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Communicative Anchoring in Latin

Devices and strategies for common ground management

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Antonio María Martín Rodríguez
(editor)

Linguisticae Dissertationes. Current Perspectives on Latin Grammar, Lexicon and Pragmatics

Selected Papers from the 20th International Colloquium on Latin Linguistics (Las Palmas de Gran Canaria, Spain, June 17-21, 2019)

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COMMUNICATIVE ANCHORING IN LATIN. DEVICES AND STRATEGIES FOR COMMON GROUND MANAGEMENT

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ABSTRACT
In order for a speaker to get across her/his message successfully, (s)he will somehow have to *anchor* the conceptual content into the *common ground*. This article serves as an introduction to a collection of papers which all deal with aspects of 'communicative anchoring' and 'common ground management' in Latin. In the first part of the article the concept common ground is introduced in the form of a brief discussion of Herbert Clark's common ground theory, and further explained by means of an illustration from two Dutch commercial advertisements. In the second part the attention turns to Latin. I will first discuss the variety of linguistic devices and strategies involved in an instructive instance of common ground management in Cicero's letters to Atticus. Next, I will show how in Livy's historiography the present tense functions as a subtle grammatical marker of communicative anchoring, evoking or emphasizing common ground between the mental states involved in a particular cognitive space.

KEYWORDS: Latin pragmatics, common ground, communicative anchoring, historic present, cognitive liguistics, intersubjectivity

1. INTRODUCTION[1]

It is a truism to say that verbal communication involves much more than the utterance of grammatical clauses that convey information about particular objects and events in a particular world. In fact, only a remarkably small part of what is being uttered in natural discourse seems to be directly aimed at updating the knowledge base of the addressee with new content. Most of what speakers do and express in language has to do, in one way or another, with managing the communicative interaction and with aspects of what is often called the 'ground'.[2]

[1] The research underlying this article was supported by the Dutch ministry of Education, Culture and Science (OCW) through the Dutch Research Council (NWO), as part of the Anchoring Innovation Gravitation Grant research agenda of OIKOS, the National Research School in Classical Studies, the Netherlands (project number 024.003.012). For more information see www.ru.nl/oikos/anchoring- innovation. I thank Lidewij van Gils for her comments on an earlier version of this article.

[2] This view has been promoted since the 70s and 80s of the last century, for instance by the groundbreaking work of linguists like Anscombre and Ducrot who drew a clear distinction between 'information' and 'argumentation'.

A. M. Martín Rodríguez (ed.), *Linguisticae Dissertationes*. *Current Perspectives on Latin Grammar, Lexicon and Pragmatics*, Madrid, Ediciones Clásicas, 2021.

Cognitive linguists use the term *ground* to refer to the various elements that make up the speech event.[3] An often cited definition is the one by Ronald Langacker:

> The term *ground* is used in Cognitive Grammar to indicate the speech event, its participants (speaker and hearer), their interaction, and the immediate circumstances (notably, the time and place of speaking) (Langacker, 2008: 259).

The linguistic relevance of the concept of ground becomes immediately clear when we consider the grammatical phenomenon of deixis. Deictic words, like the personal pronoun *she* and the demonstrative pronoun *that* in example (1), require contextual information when we want to establish their denotational meaning; that is, in order to give these words a meaning we need information about the specific ground in which the utterance is anchored.

(1) *She* cancelled *that* meeting.[4]

In addition to the concept ground, cognitively oriented linguists usually also distinguish the interrelated concept of *common ground*. By 'common ground' they mean all knowledge, ideas, beliefs and attitudes that the speech participants assume to be mutually shared at a given moment in the discourse.[5]

I am aware that there are many more uses and definitions of the term common ground, stemming from various linguistic or philosophical traditions, and, unfortunately, not always covering the same aspects or ideas.[6] In this article I take the concept as circumscribed above and as visualized in figure 1:

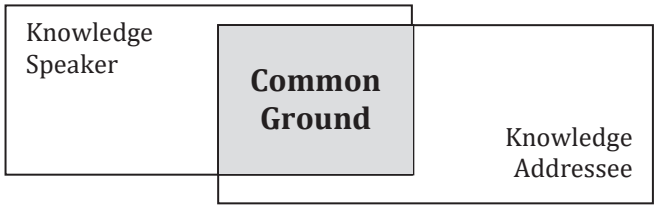

Figure 1. *Common ground* (Allan, 2015).

---

[3] In this paper I especially make use of the concepts and ideas of the cognitive linguistic theory known as Cognitive Grammar (CG; Langacker, 2008). CG's use of the term 'ground' should be distinguished from the use of the same term to indicate the perceptual opposition between *figure* and *ground*, see Langacker (2008: 259, n. 1). For a recent discussion of the concept 'ground' in a linguistic study on Ancient Greek, see Nijk (2019: 25-26), who refers to Sanders et al. (2009).

[4] Note that tense (in this case the simple past tense *cancelled*) also serves a deictic, grounding function, grammatically linking the state of affairs to the discourse's ground. I come back to the grammatical category tense in the second part of this paper.

[5] My description here is based on Clark (1996: 93): "the sum of [two people's] mutual, common, or joint knowledge, beliefs, and suppositions", and Verhagen (2005: 7): "the knowledge that conceptualizers 1 and 2 mutually share, including models of each other and of the discourse situation".

[6] Studies on the concept of common ground and related phenomena include e.g. Stalnaker (2002), Clark & Brennan (1991), Clark (1996), Stokke (2018). See K. Allan (2013) for an overview and for a discussion of the problems that the various definitions raise. In the philosophical tradition the following terms are used as (near) synonyms: common knowledge, mutual knowledge, shared knowledge, assumed familiarity, presumed background information, joint assumption, presupposition. Cognitive linguists quite generally use the term common ground, and have started to bring in the notion 'intersubjectivity' in order to acknowledge the fundamentally interpersonal character of common ground phenomena. See also below, notes 15 and 17.

