

THE HENRY SWEET SOCIETY NEWSLETTER

Issue No. 12

May 1989

EDITORIAL

While the next two pages look forward to our Sixth Colloquium, much of the present issue of the *Newsletter* continues the practice of the previous one in providing substantial summaries of papers read at the Fifth, and, indeed, extends it, in so far as the first of the contributions reproduces Professor Auroux' introductory paper in its entirety, while another one gives some flavour of a lively discussion which developed in one of the sessions. Other pages make a beginning with the mammoth task of acknowledging, by review or summary, the numerous gifts of books which authors and publishers continue to send to the Henry Sweet Library. We are grateful for these acquisitions, and to the reviewers who have spent their time in writing--without the inducement of a free copy. 5

In 1990 the triennial International Conference on the History of the Language Sciences will take place at Galway. In accordance with previous practice, there will be not be a regular HSS Colloquium in September next year, but there will be a conference in Oxford, organized by Dr David Cram, assisted by scholars from other disciplines, devoted entirely to the work of John Wilkins. This will take place either just before or just after the ICHoLS meeting; many of our members no doubt will wish to attend both gatherings. We hope to be able to give full details of the Wilkins conference, and any successor to the Spring one-day meeting which we held in 1987, in the November *Newsletter*.

As may be seen from the announcement on page 3 below, there are also some interesting displays and conferences in Oxford immediately after our own Colloquium this year.

The association of the Society with the *Renaissance Linguistics Archive* project continues, and Dr Flood's British Academy grant for his part of the work has been renewed. The specifically British component of the work has still not attracted public funding in this country, but some help has been obtained from the central resources of the Archive, and Mrs Ward-Perkins and her colleagues in the U.K. Ireland and the U.S.A. have been able to make a significant contribution to the second volume of print-outs. She and Dr Flood attended an editorial conference at Ferrara in February. Dr Flood has, by invitation, undertaken the task of editing the third volume, due later this year.

Paul Salmon

We should like to draw the attention of members in the U.S.A. to the new arrangements which we have made for the payment of subscriptions, in order to avoid the disproportionate cost, both to sender and to receiver, of exchanging small sums from one currency to another. An alternative arrangement, which members in other parts of the world might like to consider, is that of paying subscriptions for one or two years in advance.

There is a vacancy for an ordinary member of the Executive Committee, to be elected at the Annual General Meeting on 14 September. Nominations, supported by a proposer and a seconder, should be sent to the Hon. General Secretary by 30 August.

SIXTH ANNUAL COLLOQUIUM OF
THE HENRY SWEET SOCIETY

Magdalen College, Oxford, 13-16 September 1989.

PROGRAMME (as at 22.5.89)

Wednesday 13 September

- 10.00 onwards Registration
- 10.30 Coffee
- 11.30 Welcome by Dr Leslie Seiffert
- 11.45 Professor Henry Hoenigswald (Pennsylvania):
"Leonard Bloomfield as a Historian of Linguistics"
- 12.45 Lunch
- 14.00 Professor Peter Schmitter (Geneva):
"From Homer to Plato: Language,
Thought, and Reality in Ancient Greece"
- 15.00 Professor R. H. Robins:
"Aspects of the Conditions and the Methods of Lan-
guage Teaching in Classical and Later Antiquity".
- 16.00 Tea
- 16.30 Dr C. H. Kneepkens (Nijmegen):
"Linguistics and Metaphysics in the Middle Ages:
the Verbum Substantivum and the
Porretan Tradition"
- 17.00 Ms Suzanne Reynolds (Warburg Institute):
Title to be announced
- 17.30 Dr Zygmunt Barański (Reading):
"Linguistics in Dante's *Comedy*"
- 18.30 Bar Open
- 18.45 Dinner
- 19.30 Bar Open

Thursday 14 September

- 8.00-9.00 Breakfast
- 9.30 Annual General Meeting of the Henry Sweet Society
- 10.30 Coffee
- 11.00 Dr Anthony Klijnhamit (Amsterdam):
"Spinoza on 'The Imperfection of Words'"
- 12.00 Mr A. P. R. Howatt (Edinburgh):
"James Elphinston (1721-1809)
and the Scottish Enlightenment"
- 12.45 Lunch
- 14.00 Short Visit in Oxford
- 16.00 Tea

- 16.30 Professor Emma Vorlat (Leuven):
 "Lord Monboddo's Theory on the
 Origin and Progress of Language"
- 17.30 Professor Daniel Droixhe (Liège):
 "Le comparatisme de Daniel Hensel (1741)"
- 18.30 Bar Open
- 18.45 Dinner
- 20.00 Wine Party (hosted by the Committee)

Friday 15 September

- 8.00-9.00 Breakfast
- 10.00 Symposium:
 The History of Linguistics and the Natural Sciences
Contributors will include
Dr Vivien Law, Dr David Cram, and Mr David Harley
- 12.45 Lunch
- 14.30 Dr Dionisius Agius (Leeds):
 "Sibawayh's Loose and Liberal Interpretation of
 'Assimilation' (*ta=rif*) in the History of
 Arabic Grammar"
- 15.30 Professor K. C. Ryding (Georgetown):
 "Jābir ibn Hayyān: The Alchemy of Language"
- 16.30 Tea
- 17.00 Professor Werner Hüllen (Essen):
 "Rudolf Hallig and Walter von Wartburg's Plan
 for a *Begriffswörterbuch* and its Reception in
 German Linguistics"
- 19.00 Colloquium Banquet
- 21.00 Bar Open

Saturday 16 September

- 8.00-9.00 Breakfast
- Departure of participants

Three further gatherings of interest to HSS members will be taking place in Oxford after the HSS Colloquium:

17 September: *Euralex Workshop on Dictionary Assessment and Criticism*,

18-19 September: *Dictionaries in the Electronic Age*
 (University of Waterloo Centre for the New Oxford English Dictionary)

20 September: *Developing Lexical Resources*,
 presented by ACL and Bellcore

There are more details on p. 35 below. It will not, unfortunately, be possible to stay at Magdalen after the HSS Colloquium, but accommodation may be available at Keble College for members of the Society who wish to remain in Oxford for these events, but early application to the Steward (see inside back cover) is advisable.

WHAT CAN BE SAID ABOUT THE BEGINNINGS AND
THE HISTORY OF LINGUISTIC KNOWLEDGE?*

Linguistic knowledge is of many kinds, and naturally originates in the consciousness of man the speaker. It is *epilinguistic*,¹ not given *per se* in representation, before being *metalinguistic*, that is, modelled, investigated and manipulated as such. The continuity between the epilinguistic and the metalinguistic may be compared to the continuity between perception and physical modelling in the natural sciences. Whereas the sciences ceased very early--from Galilean physics onwards--to depend on perception, linguistic knowledge by contrast has only occasionally broken with epilinguistic consciousness. This break occurs when grammarians postulate abstract elements in order to explain observable phenomena, or in the domain of nineteenth century comparativism, with phonetic laws and reconstructions. In the strictly grammatical domain, even today, there is not always a real break in continuity, perhaps because language is a system regulated by its own image. The pedagogical use of grammar always links it to the consciousness of the speaker. Be that as it may, our discussion will focus on metalinguistic knowledge as it has come to be or is in the process of coming-to-be, whether closely linked to epilinguistic consciousness ('popular linguistics') or remote from it.

This metalinguistic knowledge may be of four types: it is either (1) of a *speculative nature*, based on abstract representation, or (2) of a *practical nature*, that is, motivated by the need to acquire a *skill*. In this latter case, three types of skill are involved: (a) *the skill of enunciation*--(manipulative and pragmatic competence, by which we understand the capacity of a speaker to make his speech appropriate for a given purpose--to persuade, to represent reality, etc.; (b) *the skill of language*--the ability to speak and/or understand a language, whether one's mother tongue or foreign languages; (c) *the skill of writing*. These skills give rise to the building up of techniques, that is to say of codified practices which allow a desired result to be obtained either consistently or generally, depending on the extent to which the rules have been laid down; they also give rise to the formation of specific *competences* which may receive professional status in a given society (interpreters, scribes, poets, rhetoricians, etc.). We may take for granted the relative autonomy of these types of knowledge. Indeed, the history of linguistic knowledge consists in the development of these types, of their interaction, even of the passage of certain themes from one type to another. As is shown by the development of the notion of parts of speech in Greece (but also by that of medieval theories, or of general grammar), the unique nature of the West appeared very early in the fluid boundaries between two types of knowledge--logic and grammar, one of which is built on the skill of enunciation and the other on that of language. It is also due to a striving, which al-

* Translated by Wendy Ayres-Bennett and Vivien Law.

though not always dominant, always makes itself felt in the long term, to transform all linguistic knowledge into a type of speculative knowledge. It is this striving which sporadically provokes discussions on the scientific nature of this or that type of linguistic knowledge. However, as far as language is concerned, the speculative form has never been sufficiently dominant to justify thinking of its relationship to practice rigorously in terms of *application*, as is the case for the natural sciences. This is probably linked with the fact that even if speculative linguistic knowledge may be of an empirical nature (and as far as natural languages are concerned, it generally is), it is only with difficulty that it has taken on an experimental character.

For the history of linguistic ideas the *advent of writing* is fundamental. Whatever the culture, we always find elements of a shift from the epilinguistic to the metalinguistic at that point, whether it is a case of the appearance of metalinguistic words (*to speak, to sing*, etc), or of certain linguistic practices, of speculations about the origin of language or about linguistic identity and differentiation. But so far as I know, we do not find in any oral civilisation a developed body of doctrine bearing on the language arts, even in the case where we find that certain individuals have the specialized roles of translators or 'poets'.

In traditional civilisations without a writing system, we may certainly encounter a body of doctrine, as is the case with the Bambara or the Dogon (two peoples of Mali), the only examples, to our knowledge, which have enjoyed a detailed analysis. Among this group speech (*só*) is distinguished from cries (*mí*, in a loud voice) and noises (*sige*); speech divides the world into beings who possess it and those who do not. To be emitted it has to be assembled, in the most concrete sense of the term. It draws its water from the clavicles, from the blood, and finally from the saliva; its air is drawn from the lungs, its fire from the heart; the earth, the signification of speech, comes from the whole body, but particularly from the brain. The bubbling of water in the liver gives speech a vibratory movement such that it is capable, by following a path which depends on its quality, of reaching the hearer. The hearer assimilates it by means of the eardrum (*suguru tonu*, 'tooth of the ear'); having arrived in the larynx, it cools down, condenses and reassumes its liquid form. Words, expressions, are classed according to the circumstances of their mythical appearance and according to a system of symbolic correspondences which associate them with a technique, an institution, a plant, an animal or a part of the human body. They are represented graphically, but far from being a pictographic writing system which might tend to become stylized, the design by contrast becomes more complicated and overloaded, taking on a life of its own.

If the Dogon speaks of language in a complex and codified fashion, this is not because he separates the symbolic order from that of reality, rather it is because reality is entirely symbolic. The words which husband exchanges with wife before the

sexual act are made up in different ways depending on whether they are 'good' or 'bad'; it is these words which, joined with the sperm, will produce the foetus or the thickened blood of menstruation. If speech can do things, it is not due to some inherent power but to its material structure. Words are in fact things amongst things. That is what, in our eyes, explains an apparently paradoxical situation. Calame-Griaule has carefully described the art of language of the Dogon, who have quite a rich oral literature. Even if they are aware of a difference between ordinary speech and poetic speech, they have no words to describe the latter. Their metalinguistic knowledge simply allows them to say that it is 'better oiled' than the former, not to explain how to compose a strophe or a refrain, the knowledge of which remains in the epilinguistic domain.

The same is true for the learning of languages. The ethnogeographical situation is an incentive to learn foreign languages, the knowledge of which is highly valued. This situation is reflected in a myth of the origin of language as plurilingual from the outset, for Binou Sérour, the first man to whom speech was revealed, received all languages, to the symbolic number of twelve. But there again, mythical metalinguistic knowledge is not connected to practice, and epilinguistic know-how does not transform itself into a verbalized technique. It is this transformation which marks the birth of what we are used to consider as true linguistic or metalinguistic knowledge, when metalanguage takes over the manipulation of language itself. All the evidence suggests that there is no true grammatical knowledge; the facts justify *a posteriori* the etymology of the word *grammar* (from the Greek γράμμα, letter), by which the West has designated the essential part of its linguistic knowledge. Popular linguistics in its primitive state of thought belongs to another register.

The appearance of writing is a process of objectifying language, that is, a process of metalinguistic representation, a factor of great significance and one which is without precedent. It necessitates the appearance of autonomous and entirely man-made techniques; it brings about one of the very first *linguistic occupations* in the history of humanity, and in all probability in the history of education. But if writing plays a fundamental role in the origin of linguistic traditions, this is not because it is in itself new linguistic knowledge. It is part of a complex historical process.

