

THE HENRY SWEET SOCIETY NEWSLETTER

Issue No. 11

November 1988

EDITORIAL

The present issue of the *Newsletter* is something of a supplement to the fifth Colloquium, giving summaries of some of the papers read there. These brief summaries cannot replace a more formal treatment, but it is hoped that they will give members a foretaste of the full-scale discussion of some, at least, of the topics, which, we are glad to say, will shortly be available elsewhere. The present selection, including as it does two biographical studies, two enquiries into linguistic ideas in the seventeenth century, and three presentations of aspects of modern philosophy of language, may give some impression, to those who were unable to be present, of the wide range of topics in which the Society's members are interested. Some of the other papers presented at the Colloquium are represented by the abstracts circulated in advance, and it is planned to include the remaining colloquium papers, or abstracts them, in the next issue.

The Henry Sweet Library has received visitors from Germany, Italy, Canada and Australia, who have benefited from the facilities offered to our members in Keble College. The collection is growing; we are most grateful to members for sending us copies and offprints of their work, and shall, of course, be pleased to welcome further donations.

We should be very glad to receive contributions in the form of short articles or notes, and news of members, including details of recent publications, for inclusion in future *Newsletters*.

Paul Salmon

SIXTH ANNUAL COLLOQUIUM OF THE HENRY SWEET SOCIETY

The Sixth Annual Colloquium of the Henry Sweet Society will be held 13-15 September 1989 at Magdalen College, Oxford. The change of venue has been necessitated by the choice of earlier dates in September which it is hoped will be more convenient for members. We are very sorry indeed that no suitable date was available at our established base at St Peter's, but we are confident that Magdalen College will offer us an equally pleasing milieu to enjoy our colloquium. For those wishing to make preliminary travel arrangements, it is envisaged that arrival on the evening of 12 September and departure after breakfast on 16 September will be possible. Full details of the programme and accommodation available will be published in the May Newsletter. Anyone wishing to offer a paper is asked to send the title and a short abstract of the proposed contribution to the Conference Secretary,

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by 1 April 1989. It is hoped that as well as having more general sessions, some time will be devoted to special themes, and papers covering the Classical and Medieval periods would be especially welcome. If sufficient papers in these fields are forthcoming, then either a half- or full-day session will be devoted to them.

ÞORLEIFUR REPP, PHILOLOGIST*

The heroic age of comparative philology in early nineteenth-century Europe can have thrown up few more complex and remarkable figures than the Icelander Þorleifur Guðmundsson Repp (1794-1857). Not the least striking feature of his career is that he came to be remembered not so much for the formidable range of his philological (as then broadly defined) activities as for the threadbare impoverishment of his latter years--exiled from Iceland, unappreciated by the academic institutions of his adopted and hated homeland Denmark, underemployed owing to a melancholy combination of the "twaddle, clamour and confusion" (as Repp termed it) of bureaucratic inertia, raging wartime inflation, malicious gossip, and a volcanically self-destructive temperament. So it was that arguably the most gifted Icelandic philologist of his generation achieved proverbial fame only for the destitution of his final years--*ad vera bláfátækur eins og Repp* ['to be as poor as Repp'].

Some thirty years earlier Repp's prospects had seemed infinitely brighter as he left Copenhagen to take up the post of Assistant Keeper of Books at the Advocates Library in Edinburgh--a protégé of Rasmus Rask, a prize-winning university essayist, significant publications already to his credit, well-connected with top society in London through earlier visits there, widely read in the canonical texts of comparative philology, and already having assumed the rôle of unshakeable Britophile which he was to sustain for the remainder of his life. Britain may not have seemed a particularly promising place of pilgrimage for an ambitious continental philologist at this time, but the Advocates Library by 1825-6 gave every impression of holding out the hand of philological friendship--it had sought in vain to appoint an ultimately reluctant Rask, and was certainly eager to engage 'Someone eminently skilled in the Icelandic tongue ... a young Icelander educated in Copenhagen'--perhaps impressed by the support previously expressed by Icelanders such as Grímur Thorkelín for the politically sensitive proposition that Scottish dialects were not degenerate forms of Hanoverian English, but rather honourable descendants of Old Norse.

Repp must have seemed the ideal candidate for the Edinburgh position--formidably equipped linguistically, widely read in Herder, Sir William Jones, Condillac, Monboddo, Maupertuis, Bopp, Adelung, Grimm and many others, and driven on by a missionary sense that 'the natural history of language must be considered as the pole star for the history of man'. It was this belief

* In this essay much of the material derives from Repp manuscripts and related documents either on deposit in Landsbókasafn Íslands, notably Lbs MSS ÍB 88-90 fol., MS 484 4to, Lbs MS JS 96 fol., Lbs MS 386 fol., Þjóðsaskjalasafn Einkaskjöl E 182; or in the possession of Mr and Mrs H. L. S. Orde of Biddenden, Kent; or in the National Library of Scotland, Advocates MS FR 342. My book-length study of Repp is forthcoming (in 1991). It is a pleasure to express warmest thanks to Svannbjörn Thoroddsen and Gunnhildur Sveinsdóttir for their great help in the preparation of this paper.

which led him to view with indignant derision the philological idleness (not to mention the lofty condescension, as he regarded it) of Oxford ('the miser's warehouse of all human knowledge') at this time. Idleness had never been a problem with Repp. Both in university prize essays and in his final graduation dissertation on the nature of language he had displayed, along with an extraordinary range of linguistic and literary reference, the energetic ingenuity and ambition of the buoyant enlightenment philologist for whom there were no problems, only solutions.

Once Repp was established in Edinburgh, from the Spring of 1826, it did not take long for his magisterial command of languages, his wide reading, and his eagerness to engage with the anti-quoties of his new homeland, to win for him many admirers among the *litterati* of a great city with a spring in its cultural stride. He did not hide his philological light under a bushel at this time--he wrote books, pamphlets, reviews, pedagogic materials for his pupils in Latin, Greek, French, Hebrew, Finnish, Hungarian, Arabic, Icelandic, Danish, Swedish, Gaelic, Italian and Runes; everywhere there were schemes--for new literary journals, for new museums and libraries, for funding expeditions 'to enquire into the nature of the Tartarian and Caucasian tongue'; and everywhere, too, amongst the mass of his unpublished papers, there are unfinished essays, half-baked projects, hurried jottings--the magpie and the philologist in Repp are equally in evidence.

Among the published work from his ten year residence in Edinburgh was material which earned for Repp a significant European reputation, material which occasioned much ill-natured mirth amongst jealous British antiquarians and philologists as Repp attempted with comically disastrous results to transcribe and translate the runic inscriptions on the Ruthwell Cross in Dumfriesshire, and material which, as with his attempt to explain the derivation of the word *hogmanay* in terms of Old Norse loan words, reveals that even within the heart of the most dedicated new comparativist the ghost of Horne Tooke was a long time dying. The coherent application of the new philology to the old problems could be uncertain and erratic.

It was Repp's own uncertain and erratic behaviour at the Advocates Library which ultimately served to ensure that the Icelander was prevented from remaining in Edinburgh to develop his linguistic insights, both theoretical and applied. A clash of cultural assumptions and temperaments with David Irving, Repp's immediate superior at the library, generated an atmosphere of permanent suspicion punctuated by sporadic outbursts of volcanic hostility. Scottish *amour propre* was never likely to reach an accommodation with an Icelandic disposition reminiscent of Repp's ancestral saga heroes--men 'difficult to have dealings with'. Repp, accused of 'base and degrading treachery', responded by leaving anonymously on Irving's desk a handwritten copy of insulting verses from the *Orlando Furioso*, and by publishing in the *Caledonian Mercury* mocking reviews of the poor

standard of Latinity displayed in a recent book by Irving. In vain did Repp's admirers, on hearing of the intention to dismiss him from his post in the library, assemble glowing testimony of his pedagogic and scholarly achievements during his time in Edinburgh--'a sort of living polyglot', 'an almost inexhaustible fund of general knowledge' he may have been, but there was also rather too much of the mischief-making, worm-tongued mar-peace in Repp to guarantee survival in the face of Irving's relentless defence of his own dignity and position.

Repp and his talents were thus lost to Britain. He returned reluctantly to Copenhagen where, through journalism, teaching, pamphleteering and translating, he played an important though inevitably controversial role both as the conduit through which elements of British life and learning were filtered into an often suspicious and sometimes actively hostile Danish society, and also as the eccentric conscience of the Icelandic enlightenment of the first half of the nineteenth century.

