

Workshop

REGISTER

in Ancient Languages



Organized by Kristina Hülk & Dina Serova
on behalf of the CRC 1412 "Register"

Venue: Humboldt-Universität zu Berlin,
Unter den Linden 6, 10117 Berlin

Date: October 26–28, 2022

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CRC 1412
REGISTER



Program "Register Variation in Ancient Languages"

October 26–28, 2022, CRC 1412, Humboldt-Universität zu Berlin

Wednesday, 26th October 2022

Venue: Humboldt-Universität zu Berlin, Main Building, Westwing, room 2095A

from 17:00 *Registration, reception, workshop materials*

18:00-19:30 Keynote: Stéphane Polis (F.R.S. - FNRS/Université de Liège) *Intertwined Registers. The Interaction between the Linguistic, Graphemic and Graphetic Dimensions of Variation in a Text Language*

from 20:00 *Reception*

Thursday, 27th October 2022

Venue: Humboldt-Universität zu Berlin, Main Building, Westwing, room 1066e

10:00-10:30 Kristina Hülk & Dina Serova (Humboldt-Universität zu Berlin) *Welcome & introduction*

10:30-11:00 Gaëlle Chantrain (Université de Liège) *Teaching Through Examples: The Use of Multi-Layered Situational Panels as a Didactic Tool*

11:00-11:30 *Coffee break*

11:30-12:00 Roberto A. Díaz Hernández (Gerda Henkel Stiftung) *Factors for Linguistic Change in Middle Kingdom Registers*

12:00-12:30 Niv Allon (The Metropolitan Museum of Art) *Praise the King: Register and Voice in Ancient Egyptian Royal Eulogies*

12:30-13:00 Frank Kammerzell (Humboldt-Universität zu Berlin) *Implicit Register Attributions in the Translations of Egyptian Texts*

13:00-14:30 *Lunch Break*

14:30-15:00 Gohar Schnelle (Humboldt-Universität zu Berlin) *Pregisters' of Early Old High German. How to Prove Their Register Status?*

15:00-15:30 Jürg Fleischer, Lars Zeige & Gohar Schnelle (Humboldt-Universität zu Berlin) *Intra-Individual Register Variation in Early New High German: The Writings of Martin Luther*

15:30-16:00 Theresa Roth (Universität Marburg) *What Registers in a Genre? Two Text-Linguistic Concepts and Their Application on Ancient Ritual Languages*

16:00-16:30 *Coffee break*

16:30-17:00 Felix Otter (Universität Marburg) *"Vernacular" Sanskrit? Register, Genre and Transference in a Classical Language*

17:00-17:30 Maria Elisabetta Gamba (Humboldt-Universität zu Berlin) *Code-Switching as Register Change: Latin Poetry Case-Studies*

17:30-18:30 Kristina Hülk & Dina Serova (Humboldt-Universität zu Berlin) *Wrap-up, final discussion*

from 18:30 *Open evening / Referent's dinner at 19:00*

Friday, 28th October 2022

from 11:30 Free visit to the museum

Intertwined Registers.

The Interaction between the Linguistic, Graphemic and Graphetic Dimensions of Variation in a Text Language

Stéphane Polis
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Wednesday
26.10.2022
18:00-19:30
UdL 6, room
2095A

The study of registers usually focuses exclusively on the linguistic dimension of variation, examining the correlations between the situation of use and an array of linguistic features (e.g., Halliday & Hasan 1989; Biber & Conrad 2009; Neumann 2014). In this talk, I will argue that, when studying text languages (Fleischman 2000), the specificities of the written medium cannot be ignored (Kammerzell 1998). Hence, the notion of “register” could be fruitfully extended, so as to cover the graphemic and graphetic types of variation that are typical of written communications (for this distinction, see Meletis 2020). I will mostly draw examples from Ancient Egyptian – going beyond the analysis of linguistic parameters, which have been mostly investigated so far (e.g., Gillen 2014; Polis 2018) –, but examples from other scribal cultures will also be explored in order to situate the results in a broader perspective (Klinkenberg & Polis 2018).