It might appear quite natural to trace the birth of linguistic traditions back to the setting-up of writing systems as most historians do. Without even talking about spontaneous origin, it is clear for example that the adaptation of the Phoenician consonant alphabet to create a Greek *alphabet* implies an extremely subtle phonological analysis and awareness of the structure of the Greek language. However, in no tradition does anything seem to have been preserved of the intense theoretical reflections which a process of this type ought to have unleashed. It is hardly possible, to be sure, that the writing system and the text which provides a theoretical basis for the system could have been created simultaneously; but how can one

explain that there is no sign subsequently of either a treatise on the subject or even the memory of such considerations? The discussions on orthography and orthographical reform which abound in all traditions at different times are of a different nature. They address the adequacy of the existing written system for the oral system, and assume the prior solution of the fundamental problem of creating a representation of language which allows a graphic code to be elaborated from it. The only conclusion which can be drawn is to recognise that such a representation, however laden with consequence its arrival may be, seems to come of its own accord and not to be problematic, apparently a case of mobilizing a hitherto passive department of knowledge. The question is how far phonetic knowledge of a language may go in the oral traditions. It seems to go extremely far, otherwise it would be impossible to understand how a single individual could have invented the Cherokee alphabet or how the transfer of alphabetic writing techniques could be accomplished so rapidly and so spontaneously amongst peoples who did not possess our techniques of linguistic analysis. Recent studies show the possible nature of this knowledge. Word-plays in the Bamana language (trick phrases, spoonerisms, codes, puns, counting rhymes etc.) demonstrate an advanced knowledge of the phonological structure of the language. For logical, not simply empirical reasons, this knowledge must remain at the epilinguistic level: if one were to proceed from here to identify the phonemes in question, one would simply have a system of phonetic notation. Conversely, if a phonetic writing system came first, this would be no more than a system of notation carrying in itself no element of additional knowledge. If writing is the condition whereby linguistic knowledge is possible, it is nonetheless impossible to see in its appearance the true origin of linguistic knowledge, at any rate insofar as we understand by this the development and transmission of codified metalinguistic knowledge linked to the language arts.

So we have writing. How is a tradition of linguistic knowledge born spontaneously from there? Amongst the Babylonians, the Egyptians, the Greeks and the Chinese an analogous process seems to have taken place. Writing produces texts, and in particular literary texts. Even if it is clear that all writing presupposes norms, notably stylistic norms, it does not seem to produce spontaneous reflection on the nature of language, or even a codified knowledge of linguistic procedures, from its own techniques. Its first manifestation is lists of words (or characters in the case of Chinese). Their use is not very clear at the beginning; they may have a mnemonic role. What makes linguistic reflection get off the ground is a sense of the foreign, envisaged essentially from the point of view of the written word. Thus the Egyptians first made an inventory of non-native words: the scribes used different conventions to denote phonetic erosion. In the third century B.C. Chinese syllabaries deal with the difficulties of reading ancient texts; phonetic considerations appear when, in the first century A.D., the development of Buddhism made it necessary to transcribe Sanskrit texts. Amongst the Babylonians we also find lists of

words three millenia before Christ. In the case of the Greeks, Protagoras of Abdera compiled in the fifth century B.C. a lexicon of difficult words found in Homer. In other words, in these traditions the rapid development of linguistic knowledge had its source in the fact that the writing which fixes language objectivises foreignness, and brings it to the forefront as a problem to be resolved. This 'otherness' may have various sources: it may derive from the great age of a canonic text, or from foreign words or texts which have to be transcribed; it may come from a change in the status of the written text, as when writing ceased, at the turn of the fifth century in Greece, to be a simple mnemonic support for the oral, and became the object of genuine reading: it would henceforth be necessary to learn to decipher unknown texts (previously the texts which were read were memorized). It was, in some sense, philology and lexicology which appeared first.

The case of Sanskrit does not follow exactly the same sequence. In ancient Indian civilisation writing did not have a privileged status: it was used for accounts and administration, but sacred Vedic 'texts' had to be known by heart in order to be recited at the time of ritual ceremonies. The Vedic language did not even have a word for 'writing'. It was the oral language which dominated, and philology cannot explain the grammar of Pāṇini and his forerunners in the same way as it explains the Greek *τέχνη*. In the *Astadhyāhi* the statement of the rules takes on a mnemonic form. However we can gather from it the most profound reason which makes writing the prerequisite for linguistic knowledge, whereas the status of writing of the other traditions simply reveals to us that the texts were the efficient cause of the appearance of such a knowledge. Take for example the beginning of the *Astadhyāhi*, the *Sivasūtra*, which presents sounds and gives an initial classification of them. These sounds have first to be named: writing furnishes a system of notation. They are then classed according to certain properties, and ordered within the classes. Finally, the classes are named by means of their last element. In the rest of the book, these classes themselves serve to form larger classes or *pratyaharas*, defined by the first element of the first names which serve to formulate the rules, as for example, *iko yanacī*: 'in place of *ik* put *yan* before *ac*'. What is important for us is their formal character. Nowhere in oral cultures do we find an analogous practice of regrouping the elements in tables, or of grouping tables together, thereby uniting properties which are normally dispersed. What distinguishes the phonetics of Pāṇini from the epilinguistic knowledge manifested in Bamanan word-play, is not so much that the former is infinitely more refined than the latter, but that it breaks loose from the linearity of linguistic expression and that it presupposes intellectual techniques which allow a simultaneous view of phenomena presented spatially in a way in which they do not normally occur. In short, grammar falls within the province of intellectual technologies which are those of what the translators of J. Goody's famous book have called 'la raison graphique,' ('graphic reason'). We can smile at the naivety of the Europeans who, in the face of

the language of the American-Indian oral societies, sometimes believed that they had no grammar, an attitude which explains the pride of J. Elliot when he reduced Natick to 'rules' (1666). Their mistake is only to have confused metalinguistic and epilinguistic knowledge, grammar as representation, and grammar operating to produce language. In any case, as far as metalinguistic knowledge is concerned, it is certain that in the great divide between oral and written, it could not be on the side of the oral.

It is a remarkable fact that we never observe the birth of a spontaneous linguistic tradition from the *mastery of languages*. It seems that the need for communication for commercial and political exchanges which necessarily involves the existence of polyglot individuals (even their specialisation as interpreters) leads *on this basis* neither to speculation on linguistic diversity going beyond generalities, nor to the preservation of codified techniques (translation manuals). Bilingualism and diglossia only seem to play an important role in the cases of *large-scale cultural transfer* (the case of Greek/Latin, Chinese/Japanese, Latin/European vernaculars), or in the case of the continuing use of dead languages. The immense polyglot Hittite empire, which must have employed large numbers of scribes to translate official texts and made use of vast libraries and the Babylonian heritage, left only bilingual or trilingual word lists. Compare this with the Chinese, who were interested in hardly anything but Chinese, and with the fact that the two most highly developed traditions, the Indian and the Greek, were built on *monolingual* bases. The first known appearance of systematic paradigms and of a grammatical terminology does not contradict this schema. It occurs at the beginning of the second millenium amongst Sumerian/Akkadian bilinguals: at this time Sumerian was practically dead. The first grammatical analysis was not born out of the need to speak some language or other, but out of the need to understand a text. Nowadays grammar is above all a school technique designed for children who are still having difficulties mastering their own language or who have to learn a foreign language. This stems as much from the development of the school system itself as from the development of grammar. In ancient times no-one spontaneously came up with the idea of producing a *grammar*--a body of rules which explain how to construct words, even in the implicit form of paradigms--to teach someone to speak.

What we call a *grammar*, and what has been one of the most studied forms of linguistic knowledge in the West for two millenia, rests on the breakdown of the spoken or (in most cases) written chain, that is to say the recognition of units and--in contrast to lexicography--their projection into a paradigmatic dimension which breaks away from the linearity of this chain. We have seen how a grammatical type of knowledge could be born of textual practice on the basis of the practice of writing. Even if these elements play a role, they are not necessarily decisive. The recognition of units often stems from other practices and from other social skills.

The case is particularly clear with personal names, the knowledge, imposition and manipulation of which depend on forms of socialisation and structures of kinship, as Lévi-Strauss has shown, notably in *La pensée sauvage* (1962). Amongst the Australian Wik Munkan, this gives rise to rich nomenclature: there is a distinction between true proper names (*nāmp*), kinship terms (*nāmp*, *kāmpān*), nicknames (*nāmp yan*) and the three personal names of the individual--the 'umbilical' name (*nāmp kort'n*), the 'big' name (*nāmp pi'in*) and the 'small' name (*nāmp māny*). The system is too limited, too specialised, to lead to a general linguistic knowledge, even if it can be shown that the system of proper names (in particular those of gods) occupied an important place in Greek linguistic speculation, notably in the etymological domain.

It seems, in fact, that the recognition of units and the formulation of rules about them may arise spontaneously from a *mastery of enunciation*, in the type of disciplines which we know in the West in the form of logic and rhetoric. The latter depends on the status of speech and on its social evolution, which never cease to affect the development of linguistic knowledge. We are familiar, for example, with the role of Athenian democracy in the development of the linguistic arts and philosophical speculation in Greece. This is no doubt an exceptional situation. It does not seem that any other culture has developed the knowledge of formal procedures of demonstration to the point at which we find it in Aristotle's *Analytica*. The mastery of certain types of discourse (poetic, rhetoric), their appropriateness to certain pragmatic purposes (convincing, telling the truth, that is rhetoric and logic), and speculation on the relationship between λόγος and Being (philosophy), have combined to form a theory of the parts of speech. This is clearly present from Plato and Aristotle onwards, where the ὄνομα/ῥῆμα distinction, which simultaneously subsumes the verb/noun opposition and the subject/predicate opposition, allows the truth of discourse to be discussed. Strictly speaking, grammar only arose later, two centuries before Christ, in the philological atmosphere of the school of Alexandria. According to Sextus Empiricus, Dionysius Thrax defined it as 'the empirical knowledge taken as far as possible, of what may be read in the poets and prose writers' (*Against Grammarians*, 57). However, the strength of this form of grammar, which may be found in the surviving writing of Apollonius, resides in the fact that it adapts the theory of the parts of speech to natural language, in giving a morphological basis to their definition. This provided a conceptual structure permitting generalisation and the formulation of rules. This rational construction explains the fact that the parts of speech have remained the hard core of the Western linguistic tradition for so many centuries.

Not all analysis of utterances is *ipso facto* grammatical: for it to be so, it must either join with morphology, as in the Western tradition, or be closely linked to morpho-syntax, as in the case of the Sanskrit tradition. The Chinese tradition did not experience the spontaneous birth of an indigenous grammar. However, it did see some reflection on the types of units, ac-

ording to their meaning, and the appropriateness of this meaning for certain aims, that is on the basis of a mastery of enunciation. There was thus speculation on the relationship of language to reality. The School of Names (*Ming Chia*) distinguished the name (*ming*) and actuality (*shi*) to pinpoint (and indeed to use) sophistic argumentation from the sixth century B.C. In the 'Mohist Canons' which form the logical part of the *Mo-tzu* (5th century B.C.) actuality is conceived as that of which we speak and the name is what we use to speak of it, a distinction which may be compared to that between *ὄνομα* (names) and *πράγμα* (things). Names are divided into three classes: general, which are suitable for all sorts of things, classifiers (common nouns) and proper nouns. There is nothing in this which goes beyond the aims of pragmatic research into the fit between language and reality. Similarly the distinction, born in poetics, between content words and function words, does not produce a theory of the parts of speech. This stems from the fact that Chinese has no morphology. The case of Japanese, a language which has suffixes and conjugations, shows this a *contraria*: although the Japanese linguistic tradition is the result of a transfer from Chinese, it spontaneously elaborated a system of parts of speech, as was noted by the missionary João Rodriguez in the seventeenth century. There is nothing surprising in this, since grammatical analysis of a morphological type was already present in the adaptation of the Chinese characters through the juxtaposition of two types of writing: if *kanji* is a Chinese ideogram which marks lexical value, *hiragana* is a syllabary which is used basically to mark grammatical inflections.

The active causes in the development of linguistic knowledge are extremely complex. We can note at random the administration of great states, the creation of writing systems, the growth of literacy, and their relationship to the national identity, colonial expansion, religious missions, travel, commerce, contact between languages, and the development of related knowledge such as medicine, anatomy and psychology. *Purism* and the *exaltation of national identity* along with the consequent composition or preservation of a literary corpus (whether religious or secular), are quasi-universal phenomena in the establishment of linguistic knowledge. Before the European nineteenth century and the development of experimental phonetics, no technical innovation seems to have influenced our knowledge of language. An exception must be made, of course, for the writing techniques and innovations bearing on the diffusion of the written word. From this point of view, the fact that in the old Semitic alphabets (especially Aramaic) the use of pen and papyrus profoundly modified the form and ordering of letters is only of anecdotal interest. But the appearance of printing, in the context of the diversity of languages in the European nations and of the development of market capitalism, is a driving force for the codification and standardisation of the European vernaculars. The great transformations of linguistic knowledge are above all cultural phenomena which affect the mode of existence of a culture as much as they are the result of it.

What happened in Europe during the Renaissance in the domain of linguistic knowledge--a sort of macro-event with a complex structure--is without parallel in other cultures. First, the codification of the European vernaculars was carried out on the basis of a practical orientation which distinguished itself only very slowly from that of the *Artes* of the Greco-Latin tradition: a grammar may have the learning of a foreign language as its aim. In this context, linguistic contact becomes one of the determining factors in the codification of linguistic knowledge, and grammars become all important in passing on a knowledge of languages. Furthermore, printing provided a hitherto undreamt-of potential for dissemination. Finally exploration of the globe and the colonisation and exploitation of vast territories started the long process of description, using Western grammatical technology, of most of the languages of the world. This diversified attempt to acquire knowledge of language after language--in the course of which both general and comparative grammar were born--is as unique in the history of humanity as Galilean-Cartesian mathematical physics, which is contemporaneous with it. The first is uncontestedly homogeneous with the second, even if only in the idea of seeking regularities, which were not prescriptions of usage, but necessities inherent in the nature of the tongues or in the 'laws' of their historical development. Whatever may have been the importance of the cultural, political and economic interests involved, as much at the time of its birth as in the course of its development, the essential characteristic of this new form of linguistic knowledge is that of being motivated by a desire for fresh knowledge. In no other culture did this project of describing the languages of the world appear spontaneously, as it does in works such as Konrad Gesner's *Mithridates* (1555). In no other culture did the mastery of languages result in the disinterested and abstract knowledge which is comparative grammar, pursued throughout the nineteenth century by professionals in the sheltered environment of the universities.

