

REVIEWS

Tej K. Bhatia. *Punjabi. A Cognitive-Descriptive Grammar*. London and New York: Routledge, 1993. 423 pp.

This book is part of a series of descriptive grammars edited by Bernard Comrie. The aim of the series is to provide for a more constructive interaction between theoretical linguistics and the considerable research on individual language description that has been taking place over the past few decades. In order to facilitate this interaction, a number of descriptive grammars have been commissioned according to a relatively fixed framework defined by a *Questionnaire* (originally published as *Lingua*, vol. 42 (1977) no. 1). The *Questionnaire* aims to provide a comprehensive, explicit and flexible system of issues which when used as a descriptive framework would allow the various different languages to be easily compared. The second (implicit) aim of this questionnaire seems to have been to produce a type of description which would be neutral with respect to theoretical framework and therefore easily accessed and utilised by typologists and different linguists working in particular theoretical paradigms.

This descriptive grammar of Punjabi is divided into five main sections: Syntax, Morphology, Phonology, Ideophones and Interjections and Lexicon. There are also appendices containing useful summaries of the various important nominal and verbal paradigms. The first two sections are clearly the most important in the book. The syntax and morphology sections are about 160 pages each and contain a vast amount of detail. The phonology section is disappointingly small (only 20 pages) especially considering the unique status of Punjabi among the Indo-Aryan languages of India in having distinctive tonal contrasts.

The problem with a book such as this, and indeed with the series in general is that it seems to assume that it is in fact possible to give theory neutral descriptions of linguistic phenomena. In fact, the very nature of the types of questions asked and how they structure the subject matter are not as theoretically innocent as the term 'descriptive' grammar might suggest. Throughout the syntax section, for example, there is constant reference to 'obvious' processes of deletion, some of which would be suspect in many modern syntactic theories. In fact, this grammar does presuppose a particular grammatical theory, one whose categories most resemble a traditional prescriptive grammar. There is clearly no harm in working within a framework of categories and distinctions as long as those assumptions are made explicit and acknowledged as such. It is always up to the intelligent reader to extract the information they need in the form that they need it. This is not a particular count against the book, since this is what would be required for *any* grammar written in *any* framework. The only thing that needs to be guarded against here is the implicit presentation of these grammatical categories and assumptions as neutral and unproblematic.

The sections on syntactic phenomena are liberally sprinkled with pragmatic constraints and information. While some of this information is useful, it often introduces a real confusion in the presentation about what constitutes a purely

syntactic fact and what is a fact of usage. For example, the section on questions is not organised by syntactic construction type but by the various different questioning speech acts that are possible. To take another example, the section on anaphora is divided not according to the conditions of use of the various lexical items at the language's disposal but according to the methods employed by the language to create coreference in different constructions. This makes it difficult to extract the crucial properties of individual lexical items, since they are distributed potentially over a number of different syntactic contexts. This is a general fact about the organisation of the book: it often takes the illocutionary act as the starting point and details which syntactic constructions may be used to fulfil that act. Syntacticians may have found it more helpful to take the syntactic construction type as a starting point and detail its syntactic, semantic and pragmatic well-formedness conditions. This may be what the author means by the term 'cognitive' in the title, although I find the word rather obscure in this context. It is hard to tell whether these particular decisions were forced on the author by the structure of the questionnaire and the demands of the series, or whether they were individual decisions.

The division of labour between the morphology sections and the syntax sections is often mystifying. In the syntax chapter, we find barely a paragraph on the description of sequence of tense phenomena, but there is a long section in the morphology chapter where a number of rather important facts are detailed, including facts about the interpretation of the various tense and aspect constructions. In general the division between syntax and morphology and the type of detail included under each heading is difficult to rationalise. However, the effects of this are mitigated somewhat by a detailed table of contents and index.

Despite these shortcomings, this book is a practical and useful one. In the information and level of detail it provides about the Punjabi language, it is unique and therefore extremely valuable for typologists and theoretical linguists in all fields.

Gillian Ramchand, Oxford

Herbert E. Brekle, Edeltraud Dobnig-Jülch, Hans Jürgen Höller and Helmut Weiß (eds.). *Bio-bibliographisches Handbuch zur Sprachwissenschaft des 18. Jahrhunderts. Die Grammatiker, Lexikographen und Sprachtheoretiker des deutschsprachigen Raums mit Beschreibungen ihrer Werke*. Band 3, F-G. Tübingen: Niemeyer, 1994.

The volumes of this invaluable work are coming out with commendable promptness. Like its predecessors, the present one deals with a variety of scholars from territories which were under German-speaking rule in the eighteenth century; thus the last article in the present volume deals with Gyarmathi, born at "Kolozsvár (rum. Cluj-Napoca, dt. Klausenberg)", well-known as a scholar dealing with his native Hungarian and the relations between the Finno-Ugrian languages. Many of the other scholars dealt with in this volume are, however, forgotten or almost forgotten, so much so that in some cases, no copies of their works have been traced in Germany. It is, in fact, unlikely that these will be found anywhere else, but that they are mentioned at all is a clue to

the hard work and specialized knowledge which must have gone into the preliminary work of tracing and selecting the authors to be included.