References: • Biber, D. & S. Conrad (2009): *Register, Genre and Style*. Cambridge University Press. • Fleischmann, S. (2000): Methodologies and ideologies in historical linguistics. On working with older Languages, in: *Textual Parameters in Older Languages* 195, 33–58. • Gillen, T.J. (2014): Ramesside registers of égyptien de tradition. The Medinet Habu inscriptions, in: *On forms and functions: studies in ancient Egyptian grammar*, 41–86. • Halliday, M.A.K & R. Hasan (1989): *Language, context, and text. Aspects of language in a social-semiotic perspective*. Oxford University Press. • Kammerzell, F. (1998): The sounds of a dead language. Reconstructing Egyptian phonology. *Göttinger Beiträge zur Sprachwissenschaft* 1, 21–41. • Klinkenberg, J.-M. & S. Polis (2018): On scripturology. In: *Signatures – (Essais en) Sémiotique de l’écriture – Signata. Annals of Semiotics* 9, 57–102. • Meletis, D. (2020): *The Nature of Writing. A Theory of Grapholinguistics* 3, Fluxus Editions. • Polis, S. (2018): Linguistic variation in ancient Egyptian. An introduction to the state of the art (with special attention to the community of Deir el-Medina), in: *Scribal repertoires in Egypt from the New Kingdom to the early Islamic period*, 60–88.

Teaching through Examples: The Use of Multi-Layered Situational Panels as a Didactic Tool

Gaëlle Chantrain
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Thursday
27.10.2022
10:30-11:00
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1066e

The perception of a culture about itself and the way it chooses to frame and script its own values appears in the way it transmits them to present and future generations. A strong cross-culturally attested tool for building and transmitting cultural memory is the use of the narrative (Barthes 1975; Assmann 2010; Di Biase-Dyson 2019). Highly instructive for socio-cultural studies, narratives highlight chosen salient elements in a specific contextual frame. In the narrative category, stories and myths have a strong didactic potential: they shape the information and ease the assimilation of information such as moral values, behavioural norms, social interactions dynamics, socio-political context and/or its (discrete) criticism, etc. Stories and myths are found throughout cultures and epochs because they teach through examples, through concrete situations, through strong images. And they are only the better known and most commonly cited example.

Indeed, narrative elements appear also in other genres, such as royal reports and propaganda, miscellanies, etc. Taking ancient Egyptian literature as case study, I propose to introduce the concept of “situational panel”, a didactic-oriented model of situation composed of salient elements that the author wants to convey and that can be mentally visualized and/or memorized easily as a whole. They can be described as “learning capsules”, as composite entities that may contain elements from several language registers and have as purpose to teach definite notions through contextualized learning (e.g., loanwords, diplomacy, geography, etc). They constitute the molecules of the didactic-oriented narrative the information to remember through the story (e.g., diplomacy elements that the reader will remember after reading Wenamun). These situational panels are often finely linguistically crafted and bear information on multiple layers: grammatical (Uljas 2013), lexical (Kilani 2016), stylistic, intertextual (Garcia & Morales 2021), pragmatico-contextual (e.g., use of irony [Winand 2004, Chantrain 2021]), politico-cultural (de Spens 1998, Chantrain 2022) and also visual, through the use for example of specific classifiers (e.g., D55 as metaphor marker,

Chantrain & Di Biase-Dyson 2017). Situational panels can also be found across genres, to a certain extent, which invites us to reflect on the notion of “didactic” texts and what it encompasses in the ancient Egyptian literature. Indeed, this molecular construction in situational panels displays a rich dialectic between general cultural frame and pragmatic anchorage and appears to be a shared key component of texts having a didactic/formative purpose (in the broad sense); their use goes beyond the frame of the narrative strictly speaking. It is thus found in stories, teachings and dialogues, miscellanies, royal reports, ideological propaganda.