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SIR GEORGE CORNEWALL LEWIS (1806-1863)-- STATESMAN AND PHILOLOGIST

The Right Honourable Sir George Cornwall Lewis, second baronet, is best known as a Liberal statesman who attained high office in the last decade of his life, and who was a Cabinet Minister at the time of his premature death. As Chancellor of the Exchequer during the Crimean War his outstanding contribution was to remedy the financial deficit which threatened Britain with disaster. He was universally respected for his keen intellect, his level-headed good sense, his moderation and his indefatigable devotion to duty (even though his health was always poor). He read voraciously and wrote prolifically (more than 60 articles and 20 books) on a wide range of topics.

It was especially during his younger years, as a Student of Christ Church, Oxford, that he wrote on philological subjects, though he retained an active interest throughout his life. He was a founder member of the Philological Society and a member of its Council from 1854-1857. His longest philological work was his *Essay on the Origins and Formation of the Romance Languages*, written in 1833 and published in 1835, reprinted in 1839, and revised in 1862. He also wrote on English and English dialects as well as on ancient languages.

The focus of the paper to the Henry Sweet Society, in September 1988, was to relate Lewis's philological activities to developments in English higher education during the nineteenth

century, and especially to the moves, supported by liberal opinion, towards promoting the study of modern European and non-European languages, and of "language in itself"--the "new philology" related to "mental philosophy". Lewis himself had an impressive command of languages, besides the Greek and Latin he had studied at Eton and Christ Church. He was doubtless influential in supporting the establishment of the programme in modern European languages, financed, from 1835, by a generous bequest from the architect Sir Robert Taylor (who died in 1788, but left his fortune in trust to his son, a Whig politician who died in 1834). The revised edition of Lewis's *Essay* seems to be connected with an upsurge of interest in Romance languages, culminating with the establishment in 1877 at Oxford of a Chair in Romance Languages (which was not, however, filled until 1909).

The paper also attempted to link Lewis's views on language change to his political ideas, in the English liberal tradition, which contrast with those of the Prussian-influenced writers of the time, whose attitudes were more tinged by Romanticism. Lewis also serves as an illustration of the English gentleman amateur in an era in which German universities were setting the tone for academic professionalism, which was admired in liberal circles but which often provoked hostile comment from English writers.

His views about the formation of the Romance languages contrast with what was to become the accepted doctrine. In particular he cast doubt on the idea that Romance developed from a negligent popular Latin, maintaining that popular varieties of a language tend to be conservative rather than innovatory. He also suggested that the sort of structural or typological changes that occurred from Latin to Romance could not have been the result of gradual shifts, though he recognized fully that within any linguistic community there is variation. For Lewis, however, the normal progression over time within a community would lead to the smoothing out of differences rather than increased differentiation. The disintegration of Latin must therefore have been prompted by social changes consequent on German colonization. The resultant linguistic transformations are for him akin to the creolization that occurred in New World colonies. The new languages that were created had grammars that were more 'natural' and less 'artificial', with more direct expression of thought by means of linguistic elements. He disagrees with the view of such change as degeneration, but sees it as placing more emphasis on substantive elements of language, with consequent neglect of purely formal features. Insofar as the grammar is "impoverished", while the dictionary is "enriched", Lewis believes that the Romance languages offer "the only certain instance in which the general course of civilization does not tend to refine and improve all the instruments and appliances of the human intellect".

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LOCKE ON THE IMPERFECTION OF LANGUAGE

The *Essay concerning Human Understanding* is as much about misunderstanding as it is about understanding. In the 32nd chapter of Book II Locke suggests that man misunderstands the relationship between ideas, words and things, assuming that there exists a "double conformity". People take it for granted *both* that their ideas conform to the things they are ideas of and that the idea they signify by a given word conforms to the idea other men signify by the same word. The assumption of this double conformity is at the core of our misunderstanding of our epistemological status, the misunderstanding from which Locke must free his readers if they are to grasp the foundations of human knowledge.

However, Locke's sceptical argument is that there is no such double conformity. The relationship between words, ideas and things is not in fact perfect; for it depends on our own actions and choices. If we do not come to recognize the "imperfection" of the relationship between words, ideas and things it will remain as an obstacle hindering the progress of human understanding. In this respect Locke can be called a communicational sceptic.

In Locke's discussion of the imperfection of language, he aims not only to show us that language is imperfect and therefore is *not* the ideally intersubjective vehicle of ideas that the double conformity implies. He aims also to offer remedies for the imperfection of language. That is, Locke's discourse on words is both descriptive, describing the true nature of language and communication, as well as prescriptive, offering prescriptive rules the following of which can take us some way towards making language the effective vehicle of communication we mistakenly assume it already to be.

Locke pictures communication as consisting in the conveyance of thoughts from the mind of the speaker to that of the hearer. This is *in principle* possible because words can be made to stand for the speaker's ideas. The connection between words and what they signify (i.e. ideas in the mind of the speaker) is said to be arbitrary, voluntary, private, and individual. From the point of view of its arbitrariness, any word will do just as well as another as the sign of the speaker's idea. Speaking, using words to stand for one's ideas, is also a voluntary act, i.e. an act of the speaker's will. In this case words do not signify independently of someone signifying by them. We make words mean when we use them to stand for our ideas: we "impose" them on our ideas.

In calling a given idea by a name, Locke's speaking agent not only performs a voluntary and arbitrary act, he also performs an individual act in mental privacy. A consequence of this is that the speaker only has the power to make the words he uses stand for ideas *in his own mind*, and not for other people's ideas (*Essay Concerning Human Understanding*, Bk. III, 2, 2). Indeed, Locke calls it "an abuse of words" for speakers to suppose that the

words they use stand not just for their own ideas but also for other men's ideas.

Alongside this picture of the characteristics of the connection between words and what they signify, i.e. ideas, Locke includes a discussion of the characteristics of ideas themselves. For the characteristics of arbitrariness, voluntariness, privacy and individuality are also for Locke properties of at least some types of ideas. In particular, this is true of those ideas which are formed by voluntary mental operations: that is, complex ideas of substance and mixed modes.

Consequently, Locke believes that the linguistic communication of ideas is "imperfect". Left to our natural powers to form ideas and signify them by words, we will too often fail to convey our thoughts to our hearers. The remedy to this "imperfection" is for us to constrain the exercise of our linguistic powers. In Book III, Chapter 11, Locke recommends five rules that should be followed to avoid the "inconveniences" of the imperfection of language. The most straightforward is the recommendation to declare the meanings of one's words. As long as the name of a complex idea is defined in terms of the simple ideas from which that complex is composed, then the speaker will interpret it as the sign of the same complex idea.

Locke includes among his remedies for the imperfection of language the respect for common usage and for what he calls "the rule of propriety". However, it must not be thought that Locke holds anything like a conventionalist theory of language. Indeed, Locke's point in Book III is that language is *not* regulated by conventions. There are, of course, regular patterns of usage; and we are told that it would be better if we consented to conform to those patterns. But this is different from saying that those patterns are themselves the result of the prior existence of linguistic conventions. If someone consents (a voluntary act) to conform his behaviour to existing regularities, this does not mean that those regularities were themselves produced by convention. For instance, giving one's consent to the amorous advances of another does not mean that there has been, or is from now on, a convention so to do (in spite of what some people think). Indeed, if usage patterns were already the product of convention, then the voluntariness, privacy and individuality of language would not be sources of its imperfection. So we must avoid interpreting Locke's normative approach to language from the perspectives of a modern conventionalism.

In this respect, it is interesting to note the parallel between the structure of Locke's discussion of language in Book III and his discussion of political power in the *Second Treatise on Government*. In the latter, he begins by identifying the natural political powers and rights of the individual. Political man has the freedom to act, just as *homo loquens* has the freedom to use whatever words he chooses to stand for his private ideas. In the *Second Treatise*, Locke's discussion of the political state of nature is followed by a demonstration of the social and

political chaos that would ensue were every individual given the full exercise of these powers and rights. In the same way, the *Essay* discusses the communicational breakdown that would result from man's unconstrained exercise of linguistic liberty. In the *Second Treatise* Locke then traces the roots of political norms to the individual's sacrifice of a share of his own natural freedoms and powers to political authority, so that social anarchy can be avoided. In the same way the normative prescriptions offered in the *Essay*, by restricting the individual's basic linguistic freedom, are designed to avoid the communicational anarchy that would result if all individuals exercised their linguistic freedom to express themselves as they choose. In both the *Essay* and the *Second Treatise*, the analysis of man's basic freedoms is matched by a discussion of the necessity of normative constraints on those freedoms. In this sense they are moral discourses.

