

ARTICLE

The 'Philological Labours' of Prince Louis Lucien Bonaparte (1813--1891)

On Friday the 2nd May 1873, F.J. Furnivall, the Honorary Secretary of the Philological Society, read the Report of the President (then A.J. Ellis) 'on the Philological Labours of H.I.H. Prince Louis Lucien Bonaparte, and announced that the Council had resolved to recommend him to the Society as one of its Honorary Members.' The report was countersigned by Furnivall and James Murray. Two weeks later, on the 16th, the Prince was duly elected.

Bonaparte was a nephew of Napoleon, the third son of Lucien Bonaparte, brother to the Emperor. With seemingly private means, Louis Lucien devoted himself throughout his life to the study of languages, building an exceptional library, now housed in Chicago at the Newberry Library. Eric Hamp has written appreciatively of Bonaparte's various activities; to date his article is the only assessment to appear of the Prince's career (Hamp 1974).

Part of Bonaparte's personal papers survived his death. The majority of them concerned his work on the Basque language and were purchased by authorities in the Basque country in Spain. They were split between archives in Bilbao, Vitoria, and San Sebastian. Caught up with this collection is material relating to his interest in Norn, a dialect of Norse formerly spoken in the Orkney and Shetland Isles.

Bonaparte visited the Shetlands in September 1858. Surviving correspondence from the Edmondston family of Unst shows that they were his local contacts. A single page, likely to be in Bonaparte's own hand, records some details of his visit; presumably it is a record of those from whom he sought advice and help (see document 1). Bonaparte was enquiring after information on Norn and was passed an undated note with information on some of the supposed last speakers (see document 2).

While in Shetland, Bonaparte made the acquaintance of William Grant, an enthusiastic local collector of dialect vocabulary. Bonaparte supplied him with a copy of Halldórsson's *Lexicon Islandico-Latino-Danicum* to help him with the annotation of his collection. Later, in 1864, Grant wrote to Bonaparte detailing his present plight and mentioning the fruit of his collecting (see document 3). Grant sent a specimen of his glossary to Bonaparte which could be the collection passed on to Joseph Wright when he was compiling the English Dialect Dictionary (see documents 4 and 5).

Grant had little success in seeing his own work published---in fact, none. Material from his personal papers was used by Thomas Edmondston in his *An Etymological Dictionary of the Shetland & Orkney Dialect* (1866) where in the Preface he is referred to as 'the late' William Grant.

This does not exhaust the Shetland material which will be dealt with in future notes together with other aspects of the Prince's activities.

[Work on the Bonaparte Collection was made possible by the award of the Mout-Jones Travel Bursary from the University of Leeds in 1981.]

Documents

[1] Untitled. Biblioteca Provincial, Bilbao, 'Coleccion Bonapart,' No Folder Number, Sin Numero.

Monday night 6th September 1858 - with
Laurence Edmonstone, Esquire, M. [?] Baltasound, Unst

Tuesday night 7th September - with
Mr. Alexander Sandison, Merchant, Cullivoe, North Yell.

Wednesday night - 8th September - with
George Henderson, Esquire of Brough, Burravoe, Yell.

Thursday night - 9th September - with
James Hoseason, Esquire, Merchant, Mossbank, Delting.

[2] Untitled. Biblioteca Provincial, Bilbao, 'Coleccion Bonapart,' A-6, Sin Numero.

Mr Scarth of [?] Orkney knew Thomas Flatt of Furso in Hanay who died about 1810, and who spoke the ancient Norse language. an old man.

Mr Scarth's paternal Grand mother who died about 55 years ago, & who also belonged to Hanay, spoke the old Norse. she was about 85.

[3] Letter from William Grant to L.L. Bonaparte (11 March 1864). Biblioteca Provincial, Bilbao, 'Coleccion Bonapart,' A-3, 58/12

Wood's Lodgings,
57 Oswald Street, Glasgow.
11th March, 1864.

To His Highness
Prince Louis Lucien Bonaparte,

Your Imperial Highness will perhaps remember when in the Shetland islands in 1858 that Your I.H. did me the honour to inspect my vocabulary of Shetland Words, and expressed your satisfaction with its plan, also asking me what works I had consulted for affinities and derivations. Not having a good Norse Dictionary your Imperial Highness some time afterwards graciously sent me a copy of Haldorson's Lexicon by

my friend Mr. Arthur Hay from London, which work has been of great use to me indeed & for which I beg humbly to offer my grateful thanks.

I have made a collection of upwards of two thousand words peculiar to Shetland, and not in use in any part of Scotland, they are mostly all from the Old Norse and kindred tongues. The works I have chiefly consulted for affinities, are Haldorson's Lexikon, Ihre's great work Glossarium Suia Gothicusse, Molbeck's Dansk Dialect Lexikon, Aasen's Ordbog over det Norske Folkesprog, Meidinger's etymolyisches Verleicheudes Worterbuch, and some others. I would willingly have published the work, and believe it would have met with a very good sale, but am prevented by want of means. I have come to Glasgow in search of employment where my knowledge of several languages might be of use, perhaps in a merchants office for foreign correspondence, but have not yet succeeded in obtaining any. If I could make anything by this vocabulary it would be very necessary for me, as I am without means of support. Perhaps Your Imperial Highness will take it into consideration and suggest what might be done. I have only one copy of the manuscript, but shall send it should Your I. H. desire to see it. In the meantime I beg leave to subjoin as a specimen, a few words with affinities, showing the plan I have adopted in compiling the Vocabulary.

Trusting that from the deep interest your I. H. Takes in philological researches, and the numerous works in so many languages published by you, you will excuse me for taking this liberty,

I remain, with the most
profound respect,
Your Imperial Highness's
obliged and humble servant,

William Alexander Grant.

[4] 'Specimen of Shetland Words from Vocabulary Compiled by W.A. Grant,' Letters A to K. (4 Sides). Biblioteca Provincial, Bilbao, 'Coleccion Bonapart,' A-3, 58/13.

[5] 'Specimen ...' (continued). Letters K to S (4 Sides) Biblioteca Provincial, Bilbao, 'Coleccion Bonapart,' A-3, 58/14.

Bibliography & Further Reading

For the appreciation by Eric P. Hamp see 'On Bonaparte and the NeoGrammarians as field workers,' pp 390--400 in Dell Hymes (ed.) *Studies in the History of Linguistics* (Bloomington: Indiana University Press, 1974).

Bonaparte's personal library was catalogued (in part) by Victor Collins prior to its sale. See Victor Collins, *Attempt at a Catalogue of the Library of the late Prince Louis-Lucien Bonaparte* (London: Henry Sotheran, 1894).

The works referred to by Grant in his letter are properly the following: Ivar Andreas Aasen, *Ordbog over det norske Folkesprog* (Kristiania, 1850); Björn Halldórsson, *Lexicon Islandico-Latino-Danicum*, 2 vols (1814); Johan Ihre, *Glossarium Suiogothicum*, 2 vols (Uppsala, 1769); Heinrich Meidinger, *Vergleichendes etymologisches Wörterbuch der gothisch-teutonischen Mundarten* (Frankfurt, 1833); Christian Molbeck, *Dansk Dialect-Lexikon*, in 7 parts (Copenhagen, 1833--41). The 'Bibliography' in Vol VI of the *English Dialect Dictionary* (Oxford: Oxford University Press, 1905/81) mentions under 'Shetland Islands' as one of its sources 'Bonaparte, Prince Louis Lucien.---A MS. Collection of Shetland words,' p 38b.

