij de anti-klimaatpolitiek van beide figuren slaakte Kristin diepe zuchten. Maar het bleef niet bij zuchten. Tegenover de destructieve retoriek van klimaatsceptici zochten Kristin en Anne-Marie met de denkerscyclus

¹ Kristin weet ongetwijfeld waarop ik alludeer. Andere nieuwsgierige lezers vinden het antwoord in An Van lindens bijdrage.

naar manieren om constructieve dialoog in het klimaatdebat te bevorderen. Het typeert Kristin dat ze daarbij in eerste instantie wou luisteren naar degenen wiens stem vaak het minst luid klinkt: de jongeren. En die stem gaf hoop. Want hoewel jongeren zich goed bewust zijn van het klimaatprobleem, hoorden we bij hen geen pessimisme of cynisme maar wel een positief verhaal over mogelijke oplossingen. Eenzelfde positieve instelling bleek ook uit het enthousiasme van collega's om mee te werken aan het initiatief van de denkerscyclus, hoewel het onderwerp — taal in het klimaatdebat — niet hun directe expertise was. Zo hebben Kristin en Anne-Marie een bal aan het rollen gebracht binnen de taalwetenschap in Vlaanderen, waar tot voor kort het veld van de 'eco-linguïstiek' quasi onontgonnen terrein was. Ook dat zit in Kristin: een geweldig goed oog voor lacunes in het onderzoeksveld en de leergierigheid om zich te verdiepen in nieuwe onderwerpen. De positieve, oplossingsgerichte invalshoek waarmee ze naar het vaak negatieve klimaatdebat wou kijken, zorgde ervoor dat anderen mee op de kar sprongen.

Verantwoordelijkheidszin loopt ook als een rode draad door Kristins inzet voor haar studenten, zowel doctoraatsstudenten als bachelor- en masterstudenten. Zo merkt haar korte 'bionote' op de website van de KU Leuven terecht op dat "doorheen de BA en MA, studenten betrokken worden bij geleidelijk meer complexe descriptieve puzzels die kleine maar essentiële bijdragen maken aan een meer alomvattende beschrijving." De passieve formulering maskeert de actieve rol die Kristin opneemt om studenten te helpen een onderzoekende geest te ontwikkelen; de tools én het vertrouwen die ze hun daarbij geeft, zet studenten aan om meer uit zichzelf te halen dan ze zelf verwachtten. Een warme 'plus est en vous', zeg maar. Co-publicaties, en presentaties, met studenten zijn daar het bewijs van. Want dat ook studenten een "essentiële bijdrage" kunnen leveren aan taalkundige inzichten, staat niet zomaar voor de schijn in Kristins bionote; het is een oprechte overtuiging. Die overtuiging toont zich ook in de vele 'jonge mensen' die dankzij Kristin na de master doorstromen naar een doctoraat. Met enorme gulheid heeft Kristin een hele kroost aan doctorandi begeleid. En daarbij lag de focus niet enkel op het succesvol afronden van het onderzoek; Kristin zorgde er mee voor dat haar doctorandi na hun doctoraat op hun pootjes zouden terechtkomen. Ook daar voelde Kristin zich verantwoordelijk voor. Doctorandi begeleiden was immers geen kwestie van louter fondsen binnenhalen; het is de verantwoordelijkheid om jonge mensen hun weg te helpen vinden binnen het wetenschappelijk onderzoek en de academische wereld. Als het moest en kon, hielp ze zelfs doctorandi van wie ze zelf niet de promotor was.

Maar bovenal is Kristin gul met haar vriendschap. Een afspraak om onderzoek te bespreken, ging steevast gepaard met een informeel babbeltje. En dat babbeltje kon soms langer

duren dan het bespreken van resultaten of vooruitgang zelf. Of als we een paar uur lang corpusvoorbeelden hadden zitten analyseren, was er een etentje in een Italiaans restaurant *to lift the spirit*. Professionaliteit en vriendschappelijkheid zijn voor Kristin nooit antoniemen geweest. Er is dan ook geen betere manier om het begin van haar emeritaat te vieren dan met een liber amicorum.

Dankjewel, Kristin, voor al je inzet, vriendschap en hartelijkheid!



Wout Van Praet voltooide een doctoraat aan de Universit  de Namur en de KU Leuven, met Kristin Davidse als co-promotor, in 2020, en is postdoctoraal onderzoeker aan de UC Louvain.

Le portrait de Kristin, point de vue d'une doctorante

Charlotte Bourgoïn

As one of Kristin's final PhD students, my experience of her character as a supervisor, colleague, and person may not be as extensive as that of other contributors in this volume, but it has yet allowed me to perceive the full extent of her kindness and selflessness, which I hope this text encapsulates. Et quoi de mieux pour vous rendre hommage, Kristin, que de laisser courir la plume dans ma langue maternelle, une langue pour laquelle, j'ai très récemment découvert, vous portez un certain amour.

Lorsque j'ai débuté mon doctorat il y a de cela quatre ans, je me lançais non seulement dans une aventure académique totalement inédite, mais je laissais également derrière moi ma vie et mon cocon parisiens auxquels je m'étais tant attachée. Kristin, ayant senti l'appréhension que cette décision tant soudaine qu'inattendue avait engendré, a tout de suite su me rassurer et me mettre à l'aise en m'invitant à découvrir Louvain à ses côtés. De la cour ensoleillée de l'*Erasmushuis* aux ruelles pavées du béguinage, il ne m'a fallu que quelques heures pour percevoir toute la générosité et l'implication dont Kristin sait si bien faire preuve envers ceux qu'elle désigne affectueusement comme les *young researchers*. L'angoisse a vite laissé place à l'excitation et l'entête *Dear Professor Davidse* à *Dear Kristin*.

On dit que la première impression est toujours la bonne, surtout quand elle est mauvaise, mais je dirais que cela est d'autant plus vrai quand celle-ci est aussi positive que celle que j'ai eue de Kristin. Que ce soit lors de nos réunions dans son bureau, de nos discussions dans le couloir du deuxième étage de la faculté, ou tout simplement lors de nos échanges par email, ma toute première impression n'a fait que se renforcer au fil des années. À chaque moment de doute, j'ai pu me tourner vers Kristin sans jamais redouter aucun jugement. À chaque moment de joie, j'ai pu partager sans retenue mes émotions avec Kristin. À chaque questionnement, j'ai pu compter sur la sagesse de Kristin pour m'aider à y voir plus clair. Je me suis sentie et me sens encore aujourd'hui pleinement soutenue et épaulée tout en me voyant évoluer et voler petit à petit de mes propres ailes. Et c'est dans l'exécution de cet équilibre parfait que Kristin excelle. Celui de savoir assister à tout instant tout en se retirant aux moments qu'elle juge opportuns.

À cela s'ajoute le savoir de Kristin qui me semble tout bonnement intarissable. Quel que soit le sujet, ne serait-ce que les clivées et l'approche fonctionnelle pour ne citer que des sujets très actuels pour moi, Kristin ne cesse de me surprendre par sa capacité à engranger et restituer des connaissances toujours plus approfondies et variées. Au-delà de simplement emmagasiner

ces dernières, le plus impressionnant réside dans le fait que Kristin n'hésite jamais à revoir ses positions, que ce soit ses propres convictions ou sa compréhension d'autres auteurs, quitte à relire un même article maintes et maintes fois s'il le faut. Ce processus de réflexion constant, que j'ai vu se dérouler en temps réel à de nombreuses reprises, ne peut qu'être salué, tant pour la sincérité que pour l'humilité avec lesquelles Kristin le construit.

Après quatre années passées à vos côtés, Kristin, je ne peux qu'être en admiration devant tout ce que vous avez accompli durant votre carrière mais aussi devant la personne que vous êtes. Il est maintenant temps de vous concentrer sur vos projets et envies plus personnels qui vous tendent les bras. Je ne vous souhaite que le meilleur pour cette nouvelle étape qui vous attend. Et comme nous le disons en français, bon vent !



Charlotte Bourgoïn vient d'achever, cette année 2022, sa thèse de doctorat à la KU Leuven et la Cardiff University, avec Kristin Davidse comme l'une des promoteurs.

Words for Kristin

Vanina Bar

There are words that typically pop into one's mind when hearing someone's name, or sentences and phrases that one has come to associate with a particular individual. When it comes to Kristin Davidse, the words I would typically associate with her would be, amongst others, *passionate, enthusiasm, smile, energy, kindness, functional and cognitive linguistics* and *M.A.K. Halliday*.

I had the pleasure of making Kristin Davidse's acquaintance in 2020 when I was looking for a supervisor for my MA dissertation. Her name was a familiar one because I had just completed my bachelor's degree at the University of Namur, where both Lieven Vandelanotte and Wout Van Praet had mentioned her time and time again. As I was really interested in linguistics (and I still am!), Prof. Davidse was one of the reasons — if not the main reason — why I decided to go to Leuven to do my master's degree. And Kristin Davidse has definitely been the most amazing and kindest thesis supervisor a student can ask for.

Now, I would like to address this part of the text directly to you, Kristin. First of all, I would like to warmly thank you for your kindness and your availability when I was working on my dissertation on the complementation of the predicate *deny*. Even though I really enjoyed working on this topic, I must admit it was sometimes difficult and complex. I particularly remember one moment when I was not feeling very happy about the work I had done so far, and I most certainly did not want you to feel disappointed in it either. I remember I decided to mention it in one of my emails, although I was not quite sure this was the sort of feeling a student could admit to or share. And I vividly remember your very kind answer, which had been a very comforting one at that time and which has stuck with me ever since: “‘Greater insight in linguistic patterns’ (as Langacker says) ‘comes from building on previous ideas and adding some new insights’. (The fact that professional linguists didn't solve the puzzle all at once should be comfort: the puzzle is not so easy.)”. I chose to include this particular quote because I think it does show how kind and comforting a supervisor you were. So, thank you from the bottom of my heart for not only accepting to supervise my MA thesis — it has been an absolute pleasure and joy to have you supervising it — but also for your guidance, your patience, your availability (meeting in person was not easy during the pandemic, but you were always willing to organise online meetings), your understanding, your kindness and for sparking your students' interest in linguistics. I, for one, can only aspire to your extensive

knowledge of and your passion for linguistics as well as your dedication. You most certainly are one of the people that inspires me the most.

I wish you all the best for your retirement; you will have more time now to spend with your amazing family.



Vanina Bar completed an MA thesis at KU Leuven, supervised by Kristin Davidse, in 2021, and teaches English at the École des Langues Vivantes at the Université de Namur.

Fellow English linguists' tributes

Kristin

Chris Butler

K is for **Knowledge**. Even a cursory glance at Kristin's work would reveal the impressive breadth and depth of the knowledge of language and linguistics which she has acquired and put to excellent use throughout her career. Not for her the tunnel vision of many linguistics scholars who doggedly pursue a single narrow line of investigation.

R is for **Research**. Starting from the premise that grammar isn't just about the formal rules dreaded by many a foreign language learner, Kristin's research work, made available in more than 130 publications, exposes the rich diversity of meanings conveyed by grammatical constructions and the ways in which they evolve over time in social and cultural contexts.

I is for **Innovation**. Kristin was one of the first scholars to enrich the field of functional and cognitive linguistics by showing that features of two different approaches to grammatical theory and description, Halliday's Systemic Functional Grammar and Langacker's Cognitive Grammar, could be combined to provide insightful analyses of a wide range of grammatical constructions in English and other languages.

S is for **Supervision**. The supervision of PhD students has formed an essential part of Kristin's programme in the development of cognitive functional linguistics. It is a tribute to her supervisory skills, as well as to the quality of the candidates, that many of her postgraduate students over the years have become productive researchers in their own right and have taken up appointments at KU Leuven or at other universities in Belgium and elsewhere.

T is for **Teaching** and **Teamwork**. Kristin's approach to teaching at both undergraduate and master's level has been to involve students in the research process by guiding them in the analysis of small but significant areas. The vast majority of Kristin's publications have been co-authored, reflecting her preference for collaborative work, often funded by KU Leuven or by the Flanders Research Foundation.

I is for **Involvement**. Although Kristin's involvement in teaching and research itself constitutes a major contribution to the training of students in the linguistic sciences and the understanding of the relationships between grammar and meaning, she is also interested in applying knowledge of linguistic communication to the solution of key problems faced by mankind, such as climate change.

N is for **Nurture**. Kristin's own first undergraduate degree was in Religious Sciences. A concern for others, such as is likely to be fostered by religious conviction, has been a hallmark of Kristin's relationships with colleagues and students. The initial **K** could just as well have been for the nurturing **Kindness** she has shown to me and to other colleagues and friends.

Thank you, Kristin, for who you are and for all you have contributed to functional/cognitive linguistics.



Christopher S. Butler is visiting professor at the University of Huddersfield.

Reminiscences

Eirian Davies

I remember the Helsinki International Systemic Functional Congress hosted by Eija Ventola in 1989 when you and I first came together for a longish, and animated, discussion about questions to do with the mood system in English. You were so alive and enthusiastic that it came as a breath of fresh air to me then, and this quality in you has remained as a distinguishing feature of our discussions and interactions ever since. In spite of heavy demands from administrative burdens and major teaching commitments, including an amazingly long and impressive list of successful doctoral supervisions, you have retained these youthful qualities of freshness of approach and energetic intellectual curiosity. Your students and collaborators have been very fortunate!

Looking back, it is surprising that we have not seen each other in the UK, but firstly at ISFC meetings and then, thanks to your repeated generous hospitality, mainly in meetings you have arranged in Leuven. I have very much valued our collaborations over the years, both in colloquia that you have organized and also with individual graduate students, such as in the first place our now well-established colleague and friend Lieven Vandelanotte and more recently his and your doctoral student Wout Van Praet. These connections have always been stimulating and fruitful for me, and I have come to view Leuven as a second intellectual home.

Your areas of particular interest in English linguistics and mine have overlapped in many places, though I believe that yours have been generally wider and more encyclopaedic. It is only in the last six years that I have engaged with some of the questions you dealt with early on to do with identification in English relational clauses (Davidse 1992). This is an area which, as you have rightly said, is often put to one side as “too difficult”. Even Michael Halliday, as I can recall from those distant days at UCL when he first wrote about it in early drafts of what later became *Notes on Transitivity and Theme* (Halliday 1968), did not initially really quite know what to do with it, and began by suggesting that what was involved was ten different classes of the verb *to be*. You began your research career in Systemic Functional Linguistics by, successfully, jumping in at the deep end!

What I have witnessed over the years is your flowering from youthful enthusiasm to the greater ‘gravitas’ of an experienced teacher and thinker, who also moves among the higher echelons of university policy making and administration with authority and ease. This is not a

progression vouchsafed to many, and I am full of admiration for the hard work, and even more the ability, which has enabled you to do so.

I know that you leave behind as your legacy several generations of students who have been enriched by your teaching and sent on their different ways to fruitful later lives and careers which were made possible by your inspiration and also by your support of them when it mattered most. This is an achievement to be admired and celebrated. It is something to look back on with pride. I wish you the happiest of retirements!

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The Very Compleat Scholar: To Prof. Kristin Davidse, on the occasion of her retirement

Victorina González-Díaz

The first time I met Kristin was at a conference on historical linguistics in the early 2000s. I don't know the exact year, but I clearly remember the topic of her paper (the determiner system in English) and how impressed I was by her detailed analysis and her calm, unassuming way of presenting the results (even if the theoretical implications of the paper really showed the need for a re-conceptualisation of the determiner slot in the English NP).

I didn't dare approach her at that conference. It was only with the help of my then PhD supervisor (and an extra year of conferencing experience) that I managed to talk to her at another academic event. Not only did she give me valuable feedback on the presentation, but she also made me feel that my work *did matter*. And that, coming from a BAP (Big Academic Professor — silly inside joke among PhD students at the time) was more than what a fledgling academic could have wished for to boost their professional confidence.

Many conferences and life events have passed by since then. Countless academic practices that initially bewildered me have now become commonplace. But one of the very few professional experiences that have not grammaticalised over time is my admiration for Kristin's work. Her functional-structural approach to the study of English grammar has consistently demonstrated that syntax and semantics are 'two sides of the same coin' in grammatical descriptions, and that those descriptions are in dire need of new typologies to reflect the way language works. And it is not only grammatical descriptions and typologies that make Kristin the linguist stand out in the professional arena. She is a collegial and supportive person who is always open to innovation and collaboration.

Through the years I have also had the privilege of seeing glimpses of her very many personal qualities. Kristin is warmly discreet and very thoughtful. She knows how to make people welcome and helps them integrate in a group. She appreciates the great and powerful but is not blighted by it; on the contrary, she sees the virtue in small things and nurtures their development. She has a penchant for English teas, excellent taste in restaurants and a genuine enthusiasm for family life and enjoyment of her grandchildren.

Because we have only heard of her retirement 'through the grapevine', and the memory-snippets gathered in this volume have hopefully been kept secret from her until now, I haven't had the chance to ask her what her immediate plans after retirement are. She may, like other

eminent professors, decide to become a(n even more!) prolific academic. Or perhaps devote herself to lifelong undeveloped hobbies. Or she might take an unexpected approach to life that will surprise us all. Who knows. What I am completely sure about is that she will keep casting her special light on those who, like myself, have the privilege of being in her 'pathways of influence'. Many thanks, Kristin, and many congratulations on your retirement!



Victorina González-Díaz is reader in English language at the University of Liverpool.

The metafunctions in Kristin's life

Anne-Marie Simon-Vandenberg

Kristin's research originated in and is firmly based in functional linguistics, to whose advances she has made important contributions, not only through empirical studies, but also through critical theoretical reflection. Using M.A.K. Halliday's systemic-functional terminology, we can say that her work has dealt with numerous aspects of the three metafunctions, the ideational (which covers the experiential and the logical functions), the interpersonal and the textual. Kristin's extensive list of publications consists of articles and books on almost everything within the grammar of English, including phenomena which are 'experiential', such as processes and participant roles, nominal constructions, transitivity and ergativity. Other articles deal with phenomena which are 'interpersonal', such as modality, mirativity, tag questions, and subjectification, and still others with phenomena which are 'textual', organising the information flow. The latter report descriptive and theoretical work on such issues as the relationship between prosody and grammar, the status of *it*-clefts, or anaphoric and cataphoric relations.

Just as the experiential, the interpersonal and the textual functions are all three realised in the grammatical structure of the clause, so are the features of Kristin's own academic discourse, her way of being in the world, inextricably linked to each other. From the ideational point-of-view, the content of her discourse as an academic consists of hypotheses, facts and conclusions about grammatical phenomena based on solid research. In her professional dealings with colleagues and students, as a supervisor, as a teacher, she shows not only knowledge but also empathy, kindness and concern. The interpersonal aspects of her discourse, in combination with the ideational grounding, have led to the encouragement of many young researchers and to fruitful collaborations. The textual function establishes links both internally and contextually. Kristin is a person who possesses coherence. There is harmony between what she says and writes, her world-view, her beliefs. She is a person who strives for the best, in her work and her dealings with people. Kristin's discourse makes her a beautiful text.

My final reflections are on the metafunctions in Kristin's interaction with me over more than 30 years. From an ideational point-of-view I have the greatest respect for her grammatical knowledge, the topics she has taken up and always tackled in thorough and innovative ways. We have shared the same interest in functional linguistics and have set up many joint projects, including the journal *Functions of Language*, edited volumes, seminars, conferences and recently a programme on climate change communication. None of these joint ventures would

have been possible without the interpersonal rapport. What started as a relationship between colleagues has become one between friends. Harmony has run prosodically through our exchanges, creating reassuringly constant coherence in a lifelong discourse.



Anne-Marie Simon-Vandenberg is emerita professor of English linguistics at Universiteit Gent.

University perspectives

Steun, verzet en actie

Bert Cornillie

Beste Kristin, je hebt duizenden studenten in de Engelse taalkunde wegwijs gemaakt, ook al werd je vak in het eerste jaar als moeilijk ervaren. Bergen werk heb je verzet: zo heb je stevig gepubliceerd en bij al je doctorandi steeds op het belang van excellente publicatiedossiers gehamerd. Talrijke wetenschappelijke bijeenkomsten heb je georganiseerd, maar bovenal heb je heel wat Leuvense collega's begeleid, als promotor en als coach. Het was niet altijd makkelijk op het departement, maar je wist wat je deed en je geloofde in je missie om de functionele taalkunde met een focus op de vorm/betekenisrelaties uit te dragen via wetenschappelijke samenwerking.

Je hebt een mooie carrière achter de rug. Je was al gewoon hoogleraar toen ik aan de faculteit kwam werken. Vastberaden timmerde je verder aan je weg, via de Onderzoeksraad, het FWO-expertenpanel en de Benoemings- en bevorderingscommissie. Daarbij bereidde je je steevast minutieus voor, als een perfecte verzetsvrouw.

In mijn geval zijn er minstens drie fases waarin jij, Kristin, een belangrijke rol gespeeld hebt en waar ik erg dankbaar naar terugkijk: mijn doctoraatsverdediging en de publicatie van het boek dat eruit voortkwam (2004-2007), de acties volgend op de niet-verlenging van het mandaat van rector Marc Vervenne (2008-2009), het GOA-project *The multiple functional load of grammatical signs in text construction and processes of language change* (2010-2015) en het C1-project *Beyond the clause: Encoding and inference in clause combining* (2018-2022).

Eerste contacten

Eind september 2004 was je een van de Leuvense leden van mijn doctoraatsjury. Je had mijn proefschrift heel nauwgezet gelezen, hield op de verdediging een rake inleiding en stelde enkele diepgaande vragen. Na afloop gaf je me concrete tips voor de herwerking van de thesis als een monografie. Jouw stokpaardje en trots: doctoraatsthesisen moeten verschijnen bij prestigieuze uitgevers. In februari 2005, tijdens het FITIGRA-congres (*From ideational to interpersonal: Perspectives from grammaticalization*), kreeg ik het goede nieuws dat redacteur René Dirven in mijn manuscript geïnteresseerd was voor de reeks *Applications of Cognitive Linguistics* van Mouton De Gruyter. Als een van de Leuvense tenoren in de cognitieve taalkunde had je ongetwijfeld een hand in dit contact. Je voelde je erg betrokken bij dit project: een prefinale versie van mijn boek nam je nog eens helemaal door en voorzag je van aantekeningen. Ik

herinner me nog dat we in november 2006 in San Diego afspraken tijdens de 8^{ste} editie van *Conceptual Structure, Discourse and Language* (CSDL) om enkele passages te bespreken. Als ik er op terugblik, is het meer dan duidelijk dat je onbaatzuchtige steun voor de jonge onderzoeker die ik was van onschatbare waarde is geweest voor mijn curriculumopbouw. Mede door je inspanningen bekwam ik in 2007 een deeltijdse aanstelling, wat leidde tot nieuwe samenwerkingen, o.a. in de organisatie van het *New Directions in Grammaticalization Research 4* congres, waar het volgende volume is uit voortgekomen: Kristin Davidse et al. (eds.), *Grammaticalization and language change*, Amsterdam/Philadelphia: John Benjamins.

Actie aan de KU Leuven

In december 2008 kreeg ik een sms-bericht van je met het alarmerende nieuws dat het mandaat van rector Marc Vervenne niet zou worden verlengd. De KPIs van het onderzoek en het onderwijs waren nochtans uitstekend. Daarna bevestigde een bericht van de Raad van Bestuur onze ergste vermoedens. In de weken en maanden na de gedwongen exit en tijdens de rectorverkiezingen van 2009 overlegden we vaak. Je puurde argumenten en tegenargumenten uit en gaf strategisch advies over de acties tegen de hervorming van het kiesreglement *en cours de route*. Ook hier handelde je als een lid van de weerstand met een groot rechtvaardigheidsgevoel en absolute discretie. Je benadrukte dat ik ervoor moest zorgen dat ik als jonge docent naast de gewoon hoogleraren voldoende krediet zou krijgen voor de geleverde inspanningen. En zo geschiedde, en vervoegde ik publiek de trekkerslijst met o.a. Bart De Strooper, Conny Aerts en Paul De Grauwe. Ook in deze fase zat je in met de jonge generatie onderzoekers en hun tijdsbesteding. Jouw cruciale tips hebben later ongetwijfeld geholpen bij mijn verkiezing tot ZAP-vertegenwoordiger voor de Groep Humane Wetenschappen in de Academische Raad.

Wetenschappelijke projecten

Na de adviserende rol voor de publicatie van mijn monografie en de gemeenschappelijke actie voor *universitas* aan de KU Leuven, kwam er een inhoudelijke samenwerking in het taalkundig onderzoek. Als initiatiefneemster van het GOA-project *The multiple functional load of grammatical signs in text construction and processes of language change* (2010-2015) ging je met Jean-Christophe Verstraete, An Van linden en mij in zee voor een groot onderzoeksproject met verschillende doctoraten. In diezelfde periode vroeg je me ook als co-promotor van een FWO-project over (de prosodie van) Engelse *tag questions*. Ik ben je nog steeds ongelofelijk dankbaar voor deze kans om in drie doctoraatsprojecten betrokken te zijn. Als PI behield je het

overzicht van alle deelprojecten en toonde je je verantwoordelijkheidszin bovendien door intense begeleiding aan te bieden, ook al was je geen officiële co-promotor van de doctoraten. Ook dit voorbeeld van generositeit zal ik nooit vergeten. Je hebt bovendien op de regelmatige middagsessies voor voldoende cohesie in de groep gezorgd; samen eten was steeds een belangrijk moment. Afspreken met internationale collega's was voor jou altijd een deel van het academisch leven (cf. ons bezoek aan Elizabeth Traugott op de luchthaven). Excellent onderzoek groeit op goede sociale humus indeed.