This means that I take the concept as referring to a mutually shared cognitive domain or space which both speaker and addressee are assumed to have mental access to, and which is dynamic in the sense that it is constantly negotiated and updated during the communication itself. This shared cognitive domain includes knowledge of the *ground* as one of its ingredients (thus, information about the speech participants and the circumstances of the speech event); but it also involves the knowledge, beliefs and expertise that speech participants assume to be present in the mental model of the other on the basis of a shared nationality, ethnicity, religion, gender, profession, etc., or even simply on the basis of the fact that both parties are human and assuming that other human beings will have similar ideas and feelings about things.[7]

In his psycholinguistic Common Ground Theory, Herbert Clark distinguishes two main types of common ground. The first main type, called *communal* common ground, relies on cultural copresence and involves shared cultural communities based on nationality, ethnicity, religion, gender, etc. The other main type is *personal* common ground, which may rely on physical copresence (what we perceive and experience together), or on linguistic copresence (what we are speaking about, the discourse shared):[8]

Two types of common ground (Clark, 1996; see also Allan, 2015)

(I) **Communal Common Ground** (**cultural copresence**: shared cultural communities: nationality, ethnicity, religion, gender, etc.)

- shared expertise/knowledge about general concepts or specific practices: cognitive schemas/frames/scripts, cultural models, prototypes, genre conventions, shared vocabulary (jargon)
- shared attitudes (religious, political): beliefs, judgments, stereotypes
- being human: physical properties, emotions, rationality

(II) **Personal Common Ground** (personal relationships, shared between individuals)

- **Perceptual** basis (**physical copresence**): what we perceive and experience together (what we are looking at, hearing, smelling, experiencing in general), while we perceive that we can both perceive it.
- **Discourse** basis (**linguistic copresence**): what we are speaking about, joint attention to what is told by the other (discourse context).

I will not go into the details of the various types of common ground here, but merely emphasize that in order for a speaker to get across her/his message successfully, (s)he will somehow have to *anchor* the conceptual content into the *common ground*. The spe-

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[7] Langacker (2008) uses the term *Current Discourse Space* (CDS) for more or less the same concept. It is to be noted that the concept involves *perceived* or *assumed* knowledge, not *factual* knowledge.

[8] According to Penz (2007: 264), Lee (2001: 23ff) uses the terms 'common knowledge' and 'shared knowledge' more or less as synonyms for Clark's communal and personal common ground, respectively. Lee defines 'common knowledge' as knowledge which members of a community assume to be common to each other based on their similar background or upbringing, whereas 'shared knowledge' is common knowledge which has already been negotiated among interlocutors and can thus be used for future interactions.

cific ways in which this anchoring takes place in authentic discourse is a relatively unexplored domain, and most discussions of common ground have remained on a mainly theoretical and philosophical level. However, there is a growing awareness among linguists that common ground management is of crucial importance for successful communication, regardless of whether we take common ground management in the more cognitive-linguistic sense of a 'mutual coordination of cognitive states', or in a more sociolinguistic sense of 'interpersonal alignment'.[9] What we want to know as linguists is how common ground management (i.e. confirming, negotiating, updating etc. of the common ground) works in actual discourse, and how the grammars of individual languages are specifically equipped for conveying or marking the heterogeneous and sometimes very subtle aspects of socio-cognitive interpersonal alignment. It is clear that the complexity of the matter calls for a large-scale interdisciplinary enterprise.[10]

The aim of the present article is to make a very modest contribution to this enterprise, by briefly discussing a number of quite diverse linguistic phenomena in Latin in terms of the role they play in *communicative anchoring* and *common ground management*. The article has the status of an intermediate report of a linguistic research project that Latinists and Hellenists in Amsterdam are currently conducting as part of a much larger research project in the Netherlands under the name of *Anchoring Innovation*.[11] In 2016 OIKOS, the National Research School in Classical Studies in the Netherlands, received a grant of almost 20 million euro's from the Dutch Research Council for this research project, which will run for a period of ten years (2017-2027). The project studies innovation not, as is mostly done, from the point of view of technology and science, but from the perspective of the humanities, starting from the conviction that new ideas, practices or techniques are unlikely to make it into successfully established innovations if the 'human factor' is not taken into account. New ideas, practices and techniques, it is assumed, need to firmly 'land' in the intended target-group; that is, they must fit the thoughts, knowledge, beliefs, convictions and understanding of the members of that group. More specifically, *Anchoring Innovation* studies the various ways in which people in antiquity coped with 'newness', in all societal domains: not just in technology, but also in politics, religion, philosophy, literature, visual arts, law, etc.. In this, a crucial role is assumed for the phenomenon of *anchoring*, which is hypothesized to be an overarching explanatory factor behind any successful innovation, not only applicable to the ancient world, but also to modern society.

One of the aims of the *Anchoring Innovation* project is to prove the relevance of this concept of 'anchoring' as an overarching and explanatory factor behind the many different ways in which people connect the 'new' to the 'old'. By doing so the project hopes to create and develop 'anchoring' as a new analytical concept for all researchers in the humanities, on the same footing as, for instance, the concept of 'framing'.

---

[9] See e.g. Verhagen (2005) and Rybarczyk (2015).

[10] Rybarczyk (2015), in a study on grounding by demonstratives and possessives, pleads for a mixed socio-cognitive approach in which cognitive linguistics and sociolinguistics go hand-in-hand. See Verhagen (2005) for the observation that the linguistic system is tightly integrated with the specific human ability to coordinate cognitively with others. He illustrates this with negation, complementation and discourse connectives as case studies.

