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for the history of linguistic ideas

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EDITORIAL

The Wilkins Conference arranged under the Society's auspices in September encouraged a good number of historians of linguistics to make a détour on their way home from Galway, besides attracting scholars from other disciplines. As it is hoped to publish the proceedings of this conference independently, the abstracts in the present *Newsletter* of papers from the conference have been confined to those with a specifically linguistic content and kept brief.

The list of publications received is gratifyingly large, and includes several large volumes of multiple authorship: full details are given in the acquisition list below, and thus provide an instant supplement to the *Checklist*. The Society would like to thank publishers and individuals who have sent us books and offprints, which are making our collection a valuable resource. Some of the new books received are noticed in this issue, and we should be glad to hear from members of the society who are prepared to review books briefly for future *Newsletters*, and subsequently deposit the books in the library.

It is a pleasure to announce that our next Colloquium will be held at Keble College. Almost from its foundation, the Henry Sweet Society has been associated with the College through personal links with Senior Members. The Society is particularly grateful to the College for finding space to house our growing library, and for welcoming visitors wishing to consult it. This is the first occasion on which we have been able to find a date convenient both for the Society and for Keble, and we look forward to welcoming a particularly large attendance at the forthcoming colloquium.

It is our sad duty to record the death on 28 May 1990 of one of our Founder Members, Professor Thomas Frank, who addressed our first colloquium. It was consoling to hear from Dr John Robertson, a specialist in Italian history, who had been a Fellow with him on the International Project on the Scottish Enlightenment at the Institute for Advanced Studies in the Humanities in Edinburgh in 1986, just how fruitful his contribution had been to that enterprise. He also knew Thomas in Naples, and notes how much he was at home in his adopted city through his profound sympathies for its cultural traditions, combined with a 'quite unNeapolitan calmness'. He was stimulated by the development of the history of linguistic ideas as an academic discipline, and by the interest shown in his own work outside Naples. An English version of his *Segno e Significato* (1979) is in preparation, and it is hoped that other works will follow. The Society remembers him with pride and sorrow, and offers its sympathies to his wife Lucia and his son Frederick.

Paul Salmon

HENRY SWEET,
GUÐBRANDUR VIGFÚSSON
AND 'RUNIC LORE'

AMONG the surviving papers of the great Icelandic lexicographer and philologist Guðbrandur Vigfússon (1827-89)¹ are many letters² from British scholars, armchair amateur as well as library bench professional, seeking the help of this learned and lonely Iclander. Based in though scarcely embraced by Oxford, Vigfússon found relief from the lofty condescension of the locals by the friendship and encouragement of his correspondents—distant in miles rather than manner. These included many familiar names from the world of Victorian Anglo-Saxon and Viking scholarship—the Carlyles, Joseph Bosworth, Sir George Webbe Dasent, F. J. Furnivall, Sir Edmund Head, Max Müller, John Sephton, George Stephens, T. F. Tout; but there were also enthusiastic Icelandophile amateurs, seeking etymologies, requesting lectures, organising trips to Iceland, trying to arrange Icelandic conversation classes. The Vigfússon papers may not be epoch-making, but they are certainly epoch-marking; they reveal strikingly the diversity and depth of popular engagement with Edda and saga and northern legend in late nineteenth-century Britain.³

Henry Sweet was among Vigfússon's correspondents and became one of the Iclander's most loyal and valued friends. The five letters edited below offer a rare glimpse of the Icelandic enthusiasms, the fondness for 'runic lore', of a scholar better known to the twentieth century through his meticulous writings on phonetics or through the unforgetting pages of his *Anglo-Saxon Primer*. The correspondence spans nearly twenty years and illuminates many unfamiliar aspects of Sweet's life and personality; job-hunting and asking for references; travelling in Scandinavia and responding vigorously to its contemporary as well as ancient literature; overseas meetings with celebrated Icelanders and scholars of Icelandic; regular lessons in the Scandinavian languages arranged with any long-suffering Scandinavian who happened to be passing through town; we are left in no doubt as to where he stands in the battle between the Latin and Greek classics, and those of the Germanic North; we observe him encouraging reform of Oxford University and attempting to manipulate the University press; and we see him safely married off. Not least, in the tone as much as the substance of the correspondence, we find the breezy and humane side of an otherwise notoriously temperamental and jealous English scholar—'difficult to have dealings with' as the Victorian saga translators would have said. The letters show the other-centred side of the sometimes self-centred Henry Sweet—encouraging and supporting a fellow philologist whose life in (and treatment by) Oxford, whilst compiling his monumental Icelandic-English Dictionary, seems all too

reminiscent of the dismal Oxford experiences of his fellow-lexicographer J. A. H. Murray.⁴

As edited below, I have retained Sweet's spellings and occasional eccentricities of expression. I have expanded idiosyncratic contracted forms, and have occasionally inserted clarifying punctuation.

Letter One

140 Maida Vale,
St. John's Wood,
NW
12 May 1869.

Dear Vigfússon,

You must be working very hard at your little book,⁵ for I have not heard anything from you since last Autumn. I hope you are not tired of the letter H [?], or of the whole alphabet.

I should not have thought of troubling you were it not that I have a small favor to ask of you. The case is this—I am going to try for a place in the British Museum, so as to have more time and opportunity of study,⁶ and a testimonial from you would be of great use to me, as to knowledge of Icelandic, Altnorwegischisländisch, epic cycles &c. I shall also apply to Bosworth⁷ for ASaxon. Will you kindly send me his address. If you think the great man will be disgusted at my úforskamheit,⁸ you need not trouble yourself. But I have no one else for AS.

I have been investigating the old Icelandic pronunciation with the help of Gíslason's frumpart⁹ and Bell's physiological alphabet (Visible Speech),¹⁰ but I want Swedish and Danish, and above all the Ferroe¹¹ dialect to compare the sounds. I am certain that the pronunciation of the twelfth century must have differed very widely from the modern.¹² What do you think?

Hoping to see you in London soon. I remain

Yours truly

Henry Sweet.

P.S. Can you tell me how old the dots over the o in hönd are? the ms seem to use only o &c.

Letter Two

Ny Taarbek
Copenhagen
3rd Aug. 72

Dear Vigfússon,

Here we are (I and brother) in Denmark—sooner than I expected. I expected to see you in London before we set out on our travels. We originally intended to go to Rügen, stay there a month and then go to Copenhagen for a week, on our way home. But on arriving at Stettin, we found that dysentery had broken out at Rügen, and thought it prudent not to go there, but to proceed straight to Copenhagen. We were at Kiel for a few day [sic], when I saw Möbius,¹³ to whom Appleton¹⁴ gave me an introduction. He was very kind, and gave me an introduction to Jón Sigurðsson,¹⁵ on whom I called yesterday in the Østervold. He was also very kind and introduced me to a man at the library,¹⁶ whose name I cannot remember, who is to give me lessons in Danish pronunciation, which promises to be a very interesting subject.¹⁷ Möbius and Sigurðsson both enquired after you, and were glad to know that you were well, and had nearly finished the dictionary.

I have also seen Stephens¹⁸ (to whom Furnival¹⁹ gave me a letter). He is a very interesting man, full of enthusiasms and runic lore.

I like Taarbek very well both on account of the Dyrhave and of the bathing in the sea. Do you think of coming to Cheapinghaven²⁰ (as Stephens calls it)? I think you said something about it when we last met. I shall be here for the next three weeks at least.

Yours very truly

H. Sweet

Letter Three

140 Maida Vale,
W
10 Decr 72

Dear Vigfússon,

I am looking forward to seeing you here soon: you said you expected to come to London in the beginning of December. I have a good deal to do with Greek and Latin, but still manage to find time for a little Teutonic philology. I read Danish once a week with a Copenhagen* who is in business in the city, so keep up the pronunciation.

Furnivall has a Swedish chemist* from Stockholm staying with him, Ellis²¹ and I have been going over the Swedish sounds with him. They are rather difficult, but not equal to the Danish (in difficulty). It has a very antique sound, and I think the singing tone they have must have been common to all the Teutonic languages.

I have not learnt anything from that rascall Hagstad:²² he promised to write long ago. I suppose he has introduced a radical reform into the pronunciation of English in Norway, and is looked up to with superstitious veneration by the ignorant natives.

I suppose you have joined the Society for the Reforming of studies in Oxford and Cambridge;²³ I see that Appleton,²⁴ Sayce²⁵ etc belong. I hope it may do some good.

Happy to see you soon

Yours very truly

Henry Sweet

Letter Four

140 Maida Vale,
W
11/2/77

Dear Vigfússon,

I heard lately from my Swedish teacher Frost,* that you were in London, but that you had no time to look me up. I hope you will give me notice beforehand the next time you come to town, so that we may be able to meet. I have been very busy since I saw you last. I have got an elementary knowledge of Swedish. It is a fine language, but the literature disappoints me—it is far inferior in power and originality to the Danish. The Frithof of Tegnér²⁶ is rubbish I think, nor do I care much for Runeberg.²⁷ However there is one prose work which I admire almost beyond anything else I have read, and that is Brømer's 'I Dalarne'.²⁸ Do you know it? It describes the scenery and life of the North most wonderfully. I feel the greatest sympathy for this book.

I have written a treatise on phonetics²⁹ and offered it to the Clarendon press, but they have not accepted it yet. I advised them to cancel Bosworth's dictionary,³⁰ and begin a new one. Have they asked your advice? If they do so, I hope you will give them the same advice as I have done.