Iets later was je samen met Jean-Christophe (PI) de initiatiefnemer van het C1-project *Beyond the clause: Encoding and inference in clause combining* (2018-2022). Opnieuw betrokken jullie mij bij de aanvraag van een groot project. Door de pandemie hebben we elkaar deze keer minder vaak gezien, maar de resultaten zijn er. Vier doctoraten en heel wat publicaties kwamen er uit het *Beyond the clause*-project voort. Ik ben heel gelukkig dat het ons opnieuw gelukt is om samen te werken en te overleggen. Het maakt de universiteit niet alleen een rijkere en aangename plek om te werken, doorgedreven samenwerking zorgt ook voor betere onderzoeksresultaten. Ik sta bij jou in het krijt en ben dankbaar.

Je hebt veel betekend voor jonge vrouwen en mannen. Geen moeite was je te veel om mensen te helpen bij het verbeteren van hun academisch dossier. Als FWO-commissielid met ervaring en als voorzitter van de BeCo heb je deze hoge standaarden steeds zelf uitgedragen. Het aanzien dat je ervoor gekregen hebt, mag er helemaal zijn. Je verkiezing als lid van de Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten spreekt boekdelen.

Kristin, op mijn doctoraatsverdediging zei je op een treffende manier dat je naast de sociaal-actieve Bert via het doctoraat ontdekt had dat ik ook een echte taalkundige was. Bij mij was het andersom. Gezien mijn jeugdige leeftijd kende ik je eerst als echte taalkundige en ben ik je door de samenwerkingen heel erg gaan waarderen als sociaal-actieve en betrokken collega.

Dank voor alles.



Bert Cornillie is hoogleraar Spaanse taalkunde aan de KU Leuven.

Een van de eersten...

Michèle Goyens

Als jonge assistente bij Prof. Van Hoecke leerde ik je kennen, Kristin. Je was enkele jaren ouder dan ik, en je was ook moeder geworden tijdens het voorbereiden van je doctoraal proefschrift, net als ik. Ik heb steeds steun bij je gevonden: goede tips voor het combineren van het onderzoekswerk en het moederschap, maar ook over het onderzoek zelf, hoewel we niet op dezelfde talen werkten, en ook niet in hetzelfde perspectief. Maar er waren altijd generische elementen te delen bij het zoeken naar een geschikte aanpak, een theorie, corpusonderzoek, en zoveel meer.

Het moederschap combineren met het voorbereiden van een doctoraat is nu niet evident, maar was dat zeker toen ook niet. Dankzij de steun van Prof. Emma Vorlat, jouw promotor, heb je je proefschrift tot een schitterend einde gebracht. Prof. Vorlat, zelf moeder van vier, zorgde ervoor dat ook ik mijn assistentschap kon verlengen met een jaar, omwille van het moederschap, en zo mijn doctoraat nog kon voltooien. Wij kregen beiden de kans om aan het Departement Linguïstiek, zoals het toen heette, benoemd te worden in nog ‘oude’ statuten, zoals “eerstaanwend assistent”, alvorens docent te worden. Jij werd ingezet voor Engels, ik voor Frans. Beiden hebben wij de evolutie meegemaakt die tot hervorming na hervorming van de curricula heeft geleid: eerst was er de impuls van rector Dillemans, die ervoor had geijverd dat een opleiding maximaal een bepaald aantal vakken kon tellen, wat vaak tot een halvering leidde van het aanbod (waarbij goed moest nagedacht worden hoe alle inhoud kon worden ineengepast); later kwam er ook de signatuur van rector Oosterlinck, die de universiteit volgens een “businessmodel” zou herscheppen; toen kwamen de “OPO’s”, “OLA’s”, en nog veel meer acroniemen, die alles zoveel complexer hebben gemaakt, en — misschien — tot beter onderwijs hebben geleid. In al die jaren heb jij je eveneens ingezet in werkgroepen, POC’s, CC’s, enzovoort, om die nieuwe systemen mee vorm te geven.

Als onderzoekster heb je altijd het beste van jezelf gegeven. Ik had het genoeg om een aantal van je lezingen bij te wonen, en met je rustige en warme stem bracht je de meest heldere en overtuigende analyses over de Engelse syntaxis. Ik kan mij goed voorstellen dat je studenten het bijzonder aangenaam hebben gevonden om van jou les te krijgen, dat je met je kalmte de meest ingewikkelde lesinhouden op een schitterende wijze kon overbrengen. Wij hebben samen geen onderzoek gedaan, daarvoor lagen onze interesses te ver uit elkaar, maar dat betekent niet dat ik je werk niet interessant vond, integendeel: ik heb altijd grote bewondering gehad voor de

klare en duidelijke betogen en argumentatie die leidden tot het bewijzen van een linguïstische stelling.

Geniet van je emeritaat, van je kinderen en kleinkinderen, en van het onderzoekswerk dat je nog wil verderzetten!



Michèle Goyens is gewoon hoogleraar Franse taalkunde aan de KU Leuven.

Dankbrief

Karen Lahousse

Kristin,

Van harte wil ik je bedanken voor je grote bijdrage aan de onderzoekseenheid Taalkunde van onze Alma Mater, aan het onderwijs in Taal- en Letterkunde, aan de talrijke wetenschappelijke commissies waarin je zetelde, aan de Engelse en functionele taalkunde, en aan het wetenschappelijk onderzoek rond specificatie en gekloofde zinnen, een onderwerp waardoor we beiden gebeten zijn. Ik ben dankbaar voor de fijne collega die je bent: voor de vele inhoudelijke feedback en gedetailleerde uitleg over functionele taalkunde; voor de kansen die je me gaf, als jonge onderzoekster maar ook later; voor de goede raad als coach tijdens mijn tenure-track periode; voor je inbreng als lid van de begeleidingscommissie van het doctoraat van Lena. Je bent gepassioneerd door je werk, maar ook altijd oprecht geïnteresseerd in het welbevinden en de thuissituatie van je collega's; net daarom werk ik zo graag met je samen. Je leerde me zoveel, niet alleen over taalkunde, maar ook over de omgang met collega's, over de combinatie werk-gezin, en andere aspecten van het academische leven. Tijdens informele lunches of diners heb ik vaak genoten van je sappige en gedetailleerde verhalen over figuren uit de taalkundige wereld, dichte en verre familie, reizen naar Australië. In al je bescheidenheid besef je wellicht niet dat vele vrouwelijke collega's van mijn generatie naar je opkijken, naar de manier waarop je je drukke gezin, en later ook nog de zorg voor je moeder, combineerde met een academische loopbaan van internationale allure.

Nu wens ik je vooral veel tijd: tijd om te genieten van wat je gelukkig maakt, van je familie, van Keith, van je moeder, van je prachtige dochters met hun mooie gezinnen. Omdat al dat jonge leven om je heen, je *cercle de famille*, je zoveel vreugde en *douceur infinie* schenkt, en *fait briller tes yeux*, draag ik het volgende gedicht aan je op. *Profites-en, merci pour tout!*

Lorsque l'enfant paraît

Victor Hugo

Lorsque l'enfant paraît, le cercle de famille
Applaudit à grands cris ; son doux regard qui brille
Fait briller tous les yeux,
Et les plus tristes fronts, les plus souillés peut-être,

Se dérident soudain à voir l'enfant paraître,
Innocent et joyeux.

Soit que juin ait verdi mon seuil, ou que novembre
Fasse autour d'un grand feu vacillant dans la chambre
Les chaises se toucher,
Quand l'enfant vient, la joie arrive et nous éclaire.
On rit, on se récrie, on l'appelle, et sa mère
Tremble à le voir marcher.

Quelquefois nous parlons, en remuant la flamme,
De patrie et de Dieu, des poètes, de l'âme
Qui s'élève en priant ;
L'enfant paraît, adieu le ciel et la patrie
Et les poètes saints ! la grave causerie
S'arrête en souriant.

La nuit, quand l'homme dort, quand l'esprit rêve, à l'heure
Où l'on entend gémir, comme une voix qui pleure,
L'onde entre les roseaux,
Si l'aube tout à coup là-bas luit comme un phare,
Sa clarté dans les champs éveille une fanfare
De cloches et d'oiseaux !

Enfant, vous êtes l'aube et mon âme est la plaine
Qui des plus douces fleurs embaume son haleine
Quand vous la respirez ;
Mon âme est la forêt dont les sombres ramures
S'emplissent pour vous seul de suaves murmures
Et de rayons dorés !

Car vos beaux yeux sont pleins de douceurs infinies,
Car vos petites mains, joyeuses et bénies
N'ont point mal fait encor ;
Jamais vos jeunes pas n'ont touché notre fange ;
Tête sacrée ! enfant aux cheveux blonds ! bel ange
À l'auréole d'or !

Vous êtes parmi nous la colombe de l'arche.
Vos pieds tendres et purs n'ont point l'âge où l'on marche ;
Vos ailes sont d'azur.
Sans le comprendre encor, vous regardez le monde.
Double virginité ! corps où rien n'est immonde,
Âme où rien n'est impur !

Il est si beau, l'enfant, avec son doux sourire,
Sa douce bonne foi, sa voix qui veut tout dire,
Ses pleurs vite apaisés,

Laissant errer sa vue étonnée et ravie,
Offrant de toutes parts sa jeune âme à la vie
Et sa bouche aux baisers !

Seigneur ! préservez-moi, préservez ceux que j'aime,
Frères, parents, amis, et mes ennemis même
Dans le mal triomphants,
De jamais voir, Seigneur ! l'été sans fleurs vermeilles,
La cage sans oiseaux, la ruche sans abeilles,
La maison sans enfants !

Victor Hugo, *Les feuilles de l'Automne*, XIX



Karen Lahousse is hoogleraar Franse taalkunde aan de KU Leuven.

Driemaal met dank gevooid

Met bijdragen van Paul De Boeck, Peter Marynen, Josée Houben

I

Als kind hebben we allemaal wel eens doktertje gespeeld. Linguïstje spelen doen kinderen niet. Alleen volwassenen doen dat soms. Er zijn er die echt linguïsten zijn, zoals Kristin Davidse, en anderen die het spelen. Zegt iemand die aan een moeilijk karwei bezig is tegen een andere “Zou je me niet helpen?” en die andere antwoordt “Heb ik dat beloofd?”, dan klinkt het alsof de voorwaardelijke *zou* naar een belofte verwijst, in plaats van naar de algemene regel dat *als* iemand hulp nodig heeft, het welvoeglijk is om die ook te bieden. Het is een spelletje om iets op een andere manier te begrijpen, een spelletje om ergens onderuit te komen. Voor Kristin moest de *zou*-zin niet eens uitgesproken worden om in de bres te springen. Of ze gedachten kon lezen (en de onuitgesproken *zou*-zin in gedachten hoorde) weten we niet, maar linguïstje spelen deed ze niet.

In feite hebben de echte linguïsten een goed excuus om niet echt te luisteren als een gedachte wordt uitgesproken, want ze moeten enkel luisteren naar hoe de gedachte wordt uitgedrukt. Niet alle linguïsten zijn gelijk. Kristin Davidse luistert wel degelijk naar wat er wordt gezegd. Maar, misschien is haar gekende glimlach toch niet alleen ingegeven door wat je tegen haar zegt maar ook door hoe je het zegt. En zelf weet ze de dingen te zeggen op een manier die haar al op voorhand doet glimlachen, zodat je geneigd bent om mee te gaan in wat ze zegt.

Vergeef ons dat we nu een keer letterlijk echt linguïstje gaan spelen, “echt” omdat we straks wel de terminologie gaan gebruiken, en “spelen” omdat het voor de gelegenheid is: de gelegenheid om op te treden voor een vriendenboek, zoals de schoolkinderen in mei of juni optreden voor een schoolfeest. Ons optreden is voor de viering van het emeritaat van Kristin. En zoals schoolkinderen voelen we ons een beetje zenuwachtig. Het is met nogal wat schroom dat we verder gaan met spelen, want we zijn slechts optredende amateurs voor de gelegenheid, en zoals je kan verwachten gaan we fouten maken.

Een mooie eigenschap van linguïsten is dat ze voorbeelden geven als ze iets willen uitleggen. Hier komen onze voorbeelden. Ze gaan over de “middle voice”, een onderwerp uit het onderzoek van Kristin, een linguïstische term die we nu gaan uitleggen. De middle voice, wat is dat eigenlijk? We beginnen met voorbeelden.

Over de fameuze broodjes in de Onderzoeksraad (OR) van toen kan je op drie manieren het volgende zeggen:

“In de OR eten ze die broodjes gemakkelijk op.”

“Die broodjes worden gemakkelijk opgegeten in de OR.”

of “De broodjes eten gemakkelijk (op) in de OR.”

Over de aanvraagdossiers kan je ook zeggen:

“De OR-leden lezen die dossiers vlot.”

“Die dossiers worden vlot gelezen door de OR-leden.”

“Die dossiers lezen vlot voor OR-leden.”

Kristin zal ons ongetwijfeld verbeteren als we het verkeerd begrepen hebben. We weten dat ze niet alleen luistert en kijkt met goedwil maar ook met precisie.

De manier van zeggen in de eerste zin van elk drietal heet de bedrijvende of actieve vorm. De manier van zeggen in de tweede zin van elk drietal heet de lijdende of passieve vorm. De derde zin van elk drietal heet in het Engels ‘middle voice’, waarmee we willen laten blijken dat we wel iets van haar werk gelezen hebben, zonder te willen voorwenden dat we het goed begrepen hebben.

De *middle voice* is een merkwaardige constructie. Broodjes eten natuurlijk niet maar worden gegeten, en dossiers lezen natuurlijk niet zelf maar worden gelezen. De lijdende vorm heet niet voor niets lijdend. Als je het lijden dat gepaard gaat met de passieve zin wil ontlopen en tegelijk de leden van de OR niet de broodjes wil doen eten en de dossiers wil doen lezen (al is er geen andere keuze als lid van de OR, maar je zegt het niet luidop), dan is er dus een uitweg. Je laat het werk over aan de broodjes (de broodjes eten zelf) en aan de dossiers (de dossiers lezen zelf). Of als je je verantwoordelijkheid wil ontwijken om te zeggen wat de OR-leden wel en niet moeten doen, dan is het met de middle voice niet langer de verantwoordelijkheid van de spreker, maar van de broodjes en van de dossiers. De spreker is slechts een waarnemer.

De truc is om het onderwerp en het lijdend voorwerp van de zin samen te trekken in één woord: de broodjes, de dossiers, het woord dat eerst lijdend voorwerp was. Iets voor luie sprekers of voor strategische sprekers die iets willen zeggen en tegelijk om een goede of verkeerde reden niet de sterke taal van de bedrijvende vorm willen gebruiken, en ook niet het omslachtige en pijnlijke werk van de lijdende vorm willen verrichten.

Kristin kent ongetwijfeld nog andere trucs om iets te zeggen dat ze had te zeggen in de OR of het bureau van de OR. Ze wist altijd wel een manier te vinden om het te zeggen zonder mogelijke neveneffecten voor degenen tegen wie ze sprak. Ze vond gemakkelijk het kunstige evenwicht tussen een scherpe blik, een linguïstisch begaafde tong en haar inzet voor de goede zaak.

Het is onze bedoeling om tijdens dit linguïstisch amateurtoneel nog enkele dingen over Kristin te zeggen met de *middle voice*. Hier zijn enkele probeersels, maar ze zijn halfbakken niet vanwege Kristin, maar omdat de *middle voice* niet altijd werkt en omdat wij slechts gelegenheidslinguïsten zijn. Als het lijdend voorwerp ook onderwerp kan zijn dan klinkt het alsof het lijdend voorwerp echt zelf iets doet. Bijvoorbeeld:

- *Kristin voelt goed*

OR-collega's voelen zich goed bij haar, en zij heeft een goed gevoel bij OR-collega's

- *Kristin apprecieert*

De OR apprecieert Kristin, in de actieve vorm wordt dat "Kristin apprecieert", hetgeen ook waar is; zij apprecieert de OR

- *Kristin dankt*

De OR dankt Kristin, in de actieve vorm wordt dat "Kristin dankt", wat ook waar is; zij is dankbaar.

- *Kristin spreekt aan*

De OR spreekt Kristin aan (om allerlei werk te doen), gewoonlijk geen probleem, en zij is een collega die aanspreekt.

We geven toe dat we aan de *middle voice* een draai hebben gegeven die haar tot een gedrocht kan maken (het gedrocht is natuurlijk niet Kristin maar onze *middle voice*). De zinnen in de *middle voice* geschreven zijn geen welgevormde zinnen, maar dat doet niets af aan de uitgedrukte gedachte. De voorbeelden tonen ook aan dat het niet altijd om een samentrekking van onderwerp en lijdend voorwerp moet gaan (zoals in de goed-gevoel-zin) en dat de *middle voice* moeilijk toepasselijk is als het lijdend (of ander) voorwerp een persoon is. Het is ongetwijfeld waar dat werk de OR professoren tot een lijdend voorwerp maakt, maar tegelijk zijn ze ook meewerkende voorwerpen. Ook de ablatief is op hen van toepassing: er gaat van alles van hen uit, laten we aannemen in de goede zin. Kristin weze geprezen voor haar ablatieve verantwoordelijkheidszin. Inmiddels is de lezer misschien vergeten dat de *middle voice* zinnen niet welgevormd waren en blijft alleen nog de inhoud van de gedachten over. Al zijn we

gespeelde linguïstische amateurs, we zijn echte amateurs van Kristin Davidse. Dat is ons excuus voor al het voorgaande, en voor wat volgt en met een andere pen geschreven is.

II

Vier jaar leerzame samenwerking in de OR is voor sommigen onder ons duidelijk niet voldoende om de subtiliteiten van deze bijzondere vorm van communiceren onder de knie te krijgen. Het correct gebruik van de *middle voice* vergt doorgedreven academisch onderzoek.

Is “Heldere commentaar levert Kristin steeds” een correcte vorm van *middle voice*, of is dit gewoon een kromme zin? Kristin gebruikt steeds duidelijke taal in de OR. Maar “Duidelijke taal gebruikt steeds Kristin in de OR” klinkt toch wat vreemd.

Het correct gebruik van de *middle voice* in de OR vraagt veel aandacht. Dat het in de late uurtjes van de OR “Aandacht vraagt steeds een correct gebruik van de *middle voice*” wordt, lijkt dan wel weer logisch.

Kunnen kosmologen akkoord gaan met “Veel tijd vergt goed academisch onderzoek”? Is er tijd die geen of slecht academisch onderzoek vergt? “Oude steden graven goede archeologen op”, is dat de toekomst voor Brugge? “Moeilijke teksten maken linguïsten” werpt dan weer een bijzonder licht op deze academische discipline.

Eén zaak is duidelijk: “Doorgedreven academisch onderzoek vergt het correct gebruik van de *middle voice*.”

III

Beste Kristin, (tot aan mijn pensioen sprak ik je aan met professor)

Ik was verrast maar ook heel blij dat men nog aan mij dacht om iets toe te voegen aan het ‘vriendenboek’ voor jouw emeritaat. Ik ben namelijk al 11 jaar uitgewuifd.

Ik kende je toen de aanvragen nog GOA, OT, Bijzondere doctoraatsbeurzen etc. heetten, toen de beslissingen tot in de late nachtelijke uren bediscussieerd werden, toen er wijn bij de broodjes aangeboden werd... Jij hebt de evolutie naar C-projecten meegemaakt, ik vernam dat de wijn plaatsmaakte voor water en thee en dat de nachtzittingen vermeden werden.

Ook als secretaris OR was ik mede getuige van je deskundig en weloverwogen oordeel, altijd, en de bereidwilligheid om je expertise in te zetten voor de evaluaties in de schoot van de Onderzoeksraad en dus voor de wetenschappelijke vooruitgang in het algemeen.

Ik heb je vooral meegemaakt tijdens het ‘vice-rectoren-Onderzoeksbeleid-mandaat’ van Paul De Boeck en Peter Marynen.

Beste Kristin, ik wil je nog héél, héél speciaal danken voor jouw bijzondere instelling, los van al het wetenschappelijke, om oog te hebben gehad voor persoonlijke problemen van anderen. Ik ben je dankbaar dat jij me nog bij mij thuis kwam opzoeken. Ik voelde me schuldig, want je had buiten het drukke academisch gebeuren ook nog je familie!

Geniet nog van de jaren die voor je liggen en hopelijk ontmoeten we elkaar nog eens *live* op een post-covid-viering.



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A reflection on research assessment across disciplines

Karin R. Sipido, Pol Ghesquière & Irène Gijbels

At the core of academic life is communication and collegial interaction, in research activities within an inner circle of department and faculty, and in the wider university and the international community. Science and knowledge grow by sharing one's own findings and by building on the work of peers, deepening insights and providing critical perspectives through academic publications. In Europe and beyond, publication output has become a measure of research activity in the assessment of an academic, for grant applications or career advancement, unfortunately too often reduced to a quantitative metrical assessment. This has led to the concept of 'publish or perish', which has a very negative connotation.¹ Yet, it is also true to say that 'research not published is research not done'.² And research cannot be done without funding of the necessary resources. In this contribution to honour Kristin Davidse, we reflect on the process of decision making through peer review, in publications and funding decisions. As a member of the KU Leuven Research Council, Kristin set high standards. She was particularly concerned with fairness in this process, respect for the specific properties of each discipline and proper consideration for young scientists.

Peer review and editorial assessment are long-standing practices in the scientific publication process. They can identify weaknesses that can be addressed by the authors in a revision of the paper; on the other hand, they can be a filtering process that shapes a journal's scope and standing. Especially the latter aspect, peer review and editorial decisions as a filtering process, has come under criticism as a mechanism delaying publication, non-transparent and vulnerable to bias, and therefore unjust. Such considerations have been driving novel models of publication. However, across disciplines, scientists and journals have different practices in publishing, and points of criticism are not necessarily the same or fully shared. In the same vein, not all disciplines will adopt alternatives to the traditional publishing process — such as open peer review, preprints and self-publishing — in the same way. Despite the many differences, a shared feature likely to remain is evaluation of papers by peer-scientists within the authors' research field. As well, within the research community quality will eventually determine the scientific impact of a study.

¹ https://en.wikipedia.org/wiki/Publish_or_perish

² Dame Anne Glover, quoting her PhD supervisor in a lecture on scientific evidence for policy.

A similar process of peer review guides decisions on grant applications by many funding agencies worldwide. The process is more complex than in publication assessment, most often with a panel of scientists assessing the applications based on external review reports from recognized experts in the field, as well as internal discussion guided by the external review reports. The panel members and the chair assume the task of comparing the panel's assessments and prioritizing funding recommendations where needed. This is also the *modus operandi* of the KU Leuven Research Council, where we served together with Kristin from 2006 to 2010. Depending on the type of funding, past performance and track record in academic publications carried variable weight in the decision. A unique feature of the Research Council's work was the cross-disciplinary discussion in the process, given there was no pre-allocation to the three domains within KU Leuven, i.e. the groups of humanities and social sciences, of science, engineering and technology, and of biomedical sciences. This implied relying on the discipline-specific assessments to position projects within their respective fields. The task led to rich discussions about how scientific impact was assessed across disciplines. The creation of the VABB (Vlaams Academisch Bibliografisch Bestand) by the Flemish Government was one of the answers to the challenge of cross-disciplinary assessment of quality of publication outputs. Although it was originally meant to serve as a basis for the distribution of government funding over the five Flemish universities, since its inception in 2008, it has taken its place in several assessment procedures at different levels in Flanders (Verleysen, Ghesquiere & Engels 2014).

In a somewhat more recent debate, such decision processes for competitive allocation of funding have also come under criticism, both with respect to epistemic and ethical shortcomings. Although the system is far from perfect, good alternatives are not yet sufficiently well-developed. A system that combines some basic non-competitive funding for all with some competitive funding would be appealing, but thorough thinking is needed to get to a workable and efficient system that would safeguard research quality. We need evidence-based decisions and monitoring whether changes will improve research quality.

Despite the criticism of evaluation panels and committees in competitive funding, panel members often do the utmost to make decisions as fair as possible, leaving no stone unturned, examining and using all information available. This was also the standard of the KU Leuven Research Council. An evaluation is always based on a set of criteria of scientific quality: of the project itself (its relevance and importance, its novelty, its feasibility, the gains and the risks...), of its embedding and research context, and of the applicants. Although there is a thorough assessment of each of these criteria, a decision about funding a research proposal or not is not simply a mathematical operation (executed correctly or not; or based on a correct

formula/model or not), but a decision that comes with uncertainties. These are due to several factors, including, for example, the number and quality of (external) peer reviews (which implies that an assessment of peer reviews is also part of an evaluation). Panel members should be, and mostly are, aware of issues such as different publication cultures in different scientific disciplines, possible unethical behaviour caused by elements of scientific competition, or possible bias towards some groups or topics, to name just a few aspects. The only weapon against all of these things is ... leaving no stone unturned in a research assessment. Panel members spare no efforts when they take part in panels, and their task is often very frustrating, given the limited budget and the many excellent proposals.

