

THE HENRY SWEET SOCIETY  
for the history of linguistic ideas

Issue No.20

May 1993

NEWSLETTER

EDITORIAL

*Newsletter 20* is a bumper issue; I am most grateful to all members who have submitted or organised the submission of material. I have tried to include as many of the abstracts and reviews as possible, balancing as best I can the guns/butter equation of inclusiveness/ type-face size/ single-double spacing/ cost. I would ask the indulgence of those whose welcome submissions have not been included in this issue: they will appear in November. In addition to the familiar fare of conference reports, colloquium abstracts and book reviews, this issue of the *Newsletter* includes the HSS accounts for 1991-2: my apologies to our Treasurer John Flood for the inadvertent omission of this important information from the November issue. Apologies, too, to those members who contributed other material for the November 1992 issue and have had to wait until now for its appearance: delays can be variously attributed to limitations of space, incompatibility of computer discs, and, no doubt in full measure, editorial incompetence. Members not able to be present at the Spring 1993 Colloquium will note some changes in the list of the society's officers, as set out on the inside of the front cover; we welcome the new President and committee members, and thank retiring colleagues for their various and valuable contributions.

Andrew Wawn, Leeds

### HENRY SWEET SOCIETY CONSTITUTION

A recent Executive Committee meeting agreed that the Constitution of the Society should be printed in the next issue of the *Newsletter*:

1. The name of the Society shall be the Henry Sweet Society for the History of Linguistic Ideas.

2. The aims of the Society shall be to promote and encourage the study of the history of all branches of linguistic thought, theoretical and applied, and including non-European traditions. Fields of interest shall include the history both of major subject areas such as ethnolinguistics, and also of more specialised topics, such as writing systems, literary, rhetoric, and the application of linguistic ideas within technical and professional fields, such as medicine.

3. Membership of the Society shall be open to all persons engaged in scholarly study or research appropriate to the Society's aims.

4. The officers of the Society shall be:

- A President, with representative functions
- up to four Vice-Presidents
- Chairman of the Executive Committee
- Secretary
- Assistant Secretary (if required)
- Publications Secretary
- Treasurer

}	
}	Executive
}	Committee
}	Officers
}	

5. There shall not be less than four and not more than ten ordinary members of the Executive Committee.

6. The Executive Committee shall have power to co-opt additional members who shall serve until the next Annual General Meeting

7. Terms of office shall be:

*President* : 6 years

*Vice Presidents* : without limit while they remain members of the society

*Executive committee officers* : three years, with eligibility for re-election

*Ordinary members of the executive committee* : three years, with eligibility for re-election, provided that in every year at least two elected members retire

8. Elections:

(a) The officers shall be elected by the Executive Committee

(b) The ordinary members of the Executive Committee shall be elected by the

membership of the Society. Nominations shall be made in writing, signed by the proposer and seconder, and countersigned by the nominee to signify assent to nomination. They must reach the secretary at least fifteen days before the Annual General Meeting. The Executive Committee may also propose to the meeting the names of persons to serve as committee members.

9. Applications for membership:

(a) Applications for membership should be made to the Secretary, accompanied by a brief statement of interests and qualifications, and of existing contacts, if any, with the Society.

(b) Undergraduate students, and graduate students of not more than five years' standing from their admission as graduate students shall be eligible for associate membership of the Society.

(c) The officers of the Society shall be empowered to admit applicants to membership, seeking advice from the full committee at their discretion.

10. The Annual General Meeting shall be held in conjunction with a lecture, seminar or colloquium. The Treasurer shall present the Society's accounts, and the Executive Committee shall recommend the amount of annual subscription, to be paid on 1st November.

11. The word 'member' in this Constitution shall be deemed to include 'associate member'.

12. The above rules shall form the Constitution and may be amended or rescinded at the Annual General Meeting after due notice by a two-thirds majority of members present and voting.

## CONFERENCES AND COLLOQUIA

### (a) REPORTS

1. Report on the Franciscus Junius and His Circle symposium at the University of Leiden, 13 November 1993. Rolf Bremmer writes:

On Friday, 13 November 1992, well over fifty people attended a symposium devoted to the theologian, art-historian and philologist Francis Junius (1591-1677). The meeting was appropriately held in Leiden in the same building where Junius received his university education. It was the first time that representatives of various disciplines had come together to listen to the many-sided activities of this 17th century Dutchman. C.S.M.Rademakers explained the course and contents of Junius's schooling and university training, and how he was prepared for the ministry. Gerard Vossius's part in it proved to have been instrumental and of life-long influence. Two papers, one by Colette Nativel and one by Philipp Fehl, on *De pictura veterum* (1637), with which Junius established his name, made clear that the book was as much concerned with classical rhetoric as with classical visual art. Chris Heesakkers discussed a short admonitory letter written by Junius for his pupil Aubrey de Vere, Earl of Oxford, when the latter entered the Dutch army. Heesakkers not only traced its model back to Erasmus, but also explained why Junius published it in 1654, 12 years after he had written it. Eric G.Stanley expounded on the wide range of Junius's learning as based on the collection of manuscripts and books bequeathed by Junius to the Bodleian Library. Jean-Claude Muller made clear what giant steps forward in Germanic philology Junius made by the publication of his *Observationes in Willeramii* (1655) and his *Glossarium Gothicum* (1655), breaking away from automatically tracing all etymologies of Germanic words back to Greek, but instead preferring comparative Germanic linguistics. Peter J.Lucas discussed Junius's policy towards his printed works. Junius had a delicate taste for lay-out and type-faces and had Anglo-Saxon, Gothic, Runic and other types cut and cast especially for himself by the foremost lettercaster in Holland. He carried these fonts with him in a box wherever he travelled. After his death the University Press of Oxford used them for printing Old English and Gothic texts until the late 18th century. Finally, Rolf Bremmer demonstrated to what extent the ca. 230 letters from and to Junius help to augment our knowledge of Junius. After the papers, a visit was paid to the University Library for an exhibition of books and other manuscript material.

The proceedings of what was, in everyone's opinion, a successful symposium are to appear before the end of 1993.

2. The world in a list of words: Historiographic approaches towards a history of onomasiological dictionaries. Essen; 19-21 November 1992. David Cram writes:

Over the past few years there has been a series of conferences at Essen which Werner Hüllen has organised with a combination of maximal German *Gründlichkeit* and optimal Anglo-Saxon efficiency (two things which proverbially do not always go together). Readers of the newsletter are likely to be familiar with the volumes of collected papers from two earlier conferences, *Understanding the Lexicon* (edited by W. Hüllen & R. Schultze, Tübingen: Niemeyer, 1988) and *Understanding the Historiography of Linguistics* (edited by W. Hüllen, Münster: Nodus Publikationen, 1990). The 1992 conference picked up the lexical and the historiographical thread from these previous ones.

The rubric of this latest conference might be most aptly described as 'speculative lexicography', to use the felicitous expression coined by Hüllen on the model of 'speculative grammar'. A speculative lexicon (in this sense) is one whose categories and organisation are designed to reflect, mirror-like, the structure of the world of things. Speculative lexicography, under various names and guises, has a history which stretches back further than the alphabetic tradition. Interest in it has been prompted, over the centuries, by a spectrum of concerns ranging from the practical exigencies of language teaching to the theoretical problems involved in universal language schemes, and work in this area has been reinvigorated afresh by recent advances in cognitive grammar and computational linguistics.

The conference had a strong historiographical slant to it, and, not surprisingly, there was a central cluster of papers relating to the European tradition of thematic lexicography from the Renaissance to the 19th century. But the scope of the meeting was broadened both historically and geographically by papers on Hittite onomasiology (Paola Cotticelli-Kuras) and on the medieval syriac and arabic traditions (Stefan Weninger). Furthermore the aims of the conference were not purely historical, since one of its declared objectives was to bring together scholars working on historiographical areas with others concerned with

modern lexicographical projects of various sorts. Papers in the latter category included a discussion by Tom McArthur of thematic lexicography in the context of a general theory of reference works, a presentation by Christian Kay on the historical thesaurus of Middle English currently being produced at Glasgow, and an exposition by Gisela Harras of a research project aiming to produce a strictly theoretical lexicon based on cognitive principles (ESKA; "erklärende Synonymik kommunikativer Ausdrücke").

The papers just mentioned are of course a highly selective half-dozen topics which one participant found particularly striking and stimulating; the overall spread of topics and approaches was carefully enough designed to make anything but a complete listing a partial one in more than one sense of the word. Fortunately a collective volume of the papers is already in the pipeline (edited by Werner Hüllen under the title *The World in a List of Words*, Tübingen: Niemeyer), and it should not be long before a non-partial report of the conference is in the hands of interested parties.

*[Ed. I am grateful to Dr. Cram for assembling a selection of abstracts from this conference: limitations of space prevent their inclusion in this current edition of the Newsletter - they will be included in the Autumn edition]*

3. The Tenth Annual Henry Sweet Society Colloquium, March 25 1993. A report by Vivian Salmon:

The Society's tenth annual colloquium was held on 25 March 1993 at the Centre for English Studies, in Senate House (University of London), WC1, by the kind permission of Dr. Warren Chernaik, Director of the Centre. 37 members registered in advance and were joined by several more on the day, making the total attendance about 45.

Nine papers were read, abstracts of which appear in this *Newsletter*; it was gratifying to note that speakers came from as far afield as Utrecht, Groningen, Essen, Helsinki and Brussels, while participants included members from Ireland, Holland and Germany.

It was the first occasion on which the Society had been able to meet at the Centre for English Studies, which was established only recently. It was an appropriate venue, since more than half of our papers were devoted to topics in the history of English linguistics. Since Senate House refectory is close to the Centre, there was no difficulty in obtaining

meals without booking in advance, and the arrangement appeared to work very well. The colloquium ended with an informal sherry party, hosted by the Committee, at which members and Committee were able to exchange ideas and opinions on a number of important topics relating to the future of the Society.

About 20 members of the Society stayed after the end of the colloquium to discuss under the Chairmanship of our new President, Professor Werner Hüllen, three items of particular concern: future venues for colloquia, publishing projects, and additional specialist colloquia.

Because most of the founder members of the Society were associated with Oxford, Cambridge and London, it has become customary to hold the colloquia at these venues, the Spring meetings being held in London, since its easy access from all parts of the country makes it an ideal meeting-place for a one-day colloquium. It was suggested that colloquia might occasionally be held elsewhere, for two reasons: first, to make use of the good offices of a member of staff of the university concerned, and secondly, to allow members (particularly those from outside UK) to visit other areas of the country. It was suggested that any alternative venue should have easy access from an airport, as well as some special attraction (e.g. a copyright library, or especially pleasant surroundings). Against the move to extend the range of venues it was argued that many members were attracted to colloquia by the availability of the Bodleian and Cambridge University Libraries, and, in the case of Oxford, by access to the Henry Sweet Library at Keble, with accommodation at the college on very generous terms. A further suggestion was made that the Society might occasionally meet on the Continent. The difficulty here, it was argued, was that of finance, many members from UK universities finding it difficult to obtain reimbursement of conference expenses, even within the country, and retired members having no such support at all. There was also a problem in so far as most continental universities cannot offer residential accommodation, so that participants might be scattered and out of touch with one another.