Previous interpretations of the *Essay* have failed to see the importance of Locke's perception of language as a normative activity. Instead, Locke has been taken to support a version of conventionalism, but a conventionalism which is flawed because of the mental privacy of meanings. The popularity of this view of Locke's linguistics, I would suggest, is a combined effect of the dominance of conventionalism in modern theories of language as well as of the concurrent neglect of the normative character of communicational behaviour. But I have argued that Locke takes communication to occur, not as a result of chance or of a pre-existing conformity between words and ideas, but rather as a result of the linguistic agent's voluntary constraint of his/her semiotic freedom. The responsibility for communication and understanding, in Locke's view, lies with the linguistic agent, and not with a pre-existent linguistic system, whether this is conceived as the gift of God, nature, Adam, or, for that matter, social convention.

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JUSTUS GEORG SCHOTTEL ON THE PRAISES OF THE GERMAN LANGUAGE AND OF ITS WORDS

A first, well-established level for reading Schottel--and, more particularly, for reading the set of ten "orations" or "encomia" ("Lobreden von der Uralten HauptSprache der Teutschen") which he prefaced to the work that grew, over time, into the five books of his encyclopaedic *Ausführliche Arbeit Von der Teutschen HauptSprache* (1663)--shows him as presenting a distinctive combination of certain familiar themes:

languages are established, under the twin controls of common usage and of reason or good judgment,

- (a) by the miraculous workings of Nature;
- (b) under the dispositions of God, whose special gift of language--for in our languages (Schottel is here consciously quoting Luther) the swords of the spirit are sheathed--has compensated mankind for much misery and even "Nichtigkeit"; and
- (c) through the application of human art (or skill) and experience.

The German language moreover enjoys one particular merit, namely that of being now, as it has always been, on its own historic and indeed ancient, if not primordial, native ground. All of this Arthur Padley has amply set out; though, while recognizing the due emphasis to be placed on the role of Divine Providence, and while noting also Schottel's leanings towards a mystical strain within Lutheranism, one might choose

- (a) to bring out rather the interaction of nature with human art and skill or experience (operating in a framework of harmony in the operations of God and Nature); and
- (b) likewise to bring out, alongside the professional insights the jurist Schottel brought to his conception of the relative values to be set upon *usus*, *ratio* etc. within the framework of common law, his regard and concern for other useful professions and skills, which he lists at one place as "mining, venery (*Jagrechte*), navigations (*Schiffarten*), the arts and crafts, munitions and the arts of war, etc."

A second level of reading, coming to grips with the detail, does admittedly prove peculiarly frustrating: you not merely have to make allowances for, but also to accept as integral to the argument, no insignificant measure of dubious historicizing (e.g. efforts at projecting reports on the use of writing among the Germans into still greater antiquity than the reports themselves show, at least *prima facie*), leading to a considerable amount of suspect etymologizing (since--as we must see it--untenable alignments of languages lead to misreading of the flow of vocabulary among them, e.g. putative transmission of words from Celtic/Germanic into Latin). Alongside this we find attempts at salvaging--again as we should see it--insecurely founded arguments by speculative recourse to generalizations that really won't quite do (the supposed incapacity of nature to fight against itself, so that present perfection can hardly have arisen from historic imperfection; or the supposed child's play that is entailed in getting what has been uttered on to paper).

Yet it is worth persevering with this for the sake of arriving at the centrepiece of Schottel's informed admiration of the German language and its words:

- (a) the 'univocal' character of the individual segments (*literae Teutonicae sunt unisonae*), of crucial importance for the exemplary fitness of the words of German for their office, which is to perform the mystery of harmoniously matching sound to image; and
- (b) the 'monosyllabic' character of the root-vocabulary (or rather stem-vocabulary) itself.

This latter is not only a virtue helpful both to nature and to art (*Monosyllabitas naturae amica, & memoriae grata*), but is fundamental also to the role that this already uncommonly copious stem-vocabulary plays in the proliferation (initially through *declinatio* etc., but more elaborately still through derivation and composition) of the whole wealth of vocabulary, securing still further the entire 'Kunstgebäu' by satisfying the most sophisticated demands that could be placed upon it--notably that of supplying choice terms of art ('Kunst= und andere auserlesene Deutungs=reiche Wörter') for the sciences, the arts, and all manner of other laudable occupations and pursuits.

A third level of reading comes from learning to appreciate how Schottel's terms of reference (idiosyncratic as they may be in the peculiar way in which such a great individual talent has found his place in a great tradition) may enable us to see familiar problems in a usefully defamiliarized guise:

- (1) Can we, for example, rethink the basis of our own dealings with the modal/preterito-present verb-complex of German (it might, *mutatis mutandis*, apply also in English!) by exploring what Schottel (and his precursors and followers) gained by highlighting the rather distinctive way in which these verbs show their monosyllabicity?
- (2) Or can we, as part of a dialogue with him, put questions of our own to him, and wonder, in view of his great interest in word-formation as the means of strengthening the language and filling out its repertoire of 'hard' (or 'artful' or 'pregnant' or 'weighty') words, why he should have ignored what German in his day was extensively developing, a body of (*inter alia*) 'HauptEndungen' of classical provenance but of German re-formation, so that word-formation could be carried on with such 'borrowed' material: Alan Kirkness, Gabriele Hoppe and others are teaching us to speak of this process (or this activity) as 'Lehnwortbildung'--'Lehn-wortbildung'?/ 'Lehnwort-bildung'?--but one needs also to see it as something that is effected within the German language, so that the canons governing it will be those of German rather than of Latin or of Greek.

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PHILIPP WEGENER'S (1848-1916) THEORY OF LANGUAGE AND COMMUNICATION*

For a decade historians of linguistics have been re-reading Wegener's *Untersuchungen über die Grundfragen des Sprachlebens* (1885), a book which had a rather marginal status compared to other main-stream books on historical-comparative linguistics. However, it was admired by the English school of linguistics, by Gardiner, Malinowski and Firth. My purpose in this paper is to show why Gardiner was right in calling Wegener a pioneer in linguistic theory, and why every psycholinguist and every general linguist should read Wegener's pioneering work.

In his 1885 book and in his article on the "Wortsatz" (1921) Wegener proposes a unified theory of language acquisition, language use and language change, processes based on strategies, procedures, schemata and models, employed in the interaction between speaker and hearer in the context of situation.

1. Wegener's definition of speech and language

Although Wegener uses the term 'Sprachleben' ("the life of language") in the title of his book, the word 'life' has lost all organic connotations in his theory. 'Language' is a collective name, an abstraction, standing for certain muscular movements with which a high number of people belonging to a social group associate a certain meaning or representation. The concrete activity of communication, based on the knowledge of the language, is called speech (cf. 1921:1). The proper definition of language is that of an instrument of communicative interaction, its goal being mutual influence, its nature intentionality and purposefulness, its setting dialogue.

2. Language acquisition

Wegener's theory of language acquisition is remarkable. It contains *in nuce* all the elements of his theory of language use, language understanding and language change, giving a theoretical unity to his theory of the life of language, a life that has three dimensions: language-birth in the child, language-life in the adult's use of language, and language-growth in time. In none of these dimensions are the speakers and hearers absent as active agents. The life of language is based on a continuous process of problem-solving, based on the speaker's and hearer's inferences, his/her mental schemata and the use of analogies. This problem-solving interaction demands effort from the child and the mother, but is done automatically and mechanically by the adults.

In language acquisition the situation of pain and pleasure, comfort and discomfort is important. The child cries, the mother

* Summary of a paper read at the 5th Annual Colloquium of the HSS; radically shortened version of Part II of my book *Change in Language: Whitney, Bréal and Wegener*, to appear next year in the *History of Linguistic Thought Series* (Routledge).

reacts in certain ways; the child cries in a certain tone, the mother reacts in certain ways; the mother uses sentences where particular words stand out through stress, pitch or loudness; the child learns to use these words, first as sentences, then as *parts* of sentences. Finally the child learns to use whole sentences as speech-acts. Having grasped the relationship between crying in a certain way or using a certain word with a special tone, and the *effect* this has on the mother's actions, the child slowly learns to use language purposefully. These processes of inference will also be all-important for language-understanding in the case of adults.