Such a situation--the outcome of a process which has its roots in the very birth of the Western tradition--presupposes discontinuities and delimitations of domain. The first of these phenomena, the separation of technique and theory, is quite simply explained: this separation is apparent from the very beginning of grammar, for its practical a-theoretical nature is quite clear from the outset in comparison with the peculiarly Western type of abstract speculation which characterizes philosophy. From the Middle Ages onwards, when grammar itself moves towards the speculative domain, everything is blurred; abstract linguistic knowledge--that which is a reflection of itself, like that which one calls a science--will have to define itself in a relationship of delimitation and opposition vis-à-vis logic and philosophy. For logic, which is concerned with the way in which one can move from one true statement to other true statements, the question seems clear cut. However, because logic necessarily results in representations of the form of utterances in natural languages, the great stages in the development of logic and grammar have always been marked by the transfer and the modification of concepts on the borderline between the two

disciplines. In the nineteenth century, when it became clear that linguistic knowledge must become autonomous, for reasons which are as much institutional as theoretical, linguistics invented the sin of 'logicism', a sin which consists of importing logic into 'linguistics'. For philosophy, of which logic is traditionally a part, it is more complicated. If language is the raw material of philosophy, this is for crucial reasons. Philosophy occupies the terrain of mythical speculations: why is there language rather than nothing? The traditional domain of philosophy is that of the relationship between language and thought, between language and truth, language and reality, even if certain philosophers (Kant for example) dreamt of doing away with language altogether. The separation from philosophy has no remedy but the denial of philosophy, the rejection of questions about being, origins and universality. This separation takes place exclusively in non-science and the fantastic just because it is the other side of the process by which, in nineteenth century Europe, institutionally autonomous linguistics was able to allow itself a specific object.

Note

- ¹ The concept derives from A. Culioli (1968), who uses the expression to define the unconscious knowledge that any speaker has of his own language and the nature of language. We assume that 'unconscious' implies the 'unrepresented' --in other words, that if one is unaware of this knowledge (does not know what one knows), this is because one does not possess the means (a metalanguage or system of notation) to speak about language.

References

- Calame-Griaule, Geneviève. 1966. *Éthnologie et langage. La Parole chez les Dogon*. Paris: Gallimard.
- Culioli, A. 1968. "La formalisation en linguistique". *Cahiers pour l'Analyse* 9.106-117.
- Goody, Jack. 1981. *La raison graphique: la domestication de la pensée sauvage*. Paris: Minuit. [A translation of *The domestication of the savage mind* Cambridge: C.U.P., 1977]
- Levi-Strauss, Claude. 1962. *La Pensée sauvage*. Paris: Plon.

Sylvain Auroux
Centre national des recherches scientifiques
Université Paris VII

**IN QUEST OF THE VEDA:
EUROPEAN VIEWS OF INDIAN LANGUAGES IN THE
AGE OF ENLIGHTENMENT***

Ever since the Portuguese discovery of the sea-route in the late fifteenth century, fragmentary knowledge about India, its languages and religions was mediated to Europe by merchants (e.g. the Italian Filippo Sassetti [1583], missionaries, (e.g. the Englishman Thomas Stephens [1583], the German Heinrich Roth [1660]) and travellers (e.g. 'Joseph, the Indian' [1500], the Frenchman François Bernier [1699]). The subcontinent had been considered since classical antiquity as the land of "much maligned monsters"; much of the new information took time to filter through a grid of age-old misconceptions. The most enduring myth about India in Europe was no doubt the idea that the Brahmins, the Hindu priests, concealed the Veda, the sacred Sanskrit text, from foreigners as from their own people. This notion developed into that of forgery, culminating in the 'Ezourvedam'. Voltaire cited this text, which has now been demonstrated to have been composed by European missionaries in India, in his invectives against the Catholic church.

Indeed, the history of this subject matter is not free from ironies. Yet the Indian reality does not simply consist of the Sanskrit culture of orthodox Hinduism, and it is important to consider the following dichotomies, of which Europeans became conscious in the course of time:

1. The sacred texts in Sanskrit are opposed to the vernacular speech in languages derived from Sanskrit. This bears out the existence of a native grammatical tradition to which the Europeans in India were exposed.

2. The extremes in the social system are represented by the Brahmin priests and the outcast śūdras. The former considered intercourse with foreigners as a stain; that is why the missionaries were much more successful in converting the latter to Christianity.

3. The languages of India subdivide mainly between Indo-European derived tongues in the North (Sanskrit, Pali, Prakrit, Hindi, Urdu) and Dravidian languages in the South (Tamil, Telugu, Malayalam, Kannada). The latter came to be studied and transmitted in Europe earlier, because the Portuguese were established in Goa in south-west India.

4. Hence a further geographical dichotomy exists in the religious field: the North is predominantly Muslim (cf. the Mughal court); the South is the domain of the Hindu temple culture.

5. The European colonial powers were in rivalry with one another: the Portuguese held the monopoly at sea for a long time, while the English, the French and the Dutch continually

* Summary of a paper read at the Fifth Annual Colloquium of the Henry Sweet Society.

sought Indian alliances against the Portuguese. Many texts relevant to our subject still slumber in archives of the former colonial powers.

6. Within the missions themselves, there was a strong opposition between the Catholics and the Protestants (e.g. the Pietists from Halle in Tranquebar).

My presentation concluded with an account of the eighteenth-century notion that Sanskrit is "a wonderfully perfect language", because from one root can be formed many words. This idea was first stated in a letter from the missions written by the French Jesuit Pons in 1740; it was taken up by John Cleland in England, who plagiarized Pons in *The way to Things by Words and to Words by Things* (1776); later still it was considered by Halhed in the preface to *A Grammar of the Bengal Language* (1778), by Beauzée in the article 'Sanskret' in the *Encyclopédie Méthodique* of 1786, and by Lord Monboddo in *Antient Metaphysics* (1792).

Select Bibliography

- Hughes, Shawn F. D. 1976. "John Cleland's role in Sanskrit studies in Europe". *Archivum Linguisticum*. 7.3-12.
- Hughes, Shawn F. D. 1978. "Western views of Sanskrit up to Sir William Jones' Anniversary Lecture". ICHoLS I Conference *Handbook*, p. 24.
- Marshall, P. J. 1970. *The British Discovery of Hinduism in the Eighteenth Century*. Cambridge: C.U.P.
- Muller, Jean-Claude. 1985. "Recherches sur les premières grammaires manuscrites du Sanskrit". *Bulletin d'Études Indiennes*. 3.125-144
- Muller, Jean-Claude 1986. "Early stages of language comparison from Sasseti to Sir William Jones (1786)". *Kratylos*. 31.1-31.
- Murr, Sylvia. 1983. "Les conditions d'émergence du discours sur l'Inde au Siècle des Lumières". *PurusArtha*. 7.233-284.
- Rocher, Ludo. 1984. *'Ezourvedam'—A French Veda of the Eighteenth Century*. Amsterdam/Philadelphia: Benjamins.
- Weinberger-Thomas, Catherine. 1983. "Les mystères du Véda. Spéculations sur le texte sacré des anciens brames au siècle des lumières." *PurusArtha*. 7.177-231.

Jean-Claude Muller
 Fachrichtung 7.1
 (Vergleichende Indogermanische Sprach-
 wissenschaft und Indoiranistik)
 Universität des Saarlandes
 D-6000 Saarbrücken

W. H. AUDEN AND THE OED

The relationship between literary writers and dictionaries has, so far as I know, been very little examined, yet it has been an important issue for both writers and lexicographers for some centuries. One of Dr Johnson's aims in compiling his Dictionary, for example, was to fix the language used by major writers of the recent past, and thus to influence the usage of contemporary writers (Johnson 1970 [1747]:134). The use by writers of dictionaries may seem an excellent idea, but the reciprocal use by lexicographers poses some severe methodological problems. This is suggested by the comment of James Murray, the first editor of the *OED*, on the poet Browning, who, despite his delight in the dictionary, 'constantly used words without regard to their proper meaning'. He thus, Murray said, 'added greatly to the difficulties of the [*OED*]' (K. M. E. Murray 1979 [1977]: 235).

What Murray refers to is the tendency of creative writers to use language in unusual ways, and their often self-conscious concern with the medium of language *as a medium*, which makes it difficult to deal with their usage in a conventionally lexicographical fashion. It may be a questionable procedure, therefore, for lexicographers to look to 'writerly' usage as typical of its time. Quotations from Sidney, Shakespeare, Milton, Pope and Sir Walter Scott--or indeed Aldous Huxley, Auden, Anthony Burgess and Martin Amis, all *Supplement* authors--may be highly unrepresentative of contemporaneous usage.

The *OED* was for various reasons heavily dependent on literary sources (Schäfer 1980:13). The *Supplement* seems to be much less so, but it has still, to a certain extent, followed in the parent dictionary's footsteps, as its editor Robert Burchfield describes in his various articles and in his Prefaces to the four volumes of the *Supplement*. The *Supplement's* use of literary writers, and its inclusion of their *hapax legomena*, has raised eyebrows; but it has also greatly increased people's pleasure in reading and using the dictionary. I have looked at some aspects of the relationship between writers and lexicographers by focussing on W. H. Auden's use of the *OED*, and the *Supplement's* reciprocal use of Auden.

We can tell both from Auden's poetry, and from external biographical information about him, that Auden was deeply interested in the *OED* (Carpenter 1981:66 and 381). In turn, we know from its Editor (Burchfield 1986:419) that the *Supplement* made a special point of using Auden's poetry as source for some of its entries and definitions; and in fact all of Auden's published works are listed in the *Supplement* bibliography. Not infrequently, it seems that various of the quotations cited by the *OED* sparked off associations in Auden's mind, so that returning to the dictionary with words Auden lifted from it in the first place, is a way of retracing Auden's own readings through the pages of the *OED*, and illuminating the way his mind connected disparate contexts (see below, s. v. 'curmurr').

To illustrate the various categories of words, and the lexicographical issues they raise, I list below the *OED* and *Supplement* treatment of a few lines from "Thanksgiving for a Habitat", published in *About the House* (Auden 1965). This information shows how enlightening it is for our understanding of Auden's language to turn to the *OED*, and how usefully the *Supplement* deals with some of his vocabulary--see, e.g., its entry on 'siege'. But it also illustrates the difficulties in the reciprocal relationship between lexicographers and writers: first, how poetic usages, which can deliberately exploit elements of language often unrecorded by lexicography, figure somewhat strangely in dictionary quotations; second, the curious lexicographical loop involved in putting back into the dictionary words that writers come across from reading the dictionary in the first place. I have discovered a number of inconsistencies in the *Supplement's* treatment of Auden's vocabulary, which, from an examination of some 130 words, I believe may be representative of the treatment of other of its literary sources. The following six points summarize my findings.

- (1) Not all unusual words or usages in any one poem are recorded, though some may be. To include all words and usages would obviously have been impossible. But the policy of including some and not others is puzzling: the *Supplement* Prefaces and introductory material provide no discussion of principles of inclusion or exclusion, and I have been unable to work out from my investigations what these might be. Clearly some omissions could be due to reader error. (N.B. I have taken into account those omissions explained by the date of the *Supplement* volume: e.g. words beginning with the letters A-G occurring in poems published after the first volume of the *Supplement* went to print obviously could not have been included.)
 - (ii) Some poems are completely passed over. In the case of "A Bad Night", subtitled "A Lexical Exercise", which is crammed with words lifted from the *OED*, and clearly advertises this fact, this is understandable--but is the omission of many other poems a matter of principle or not?
 - (iii) The *Supplement* labels Auden's 'dictionary' words in a number of different ways: *arch*, *poet.*, *isolated later example*, *rare*. Sometimes these terms are used in combination; sometimes there is no comment at all. It is not clear what the distinctions are between the terms, or how they are made.
 - (iv) Citation of *dates* is inconsistent: this problem arises because Auden's volumes were published on different dates in the UK and the US. Sometimes the date of the English edition is cited, sometimes the American, sometimes both (words from *Under Sirius* are assigned variously to three different dates: 1949, when it was published in the magazine *Horizon*; 1951, when it was published in the US, and 1952, its UK publication date).
 - (v) I have found that unusual *grammar*, say oddly transitive or intransitive use of a verb--seems much less likely to get picked up by *Supplement* readers than unusual *vocabulary*. There are obvious reasons for this--odd or idiosyncratic *grammar* does not leap out to the eye in the same way that odd or unusual *vocabulary* does, so it is easy for a reader to miss it. But this finding points to what is often a weakness in lexicographic practice (Schlifer 1980:58).

- (vi) So far as I have discovered, the *Supplement* makes no reference to the curious methodological loop involved in recording Auden's poetry: no notice is taken of the probability that in many instances Auden came across archaic words in his reading of the *OED* (cf. *Supplement* comment s.v. 'peccaminous', a Joycean word used in *Ulysses* and *Finnegan's Wake*: 'It is the kind of word that Joyce may have picked up from the *OED*.')

It may well be a laudable aim for dictionaries--particularly the *OED*--to preserve and record the usage of poets and other idiosyncratic writers--not least so as to inspire future generations of poets and idiosyncratic writers. But to do this clearly brings with it specific problems: (a) defining literary language, which is often heavily and unusually crammed with suggestion and resonance; (b) the relationship this language bears to more general, less idiosyncratic usage; and (c) the proper lexicographical treatment of an antiquarian poet like Auden, who evidently spent a great deal of time reading the *OED*. What would have been useful for readers and users of the *Supplement*, and what we may hope for in the New *OED*, is a full description, explanation, and justification of the linguistic and lexicographical principles involved in turning to literary language as a source for dictionaries.