Stephen Miller
Oxford University

SUMMARIES

of papers read at the Tenth Henry Sweet Colloquium, London 25th March 1993
(continued from the last newsletter)

(i) *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. This conviction is based upon the huge success of his Great Didactic (ignored in this paper) and of the three textbooks for Latin which soon after their publication were translated into many modern languages: *Janua linguarum reserata* (1631), *Januae linguarum reseratae aureae vestibulum* (1633) and the *Orbis sensualium pictus* (1658). They were taken to be suitable not just for the learning of Latin but for that of other languages as well: 'compendiosa Latinam (& quamlibet aliam) linguam ... perdiscendi methodus' (title page of *Janua* 1631). However, there is little evidence to prove that in actual fact their influence extended beyond much the teaching of Latin. Were these ideas at all accepted by modern language teachers in their rapidly expanding profession? The point has received little attention in the vast body of literature on Comenius and it will be discussed here in connection with the works of Nathanael Duez.

Duez was a contemporary of Comenius working in Leiden as a teacher of French, Italian and German between roughly 1637 and 1670. He wrote a number of hugely successful textbooks and manuals appearing in multiple editions and copied throughout Europe in similar works. One of these contained a translation of Comenius' *Janua* in four languages with the French and Italian versions provided by Duez himself, first published in 1640. Since he was thus familiar with the ideas and materials incorporated in this textbook, it might be assumed that his acceptance of them would filter through in his other works. This was not the case. He confines himself to non-committal recommendations ('addiscendis linguis opus certe commodum, & ceteris omnibus, meo quidem iudicio, longe praeferendum', in the dedication of his *Janua* edition) and even decided to publish, in the same year 1640, a vocabulary book of his own entitled *Nova nomenclatura* for the same four languages. This work may be viewed as a companion volume to the *Janua* or perhaps even as an improvement upon it, as it contained many words not occurring anywhere in the *Janua* ('quae in Janua neutiquam reperiuntur', preface) and at the same suitable to be worked into the familiar dialogues ('est autem haec Nomenclatura eo directa, ut perquamcommode familiaribus colloquiis adjungi possit', *ibid.*). In his other works too there is very little to remind us of Comenius either; on the contrary Duez did not use pictures, did not follow Comenius' sentence-context approach to vocabulary building, did not advocate his teaching principles, did not favour inductive grammar learning but stressed the importance of explicit grammar ('dass ohne dergleichen fundament einer gar schwerlich und garlangsam eine Sprach recht erlernen könne', preface of the 1657 edition of his French *Guidon*).

Our conclusion must be that Duez could not be bothered with Comenius. He developed his materials and his teaching style along traditional lines and was not ready for, or failed to see the relevance of, some of the innovative ideas embodied in the *Janua*, *Vestibulum* or *Orbis*. An explanation for this may be found in the different target groups these two writers aimed at: Comenius wrote for school children, Duez for young aristocrats; another may well be the general approach to teaching adopted by Comenius and summed up in this sentence from his *Great Didactic* (1657, iv:28): 'Anything I have written for the young, I have not written as an educator, but as a theologian'. Duez was a successful textbook writer: his traditional approach, with its emphasis on grammar, translations both ways, vocabulary learning and the like, met with approval from many sides; his works were a popular source for cannibalising and exerted an influence over a long period of time. Comenius too was a successful textbook writer, but his unconventional ideas did not earn him much of a place among modern language teachers. His claim that the *Janua* was suitable for the learning of Latin *as well as* any other language may, it seems, have been the conviction of a visionary prophet who saw but saw too much.

(ii) *William Turner's 'cacographies' and the development of linguistic practice in sixteenth century England*

Rod McConchie, English Department, University of Helsinki

The interest in linguistic philosophy and a universal character in the seventeenth century appears to have no very obvious antecedents. Since they cannot apparently be sought in similar theoretical writings, it may be useful to consider practical applications of scientific language instead. The articulation of such problems by Beck and others may have emerged from more mundane language problems in the sixteenth century.

The professional medical practitioners of the time show a remarkable curiosity about language which results in writings on grammar, stenography, translation, and especially lexicography. Those who displayed their interest in the first three include Thomas Linacre, Andrew Boorde, John Jones, Humphrey Lloyd, Timothy Bright, William Folkington. The list of those who either studied or practised medicine and wrote or contributed to dictionaries as well is impressive: Thomas Elyot, Thomas Cooper, John Barret, Peter Levens, Thomas D'Oylie, Mark Ridley, and Philemon Holland. This might be explained by their training in the classical languages, an interest in cryptography, hieroglyphics and the various forms of arcane knowledge, or by the emergence of medical texts in the vernacular rather than Latin, but there are objections to these suggestions.

The physician and botanist William Turner's work shows the extent to which the problem of establishing and understanding terminology presented everyday difficulties to the medical professional. A workable botanical and medical lexicon was still in the process of formation, and word-lists had already appeared in earlier herbals. His first botanical work, published in 1538, is itself a quadrilingual word-list

in Latin, French, English and German, in which he canvasses a number of possibilities for nomenclature in English where an appropriate word for a plant is unknown, and points out contemporary abuses such as corrupt Latin alternatives, and misunderstandings. Some of his suggested neologisms are based on German and French analogies. He was later to describe the situation of herbal learning at the time as being riddled with 'unlearned cacographies and false naming of herbs'. The lexical nature of the work is indicated by the fact that of the 38 items he records as not being in the ancient sources, none is ascribed medical properties. His major herbal, the first part of which was printed in 1551, adds little to the methodology established earlier. In his book on wines of 1568, he again grapples with terminology, offering lengthy comment on several descriptive terms, and makes a critical assessment of Thomas Cooper's then recently published *Thesaurus*, as well as offering some views on the means of compiling a satisfactory dictionary. Turner is the most frequently cited English authority in the medical texts appearing later in the century.

Similar problems occur in two of the major medical textbooks of the later sixteenth century, written by the physician Phillip Barrough and the surgeon John Banister. Both experience difficulties in determining the best word among the various choices from Greek, Latin, and Arabic for various medical phenomena, becoming involved at times in lengthy discussions about the appropriateness of terms. Barrough's work is particularly rich in terminology from all three languages, and Banister has examples of competing terms within one language. These discussions are characteristic of other, less voluminous works of the period as well.

The extent of the need to neologise to make up deficiencies in the resources of English has been somewhat over-estimated, and the need to separate viable from non-viable terms from among the competing choices relatively neglected in assessing the state of the medical lexicon of the mid to late sixteenth century.

(iii) *Linguistic Pragmatics in Europe (1800-1930)*

Brigitte Nerlich, University of Nottingham

To write a history of pragmatics is a dangerous enterprise, not only because pragmatics is a 'wide field', but also because it spreads itself over many disciplines, including amongst others linguistics, semiotics, philosophy, psychology, sociology, anthropology and the law. Its history stretches back from Austin in England, Bühler in Germany and Benveniste in France to the beginnings of the study of language in Antiquity. To limit the scope of this project (financed by the Leverhulme Trust), it was therefore restricted in time and space: to Europe and to the 19th and early 20th century, that is to say the immediate roots of pragmatics as the science of language use in context in general and of speech acts in particular.