[11] See Sluiter (2016) and the website of the project: https://www.ru.nl/oikos/anchoring-innovation/.

The research involved is inherently multi- and interdisciplinary, which means that the concept of anchoring will, for instance, be applied by archaeologists to transitions in building techniques, and by literary experts to the phenomenon of intertextuality. As linguists in the project we will be mainly concerned with exploring the relevance and explanatory power of the concept of anchoring in the domain of language and communication, in particular for Latin and Greek, but also in a more general sense.

In the remainder of this article I will first elaborate a bit more on the notions common ground and common ground management, by taking the texts of two Dutch commercial advertisements as illustrative examples (§ 2). In § 3, I will turn to Latin and give an impression of (i) the variety of linguistic devices and strategies involved in a remarkable instance of common ground management in Cicero's letters to Atticus (§ 3.1); and (ii) the subtle ways in which communicative anchoring is taken care of in Livy's historiography, an obviously much less dialogical genre than Cicero's letters (§ 3.2). Where applicable, I will point forward to the other contributions to this volume's thematic Part II on Communicative Anchoring. As such, the present article may function as an introduction to the entire Part II as a whole, which finds its coherence in the fact that all contributions are somehow dealing with linguistic phenomena that are involved in communicative anchoring. In § 4 I will wrap up by providing a few conclusions.

2. Communicative anchoring and common ground management: an illustration from Dutch commercial advertisements

In order to make the notion *common ground* and *common ground management* clearer, I would like to give here an illustration from Dutch, in the form of two commercial advertisement texts that appeared in the Netherlands in the winter of 2012, represented below as figure 2 and figure 3.[12] The illustration may help to understand the importance of a speaker's estimation of the common ground for the eventual successfulness of the communication. In figure 2 the text has only three words: *15 centimeter ijs* ('15 cm ice [cream]'[13]); and in figure 3 only two words: *ruim voldoende*, which means 'more than sufficient'.

Commercial advertisements are, of course, intended to seduce the target group to buy a certain product: in the case of figure 2 the ice creams of the Dutch department store Hema, and in figure 3 the beer of the Dutch brand Heineken. Often, like here, the intended effect relies on humour or some other attention attracting strategy. However, if a non-Dutch target group would be shown the texts in translation, they would almost certainly miss the humoristic point made here, as the pun heavily relies on quite specific common ground which can only be assumed for a Dutch target group. Both advertisements make use of the popular marketing tactic known as *newsjacking*, which is the technical term for taking advantage in commercials of breaking news. In order to explain the humoristic allusion in both texts to a non-Dutch audience lacking knowledge of the news event concerned, quite a lot of common ground

[12] I owe these examples to the bee-com project Leuven, see: https://associatie.kuleuven.be/np/beecom/wegwijzers/De%20gemeenschappelijke%20kennis%20inschatten.pdf

[13] The Dutch word *ijs* is ambiguous: it can mean both 'ice' and 'ice cream'.

establishing work would need to be done here.

Figure 2. *"15 cm ice"* © Hema (2012).

Figure 3. "more than sufficient. 16.6 cm." © Heineken (2012).

First of all, the reader would have to know that there is a famous Dutch tradition called 'The Elfstedentocht' (Eleven Cities Tour). This is an almost 200 kilometres long ice-skating tour, which over the years has turned into a really big event with over fifteen thousand skaters. What is important to know here also is that the tour can

only take place during very severe winters, when the natural ice along the entire course is at least 15 centimetres thick. Since the start of the tradition in 1890 the tour has therefore taken place only fifteen times, the last time being in 1997. Therefore, as soon as there are a few days with temperatures below zero in the Netherlands, excitement understandably rises and all newspapers and news broadcasts start with the latest information on the exact thickness of the ice. In 2012 (the year in which the advertisements in figures 2 and 3 appeared) there had been a period of severe frost, but the required 15 centimetres had not been reached and the tour had to be cancelled. This cancellation was a big news event, and several advertising agencies cleverly made use of this fact and used the *communal common ground* (type 1 of Clark's typology, see above p. 643) for making a humoristic newsjacking advertisement. Had the same advertisements at the same moment been used outside the Netherlands, the target group would supposedly have completely missed the point.

The extremely brief texts in figure 2 and 3 may also serve as illustrations of the communicative principle known as Grice's *maxim of quantity*, whereby both providing too little information (as in the case of an Englishman being confronted with the advertisements in fig. 2 and 3) and providing too much information may lead to an unsuccessful or failed communication. Whereas in the former case the communication fails because of a lack of understanding on the part of the addressee, in the latter case (giving more information than necessary) the addressee may become irritated or may lose interest: providing the addressee with insider knowledge might be taken as a sign that the speaker does not consider the addressee a member of a certain social or cultural group, or that (s)he considers the addressee ignorant. In both cases the act of the speaker might have a face-threatening effect on the addressee.

This brief discussion on common ground and the maxim of quantity makes clear that common ground management is a phenomenon that should also be explored in connection with the linguistic concept *politeness*. Part II of the present volume contains various contributions that approach the subject of communicative anchoring and common ground management from the perspective of politeness theory, or of conversation analysis more generally. I refer here to the contribution by CHIARA FEDRIANI and RODRIGO VERANO on the intersection between common ground and negative politeness in the philosophical dialogues of Plato and Cicero; to the sociologically oriented paper by LIDEWIJ VAN GILS on the correlation between distinct levels of common ground and particular linguistic choices in Cicero's correspondence; to FEDERICA IURESCIA's contribution on common ground management in unsuccessful communications in Roman tragic dialogues; to the paper by RENATA RACCANELLI, who, by means of a discussion of the anchoring use of kinship terms in Plautus' comedies, illustrates how the concept of anchoring may be exploited in anthropological and pragmatic research on communication; to RODIE RISSELADA's contribution, which looks at 'interactional common ground' and demonstrates, among other things, how principles of sequencing, adjacency and preference may help to explain the phenomenon of anchoring in the ongoing interaction of Plautus' comedies; and finally to the paper by LUIS UNCETA, who explores positive politeness strategies based on common ground management in the comedies of Plautus,

paying special attention to the types of character and social relationships involved, and to the specialization of the verbal form *scis* as a common ground marker typical of positive politeness strategies.