Lines from "Thanksgiving for a Habitat" (*About the House* [1965], X. "Tonight at Seven-Thirty", lines 29-49 [renumbered here])

For authentic
 comity the gathering should be small
 and unpublic:
 at mass banquets where *florescent* speeches are made
 5 in some hired hall
 we think of ourselves or nothing. Christ's *cenacle*
 seated a baker's dozen, King Arthur's *rundle*
 the same, but today, when one's host may well be his own
 chef, servitor and scullion
 10 when even the cost of space can double in a decade,
 even that holy Zodiac number is
 too large a frequency for us:
 in fact, six *lenient semble sieges*,
 none of them perilous
 15 is now a Perfect
 Social Number. But a dinner party,
 however select,
 is a worldly rite that nicknames or endearments
 or family
 20 diminutives would profane: two doters who wish
 to *tiddle* and *curmurr* between the soup and fish
 belong in restaurants ...

Dictionary entries

cenacle (l. 6)

- (1) *OED*: *Cenacle* [...f. *cena*... in the Vulgate used of the 'upper room' in which the Last Supper was held, whence its chief use in the modern langs...] A supping room ... *esp.* the upper room in which the Last Supper was held...
[Four quotations: 1400, 1483, 1491, 1858]
- (ii) *Supp.*: Add: b. A place in which a group of people meet for the discussion of common interests; also, the group of people so meeting, *spec.* a literary clique ...
[Four quotations: 1879, 1889, 1889, 1926]
No notice of Auden's usage here, which seems to partake of both senses.

curmurr (l. 21)

- (1) *OED* gives etymology of *curmur* [*sic*] as 'echoic' and defines it as 'to make a low murmuring or purring sound'; the sole quotation (*Blackwood's Edinburgh Magazine*, 1831) more precisely connotes the behaviour of two lovers over a meal (i.e. Auden's reference here). 'They two [cats] sit curmurring, forgetful of mice and milk, of all but love'. The verbal noun 'curmurring' gets a separate entry in the *OED*, and is defined as 'a low rumbling, growling, or murmuring sound'; the two illustrative quotations (one from Burns, one from Scott) both use the word to refer to the noise made in digesting food--suggesting prandial connotations closer to Auden's use than to the *OED* definition. It seems possible, perhaps likely, either that the various quotations suggested the context of the word in Auden's poem, or that his context reminded Auden of the quotations, and hence recalled the word *curmur* to him for use in this instance.
- (ii) Not in *Supp.*; Auden's use would seem worthy of record here, as a twentieth-century example provided with only one illustrative quotation in the dictionary.

flosculent (l. 4)

- (1) *OED*: + *Flosculent*, *a. Obs.* [Incorrectly f. as prec. [viz. *floscule*] + -ULENT. (Or is it a misprint for *florulent*?) Of speech or a speaker: Flowery.
[Two quotations: 1646, 1652]
- (ii) Not in *Supp.*; it is not clear on what grounds *florulent* should be excluded and *semble* included.

lenient (l. 13)

- (1) *OED* *Lenient* *adj.* 1: softening, soothing, relaxing, both in a material and immaterial sense; emollient. + *Const. of.* Somewhat *arch.*
[Quotations: 1652-1832]
2: Of persons, their actions and dispositions, also of an enactment: Indisposed to severity; gentle, mild, tolerant.
[Quotations: 1787-1879]
- (ii) Not in *Supp.*; Auden's usage implies both the etymological sense (1) and the metaphorical sense (2), thus exemplifying the typically resonant connotations of much poetic language. Such connotations make poets a problematic source for lexicographers.

rundle (l. 7)

- (1) *OED*: *Rundle*! + 1. A circle; a circular or annular form, appearance, or arrangement; a round *Obs.* In some senses approximating to sense 2.
[Quotations: c1305-1843]
+ 2: An object of a circular (or spherical) form.
[Four quotations: 1368, 1611, 1669, 1680]

- (11) Not in *Supp.*; Auden's usage is a twentieth-century example of sense that seems worthy of inclusion in the dictionary (cf. *semble*).

semble (l. 13)

- (1) *OED*: + *Semble* a *Obs.* Like, similar
[Quotations: 1449, 1450, 1546, 1584]
- (11) *Supp.*: for + *Obs* read *Obs.* (exc. *arch. poet.*) and add later example viz. AUDEN *About House* (1966) 40 [as here]. Cf. *florescent, rundle, tiddle, curmur*.

sieges (l. 13)

- (1) *OED*: *Siege sb.* +II. A seat, esp. one used by a person of rank or distinction.
[Quotations: s1225-s1616]
- (11) *Supp.*: Add I.I.e. *Siege Perilous*: the vacant seat at King Arthur's Round Table which could be occupied without peril only by the Knight destined to achieve the Grail. Also *fig.*
[Quotations: c1230 *La Queste del Saint Graal* (1967)], c1470 (Malory), 1870 (Tennyson), 1922 (J. Buchan), 1959 (P. I.e. Gentil ed. Loomis)]

tiddle (l. 21)

- (1) *OED*: *Tiddle v. Obs.* exc. *dial.* or *slang* 1. *trans.* To fondle or indulge to excess; to pet, pamper; to tend carefully, nurse, cherish.
Quotations: 1560, 1653; then all subsequent ones from dictionaries or glossaries (1730-1893)
2. *intr.* To potter, trifle, 'fiddle'; to fidget, fuss
[Quotations: 1747 (*Clarissa*), 1839, 1904 (both dictionaries)].
- (11) *Supp.*: No appropriate entry.

Auden's usage, though intransitive, seems closer to *OED* sense 1 than 2. It has a claim for inclusion in the *Supplement* both as an unusual grammatical usage, and as a twentieth-century example of a word whose only post-eighteenth-century citations are from dictionary sources.

References

- Burchfield, R. W. 1986. "The Oxford English Dictionary", in Robert Ilson (ed.), *Lexicography*. Manchester: Manchester University Press.
- Carpenter, Humphrey. 1981. *W. H. Auden*. London: Allen & Unwin.
- Johnson, Samuel. 1970[1747]. "Plan of a Dictionary of the English Language". *Prose and poetry*, ed. by Mona Wilson. London: Rupert Hart-Davis.
- Murray, K. M. E. 1979[1977]. *Caught in the Web of Words*. Oxford: O.U.P.
- Schäfer, Jürgen. 1980. *Documentation in the OED*. Oxford: O.U.P.
- Spender, Stephen (ed.) 1975. *W. H. Auden. A Tribute*. London: Weidenfeld & Nicolson.

Charlotte Brewer
All Souls' College
Oxford

The Editor of the *OED Supplement* replies:

After Dr Brewer read her paper to the Society on 28 September last, I drew attention to the frequency with which Auden's vocabulary was drawn upon in the four volumes of *A Supplement to the OED* (*OEDS*). Some 740 illustrative examples from his work are presented in *OEDS*, some of them for quite ordinary words (*allotment, announcer, numerology, oompah*, etc.) but a great many of them for special uses of one kind or another, including a number of *hapax legomena*.

Poets, I said, scavenge where they will, and lexicographers cannot make judgements about their sources. From private conversations I had with Auden himself in the mid-1950s it seemed likely that he drew some words directly from the *OED* itself (what Dr Brewer calls a "curious methodological loop"). But it was equally possible that he had encountered such words haphazardly in his own reading of earlier literary works or from intermediate sources (literary essays, dictionaries of quotations, etc.). In the *OED* editorial comment on the treatment of literary vocabulary was very sparing. The system of labelling individual words as *rare, rare¹, nonce-wd.*, etc., was also markedly spartan. I kept to Murray's policy in both respects.

Like Murray I was hampered by three main factors: (a) The frequent failure of my outside readers to identify legitimate lexical items in Auden's work (and in the work of other major writers, Eliot, Yeats, Dylan Thomas, and so on). We could not edit what we did not see; (b) the appalling complexity of the whole project, in which literary, especially poetical vocabulary, represented only a comparatively minor element; (c) the methodology of a dictionary of this magnitude which requires that the vocabulary of any one writer be dealt with in strict alphabetical sequence, spread out in this case over a period of 29 years. Individual scholars cannot, of course, opt to concentrate on a single writer, a single poem, or whatever grouping is appropriate to their purpose.

OEDS (now merged with the original *OED* in the second edition of the *OED*) provides a very rich crop of Audenesque (and Eliotian, etc.) vocabulary for scholars to scrutinize and discuss in the last years of the twentieth century and the first decades of the twenty-first. But there is still room for much fuller treatment, in monographs and glossaries, of the words that Auden placed in his literary work, *epanaleptic, faffle, ingressant, isolato* (which he misspelt), *metalogue, prosopon, pudge, rhopalic, soodling, soss*, and all the rest. And plenty of scope too for dwelling on his somewhat fragile command of various languages: *Rassenschander* (G. *Rassenschande*), *sordume* (G. *Sordun*), *stuma* (recte *stumer*), and so on.

Robert Burchfield
Sutton Courtenay, Oxon.

LINGUISTICS IN THE MIDDLE AGES: A BIBLIOGRAPHICAL GUIDE

The first difficulty that confronts a scholar wishing to emerge from the confines of his own specialism and venture to take a broader view of his subject is that of bibliography: where does he go for information? All too often his colleagues will look askance at any attempt to "trespass" on their territory, muttering pointed comments about "jacks of all trades". Last September's colloquium, "Linguistics in the Middle Ages: A Cross-cultural view", showed that a goodly number of the scholars now concerned with the history of linguistics in the Middle Ages are in fact extremely interested in becoming acquainted with other medieval traditions than their own. The principal stumbling-block was knowing where to find reliable sources of information. The following brief bibliographical guide, compiled with the help of several of the participants at the colloquium (A. Matonis, B. Ó Cuív, J. Owens) is offered to members of the Henry Sweet Society in the hope that it will assist those who are already poised to investigate new ground, and stimulate others to look into one or another of these traditions for themselves.

Arabic

- Carter, M. G. 1981. *Arab Linguistics: An Introductory Classical Text with Translation and Notes*. Amsterdam: John Benjamins. (SIHoLS [Studies in the History of Linguistics] 24).
[Includes Arabic text, English translation, and detailed commentary on aṣ-Širbīnī's (11570) commentary on the *ʿAjurrūmiyya*, a standard medieval Arabic textbook. Other medieval Arabic grammars are listed on pp. 465-7.]
- Diem, W. 1983. "Sekundärliteratur zur einheimischen arabischen Grammatikschreibung", in C. H. M. Versteegh, K. Koerner and H.-J. Niederehe (edd.), *The History of Linguistics in the Near East*. Amsterdam: John Benjamins. (SIHoLS 28).
[Bibliography of secondary literature on the history of Arabic grammar subdivided according to subjects and grammarians.]
- Owens, J. 1988. *The Foundations of Grammar: An Introduction to Medieval Arabic Grammatical Theory*. Amsterdam: John Benjamins. (SIHoLS 45).
[Surveys different topics in Arabic grammatical theory, considering them in terms of modern theory; contains a useful bibliography.]
- Versteegh, C. H. M. 1977. *Greek Elements in Arabic Linguistic Thinking*. Leiden: E. J. Brill.
[Provides a guide to many of the issues covered in the earlier history of Arabic grammar.]

Armenian

- Adontz, N. 1970. *Denys de Thrax et les commentateurs arméniens*, translated from the Russian by R. Hotterbeex. Louvain: Imprimerie Orientaliste.

Coptic

See guide by A. Sidarus, below.

Hebrew

- Bacher, W. 1975. *Die Anfänge der hebräischen Grammatik und Die hebräische Sprachwissenschaft vom 10. bis zum 16. Jahrhundert.* Amsterdam: John Benjamins. (SiHoLS 4).
- Hirschfeld, H. 1926. *Literary History of Hebrew Grammarians and Lexicographers accompanied by unpublished Texts.* Oxford: Oxford University Press.
- Swiggers, P. 1979. "L'histoire de la grammaire hébraïque jusqu'au XVI^e siècle". *Orientalia Lovanensia Periodica* 10. 183-193.

Latin

- Bursill-Hall, G. 1980. *A Census of Medieval Latin Grammatical Manuscripts.* Stuttgart-Bad Cannstatt: Frommann-Holzboog.
[Catalogue setting out in abbreviated form the contents of manuscripts containing Latin grammars, c. 1000-1500. To be used with caution, but an invaluable reference work.]
- Covington, M. A. 1984. *Syntactic Theory in the High Middle Ages.* Cambridge: Cambridge University Press.
[An introduction to Modistic syntactic doctrine based on the pioneering study by J. Pinborg, *Die Entwicklung der Sprachtheorie im Mittelalter*, Münster-Copenhagen: Aschendorff, 1967.]
- Holtz, L. 1981. *Donat et la tradition de l'enseignement grammatical: Étude sur l'Ars Donati et sa diffusion (IV^e-IX^e siècle) et édition critique.* Paris: CNRS.
[Monumental study of the history of the fundamental beginners' grammar of the Latin Middle Ages, with bibliography.]
- Law, V. 1985. "Linguistics in the earlier Middle Ages: the Insular and Carolingian grammarians". *Transactions of the Philological Society* 83. 171-93.
[Brief survey of developments from late Antiquity to the ninth century.]
- Law, V. 1982. *The Insular Latin Grammarians.* Woodbridge: Boydell.
[Survey of grammars produced in the British Isles c. 600-800, with bibliography.]
- Medioevo Latino* (edd. Leonardi, C. et al.) 1980- Spoleto.
[Annotated annual bibliography of medieval Latin literature 400-1300: individual grammarians and works have their own sections, in addition to sections on linguistics, grammar and education which cover relevant publications of a more general nature.]
- Rosier, I. 1983. *La grammaire spéculative des Modistes.* Lille: Presses Universitaires de Lille.
[Survey of Modistic grammatical doctrine.]