In research assessment, special attention also goes to funding both junior and senior researchers, and more generally, researchers at different stages in their scientific career. Young researchers with high potential should be encouraged to become independent researchers, they should be given fair opportunities to apply for funding taking into account the stage of their career, and they should get credit for the work they accomplished within a larger group of (possibly) senior researchers. Juniority versus seniority is only one example of an aspect that requires special attention. Gender and other diversity aspects also need to be taken into account. Researchers at the same stage of their career may not have had the same opportunities, for example, when working in different countries and/or different academic systems (allowing them to be promotor of a PhD project or not). Kristin did not hesitate to draw attention to any special circumstance that should be taken into account when assessing research proposals.

As academics, we must all participate in this process of peer review and assessment, alternatively assuming the role of being the researcher whose work is being assessed, the expert writing a report, and the panel member consolidating reports and making proposals for funding decisions. As scientists, we are also committed to continuously reflecting on these processes, on changes in scientific practice, in policies and in society. Kristin was also a member of a KU Leuven working group reflecting on the societal impact of academic research.³ Her thoughtful contributions, pointing towards the need for a broad and comprehensive approach, engagement and communication with stakeholders, have been invaluable.

Thank you, Kristin; we enjoyed working with you and we look forward to your continued efforts to promote better research and research policies.

³ <https://www.kuleuven.be/onderzoek/raadonderzoeksbeleid/>

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Een Leuvens professoraat

Jo Tollebeek

Het lange professoraat dat Kristin Davidse aan de KU Leuven heeft vervuld, heeft sinds de jaren zestig van de vorige eeuw een geschiedenis vol wendingen gekend. De splitsing van de Leuvense universiteit in 1968 en de maatschappelijke ontwikkelingen in diezelfde tijd — democratisering, secularisering, internationalisering — maakten een einde aan de oude professorenwereld met haar besloten gemeenschap en paternalistische gezagsstructuren, haar vaste cultuur en morele canon. De nieuwe professoren voelden zich niet langer notabelen met de verheven opvatting van het hoogleraarsambt die daarbij hoorde, maar stelden zich op als pioniers: krachtige figuren die in de eerste jaren onder rector Pieter De Somer vol geestdrift een nieuwe universiteit wilden bouwen. In het midden van de jaren zeventig kregen zij het gezelschap van een sterk groeiende groep ‘carrièreprofessoren’, een zakelijke en zelfverzekerde generatie, voor wie in de eerste plaats het resultaat telde.

Deze professoren ontleenden hun identiteit aan hun onderzoek. Dat impliceerde meteen het einde van de traditionele, op anciënniteit gebaseerde hiërarchie aan de Universiteit: de nieuwe pragmatici konden immers over meer (onderzoeks)geld en dus meer prestige beschikken dan hun oudere collega’s. De omgangsvormen in het professorenkorps waren hoe dan ook lossers dan voorheen geworden. Velen hadden deze nieuwe stijl in de Verenigde Staten leren kennen, waar professoren zich ook niet als leermeesters of *patrons* opstelden, maar veeleer coördinatoren van onderzoeksgroepen waren, steeds op zoek naar talent en middelen. De soms hevige concurrentiestrijd onder deze jonge en ambitieuze hoogleraren kon echter ook tot naijver en conflicten leiden. De nieuwe rector Roger Dillemans duidde in 1985 een academische ombudsman aan.

Kristin Davidse eigende zich de erfenis van deze generatie professoren snel toe. Ook zij werd een *academica* die haar identiteit vooral opbouwde vanuit haar onderzoek: sterk vernieuwend taalonderzoek, waarin nauwgezet verzamelde empirie werd gecombineerd met verreikende analyses. De internationaal erkende kwaliteit van haar werk en haar bevoegdheid leidden ertoe dat Kristin Davidse ook al snel succesvol werd in het verwerven van onderzoeksfinanciering. Dat liet haar toe een eigen onderzoeksgroep uit te bouwen en het daarin verrichte onderzoek een duidelijk herkenbaar profiel te geven: jonge, talentvolle linguïsten werden door haar bijeengebracht en tegelijk werd er, wanneer er al te veel loten aan de oorspronkelijke stam dreigden te groeien, gesnoeid. Op deze manier werd het door de

voorgangers opgebouwde kapitaal verruimd. Dat de Nederlandstalige helft van de Leuvense universiteit na de splitsing een ‘universiteit van het Hageland’ zou worden, werd door een dergelijke onderzoeksdynamiek geloofwaardig.

Tegelijk trad Kristin Davidse een universiteit binnen die haar grenzen leek te hebben bereikt. De jaren negentig luidden inderdaad het einde van de ‘professorenrepubliek’ in. De schaalvergroting schiep een instelling die niet meer kon worden overzien, de afstand ten aanzien van ‘de top’ groeide, er werden moeizame discussies gevoerd over de allocatie van personeels- en werkingsmiddelen. Dat alles leidde tot het ontstaan van een universitaire bureaucratie en tot een proces van reglementering en controle (onder meer op nevenfuncties), maar ook tot de ontwikkeling van een volwaardig personeelsbeleid. Het *HR-management* gaf vele professoren echter het gevoel tot ambtenaren te worden herleid.

De onvrede was nog breder en nam toe. Benoemingen en bevorderingen waren altijd al een delicate zaak geweest, die gepaard ging met veel discussies en frustraties. De academische overheid streefde daarom naar objectivering door strikte criteria te formuleren inzake onderzoek, onderwijs en ‘maatschappelijke dienstverlening’, maar dat suggereerde dat de hoogleraar een duizendpoot moest zijn, die op elk terrein moest uitmunten, en leidde tot een versnipperd bestaan. Tegelijk werd geklaagd over de massificatie en specialisatie van het onderwijs. Inzake onderzoek werd betreurd dat de slaagkansen bij financieringsaanvragen kleiner werden, waardoor het steeds moeilijker werd aan de wereldwijde *big science* te kunnen participeren. Daarom werd ook aan de Leuvense universiteit steeds meer geïnvesteerd in de verdere organisatie van het onderzoek. Een zelfstandige dienst Onderzoekskoördinatie was er de meest zichtbare uiting van.

Met dit alles daalde de status van het professoraat en kreeg het een geringere aantrekkingskracht. Er ontstond een gevoel van crisis. Bij de academische overheid leefde de vrees de concurrentie met de privésector niet meer aan te kunnen en daardoor met een *braindrain* te worden geconfronteerd. Maar de professoren verlieten de Universiteit niet. De nieuwe generatie die in het begin van de jaren negentig op de voorgrond trad en waartoe ook Kristin Davidse behoorde, was geënthousiasmeerd door de discussie over de missie van de Universiteit die sinds het midden van de jaren tachtig in allerlei werkgroepen was gevoerd. Voor Kristin Davidse bleef het — fundamenteel — onderzoek de essentie van het academisch bedrijf. Zij raakte ook al snel zelf betrokken bij het onderzoeksbeleid en bij de selectie van financierbare projecten. Integriteit stond daarbij voorop, zowel in de wetenschapsbeoefening zelf als bij de selectie. Om een correct beleid bij benoemingen en bevorderingen te garanderen

— ook op dit vlak speelde zij al snel een rol — onderschreef Kristin Davidse de objectiverende politiek van de overheid. Zakelijkheid, zo oordeelde zij, garandeert rechtvaardigheid.

Maar onder meer onder invloed van Emma Vorlat, één van de promotoren van haar doctoraatsthesis en Dillemans' vicerector voor de Humane Wetenschappen, combineerde Kristin Davidse deze zakelijkheid met een grote betrokkenheid. In een tijd waarin er van gendergelijkheid binnen de Universiteit nog geen sprake was, steunde zij andere vrouwen die een academische carrière trachtten uit te bouwen. Zij nam voor vele jonge onderzoekers de rol van mentor op zich. Zij leerde aan wie een benoeming of een bevordering was misgelopen, hoe een sterker (onderzoeks)dossier op te bouwen, niet door (nog) meer te publiceren, maar door in alle rust prioriteiten te stellen.

Zo was Kristin Davidse klaar voor de verruimde universiteit die bij het begin van het nieuwe millennium in Leuven ontstond. Rector André Oosterlinck had haar door een associatievorming met een groot aantal hogescholen uitgebreid. Nu afficheerde de KU Leuven zich ook als een eigentijdse *research university*, die een Europese horizon combineerde met een brede toegankelijkheid. Kristin Davidse zette zich opnieuw aan het werk, met de ernst, toewijding en discipline die haar altijd al hadden gekenmerkt. In de verschuivende verhoudingen tussen de verschillende personeelsgroepen van de nieuwe universiteit besteedde zij bijzondere aandacht aan het steeds groter wordende contingent doctoraatsstudenten, projectmedewerkers en postdoctorale onderzoekers. Integriteit kenmerkte ook haar relatie met hen; het was een houding die zij omgekeerd ook van hen verwachtte. Integriteit en generositeit: in de universiteit van de eenentwintigste eeuw, zo oordeelde zij, moest kennis worden gedeeld. Alleen zo kon een nieuwe generatie professoren worden gevormd.

Intussen raakte het bestuur van de Universiteit geprofessionaliseerd. De verdere schaalvergroting, de groeiende internationale competitie tussen de universiteiten en de nadrukkelijker maatschappelijke verwachtingen (met een groeiende klemtoon op de rol van de wetenschap bij de *societal challenges*) vereisten leiderschap, strategische visie en bestuurlijke slagkracht. Kristin Davidse nam met veel verantwoordelijkheidszin steeds meer taken op zich. Maar zij aarzelde ook. Zij voelde zich geconfronteerd met een universiteit waaruit de ziel steeds meer leek te verdwijnen. Van een hechte professorengemeenschap was immers niet langer sprake. Dat was niet alleen een negatieve ontwikkeling: het groeiende pluralisme op levensbeschouwelijk vlak en de toenemende internationale rekrutering van de professoren hypothekeerden de oude samenhang, maar lieten ook meer openheid, vrijheid en vernieuwing toe. Desondanks betreurden velen het verdwijnen van een gemeenschap van professoren die elkaar over de grenzen van de faculteiten heen kenden en ontmoetten.

Kristin Davidse, met haar sterke gemeenschapszin, engageerde zich dan ook volop in het proces van herbronning dat zich vanaf het midden van het eerste decennium van de nieuwe eeuw onder de rectoren Marc Vervenne en Mark Waer aan de Leuvense universiteit voltrok. Een belangrijk element daarvan was de ontwikkeling van een talentencultuur. De academische overheid betreurde het inderdaad dat de Universiteit een wat routineuze en risicoschuwe organisatie was geworden, ook op onderzoeksvlak: veel *certitudes* op een relatief hoog niveau, maar nog zelden pieken. Een talentencultuur kon dan een *antidotum* zijn: een betere en dus competitievere rekrutering van de professoren, aanmoediging van creativiteit en (financiële) beloning van excellentie, een ideaal traject (*tenure track*) voor de postdoctorale onderzoekers.

Maar ook deze talentencultuur wekte bij velen onrust: hield bijvoorbeeld een excellentiefinanciering geen *winner takes all*-politiek in? Daarom ontwikkelde de academische overheid tegelijk een beleid waarvan vertrouwen het speerpunt was en waarbij de missie van de Universiteit (nogmaals) werd herbepaald. Vertrouwen, zo luidde het, gold in de eerste plaats de professoren, wier positie tegenover de universitaire bureaucratie (en een onpersoonlijk academisch bestuur) moest worden hersteld. Maar het ging ook om het verlangen de Universiteit meer te laten zijn dan een ‘kennisfabriek’: in de nieuwe geest kwam het accent op kritisch onderzoek te liggen, op het intellectuele experiment, op openheid ten aanzien van de samenleving, op het definiëren van een gemeenschappelijk project.

Kristin Davidse verdedigde dit model op compromisloze wijze. Enerzijds verzette zij zich tegen hen die af wilden van objectieve en inderdaad ook meetbare criteria in het onderzoeks- en bevorderingsbeleid: dat zou de deur immers opnieuw openzetten voor willekeur en vriendendienst. Anderzijds aarzelde zij niet stelling te nemen op de moeilijke en voor de universitaire gemeenschap kritieke momenten waarop een machtselite het bestaande beleid van vertrouwen afdeed als een bewijs van zwak bestuur. Haar verzet tegen deze machtselite kwam voort uit een ethische impuls, die ook religieus onderbouwd was: hier werd onrecht aangedaan. Op dergelijke momenten toonde Kristin Davidse dat moed en rechtlijnigheid ook binnen een moderne universiteit van cruciaal belang zijn, dat wetenschappelijke rigiditeit een helder waardenpatroon niet uitsluit.

Intussen blijven vele professoren worstelen met een gevoel overbevraagd te zijn. Een verder uitgebouwd personeelsbeleid moet rust brengen: de gedachte dat niet elke hoogleraar op hetzelfde moment in alle opdrachten — onderzoek, onderwijs en ‘maatschappelijke dienstverlening’ — even actief moet zijn, gedifferentieerde profielen, *coaching* voor jonge professoren, initiatieven voor een betere *work-life*-balans. Daardoor is het bestuurlijke accent opnieuw sterk op de organisatie van de instelling komen te liggen, veel meer dan op vertrouwen

of op de reflectie aangaande de missie van de Universiteit. Daarbij valt ook een verschuiving waar te nemen van leiderschap naar (*micro-*)*management*, sterk geadmistreerd en in een overvloedige communicatie. Wordt de Universiteit er een minder inspirerende plaats door? Kristin Davidse heeft ons in de loop van haar lange, krachtige professoraat geleerd dat elke vorm van universitair bestuur moet verankerd blijven in wat de essentie van de Universiteit is: wetenschappelijk onderzoek op academisch niveau en de vertaling daarvan in onderwijs en maatschappelijke betrokkenheid. Dat is een legaat dat ons dankbaar moet stemmen en dat wij zelf moeten opnemen.



Jo Tollebeek is gewoon hoogleraar geschiedenis en gewezen decaan van de Faculteit Letteren aan de KU Leuven.

Generaties gaan en generaties komen, en de universiteit blijft bestaan

Marc Vervenne

Lieve Kristin,

Het heeft lang geduurd voor het me lukte dit stukje op papier te zetten. Ik heb geworsteld met gedachten en woorden. Ze zijn nog nooit zo taai en weerbarstig geweest. Dat heeft niet met jou te maken. Of misschien toch, want jij bent niet zo maar *een* collega die met emeritaat gaat. Je bent een persoon met wie ik in een kleine kring van zielsverwanten — waartoe ook ons beider lichtende voorbeelden wijlen Herman Servotte en Emma Vorlat behoorden — dingen heb mogen meemaken en ideeën trachten te verwoorden die ertoe doen, hoe weerloos we ook zijn. Rond overtuigingen en twijfels. Over zoeken en niet vinden. Over religie en kerk. Over het wezen van de universiteit en haar rol in de samenleving; over haar effect op studenten, wetenschappers en al wie in en voor haar werken. Niet dat we elkaars deur hebben platgelopen. Maar de vertrouwdheid en de herkenning van ons denken zijn gebleven. *Dit zijn de dingen die niet overgaan*, om het met de verdichte woorden van Werumeus Buning te zeggen. Met deze aanloop zal je begrijpen dat ik ervoor kies in de marge van jouw emeritaat als hoogleraar wat overwegingen op te tekenen die ik persoonlijk *tot* jou richt, liever dan *over* jou te spreken.

Onlangs arriveerde het nummer 90 van het tijdschrift *Nexus* op mijn werktafel. Het is altijd een intellectueel genot deze publicatie van het gelijknamige Nederlandse instituut ter hand te mogen nemen. Elk nummer is gevuld met prikkelende “bijdragen over het Europese cultuurgoed in zijn kunstzinnige, levensbeschouwelijke en filosofische samenhang [die] inzicht [bieden] in eigentijdse vragen en uitdagend vorm [geven] aan het cultuurfilosofisch debat”. Zo stelt dit instituut zich met reden voor op zijn webstek. De nieuwste aflevering van het tijdschrift is getiteld: *De gratie van de ouderdom*. Ik was onmiddellijk gefascineerd door twee artikelen, waarvan de titels mijn belangstelling wekten: ‘De charme van de ouderdom’ (Jonathan Galassi) en ‘Dankzegging voor de ouderdom’ (Lenny Kaye). Alsof het niet op kon, ontving ik enkele dagen later, van een vriend, een uittreksel uit *Les mots de ma vie* (2011), een essay — of hoe we het ook willen benoemen — van de Franse journalist Bernard Pivot (je weet wel, de animator van onder meer *Apostrophes*, *Bouillon de culture* en *Double je* op Antenne/France2, die tussen 1975 en 2005 hoge kijkcijfers scoorden). De passage die ik ter overweging kreeg aangereikt, gaat toevallig ook over de ouderdom en over de capaciteit te blijven dromen: “Rêver, c’est se

souvenir tant qu'à faire, des heures exquis. C'est penser aux jolis rendez-vous qui nous attendent. C'est laisser son esprit vagabonder entre le désir et l'utopie." Dromen als 'project' voor het emeritaat, dat tegen de ouderdom aanschurkt.

Het is niet de gewoonte dat we bij emeritaatsvieringen over 'de ouderdom' spreken. Dat lijkt niet passend. We kunnen echter niet ontkennen dat professoren emeritae/i een bepaalde leeftijd hebben bereikt waarop zij — of ze dat nu willen of niet — 'uit (betaalde) dienst gaan' en op '(betaald) pensioen' worden gesteld. Dat is de gang van het leven waar niemand aan ontkomt en die redelijkerwijs wordt opgelegd in een geordende samenleving. En dan hebben wij nog geluk! Wat ik dus wil aangeven, is dat het emeritaat niet losstaat van de ouderdom, en dat we die vaststelling niet mogen wegmoffelen. Maar vooral dat 'emeritaat' en 'ouderdom' positieve gegevens zijn voor wie daar onbevange voor openstaat.

Als je al een tijd mag meedraaien in de universiteit ervaar je in toenemende mate hoe snel de generaties van hoogleraren en medewerkers elkaar opvolgen. *Le temps d'un soupir*, naar het delicate boekje dat Anne Philipe in 1963 schreef over haar gevoelens en emoties in de laatste levensdagen van haar jonggestorven man, de Franse acteur Gérard Philipe. De vroeg-joodse denker Qohelet — beter bekend als 'Prediker', van wie een nogal uitdagend essay nog net in de canon van de Hebreeuwse Bijbel is binnengeglipt — brengt die opeenvolging van generaties treffend onder woorden in de inzet van zijn reflecties, opgetekend ergens aan het eind van de 2^e eeuw voor de christelijke tijdrekening: "Generaties gaan en generaties komen, en de aarde blijft almaar bestaan. De zon komt op en de zon gaat onder, en haast zich dan weer naar de plaats waar haar loop begint. De wind waait naar het zuiden en draait naar het noorden, draait en waait, en keert telkens op zijn draaien terug. Alle rivieren stromen naar zee en de zee raakt niet vol, naar de plaats waar ze begonnen zijn keren de rivieren terug om opnieuw te gaan stromen. Het wordt een vermoeiend verhaal en geen mens kan er iets over zeggen. Wat geweest is, zal weer zijn; wat gebeurd is, zal weer gebeuren. Nieuw is er niets onder de zon." Kortom, wij zijn een onogelijk stipje in de tijd en de ruimte, en als wij er niet meer zullen zijn, draait de wereld verder.

Met wat ik tot hier heb geschreven, steek ik nogal zwaar van wal in het huldeboek dat je is aangeboden bij jouw overgang naar het emeritaat. Die benadering lijkt me evenwel te passen bij jouw persoon, zoals ik je sinds dertig jaar mag kennen. Als veelzijdige academica volstaan alleen al de titels van de schrijfsels die ik heb genoemd om jou aan het denken te zetten. Om dimensies van het 'emeriteren' open te leggen die het gangbare achter zich laten. Je bent een passionele en rusteloze denker en wroeter. Je ontkomt aan het menselijke tekort waar Blaise Pascal in zijn *Pensées* (1669) aan refereert: "Tout le malheur des hommes vient d'une seule

chose, qui est de ne pas savoir demeurer au repos dans une chambre.” De studeerkamer is jouw laboratorium, en bij uitbreiding het symposium met jouw studenten en vakgenoten, met wie jij taal en tekst doorgrondt. Taal als een systeem dat betekenis genereert in tekst en context, en tegelijk aanzet tot communicatie en uitwisseling. Voor jou is taal niet vrijblijvend, maar raakt ze aan onze existentie. Je belangstelling voor religie is daar niet vreemd aan. Ook je bijdrage aan het ‘denkersprogramma’ van de Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten, rond de taal van debat en communicatie met betrekking tot klimaatverandering, getuigt van de existentiële betrokkenheid van je wetenschapsbeoefening, maar ook van je onrust, die ik in mezelf herken.

Hier kan ik mijn zeer fragmentaire hommage aan jou afronden, Kristin. Maar laat ik toch nog even kort terugkeren naar de ‘ouderdom’ en zijn verband met het ‘emeritaat’. Niet om je levensperspectief en je wetenschappelijke nieuwsgierigheid in te dijken. Integendeel, ik wil die opentrekken naar een brede horizon. Het emeritaat is net zoals de ouderdom de zomer van het leven, die ‘jongheid’ in zich bergt. Althans, voor wie daarvoor ontvankelijk is. Het laatste woord daarover laat ik aan de Amerikaanse gitarist, componist en schrijver Lenny Kaye (en vervang hierna gerust ‘de ouderdom’ door ‘het emeritaat’):

De charme van de ouderdom bevat een paradox: gehecht blijven aan het leven, blijven ervaren, genieten, leven. Rijpheid is alles. Meer licht. Maar tegelijkertijd: loslaten. (...) De charme van de ouderdom is niet dat je in extremis tekeergaat tegen het doven van het licht. (...) De charme van de ouderdom ligt erin één te zijn met het vervagen, de gracieuze oude vrouw met haar stok, als koningin Elisabeth die langzaam in de richting van sepia schuifelt. Daarin ligt de schoonheid, de charme van ‘Waarom zeg je niet gewoon wat er gebeurd is?’ Het enige wat we kunnen nalaten, is de waarheid. (*De gratie van de ouderdom*, 2022, 24-25).



Marc Vervenne is emeritus gewoon hoogleraar Oud-Hebreeuwse taalkunde en bijbelwetenschap, en erector van de KU Leuven.

Creative responses

A great linguist, but first a great colleague

Virginia Calabria

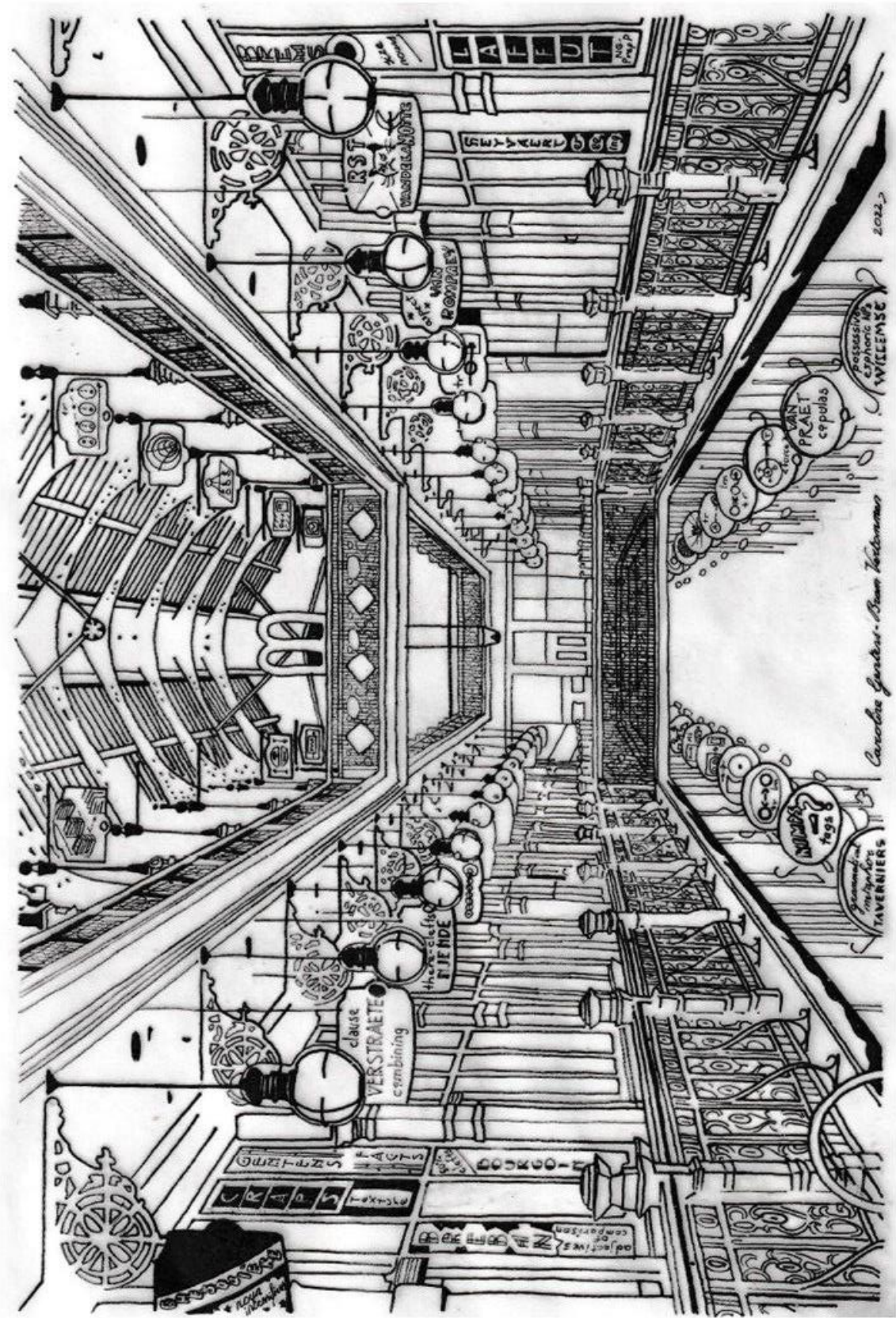
A little poem I send in,
in celebration of Kristin.
My first memory of her kindness,
before the covid pandemic madness,
is actually a computer-mediated one:
it is for real, it's not a pun!
I had my interview for *Beyond the clause*,
and a hybrid event that was.
My future supervisor in person I met
but the other members, through the net.
Although I initially met her online
of her gentle manner there was great sign:
she asked me questions with a smile,
she made me comfortable with her vibe,
kind nods and feedback again and again:
she really made me wanna board the KUL train!
When we finally met in the corridors of linguistics
was confirmed my impression of her characteristics:
her great availability, her human disposition
with every person at any rank and position.
When we, PhDs, ourselves introduced,
great welcome and greetings she produced
When sadly my bag somebody stole,
she comforted me and better I felt after all.
When clause linkages I struggled to understand
an explanation for me she had at hand.
We shared a delicious meal in her home:
we talked about travelling, of Palermo and Rome.
This memory always I'll cherish dearly,
as one of the *gezelliger* nights, sincerely!

