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Nota di contenuto	Advances in Functional Linguistics -- Editorial page -- Title page -- LCC data -- Table of contents -- List of Contributors -- Consistency and change in Columbia School linguistics -- 1. This volume and its predecessors -- 1.1 Meaning as explanation: Advances in linguistic sign theory (1995) -- 1.1.1 Connections to the present volume -- 1.2 Signal, meaning, and message: Perspectives on sign-based linguistics (2002) -- 1.2.1 Connections to the present volume -- 1.3 Cognitive and communicative approaches to linguistic analysis (2004) -- 1.3.1 Connections to the present volume -- 2. Consistency in Columbia School linguistics -- 3. Change in Columbia School linguistics -- Notes -- References -- Columbia School and Saussure's langue -- 1. Introduction -- 2. Langage, langue and parole -- 3. Criticisms of langue -- 4. Features of Saussure's langue -- 5. Grammatical systems -- 6. Diver's revision of Saussure's langue -- 7. Columbia School's Saussurean heritage -- 8. Langue as the object of study -- 9. 'La langue is a form, not a substance' -- 10. The non-discreteness of thought and sound -- 11. Saussure's anti-nomenclaturism -- 12.

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 3. Developmental and clinical phonology: Natural phonology vs. PHB --
 4. PHB: From phonology to the lexicon -- 5. PHB: From phonology to
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value of food -- 3. The Swahili and Lamu town -- 3.1 Swahili society and the path to heshima -- 3.2 Food and drink behavior along the public-private continuum -- 3.3 The street scene -- 3.4 The upper class and travelers -- 4. Analysis -- 5. Discussion.

5.1 If eating is inherently intimate, how can food be arbitrary?.

Sommario/riassunto

This article extends the boundaries of Columbia School linguistic semantic theory by applying its analytical constructs to nonlinguistic behaviors, where, as in language, there exist systematicity and arbitrariness: food; construction of social and gender identity; and use of architectural, private, and urban space. Further, meaningful elements of these behaviors vary analogously to Labovian sociolinguistic feature variation. The guiding orientation is that human behavior is structured not by an unmotivated, autonomous culture, but is communicative and social, interpreted by people as signals with meanings; and these meanings are discerned as interpreting power, prestige and identity. Data come primarily from fieldwork in Lamu (Kenya) and Thailand.
