

A Metaphorical Aspect of Language: *Innere Sprachform*

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I

There is written in Matt. vi. 34: "Be not therefore anxious for the morrow; for the morrow will be anxious for itself." The meaning of this passage can be understood without difficulty. But even the slightest consideration will show that "the morrow will be anxious" breaks the selectional restriction such as ANXIOUS [NP_{animate} —]; one of the features of "anxious" is that it takes an animate subject like the understood "ye" in the first clause. In spite of such violation, the linguistic activity can be performed. This has a lot to do with the variety in the relation of form and meaning of language. With regard to form and meaning, Sweet says, "language and grammar are concerned not with form and meaning separately, but with connections between them, these being the real phenomena of language" (Sweet 7). A variety of grammatical discussions through over two millennia can be said to have been attempts to analyze the relation between the form and meaning of language. They are hard to give a unitary definition to as is understood from the multiplicity of definitions presented up to today. Crystal writes that form is "one of the most widely used terms in linguistics, with a correspondingly wide range of meanings" (Crystal 124). The linguistic aspect of the relations has not fully been elucidated so

far in spite of many advanced grammatical standpoints or theories. The necessity in a grammatical inquiry of considering both form and meaning has been recognized through the discussion in structural grammar, where meaning was partly underestimated but was actually used in IC Analysis though regarded as "unscientific."

Simply speaking, language is a means of expressing meaning by form. Its complexity lies in their multifarious corresponding relations. If language consisted of the one-to-one correspondence between form and meaning, it would be in some respect easy to communicate with but have a lot of limitations in the range of expressions. Besides, our memory is incapable of storing huge quantities of forms for innumerable meanings. What matters here is the language creativity or the "open-endedness or productivity of patterns, whereby a finite sets of sounds, structures, etc. can be used to produce a potentially infinite number of sentences" (Crystal 81). Thus, form is given the "productivity of patterns." In Humboldt who has often been quoted as a leading advocate of language creativity, form is not merely a grammatical element as in morphology, syntax, etc., but is the "individuated urge by...which a nation creates validity in language for its thoughts and its feelings" (Salus 186). "Innere Sprachform" is what he gives as the linguistic core to "create validity" for thoughts and feelings.

As is seen above in the biblical quotation of Matt. vi. 34, meaning is represented multitudiously by the specific form. Such a linguistic characteristic is regarded as a metaphorical aspect of language, which makes possible language creativity. And the aspect is realized by, or is, the very "Innere Sprachform." In the subsequent sections will be discussed the concepts advocated by Humboldt and A. Marty, the metaphorical or analogical significance

of language, the typological characteristics based on the difference in "Innere Sprachform," etc.

II

The term "Innere Sprachform" (inner speech form) (hereafter ISF) is thought to have been used linguistically first by Humboldt, but his concept is by no means clear-cut or so implicational that Cassirer for example says that Humboldt "was hostile to any purely external technique of systematization.... he resists any clear and sharp analysis of this whole [of his view of language]" (Cassirer 156), with the result that ISF has suffered a great deal of interpretations different from Humboldt's. His characteristic point is the idea of parallelism between mind and language, mentioning that they wholly reflect each other or language is the nation's mind (Humboldt 66, 67); ISF, therefore, is the nation's mind. Mental images are thought to belong to meaning, so it follows that ISF stands in the parallel relationship to meaning. For him each sentence in (1), for instance, is different in ISF, that is, the mentality, world view, epistemology, etc.

- (1) a....all these things shall be added unto you.
 b....ealle þas þing eow beoþ þær-to ge-eacnode. (OE)
 c....haec omnia adicientur uobis. (Latin)
 d....todas estas cosas os serán añadidas. (Spanish)
 e....wird er euch schon mit all dem anderen versorgen.
 (German) (Matt. vi. 33)¹

The greatest difference is seen between (1a) and (1c) regarding the degree of analyticity; the former is analytically expressed with the verb phrase "shall be added" and with the prepositional phrase "unto you," while the latter is not so. While Humboldt considers

analytic expressions with auxiliaries or prepositions as an inevitable result of the linguistical view of language as a means for mutual communication, he takes synthetic ones with inflection as ideal because of the synthetic unity of a sentence made possible by inflection (Humboldt 362).

