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Jarich Hoekstra (ed.), *Twenty-Nine Smiles for Alastair. Freundesgabe für Dr. Alastair G. H. Walker zu seinem Abschied von der Nordfriesischen Wörterbuchstelle der Christian-Albrechts-Universität zu Kiel am 4. Juli 2013* (Estrikken/Ålstråke 94). Kiel - Groningen (2013), Abteilung für Frisistik / Nordfriesische Wörterbuchstelle, Christian-Albrechts-Universität zu Kiel, 387 pp. ISBN 3-9810598-6-7.

It is a tradition in the Humanities to offer to a scientist who has something to celebrate a collection of articles written by his colleagues. This tradition is occasionally criticised by ambitious young scientists who have not yet reached the “season of mellowness” (Keats). I recall the case of a stern reviewer, whose name I have unfortunately forgotten, who referred to a weak article from a similar collection of articles as ‘in skeet mei in feesthuodsje op’. Personally, I am a big fan of such festive collections for two reasons. Apart from the personal touch, the human interest and the affection expressed by such a *Liber Amicorum* (first reason), such a festive collection of articles is really a genre all by itself, in which a scientist can speak about his research unhampered, that is, without being overly bothered by anonymous reviewers who require every claim to be backed up by numerous references and with whom the author has to fight out a verbal war which is mainly conducted in the trenches of numerous footnotes (second reason). Put differently, the *Liber Amicorum* allows the scientist to speak more freely and openly than in scientific articles riddled by intricate formulations and entrenched in jargon. After all, science must be popularised and the *Liber* is a way of doing so.

Having said this much, let us turn to the volume that is before us. The festive occasion which inspired its birth was the retirement of dr Alastair Walker, who worked as a sociolinguist and dialectologist in the department of North Frisian of the University of Kiel. The editor, prof. Jarich Hoekstra, mentions this in a two page introduction to the collection of articles. The book does not feature a bibliography of Alastair Walker’s scientific publications. The articles themselves are written in German (19), English (8) and West Frisian (2). The book contains 387 pages, which means that the average article is quite short, around 12 pages. This contrasts heavily with the average length of articles in linguistic journals, which I estimate to be 20-40 pages, another indication that a different scientific genre is involved.

The articles are ordered alphabetically, by author. I will briefly go through the articles. Although the articles all belong to the Humanities, they involve different disciplines such as etymology, language contact, sociology of language, pedagogy,

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runic inscriptions, historiographical, literary and cultural studies, phonology, theory of humour, and so on. It goes without saying that I, as a mere syntactician and contact linguist, cannot do justice to all these disciplines, so I will address most articles from the point of view of the interested reader with an academic background.

1. Nils Århammar, *Auf der Suche nach Spuren der englischen Zeit im Helgoländischen*

Helgoland belonged to the British Empire between 1814 and 1890. Correspondingly, linguists have identified a number of English loanwords in the North Frisian dialect of its inhabitants, which is called *Halunder*. Århammar critically discusses a number of alleged loans and etymologies proposed by others as well as proposing quite a few himself. He reports various traces of the English presence in the Halunder language and culture, providing an entertaining and relevant mix of etymological analysis and historical information, where the historical information is used to back up etymological analysis.

2. Michael Elmentaler, *Von ZETTELCHEN, ÄPFELCHEN und SCHÄFCHEN. Funktionale und areale Aspekte des Diminutivgebrauchs im Niederdeutschen und in der norddeutschen Alltagssprache*

Diminutives are in scant use in Low German and North Frisian, whereas they are prolific in High German (and in West Frisian and Dutch). The scant use of diminutives extends to everyday High German as spoken in the north of Germany. Elmentaler raises the question how come this substrate property survived into northern High German, whereas so many other properties of Low German did not survive, such as the use of *tun* 'do' as a semantically empty verb (*dat he dat köpen deit*, literally 'that he that buy does') or the possessive construction in which the possessor is doubled by a genitive pronoun (*den Vader sien Auto*, literally 'the father his car'). Elmentaler tentatively ascribes this difference to a tendency to dissimilation at the pragmatic-linguistic level. To this, I would like to add another necessary condition for the survival of substrate linguistic traits (Hoekstra 2002, inspired by the theory of Van Coetsem 1988): the element in the substrate language must be formally non-distinct from the corresponding element in the dominant language. The use of undiminutivized words can survive, because the High German lexicon contains these undiminutivized forms: they are formally non-distinct, even if they are pragmatically distinct.