3. Exposition, situation and predicate

An exposition (first called logical subject) is everything that prepares the ground for the appearance and understanding of the predicate. The exposition is the given, the predicate the new. The predicate can also be used alone in the situation of communication. In this case the situation is the exposition. The situation of communication has three dimensions: perception, recollection or consciousness and culture. The exposition is a concession to the listener to secure his/her understanding of what the speaker wants to convey in the predicate. Keeping the right balance between exposition (help for the hearer) and predicate (the speaker's 'news') is a most valuable communicative skill. This adjustment of the speaker's intentions to the hearer's expectations accounts, diachronically, for the evolution of grammar or syntax.

4. How do we understand language?

Language understanding draws on the following resources: the three types of situation, attention to the speaker-hearers' expectations, gesture, intonation, the proportional relation between exposition and predicate, the congruence or incongruence between form and function. But how do we understand complex texts, the description of actions for example?

5. Instructions for the construction of meaning

Words do not express a substance, nor are words mere containers of sound; they are instruments of communicative interaction. They are in fact summonses (imperatives) to the hearer to remember the situation in which they were spoken before. They do not so much carry meaning as make the hearer retrieve already known information associated with the sound. A series of such reminders is a sentence, an instruction, to construct meaning. This instruction is at first carried out laboriously, then executed automatically.

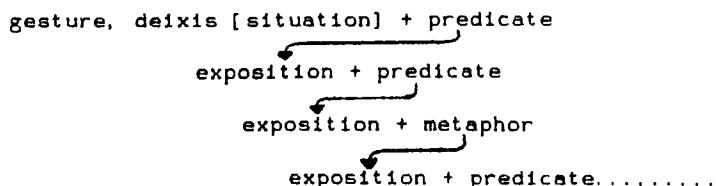
6. Schemata

The instructions would not be of great value, if the hearer did not have at his/her disposition certain schemata for the construction of meaning, as for example that cause follows effect, that events follow each other in time, as well as schemata of

space and movement, and schemata of how certain actions are executed normally, which activities are involved, what purpose or goal they have, etc. In any case, the interpretation of sentences or texts is based on conclusions drawn from the context. At the beginning these conclusions "are drawn slowly, until habituation mechanizes them; and then the listener and the speaker believe that the supplementations gained by inference are expressed in the words of speech themselves, because the mechanized series of conclusions no longer cross the threshold of consciousness" (Wegener 1885:114f; 1971:213).

7. Semantic change

This is exactly how semantic change comes about as well. Metaphors for example are first predicates that are only understood via inferences drawn from the exposition or situation. These inferences are mechanized, the metaphor is no longer perceived as such any more and becomes itself a means of exposition. Cf. the following schema:



It is not difficult to account for semantic change in Wegener's theory, because words do not carry meaning, they are invested with meaning according to the totality of the context. They only have meaning insofar as they are interpreted as meaningful. In the evolution of language 'pragmatics' has the primacy over semantics and syntax. Meaning and grammar emerge from communication as situated action. [For Wegener's theory of speech acts, see Nerlich 1986].

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WORD-FORMATION
IN KARL BÜHLER'S *SPRACHTHEORIE* (1934)*

The importance of Karl Bühler (1879-1963) as a linguistic theorist has recently been increasingly acknowledged, as is evidenced by conferences and monographs devoted to the detailed study of his ideas and the appearance or announcement of translations into various languages of his major linguistic work, *Sprachtheorie* (1934, 2nd ed. 1965). The present study looks into his views on the principles and processes of word-formation, with which he deals at length in several contexts in this work.

Bühler notes in his introduction, after Husserl, that "wherever there are compounds in the true sense of the word, there must be compound rules and laws of structure" (p. 10 f.) This is, of course, the universal constructional principle of language, by which the complex units (from the level of sounds to the level of words and sentences) are formed from simpler elements. Bühler sets out explicitly to apply this principle to compound words. However, in the communicative situation, "linguistic structures draw on the receiver's factual knowledge" to elucidate structures like *Backstein* ['bake-stone' for "brick"] or *Backofen* ['bake-oven' for "cooker"]. Bühler goes on to treat this topic briefly from the syntactic point of view, speaking of the "vague syntactic information of the Indo-European compound" which on its own is insufficient to guarantee adequate understanding.

The third chapter discusses Wundt's statement that "there is a contrast between the relationships which independent concepts can have to one another and those into which concepts enter when, in the presence of a form indicating a relationship, they become a more complex concept". Bühler applies this principle directly to compounds and (free) word-groups, and in further discussion considers how we understand compound concepts with "internal determination" (i.e. those in which the conceptual elements cannot be seen to be connected to one another through local or temporal relationships) and how we deduce the semantic relationship between the elements of a compound word. Bühler's answer is that what we need is not to be found in the separate elements, but in both together; "the concept 'key', for example, contains in its characteristics an empty position for the use of the object; in this position I can fill in 'house', 'suitcase', etc., in order to obtain the relevant compounds. The empty place is absolutely necessary: every key must belong to one or another area of use".

The fourth chapter of the *Sprachtheorie*, entitled 'The structure of human speech', contains Bühler's most detailed contributions to a theory of word-formation, under four heads, as follows:

* Summarized by the editor, with the author's permission, from the complete version presented to the Society's library.

1. **Simple words and complex words (§19).** Bühler applies specifically to simple and complex words the principle that "the vocabulary of a language is an open system; innovations may appear at any time and be accepted". He does not, however, allow for the loss of established lexical items in a language, or for *ad hoc* formations with an extremely transitory existence.

For Bühler the compound word is semantically characterized by the presence of two or more "meaning pulses". He differentiates between the "field values" of an inflected form as in *Häuses* ['of the house'] and the basic form in a compound such as *Haus-tor* ['house door']; in *Häuses*, a "symbolic value" (the lexeme *Haus*) is combined with a syntactically and semantically relevant "field value" (-es as genitive suffix); in *Haus-tor* two symbolic values (*Haus* and *Tor*) are combined to form a complex symbolic value.

2. **Co-ordinate structures (§21).** Under this heading, Bühler discusses in detail the psychological background and logical-semantic function of copulative compounds, which he considers to be based on materially-motivated collocations (p. 320). This view is substantially correct; but it should be noted that the functional, local or temporal co-occurrence of the concepts involved brings a new concept into being.

3. **Compounding in the light of linguistic theory (§22).** Bühler bases his discussion on the thesis that every compound is "a word with a structured symbolic value" in which "the order of the two expressions and other aspects of the semantic field are of relevance". Though he is aware of the underlying syntactical combination which produced the compound in the first place, he sides with Paul (against Brugmann) in the view that the factors which contribute to the "original act of creation" of a compound are "not the only decisive ones". It is more important that we should have a theory of words which enables us to decide in principle whether the finished product of a historical development has really been received into the lexicon. Here, again, Bühler seems to have disregarded the possibility of *ad hoc* coinages which have not gained currency, and if words can be lost, the lexicon should not merely list morphologically simple and complex words which are used and understood within a language community, but also contain rules to account for the *ad hoc* formation of new derivatives and compounds.

We may note that Bühler recognized the analytic qualities of Brugmann's "unitary" view that "sentence and compound contain the same constitutive elements", and that "there is no production of words at all outside of the sentence. Everything must, in the final instance, have its origin there". In the case of compounds with a verbal root or derivative as their first or second constituent, it is fairly easy to put the nominal element into a case-relationship with the verbal element; but in other cases the absence of a verb obscures case-relationships.

Bühler goes on to speak of compounding in terms of a change in status from sentence to word, which German, for example,

marks by strict order of determiner and head-word and contrastive stress. The attributive relationship between determiner and head-word turns compounds into "anaphoric islands" in which the determiner is cut off from the syntax of the sentence into which the head-word falls.

4. **The linguistic metaphor** (§23). Under this head Bühler provides psychological principles for the semantics of compound words. In his view metaphorical processes are to be found everywhere in language from the semantics of the word to the semantics of word-formation and of sentences: "every linguistic composition is metaphorical to some degree or another"; in metaphorical processes "what is far removed from understanding and interest is made clearer and more familiar by means of something which is closer". Where the semantic fields of the components have only a limited overlap the application of the compound is selective, as for example in what Bühler calls the "hackneyed metaphor" *Salonlöwe* for a person who is made much of at social gatherings, where the bloodlust and fighting spirit of the animal 'lion' are filtered out by the social sphere in which the metaphorical lion operates. This principle of the selection of semantic features, Bühler emphasises, is by no means limited to metaphorical constructions, but can in principle apply to all types of compositional and syntactic groups of words. This limitation is contrasted with a "semantic surfeit" which may derive from additional meanings brought in from general knowledge or as the result of semantic change over time.

