

Tatiana Lavvyshik.

110 group.

October 2018.

International Education Institute, MSPU.

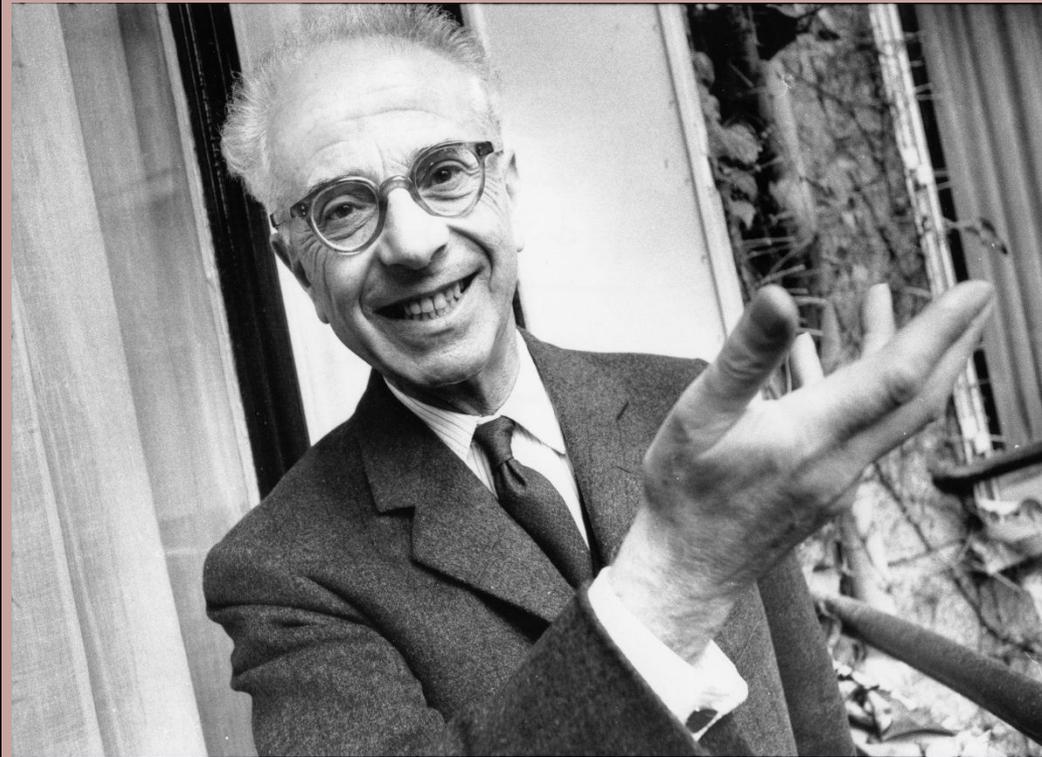
Theoretical and applied linguistics.



Émile Benveniste
(1902-1976)

Émile Benveniste (French: [bɛ̃venist]) was a French structural linguist and semiotician.

He is best known for his work on Indo-European languages and his critical reformulation of the linguistic paradigm established by Ferdinand de Saussure.



Biography

Benveniste was born in Aleppo, Syria.

Initially studying under Antoine Meillet, a former student of Saussure, at the Sorbonne, he began teaching at the École Pratique des Hautes Études and was elected to the Collège de France a decade later in 1937 as professor of linguistics.