As a matter of general concern, it was reported that it is increasingly difficult to book conferences at all, both for small numbers, and at our preferred date, i.e. the beginning of September; and since universities have suffered greatly in the last year or so from the last-minute cancellation of conferences, it is now necessary to book exact numbers several

months in advance, and to be obliged to pay a penalty if that number is not reached by the time of the conference.

The second topic which generated much discussion was that of publication. It was suggested that English-speaking members of the Society tended not to be fluent in German, Dutch, Italian and Danish, and therefore could not make use of the many valuable publications in those languages on the History of Linguistics. A glance at the Henry Sweet Library checklist issued in June 1990 shows just how far such publications in these languages predominate in our collection. It was therefore suggested that the Society might examine the possibility of issuing a series of translations into English, for sale at special prices to members, and one would hope, to scholars outside the Society at enhanced prices. Such a series would not clash with the publications by Benjamins and Dutz, who issue mainly original works. A series of this kind had been proposed long ago, and a publisher found, but on condition that the Society would purchase a given number for its members. At that time, the financial situation of the Society allowed no such commitment, but it may be possible to look into this situation again now that we are more financially secure. It was also suggested that the *Newsletter* should become more substantial, but, in opposition, it was pointed out that it would then be in competition with *HEL* and *HL*, and that there was probably not enough good material to support three such journals.

A third subject (which there was no time to discuss in detail) was the possibility of holding additional colloquia on specific topics. One had been organised on John Wilkins, and another was about to take place on Dionysius Thrax. The Chairman of the Executive Committee invited members to contact him if they had any proposals of this nature to suggest, and the Society would look into the possibility of supporting such colloquia.

It was not appropriate, of course, to take any decisions during this informal discussion, but members' views will certainly be taken into account at the next meeting of the Committee. The discussion proved most valuable, and can be continued by those members who were unable to be present if they care to write to one of the Secretaries (Dr. Laura Wright or Dr. Edwina Burness), preferably by the next Committee meeting on 7 May.



4. Arising out of the June 1992 Comenius colloquium in Montreal, the HSS has received a copy of the first number of a new journal: *Coménius, Bulletin de la Société d'études coméniennes*. Correspondence should be addressed to the Society, c/o Département de didactique, Faculté des sciences de l'éducation, Université de Montréal, CP 6128, Succ.A, Montréal, Qc H3C 3J7, Canada.

(b) FORTHCOMING CONFERENCES

1. It is hoped to hold the 1994 HSS Conference at a new venue - the University of Sussex; dates 30 August-1 September. Dr. Michael Evans, Director of the Language centre, will act as host.

2. Conference 12-15 July, Centre for Seventeenth-Century Studies, University of Durham. Contact Dr. Richard Maber at the University Library, Palace Green, Durham DH1 3RN.

3. Sixth Euralex International Congress, Free University of Amsterdam, The Netherlands, 30 August - 3 September 1994. Principal themes: lexical semantics, combinatorics, dictionary making. Preliminary submissions by 1 November 1993. Address: Congress organisers Euralex '94, Free University of Amsterdam, Dept. of Lexicology, room 11A-16, De Boelelaan 1105, 1081 HV Amsterdam, Netherlands.

4. Northern Illinois University announce a forthcoming International History of Education Symposium, 17-24 July 1994: conference theme will be 'Using School Museums and Collections to Better Understand our Educational Heritage'. Proposals to L.Glenn Smith, Learning Center, Gabel Hall, NIU, Dekalb, Illinois 60115-2896.

(c) CONFERENCE ABSTRACTS

1. HENRY SWEET SOCIETY COLLOQUIUM, SEPTEMBER 1992

It was not possible to include all the abstracts forwarded from last September's Colloquium in HSS *Newsletter* 19. A further brief selection follows:

(i) *Notionalism from 1830* John Walmsley, Bielefeld / Cambridge

According to Percival, the most revolutionary development in grammatical theorising in the past half-century has been the success of a novel type of syntactic analysis, namely Immediate Constituent Analysis (I.C.A. - largely developed by Bloomfield), and its formalised descendant Phrase Structure (PS) grammar. At the peak of its influence, I.C.A. was associated with a strong emphasis on form - as far as possible to the exclusion of meaning.

Recent years have seen - with Lyons' and Anderson's 1989 publication in Arnold *et al.*'s volume *Essays on Grammatical Theory and Universal Grammar* - a renewed interest in Notionalism - a more traditional approach to language and grammar which, unlike I.C.A., seeks to relate syntactic categories to the world and to the way in which human beings perceive it, and an approach against which I.C.A. explicitly reacted. This resurgence of interest in notionalism has interesting consequences for the history of grammar-theory. It suggests that rather than viewing progress in linguistics in terms of paradigms succeeding one another, it might be better to see it more as the swing of a pendulum between two extremes, with meaning at one end of the continuum and form at the other.

Percival associated three explicit features with I.C.A.: binary splitting, group:word equivalence, and the postulation of a constituent structure hierarchy. As he pointed out, the analytical approach was not a feature of Traditional Grammar (TG) in its narrower sense. Rather, TG proceeded synthetically, and was built on relations between words (dependency) as opposed to word:phrase relations (constituency). In tracing Bloomfield's contribution to the development of constituent analysis, Percival identified Wundt (in the Humboldtian tradition) as one of his sources, and in particular as the source of the use of branching trees as a means of diagrammatic representation. Wundt, however, fits

uncomfortably into the history of I.C.A., since although he did indeed introduce branching trees, he used them primarily to explicate the relations between concepts or experiences, as opposed to linguistic structures.

As indicated above, it would be wrong to think of I.C.A. as having eclipsed other approaches to grammar entirely. Notionalism, too, during the period led a life of its own. Lyons had advocated a notional approach to grammar before 1989 (1966, 1968), and was able to look back to respectable antecedents in this field - to Jespersen, in particular, whose synthetic approach, embodied in his theory of three ranks, has found interesting parallels or successors in the subsequent development of Categorical Grammar. Further, Jespersen openly claimed to be doing 'Notional Grammar'. In this area, he was in fact refining a long tradition of notionalism in grammatical thinking.

Percival's reconstruction of grammatical history highlighted two gaps which need to be filled: (1) the gap between von Humboldt and Wundt; and (2) that between Wundt, with his concepts or experiences, and the anti-notional I.C.A. approach.

From von Humboldt, the German grammatical tradition splits into two major strands: a diachronic strand, represented chiefly by Grimm, and a 'logical' or explicitly notional strand, represented by Carl Ferdinand Becker. Both had enormous influence on the development of English grammar-writing in the nineteenth century, but it was Becker who provided the immediate impulse for the rise of Analysis, later to develop into I.C.A. Further, Becker anticipated Jespersen, Bloomfield and I.C.A. in other surprising and important ways: he used the word 'constituent'; he introduced the technique of successive binary division usually associated with I.C.A.; and he worked out the idea of an infinite generative capacity obtainable through the recursive combination of just three grammatical entities or relations. Becker, then, must somewhat paradoxically be seen as the chief source not only of Analysis and its subsequent formal refinement I.C.A., but also of its antithesis: a constrained, explicitly defined and labelled, comprehensively worked out theory of notionalism.

The second gap - between Wundt, with his use of branching trees, and I.C.A. as it developed into PS grammar - is harder to bridge. Bloomfield, it is true, stands as the most obvious link between the two points, but - curiously - there is no trace in Bloomfield

(1914) or Bloomfield (1933) of either a branching tree or even a table to explicate I.C.A. grammatically. In the absence of further evidence, then, Wundt's use of the branching tree may have to be seen rather as an isolated precursor of what in the twentieth century was to become common practice for representational purposes.

This pattern - of striking but isolated anticipations of later grammatical thinking - is something which historians of linguistics may increasingly be required to provide explanations for. On the surface, it seems to be a pattern difficult to reconcile with the received view of linguistics as an essentially cumulative science.

(ii) *Family Business. Connections between dictionary-projects of H.Poutsma (uncle) and L.E.J.Brouwer (nephew), and analogies between their dictionary-projects.*

Frits Stuurman, Utrecht

H.Poutsma (1856-1937) is best known for his Grammar of Late Modern English, a monumental achievement in grammatical description as a 'practical' branch of language study. L.E.J.Brouwer (1881-1966), the eminent mathematician, was a nephew of Poutsma's (son of a sister); he engaged in philosophical language study in the context of Dutch Significs (Schmitz, 1990). Both Poutsma and Brouwer were self-taught - or 'ingenious' rather than academically expert - as language scholars; but although they were relatives, there is no direct evidence that Poutsma and Brouwer engaged in any collaboration and/or even mere interchanges: and their respective contributions to language study would at first sight seem to have remained completely isolated from each other.

I present evidence that Poutsma and Brouwer belonged to a particularly close-knit family, whose members tended to try and keep up with each other; and that Poutsma's exertions, at least, correlate with those of relatives. Against such a background of circumstantial evidence, I argue that from their shared ingenuousness there arose further remarkable coincidences between Brouwer's activities within Dutch Significs - notably an abortive dictionary - and Poutsma's work on an unpublished Dictionary of Constructions; and more especially that there are some salient analogies between Brouwer's philosophical opposition to intellectual generalisation as a distortion of intuitive 'aseity', and Poutsma's eventual arrival, after having attempted to confirm to the experts' precept of general rules in

the Grammar, at the ingenuous perception of variable evidence executed as individualised description by entries in his MS Dictionary.

(iii) *Adrianus Junius on the Order of his Nomenclator* (1577).

Werner Hüllen, Essen; and Renate Haas, Kiel

The two most important traditions in European lexicography are represented by the alphabetical and the topical dictionary. Their main linguistic difference is the one between the semasiological and the onomasiological approach. The former outdid the latter in the course of the centuries, but the latter also established a firm tradition, which ran through all the centuries of European intellectual history. Moreover, it reaches far deeper into the past than the former. It goes even beyond early glosses and the so-called *Hermeneumata* as far back as antique dictionary compilation, Pharaonic onomastica and Sanskrit sources.

The most striking feature of this tradition certainly is the selection and arrangement of words. As a rule we find words which pertain to God and the universe, to nature, to the anatomy of the human body, to human society and to man-made objects. The authors of such lists culled words from various sources and from their own experience in order to mirror the whole world in words and to subject this 'world of words' to various purposes like collecting encyclopaedic knowledge, teaching foreign languages or listing synonyms. The general philosophical and theological ideas about the world common at the time surface in the cohesiveness of the linear arrangement of such word-lists and in their recurrent divisions. As a rule, the historiographer has to filter them out of the sequence of entries. *Adrian Junius Nomenclator* is the rare case in which an author himself gives the reasons for the arrangement of his dictionary, because there are 19 introductory and linking texts in Latin between the sub-chapters of the two important parts of the book, which give words in maximal 9 languages with the Latin version as the leading lemma.