To this day, only 4 years I've known her
but I can openly say, no need to infer,
that she goes beyond clauses, grammar and formalities:
she has one of the rarest, kindest personalities!
This, because after years of outstanding research,
it is attention and humanity that we must search
and that's exactly in what Kristin succeeds:
she is a great linguist, but first of all a great colleague!

What's left to say is *bedankt, grazie, thank you,*
and **tanti auguri** for this new chapter of your life, too!

A walk down supervision lane

Caroline Gentens & Bram Vertommen



Serendipia

Para Kristin

María Sol Sansiñena

Allegro con brio

Piano

5

Pno.

9

Pno.

13

Pno.

17

Pno.

21

Pno.

24

Pno.

28

Pno.

32

Pno.

36

Pno.

40

Pno.

dolce

44

Pno.

48

Pno.

52

Pno.

55

Pno.

58

Pno.

61

Pno.

63

Pno.

Exercise 3

Carefully consider the following sentence:

No wonder that there are so many people who owe their careers to her and express their total appreciation of her incredible contribution to linguistics, and whose main aim it is to have a similar impact on the very sort of functional-cognitive approaches that she has advocated throughout her own long impressive university career.

Using ideas and concepts from both Halliday's Systemic Functional Grammar and Langacker's Cognitive Grammar, provide answers to the following questions:

- a. What kind of linguistic process(es) have given rise to the use of *no wonder that* in this sentence?
- b. Which type of *there*-construction does this sentence contain?
- c. Identify the intensifying adjectives in this sentence, and comment on the relation between their intensifying use and their original meaning.
- d. In those cases where there is more than one premodifier within a noun-phrase, explain the order in which the modifiers occur.
- e. Which adjectives function as secondary determiners in this sentence? Describe the specific function of this group of determiners and mention some of their formal properties.
- f. In the first line we find a prepositional object construction (*owe their careers to her*). Explain the difference between this construction and the dative construction (*owe her their careers*). Refer to the notion of agnation in your answer.
- g. The nouns *sort* and *kind* can be used in different ways. Reflect on the use of *sort of* in this sentence.
- h. The sentence contains one copular construction. Identify this construction and explain which type of copular construction we are dealing with.
- i. Where can you find expert analyses of any of the constructions mentioned? (Hint: look at the website of Kristin Davidse.)



Virginia Calabria is a PhD student in the linguistics department at KU Leuven.



Caroline Gentens completed a PhD at KU Leuven, co-supervised by Kristin Davidse, in 2016, and is a lecturer in English linguistics at KU Leuven.

Bram Vertommen defended his PhD at the University of Antwerp in 2017 and is now assistant professor in intercultural communication at Utrecht University.



María Sol Sansiñena is associate professor of Spanish linguistics at KU Leuven.



Gunther Kaltenböck is professor of English linguistics at the Universität Graz.

Evelien Keizer is professor of English linguistics at the Universität Wien.

Scholarly perspectives

Hopkins' Windhover: A fulfilling experience

Hedwig Schwall

Dear Kristin,

We first met at the time when you were casting around for a topic of your PhD. Years before, you had moved from theology to language studies, and as Emma Vorlat invited you to work in linguistics you moved over from your focus on literature. Through your links with that creative Jesuit thinker in Antwerp, Luc Versteyleen, you were an early environmentalist: little wonder then that you considered delving into Gerard Manley Hopkins' poems to see what a linguistic approach would yield. He too had left former disciplines, moving from art to theology, from Anglican to Catholic beliefs. Like Hopkins, you had to make difficult choices and while writing poetry helped him to keep in touch with his true self, you read French psychoanalyst thinkers.

Hopkins' search for a "real self"

So in this little contribution to celebrate your transition into a new phase in your career, I want to briefly analyse Hopkins' own favourite poem, "The Windhover" using some psychoanalytic insights of Jacques Lacan and Christopher Bollas. The fact that this poem was written a few months before his ordination as a Jesuit makes it all the more significant as a spiritual exercise in distinguishing factors that matter. And while critics like Elisabeth Phare maintain that the poet's "word-coinings all indicate that unusually strong preoccupation with individuality" (Phare 1967: 39), I rather agree with Tim Noble who observes that in Hopkins "the concentration on the specificity of what is observed ... is never individualistic" (Noble 2017: 226). This chimes in with Lacan's view that in order to be authentic, the first and foremost thing is that a person should face the fact that a human being is not undivided, but consists of four factors: the social self, the inner self, the others and the Other — meaning both one's own personal unconscious (the inner Other) and one's culture (the outer Other). Lacan combines all four factors in his 'scheme L' which forms a quadrangle where the social self and others are connected on the top axis while inner self and Other are linked on the bottom axis; and both axes interact as the Other sends signals to both social and inner 'I'. This implies that in order to realize one's real self, the social 'I' should remain in contact with the Other and the inner 'I'. If the social self fails to keep in touch and resonate with the inner self the person reduces him/herself to imitative behaviour and fails to allow her/his unique self to 'happen'. In the many difficult choices Hopkins had to make, he definitely wanted to realize his full self, and because

he was trained by the sharpest minds of his time (such as John Ruskin and Walter Pater) to articulate himself as precisely as possible, he started, from his early personal notebooks onward, to look for terms which would help him describe a sense of the Other. John Henry Newman's *Grammar of Assent* inspired him, offering a distinction between "notional" and "real" apprehension. While the first is an impersonal judgment "from without", "a logical concept", the second is a very personal experience "from within", involving "the affections and passions of our nature" (Newman quoted in Viragh 2020: 512-13). But Hopkins goes further, wanting to distinguish between notional and real *objects*: the latter have a special significance for the self. To denote this, Hopkins introduces two neologisms, "inscape" and "instress". The first one is inspired by Dun Scotus' idea of a thing's *haecceitas*, the incommensurable unicity a thing conveys through its form. The second, "instress", is Hopkins' literal translation into English of the word "in-tention" which he sees as a tension in the deeper self that resonates with an object. It is essential to realize that this tension is unintentional: the opacity of an inscape echoes not with the social self but with the deeper axis, the Other and the inner self. This is why Hopkins says that instress is of an "affective, perceptual, and sacramental" nature (Viragh 2020: 506). Not only does it allow "to see, or access the inscape of a thing" but it "enables a participatory recognition of being", as Hopkins writes in 1876 in 'The Wreck of the Deutschland'" (Viragh 2020: 509). It seems that for Hopkins the fulfilling experience takes place both on the empirical and the unconscious axis, and both aspects of perception involve a maximum effort. On the empirical axis, the I's observations have to be wide-ranging, attentive to "the world's multitudinous particulars": unicity can only be recognized as a complex convergence of aspects. On the unconscious axis, the I's commitment has to be profound so as to sense the Other in the object. In this way, Hopkins' "aesthetic of particularity" (Viragh 2020: 506) is both broadly objective and deeply committing.

"The Windhover"

How now does "The Windhover" reflect the concept of "the full experience", in which inscape and instress are realized? First of all, the title is significant in its choice of this synonym for a kestrel or small falcon. As opposed to an individual being the compound noun characterizes the bird as essentially interacting with an other, the wind. Thereon follows the dedication "To Christ our Lord", so before the poem even starts, the Other enters the picture. Then the first line opens with "I caught this morning morning's minion", but though the empirical self is positioned first he is mirrored by the minion. That the catcher is caught is underlined by the poem's first chiasmus, as the poet himself becomes the light's minion, sharing the "king-/dom" with the

Falcon, whose -ing rhymes and enjambements will carry the poet to ecstasy. Throughout the octave, Hopkins, former draughtsman and admirer of the Pre-Raphaelites who liked dappled things, tries to participate in the windhover's flight. As the bird climbs and turns in a "kingdom" which is simultaneously split and linked with a hyphen as the bird sheers away and shares his energy, the poet follows him in his prosody, in a sweep over four '-ing' and three '-dom/n' rhymes (minion, kingdom, Falcon), providing a kind of onomatopoeic equivalent for the kestrel's magnificent movements. These are fascinating to the poet as the bird's effortless acrobatics outline a very special inscape, that of the air itself. That this is a "rolling level underneath him steady air" is interesting for two reasons. First, it is not hyphenated like the 'dapple-dawn-drawnness' of the Falcon: maybe because it is a matter of inscape, while the morning light's magnetic power drawing the kestrel into his display may be more characteristic of instress. Second, the paradox of air which is "rolling" yet "steady" may offer yet another parallel between the windhover and the poet, who did not always feel at peace with his religious biotope, which often attracted him but also often rebuffed him in his deepest desires. But here, in this poem, the poet rejoices in the bird as he offers what T.S. Eliot would call an "objective correlative", an exterior thing which correlates with a yet unformed emotion.

It is striking how the poet, in this octave, limits himself to metonymies before he goes for full-fledged metaphors in the sestet. Yet the octave's images are rich, since the words are truncated so that their possible meanings multiply, as in the line where the windhover "rung upon the rein of a wimpling wing". A reader steeped in Genesis recognizes two hinging moments in the life of Jakob (son of Isaac and grandson of Abraham), in which he meets with angels. In the first 'revelation', a desolate Jakob goes to sleep in the desert; he has a heartening dream in which a host of angels, running up and down the rungs of a heavenly ladder, promise him God's life-long companionship. In the second meeting he tussles with an angel and wins, which readies him to face the next test in his life. In this poem, the I is also fascinated and gladdened by a winged being, and while he may be an objective correlative, the term the psychoanalyst Christopher Bollas uses for an epiphany may be even more apt here. Bollas speaks of "psychic genera", objects which quicken the soul, "gathering impressions into one area of the self's psychic life — in order to assemble the mental material of what would ultimately be a new perspective on himself" (Bollas 2009: 29). "It is usually on the occasion of the aesthetic moment ... that an individual feels a deep subjective rapport with an object ... and experiences an uncanny fusion with the object" (Bollas 1987: 16); "adult subjects tends to nominate such objects as sacred" (Bollas 1987: 17). To Hopkins, the link between the I and the

windhover is indeed sacred in that it touches upon his secret self: “My heart in hiding / Stirred for a bird”.

Like the octave, the sestet starts with a chiasmus, this time a more complicated one: “Brute beauty and valour and act, oh, air, pride, plume”. The brute bird is beautiful in that he picks his own paths in the current-rich morning, “drawn in” by the morning light while rebuffing the big wind; his valour is admirable as he sports his techniques high up in the air, a self-sporting with the Other in an acrobat’s supreme act of freedom. This act is echoed in the poet’s elegant airs, the sweeping enjambling lines, the dappling with all kinds of (half-)rhyme (even between “heart” and “bird”). According to Christine Savinel, this soundscape “even creates an effect of sensuous inside contact, as if materializing the shape of the inscape through the very form of its definition” (Savinel 2006: 177). This masterly acoustic inscape is all made by the “plume”, metonymy of the poet’s tool-kit of lexical, grammatical, rhythmical and verbal-iconographical techniques; but the central thing is “pride”. Indeed, in his pride in the Creator of this bird, the creator of this poem buckles together all the aspects of his being: Jesuit, poet, falcon, Jesus Christ — thus realizing all aspects of the self in an interaction of social and inner self with other and Other. In this fusing the poem becomes performance. As Jane Hirshfield states, Hopkins saw poetry, “*poesis* ... as the art of creating a new way of perceiving, ‘a living fabrication of meaning’. Like in a traditional Japanese haiku, an Australian aboriginal chant, a Nahuatl flower song, a late twentieth-century American lyric ... the double life of objects is at work” and she observes that “[t]his altered vision is the secret happiness of poems, the freedom all poets long for” (Hirshfield 2000: 9).

The central verb “buckle” is interesting here, especially because the Lacanian “object little o” allows us to reconnect the verb with the initial concepts of inscape and instress. The “object o” or “little o” is called that way because it differs from the Other, in that it is only a messenger of the Other. It is uncanny in many aspects: first, it is the expression which most characterizes a person, yet it escapes that same person; it both informs the being’s secret “selving” core and exudes something of this essence. Lacan sees the “object o” as a kind of buckle in the moebius ring of a personality and is therein fascinating to others who sense a charge, a significance, but never a simple, graspable meaning. Hopkins specialists often indicate that it is indeed the unnameable exudings of a thing that the poet is after; in that sense his poems are like Rilke’s *Dinggedichte*. Yet, in “The Windhover” the uncanny is promising, and this becomes most outspoken in the sestet which moves to metaphors exploding in colour and polyvalence. First of all, there is the fire like the one that broke over Jesus’ disciples when their faith in the Spirit suddenly expanded at Pentecost — an “object o” par excellence. In the next

line it seems the speaker takes faith too, trusting that his sheer plodding in poetry will make a Christian uncanniness shine in this world. Indeed, in future years Hopkins would often write poetry to pitch desire against despair: he never shirked facing the dark side of his unconscious, his “inner Other”. But in 1877, shortly before his ordination, the darkness of the “terrible sonnets” is not in sight yet. Here, Hopkins admires how the windhover reins himself with his own wing to be more fully carried by the thermals; likewise, his poetic discipline, his care of diction may help him be carried by the Spirit.

As the kestrel is both receptive and active in the wind Hopkins is receptive to the falcon’s interactions and active in rendering them. These interactions are so much more complex than in that other model of ascension, the myth of Ganymede, which the poet, as a professor of Classics, was familiar with. There the agency is solely with Zeus who sends his eagle to ferry the beautiful Ganymede up to the Olympus to serve him. Here we hear a poet who knows he can only realize his “real self” if he, bodily and spiritually, empirically and unconsciously, tunes himself on to the same wavelength as Jesus Christ. Unlike the Greek “individual” gods Jesus maintains he can only be understood in his interactions with an Other; the gospels illustrate how he embodied the inscape of the divine (articulated as a Father) and its instress (the Spirit).

Happinness: making life happen

During his forty-four years of life, Hopkins’ rich personality was tried in many ways, but his last words are reported to have been “I am happy, so happy” (Hopkins quoted in Noble 2017: 234). This choice of word may be very appropriate considering that Hopkins always made sure he would make his real self ‘happen’. It led to a curious illustration of the parable of the talents: while Hopkins let his Other speak in his poetry, he had to hide this because his ‘others’, the order’s authorities, wanted him to bury his talents. But it is precisely because the poet did *not* settle for simple obedience, for imitation of others, for lightweight happiness, but engaged in a fight with his Other as Jakob did, that he reached ‘happinness’, a realization beyond his social self, participation in the creation of the Other, touching on the reality of the Other in his poetry. It is in this context that “the achieve” is not only literally a central word in “The Windhover” but also in Hopkins’ outlook on life. It is an ‘unfinished’ word, a suspension between noun and verb, in a way, a summation of instress.

Dear Kristin, in your new phase in life you will have much more freedom than ever before, so you can follow your real self to your heart’s content. And maybe your research fields will

widen again to literature, which will definitely profit from your rich linguistic-philosophic insights.

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A linguist in Australia

Dirk Delabastita

The title of this contribution reads like it announces some biographical note on the experiences of Kristin Davidse during one of her many stays in what became her second homeland. But it is really about “The Only Speaker of His Tongue”, a short story involving a linguist, written by celebrated Australian author David Malouf (°1934) and first published in his 1985 collection *Antipodes*. I believe it is worth sharing with Kristin and her friends.

With its less than four pages, “The Only Speaker of His Tongue” is a *very* short story indeed. The word “tongue” is its leitmotif, occurring more than ten times, sometimes as a synonym of “language”, sometimes as the name of the movable organ of speech in our mouths, sometimes combining both senses. The story’s central theme is that of language death, a fate suffered by a growing number of traditional small communities, especially oral ones, as a result of migration, urbanisation and the disruptive effects of colonisation and then globalisation, with the latter reducing the economic value of minority languages in a world where everybody is competing with everybody else, so that larger languages and English especially come out on top. Sadly, genocide too features in the list of possible factors contributing to language death and this is the catastrophe that befell the community of the anonymous protagonist alluded to in the story’s title, an Indigenous Australian man: “He is, they tell me, the one surviving speaker of his tongue. Half a century back, when he was a boy, the last of his people were massacred. The language, one of hundreds (why make a fuss?) died with them. Only not quite. For all his lifetime this man has spoken it, if only to himself” (Malouf 1994: 207).

The story’s first-person narrator is its other main character; he is a Norwegian linguist visiting Australia. He is more than *just* a researcher on language. Being a lexicographer, he has assigned to himself the almost sacred mission to be “the keeper of something: of the great book of words of my tongue. No, not mine, my people’s, which they have made over centuries” (Malouf 1994: 207). The fictitious linguist-narrator does not mention his name but implies that he has an international scholarly reputation; “you may know my name”, he tells the reader (Malouf 1994: 207). He narrates the story in English, which is somewhat ironic perhaps, given its message of language diversity. Despite being fully proficient in English, he describes it as a language that has remained “foreign” (Malouf 1994: 208) to himself and also of course to the Indigenous Australian man.

It is because the linguist is “a famous visitor, a scholarly freak from another continent” (Malouf 1994: 209) that he has been brought together with the man known for being “the only speaker of his tongue”. But the much-anticipated meeting turns out to be an absolute non-event, or at least at face value. The linguist watches the man at work (digging holes for fence-poles with a pick), taking a break with his fellow workers, and then resuming his work, but nothing is actually said between them. Even though the linguist is introduced to him and there are signs of mutual curiosity, the man remains silent throughout. The linguist cannot think of a way to start a meaningful conversation with him and is not even sure about the language they would have to have the conversation in. There is no visible interaction, let alone the kind of professional response one might have expected from a linguist, springing from a concern about recording, describing or trying to preserve somehow the nearly extinct language.

The Indigenous Australian’s silence reduces the linguist himself to mute contemplation, as he soon becomes aware of the man’s desperate isolation, having no one to talk to in his own language and being condemned, like a latter-day Atlas, to carry alone on his shoulders the full weight of the culture and history embodied and conveyed by the language of his ancestors. The man is in his late fifties and may not have many years left. His death will spell the end of a whole world, “a whole alternative universe, since the world as we know it is in the last resort the words through which we imagine and name it” (Malouf 1994: 207).

The story is clearly a literary illustration of the hypothesis of linguistic relativism, evoking the extent to which language influences thought, memory, experience and emotion. To paraphrase Edward Sapir, the worlds in which different language communities live must be seen as unique and distinct worlds, not merely the same world with different sets of labels attached to it. A language that dies is thus a world that disappears. This is a thought that overwhelms the linguist in the story to the point of quite undoing him as a language researcher, paralysing his descriptive and protective instincts. It fills him with existential, almost metaphysical dread — “the holy dread of it!” (Malouf 1994: 208) — not only on behalf of the Indigenous Australian, with whom he is obviously empathising, but also as a native speaker of Norwegian: “When I think of my tongue being no longer alive in the mouths of men a chill goes over me that is deeper than my own death, since it is the gathered death of all my kind. It is black night descending once and forever on all that world of forests, lakes, snow peaks, great birds’ wings” (Malouf 1994: 208). With a relatively small community of some five million speakers to support it, for how much longer can the linguist’s own mother tongue resist the forces impacting the linguistic ecosystem? When the Indigenous Australian passes away in a

few years' time, taking, with his language, also the history and the world of his entire community into his grave, who is going to be next in the ongoing onslaught on diversity?

The story has an open ending. It concludes in a half anxious, half sacral tone with an incantation of words in Norwegian that remain unglossed or untranslated and that may indeed be untranslatable, resonating as they do with lived experiences, sensations, memories and stories unique to the language and constitutive of the community of its speakers. They evoke the world we stand to lose forever, if and when Norwegian, or by extension any other smaller language, goes the tragic way of the Indigenous Australian's tongue: "So I say softly as I curl up with the sheet over my head, or walk up and down, or stand at the window a moment before this plain that burns even at midnight: *rogn, valnøtt, spiseskje, hakke, vinglass, lysesstake, krabbe, kjegle...*" (Malouf 1994: 210).

While now again enjoying attention in the context of cognitive linguistics, as well as in ecologically inspired models of language, the hypothesis of linguistic relativism had lost much of its traction in the 1960s-1980s, partly under the influence of Chomskyan linguistics, which forcefully put forward the ideas of linguistic universals and of human beings having an innate and thus culture-independent linguistic capacity. It is in that period — in 1966 to be more precise — that Laura Bohannan (1922-2002), an American anthropologist and holder of an Oxford PhD, published an autobiographically based short story "Shakespeare in the Bush" that invites a brief comparison with "The Only Speaker of His Tongue".

"Shakespeare in the Bush" was not primarily offered as a 'literary' piece. It was published in the popular-science magazine *Natural History* and can be seen as a kind of fictionalised essay on the anthropological question of interlingual and intercultural understanding. The unnamed narrator of "Shakespeare in the Bush" is an American anthropologist with British connections in Oxford and Stratford-upon-Avon; I shall refer to the narrator as a woman due to the story's obvious autobiographical inspiration. The narrator does field work among the Tiv in Nigeria and has now taken a copy of *Hamlet* with her, firmly believing that she will be able to explain its "correct" meaning to these "primitive" people "in the bush". This has to be possible, given *Hamlet*'s universal appeal as a specimen of world literature. Moreover, as the narrator assumes, "human nature is pretty much the same the whole world over; at least the general plot and motivation of the greater tragedies would always be clear — everywhere — although some details of custom might have to be explained and difficulties of translation might produce other slight changes".

The demonstration of these universalist presumptions, however, soon runs into trouble. Trying to get the story of *Hamlet* across to the Tiv, the anthropologist hits several stumbling

blocks. Her restricted command of their language is not helping her. The presence in Tiv of a few inconvenient lexical voids is another problem; for instance, the language has no one-to-one equivalent for ‘castle’, ‘king’, ‘scholar’, ‘ghost’, ‘actors’, ‘tapestry’ or ‘wine’. But these lexical issues are just the tip of the iceberg. Her listeners keep interrupting her and throw her off-balance with their requests for clarification, their objections and alternative interpretations. The clincher is that the listeners applaud the hasty marriage of Claudius with his widowed sister-in-law Gertrude: according to the Tiv kinship rules, this was absolutely the right thing to do!

In this way, the “Western” and the “Tiv” readings of the story of *Hamlet* drift further and further apart, soon moving beyond the point of possible reconciliation and fatally undermining the anthropologist’s universalist assumptions. The story’s ultimate irony is that the Tiv elders hijack the notion of universality by substituting their own ethnocentrism for that of their visitor. As one of them puts it to the others, “I told you that if we knew more about Europeans, we would find they really were very like us”. Assuming the role that academics have in the West as authoritative experts and guardians of established truths, the Tiv elders (appropriately dressed in “toga”) end up lecturing the Western academic on the “correct” interpretation of *Hamlet*: “‘Sometime,’ concluded the old man, gathering his ragged toga about him, ‘you must tell us some more stories of your country. We, who are elders, will instruct you in their true meaning, so that when you return to your own land your elders will see that you have not been sitting in the bush, but among those who know things and who have taught you wisdom.’”

Both stories stage the encounter of a highly qualified Western intellectual (a lexicographer and an anthropologist, respectively) with representatives of a non-Western culture (a single individual and a social group, respectively) in a country with a painful colonial history (Australia and Nigeria). Both dramatize the difficulty of a mutually enhancing intercultural dialogue. Both make a fictional case for the hypothesis of linguistic and cultural relativism. But they do so in very different ways.