The beginning of pragmatic insights into language can be found in the writings of the Scottish school of common sense philosophy. Reid introduced the term 'social act' to describe speech acts such as the promise. Dugald Stewart did not take up this concept, but developed a contextualist approach to language (in his fight against Horne Tooke), an enterprise in which he was followed by Smart and his 'sematology'. Unlike Smart

who saw himself as someone who improved on Locke's philosophy of language, Garnier in France followed in the line of the French spiritualist school of Cousin and Jouffroy who used Reid to attack Locke and his French disciples, the ideologues (who Smart, too, did not agree with as they still defended not a contextualist and/or pragmatic approach to language but a rather representational one). Garnier, unlike Stewart and Smart, used Reid's concept of the social act to develop a soon to be forgotten theory of speech acts. At the same time, that is between 1800 and 1850, a different 'pragmatic' approach to language was developed in Germany, where philosophers such as Humboldt, Roth, Vater and Bernhardt applied Kant's philosophy to language and elaborated a theory of language based on the act of the speaking subject, but not only that. Using Roth's new definition of representation as 'Vorstellung' and 'Darstellung' they contributed to a dialogical and hermeneutical conception of language, again forgotten by the middle of the century, although one can find echoes of these ideas in the works of Wegener and Breal for example.

The middle of the 19th century saw the rise of psychology and not philosophy as the mother of pragmatic insights into language: that of Taine in France, of Herbart (who regarded language as a kind of action) in Germany, and later, as one to fight against, that of Wundt. Herbart's (and Humboldt's) immediate follower, Steinthal, did not contribute to a pragmatic theory of language, forgetting the dialogical dimension of Humboldt and the 'practical' one of Herbart. This was not so in the works of Whitney, Madvig and Wegener who all in different ways continued Herbart's practical and empirical (as opposed to Steinthal's 'metaphysical') way of looking at language in context and action. The middle of the 19th century also saw the emergence of another pragmatic approach to language, developed by Peirce on the other side of the ocean.

On the Continent this was the heyday of historical comparative philology. However, Breal in France saw and criticised its shortcomings (language = organism) and developed his 'semantics' which also included the study of syntax and of speech acts, as well as the expression of the subject in language through modes and particles. This line of investigation was continued by the French counterpart to Anglo-Saxon speech-act theory, the theory of enunciation, as developed by Bally, Guillaume and Benveniste (who met Austin in 1958). Speech-act theory itself emerged from a reaction against logical positivism and verificationism. The pedigree here can be drawn from Frege over Russell to Wittgenstein, Ryle, Austin, Strawson and Searle (who wrote his thesis on Frege under Austin). It was quite disconnected from another pragmatic approach to language as developed in England between the 1880s and the 1930s. In Lady Welby's 'signifiers', a counterpart to Peirce's 'semiotics', language was studied in context and in use. Peirce and Welby (as well as Wittgenstein) influenced Ogden and Richard's functionalist-behaviourist approach to language (which had parallels in the work of Paulhan in France, Gomperz and Bühler in Germany and De Laguna in the United States), which again inspired with Wegener the writings of the contextualists Malinowski, Gardiner and Firth. Lady Welby also had more immediate disciples in the Netherlands and also corresponded with the psychologist Stout (who developed another contextualist approach to language, based on Herbart and Brentano) and the sociologist Tönnies.

By the end of the 19th century a new psychology (that of Brentano) and two new philosophies, the phenomenology of Husserl and the logical positivism of the Vienna Circle began to exert their influence on the study of language, the first inspiring pragmatic insights into language, the latter to quite the opposite. Whitney, Wegener, Madvig, the opposition to Steinthal and Wundt's 'Volkerpsychologie', the opposition to Husserl's representational theory of language and meaning, but most importantly Brentano's descriptive psychology lead Marty to work out a functionalist approach to language and speech acts. He was followed by Buhler who was the first to elaborate a fully fledged pragmatic approach to language. Here contextualism merges with 'Gestaltpsychology'. However, Buhler did not study such archetypal speech acts as the promise for example (the order by contrast had always interested linguists - as a sentence-type, together with statement and question for example). This was left to the pupils (and to some extent opponents) of Husserl, such as Daubert and most importantly Reinach, the legal philosopher (whose work was known to Ryle and perhaps to Austin), who therefore did not only look at the contextual side of speech acts but also at the contractual one, not only at intention, but also at obligation. With Reinach we come full circle. Like Reid he used the concept of 'social act' to describe the specific nature of speech acts, such as the promise. They are social acts because they need to be addressed to other people and they need to be grasped by others. They also effect a change in the world of the people who contribute to their constitution.

This is only the bare skeleton (with lots of bones missing) of a history of pragmatics in Europe during the 19th and early 20th century. During the next two years this skeleton will have to be transformed into the 'real' thing, or at least one of its many possible incarnations.

Note

1. Much as in France (e.g. Delacroix) and England (e.g. Stout) associationism in psychology and atomism in linguistics are finally overcome, leading to (victorious) structuralism and the study of whole structures and systems and (marginal) 'pragmatism' and the study of co- and context effects - or, as in the case of Buhler for example, to the study of both.

REPORTS

Otto Jespersen Symposium, Copenhagen, April 29th - 30th, 1993
(John Walmsley, Bielefeld University)

A Symposium was held at the University of Copenhagen on 29th-30th April 1993 to commemorate the hundredth anniversary of Otto Jespersen's appointment as Professor at the University, and the fiftieth anniversary of his death.

The official proceedings, which were attended by two of Jespersen's descendants, were opened on April 29th by Professor A. Zettersten. It was a moving experience to hear, before the main lecture given by Professor Quirk, a recently recovered recording of Jespersen's own voice reading an English text.

Professor Sir Randolph Quirk (London) opened the Symposium with a paper "Exploring the English Genitive". His lecture was followed by further papers presented by Professor Paul Christopherson (Cambridge) "Jespersen and Second Language Learning"; Professor Ragnhild Söderberg (Lund) "Jespersen as a Child Language Researcher"; Professor Arthur Sandved (Oslo) "English Studies in Norway Towards the End of the 19th Century - Otto Jespersen and Johan Storm"; Professor John Walmsley (Bielefeld, and the Research Centre for English and Applied Linguistics, Cambridge) "How 'old' a grammarian was Jespersen?"; and Professor Hwan-Mook Lee (Chonnam, Korea, and Warsaw University) "Why We Should Still Read Otto Jespersen").

On Friday, 30th April, members of the Symposium participated in an excursion to Jespersen's grave, where Professor Quirk gave a brief address, and to Jespersen's last home in Elsinore.

The occasion was enhanced by a special faculty lecture - "Reminiscences of J.R.R. Tolkien and C.S. Lewis" - given by Professor John Lawlor the day before the Symposium proper, and by a presentation made by Professor Cross (Liverpool) to the Chief Librarian of the Royal Library, of a facsimile edition of the Library's Wulfstan collection of Old English manuscripts.

The organisers, Professors Arne Zettersten and Jørgen Erik Nielsen, deserve to be congratulated on their exemplary organisation of a fitting and - if one may say it in this context - enjoyable occasion in memory of Otto Jespersen.