In the two Dutch advertisement texts discussed above, the felicity of the communication appeared to crucially depend on the factor *cultural* common ground. This sub-type of common ground is central to the contribution by MANFRED KIENPOINTNER, which discusses the cultural common ground contained in the core meaning of basic lexical items designating 'freedom' in various (Non-)Indo-European languages (including Latin *libertas*). Kienpointner's semantic investigation of apparently shared concepts in different cultures makes clear how communal common ground is limited to specific cultures and not easily transferrable even if similar concepts exist.

3. COMMUNICATIVE ANCHORING AND COMMON GROUND MANAGEMENT: ILLUSTRATIONS FROM LATIN

3.1. Communicative anchoring in Cicero's letters

After these two Dutch examples from the genre of commercial advertisements, I would now like to turn to Latin and illustrate things further by discussing a paragraph from a letter of Cicero to Atticus (*Att*. 1.13.4). Halfway through this letter Cicero shifts the attention to the topic of Pompeius:

(2) tuus autem ille amicus (sci'n quem dicam? de quo tu ad me scripsisti, postea quam non auderet reprehendere laudare coepisse) nos, ut ostendit, admodum diligit, amplectitur, amat, aperte laudat, occulte, sed ita ut perspicuum sit, invidet. Nihil come, nihil simplex, nihil ἐν τοῖς πολιτικοῖς illustre, nihil honestum, nihil forte, nihil liberum. sed haec ad te scribam alias subtilius. Nam neque adhuc mihi satis nota sunt et huic terrae filio nescio cui committere epistulam tantis de rebus non audio (Cic. *Att*. 1, 13, 4).

"As to that friend of yours (you know whom I mean? The person of whom you write to me that he began to praise when he no longer dared to criticize), he professes the highest regard for me and makes a parade of warm affection, praising on the surface while below it, but not so far below that it's difficult to see, he's jealous. Awkward, tortuous, politically paltry, shabby, timid, disingenuous − but I shall go more in detail on another occasion. As yet I am not sufficiently *au fait* with the topic, and I dare not entrust a letter on such high matters to this who knows what of a messenger" (Transl. Shackleton Bailey).

From the perspective of common ground management and its linguistic marking, there is a lot going on in this paragraph, covering almost all elements of our research agenda.

A first observation concerns the phenomenon word order, more specifically the first position of the clause. It is a well-recognized universal principle that sentences tend to start with an element that somehow pertains to the common ground. The element in first position serves, so to speak, as a cognitive or psychological anchor to which some new idea may be attached in the immediately

following discourse. This information-structuring principle ('accessible and acceptable information first') has to do with such important communicative factors as processing ease, catching the other's attention, creating expectations, or preparing the addressee for understanding and accepting the new idea more generally.[14] Word order thus provides a nice illustration from the field of linguistics of the fundamental human principle of anchoring the new to the old, the known, the given, or the familiar.

In example (2) above the very first word, the second person possessive *tuus*, is a particularly strong anchor, as it immediately involves the addressee himself in a space of 'intersubjectivity' and joint attention. Cicero in essence could have chosen the more neutral proper name *Pompeius* here (to whom *tuus amicus* refers), but the use of the referential expression *tuus amicus* explicitly identifies the addressee Atticus as a perspective called upon in a joint process of speaker and addressee of focussing attention on the designated entity.[15] Thus, already at the very start of the sentence and paragraph, *tuus* firmly anchors the upcoming new idea(s) into the common ground. More specifically it involves the addressee in the co-construction of a conceptualization, resulting in a different meaning from that when, for example, the proper name *Pompeius* had been used.[16]

I have quite casually introduced here the term intersubjectivity, a relatively recent notion in linguistics which is closely related to Clark's notions 'common ground' and 'grounding in communication'.[17] It has received various definitions in which usually terms like *interpersonal meaning* and *joint focus of attention* play a prominent role. Following Verhagen (2005), I take the concept intersubjectivity as characteristically related to the human capacity to take into account other minds, and define it here as the intersubjective coordination (or alignment) of the mental states of the participants involved in communication. This capacity of taking into

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[14] A state of the art treatment of information structure and word order in Latin can be found in Pinkster (2021, ch. 22 and ch. 23). For the principle under discussion here, see also Meusel (this volume).

[15] What I am trying to emphasize with my formulation here (based on Verschueren, 2000: 443) is that speaker and addressee, in the production and interpretation of language, constantly choose from a range of options in an *intersubjective* effort at generating meaning. In example (2) this intersubjective effort is strongly focused on and made quite explicit by the possessive *tuus* placed in the first position of the clause, but often the calibration of perspectives/mental states in intersubjective alignment remains rather implicit. See Rybarczyk (2015) for an interesting description of how possessives in Polish may evoke implicit interpersonal relations and as such can be seen as markers of intersubjective aspects of verbal communication.

[16] The choice here of *tuus* as the initial anchor of the paragraph might, of course, also be explained in terms of creating the expectation of a rhetorical opposition later on in the passage. The prenominal placement of *tuus* (*tuus amicus* and not *amicus tuus*) as well as the rest of the text segment, including an emphatically placed *nos* following the parenthesis, makes this a plausible interpretation. In my opinion, however, the analyses do not exclude but rather complement and reinforce each other: *tuus*, placed in the first position of the sentence and paragraph, can be seen as a carefully chosen, very versatile communicative anchor for what is to be communicated in the rest of the paragraph.