In the same vein, the infinitival schwa of West Frisian substrate survived into contact varieties with Dutch, since Dutch also features the infinitival schwa, *even though* the use of schwa is syntactically conditioned in Frisian and its contact varieties, whereas it is a freely occurring inflectional allomorph in Dutch. Low Saxon (the 'Low German' on the Dutch side of the border) does not feature an infinitival schwa: as a result, the infinitival schwa of West Frisian substrate failed

to survive in contact varieties with Low Saxon, more specifically, in the dialects of the province of Groningen, in which Frisian was once spoken.

Returning to German diminutives, I would claim that a speaker of northern German can use *Zettel* instead of *Zettelchen*, since *Zettel* is part of the High German vocabulary. It would be interesting to investigate what happens in case High German features diminutives of which the undiminutivized form has got lost. I would expect that northern High German would not feature the undiminutivized form, since it would be distinct from the corresponding element in the target lexicon.

3. Rolf Fischer, *Im Klammergriff der Routine? – Eine neue Minderheitenpolitik als Herausforderung für Politik und Wissenschaft*

In this excellent contribution, the *Staatssekretär Wissenschaft* of Schleswig-Holstein presents several arguments indicating that the policy towards minorities needs to renew itself in order to meet the challenges of the present-day changing world. His fifth thesis emphasizes the relevance of grounding the overall understanding of minorities in education, see also the paper by Gorter elsewhere in the *Freundesgabe*. Fischer's enlightened view contrasts with a deplorable situation in the Netherlands, where a renowned exact scientist could become minister, and yet stick to a backward view of West Frisian as a speech defect. Fortunately, the politicians of the province of Friesland are better informed than this minister. Unfortunately, the Dutch provinces do not have much power, being part of the tightly centralised national state instigated by Napoleon. The *Bundesländer* of Germany, in contrast, have much more freedom, due to Germany's federal set-up, to implement regional policies than the Dutch provinces. Perhaps that is the reason that they produce politicians who know what they are talking about.

4. Marron C. Fort, *Die starken und unregelmässigen Verben im Saterfriesischen*

This article contains a list of all strong or irregular verbs of Sater Frisian. It has been taken from the Sater Frisian dictionary, which has not yet been published and which is all in all 2500 pages. Each verb is presented together with its various distinct forms. For the present tense, these are the 1SG, 2SG, 3SG and 1PL (2PL and 3PL are omitted because they are identical to the 1PL). For the past tense, these are: 3SG, 3PL. In addition, the past participle and the imperative SG and PL are provided. Many of the verbs remind me of their West Frisian equivalents. Perhaps the time has come for a research project in which the three Frisian languages are studied as a whole, as a language family having a number of unique traits which can, in many cases, be traced back to their Old Frisian origin. At the same time, divergences can be noted and traced to different contact situations: West Frisian with Dutch, Sater Frisian with Low German and High German, North Frisian with Danish, Low German and High German.

5. Reinhard H. Goltz, *Jan Fabel – ein deutsch-schottischer Kriminal-Kommissar. Oder: Wahrheit und Dichtung um Frysk*

Craig Russell has written several thrillers featuring inspector Jan Fabel. What makes these thrillers special is that they all pay a lot of attention to regional back

ground in general (characters, scene, thoughts). In addition, the characters themselves are often of bi-regional descent. Thus inspector Fabel himself is of mixed regional descent, Frisian and Scottish. The same applies to other characters appearing in the thrillers. Goltz presents an attractive selection of many cultural and linguistic features of these thrillers which are used to instantiate this strong regional setting.

6. Durk Gorter, *Frisian as European Minority Language: a Sequel*

Gorter, presently working in the Basque country, provides an update of the article which he wrote with Alastair Walker (Gorter & Walker 2001). The article involves a comparison between West Frisian and North Frisian society with respect to participation in various minority activities. The author's tone is quite optimistic, and, surely, optimism is the way forward. However, this shouldn't blind us to reality. For example, Gorter points out that the West Frisian Wikipedia had about 27,000 entries in April 2013. However, he doesn't point out that the content of the Frisian Wikipedia pages is pretty poor, and that the pages are riddled with factual errors, as compared to the Dutch or the English Wikipedia. Quantity doesn't tell the whole story. And I haven't even begun discussing the quality of the Frisian that is used.