The first chapter is not devoted to God but to libraries and books because, as the text explains, this is where human knowledge is stored and made available for man. Consequently, man is made the topic of the second chapter. The following sub-chapters are devoted to areas of the world as far as they do service to humans: animals, fruits of the earth and of trees, plants. As after food there is nothing more important for man than

clothes, they are the candidate for the next sub-chapter. Accommodation is the next necessity, somewhat artificially combined with a sub-chapter on ships. The whole is completed by sub-chapters on instruments, money and measures. This first tomos of the dictionary gives many groups of words which one would expect, but in a sequence different from the traditional one. However, in the second tomos the author presents the four elements in various aspects of their importance for nature and man and, thus, reveals a much more traditional approach. The first book centres all the entries around human beings and their position as knowledgeable animals, the second book scans the universe from above to below using the four elements as guide-lines.

The question arises of whether the entries corroborate what the inserted texts say. An example analysis of the sub-chapter 'on man and the parts of the human body' reveals indeed that the words are arranged much more according to scientific principles than in the fashion of just listing names 'from top to bottom', which is e.g. applied in John Withals' *A Shorte Dictionary for Yonge Begynners* (1553). General terms come before particular parts of the body, the trunk with its organs is separated from the limbs. Though all this may be found in other dictionaries, these principles are applied here much more systematically. Adrianus Junius follows the general tradition in giving the words from the head downwards, but he is unique in moving up again after he has reached *spina dorsi*. Perhaps it is too much imagination in thinking of a doctor examining somebody with a holistic interest in the patient's body.

A close reading of the whole dictionary would of course be necessary in order to compare minutely the arrangement of its entries with the ideas of the linking texts. But the limited analysis carried through can already confirm the general spirit of the book. It can also prove that topical dictionaries are readable as an inventory which makes sense in itself. This sense is certainly determined by the tradition of topical lexicography, by the purposes of the dictionary and by *Zeitgeist*.

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History of Linguistics. Amsterdam: Benjamins, 19-26.

2. HENRY SWEET SOCIETY COLLOQUIUM, Oxford, March 1993

(i) *An outline of Hobbes's theory of language* Michael Isserman, Essen

Thomas Hobbes's reputation rests primarily on his position in the history of political science. Though his ideas on language have not completely escaped scholarly attention, historiographers of the language sciences have usually treated them as incomplete and incoherent. I have come to believe that it is rather the historiographers' knowledge of Hobbes which is incomplete and incoherent. Placed in a natural context, that is anthropology, epistemology, and political science, Hobbes's views on language can be shown not only to be coherent, but also to make up a general theory of language which occupies a central and integral place within his overall philosophical system.

Up to the present day, historiographers interested in Hobbes's ideas on language have generally foregrounded Hobbes's ardent criticism of language. But far more original and fundamental than his critical attitude towards language is his trust in the generative power of language use. In some sense, Hobbes's philosophical aims can be reduced to the attempt to demonstrate that both scientific and political order are dependent on a constructive or generative use of natural language. For Hobbes, language is not *per se* a sign of man's rationality, nor is it a sign of his sociality. Endowed with language, man in his natural condition is yet without knowledge, reason, and society. But he has a powerful instrument at his disposal which he can make use of to obtain peace or war, truth or falsity, in science or society. Resulting in scientific and political order, it is the generative use of language in which man's capability of reason takes a fragile shape.

As is well-known, Hobbes specifies the generative use of language that leads to scientific knowledge as *computatio nominum*, as 'reckoning with names'. This tenet of the linguistic nature of human knowledge relies not so much on a crude nominalism as has generally been assumed. Rather, it is the result of a complex line of argument in which Hobbes tries to demonstrate that the mental computation of ideas, on which the linguistic computation is

in part dependent, is not capable of arriving at the notions of *cause* and *effect*. Instead, they require a propositional language from which they are abstracted. Scientific knowledge, then, is dependent on language, because it is essentially a knowledge of causes and effects.

Interestingly, Hobbes does not stop there. In his 'Logic or Computation' he sets out to demonstrate that his own conception of reason, whereby a computational activity with names is used to arrive at formerly unknown causes and effects, is far from being merely an arbitrary premise of his philosophical and linguistic thought and can itself be rationally known; that is, it can itself be the possible effect of a (meta-) linguistic computation. Thus, reason as the rational computation of names proves its own generative capacity by computing itself as a human artifact.

In contrast to other approaches to language in the philosophy of the enlightenment, Hobbes's linguistic thought transgresses the narrow bounds of epistemology. In fact, an adequate understanding of his ideas on the epistemic functions of language requires an understanding of his ideas on the non-epistemic functions of speech. Among these, promise and command deserve special attention. Their analyses pave the way for the demonstration that practical reason, personified by the sovereign, is also a human artifact dependent on language. For the departure of men from the state of nature through the erection of the universal law-giving (commanding) authority of the sovereign is achieved by the universal promise of the 'covenant'.

It is essential to see that both theoretical reason embodied in scientific computation and practical reason embodied in the laws of the artificial commonwealth or, in short, science and society, are inseparable and mutually conditioning products of a generative or 'poietic' quality of language. Thus, the truth of a scientific computation is only established once it is met with universal assent or, more precisely, once it is transformed into a universal act of affirmation. Conversely, the universal promise of the covenant constitutive of civil society is 'truth-functional': we know about the commonwealth and the laws, because we ourselves generate them. Reason, then, for Hobbes is originally in the poietic use of language, which, in turn, is necessarily communicative.



(ii) *Language, action and context: the history of pragmatics in Europe (1800-1930)*

Brigitte Nerlich, Nottingham

Pragmatics, the study of language use in general and of speech acts in particular, is considered to be a fairly recent addition to the science of language, dating back to the works of Austin, Searle and Grice. However, it is all too easily forgotten that this apparently new approach to language has its roots in the philosophical, psychological and linguistic traditions of the past. This is true of all three approaches to pragmatics which one can distinguish in Europe: the Anglo-Saxon one which emerged from Ordinary Language Philosophy and which has dominated the field until the present; the French one which is based on the theory of enunciation elaborated by Benveniste; and the German one which wants to study pragmatics as part of a general theory of action. To varying degrees all these strands of thought are blind to their own history, and have cut themselves off from a wealth of ideas of how language and the mind work which were developed during the nineteenth century.

In my talk I will try to give an overview of the evolution of these traditions. In Germany I shall look at followers of Kant, whose philosophy gave the impetus for a philosophy of language based on the mental acts of the speaker/hearer, as for example Vater, Bernhardt and Humboldt. The focus on the subject-object dynamics in German transcendental philosophy was replaced by a speaker-hearer dynamics or dialogical approach to language, elaborated further by Paul, Wegener, Marty, Bühler and Reinach (the relation to Brentano and Husserl is important for the last three) and Madvig in Denmark. In England we shall look at the reflection on language stimulated by an opposition to Locke and Reid, Steward and Smart. Smart's contextualism had echoes in Stout's psychological account of language and again in Welby's significs and that of her followers, and finally in the contextualist school of Gardiner, Malinowski and Firth. Locke and the opposition to Locke were also important in France, where it stimulated Condillac and the *Idéologues'* thoughts on language, later rejected by the eclectic school. Based on their theories and Reid's conception of 'social acts' Adolphe Garnier formulated a first theory of speech acts. However, it was Bréal's semantics that gave rise to the French school of pragmatics with Bally, Guillaume and Benveniste.

Finally it will have to be seen how and if any of these reflections on language, action and

context had any influence on the development of 'pragmatics' as a special linguistic discipline in the twentieth century.

(iii) *Comenius and seventeenth-century modern language teaching: the case of Nathanael Duez*

Pieter Loonen, Groningen

Comenius is often looked upon as one of the great innovators in the field of language learning and teaching; however, there is little evidence to prove that his influence extended beyond the teaching of Latin. Were his ideas at all accepted by modern language teachers in their rapidly expanding profession? The point has received little attention so far: it will be discussed here on the basis of the works of Nathanael Duez, a contemporary of Comenius and a leading teacher of French, Italian and German in his days, who was familiar with the *Janua* but chose to ignore it largely in his textbooks.

(iv) *Angel language and the sixteenth-century origins of universal language*

Stephen Clucas, Birkbeck

Dr. John Dee (1527-1608) was an Elizabethan magus who believed he could converse with angels, to whose language he had access, both in the form of a phonetic script and of hieroglyphic characters. He claimed that this language was identical with that of Adam, and gave him command of a universal language, a pre-Babelian Esperanto, purer and more powerful than modern languages. His ideas would not have been possible without the confluence of mnemonics, logic, 'mathematical magic', alchemy and the Cabbala. This paper examines the possibility that his views on language were one of those sources of seventeenth-century universal language.

(v) *William Turner's Cacographies* Rod McConchie, Helsinki

William Turner, who died in 1568, was one of a number of medical practitioners who were interested in language and lexicography. This paper examines in detail Turner's *The Names of Herbes* (1542) and comments on his "cacographies" (OED cacography: 'incorrect spelling', opposed to orthography).

(vi) *Sweet's Anglo-Saxon Reader: nature description and natural speech*

Mark Atherton, Brussels

This paper will look at the background to Sweet's choice of texts for his *Anglo-Saxon Reader*. In his 'applied linguistic' writings, Sweet regarded descriptions of natural phenomena as the ideal initial texts for the study of a foreign or ancient language, and included them in all his primers, among them the *Reader*. His interest in natural description reflects other influences. Like Shelley, Sweet admired the archetypal aspects of natural images, and like the anthropologist E.B. Taylor, he saw links between modern poetic language and 'primitive' thought in the use of metaphors based on the close observation of nature. Sweet also selected texts which seemed to him to exhibit observable features of 'natural' and 'colloquial' speech; here he is probably influenced by Wordsworthian views of language and poetry as well as his own work in general language and phonetics.

(vii) *Laura Soames and her three R's: RP, Romaunsch and Reading*

Mike MacMahon, Glasgow

Laura Soames (1840-1895) was one on a number of so-called 'minor' phoneticians in late Victorian England, who achieved a certain amount of distinction for her textbook *Introduction to English, French and German Phonetics* (1891 and later editions). She was strongly supported in her work by such European phoneticians as William Viator and Paul Passy.

In his paper I shall briefly comment not only on her work in the phonetics of English, particularly RP, but also on the contributions she made to the teaching of reading in schools using phonetic methods, and on her phonetic study of Romaunsch.

(viii) *Idiocy, idiosyncrasy and idiolexis in nineteenth-century Oxford: the English-Mushri Dictionary*

Chris Stray, Swansea

The Mushri Pronouncing Dictionary is an extended student joke which raises serious questions of interpretation. It is based on the speech mannerisms of Edmund Doidge Anderson Morshead, a classical master at Winchester College, and was written by two of his pupils, Charles Locock and Francis Montagu. The first version was a manuscript which circulated in the school in the winter of 1879-80. This was followed by several multigraphed versions, and later by three printed editions: the so-called 5th edition of 1880, the 6th of 1888 and the 7th of 1901. Of these the first were printed in Oxford in runs of 100; the last was printed in Oxford but claims to be published in London. Morshead was born in 1849 and died in 1912. He came from a Devon family, the third of four brothers who all attended Winchester.