At the end of his comments Bühler makes it clear that these complementary principles of linguistic expression are nothing more than a reflection of the inexactness of the conceptual resources of natural language. The expressions of natural language do not meet the requirements of logic or strict scientific languages for absolute consistency of meaning; but such a requirement would be impracticable if natural languages are to fulfil their tasks as universal instruments of communication. The semantics of natural languages must be in some measure malleable and dynamic in order to make it possible to communicate about all possible things. His appreciation of the imperfection of communication, and his realization that there is a strong metaphorical element in all speech, anticipate to a remarkable degree the criteria set up in psycholinguistics and, in a wider sense, in the field of cognitive linguistics.

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THE RISE OF PRAGMATICS

In current linguistics pragmatics is a subdivision of grammatical analysis. This subdivision seeks to incorporate, within the grammatical system, those elements of discourse that are subject to the following influences: the speaker's personal contribution to the composition of the utterance, his attitude towards its content, his communicative intention in making the utterance and how it is intended to be taken by the hearer, and the anchoring of his discourse in the situation of dialogue.

Yet linguistic studies have, traditionally, been prescriptive. This prescriptive approach goes hand in hand with a philosophical tradition--perhaps first codified by Aristotle--in which language is innately logical and hence amenable to analysis according to logical formulations. Both traditions offer delimitative systems that leave pragmatics out of account.

Modern linguistics owes its impetus to the rise of comparative linguistics in the nineteenth century; the range of languages examined steadily became world-wide. Indo-European studies were based on texts, often ancient ones; but other languages were studied *viva voce* and were strongly seen within their social and cultural setting. Meanwhile the nineteenth century produced new disciplines dealing with social and cultural matters, among them anthropology, sociology and psychology. The linguists Meillet and Saussure were probably indebted to the sociologist Durkheim (Crick 1976:39), and Max Müller was both anthropologist and linguist. Psychology, the new discipline begun by Wundt, was to have a strong influence on pragmatics.

There was also a shift away from Aristotle's class logic to the propositional calculus (Boole 1847). The unit of meaning is now regarded as a sentence (Land 1974), so that semantics is partly a matter of context. As a further step, of importance to the rise of pragmatics, word meanings may depend partly on usage. These developments are reflected in Lewis Carroll's *Symbolic Logic* (1896) and in his 'Alice' books (1865, 1872) with their emphasis on meaning as usage.

The pragmatist philosopher Peirce, a contemporary of Lewis Carroll, envisaged language as an autonomous code or system of representational signs that generate equivalent signs or 'interpretants' ([c. 1897] 1932:135) for the addressee. Thus the important notion of interpretation by the hearer has been introduced into grammar: along with syntax and semantics, there is the prospect of a 'pragmatic' component. Yet to get to modern pragmatics we need to consider the speaker and his intentionality.

The notion of language as an autonomous code continues into the twentieth century. Saussure (1916) admits to language in use, or *parole*; but this is to be distinguished from *langue*, which he sees as an integral system, independent of the use made of it by the speaker.

Thereafter, however, we find functionalism, as elaborated by the Prague school of linguistics from 1926 onwards (Vachek 1966). One aspect of functionalism is the notion of perspective, which ana-

lyses discourse according to topic and comment functions. Such an analysis is a psychological one, as distinct from an analysis for logical form, or an analysis according to a normative system (Halliday 1970: 164, citing Sweet, distinguishes the 'grammatical', the 'logical' and the 'psychological' subject, these not always being the same item of a sentence).

Here might be seen the influence of psychology, whose techniques are aimed at getting inside the mind of the patient. It is not the writings, the considered prose of the patient that count, but his discourse. The attitudes and intentions of the psychiatrist--the hearer--are unimportant; it is the attitudes and intentions of the patient--the speaker--that are to be elucidated. We are moving towards a new, speaker-orientated form of pragmatics. This shift of emphasis is seen in psycholinguistics, a discipline whose main development has taken place since World War II.

Anthropology and sociology have continued to exert their influence on linguistics. These disciplines are much concerned with man in the context of society and culture. After the last war the Firthian school, in Britain, stressed the social context of discourse. Firth (1966) was influenced by the social anthropologist Malinowski (1935), who coined the phrase 'phatic communion', which is a pragmatically motivated form of discourse. More recently Dik (1978: 4,5), setting out his 'philosophy underlying the functional paradigm', stresses the idea of social interaction as a function of language, and makes pragmatics the basis of his entire system.

It may be that sociological ideas have influenced the philosophy of language. In Morris's (1971) interpretation of Peirce's semiotics the interpretant--or rather, that role in language as discourse--is shared between speaker and hearer. Grice's (1957) cooperative principle ensues; sense arises out of mutual agreement; and pragmatics is something like shared presupposition. The speaker has now emerged into the system, albeit on a fifty-fifty basis.

Researches into the pragmatics of speaker/hearer interaction have been greatly assisted by the proliferation of portable recording devices, which have facilitated the rise of discourse analysis as a sub-discipline within linguistics. Turn-taking, hesitations, pauses, emphasis, intonation: these can all be recorded in the field and later studied minutely.

Yet the theory of pragmatics perhaps finds its most appropriate linguistic niche in the very recently established field of generative semantics, in which a pragmatic element is indispensable in taking into account the semantic basis on which sentence structures are built.

Pragmatic elements of utterances may be shown to affect the nature of discourse, its communicative significance, even aspects of the meaning it conveys. We may thus attempt to codify the pragmatic element in various ways. Philosophers of language adopt a pragmatic component (Austin 1962, Searle 1969);

Levinson (1983) discusses 'conversational structure'. The study of logical form is pursued by those of the M.I.T. school (e.g. May 1985); but in these researches a pragmatic component is found (e.g. Gazdar 1979). Not only pragmatists (e.g. Givón 1988), but the schools of discourse analysis, psycholinguistics and sociolinguistics tend to give pragmatics pride of place. The incorporation of pragmatics into linguistic studies may also have an important bearing on the elaboration of computer simulations of language processes.

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ABSTRACTS
What can be said about the beginnings and the history of linguistic knowledge

This paper presents a summary of the introduction to *Histoire des Idées Linguistiques*, the first volume of which will appear in 1989 (P. Mardaga, Liège). This introduction considers the way in which linguistic knowledge in its true sense--defined by the existence of a metalanguage and its link with the language arts--is born and develops. It is suggested that all language assumes an unconscious knowledge on the part of the speaker which we shall term 'epilinguistic', as opposed to the knowledge which is expressed explicitly in a metalanguage. If the role of writing is crucial in the passage from the epilinguistic to metalinguistic, it is not because it necessitates new knowledge but because it gives language a new status and because it offers a technique of tabular representation which is impossible in oral traditions. Contrary to what one might expect, it does not seem that multilingualism plays a fundamental role in the development of linguistic knowledge. The unique character of the Western tradition lies essentially in two facts: a) the link between grammar and logic; b) the link from the Renaissance on between the explanation of the nature of language and the description of the languages of the world.

Sylvain Auroux
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***Al-Ajurrumiyya*: Why did seventeenth-century western Arabists attach great importance to this grammatical treatise?**

The *Ajurrumiyya* also known as *Agrumiya* has acquired the meaning of 'grammar' both in the East and the West. It was written by the Moroccan grammarian Muhammed al-Sanhaji (d. 723/1323) at the beginning of the eighth/fourteenth century. The first known Western publication of this grammar (unvocalised text) was that by the Medicean Press in 1592. The text was translated into Latin by Pierre Kirsten and published in 1610 at Breslau. A second translation into Latin by Thomas Erpenius appeared in 1617 at Leiden and Tomaso Obicini, on the basis of his predecessors' works, published the grammar in Rome in 1631 for the Propaganda Fide.

Al-Ajurrumiyya has been for centuries an important compendium for learners of Arabic. It was one of the finest treatises of the science of grammar ever composed, the conciseness of which instigated about sixty commentaries by subsequent grammarians.

This paper aims to present some of the reasons why western Arabists of the seventeenth century thought it extremely useful to adopt *Al-Ajurrumiyya* as the 'catechism' of grammatical principles.