In my pessimistic view, Gorter's article provides clear evidence that the European Union gives mixed signals to minority languages: although the EU promotes a belief in multilingualism, subsidies for minority language projects (though they were quite small anyway) have been abolished, as noted in this article. Penny wise, pound foolish. But, in the end, I must, disgruntled, agree with Gorter that optimism is the way forward, and, indeed, although the EU does nothing for us, we get support from the provincial authorities, and, regularly, from the national authorities as well. Furthermore, as regional minorities, "we have each other": we can profit from increased cooperation.

7. Nanna Haug Hilton, *Language Attitudes and Minority Language Policies: Frisian in the Netherlands*

Dr Hilton tested the hypothesis whether there is a relation between attitudes held towards minority languages and recent language planning decisions. For Catalan, it was found by other researchers that Castilian speakers rated Catalan higher after it was given an official status. For Frisian, Hilton found no such relation. What is even more disconcerting, Dutch speakers living in the Frisian province may have an opinion of Frisian that is more negative than that of Dutch speakers living outside it. It is conceivable that the Frisian language planning measures are not of a weight equal to those taken in Catalonia. However that may be, it is clear that negative opinions about Frisian need to be countered with adequate information on multilingualism in general and on Frisian – Dutch bilingualism in particular. Perhaps there is also a role here for the classes of Dutch given in primary and secondary education.

8. Gisela Hofmann, *Zur Geschichte eines altertümlichen friesischen Pelzgewandes*

Hofmann studies the meaning of the Old Frisian word *tziust* 'Pelzgewand'. It is found in the third Emsiger codex, which was written down around 1450: *hvasa otherem off split hrock iefftha tziust* ('whoever tears down somebody's skirt or fur underwear'). A corresponding Low German text translates the word as *pels*. It can be made of sheepskin. Reflexes of the Old Frisian word are found in North Frisian and East Frisian dialects, dating back a few decades in some cases, a few centuries in others. Thus the word is well-entrenched in space and time. The garment was especially worn when it was very cold. There doesn't seem to be a reflex of this word in West Frisian. Its etymological origin is not clear.

9. Goffe Jensma, *Tusken sprutsen en skreaun. 'Secondary orality' en 'literacy' yn de Fryske literatuer*

In the early part of the 20th century, there were two rival West-Frisian periodicals, *Frisia* en *Fryslân*. *Frisia*, which was progressive, was linked to the younger generation as represented by the society called the *Jongfryske Mienskip*. Douwe Kalma wrote in this periodical to present his view of the internationalisation and individualisation of Frisian literature and culture. *Fryslân* was linked to the older generation represented by the society *Âld Selskip*, it was conservative, and Jan Jelles Hof wrote in this periodical to present his view that literature should be subordinated to the taste of the common people in the interest of promoting Frisian. Hof and Kalma carried on a lifelong controversy. Jensma points out that, despite the difference in ideology, the two periodicals had the same type of advertisements, which testify to a comfortable bourgeois way of living.

The wealth of Frisian periodicals provided a foundation for shaping an *imagined community* for Frisians, a group of people who, to be sure, belonged to the Dutch national family, but who created a second family to which they also belonged, the Frisian national family. Here Jensma combines research results from literature, anthropology and history to present a deep insight into the process of creating a shared identity.

In addition, he argues that there has been a shift from literature being used as an instrument of secondary orality for common culture to it being used as an instrument for sharing the inner world of individuals. Correspondingly, 19th century Frisian literature was mainly written to be orally presented. In contrast, Frisian literature written after the Second World War was written to be read. Basically, I feel that these are two different genres, which both exist in their own right in a language. Modern Frisian, like Modern Dutch, may be used both for being read and for oral presentation, for the stage, for humorous entertainment, for example by entertainers such as Freek de Jonge or Rients Gratama. Thus, what changed was that the Frisian language began to be used in a new domain in the 20th century: the individualised literary domain.