I am now collecting me notes on the Teutonic langs., and throwing them into the form of a short comparative grammar of the living

Teutonic langs.³¹ I have worked a good deal with your Icelandic dictionary. It is truly a noble work. The study of the dicty has revived all my old love for Icelandic. The drudgery of cramming up Greek and Latin which I had to go through at Oxford made it impossible for me to take any real pleasure in any study whatever, and it is now too late to begin again at the beginning, as I once hoped to do, and study Icelandic³² and the other languages in the countries themselves.

I hope that in future times some young Englishman may be able to make a thorough comparative grammar of English and Scandinavian l[an]gs., and it is this hope which induces me to write down soon my own imperfect observations. Still I feel thankful that I have been able to do the little that I have done.

með vinsemd³³

Henry Sweet

Letter Five

5 Seymore Villas
Morthoe,
North Devon
5 Sept 87

Dear Dr Vigfússon,

As you are my oldest friend at Oxford, I feel it my duty to inform you of my marriage to Miss Mary Birch (daughter of the late Samuel Birch³⁴ of the British Museum) which took place last week. We shall be here for another six weeks or more, and then we shall have to move nearer Oxford, on account of my lectures there, but we shall not settle permanently anywhere till next Spring. Looking forward to seeing you next term.

Yours very truly

Henry Sweet.

Notes

- * Individuals still unidentified (Letters 3 and 4).
- 1 See B. S. Benedíktz, "Guðbrandur Vigfússon: A Biographical sketch", Rory McTurk and Andrew Wawn (eds.), *Úr Döllum til Dala. Guðbrandur Vigfússon Centenary Essays*, Leeds Texts and Monographs, New Series 11 (1989), 11-33.
 - 2 Bodleian MS. Eng. Misc. d.131
 - 3 I deal with the broader implications of the Vigfússon correspondence in a forthcoming article in *Leeds Studies in English*.
 - 4 Katherine M. E. Murray, *Caught in the Web of Words* (New Haven and London, 1977).
 - 5 Sweet's teasing reference to the massive *Icelandic-English Dictionary based on the MS. Collection of the late Richard Cleasby, enlarged and completed by Gudbrand Vigfusson, M.A.* (Oxford, 1874).
 - 6 Having studied at King's College, London and Heidelberg, Sweet went up to Balliol College, Oxford in 1869, perhaps in the wake of his unsuccessful application for a post at the British Museum. In 1873 he took a fourth in *literae humaniores*.
 - 7 Joseph Bosworth (1789-1876); from 1858 the Rawlinson Professor of Anglo-Saxon at Oxford.
 - 8 'Impertinence'; Sweet is apparently struggling somewhere between the Danish *uforskammedhed* and the German *Unverschämtheit*.
 - 9 Konráð Gíslason (1808-91); compiled *Um frum-parta íslenzkrar tungu í fornöld* (Copenhagen, 1846). It was a direct result of Konráð's dilatoriness as custodian of the Cleasby papers (such as they were) that George (as he then was) Webbe Dasent engaged Vigfússon in 1864 to see the dictionary through to completion and publication.
 - 10 A. Melville Bell, *Visible Speech, the science of universal alphabets, or self-interpreting physiological letters, for the writing of all languages in one alphabet* (London, 1867).
 - 11 Faroese.
 - 12 Still the subject of lively debate; see especially Einar Haugen, "Two views of Old Norse pronunciation: IP or RP. A Discussion", *Medieval Scandinavia* 1 (1978), 138-73.
 - 13 Theodor Möbius, Professor at Kiel University in Schleswig-Holstein; editor and philologist; Sweet was familiar with his *Altnordisches Glossar* (Leipzig, 1866) and *Über die altnordische Sprache* (Halle, 1872).
 - 14 Charles Edward Appleton (1841-79), Hegelian philosopher; after studying in Oxford and Germany, became Fellow and Lecturer at St John's College, Oxford from 1867.
 - 15 Jón Sigurðsson (1811-79), politician and man of letters; leader of the nineteenth-century movement for Icelandic independence.
 - 16 Almost certainly the Royal Library in Copenhagen.
 - 17 He subsequently produced *On Danish Pronunciation* [London, 1873?].
 - 18 George Stephens (1813-95), runic archæologist; Professor of Anglo-Saxon at the University of Copenhagen, 1855-93..

- ¹⁹ Frederick James Furnivall (1825-1910), inexhaustible philologist, editor and Victorian muscular Christian.
- ²⁰ Copenhagen. Stephens's fondness for restoring Anglo-Saxon (and, where appropriate, Old Norse) elements to English speech at the expense of Latin and Greek did indeed include this anglicisation; as in the Preface (Vol.1) to *The Old-Northern Runic Monuments of Scandinavia and England*, 3 vols. (London and Copenhagen, 1866-84).
- ²¹ A. J. Ellis (1814-1890); the early volumes of his *Early English Pronunciation* (5 vols., London, 1869-89) were already in print by this time.
- ²² Marius Hægstad (1850-1927), eventually Professor of Norwegian Landemål in Oslo from 1899.
- ²³ No publications from this society are mentioned in the 1868-78 University reform section of E. H. Cordeaux and D. H. Merry, *A Bibliography of printed works relating to the University of Oxford* (Oxford, 1968), pp.161-4, items 1750-84. It may well be that the Society sought to encourage the growth of modern language teaching in Oxford, which was eventually to develop in the wake of the 1877 Royal Commission; it is not, however, mentioned in Sir Charles Firth, *Modern languages at Oxford, 1724-1929* (Oxford, 1929), pp.52-75.
- ²⁴ See above, note 14.
- ²⁵ Archibald Sayce (1848-1933), orientalist and philologist; Fellow and Lecturer at Queen's College, Oxford from 1869; from 1876 Professor of Indo-Germanic Philology; Professor of Assyriology from 1891.
- ²⁶ Esaias Tegnér (1782-1846), Swedish bishop and neo-romantic poet; Sweet's low opinion of *Frithiof's saga* (1825), a lengthy narrative poem about Viking times in Norway, was not shared by many Victorian readers—first translated into English in 1833, there were more than a dozen different translations published before the end of the century.
- ²⁷ Johan Ludvig Runeberg (1804-77); Swedish speaking, Runeberg developed into Finland's great nineteenth-century national poet.
- ²⁸ Frederika Bremer (1801-65); poem unidentified; her poetry achieved popularity in Victorian Britain through the translations of Mary Howitt, Hans Christian Andersen's first English translator.
- ²⁹ *A Handbook of Phonetics, including a popular exposition of the principles of spelling reform* (Oxford, 1877).
- ³⁰ See above, note 6; work on a revised and supplemented edition (1882) of Bosworth's *Anglo-Saxon Dictionary* (London, 1838) was put in the hands of Thomas Toller of Manchester after Bosworth's death in 1876.
- ³¹ Interests reflected, for instance, in his papers "Progress of linguistic science: report on Germanic and Scandinavian" (1874); "English and Germanic philology" (1878), in H. C. Wyld (ed.), *Collected Papers of Henry Sweet* (Oxford, 1913).
- ³² Sweet published *An Icelandic Primer, with Grammar, Notes and Glossary* (Oxford, 1886).
- ³³ Sweet's Icelandic greeting: 'In friendship, with friendly wishes'.
- ³⁴ 1813-85; Egyptologist; Keeper of Oriental antiquities in the British Museum from 1866 until his death.

Andrew Wawn,

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**ADDITIONS TO
ALSTON'S BIBLIOGRAPHY
... FOR SPEAKERS OF DUTCH**

1. Introduction

During the preparation of my thesis about English language learning in the Netherlands before 1800¹ I have frequently consulted Alston's excellent Bibliography as an indispensable resource for this kind of work. Its accuracy and detail of information have often surprised and comforted me; but I have also found occasion to add new details, often of a minor nature, to a number of entries. Although they will appear in print in Appendix Ia of the published edition of my thesis, I have singled them out here as a token of appreciation and in contribution to the usefulness of Alston's work as a whole.

I first checked my data against the 1974 edition in the North Library of the British Library, which contains hand-written notes by Gronon, but the present article has been written with the 1967 edition of Groningen university on my desk. The numbering below is that in Alston's volume II and is, I believe, identical in the two editions. The libraries are also referred to with Alston's symbols.² New symbols have been added for the library of the Faculty of Divinity at the *Katholieke Universiteit van Brabant at Tilburg (KUB)*, which has an interesting collection of modern language educational materials, especially nineteenth century, and for the *Provinciale Bibliotheek van Friesland at Leeuwarden (PBL)*.

2. Additions

As a general point I should like to note that Alston's brief tables of contents in square brackets at the bottom of each new entry do not mention the presence of personal and/or commercial letters in the title concerned. This is regrettable, as letter writing in general and commerce in particular were important incentives for foreigners to learn of English. The letters were almost without exception included in the Dutch materials, sometimes taking up more than 100 pages.

1. 30 *Colloquia cum dictionariolo sex linguarum* (1583):
There is a copy in BXR.
2. 81 Calepino, A. *Dictionarium* (1585):
It was first published in 1502, not in 1509; the source is Labarre 1975, which should be added to this entry.

3. 119 Pell, G. *The English, Dutch, French, and Latin vocabulary* (1735):

There is a copy in P; Arrenberg 1788 has a reference to another edition of 1735 at Middelburg by W. & J. Abrahams.

4. 134 Sewel, W. *Nieuwen Dictionnaire* (1793):

This title should not be entered under Sewel but as an anonymous work. There are in fact two different editions:

- a. *A New Pocket Dictionary And Vocabulary of the Flemish, English And French Languages*, called 'The First Volume', 3rd ed. 'revised and very much augmented' 1793 and 1794, both in GHE;
- b. *Nouveau Dictionnaire et vocabulaire-portatif des langues angloise, flamande et françoise*, called 'Tome Second', 3rd ed. 'revûe & considérablement augmentée', 1793 only, also in GHE.