ISF has not often been discussed in recent literature, except for Fukumura (1989), where it is treated as a topic in the chapter of "Object and Field of Study." He mentions the difference between Humboldt and Marty² that ISF belongs to meaning in the former, while it does not so in the latter. This is recognized from Marty's word about Humboldt's world view that "die [ISF] sei die dem betreffenden Volke eigentümliche Weltanschauung" (ISF is the world view peculiar to some nation) (*Psyche* 100). [Any translation into English throughout is mine. Although the presentation of only my translation seems sufficient for the discussion, the quotation of the original is given in case the writer translates inaccurately.] Along with Humboldt, Fukumura includes ISF in meaning, but to avoid the possibility of confusion criticized by Marty (who says "Humboldt hat...[ISF] mit 'Bedeutung' verwechselt" (Humboldt confused ISF with meaning), for Humboldt thinks that "die... Weltanschauung des Volkes ist niedergelegt in der Bedeutung" (the world view of some nation is contained in meaning) (*Psyche* 100)),³ Fukumura names ISF "formal meaning" and the meaning in Marty "original meaning," and says that the semantic feature of each language lies in ISF or formal meaning (Fukumura 151), the result being diagrammatically described as (2) ("world v." stands for world view).

(2) a. Humboldt

Bedeutung (meaning)	Sprachform	
	Innere (world v.)	Äussere

b. Marty

Bedeutung	Sprachform	
(world v.)	Innere	Äussere

c. Fukumura

Meaning	Form	
Original(=Bedeutung)	Formal(=ISF) (world v.)	(Äussere)

Indeed, since ISF in Humboldt is something like specific spiritual force underlying various linguistic structures in each language or is just like the “genius of language” as in Sapir, the idea of parallelism between ISF and mind, or language and mind in general, seems reasonable (leading to language relativity), and thus (2c), arranged (2a), seems to be valid. But, (2c) may not be appropriate for the simple linguistic idea that language expresses meaning through form. For, with (2c), it follows as in (3) that both the sentence pattern of SVC by NP+V+PP (3b), which is a manifestation of formal meaning or ISF, and the logical content of (3) are represented by the form [ðəbukizəvgreitimpó:rtəns].

(3) a. The book is very important.

b. The book is of great importance.

Then, what seems more true than the above is that the original and formal, though both belonging to meaning in Fukumura, are

different enough to be separated, for the formal meaning (=ISF) together with form functions to mediate the original meaning. In this respect Marty's concept of ISF (2b) is of greater validity.

III

The remarkable point of Marty's ISF is in the metaphorical aspect of language. He divides ISF into two: "figürliche" and "konstruktive" (f-ISF and k-ISF respectively hereafter) (as the latter is conceptually based on the former, the discussion of his ISF is about f-ISF unless otherwise mentioned). Marty writes of ISF that "Dieses Bild [von 'schwankenden Urteile'], und ebenso die analogen..., haben... den Zweck das Verständnis zu vermitteln, also als ein Band der Assoziation zu dienen zwischen dem Laut und der durch ihn wirklich gemeinten Bedeutung" (the image of 'swaying judgements' and the analogous ones as well have the aim to mediate comprehension, that is, to serve as association linkage between sound and meaning actually meant through sound) (Marty 135). This Funke succinctly explains as "eine begriffliche Vorstellung, die...durch die äussere sprachliche Form des Ausdrucksmit- tels im Hörer erweckt wird, [und] nur die Aufgabe [hat], diese Bedeutung zu vermitteln" (the conceptual representation, which is roused in the hearer by means of the outer speech form and whose aim is to mediate the meaning), or as "Begleitvorstellungen, die... sie [die Bedeutung]...vorbereiten, vermitteln helfen oder leichter verständlich machen können" (attendant representations, which can help prepare, mediate or make it easier to understand meaning) (*Innere* 26).

The original motive of ISF, Funke writes, is:

es dem Sprachschöpfer zu ermöglichen, durch eine relativ

beschränkte Zahl durch sich verständlicher... Zeichen ein weit Grössere Fülle von Inhalten zu umspannen. (to make it possible for the language creator to include much fuller contents by a relatively limited number of signs understandable themselves) (*Innere* 37)

This creative aspect of language is of primary character, so frequently quoted as a Humboldt's dictum: "Sie [die Sprach] muss ...von endlichen Mitteln einen unendlichen Gebrauch machen" (language must make infinite use of finite means) (Chomsky 20). What Chomsky criticizes as improper for the cause of language creativity is the attribution of this linguistic aspect to "analogy" or "grammatical pattern," saying that the attribution means the use of "these terms in a completely metaphorical way, with no clear sense and with no relation to the technical usage of linguistic theory" (12) and that the speaker's "normal linguistic behavior cannot possibly be accounted for in terms of ... 'generalization and analogy,' 'patterns' and 'habit structures'..." (73).