Dionisius Agius
University of Leeds

Some seventeenth-century grammatical descriptions of Hebrew

The first grammarians of Hebrew were living in Arabic territory, hence Jewish grammarians wrote their grammars in Arabic and according to Arabic principles of language description. Since 1506, the year when Johannes Reuchlin published his *Rudimenta linguae hebraeae*, grammar of Hebrew became an art practised by Christians also, and was strongly influenced by the grammatical description of Latin and Greek, although the Christian Hebraists were very dependent on their Jewish predecessors.

In the seventeenth century many grammars of Hebrew were published, mainly for religious reasons. Most grammars we know of are written by Christian authors and they were written in Latin because they were meant for academic use. Jewish grammarians wrote in their vernaculars because their works were used in Jewish schools. Both Christian and Jewish grammars have much in common: they can best be characterized as reframing traditional Judeo-Arabic grammar into the scheme of grammatical description of Latin and Greek while elements of traditional Hebrew grammar were maintained because they were considered to be correct.

In the present paper I demonstrate this by presenting some grammatical works by Christian hebraists such as Amama, Buxtorf and Erpenius, and some grammars by Jewish authors such as Menasseh ben Israel, d'Aguilar and Spinoza.

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BIBLIOGRAPHICAL NOTE

A Dutch version of Adelung's 'Mithridates' (1826-1827)

As far as I know, the fact that Johann Christoph Adelung's (and Johann Severin Vater's) *Mithridates oder allgemeine Sprachenkunde* (1806-1817) also appeared in a Dutch version has always been overlooked in historiographical literature. The Dutch edition was entitled *Geschied- en letterkundige nasporingen omtrent de afkomst en verspreiding der talen van de onderscheidene volken* (2 vols., 354 & 480 pp., Delft: J. Allart, 1826-1827); its author was the Hague jurist Jacob Carel Willem Le Jeune (1775-1864). This abridged and adapted edition of the *Mithridates*, from which Le Jeune incidentally left out all specimens of the 'Vater Unser', was prefaced by an "Algemeene inleiding, tot de algemeene taalkunde" of some 60 pages. In this introduction Le Jeune shows, among other things, his acquaintance with *De Spreekonst* ('The Art of Speech') of 1635 by Petrus Montanus, the Dutch pioneer in phonetics, and the works of the well-known Dutch linguist Lambert ten Kate. He also refers to De Brosse's *Traité de la formation mécanique des langues* (1765) and Court de Gébelin's *Histoire naturelle de la parole* (1776), works that are not frequently quoted in contemporary Dutch linguistic literature.

Jan Noordegraaf
Amsterdam

BOOKSELLERS' CATALOGUES RECEIVED

Karen Thomson,
(1 Westcroft Court, King Street, London W6 0RY)
Books on Language Catalogues Four, Five and Six.

Rogers Turner Books Ltd.,
(22 Nelson Road, Greenwich, London S.E.10)
Germanistik & Linguistics Summer 1988

CONFERENCE REPORTS

Linguistics in the Middle Ages: A Cross-cultural View

The Henry Sweet Society meeting at St Peter's College, Oxford, was immediately followed by a colloquium on 29 and 30 September bringing together some forty scholars concerned with the history of linguistics in the Middle Ages. The medieval Arabic and later medieval traditions were strongly represented, along with contributions on medieval Irish, Welsh, Hebrew and Coptic linguistics. Inevitably only a few areas could be discussed in any detail, but it was encouraging to note that most speakers--particularly in the session on medieval lexicography--went to considerable lengths to make their subject accessible to their colleagues from the other side of the Mediterranean, as it were. Discussion, both formal and informal, showed both that there is a good deal of interest in communicating across cultural boundaries, and that a certain amount of mutual accommodation will have to take place before Arabists and Latinists will be able to use one another's work with profit. When an Arabist asks "When did *x* take place?" and is told "During the Carolingian Renaissance", or to the same question a Latinist gets the response "In the time of az-Zajjāji", little enlightenment results. Less conspicuous but no less significant than the cultural divide was the contrast between those scholars whose approach was primarily in relation to culture and institutions, and those who favoured a more theoretical approach, investigating the history of a point of linguistic doctrine without reference to its cultural context. Both approaches are necessary, indeed complementary, but their respective practitioners might usefully reflect on how best to present their findings to outsiders in an accessible form.

Such a meeting can only be a small beginning, a first step in identifying potentially fruitful areas for collaboration, as well as in showing where communication is likely to be difficult. The participants were keen to stay in touch (ideally through the *Newsletter*), and to share bibliographical data. A brief beginners' bibliography on linguistics in the Middle Ages, covering Latin, Greek, the Western vernaculars, Hebrew, Arabic and Coptic will be published in the next issue.

I would particularly like to express my thanks to Dr Wendy Bennett for her hard work in organizing the domestic side of this colloquium, and for her constant support and encouragement.

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Interuniversitair Werkverband Geschiedenis van de Taalkunde

This Dutch organization, devoted to the history and historiography of linguistics, held its third meeting at Nijmegen in October 1988. The meeting included papers by Anthony J. Kljnsmit on "Amsterdam Sephardim and Hebrew Grammars in the 17th Century" and Jan Noordegraaf on "Universal Language or Universal Grammar? The Reception of the 'World Language' Volapük in 19th-century Dutch Linguistics".

The activities of the *Werkverband* are coordinated by Marijke J. van der Wal (University of Leiden) and Jan Noordegraaf (Free University, Amsterdam). Members of the Henry Sweet Society who would like to know more about this organization are invited to write to **Marijke van der Wal**, Da Costastraat 27, NL-2321 AJ Leiden, or to **Jan Noordegraaf**, Juweelstraat 81, NL-2403 BK Alphen aan den Rijn.

Symposium on H. J. Pos

A symposium was held in Amsterdam on 11 November 1988 to commemorate the ninetieth anniversary of the birth of the Dutch classical scholar, linguist and philosopher **Hendrik Josephus Pos** (1898-1955). The symposium took place at the Vrije Universiteit, where Pos held a chair in linguistics and classical philology from 1924 until 1932. Subsequent appointment to a chair in general philosophy at Amsterdam University marked his growing influence in Dutch general intellectual and cultural life, which extended into the postwar years.

The symposium focused on Pos's early linguistic work and the manifestation of his political commitment in the thirties. The following papers were given: S. Dresden spoke about the relation of Pos's philosophy to his activities in the struggle against Nazi ideology; F. Balk-Smit Duyzenkunst gave a lecture on the nature of his phenomenologically-tinged view of meaning in general and the place of linguistic meaning against that background; S. Daalder treated the development of Pos's early views of the relation between the disciplines of textual study and linguistics, and the conception of syntactic struggle eventually proceeding from it; J. Noordegraaf disclosed the contents of a series of unpublished notebooks concerning the history of linguistics which are deposited in Amsterdam University Library. The proceedings of the symposium (which are expected to include also a few other studies of Pos's work) will appear in 1989.

Saskia Daalder
Amsterdam

Theoria cum Praxi
Historiography of linguistics and sign-theory

A colloquium on the historiography of linguistics and sign-theory was held in Münster (West Germany) on 17 July 1988, organized as a meeting between members of the Dutch "Werkverband Geschiedenis van de Taalkunde" (Amsterdam/Leiden/Nijmegen/Utrecht) and German researchers in this field. The idea of this colloquium was the fruit of several discussions held in the course of ICHoLS IV (1987) in Trier, and the aim of the meeting was to establish a better knowledge of, or a closer relationship between, the aims and principles of the two groups. A significant part of the discussion at the meeting was given over to this topic. All in all there were ten lectures, two of them setting out theoretical standpoints (Els Eiffers, "Rationality and the History of Linguistics"; Peter Schmitter, "Fortschritt und Verlust. Probleme der Darstellung wissenschaftsgeschichtlicher Entwicklung"), the others being short communications giving aspects of each scholar's current work. When this meeting was first planned it was deliberately decided not to publish any proceedings, and it may therefore be convenient to give here the titles of all communications (in order of delivery): K. D. Dutz, "Theorie und Praxis: Formen und Aufgaben einer semiotischen

Geschichtsschreibung"; L. Le Loux, "Observations in the History of Linguistics. Problems and Interpretations"; E. Ruijsendaal, "The Terminological Method in the History of Linguistics"; A. Rüter, "Homonymie in einem mittelalterlichen Sophismata: 'Von der Zeit, die ist und die nicht ist'"; M. Knops, "Das Vater Unser in Isaac Lelongs Bibelbibliographie"; T. Mimuro, "Sinn und Tragweite der Sprachforschung Wilhelm von Humboldts"; C. Knobloch, "Tendenzen in der deutschen Schulgrammatik im 19. Jahrhundert"; F. Vonk, "Karl Bühler als Geschichtsschreiber der Linguistik". The meeting finished with an garden buffet, in which lively discussion continued long after midnight. It was decided to hold a further meeting next spring, to take place in the Netherlands.