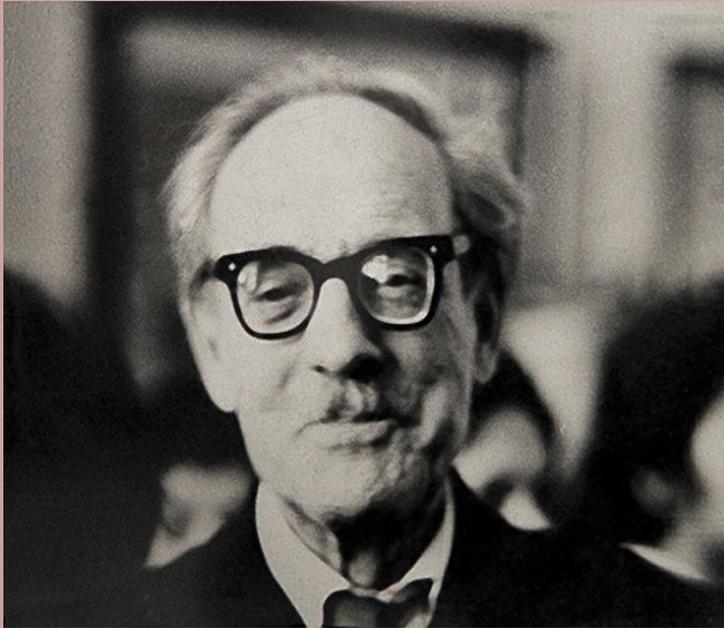


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Émile Benveniste
aroused some controversy for
challenging the influential Saussurian
notion of the sign



VS



Saussure argued that the relationship between the signified and signifier was psychological, and purely arbitrary. Benveniste challenged this model in his « *Nature du signe linguistique* »

Ferdinand de Saussure decided that the linguistic sign is arbitrary. Example: the same animal is called *bœuf* in one country and *Ochs* elsewhere

Émile Benveniste supposed that the connection between the signifier and the signified is not arbitrary. On the contrary, it is *necessary*.

There is such a close
symbiosis between them that the concept
of *bœuf* is like the soul of the sound
image *bÖf*

The publication of his monumental text, *Problèmes de linguistique générale* or *Problems in General Linguistics*, would elevate his position to much wider recognition.

Émile Benveniste

Problèmes
de linguistique
générale, I



1966 *tel* gallimard

Émile Benveniste

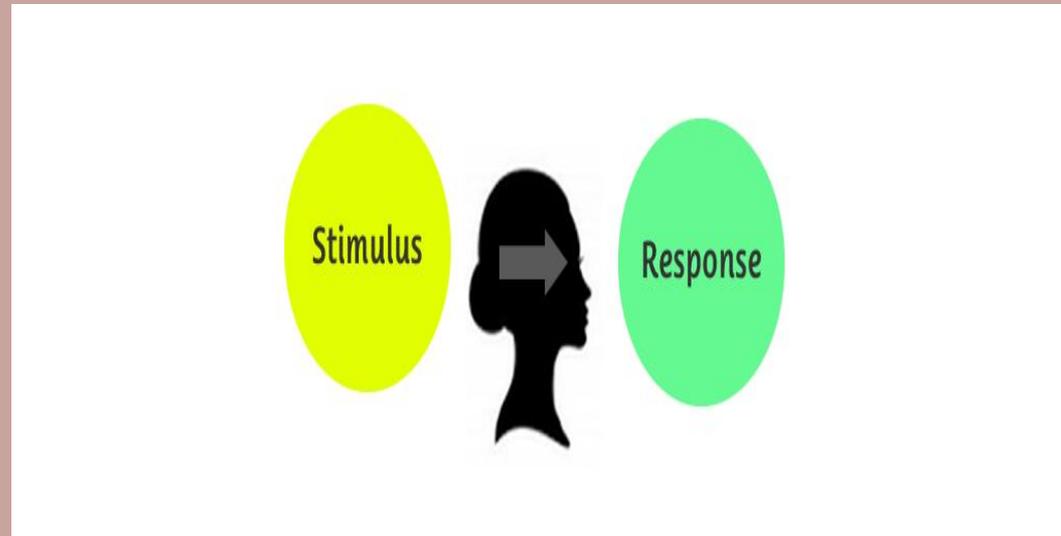
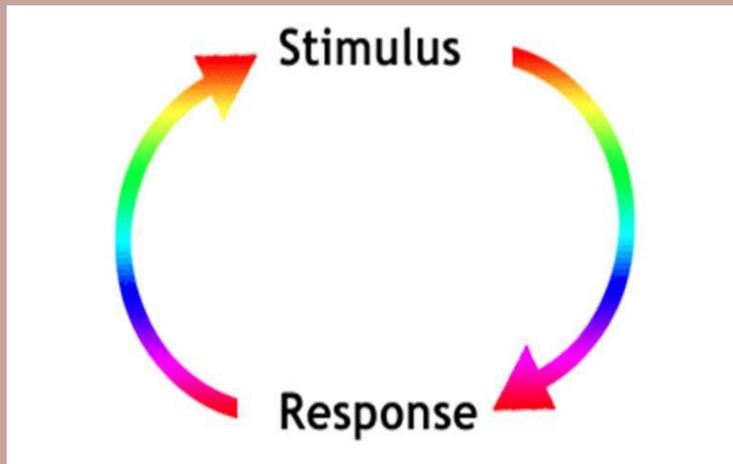
Problèmes
de linguistique
générale, 2