The idea that the novelty of expression is attributable to analogy is, contrariwise, seen in Leonard Bloomfield, (whose methods Chomsky has been critical of), saying:

the observer cannot hope to list them [the uttered speech-forms], since the possibilities of combination are practically infinite...however, we cannot be sure that this is true of any particular combination... A grammatical pattern (sentence-type, construction, or substitution) is often called an *analogy*. A regular analogy permits a speaker to utter speech-forms which he has not heard. (Bloomfield 275)

and in Jespersen, a traditional grammarian Chomsky has partly appreciated and evaluated, who writes:

they [free expressions] have to be created in each case anew... to fit the particular situation....What is essential is that in pronouncing it [free expression] he [the speaker] conforms to a certain pattern. No matter what words he inserts, he builds up the sentence in the same way....(Jespersen 19)

Believing no possibility of the utterance of the same expression, Chomsky sarcastically quotes Bloomfield: "we should doubtless be able to foretell how many times any given utterance...would be spoken within a fixed number of days" (Bloomfield 37). But, what seems to be really meant by Bloomfield here is the high frequency of particular "speech-forms" like sentence patterns, etc. (i.e. analogy), not each distinct surface expression. This is revealed in Jespersen's word: "free expressions always show a regular formation" (Jespersen 24). In short, it can be said that the novelty of expression is only possible when some rules or patterns exist as given; in other words, completely novel utterances would be impossible.

As mentioned above, the creativity of language is made possible on the precondition of certain patterns or rules, the repeated use of which enables novel expressions to appear. (4) can be extended theoretically as long as possible by the repeated use of relative pronouns.

- (4) This is the dog that chased a cat that ate a bird that he caught on the roof that.....

The repeated use of linguistic or grammatical elements has a lot to do with the human epistemological aspect—metaphor. Marty ascribes the expressions as in (5) to "metaphorische Verwendung" (metaphorical use) (Marty 134, 135).

- (5) a. Sie ist gefasst. (she is self-possessed)
 b. Sie ist in Vorurteilen befangen. (she is prejudiced)

- c. Sie ist auf dem Holzwege. (she is on the wrong track)
- d. She stood convinced.
- e. The whiteness impressed me very much.

Of the abstract noun as in (5e) Funke writes “Bezeichnungen für Unsinnliches werden mittelst [ISF] aus dem Gebiet des Sinnlichen übertragen” (designations for the unsensuous are transferred from the sensuous field by ISF) (*Innere* 40).⁴ This “übertragen” from the sensuous to the unsensuous is closely connected with human conceptualization. Lakoff and Johnson write that “most of our normal conceptual system is metaphorically structured; that is, most concepts are partially understood in terms of other concepts” and “we conceptualize the less clearly delineated in terms of the more clearly delineated” (Lakoff and Johnson 56). Black, advocating the interaction theory of metaphor, mentions its necessity in science: “every science must start with metaphor and end with algebra;... without the metaphor there would never have been any algebra” (Black 242).⁵

IV

Richards, who “opened the way for the 20th-century linguistic metaphorical theory,” writes that “the mind is a connecting organ, it works only by connecting and it can connect any two things in an indefinitely large number of different ways” (Richards 125) and explains metaphor like (6) in terms of: “tenor,” “the underlying idea or principal subject,” what is here implied by “salt” (as is understood in the German version (6e): “you are to the world what the salt is to nourishment”); and “vehicle,” the word “salt” itself, which brings about the tenor.

- (6) a. Ye are the salt of the earth.

- b. Ge synt eorþan sealt.
- c. Uos estis sal terrae.
- d. Vosotros sois la sal de la tierra.
- e. Was das Salz für die Nahrung ist, das seid ihr für die Welt. (Matt. v. 13)

From this it can be assumed that the tenor is almost equivalent to Marty's "Bedeutung"; the vehicle, f-ISF. For both vehicle and ISF are distinct from, and are media or "Vermittler" (Marty 138) of, the tenor and "Bedeutung." The tenor here, i.e., the meaning of someone indispensable for the world, comes out from the interaction with the vehicle. In addition, the production of metaphor necessitates the disregard of other points than the most important in uttering a sentence, for "salt" has a lot of implication besides that in (6). Moreover, a necessary condition for the formation of metaphor is what Black mentions as: "how recognition and interpretation of a metaphor may require attention to the particular circumstances of its utterance" (Black 29); this is just the word of Wittgenstein: "The meaning of a word is its use in the language" (Wittgenstein 20). That "The rock is becoming brittle with age" is metaphorical (implying that the hard-headed man is becoming short-tempered as he grows older) can be understood when uttered in such a situation that a student comes out of a professor's office complaining of his reproach.