Klaus D. Dutz
Münster

FORTHCOMING CONFERENCES

The first official meeting of the North American Association for the History of the Language Sciences (NAAHoLS) will be held, in conjunction with meetings of the LSA and MLA, on Friday 30 December 1988 at the campus of Tulane University (New Orleans, LA 70018). Information from:

Professor George Wolf,
Department of Foreign Languages,
University of New Orleans,
New Orleans, LA 70148

The Georgetown University Roundtable on Language and Linguistics will be holding a special session on 8-11 March 1989, devoted to the History of Linguistics. The programme has been arranged by Professor Francis Dinneen. Information from:

Professor Douglas A. Kibbee,
Department of French,
University of Illinois,
2090 Foreign Languages Building,
707 South Mathews Avenue,
Urbana, IL 61801

NEW SERIES AND JOURNALS

Materialien zur Geschichte der Sprachwissenschaft und der Semiotik.

This series is published by Nodus Publikationen, Münster.

The same publisher has issued a number of other publications of particular interest to members of the Henry Sweet Society, both in its general series ("Allgemeines Programm"), which will include shorter contributions to ICHoLS IV (*Speculum historiographiae linguisticae. Kurzbeiträge der IV. Internationalen Konferenz zur Geschichte der Sprachwissenschaften*), and in the series "Studium Sprachwissenschaft". (See also announcement on back cover of this issue).

History of Linguistic Thought Series

London: Routledge.

Editor: Talbot J. Taylor

The series promises to be of central interest to members of the Society; the first five volumes have been announced, and the first, Roy Harris on *Language, Saussure and Wittgenstein* is already available. Details of the series were given on the back cover of *Newsletter* 10.

The first of an occasional series, *Documents*, has been issued by the Société internationale pour l'histoire du français langue étrangère ou seconde (SIHFLES, see *Newsletter* 10, p. 20). The society also proposes to issue a *lettre d'information* and an annual review.

Dr Agius announces the establishment of a new journal, *Al-Masaq. Studia Arabo-Islamica Mediterranea*, of which he is Editor. The Editorial Board is drawn from scholars in North Africa, the Near East, Europe, the U.S.A. and Canada. Contributions are invited, and should be sent to the Dr Agius, Department of Modern Arabic Studies, The University, Leeds LS2 9JT.

Voortgang. Jaarboek voor de Neerlandistiek is not a new journal, as its most recent issue, that for 1987, was the eighth in an annual series produced by the Dutch Department of the Free University of Amsterdam. Three of the eleven articles in the current issue will be of special interest to members of the HSS: Jan Noordegraaf on "Hondert Jaar 'exocentrisch'? Uit de geschiedenis van een term", Saskia Daalder on "Grammar as a product of text interpretation" and Margreet Onrust on "Tekststructurering, alinea-opbouw en de topic-zin; een onderbelichte relatie in de Nederlandse schrijfwijzers". Copies of this issue (Dfl. 20.00) may be ordered via Postgiro No. 4578980, for the attention of W. F. G. Breekveldt, Studierichting Nederlands, V.U. Amsterdam. (No. 7 (1986), a larger issue, is priced at Dfl. 25).

Geschichte der Sprachtheorie, ed. Peter Schmitter. The first volume, *Zur Theorie und Methodik der Geschichtsschreibung der Linguistik*, was published by Gunter Narr of Tübingen in 1987. The remaining eight volumes of this survey are to be:

2. *Sprachtheorien der abendländischen Antike*
3. *Sprachtheorien in der Spätantike und Mittelalter*
4. *Sprachtheorien der Neuzeit, I: Allgemeine Sprachtheorie*
5. *Sprachtheorien der Neuzeit, II: Sprachbeschreibung und Sprachunterricht, Teil I*
6. *Sprachtheorien der Neuzeit, III: Sprachbeschreibung und Sprachunterricht, Teil II*
7. *Sprachtheorien der Neuzeit, IV: Sprachverwendung--Rhetorik und Stilistik*
8. *Materialien zur Geschichte der Sprachtheorie: Chronologischer Überblick und Bibliographie.*

HISTORICAL THESAURUS OF ENGLISH

The *Historical Thesaurus of English*, based at the University of Glasgow, has issued its Annual Report for 1987-88. The collection of material for analysis into semantic fields was completed earlier this year, and about 65% of the archive of slips has been wholly or partially classified; some 15% (a total of 100,000 meanings) is held in machine-readable form. Eleven fields in Section I (The External World) have now been completed--*Land, Water, The Extraterrestrial Universe, Life and Death, Flowers, Farming, Biology, Mankind*, as have been single topics from Sections II (The Mind) and III (Society)--*Good and Evil* and *Institutional Religion* respectively. Individual scholars associated with the project continue to prepare dissertations in specialized fields for incorporation in the *Thesaurus*, one of which (Thomas Chase, *The English Religious Lexis*) has appeared as a monograph published under the aegis of the project.

The separate, but associated *Old English Thesaurus* (King's College, London, and Glasgow) reports rapid progress after some delay caused by a late change from straightforward word-processing to the creation of a database. The authors hope to complete their work by Christmas.

BOOKS AND ARTICLES RECEIVED

We are very grateful for the donations to the Library listed below. Some contributions which have recently been sent direct to the Librarian are not included; we hope to acknowledge these in the next issue, together with any inadvertent omissions, of which we would be grateful to be informed

We are especially grateful to publishers, who have given us several volumes. The Cambridge University Press has presented all those displayed at the fifth Colloquium; we have received a substantial number of books from Nodus of Münster, and have been promised further donations from other publishers. We hope to give short reviews or notices of these volumes in future issues of the *Newsletter*.

We are also grateful to those members who have presented complete sets of their papers, and would welcome more such gifts of papers and books, not only recent ones, but also those published in the past.

Work has started on a subject index of our holdings, but we regret that progress so far has been slow. We should welcome offers of occasional assistance from members living within easy reach of Oxford, especially in dealing with works in languages other than English.

Journals

VISIBLE LANGUAGE. Vol. 10, No. 4 (1976)

DOCUMENTS POUR L'HISTOIRE DU FRANÇAIS LANGUE ÉTRANGÈRE OU SECONDE, No. 1 (June, 1988).

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NEWS OF MEMBERS

We offer the Society's congratulations to Sir Christopher Ball on the Knighthood conferred on him in the Queen's Birthday Honours List, 1988. He has just taken up a new occupation as the first Fellow in the international forum on continuing education at Oxford University.

We also record with great pleasure the conferment of the title of Professor on Dr Theodora Bynon in respect of her post at the School of Oriental and African Studies.

The University of Brussels has included the History of Linguistics among the topics covered in a distinguished series of public lectures, and has invited Professor Daniel Droixhe to lecture on this subject.

NEW MEMBERS

Dr Maria Patricia Bologna, via Socrate Benacci 22, I-19038 Sarsana (SP), Italy.

Mrs Donna Breyfogle, Reference Services, Defoe Library, University of Manitoba, Winnipeg, Manitoba, Canada.
[John Wilkins; Women's language]

Moniek Bernards, Katholieke Universiteit, Instituut voor Talen en Culturen van het Midden-Oosten, Erasmusplein 1, Postbus 9103, Nijmegen, The Netherlands.
[Early history of Arabic grammar, Sibawaihi to al-Mubarrad]

Annamaria Di Martino, Corso Europa 1, 80127 Napoli, Italy.
[History of the Italian language]

Dr Carlotta Dionisotti, Department of Classics, King's College, Strand, London, WC2R 2LS.
[Greek and Latin grammars and glossaries in late Antiquity and the early Middle Ages]

Professor Aron Dotan, Department of Hebrew Language, Tel Aviv University, P. O. B. 39040, Tel Aviv, Israel.