References: • Assmann, J. (2010): *La mémoire Culturelle. Écriture, souvenir et imaginaire politique dans les civilisations antiques*. Editions Aubier. • Barthes, R. (1975): An Introduction to the Structural Analysis of Narrative, in: *New Literary History* 6(2), 237–272. • Chantrain, G. (2022): *Like a son in foreign country. Hierarchical relationships between Egyptians and foreigners in the travel narrative*. Oral presentation given at ARCE 2022, May 6. • Chantrain, G. & C. Di Biase-Dyson (2017): Making a Case for Multidimensionality in Ramesside Figurative Language. In: *Proceedings of the Fifth International Conference on Egyptian-Coptic Linguistics (Crossroads V) Berlin, February 17-20, 2016* 25, 41–66. • Di Biase-Dyson, C. (2019): Narratives by Ancient Egyptians and of Ancient Egypt. A State of the Art. In: *Narrative: Geschichte, Mythos, Repräsentationen, BAJA* 8, 39–63. • Gracia Zamacona, C. & A.R. Morales (2021): *Elements of (Dis)Comparison. How to Equal Unequals in Earlier Egyptian Mortuary Texts*. Oral presentation at ASOR 2021, Dec 10. • Kilani, M. (2016): A new tree name in Egyptian. *JNES* 75, 43–52. • de Spens, R. (1998): Droit international et commerce au début de la XXI dynastie. Analyse juridique du rapport d’Ounamon. *BdE* 121, 10–126. • Uljas, S. (2013): Linguistic consciousness, *UCLA Encyclopedia of Egyptology*, 1(1). Retrieved from <https://escholarship.org/uc/item/0rb1k58f>. • Winand, J. (2004): L’ironie dans Ounamon. Les emplois de *mk* et de *ptr*, *GM* 200, 105–110.

Factors for Linguistic Change in Middle Kingdom Registers

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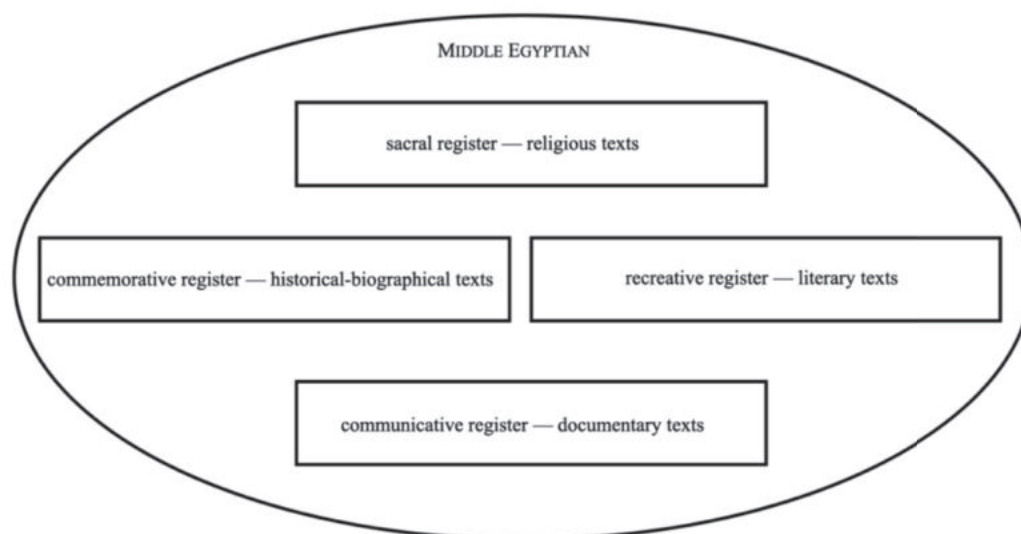
Thursday
27.10.2022
11:30-12:00
UdL 6, room
1066e

This paper will discuss internal and external factors for linguistic change in the four main registers of the Middle Kingdom (ca. 2118–1539 BC) – the sacral register of religious texts, the commemorative register of historical-biographical texts, the recreative register of literary texts and the communicative register of documentary texts (see fig. below).

Internal factors, i. e. those related to linguistic causes, such as speech (*parole*), eloquence and linguistic proficiency, mode of communication (Weinrich's *Sprechhaltung*) and vocabulary.

External factors, i. e. those related to social and historical causes, such as language loyalty, social status, social identity and the provenance of a witness.

As a result, Middle Egyptian cannot be described as a uniform language, as Middle Egyptian grammars usually do, but rather a heterogeneous language composed of a variety of registers characterized by the use of different linguistic structures. Last, the aim of this paper is to contribute to the establishment of general rules concerning the existence of registers in modern languages.