ISF as something like "vehicle" for "tenor" is acknowledged on a variety of levels as in the following: (" $>y$ " stands for tenor as y ; " $x>y$ ", original as x and tenor as y .)

- (7) a. two *sails* ($>$ ships)
- b. *probable winner* ($>$ person who probably wins)
- c. *terribly nice* ($>$ very)

- d. I cannot see *how* he gave up his plan. (>why)
- e. She speaks *good* English. (>well)
- f. The letter *reads* like a threat. (>is read)
- g. She is *in* white shoes. (Space>wearing)
- h. I *have* typed the report. (Possessive>Auxiliary)
- i. *There is* a ring in the box. (Locative>Presentation)
- j. *This tent* sleeps five men. (Locative>Subject)

(7a) is synecdoche, (7b) differs from “dexterous winner,” (7c) from “They attacked us terribly,” (7d) from “I cannot see how to move the machine,” (7e) from “She tells good stories,” (7f) from “He reads like a scholar,” (7g) from “She is in my room,” (7h) from “I have the report typed two days ago,” (7i) from “There is a ring; here is a flower,” and (7j) from “In this tent five men can sleep.” (7b, e) are typical examples of metaphorical use of particular patterns—Adjective+Noun here. This pattern works as ISF for tenor, though the relation implied between the adjective and the noun is multifarious as in: “close observer, strong snorer, wire-less operator, painless dentist, poor doctor, sick room,” etc. (7f) reveals the aspect of indistinctness of language regarding Active vs. Passive. The meaning designated by “is born,” for example, is represented by “originates, comes into existence,” or “naît” (Active) in French, “nascitur” (Passive) in Latin; German has the Passive “Es wird getanzt” (it is danced). (7g) is ISF of the prepositional phrase, which functions in many ways as nominal (Through the wood is the quickest way), adjectival (I am in great health), adverbial (It began to rain in earnest). The functional shift like (7h) is historically seen in the auxiliaries of many European languages. The similar ISF to the expression for presentation in (7i) is: “es gibt, il y a, hay,” etc.

In comparison between German and English with regard to the expression as seen in (7j), Hawkins says that in German "there is ...that much more of a one-to-one mapping between surface form and semantic representation" (Hawkins 83), and that the sentences like (7j) "exhibit a rather extreme form of departure from their corresponding semantic representations" (82), giving the following contrasts:

- (8) a. This tent sleeps four.
 a'. * Dieses Zelt schläft vier.
 b. A few years ago a pfennig would buy two or three pins.
 b'. * Vor einigen Jahren kaufte ein Pfennig zwei bis drei Stecknadeln.
 c. This hotel forbids dogs.
 c'. * Dieses Hotel verbietet Hunde.
 d. The book sold 10,000 copies.
 d'. * Das Buch verkaufte 10,000 Exemplare.
 e. Tomorrow will be rather cold and showery in most places.
 e' * Morgen verspricht meistentorts ziemlich kalt zu sein und Regenschauer zu geben. (Hawkins 58, 59)

Unlike English, Hawkins writes, German has "much less structural ambiguity" (83). On the contrary, English is structurally more ambiguous, which is the result of S-to-S Raising, Tough Movement, particular sentence patterns, etc. as in (9):

- (9) a. John happens/continues to be sad.
 a'. * Johann geschieht/fuhr fort traurig zu sein.
 b. Phonetics is boring to study.
 b' * Die Phonetik ist langweilig zu studieren.
 c. The boy is hard to work with.

- c'. * Der Junge ist schwer mit zu arbeiten.
 d. I believe John to be sad.
 d'. * Ich glaube Johann traurig zu sein.

Compared with German, English is remarkable in its strongly structured pattern caused by the fixed word order, one of which is S + V + O + to Inf. as in (10a):

- (10) a. And he commanded the multitude to sit....
 b. And he behead þa þæt seo menegu saete....
 c. Et praecepit turbæ ut discumberet....
 d. Y mandó á las gentes que se recostasen....