[17] Ground breaking work has especially been done by Traugott, who defines intersubjectivity as the linguistic expression of a speaker/writer's attention to the hearer/reader; see e.g. Traugott (2010) for an elucidating overview of her ideas on the topic. See also e.g. Nuyts (2012), and the volume by Brems & al. (2014).

account other minds allows language users to assume the perspective of the interlocutor(s), as Cicero explicitly does by using *tuus* in (2), but also to assume some general, anonymous or fictive perspective or viewpoint.[18] Intersubjectivity is a prerequisite of mutually intelligible communication, and the greater the space of intersubjectivity, the higher the chances for communicative success.

In linguistic intersubjectivity studies, a main research goal is to investigate the various devices and expressions that languages provide to mark or evoke aspects of intersubjectivity. The studies involved demonstrate how deeply the phenomenon is anchored in grammar, not only in the more explicit form of, for instance, personal, possessive and demonstrative expressions (like *tuus* in 2), but also in the form of grammatical markers of mood and – as I will argue below in § 3.2 – tense.[19] Following Verhagen (2005: 248) I assume that markers of intersubjectivity come in two types: (i) the type which invokes mutual knowledge of the communicative event and points out objects for joint attention; an example of this are deictic expressions; and (ii) argumentative elements like negation and argumentative connectives/particles, which are directed towards establishing mutual agreement where possible differences of opinion (opposed mental spaces) are presupposed.

When we now return to example (2), we may observe that also the next two words of the sentence, the particle *autem* and the demonstrative determiner *ille*, have an intersubjective, common ground managing function. I will discuss *autem* later on in combination with the particle *sed*, and will first consider *ille* (as part of the noun phrase *tuus autem ille amicus*). *Ille* is used here in a so-called 'recognitional' way, that is: by using *ille* the speaker characterizes the identity of this referent as part of a shared cognitive space, as shared knowledge that presumably has already been negotiated between the speech participants on an earlier occasion, and is therefore mentally available now for further communicative interaction.

Part II of this volume contains four papers in which the common ground marking function of Latin demonstratives is one of the issues discussed. The paper by Merlijn Breunesse investigates and compares the intersubjectivity of two distinct demonstrative uses: the situational (exophoric) and the recognitional use. On the basis of a corpus of 34 Latin theatre plays, Breunesse concludes that the situational and recognitional uses differ as to their degree of (inter)subjectivity, and that recognitional demonstratives (like *ille* in 2 above) are more intersubjective than situational demonstratives. The article by Marie-Dominique Joffre also addresses the use of Latin demonstratives from an addressee-oriented approach. She argues, among other things, that in a corpus of historical narrative the demonstrative *hic* can be seen as a device to anchor a referent in the *nunc* of the speech event. CHIARA ZANCHI discusses the so-called 'attitudinal' use of Latin demonstratives, that is, the use of demonstratives for conveying positive or negative attitudes. This is clearly an underexposed category of the use of demonstratives, which may profit, as Zanchi shows, from approaching it from the point of view

[18] See also Rybarczyk (2015: 19).
[19] See e.g. also Doiz-Bienzobas (2002).

of common ground management (or, as Zanchi calls it, 'engagement') and intersubjectivity. Finally, Silvia Pieroni addresses the diachronic shift of the demonstrative *iste* from a 2nd person dialogic demonstrative that is often used for creating common ground, to an alternative for the 1st person demonstrative *hic*.

Returning to my analysis of example (2), we could also rank the word *amicus* among the elements that play a role in the intersubjective alignment that is taking place here. I will confine myself to the observation that the speaker's specific lexical choice here, in combination with the preceding *tuus*, clearly adds to the overload of intersubjective elements that the speaker puts in position at the very start of this sentence and paragraph.

What is particularly interesting from the point of view of common ground management is the parenthesis that follows: *sci'n quem dicam? de quo tu ad me scripsisti, postea quam non auderet reprehendere laudare coepisse*. The speaker inserts here a kind of mini-dialogue, anticipating − sincerely or not − a potential problem on the part of the addressee in identifying the person referred to by *tuus amicus*. In this dialogue the common ground is explicitly negotiated in the form of a fictive question-answer exchange with the addressee, in which the negative reacting move of the addressee remains, of course, implicit. This inserted fictive dialogue provides the opportunity for the speaker to give some more information on the referent, whose identity only a moment ago he had linguistically (but perhaps prematurely) marked already as common ground by means of the recognitional demonstrative *ille*.[20] The parenthesis thus clearly seems to have a function in the intersubjective alignment here, as is further underlined by the addition of an emphatic personal pronoun *tu* in the phrase *de quo tu ad me scripsisti*.[21] But there is more common ground management going on in this parenthesis than just checking with the addressee the common ground status of the referent of *tuus amicus*: in the second part of the parenthesis Cicero apparently also seems to be creating common ground for what the paragraph as a whole gradually seems to be building up to, namely a shared negative stance against Pompeius.[22]

It is an interesting question, of course, why Cicero is choosing his words so carefully at the start of the paragraph. The way the chapter ends might give us a clue to the answer: Cicero does not want to provide more details now (*sed haec ad te scribam alias subtilius*) because he is not sufficiently informed about the

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[20] It is my impression that recognitional *ille* fulfils a crucial role in creating a conspiratorial atmosphere immediately at the start of the paragraph.