10. Birgit Kellner, *Ein paar Gedanken zur Modernisierung des nordfriesischen Wortschatzes*

Minority languages are mainly used in the domain of plain everyday life. The dominant language is used, let's say, for difficult subjects. Hence a minority

language needs to extend its vocabulary if it is to be used for difficult subjects. Kellner's contribution discusses some ways of extending the lexicon of North Frisian language varieties, and the problems that crop up in this process. These problems also extend to the orthographical treatment of loan words: should they keep their original orthography, or should they be written as they are pronounced?

The article chooses not to deal with another issue, which interests me personally: the two different roles of the scientist. Most scientific disciplines can face situations in which to describe reality is one thing, to change it another. As soon as scientists want to change reality, a potential clash of interests arises in case the practice of purely descriptive science would harm the interests of the scientists who want to change reality, for idealistic or pragmatic reasons. Some examples: climate scientists may give a coloured presentation of the facts, since they believe it will help to save the earth. Scientists working in medicine may give a coloured presentation of the facts, since they believe it will help the pharmaceutical firm which is hiring them. Similarly, linguists studying a minority language may be tempted to present an overly optimistic picture of reality, since they believe that this will help the minority language to survive. This issue is also relevant to Gorter's contribution, and it is explicitly mentioned in Tholund's contribution, albeit from a social point of view. Although linguists are, of course, allowed to provide assistance in language planning, in preventing climate change and in developing new medicines, it is important to occasionally provide a discussion of the issues around the potential conflict of interests which may arise.

11. Ingo Laabs, *Ludwig Anzengrubers 'Der Sternsteinhof' (1885) und Peter Jensens 'Jü toaterfumel fuon e Noorddik' (1929/30) – ein Vergleich*

The two books mentioned in the title turn out to be so similar, that plagiarism must be involved, as Laabs argues by means of a thorough comparison of the two books. Laabs does not want to accuse Peter Jensen openly of plagiarism ("(das) möge hier offen bleiben"), but he strongly suggests that this is the case: "In jedem Fall war und ist Plagiiere Betrug und sollte gerade in kleinen Sprachen, die auf eine noch nicht so lange literarische Tradition zurückblicken können, wirklich vermieden werden. Man erweist der eigenen Sprache damit keinen guten Dienst." Laabs goes on to provide a comparison of the picture painted by Jensen of the North Frisian village community as compared to the Austrian one painted by Anzengruber. Incidentally, it occurs to me that the different views of the village community may also be due to the time lag between the two novels. Peter Jensen, in all likelihood, wrote his novel when vitalism was in vogue, in the interbellum, whereas Anzengruber wrote at the end of the 19th century, when esthetic considerations prevailed (Jugendstil). It should also be emphasized that both Jensen's and Anzengruber's views are *artist's* views of the village communities, not scientific ones. A realistic appreciation of life in the village could be the object of a historical anthropological study in which various books of literature dealing with village life would provide one of the possible sources of evidence.

12. Edith Marold, *Friesen in der skaldischen Dichtung*

Reference to Frisians is made in poetry and prose of the Scandinavian Middle Ages. One of the most complex forms of poetry is skaldic poetry. Marold presents a thorough discussion of the background of all passages in skaldic poetry referring to Frisians. It turns out that Frisians are almost always referred to as enemies. Marold quotes the relevant passages in full, but, unfortunately, she does not provide a word-by-word gloss. I can understand that this is not directly relevant for the purpose of her article, and it is common practice with Old Germanic philologists, as is clear from the other articles involving Old Germanic in this *Freundesgabe*. This practice, however, puts off non-specialists like myself. It might be interesting to compare the findings of Marold to all references to Vikings in Old Frisian sources, and, indeed, in Old English and other Old Germanic sources as well.

13. Andreas Müller, *Viele Sprachen – ein Geist!? Zur Übersetzungstätigkeit in der Alten Kirche*

When Christianity spread throughout the Roman Empire, it spread in a globalised world like our own. The Roman Empire held within its borders speakers of various kinds of languages, which in many cases had left their homeland. Müller cites several sources from the first centuries A.D. testifying to bishops preaching in a local language, but also to abbots and monks in the Holy Land who on purpose spoke the language of visiting pilgrims from Western Europe; sometimes translations of church services were provided on the spot. The linguistic diversity made it problematic to decide on matters of heresy at ecclesiastical concilia: after all, a heresy could simply be due to a careless translation of a subtle theological point. Anecdotes are cited from contemporary sources to press home the relevance of this problem, while at the same time the article paints a vivid picture of the linguistic diversity existing in the Christian Roman Empire. The apostles were well prepared for this by the Holy Ghost, when they learned to speak in many languages at Whitsun. It also testifies to people's general awareness of linguistic diversity existing at that time.