The two books are partly copied from (based on) different sources: volume I on Anon. c. 1742 (first page of the preface), Holtrop 1780 (Part 2) and Sewel 1705 (Part 3); volume II on Holtrop 1780 (Part 2), Berry 1762 (Part 3), and probably also on Anon c1742 for the alphabetic vocabulary in Part 1.

The contents are far from identical:

Volume 1 (part 1) alphabetic vocabulary Du-Eng-Fr; (part 2) classified vocabulary Du-Eng-Fr; (part 3) pronunciation, grammar, dialogues Du-Eng-Fr, proverbs, letters Du-Eng-Fr;

Volume 2 (part 1) alphabetic vocabulary Eng-Du-Fr, classified vocabulary Eng-Du-Fr; (part 2) classified vocabulary Eng-Du-Fr, pronunciation, phrases, dialogues Eng-Du-Fr, text; (part 3) pronunciation Fr only, grammar Fr only, phrases Fr-Eng, dialogues Fr-Eng, letters.

5. 141 Beyer, G. *La vraye instruction* (1661):

There is a copy in KUB. Beyer's first name should be Willem, as he was Dutch.

6. 248 Pel, G. *Nouvelle grammaire* (1735):

Add 'French' after the word 'grammar' in the contents at the bottom of this entry.

7. 499 Meurier, G. *The coniugations in Englishe and Netherdutch* (1586):

I have not been able to trace this title in L.

8. 501 anon. *Den grooten Vocabulaer Engels ende Duyts* (1639):

This is not a Eng-Du vocabulary but a unique bilingual Du-Eng edition of De Berlaimont 1576, containing 7 dialogues, an alphabetic vocabulary, some letters and a brief grammar section. L also

- has a 1644 edition, entered in the catalogue under 'Grooten'. The 1649 edition seems to have been lost in L.
9. 506 anon. *The English Schole-Master* (1663):
The printer may have been Jan Jacobszoon Bouman, as appears in the frontispiece.
10. 513 [Heldoren, J. G. van] *A new and easy English grammar* (1675):
The name should be Helderer, J. Gosens van (as in the catalogue of L).
11. 514 [Heldoren, J. G. van] *Een nieuwe en gemakkelijke Engelsche Spraak-konst* (1690):
The copy in L does not have a preface; it is bound together with J. Browne's *English Examiner* (London: Edw. Jones, 1692).
12. 515 Richardson, E. *Anglo-Belgica* (1677):
Part 1 does not just have a Dutch grammar but both a Dutch and an English one; this needs checking, however, as the later editions (1689, 1698) usually have one grammar only. The title page of the Dutch grammar has '1677', the title page of the English grammar has '1676'.
There is a copy in PBL, with an unusual order of the pages in the preliminaries.
Heinrich Offelen's *A double grammar for Germans to learn English* of 1687 (Alston II, no. 348) is based on this work.
13. 516 Richardson, E. *Anglo-Belgica* (1689):
There is a copy in AMu.
14. 518 Sewel, W. *Korte Wegwyzer der Engelsche Taale* (1705):
Apart from the pronunciation and grammar sections all the material in this title is identical to parts 2 and 3 in Richardson's *Anglo-Belgica* of 1689.
There is a copy in AMv.
15. 520 Sewel, W. *Korte Wegwyzer der Engelsche Taale* (1724):
In this and following editions the vocabulary (Part 3) is Eng-Du and different from the Du-Eng list preceding it. See Smith (forthcoming).
16. 522 Sewel, W. *Korte Wegwyzer der Engelsche Taale* (1740):
There are copies in L and LEI.
17. 526 B[ommernaer], L. v. d. *A short though very necessary rules* (1738):
Cleef 1835 has an undated edition published in Rotterdam by J.

Hendriksen; it must have appeared after 1782, when Hendriksen took up his printing business (Gruys & De Wolf 1989).

18. 530 Evans, E. *A clear, natural, and Easy Method* (1778):
Arrenberg 1788 refers to an undated edition, perhaps the third, printed at Rotterdam by J. Hendriksen. Cleef 1835 has a fourth edition of 1797, also printed by J. Hendriksen. Neither of these editions has been located. The fourth edition of 1808 is said to be 'much improved by G. Ensell'.
19. 534 Smith, G. *Den volkomene Engelsche Spraakkonst* (1786)
There is a copy in AMv. Cleef 1835 mentions a fifth edition of 1821, printed at Rotterdam by J. Hendriksen.
20. 535 Peyton, V. J. *Nieuwe Engelsche Spraakkunst* (1764):
Chronologically, this entry should come after no. 538. A second edition appeared in Amsterdam in 1779, printed by Pieter Meyer; there is a copy in AMu. Cleef 1835 mentions a third edition (undated), printed in Amsterdam by J. C. van Kesteren.
21. 538 Evans, E. *A New Complete English and Dutch Grammar* (1792):
Cleef 1835 has the reference to a fourth edition of 1793, printed by J. Hendriksen of Rotterdam. The fourth edition of 1806, also from J. Hendriksen, is said to be 'exactelij corrected and altered after the modern spelling by J. van Bemmelen, Master of a Boardingschool at Leyden'.
- Between 1782 and 1786 at least one edition had been printed by J. Hendriksen of Rotterdam (Arrenberg 1788; advertisement in the back of Smith 1786 in AMv).
22. 539 Holtrop, J. *The English grammar enlarged* (1780):
As Holtrop added accents as a special feature, they should be included in the title as follows: 'The English Grammar Enlarged; and Explained In Dutch; ... Uitvoerige Engelsche Spraak-Konst In 't Néder-duitsch ontvouwd; ...' (not 'onvouwd', as in Alston's text).
23. 540 Holtrop, J. *The English Grammar Enlarged* (1791):
The short-title of this second edition runs as follows (with fewer accents):
A Complete English Grammar, In which the Method of Spelling, Reading, Speaking and Writing the English Language is taught in the easiest and most comprehensive manner ... Uitvoerige Engelsche Spraak-Konst in 't Nederduitsch ... Revised and Corrected by Benj: Choyce Sowden, Minister of the English Church in Amsterdam.

There does not seem to be a copy in BXR, but there is one in AMu.

24. 542 [Holtrop, J.?] *The first rudiments of the English language* (1798?):

There is no proof that this work was written by J. Holtrop, who died in 1792, other than the inclusion of some material from his grammar of 1780. The date of publication must have been 1804 or later, as the 1804 edition of Holtrop's grammar is advertised on the outside back of the copy in AMu.

25. new entry? The British Library contains a small phrase-book from the hand of Barthélemy Pielat: *Octoglotton, ou phraséologie en huict langues* (1673). The author was a well-known French expatriate and writer of instructional materials for Dutch learners of French.

26. Vol. iv, 662 Fenning, D. *The Universal Spelling-book* (1793):
Cleef 1835 mentions an undated second edition from J. Hendriksen of Rotterdam.

Notes

- ¹ The text will shortly be published by APA (Amsterdam/Marszen) under the title *For to learne to buy and sell. Learning English in the Low Dutch area between 1500 and 1800. A critical survey.*
- ² The symbols AMo and AMs in Alston's list (p. ix) are no longer relevant: the old books in AMo have all been transferred to AMu; the Dutch School Museum is now located in Rotterdam, but its valuable Amsterdam collection of old instructional materials is still in the stock rooms of AMu, but not available for inspection.

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anon.

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Korte wegwyzer der Engelsche taale ... A compendious guide to the English language ... Amsterdam: de wed. van Steven Swart, 1705.
- Smith, G.
Den volkomene Engelsche spraakkonst ... The compleat English grammar ... Rotterdam: Jan Hendriksen, 1786.
- Smith, R.
Wie schreef Willem Sewel's Woorde-Boekje? (forthcoming).

Pieter Loonen,

English Department, University of Groningen

NOTICES OF BOOKS RECEIVED

Johann G. Juchem,

Konstruktion und Unterstellung. Ein kommunikationstheoretischer Versuch. Münster: Nodus, 1989. 104 pp. DM 26.80.

Johann Juchem, the author of this study, is engaged in editing the works of Gerold Ungeheuer, who died at the age of 52 in 1982, and his aim is to derive a consistent theory of communication from these works, largely published as articles but supplemented by unpublished lecture notes, including a facsimile of what must have been used as a graphic exposition of part of the theory by overhead projection or blackboard illustration.

After an introduction, the volume is divided into four parts, devoted respectively to 'the inventory of signs', 'interaction', 'the individual world picture' and 'problem-solving'. These chapters taken together give a comprehensive view which may be said to rest ultimately on a single all-important principle, that of the necessarily isolative nature of the individual's experience of the world. If each individual's experience is unique, then the terms in which he expresses that experience can be communicated only approximately to another individual, even to one who shares the same language. By extension, the individual's use of language encodes his world view, and no two individuals can have an identical, or for that matter a complete, command of a language. Understanding is facilitated more positively by environment ('context of situation') than by the strict application of grammatical rules, which implies a renewed importance for 'speech' or *parole* as against 'language' or *langue*. The claim that a sentence is understood by a process of internalizing or constructing an unambiguous grammar and a semantic domain determined by the lexicon is specifically denied in the light of everyday experience of communication: 'Since a communicative act normally proceeds without the speaker's having to specify all the elements of his argumentation, in view of an implicit degree of common knowledge of the matter in hand, it is the task of the listener to discover the relevant "structure" of relationships from what is presented to him'. Language is so far separated from ratiocination that words are used as counters rather than as referents, having something of the abstraction of mathematical symbols. This insight prepares us for a detailed consideration of some of Leibniz' views, but other lines of thought derive from such more recent thinkers as Bühler, Wegener and Gardiner—all cited with approval—whose innovative contributions to linguistic ideas have been insufficiently regarded.