The most extensive article in Vol. 3 is that devoted to Gottsched - better known, no doubt, as a literary critic who outlived his time; but his grammatical works maintained their authority. Among them is a *Grundlegende deutsche Sprachkunst*, which ran to eight editions between 1748 and 1784, the greatest value of which lies most probably in its advocacy of a form of German which became accepted as a standard. Some of the other components of the work, like the attempt to accommodate the German noun to a six-case system, or the treatment of strong verbs as irregular (*unrichtig*) clearly belong to an earlier age. A more modern approach to the latter point is revealed in the works of a less well-known author, Friedrich Karl Fulda. His works were, to judge by the number of editions, also less influential in his own day; he has, however, received a great deal of attention from critical scholarship, much of it recent, but including mentions by Jelinek, and, in the generation after his own, by the brothers Grimm and Andreas Schmeller. Not only did Fulda recognize the regularity of strong verbs, dividing them into six classes, but he also had intuitions about linguistic affiliations "which seemed to be waiting only for the discovery of Sanskrit". He is certainly in advance of his time in dealing with the relationships between the Germanic languages, especially in the breadth of the material he draws on for evidence. He seems, however, to have been a child of his time in some of this terminology and a rather disorganized presentation.

Eighteenth-century speculation about the origin of language is reflected by the discussion of a number of unfamiliar texts, including those by Feller, Forberg, Formey and Füchsel (who is given a very full and illuminating treatment). The best-known writer on the subject, however, was Fichte, whose *Von der Sprachfähigkeit und dem Ursprung der Sprache* appeared in 1795. The treatment of Herder will obviously have to wait for the next volume, but several of the works treated here are evidence of his influence, or of the climate in which he was working. Thus Gottsched's idea that simple verbs reflected the "original sounds of nature", if present in the first edition of the *Deutsche Sprachkunst*, anticipated Herder's *tönende Verba*; though it is harder to reconcile Gottsched's view that the original form of verbs was the imperative either with "You are the bleating one" or with Herder's statement elsewhere which gave priority to the past tense as a report of something which had already happened. Herder's suggestion in his *Fragmente* that there was an intimate connection between language and nationality finds a close parallel of about the same date in a work on the history of the human understanding written by Flögel in 1765. The idea of the historical stages of language, three or four in Herder, receives an expansion to seven in Johann Nikolaus Funck (or Funcke), suggestive of the seven ages of man, most forcibly in the last, *iners ac decrepita senectus*.

Like the previous volumes, the present one lists numerous works dealing with the classical languages, and also with Hebrew, the study of which may have influenced the treatment in other languages of such subjects as roots or the vowel system. There are a fair number of school textbooks, including some for modern European languages. There are also accounts of exotic languages, including those by the Forsters, father and son, much-travelled natives of Danzig, who accompanied Captain

Cook in his circumnavigation of the world and published their findings both in English and German.

This last entry, concerning two members of a family which had emigrated from England in the seventeenth century (and who are included both in the *ADB* and the *DNB*) will no doubt be of special interest to British readers, but the work as a whole is an indispensable tool for historians of linguistics; and we may look forward to the appearance of the remaining five volumes of the work in the near future.

Paul Salmon, Oxford

John Edwards, *Multilingualism*. London: Routledge, 1994. ISBN 0-415-12011-X. Pp. xv + 256. Hardback. £19.99.

In *Multilingualism*, Routledge has produced an attractively-packaged book that promises to tackle a subject which will increasingly affect both governmental and educational policy in the new millennium. Of course, we have always lived in a multilingual world. Indeed, the 5,000+ languages that are spoken around the globe today are almost certainly fewer in number than would have been the case even 100 years ago, but there are differences. In the first place, because of population growth, even so-called 'minority' languages are spoken by large numbers of people. Even among linguists, not many will have heard of Ijaw, and yet it has more speakers than either Estonian or Gaelic. Secondly, more languages than ever before have been given - and are being given - orthographic systems and so more languages are being written and are therefore potentially available as a medium for education. Thirdly, most people now accept the Unesco claim that a child's mother tongue is the most suitable for education:

*Psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is the means of identification among the members of the community to which he belongs. Educationally, he learns more quickly through it than through an unfamiliar system.*¹

And some would add that, emotionally, it is so intimately linked to culture, mental health and spiritual development that its loss may impose unacceptable strains on an individual's psyche. Fourthly, however, monolingualism is cheaper to cater for than multilingualism.

But what is multilingualism? Clearly, we can think of it in two distinguishable forms: multilingualism at the level of the state or even the world; and multilingualism at the level of the individual. The two are not necessarily linked. India is a multilingual country in that approximately 850 languages are used within its borders; it recognises fifteen official languages and it accords English a form of associate official status because of its usefulness, both nationally and internationally. Individual Indians, however, may be monolingual if they operate only one language system or they may be regular users of several languages. One should perhaps add that it is as unusual for

an Indian to be monolingual as it is for an Englishman to be multilingual. Edwards deals with both types of multilingualism although he defines the phenomenon as '... the ability to speak, at some level, more than one language ...' (p. 33). By his definition, therefore, bilingualism is one type of multilingualism and, although this decision might be criticised, it allows him to make use of data from Ireland and Canada that a more usual definition of the topic would have excluded. In addition, it allows him to show the similarities between bi- and multi- lingual individuals and communities.