The narrator of the Bohannan story approaches the Tiv with a confident belief in the universality of her message but is then forced to accept the futility of her ‘superior’ default position. As she finds out, her narrative merely serves to draw a strongly opposed response from the Tiv elders, who are no less adamant about its supposed universality and whose logic is every bit as ethnocentric as that of the narrator. The dialogue between the two turns into an occasionally unpleasant struggle for power and for the ownership of texts and their ‘true’ meanings. Ironically, that power struggle is won by the ‘primitive’ tribesmen. But in reality, there are no winners. No real interactive dialogue is established; intellectually and ethically, the encounter ends with an unproductive stalemate.

Malouf's story was written some two decades later, at a time when universalistic thinking was less in need of being challenged and when postcolonial sensibilities were becoming more prominent. The linguist that Malouf creates in no way represents the increasingly dominant anglosphere, unlike Bohannon's anthropologist, whose American background and Oxfordian and Stratfordian connections endow her with sizeable economic, academic and cultural capital — a fertile hotbed of complacency. The linguist comes from a Nordic country that is geographically and economically peripheral on the world map; in a global perspective his mother tongue is a minority language. It does not come as a surprise, therefore, that intellectual smugness and self-centeredness are alien to him. Rather than taking for granted the general validity of his own categories and experiences, his thinking is imbued from the beginning with the reality of diversity and the logical inevitability of relativism. For him, it goes without saying that the Indigenous Australian man is at the centre of his own, valid, authentic and unique world ("things centre themselves upon him", Malouf 1994: 209). Correspondingly, the linguist is capable of imagining different and less glamorous or authoritative perceptions of himself. Perhaps the Indigenous Australian man sees him as "some queer northern bird he had heard about but never till now believed in, a sort of crane perhaps, with my grey frock-coat and legs too spindly in their yellow trousers; an odd, angular fellow with yellow-grey side-whiskers, half spectacles and a cold-sore on his lip" (Malouf 1994: 207). "So we stand face to face" (Malouf 1994: 207), the narrator goes on, and what follows is an encounter that remains free from struggle and conflict. But is it even a real encounter? There is no real interaction, let alone action, in response to the plight of the Indigenous Australian. There is something solipsistic about the mutual silences in this dialogue that does not materialise and, yes, perhaps, the outcome of this bizarre meeting is just another intercultural stalemate. But if so, it proceeds from an ethics of respect that definitely creates more hopeful perspectives.

Let me conclude these few reading notes by expressing my deep appreciation for you, Kristin. Being active in different fields of research, our academic paths may not have crossed very frequently. But whenever they did, the meeting was invariably a pleasant and memorable occasion. You impress me by your capacity for seeing things from various angles and for taking an active and respectful interest in what the world of others might look like. In this you show a laudable resemblance to the "linguist in Australia" this piece has been discussing ... so in this roundabout way the reference in my title was to you, after all.

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A note on the importance of linguistic awareness in a natural scientist, or any scientist, and kindness

Heidi Verplaetse

Dear Kristin,

Contemplating the topic for this little ‘vignette’ in honour of your career as a professor of linguistics and a great personality in academia immediately conjured up the image of another great scientist. Of course, this was also induced by our brief discussion of the topic and how it was also appreciated by the great founding father of Systemic Functional Linguistics in your conversation with him. Apart from this other great linguist, I refer here to Charles Darwin. Although active in a very different scientific domain, Darwin expressed himself — to a major extent — through language. This is the fate, or fortune, of any scientist, of course, in any domain, be it natural, logical, social or any other scientific domain, thus confirming the essential status of language learning and basic, even if implicit, linguistic insight for any scholar. From this perspective, fascinating linguistic aspects of Charles Darwin’s own evolution as a person and a researcher shed a light on the making of a great scientist, and especially the linguistic expression of his growing understanding of the subject matter at hand on the one hand, and the dialogue with his readers on the other.

A kind, gentle and humble person he was, it is said. This is the second part of Darwin, besides our conversation on linguistic analyses of his texts, that transports me directly to you. Conscientious, thorough, methodical too: labels used to describe the naturalist, which, of course, apply to you, as they (should) do to any scientist. But kindness, at least when so consistently present as in encounters with you, is a somewhat rarer quality in academia. Its consistently soft-spoken expression in our encounters always reassured me (as it did others, I am sure) that academic rigour can indeed be paired with soft-spoken kindness.

During Darwin’s mental and geographical journey, however, the young Charles did not always speak out in such careful wording. In his famous observations in the Galapagos Islands he described one animal, as “a hideous-looking creature, of a dirty black colour, stupid, and sluggish in its movements.” (Darwin 1890[1860]: 411). He goes on to describe how he repeatedly throws the lizard into the sea and comments on the creature’s “apparent stupidity” in returning to the same place each time. But he continues:

Perhaps this singular piece of *apparent* stupidity *may* be *accounted for* by the circumstance that this reptile has no enemy whatever on shore, whereas at sea it *must* often fall a prey to the numerous sharks. (Darwin 1890[1860]: 413, my emphasis).

Young Charles's addition to his initial observation teems with linguistic markers which indicate a scientist's commitment to the truth value of his observations in modal epistemic or modalization terms and a linguistic indication of his awareness of evidentiality, as well as the potentially deceptive nature of one's interpretation on the basis of evidence when restricted to one's own interpretative framework: although the "apparent" evidence may be straightforward, young Charles's interpretation appears to illustrate that what is seen as "stupidity" derives from a human framework which is very different from the conditions faced by animals in the Galapagos Islands at that time. Luckily, young Charles is equipped with an open-minded, out-of-the-box attitude which takes account of the new circumstances he witnesses. He applies these circumstances as a causal framework expressed with due epistemic caution as "*may be accounted for* by the circumstance that ..." (my emphasis), and which he takes as a lead for further epistemic inferencing in "whereas at sea it *must* often fall a prey to ..." (my emphasis).

Much more than the above description of a Galapagos lizard as a "hideous-looking creature", young Darwin's observations on the Galapagos Islands, and his *Voyage of the Beagle* were mainly described in multiple mirative terms as "wonder(ful)" (for instance, "Hence we have the truly wonderful fact, that ..."), or "peculiar", "curious", "remarkable", "astonish(-ing)", referring to things he "could not imagine" or "never dreamed of". Infused with wonder, young Darwin presents an account of his surprise and his ensuing tentative epistemic commitment to the implications of his observations, which he tries to explain (for instance by "*may be accounted for* by the circumstance that this reptile has no enemy whatever on shore", my emphasis) and further contextualizes with concessive markers. At the same time, he does not forget to provide an evidential account for his observations and his deductions, as in the examples below, which may show the interplay of these semantic markers and relations:

Considering the small size of these islands, we feel the more *astonished* at the number of their aboriginal beings, and at their confined range. (Darwin 1890[1860]: 403, my emphasis)

As the birds are so tame there, where foxes, hawks, and owls occur, we *may infer* that the absence of all rapacious animals at the Galapagos is not the *cause* of their tameness here.

The upland geese at the Falklands *show*, by the precaution they take in building on the islets, that they are aware of their danger from the foxes; but they are not by this rendered wild towards man. (Darwin 1890[1860]: 425, my emphasis)

Thus, a very basic linguistic look at Darwin's account of his observations during *The Voyage of the Beagle* can uncover elements which are crucial for any young scientist's essential nature and language use for the description of their work, as these observations formed the seedbed for Darwin's later ground-breaking theory. It is in this much later theorizing of his early observations in *On the Origin of Species* that Darwin's awareness of the linguistic expression of his epistemic stance vis-à-vis his ideas is most salient. Throughout the six successive British editions of this work, published between 1859 and 1872, Darwin's commitment to his evolution theory is reflected in an unambiguous increase of subjective epistemic certainty and hence personal commitment to his findings and insights, with such examples as "some species *might* become extinct" (my emphasis) in the 1859 edition, which evolved over the various editions to "some species *will probably* become extinct" (my emphasis) in the 1872 edition. Apart from epistemic shifts of commitment to the truth value of his statements, Darwin also entered into a dialogue with his readers, for instance, by taking them along in epistemic deduction, for instance with the metalinguistic use of *must* in "[I]n some few cases there *may* have been what we *must* call retrogression of organisation." (my emphasis).

In conclusion, I would like to argue that a linguistic analysis of an early great scientist's texts may point out the necessary ingredients for any scientist's account and provide them with a useful linguistic toolkit, be they natural, formal or social scientists. These ingredients include the epistemic commitment to the truth value of their findings and insights, the evidence which they present, the contextualizing semantic relations of causality and concession (among others), the epistemic dialogue with their readers, and — not least — the mirative wonder which sparked their interest and passion, and the out-of-the-box thinking which allows them to interpret their findings open-mindedly. These are elements which can be derived from Charles Darwin's texts, merely glanced through here. But, above all, they originated in someone who is also described as a kind person. It is to you, as a scientist who possesses all the above qualities, and more which have not been discussed here, that I would like to dedicate this little vignette in honour of a rigorous academic who is, above all, also a truly kind person.

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Anakin Davidse and Padmé Carlon: Adventures in meme space

Lieven Vandelanotte

One of the many pleasures of having been Kristin Davidse’s student and, later, colleague for all of my adult life is that it has provided access to that inexhaustible store of good humour, instant native speaker judgement, great taste in art, and admirable photography skill that is her husband, Keith Carlon. One memorable e-mail I received from Keith, nearly twenty years ago now, was ominously entitled “Of computers and morons”. In it, Keith indicated that a laser printer had been sitting, unconnected and still in its box, on the floor of her Erasmushuis office: might I stage an intervention and hook it up before it turned obsolete? After all, wrote Keith, “Kristin has many virtues and many talents, but among them are not to be found any computer skills”.

I hope it won’t seem cruel, then, if my contribution in celebration of Kristin’s retirement strays into computer territory — luckily, though, nothing as practical as the installation procedures for laser printers in the early noughties. For some time, I have taken an interest in Internet memes and other forms of social media discourse, and in the ways in which they pair combinations of textual and visual form with meanings, allowing creative extensions within the limits set by constructional patterns (e.g., Dancygier & Vandelanotte 2017). For reasons that will become clear, I would like to discuss the form and meaning of one recent Internet meme, which appears to have emerged as recently as April 2021.¹ The initial four-panel grid of images and subtitles is given here as Figure 1; it shows the characters Anakin Skywalker (left) and Padmé Amidala (right) in a scene from episode 2 of the Star Wars prequel trilogy, *Attack of the Clones*. The (apparent) subtitles provided in fact do not occur literally in the scene, as reproducing the film dialogue would exceed the limited space available in the meme format; instead, they adapt the dialogue from an existing cartoon in which a turtle announces to a frog, “I want to change the world”, but then refuses to answer the frog’s question “For the better?” The relevant portion of the dialogue in the actual film scene is given in (1):

- (1) Anakin: We need a system where the politicians sit down and discuss the problem, agree what’s in the best interest of all the people, and then do it.

¹ See the information provided on the meme collecting website “Know your meme”, at <https://knowyourmeme.com/memes/for-the-better-right>, which also includes the turtle and frog cartoon mentioned immediately below.

Padmé: That's exactly what we do. The... the trouble is that people don't always agree.

Anakin: Well then they should be made to.

Padmé: By whom? Who is going to make them?

Anakin: I don't know, someone.

Padmé: You?

Anakin: Of course not me.

Padmé: But someone.

Anakin: Someone wise.

Padmé: Sounds an awful lot like a dictatorship to me.

Anakin: Well, if it works...



Figure 1. Original Anakin and Padmé four-panel dialogue grid.

In its own, very succinct way, the mini-dialogue in Figure 1 captures quite well the worrying turn the conversation takes, given Anakin's refusal to provide the reassuring reply he's invited to give. Indeed, the scene foreshadows Anakin's later turn to the dark side, when he will assume the title of Darth Vader. The intriguing image-text artefact in Figure 1, intertextually referring to a pre-existing cartoon, fully became a meme once it became part of a growing group of digital items which shared salient aspects of its original form and meaning, but had other aspects modified (cf. Shifman 2014; Wiggins & Bowers 2015), allowing its meaning (to voice a concern over someone's stated intentions or achievements) to be applied to ever more situations. As the examples we will see show, a number of visual and textual components form the core of this meme. Visually, we witness a zoom-in between two left-hand

depictions of the same character (Anakin, or sometimes others); the bottom, zoomed-in depiction is in some way unsmiling and serious. The right-hand character changes in terms of facial expression, from happy and smiling to serious and worried, suggesting different intonations that fit those changing emotional states. Textually, the left-hand cells of the grid are characterized by the absence of text in the bottom left cell; the right-hand cells, on the other hand, contain substantially the same text in both top and bottom cells (sometimes with minor variations, especially shortenings). The combination of this (near-)exact repetition with the changed delivery, suggested in the changed embodiment of the clouded over face, changes the meaning of the echoed line from “expecting confirmation” to “doubting that confirmation might be given” or even “regretfully expecting rejection”.

Some basic iterations of the format simply ‘label’ or ‘tag’ the existing characters, textually (Figure 2) and/or visually (Figure 3). In Figure 2, by labelling Anakin as “Elon Musk” and Padmé as “Internet”, the meme expresses misgivings as to the morally questionable intentions of billionaire investor, entrepreneur and occasional dabbler in international politics, Elon Musk, when it comes to the future of the Internet, in particular (presumably) his views on free speech on the Twitter platform.



Figure 2. Textually labelled Anakin and Padmé meme.

Figure 3 involves a visual type of labelling, in which Anakin has the Union Jack plastered over his face. Note the meme maker’s care in preserving the zoom-in effect which is part of the meme’s prototypical formal features: the flag in the bottom left cell is clearly larger than in the

top left cell. Additionally, different from Figure 2 but like the remaining examples in this contribution, the lines of dialogue have been altered. While the text changes, the main textual components of the meme remain intact: no text in the bottom left cell, and a repetition of the same line across top and bottom cells on the right. The viewpoint effect ultimately achieved by staging the piece of fictive dialogue (Pascual 2014) in Figure 3 is one of gentle mockery as to the implied blandness of British cuisine — failing dismally to incorporate any of the flavourful spices sourced from across its erstwhile Empire.



Figure 3. Visually labelled Anakin and Padmé meme.

Our remaining examples show more radical departures from the original artefact, but maintain the essential ingredients: a four-cell picture grid; a zoom-in across the left-hand cells; a sombering of facial expression across the right-hand cells; a text-free bottom left cell; and an echoing of text across the right-hand cells; all in the service of questioning the good intentions or good sense of the opening gambit made in the top left cell. In order to produce Figure 4, the meme maker went to the trouble of finding different paintings of Emperor Napoléon and his wife Joséphine, so as to preserve the visual changes required in the meme. In its own — condensed and witty — way, the meme questions Napoléon's judgement in invading Russia in 1812. Although the invasion did, in fact, begin in summer, battles dragged on into a bitterly cold winter, whose harsh conditions helped to seal the fate of the campaign. Part of the comic effect derives from the sense the meme gives us that a simple exchange between Napoléon and Joséphine might have injected sufficient common sense to avert the ill-fated plan. Reducing the

military and political history of this complex episode to a frank exchange of views, supported by the sarky facial expression and imagined intonation on Joséphine’s part, may seem flippant, but it may also reveal a truth about Napoléon’s character and his failings as a military leader.



Figure 4. Mapping historical paintings onto the Anakin and Padmé meme.

Figure 5 turns the comic firepower of the meme onto a more recent pair of rulers: Queen Elizabeth II and the then Prince of Wales, Charles, now King Charles III. The different pictures photoshopped onto the original image again respect the visual requirements of the meme — the zoom-in in the case of Elizabeth, and the darkening of mood in the case of Charles. What the meme adds, though, is a temporal dimension that suits the meaning of this particular iteration of the meme well: Charles was the longest-serving British heir apparent and will be the oldest monarch to be crowned next year in May. Changing the faces from top to bottom cells in this particular grid not only according to the embodiment specifications required (zoom-in, change in facially expressed mood), but also in terms of the age of the person depicted, renders the dialogue depicted in the artefact even more strongly “fictive” than it already was. After all, people don’t age by several decades in the course of a single speech exchange (though it may occasionally feel like it!). Moreover, the top-row exchange between a 25-year-old Elizabeth, newly become Queen, and Charles as a young adult is patently impossible, Charles having been only a little over 3 years of age at the time of Elizabeth’s accession. The bottom-row exchange between the aged Queen, looking stern and unyielding, and her rose-cheeked yet pension-age

son, packs considerable punch, as we're easily tempted to interpret Charles' expression as one of despair at the thought it might never, in fact, end up being his turn. Recent events have rendered the meme outdated, of course, but until this summer it seemed to sum up the then Prince of Wales's predicament.



Figure 5. Photoshopping, and adding a temporal dimension to, the Anakin and Padmé meme.

With these examples in mind, we can now confront our final example, given here as Figure 6. In it, we see a certain professor who has entered the exalted state of academic retirement, and her long-suffering — as the cliché has it — husband, seeking confirmation of what the implications of this new life stage might be: will there now no longer be holiday evenings (or other stolen moments) spent in a corner of a hotel room or patio, beavering away at the laptop? Alas, answer came there none, and with the faint echo of the repeated question ringing in his ears, the loyal husband accepts that, perhaps, all the work is not yet done.

Of course, where work is really intellectual stimulation coupled with passion, and is pursued in mutually enjoyable collaborations with colleagues, who would want to stop it entirely, really? However much, or little, work the future holds, I hope it will be filled with happy encounters, with family and friends, with plentiful visits to charming travel destinations and temples of art (small or large), with a limitless supply of good books to (re)read and classic films to (re)watch, with many concessions being made to the cravings of a sweet tooth, with

peace of mind, and with — in that phrase from Woolf’s *To the Lighthouse* — “little daily miracles, illuminations, matches struck unexpectedly in the dark”.



Figure 6. Anakin Davidse and Padmé Carlon: A cautionary meme?

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‘Memory’ as an evidential category

Jan Nuyts

If a speaker of Dutch uses the structure in (1) (an example from the *Corpus Gesproken Nederlands* 2002, simplified from Janssens 2015: 120):

- (1) Jij voelde meer voor zo’n kat op hoge poten geloof ik hè.
‘You were more inclined towards that kind of cat with long legs [literally:] I believe, right?’

she indicates that she seems to recollect that the hearer had a preference for a cat with long legs. The mental state verb *gelooven* ‘believe’ is used here to mark that the speaker is recalling something from memory. (This reading is less obvious for English *believe* in the translation.) In spoken present-day Dutch this is a very common use of the verb, accounting for more than 50% of its occurrences in the corpus data in Janssens (2015). (The use is much less frequent in the written present-day language, covering only 1.5% of the instances of *gelooven* in Janssens’ data, and it is entirely absent in the samples of the verb in older stages of the language, from Old till Early New Dutch. It does not show up in the data for any of the other Dutch mental state verbs investigated by Janssens either, not even in the present-day spoken language, although intuitively it would not seem entirely excluded for *denken* ‘think’.)

The question is what kind of meaning this use involves. ‘Memory’ (as I will call it) is rarely mentioned in the literature, but the few authors who did notice it — Jakobson (1957), Ifantidou (2001) and Schneider (2007) are the only ones I am aware of — all consider it evidential, yet without offering a thorough analysis or being specific in terms of what type of evidentiality would be at stake. The category does not seem to figure (at least not directly or in its own right, see below) in standard reference works on evidentiality such as Willett (1988) or Aikhenvald (2004).

Since the meaning involves an indication of where the information provided in the utterance comes from, labeling it ‘evidential’ would seem appropriate. Yet, as argued in Nuyts (2017), the traditional concept of evidentiality is problematic in the sense that it conflates categories of quite different types. One needs to distinguish between, on the one hand, ‘inferentiality’, marking that the information in the utterance is indirectly inferred from other information, and, on the other hand, ‘hearsay’ and ‘experienced’, indicating, respectively, that

the information has been acquired through communication with others, and that the speaker has personally witnessed / observed the facts in the real world. Hearsay and experienced straightforwardly involve the naming of an information source (viz. communication and perception, respectively). Inferentiality does not, however, or at least not in the same way. The information on which the inference is based could come from anywhere. It may involve observed facts, or hearsay information, or general world knowledge / background information, or a mixture of them. An inferential marker does not specify which of these sources applies, and the question how the speaker got to his information does not matter when using one. What does matter is the fact that the information provided in the utterance is the result of a process of reasoning and deliberation. (According to Aikhenvald 2004: 2-3 and *passim*, some languages do differentiate between inferences predominantly based on direct, perceptual, evidence and inferences based on background knowledge — she calls the latter ‘assumed evidentiality’. Even then, the main point of the marker, of either type, would seem to be to indicate that the information in the clause is based on reasoning. In the Germanic languages, as in many or most languages of the world, inferential markers typically do not signal anything in terms of the origins of the information anyway.) This element of reasoning is entirely absent in what is conveyed by markers of hearsay and experienced, however. On the contrary, expressions of these categories signal that the speaker is merely a mediator for the information, with no active role in ‘producing’ it. (So, in this analysis the traditional view that the categories in this semantic domain are organized in terms of whether the information has been obtained directly — i.e. experienced — or indirectly — i.e. hearsay and inferentiality — does not hold water. This division is replaced by one in terms of whether the speaker is a mediator or the ‘creator’ of the information.)

The question is, then, in which category memory belongs. Since its definition involves the naming of a specific kind of information source (one’s knowledge of the world), it would seem to be of the same type as hearsay and experienced. There is a subtle difference, though: while hearsay and experienced mark how (i.e. through which channel) the information was acquired by the speaker, memory does not. One’s knowledge of the world can be obtained in any way. (In (1) above the source for the information the speaker is recollecting is most likely hearsay — the addressee has probably mentioned this in an earlier conversation — but that is a contextual interpretation. The verb can equally be used to refer to stored information that was originally acquired through direct, e.g. visual, perception, or that has been part of the speaker’s memory for ages and for which it is entirely unclear how she got to it — e.g. recollections from her youth. In any case, any suggestions regarding the original mode of acquisition, when

present, are purely contextual, and the verb per se is neutral in this respect.) This is an element memory shares with inferentiality. Nevertheless, memory differs from inferentiality in that it does not signal anything in terms of a reasoning process through which the speaker conjectures the information provided in the utterance. It indicates that she reproduces ‘ready-made’ information available somewhere, and that puts it on a par with hearsay and experienced, in spite of the difference in terms of whether the ‘somewhere’ concerns an external source (whence reference to an acquisition channel; in hearsay and experienced) or an internal source (whence reference to retrieval from one’s store of world knowledge; in memory).

The semantic characteristics of the category would seem to be in line with this classification. Thus, as argued in Nuyts (2017), two essential features distinguishing inferentiality from hearsay and experienced are scalarity and speaker relatedness. Inferential markers are inherently scalar: they code, as a central part of their meaning, the strength — i.e. the degree of reliability — of the inference. *Seemingly*, for instance, codes low reliability, *apparently* moderate reliability, and *clearly* or *obviously* high reliability of the conclusion that the information provided in the utterance applies (i.e. that the state of affairs talked about is real). Hearsay and experienced are not scalar, however. Hearsay has just one ‘value’: the speaker has gotten information from others, that’s it. Hence hearsay markers (e.g. *I hear*, *I’ve been told*) do not come in variants inherently marking degrees or different strengths, and they cannot be plotted on a scale. Experienced may involve a specification of the mode of perception (did the speaker get the information through visual observation, or through hearing, or smelling, etc.), but that is a matter of offering details about the perception organ, not of values plotted on a scale either. Hence both categories are ‘monotonic’.

The presence or absence of scalarity is no doubt related to the more fundamental issue whether the categories do or do not mark speaker positions. As indicated, the essence of an inferential expression is to signal that the information provided in the utterance is based on reasoning or deliberation. It thus marks a speaker’s assessment of that information: it indicates to what extent (cf. scalarity) she can commit herself to the existence of the state of affairs talked about, in view of her evaluation of relevant information. (Hence inferentiality is closely related to epistemic modality, see Nuyts 2017.) As such, it may be called an ‘attitudinal’ category. Experienced and hearsay do not involve speaker assessments of the state of affairs at stake, however: they name, as a matter of objective fact, the medium through which the information in the utterance was acquired, and in principle they do not code anything in terms of the speaker’s position towards that information. Hence, they are not attitudinal categories.

Surely, as has been noted in the literature (e.g. Sweetser 1990), using a hearsay marker may suggest doubt on the part of the speaker. But this is not a general or systematic property of the category (*pace* Sweetser). Hearsay often involves a perfectly neutral rendering of what others have said (cf. e.g. the use of hearsay markers in news reporting), and it may even increase the credibility of the information provided (e.g. when rendering the view of an expert). There is, moreover, no link between these possibilities and individual hearsay markers (cf. the fact that they cannot be plotted on a scale): one and the same marker may be used in circumstances conveying different flavors of doubt or reliability. Thus, to use a German example, both *Er soll das Gemälde gestohlen haben, ich kann's aber kaum glauben* 'people say he has stolen the painting, but I can hardly believe it' and *Es soll da schön sein, da müssen wir bald mal hin* 'people say it is beautiful there, so we should go there soon' sound perfectly coherent, although they express opposite flavors. Hence the element of doubt is not due to the hearsay marker (*soll* 'shall'), but is contextual.