Individuality is taken to the point where it is asserted that no individual can 'influence' another individual—at best he can stimulate fresh perceptions in him. Nothing can be 'imparted' (*mitgeteilt*), in the sense of leaving the possession of the speaker and entering that of the hearer; what we have is a process akin to (electrical) induction, or the production of a kind of sympathetic movement in the listener.

The work is closely argued, and it is impossible to give in a short space more than the barest outline of some of the salient points. It may be seen as a valuable contribution to the rethinking of the fundamentals of our view of language, and as such deserves careful attention.

Paul Salmon, Oxford

Clemens Knobloch (ed.),

Kognition und Kommunikation. Beiträge zur Psychologie der Zeichenverwendung. Münster: Nodus, 1989. 190 pp. DM 29.80.

This is a collection of eight essays by various hands, the last by the editor of the volume, who also contributes an introduction. The common theme is a presentation of semasiological theory based largely on the contributions to cognitional psychology associated with the 'cultural-historical school' of Vygotsky and Leontev. To one who is unfamiliar with their theories, several of the articles seem to deal in great detail with matters which may be explained in terms of linguistic theories which have been insufficiently recognized. It is good to see references in the notes to such names as Bühler, Wegener, Gardiner, and as in Jochum's book, Ungeheuer, not to mention Halliday as a representative of the more recent British school. Thus, for example, the development of communication from pre-linguistic modes is illustrated in one case by the communication of an infant with a parent, into fully developed human

dialogue. In this first instance, it is the immediate situational context which disambiguates the prelinguistic gestural sign, though the term is not used in the article which develops this point.

Another article sees the nature of communication as an 'objective activity', that is to say, it has a practical function in attuning the comprehension of the hearer to that of the speaker, though this is a consideration which must in any case be present, rudimentarily at least, in the concept of idiolect. This is an implicit affinity with Ungeheuer, but it is in the course of an article on the apparently unpromising subject of 'looking away' (*Wegblicken*) in verbal interaction that he is directly cited. The intuitive interpretation of this phenomenon is probably one of withdrawal, for whatever reasons, from the matter in hand, but a detailed enquiry seems to indicate a structural function in dialogue.

Two articles deal with rather more tangible linguistic interaction; Helmuth Feilke classifies linguistic stereotypes as syntactic, semantic or pragmatic; the last category again leading to another aspect of the dependence of the speaker on his environment, the function of stereotypical utterance as a means of establishing rapport between speakers. Hartmut Günther deals with the notion of productivity in word-formation, and suggests that the mind has instant access by means of morphological as well as semantic association, e.g. *Haustür* by way of *Haus* with *Hausbau*, *Hausschuh* und *Haushalt*, and by way of *-tür* with *Kellertür*, *Holz tür*, as well as such associations, perhaps triggered by frequent collocation as *Berg* and *Tal*.

What emerges from the book as a whole is an awareness of the nature of the sign as a surrogate for original sense impressions, the way it takes on a life of its own by almost intuitive metaphorical extensions of meaning, and in being used as a counter in thought and communication almost as a mathematical sign devoid of content. In this connection, Clemens Knobloch's concluding chapter draws some very interesting parallels with the theories of Johann Heinrich Lambert (*Neues Organon*, 1764), and the neglected work of Moritz Lazarus (*Geist und Sprache*, 1884). The findings of the former, in particular, are surprisingly modern in tone.

This is not an easy book to read, not only because of such gnomic statements as 'Kunst ist nicht Ausdruck, sondern Darstellung' (in a non-linguistic article demonstrating that a work of art tells us as much about the artist himself as about his view of the world), but also because it tends to use a sledgehammer to crack a nut. Nevertheless there are many useful insights, which will be fully appreciated by those who are familiar with the school of thought on which it draws.

Paul Salmon, Oxford

L. Peeters,

Taalopbouw als Renaissance-ideaal. Studies over taalopvattingen en taalpraktijk in de zestiende en zeventiende eeuw. Amsterdam, Buljten & Schippenheijn, 1989. 204 pp.

This is a collection of ten articles first published between 1980 and 1988, together with a paper delivered to a working party on the seventeenth century (*Werkgroep Zeventiende Eeuw*) in 1989. Taken together, they give, not without a certain amount of overlap, a vivid picture of intensive activity in the Low Countries in the 'early modern' period, by grammarians such as Coornhert, Spiegel and Stevin, and eminent authors like Hooft and Vondel, with an earlier but essential impetus in Erasmus' advocacy of vernacular Bible translation.

The general picture which emerges is one of a strong consciousness of national and linguistic identity, coupled with a northward shift of economic dominance (ten Kate, 1723, see p. 169) and a desire to eliminate dialectal fragmentation. One of the great qualities of 'Duytsch', Stevin pointed out towards the end of the sixteenth century, was its numerous monosyllabic words (742 as against 5 in Latin), and its powers of composition. Nevertheless, the grammarians of the seventeenth century showed little awareness of a distinctive structure of their mother tongue, and their grammars tended to force it into the Latin mould. The emulation of antiquity went so far as to construct a vernacular trivium, defining the roles of grammar, dialectic and rhetoric in terms modelled on Latin originals: 'Grammar aims at correct utterance (*bene loqui*)... Dialectic teaches sound disputation (*bene disserere*)... Rhetoric teaches eloquence (*bene dicere*)'; and the translators of Erasmus' *Praise of Folly* incorporated a closer rendering of the standard Latin definitions. The *Rederijkerskamers* no doubt contributed to this continuation of classical tradition, but they also saw the conventional *artes sermocinales* as the culmination of studies which began with a grounding in pronunciation, spelling and reading, while the rhetorical distinction of three stylistic levels acquired at times a sociological interpretation (p. 95). It is even claimed (p. 98) that Hooft's treatment of characteristic Latin constructions in his translations of Tacitus, perhaps with some additional influence from French, yielded productive forms of expression in his mother tongue.

In other respects, however, seventeenth-century Dutch linguistic scholarship shows astonishing anticipations of later developments. Two remarks of Coornhert's could easily have been written in German a century after his time: 'Language is a midwife of the senses, an interpreter of the heart and a portrayal of thoughts which are otherwise concealed and invisible inside the individual' (p. 70), or more strikingly, '... when he called the dog a barker, the horse a neigher, the lion a roarer, the ass longears, and in the same manner had named each animal, ... it should be observed that he had comprehended the form, quality and nature of each animal' (p. 60).

This is a highly specialized series of studies of the use of language and thought about language, but it also provides many valuable insights into the social and cultural history of its time, and in this sense is of interest to readers outside its initial audience.

Paul Salmon, Oxford

Eveline Einhauser,

Die Junggrammatiker. Ein Problem für die Sprachwissenschaftsgeschichtsschreibung. Trier: Wissenschaftlicher Verlag, 1989. DM 54.00.

This study is concerned in part with the personal relationships between the protagonists of the neogrammarian movement, a group of scholars born between 1842 (Delbrück) and 1850 (Braune and Sievers), who survived into the twentieth century, the last-named having died in 1926 and 1932 respectively. The first chapter, indeed, is devoted to brief biographies of the six scholars concerned. It is very convenient to have this material gathered succinctly in one place, and to observe their interaction as a group. It comes as something of a surprise to find that Paul, the author of the *Prinzipien*, and the one above all with whom the neogrammarian tenet of the inviolability of sound-laws is associated, was the first holder of a chair of German at Freiburg im Breisgau, that as a pioneer he had to build his own audience, and that although more than once headed the short list for older-established chairs in other universities, he had to wait for some twenty years before being translated to Munich.

It emerges that the term *Junggrammatiker* was not used by the neogrammarians themselves; and it is possible, at least, that the term is little more than a convenient label by which scholars have identified their approach to linguistic questions. It can certainly be claimed that the attempt by Schleicher to reconstruct Indo-European tacitly invoked infallible rules; and the same may be said for his claim that linguistics is a natural science, for it is characteristic of a natural science to make hypotheses on the grounds of observed regularities. It might be added, indeed, that a law based on observed regularities of data is by its very nature insusceptible of exception, whether it is applied to a natural phenomenon or to a human artefact like language. An apparent anomaly may itself be shown to be a regularity which occurs in a definable set of circumstances; it is perhaps significant that Karl Verner's article on "An exception to the First Sound Shift" appeared in 1875.

It is a curious fact that the decisive factor which led to sides being taken in German scholarship in the seventies and eighties was not a linguistic issue, but one of textual criticism—the relative status of the manuscript traditions of the *Nibelungenlied*. A further factor in the development of what must be termed a rift was what was seen by Paul and others as a defection from linguistic to literary studies on the part of Scherer (b. 1841), a representative of an earlier generation of scholars. It seems likely even that the interconnections between personal animosity and academic rivalry were such that the older man used his influence to Paul's disadvantage on more than one occasion.

The author comes to the conclusion that the linguistic innovations of the neogrammarians represent a continuation, perhaps a culmination of historical insights which had been developed with ever-increasing confidence for a century or so, rather than introducing a new paradigm (in Kuhn's sense) into linguistics. She admits that their linguistic work was not exclusively diachronic, but claims that their interest in the workings of language was informed by the desire to make historical knowledge more precise. Continuity of approach begins, in her view, before the time of the neogrammarians and outlasts them.