Edwards deals comprehensively with a wide range of interrelated topics including 'Languages in Conflict' (pp. 89-124), 'Languages and Identities', 'The Prescriptive Urge' (pp. 146-174) and, most impressively, to my judgement, with 'Languages, Cultures and Education' (pp. 175-203). There are, as we might expect, gaps. Ireland, where official bilingualism is in sharp contrast to practising monolingualism, is given extensive coverage, but Wales, where another Celtic language has survived as a widely-used mother tongue, does not even warrant a reference in the Index of Subjects (pp. 251-253), although it is referred to several times in the book. A comparison between these countries could have been instructive, especially with regard to the difficult problem of why some languages die while their relatives seem to thrive, even in the most hostile of conditions. Secondly, African countries, such as Nigeria and Cameroon, where individual multilingualism in the sense of active, daily control of several languages, are given little more than a cursory reference. To quibble, however, about what he has not done seems petty in view of his achievements. Edwards writes clearly and entertainingly about topics that are, and will continue to be, of linguistic, sociological and educational significance in virtually every country in the world. It is to his credit that his book will be instrumental in stimulating and guiding the debate.

NOTES

1. *The Use of Vernacular Languages in Education*. Paris: UNESCO, 1953.

Loreto Todd, Leeds

Lia Formigari, *La Sémiotique Empiriste Face au Kantisme*. Traduit par Mathilde Anquetil. Paris, Mardaga. Pp. 216.

We all remember the controversy surrounding the question as to whom Humboldt belonged to: the German idealists or the French *Idéologues*, related to the wider issue of the relationship between the German and the French philosophies of language. Anybody reading this book will discover that this was, to put it mildly, an oversimplified question and will see just how complicated and intricate the relationships between the French, German and English philosophies of language were at the turn of the eighteenth to the nineteenth centuries.

In her new book, based in part on papers given in Oxford, Paris and Cosenza, Lia Formigari retraces the emergence of an up to now thoroughly neglected current of thought which she calls 'German ideology'. Its most vocal, but also most forgotten, defender was Herder, author of the *Metacritique of the Critique of Pure Reason*, published in 1799. Its roots reach back to the work of the semiotician Lambert, it grew out of an opposition to Kant's division of labour between those asking empirical and those asking 'transcendental' questions, the *questio factis* and the *questio juris*, and it drew direct inspiration from post-Lockian insights into the functioning of ideas, representations and signs. Its main proponents were the popular philosophers, the early empirical psychologists interested in *Erfahrungsseelenlehre*, and those who wanted to overthrow the critique of pure reason by a critique of language. Some of the popular philosophers discussed are Platner, Feder, Eberhard and Selle; some of the empirical psychologists presented are Beneke, Jakob, Biunde, Carus, Eschke, Fries, Hoffbauer, Pockels, Sulzer and Moritz. Some of the new critics analysed here are Reinhold, Bardili, Gruppe and Feuerbach. The importance of the *Popularphilosophie* and the *Erfahrungsseelenlehre* for the history of linguistics is only just being discovered (Formigari mentions the works of Gessinger and Von Rahden). The work of Reinhold, Gruppe and Feuerbach has been previously studied by Cloeren, but is only here examined as part of an intricate network of connections between linguistics, philosophy and psychology.

The position of linguistics in this network, or rather of various types of linguistics, was a difficult one. As part of popular philosophy (going back to Lambert), it was part and parcel of an empiricist semiotics, later drawing inspiration from Locke's and Condillac's philosophies of language. As part of *Erfahrungsseelenlehre*, it became an important tool in studying the relationship between language and thought through the keyholes provided by aphasia, the language of the deaf and dumb, child language, etc. For the new critiques of reason a critique of language, and an (empirical, historical, especially etymological) analysis of language was a necessary prerequisite for a critique of reason. For Herder, language mediates between perception and reason, and can only be understood through an analysis of the whole of the human being, body and mind together. However, these types of 'linguistics' went almost unnoticed in the wake of two currents of thought, one of which would dominate linguistics for a long time to come. There was historical-comparative linguistics on the one hand which kept itself aloof from popular as well as Kantian philosophy and psychology. There was an idealist philosophy of language (Fichte, Roth, Bernhardt) on the other which kept its distance from popular philosophy and psychology, tried to provide an a priori

deduction of language from first principles, that is, Kantian ones; and was later in part fused with historical-comparative linguistics through Humboldt.

Now, Kant stands obviously in the centre of this intricate web of cross-connection. What was his role? In his own philosophy of pure reason he touched on some linguistic, especially semantic matters, but did not wish to burn his fingers and, in the process, burn down his philosophical construct: *pure* reason. He came very close to a study of semiotic matters in the famous paragraph 59 of his *Critique of Judgement*, where he briefly mentions how concepts can be represented by arbitrary signs or *characterisms*. He then discusses in more detail a mode of motivated sign use: symbolic representation (*exhibitio*), especially metaphors, and contrasts this type of representation with schematic representation. Formigari discusses Kant's theory of schematism at length in the first chapter of this book. It can be said that all those who opposed the expulsion of language from philosophy, all those who did not want to keep reason pure at the expense of language, replaced Kant's theory of schematism, that is, Kant's attempt to mediate between thing and thought, by the word or language as mediator. And, surprise, this linguistic undermining of Kant's theory of schematism was not only advocated by his empiricist adversaries, such as Herder, but even endorsed by his idealist followers, Fichte and Schelling (cf. p. 21). For Herder, language becomes indeed the 'new metaschematism', the mechanism that makes possible the unification of multiplicity, based on the primary process of unification which happens at the level of preverbal thought, especially in the act of perception. As Herder himself writes (in Mathilde Anquetil's admirable translation): "L'esprit, quand il d'énomme, a toujours oeuvré en suivant une seule loi: désigne la multiplicité par l'un, par ce qu'il a de plus frappant, de sorte que non seulement l'objet soit reconnu comme étant le même quand il se présente de nouveau, mais que tu puisses noter, dans le nom, la caractéristique qui te convient le mieux" (1799: 1. pp. 241-242) (p. 53).