So where does memory stand in terms of these features? Indicating that one reproduces stored information, without any reasoning or deliberation, does not seem to involve making an assessment / evaluation of the state of affairs talked about. The point of a memory marker is not to indicate whether or to what extent the speaker can commit herself to the existence of the state of affairs under consideration. Hence there is not much that is attitudinal about the category. Correspondingly, it does not appear to be scalar. The utterance in (1) above does suggest that the speaker is not entirely certain that the information is correct (cf. the tag requesting confirmation by the addressee in (1)). But, as in hearsay, the question is whether that is due to the verb *gelooven* per se. It might be a byproduct of the fact that one explicitly refers to one's memory. Everything one says is based on memory (even things one has perceived directly or learned through communication pass through the channel of memory, no matter how briefly), hence mentioning this would seem superfluous. If one nevertheless does, this may be taken to mean that the memory is not obvious. One difference with the hearsay case is that it is hard to imagine contexts in which *gelooven* does not bring along the element of uncertainty. It would seem to be more inherent in the use of the verb. That, however, may be because the factor triggering it is present in more or less all contexts: explicitly referring to something that applies by default is always marked or special. In any case, it is hard to imagine memory markers comparable to *gelooven* in Dutch (or in English) expressing other shades of (un)certainity. If the category were truly scalar, one would expect the language to develop devices for marking different strengths (as is the case in inferential markers). (Expressions of the category appear to

be rare anyway, and the fact that it is hardly noticed in the literature suggests that this not only applies for the Germanic languages.)

It should also be noted that the ‘focus’ of the element of uncertainty emerging in the use of *geloven* appears to be different from that of the element of reliability expressed by an inferential marker. The degree of reliability expressed by an inferential concerns the conclusion regarding the existence of the state of affairs talked about, in view of the quality of the evidence available to the speaker: how safe is it to conjecture the state of affairs? So, it concerns the content — the facts in the world — under consideration. In memory, however, the element of uncertainty would seem to concern the clarity or trustworthiness of the speaker’s recollection (i.e. whether the memory is correct / adequate), rather than the question whether the facts in the world apply (directly). The same appears to be the case in the reliability effects that are sometimes triggered in hearsay contexts: they, too, would seem to concern the trustworthiness of the source (in this case the provider of the information), rather than the status of the facts in the world themselves. In other words, in both cases the effect concerns the ‘medium’, and not, or at least not directly, the content of the memory or the reported information. Of course, if the memory or the provider is not entirely trustworthy, the content is not either. But that is an indirect effect, it is not what the speaker using a memory or hearsay marker is ‘asserting’, *per se*.

All in all, then, memory appears to be much more in line with hearsay and experienced than with inferentiality. Hence, if we reserve the term ‘evidentiality’ for markers directly naming the source of the information provided in the utterance, memory would seem to be an evidential category, along with hearsay and experienced, and unlike inferentiality, which is an attitudinal category along with epistemic modality (among others). If we project these different concepts on a ‘map’ of how humans reason and talk about how the world is made up, memory appears to fill a gap in current analyses. Assessments of the reality status of states of affairs in the world (which we mark by means of inferential and epistemic modal expressions) may essentially be based on three kinds of information: things we have observed (referred to by means of experienced markers), things we have learned from others (which we signal with hearsay markers), and things we know about the world however we got to them (which we may code by means of memory markers). This latter element is missing in earlier analyses of evidentiality (although Aikhenvald’s (2004) notion of assumed evidentiality and Willett’s (1988) notion of reasoning do imply it, even if only as a background element for some inferential markers in some languages, hence not as a category in its own right). Even if it may not be a very prominent category (for the reasons mentioned above), one would expect it to

occur in more languages than has been reported so far. So maybe we should start looking for it more carefully, and hopefully, if we discover more manifestations of it, we may achieve a better understanding of it.

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Obligatory extraposition and clausal complementation

Jeroen van Craenenbroeck

1. Introduction

This short paper explores the relation between obligatory extraposition in Dutch and clausal complementation.¹ In particular, I will be sketching some of the consequences of adopting the hypothesis that constituents that obligatorily undergo extraposition in Dutch are clausal complements. To the extent that this hypothesis is on the right track, it can serve as a new diagnostic for detecting elliptical structures on the one hand and for testing argumenthood on the other. The paper is organized as follows. In section 2, I establish a generalization well-known from the Dutch descriptive literature and made explicit by Broekhuis & Corver (2016), namely that clausal complements undergo obligatory extraposition in Dutch. Based on those observations I propose a hypothesis that posits a stronger link between the two properties: all constituents that obligatorily undergo extraposition are clausal complements. In section 3, I explore one type of consequence of this hypothesis, viz. the fact that constructions that are obligatorily extraposed should be clausal in nature, despite initial appearances. In section 4, I use the hypothesis as a diagnostic for the argument- or adjuncthood of certain types of embedded clauses. Section 5 concludes.

2. Obligatory extraposition of clausal complements

As is well-known, direct objects that take the form of a clause need to undergo obligatory extraposition in Dutch:²

- (1) a. omdat ik denk [dat Mia slaapt].
because I think that Mia sleeps
'because I think Mia is sleeping.'

¹ It gives me great pleasure to be able to dedicate this paper to Kristin Davidse. Over the past seven years — typically during chance encounters in the hallways of the Erasmus building in Leuven — Kristin and I have discovered that despite our differences in theoretical framework, we have many common interests, ranging from clefts over extraposition and ellipsis to holiday locations in the north of France. I hope Kristin finds something of interest in this paper, and I wish her many healthy (and productive!) years to come. Many thanks also to Lieven Vandelanotte for his insightful comments on an earlier draft of this paper.

² Complements of factive verbs seem to form an exception to this generalization in that they can occur in the middle field. The exception might turn out to be apparent, though, if factive clauses either are nominal in nature or if they are more adjunct- than argument-like. See Kiparsky & Kiparsky (1971), Barbiere (2000), and Broekhuis & Corver (2015: 669-684) for discussion.

- b. *omdat ik [dat Mia slaapt] denk.
 because I that Mia sleeps think
 INTENDED: ‘because I think Mia is sleeping.’

As shown in (2), this holds not just for finite complements, but also for infinitival clauses.

- (2) a. omdat ik probeer [om Kim te helpen].
 because I try for Kim to help
 ‘because I’m trying to help Kim.’
 b. *omdat ik [om Kim te helpen] probeer.
 because I for Kim to help try
 INTENDED: ‘because I’m trying to help Kim.’

Interestingly, the generalization does not apply to embedded clauses in general, but only to arguments. The temporal adverbial clause in (3), for example, can but need not undergo extraposition.³

- (3) a. omdat ik [nadat ze was weggegaan] in slaap ben gevallen.
 because I after she was left in sleep am fallen
 ‘because I fell asleep after she left.’
 b. omdat ik in slaap ben gevallen [nadat ze was weggegaan].
 because I in sleep am fallen after she was left
 ‘because I fell asleep after she left.’

In short, the data reviewed so far establish the generalization that clausal complements in Dutch undergo obligatory extraposition — a conclusion also arrived at by Broekhuis & Corver (2016: 1561). In this paper I would like to explore if there is value in strengthening this one-way implication into a biconditional, by examining the consequences of the other implication, formulated as a hypothesis in (4).

³ I am abstracting away from subject clauses in this paper, so as to avoid the — largely orthogonal — issue of center-embedding, but to the extent that subject clauses pattern with adjuncts in optionally undergoing extraposition, the generalization seems to be about clausal *internal* arguments.

(4) **Hypothesis on Extraposition and Clausal Complementation (HECC)**

Constituents that undergo obligatory extraposition in Dutch are clausal complements.

The HECC implies that if a constituent is not a clausal complement, it should not undergo obligatory extraposition, and so it should either resist extraposition altogether or be optionally extraposed. Two initial indications that this line of thinking might be on the right track are prepositional objects, exemplified in (5), and relative clauses, illustrated in (6). Both can be optionally extraposed, and neither arguably qualifies as a clausal complement: the former because they are not clausal and the latter because they are not complements.

- (5) a. omdat ik [op wereldvrede] hoop.
because I on world.peace hope
'because I'm hoping for world peace.'
- b. omdat ik hoop [op wereldvrede].
because I hope on world.peace
'because I'm hoping for world peace.'
- (6) a. omdat ik de man [die daar zit] herken.
because I the man who there sits recognize
'because I recognize the man who is sitting there.'
- b. omdat ik de man herken [die daar zit].
because I the man recognize whothere sits
'because I recognize the man who is sitting there.'

In the remainder of this paper I explore the consequences of the HECC in contexts that are less straightforward. Section 3 looks at constituents that obligatorily undergo extraposition but that at first glance appear to be non-clausal, while in section 4 I focus on the question of whether certain types of embedded clauses are arguments or adjuncts, based on their extraposition behaviour.

3. Clauses in disguise

Let us first consider reduced *wh*-questions of the type in (7).

- (7) Radja heeft iemand gezien, en ik weet wie.
 Radja has someone seen and I know who
 ‘Radja saw someone and I know who.’

In this construction — commonly referred to as sluicing since Ross (1969) — an entire *wh*-question is reduced to a single *wh*-phrase. One of the central questions surrounding sluicing is how to resolve the discrepancy between form and meaning: a single nominal constituent is pronounced, but a propositional meaning is obtained. Is this the result of a non-standard form-meaning mapping, or does the example contain abstract, unpronounced syntactic structure that compositionally contributes to the meaning in a fully regular way? (See Merchant (2019) for overview and discussion.) Interestingly, the HECC allows us to use extraposition as a possible argument in this debate. Note that sluiced clauses obligatorily undergo extraposition:

- (8) (Radja saw someone)
- a. en ik denk dat ik weet [wie].
 and I think that I know who
 ‘and I think I know who.’
- b. *en ik denk dat ik [wie] weet.
 and I think that I who know
 INTENDED: ‘and I think I know who.’

The word order pattern shown in (8) is exactly like the one we saw in section 2 for clausal complements, and unlike that of *bona fide* nominal constituents (which cannot be extraposed at all). As such, the HECC provides an argument in favor of postulating abstract, unpronounced syntactic structure in the analysis of sluicing (see Merchant (2001) for more extensive discussion).

Another case where a constituent that looks subclausal expresses a propositional meaning is given in (9). The PP *van wel* — and its negative counterpart *van niet* ‘of not’ — ostensibly consists of a preposition and an adverb, but the meaning expressed is that of affirming or negating an entire clause. Moreover, as the contrast between (9a) and (9b) shows — and just as was the case in (8) — these elements undergo obligatory extraposition:

- (9) a. omdat ik denk [van wel].
 because I think of so
 ‘because I think so.’
- b. *omdat ik [van wel] denk.
 because I of so think
 INTENDED: ‘because I think so.’

Based on the HECC, this suggests that these constructions are clausal, despite first appearances. A possible indication that this line of reasoning might be on the right track is Barbiers’s (2000: 207) observation that the construction in (9) cannot be combined with a full clausal complement, as shown in (10). He takes this to mean that *van wel* ‘of so’ occupies the same structural position as clausal complements, which in turn suggests that they are similar in nature.

- (10) *Ik denk van wel dat Jan komt.
 I think of so that Jan comes

Another area of linguistics where the distinction between clausal and phrasal plays a central role is that of comparatives. As shown by the pair of examples in (11), the standard of comparison can be expressed both by a clause as in (11a) and by what appears to be a simple noun phrase as in (11b).

- (11) a. Sue is more intelligent than Kay is.
 b. Sue is more intelligent than Kay.

There is a fairly widespread consensus in the literature that both types of comparatives, clausal and phrasal, exist, and that there are tests to distinguish the two (see Lechner (2019) for discussion and references). One of those tests concerns the categorial nature of the standard phrase (i.e. the phrase *Kay* in (11b)). If it is non-nominal, the comparative is clausal, so the test goes. If this criterion is on the right track, we expect HECC to be able to make the same split. As shown in (12)-(13), however, this is not the case: a nominal standard phrase like *Hanne* in (12) is indeed optionally extraposed and hence is not (exclusively) clausal, but an adverbial remnant

like *gisteren* ‘yesterday’ in (13) does not require extraposition either and so by this test is not (exclusively) clausal in nature.⁴

(12) a. omdat ze slimmer is [dan Hanne].

because she smarter is than Hanne

‘because she’s smarter than Hanne.’

b. omdat ze slimmer [dan Hanne] is.

because she smarter than Hanne is

‘because she’s smarter than Hanne.’

(13) a. omdat ze meer niest [dan gisteren].

because she more sneezes than yesterday

‘because she’s sneezing more than yesterday.’

b. ?omdat ze meer [dan gisteren] niest.

because she more than yesterday sneezes

INTENDED: ‘because she’s sneezing more than yesterday.’

I want to close off this section by considering one more case that fits the same mold: on the surface the construction looks non-clausal, but on the other hand, its meaning is clearly propositional in nature. It concerns what one could call ‘infinitival PPs’ as in (14).

(14) a. totdat hij stopt [met huilen].

until he stops with cry

‘until he stops crying.’

b. *totdat hij [met huilen] stopt.

until he with cry stops

INTENDED: ‘until he stops crying.’

As the contrast between the a- and the b-example shows, infinitival PPs undergo obligatory extraposition. If the HECC is on the right track, then these constituents should be clausal. I know of no existing analyses that treat infinitival PPs as underlyingly clausal, though it is

⁴ In my judgment, the non-extraposed version in (13b) does sound more marked than the extraposed one in (13a) — as indicated by the use of the question mark — and a quick search in the SoNaR-corpus (Oostdijk et al. 2013) yields more hits for the pattern *more V than ADV* than for the pattern *more than ADV V*, but the difference between (13a) and (13b) is clearly not categorical.

tempting to see the preposition *met* ‘with’ here as a type of complementizer, not unlike the role it plays in the so-called absolute *with*-construction (Haslinger 2007). I leave this as a topic for further research.

4. Arguments and adjuncts in disguise

The previous section dealt with a number of constructions that appear to be non-clausal, but that nonetheless undergo obligatory extraposition, and for which the HECC accordingly predicts that they should be (underlyingly) clausal in nature. In this section, I turn to another aspect of the HECC, namely the prediction that constituents that are obligatorily extraposed are not just clausal in nature, but also arguments rather than adjuncts. In particular, I focus on two cases where the constituent under discussion is clearly clausal — it is introduced by a complementizer and contains a finite verb — but where its argumenthood is debated. I show that in those cases too, the HECC can provide an additional argument in favor of one or the other position. The first case I want to focus on concerns clauses that accompany nouns, in particular deverbal nouns. An example is given in (15).

- (15) de hoop [dat ze haar nog zou terugzien].
the hope that she her still would see.again
‘the hope that she would see her again.’

The noun *hoop* ‘hope’ is deverbal, in that it is derived (via zero-derivation) from (the stem of) the verb *hopen* ‘to hope’. That verb can select a finite clause introduced by the complementizer *dat* ‘that’ as its direct object. From that perspective, it seems reasonable to assume that the noun *hoop* can also select a clause as its complement, i.e. that the bracketed clause in (15) is an argument rather than an adjunct. Intuitive though it may be, this point of view is far from universally adopted. Stowell (1981) already argued that a clause like the one in (15) is not an argument to the noun, but that it stands in an appositive relation to it (see also Elliott (2020) for recent discussion). Once again we can use the HECC as an additional window into the debate: as the examples in (16) show, so-called complement clauses of nouns are optionally extraposed, even in the case of deverbal nouns. To the extent that the HECC is on the right track, it provides additional support for a Stowell-like analysis, whereby the finite clause following the noun *hoop* is not its argument.

- (16) a. omdat ze de hoop had opgegeven [dat ze haar nog zou terugzien].
 because she the hope had given.up that she her still would see.again
 ‘because she had given up the hope that she would see her again.’
- b. omdat ze de hoop [dat ze haar nog zou terugzien] had opgegeven.
 because she the hope that she her still would see.again had given.up
 ‘because she had given up the hope that she would see her again.’

Another context where the argument- or adjuncthood of a clause is not immediately clear concerns degree clauses as in (17).

- (17) Ze rende zo hard [dat ze neerviel].
 she ran so hard that she down.fell
 ‘She ran so hard that she fell down.’

At first glance, the bracketed clause in (17) might be an adjunct: it can easily be left out, and it seems to express optional, extra — as opposed to thematic — information. On the other hand, it does have a clear formal dependency on the pre-adjectival adverb *zo* ‘so’, which might hint at a selection relation and hence argumenthood for the clause. The extraposition facts in (18), in combination with the HECC, suggest that the second option might be on the right track.

- (18) a. omdat ze zo hard rende [dat ze neerviel].
 because she so hard ran that she down.fell
 ‘because she ran so hard that she fell down.’
- b. *omdat ze zo hard [dat ze neerviel] rende.
 because she so hard that she down.fell ran
 INTENDED: ‘because she ran so hard that she fell down.’

5. Conclusion

It should be clear that this paper is but a first exploration of the possible two-way interaction between obligatory extraposition and clausal complementation in Dutch. To the extent that the analyses proposed are plausible and can be corroborated by additional, independent evidence, though, it suggests that a simple word order property in a well-researched language can have wide-ranging diagnostic repercussions.

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Perspective, demonstrations, and free indirect speech

Guido Vanden Wyngaerd

Coppieters (1982) discusses a way in which reference to individuals may involve different aspects of those individuals: he calls these being-as-subject and being-as-concept. The being-as-subject is illustrated by such cases as (1).

- (1) a. Nixon is sad and would like to go home.
- b. Napoleon felt exhilarated by his victory.
- c. Charlie Brown imagines that he is a pirate.

Coppieters (1982: 3) states that “these sentences present Nixon’s, Napoleon’s, and Charlie Brown’s feelings from the *inside*, as if the speaker had direct access to their consciousnesses and let those consciousnesses speak for themselves without his intervening in the process.” The being-as-concept individual is illustrated in (2):

- (2) a. Nixon was a pitiful president.
- b. Napoleon was a merciless victor.
- c. Charley Brown is a real pirate.

These sentences express the speaker’s opinion or judgment on the relevant persons, who are viewed from the outside.

Coppieters also discusses a grammatical difference concerning the choice between French third person pronouns *il* and *ce* in the construction *il/ce est un N* ‘he/it is a N’, which he argues relates to the being-as-subject and being-as-concept distinction. Traditional grammars have observed that in this construction, the neuter pronoun *ce* is more appropriate (Le Bidois 1968: 72; Sandfeld 1928: 281), while at the same time noting that *il/elle* is not impossible. Coppieters discusses a number of cases where both pronouns are possible, but with a meaning difference:

- (3) Charley Brown courrait de toutes ses forces. {Il/C’} était un pirate désormais et il serrait son butin dans ses bras.

‘Charley Brown was running with all his might. He was a pirate now and he clasped his booty tightly in his arms.’

- (4) Napoléon est entré dans la ville.
- a. Il était un vainqueur impitoyable et il voulait que tous le sachent.
 - b. C'était un vainqueur impitoyable et, en effet, comme on pouvait le craindre, il a laissé raser la cité.
- 'Napoleon was marching into the city.
- a. He was a merciless victor and he wanted everybody to know it.
 - b. He was a merciless victor, and indeed, as was to be feared, he let the city be razed to the ground.'

I want to argue that the *il/ce* distinction does not reveal two different ways in which NPs can refer, but instead involves different ways in which direct speech can be rendered. The following example (from Clark & Gerrig 1990: 786) illustrates three possible modes of quotation: direct, indirect, and free indirect:

- (5) June: Would you be prepared to come into the college regularly?
- a. DIRECT QUOTATION
And I said "Do you mean for lunch or dinner?"
 - b. INDIRECT QUOTATION
And I asked her whether she meant for lunch or dinner.
 - c. FREE INDIRECT QUOTATION
And I said, Did she mean for lunch or dinner?

The direct quotation in (5a) is what Clark & Gerrig (1990) call a demonstration: just as you can demonstrate a friend's limp, you can demonstrate what someone else (or yourself, as in (5a)) did in saying something. A characteristic of the indirect quotation (as in (5b)) is the shift in all sorts of deictic elements, such as tense, pronouns, deictic adverbs (e.g. *today*, *yesterday*, *here*), etc. Here we see that the pronoun *you* of the original quote shifts to *she*, and that the tense shifts from present to past. The third possibility, exemplified by (5c), is called free indirect speech (*style indirect libre*, *erlebte Rede*, free indirect style, free indirect discourse, narrated monologue, represented speech; see Banfield 1973; Clark & Gerrig 1990; Cohn 1978; Curme 1922; Jespersen 1924). This is a form of reported speech (or thought) which shares characteristics of both direct quotes and indirect or reported speech. In the case of (5c), we see that the tense and the pronoun shift (i.e. present shifts to past, *you* shifts to *she*), but there is no

subordinator (such as a complementizer or *wh*-word) introducing the quote. In literary writing, free indirect speech can be used without there being a reporting verb, as in the case below:

(6) So, that was what they were going to do, was it?

What also makes (5c) different from the indirect quote in (5b) is that the word order of (5c) is that of a direct question, including *do*-support and a question mark at the end. As Jespersen (1924: 292) notes, questions, commands and requests remain unchanged in free indirect quotation. Those things that shift in free indirect quotations all relate to the deictic centre, i.e. the time and the location of the speaker: the latter is taken to be the current speaker, i.e. narrator, rather than the original or source speaker.

Clark & Gerrig (1990) propose that free indirect quotations are demonstrations which differ from direct quotations in taking the vantage point of the current speaker (the one doing the reporting) rather than the source (or reported) speaker. They furthermore distinguish depictive from supportive aspects in demonstrations: the depictive aspects represent the object of demonstration directly, the supportive ones “are necessary as support in the performance of the depictive aspects” (1990: 768). In demonstrating the way McEnroe serves aces, for example, I might use slow motion to make the movements perfectly clear. In the same way, the vantage point of a quotation or report may be a supportive rather than a depictive aspect.

Returning to the cases discussed by Coppieters above, I propose to analyse the use of *il* as a case of free indirect quotation. To see how this is the case, let us first look at a case of direct and indirect quotation, respectively:

- (7) a. Il m’a dit « Je suis un vainqueur impitoyable. »
b. Il m’a dit qu’il était un vainqueur impitoyable.

In indirect quotation, the pronoun shifts from *je* to *il*, and *ce* is not an option, in spite of the preference (referred to above) for *ce* in contexts involving a nominal predicate in French. This is not to say that *ce* is never an option in indirect speech, but only if it reports a direct speech *ce*:

- (8) a. Il m’a dit « C’était un vainqueur impitoyable. »
b. Il m’a dit que c’était un vainqueur impitoyable.

Let us now turn to a free indirect quotation, where the two possibilities arise, as observed by Coppieters (see (4) above), but with a meaning difference:

- (9) Napoléon est entré dans la ville.
- a. Il était un vainqueur impitoyable.
 - b. C'était un vainqueur impitoyable.

My claim is that (9a) and (9b) are both free indirect quotations, but with different sources. The source of (9a) is a statement in the first person, as given in (7a), where the pronoun shifts from *je* to *il* in the report. In contrast, (9b) reports a statement in the third person, the one given in (8a). The pronoun *ce* does not shift in the report.

The being-as-subject interpretation of (9a) is actually due to the fact that (9) is a demonstration (in Clark & Gerrig's sense) of Napoleon's words or thoughts, but with a shift in vantage point from the source (Napoleon) to the current speaker (the one who reports his words or thoughts). Since the speaker is demonstrating Napoleon's words or thoughts, it follows that "these sentences present [...] Napoleon's [...] feelings from the *inside*, as if the speaker had direct access to their consciousnesses and let those consciousnesses speak for themselves without his intervening in the process" (Coppieters 1982: 3). It is often stated that free indirect quotation (like direct quotation, incidentally) is in a way 'more vivid' than indirect quotation (see e.g. Jespersen 1924: 292). The German name *erlebte Rede* likewise suggests a greater involvement of quotes of this kind. This follows from the fact that it is closer to the direct quotation of (5a) than to the indirect quotation of (5b): it basically shares its character of a demonstration. In a demonstration, rather than imagining an event described, we experience it directly: "when we hear an event quoted, it is as if we directly experience the depicted aspects of the original event" (Clark & Gerrig 1990: 793). By contrast, (9b) is a description rather than a demonstration, which accounts for its being-as-concept interpretation.

Particularly in writing, it is common to quote someone's thoughts, either in the form of a direct or a free indirect quotation. In terms of demonstration theory, this is potentially problematic: how can one demonstrate a thought? Clark & Gerrig (1990: 794) analyse these as cases of 'impossible demonstrations': although the event is impossible to demonstrate since it takes place inside someone's head, a demonstration can be selective. In particular, in these cases the content of what is said is the depictive aspect of the demonstration, whereas the words used are the supportive aspect. Since the perspective or vantage point of the demonstration has likewise been argued to be a supportive aspect of a demonstration in free indirect speech, one

can understand how a third person pronoun can be used to represent the interior monologue or thoughts of a character in a novel.

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What can Polish tell us about Kristin?

Anna Kisiel

Impressions always come to me in my mother tongue. Perhaps this is a universal experience shared by those who live in a different language than the one that they grew up with. It can certainly be a hindrance when describing others in English because of the need to translate one's impressions, and the accompanying awareness of what is lost in the process.