From Winchester he went to New College Oxford, of which he became a fellow from 1874 to 1879. Except for one of those years, however, he spent his entire career, from 1872 to 1903, teaching Classics at Winchester. Edmund Morshead gained a reputation for eccentricities of speech and action which led not only to the production of the Dictionary, but also to recollections in unofficial school literature and in memoirs published after his death in 1912. The word Mushri suggests that he may have pronounced the S in his name rather as Winston Churchill did, in the manner of a French J: Morzh-head. The authors of the Dictionary, Locock and Montagu, use the pseudonyms 'Professor Liddell' and 'Professor Merry'. Liddell and Merry were both well-known Oxford classical scholars. Liddell was H.G. Liddell, the co-author of Liddell and Scott's famous Greek-English lexicon; Merry was W.W. Merry, author of editions of Homer.

Here they are used as pseudonyms by Locock and Montagu, whose surnames begin with the same letters. The Dictionary itself comprises a word list taken from Morshead's verbal utterances, with additional notes on his favourite phrases. The former concentrate on his idiosyncratic pronunciation. Final Y became AY ('theolojay'). Medial TH is softened, and is indicated by the use of a Greek theta. Eccentric stresses are noted (heemOrridge for haemorrhage). 'Business' is pronounced 'bidznizs' - confirming the suspicion that 'Morshead' was pronounced 'Morzh-head'. This is of course a spoof dictionary.

Nevertheless it deserves and demands study. Why was the joke conceived when and where it was, and in this form? We can begin with Winchester. Winchester College is the oldest of the English public schools but also the most secluded. It has a particularly dense and complex school slang known as *Notions*. During the growth of the public-school and the influence of comparative philology then led to the production of dictionaries of *Notions* in the 1890s. The *Mushri Dictionary* belongs to this ethos too. Winchester had been attached since its foundation in 1382 to New College, Oxford. In the second half of the 19th century, however, university commissions broke links of this sort, while the Clarendon Commission on the leading public schools (1861) also recommended considerable changes. All these events, I suggest, led to a consciousness of the encroachment of modernity and change which will have led to a concern to record aspects of the character of the school as a special place with its own history and language. Another outside event may have precipitated the production of the *Dictionary*. In the year of its appearance (1880) there was a parliamentary election. There is evidence that Morshead's political allegiances were known by his pupils to differ from those of his headmaster (and brother-in-law) W. A. Fearon. The first printed version of the *Dictionary* has a cartoon showing them engaged in fisticuffs, thinly disguised. This suggests that the older boys were inspired by revelations of the idiosyncratic humanity of their teachers on this occasion to record mannerisms of speech and behaviour. A crop of other unofficial productions dates from the same year: magazines, poems and so on, in which Morshead also appears. Locock and Montagu went on to Oxford from Winchester in the 1880s. Here the popularity of comparative philology will have encouraged the assembling of further editions of the *Dictionary*.

But it also belongs to another genre in vogue in Oxford at this period: the mock-manuscript, 'discovered' and deciphered. Inspired by the excavation of papyri at Oxyrhynchus and elsewhere, both students and their teachers published 'fragments' which were usually composed to comment on contemporary academic politics. Another aspect of the *Dictionary* to be considered relates to the widespread phenomenon of the eccentric schoolmaster. Several other examples are known of learned teachers of languages who loved to speak in grotesque and idiosyncratic ways; of whom it could be said, as it has been of Morshead, 'the simple word was eschewed in favour of the portentous'.

To summarise: the *Mushri* phenomenon begins with the eccentric self-projection of a

schoolmaster soaked in language and skilled in playing with it. At the time, of course, it was still commonplace for boys and men to spend hours in turning English into Latin or Greek and vice versa. The experience from which the Dictionary emerged was the intense subjection to repeated practice in this in Morshead's classroom. A practice in which constant recourse would have been made to the *Greek-English Lexicon* of Liddell and Scott on which the *Mushri Dictionary* is modelled. This in a school where until the early 20th century, it was not possible to reach the 6th form unless one specialised in Classics. In this respect, as in others, Winchester was perhaps the most conservative of all the public schools; but its conservatism was heightened by the perception of the dissolution of traditional ways. This perception in turn gave rise to a codification of tradition through lexicography. And in this activity, the contemporary influence of comparative philology played an important part.

*I hope to publish an edition of the Mushri Dictionary with introduction and commentary, in collaboration with Ian Jackson of Berkeley.*

*(ix) Reichling on (Bühler on) Words. A case of linguistic criticism*

Frank Vonk, Utrecht

Real innovations in linguistic theory often derive from other ways of reasoning (i.e. from methodology) which result from an interdisciplinary (psychological and sociological) description and analysis of linguistic phenomena. Such innovations in the domain of linguistics or what counts as linguistics in academic linguistic circles were developed, interestingly enough, by non-professionals, or else by language researchers who were academically trained in more than one discipline. An example of a change of approach of this kind may be found in the work of the German-Austrian physician, philosopher and psychologist Karl Bühler (1879-1963), who published extensively on topics related to linguistic theory in the 1920s and 1930s. Bühler's research projects, however, met with a lot of criticism not only in Germany for several reasons.

The bulk of criticism of Bühler centred in his way of doing research without limiting himself to the specific linguistic element in speech and language. The emancipation of linguistic theory, critics would argue, could even be prevented by undertaking such large projects without acknowledging specific linguistic methods and objects. Problems in

defining the object and methods of linguistic research may have resulted in some larger research schemes which transcended traditional theoretical projects and led away from language-centred research.

In my contribution to this year's meeting I am going to confront two different syntheses of linguistic (or perhaps pseudo-linguistic) theory, and the specific status of linguistics in two works. The first is Karl Bühler's *Theory of Language. The Representational Function of Language* (1934). The second, by Anton Reichling (1898-1986), appeared one year later in 1935. It was his doctoral dissertation on *The word. A study on the foundation of language and the use of language*. In this book Reichling mentions Karl Bühler's theoretical and methodological work on language next to that of Henri Delacroix (*Le Langage et la Pensée*, 1924) and Edward Sapir (*Language*, 1921) as an important source for his own studies in the theory of language.

According to Reichling, Bühler made an important contribution in his theoretical works to the development of linguistic methodology. Nevertheless, Bühler's point of departure, 'the totality of what is capable of affecting the senses of language researchers' (Bühler 1934: 15), is wrong. This 'totality', Reichling maintains, is actually 'non-linguistic'. This point is in fact central to Reichling's criticism of Bühler's research programme: Bühler's three functions of language, 'Kundgabe', 'Auslösung' and 'Darstellung', are distinguished on the basis of sensory perceptions (experience) which are obviously non-linguistic. Linguistic factors, experiences, phenomena, etc. can be studied independently from sensory perceptions of which Bühler himself, however, would say that their relevance in theoretical discourse would mean a 'material fallacy' or the 'subordination of the semiotic nature of signs to their material nature' (cf. Bühler 1934: 490). But although Reichling's criticism seems to be legitimate it does not take into account what the main objectives of Bühler's were when writing his *Theory of Language*.

In her 'Introduction' to the 1969 edition of Bühler's *Axiomatization of the Language Sciences*, Elisabeth Ströker describes Bühler's project as a foundation 'of all specific directions of research' (Bühler 1933: 85) related to the topic of 'language', i.e. philology, philosophy, psychology, sociology, phonetics, logic, and grammar. But in his search for the principles of the language sciences Bühler did restrict himself to the conceptual world of the language researcher. (Bühler 1934: 16f.), and he explicitly denies that his project

should be called e.g. a 'philosophy of language'. The principles of his *Theory of Language* were literally taken from the conceptual world of empirical linguistic research. But this does not mean, Ströker rightly asserts, that the axioms presented in Bühler's *Axiomatization*, as well as in his *Theory of Language*, should be 'understood as if the statements of empirical linguistic research were derivable from them in such a way that they could thereby attain the methodical structure of an axiomatic-deductive system, such as exists prototypically, for example, in mathematics and logic' (Ströker; in Innis 1982, 87).

Now Reichling reproaches Bühler with creating a metaphysics, rather than using empirical work, as a basis for his search for axioms or linguistic research principles (cf. Reichling 1935: 9). This, of course, seems to contradict what has just been said about Bühler's aim in writing his *Theory of Language*. It is impossible, Reichling maintains, to construct a theory of signs out of individual sciences. Bühler's characterisation of signs ignores the fact that the unobservable conceptual world of metaphysics transcends *every* particular science and the observations made in these sciences. Bühler, therefore, seems to be unaware, or seems to avoid the question, of the formation and use of concepts of specialist researchers of language which cannot be derived from specific empirical linguistic research. To say that the initial object of linguistics or linguistic research *is* the totality of what affects the senses of linguists precisely misses this point: it cuts off the way to explain the structure of the complex speech-event (my translation for Reichling's 'taal-gebeuren'). Bühler places himself with this manoeuvre outside the domain of linguistic research, which concentrates, or should concentrate, on the representational function of signs.

Although Reichling is right in maintaining that language signals in particular are more complex than e.g. 'traffic signs' (cf. Bühler 1933, 164) and that they presuppose a more complex system of social conventions, he seems to refuse to see that expression and appeal are moments in the process of giving meaning to utterances, and should be seen as independent of the more linguistic component of the sign. Reichling holds that 'expression' and 'appeal' are secondary functions of signification, and representation the primary function of linguistic signs. But this, again, would mean a reduction of the semantic dimensions in verbal communication to the linguistic dimension. And reductionism is something the aspectivist Bühler always abhorred.

My conclusion is that Reichling's critique of Bühler's ideas on the functional and



sematological character of language and the methodology of language research mainly stems from two sources: first, Bühler was not a professional linguist but a psychologist, and second, Bühler's approach to linguistics was interdisciplinary; and in this approach Bühler missed the essential linguistic moment in language the autonomy ('eigenwettelijkheid') of the lexical moment in verbal communication.

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## NOTICES OF BOOKS RECEIVED

Anders Ahlqvist (ed.), *Diversions of Galway. papers on the history of linguistics from ICHoLS V*. Amsterdam: Benjamins. 1992. xxvii, 384pp.

The papers comprising this book are a selection from those read at the fifth ICHoLS meeting in Galway, 1-6 September 1990. The title may be a relief from the rather deadening series of *Aspects*, *Directions*, *Topics*, and the like that are used for such collections; and to those who were there it will revive memories of a delightful gathering in a lovely corner of the world.

As is natural in papers from a specialised conference, the themes of the history of linguistics run through all of them. Otherwise no attempt is made at sub-categorisation, and the contents are listed alphabetically by authors' names. After the editors' Foreword, and Professor Brian O Culf's Opening Address, twenty eight papers are printed, with topics ranging from Priscian to the treatment of English auxiliaries in the last thirty five years of generative grammar. The years in between are well covered, mostly in papers on European linguistic work.

The value of collections like this is to make permanently available detailed studies and investigations occupying individuals' attention at a particular time. These are more economically acquired by specialist scholars and specialist libraries than serial runs of different periodicals. Consultation of particular items is made easy thanks to reference books such as the CIPL *Bibliographie linguistique*, wherein each author's contribution is separately listed.