References: • Díaz Hernández, R.A. (forthcoming): Late Egyptian features transferred by shift-induced interference in New Kingdom witnesses of Middle Egyptian literary works, in: *Proceedings of the conference “Crossroads VI – Between Egyptian Linguistics and Philology”*. • Díaz Hernández, R.A. (2021): *Libro de ejercicios para la Gramática de egipcio clásico*. Editorial Club Universitario. • Díaz Hernández, R.A. (2017): Die Weiterentwicklung der offiziellen Sprache in der 2. Zwischenzeit. *Lingua Aegyptia* 24, 41–65. • Díaz Hernández, R.A. (2015): Marc Brose’s Grammatik der dokumentarischen Texte des Mittleren Reichs. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 165 (2), 488–495. • Díaz Hernández, R.A. (2013): *Tradition und Innovation in der offiziellen Sprache des Mittleren Reichs. Ein strukturalistischer Vergleich der historisch-biographischen mit den literarischen Texten der 1. Zwischenzeit und der 12. Dynastie*, GOF IV/56. Harrassowitz. • Labov, W. (1995–2010): *Principles of Linguistic Change* (3 vols.). Blackwell. • Thomason, S. & T. Kaufman (1988): *Language Contact, Creolization, and Genetic Linguistics*. University of California Press.

Praise the King: Register and Voice in Ancient Egyptian Royal Eulogies

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Thursday
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12:00-12:30
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1066e

This paper explores the socio-linguistic aspects of royal praise through two objects: (1) Haremhab's Dyad statue in Turin (1379) and (2) Ostrakon BM EA 5620, while employing a broad definition of register.

In Egyptological literature, register has often been studied through the prism of grammar (Goldwasser, Junge, Polis, among others), but recent discussions in Linguistic Anthropology call to broaden its definition as "a linguistic repertoire that is associated, culture-internally, with particular social practices and with persons who engage in such practices." (Agha 2005a, Agha 2005b, Keane 2011).

This paper employs this definition to study Haremhab's Coronation Inscription (carved on the back of his dyad statue, Turin 1379) which enumerates his virtues and actions before he ascended the throne and as king. The moment Haremhab becomes king in the inscription, the texture of the text changes as well, drawing at disparate repertoires of vocabulary and grammar. The text also quotes the speech of two separate groups: gods and priests, each constructing themselves differently in their texts.

Similar characteristics appear in the British Museum ostrakon, which selectively copies features from a scene in Medinet Habu. The accompanying text comprises a laudatory speech addressed at the king with similar features to those present in Haremhab's text. The ostrakon most probably adheres back to a royal monument, where this speech was placed alongside other forms of speech. Its focus and materiality are nevertheless distinctively non-royal, thus hinting at practices through which such forms of expression were circulated among the elite.

Both ostrakon and statue therefore construct non-royal speech by contrasting it with royal and divine texts. These objects moreover allow us to expand our study of registers and language use from texts to their circulation through various media and contexts.

References: • Agha, A. (2005): Registers of Language. In: *A Companion to Linguistic Anthropology*, 23–45. • Agha, A. (2005): Voice, Footing, Enregisterment. *Journal*

of Linguistic Anthropology 15(1), 38–59. • Keane, W. (2011): Indexing Voice: A Morality Tale. *Journal of Linguistic Anthropology* 21, 166–178.

Implicit Register Attributions in the Translations of Egyptian Texts

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12:30-13:00
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1066e

A TEXT produced in a particular communicative situation (whether spoken, signed, written, pictorial, or multimodal) may exhibit both systemic and non-systemic features that are predominant or even exclusive to a specific type of situation. Providing information about the TEXT genre, the relationship between interactants, and the communicative intent of the text producer, such context-specific characteristics are often diagnostic for a register. It goes without saying that the relations between certain linguistic features and the register they help to constitute depend on the individual language in question and the communicative conventions of the respective linguistic community. One and the same phenomenon can perform completely different functions in different communicative settings.

Using the example of modern translations of Egyptian texts, we show the consequences of failing to adequately account for the asymmetries between register-indexing functions of superficially similar elements in the source and target languages.

Pregisters' of Early Old High German. How to Prove Their Register Status?

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27.10.2022
14:30-15:00
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1066e

Register research on Old High German (OHG) combines promising advantages regarding explanation of variation with specific methodological challenges. Due to the OHG text tradition (Sonderegger 2003) situation registers cannot be approached solely through established quantitative methods, neither through extralinguistic situational-functional categorization alone (Schnelle 2018, 2020). But the independent analysis of both the linguistic profile and the communicative situation in the oeuvre of a historically well known late-carolingian theologian and poet, Otfrid von Weissenburg (McKenzie 1946, Schröder 1989), gives fruitful insights into intraindividually interpretable register candidates (“pregisters”). The exploration of Otfrids *Evangelienharmonie* provides an excellent starting point for register determination, because - on the linguistic side - detected variation effects can be narrowed down to intraindividual and thus situational-functional variation (Halliday 1978). In addition, we are dealing both with a corpus supporting valid hypothesis building about the underlying communicative situations on the extralinguistic side.