Besides providing a valuable and interesting survey of the neogrammarians and their theories, this book is very well documented and indexed, and in addition provides, as an appendix, extensive transcriptions (fifty letters in all) of correspondence between the neogrammarians. It is a very useful addition to the literature of the history of linguistics—and of linguists.

Paul Salmon, Oxford

Harold Copeman,

Singing in Latin. Oxford: published by the author (22 Tawney Street, Oxford, OX4 1NJ), 1990. 359 pp. £25.00.

This volume may be regarded as a 'spin-off' from the movement for authentic musical performances; indeed, there is a smaller version (*The pocket 'Singing in Latin'*) which had been designed with the immediate needs of performers in mind. The major work, however, presents the information on which these conclusions and recommendations are founded. The author has been indefatigable in consulting the work of generations of grammarians, orthoepists and writers on music from the major European vernaculars, using modern editions and recent scholarly discussion of their assertions. In addition, he gives useful summaries of writings produced within the church, the papal decree *Motu proprio*, (1903) and the *Solesmes Liber usualis* (1896), which reveal a growing consciousness of a need for consistency and uniformity; the former incidentally reveals an austere attitude to liturgical music on the part of the hierarchy;

the latter, concerned in its earliest versions more with intonation than with individual segments, models its recommended flowing style for Latin declamation on 'a Roman professor lecturing in Latin'.

A book with the specific aims of this one does not, of course, set out to provide fresh information on the way Latin or the vernaculars were pronounced at any one time and in any one country; what it does, admirably, is give a critical and well-informed view of what was said at various times and places in the past, and what has been said subsequently; the number of historians of linguistics who have been consulted is immense, and their findings are subjected to meticulous analysis and a judicious interpretation which takes into account fluctuations of pronunciation possible at any given time. Some samples are given of the implications in performance of the recommendations made, such as the following, applying to the words *descendit de coelis* in Beethoven's *Missa Solemnis*:

... the forceful dynamic markings ... bear on the choice of consonantal sound. A quick *sforzando* is, I suggest, easier and clearer with *sc* = [sts] rather than [ʃ], and with [ts] rather than [tʃ] in *coelis*: also the consonants hiss less prominently.

In a passage like this the musician speaks to musicians; here it is hard, perhaps impossible—even if desirable—to express a preference for one nuance rather than another in objective terms. But the book is strong precisely in its evaluation of the objectivity of technical data provided by earlier works on pronunciation; it is not, perhaps, a work to read from cover to cover, but it is an invaluable and very reliable guide, which is certain to be widely and constantly consulted in quires and places where they sing.

Paul Salmon, Oxford

Frits Stuurman,

Two Grammatical Models of Modern English. The old and new from A to Z. London and New York: Routledge, 1990. xii + 301 pp. £35-00

The 'two grammatical models' of the title are what the author describes as 'OG' and 'NG': OG stands (here) for 'old' grammar, 'Otto's' grammar and 'open' grammar; NG is 'new' grammar, 'Noam's' grammar and 'narrow' grammar. Stuurman's aim is to compare the treatment of twenty-six specific grammatical problems of his subtitle in a selection of grammars old and new, and by doing so, to attempt to 'promote a mentality—grammatological tolerance, and an understanding of the need for pluriformity in Modern English grammar'.

Stuurman points out that the two approaches cannot be complementary, because OG is inductive and comprehensive, while NG is deductive and restricted, but he argues that their juxtaposition can be extremely illuminating, as in the twenty-six cases he examines. It is a procedure rarely adopted by proponents of NG, whose students are seldom exposed to the great tradition of comprehensive English grammars; and even supporters of OG are unlikely to have studied in any detail grammars other than the recent ones by Randolph Quirk and his colleagues.

The earliest of the OGs discussed here is that of Henry Sweet (1845-1912), whose two-volume *A New English Grammar* appeared in 1891 and 1898. As Stuurman acknowledges, Sweet made seminal contributions, not only to phonetics and the study of Old English, but in pioneering the construction of what sets out to be a comprehensive grammar of English: as he himself claimed, 'by comparison with other grammars ... my syntax is fairly complete' (1898). Their indebtedness to Sweet is

fully acknowledged in the other OGs discussed here: those by Poutsma (1904-29]), Kruisinga (1911-32), Curme (1931-35), Jespersen (1909-49), and Randolph Quirk and his colleagues (1972, 1985).

Jespersen provides something of a link between OG and NG, since Noam Chomsky, author of the earliest NG (*Syntactic Structures*, 1957), demonstrates a special interest in him throughout his writings, distinguishing Jespersen, the author of *A Philosophy of Grammar* (1924), as the user of a 'narrow' approach to language, while his *A Modern English Grammar* (1909-1949) is in the tradition of open and comprehensive grammar. The other exponents of NG discussed here are Robert Stockwell (1973) and Joseph Emons (1976), but throughout the book there are references to many others who have followed in the Chomskyan tradition. Stuurman's division into OG and NG does not, however, allow a place for Charles Carpenter Fries, whose grammar of English published in the early 1950s was thought at the time to be a seminal work. His name does not even occur in the index, nor does that of John M. Anderson, who has made enormous contributions to the theory of Modern English grammar.

Section I of this study is devoted to listing the OGs and NGs discussed; the second section describes the opinions on OG held by exponents of NG, and the third section is devoted to twenty-six alphabetically ordered points of Modern English grammar, juxtaposing their treatments in OG and NG. As a result of this rather odd arrangement, numerous unrelated topics are discussed, and they vary quite considerably in depth of coverage, ranging from four pages devoted to 'Jespersen's junction' to fourteen pages devoted to 'referential riddles'. The method works surprisingly well, partly because each section is followed by conclusions, and most by further topics for discussion; and the whole work provides an excellent textbook for university students of linguistics. It offers them an introduction to the outstanding grammarians of the recent past, often otherwise ignored, as well as a very clear account of the development of New Grammar.

This highly original book deserves a warm recommendation to all teachers and students of linguistics and Modern English grammar. It is not possible to discuss here the author's conclusions, but they seem to provide a balanced and clear account of different approaches to important problems of Modern English grammar.

Vivian Salmon, Oxford

The Scribes Journal of Legal Writing.

An Official Publication of Scribes, The American Society of Writers on Legal Subjects. Volume 1 (1990)

Although this new journal may not seem germane to the interests of members of the Henry Sweet Society, it merits attention because it contains several papers of general interest to linguists as well as lawyers, and one in particular will certainly be relevant to historians of linguistic ideas.

The paper in question, by Richard Wydick, a professor of law in California, is entitled "Should lawyers punctuate?", and it includes two sections which provide historical sketches of practice in England and the U.S.A. As Wydick notes, the semantic (as opposed to the rhetorical) function of punctuation was realised as early as the sixteenth century, partly because of the potentially (and sometimes actually) disastrous effect on the meaning of a statute when it was transferred from the manuscript copy of a legally-trained scribe to the hands of a lay printer. Schoolmasters and grammarians began to include treatments of punctuation in their work, among them being Ben Jonson and James Shirley, more commonly known as playwrights, and the Suffolk schoolmaster Simon Daines,

whose *Orthoepia anglicana*, published in 1640, was concerned both with correct pronunciation and with correct punctuation.

Since this is only a brief paper, Wydick does not deal with the specific contribution made by lawyers to the history of punctuation theory and practice, but it should be noted that in the eighteenth century alone English and Scottish lawyers published four substantial treatises on these topics (1705, 1724, 1768 and 1785) which have been largely overlooked by linguists in spite of the valuable information they provide on eighteenth-century English grammar (cf. V. Salmon, "English punctuation theory, 1500-1800", *Anglia* 106 (1988)).

Other linguists will find much to interest them in several papers in this journal, for example, "Choosing between *shall* and *must* in legal drafting", and "A style sheet for *Litigation*". The Editor of this journal, Bryan Garner, has published papers on Shakespeare's language, as well as a legal dictionary (1987), and is a member of the Henry Sweet Society; we wish him well in this new venture.

Vivian Salmon, Oxford

Katie Wales,

A Dictionary of Stylistics. London and New York: Longman, 1990. 504 pp. (Language and Linguistics Series). £13.95 paperback. (hardback 1989).

The author claims modestly that this book originated as an attempt to clear her own mind about 'the proliferation of terms that has inevitably accompanied the development of stylistics and other disciplines of relevance to textual analysis since the 1960s'. These terms derive from such fields as 'discourse analysis, text linguistics, contemporary literary theory, communication theory etc. as well as linguistics and traditional literary criticism'. Close attention to written (and implicitly spoken) texts gives this work a relevance for linguists generally, and, as its frame of reference extends back far beyond the 1960s, it is also of interest to historians of linguistics. The result is something of a *tour de force*—a wide-ranging survey of a kind which might be expected to be the product of multiple authorship.

Items are arranged in alphabetical order; the author's alphabet does not include X or Y, but for an example of one of the less frequented letters, we may look at V, which deals in turn with: **variation** (1) in Old English poetic language and (2) in classical rhetoric (= *expositio* or *exergasia*; **variety** as a term in sociolinguistics, with cross-references to function, dialect, sociolect, register, lect and diatype; **vehicle**—'In literary criticism one of a pair of terms (see also tenor ...)'; **velar**; **verb**, touching also on verb phrase and verbal group; **verisimilitude**, 'also *vraisemblance*'; **vernacular**; **vocative**; **voice** (1) in phonetics, (2) in grammar, (3) in literary criticism. This set of topics is dealt with succinctly, but very efficiently in six pages, the separate items being illustrated by examples where appropriate, and giving references to recent and definitive treatments of the subject. The fact that some items have to be given a brief gloss here, while others may be considered self-explanatory, is testimony to the compass of the material discussed. The layout of items, with a variation of small capitals, italicized small capitals and bold face may at first seem worrying, but in fact is a surprisingly neat and concise way of conveying information in the best traditions of British lexicography.