- Drs. Rijklof H. F. Hofman (Instituut voor Lat-Latijn, University of Utrecht). Amer-land 109, 3524 AM Utrecht, The Netherlands.
[Priscian, *Institutiones Grammaticae*]
- Kate Howe, P.O. Box 1615, Hyattsville, Md 20788, U.S.A.
- Dr C. H. Kneepkens, Katholieke Universiteit, Instituut Oude Letteren, Erasmusplein 1, NL-6525 GG Nijmegen, The Netherlands.
[Syntax and semantics in the later medieval West]
- Professor Aryeh Levin, Department of Arabic Language and Literature, The Hebrew University of Jerusalem, Mt Scopus, Jerusalem, Israel 91905.
[History of Arabic grammar, especially Sibawaihi]
- fil. dr. Bo Lindberg (Department of the History of Science and Ideas, University of Gothenburg). Fyrmästaregängen 2, S-413 18 Göteborg, Sweden.
- Professor Jonathan Owens, Universität Bayreuth, Sprach- und Literaturwissenschaftliche Fakultät, Arabistik, Postfach 10 12 51, D-8580 Bayreuth, W. Germany.
[Medieval Arabic grammatical theory in the light of modern linguistic theory]
- Lawrence Salmon, The Queen's College, Oxford, OX1 4AW.
- Dr Avihaï Shivtai, Department of Modern Arabic Studies, The University, Leeds, LS2 9JT.
- Professor Adel Sidarus, (Universidade de Évora). Rua dos Altos 16, Bairro do Babelo, 7000 Évora, Portugal.
[Grammar and lexicography in medieval Coptic Europe]
- Professor Tatsunori Takenaka (Faculty of Education, Kagawa University). 5-202, Yashima Jutaku, 2076-1, Yashima-nishi machi, Takamatsu C, 761-01, Japan.
(Until mid-January 1989: % Centre for Applied Language Studies, Language Resource Centre, University of Reading, Whiteknights, P.O. Box 218, Reading, RG6 2AA).
[History of TEFL and English studies in Japan]

CHANGES OF ADDRESS

- Dr Michael G. Carter, Department of Near Eastern Languages and Literatures, New York University, 50 Washington Sq. Sth, New York, N.Y. 10012, U.S.A.
- Dr David Cram, Jesus College, Oxford, OX1 3DW.
- Dr Arne Juul, Drosselvej 29, DK-2000 Frederiksborg, Copenhagen, Denmark.
- Dr Peter Mühlhäusler, Bond University, Private Bag 10, Gold Coast Mail Centre, Queensland 4217, Australia.
- Melanie Nye, 20 Court Road, Tunbridge Wells, Kent TN4 8ED.
- Dr Erich Poppe, Hauptstraße 48, D-6308 Butzbach-Maibach, W. Germany.
- Jonathan Price, Messrs Routledge, 11 New Fetter Lane, London EC4P 4EE.
- Professor Peter Schmitter, Université de Genève, Département de langue et littérature allemandes, 22 Boulevard des Philosophes, CH-1211, Genève 4, Switzerland.
- Dr Kees Versteegh, The Netherlands' Institute for Archaeology and Arabic Studies, 1 Dr Mahmoud Azmi Street, Zamalek, Cairo, Egypt. [Postal alternative: Netherlands Instituut te Cairo, % Ministerie van Buitenlandse Zaken, POB 20061, 2500 EB Den Haag, The Netherlands.]
- Dr Jeffrey Wollock, Department of English, Long Island University, Brooklyn Campus, University Plaza, Brooklyn, New York, N.Y. 11201, U.S.A.

PUBLICATIONS BY MEMBERS

AARTS, F.

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[With DUTZ, Klaus K. (edd.)]

Historiographia Semioticae. Studien zur Rekonstruktion der Theorie und Geschichte der Semiotik. Münster: MAKS Publikationen, 1985.

[With DUTZ, Klaus K. (edd.)]

Geschichte und Geschichtsschreibung der Semiotik. Fallstudien. Münster: MAKS Publikationen, 1986.

FORTHCOMING PUBLICATIONS

[Some items on the list which follows were omitted from the list of publications given in the last issue of the *Newsletter*. The editor would be grateful for full bibliographical details as the works appear.]

ALGEO, John

"American and British English: Odi et Amo" [history of reactions of speakers of each dialect to the other as shown in *American Speech*], *Proceedings of the 5th International Conference on English Historical Linguistics*.

BURCHFIELD, R.W.

"The Bare Infinitive in *The Winter's Tale*", *Festschrift for Martin Spewack*.

CARTER, Michael G.

"The Arabic and medieval Latin terms for government", *Short papers from ICHoLS IV*.

COLOMBAT, Bernard

"Le vocabulaire des figures de construction à la Renaissance". Actes du colloque *Rhétorique et discours critiques, échanges entre langue et métalangue* (Paris, 1987).

"La place des *grammatici latini* dans l'horizon de rétrospection des grammairiens de l'*Encyclopédie*". Actes du colloque *L'Heritage des grammairiens latins, de l'Antiquité aux Lumières* (Chantilly, 1987).

"Le livre XII du *De causis linguae latinae* (1540): Jules-César Scaliger et la syntaxe figurée". (ICHoLS IV) To appear in *Speculum historiographiae linguisticae*. Münster: Nodus.

"Présentation: pour une histoire des parties du discours". *Langages* (1989)

"Les 'parties du discours' (*partes orationis*) et la reconstruction d'une syntaxe latine au XVI^e siècle". *Langages* (1989).

FORMIGARI, Lia

[With DE MAURO, T. (edd.)]

Leibniz, Humboldt and the Origins of Comparativism. Amsterdam: Benjamins

[With LO PIPARO, F. (edd.)]

Materiali di storiografia linguistica. Rome: Editori Reuniti

HÜLLEN, Werner

"Naturwissenschaft, Sprachtheorie und Stil" [*provisional title*]

JANSE, Mark

"Wackernagel's Law", *Proceedings of the XIVth International Congress of Linguists, Berlin 1987.*

"Autour de la grammaire des cas: contribution à l'histoire d'un concept", *CILL.*

KLINSMITT, Anthony J.

"Amsterdam Sephardim and Hebrew Grammar", *Studia Rosenthaliana*, 21 (1988).

KNOX, Dilwyn

Ironia. Medieval and Renaissance Ideas on Irony, Leiden: Brill, 1988 (Columbia Studies in the Classical Tradition, 18).

"Gesture and universal languages, c. 1300-1650", *Essays in honour of C.B. Schmitt*, London: Duckworth, 1988.

MICHAEL, Ian

"Seventeenth century teachers' views on reading and spelling", in *Proceedings of the Colloquium on the History of Reading*, ed. Nigel Hall et al.

"Early teachers of reading", *Proceedings of U.K. Reading Association's 24th Annual Conference*, 1987.

WORK IN PROGRESS

KNOX, Dilwyn

Ideas on Gesture, c. 1250 - c. 1650 (A volume of about 250 pp. is projected).

Etymologia, I. Late medieval ideas on Etymology.

Etymologia, II. Ideas on Etymology, c. 1400 - c. 1700.

COLOMBAT, Bernard

Les figures de construction dans la syntaxe latine (1500-1800).

One of our members who joined a German language course offered by Horizonte of Regensburg (as advertised in a leaflet circulated with the May *Newsletter*) speaks very highly of its organization and content, and will be most willing to give further information to others who might be considering taking part in future courses. The Hon. General Secretary will be pleased to pass on enquiries.

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It is hoped to include in each Newsletter details of new members of the Society, and it would therefore be very helpful if applicants could provide the following information, for inclusion (where appropriate) in the next issue:

- (1) Full name, title (Prof./Dr/Mr etc.), degrees and address to which correspondence should be sent;
- (2) Name of employing institution (if any), and address if different from (1) above;
- (3) Bibliographical details of any of their publications, including forthcoming articles or books, relevant to the interests of the Society;
- (4) Interests in general (teaching or research) related to the aims of the Society.

Correspondence (other than applications for membership) should be addressed to the appropriate member of the Executive Committee, as follows:

1. *Enquiries about membership, and changes of address:*

Dr Vivian Law, (Membership Secretary), Sidney Sussex College, Cambridge, CB2 3HU

2. *All correspondence about meetings:*

Dr Wendy Ayres-Bennett, (Conference Secretary), Queens' College, Cambridge, CB3 9ET.

3. *Contributions for the Newsletter:*

Professor P. B. Salmon, 5 Rotha Field Road, Oxford, OX2 8JJ

4. *Gifts of publications for the H.S.S. Library, and enquiries about Guest Rooms at Keble:*

Mrs Jean Robinson, Librarian, Keble College, Oxford, OX1 3PG

5. *Correspondence on other matters:*

Mrs Vivian Salmon, General Secretary, H.S.S., 5 Rotha Field Road, Oxford, OX2 8JJ