The talk focuses on the presentation and discussion of “pregisters” established on the basis of intraindividual variation in the *Evangelienharmonie*. The data base enriched with situational-functional annotations (Biber et al. 2020) is taken from the deeply annotated Old German Reference Corpus (Zeige et al. 2022). Results are interpreted in the context of transferability of intra- to interindividual variation.

Literatur: • Biber, D., Egbert, J. & D. Keller (2020): Reconceptualizing register in a continuous situational space, *Corpus Linguistics and Linguistic Theory* 16 (3), 581–616. • McKenzie, A. (1946): *Otfrid von Weissenburg: narrator or commentator?: A comparative study*, Oxford University Press. • Schnelle, G. (2018): *Funktionale bedingte Variation in der Evangelienharmonie Otfrids von Weissenburg. Eine methodische Annäherung an eine variationistische korpusbasierte Registerstudie des Althochdeutschen*. Masterarbeit an der Humboldt-Universität zu Berlin. <https://doi.org/10.18452/19250> • Schnelle, G. (2020): Verbstellungsvarianten als Indikator für Narrativität im Deutschen? Eine explorative Studie zur Definition althochdeutscher Register, in: D. Pasques & C. Wich-Reif (ed.): *Textkohärenz und Gesamtsatzstruktur*

ren in der Geschichte der deutschen und französischen Sprache vom 8. bis zum 18. Jahrhundert. Akten zum Internationalen Kongress an der Universität Paris-Sorbonne vom 15. bis 17. November 2018, Weidler Buchverlag Berlin, 11–48. • Schröder, W. (1989): Otfrid von Weissenburg, in: W. Stammeler (ed.): *Die deutsche Literatur des Mittelalters 7: 'Oberdeutscher Servatius' – Reuchart von Salzburg*, de Gruyter. • Sonderegger, S. (2003): *Althochdeutsche Sprache und Literatur*, de Gruyter. • Zeige L.E., Schnelle G., Klotz M., Donhauser K., Gippert J. & R. Lühr (2022). *Deutsch Diachron Digital – Referenzkorpus Altdeutsch (1.2)*, Humboldt-Universität zu Berlin, <http://www.deutschdiachrondigital.de/>

Intra-Individual Register Variation in Early New High German: The Writings of Martin Luther

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Thursday
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15:00-15:30
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1066e

The Early New High German writings of Martin Luther (1483–1546) constitute a rich data source to investigate register differences. Luther is the author of a vast text corpus, which includes his famous Bible translations (in different versions spanning from 1522 to 1545), writings of a theological or political nature, translations of Aesop’s fables, but also letters, some of them official, others private in nature, and even more or less verbatim records of some of his Tischreden ‘table talks’. All these text categories differ in certain aspects with respect to the underlying communication situation and are thus, as hypothetical registers, a good starting point for register research on Early New High German.

Previous research has focused on linguistic variation associated with text types. It has been noted that word order in Luther’s Bible translation displays more extraposed constituents, among them direct objects (which are known to be extraposed much less often than e.g. PPs; Sapp 2014: 134–135), compared to other writings of the same time (Ebert 1983; Lühr 1985). This word order would be highly unusual in present-day Standard German and seems to mark a deviation from the “ordinary language” even in Luther’s time (Lühr 1985: 161). Also, Baldauf (1983) has shown that certain relative clause patterns are associated with Luther’s Bible translations. For instance, Luther features relative clauses that are headed by an inflected form of the demonstrative/relative pronoun *der/die/das*, followed by the uninflected particle *da/do*:

1522, Septembertestament; Mt 6:18

- (1) *deyn vatter, der do ynn das vorporgen sieht*
your father who in the secret see
‘thy Father which is in secret’ (King James Version)

According to Baldauf (1983: 202–203), this relative clause type is more than twice as frequent within Luther’s Bible as compared to his theological and political writings, and eight times more frequent as compared to his letters. It seems thus to flag “Biblical” syntax. In our presentation, we would like to present a detailed comparison of syntactic constructions within Luther’s text corpus, focusing on word order and relative clause types. The aim is to identify register variation, i.e. the situational-functional characteristics of linguistic variation that exceed a mere association with text types, like social-role relationship or communicative purpose. For feature exploration we use corpus-based quantitative methods. Our data base consists of a diplomatic text corpus sampled from the Deutsches Textarchiv DTA and less diplomatic texts from the DB-Großbibliothek to represent situationally contrasting texts authored by Martin Luther.