For the quality of the entries, a few more or less random samples must suffice. Under 'Deconstructionism,' for example, one has in the first place a cross reference to POST-STRUCTURALISM [small caps in the text], and then a page, which taken with the cross-reference tells you the basic

facts you have always wanted to know but been afraid to ask, and more importantly gives the sources of first-hand detailed treatments. The article on *deixis* is divided into four sections, one of which notes that *deixis* is used in 'locating items, or facts, or even linguistic structures themselves, in the CO-TEXT, ANAPHORICALLY or CATAPHORICALLY', and while there is no separate entry for 'cataphoric *deixis*', there is a full treatment of *cataphora*. There is a useful two-page article on 'context; contextualization; contextual grammar; context-of-situation, etc.' An enquiry under 'speech act theory' leads to discussion of such terms as INTERPERSONAL, PRAGMATIC, CONSTATIVES and PERFORMATIVES in its opening paragraphs.

Wherever one opens this book one finds material one is able to confirm from one's own knowledge alongside other information which belongs to the specialisms of other linguists; in general this is an indispensable source of first reference which goes far beyond a superficial dictionary entry, and it is supplemented by an exhaustive bibliography which should encourage and facilitate further enquiry.

Paul Salmon, Oxford

Helmut Weiss,

Johann Georg Hamanns Ansichten zur Sprache. Versuch einer Rekonstruktion aus dem Frühwerk. Münster: Nodus, 1990. DM 44.00

The four works examined in detail in this study come from the years 1760 and 1762; Hamann was in his early thirties, he had already undergone, in the course of a visit to England, the religious conversion which was to colour all his writings, but none of these texts reflects his reactions to Herder or to Kant. However, the attitudes which are apparent in Hamann's controversy with Herder and his *Metakritik über den Purismus der Vernunft* were already established.

It is a considerable achievement of Dr Weiss's study that he delineates clearly and convincingly the consistency of the linguistic thought of such a baffling writer as Hamann. This consistency is shown, paradoxically enough, by an analysis which presents Hamann's view of language as essentially a continuation of enlightenment thinking. This view is not that of Cartesian dualism (for this entails a 'skewed' relationship between thought and language, inasmuch as the universals of thought, as internal or mental processes govern the structure of language, which, as a mere physical attribute, is incapable of affecting thought); rather it is that of the empiricists, for whom language and thought condition one another and are mutually enriching, or, indeed, the two sides of the same coin.

Another of Hamann's tenets is divine condescension, by which God communicated with man, notably with Adam; if Adam named the beasts he did so according to their inherent qualities, and thus language was not, at least originally, a system of arbitrary signs, but an expression of valid insights: creation, says Hamann, is an address to the created by the created, and speech is translation from the language of angels into the language of man, the implication being that it is man's fallen state that necessitates the formulation of thoughts in words. It is views like these which make the allocation of Hamann to the empiricists so unexpected.

Hamann is presented here as an extremely widely-read scholar, and indeed, his constant use of sometimes most arcane allusion and the consequent difficulties he sets before his readers make this only too apparent. His scholarship is not confined to the classics (and Hebrew), or to current debate in Germany; he comments on the issues of word-order currently being discussed in France, and seems to have been well

aware of Condillac's remarks on linguistic relativity, which were adopted, largely unacknowledged, in later eighteenth-century German linguistic scholarship.

Dr Weiss's book is in general very well argued and documented, and it is distinguished above all by its patient and effective exposition of the state of linguistic opinion in mid-eighteenth-century Germany, which in turn provides the basis of conclusions which are by no means self-explanatory, but very persuasive.

Paul Salmon, Oxford

WORK IN PROGRESS

A Bibliography of eighteenth century German linguistic scholarship

At the University of Regensburg a *Bio-bibliographisches Handbuch der Grammatiker, Sprachtheoretiker und Lexikographen des 18. Jahrhunderts im deutschsprachigen Raum mit Werkbeschreibungen ihrer wissenschaftlichen Werke* (8-10 vols) is currently being written under the direction of Herbert E. Brekle and Edeltraud Dobnig-Jülch. The first volume will appear in 1992, edited jointly by Hans Jürgen Höller and Helmut Weiss. The Regensburg handbook presents articles on approximately 1600 authors who published works of linguistic interest in German-speaking countries between 1700 and 1800. It will make available for the first time material, including that concerning numerous less well-known linguists, which can contribute to an adequate understanding of a fascinating period of linguistic research.

Each article consists of a short biography, abstracts of all the author's extant works of linguistic relevance, and their bibliographical details. The biography contains the most important data of the life history of the author, his educational and professional career, and his relations to other scholars or institutions. In the second part of the article the linguistic output is analysed in depth, not only giving exhaustive and reliable information on content and structure of the work(s) and intentions of the author, but also setting out to supply future investigators with helpful hints, e.g. by pointing out in what respects their work is remarkable from the viewpoint of present-day linguistics and/or within the background of the eighteenth century. The abstracts (*Werkbeschreibungen*) are written by members of the Regensburg project (Brigitte Asbach-Schnitke, Herbert E. Brekle, Edeltraud Dobnig-Jülch, Helmut Weiss). A substantial group of external collaborators assists in cases of more complicated authors. The bibliography gives exact and complete information on the external form and internal structure of the linguistic work, specifying also the location(s) where the book is available, and a list of references.

Edeltraud Dobnig-Jülch and Helmut Weiss,
University of Regensburg

H. J. Pos Archives

Readers of this *Newsletter* might like to be informed about less well-known archives that hold interesting material in the domain of the history of linguistics; the H. J. Pos Archives, part of the philosophical collection of Amsterdam University Library. Among much other material, this collection contains documents and correspondence preserved among the personal papers of the Dutch linguist and philosopher H. J. Pos (1898-1955). The correspondence with linguists comprises letters from H. Ammann, C. Bally, V. Brøndal, T. Gladstein, L. Hjelmslev, E. Klíbanky, A. Reichling, G. Révész, P. A. Verburg, J. Vendryès and others. A complete inventory of the available correspondence may be found in Hans Boon's *De correspondentie in het Archief-Pos* (Amsterdam: Stichting Neerlandistiek Vrije Universiteit, 1989 [Cahiers voor Taalkunde, 2]).

Hendrik Josephus Pos was a truly remarkable figure in the recent history of Dutch linguistics. A trained classical philologist of Calvinist background, he became involved in neokantian and phenomenological philosophy through his studies under Heinrich Rickert in Heidelberg and Edmund Husserl in Freiburg im Breisgau. The results were two successive approaches to a philosophy of language, the dissertations *Zur Logik der Sprachwissenschaft* (1922) and *Kritische Studien über philologische Methode* (1923), knowledgeable works by a penetrating mind. The reader will find it hard to see any kind of connection with religious issues in these works; but the Dutch theological situation in the 1920s was such that the mere absence of roots in the Scriptures tended to give offence to the Calvinist university that had chosen Pos as its professor of classical philology and general linguistics. When Pos at one point supported one of the more liberal members of the clergy in his opinion that the passage from Genesis 3 about the serpent's speech was not to be interpreted literally, outrage from the orthodox camp took years to die down.

In 1932 Pos moved to a chair of philosophy at the (non-denominational) University of Amsterdam, and in this position he became a very influential phenomenologist. He had been quite strongly influenced by the left-wing modern historian Jan Romein since the days of their common membership of a debating society; and it was from this association that world political events came to call on him to pursue philosophy and ethics at a public as well as at an academic level. From 1936-40 Pos and Romein were important members of the Vigilance Committee of Intellectuals against Nazism, Pos as its President and Romein as one of its initiators and leading propagandist.

Meanwhile Pos was also active in structuralist circles in linguistics, lending his support with arguments from phenomenology. His extensive knowledge of linguistics and philosophy impressed Jakobson and other members of the Prague School (as did his oratorical talents and impeccable French). The Second World War, however, marked a break in his thought. Pos was detained as a hostage in German concentration camps for three years; as a result, he became severely critical of German idealistic philosophy, even in Husserl's version of phenomenology. His interests also

turned to realism and behaviourism: he finally declared language to be an accompanying phenomenon of human life rather than a decisive one.

As yet the collection of the Pos Archives has been explored only in part. Together with further studies about Pos the linguist, some findings will be reported in the forthcoming *Proceedings* of the Pos Symposium that was held in Amsterdam in 1988.

Saskia Daalder,
Vrije Universiteit, Amsterdam

Eighteenth-century British Biography

The *Eighteenth-century British Biography* (Chairman, B. H. Baumfield; Director, F. G. J. Robinson) was initiated at the University of Newcastle upon Tyne in February 1990. It aims to bring together the personal records of the English-speaking people of that period, and will include individuals who lived in areas that were then colonies as well as in the United Kingdom. It is intended that the ultimate compilation will offer far and away the most complete and authoritative listing of the British people of the eighteenth century. Sources will include directories, society lists, book subscription lists, wills, parish registers, charity subscriptions, obituaries from journals and newspapers, poll books, apprentice returns, etc. It is expected that such sources will make accessible large amounts of data about the common man as well as the élite of the period.

It is hoped to provide a standardized format for biographical data, such as has been achieved in bibliography with MARC.

The project invites contributions of biographical records: the organizers note that much research, especially for theses, involves the collection of material which would be invaluable for the project, but is otherwise unlikely to receive wide or systematic publication.