Anglistentag, Eichstätt, Bavaria, 27th - 29th September
(John Walmsley, Bielefeld University)

The Anglistentag (meeting of the German association of university teachers of English) was held this year at Eichstätt, Bavaria, from 27th - 29th September. A section on the History of Linguistic Ideas was organised for the first time in the history of the Anglistentag by Professor Werner Hüllen (Essen).

Professor R.H. Robins (London) opened the section with a plenary paper entitled "William Bullokar's Brief Grammar for English: Text and context". Happily, Professor Robins' choice of topic enabled Professor Hüllen to arrange subsequent papers in an elegant chronological sequence.

The remaining seven papers were given by Werner Hüllen himself on "A great chain of words: The onomasiological tradition in lexicography"; Michael Cahn (Cambridge) - "The printing press as an agent for the history of linguistic ideas?"; David Cram (Oxford) - "Collection and classification: Universal language schemes and the development of seventeenth century lexicography"; Rüdiger Schreyer (Aachen) - "Deaf-mutes, feral children and especially savages: On analogical evidence in 18th century theoretical history of the language"; Friederike Klippel (Dortmund) - "Rules and exercises: German textbooks for teaching and learning English around 1800"; John Walmsley (Bielefeld) - "Parameters vs continuum: The history of English grammatical thought since Sweet"; and by Hans Ulrich Boas (Erfurt) - "Misconceptions and overinterpretations: Chomsky's views on his precursors".

The papers will be edited by Günther Blaicher as part of the Proceedings of the Anglistentag 1993, and published by Niemeyer, Tübingen.

REVIEWS

R. H. Robins *The Byzantine grammarians, Their Place in History*. Berlin/New York: Mouton de Gruyter. 1993. XII, 278pp. DM 168.

Professor Robins's contributions to the historiography of linguistics, notably in the classical field of Greece and Rome, are well known. It is therefore with keen anticipation that one approaches this work on the grammarians of the Byzantine period. The purpose of the book can best be conveyed by quoting the words of the author (Preface p. vii-ix):

What I have attempted to do is to assemble and present sufficient extracts of grammatical writings through successive periods of the Byzantine Age, so that the general reader may be enabled to form his or her own appraisal of these grammarians' thoughts and expositions ... The texts are taken for the most part from printed sources, but these are hard of access to many linguistics students and teachers. ... Readers will, I hope, be able to form their own judgements from seeing actual texts, instead of taking the unexemplified verdicts of such as Pauly-Wissowa, Krumbacher, and Sandys ... My arguments and conclusions may well be unacceptable to some scholars, but at least part of the currently available literature will have been published in a readily accessible form. It is hoped that the English translations of all passages and quotations in Greek and in Latin will make it possible for those who are interested but do not readily read these two languages to find their way ... If this book encourages further source work and reevaluation ... it will have achieved the author's hopes.

This review will attempt to summarize the content, and to assess to what extent the author's intentions have been realized.

Chapter 1 (pp.1-10) sketches the history of the Byzantine (Eastern) Empire. The separation in the Western (Holy Roman) Empire of the secular power from the spiritual power of the Pope is contrasted with the combination in Byzantium of political and ecclesiastical primacy in the Emperor. Three responsibilities are seen as devolving on Constantinople: 'the continuation of the old Empire ... the defence and propagation of Christianity ... and the preservation of Greek civilization in its arts and its intellect.' (p.3). Religious controversies occupied the Byzantines greatly. However, it is the third of the responsibilities which the author regards as relating particularly to the subject of this book, for grammatical study and teaching were a vital part of the classical Hellenic culture.

Chapter 2 (The Byzantine oeuvre: the literary context, pp.11-24) sets out to 'locate the works of the writers to be described and discussed in the general and overall setting of Byzantine literature'. Four main periods of this literature, immense in its total scope, are distinguished.

Grammarians in the Byzantine period paid a great deal of attention to changes in the Greek language, notably the phonological changes from the tonal accent of classical Greek to a stress accent, and the loss of distinctive vowel length. Byzantine poetry was inevitably affected by these changes, and different metrical structures emerged. In the first of the periods distinguished the predominant language in use was still Latin. Priscian's grammar of Latin (c.500) was intended largely for native speakers of Greek who needed to know Latin 'for social and professional advancement'. However, by the 8th century Latin had virtually ceased to be a living language in Byzantium. Priscian's great influence and importance was to be in the West. Religious works formed a high proportion of the literary output, but Plato and Aristotle continued to be studied, with commentaries by Simplicius and Ammonius (6th c.) and Stephanus (7th c.). A wide range of other subjects was treated. Robins emphasizes that the conflict between classical pagan literature and Christian writing was much less sharp than it was in the West. The Byzantine grammarians were concerned above all with the preservation of classical Greek. There was important lexicographical work. The *Etymologicòn méga* - 1100-1250 - was in the long tradition of classical etymology, which tried to show how a word derives its meaning from its component parts. Among commentaries on classical works - scholia - were extensive works on the *Téchne* attributed to Dionysius Thrax (see below). Chrestomathies and anthologies included the well known 'Palatine Anthology' (10th c.). Robins concludes:

Byzantine literature ... was derivative in form and content ... But it was the literature of an enduring though backward-looking civilization, which played an incomparable part in the preservation and transmission of the culture of antiquity (p. 23-24).

Chapter 3 (Byzantine Grammar: the linguistic context, pp. 25-39) begins with a summary of linguistic studies in ancient Greece - Plato, the Stoics, the Pergamene and Alexandrian Schools, Dionysius Thrax and Apollonius Dyscolus. The main Byzantine orientation was towards teaching, and their grammar books were mostly of a practical nature - *Schéde* (see Chapter 7) and *Kanónes*, (though there were some more theoretical ones - Planudes, Theodore of Gaza). A typical 'table of contents' of these grammars is given. Unlike later western grammarians the Byzantines did not hesitate to draw examples from classical texts as well as Christian literature. Their main concern was correction of errors - 'barbarisms, solecisms'. Syntax is based on the word, and never attains to ideas of subject/object, dependence, determination developed in the West, e.g. by the Modistae.

Chapter 4 (The *Téchne Grammatike*; the foundations, pp.41-86) is entirely devoted to the short grammar attributed to Dionysius Thrax. Almost all of the Greek text is reproduced, with translation, together with some passages from scholia, and a brief commentary. Robins includes it because of 'its place as a prime source for all the main tradition of grammatical studies in both the Greek and Latin worlds of later antiquity and the Middle Ages'(p.41). The controversy as to the authorship of this grammar is briefly sketched, but in any case

it was the foundation and a major authority for teaching and researching the Greek language and its grammar in the Byzantine Empire (p.44) ... The

conciseness of the definitions and subclassifications ... imply an established descriptive procedure ... whatever may be the date of much of the text as we have it (p.64)

There is discussion of the treatment of case in the noun and tense in the verb. Robins uses the traditional case names, explaining their derivation, but the translation on page 63, last two lines, of *orthe* as 'nominative', rather than 'upright' leads to the rather tautologous 'The nominative is also called the naming case' (cp. p.66 lines 9-10).