[21] This observation is in accordance with Pinkster (2021: 912): "Parentheses often contain information that supports, qualifies, rectifies, justifies, or constitutes an authorial comment on the content (or part of it) of the host clause or sentence, or, more generally, situates that content in a wider context. Their semantic contribution to the sentence as a whole resembles that of attitudinal disjunct clauses, discussed in Chapter 16. They may also appeal to the knowledge of the addressee, invoke the sympathy of the addressee, or have a text structuring function, resembling illocutionary disjunct clauses." Following Bolkestein (1998), Pinkster (2021: 916) also observes that the frequent parentheses in Cicero's letters usually precede the focal information of the clause they are inserted in. This ties in with the observation that common ground tends to precede the new, focal information in an utterance.

[22] Note in this context how in the paragraph as a whole the reference to Pompeius develops in an interesting way from *tuus amicus* towards *noster inimicus*.

topic and does not dare to entrust a letter on such high matters to a very untrustworthy messenger (*nam neque adhuc mihi satis nota sunt et huic terrae filio nescio cui committere epistulam tantis de rebus non audeo*). It might thus be for security reasons that Cicero deliberately avoids mentioning Pompeius' name, choosing instead an identificatory expression that draws as much as possible on assumed common ground, and at the same time may serve as a suitable anchor for his specific rhetorical goals in the remainder of the paragraph.

There are three more words in example (2) that I want to draw attention to: the discourse particles *autem* and *sed*, and the six times repeated *nihil*. Both the discourse particles involved and the negative expression *nihil* belong to the second type of intersubjectivity markers distinguished on p. 650 above, being devices that are directed towards establishing mutual agreement where possible differences of opinion are presupposed.

Discourse particles like *sed* and *autem,* but also *nam*, *enim*, *ergo*, *nempe*, *scilicet*, etc., form a linguistic category that has been quite generally recognized now as playing an important role in intersubjective alignment.[23] By using a discourse particle the speaker gives a specific instruction to the reader on how to anchor the content of the current utterance into the common ground. Languages may have more or less sophisticated sets of particles at their disposal for this job, covering a broad variety of discourse situations.

Some of these particles in Latin have been investigated quite extensively, like *enim*, which can be considered an intersubjectivity marker *par excellence*. As I have tried to show in earlier publications, *enim* is always a signal that the speaker intends to interactively negotiate common ground.[24] Just like, for instance, its English counterpart *y'know*, its German counterpart *ja*, and many more equivalents in other languages, *enim* involves the addressee in the joint construction of a conceptualization, regardless of whether or not the information is actually known to the addressee: the aim of using *enim* is, generally speaking, to bond with the addressee in reaching some shared premise upon which meaningful communication can be built. A random example, also taken from Cicero's letters, is (3), where *enim* is characteristically inserted in a parenthesis.

(3) Raras tuas quidem (fortasse *enim* non perferuntur) sed suavis accipio litteras (Cic. *fam*. 2, 13, 1).

"Your letters, as they reach me, are few and far between (perhaps they are not getting through) but delightful" (Transl. Shackleton Bailey).

Enim seems to be added here for reasons of *politeness*: without it the sentence *fortasse non perferuntur* might be understood by the addressee as nothing more than the speaker's offering a potential explanation for the rarity of receiving letters. However, by adding *enim*, which emphasizes the common ground status of the information, the speaker explicitly makes the addressee co-responsible for the explanation, stimulating empathy on the addressee's part and thereby lowering

[23] Recent studies on Latin particles are Rosén (2009), Schrickx (2011) and Kroon (2015). See Kroon (2011) for an overview of the state of the research.

[24] See e.g. Kroon (1995) and (2015).

the risk that the addressee will take *raras* as a face-threatening expression. The type of common ground that Cicero appeals to here is clearly based on membership of the same socio-cultural community: Atticus, too, must have frequently had the experience of letters not getting through, and will therefore have no difficulty in imagining the situation and accepting it as a likely cause.

In the volume at hand there are four papers that investigate one or more Latin discourse particles along the lines just sketched. Josine Schrickx explores the distinct ways in which a group of 'modal' particles performs a common ground managing function, building on her prior research on particles like *nempe*, *quippe*, *scilicet*, *videlicet*, and *nimirum* (see Schrickx, 2011). Margherita Fantoli does the same for Latin *quoniam* in comparison to *quia* and *quod* in the specific context of technical prose, and draws some conclusions about how Pliny the Elder, Seneca and Vitruvius manage to anchor difficult information into the readers' background knowledge. Next, the contribution by Lieven Danckaert and Chiara Gianollo offers a unified account of bare *quidem* and the complex expression *ne...quidem*, starting from the previous finding in Danckaert (2015) that *quidem* flags its host proposition as (already) belonging to the common ground and therefore as uncontroversial and not up for discussion, as in example (3) above. Eduard Meusel, finally, discusses the use of Latin *repente* as a discourse particle with a focalizing function, arguing that in this particular use *repente*'s notion of unexpectedness is solely dependent on the informational relation between the newly introduced information and the common ground.

My example (2) contains none of the particles just mentioned (*enim*, *quippe*, *scilicet*, *quoniam*, *quidem*, etc.), which have in common that they all, in one way or another, involve the *confirmation* of common ground. The fragment does however display two discourse particles that indicate the *countering* or *cancelling* of presupposed common ground: *autem* and two instances of *sed*. *Autem* at the beginning of the fragment (*tuus autem ille amicus*) is a straightforward example of the particle's typical use as a marker of discontinuity, as described in Kroon (1995). In Cicero's letters we often find it, like here, at the beginning of a new paragraph, as a marker of a shift of theme. In terms of common ground management we could describe the particle as an indication that contrary to the default expectation (viz.: continuation of the current theme), a new theme is addressed.