For this reason, and knowing your fondness for Polish culture, I thought it might be of interest to you, Kristin, to learn what Polish words first come to mind when I think of you. Not aiming at semantic precision, I hope to communicate the connotations, the worlds hidden inside a few adjectives that I strongly associate with you.

The first adjective, *życzliwy*, is based on the verb *życzyć* 'to wish someone something' (derived from 'to let someone use something') and suffixed by the morpheme *-liwy*, which indicates a tendency to do something a lot (see the same pattern in *pieścić* 'to caress' > *pieszczotliwy* 'caressing, tender, endearing', *plakać* 'to cry' > *placzliwy* 'tearful', or *klamać* 'to lie' > *kłamlivy* 'lying, deceitful'). Even though Pol. *życzyć* is ethically indifferent (one can *dobrze* or *źle* *życzyć* 'wish someone well/harm'), most of its derived forms advocate on the side of good. Therefore, *życzliwy* is someone who wishes well to others. The difference between Polish *życzliwy* and English *benevolent*, which is based on an identical concept of wishing well, is that *życzliwy* can only be assigned to human objects and to human features that mark the relevant attitude, for example, *życzliwy uśmiech, gest* 'a friendly/kind smile, gesture', *życzliwa reakcja, opinia* 'a kind response, opinion', *życzliwa pamięć, opieka* 'friendly/benevolent memories, care', while the uses of *benevolent* are broader and can extend to organisations and policies. At the same time, *życzliwy* does not imply softness or gentleness (like *a kind face* does). In Polish, we can easily say *Ten nauczyciel jest surowy/groźny, ale życzliwy* 'This teacher is strict/fearsome but kind'. *Życzliwy* marks an attitude that is anchored in (good) intimate thoughts of others, which therefore cannot be enforced on anyone (compare imperative structures such as *Be kind to her* where we would prefer to use *dobry* 'good'). To summarise, *życzliwy* can be used to describe someone who holds an "I want you to have it because I think of you well" attitude towards others.

The second adjective is *lagodny*, which, when assigned to a person, implies that they are calm and understanding as opposed to strict and impatient. Even though it is often translated as gentle (*lagodny człowiek, wiatr* 'a gentle person, breeze') and, in its non-human uses, as mild,

see *łagodny klimat, szampon* ‘a mild climate, shampoo’, it should not be associated with softness or lack of impact. When linked to a soothing effect (as in *łagodzić: łagodzić ból, niepokój, karę, gniew* ‘to relieve/alleviate pain, anxiety, punishment, anger’), it describes the proactive attitude of a person who is *łagodny*: someone has to consciously do something to achieve such an effect (notice that we cannot say **nieświadomie/niechcący/przypadkiem łagodził jej gniew* ‘he alleviated her anger unconsciously/unintentionally/accidentally’, where we would use *koić* ‘to soothe’). *Łagodny* is derived from the Old Slavonic noun **lagoda*, which meant ‘a harmony, order; compatibility, convenience’ and may have originated from the verb **lagati* ‘to stack, arrange’ (according to Boryś). The origin of *łagodny* illustrates that, at least in Polish, being gentle is not a weakness but a strength: it implies balance and a solid foundation.

As shown by Wierzbicka’s (2004) cross-linguistic and cross-cultural study on happiness, languages differ greatly in how they verbalize various kinds of happiness, of which my third association is a good example. Pol. *pogodny*, which is derived from Old Slavonic **goditi* ‘to be suitable, foster’ > **po-goditi* ‘to lead to an agreement, reconcile’, can either refer to weather conditions (*pogodny dzień/noc, pogodna jesień* ‘a clear/calm day, night, autumn’) or to people. In the latter case, it combines the meanings of *cheerful* and *serene*, and is used to describe someone who has achieved an internal balance and can now enjoy the world around them. Interestingly, *pogodny* often collocates with *starość* ‘old age’, perhaps the period in our lives when we are most likely to be *pogodny*, which might imply that this is not a state which is achieved easily but rather one which comes with experience and is a result of self-development. The fact that one has to actively engage in achieving the state of *pogodny* is also supported by its cognates (see *pogodzić przeciwników* ‘to reconcile with one’s enemies’, *pogodzić się z przyjacielem* ‘to reconcile with a friend’, *pogodzić się ze stratą* ‘to make peace with one’s loss’), all implying that some sort of effort has been put into achieving the given state. Even though Polish dictionaries tend to associate the reflexive *pogodzić się* ‘to come to terms with something, make peace with something’ with a passive submission to circumstances, the contexts of its use do not support such a description. The examples in the National Corpus of Polish suggest that the assessment of the aforementioned efforts as insufficient is purely contextual. If these efforts are weighed up as sufficient (as in *Po długotrwałej terapii pogodził się ze swoimi ograniczeniami* ‘After years of therapy, he has come to terms with his own limitations’), the fact that someone *pogodził się* with something will be assessed as positive, as a sign of personal growth and wisdom.

On the topic of wisdom, I would now like to turn to the last of the adjectives: *mądry*. This adjective, semantically similar to English *wise*, might seem somewhat too obvious. However,

wisdom is categorized differently in Polish than in English. English seems to operate within a constellation of knowledge (*knowledgeable, wise*), mental skills (*intelligent, clever*), speed (*clever, bright*), and wit (*wise, bright, smart*). In Polish, we only have *mądry* at our disposal. The other adjectives that can refer to one's intellect are limited in their scope. For example, *rozumny* 'rational, sentient' is normally used in prescriptive contexts 'If you are smart, you will do this and that', as in *Każdy rozumny wyborca wie, że to kłamca*. 'Any voter with a brain knows that he is a liar.' Additionally, most of these alternative adjectives do not refer exclusively to intellect. For example, at the heart of *błyskotliwy* 'brilliant, bright' is the stunning effect that someone has, while *przenikliwy* 'keen, smart, penetrating' brings to attention someone's force or strength. The former originates from 'shiny, shimmering' and one's intellect is therefore presented as a source of certain abilities that make a person stand out (as in *błyskotliwy mówca, demagog* 'a brilliant speaker, demagogue', *błyskotliwy esej, błyskotliwa rozmowa* 'a glowing essay, a sparkling conversation', and *błyskotliwa kariera* 'a brilliant career'). The latter is derived from the verb *przenikać* 'to penetrate, infiltrate' and the aforementioned morpheme *-liwy* and describes an object as powerful and the cause of physical (*przenikliwy głos* 'a piercing voice', *przenikliwy ból* 'excruciating pain', *przenikliwe zimno* 'penetrating cold') or mental discomfort (*przenikliwy wzrok, przenikliwa myśl* 'a penetrating gaze, thought'). When used as a description of one's intellect, *przenikliwy* highlights one's ability to notice non-obvious facts and conduct in-depth analysis of such facts (*przenikliwa diagnoza* 'a shrewd diagnosis', *przenikliwy intelekt* 'a keen intellect', *przenikliwy obserwator* 'a shrewd/astute observer'). The limitations in the use of Polish wisdom-related adjectives, when compared with English, become particularly clear in the case of the borrowing *inteligentny*. Its usage with "markers of intelligence" is limited to nouns associated with the eyes (*inteligentne spojrzenie* 'an intelligent look') and with text production (*inteligentna uwaga* 'an intelligent comment'). For most collocations that are possible in English, such as *intelligent management* or *intelligent optimisation*, we would have to turn to *mądry*. A more recent functional extension of *inteligentny* (not yet accepted by prescriptive linguistics) was triggered by technological advancement. By metaphorical extension, *inteligentny* is increasingly ascribed to objects controlled by AI, as in *inteligentny dom* 'an intelligent house' or *inteligentna pralka* 'an intelligent washing machine'.

So, in the end it all comes down to *mądry*. At its root is a Proto-Indo-European meaning, 'alive, spry, brisk', which hints at its very basic relation to existence. Since Proto-Slavonic times it has covered all manifestations of intelligence that make an object stand out within a relevant group (*mądry pies, mądre dziecko, stworzenie, drzewo, mądry człowiek* 'a smart/wise

dog, child, being, tree, man'). It can qualify nouns which give indications of intelligence (*mądra książka, taktyka, mądre prawo, spojrzenie* 'a smart/wise book, tactics, law, look') without any clear limitations. For example, in a Formula 1 competition, where a race strategy is important, we can talk about *mądry styl jazdy* 'a wise driving style'. Or if we work with machines that are potentially dangerous to, say, people with long hair, we can compliment a co-worker on their *mądra fryzura* 'smart haircut'. Being *mądry* is not necessarily correlated with knowledge, as in *On dużo wie, ale nie jest mądry* 'He knows a lot but is not smart/wise', experience, as in *On jest niedoświadczony, ale jest mądry* 'He is inexperienced but he is smart/wise', or speed, as in *On jest mądry, ale myśli powoli* 'He is smart/wise but he thinks slowly'. What it does imply is calmness and certainty (compare, in particular, *??chaotyczny/nerwowy, ale mądry* 'chaotic/nervous but smart/wise' and **niepewny, ale mądry* 'uncertain but smart/wise'). Its meaning seems to be very simple and in essence describes someone's ability to grasp the world around them, recognizing its elements and seeing the full picture better than others (since a *mądry* person stands out from a group). Even in academic contexts, one can stand out with respect to their *mądrość* 'wisdom'. As you do, Kristin.

A Polish poet, Zbigniew Herbert, wrote about how the past lived in him, including those aspects that he did not experience directly but rather through the experiences of others: *Bez ustanku pracują we mnie ręce moich przodków* or *Tirelessly they work in me my ancestors' hands* (in the translation of Alissa Valles). The impact that you have had on me, Kristin, not only as a linguist but also as a colleague and a person, is immense. I hope to emulate your way of doing science together, with and for others. Finally, I wish you all the best with your retirement; I hope it will be a *pogodny* time in your life when you can be laugh-*liwy*, rest-*liwy*, and enjoy the world in the company of good people around you!

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Een ignoratiefje voor Kristin

Jean-Christophe Verstraete

Als ik terugdenk aan mijn eerste herinneringen aan Kristin, dan komen er een paar dingen naar boven. Altijd een beetje verstrooid en chaotisch, natuurlijk. Maar ook altijd interessant. Wat Kristin bijzonder maakte als docent is dat ze studenten van in het begin toonde hoe onderzoek in zijn werk gaat: welke vragen je stelt, hoe je redeneert, en hoe je patronen en systemen blootlegt in een taal. Ik herinner me bijvoorbeeld een observatie over hoe stemgeving bij plosieven correleert met klinkerlengte in het Engels, wat ons van bij de allereerste colleges toonde dat een goede fonetische analyse verder gaat dan individuele segmenten. En een vak tekstlinguïstiek, waar we een hele reeks instrumenten leerden kennen om de architectuur van teksten in kaart te brengen, een onderzoeksdomein dat in andere taalkundige vakken niet of nauwelijks aan bod kwam.

De fascinatie bleef toen ik Kristin ook beter leerde kennen als onderzoeker. Die verstrooidheid en lichte chaos bleken echt te zijn, maar ze bleken op geen enkele manier Kristins functioneren als onderzoeker of als promotor in de weg te staan. Wel integendeel. Kristin is niet alleen zeer productief in haar eigen werk, maar ook bijzonder efficiënt in het begeleiden van studenten of doctorandi. Uit een set data, hoe onoverzichtelijk ook, weet ze feilloos te halen wat interessant is, en hoe dat kan bijdragen tot de literatuur, zelfs in een domein dat op het eerste zicht platgetreden lijkt te zijn (wat niet zelden zo is als je over een taal als het Engels werkt). En die gave deelt ze met een grote generositeit om haar ‘jonge mensen’, zoals ze die zelf altijd noemt, op weg te zetten (en te houden).

Toen ik na mijn doctoraat een andere weg insloeg, was dat ook dankzij Kristin. De Australische connectie natuurlijk, waarbij een hele keten van mensen — uiteindelijk terug te voeren tot Keith — leidde naar de talen van Cape York Peninsula, in het noordoosten van Australië. Kristin wist waarschijnlijk al lang dat ik iets anders moest gaan doen, en ze vond dat ook helemaal niet erg. Ik kan me nog goed haar verhaal herinneren over vier jezuiteten die gingen wandelen, met als moraal dat sommige mensen per definitie graag iets anders doen dan de anderen. Dat deed ik dan ook, met haar enthousiaste steun. Andere talen betekenden op termijn ook andere onderzoekspaden, andere domeinen en andere collega's, waardoor we elkaar als onderzoekers iets minder vaak tegenkwamen. Maar af en toe brachten ‘onze’ talen ons ook weer bij elkaar, en vond ik in mijn Australische data iets dat me terugbracht bij haar werk. Ik wil hier graag één zo'n observatie delen, die me terugbracht bij Kristins lange fascinatie voor

clefts (zie bv. Davidse 2000). De analyse en de implicaties zijn nog lang niet uitgewerkt, maar ik probeer alvast een begin te maken, zoals Kristin dat ook altijd deed.

De meeste Australische talen hebben een categorie van woorden die ‘ignoratieven’ of ‘epistememen’ worden genoemd (Mushin 1995). Het gaat hierbij om woorden die op het eerste zicht kunnen vertaald worden als vraagwoorden, zoals *wie*, *wat*, *waar* of *wanneer* in het Nederlands. Als je echter goed kijkt hoe ignoratieven in die talen worden gebruikt, dan zie je dat de betekenis eigenlijk iets meer algemeen is: ze geven aan dat de spreker niet weet over welke instantie van een bepaalde categorie het precies gaat, dus ‘ik weet niet wie’, ‘ik weet niet wat’ enzovoort. Daarbij is de vertaling als vraagwoord maar één van de mogelijke gebruiken: een ignoratief kan gebruikt worden bij een vraag, maar ook bij een mededeling over niet-weten (vandaar ook de term).

Dat geldt ook voor het Umbuygamu, een Lamalamic taal (Paman < Pama-Nyungan) uit het noordoosten van Cape York Peninsula, die ik sinds 2005 bestudeer.¹ Er is een klein paradigma van ignoratieven: eentje voor personen (*nha/nhala* ‘ik weet niet wie’), eentje voor dingen (*ani* ‘ik weet niet wat’), twee voor plaats (*dha* en *nharru*, allebei ‘ik weet niet waar’), en eentje dat een vergaarbak is voor een reeks andere categorieën, zoals tijd, wijze en hoeveelheid (*ngalaga* ‘ik weet niet wanneer, hoe, hoeveel’). Elk van die vormen heeft een algemene betekenis, die compatibel is met vragen én met mededelingen van niet-weten, zoals geïllustreerd voor *ani* in (1) en (2).²

- (1) *ani harinya-m=da*
IGNOR maken-PRS=2SG.NOM
‘Wat ben je aan het maken?’
- (2) *ani-w tha-n=na-la*
IGNOR-ERG bijten-PST=1SG.ACC-3SG.NOM
‘Ik weet niet wat me gebeten heeft.’

Tot zover niets bijzonders, voor de regio dan toch: de inventaris en het gebruik van ignoratieven in het Umbuygamu wijken weinig of niet af van wat we weten over ignoratieven

¹ Voor mijn gegevens over het Umbuygamu ben ik erkentelijk aan *itnharri* Bobby Stewart, *amitha* Florrie Bassani en *luanha* Daisy Stewart, met wie ik lang en intensief heb samengewerkt. Mensen die Kristin overigens ook goed kende, al heeft ze hen nooit ontmoet. Met haar intense interesse voor de mens achter het onderzoek, vroeg (en kreeg) Kristin heel regelmatig updates over hoe het met hen ging.

² Afkortingen gebruikt in de glossen zijn ACC accusatief, ERG ergatief, IGNOR ignoratief, NOM nominatief, PRS tegenwoordige tijd, PST verleden tijd en SG enkelvoud.

in andere Australische talen. Maar er is een klein detail in de structuur van één ignoratief dat een reeks interessante vragen oproept. De ignoratief voor persoon is gewoonlijk *nhala*, in zeer zeldzame gevallen ook *nha*. Dat suggereert dat de ‘lange’ vorm eigenlijk uit twee delen bestaat, *nha* en *-la*. Wat hieraan interessant is, is dat *-la* ook het nominatief pronomina van de derde persoon is (‘hij, zij, het’), zoals ook geïllustreerd in (2) hierboven. Met andere woorden, de ignoratief voor persoon heeft in zijn meest typische vorm een nominatief pronomina ingebakken.

Om te begrijpen wat dat betekent, moeten we even uitwijken naar de structuur van de zin. Nominatief-pronomina zijn wat een zinsstructuur definieert in het Umbuygamu: zowat alle zinnen hebben er één, en als er geen is, is de structuur in kwestie gewoonlijk ook geen zin. Het onderscheid tussen (3) en (4) illustreert dit: zonder pronomina verwijst het adjectief *rhingirr* gewoon naar een kenmerk van een object (‘slecht water’), maar met pronomina wordt dit het predicaat van een *is*-achtige zin (‘slecht zijn’, en dus ook ‘het water is slecht’ in plaats van ‘slecht water’ zoals in (3)).

- (3) oknga rhingirr
 water slecht
 ‘slecht (ondrinkbaar) water’
- (4) oknga rhingirr=la
 water slecht=3SG.NOM
 ‘Het water is slecht (ondrinkbaar).’

Als we met die kennis teruggaan naar onze ignoratief *nhala*, dan betekent dit dat de oorsprong van de vorm, met het ingebakken nominatiefpronomina, mogelijk teruggaat op een volledige zinsstructuur. Maar wat zou die kunnen zijn? En wat als *nhala* zelf in een zin gebruikt wordt, hebben we dan geen oorsprong met twee zinnen? Dit is het punt waarop we bij Kristins geliefde *clefts* uitkomen. *Clefts* zijn moeilijk te definiëren op een manier die taalafhankelijk en niet-technisch is, maar in het algemeen zou je kunnen zeggen dat het structuren zijn die formeel uit twee zinnen bestaan, waarvan de eerste een *is*-achtige structuur heeft, met als functie om nadruk te leggen op het onderwerp, in relatie tot de tweede zin (zie bv. Creissels 2021). Kristin zou het hier niet helemaal mee eens zijn, maar laten we die discussie even opzijzetten. Een voorbeeld maakt het misschien wat duidelijker: de structuur in (5) bestaat uit twee zinnen (‘het is Kristin’ en ‘die als eerste ...’), en de *is*-zin dient om de nadruk te leggen op het feit dat het Kristin is (en niet iemand anders) die het onderwerp als eerste heeft uitgewerkt.

(5) Het is Kristin die als eerste dit onderwerp heeft uitgewerkt.

Een mogelijke hypothese over de aanwezigheid van een nominatiefpronomen in *nhala* is dat *-la* zijn historische oorsprong vindt in een *cleft*-achtige structuur,³ ongeveer zoals in (6) hieronder, waarbij (6b) een mogelijke reconstructie geeft van de structuur die tot (6a) geleid heeft.

- (6) a. Nhala nya-n=na-la
IGNOR slaan-PST=1SG.ACC-3SG.NOM
‘Wie heeft me geslagen?’
- b. (zin 1) (zin 2)
Nha=la nya-n=na-la
IGNOR=3SG.NOM slaan-PST=1SG.ACC-3SG.NOM
‘Wie is het die me heeft geslagen?’ (letterlijk ‘Wie is het, hij/zij/het heeft me geslagen’)

We hebben geen directe historische gegevens over het Umbuygamu, dus op dit moment blijft dit een hypothese, maar er zijn wel wat aanwijzingen dat we daarmee op het juiste spoor kunnen zitten. Eén element is het feit dat er historische en functionele links zijn tussen vraagwoorden en nadruk-functies, en tussen nadruk-functies en *is*-achtige structuren, links die we in vele talen van de wereld terugvinden (zie opnieuw Creissels 2021). Een ignoratief gebruiken in een vraag (*Wie heeft dit als eerste beschreven?*) impliceert meestal een vorm van nadruk voor datgene waarnaar de ignoratief verwijst, zoals ook blijkt uit het typische antwoord (*Kristin heeft dit als eerste beschreven*). Met andere woorden, als ignoratieven zoals *nha* vaak in nadruk-functies gebruikt worden, zou het ook niet zo gek zijn als op een bepaald moment de formele uitdrukking van die nadruk aan de basisvorm gaat kleven, een proces dat we vaak zien in taalverandering. En *clefts* met *is*-achtige structuren, zoals de mogelijke reconstructie in (6b), zijn precies één van die structuren die dienen om nadruk te leggen. Bovendien zien we bij het geattesteerde gebruik van de andere ignoratieven in het Umbuygamu ook echte *cleft*-achtige structuren opduiken, zoals de structuur in (7) hieronder, wat betekent dat de reconstructie in (6b) meer dan louter hypothetisch is.

³ Ik noem de structuur *cleft*-achtig, omdat in de tweede zin geen structurele indicaties te vinden zijn van subordinatie, wat bij klassieke *clefts* wel het geval is.

- (7) Ani=la nya-n=ya-ngan
IGNOR=3SG.NOM slaan-PST=1SG.NOM-3SG.ACC
'Wat is het dat ik heb gevangen?' (letterlijk 'geslagen')

Dit is maar het begin van een analyse, natuurlijk. Om het argument echt hard te maken zou er nog een hele reeks sporen moeten worden onderzocht, zoals: zijn er gelijkaardige structuren en/of ontwikkelingen in verwante talen; waarom hebben enkel ignoratieven van persoon een ingebakken nominatief-pronomen in het Umbuygamu; in welke contexten wordt de korte vorm (zonder *-la*) gebruikt? En nog vele andere vragen, van lokale verwantschappen tot globale parallellen. Maar ik hoop dat deze korte expositie, hoe embryonaal ook, een idee geeft van de *spirit* van taalkundig werk zoals Kristin die aan al haar 'jonge mensen' heeft meegegeven.

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Of dogs and signs

Hendrik De Smet

One of the great joys as a colleague of Kristin's — and a genuine learning experience — has been to join her in taking oral exams from the students in our shared *Functional and Cognitive Grammar* course. Exams are one of those situations that would always bring out in Kristin the traits that characterize her so much: kindness, fairness, high standards and a knack for the unexpected.

I vividly remember how one time during an exam Kristin with sudden enthusiasm asked a student if what he had just described wasn't, in his opinion, strongly reminiscent of Louis Hjelmslev's *Prolegomena to a Theory of Language*. Clearly, the anticipated answer was 'yes', but of course the poor student could only give that answer if he could then go on to explain the connection between his paper and a particularly cryptic piece of writing produced by a Danish structuralist in the early 1940s. So, what came instead was an awkward silence, followed by the student's admission that he didn't think he could answer the question. He came away with an excellent grade nonetheless, which was decidedly fair. But afterwards I felt compelled to go to the library myself, look up Hjelmslev's *Prolegomena* and try to patch up the gaps in my own theoretical background. I admit I struggled to get anywhere beyond the first couple of pages. And that was despite the helpful annotations scribbled in pencil in the margins of the book, in a handwriting rather like Kristin's. True, Kristin's standards are high indeed, but they are being maintained in the kindest possible way.

Luckily, if the writings of Louis Hjelmslev are a bit too daunting at first perusal, there are more attractive workarounds to becoming a better linguist. Kristin regularly brought to the office her beloved dog, Tessa. Strangely, I never spotted her walking Tessa to or from her office or even into the vicinity of the Faculty building, so I suspect she sneaked her in furtively, aware that bringing dogs into the office probably isn't what a professor is supposed to do. Once in the office, though, Tessa, a large and gentle Golden Retriever, was rather impossible to hide. No matter. I want to argue here that dogs own their place in the linguist's office. After all, in their quiet friendly way, dogs can point us to many of the things that deeply matter to the study of language. And, yes, pointing is one thing dogs know all about.

Consider a 2012 experimental study by Juliane Kaminski, Linda Schulz and Michael Tomasello. There is an extensive literature dealing with dogs' ability to interpret and even use pointing gestures in interaction with humans. The study by Kaminski et al. stands out, however,

in showing that dogs are only likely to attend to human pointing gestures if those gestures are accompanied by cues of communicative intent, notably eye contact between human and dog. As the authors write:

Dogs differentiated acts in which a human communicated a location ostensibly for them, with communicative intent [e.g. as indicated by eye contact], from situations in which the human produced similar but non-communicative movements in the same direction. This means that dogs do not follow just any directional behavior of a human. (2012: 225)

This handily dismisses the minimal interpretation of dogs' ability to interpret pointing gestures, namely as a learned association between pointing fingers and tasty snacks. Instead, dogs will establish that actual communication is taking place before they interpret what looks like a pointing gesture as pointing. Dogs, as it turns out, resemble young children in this respect, as well as humans more generally.

But more still can be made of this. Here is a further interpretation, suggested by Kaminski et al., of their own findings. Explaining why dogs require pointing gestures to be accompanied by cues of communicative intent, they write:

Most likely this is because dogs view human communication as *a set of signals* which need to be in place to be relevant for them. (2012: 229, emphasis added)

Why should this be so remarkable?