R.H.Robbins, London

Edward Sapir, *Collected Works, Vol. V. American Indian Languages*, 1. ed. William Bright. Berlin & New York: Mouton de Gruyter, 1990. 584 pp. DM. 220.

Edward Sapir is of special interest to historians of linguistics for at least two reasons: first, as a pioneer in the field, American Indian linguistics, which has expanded out of all recognition since his time; secondly as the originator, with one of his pupils, of what we have learnt to call the Sapir-Whorf hypothesis, i.e. the theory that the speaker's language influences his thought and his view of the world.

Sapir was a key figure in the development of linguistics, and his biography (to which there are only allusions in this volume) illustrates the close association between anthropology and linguistics, and the emergence of the latter as a discipline in its own right. He was born in Germany in 1884, but four years later his parents settled in the U.S.A. His earliest studies were in anthropology, and he spent many years as Director of the Anthropological Division of the Canadian National Museum in Ottawa. He became Professor of Anthropology and Linguistics at the University of Chicago (1927- 31), and from 1931 at Yale, where he became part of a department which was the first to be established for the specialised discipline of linguistics. Among his pupils were Benjamin Lee Whorf (who died in 1941), Morris Swadesh and Mary Haas. Much of his research was published in the form of articles, his most generally known book, *Language*, being published in 1921. He died just before the outbreak of war, and interest in his works seems to have lapsed until 1949, when a selection of his writings was published, and *Language* was translated into Dutch. It was ten years before a further step was taken in his 'rehabilitation', when papers devoted to his work were read at a seminar which Alfred Kroeber convened at Berkeley. But much as his 1921 book on language may to some extent have been superseded by Bloomfield's 1933 work of the same title, so now the conference must have been overshadowed by the publication in 1957 of *Syntactic Structures*, which tended to occupy the thoughts of American linguists almost to the exclusion of all else.

A further attempt to accord Sapir the recognition which was his due was made in 1984, the centenary of his birth, when a conference was organised in his honour at Ottawa (see *HL* 11, iii). This conference undoubtedly created a great deal of interest in Sapir's works, so that in 1988 the Dutch translation of *Language* was republished, under the editorship of Pierre Swiggers, and shortly afterwards, the Edward Sapir Society was founded in Japan. The final accolade has been given to his work by its publication in fifteen volumes, with a sixteenth being devoted to indexes and bibliographies. This volume is the first of two to be

devoted to his writings on Amerindian linguistics, the second appearing in 1991.

It is not surprising that he devoted such time and effort to Amerindian linguistics, since his early training was as an anthropologist; in this respect his experience resembles that of J. R. Firth, whose interest in linguistics was aroused by his contacts with the anthropologist Malinowski. The two men, coincidentally, held the first chairs of Linguistics in their respective countries; both, too, viewed linguistics as a humanistic discipline rather than a scientific one, and Firth frequently referred to Sapir in his teaching. As the editor, William Bright, points out, however, the development of the American descriptive school of structural linguistics, including the adoption of phonemic principles in the study of non-literary language, was primarily due to him, while his work on native American languages has been described as 'ground-breaking' and 'monumental'.

Of the five sections in the present volume, the first is concerned with the theoretical and methodological principles of typology and classification, and the second with phonetic orthography. The remaining three are specialised studies of American languages and language-groups. Each section is prefaced by an editorial introduction which provides a valuable guide to the context in which the articles were written, as well as insights into Sapir's relationships with his contemporaries, on one occasion voicing the awe which the reader must feel when confronted with this work:

It is amazing to reflect that Sapir's work on Ute and Southern Pacific speakers was carried out in 'barely more than a month' of 1909 and during four months of 1910... Work published previously have been minimal. It is clear that Sapir was not only a genius of linguistic theory, but also a world-class virtuoso of linguistic data-collection and descriptive analysis.

His ability to acquire languages, which may be assumed to be innate, was in fact combined with rigorous training in disciplines which allowed him to put this gift to maximum use, while the authors of earlier works had been anthropologists in the first place, and linguists almost by accident - even Boas began his linguistic investigations as something of an amateur. Sapir's own appointment was, as we have noted to an anthropological institute, but he was equally at home in anthropology and linguistics, and productive in both.

This is why his methodological pronouncements are important; they set the guidelines both for the descriptive and the comparative study of languages which for the most part had existed as non-literary vernaculars. Earlier transcriptions had proved inadequate, and even the IPA inappropriate, for the transcription of American Indian languages, and the American Anthropological Association set up a committee in 1913, with Boas as chairman and Sapir as secretary. It is noticeable that the proposals, reproduced in this volume, make minimal use of peculiar and turned characters offering alternative systems of marking short vowels by Greek characters or long vowels by macrons. Special devices are introduced to deal with those languages which have a system of pitch, or to indicate shifting stress-patterns. There is even provision for a simplified transcription for fieldwork. He was also concerned with the systematic (phonemic) relationships between sounds, an essential factor in the establishment of linguistic affiliations, and of a piece with the advocacy expressed

even in his earliest works of the provision of a firm basis for the classification and comparison of languages. The editors note (p. 16) a progression in his interests from description (1906-10), to typology (1911, with an outlier in 1917), to 'establishing relatively remote linguistic relationships on the basis of both lexical and grammatical comparisons' from 1913 onwards.

Another work of 1917, a critical bibliography of works published by the Bureau of American Ethnology, notes the pioneering classificatory work of J. W. Powell ('Indian Linguistic Families of America North of Mexico', 1891), who had identified 57 groups of languages among the 300 or so surviving at that time. There was clearly scope for an attempt to define a smaller number of larger groups, and at this time Sapir was prepared to suggest that the 57 might be reduced to sixteen, while a letter to Kroeber of 1920 suggests a division into six major groups. This formed the basis of Sapir's thinking on the relationship of the Amerindian languages, set out most publicly in his article for the *Encyclopædia Britannica* of 1929, unchanged for some fifty years, and even now serving as the basis of the replacement article (by W. O. Bright, one of the editors of the volume under review). This is testimony of the soundness of his principles, based on rigorous phonological, morphological, and perhaps above all typological comparisons, secure enough to require revision on points of detail only, in the light of further evidence.

Recent growth in interest in typology has lent an adventitious topicality to Sapir's remarks on the subject, but this does not, of course, make them any the less valid. Some features, like polysynthesis, are spread among too many of the groups to have any diagnostic value; but there are other more distinctive ones which singly or in combination help to define linguistic groups. Among these are a gender-like distinction of objects by shape, the 'classification of pronouns into transitive and intransitive vs. active and static', verbal constructions which defy the Indo-European identification of subject with agent in favour of more ergative constructions -- here, Sapir adduces Basque as a parallel -- connected with a reinterpretation of the status of active and passive.

Such fundamental differences in structure do, indeed, come close to characterising the distinctive world-view of their users. Sapir's formulation (quoted by Bright in the new *Encyclopædia* article) runs as follows:

Human beings do not live in the objective world alone, ... but are very much at the mercy of the particular language which has become the medium of expression for their society... The fact of the matter is that the 'real world' is to a large extent built up on the habits of the group... We see and hear and otherwise experience very largely as we do because the language habits of our community presuppose certain choices of interpretation.

This is a powerful and attractive insight, and one which is not entirely shaken by the counter-example of Indian languages in California of divergent structure spoken by peoples of intrinsically similar cultures. There are many factors affecting language use, among them linguistic and cultural borrowing which are not readily susceptible of interpretation in oral cultures: kinship terms, colour-scales, tree-names, the words for 'snow', etc. are all

part of the unconscious interpretation of the speaker's environment, conditioned in part by geographical as well as by cultural circumstances, but further conditioned historically by such factors as migration, conquest, inter-marriage, which in a largely oral tradition are accessible only to the speculative rationalisation of myth. It is here that the anthropological approach comes into its own.

Although this one volume clearly contains no more than a fraction of Sapir's vast output, it provides a most illuminating cross-section of his work as a scholar; it also provides, almost incidentally, some sidelights on his character. As a reviewer he was sensible and patient, and his criticisms were tempered with generous appreciation. The editor notes: 'Although Sapir couched his review of Dixon [on *The Cimariko Indians and Language*, 1910] in polite terms, he was more blunt when he wrote to Kroeber in 1913: "Dixon's phonetics ... are indeed deplorable. ... In fact, his whole work is amateurish to a degree"'. He evinces a similar asperity in the critical bibliography of 1917, where, however, he tempers his disapprobation with an acknowledgment that the authors were 'either not trained in linguistic methods at all, or, at any rate, did not receive a training rigorous enough to set them the highest desirable standard of accomplishment'; elsewhere he notes that Gatschet's sketch of Catawba is 'worthless'. He expected the highest degree of competence from those who worked for him, but if he was exacting, he was also fair-minded and patient. In his treatment of his coevals he was generous -- the present collection reprints an article by Roland B. Dixon and A. L. Kroeber which begins:

The following evidence that Washo is a Hokan language was compiled by Dr. Sapir. On learning that we had recently gone over the same ground he more than generously insisted on putting his data at our disposal.

Sapir could, perhaps, afford to be generous with his material; he was full of ideas, and it is Kroeber, again, who expressed admiration of the prodigality with which he sketched out a convincing grouping of pronominal relationships by the way in the course of a review.

The articles in this volume on North American languages are highly specialised, being devoted to sub-groups of the six phyla into which Sapir divided the American Indian languages. All are highly technical, and most are brief, though there is one of monograph length, which appeared in two parts in the *American Anthropologist* in 1927. The specialist will continue to derive great benefit from these articles, but the more general reader, while admiring the persistence and versatility of Sapir's work, will probably return to this volume for its highly important methodological implications. But as his editor points out, his studies in Indo-European, Semitic, and African languages have also been characterised as 'masterpieces of brilliant association'. He was, in fact, a distinguished polymath, being a poet as well as a linguist, and the author of papers on aesthetics, literature, music, and social criticism. It is clear that this edition of his collected works is long overdue, and deserves a very warm welcome.

Paul and Vivian Salmon, Oxford

FRANCISCUS JUNIUS F.F., *Observationes in Willeramii Abbatis Franciscam Paraphrasin Cantici Canticoorum*. Ed. Norbert Voorwinden, Rodopi:Amsterdam/Atlanta, 1992. xxxiv + 357 pp. [ESGP = Early Studies in Germanic Philology, 1]

This is the first volume of a new series, Early Studies in Germanic Philology under the general editorship of Rolf Bremmer. (Leiden), with the advisory board of Eric Stanley and Peter Ganz (both Oxford), which aims expressly at 'promoting and facilitating the historiography of Old Germanic Studies', particularly from the period 1550 - 1800. As such it provides the primary secondary literature for re-evaluation of the roots of Germanic philological studies.