Text sources

DB-Großbibliothek: Deutsche Literatur von Luther bis Tucholsky: Großbibliothek. Berlin 2005: Direct Media. DVD-ROM.

DTA: Deutsches Textarchiv. Online: <https://www.deutschestextarchiv.de/>

References: • Baldauf, K. (1983): *Untersuchungen zum Relativsatz in der Luther-sprache*. Institut für Germanistik. • Ebert, R.P. (1983): Verb position in Luther’s Bible translation and in the usage of his contemporaries. *Monatshefte für deutschen Unterricht, deutsche Sprache und Literatur* 75, 147–155. • Lühr, R. (1985): Zur Syntax des Nebensatzes bei Luther. *Sprachwissenschaft* 10, 26–50. • Sapp, C.D. (2014): Extraposition in Middle and Early New High German. *Journal of Comparative Germanic Linguistics* 17, 129–156.

What Registers in a Genre? Two Text-Linguistic Concepts and their Application on Ancient Ritual Languages

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15:30-16:00
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1066e

In my analysis of Umbrian and Hittite ritual texts (Roth 2021) I applied the concept of “Textsorte” to assess the specific (text-)linguistic properties of a restricted corpus of ritual instructions for both of these ancient Indo-European languages. In doing so, I was able to characterize the texts as belonging to a coherent genre of technical texts or texts for special purposes produced by experts to ensure the correct execution of religious rituals (which was crucial to restore or maintain good relationships with the gods). In my understanding, the specific combination and frequency of linguistic traits and how they correspond to the text function allow for such a genre classification. In addition to a situational analysis of the circumstances of text production and usage, my linguistic analysis focused on characteristics that refer to the way the text is organized structurally or formatted which Biber & Conrad (2019: 16) attribute to the level of genre. However, I also identified linguistic traits that are pervasive and frequently used in the texts and, according to Biber & Conrad, should be attributed to the level of register. In this talk I am going to discuss the relationship of the two theoretical concepts of Textsorte/genre and register and address the question in which way they interrelate and interfere in the analyzed texts. One suggestion might be that the register perspective can be a fruitful way to gain more fine-grained internal differentiations of what we identify as conventionalized text genres.

References: • Biber, D. (2019): Text-linguistic approaches to register variation. *Register Studies* 1, 42–75. • Biber, D. & S. Conrad (2019): *Register, Genre, and Style*. Cambridge University Press. • Brinker, K. (2014): *Linguistische Textanalyse. Eine Einführung in Grundbegriffe und Methoden*. Schmidt. • de Beaugrande, R.-A. & U. Dressler (1981): *Einführung in die Textlinguistik*. Niemeyer. • Kalverkämper, H. (1983): Gattungen, Textsorten, Fachsprachen. Textpragmatische Überlegungen zur Klassifikation. In: *Textproduktion/Textrezeption*, 91–104. • Langer, G. (1995): *Textkohärenz und Textspezifität*. Lang. • Roelcke, T. (2010): *Fachsprachen*. Schmidt. • Rolf, E. (1993): *Die Funktion der Gebrauchstextsorten*. de Gruyter. • Roth, T. (2021): *Religiöse Kommunikation im Umbrischen und Hethitischen. Fachsprachlichkeit in Ritualtexten und Gebeten*. Brill.

“Vernacular” Sanskrit? Register, Genre and Transference in a Classical Language

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Thursday
27.10.2022
16:30-17:00
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1066e

The existence of register in Classical Sanskrit (CS), a secondarily acquired language (L2) throughout its historically documented existence, is an acutely understudied phenomenon. The ancient grammarians acknowledged a difference between “Vedic” (vaidika-) and “worldly” (laukika-) usage (Deshpande 1993a), and the existence of regional varieties in early modern times is also attested (Hertel 1922). From the 17th century onwards, there is also a record of over half a dozen different texts composed in Varanasi and in the Kathmandu valley seeking to propagate Sanskrit as a medium of spoken expression (Deshpande 1993b, Wezler 1996), all but two of which are still unpublished. The variety of Sanskrit used in these texts differs considerably not only from the usage of older texts, but also from contemporaneous texts belonging to other genres. In other words, their linguistic peculiarities seem to be genre-specific, rather than diachronic.