Chapter 5 (Priscian: the Latin grammarian of Constantinople, pp. 87-110) gives extensive excerpts from Priscian's *Institutiones grammaticae* and the lesser known *Partitiones* (parsings) and *Institutio de nomine, pronomine et verbo*. In a predominantly Greek city Priscian was among the few Latin grammarians, writing largely for Greeks who needed Latin for their official duties. The *Institutiones*

can be seen both as the boundary and the link ... between classical Antiquity and the Middle Ages - an exhaustive compilation of all that had been achieved along the mainline tradition of Greco-Roman linguistic scholarship, and at the same time ... the data base and the resource book for grammar teaching and for linguistic research (p.88)

Priscian's last two books were devoted to syntax (not dealt with by the *Téchne*) and modelled on Apollonius Dyscolus, like much of the rest of the work. The *Partitiones* contained formal drills, often in question and answer form, based on literary texts, (e.g. Virgil's *Aeneid*), and were very popular in the Byzantine period (see Chapter 7 below). This is attributed in part to the rarity of books at that time, and the consequent need for teachers to provide materials for ready memorization.

In Chapter 6 (The *Kanónes* and their commentators: the morphological data-base, pp.111-123) we come to Theodosius (4th c.), whose well known *kanones* gave morphological rules for the formation of the Greek nouns and verbs, listing paradigms of all grammatically possible forms, whether or not a context could be found for their use. Robins compares the similar practice found in many later elementary grammars, e.g. Kennedy's *Primer* (*anne 'o year!*). About half the chapter consists of excerpts from Theodosius and his commentators Choeroboscus and Charax (ap. Sophronius), relating in particular to inflection for case and for tense, and the relation of tense to time.

The emphasis, as Robins points out, is on morphology rather than syntax

The dominant model is ... word and paradigm, and the relations between members of a paradigm are predominantly of the process type, whereby the forms of inflected words are derived by rules relating them to a basic form or to one already given (p.122)

Chapter 7 (*Epimerismoí and Schedographia*: teaching methods, pp. 125-48) deals with the Greek words corresponding to Priscian's *Partitio*, mentioned above, of a didactic type. These were popular in Greek and Byzantine education in the 11th-12th

centuries. They vary considerably in length. Often the grammarians' comments on the text being analyzed are not just specific to particular words, but of a much wider application. The 12th century historian Anna Comnena criticized these works as exemplifying the undue formalism shown by many types of parsing grammar. Excerpts make up over half the chapter.

Chapter 8 (Michael Syncellus: a typical Byzantine syntax book, pp. 148-62) describes a 9th century work which, untypically of classical and Byzantine grammars, concentrates on syntax rather than morphology. It is didactic, but has interesting remarks on the case government of nouns, verbs and prepositions, using the (allegedly) localist metaphors *ekopompe* (emission) and *eisopompe* (introducing from outside) to refer to the use of transitive verbs with accusative (e.g. *hor o se* 'I see you') and genitive cases e.g. *orégomat sou* 'I want you') respectively. As in earlier works the syntactic description is based on the word and not on concepts such as subject and predicate.

Chapter 9 (Gregory of Corinth: the avoidance of errors, pp. 162-72) With Gregory we reach the late 12th and early 13th centuries. His grammatical work was on syntax (of which he had much the same notion as Syncellus), and was intended to teach how to avoid barbarisms and solecisms in writing. Some interesting comments on the free word order of Greek are among the excerpts provided.

Chapter 10 (John Glykys: the maintenance of standards, pp. 173-200). Glykys, like Gregory, wrote a didactic work on syntax, in the late 14th century. He also was concerned with correcting errors, but takes a wider perspective than Gregory, with speculations on the origin of language. To correct current departures from classical usages he gives a lengthy account of case semantics, though 'without any general theory of case meaning'. 20 of the 28 pages consist of excerpts.

Chapter 11 (Maximus Planudes: a Byzantine theoretician, pp. 201-33). Apart from the chapter on the *Téchne* this is the longest in the book, and Planudes (1260-c.1310) is probably the most widely known of Byzantine grammarians, apart from Priscian. A monk, but active in political and educational spheres, he had a good command of Latin. Robins describes him as 'a typical Renaissance polyhistor'. His two most important works were on grammar: *Peri grammatikes diálogos* (*A dialogue on grammar*) and a one-volume work on syntax (*Peri syntáxeos*). The latter was almost certainly influenced by Priscian as well as by his Greek source, Apollonius Dyscolus. However, Planudes also showed originality, notably in relation to nominal case (in the *Dialogue* and the *Syntax*) and verbal tense (in the *Dialogue*). Robins gives a brief summary of earlier Greek work on case. Some have asserted (Hjelmslev first, in 1935) that Planudes' *Syntax* contains the essence of a localist theory of case: the dative is linked semantically to place where (and present time), accusative to place whither (and future time), and genitive to place whence (and past time). Robins sees precursors of this in the *Téchne*, Heliodorus and Syncellus, but is of the opinion that since 'certainty is not fully attainable ... a balance of probabilities must be accepted' - in favour of the view that Planudes gave the theory its 'first recorded explicit presentation'. This attribution of a localist theory to Planudes is disputed by some scholars (e.g. Chanet (1985) and Blank (1978)).

As regards verbal tense, Robins sums up earlier Greek and Latin accounts. These had mostly tended to distinguish points along a single time track in the past by reference to adverbs such as *árti* (recently) and *pálai* (a long time ago). Although Planudes continues this, he also introduces two time references - the speaker's time and relative time of the event to it e.g.

An imperfect is when in relation to some time in the past I say what I was doing when that time was present time for me; so when asked what I was doing at sunrise yesterday, I reply *égraphon* 'I was writing'

The final chapter (12: The Byzantine contribution to the study of Greek grammar in the Renaissance, pp.235-262), is a valuable summary of the impact of the Byzantine grammar. Robins emphasizes the uniqueness of the contribution made by Byzantium to the preservation of the Greek heritage for the West. Some of this is attributable to scholars of the Eastern Empire visiting the West, e.g. Chrysoloras in 1397. The invention of printing was crucial in the diffusion of scholarship and in teaching. In the early 16th century Greek grammatical works by Moschopoulos, Chalkondyles, Constantine Lascaris, Theodore of Gaza, and Syncellus were in print, but not Planudes (unedited until the 19th century). Chrysoloras's *Erotemata* (Questions) is picked out by Robins as particularly influential in reviving the teaching of Greek in the West, and receives a substantial extract. It has a similar scope to the *Techne*, with little theoretical discussion, but with fuller inflectional paradigms, and numbered declensions.

The remainder of the chapter is devoted to grammars by Constantine Lascaris (1476) and Theodore of Gaza. Theodore's *Grammatikes eisagoge* (Introduction to grammar, 1495) 'is by far the most comprehensive of the early Renaissance Greek grammars and the first one to devote a whole book to syntax'. Like other Greek grammars of this period it was intended for non-Greek learners of classical Greek. His Byzantine sources were mostly Syncellus, from whom he derives his 'partially localist theory of case', and Planudes.

The book as a whole certainly does what the author promises in making available texts from the Byzantine grammarians. Almost half of the 262 pages consists of extracts and translations. This is certainly a considerable service to those knowing little of this period, but, as the author suggests, it emphasizes the need for more critical editions of these texts. The commentary given is very helpful, as are the translations. One wonders if it was necessary to include virtually the whole of the *Techné*, when modern translations of it are readily available. However, its powerful influence on these grammarians may well be enough justification. Over forty misprints were noticed, about a quarter of them in the Greek text. The Bibliography lists primary sources, and secondary sources are given under 'References'. One hopes that the high price of the book will not restrict its circulation unduly.