The Dutch scholar Franciscus Junius (1591-1677) in his commentary on the Latin - German paraphrase of the Song of Songs written by Williram of Ebersberg in the Bavarian dialect of the second half of the 11th century deploys an impressive knowledge of early Germanic languages, showing both the high level of the best 'post-Renaissance' scholarship and an awareness of the importance of examining the letter of the earliest texts. Norbert Voorwinden, Senior Lecturer in the German Department at Leiden provides a useful and penetrating introduction to five related aspects of the work: the life and scholarship of Junius; the character and linguistic importance of Williram's paraphrase of the Song of Songs; the nature and purpose of the *Observationes* themselves; the influence of the *Observationes*; and Williram-scholarship of the 19th and 20th centuries. Sadly, the picture that emerges is one of increasing neglect. Junius' vast erudition immediately excited the admiration of the English scholars William Somner (in 1659) and George Hickes (1689) because of his Oxford connections, but the great German grammarian Justus Georg Schottelius does not refer to it in his *Ausführliche Arbeit* of 1663, and by the 19th century the *Observationes*, and above all their valuable and unique word-lists, had been absorbed in a German context, if at all, only indirectly via Diedrich von Stade's dictionary of Luther's language (1711) or Justus Georg Scherz's annotated Williram-edition (1726), so that the major lexicographical works of the German-speaking areas - the Grimms' *Deutsches Wörterbuch*, Graff's *Althochdeutscher Sprachschatz* and the Benecke-Müller-Zarncke *Mittelhochdeutsches Wörterbuch* no longer number his work among their sources.

In the preface to the Curators of Leiden University Junius dismissively refers to his *Observationes* as a 'tenuem opellam', and modestly outlines his task as gathering together the earliest evidence of 'Germanic' -

neque aliunde veras Teutonicarum vocum origines certiùs peti posse, quàm ex priscâ istiusmodi monumentorum orthographiâ.

Yet the diction he uses already betrays in its heightened structure the consciousness of the nobility of the enterprise:

Antiqua certè est lingua Francica, antiquior Anglo-Saxonica, longè verò antiquissima est Gothica ...

These three witnesses form the staple of his 'collation', and he wished that those scholars who had devoted themselves to studying and rescuing from oblivion those idioms most likely to illustrate their own had thought to combine their efforts. They include Ole Worm, Arngrimur Jonas (Arngrímur Jónsson), Stephanius 'ac plures alii, strenuè ab Orco veluti

revocaverint Gothicam & veterum Cimbricam' (by the latter Junius means Old Norse). For Anglo-Saxon he cites Lawrence Nowell (whose OE vocabulary Junius transcribed: Bodleian MS Junius 26), William Lambard, Henry Spelman, John Selden, (?) Welochus, and for Frankish Melchoir Goldast, Marquard Freher, Erpold (?) Lindenbrog and Opitz; for the 'Cambro-Britannic' he draws much on John Davies. Junius would have preferred one of these men, better qualified as they are, so he claims, to have undertaken this task of synthesis, but better him than that it should not be accomplished at all. Nor is he in any doubt about the inadequacy and incompleteness of his 'specimen' with its vestiges and rude lineaments of a commentary: but his patriotic expectation is that 'alii quoque acrioris ingenii pertinaciorisque industriae viri' should be inspired to devote the same attention to the cultivation of their 'Belgian' (i.e. Dutch) language, and pre-occupation with its pristine past will renew the language by providing a source of 'new' vocabulary.

In the second preface, to the Reader, the relationship of the various Germanic languages is viewed as tripartite: but Junius sees the North Germanic languages as stemming from Gothic and subdivides the rest into those deriving from 'Anglo-Saxon' (effectively the 'Low German' dialects), and the 'High German' ones ('superior Germanica') deriving from Frankish, with which he probably was most familiar through his studies of the East Frankish Tatian, and Otfrid's *Evangelienbuch* (p. viii). The passage is worth quoting in full:

Tres profectò ... in longè maxima borealis occidentalisque Europæ parte olim obtinebant linguæ, sola inter se dialecto discrepantes, quæ nunc non immeritò eruditius annumerantur, quod genuinus e earum usùs non nisi ex vetustioribus monumentis hauriri possit, quodque ex iis plures aliæ originem suam traxerint. Ex Gothicâ certè profluxit vetus Cimbrica, monumentis Runarum posteris tradita, nec non moderna Suecica, Danica, Norvagica, Islandica. Ex Anglo-Saxonicâ verò promanavit magna pars Anglicæ & Scoticæ, tota quoque Belgica, præcipuè tamen Frisica illa vetus, reliquis universi Belgii incolis vix intellecta, propterea quòd in plurimis vocibus, atque in ipsâ quoque plurimorum vocabulorum orthographiâ & pronunciatione manifestissima Anglo-Saxonicæ vestigia usque in hunc diem retinuerit. Ex Francicâ denique derivata est superior Germanica; atque adedò cuius, qui vel akrothigos Gothicam Anglo-Saxonicamque delibavit, statim liquere potest ipsam Francicam (quæ Alamannica quoque vel Theotisca dicebatur) ex Gothicâ Anglo-Saxonicaque desumptam. Vides igitur, mi Lector, quanta sit plurimarum linguarum affinitas, quamque levi negotio præcipuè Europæorum linguæ subsidio trium antiquissimarum perdisci vel saltem intelligi possint.

Although not the traditional taxonomic triad North, West and East Germanic of today, this is a linguistically plausible grouping to work from, especially starting from the modern languages: Gothic, having no surviving direct descendants is seen as the ancestor of Old Norse ('vetus Cimbrica') and the Scandinavian languages - apparently Junius was not yet familiar with the Codex Argenteus at first hand (p.viii-ix) which he later transcribed and published.

For it must not be forgotten that Junius devoted himself to Germanic philological study

quite late in his career, and he had considerable practical experience of the modern languages whose roots he was comparing - Dutch, German and English. Despite his overemphasis on Greek as the implied source of the Germanic language family, Junius's spare, clear and above all linguistically based model is a good deal less fanciful than more ethnically and patriotically inspired theories current at this time. See the forthcoming article by W.J. Jones in the memorial volume for Leslie Seiffert to be published with the encouragement of the Henry Sweet Society.

This is, of course, not the place to re-evaluate the *Observationes* themselves. Voorwinden has placed the necessary preliminary material conveniently to hand: as he himself notes, a study establishing all the sources used by Junius would be of immense value for the history of "Germanistik" (p.xxvi, n.55). Nevertheless, the work indeed proves a fascinating collection of disparate information, some etymological, some literary and historical: there are references to Virgil, Terence, Plautus, Gellius, Eric Blood-axe, Boethius, King Alfred's 'Metrica' (which his own transcription has helped to preserve (pp.46-7)), beside faintly scurrilous concerns (see sub *Mot*, p.202-3), but the sadness of the human condition is not neglected either: as a comment on Williram's themo so ze muode is he adduces 'die noyt selfs gekindert hebben/ en konnen niet begripen hoe een moeder te moede is in't afsterben haerer kinderen' (pp.298-9). Moreover, the individual 'observations' are often gathered together to provide structured 'perspective': for example, there are sections relating to onomastics - the second comment, (pp.4-5) on sines mundes leads into an excursus on -munt in names Adalmunt, Nobile os, drydmunt, Verum et veridicum os etc., which also recognizes that 'plurima istiusmodi nominum videri quoque possunt desumpta ex illo mund vel munt, quod Tutelam vel patrocinium significat'. On firmer ground are the names with the element *win-* (pp.20-2), which are linked to quotation from the *Annolied*, name-lists from St Gall, Radbod of Utrecht's encomium of St Lebuin and Hucbald of St Amand's *Vita S. Lebuini presbyteri*; see also the names in rat (pp.152-3), or frid (pp.289-92). On pp.174-5 there is even an incipient hydronomy, explicitly recognizing the similarity of river-names over a wide area, including Scandinavia - but the linking of old and obscure a / aba to Greek achelos and the general cavalier tendency to truncate putative Greek and other 'archiforms' is less well motivated. Other useful compilations of material from a whole range of sources appear at different points - morphologically related forms, e.g. in the prefix missi- (p.36), or the impressive parallels of forms we would now relate to 'Ingvaemonic' schaft/schacht; luft/lucht; saft/sacht; nift/nicht (p.218). Indeed, the formal commentary breaks off at page 155 of Merula's edition to intrude a long list of 'monosyllaba teutonica e Græcarum vocum initiis detruncata' (pp.176-233), followed by similar lists of Anglo-Saxon (pp.233-258), 'Gothic' (actually largely ON; pp.259-64: Junius himself replaced GOTHICA by CIMBRICA in his annotations to the volume; Bodley MS Junius 75) and 'Cambro-Britannica' (i.e. Celtic) monosyllabic words (pp.265-283); to these are appended lists of truncated Cambro-Britannic words from Latin, and longer forms from Latin (pp.285-8). Then, having redeemed to his satisfaction his promise to provide fuller account of the etymology of words derived from older sources by 'truncation', the commentary is resumed after more than a hundred pages! The general observation that Germanic words are shorter than Greek or Latin ones is misguided, as the etymologies themselves often are; however, Junius draws no structural/functional inferences. The work concludes with



glossaries of Frankish and Anglo-Saxon forms treated in respect of their 'properties' and etymology [fols. V4b - X7b].

Furthermore, Junius correctly observes sound relationships between the languages and generalizes from these: thus, the correspondence between /k/ and /h/ is noted:

K etenim frequenter in aspiratam transire manifestè paret in halm / ex kalame, hennep / ex kannabis. hert vel hart / ex kardhfa. hond vel hund / ex kunfdhin &c (p.xvii; p.19)

although he is equally misguided in linking hudan and Greek keuthein (= 'hide'). So, as Voorwinden notes (p.xvii), before Rask and Grimm (and more systematically than Casaubon) Junius accurately documented sound correlations. Again, careful attention to the text of the translation by Williram makes him observe that there is a close association between 'looking after' and 'preventing', or 'looking after' and 'hiding something to protect it', for Williram renders *spinæ non possunt lilia impedire* by 'the thornan ne muhan (corrected to 'mugan' in MS Junius 75) thie lilian behudan ...'. Here we have some evidence of Junius' interpretative reading of words in their context. Happily, the original Williram-edition of Petrus Merula, Leiden 1598), is being prepared by J.P. Gumbert as a companion vol. to that of Voorwinden in the ESGP series, so that we shall be able to set it beside the *Observationes* to observe the observer at his task, which goes well beyond that of mere compiler. Junius's own copy of Merula's edition is also in Bodley (MS Junius 79), revealed for what it is by the interlinear insertion of page-number cross-references above each word which appears in the *Observationes*, so enabling Junius to gather them quickly together for his commentary: but also testifying to his interest in the words as they occur in their textual setting, - again, reflecting a not unliterary approach? For Junius's close reading of the text and his etymological bent undoubtedly involved him in the exegesis of the meaning, and perhaps he is more interested in literary matters than at first appears, or than Voorwinden gives him credit for (p.xviii), - at any rate, he appended a list of corrections (pp.303-11) to Houten's Dutch translation, some of them clearly stylistic.