This function of *autem* as a discontinuity marker comes close to the use of *sed* in the last sentence of (2), where *sed* signals that the default expectation of continuity of the current theme is frustrated, thus breaking off the flow of discourse: *sed haec ad te scribam alias subtilius*. This text-structuring use of *sed* is clearly different from its use in the previous sentence (*occulte, sed ita ut perspicuum sit*). What both instances of *sed* have in common, though, is that they signal the denial of an inference or expectation based on common ground. Recently, Rutger Allan and Lidewij van Gils have shown that the communicative functions of a number of so-called adversative particles in Latin and Greek crucially revolve around common ground management. They argue that, in order to give an adequate and

comprehensive account of this group of particles, and to explain subtle differences between individual members, it is important to add the parameter common ground management to more traditional parameters.[25]

A final observation with regard to the text segment in (2) concerns the linguistic phenomenon negation as a form of common ground management, illustrated by the six times repeated *nihil*: *nihil come, nihil simplex, nihil ἐν τοῖς πολιτικοῖς illustre, nihil honestum, nihil forte, nihil liberum*. Like the adversative particles *autem* and *sed*, the negation *nihil* involves here a denial of an expectation or presupposition that is part of the common ground. In the case of negation, however, part of the common ground is explicitly *contradicted*. Lidewij van Gils, who recently studied Latin negation in the context of the *Anchoring Innovation* project, has drawn attention to the fact that from a communicative point of view the contradiction of information is quite problematic:[26] why bother to tell what did *not* happen? Or why cancel features or views instead of directly stating what *is* the case? On the basis of an investigation of negation in a corpus of Latin historiography, van Gils concludes that the expressions of negation in this corpus are used as a rhetorically very forceful form of intersubjective alignment between speaker and addressee: negation often creates polar contraries in the universe of discourse, one of the poles being presented as normative or good, the other as deviating from the (ethical) norm. By evoking this contrast, the addressee is supposed to agree with the positive assessment of one pole and with the condemnation of the other.

Such an explanation also seems applicable to our example (2): *come*, *simplex*, *forte*, *illustre*, *honestum* and *liberum* are all qualities that will be positively valued in the social group to which speaker and addressee both belong, and form a standard that the person referred to (Pompeius) apparently does not live up to. The choice of a negative expression thus adds an important aspect of meaning, based on the opposition between ingroup/outgroup or insider/outsider common ground, and creates an atmosphere of male-bonding that unfortunately is lost in Shackleton Bailey's translation. It is my impression that the code-switching in the series of negations (the Greek phrase *ἐν τοῖς πολιτικοῖς*) works toward the same direction. This is not maintained in the translation either, but following Mäkilähde & Rissanen (2016), we might also consider the code-switching here as a marker of intersubjective alignment, more specifically as a solidarity-creating strategy enhancing the positive face of both speaker and addressee: *we* belong to the group of educated Roman philhellines, *Pompeius* apparently does not.[27]

3.2. Communicative anchoring in Livy's historiography: the case of the historic present

In § 1 and § 2 above I have provided a general picture of what we may understand by common ground and common ground management, and how parti-cular

[25] Allan & van Gils (2016); Allan (2017); Van Gils (in prep.).

[26] Van Gils (2016).

[27] For the use of code-switching in Cicero's letters as a strategy for creating solidarity, see Dunkel (2000) and Mäkilähde & Rissanen (2016).

linguistic phenomena may play a role in this. Next, in the discussion of the Cicero-example in § 3.1, we have seen a broad variety of linguistic devices and strategies, including a parenthesis in which the speaker's concern about the addressee's cognitive state is made explicit by means of an inserted mini-dialogue with a meta-pragmatic function. It would be interesting now to finally turn to a less dialogical genre than Cicero's letters and give a very brief impression of one of the more subtle ways in which the intersubjective alignment is taken care of therein. The case-study I present here is the use of the present tense in narrative texts, for the details of which I refer to van Gils & Kroon (2019).

In van Gils & Kroon (2019), we argue that the various uses of the Latin present tense in Livy (including the historic present) can be better understood, and be accounted for in a more comprehensive way if we consider the present tense as a grammatical intersubjectivity device. We claim that by choosing the present tense a speaker expressly indicates or negotiates the common ground status of the information conveyed. As such, the present tense can be seen as serving a function in the coordination of mental states and the intersubjective alignment of perspectives. Following Brisard (2002) we thus approach the present tense in cognitive terms of *epistemic immediacy and givenness* rather than in temporal-semantic terms of simultaneity.

I give three representative examples of the use of the present tense from our corpus, Livy book 22. In (4) the present tense is used in a description of the geographical features of the landscape near Lake Trasumene. Regardless of whether the reader actually knows the geographical details of this landscape or not, the writer, by means of the present tense, indicates that he takes the information for granted, and that the reader is supposed to do the same, in this case on the basis of generally available geographical knowledge:

(4) et iam pervenerat ad loca nata insidiis, ubi maxime montes Cortonenses †in Trasumennum *subit*†. via tantum *interest* perangusta … (Liv. 22, 4, 2-3).[28]
"He had by now reached a spot naturally suited for an ambush, the area where the mountains of Cortona †are closest to Trasimene†. Between the two is only a very narrow pathway …"

The same type of description may be applied to instances of the *historic* present (i.e. the use of the present tense for past events), which in our corpus is by far the majority (87% of all instances of the present tense). However, it is crucial here to realize that in narrative texts the coordination of mental states typically does *not* obtain at the primary ground of speaker and addressee (writer and reader) as in (4) above, but at some other, alternative or 'surrogate' ground, centred around embedded or alternative mental states.[29] This is for instance the case in examples like (5), where the viewpoint is not located in the primary ground of writer and reader, but seems to be artificially transposed to the story world:

[28] Text and translation of the Livy examples are from Yardley's Loeb edition (2019).