Western Vernacular Traditions

- Ahlqvist, A. (ed.) 1987. *Les premières grammaires des vernaculaires européens (Histoire, Épistémologie, Langage 9).*
[Includes articles on Celtic, Old English, Scandinavian, Finno-Ugrian, German, and Romance grammars. In several the emphasis is on the Renaissance.]

French

- Swiggers, P. 1985. "Le *Donat* français: la plus ancienne grammaire du français." *Revue des langues romanes* 89.235-251.
[Edition.]

Irish

- Adams, G. B. 1974. "Grammatical analysis and terminology in the Irish bardic schools." *Folia Linguistica* 4.157-66.
- Bergin, O. 1939. "The native Irish grammarians." *Proceedings of the British Academy* 24.204-35.
- Ó Cuív, B. 1965. "Linguistic terminology in the mediaeval Irish bardic tracts." *Transactions of the Philological Society* 64.141-65.
- Ó Cuív, B. 1973. "The linguistic training of the mediaeval Irish poet". *Celtica* 10.114-40.

Middle English

- Thomson, D. 1984. *An Edition of the Middle English Grammatical Texts*. New York-London: Garland.
[Texts with commentary and historical introduction.]

Slavonic

- Jagic, V. 1968[1896] *Codex slovenicus rerum grammaticarum*. (Slavische Propyläen 25). Munich: Fink (reprint).
[Anthology of texts with Russian introduction.]
- Worth, D. .S. 1983. *The Origins of Russian Grammar: Notes on the State of Russian Philology before the Advent of Printed Grammars*. Columbus, Ohio: Slavica.
[Examines the texts printed by Jagic.]

Welsh

- Matonis, A. T. E. 1981. "The Welsh bardic grammars and the Western grammatical tradition". *Modern Philology* 79.121-45.
- Williams, G. J. and Jones, E. J. 1934. *Gramadegau'r Penceirddiad*. Cardiff: Gwasg Prifysgol Cymru. [Contains the text (in Welsh) of several grammars.]

Vivien Law
Sidney Sussex College
Cambridge, CB3 3HU

MEDIEVAL COPTIC LINGUISTICS: A BIBLIOGRAPHICAL INTRODUCTION

Preliminary remarks

1. The national linguistics of the Copts arose in the thirteenth and fourteenth centuries as part of an intellectual renaissance of the Christian community in Egypt, which itself was a minority group. Linguistics developed hand in hand with Biblical studies in the context of a vigorous Arabic linguistic tradition, and was expressed exclusively in Arabic. The only survival of Græco-Egyptian or even Pharaonic origins was a section of lexicographical studies.
2. Lexica or vocabularies, some of which relate to the Greek used in Egypt, are called 'scalae' (Arabic *sullam/sulāim*), a term used also, by extension, for manuscripts containing Arabo-Coptic philological writings. The term for grammars was 'prefaces' or 'introductions' (Arabic *muqaddima/muqaddimāt*), having previously been prefixed as such to Lexica.

3. In the course of the thirteenth century linguistic research centred on Bohairic, a dialect of Lower Egypt and as such the liturgical and official language of the Coptic church of the time. Later investigations turned to Sahidic, the vernacular dialect of Upper Egypt, which had in earlier times had the status of a prestige dialect, and was, for that reason, the literary dialect *par excellence* of the Coptic language.

Texts

Kircher, Athanasius. 1639. *Lingua aegyptica restituta*. Rome. Vol. I.

[(Defective) edition and translation of (i) the *Bohairic Grammars* of John of Sammanūd (the earliest of all) and Ibn Kātib Qaysar, and (ii) the *Bohairic-Arabic Dictionaries* of al-Mu'taman Ibn al-'Assāl (rhyming vocabulary) and Abū l-Barakāt Ibn Kabar (thematic vocabulary).]

Munier, Henri. 1930. *La Scala copte 44 de la Bibliothèque Nationale de Paris*. Paris. (Bibliothèque d'Études Coptes, 2).

[The only volume published. Diplomatic transcription of part of MS Par. copte 44 (14th-15th century), containing (i) Sahidic Grammar and Lexicon (glossary of New Testament and certain liturgical books) by John of Samannūd and (ii) *Livre des degrés* (an anonymous Greek-Sahidic-Arabic thematic dictionary).]

Bauer, Gertrud. 1972. *Athanasius von Qūs' Qilādat at-tahrīr fī 'ilm at-tafīr. Eine koptische Grammatik in arabischer Sprache aus dem 13./14. Jahrhundert*. Freiburg i. B. Islamkundliche Untersuchungen, 17).

[Critical edition, translation and detailed analysis of the work named (dating in fact from the second half of the 14th century) in Sahidic and Bohairic versions, and a fuller grammar. Also includes an important study of grammatical study. The work should be used in conjunction with the corrections and additions in the extensive review by A. Sidarus, *Bibliotheca Orientalis* 34 (1977), 22-35.]

Critical Works

Mallon, Alexis. 1906. 1907. "Une école de savants Égyptiens (coptes) au moyen âge". *Mélanges de la Faculté Orientale* [de l'Université St. Joseph, Beirut] 1. 109-131; 2. 213-264.

[Also issued separately with its own pagination: A pioneering work; outdated in biographical and bibliographical data, including textual evidence. Its continuing interest lies in the publication of numerous extracts, especially prefaces, of the works examined.]

Mallon, Alexis. 1910. "Catalogue des scalas coptes de la Bibliothèque Nationale [de Paris]". *Mélanges de la Faculté Orientale* [as above]. 4. 57-90.

[This collection, described by an outstanding specialist, constitutes the richest store of Arabo-Coptic philological manuscripts, in terms of the number, antiquity and variety of works it contains, some of which are represented by unique copies in the holdings of the Bibliothèque. The work is, however, dated.]

Sidarus, Adel Y. 1978. "La philologie copte arabe au moyen âge". *La signification du bas moyen âge dans l'histoire et la culture du Monde Musulman*, pp. 267-281. (Actes du 8^e Congrès de l'Union européenne des arabisants et islamistes). Aix-en-Provence.

[Description and analysis of grammatical elaboration and of the only dictionaries in which the form depends on Arabic tradition (rhyming vocabularies and didactic poems). Systematic presentation of biographical data and the manuscript tradition, with an Appendix ("Note bibliographique").]

- Sidarus, Adel Y. 1978. "Coptic Lexicography in the Middle Ages. The Coptic-Arabic *Scalae*". In R. McL. Wilson (ed.). *The future of Coptic Studies* (Coptic Studies, 1). Leiden. pp. 125-142. [Description and analysis of lexicographical production, and presentation of exhaustive data concerning the works and their authors.]
- Sidarus, Adel Y. 1988. "Onomastica ægyptica. La tradition des lexiques thématiques en Égypte à travers les âges et les langues". *Proceedings of the 5th International Congress of Egyptology*, Cairo 1988. To appear under the auspices of the Organisation des Antiquités Égyptiennes, Cairo. [A study of the relationships between Coptic-Arabic, Greek-Arabic and Greek-Coptic-Arabic lexica on the one hand and the ancient "onomastica" (word-lists) on the other transmitted through Græco-Coptic and also Græco-Latin intermediary sources in Egypt.]

Adel Y. Sidarus
Évora
Portugal

NOTICES OF BOOKS RECEIVED

Konrad Schröder. 1987 *Biographisches und bibliographisches Lexikon der Fremdsprachenlehrer des deutschsprachigen Raumes. Spätmittelalter bis 1800*. Bd. 1: Quellenverzeichnis. Buchstaben A bis C. xxvi + 269 pp. Augsburg: Universitäts Augsburg. (Augsburger I- & II-Schriften, 40.)

The first of five projected volumes (to be published at the rate of one a year until 1991) of a work which aims to serve as a handy biographical reference guide to help those interested in the early history of foreign language teaching in the German-speaking countries. The first part consists of a bibliography of well over one thousand sources. Particularly useful here is section 1.2. which lists materials relating to specific languages, English, French, Italian and Russian being prominently represented. Section 1.3 details items relating to foreign language teaching in specific towns, alphabetically arranged from Ansbach to Zürich. The bulk of the bibliography is taken up with references to items concerned with the history of education and educational establishments in particular regions and individual towns. It might have been worth drawing specific attention to the existence of the collection of German *Schulprogramme* in the University Library at Giessen; though most of these are from the nineteenth century, some do go back to the period of Schröder's enquiry and they can often be very informative about teaching personnel and curricula. (On the Giessen collection see: Hans-Joachim Koppitz, "Zur Bedeutung der Schulprogramme für die Wissenschaft heute", *Gutenberg-Jahrbuch* 1988, pp. 340-58.)

The importance of Schröder's project is illustrated by a few simple statistics: Letters A - C alone comprise biographical and bibliographical information about 369 individuals. When complete, the work will include far in excess of one thousand biographies, some eighty per cent of which, Schröder says, are not found in any other work of reference. Of course, even these represent only the tip of the iceberg: the names of very many *Sprachmeister* of the seventeenth and eighteenth centuries have

simply not come down to us. Nevertheless, the work is clearly going to prove a mine of useful information. Some of the entries are extensive (e.g. those for G. F. Benecke, F. J. Bertuch, J. J. C. Bode, J. H. Boeswillibald, C. Caffa, I. de Colom du Clos, and M. Cramer), others are necessarily very brief. The user of Schröder's book will perhaps find it frustrating that the source of the biographical information is not given at the end of the entry; anyone needing this will have to search through the likely items listed in the bibliographical section and refer also to Schröder's *Linguarum Recentium Annales. Der Unterricht in den modernen europäischen Sprachen im deutschsprachigen Raum*. (Bd. 1: 1500-1700 (1980), Bd. 2: 1701-1740 (1982), Bd. 3 (1741-1770 (1983), Bd. 4: 1771-1800 (1985); Augsburg I- & I- Schriften, 10, 18, 23, 33).

John L. Flood, London

B. Nerlich (ed.) 1988. *Anthologie de la linguistique allemande au XIX^e siècle*. Münster: Nodus. xviii + 259 pp. Bibliography. Index of proper names.

This selection of French translations from fourteen German authors is designed to complement Lehmann's 1967 *Reader in Nineteenth Century Historical Linguistics*, which gives an incomplete picture of the range of interests of German linguists during this period.

The material is grouped into four sections:

(1) From rationalism to historicism--covering Herder, Humboldt, Adelung and Vater; (2) Historicism and "biologism"--covering Bopp, Becker and Schleicher; (3) Towards semantics--covering Reisig and Haase; and (4), the longest section, on psychological and sociological problems--covering Steinthal, Paul, Wegener, Wundt and Tönnies. The collection is similar to that of Christmann (1977) but the translations will be welcome to those uncomfortable with German. Dr Nerlich defends the choice of some texts that today appear "marginal", pointing out that they were all influential at the period.

Rebecca Posner, Oxford

Lia Formigari. 1972. *Linguistica e antropologia nel secondo settecento*. Messina: La libra. 357 pp. (Biblioteca di Filosofia Moderna 3).

Most of this work consists of extracts from the works of later eighteenth-century writers--Condillac, Rousseau, Michaelis, Turgot, Beauzée, De Brosses, Beccaria, Herder, Tetens, Casarotti, Condorcet and Monboddo--each preceded by an introductory note and translated, where necessary, into Italian. Lia Formigari provides an introduction centred round the theme of the relationship between language and society, placing the chosen extracts in their historical context, as well as a useful bibliography.

Rebecca Posner, Oxford

L. Formigari & F. Lo Piparo (edd.) 1988. *Prospettive di storia della linguistica: Lingua, Linguaggio, Comunicazione sociale*. Rome: Editori Riuniti. xxvii + 517 pp. (Nuova biblioteca di cultura 291).

The preface by T. de Mauro explores national and international fashions in linguistics, leading up to a thumbnail sketch of Italian linguistic preoccupations. The other contributions date from two colloquia held in 1984 in Sicily and are grouped into four sections: (1) Problems and method; (2) Antiquity and the Middle Ages; (3) From the Renaissance to the Enlightenment; (4) 19th and 10th centuries. In the first part Lia Formigari considers "language" as a topic in the history of ideas; Jean-Claude Chevalier reflects on the social history of recent French linguistic publications (cf. *Langue Française* 63 (1984) for more details); and Renzo Raggiunti discusses approaches to language function in terms of "expression" and "communication".

The second part consists of three articles considering respectively "Old Babylonian Texts" (published in 1956), Apollonius Discolus' treatment of the Greek article and relative pronoun, and semantics in the 13th century works of Petrus Hispanus. The third part is the longest, consisting of sixteen articles of which four are related to the linguistic history of Sicily, and four to the works of Vico. Other topics discussed include "Cartesian" linguistics, Leibniz, Rousseau, Condillac, Turgot, social communication in eighteenth-century Italy, and empiricism in Britain. The fourth part consists of eight articles of which two are by Sylvain Auroux (on the treatment of tense in general grammar and on comparatism). Of the others three are concerned with historical and comparative study (Foscolo and Humboldt are highlighted), one with Manzoni, one with Vailati and the last on Pareto and Piaget. A rich and varied collection of short articles full of stimulating ideas.

Rebecca Posner, Oxford

Brigitte Nerlich. 1986. *La pragmatique. Tradition ou révolution dans l'histoire de la linguistique française?* Frankfurt, Bern, New York: Peter Lang. 290 pp. (Studia Romanica et linguistica 19).