Voorwinden, on the advice of Ph. H. Breuker, rightly dismisses the notion that the Bodleian Library MS Junius 75 represents page-proofs corrected by Junius (p.xxiii,n.45). The MS is in fact a copy of the *Observationes* of 1655 without its two prefaces, and defective in lacking quire X which concludes the book and the two final indexes. This missing section, beginning at [X 1 recto] in col. (a) with the words muode is, Qui sic affectus est. 298., has been added by hand by Junius on 11 leaves, apparently exactly following the printed version column for column. However, the last four sheets represent a second hand-written copy of the end of the first index from where it breaks off, but not following the page and column layout. Probably this progressively more cramped first (?) attempt at completing the book was rejected in favour of a closer adherence to the layout of the original version. The 'Valetè to the Reader is also copied, but the CORRIGENDA are not, having been already incorporated into the text by hand. Possibly these corrections to the body of the text first suggested that this was a page-proof. However, the many annotations and additions to the text which appear throughout the book and in various guises (interlinear glosses, marginalia of all kinds, pasted slips, deletions and cross-

references) merely show that Junius continued to add to his *Observationes*. Moreover, since handwriting facilitated rendering the Gothic alphabet, of which his own types had not been cut when the *Observationes* was printed, we find occasional Gothic forms, and even explicit reference to the Codex Argenteus, e.g. at p.161 or p.173 - a phrase from Luke xvii, 24. All this seems to point to a projected second edition, and Junius often directs the Reader in his written addenda by 'vide', 'mirè', and occasionally refers to him indirectly, e.g. on a slip at p.258 relating to Jupiter/Donar: 'Hæc igitur mittimus, ac Lectorem curiosum porro remittimus ad æ quæ annotavimus ad gl. Cottoniani paginam 112, in Jopitar, dunor, odde dor.'

However, he did not incorporate his copious additions into the concluding indexes on quires V and X: there is only one addition, that of *brewes*, p.235 which had been omitted in error (and not listed in the Corrigenda). The printed and hand-written indexes show no substantial deviation from the complete printed text as given by Voorwinden's facsimile, either in their forms or the page references. This substantiates the view that Junius was using a 'defective' copy of his work as working copy: it is in no sense a page-proof.

Oxford and Leiden are twin-towns; Junius was closely associated with both, and left his manuscripts and transcripts to the Bodleian Library when he died; the Williram-paraphrase has been preserved in a manuscript now at Leiden, and the scholars associated with this series and this volume work and live in Oxford and Leiden. In every respect this is an appropriate scholarly enterprise and a testimony to the continuing intellectual links. At a time when the Germanic philological studies are under threat because of lack of resources, and not only in this country, it is comforting that such humane studies still receive the attention they deserve. Norbert Voorwinden has ably and succinctly re-introduced us to a giant of the subject, whose painstaking transliteration of most of the major texts he cites gave him unrivalled primary knowledge of the texts, - these are *Observationes* made with a keen analytic eye and not without methodological rigour. To both Junius and Voorwinden the 'Philoteutones' owe thanks.

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Tom Lundskaer-Nielsen, *Prepositions in Old and Middle English*. NOWELE Supplement volume 9, Odense University Press, 1993. Pp x + 203pp.

This book is concerned with prepositional syntax as evidenced in texts from c900-1400. In particular the syntax and semantics of AET, IN and ON are treated, to see to what extent the relative distribution of these prepositions changed over the period and how their meanings extended. Chapter 1 briefly surveys the theories of twentieth-century linguists who have dealt with origins of prepositions as a word-class. These include comments on IE by Bruckmann, Meillet, Lehmann, Friedrich, Hawkins and Hock. Chapter 2 is concerned with the syntax of prepositions and prepositional phrases in OE, concentrating on case, range of complements, word order in the phrase, word order in the clause, and position of PPs in the clause. Chapter 3 provides a semantic analysis of AET, IN and ON as evidenced by the Anglo-Saxon Chronicle (years 892-900) and the Peterborough

Chronicle (years 1122-54). Chapter 4 moves on to the syntax of Ps and PPs in ME, and Chapter 5 provides a semantic analysis of AET, IN and ON as evidenced by the *Ancrene Wisse*, *Vices and Virtues*, and Chaucer's *A Treatise on the Astrolabe*. There is a conclusion and bibliography.

The author has a particular interest in the development of linguistic thought. This is shown not only as mentioned above in his survey of twentieth-century IE linguists working on the concept of grammaticalisation (5.4), here Nielsen points out that grammaticalisation has recently devolved into rather an umbrella term, and traces its history from its inventor, Meillet, to the current usages of linguists such as Vincent (whom he to some extent criticises) and Traugott.

Nielsen is aware of the size and representational limitations of his data sample; nevertheless he identifies a change from the OE function of the three prepositions to indicate spatial or temporal relationships, to the ME function of IN and ON to indicate figurative and abstract relationships. The text is interesting, clearly written and well-ordered.

Laura Wright, London

Esa Itkonen, *Universal History of Linguistics*. Studies in the History of Language Sciences, 65. Amsterdam: John Benjamins. 1991. 368 pp.

This impressive and entertaining book consists of seven chapters, four of which cover the history of linguistics in, respectively, India, China, Arabia, and Europe. Framing these are an Introduction, a Conclusion, and a chapter on the book's Implications for the Philosophy of Science. Before I read the book I knew nothing of the histories of linguistics in non-European contexts, so I will confine my detailed comments to the chapter on Europe, with the note that I learned much of value from the earlier chapters.

The European chapter (Itkonen quite justifiably treats Europe as a cultural, rather than geographical entity, and includes North American and Australian work) begins with a section in which the author states that in order to give structure to his 'wealth of data' he is going to consider European linguists in terms of their position vis a vis a 'reality-mind-language' continuum. Different linguists, he argues, incorporate these concepts in their theories of language to greater and lesser extents.

The tone of this chapter is rather haughty (something Itkonen accuses Hegel of being on page 279). Throughout, philosophers and linguists are either patted on the head for their partial insights, or put right over glaring errors. Far too many of the errors which Itkonen discovers are described as 'obvious' - which on the one hand makes one wonder why these figures are still read and written about in histories of linguistics, and on the other begins to look like a transparent device for avoiding potentially difficult explanation.

The exposition of the chapter is consistently clear, and Itkonen never sits on the fence. Given, though, that the figures he discusses include Hegel, Heidegger, Wittgenstein and

Saussure, I did begin to wonder if its apparent clarity was in fact a sign of superficiality or misrepresentation. His treatment of Saussure (pp.297-301) is admirably economical, but does seem to suffer from being subsumed too rigorously to his initial 'reality-mind-language' trichotomy, so that a full consideration of the relationship between *langage* and *langue* on the 'natural-social-mental' plane does not develop.

I suspect that this is a book which teachers of linguistics will want to recommend selectively to their more mature students. The practice of giving only translations of quotations from non-European languages, and not translating non-European originals, is irritating and a serious handicap to the book's argument in places.

Jonathan Hope, Leeds

Brigitte Nerlich. *Semantic Theories in Europe 1830-1930*. (Studies in the History of the Language Sciences, 59.) Amsterdam & Philadelphia: John Benjamins. 1992. xi + 359 pp.

The aim of this book is to show, that in spite of its general neglect (for various reasons), 19th century semantics was a 'very productive field'. It sets two limits, one of space, one of time. It starts with 1830 because Linguistics became an acknowledged discipline at the beginning of the century and semantics as a Linguistics sub-discipline was inaugurated by Reisig's lectures (from 1825, but published by a pupil in 1839), and ends with 1930 as the time at which 'modern semantics' emerges under the influence of structuralist and synchronic methods together with Weisberger's questioning of 19th century German semantics. It is limited specially to Germany, France and England, partly because of the limits of the author's language ability, but, more importantly, because these were the 'home-countries' of modern diachronic semantics. Ninety-four pages are devoted to German 'semasiology', eighty to French 'sémantique' and a mere sixty-one to semantics in England under such titles as 'sematology', 'significs' and 'semiotics'; the length of the chapters is determined by the 'production-rate' of the three countries.

It is suggested in the introduction that there were three stages in the evolution of 19th century semantics. The first replaced questions about the origin of language with the problem of semantic change, using biological and historical models, the second moved towards studying the mechanism of communication, involving speakers in context, while the third studied what is now 'pragmatics'. Yet these three stages seem only partly reflected in the separate sections of the main text of the book, where the main characterisations for German semasiology are 'historical' and 'psychological' (though three trends in the psychology of language are recognised), the approaches in France are characterised as 'psychological', 'sociological', 'stylistic' and 'biological', plus de Saussure's 'semiology', while for England the main sections are concerned with (i) the historical and psychological theory of signs ('sematology'), (ii) the new philological approach to meaning (including the NED), (iii) meaning, action and mind (with an American contribution from Whitney), (iv) language, thought and meaning (e.g., Ogden and Richards) and (v) British contextualism (Gardine, with a mention of Firth, who is

outside the time limit).

Although taken in chronological order (for each country) the sections in the main text are somewhat encyclopaedic, often with personal details about the scholars themselves. This will, undoubtedly, make it extremely useful as a reference or source book (and the detailed bibliography and bibliographic discussion are very useful in that respect). Some of the sections, especially those concerned with the more influential scholars (e.g. Bréal) are interesting and readable in themselves, but the wealth of detail makes it difficult sometimes to 'see the wood for the trees', and it is not entirely successful in what would seem to be (and should be) its main aim, as suggested in the introduction, - to give a clear overall picture of the development of semantics in the 19th century.

F.R. Palmer, Reading.

Gerda Habler. *Der semantische Weribegriff in Sprachtheorien vom 18. bis zum 20. Jahrhundert.* Berlin: Akademie-Verlag, 1991. 349 pp.

This book looks at the development of semantic theories from the point of view of the notion of 'semantic value', normally only associated with Saussure. The main text is flanked by a very extensive list of contents, by a bibliography of primary literature (devoted to the development of the notion of value up to the present) and secondary literature (on the history of linguistics and semantics), and finally an index of author-names. The main body of the text is divided into an introduction and four large chapters: The first chapter provides an overview of the versions of the notion of value as developed during the enlightenment, based on the tradition of Port-Royal (amongst others: Du Marsais, Condillac, Girard, Diderot, Beauzée, Harris, Lambert, synonymics). It ends with a discussion of a topic which is central to the book, namely the relation between theories of *Gebrauchswert* (a notion taken from Marx's theory of economics) and semantic theories of value. The second chapter is devoted to semantic questions as treated in the 19th century (from the Ideologues and Humboldt up to Bréal) (amongst others: Butet, Destutt de Tracy, Degérando, Becker, Heyse, von der Gaelentz, Reisig, Haase, Heerdegen, Pott). The third chapter concentrates solely on the concept of value in Saussure's *Cours de linguistique générale* and its followers (amongst others: Trier, the Prague School, Karcevskij, Martinet). The fourth and last chapter addresses the issue of the possibilities and limits of the notion of value in linguistic theories and semantic research, again looking into the parallelisms between political economy and linguistic theories in the 20th century (including a discussion of the notion of value in Lafont's praxematics).

As I have recently done myself (cf. Nerlich, *Semantic Theories in Europe*, 1992) Habler points out the lack of historical/historiographical perspective in semantics as compared to other linguistic disciplines. The goal of her book is, however, not to chase after predecessors (taking for example the notion of value in Saussure's *Cours* as the point from which to work back from), but to retrace a *paradigmatic position*, that is a constellation of questions that repeatedly and continuously reemerge in the history of a science, which are answered in a similar way, and which are often part and parcel of

analogous scientific networks. To follow Hassler in this pursuit of a 'Problemstellung' will be of interest not only to historians of linguistics, but to all those interested in semantics and in the functioning of language in society.