As Deshpande (1993b) has shown, these genre-specific idiosyncrasies can be best interpreted as results of L1-transference. However, two things should be noted in this context:

1. L1-transference has arguably been operative in CS *ab ovo* (cf. the periphrastic past tenses, which are clearly modelled on the corresponding MIA tenses)
2. even within the texts under consideration, there are marked shifts in register – marked, that is, by varying degrees of L1-transference.

While L1-transference is thus clearly operative in the constitution of register in CS, it is not in itself a sufficient indicator of register shift without taking full account of the communicative situation and the respective genre-specific conventions.

This paper seeks to explore the nexus between register, genre (“textsorte”) and L1-transference in CS, drawing on data from the fourth to the eighteenth centuries CE.

References: • Deshpande, M.M. (1993a): Loka. The Linguistic World of Patañjali, in: *Sanskrit and Prakrit. Sociolinguistic Issues*. Motilal Banarsidass, 17–32. • Deshpande, M.M. (1993b): On Vernacular Sanskrit. The Gīrvāṇavānmañārī of Dhunḍirāja Kavi, in: *Sanskrit and Prakrit. Sociolinguistic Issues*. Motilal Banarsidass, 33–51. • Hertel, J. (1922): *On the Literature of the Shvetambaras of Gujarat*. Market & Petters. • Wezler, A. (1996): Do You Speak Sanskrit? On a Class of Sanskrit Texts Composed in the Late Middle Ages, in: *Ideologies and Status of Sanskrit. Contributions to the History of the Sanskrit Language*. Brill, 327–346.

Code-Switching as Register Change: Latin Poetry Case-Studies

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Thursday
27.10.2022
17:00-17:30
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1066e

The phenomenon of code-switching, consisting in a full-blown switch from one linguistic system into another within one person's utterance or piece of writing (Adams 2003), offers an eye-opening insight into the linguistic awareness of its users.

Code-switching from Latin into Greek has been studied in Latin prose (Adams 2003 conducted a survey into Cicero's epistolary, Elder-Mullen 2019 studied bilingual epistolography in Rome), but not much attention has been devoted to Latin poetry, which nevertheless displays this phenomenon from its origins (Lucilius) up to late antiquity (Ausonius).

One of the distinctly recognizable functions of code-switching in Latin poetry is euphemism/dysphemism: Greek words are introduced in Latin verses to allude to themes which sound too frivolous or despicable to Roman ears. For example, in his derisive description of love blinded young Romans (IV 1160–69) Lucretius gives a list of various endearments which are all Greek terms. These words are mostly attested in Greek texts which belong to poetic genres (idyll, satire, epigram) that were perceived as lower in content and register in comparison with the dignified didactic or epic poetry. Lucretius then contrasts his language and poem, serious and cultivated, with nonsensical trivialities, which can only be expressed through another language and a completely different register, i.e., Greek gossiping.

Another recurring function of code-switching is polysemantic enhancement through improper use of technical terms: Greek technical terms are applied to a new context, which is not the context of origin, to create witty double entendres. For instance, in *de spectaculis* 24 Martial describes the tragic ending of an ill-fated performance with a Greek term of the scholiastic tradition that defines a non-canonical version of a myth.

Whereas in the two aforementioned functions the linguistic reflection is only implied, in a third case of code-switching metalinguistic reflection is explicitly stated. For example, in a pseudoerudite reinterpretation of Homer's epic, *Priapea* 68 inserts Greek terms that prove humorous on various lev-

els: these words are puns based on false friends, but at the same time draw on a well-established tradition of Homeric grammatical interpretation. Here the playful linguistic manipulation of Roman bilingual intellectuals reveals itself in its utmost complexity.

References: • Adams, J.N. (2003): *Bilingualism and the Latin Language*. Cambridge University Press. • Elder, O. & A. Mullen (2003): *The Language of Roman Letters. Bilingual Epistolography from Cicero to Fronto*. Cambridge University Press.