Originating from a 1985 Düsseldorf thesis under the supervision of Peter Wunderli, this work traces the development in France of the 'sociolinguistic' and 'pragmatic' approaches to linguistic studies. Beginning with Bréal, Dr Nerlich follows through the intertwined themes of psychosemantics and socio-pragmatics which are characteristic of French linguistics, as represented by Meillet, Vendryès and so on. She examines the anthropological linguistics of Mauss, the sociology of language of Cohen, the stylistics of the Genevan Bally and the psycho-mechanics of Guillaume, ending up at 1970 with the 'speech act' theory of Austin and the 'enunciation' theory of Benveniste.

Rebecca Posner, Oxford.

Gabriella di Martino. 1984. *La parola rinnovata. Teoria e uso della lingua inglese nella narrativa del settecento*. Naples: Giannini. 319 pp.

This study, begun at Oxford, though written mainly in Naples, falls into two parts.

The second part is concerned with the language of English prose narrative in the eighteenth century, discussing the works of Swift, Defoe, Richardson, Fielding, Smollett, Sterne and Jane Austen, with particular emphasis on everyday language and its social roles. The first part surveys views about standardization of the national language from the sixteenth to the eighteenth century, paying attention to political and scientific motivation for moves towards the adoption of a vernacular standard. The influence of the Crusca Academy and English theorists and the development of normative grammars and uniform spelling systems receive full treatment. There is an extensive bibliography and a useful index of authors and works referred to.

Rebecca Posner, Oxford

Sylvain Auroux. 1973. *L'Encyclopédie: "grammaire" et "langue" au XVIII^e siècle*. Paris: Mame. 175 pp. (Repères).

A pocket-sized paperback addressed to the general reader, this work reproduces the articles on "grammaire" (1757) and "langue" (1765), presumably written by Beauzée and Douchet, for Diderot and D'Alembert's *Encyclopédie*. These are preceded by a fifty-page introduction by Sylvain Auroux, condensed from a longer work on the Encyclopédistes, outlining the sign theory, the grammatical approach, and the semantics that underlie the articles and stressing their originality.

Rebecca Posner, Oxford

Bernard Colombat (ed.) 1988. *Les parties du discours*. Paris: Larousse. 127 pp. (*Langages* 92).

The December issue of a quarterly of which each issue is devoted to a theme relevant to language, this volume concerns the history of 'parts of speech' theory and brings together the work of the distinguished members of a CNRS group working within the 'History of Linguistic Theories' project. The editor contributes an introduction defending 'parts of speech' theory as a historical phenomenon, though not necessarily as a linguistically valid tool. The remaining seven main articles cover Greek, Arabic, medieval, Renaissance and Enlightenment approaches, ending up with a critical account of modern linguistic treatments of the theory, concluding that the debate is far from concluded. Two appendices--on defining criteria (by Sylvain Auroux) and on proposals for a terminological data-bank--and an extensive bibliography close the work.

Rebecca Posner, Oxford

Olga Pombo. 1987. *Leibniz and the Problem of a Universal Language*. Münster: Nodus. 321 pp. (Materialien zur Geschichte der Sprachwissenschaft und der Semiotik 3).

The English translation of a 1985 Lisbon thesis, this work seeks to place Leibniz's contribution within the framework of attempts to overcome the deficiencies and diversities of natural languages and to lead mankind back to the pre-Babel situation of full communication between men and adequate knowledge of reality. Dr Pombo surveys the general question of Adamic language and imaginary, international and philosophical languages up to and including Leibniz, and deals with Leibniz's controversy with Descartes about the need for the constitutiojn of a true philosophy as a prerequisite for the framing of a universal language. Leibnizian views on the merits and defects of natural languages--especially of the German language--are fully discussed, and projects involving the regularizing of Latin and the constitution of a universal character receive full treatment. An appendix covers questions concerning Hobbes's influence on Leibniz. The ample bibliography includes sections on Leibniz's own works and other primary sixteenth and seventeenth-century sources. A name index is provided.

Rebecca Posner, Oxford

Jeremy Tambling. 1988. *Dante and Difference: writing in the 'Commedia'*. Cambridge: Cambridge University Press. 206 pp. (Cambridge Studies in Medieval Literature 2).

Based on a doctoral thesis at Essex, this work starts from Saussure's idea that meaning is premised on the difference of one signifier from another. The author emphasizes the 'otherness' of Dante's world and thought from our own, and explores the *Commedia* within the context of medieval poetics, compared with modern critical theory, especially those approaches associated with Derrida. The historian of linguistic ideas will most appreciate the lengthy chapter on "Attitudes to language in Dante", in which Dr Tambling skilfully expounds the complicated and often seemingly contradictory references to language in the poem, relating them to Dante's views expressed elsewhere.

Rebecca Posner, Oxford

Roy Harris and Talbot J. Taylor. 1989. *Landmarks in Linguistic Thought. The Western Tradition from Socrates to Saussure*. London and New York: Routledge. xviii + 199 pp. [History of Linguistic Thought Series].

This is one of the first publications in a new series which will be very welcome to historians of linguistics. Ranging from Socrates to de Saussure, it covers an extremely wide spectrum of topics, each of them fairly specific in nature and treated, to a large extent, independently of the others. The authors do not intend to provide a narrative history of linguistic thought, but to offer a selection of texts, placed within their social and cultural context, and provided with extensive commentaries.

The authors acknowledge that the choice of landmarks is somewhat idiosyncratic, and it is not therefore surprising if it is sometimes controversial. The historian of English linguistics will be sorry to see that there is no treatment of John Wilkins's *Essay* (1668), while on the other hand it will seem odd that Caxton is honoured as offering a 'landmark' in linguistic thought. Gratifying as it is to see our first practising printer accorded such an honour, in fact his 'thought' was directed to observing that language changes and that dialects can have different vocabularies--both ideas well known to medieval writers--and that it is a question whether a large number of loan-words should be introduced into translations. This is a matter of style, one would think, rather than of linguistic insight. Any ideas he may have held on the nature and development of English orthography, a question of crucial importance at the time, are unknown, and, as Blake has shown in *Caxton: England's First Publisher* (1976), much of the orthography of his printed text is due to the idiosyncrasies of the compositors, and to the amount of type available.

Nevertheless, the Landmarks are otherwise very well chosen, and make up a fascinating introduction to the history of linguistic thought. It will be a very odd student indeed who does not find his or her enthusiasm for the subject kindled by this extremely rewarding introduction.

Vivian Salmon, Oxford

Mohsen Ghadessy (ed.). 1988. *Registers of Written English. Situational Factors and Linguistic Features*. London & New York: Pinter Publishers. ix + 184 pp.

Although not strictly relevant to the history of linguistic ideas, this collection of essays refers, at least in part, to a topic which is included among the Henry Sweet Society's interests, i.e. 'the application of linguistic ideas within technical and professional fields, such as medicine'. The varieties of English covered here are the language of newspapers and magazines (including advertising), religion, business, and physical science; and the discussion of these types will undoubtedly interest all those working in the field of English language, whether or not their research is historically orientated.

One chapter, however, seems somewhat out of place: it is entitled "The Language of Compression", and might perhaps be regarded as a discussion of style rather than register. But in any case, 'register' is not a rigid category; and although it is defined at the outset of the volume by reference to M. A. K. Halliday (1978), somewhat wider interpretations have been adopted by others working in this field.

Discussions of register are an especially British phenomenon, the term itself being used as long ago as 1956 in an article by T. J. B. Reid in *Archivum Linguisticum* 8, where--perhaps because it was being used in print for the first time--it appeared in quotation marks. The emphasis on situation and context is derived from J. R. Firth, Halliday's teacher in London

University; and since Firth's death in the sixties, several of his pupils and colleagues have used the concept of context of situation in a number of publications. (The history of the Firthian concept of 'varieties' up to 1976 is excellently described by Aarts in *English Studies*, 1976).

This volume brings the discussion up to date, and is to be warmly welcomed, among other reasons, because it includes an article by Halliday himself, and by others who have been strongly influenced by him, and possibly by Firth, e.g. John Sinclair and the late James Thorne. This volume is one of a collection called "Open Linguistics Series"--so entitled because it provides a forum for works associated with any school of linguistics, or none. It is also 'open' because it encourages work which opens out 'core' linguistics in various ways, e.g. by exploring the relationship between linguistics and neighbouring disciplines. The names occurring in the list of contributors, such as Pike, Lamb, Makkai, Fawcett and Halliday are sufficient indication alone of the school of linguistic thought which largely derives from Firth, and before him from Wegener, Malinowski and others among their contemporaries. This is a valuable contribution to important series.

Vivian Salmon, Oxford

Pierre Lardet and Mirko Tavoni (edd.) 1988. *Renaissance Linguistic Archive 1350-1700*. A Second Print-Out from the Secondary-Sources Data-Base. Ferrara: Presso l'Istituto [di Studi Rinascimentali]. xv, 301 pp.

The Renaissance Linguistic Archive project aims to produce a comprehensive bibliography of (post-1870) secondary sources pertaining to linguistic ideas in Renaissance Europe (1350-1700). Following in Padley's footsteps, the international team, now comprising some 47 participants, underlines the importance of viewing European linguistic culture as a whole. The first print-out from their database of secondary sources appeared in 1987 and contained some 1,000 entries; this second print-out (1988) includes a similar number of entries. The hope is that the same rhythm of publication can be maintained so that within a few years the field of study will be fully covered. In this volume increased attention has been devoted to Latin, Italian, Dutch, Portuguese, Yiddish and Armenian as well as to other disciplines such as the physiology, psychology and pathology of language, and the history of foreign language teaching. There are also technical and typographical improvements. At the moment with only 2,000 entries the omissions and lacunae are all too obvious, but equally users will no doubt be able to find some new references. What reservations I have concern the use of the term 'Renaissance' in the title given the choice of dates; in addition, the editors are still grappling with the difficult question of how to delimit clearly the sources which are strictly relevant to their task. Nevertheless, the value of such a bibliography is immeasurable, and future generations of researchers will benefit greatly from the archive.

Wendy Ayres-Bennett, Cambridge

WORK IN PROGRESS

Bibliographisches Handbuch der Grammatiker, Sprachtheoretiker und Lexikographen des 18. Jahrhunderts im deutschsprachigen Raum mit Werkbeschreibungen ihrer sprachwissenschaftlichen Arbeiten is the full and descriptive title of a comprehensive undertaking in preparation at the University of Regensburg under the general editorship of Professor H. E. Brekle. The whole work is expected to extend to ten volumes. The material for authors in the first half of the alphabet (A-J), about 3000 pages in all, is expected to appear in 1992. An account of the work is given in the *Regensburger Universitätszeitung* for December 1988 (pp. 17-19), with reduced reproductions of pages already in proof and some interesting illustrations.

NEW JOURNAL

The Cambridge University Press announces the first volume of *Language Variation and Change*, to appear in 1989. The Editors are: Anthony Kroch and William Labov, of the University of Pennsylvania, and David Sankoff, of the University of Montreal.

NEW SOCIETIES

The Edward Sapir Society of Japan (ESSJ),

founded in 1986, has held conferences in 1987 and 1988. After each conference, a *Newsletter* was issued, containing résumés, and in some cases fuller texts of conference papers. Copies of the two issues of the ESSJ *Newsletter*, which contain abstracts in English of the Japanese texts, have been deposited in the HSS Library. Information from:

Mikio Hirabayashi,
Daito-Bunka University,
1-9-1, Takashimadaira,
Itabashiku, Tokyo, Japan 175.

Studienkreis 'Geschichte der Sprachwissenschaft'

This association came into being at the beginning of 1989 with the aims of giving information about relevant colloquia and symposia, research projects and publications, and providing an organisational framework for independent colloquia.

It has already co-operated with the Dutch *Werkverband Geschiedenis van de Taalkunde* in a joint conference, as reported below (p. 34). Details from:

Dr Klaus D. Dutz,
Postfach 5725,
D-4400 Münster,
West Germany

REPORTS OF CONFERENCES

NAAHol.S

The inaugural meeting of the North American Association for the History of the Language Sciences, described as an 'informal gathering', took place on 30 December 1988 at Tulane University, New Orleans, in the context of meetings of the Language Society of America and the Modern Language Association. Six papers were read: John Joseph (Maryland) on the introduction of the term *phonème*; Frederick Newmeyer (Washington) on the evolution of the notion 'generative grammar'; Paul Laurendeau (Toronto) on the theory of emergence ['which sees in every linguistics school an indirect ... product of ... socio-economic contexts']; Michael Ward (Trinity University) on Celso Cittadini [who saw 'an undeniable continuity from Latin to Italian based on the medium of the common people']; Lucia Binotti on the

Theory of *Castellano primitivo* [late sixteenth-century speculation on the antiquity of Castilian]; Robert Austerlitz (Columbia University) on 'an ideal system of laws and the life of language' as envisaged by F. C. von Savigny (1779-1861). The subjects covered show the extremely broad range of interests for which the Association caters. Information about the meeting is recorded in the *NAAHols Newsletter*, which also announces a 'Parasession' on the History of Linguistics preceding the fortieth annual meeting of the Georgetown University Roundtable on Language and Linguistics, held in March 1989, for which twelve papers were announced, ranging in subject-matter from Dionysius Thrax to twentieth-century theory. We hope to be able to publish a report of this meeting in a later issue.

The History of Language Teaching, 1500-1800

was the theme of a conference held in the Herzog August Library, Wolfenbüttel, from 16-19 October 1988. The conference was chaired by Professor Konrad Schröder, (University of Augsburg), opened by Professor Paul Raabe, and attended by experts from seven European countries. Fourteen papers were presented, many of which have an immediate bearing on the interests of members of the HSS, three of whom, indeed, were among the contributors.

It is planned to publish the proceedings in the course of 1989.

It was also agreed to set up a working party to carry out joint research on the history of language teaching and learning and publish a quarterly newsletter beginning in March 1990, to be produced in the departments of English Language Teaching and Linguistics at Augsburg.