[29] According to Zeman (2018) the embedding of alternative viewpoints is the defining characteristic of narrative as opposed to other types of discourse.

(5) mox Hasdrubal ipse cum omni exercitu aderat, varioque omnia tumultu *strepunt* ruentibus in naves simul remigibus militibusque, fugientium magis e terra quam in pugnam euntium modo. Vixdum omnes conscenderant cum alii resolutis oris in ancoras *evehuntur*, alii, ne quid teneat, ancoralia *incidunt*; raptimque omnia ac praepropere agendo militum apparatu nautica ministeria *impediuntur*, trepidatione nautarum capere et aptare arma miles *prohibetur* (Liv. 22, 19, 9-10).

"And soon Hasdrubal himself was there with his entire land force and the scene was now one of utter confusion and uproar, with oarsmen and marines together racing for their vessels, more like men fleeing the land than going into battle. They had all barely got aboard when some of them cast off the mooring lines, only to run foul of the anchor lines, and others hacked through the anchor lines so nothing would be holding them back. And in their frantic haste to get everything done the crews were impeded in their duties by the equipment of the marines, while the marines were prevented from taking up and fitting on their armor by the panic of the crews."

The reader is placed here in the mental position of an observer on the spot and hence stimulated to align with a character of the story, with the possible effect of a feeling of immersion. The common ground involved here is of a different type than in (4): in (5) it involves essentially what a character in the story world knows and perceives, not what the speaker and addressee know and perceive.

But this is not the whole story. In examples like (5) the present tense forms usually occur in a context in which particular clusters of linguistic and narratological features make clear that the perspective from which the events are viewed is positioned in the story world. In our Livian corpus, however, we have found only eight examples of the historic present that on the basis of other indications than the present tense itself might be described in terms of such a shift of perspective. The 111 other instances of the historic present lack such indications in the context, and are of an essentially different type. This far more frequent type is illustrated in (6). The reader is informed here that Publius Scipio arrives in Spain with an impressive fleet and joins his brother there (*fratri se coniungit*), who had been waging war in Spain for quite some time already:

(6) ea classis … portum Tarraconis ex alto tenuit. ibi milite exposito profectus Scipio fratri se *coniungit*, ac deinde communi animo consilioque gerebant bellum (Liv. 22, 22, 2-3).

"The fleet … put in from the open sea at the harbor of Tarraco. After disembarking his men there, Scipio *set out and joined* his brother, and thereafter they fought the war together with harmonized purpose and strategy."

I cannot go into all the details here, but it is clear that what we have here is an instance of the historic present tense in isolation, in a context that contains no clue whatsoever for a perspective that is situated within the story world − quite the contrary. Still, it is possible to describe the present tense here as a marker of intersubjective alignment, this time involving a shared cognitive space of a quite artificial nature, that of the *narrator* and the *narratee*.

Narrator and narratee can be seen as specific roles (perspectives, viewpoints, consciousnesses) that writer and reader may adopt at any moment within a given discourse. The common ground evoked in this particular cognitive space is less obviously connected to the actual world or to normally shared emotions than is the case in the other two spaces exemplified in (4) and (5). Characteristic feature of the common ground in this narrator-narratee cognitive space is, rather, that it is negotiated and constructed *during the narrative itself*. In terms of Clark's sub-distinctions of common ground (see above on p. 643) we are dealing here with common ground on the basis of linguistic co-presence, that is, common ground that is created by the (narrative) discourse itself.

In the case of example (6), the choice of the present tense *coniungit* instead of a perfect tense *coniunxit* turns the sentence into a brief moment of intersubjective alignment between the narrator and the narratee, rather than that it simply conveys the next event in the current episode. The event is easily inferrable by the narratee on the basis of the preceding discourse, and is not 'tellable' enough to be presented as a mere next step in the logical series of events of the current episode – for which the perfect tense would have been the first option. However, the significance of the reunion of the brothers in terms of the macrostructure of Livy's third decade as a whole, and of certain central themes in it, apparently does call for mentioning it, in the specific form of a checking of the mental alignment of narrator and narratee: the harmonious cooperation of the Scipio-brothers will become an important element later on in the decade and deserves special attention and some intersubjective tuning. The effect of the present tense could be compared here with the insertion of a meta-narrative remark like "narratee, pay attention, at this moment in the course of events the two brothers are united, and this is important to keep in mind for the larger story."

4. Concluding remarks

In this article I have given an impression of the type of research that is currently being conducted by Latin linguists in the context of the Dutch *Anchoring Innovation* project. This research centres around the important phenomenon of communicative anchoring, more specifically the linguistic devices and strategies involved in common ground management (or, in another terminology, intersubjective alignment). The research is characterized by the fact that it pays due attention to the interplay of cognitive states and spaces, which emphatically brings into linguistic analysis the perspective of the addressee (or of other minds); as such the research does justice to the fact that as humans we have, and constantly use, the capacity to take into account other minds when we communicate.

Languages appear to have various conventional means in their grammars for indicating particular aspects of this interpersonal cognitive and social coordination. By means of a paragraph from Cicero's *Letters* I have illustrated the importance and pervasiveness of the phenomenon of communicative anchoring, and discussed a number of devices and strategies in Latin that might be profitably

approached and accounted for from the perspective of communicative anchoring, for instance word order, demonstratives, particles, negation, meta-pragmatic comments in the form of a parenthesis, and also, as we have seen in the case of Livy's historiography, tense. The descriptions provided were not meant to correct or substitute previous accounts of the devices involved, but rather to get a better understanding of what these quite diverse linguistic means may have in common, and what more we could learn about the individual phenomena themselves by looking at them through the specific lens of communicative anchoring and common ground management.

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