various ways until finally they achieved language, or if
they were not wagging their tongues, how their quite
other communication system turned into language. As
linguist Pulleyblank said, Hockett’s “brilliantly
successful mutation” won’t do. The absence of stepping
stones from the nonlinguistic to the linguistic is
precisely what makes the schema Athena-like.

5. Finally, the focus of my paper is on the possibility
of an evolutionary semantics, specifically on what is in
the way of forging such a semantics. It is this task in
which I am interested. Clearing the path toward this
task and the task itself I believe to be of momentous
import to philosophy and to the values people hold in
their everyday and professional lives. For these very
reasons I do not believe an evolutionary semantics to
be simply a matter of recording differences and
similarities between us and them, and then admonishing
ourselves to act in certain more putatively humane ways.
An evolutionary semantics should itself carry us over
into a morality—and this on the basis of the sense-
making it requires, a sense-making in which objects of
study are recognized as subjects in their own right.

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