1974 *tel* gallimard

Main ideas

1) Benveniste repudiated behaviourist linguistic interpretations by demonstrating that human speech, unlike the so-called languages of bees and other animals, cannot be merely reduced to a stimulus-response system.



Main ideas

2) The I–you polarity is another important development explored in the text

"*I* signifies "the person who is uttering the present instance of the discourse containing *I*." This instance is unique by definition and has validity only in its uniqueness ... *I* can only be identified by the instance of discourse that contains it and by that alone."

You, on the other hand, is defined in
this way:

"by introducing the situation of
"address," we obtain a symmetrical
definition for *you* as "the individual
spoken to in the present instance of
discourse containing the linguistic
instance of *you*."

These definitions refer
to *I* and *you* as a category of language
and are related to their position in
language."

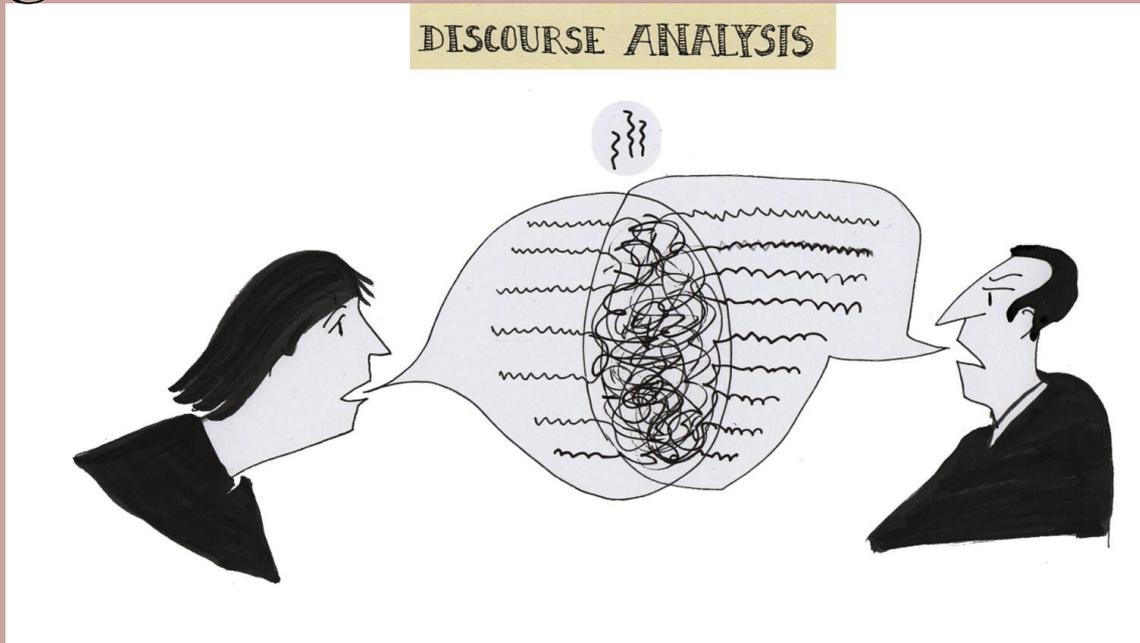
The "third person" represents the unmarked member of the correlation of person. By their function and by their nature, they are completely different from *I* and

you

As has long been seen, forms like *he*,
him, *that*, *etc.* only serve as
abbreviated substitutes (Pierre is
sick; *he* has a "fever"); they replace or
relay one
or another of the material elements
of the utterance

Main ideas

3) Benveniste saw language itself as a "discursive instance", i.e., fundamentally as discourse. This discourse is, in turn, the actual utilisation, the very enactment, of language.



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