A further conference on the history of language teaching will be held in March 1991.

Historiography of Linguistics II

A Colloquium on the historiography of Linguistics was held in Nijmegen (The Netherlands) on Thursday 13 and Friday 14 April 1989. It was sponsored by the Dutch Foundation for Linguistic Research and organized as an informal meeting between members of the Dutch "Interuniversitair Werkverband Geschiedenis van de Taalkunde", the German *Studienkreis "Geschichte der Sprachwissenschaft"* (Münster) and the *Groupe de contact F.R.N.S. belge "Histoire et Historiographie de la linguistique"* (Leuven). As such this meeting can be regarded as a sequel to the colloquium held in Münster last year (for details see the report by Klaus Dutz in *Newsletter* 11, pp. 23-24).

As the colloquium did not focus on one central theme, I shall give just the titles of the papers that were read. On Thursday afternoon the participants met in Molenhoek, a small village near Nijmegen. In the evening three papers were given: Lefteris Roussos (Münster), "Ich habe nichts anders im Sinn außer Freiheit und Sprache ... Die griechische Sprachkontroverse als exemplarischer Fall der Sprachwissenschaftsgeschichte"; Jan de Clerq (Leuven), "Language, grammar and linguistics in eighteenth-century French cultural periodicals"; Matthieu Knope (Amsterdam), "Leibniz, Witsen und die Vater Unser-Sammlungen". This session was concluded with a wine party hosted by one of the Nijmegen participants.

On Friday morning the following papers were presented: Andreas Dörner and Gregor Meder (Essen), "Zum Habitus der Grammatiker in der deutschen Spätaufklärung"; Angelika Rüter (Münster), "Individuum, Nation, Staat: Betrachtungen zu einigen Hauptbegriffen im Werk Wilhelm von Humboldts"; Rijklof Hofman (Utrecht), "Irish monks and Latin metrics: some aspects of the teaching of Latin in ninth-century Ireland"; Ulrich Holtnes (Münster), "Die Sichtweise der sprachlichen Artificialität in der französischen Aufklärung".

The afternoon session was devoted to the following topics: Pierre Swiggers (Leuven), "Synchrony and Diachrony in Edward Sapir's *Language*"; Robin Smith (Leiden), "Sewel's Vocabulary?"; Clemens Knobloch (Siegen), "Karl Philipp Moritz als

Grammatiker"; Piet Desmet (Leuven), "Alf Sommerfelt, a social view on sound change"; Heike Hülzer-Vogt (Bonn), "Bühler and Stählin. Psychologische Fundamente der Metapherntheorie im ersten Drittel des 20. Jahrhunderts"; Els Rulfsendaal (Amsterdam), "Case history written in seventeenth-century Dutch grammars".

It is intended that a third colloquium will be held next year in Belgium or Luxembourg.

Jan Noordegraaf
Amsterdam

FORTHCOMING CONFERENCES

Dictionaries in the Electronic Age

is the theme of the Fifth Annual Conference of the University of Waterloo Centre for the New Oxford English Dictionary, jointly sponsored by the Oxford University Press, the Oxford University Computing Service and the University of Waterloo, to be held at St Catherine's College, Oxford on 18 and 19 September 1989. It will be preceded on 17 September by a Workshop on Dictionary Assessment and Criticism, presented by EURALEX, and followed on 20 September by a presentation by AGI and Bellcore on "Developing Lexical Resources: Steps towards resolving the conflicts of interest that appear to exist among Publishers, Software Developers and the Research Community".

Details are available from Katherine Manville (ext. 4533) or Sandra Johnson (ext. 4530), of the Dictionary Department, Oxford University Press, Walton Street, Oxford, OX2 6DP. Telephone: (0865) 56767.

Textbooks, Schools and Society in 18th and 19th century England

A second Colloquium on this theme is to be held on 3 June 1989 at Eton College. (the first was held in March). It is hoped to bring together specialists from a wide range of branches of study: the first meeting, for example, heard papers *inter alia* on "Eighteenth-century mathematics", "Manliness and Imperialism" and "Nineteenth-century history teaching" as well as others devoted to the authors of individual textbooks.

The organizers are Professor Ian Michael and Christopher Stray (Department of Sociology and Anthropology, University College of Swansea, Singleton Park, Swansea, SA2 8PP), from whom details may be obtained.

See also the entry under the same heading under 'Miscellaneous Notes', pp. 36-37.

Language Origins Society

Fifth Annual Meeting,
University of Texas,
Austin, Texas, U.S.A.

(sponsored by the Center for Cognitive Science,
Department of Linguistics and College of Liberal Arts)
10-12 August 1989,

Details from the L.O.S office:

Dr Jan Wind,
Department of Human Genetics,
Free University,
P.O. Box 7161,
NL-1007 MC Amsterdam, Holland.

International Society for the History of Rhetoric

The Seventh Biennial Congress of the International Society for the History of Rhetoric will be held at Göttingen from 26-29 July 1989. Arrangements are in the hands of:

Prof. Dr. C. J. Classen,
Seminar für Klassische Philologie,
Platz der Göttinger Sieben 5,
D-3400 Göttingen,
West Germany

Problems of the Historiography of Linguistics

A small conference on this theme is planned in Essen from 23 to 25 November 1989, in succession, as one of an irregular series, to one on Problems of the Tense and Aspect System (1984) and another on Problems of Lexical Semantics (1987). Information from:

Prof. Dr. Werner Hüllen,
Fachbereich 3: Literatur- und Sprachwissenschaften,
Universität-Gesamthochschule Essen,
Postfach 103 764
D-4300 Essen 1
West Germany

FILM

The eighteenth International Congress of the International Federation for Modern Languages and Literatures will be held in the University of Novi Sad from 21-19 August 1990, sponsored by the University, by the MLA and by UNESCO.

Correspondence should be addressed to:

Prof. dr M. Radović,
XVIIIth International FILM Congress,
Filozofski fakultet -- Novi Sad,
21000 Novi Sad,
Yugoslavia.

Renaissance Linguistics Archive

The report of the recent Editorial meeting at Ferrara announces a conference on

Italy and Europe in Renaissance linguistic thought.
Comparisons and Relationships

to be held at Ferrara on 21-24 March 1991.

It is hoped to give further details in due course.

MISCELLANEOUS NOTES

Textbooks, Schools and Society

Study Group

As noted under 'Forthcoming Conferences' a group has been set up by two of our members, Professor Ian Michael and Christopher Stray, to examine the history of school textbooks. The organizers point out that textbooks, as a group, have been poorly served by bibliographers, as they are seen, 'perhaps, as less "serious" than "literature" and less "collectable" than (other) children's books', and the large-

scale reference fiche collection culled from the resources of the British Library and other large libraries by Dr R. C. Alston, currently under way, specifically excludes textbooks. Yet we would do well to enquire whether there are identifiable phases in the development of their content, their form, and the way they were marketed, and, given that they mediate between the daily practice of the classroom and a wider social context, they embody the presuppositions of past ages.

A first meeting of this group was held earlier this year, and a second one will be held on 3 June at Eton College. We are sorry we could not give advance information, but hope to give a report in the next *Newsletter*. Items of special interest to historians of linguistics include a paper by one of our members, Kristian Jensen on "Melanchthon's Latin grammar in seventeenth-century Denmark", and Paul Quarrie of Eton College on "Greek texts in the sixteenth century".

Cave Beck

An ingenious system of library shelving apparently introduced by this linguist was reported in an earlier *Newsletter* (No. 8, p. 9-10). Our contributor, Dr John Blatchly, Cave Beck's successor both as Headmaster of Ipswich School and custodian of the Old Town Library, has now completed a history of the library from its inauguration in 1599 to its vicissitudes in the eighteenth and nineteenth centuries and its recovery in the twentieth. The volume, entitled *The Town Library of Ipswich* is to be published by Boydell and Brewer, will appeal not only to those interested in the work of Cave Beck and bibliophiles in general, but also to members of the HSS who have a specialist concern in the social history of culture and education.

John Wilkins's *Essay* (1668)

In response to an appeal (*Newsletter*, 2, p. 22) for information about copies of John Wilkin's *Essay* not recorded in R. C. Alston's bibliography, some members have very kindly sent details of three further specimens:

Jan Archibald has sent details of a copy sold at Sotheby's in June 1988;

David Cram has reported a copy at Jesus College, and another in the Museum of the History of Science, both in Oxford.

None of these, unfortunately, bears annotations of any importance, but the copy in the Museum of the History of Science bears the note 'Lib. T. Barlow & Coll: Reg: Oxoñ ex dono Authori[s]'. (On Barlow, see the *Dictionary of National Biography*.)

The Jesus College copy bears no indication of provenance, but since it is part of a seventeenth-century library, it was no doubt acquired soon after publication. (Dr Cram also reports that the library contains the Bible used at Luther's funeral, which bears lengthy inscriptions by Melanchthon.)

The copy recorded in *Newsletter* 2 as belonging to James Plunket, Earl of Fingall, is now in the possession of Karen Thomson, and is listed in her latest catalogue.

It is apparent from Dr Alston's comments in *Newsletter* 3 (pp. 9-10) that copies known to and listed by him in his bibliography do not include any which were owned or annotated by members of the informal committee which attempted to revise the *Essay* after Wilkins's death. It is therefore of particular interest to discover copies not listed in his catalogue which bear relevant annotations; further information would be gratefully received by the Hon. General Secretary.

Taylorian Library, Oxford

Arrangements for Long Vacation, 1989-90

Members who are expecting to visit Oxford and use the Taylorian Library during the summer are asked to take note of the special temporary arrangements which will be necessary in the Long Vacations of 1989 and 1990 so that essential rewiring work can be carried out.

From 1 July to the end of September 1989 Rooms 2 and 3, the Voltaire Room, and the whole of the Basement will have to be closed. This will mean that the stack areas for periodicals, Catalan, Celtic, Dutch, Latin American, Portuguese, Romance Philology, Romanian, Yiddish and a major part of the antiquarian book stock will be totally inaccessible. Books in these areas may, however, be taken out in advance, and reservation forms are available.

Readers faced with particular problems caused by this programme are invited to discuss their needs with the Librarian, Mr Giles Barber (tel. Oxford (0865) 278160).

Vacation Opening Hours

Monday - Friday 10 a.m. - 1 p.m., 2 - 5 p.m.
Saturday 10 a.m. - 1 p.m.

NEWS OF MEMBERS

We offer congratulations to Professor R. A. Wisbey, who has been invested with the Großes Ehrenzeichen für Verdienste um die Republik Österreich and to Dr J. L. Flood on the award of the Jakob- und Wilhelm-Grimm-Preis der DDR, for services to German Studies.

To mark the occasion of his fiftieth birthday, and in recognition of his major contribution to the professionalization of the history of the language sciences, Professor Konrad Koerner has been honoured by the issue of a Bibliography of his many writings on the subject, edited by William Cowan and Michael K. Foster in the series *Arcadia Bibliographica Virorum Eruditorum*.

Dr Brigitte Nerlich has been awarded a substantial grant from the Leverhulme Trust for work carried out in conjunction with Dr J. M. Channell, for work on a new theory of semantic change to be carried out at the University of Nottingham.

Mr Jean-Claude Muller has been appointed to a post as Wissenschaftlicher Mitarbeiter (research associate) in the department of Comparative Indo-European Linguistics and Indo-Iranian Studies at the University of the Saarland, Saarbrücken. He has also prepared an Exhibition, which opened last month, in honour of the 150th anniversary of his native Luxembourg.

NEW MEMBERS

Miss Marion Aptroot, Wolfson College, Oxford, OX2 6UD
[Yiddish Bible translations; Dutch-Yiddish Linguistic Interaction]

Dr Zygmunt Barański, Department of Italian Studies, The University, Reading, RG2 2AA

Professor Alan Brinton, Department of Philosophy, Boise State University,
1910 University Drive, Boise, Idaho 83725, U.S.A.
[History of rhetoric (especially the classical period and the 18th century) and connections between philosophy and rhetoric]

Dr Bernard Colombat, 4 rue A. Chénier, Chadrac, F-43000 Le Puy, France
[Syntactic theory in classical Latin]

Professor Gerhard F. Strasser, Department of Comparative Literature,
 Pennsylvania State University, S-330 Burrowes Building, University Park, PA
 16802, U.S.A.

[*Athanasius Kircher; cryptology; Anglo-German comparative grammar*]

Professor Noboru Tsubaki, 9-17, Maikodai-3 chome, Tarumi-ku, Kobe, Japan 655

[*English language; phonetics*]

PUBLICATIONS RECEIVED

The Society is extremely grateful, as always, for donations to the HSS Library at Keble College, whether of publications by members themselves, or of those by other scholars. The Library now contains some 600 items, and author and subject catalogues, which will be distributed to members next year, are now in preparation. The Hon. General Secretary apologises for any omissions (possible with publications received in May), and would be grateful if members would inform her if earlier donations have not been acknowledged. Members outside Oxford who wish to consult the Library may book guest-rooms at Keble, when available, at special rates. (See inside back cover for details of booking.)

Journals

Historiographia Linguistica, Vol. 15.

Language International, Vol. 1, No. 1

Newsletter of the Edward Sapir Society of Japan, Issues Nos. 1 and 2.

Studia Anglica Posnaniensa, Vol. 21.

Source material

Braekman, W. L. (ed.)

Nieuwe Traktaten uit de Vroege Zestiende Eeuw over de Nederlandse Spelling. Brussels: UFSAL [Universitaire Faculteiten St.-Aloysius], 1980 (Scripta 2; reprinted from *Verslagen en Mededelingen van de Kon. Academie voor Nederlandse Taal- en Letterkunde* (1978), 294-387.