Alan Kemp, Edinburgh

Orrin W. Robinson, *Old English and its closest Relatives. A Survey of the Earliest Germanic Languages*, Routledge: London, 1992

This very readable survey based on classes taught at Stanford aims to introduce the Germanic languages and give an account of the users and 'texts' which have come down to us. The book is thus broader in scope than the scholarly, but poorly produced, volume on 'Ingvaenic' dialects: Thomas Markey, *A North Sea Germanic Reader*, (Munich: Wilhelm Fink Verlag, 1976), with which it partly overlaps.

The two first chapters present the Germanic language family and provide a grammatical sketch of 'Germanic' (i.e. the proto-language), exemplifying from Gothic the phonetics and the grammatical information necessary to follow the issues discussed in relation to the individual Germanic dialects: Gothic, Old Norse, Old Saxon, Old English, Old Frisian, Old Low Franconian, and Old High German. Finally, the tenth chapter examines the grouping of the Germanic languages; there follow the Appendix of translated readings, the bibliography and index. Each chapter on the dialects sketches the history of the speakers, outlines surviving evidence, with selected readings - usually some version of the NT parable of the Sower (for OFris. and OLF the Ten Commandments and Psalms) and another representative text. After rehearsing the salient grammatical features, Robinson focuses on some particular aspect of the language - for Gothic the assignment of sounds to letters, for ON the runes, for OS the principles of Germanic alliterative verse, for OE the syntax, for OFris. its odd contribution as a 'younger older language', for OLF the status of the Wachtendonck Codex 215, and for OHG the dialect diversity occasioned by the Second Sound Shift.

Within this clear framework a good deal of relevant background material is economically incorporated: helpful English or German cognates and a complete (parsed) glossary elucidate the passages; if not, an Appendix (p.267ff.) supplies word-by-word translations. While no bibliography for so vast a subject could be both selective and representative beyond reproach, the section bibliographies and general bibliography on pp. 279-84 are helpful: I note *en passant* the occasional addition which is readable and relevant, and perhaps the most recent current editions of the handbooks should have been added. The index is full, if incomplete: perhaps 'Dutch' and 'Limburgic' ought to have been included? Pedagogically, then, the book should prove most useful, though the selected linguistic topics for each dialect might perhaps have been enumerated throughout in one strict sequence to facilitate comparison.

The book opens with a brief informal comparison of English and German, so both presenting the background to the Germanic roots of American English used by its audience and also contrasting the phonologically most progressive form of an earlier Germanic language, since the Second Sound Shift represents a radical alteration to the group's underlying consonantism. This makes students aware of the surprising similarities between English and German and shows them the extremely divergent consonantism. Informal comparison leads into an outline of the comparative method, thence to the nature of the linguistic evidence and the differing degrees of linguistic coherence and deviation as 'languages and dialects'.

The second chapter introduces 'pronunciation' - but some of the sounds are problematic for the speaker of 'Modern English': Robinson's American students lack short [o], and Germanic short [a] is consequently exemplified by the (American) English ' [ɑ] in "hot"'. The third chapter gives a sketch of Gothic, setting it off from the other Germanic dialects: the concluding section on the orthography of the Gothic bible doesn't sufficiently exploit the chronological gap between the surviving (essentially Ostrogothic) mss. of bible-Gothic and Wulfila's own time: here Richard J.E. D'Alquen, *Gothic AI and AU. A possible Solution* (Mouton: The Hague/ Paris, 1974 [Janua Linguarum, Series Practica 151]) usefully supplements the argument, by taking the manuscript data as primary, rather than any lost 'Wulfilian'. Similarly, the chapter on Old Norse would profit from a statement of the provenance (edition, date) of the Old Icelandic biblical parable to bring home the chronological discrepancy between 'texts' and earlier linguistic stages.

The Old Saxon chapter provides a relatively extensive view of the Saxons themselves and a treatment of alliterative poetry which conveniently supplements the Old Norse chapter and contrasts the less rigorously followed southern traditions of this Germanic verse form. The reference to the OHG *Ludwigslied* (p.131) is misleading in this context, for it contains little alliteration: one might have expected the *Hildebrandslied*, which Robinson regards as Old Saxon - "(which is by no means pure Old Saxon)" (cf. p.109, and p.134). Here the desire to docket imposes neater categories than 'mixed' texts admit of. Again, G. Ronald Murphy S.J., *The Saxon Saviour. The Germanic Transformation of the Gospel in the Ninth-Century Heliand* (OUP:New York, Oxford, 1989) would have been a worthwhile addition to the bibliography, and this chapter also reveals a discrepancy between the thumbnail sketch of Saxon history and the texts, since they seem not integrated.

The Old English chapter doesn't use *Beowulf* as a sample of language, but instead the story of Cynewulf and Cyneheard from the Anglo-Saxon Chronicle, and the treatment is of (essentially late) West Saxon grammar. In exemplifying OE syntax, explicit reference to Bruce Mitchell's great *Old English Syntax* listed in the main bibliography would have been appropriate. The syntax section itself treats word order, periphrastic verb forms (at times misleading in the compression) and clause subordination. For Old Frisian, Markey's helpful distinction between "Classical Old Frisian" and "Post-Classical Old Frisian" (p.182), rather than East and West Frisian is adopted, but it would have been helpful to have the course of the Lauwers indicated on Map 6. The treatment of gemination (p.192) is misleading in its terseness: it is, of course, not always conditioned by *j* as might be inferred. The discussion of OF as a younger older language emphasizes the difficulties of comparing the data for different Germanic dialects of differing ages, and disruptive factors like borrowing, analogy and parallel phonetic drift are addressed. The Old Low Franconian dialect permits fuller discussion of the Franks, complementing and lightening the following chapter on Old High German, given the presence of both High German and Low German-speaking Franks. Details relating to the Wachtendonck Codex differ from Markey 1976, 187-196, esp. the dates given on p.187-8.

The Old High German chapter introduces the tribal foundations of the language as a pendant to the discussion of dialects which closes the section. On the texts: not all

would agree that the OHG Isidore-translation is South Rhenish Franconian (p.226): rather its sophistication places it into connection with peripatetic (?) court circles, as such it's supra-regional. The parable of the Sower isn't explicitly attributed to the OHG Tatian-translation; in *Muspilli* the *uerohtrehtuuison* are commonly held to be 'those skilled in earthly law' (as opposed to *vilo gotmanno*), rather than 'the pious (people)' (p.276). The OHG dialects provide opportunity to discuss the 'degree of variation that can be found in what is sometimes characterized as a single language or language stage' (p.245).