I cannot even attempt to summarise in any way the detailed analyses of texts and topics achieved in this book, but before I close this re/overview I want to give a flavour of the second chapter of Formigari's book, devoted to Herder, critique of Kant. This chapter is followed by chapters on Lambert, on empirical psychology, and a final one on language and thought (where Formigari discusses the works of Reinhold, Feuerbach and Herbart). If Kant's position in the network of theories discussed in this book is on the whole a prominent but negative one, Herder's position is definitely a rather obscured but very positive one. Whereas many of his contemporaries accepted either Kant's transcendental doctrines unquestioned or adopted the empirical ones of the *Idéologues*, or else tried to combine both rather clumsily; Herder laid entirely new foundations for philosophy, anthropology and linguistics: "Il proposait une vision selon laquelle les processus les plus sophistiqués de l'élaboration des données (parmi lesquels les pratiques linguistiques) plongent leur racines dans les processus de décodification inconscients de la perception: les uns et les autres agissent en effet selon les mêmes stratégies cognitives" (p. 195).

In tracing the current of thought that she calls 'German ideology', which emerged from a web of theories spun between Kant's and Herder's works as negative and

positive poles, Formigari has shown the continuity that exists between then and now in the development of cognitive science.

This book should be read by anybody interested in the history of philosophy, psychology or linguistics, and here especially the history of semantics.

Brigitte Nerlich, Nottingham

Werner Hüllen (ed.). *The World in a List of Words*. Tübingen: Max Niemeyer, 1994. 295 pp. [Lexicographica. Series Maior, 58].

This addition to a long-established series presents revised versions of papers presented at a colloquium held in November 1992 at the University *Gesamthochschule* Essen under the title 'Die Welt in einer Liste von Wörtern. Historiographische Annäherungen an eine Geschichte des onomasiologischen Wörterbuchs./The world in a list of words. *Historiographical approaches towards a history of onomasiological dictionaries*.' As the editor informs us in a succinct preface, which it would be pointless to paraphrase: 'Papers were requested on the philological and linguistic description of word-lists, thesauri, or topical dictionaries and their lexicographical, scientific, pedagogic, and other goals. In addition they were expected to make a contribution to a general theory of onomasiological lexicography via the individual case study.'

A unified general theory of onomasiological lexicography does not emerge from this collection, but the range of (largely European) publications and projects described is both interesting and impressive. There are 20 individual papers, 11 in German and 9 in English, each with an abstract in the alternative language at the back of the volume. These are further divided into 5 alphabetical parts: 'The papers under *A* raise general questions. The papers under *B* on Hittite and Syriac contribute two examples from the extra-European tradition. The papers under *C* represent seven analyses of the onomasiology of English (from the Anglo-Saxon period to the 20th century), and the papers under *D* five analyses of other European languages excluding German) [a pity about the missed opening bracket], among them two papers devoted to that peak of onomasiological thinking to be found in the dictionaries of Comenius. The papers under *E*, finally, consist of analyses of the onomasiology of German.' Within these subsections papers range from a straightforward and informative exposition of some of the work of the Historical Thesaurus of English and *A Thesaurus of Old English*, through an analysis of the somewhat surprising best-seller status of New High German cumulative dictionaries of synonyms, to a comparison of some Italian onomasiological reference tools. Like nearly all collections of this kind, this is not a volume to plough through but to dip into - anyone attracted by the title, or more precisely the subtitle, will find something worthwhile.

Lesley Brown, Oxford

Wolfgang Klein, *Time in Language*. London: Routledge, 1994. ISBN 0-415-10412-2. Pp. ix + 243. £40.

This book could easily have been subtitled *All you could ever need to know about time but might never think of asking*. It is, in many ways, more comprehensive than most language students require, but it could prove stimulating to those interested in matters temporal. *Time in Language* is divided into eleven chapters and covers time, finiteness, tense, aspect, 'Aksionart', topic time, time structure, inherent temporal features of the lexical content, aspect, tense, temporal adverbials adverbials of duration and frequency; as well as temporality within clauses and phrases. It also provides concise notes on each chapter and a comprehensive set of references, but no bibliography.

With the exception of the Introduction, each chapter is divided into an introductory section, which explores the received wisdom on a topic, an examination of two to six related issues, and a conclusion. It is all very neat, very competent, very well organised and very much like a good Ph.D., hard to criticise but not something that one would pick up for pleasure.