Well, could it be that we are seeing here the emergence of what Hjelmslev described as the basic structure of the sign? (Yes, there's Hjelmslev again, but note that this time round I got some help from the exegesis by Taverniers 2008.) Hjelmslev, when analysing the structure of the signifier side of the sign, or in his terminology its 'EXPRESSION' side, drew a threefold distinction between 'EXPRESSION-PURPORT', 'EXPRESSION-SUBSTANCE' and 'EXPRESSION-FORM'. What Hjelmslev precisely meant by this is not always easy to make out, but I would suggest that in this case the EXPRESSION-PURPORT is the physical pointing gesture, as it exists out there in the physical reality of Kaminski et al.'s experimental conditions *regardless* of whether it is perceived by the dog as a sign or not. It is only in the eye-contact condition that the gesture comes to stand out from the amorphous undifferentiated mass of perceivable reality. This, then, is when the gesture becomes 'EXPRESSION-SUBSTANCE' — a portion of reality singled out as having signifier status. This, finally, happens as the gesture integrates into the

signifier side of a proper sign through its ‘EXPRESSION-FORM’, which in Kaminski et al.’s words embeds the gesture within “a set of signals” and endows it with “communicative intent”. In other words, what we are witnessing here is the semiotic miracle playing out in the laboratory: a sign can only be a sign by virtue of other signs.

Is this too far-fetched? Perhaps. But consider another study on one very clever dog. In a 2011 article, John Pilley and Alliston Reid report on their work with Chaser, a Border Collie, who they trained among other things to recognize unique proper names for 1,022 objects as well as a small set of commands that could freely combine with proper names into complex instructions, such as *paw lamb* meaning ‘touch the stuffed lamb toy with your front paw’. This is impressive as it is, but Pilley and Reid report something that is arguably even more remarkable. Chaser, when confronted with a novel object name would seek out from amongst her toys a novel object.

Like Kaminski et al.’s findings, Pilley and Reid’s evidence refutes the minimal interpretation of dogs’ communicative abilities. As they argue, Chaser’s selection of a novel object in response to a novel name “cannot be based on associative learning mechanisms,” because the name and object referent have never been presented together (Pilley & Reid 2011: 192). Rather, they attribute it to “inferential reasoning by exclusion” (2011: 194). The behaviour is again similar to what is seen in children acquiring language (e.g. Markman & Wachtel 1988). And again, there is a hint of Hjelmslev — in this case, his distinction between ‘CONTENT-FORM’, ‘CONTENT-SUBSTANCE’ and ‘CONTENT-PURPORT’. The signified of a sign, its CONTENT, is not just mere thought — what Hjelmslev calls CONTENT-PURPORT. It is thought structured into CONTENT-SUBSTANCE through its relation to other signs, as established by its CONTENT-FORM. Chaser identifies the meaning of a novel name by contrasting it to the names she already knows. That makes Chaser’s interpretation of a novel object name inherently relational. What is more, it does not seem unreasonable to assume that recognition of communicative intent is once again the secret ingredient to the semiotic miracle. Chaser would not infer anything if she did not realize something was being communicated.

There is nothing simple about signs just as there is nothing simple about dogs. Never one to shy away from complexity, Kristin has regularly argued both points. By now, dogs have rightly earned their place in research into the structure and origins of social cognition, communication and language. In fact, in recent decades more studies on animal pointing have been devoted to dogs than to any other species (Krause et al. 2018: 334). Dogs’ exceptional level of adaptation to interaction with humans has come to be recognized as a unique window

on what evolution, under special conditions, can achieve even in a short time span.¹ But in order to truly understand the origins of language, and to fully appreciate the abilities of our beloved pets, shouldn't we also be making sure we understand the fundamentals of language, in the spirit of the great Structuralist thinkers? Clearly, the anticipated answer is 'yes'. So, Kristin, thank you for pointing us in the right direction all these years.

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¹ Alternatively, researchers may of course just be looking for an excuse to bring their dogs into the office.

Home and away

Kristin: “The end is where we start from” (Little Gidding, V)

Raymond Canning

We probably met around 1978-79 at the student house where you were living in the Blijde Inkomststraat [70?]. You had begun university enrolled in Godsdienstwetenschappen, and had been more impressed by Professor Anciaux’s lectures on the sacraments of healing than by some of the other material presented. In any case, you had recently transferred to Germaanse Filologie (English and German), and the student house provided many opportunities for grassroots practice. In due course you invited me to special evening presentations offered by Professors Servotte and Verbeeck on T. S. Eliot, Rainer Maria Rilke and others.

Not long before getting to know you, I struck up a friendship with Keith, and spent hours with him on the tennis courts, and winding down afterwards. Unsurprisingly, you were attracted by his vibrant and cheerful personality. I wonder if you recall the wee hours when you were on the phone to Australia, covered by a thick blanket to stop your voice resounding throughout the echoey house in Heverlee where I was living.

From then on, between Sydney, Newcastle, Lubbeek and Leuven, we spent much time giving and receiving hospitality. Your wedding in the church of the Universitaire Parochie in 1981 was followed by Lutgart and myself marrying at the Salvatorianen in 1988. I also have fond memories of our months together in 1985-86, at Georgetown Road, with Marianne and Elizabeth, and Monica on the way. You were then reading a lot of psychology; and my thick volume of Melanie Klein probably dates from that era.

Your parents, as devout Flemish Catholics of the 1950s, named you “Kristin”, after the heroine of the trilogy of historical novels, *Kristin Lavransdatter*, written by Sigrid Undset and set in 14th century Norway. Undset, who later won the Nobel Prize for Literature, herself became a Catholic in 1924, a move she had been contemplating while writing the novel. As she wrote, “by degrees my knowledge of history convinced me that the only thoroughly sane people seemed to be those queer men and women the Catholic Church calls Saints.”

Kristin Lavransdatter has been described as not unlike Saint Augustine’s *Confessions*, but then in a feminine voice. In a short autobiography prepared at the time of her Nobel Prize, Undset specifically credited Augustine with casting light on her long-standing misgivings about the “progressive” education which she experienced as a young girl. She quotes Augustine as stating in this regard: “[t]he verdict of the world [i.e., the whole world, not this or that discrete part of the world] is conclusive” and praising him for his universalist outlook.

I am reminded of your words of commendation for your doctoral supervisor Michael Halliday on his death in 2018: “the world has lost a unique scholar who, with reference to the Renaissance concept of a ‘homo universalis’ can truly be called a ‘universal linguist’.”

So, Kristin, thank you for inspiring and encouraging me to continue pursuing my own scholarly and personal interest in Augustine, bringing his range of insight to the challenges of today’s world. And may Lutgart and I offer you every best wish for your own retirement, in the midst of your family and friends. Enjoy the scope to be extended still by passions old and new.



Raymond Canning is emeritus professor of theology at the Australian Catholic University.

Kristin Davidse at Woolloomooloo

Edmund Campion

When she is in Sydney, Kristin Davidse lives in Woolloomooloo. There's a tiny apartment on the edge of the Central Business District that she calls home. Up the hill from her home is the State Library, the Art Gallery of New South Wales, St Mary's Cathedral and the city's swimming pool. There are coffee shops and restaurants and food stores around and about. Within easy walking distance are buses to the University of Sydney, where Kristin teaches. No one reading this will doubt that she spends much of her days at the university, so that her friends regret not seeing more of her.

Yet when they do spend time with her, they treasure the encounters. Once, for instance, the historian Thomas McNevin Veech came into our conversation. Veech's tics of speech, his abrupt talk patterns and shy social sense had been derided by some of his students. "But clearly," said Kristin, "he was suffering from Tourette's syndrome, poor man." I knew then that she was a compassionate person. On another occasion we shared our love for the poet Gerard Manley Hopkins and swapped anecdotes of his marking examination papers with minuscule percentage points (one-quarter of one percent or one-half?). Then Kristin told me of his habit of getting down on the floor and acting out what was in his lecture, a happy yet startling practice. I did not think she would imitate Hopkins, much as she admired him.

In a back street there is the only church in Woolloomooloo, St. Columbkille's, built in the nineteenth century and once serving as a school during the week and a church on Sundays. When Kristin goes to Mass there, she listens attentively to the sermon and afterwards comments on it. Like all Australian Catholics, the people there add a Marian prayer to their Prayers of Intercession — "Hail Mary, full of grace, the Lord is with thee ...". I've known her correct someone who criticized this as excessive piety. It is, after all, an ancient Christian prayer, the foundation prayer of the rosary; she is too alert to our communal history to deny our past.

Half a century ago, developers greedily eyed off the streets of Woolloomooloo, wanting to raze the little terrace houses and erect huge towers of flats and apartments in their place, so close to the city. It was the people of St Columbkille's church who successfully opposed them. They held meetings in the street, started a resident action group to engage in protests and stop builders' trucks, finding allies in the builders' labourers' trade union, who refused to demolish their homes. It was the saving of Woolloomooloo. Living there now, Kristin is aware of this history and proud of it.

The church is a microcosm of the whole area: the Spanish and Italian widows who recite the rosary before Mass, joined now by Vietnamese; the State politician who used to walk down from Kings Cross (and another politician who tried to bribe the priest active in the resident action group); a wharf labourer who would get a lift to the hospital to top up his medication each Sunday; the nun who grew up locally and who still comes there each week to select the hymns and preside at morning tea after Mass; the mother whose son was doing time in jail for murder... No wonder people make films and write books about Woolloomooloo. And now it is part of Kristin Davidse's story.



Edmund Campion is emeritus professor of church history at the Catholic Institute of Sydney.

Growing up with a mother-professor

Marianne, Elizabeth & Monica Carlon

Imagine being the daughter of a professor... It means being confronted with piles of paper from a young age. We used to always find Mum sitting full focus with piles of paper on her lap. There were small (or sometimes large) piles of paper on the coffee table, piles of paper on the bedside table, piles of paper over the entire desk, which made it impossible to use. If you were to look more closely, you'd notice that all those papers contained her thoughts and linguistic analyses, all written out in pencil. Even in her handbag you would always find a notepad, which, to our great disappointment, had no room left for us to make drawings on. Anyone who has visited her at her office in the Faculty of Arts will agree that the bookcases are not large enough for all the piles of paper, and so floor, table and chairs are forced to serve as storage places. This description of our mother's working space probably creates the image of an absent-minded professor. Honesty forces us to admit that she might have just been a bit scattered from time to time, but don't let this fool you, she is able to recover anything in no time in this apparent chaos! In her mind, everything is perfectly structured.

For us, being the daughter of a professor most of all means having a mother who is 100% committed to us. Even though we usually find her at work, we are always allowed to disturb her for small or larger troubles. In her mind she always seems to manage to put her ideas and analyses on hold if any of us need her, and then easily pick up where she left off. We can imagine this is one of her strongest qualities, which makes it possible to combine her intellectually challenging job with three chatty daughters and a husband. It is most definitely also a reflection of the flexibility in her thinking and her endless patience. One of the life skills we've had to acquire growing up with Mum is to be patient ourselves. It did happen from time to time that we would plan to meet Mum at the Fochplein (now known as De Somerplein) at a certain hour to go shopping or to have lunch, but we'd have to wait an hour or so before we saw her running down the street to meet us. The absent-minded professor level was high at times, but we always had faith that sooner or later Mum would arrive.

Being the daughter of this specific professor means we got extremely lucky growing up with such a warm, caring, kind, patient and encouraging mother. We were treated as equals on an emotional level and were seen and heard as who we were. Because Mum and Dad wanted us to become responsible and empowered world citizens, they enrolled us in a Freinet school, where we could discover the world through our own interests. Mum found it very important to

contribute to this way of learning and made time in her busy schedule to take part in a pedagogically responsible project afternoons, for instance making healthy edible necklaces with a bunch of toddlers. This is typical for Mum coming up with creative projects like this. We must admit, it made us rather popular, and very soon the idea of making healthy necklaces spread all over the school. Together with Dad she ensured safety and security throughout our lives. Together they stood firm. Manipulating one to get something done that the other had advised against, unfortunately, rarely, if ever, worked. They also had an extremely good eye for seeing where our talents lay, accompanied by the gift of encouraging each of us to develop them further. We were urged to explore the world and find our own way.

We most definitely hit the jackpot with this professor as a mother. What an example she has been for us. We got to see up close how women can have their place in academic circles and still combine family life with a challenging job. We still admire the apparent ease with which she did that. Obviously, she didn't do this alone. It was our Dad who encouraged and supported her in everything she did, and again knew how to troubleshoot the absent-minded professor problems. For example, Dad had to pursue the bus to Diest several times, after Mum got off in Lubbeek and walked home, only to realize that she had forgotten her handbag or laptop on the bus. Or she had taken bus 371 instead of bus 370, which went to Linden, but still miles from home. While Dad might not have Mum's endless patience, he would do anything for her. Talk about love.

Besides that, Dad is always in for a good joke or a laugh. Mum often calls his sense of humour "outrageous". In the early years of their relationship, before Mum began working at the Faculty of Arts, he had managed to make her believe that the correct way of saying "You're welcome", was "Of nothing". Dad, of course, found it very funny every time she used this non-existent expression among his English-speaking family and friends. Obviously, Mum was too nice a person to ever return Dad the favour of such a joke.

Our mother considered us daughters as complete human beings from the moment we were born, capable of feeling and expressing a large range of emotions, something we treasure and carry with us still. In that sense, language was not only her job, but it has always been a central aspect of her life, and by extension, of those around her. Language is a way to relax and connect. She talked and sang to us as babies, and later on, spent hours reading books to us. In particular, we remember the story of *The Little Match Girl* by Hans Christian Andersen, which brought tears to her eyes (and ours). Or *The Chronicles of Narnia* by C.S. Lewis, which made us dream we were in these wondrous places. The *Kinderkaravaan* by An Rutgers van der Loeff, about bravery and family bonds throughout a treacherous journey of seven orphaned brothers and

sisters over the Rocky Mountains, also left quite an impression on us. Implicitly, through language, Mum made us reflect on life, both within us and in the world we are part of — which we value enormously.

With eight grandchildren in the family now, we see how Mum has the tendency to notice every little change in their developing language. That linguistic analysis comes natural to her is obvious. We learned to understand young children's proto-language (we had to look up the definition for this: "Proto-language is the child's first semiotic system in systemic functional linguistics. During this phase, children work up their own idiosyncratic vocalizations or gestures to create signs with meanings like 'I want that' or 'hello Mum' or 'I like that'", hereby quoting one of Mum's greatest influences, Michael Halliday). For example, 1 1/2-year-old Lewis and cousin Julian managed to make clear to 'Oma' (our mother) what they needed or how they felt. Quoting Lewis: "Abaaa?" [Where is it, what is it?], followed by "Abaaaa!" [There! That!] Cousin Julian would express his displeasure by a clear "Dili dili dili!" [I don't like this!]. Besides observing their language, she of course would give the grandchildren lots of love and attention, singing to them and reading stories. But also here the absent-minded professor sometimes slipped in. Some days, our children would come home after a day at Oma and Granddad's, with their underpants on back to front, or underneath their nappy instead of over, or even better, with a lost sock in the nappy. We are not sure if she ever heard these stories, but we can imagine that when reading this, she will do her typical whooping laugh, just the way her mother ("Bonma") used to, and still does, at such moments. We can assure you that hearing them laugh would make you laugh as well.

Another characteristic that really defines Mum is her strong sense of looking after the needs of other people. She never turns her back on anyone in need, doing her utmost to help them, whether her students and colleagues, giving advice to the three of us, listening to friends, being by Dad's side (and slapping sunscreen on him as soon as the first ray of light appears) and looking after her mother with great dedication and love. She won't hesitate for a second to help someone. The same goes for animals, wild or tame. Our first dog Lucy (whom some of you may recognize from examples she used in her classes), as well as our other dogs Cannelle and Tessa, were always gently talked to by Mum, as if they were human. At the end of their lives, they all got a special diet consisting of fresh chicken, rice, carrots and pineapple, especially adjusted to the stomach of an old animal. The Arts faculty grounds are known for the stray cats there, but many years ago, a little bunny also found a home amidst the green bamboo. We can assure you that a certain professor (but also other staff members we will not name) used

to provide food and water for the little bunny and was closely observed to make sure he would survive a habitat filled with cats.

Being the daughter of a professor has taught us many stress-tolerance and problem-solving skills. There was this one time, when our golden retriever Tessa found her way to a stack of papers lying in the living room. Only this time, those papers weren't a record of Mum's thoughts and analyses, but those of a student. We were able to stick the whole exam paper back together and luckily, the student in question never found out what had happened. This experience confirms what we know from behavioural therapy research: the administration of an aversive response (also known as punishment) is the least effective way to change behaviour in the long term. The piles of paper throughout the house remained a part of Mum's (and our) life.

During the last years of her career, Mum not only took on a lot of committee work (which led to an exponential increase in the piles of paper), but also, together with a colleague from the KVAB (The Royal Academies for Science and the Arts of Belgium), initiated a major project assessing the impact of language in the debate concerning climate change and climate change denial. This is a topic that is very important to her, especially when she thinks of her grandchildren. Her passion and drive are without a doubt directly proportional to the importance of this matter. Managing this project, she is doing what she does best: working together across universities and other professions. Together with biologists, teachers, business leaders, politicians and climate change researchers, she is working on finding a way to make a bridge between research and the broader population.

We count ourselves lucky to have a professor as a mother, especially this mother. She has been a true inspiration to us all. We hope that is obvious from what we have written here. We know Mum won't let go of some of her important research domains when she retires. Language research is a part of who she is. At the same time, we would like her to have some more time and space to enjoy language in all its forms, like talking to our Dad and her (grand)children, enjoying literature, film and theatre. She can look back over a very rewarding career in which she always found a way to balance collaboration, humanity, integrity, sincerity and hard work. Now it is time to leave her university work to be continued by others.



Marianne, Elizabeth & Monica Carlon are Kristin and Keith's daughters. Marianne is assistant professor of medicine at KU Leuven, Elizabeth is a project manager at the Royal Zoological Society of Antwerp (KMDA) and Monica is a psychologist at UPC KU Leuven.

The linguist at home

Keith Carlon

“The only reason I got a guernsey,” he used to announce to anyone who was listening, “was that I was (sort of) Irish and spoke (sort of) English.” Well, of course, a number of the components of this little sentence will need explaining to those not born and brought up in the land once known as the Great South Land of the Holy Spirit or Nieuw Holland or Terre Gonville or New South Wales (but never by the name used by the original inhabitants). He seems to have been referring to an already outdated name for what is now a football shirt (he was always dusting off the language of the past and inserting it into present-day lexico-grammar as if normal) and that by getting a football shirt one was ipso facto getting picked for the team, or in this case, a special team of two. And as for being Irish, well I suppose he was — in a sense — since five generations earlier his forebears had left (under duress) their emerald-green home and were transplanted in a totally foreign soil where in time they flourished as they never would have “back home”, and since then the descendants intermarried exclusively within the tribe. So, his genes were fully Irish, if not his nationality. As for his native dialect, yes, I suppose it would qualify as English but peppered with words and expressions not in general circulation — for effect, and to playfully tease the young Flemish girl he had got to know not long after he arrived in Leuven. Frequently nonplussed at first, she quickly came to see that not every word coming from the mouth of this traveller from a far land should be taken at face value. One particular little incident is revealing. As was his wont, at breakfast he used to translate the words on the milk carton (or indeed anything) literally (from French since in those days he did not know much Dutch): “This milk conserves itself outside the frigidaire during three months”, and so annoyingly on. So, when he once did her a little service, she thanked him, leading him to reply, “Of nothing”, which the ever-attentive future professor of linguistics quickly noted and began using herself ... until she found out. “That’s when I got beaten around the head,” he used to tell in his Irish-fabulator mode since, of course, no beating ever occurred, no matter what teasing she was subjected to. But her devotion to this hirsute foreigner and fascination with his language, and indeed the language of the great community of English-speakers, continued and deepened, to the point where she made a study of it the central professional concern of her life. Which is what this *Liber Amicorum* is all about — how people experienced the professional life of Kristin Davidse, whether as spouse, daughters, wider family, friends and colleagues. This little bit is about “the linguist at home”.

“These peas eat well,” she said. “Do they?” he replied. “Yes, your mother just said ‘these peas eat well.’” “Ah well, my Mum...” “How very interesting.” Then began to go on about linguistic features of central Asian languages which have almost disappeared or are sometimes regarded as substandard in modern English. From her very first exposure to the language of ordinary Australians she was intrigued, and so any linguistic expression that was new to her was immediately stored in her extraordinary memory. Later he would announce (seems he was always announcing) that she had a dangerous memory, the sort that retained everything, including all the things that most of us would rather forget, such that he used to call her his external hard drive. And a pathological honesty. Yes, the inability to tell any kind of lie, even when social convention allows it. “Where’s your husband? I’m going to kill him.” “Oh, he’s in the kitchen, down the end of the corridor, then left.”

When the children began to arrive, she noticed and noted every new step in the development of their language, from the proto-stage on. Goo-goo and ma-ma (and rising as opposed to falling tone) were deciphered and interpreted as not mere sounds or practising, but as primitive attempts at communicating. Later on, both parents observed with interest how the eldest daughter never spoke Dutch in Australia even though that was the only language her mother spoke to her, and that when the family returned to Belgium, she sat silent in the kleuterklas for a whole term, then suddenly began to speak perfect Dutch. Or when the same daughter generalised a use she had heard, “I did see what you did do.”

It was while in Australia, bringing up young children, that she had the good fortune to do an MA in applied linguistics at Sydney University under the renowned M.A.K. Halliday whose work she had first encountered in Leuven through Professor Emma Vorlat. He saw immediately that the shy, intense Flemish young woman who sat spellbound, but sharply attentive, during his classes was exceptional. That was the beginning of a lifelong association and friendship, ending with the same intense care and concern she brought as he lay dying in Sydney.

When she started as an assistant in the linguistics department in Leuven, she showed the same concern for the academic development of the students, no matter their level, as she did for her children. “How can you be both a good mother and a good teacher/researcher?” was the unspoken, but sometimes expressed, reproach she had to contend with. Nobody ever seemed to say anything like that to her husband. But without any stridency, she quietly followed the example of her own mother and also that of one of the few women-academics in the University, her own PhD supervisor, Emma Vorlat, who encouraged her when the temptation to succumb to social pressure was strongest. Her husband was always hearing over the breakfast table of students she was concerned about or was working with, always in a respectful way. “Errr...

who's that?" "Oh, I've spoken about her/him before." In reality, it might have been once, weeks or even months earlier, but for those blessed — or cursed — with a perfect memory, past and present are barely distinguishable. On such occasions he was reminded of Wittgenstein's famous aphorism from the *Tractatus*, "When you come to see that eternity means not indefinite succession, but timelessness, then eternal life belongs to those who live in the present." She was always fully present to people. This would often lead to minor problems with deadlines and appointments. "I'm just leaving the building," she would telephone, "so, I'll be home in about five minutes." Fifteen or more minutes later... "Oh, I ran into so-and-so just outside the building and she/he...", which was enormously appreciated by the person concerned, but a little frustrating for those holding up dinner at home. On such occasions he gradually learnt where real values lay. "You're an African!" he would exclaim, always known for his delicacy and nuance. By this he meant that she shared the African's unconcern about time and so could wait patiently for a bus that never seemed to arrive. If reminded of this she would reply, "Oh, I was thinking about a problem in my article on..." This ability to concentrate in the midst of myriad ambient distractions and noise never ceased to amaze. And she had the ability to switch on again as if she had not been interrupted, meaning that any tiny snippet of time was put to full use, where most of us needed a long time to get back into things again. Which also explains how she manages successfully to combine a full-time teaching and research life with being a full-time mother and grandmother. Somehow, like a dual-core computer, her mind is solving linguistic problems while simultaneously she is fully present to and engaging with spouse, children or grandchildren.

Her ability to work anywhere and any time extended even into the bedroom, indeed the marital bed. In this she shared some (but fortunately not all) of the habits of Iris Murdoch, at least as recounted by John Bayley. The reader of these few words will, of course, take due care to separate fact from fable and possible embellishment, fabulator that the author incurably is. It was not uncommon for him, at least in his imagination and unreliable memory, to share the bed with sheets of paper covered illegibly with faint lead pencil markings in a mysterious script resembling Arabic, and to wake up in the night with pencils and their shavings, biros, rubbers, and the occasional sharpener. And this till well after midnight. She was not exactly a morning-person, and so like her father came more into her own the later it got. As for the chaos associated with this way of working, she was never very worried, arguing that "it'll turn up again." It mostly did, but not before he had worn himself out worrying and trying to look for whatever had gone astray. No, he was a long way from becoming an African himself.

“Plus ça change...,” he comments when she speaks about “retirement” and how her life will be different with no more admin or endless committee work. Edward Schillebeeckx once wrote about freely adopted, as opposed to imposed, celibacy as a requirement for priestly ordination in the Roman Church: “The existential inability to do otherwise.” She is absorbed by the phenomenon of language and loves English in particular, especially the poetry of Gerard Manley Hopkins with his “return” to its Anglo-Saxon roots. She cannot be herself without it. Linguistics has never been “a job” for her which she will be glad to leave aside after a career of commitment to it, and so her life-after-work will largely remain what it has long been — a successful combination of being a warm-hearted woman and serious, precise analyst. And her spouse will continue to be the informant and feedback-resource he has gladly been ever since he got that now well-worn guernsey so long ago.



Keith Carlon is a former English lecturer at the Institut des Langues Vivantes at UCLouvain, and had the good sense to marry Kristin in 1981.