14. Horst Haider Munske, *Das ING-suffix im Altfriesischen*

Munske investigates the distribution of the *ing/ling*-suffix in Old Frisian from various perspectives. One such perspective is the dialectological one. It turns out that this suffix strongly differentiates Old West Frisian from Old East Frisian. The two dialects only share 4 *ing*-derivations, whereas 16 are unique to Old West Frisian and 15 to Old East Frisian. The shared items are common Germanic, whereas the divergent items seem to represent new formations.

The meaning of *ing*-derivations is given by a quotation from Müller 1993:432: "Sie bezeichnen eine 'Agens'-Grösse i. w. S. und können durch eine Wortbildungsparaphrase mit der Struktur *jemand/etwas, der/das ... tut/ist/hat* charakterisiert werden."

The item is used both for persons and things, which are in some sense the subject of a predicate in corresponding sentences. The author uses the term 'Agens', admittedly with apostrophes and the acronym i.w.S. [im weiteren Sinne],

but this term must be reserved for agentivity, that is, for performative involvement in an action. As such it is not suitable for the subject of the verb *to be* or *to have*.

Munske shows that only two of the Old Frisian items in Old West Frisian still exist in Modern Frisian, and he claims that this says a lot about the discontinuity of the history of West Frisian. Perhaps such a conclusion only holds for this suffix itself, not for the history of the language as a whole, since this suffix is very volatile: it can also be used to argue that Old West Frisian and Old East Frisian are two separate languages, seeing that they have so little *ing*-derivations in common. I would like to add as a loose remark that 17th century Frisian features the compound *husmon*, which has the same meaning as OF *husing*. It seems that compounding with *-man* has ousted the *ing*-suffix in this particular example.

15. Anne Tjerk Popkema, *On the Origin of All Evil: The Old Frisian Collocation GRIMME HERNE and its Modern Use*

The phrase *grimme herne* is usually cited in the accusative *grimma herna* ‘grim place’. It is almost exclusively found at the close of the Seventh of the Seventeen Statutes, in Old Frisian. It is found in various versions, which may contain various semantic elements, as Popkema shows. The article displays considerable leaning, providing not only a semantic analysis of the various versions, but also tracing the popularity of this phrase to modern times, in which it is used, for example, as the name of a Heavy Metal band. In addition, the author relates the connection between the north and evil not only to the historical event of the Viking raids, but also points out biblical passages in Jeremiah 1:14, which identify the north with evil: “From the North evil breaks forth”. I venture to add that this may find its origin in the fact that the Babylonians have more than once invaded the Holy Land. In addition, the connection between the north and evil may be reinforced by the fact that the north is the only part of the sky which is shunned by the sun (cf. the role of the north in the *Bhagavad Gita*). However that may be, Popkema provides numerous references to the phrase, even from Flanders and England, in his well-argued article.

16. Claas Riecken, *Nordfriesisch – anders fokussiert*

Riecken contributes an eye-opening article, in which he draws attention to the documentaries which he made about the North Frisian language and culture. These could also be profitably used for long-term sociolinguistic research, he claims. Personally I feel that documentaries cannot be a primary research instrument, unless, of course, they contain the outcome of surveys, experiments, and so on and so forth; otherwise they just provide a visual illustration of the results of scientific research, but they are an excellent means of disseminating scientific knowledge among the community at large.

In addition, the author criticises the division of North Frisian into ten main dialects, claiming that there is too little emphasis on what the dialects have in common. This is certainly true, for ‘united we stand, divided we fall’. The author also promotes the idea of producing a comprehensive overview of North Frisian literature.