Time is, of course, both easy and impossible to write about. Every human being understands the effects of the passage of time, on oneself, on relationships, even on 'brass', 'earth', 'stone' and 'boundless sea'; but how is it encoded in languages? English can encode it in the verb and the adverb (John is running well but he ran faster yesterday) but is it also encoded in nouns (child, mother, grandmother) or adjectives (young, old, fresh, past)? And can we generalise about time in Language, as in the title of this book, or would Klein have been wiser to make a more limited claim, describing time in English, with a little support from German? Certainly, some of the generalisations, especially with regard to aspect, are not valid for a number of African languages. To be fair to Klein, he does not claim universality, except in his title.

This is a book for the serious specialist. It is comprehensive, minutely argued and well illustrated. The reader puts it down with an increased awareness of the complex nature of the topic and of the difficulty of isolating temporal issues from all other aspects of language.

Perhaps I could have a final little quibble, at the expense of Routledge rather than Wolfgang Klein. On page ii, the publisher describes its series on Germanic Linguistics and states 'After a period during which linguistic theorising was closely associated with the study of a single German language, viz. English ...' It is not clear whether 'German' is a mistake for 'Germanic' or whether it is an example of linguistic colonisation. Either way, one hopes that the phrase will not be repeated in future publications.

Loreto Todd, Leeds

Friederike Klippel, *Englischlernen im 18. und 19. Jahrhundert. Die Geschichte der Lehrbücher und Unterrichtsmethoden*. Münster: Nodus Publikationen 1994. 522 pp. ISBN 3-89323-250-8. DM 120,-.

In recent years there have been quite a number of studies of the history of English teaching and learning in Germany - one thinks of Thomas Finkenstaedt's *Kleine Geschichte der Anglistik in Deutschland* (Darmstadt, 1983), numerous publications by Konrad Schröder, including his *Lehrwerke für den Englischunterricht im deutschsprachigen Raum 1665-1900* (Darmstadt, 1975), and various articles by Bernhard Fabian (whose Panizzi Lectures at the British Library in 1991 and Lyell Lectures in Oxford in 1993 have made a major contribution to our general awareness of the reception of English thought and letters in Germany during the eighteenth century) -, but now Friederike Klippel's analysis of German textbooks for teaching English in the eighteenth and nineteenth centuries is another substantial and very welcome addition to the list. Her study, which grew out of her early fascination with an old leather-bound copy of Johann König's *Der getreue Englische Wegweiser*, originally issued in 1706, is based on detailed examination of some three hundred textbooks published between 1746 and the end of the nineteenth century. Inevitably she brings to light many forgotten but interesting sources such as the theoretical writings of H. M. G. Köster in the eighteenth century and *Einige Bemerkungen über den Unterricht in den neuern Sprachen* by C. F. Falkmann (1839), and furthermore she is able to correct many erroneous impressions current today: for instance, she shows (pp. 83ff.) that it is not true that there are no clearly discernible common features in the methodologies encountered in early textbooks or that the only people to learn English in the earlier period were those who required knowledge of it for professional reasons.

Klippel distinguishes three main phases. The first is the period up to 1770 in which one found mostly adult individuals voluntarily learning English. The books of this period were mostly reference works and self-instructional manuals. The second period, from 1770 to 1840, witnessed increasing interest in the English language and things English generally, with the growth of the subject in schools, reflected in the publication of a widening range of textbooks for different needs. The third phase, from 1840 to 1880, saw the consolidation of English as a school subject and the introduction of often multi-volume structured English courses. In dealing with each of the three phases Klippel surveys the main directions of development, analyses the methodical underpinning of the approaches employed in the textbooks, provides thumb-nail sketches of the work of a select number of authors, and offers illuminating remarks on the reception of the works.

The book concludes with appendices giving details of the dates at which the teaching of English is first attested at universities and schools in various German towns from 1660 down to 1839 and the number of lessons devoted to it in different German states in the nineteenth century. There is a 35-page bibliography of sources and secondary literature, and an index of names.

All told, for anyone concerned with Anglo-German cultural relations, the history of language teaching and the publishing history of textbooks Professor Klippel's study,

while not a particularly enthralling read, is a veritable mine of useful information - but after all, as one of the sentences in Heinrich Plate's *Vollständiger Lehrgang zur leichten, schnellen und gründlichen Erlernung der Englischen Sprache* (a course which had gone through ninety-one editions by 1916), puts it: 'A useful book is preferable to an amusing one' (cited p. 418). One's only regret perhaps is that many of the readers for whom the book is potentially of great interest will be deterred first by the fact that this 522-page blockbuster is not written in English and then by the price: DM 120,- may be all right by German standards but, when expressed in sterling (approx. £55.00), the price is quite horrendous, even though of course it must be said that the book is handsomely produced in the style we have come to expect from Nodus Publikationen.

John L. Flood, London

Ian Michael, *Early Textbooks of English*. Colloquium on Textbooks, Schools and Society: *Textbook Studies* 1. 1993. iii + 66.

For many years, historians of English linguistic ideas have been greatly indebted to Ian Michael; first, for his major study of *English Grammatical Categories and the Tradition to 1800* (1970), and secondly, in the field of applied linguistics, for his *The Teaching of English from the Sixteenth Century to 1870* (1987). Both volumes were published by the Cambridge University Press.

The present monograph is more closely associated with the second of these volumes, since both deal, not only with instruction in the English language, but also with the wider field of English studies. About one third of *The Teaching of English* is devoted to the teaching of the English language, the remainder dealing with instruction in such areas as literature and composition. *The Teaching of English* is particularly relevant to the work under review, since it includes a bibliography of about 2,000 textbooks, many of which are common to both volumes.