D'Aguilar, Mosse Rephael,

Epitome da Gramatica Hebrayca. Por breve Methodo composta, para uso das escolas; do modo que a ensina. Segunda Ediçaõ. Amsterdam: Joseph Athias, 5421 [1670 AD: Photocopy from Amsterdam University Library, press-mark α c 16].

Erpenius, Thomas

Oratio III de Lingua Ebraea. Leiden: Ex typographia Auctoris, 1621. [Photocopy from Bibliotheca Rosenthaliana, Amsterdam, Press-mark Ros 3816 II 12].

Menasse ben Ýsrael

Libro intitulado sapha berura hoc est Labia clara. gramatica hebraea [Photocopy of MS dated 5407 (i.e. 1656 AD) in the Library of the Portuguese-Israelite Seminary 'Ets Haim', Amsterdam].

Moonen, A

Nederduitsche Spraekkunst, ten dienste van Inen en uitheemschen uit verscheidene schryvern en aentekeningen. Amsterdam: Faculteit der Letteren, Vrije Universiteit, 1977. [Fotomechanische herdruk van de uitgave 1706 (Amsterdam: François Halma)].

Ravis, Christian

A Discourse of the Oriental Tongues, viz. Ebrew, Samaritan, Calde, Syriac, Arabic, and Ethiopic. Together with *A General Grammer for the Said Tongues*. London: W. Wilson and T. Jackson, 1649 [A title-page for the second work, dated 1650, precedes the title-page of the *Discourse*: photocopy from Bibliotheca Rosenthaliana, Amsterdam, press-mark Ros 3814 G 3].

Books

- Burchfield, Robert and Aarsleff, Hans
The Oxford English Dictionary and the State of the Language. Washington, D.C.: Library of Congress, Center for the Book, 1988.
- Dutz, Klaus D. & P. Schmitter (edd.)
Geschichte und Geschichtsschreibung der Semiotik. Fallstudien. Münster: MAKs Publikationen, 1986.
- Elffers, Els
Rationality and the History of Linguistics. Münster: Nodus Publikationen, 1988 (Arbeitsberichte, No. 4)
- Erlinger, Hans Dieter, Clemens Knobloch and Hartmut Meyer
Satzlehre--Denkschulung--Nationalsprache. Deutsche Schulgrammatik zwischen 1800 und 1850. Münster: Nodus Publikationen, 1989
- Formigari, Lia
Language and experience in 17th-century British Philosophy. Amsterdam and Philadelphia: Benjamins, 1988 [Studies in the History of the Language Sciences, vol. 48].
- Ghadesay, Mohsen (ed.)
Registers of Written English. London & New York: Pinter Publishers, 1988 [Open Linguistics Series]
- Harris, Roy and Taylor, Talbot J.
Landmarks in Linguistic Thought. The Western Tradition from Socrates to Saussure. London: Routledge, 1989 [Routledge History of Linguistic Thought Series].
- Hess-Lüttich, Ernest W. B. (ed.)
Text Transfers. Probleme intermedialer Übersetzung. Münster: Nodus Publikationen, 1987
- Hüllen, Werner (ed.)
Didaktik des englischen Unterrichts. Darmstadt: Wissenschaftliche Buchgesellschaft, 1979 [Wege der Forschung, B. 513].
- Johnson, James A.
History of Education Museums and Collections. International Directory, 1988. [Duplicated brochure] DeKalb, IL: Northern Illinois University. History of Education Research Collection. [Includes an entry for the HSS Library.]
- Koerner, [E. F.] Konrad
Practicing Linguistic Historiography: Selected Essays. Amsterdam/Philadelphia: Benjamins, 1989 [Studies in the History of the Language Sciences, vol. 50].
- Lardet, Pierre and Tavoni, Mirko
Renaissance Linguistics Archive 1350-1700. A second print-out from the secondary-sources data-base. Ferrara: Istituto di studi rinascimentali, 1988
- Schließen-Lange, Brigitte, Hans-Dieter Drüxler, et al (edd.)
Europäische Sprachwissenschaft um 1800. Methodologische und historiographische Beiträge zum Umkreis der "Ideologie". Münster: Nodus Publikationen, 1989
- Schröder, Konrad,
Biographisches und bibliographisches Lexikon der Fremdsprachenlehrer des deutschsprachigen Raumes. Spätmittelalter bis 1800. Augsburg: Universität Augsburg, 1987 [Augsburger I- & I- Schriften, Bd. 40].
- Strasser, Gerhard F.
Lingua Universalis. Kryptologie und Theorie der Universal Sprachen im 16. und 17. Jahrhundert. Wiesbaden: Harrassowitz, 1988 [Wolfenbüttelere Forschungen, Bd. 38].
- Stutterheim, C. F. P.
Herinneringen van een oude Taalonderzoeker. Leiden: [publisher unstated], 1988

Wells, G[eorge] A[lbert]

The Origin of Language. Aspects of the Discussion from Condillac to Wundt. La Salle, IL: Open Court, 1987.

Articles

Agius, Dionisius A.

"Italo-Siculo elements of nautical terms found in medieval and post-medieval Arabic", *Scripta Mediterranea*, 8, (1986), 37-51.

Agius, Dionisius A.

"Siculo-Arabic terminology relating to institutions", *Orbis*, 32 (1983 [1987]), 271-276.

Auroux, Sylvain,

"Le paradigme lockien et la philosophie du langage", *Revue internationale de Philosophie* 42 (1988), 133-149

Auroux, Sylvain

"Pour une histoire des idées linguistiques", *Revue de synthèse* 4 (1988), 429-441

Ball, [Str] Christopher J. E.

"Luick revisited" from Dieter Kastovsky and Gero Bauer † (eds.) *Papers read at the Luick Symposium*, Schloss Liechtenstein, 15-18 September 1985. Tübingen: Narr, [1988].

Burchfield, Robert,

"The bare infinitive in *The Winter's Tale*", from Fabian, Bernhard and Tetzeli von Rosador, Kurt (edd.), *Shakespeare. Text, Language Criticism. Essays in honour of Martin Spevack.* (Hildesheim, etc.: Olms, 1987), pp. 34-56.

Bynon, Theodora,

"Leo Weisgerber's four stages in linguistic analysis", *Man*, 1 (1966), 468-483

Caravolas, Jean,

"Les Méthodes de Port-Royal ou Lancelot et la didactique des langues", *Bulletin de l'Association canadienne de linguistique appliquée*, Automne 1988 (Actes du 19^e Colloque annuel)

Creaser, John

"Editorial problems in Milton", *Review of English Studies*, 135 (1983), 279-303 and 137 (1984), 45-60.

Dobnig-Jülch, -.

"Sprachwissenschaft im Umbruch" [an account of H. E. Brekle (ed.) *Bio-bibliographisches Handbuch der Grammatiker -*], *Regensburger Universitätszeitung*, (December 1988), 17-19.

Dreike, Beate M.

"Dabei ist dabei ganz anders", *Wirkendes Wort* (1987), 233-251

Dutz, Klaus D.

"„Lingua Adamica nobis certe ignota est“. Die Sprachursprungsdebatte und Gottfried Wilhelm Leibniz", from Gessinger, Joachim and von Rahden, Wolfert (edd.), *Theorien vom Ursprung der Sprache*. (Berlin & New York: Walther de Gruyter, 1989), pp. 204-240.

Harlow, C. G[eoffrey]

"Punctuation in some manuscripts of Ælfric", *Review of English Studies*, 10 (1959), 1-19.

Janse, Mark

"Valency, semantic case, and subjectivity", from Gerhard Helbig (ed.), *Valenz, semantische Kasus und/oder „Szenen“*. Berlin: Akademie der Wissenschaften der DDR. Zentralinstitut für Sprachwissenschaft, 1988 (*Arbeitsberichte*, No. 180), pp. 37-40

- Jensen, Kristian
 "The Latin grammar of Philipp Melanchthon", *Medieval and Renaissance Texts and Studies*, 53 (1988) [Acta conventus neolatinii Guelpherbytanii, 1985], pp. 513-519
- Kibbee, Douglas A.
 "Langue, langage et linguistique au seizième siècle" [a bibliography of source material: duplicated course prospectus, University of Illinois, undated]
- Kibbee, Douglas A.
 "Teaching French in England in the Middle Ages" [A bibliography of source material: duplicated course prospectus, University of Illinois, undated]
- Kibbee, Douglas A.
 "L'enseignement du français en Angleterre au XVI^e siècle" [preprint].
- Kibbee, Douglas A.
 "For to speke Frenche trewely: L'enseignement de la prononciation du français au seizième siècle" [preprint].
- Kibbee, Douglas A.
 "Language variation and linguistic description in the 16th century" [preprint]
- Klijnsmit, Anthony J.
 "Amsterdam Sephardim and Hebrew grammar in the seventeenth century". *Studia Rosenthaliana*, 21 (1988), 144-164.
- Klijnsmit, Anthony J.
 "I don't know whether he will stay for long'. Isaac Abendana's early years in England and his Latin translation of the Mishnah", *Studia Rosenthaliana*, 22 (1988), 85-96.
- Lucas, Peter J.
 "Sense-units and the use of punctuation-markers in John Capgrave's *Chronicle*", *Archivum Linguisticum*, n.s. 2 (1971), 1-24.
- Moran, Joseph P.
 "A note on Joño Rodriguez' use of the spellings eó, íó, eó, íó" from *Studies on Japanese Culture*, vol. II. Tokyo: The Japan P. E. N. Club, s.d.
- Moran, Joseph P.
 "The well of Japanese undefiled. Joño Rodrigues' advice on how to study Japanese". *Monumenta Nipponica*, 30 (1975), 277-289
- Mountford, John,
 "Writing' and 'Alphabet'", *The Journal of Typographic Research*, 2 (1968), 221-232
- Mountford, John
 "Some psycholinguistic components of initial standard literacy", *The Journal of Typographic Research*, 4 (1970), 295-306.
- Muller, Jean-Claude,
 "Quelques repères pour l'histoire de la notion de vocabulaire de base dans le précomparatisme", *Histoire, Épistémologie, Langage*, 6 (1984), 39-43.
- Noordegraaf, Jan
 "Taal, taalkunst en geschiedenis", *Tijdschrift voor Geschiedenis*, 101 (1988) 575-588
- Noordegraaf, Jan
 "Hoogvliet versus van Ginneken. Dutch linguistics around the turn of the century", *Historiographia Linguistica*, 15 (1988), 207-238
- Noordegraaf, Jan
 "Universele taal of universele grammatica? J. M. Hoogvliet en het Volapük". (preprint draft)
- Ormsby-Lennon, Hugh
 "Roscrucean Linguistics: twilight of a renaissance tradition", from Ingrid Merkel and Allen G. Debus (edd.) *Hermeticism and the Renaissance* (1988)

- Ormsby-Lennon, Hugh
 "From Shabboeth to Apocalypse: Quaker speechways during the Puritan revolution" (preprint from a forthcoming work on the social history of language, ed. by Peter Burke and Roy Porter)
- Ormsby-Lennon, Hugh
 "Swift's spirit reconjured: das Dong-an-sich", *Swift Studies* 3 (1988), 9-72
- Robins, R. H.
 "Leonard Bloomfield: the man and the man of science", *Transactions of the Philological Society*, 86 (1988), 63-87.
- Robins, R. H.
 "Priscian and the context of his age", in Irène Rosier (ed.), *L'Héritage des Grammaticiens latins de l'Antiquité aux Lumières. Actes du Colloque de Chantilly* (Paris: Société pour l'Information grammaticale, 1988), pp. 49-55.
- Strasser, Gerhard F.
 "La contribution d'Athanase Kircher à la tradition humaniste hiéroglyphique", *XVII^e Siècle*, 40 (1988), 79-92.
- Tavoni, Mirko
 "Contributo all'interpretazione di *De vulgari eloquentia* I, 1-9", *Rivista di Letteratura italiana* (1987), 385-453

Reviews

- Agius, Dionisius A
 review of Kaye, Alan S., *Nigerian Arabic-English Dictionary* [Bibliotheca Afroasiatica, 2] (Malibu, CA, 1986). *Diachronica*, 4 (1987), 231-233.
- Anon
 review of Hüllen, Werner, *Englisch als Fremdsprache*. [Uni-Taschenbücher, 1443]. Tübingen: Francke, 1987. *English and American Studies in German. A Supplement to Anglia*, 1987, 149-151
- Hüllen, Werner
 review of Gerhard F. Strasser, *Lingua Universalis. Kryptologie und Theorie der Universalisprachen im 16. und 17. Jahrhundert*. Wiesbaden: Harrasowitz, 1988. *Archiv für das Studium der neueren Sprachen und Literaturen* (preprint).
- Koerner, [E. F.] Konrad
 review of Harris, Roy, *Reading Saussure* La Salle, Ill. 1987. *Germanistik*, 29, 310-311.
- Muller, Jean-Claude,
 review of editions of Benjamin Schultze, *Grammatica Teuligica* (1728) and Bartholomaeus Ziegenbalg, *Grammatica Damulica* (1716). Halle (Saale): Martin-Luther-Universität Halle, 1984 and 1985 (*Wissenschaftliche Beiträge*, Nos. 47 and 44 respectively). *Kratylos*, 33 (1988)151-154.

KAREN THOMSON

1 Westcroft Court, King Street, London, W6 0RY
 (tel. 01-741 1327)

Antiquarian bookseller specializing in books on language

Catalogues, with illustrated covers, are issued regularly. The current number contains, among many items of interest to English linguists, copies of Comenius' *Porta Linguarum* (English edition, 1633), Cotgrave's *Dictionarie* (of French and English, 1611), Wilkins's *Essay* (1668), John Kay's *A Collection of English Words* (1691), and John Walker's rhyming and pronouncing *Dictionary of the English Language* (1775).