Address for enquiries:

Park House,
Ashow, nr. Kenilworth,
Warks., CV8 2LE

The American Philosophical Society's Library

Beth Carroll-Horrocks, the Manuscripts Librarian of the American Philosophical Society, has produced a list of *Sources for the History of Linguistics in the Manuscripts Department of the American Philosophical Society Library*. There are some 25 typescript pages listing manuscripts (and books), a further eight pages devoted to recordings, and a valuable index of languages referring to items in the catalogue. As the Foreword points out, the material is very largely (though not exclusively) concerned with American Indian languages, and notes the great value of such

material in the context of the rapid disappearance of languages—'and not only Native American ones'. Among other items are extensive files of correspondence of linguists and other scholars, ranging from Du Ponceau, an early President of the Philosophical Society, to a wide-ranging collection of letters and papers of Franz Boas (58,500 items), Martin Joos (10,000 items), and material from Edward Sapir. The library also holds papers by Dell Hymes, presented by the author in 1987, and the Archives of the Linguistic Society of America, ca. 1930 to the present (about 132 linear feet of shelving). Material of this kind clearly invites on-site investigation, but the catalogue will tell intending visitors what they may expect.

A copy of the catalogue has been deposited in the Henry Sweet Library; individual members may obtain copies on request from:

**Manuscripts Department,
American Philosophical Society Library,
105 South Fifth Street,
Philadelphia, PA 19106-3386**

REPORTS OF CONFERENCES

ICHoLS V

The fifth International Conference on the History of the Language Sciences was held at University College, Galway, from 1-6 September 1990, hosted by Dr Anders Ahlqvist and University College.

Around 130 participants attended, from Europe and America, and about sixty papers were read, besides poster sessions on some afternoons. By the decision of the Organizing Committee all papers offered, except where their subject clearly fell outside the history of linguistics, were accepted; but for reasons of publishing economics, the *Proceedings* (to be published by John Benjamins) will contain only about half the papers offered, and some hard choices had to be made by the Committee. As in previous conferences there was no set theme, but in fact there was a cluster of papers on classical and mediæval linguistic theory and practice.

By general consent this Galway conference was one of the most enjoyable and useful of any; the quality of the papers was high, discussion was vigorous, the social programme, thanks to the efforts of Dr Ahlqvist and his local colleagues, was excellent, and, not least, we enjoyed surprisingly sunny weather to wander round the city and the countryside in one another's company.

The next conference, ICHoLS VI, will be held in 1993 in Washington, D.C., and ICHoLS VII has been scheduled for Oxford.

R. H. Robins, *School of Oriental and African Studies, London*

A Note by the editor

It would clearly be impossible, in the space available, to list all sixty papers, and, since topics cannot be easily categorized—medieval thinking on language, for example overlaps both in subject-matter and treatment, with that of classical antiquity, and discussion of the scope of the study of linguistic historiography impinges on the wider issues of philosophy of language, it is difficult to divide the business of the conference into hard-and-fast categories. Nor is it possible for one who did not attend the conference to anticipate the findings of the editorial committee or assess the impact of individual papers; nevertheless the abstracts given in the conference brochure provide a foretaste of many things which, it is hoped, will be enshrined in print. A personal selection would include the presentation of novelties, works dealing with the relation of language to perception, and controversial items.

In the first of these categories, Andrew Breeze introduces "The oldest British treatise upon Linguistics ...", 'the humanist *De erudienda iuventute*, published in 1526 at Kraków by Erasmus's Welsh friend, Leonard Cox', of which the unique copy has recently come to light. Jean-Claude Muller draws attention to several works of the late eighteenth century which relate the language of the gypsies to Sanskrit, and also postulate an Indian origin for the people. Hans Sauer writes on a "Grammatica Illyrica ...", which, despite its fanciful title, turns out to be a grammar of English written in Latin, in Bavaria and preserved in manuscript in Munich. While much of the content is Latin-based, the grammar shows an awareness of such specifically English constructions as the continuous form and *do*-support.

Semantics may, perhaps, be regarded as the area of linguistics which borders most closely on philosophy, and it is good to see papers devoted to cognitive semantics, like that by Barbara-Lewandowska Tomaszczyk, which discusses its psychological, linguistic and philosophical roots. Earlier anticipations of modern concerns are shown by Ludger Kacmarek's paper on "Theory of language and cognition in the early fourteenth century", or William E. McMahon's on "The componential semantics of Ramon Llull". In dealing with "25 years of diacrisis", Camiel Hamans expounds a theory of meaning depending on 'distinctive morphology', in which a morpheme exists, so to speak, by default when it is the contrastive item in a set of words such as *never: sever: clever*. It is tentatively suggested that such contrasts may account for the feeling that there is a semantic affinity in such groups of words as *slender, sligh, slink ...* etc. Another area where earlier thought seems to anticipate that of the present day is found in Frank J. M. Vonk's paper on "Hume, Reinach und Bühler über Sprechhandlungen".

Two or three contributions challenge received opinions, but for sheer iconoclasm it would be hard to surpass Julie Andresen's paper on "Skinner and Chomsky 30 years later", which concludes that recent neurolinguistic studies enable us 'to reevaluate Skinner's approach to verbal behavior in a much more positive light'.

And as for the status of our discipline, the last word must surely go to Talbot J. Taylor, who asserts: 'those theorists who fail to study the history of linguistic ideas condemn themselves to a lack of self-awareness and to the endless repetition of the past.'

Colloquium on Textbooks, Schools and Society

This Colloquium met at St Peter's College, Oxford on the morning and afternoon of Saturday 8 September 1990, before the Wilkins Colloquium recorded below. Five papers were presented, of which two dealt with matters of specific interest to historians of linguistics:

Ian Michael on "Speculative bibliography: editions of works on English, c. 1770-1830".

Chris Stray on "The King and his grammar? *King Edward VI's Latin Grammar* (1841)".

John Wilkins (1614-72)

Language, religion and science in the seventeenth century

This Colloquium, organized by David Cram and David Harley under the auspices of the Henry Sweet Society, took place at St Peter's College, Oxford from 8-11 September 1990. Altogether there were some twenty papers and symposia, not all of them dealing with linguistic issues. It is hoped that the proceedings of this colloquium will be independently published elsewhere; the abstracts given below (abridged in some cases) provide a preliminary account of papers which have an immediate bearing on the history of linguistics.

Anthropological linguistics, literature and Christian ethics: Roger Williams's *A Key into the language of America*.

Roger Williams's book, *A Key into the Language of America*, is one of the most complex productions of seventeenth-century American literature. Ostensibly an introduction to the language and culture of the Algonquian tribes of south-eastern New England, the book is also an ethical and political statement by a very radical and enlightened Puritan who was at least a century ahead of his time on controversial issues like the native American ownership of land and the separation of church and state.

In spite of its highly structured presentation of the language in a dialogue format reminiscent of a modern textbook, the work has many shortcomings as a pedagogical grammar or as an anthropological description. However, Williams's lack of ethnocentricity and his respect for the culture of the Algonquians show an objectivity worthy of a twentieth-century anthropologist.

Pedro Beade, *Bryant College, Smithfield*

Positive and negative attitudes to the inclusion of English dialect words in seventeenth-century school-books

This study outlines, in Introduction, a general concern about dialectal usage in the work of certain sixteenth and seventeenth-century schoolmasters, grammarians, educational theorists, and language reformers. Some were seen to demonstrate a proscriptive bias, chiefly on orthographical grounds, some an historical-linguistic interest, and others again both responses at once. The seventeenth-century lexicographical attitude to the inclusion and marking of dialect words is also examined, and discre-

pancies over the status or location of individual examples noted. Finally, a selection of late seventeenth-century spelling-books and grammars is consulted, and it is shown that in a few instances conflicts over standard and non-standard usage, the inclusion or exclusion of specific dialect words, still obtained.

Edwina Burness, *Boston University in London*

"Apples of gold in pictures of silver": John Ray's collection of proverbs

John Ray's *Collection of English Proverbs* (1670) is one of three linguistic works that he published, the other two being his *Collection of English Words not generally used* (1674), recognized as a milestone in the study of dialect geography, and his *Dictionary of Trilingual* (1675), a classified vocabulary written for the benefit of the offspring of his friend and collaborator, Francis Willughby.

Ray's collection of proverbs serves to point up his preoccupation with language as a phenomenon to be investigated in its own right. For Ray, the study of words was not just a necessary ancillary to the study of things (to echo the motto of the Royal Society) and in the preface to his *Synopsis of British Plants* (1690), he bewails the lack of linguistic concern among his contemporaries.

Since he nowhere articulates them at length, Ray's ideas about natural language must be extrapolated from the structure and context of his linguistic works. To this end an examination is undertaken here of Ray's conception of what a proverb is, and his motivation for collecting 'local' proverbs in particular, in the light both of his immediate sources and of his other work in natural history and natural theology.

David Cram, *Jesus College, Oxford*

The scientific theology of 'our daily bread'

In the midst of explicating the proper use and handling of his Philosophical Language, John Wilkins chose a familiar liturgical Christian text as an extended exemplum of the translation procedure. The present study discusses how Wilkins solved a particularly intriguing textual problem known to scholars of the Christian textual tradition: namely, how to translate/explicate/interpret a *hapax legomenon* found in the Lord's Prayer. The Wilkins Solution is subjected to both linguistic and textual analysis, and the solution is placed within the history of the pertinent scholarship, both preceding and succeeding Wilkins.