Early Textbooks of English, covering much of the same ground, is interested in a different group of readers - those who are concerned with the study of textbooks themselves as vitally important contributions to social and cultural history. It therefore appears under the imprint of different and specialized publishers, *The Colloquium of Textbooks, Schools and Society*, and is the first volume of their *Textbook Studies*. Other contributions intended for this series include a volume, by Ian Michael, on bibliographical and library resources, which will introduce research into textbook studies generally. In addition, it is proposed to issue volumes on textbooks of Mathematics, Geography and Classics.

Early Textbooks of English begins by pointing out the difficulty of defining terms used in the title; what, for example, is meant by 'English', and what is meant by 'textbooks'? Could these include, for example, children's literature? Having considered these issues, Michael then discusses the development of English textbooks under the headings of Reading, Spelling and Pronunciation: Reading and Literature: Expression and Performance: and Grammar and Language; and he divides their historical development

into four periods, 1530-1700, 1701-1760, 1761-1830, 1831-1870. For most members of the HSS, the first and last topics - and possibly the first and second periods - will be of most interest, including as they do discussions of hornbooks, alphabet books, and early reading material, which consists of primers, psalms and catechisms (pp. 9-11). Each of the four sections is prefaced by an appropriate illustration, a brief general introduction, and a detailed bibliography of specimen texts, 27 appearing in each of sections 1 and 4. The volume is completed by alphabetical and chronological lists of textbooks and a bibliography of relevant modern works, including one (by C.J. Wells) to be found in the 1989 HSS *Newsletter*. There is a very useful index.

Ian Michael has selected one hundred textbooks which, he argues, give a representative view of the content of each of the four sections; and since he is the undisputed authority in the field, it would be a bold critic who questioned his judgement, except, perhaps, in some minor respects. For example, present-day admirers of the brilliant linguist John Hart might have preferred to include his *A Methode or Comfortable Beginning for all Unlearned, whereby they may be taught to read English* (1570) in the first section, which is currently headed by Francis Clement's *Petie Schole* (1587); and while Charles Butler's grammar as a whole is properly dismissed as 'thin', he might perhaps have deserved some commendation for his interesting chapters on punctuation in his rhetoric (1629), as well as in the grammar (1633). (Michael himself has pointed out his contribution to English studies in this respect in both *English Grammatical Categories* [p. 193], and *The Teaching of English* [pp. 330-1]).

But these are trivial issues; what is important is the guidance which the monograph provides for linguists engaged on research into curricula of the past in the field of English. The volume is brief but succinct, packed full of information, and an excellent start to a promising new series which will attract a new and varied readership.

Vivian Salmon, Oxford

Hans-Josef Niederehe. *Bibliografía cronológica de la lingüística, la gramática y la lexicografía del español* (BICRES). *Desde los comienzos hasta el año 1600*. Amsterdam / Philadelphia: John Benjamins, 1995. [Amsterdam Studies in the Theory and History of Linguistic Science. Series III, Studies in the History of the Language Sciences, 76, ed. Konrad Koerner]. 457 pp. Bibliography, indices of titles, places of publication, writers and printers, locations.

This invaluable bibliography of 985 items replaces that of the conde de la Viñaza, published in 1893, since which date our knowledge of linguistic writings in Spanish has increased dramatically. The cut-off date is 1600, for practical reasons, though later editions of works that were written within the chronological limits are included (ordered according to the date of the edition). More recent works are recorded in an electronic data-bank, and it is hoped that they may find a publisher before too long. The bibliography is limited to only those works that specifically cover the Spanish language (though sometimes in comparison with, for instance Latin or Arabic), and so important works on more general linguistic themes (like Sanchez's 1562 *Minerva*) are omitted.

Each item is listed by date (sometimes with a query), author and title, as it appears in the work itself, so that it is often quite lengthy. Abbreviations in the titles are usually resolved for practical reasons. There follows a description of the work and its provenance. In a few cases of earlier works, known from secondary sources, only minimal information about the form and content of the work and its location today.

The bibliography is preceded by a short business-like Introduction and is completed by a very useful series of indices and an extensive bibliography of secondary works.

Rebecca Posner, Oxford

Ulrich Ricken, *Linguistics, Anthropology and Philosophy in the French Enlightenment. Language Theory and Ideology*. London/New York: Routledge, 1994. Pp ix + 287. £55 Hb.

This is a readable and interesting contribution to the series *Routledge History of Linguistic Thought*. Originally published in 1984 as *Sprache, Anthropologie, Philosophie in der Französischen Aufklärung* by Akademie-Verlag, Berlin, it was translated into English by Robert E. Norton.

The book presents the history of linguistic thought in the French Enlightenment, from the seventeenth century to the French Revolution and beyond, placing it against a broad European background of the developments in philosophy, anthropology and social sciences, all enabled by language as a tool of all human activity. Focussing on the French thought of the period 1650-1800 and the French debates between the followers of Descartes and those favouring Locke, the author also discusses Enlightenment and its aftermath in England, Germany and Italy and includes a discussion of the ideas of Leibniz, Wolff, Herder and Humboldt.