17. Anthony R. Rowley, *How the elephant got up the cherry tree. And back down again*

“The study of humour”, Rowley writes, “is a serious subject, undertaken under the auspices of the International Society of Humour Studies”, which has its own scholarly journal. The article contains 60 jokes, which are loosely strung together and interspersed with the author’s memories upon hearing some of them told for the first time. Many of the jokes rely on puns, which take some time to sink in with those, such as myself, for whom English is not their mother tongue. I also recall that although I was fluent in Spanish, and could follow a group conversation quite well, I was utterly at a loss as soon as people started joking and laughing. Humour really separates the mother tongue speakers from the second language learners, and that must be the main reason why foreigners often fail to laugh at puns and jokes made by Englishmen in English.

What I missed in Rowley’s article was theoretical insight into the cognitive mechanism behind jokes, as well as a proper classification of jokes, although his meandering associative article touches on many interesting subjects connected with the phenomenon of humour. Very interesting I found a possibly cultural difference between Englishmen and Germans. It seems that Germans confine humour more to specific occasions, distinguishing between formal and informal situations, whereas Englishmen are more inclined to mix humour into every situation, as a sign of wittiness. The English preference for verbal puns and word play goes back, perhaps, to Shakespeare, who has no equivalent in German, Dutch, Spanish or French literature.

18. Maike Schmidt and Wendy Vanselow, *Nordfriesische Identitätskonstruktionen in Olaf Schmidts FRIESENBLUT*

Olaf Schmidt’s novel of 2006 toys around with the different conceptions of *Heimat* which can be found in the past two centuries and this is of course *gefundenes Fressen* for those who like to point out that identity is constructed. *Heimat* is a concept which changes over time.

In the early 19th century, identity was connected with nature, as is clear from the English poetry of that time (Wordsworth, Shelley, Coleridge, and so on). I doubt, though, that nature was also strongly connected with *Heimat*, as the authors claim. Instead, nature was linked to *eternity* and to *mortality* (*memento mori*). This is clear even from a quotation from the novel provided by the authors, as the italicised phrases make clear: “*Seit Menschengedanken* durchbrach das Wasser die Deiche, drang in das Land ein *und riss Vieh, Häuser und Menschen mit sich fort.*” Although *Heimat* is mentioned in the quotation (Land), it is a means, subordinated to the expression of an imaginary experience of eternity and of mortality. Indeed, similar experiences were described in the face of nature encountered outside one’s *Heimat*. The experience has been visually rendered in the paintings of Caspar David Friedrich.

It is fascinating that the (de)construction of identity is always applied to minority cultures, but hardly ever to national cultures, not even in the era when the

national culture was in its formative years. Is this because researchers feel that national state identities are not constructed?

19. Makoto Shimizu, *Die BE-Verben im Westerlauwersschen Friesisch*

Shimizu presents a thorough overview of the various uses which the *be*-prefix can have on the verb (or, in rare cases, noun) to which it is appended. In addition, these uses are briefly compared to the uses of this prefix in Dutch and German, providing an excellent description that is both intralinguistic and cross-linguistic. The prefix *be-* is related to similar prefixes such as *ge-* (Dutch and German), *er-* (German) and *ver-* (Dutch and German). Shimizu briefly describes the uses of the prefix *ge-* in Middle/Old High German. I would like to point out that it has been argued by several authors that *ge-* turns verbs into negative polarity items (for example Booij, Los & Rem 2006). Such items are sensitive to modality, negation, and so on. Indeed, some examples cited are clear instances of *ge-* occurring in the scope of negation, such as the following: *ern kunde spreken noch gelân* 'he could speak nor be silent'. The verb *lân* occurs in the scope of the negative marker *noch*. However, it is true that, the prefix being optional, metrical considerations may also enter into an explanation of its presence.

20. Ludwig Steindorff, *Vom Refektorium zur Mensa. Eine Facette der europäischen Speisekultur*

The origin of the university is the monastery, or, the monastic school. Both monasteries and universities are devoted to learning, to knowledge. Steindorff presents some facts on the similarities and differences between monasteries and universities, and goes on to focus on the role of collective meals. He also points out that the first Russian university dates from 1755. This is more than 3 centuries after the establishment of the first university in what is nowadays Germany (Heidelberg 1386). The first universities in The Netherlands (Leiden 1575), including Frisia (Franeker 1585-1811), date from the 16th century. If I may add a point of interest of my own, the early universities, like monasteries, were devoted to knowledge as defined by religion, whereas nowadays there is a strong tendency to define knowledge in terms of economic profit. As a result, the Humanities are in dire straits nowadays.