[A full-length review of this book will appear in the *Beiträge zur Geschichte der Sprachwissenschaft*]

Brigitte Nerlich, Nottingham

*The History of Linguistics in the Low Countries.* Edited by Jan Noordegraaf, Kees Verstegh and Konrad Koerner. Amsterdam and Philadelphia: Benjamins 1992. (Amsterdam Studies in the Theory and History of Linguistic Science, 64). vi, 400 pp.

This volume is not what the title proclaims, a 'History of Linguistics in the Low Countries', but rather an extremely useful collection of informative essays on individual aspects of that subject, written in the light of changing views of the historiography of linguistics. By way of introduction H. Schultink surveys the historiography of Dutch linguistics prior to the publication in 1977 of the *Geschiednis van de Nederlandse Taalkunde*, edited by Dirk Bakker and Geert Dibbets; he focuses on the endeavours of Annaeus Ypeij, the Germans Rudolf von Raumer and Hermann Paul, the work of Willem van Helten, Cornelis de Vooy and Frans van den Veghe.

Frans Claes stresses the importance of recognising the international dimensions of the early history of lexicography; he shows not only that early Dutch lexicographers were influenced by foreign dictionaries but that a large number of Dutch works themselves exerted an influence abroad.

Geert Dibbets concerns himself with Dutch vernacular grammars and spelling manuals of the period 1550-1653; though the influence of the Latin tradition is overwhelming, Christiaan van Heule (1633) and Petrus Leupenius (1653) were not constrained from making original observations based on the living language. The Latin tradition is also the concern of Harm Klifman who stresses the need to consider the Dutch grammatical tradition in relation not merely to Latin grammar but to the whole tradition of the trivium, that is, in relation to dialectic and rhetoric too.

The next group of contributions focuses on individual linguists. Jos Hulsker assesses the importance of Petrus Montanus's *De Spreekkonst* (1635) and investigates in particular Montanus's terminology. Cornelis Rademaker examines Gerardus Joannes Vossius's *De arte grammatica libri septem* of 1635 (later known as his *Aristarchus*), dwelling both on the traditional elements and the innovative features in which he was following in the footsteps of Julius Caesar Scaliger and Franciscus Sanctius.

Vivian Salmon has an important essay summarising the nature and extent of scholarly contacts in the linguistic field between England and the Netherlands in the seventeenth century. Not only does she discuss the linguistic problems besetting religious refugees in the two countries, she also touches upon a wide range of shared linguistic concerns such as

shorthand, language teaching for the handicapped, a universal character, and Latin grammars, as well as the study of Arabic and of the older Germanic languages.

The most substantial piece in the book is Anthony Klijnsmit's attempt to locate Spinoza's views on the Hebrew language, as expressed in his *Tractatus Theologico-Politicus* (1670) and his *Compendium Grammaticae Linguae Hebraeae* (1677), in their historico-intellectual context, particularly in relation to the contrasting views expressed in the *Miqneh Abram / Pecvlivm Abrae* of Abraham of Balmes (1523), the *Kuzari* of Yehudah ha-Levi, and the works of Joannes Goropius Becanus.

The second half of the book concerns itself with nineteenth- and twentieth-century developments. Gerrit Jongeneelen seeks to establish that of all Dutch publications in the field of linguistics in the early eighteenth century Lambert ten Kate's *Gemeenschap tussen die Gottische spraeke en de Nederduytsche* (1710) was the work with the most lasting influence in the nineteenth century in that it played a formative role in the evolution of Jacob Grimm's linguistic thought. By way of contrast, Lodewijk van Driel then shows how nineteenth-century Dutch linguistic thought was materially influenced by various strands in German linguistics. The problem of coming to terms with German linguistics is also central to Jan Noordegraaf's discussion of the controversy between Marius Hoogvliet and Jacobus van Ginneken over the role of psychology in language, as debated in Hoogvliet's *Lingua* (1903) (which was a reaction to Hermann Paul's *Prinzipien der Sprachgeschichte* (1880)) and van Ginneken's *Principes de linguistique psychologique* (1907); Noordegraaf regards Hoogvliet (1860-1924) as the most remarkable Dutch synchronic linguist of the late nineteenth century who, however, has been largely neglected.

J. A. Le Loux-Schuringa's concern is with tense-theory in the nineteenth-century Netherlands; he examines the work of Pieter Weiland (1805), Willem Bilderdijk (1826), Willem Brill (1846) and Lammert te Winkel (1866) and investigates the extent to which they were indebted to traditional Dutch approaches. Jelle Kaldewij discusses the syntactic views of two twentieth-century structuralists, A. W. de Groot and Piet Paardekooper, and shows that whereas the work of the former can be connected with ideas associated with the Prague school, Paardekooper's appears to be related to that of the Bloomfieldian structuralists, even though the references he cites would seem to imply that his indebtedness too was to European linguistics.

The book concludes with chapters by Anton Hagen outlining the development of Dutch dialectology from being a rather self-centred discipline to the much more internationally orientated approach of today, and by Theo van Els and Mathieu Knops who sketch the history of the teaching of foreign languages in the Low Countries, remarking on the paradox that while there has been virtually no significant Dutch contribution to theoretical developments in this field, the Dutch are clearly very successful at it in practice. There must be a moral here somewhere!

John L. Flood, London

Gisela M. Neuhaus, *Justus Georg Schottelius, 'Die Stammwörter der Teutschen Sprache Samt dererselben Erklärung / und andere die Stammwörter betreffende Anmerkungen'. Eine Untersuchungen zur Frühneuhochdeutschen Lexikologie.* (Göppinger Arbeiten zur Germanistik, 562). Göppingen: Kummerle 1991. xii, 250, 134, 24pp.

This dissertation, submitted to the University of Münster in 1988/89, is an extremely useful addition to the existing body of literature on J.G.Schottel. To begin with, it offers a helpful account of Schottel's life and works (pp.15-50); there has not previously been an adequate biography of him, and linguists in particular have tended to overlook the very varied nature of his scholarly and literary output which also included law, theology, ethics, drama, and poetry. Neuhaus provides a bibliography of his various writings (pp.235-41), though she omits to give details of his occasional verse. In her account of his life, she is right to stress the formative influence of Schottel's studies at Leiden in the mid-1630s where he came into contact with the professors Petrus Cunaeus who had a wide command of ancient tongues and Daniel Heinsius who was an advocate of the emancipation of the Germanic languages for scholarly and literary purposes. (On the importance of Dutch universities for German intellectual life generally see H.Schneppen, *Niederländische Universitäten und deutsches Geistesleben. Von der Gründung der Universität Leiden bis ins späte 18 Jahrhundert.* Münster 1960).

Dr. Neuhaus's chief concern, however, is with the list of German 'root-words' (*Stammwörter*) included in Schottel's *Ausführliche Arbeit von der Teutschen HauptSprache* (1663). For Schottel the body of 'root-words', of which he believed German had several thousand (compared with Simon Stevin's count of 2170), was the very foundation and cornerstone of language. Neuhaus sketches Schottel's position in regard to the contemporary discussion on grammatical norms and lexicography, focusing particularly on the views of men like Georg Philipp Harsdörffer and Christian Gueintz and the Fruchbringende Gesellschaft, and then, by means of a sophisticated computer analysis of the list of 'root-words' involving the cross-referencing of the word definitions and commentaries in Latin, German and French for grammatical, semantic and onomasiological retrieval of entries, she sets about examining how closely the list corresponds to the linguistic and methodological theories underlying the earlier part of the *Ausführliche Arbeit*. As one might expect, the match is less than perfect. Though the results were predictable in general terms, the analysis is useful, for it throws up a lot of statistical detail which provides a sound basis for helpful observations and productive interpretations. Some random details: Schottel lists 10,199 words, 1510 of which are 'pure' roots; more than 1500 dialect variants are noted; 2198 Low German words occur in the list though only 320 are actually marked as such; Schottel makes 411 references to sources, drawing on 22 different authors. Particularly interesting is what Neuhaus has to say about onomatopoeic words (pp.167-80); for Schottel these were very important because they afforded evidence of the close link between German language and Nature (and thus God), yet he treated them very unsystematically for though 184 such words are included in the list Schottel himself marked only 40 as being such. All told, the book provides many fascinating insights into the *Ausführliche Arbeit* and augments and corrects previous work on Schottel, for instance Stjepan Barbarić's important but massive (1464 pages) *Zur grammatischen Terminologie von Justus Georg Schottelius und Kasper Stieler.* Europäische Hochschulschriften,



ser.I, vol.396 (Berne, Frankfurt, Las Vegas: Lang, 1981).

In addition to a bibliography of secondary literature, the book has two very useful appendices (which, rather awkwardly, are each given separate pagination). The first is an index of the Latin words used by Schottel in his list to elucidate the German 'root-words'. The second is an experimental classification of ca.3000 of the German 'root-words' into fifty subject-groups. Both lists may serve as useful models for further work in the field of historical lexicography.

One final note. Given that Schottel himself regarded gothic type as an integral feature of the 'root-words' and as part of the essential character of German, it is pleasing to see quotations from the *Ausführliche Arbeit* reproduced in word-processed Fraktur, even though the long s looks ungainly, not being properly kerned with the following letter, especially t.

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Wal, Marijke J. van der. "Theory and Description in the Dutch Grammatical Tradition: The Case of the Passive". Ahlqvist, 1992. Pp. 191-202.

Walmsley, John. "E.A. Sonnenschein's New English Grammar". *Who Climbs the Grammar-Tree*, herausgegeben von Rosemarie Tracy (Sonderdruck aus LA 281). Tübingen: Max Niemeyer Verlag, 1992.

Weiss, Helmut. "Animal Language: a Chapter from the Controversy between Rationalism and Sensualism". Ahlqvist, 1992. Pp. 203-212.

Williams, Joanna Radwanska. "Linguistics vs. Philology in an 1864 Student Paper by Jan Baudouin de Courtenay". Ahlqvist, 1992. Pp. 319-328.

Among the book notices which it is hoped to include in the next *Newsletter* are those of:

Norman Blake (ed.). *The Cambridge History of the English Language*, 2. Cambridge: Cambridge University Press, 1992

Helmut Gipper, *Sprache und Denken in sprachwissenschaftlicher und sprach-philosophischer Sicht*, Münster: Nodus, 1992

Frans Plank, *Wohl-geschliffener Tugendspiegel des Sprachforschers*, Münster: Nodus, 1992

Rodney Sampson (Ed.), *Authority and the French Language*, Münster: Nodus, 1993

Hans Schwarz, *Wort und Welt: Aufsätze zur deutschen Wortgeschichte, zur Wortfeldtheorie und zur Runenkunde*, Münster: Nodus, 1993

## NEW MEMBERS

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### NEWS OF MEMBERS

Dr. Michael Evans, formerly of Heidelberg, has been appointed to be Director of the Language Centre, University of Sussex

Rod McConchie has been appointed to a post in the Department of English, University of Helsinki.