Frederic Dolezal, *Franklin College, University of Georgia*

The semantic dimension of sixteenth and seventeenth-century museums

When speaking of the semantic division of museums, we assume that the objects on show are organized so as to acquire a semantic quality and that they play a part in people's cognitive endeavour to understand the world. Museums are supposed to be sources of knowledge because they present the reality around us in a more orderly and translucent way than normally meets the eye. This idea is explained with the help of museum catalogues by Quicchenberg (1565), Olearius (1666), and Major (1674). Although, to my knowledge, their ideas on an ideal museum were never explained in an English catalogue, they were obviously shared by many people on the continent and in England especially by the *virtuosi* around the Royal Society. Museums played an important role in the unfolding of scientific thinking. They anticipated Baconian empiricism as a scientific method, especially in natural history. They are indicators in

the development of a plain prose style, as advocated in Sprat's *History*, and they show an obvious parallel to large scale systems of the world, as offered by Wilkins. He suggested that the system incorporated in his Tables, as far as 'natural bodies' are concerned, should be made the principle for the arrangement of objects in the Repository of the Royal Society.

Werner Hüllen, *Universität-Gesamthochschule, Essen*

**From *seemly to nature to un-*:
grammatical opinions on Hebrew (1500-1700)**

Hebrew is often referred to as the 'Holy Language'. For Jews and Christians alike this view stems from a common origin which is an interpretation of the Biblical view on language as expressed in Genesis 2:19-20, where it is stated that God brought the animals to Adam "to see what he would call them". The first language, Hebrew, was perfect in its reference to reality and in its structure. However, it was subject to corruption, and in its post-biblical form was held to be a degenerate language, as a result of the disasters which had befallen Hebrew-speakers.

It was widely held that the study of Hebrew in its original state provided infallible knowledge of the universe, and that as a language Hebrew was completely regular. This attitude towards Hebrew, held in the sixteenth and seventeenth centuries by both Christians and Jews, resulted in mystical speculations on the relations between language and the universe, in philosophical, Cabbalistic and grammatical texts. On the other hand, there was also the start of a process of demystification whereby the *Holy* language became the *Hebrew* language, with all the characteristics of any other language.

In the course of my analysis, I consider how this change in attitude is reflected in grammars of Hebrew, and discuss the impact of the study of Hebrew on the creation of universal languages.

Anthony J. Kiljnsmit, *Amsterdam*

Wilkins and Leibniz on the organization of knowledge

Both Wilkins and Leibniz sought the construction of a universal language on the basis of two hypotheses: (1) there must exist a finite number of hierarchically structured concepts capable of adequately expressing the nature of the world and things; (2) the ordered combination of these concepts will lead to a powerful organon which, besides allowing universal communication, being an aid to memory and enabling the clearing up of false religious and philosophical positions, will become a wonderful means of exposition and development of the entire system of knowledge.

In terms of methodological procedures, both Wilkins and Leibniz began by attempting to establish the list of the simple, primitive ideas to which all our concepts can be reduced; that is, they both stressed the need for an exhaustive classification of concepts and their natural relations of inclusion and subordination; and they both proposed the determination of the semantic minima which would be able to signify the totality of knowledge.

The procedure is interpreted as an anti-subjectivist approach to the role of language in the organization of knowledge, and within this naturalistic perspective, comparisons will be made between the detailed complete proposal of Wilkins's *Essay* and Leibniz's inconclusive sketches.

Olga Pombo, *Departamento de Educação, Faculdade de Ciências,
Universidade de Lisboa*

The social context of Comenius's language endeavours

Despite the similarities between Comenius's conception of a universal language and the projects of his contemporaries, a major difference existed. The broad framework of his idea of a reform of the whole of human society determined all his endeavours in the field of language. Without being aware of this, one cannot understand Comenius's conception of language or his proposals to create a universal language. The core of his theory of language was philosophical and pedagogical, and this will be interpreted in the light of his intentions for social reform, as the basis for further research in the history of the universal language movement and the place of Comenius in it.

Jana Přivratská, *Československá Akademie, Praha*

Not invented by art: Wilkins and the Chinese language

Seventeenth-century universal language schemes were influenced by the Chinese language, which was, in the days of Wilkins, "so much talked of in the world". The specific character and extent of this influence remains unclear. In Europe, no one could read or write Chinese, except a few Jesuit missionaries who visited Europe now and then to stir up enthusiasm for the China mission. Nevertheless, Bacon, Hugo, Vossius and others wrote about Chinese. Wilkins mentions it as early as 1641 in his *Mercury*. He discusses it again and in considerable detail in his *Essay towards a Real Character, and a Philosophical Language* of 1668, when he points out its shortcomings as a philosophical language. The sources named in these passages show him to be familiar with most of the major and some of the minor works on China then in print. Wilkins's use of the linguistic information available to him is analysed in an attempt to assess the influence of Chinese on the concept of a universal language in general and on Wilkins in particular.

Rüdiger Schreyer, *RWTH, Aachen*

Wilkins's plain style: a study of *Ecclesiastes* and *Gift of Prayer*

Most linguistic historians have focused their studies of John Wilkins on his contribution to the seventeenth-century philosophical language movement in the *Essay*, but have tended to ignore the relationship of his theory of plain style to the development of his philosophical language. In his *Ecclesiastes: Or, a discourse of the art of preaching as it falls under the rules of art* (1646) and *Discourse Concerning the Gift of Prayer* (1651), Wilkins, in applying rhetorical theory to the art of preaching, advanced a theory of plain style which not only contributed much to the reform of seventeenth-century English prose style but also greatly shaped his design of an artificial language.

In her *John Wilkins 1614-1672* (Berkeley, 1969), Barbara Shapiro points out that *Ecclesiastes* and *Gift of Prayer*, "works on prayer and preaching, on communication between man and God, should be seen as one facet of a broader quest for more efficient and systematic modes of expression" (p. 71). Taking Shapiro's insight, I propose to show how in *Ecclesiastes* and *Gift of Prayer* Wilkins addressed the same set of problems in natural language by advocating a plain style that he later attempted to solve by creating an artificial language.

Joseph L. Subbiondo, *University of the Pacific*

Mathematical-combinatorial languages at the time of John Wilkins

John Wilkins's preparatory work on his *Essay towards a Real Character, and a Philosophical Language* (1668) occurred within a period when the creation of a universal tongue was a major goal among scholars in England and on the continent. In his 1641 book, *Mercury: or the Secret and*

Swift Messenger, Wilkins had for the first time discussed the creation of a universal character; collaboration on Seth Ward's *Vindiciae Academicarum* (1654) determined Wilkins to pursue the creation of a philosophical language. He was familiar with Francis Lodwick's linguistic efforts, especially *The Ground-Work ... for a New Perfect Language* (1652), and profited from Lodwick's advice on the definition of "things and notions" in his own *Essay*. Wilkins discouraged Cave Beck from publishing the first completed universal language scheme devised in England, *The Universal Character* (1657), which was not based on philosophical concepts, and for a while he advised George Dalgarno on the creation of the first philosophically-based universal language, which the Scotsman presented in the *Ars Signorum* (1661).

While the successful English language creations at Wilkins's time were thus philosophically orientated and are well documented, several scholars on the continent pursued an approach originally suggested by Johannes Trithemius in his *Polygraphia* (1518). The most important projects devised in the 1650s and 1660s were all based on simplified Latin along mathematical-combinatorial lines, beginning with the *Arithmeticus Nomenclator* that a Spanish Jesuit, Pedro Bermudo, published in Rome in 1653. Athanasius Kircher's *Polygraphia nova et universalis* (1663) and Johann Joachim Becher's *Character, pro Notitia Linguarum Universalis* (1661) owe a great deal to Trithemius and Bermudo. The schemes of Kircher and Becher, in turn, became known to the Royal Society as early as 1663, where they were admired for their combinatorial perfection but found lacking in philosophical underpinning, which is where the Society's interests lay at that time.

Gerhard Strasser, *Pennsylvania State University*

FORTHCOMING CONFERENCES

NAAHoLS

The annual meeting of the North American Society for the History of the Language Sciences will take place on 5 January 1991 in conjunction with the annual meeting of the Linguistic Society of America in Chicago.

Information from:

Douglas A. Kibbee,
Department of French,
University of Illinois,
101 S. Mathews,
Urbana, IL 61801

Langages de la Révolution française, 1770-1815

The fourth International Colloquium on Political Lexicography will take place in September 1991 at the École Normale Supérieure de Saint-Cloud.

Information from:

URL 3 *Lexicologie et textes politiques*,
École normale supérieure de Saint-Cloud,
Avenue de la Grille d'Honneur Le Parc,
92211 St Cloud CEDEX, France

ESSE
The European Society for the Study of English

The European Society for the Study of English is a newly-formed federation of national associations and has a current membership of around 4000 teachers in higher education. The Society has been established to promote European understanding of English language, literatures and civilizations, and to foster the development and integration of teaching and research.

The Henry Sweet Society has been invited to join this federation, and to take part in the inaugural conference to be held at the University of East Anglia from 4-8 September 1991, and Professor Werner Hüllen and the Hon. Secretary have been asked to arrange speakers for a session on the history of British linguistics. There will also be a session on the history of the English language, and a variety of sessions on literary themes.

Provisional arrangements for our session have been made so as to survey the work of four key linguists in four periods and areas, as follows:

Sixteenth century

John Hart and orthography (Vivian Salmon)

Seventeenth century

John Wilkins and universal language (Werner Hüllen)

Eighteenth century

Robert Lowth and English grammar (Ian Michael)

Nineteenth century

Henry Sweet and phonetics (Michael MacMahon)

The session has been arranged to follow the meeting of the Henry Sweet Society (see page 2 of this *Newsletter*), and members are welcome to attend. For details apply to:

Dr Robert Clark,
ESSE Conference,
School of English and American Studies,
University of East Anglia,
Norwich, NR4 7TJ

Telephone: Norwich (0603) 592298

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