(Matt. xv. 35)⁶

In terms of Halliday, who says that "any text of more than minimal length is almost certain to present us with instances where some metaphorical element needs to be taken into account," English has less "congruent" expressions than German; in other words, English has more realized "grammatical metaphor" (Halliday 321) or ISF. In this connection it can be said, for example, that the ISF of the subject in English, i.e., due to its versatility, enables the foreigner to begin to speak rather easily, but paradoxically makes him/her feel it hard to understand what is spoken. Thus English has obtained a "crystalline" character because of constituents being put into the fixed word order, becoming a language easy to enter but "information-structurally" not elaborate and very hard to master, as Yasui mentions (*Eigogaku* 270).

V

As is said above, English is a language easy to enter but hard to master because of such ISFs as fixed word orders, sentence patterns, etc. ISF is the mediator of what is meant, but sometimes can be

the factor of misunderstanding in the process of hearing or reading. For instance, when one begins to hear the sentences in (11), one is apt to take "the man" as the subject due to the SVO pattern in (a), while in (b) it is possible for one to take "the story before his death" as NP.

- (11) a. The man hated Jack and I most.
 b. We should have known the story before his death was examined.

With the syntactical fixation of some signs such as Adjective+Noun, Preposition+NP, S+V+O, etc., the habitual expectation for combining ways of signs will arise. This linguistic feature Marty calls "konstruktive" ISF (k-ISF), saying that "wenn...einzelne Wort nicht alles zu sagen vermag, was durch die ganze Wortfolge gemeint ist, so erwecken...diese aufeinander folgenden Teile des Satzes gewisse Vorstellungen und Erwartungen in bezug auf das, was durch das Ganze gemeint ist" (when the individual word cannot tell all that is meant by the whole succession of words, the succeeding parts of the sentence rouse a certain representation and expectation concerning the whole meaning) (Marty 145). Namely the succeeding parts of a sentence rouse such accompanying representations (Begleitvorstellungen) as provisional representations (vorläufige Vorstellungen), expectations (Erwartungen), and provisional comprehension (vorläufiges Verständnis) to provide the understanding of the whole meaning.

Hearing (12a), one is able to grasp what is meant by assuming successively what will follow the verb or the object. The understanding of (12a) is based on the metaphorical use of the structural meaning of (12b), that is, S+V+O+into+NP, namely on the grammatical metaphor as mentioned above or f-ISF. (12c, d) and

(12e, f) are likewise the same respectively, but they are different in sentence patterns; in other words, they must be different in ISF. Apparently this seems like contradiction. However, though the ISF as the provisional representation remains the same until “wife, husband” and “tailleur, fils” respectively, the provisional representation lastly built up with these words obtains different ISFs for each sentence. But, as for (12g), ISF does not function as a mediator for the meaning of SVOC or SVOO, which can only be gained with the situational context.

- (12) a. Tom put an idea into his mother’s head.
 b. Tom put an orange into his box.
 c. She made him a good wife.
 d. She made him a good husband.
 e. J’ai fait faire un vêtement à mon tailleur. (I had a garment made by my tailor)
 f. J’ai fait faire un vêtement à mon fils. (I had a garment made for my son)
 g. I called him John.

The difference in k-ISF according to Marty arises in regard to (i) style: prose or verse, (ii) analytic or synthetic, (iii) word order, (iv) suprasegmental: accent, intonation, etc., and so forth. In the light of k-ISF, the easier expression to grasp would be realized in prose by analytic language with the fixed word order and distinct suprasegmentals. As for (ii), it can be said that the English sentence (13a) needs less provisional representation or effort to understand its meaning than the Latin equivalent (13b).

- (13) a. I had loved/shall have loved.
 b. amaveram/amavero.

Likewise, in (14) with regard to the degree of effort to grasp the

meaning, the highest is (14b) followed by (c) and (a, d):

- (14) a....he shall be called great....
 b....hic magnus uocabitur....
 c....éste será llamado grande....
 d....der wird...hoch geachtet sein. (Matt, v. 19)

In connection with (ii) and (iii), Maejima classifies word orders into two: "analytic order" and "synthetic." In the former, relations among words are divided into logical parts; in the latter the unified meaning of the sentence is expressed as an organic whole (Maejima 206). Their samples (from Goethe) are as follows:

- (15) a. They went on talking, until they reached the wood, Laertes seizing many opportunities of expressing his hatred towards women, but giving no reason.
 b. Unter mancherlei Gesprächen, in welchen Laertes seinen Hass gegen das weibliche Geschlecht sehr lebhaft ausdrückte, ohne doch die Ursache davon anzugeben, waren sie in den Wald gekommen. (Maejima 206-207)

From the definition of k-ISF, it may follow that as provisional comprehension is more easily gained in (15a), k-ISF functions better in it than in (15b). Such characteristic word orders or sentence structures as in German Simaoka calls "Umklammerung" (encircling), in comparison with French as in:

- (16) a. Er zog in **die** reich mit bunten Fahnen geschmückte **Stadt** ein.
 b. Il entra dans la ville richement parée de drapeaux multicolores. (he entered the city decorated with multi-colored flags) (Shimaoka 293, 296)

VI

To sum up, as is understood from what has been discussed so far, the nature of language can be recognized through its metaphorical aspect. ISF enables the limited number of forms to represent the variety in meaning. In comparison with Humboldt's idea, broad but indistinct, Marty's seems more specific and appropriate regarding especially the relationship of meaning (*Bedeutung*) with ISF, and his insistence on non-parallelism between mind and language. Marty's k-ISF sounds more important and interesting than f-ISF in the light of typology as well as the expressive effectivity or efficiency, so that it was the writer's original aim to conduct comprehensive research into its nature compared to f-ISF, but with insufficient attainment; yet, the discussion about the functional efficiency in k-ISF of any language as in that between Latin and English for example sounds not without flawlessness. Above all, the import of "analogy" in terms of language creativity should be paid more attention to because of the impossibility of creating completely novel utterances. It should be admitted, however, that the metaphorical discussion throughout cannot be free from theoretical deficiency for lack of recent discussion of metaphor in semantics and pragmatics, whose research the writer regards as one of the future studies to be pursued. There are many things to be surveyed in Marty's language philosophy, of which ISF is the one that should be reconsidered in the context of today's linguistic discussion.

Sapir's following words seem to concisely and appropriately designate the essential aspect of language touched upon so far:

Logically there is an impassable gulf between [basic concepts or lexical meanings] and [pure relational concepts or grammat-

ical meanings], but the illogical, metaphorical genius of speech has wilfully spanned the gulf and set up a continuous gamut of concepts and forms.... (Sapir 102)

The reason metaphor has now been paid great attention to in various scientific fields is that it must have something relating essentially with recognition process, imagination or creativity. In this respect the study of ISF has great validity and deserves further research.

NOTES

- 1 Biblical quotations are from: Walter W. Skeat, *The Gospel according to Saint Matthew* (Cambridge: Cambridge U. P., 1887) for Old English and Vulgar Latin; *La Santa Biblica* (Buenos Aires: Sociedades Biblica Unidas, 1952) for Spanish; *Die Bibel* (Stuttgart: Deutsche Bibelgesellschaft, 1982) for German.
- 2 Nakajima writes in 1934 about Marty's reactions to Marty that "there has not been great response to Marty's linguistic philosophy among linguists This is not because he is of no value but because his attitude toward language ... is so revolutionary and so theoretical...." ("Speech Form" 389).
- 3 Marty's idea of the relation between thought and speech form is: "Gedanke und Sprachform stehen keineswegs in strikter oder gar organischer Parallele" (thought and speech form are by no means in strict or organic parallel" (*Innere* 46).
- 4 Nakajima explains about the abstract noun in terms of ISF that because of being fixed as a sign sensuously grasped, it can be treated as if a substance without considering each complicated idea of it. In this way human thought is easily developed. (*Imiron* 63).
- 5 Yasui (1978) explains the importance of metaphor: "Where the approach to the utterly unknown field adopts the method of from the known to the unknown, it essentially cannot be anything but metaphor. The model in the most advanced science or the generative theory is wholly metaphor and also in the individual acquisition process of new knowlege the key function is metaphor" (129). Halliday acknowledges metaphor as a basic aspect of language and says "much of the history of every language is a history of demetaphorizing" (327).
- 6 The prevalence of this pattern in English can be realized only with a

glimpse at the following few examples:

- a. I expect/want/persuade/ him to come alone.
- b. Ich erwarte, dass er allein kommt. Ich wünsche, dass er allein komme.
Ich überrede ihn allein zukommen.
- c. Espero/Quiero que venga solo. Le persuado a venir solo.
- d. J'espère/Je veux qu'il vienne seul. Je le persuade de venir seul.

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