The work consists of two parts. Part I (*The overture to the Enlightenment debate: language in the interstices of the intellectual and physical nature of humanity*, chs. 1-6) introduces the debate on the physical or intellectual nature of humanity in the Enlightenment. Part II (*Language, anthropology and history in the Enlightenment*, chs. 7-15) constitutes the main body of the book and discusses the interrelations between the linguistic ideas on one hand, and social, historical and anthropological ideas of the period until Restoration on the other. It includes a chapter on the condemnation of the ideas of the Enlightenment after the French Revolution. Apart from the main aim of the book, which is to present the influence of linguistic ideas on the development of French thought, society and the science of the time; Ricken stresses that contemporary linguistics also benefits from historical studies: the role of language in the humanities and the relation between language and thought are recurrent topics in the twentieth century. This presumption is echoed throughout the book with occasional references to the present day science of language.

Linguistics of the Enlightenment is seen as the justification of Locke's sensualism in its debate with Cartesian rationalism and dualism of spirit and matter. Language was

seen as playing a major role in such debates: the origin of language could explain the origin of humanity and society on one hand, and the nature of ideas on the other. The latter were perceived by some as linguistic, and by others as pre-linguistic entities. The interest in the linguistic sign is traced back to Port-Royal *Grammar* and its rejection of imposing 'bon usage', replaced with the emphasis on studying the inner logic of language. According to Descartes, language was merely a tool for expressing thought. The first six chapters of the book are devoted to the analysis of works written in the fading Cartesian spirit and advocating the existence of innate ideas, pre-linguistic entities, only communicated by language. Apart from Port-Royal *Grammar* and *Logic*, Ricken discusses Cordemoy's *Discours physique de la parole*, Lamy's *La Rhétorique, ou l'Art de parler*, works of Malebranche and Arnauld, stressing the growing interest in imagination and sense perception. This interest culminated in the adoption of Locke's view on ideas originating in sensations by Gassendi, Du Bos, Fontenelle, Comenius and others. The author at this point makes an observation that the French debate on language also influenced Locke's thought and thus the impact was bi-unique. However, the interesting issue of the European reception of French ideas on language is not developed any further.

In Part II, the author moves swiftly among various foci of the linguistic debate such as functions of language for the individual and in society, the interest in writing systems and non-European languages, etymology, grammar, language use (and abuse), the origin of language, and language as a system of arbitrary signs. Locke's *Essay Concerning Human Understanding* (Locke 1689) opened a new perspective for those interested in language and social and natural science: the role of language grew from a mere tool used for communication to the mediator which makes ideas available to sense perception. This view created the cornerstone for the outburst of ferocious linguistic debates led by Condillac, Diderot, Du Marsais, Voltaire, d'Alembert, Rousseau, Helvétius, Turgot and many others. Some of their works, like Condillac's *Essai sur l'origine des connaissances humaines* of 1746, sooner or later made their way to the European scene (cf. Aarsleff 1982). Condillac's work is widely known to have influenced linguistic debates in Italy (see Formigari 1993, Jaszczolt to appear, a). His views on the arbitrariness of linguistic sign and the concept of linguistic oppositions are also implied to have made him a forerunner of the Saussurean revolution in twentieth century linguistics.

Chapter 9 (*Grammar, philosophy, anthropology: the problem of word order*) is perhaps of special importance to linguists. It concerns the problem of word order and relates the debate concerning the question whether there is *a priori* reason which would be the basis of thought, of the linguistic expression of thought, and *a fortiori* of word order. In other words, the question was posed whether sentence structure depends on the principles of cognition. Many joined the polemic as to whether there is a natural word order and also, what was close to the French heart, whether the French language represents such a natural sequence of words, or 'ordre naturel', as postulated by Bernard Lamy and refuted by Condillac who saw word order as a product of the genetic development of humans. It is difficult not to compare this search for natural sentence structure with Chomsky's postulate of Universal Grammar.

Chapter 10 (*The origin of language and the historical view of humanity*) also deserves to be mentioned briefly. It mainly concerns Condillac's anthropological view on language as a precondition for the development of intellect and society. The origin of language is seen as natural, devoid of supernatural inspiration, as 'sensation transformée', helping in the transition from the state of nature to the state of culture. Perhaps the main drawback of this section is its broad scope and consequent superficiality: the idea of the natural origin of language is not presented in a sufficiently suggestive manner to demonstrate it to be one of the landmarks of the Enlightenment thought.

Having presented the consequences of this view on language origin for scientific evolutionary thinking, the author moves to another vast linguistic issue, namely the misuse (or: abuse) of words, in Chapter 12 (The "abuse of words"). The heralding of the necessity to use words in a way which would not misrepresent thought became one of the core issues of the linguistic interests of the Enlightenment and also made its way into politics and social science. As the correct use of language is necessary for correct thought, so was it necessary to secure political and social freedom. Based on Book III of Locke's *Essay*, the topic found agreeable ground in pre-revolutionary and revolutionary France, and was sometimes pushed to extremes. To raise a point of weakness, the chapter focusses on the discrepancy between words and things and does not go into any depth on the issue of the communicative consequences of the abuse of words. The latter was brought to the fore by Taylor's (1992) provocative statement calling Locke a 'communicational sceptic' and posing the question concerning mutual understanding (see Jaszczolt, to appear, b). If words stand for ideas in the mind rather than for intersubjective ideas, how do we communicate? There is no discussion of the pragmatic issues in Ricken's book. He ends the chapter with the discussion of the Revolution when language was blamed for the injustice of the ancien régime: there are ideas standing behind words and in order to eradicate ideas one has to exorcise language. One may pause and ask: was the reception of Locke really so simple?