The way is now (Chapter 10) clear for examining the grouping of the Germanic languages. Reasons for shared features include retention, choice from old 'doublet' forms, independent development, drift, and, apparently, the common development of languages which have come to constitute a 'speech community' - this last factor needed more comment, perhaps the interaction between OE and ON is intended? A useful table on pp. 250-1 presents the distribution of 31 phonological and morphological features across the Germanic languages; Karen Bahnick's monograph, *The Determination of Stages in the Historical Development of the Germanic Languages by Morphological Criteria* (Mouton: The Hague, 1973), might have found a place here. On the whole, however, Robinson charts a judicious course through this minefield of controversy, but seems occasionally too certain - his fifteenth feature, metathesis of *r*, is too well-known from (Low) German place-names to be limited essentially to OE and OFrisian (cf. p.259). The radical and thought-provoking theories of Theo Vennemann show that discussion of classic sound-changes and dialect relationships is far from over, and his later articles (not treated here) present the 'High Germanic' consonantism as having been overlaid and pushed back by 'Low Germanic' linguistic forces impelling them in a north-south direction, resulting in the layered lie of present-day (i.e. 19th-century) German dialects: more was needed. Robinson doubts that 'we will ever be able to impose more order on the relationships between the Germanic languages than has already been established' (p.263). However, attempting to show the differing and not necessarily incompatible shifting relationships of the Germanic dialects throws their individual and shared characteristics into sharper relief.

Germanic philology was a major area in early comparative linguistics a century ago; sadly, it is now in Britain in increasingly reduced circumstances. The changing ethnic composition of the USA, too, seems likely to favour Germanic studies less as less relevant to the national heritage. But Germanic philology has surely outgrown the period where it needed any nationalistic justification, and it now fulfils a wider role as a discipline in which classic methods and theories of comparative and historical linguistics were deployed. Moreover, it remains a valuable teaching- and testing-ground for new linguistic approaches or for of other groups of languages and dialects and their proto-forms. Consequently, both trans- and cisatlantically speaking, we need readable and sound introductions to whet the appetite of students and lead them to the subject: Robinson's book is a welcome contribution which fulfils this role admirably.

C.J.Wells, Oxford

Klaus Schonauer, *Hölderlins Echo. Psychiatrie, Sprachkritik und die Gangarten der Subjektivität*. Münster: Nodus Publikationen, 1993. 177pp.

One of the chapters of this book begins by quoting a speculation into what reactions might have been if Beethoven had suddenly begun composing in the manner of Schoenberg. The speculation is apt, since the language of Hölderlin (1770-1843) strains the resources of German to the utmost, or beyond, and in doing so prefigures in a remarkable way the kind of constructions used at the beginning of the present century. Language as a whole, however, is no more than a secondary component in Dr Schonauer's book, which goes in detail into the way doctors and apothecaries treated Hölderlin, "this strange eighteenth-century poet who died insane" (Humphrey Carpenter) - a justifiable dating, as Hölderlin spent the last forty years or so of his life in a state of mental aberration (called his *Umnachtung*). Some attention is given here to the possible causes, which might be loosely paraphrased as a kind of unfulfillable Promethean striving for perfection, personal and literary. Remaining chapters are devoted to three of his biographers, all of them characterized, like their subject (at least in his earlier years), by a peripatetic way of life, and two of them having experience as clinicians or patients of the treatment of mental disorder.

The relation of mental disorder to Hölderlin's language is not made clear. There are, to be sure, one or two examples of oral neologisms, such as *slavoyakisch* or *pallaksch*, which may perhaps be interpreted as portmanteau words. There are also examples of (reconstructed) poems from the later years, and an quotation *in extenso* of one of them. But there is no effort to analyse the quality of the language beyond speaking of *harte Fügung* (difficult construction), which consists to a large extent of irregular word-order, inspired by a love of Greek poetry and made possible by the inflectional system of the German language, which gives his diction its characteristic pungency by setting strong words in strong positions. This is a phenomenon diametrically opposed to the kind of "poetic diction" which, for example, cheerfully postposes an adjective in English for the sake of a rhyme. An exploration of Hölderlin's exploitation of the resources of his language would be of special interest to the linguist. The work, however, addresses a wider audience, not only of psychologists or psychiatrists, but also of linguistic scholars. I append some comments from a Hölderlin scholar.

Paul Salmon, Oxford

Psychiatrists who write about Hölderlin have not enjoyed a particularly good press amongst specialists on the poet, but Schonauer, whose dissertation on *Sprachliche Varianten der Psychose* included a chapter on Hölderlin, here goes some way towards setting the record straight by showing that they have by no means all been the smug, philistine reductionists as which the common prejudice paints them: the chapter on the positively protean Lange who wrote *Hölderlin - Eine Pathographie* in 1909, is fascinating and, like all the chapters of the book, the product of impressive scholarship. Whether he is writing about Lange, the Hölderlin epigone Waiblinger (1804-1830), the Swiss writer Robert Walser (1878-1956), or Hölderlin himself, Schonauer is never less than lucid and extremely well-informed. He writes with an unusually sympathetic narrative voice which invariably avoids pretentiousness and

dogmatism, and, whilst always conveying the impression of an acute intelligence at work in the exploration of issues of hideous intrinsic complexity, he is refreshingly willing to admit to his own uncertainties and limitations (and, indeed, those of his primary discipline).

The book contains a wealth of interesting anecdotal material and some fascinating incidental insights: for example, eighteenth century comments on the unwisdom of privatizing health provision, and it is interesting to see Autenrieth (of the Tübingen clinic) presented as an early advocate of care in the community. The layman is likely to come away from this book with a much more differentiated view of the nature of mental illness and the degree of impairment it may cause in its victims. In so far as he is attempting to induce a healthy scepticism towards all-or-nothing "Umnachtungslegenden" either Hölderlin's mind was completely eclipsed in 1806 (difficult to reconcile with occasional evidence of shrewdness and intelligence), or his simulated illness was a sensible cover for voluntary withdrawal from a world which had rejected him - Schonauer may be said to have succeeded admirably. The book is essentially a series of biographical sketches, skilfully guided tours through aspects of the lives of writers who eventually found themselves on the margins, whether of sanity or society, or both.

Howard Gaskill, Edinburgh

Joseph L. Subbiondo (ed.), *John Wilkins and the 17th-Century British Linguistics*. Studies in the History of the Language Sciences 67. Amsterdam/Philadelphia: Benjamins, 1992. XVI, 374pp.

The book contains 19 papers on the work of John Wilkins published between 1931 and 1986. Opening it is like looking into an old photo album. You wonder what impression these faces will make on you after having met them for the first time many years ago. The result is surprising: the faces have not lost their profiles and their convincing features. Some of them have become old, but in a way which arrests our attention even more. This means that the editor was very successful in his selection. Each paper focuses on an interesting detail of Wilkin's work, only Aarsleff's article, with the function of a massive introduction, covers his life and works *in toto*. Compared to the theologian, Wilkins as a linguist and the author of a universal language stands very much in the foreground. This is natural in the light of the interests of the editor and for a book series on the history of the linguistic sciences. Moreover, the title proclaims the linguistic bias. Judging from the (unfortunately unpublished) papers of the 1990 Wilkins conference in Oxford, this may, however, do this astonishingly many-sided intellectual of the 17th century injustice. But it is no use arguing that this or that paper should have been included or omitted. Given that a volume in the well-known SiHoLS-series cannot exceed a certain size, all the papers that have dominated the scientific discussions of Wilkins for many years are gathered together here and others are mentioned in the additional bibliography. Indeed, the selection of titles could not have been better made.