21. Patrick V. Stiles, *On the Use of Ordinals to Complete a Series in Frisian and English, and Elsewhere in Germanic*

Old Germanic languages testify to a construction in which an ordinal is used to complete a series. The following example is from Old Frisian, numbered as in Stiles' interesting article: (4) *thet he swere mith tuam kerene kennemegum, hi selua thredda* 'that he may swear with two selected blood-relatives, he himself third'. Stiles shows that this construction is found in several Old Germanic languages, and also outside it, for example in Old Indic and Ancient Greek. In Germanic languages, the ordinal doesn't always have the same gender and case as the antecedent. The author gives a variant of the sentence cited above, where the determiner accompanying the ordinal surprisingly is in the accusative, not the expected dative: (5) *thet ic suere mith tuam keremegum and selua thene thredda*

‘that I may swear with two selected blood-relatives, and myself third’. As a syntactician I would like to add that the two sentences involve three differences which may be relevant.

1. (5) contains a coordination, and coordinations often involve case mismatches, as in *John and me laughed* alongside unacceptable **Me laughed*. In contrast, (4) contains a list, no coordination.

2. (5) does not contain the personal pronoun specifying the reference of *selua*, whereas (4) does.

3. (5) involves a first person subject, (4) a third person subject, and these persons often behave differently with respect to anaphors such as *selua*.

I also wonder why *selua* in (4) cannot be analysed as a nominative, but that may be due to my limited knowledge of Old Frisian.

22. Jakob Tholund, *Nicht Magd, sondern Freund*

This article deals with the history of the study of the North Frisian language varieties. It sketches how North Frisian came to be studied from a scientific point of view. In addition, it raises the issue of the relation between professional scientists, in this case *Berufsfriesen*, and those who contribute to the study of North Frisian without getting paid for it. It is indeed important that these two groups remain on speaking terms.

23. Peter Trudgill, *Endangered West Germanic languages: North Frisian and English*

Trudgill presents a number of varieties of English which are to a greater or lesser extent threatened with extinction. These are spoken, to mention a few, on the Bonin Islands near Japan, on the Bay Islands near Honduras, and so on. Although it falls outside the scope of the article, I doubt that these varieties of English display anything close to normal English syntax, being, no doubt, heavily influenced by the dominant language, just as their vocabulary may well be a mixture of the English variety and the dominant language of the area. This only reinforces Trudgill’s claim that such varieties should receive more scientific attention.

24. Arjen Versloot, *Friesische Lehnwörter im Jeverländer Niederdeutsch*

When speakers of Jeverländer Frisian shifted to Low German, and Jeverländer Frisian became extinct, a number of Frisian words survived as loan words in the Jeverländer Low German. These loans, also called substrate words, may still testify to phonological features characteristic of the local varieties of Frisian. In other cases, the Frisian words have been adapted to fit the phonological outlook of Low German. The latter process characteristically takes place in case the Frisian features are conspicuous, that is, absent from Low German. An example is Frisian *niitel* ‘stössig’, which was adapted in Low German as *niedel*, since Low German often has intervocalic voicing. Versloot presents a detailed analysis of a number of such cases. I found in my own research that the same reasoning applies to morpho-syntactic characteristics of Frisian, which may survive into contact varieties based on Dutch as the dominant language, provided that the phonological guise of these phenomena ties in with Dutch.

25. Willem Visser, *Acronyms in Modern West Frisian*

Acronyms can be made in two ways:

1. Letter-naming as in BBC: such acronyms behave as phrases, having primary stress on the last syllable.
2. Letter-sounding as in NATO: such acronyms behave as words, having primary stress on the first syllable.

In this article, Visser provides an enlightening analysis of acronyms, showing how they interact with the phonological and morphological rules of the language, on the one hand, and with orthography and with the pronunciation of the names of spelled letters, on the other hand. This phenomenon raises interesting questions about the workings of the language faculty.

I would like to add that acronyms may also be a mix of letter-naming and letter-sounding, as in DDOS, pronounced /'di:dɒs/, 'distributed denial of service', 'denoting the intentional paralysing of a computer network by flooding it with data sent simultaneously from many individual computers' (Oxford Dictionaries, 26-2-2014). The stress pattern of the acronym is that of a word, surprisingly, seeing that the first element (D) is pronounced in a letter-naming way. Apparently, the last element (DOS), which is pronounced in a letter-sounding way, determines the stress properties of the whole.