Chapter 13 (*Language and knowledge: theoretical sources of the "Linguistic Relativity" of cognition*) presents Condillac as a forerunner of the Sapir-Whorf hypothesis: thought is determined by language in which it is formulated and conversely, language determines world-view. Continued in Chapter 14 (*The French Enlightenment and its aftermath: linguistic theory and language debates from the Enlightenment to the Restoration*), the debate is presented through the period of the French Revolution and the popularity of the Idéologues (Destutt de Tracy, Cabanis and others) to the Restoration which condemned sensualism and most of the other theses of the Enlightenment which derived from sensualism.

There are two concluding observations in Chapter 15 (*Concluding remarks: assessment of the discussion of language in the French Enlightenment*) which are worth bringing to the fore: one concerns the discontinuity of the epoch caused by the hiatus between Cartesianism and Locke's sensualism, annihilated by the historical process of the emergence of new ideas from the old paradigm. As a result, the thought of the Enlightenment can be seen as "... an interplay of continuity and discontinuity" (p. 277). The other remark concerns the strong impact of eighteenth

century thought on modern linguistics, often neglected by those seeing the scientific discipline beginning with Saussure (1916), Sapir (1949) and Whorf (1956).

The book is readable and informative. Its main asset is its succinct style and the thematic area covered. However, the scope of the presentation was frequently achieved to the detriment of the depth of insight into the presented facts. It is frequently the depth of insight that enables the author to shed some new light on the core disputes and figures of the period. Nevertheless, the clarity of style, the range and selection of presented topics, the readability enhanced by clear and informative notes, the exhaustive index and bibliography all make the book commendable as a scholarly account of the French Enlightenment, perhaps as introductory reading for those willing to explore the finer points in greater depth in other, more specialised, publications.

Katarzyna Jaszczolt, Brighton

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Frits Stuurman (with Hansa Krijgsman). *Family Business. On Dictionary Projects of H. Poutsma (1856-1937) and L.E.J. Brouwer (1881-1966)*. Amsterdam: Stichting Neerlandistiek VU; Münster: Nodus, 1994. [Cahiers voor Taalkunde, 14]. 46 pp.

This is a baffling little pamphlet. Its main thesis is that Hendrik Poutsma was spurred to write his late and unpublished *Dictionary of Constructions of Verbs, Adjectives, and Nouns* (now in the archives of Oxford University Press) by rivalry with one of his nephews, Professor L.E.J. Brouwer, who was at one time involved in an abortive project to produce a dictionary inspired by Dutch significs. The basis of this thesis is the reported closeness and competitiveness of the Poutsma clan.

The first part of the paper consists largely of biographical sketches, of a factual nature, of some members of Hendrik Poutsma's family, in some of which there are hints of interesting (if irrelevant) lives and personalities, but none of which comes to life. The second part expounds and elaborates the main thesis. Periodically an engaging candour breaks through the rather heavy prose. 'In part 2 of this paper I will frankly indulge in some speculation' (p. 2), we are told. Then (p. 25): 'Obviously, the most direct evidence of such competition would be records of contacts and/or interactions between the uncle on the one hand and his nephews on the other. As yet, unfortunately, I have very little to offer in that way.' Or finally (p. 39): 'Obviously, I have not demonstrated that Poutsma's *Dictionary* is a significant work, or even a more or less crypto-signific one. Such a stance would run perversely into the face of the irrevocable fact that Poutsma has never been found to have explicitly referred to, or even hinted at, any signific ideas, whether published or privately communicated.'

In other words, there is absolutely no evidence for the paper's assertions. The purely personal, familial motivation may have seemed more plausible if the authors had set Poutsma's work in a wider social and intellectual context and provided grounds for rejecting external influences. This is not done. Between the first volume of Poutsma's *Grammar of Late Modern English* (1904) and his *Dictionary*, for instance, the *Oxford English Dictionary* was brought to completion and Otto Jespersen's 7 volume *Modern Grammar on Historical Principles* (1909-) began publication. Both accumulate evidence and examples in the way favoured by Poutsma. A wider survey of English studies of the period would have exposed the oversimplification of Stuurman's dichotomy between 'ingenuous' (not university trained and empirical) and 'expert' (university trained and theoretical). Poutsma is theoretically as likely to have compared his efforts to those of workers in the same field as those of a mathematician and philosopher.

The main author has published extensively on Poutsma and obviously has a great enthusiasm for his subject - the Poutsma family business has become his cottage industry. But in the absence of any consideration of Poutsma's linguistic ideas and achievements, how many others will be interested?

Lesley Brown, Oxford

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Fagarasanu, Simona, 60 Grange Road, Cambridge CB3 9DH

Feitsma, Anthonia, De Boeijer 23, NL-9001 JJ Grau, The Netherlands

Jones, Sam, English Dept., John Woolley Bldg A20, University of Sydney, NSW 2006, Australia

Klippel, Friederike, Institut für Englische Philologie, Universität München, Schellingstr. 3, D-80799 München, Germany