The papers are arranged in a 'loose' systematization 'according to the prevailing themes in Wilkins studies' (Introduction). (I. John Wilkins (1614-1672): Life and Work; II. Wilkins and the 17th-Century Reconciliation of Science, Religion, and Language; III. The Sources of Wilkins' Philosophical Language; IV. Theory and Practice in Wilkins' Philosophical Language; V. Wilkins' Classification of Reality; VI. Wilkins' Legacy). This leads inevitably to some cases of doubtful subsumption. Salmon (1974) is clearly devoted to the sources of Wilkins' grammar and should thus come under III. Linsky (1966) does not explain any 'classification of reality'. He writes about phonetics and metaphorical/metonymical relations, which admittedly makes him a difficult candidate for any of the subchapters. These, however, are minor points. A slightly greater difficulty is raised by the editor's statement that 'the studies also reveal a history of 20th-century thought about Wilkins and about the 17th-century British scientific and universal language movement' (Introduction). This is very true, but only if you arrange them chronologically. The present reviewer admits that he would have preferred this arrangement, certainly within the subchapters. This would, for example, have demonstrated how the opinions about Wilkins' precursors (Bacon, Comenius, other Continentals, Dalgarno, Descartes) changed over time till they arrived at the present state, which is now expressed in the very first contribution (Aarsleff 1976). It would also have made it clear that there are two distinct periods in this century's research on Wilkins. The first covers the contributions between 1931 and 1966, the second starts with Vivian Salmon's seminal paper of 1974. The first is represented by 11 interesting articles, each topicalizing one important aspect: Stimson (1931): Wilkins and the Royal Society; Andrade (1936): rather general, but with the interesting specimen of a text in universal language written by Robert Hooke; McColly (1938): Wilkins' relation to scriptural literalism; Christensen (1946): Wilkins and the new prose style; Emery (1948): Wilkins' deliberations about the dimensions of Noah's ark; Vickery (1953): Wilkins' classificatory system; Cohen (1954): Wilkins and the Baconian vs. Cartesian tradition; de Mott (1955, 1958): Wilkins and Comenius/Kinner; Funke (1959): Wilkins and universal grammar; Linsky (1966): Wilkins and phonology/metaphorization. If one reads these contributions in their temporal sequence, their inevitable limitations become at once understandable. Stimson's report on the foundation of the Royal Society, for example, could (naturally) not include the ideas of Webster (1967, 1975). The development of a new prose style (Christopherson) is largely described using the arguments of W. F. Jones whose ideas were dominant then but met with much criticism later (Vickers 1985). Comenius is no longer regarded as being in the Cartesian tradition (Cohen). In spite of similarities to Descartes and Wilkins on the surface, he constitutes rather a paradigm of his own (Hüllen 1989, Nate 1993). To call Comenius and Kinner the only precursors of Wilkins (de Mott) is no longer possible in the light of our present knowledge of the development of universal grammar in Europe. Etc., etc.

The second and contemporary period of Wilkins studies began with the three most outstanding papers that have yet been written on the subject, Salmon's two papers (1974, 1975) and Aarsleff's biographical article (1976). Vivian Salmon, knowledgeable as nobody else on the topic, opens the vista back into history, showing that Wilkins is heir of a complicated selection of ideas on universal grammar since Aristotle, and she opens up the vista forward into the future by pointing at least to the most important items of Wilkins' legacy. Aarsleff describes the *homo politicus*,

theologicus et linguisticus more comprehensively than anybody had done before. This new beginning of research on Wilkins was followed by a series of papers in which the 17th-century scholar is seen in a modern light and described in modern terminology - Subbiondo (1977) for semantics, Frank (1979) for grammar, Clauss (1982) for a general characterisation in terms of Foucault, Cram (1985) for universals of thinking, and Dolezal (1986) for lexicography. Interestingly enough, this series of papers co-occurs with the series of monographs in which Wilkins is treated more thoroughly and in much wider contexts than can be done in papers, for example, Knowlson (1975), Cohen (1977)¹, Slaughter (1984), Large (1985), Hüllen (1989). So 1974 really is a landmark in Wilkins studies.

The collection of papers, chronologically as well as in its present arrangement, is also revealing because of missing research topics. There is, for example, no careful treatment of the tables, which after all make up the larger part of the *Essay*. This applies to the logical deduction that is their backbone as well as to their word-collection which makes the *Essay* the first comprehensive thesaurus of English. Furthermore, in spite of all investigation of sources, the name Ramus hardly occurs, although Wilkins' binary organisation of all human knowledge makes a certain dependence most likely. Moreover, only Salmon (1975) speaks of Wilkins' legacy. But there must be much more to say about this than she was able to. What did Leibniz think about him? Certainly, Lord Monboddo had his ideas about a universal language, and Hegel, and Max Muller, C. K. Ogden or Firth. Finally, Wilkins' deliberations on the style of sermons, as put forth in his *Ecclesiastes*, seem to have aroused nobody's interests, although they are an interesting meeting point of his theological, political and linguistic ideas.

It is good to have Subbiondo's selection of Wilkins papers. It will greatly facilitate further studies and it can stimulate new ideas for research.

Werner Hüllen, Essen

Note

1. In the 'Introduction' (Jonathan) Cohen 1954 is mistaken for (Murray) Cohen 1977.

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FORTHCOMING CONFERENCES

**Sixth Euralex International Congress
(European Association for Lexicography)
August 30 - September 3, 1994, Free University of Amsterdam, The Netherlands**

**Contact: University Conference Service
De Boelelaan 1105
1081 HV Amsterdam
The Netherlands**

Of interest to: lexicographers, lexicologists, metalexicographers, publishers and others interested in dictionaries.

**NAAHoLS at LSA 1994
(North American Association for the History of the Language Sciences)
Saturday, January 8, 1994, Boston**

**Contact: Douglas A. Kibbee
Secretary, NAAHoLS
Dept of French
University of Illinois
2090 Foreign Languages Bldg
707 South Matthews Ave
Urbana IL 61801
USA**

**8th International Conference on English Historical Linguistics
University of Edinburgh, Scotland, September 19th - 24th 1994**

**Contact: Prof Charles Jones
Dept of English Language
University of Edinburgh
David Hume Tower
George Square
Edinburgh EH8 9JX
UK**

International History of Education Symposium
Northern Illinois University, DeKalb Illinois, July 17 - 24, 1994

Contact: Dr Glenn Smith
Leadership and Education Policy Studies
Northern Illinois University
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NEW BYLORUSSIAN LINGUISTICS ASSOCIATION

Members may like to hear of a new linguistic association founded in Minsk, Belarus: the Byelorussian Association of Communicative Linguistics. There is a membership of 270, from all the former Soviet republics, except Estonia. The Association's purpose is to inform members of linguistic events, publications, and conferences; and in particular to disseminate linguistic information no longer permeating beyond the Moscow/Saint Petersburg boundary. The Association encompasses territory from Warsaw to Vladivostok, and they would welcome any exchange of matters linguistic with Henry Sweet Society members. The Association's address is:

Byelorussian Association of Communicative Linguistics
21, Zakharov Street, Minsk, Belarus, 220034

REGIONAL LANGUAGE STUDIES

The Department of English Language and Literature at the Memorial University of Newfoundland issues a journal, *Regional Language Studies ... Newfoundland*, which is primarily devoted to the varieties of English spoken in Newfoundland. Scholars and institutions are currently able to receive the journal free of charge. Please contact: Dr Graham Shorrocks, Box 27 Science Bldg, Memorial University of Newfoundland, St John's Newfoundland, A1B 3X9 Canada