Another addition I would like to make is to draw attention to an alternative pronunciation of the political party PvdA 'Partij van de Arbeid' (literally: Party of the Labour'), as /pe:fɔ'də'a:/. Here the two function words *van* 'of' and *de* 'the' are pronounced as ordinary words, whereas the content words are pronounced in a letter-naming way on the basis of their first letter. Thus this example is a mix of a phrase and an acronym. The stress falls on the last syllable, which is characteristic of phrases. Apparently, the last element, again, determines the stress properties of the whole.

26. Oebele Vries, *In frjemd partoer: Jelle Brouwer en Walther Steller*

Jelle Brouwer was the first full professor of Frisian in The Netherlands, a man of great merit and integrity. Walther Steller, on the other hand, played a rather dubious role during the national socialist era of Germany, and, moreover, didn't see the error of his ways afterwards. It is thus all the more surprising that the two maintained a lifelong relationship, although it cooled down considerably during and after the war. Vries' historical contribution discusses in great and fascinating detail the life of Steller and his correspondence with Brouwer. Unfortunately, we only have Steller's part of their correspondence, not Brouwer's. As a reader, I would like to know how this is possible, seeing that Steller's letters are kept in the library of Tresoar (Leeuwarden) as part of the collection Brouwer. Vries concludes at the end of the article that Brouwer, though a man of integrity, has let himself be fooled by Steller, hardly a man of integrity, suggesting that Brouwer believed the lies which Steller spread about his life. I would like to add that it is possible that Brouwer maintained relations with him out of a certain pity which may be felt for

those who live a lie. Furthermore, it is important to realise that, morally and sociologically speaking, it was easier to shun national-socialism in The Netherlands than in Germany, seeing that the sheer percentage of followers among the overall population was much higher in Germany than in The Netherlands.

27. Ommo Wilts, *Zwischen Idealisierung und Ablehnung. Zu der schwierigen Rezeption Jens Emil Mungards (1885-1940)*

Jens Emil Mungard was one of the North Frisian writers of the interbellum, a heyday for the North Frisian literary production. He never got proper recognition on his native island Sylt, because of frequent clashes in the twenties with the *bürgerlichen Gesetzbuch*. Unfortunately, Wilts doesn't make clear the nature of these clashes: robbery, theft, adultery? In any case, the author denies that the lack of recognition has anything to do with Mungard's opposition to the national socialists, for Mungard died in 1940 in the concentration camp Sachsenhausen. Wilts argues that Mungard deserves a biography, which should pay equal attention to his life and his poetry, and which will provide him with the recognition that is due to him, especially on the isle of Sylt.

28. Christiane Zimmermann, *CULTURES AND LANGUAGES IN CONTACT. Das Kammfragment von Groß Strömkendorf im Kontext von Schrift(en) und Sprache(n) auf frühmittelalterlichen Handelsplätzen*

Zimmermann discusses various possibilities of interpretation of a runic inscription. The runes are inscribed in a comb found in Groß Strömkendorf (Mecklenburg-Vorpommern). The discussion is set against the background of the trading network around the North Sea and the Baltic Sea in the 7th and 8th centuries. Zimmermann sketches a lively picture of multilingual life in the trading posts at that time. In addition, a detailed linguistic analysis of the rune is provided, which can be transcribed as *athma* 'breath, life'.

29. Koen Zondag, *Footsteps in classrooms*

Why do children who speak Frisian with their parents speak Dutch on the playground with each other? Why are classes of Frisian regularly given in Dutch as the language of instruction? Why are teachers of Frisian quite ignorant of the main points of Frisian history and of Frisian culture? Why is the Frisian language invisible in schools (and outside, one might add)? Such questions are the subject of the article written by Zondag, who engaged in observation of a specific school in order to arrive at the questions just mentioned and to collect data for an *Educational Chart of Frisian*. Zondag thinks of several measures which should be taken to ameliorate the weak position of the Frisian language and culture in education, but he doesn't mention the ultimate cause: the lack of political support on a national level for implementing these measures.

The 29 articles reviewed here constitute a valuable addition to our knowledge of the Frisian language and culture.

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