

## ABSTRACTS

*of papers read at the Annual Colloquium, 13-16 September 1995*

### *Anglo-Saxon scribes, word-division, and Sweet's approach to language learning*

Sweet's major publication in applied linguistics in the early part of his career was the *Elementarbuch des gesprochenen Englisch* of 1885, a text-book of modern English which encouraged the foreign learner to 'grasp sentences as wholes' by presenting the target language in a phonetic notation in which word-division is abandoned in favour of 'stress-division' and 'satzphonetik'. The emphasis on the sentence as the unit of language was becoming popular at this time with certain linguists such as A. H. Sayce and with language teaching methodologists such as Prendergast, but Sweet seems to have gained the initial idea for his 'synthetic' notation from his work in Old English philology, particularly the word-division and other phonetic practices of early medieval scribes. This paper will assess Sweet's early work on Anglo-Saxon and its influence on the 'synthetic method' of his language-teaching text-books.

Mark Atherton

### *'Let's choose executors and talk of wills': Wills and will-making in 16th and 17th century England: some textlinguistic and pragmatic observations*

In the era immediately following the Reformation, wills and willmaking in England reached a peak in terms of linguistic flexibility and structural complexity accompanied by a broader range of use of this particular text-type. The paper tries to trace will-making and the changes brought about by radical protestant testators from a textlinguistic and pragmatic point of view and to interpret them as the radical protestant or Puritan redefinition of a basically private record (conventionally fulfilling the double function of providing for one's dependants as well as for the health of one's soul and intended to be read by the executor), which now became an instrument aiming at a listening audience, an instrument which, in addition to its conventional uses, also served the functions of demonstrating more or less publicly the testator's reformed beliefs and way of dying, of denying and attacking traditional rites and beliefs, and of catechising and exhorting protestant co-believers. In its argumentation, the paper also draws upon recent findings of cognitive linguistics, particularly discourse processing studies.

Ulrich Bach

### *Incompatible Perspectives on Languages of the Sudan*

In 1978 the language situation in the Sudan was investigated with reference to a conceptual framework that had been applied to the Soviet Union by M. I. Isayev in his *National Languages in the USSR: Problems and Solutions* (Moscow: Progress

Publications, 1977). The study of the Sudan was conducted by a group of postgraduates at the Institute of African and Asian Studies of the University of Khartoum. The students did not challenge Isayev's account of the Soviet Union, but only used it as a stimulus for discussing the relevance of its concepts to the Sudan.

Similarities were remarkable. Each country showed extreme diversity with more than 100 indigenous languages. Most of these languages were not related to the respective *lingua franca* (Russian/Arabic). In each country the *lingua franca* was said to have been spoken as a mother tongue by only slightly more than half of the total population.

Dissimilarities also existed. Unlike Russian, Arabic enjoyed a special religious status as the language of the *Qur'ān*. Russian was said to be relatively uniform throughout the Soviet Union. On the other hand, diglossia for Arabic was nowhere more extreme than in the Sudan and certain varieties were so pidginized that they displayed fundamental structural contrasts to Standard Arabic. For the purist, any deviation from Standard Arabic was incorrect. However, according to a widespread popular impression, the non-standard varieties together with Standard Arabic were assumed to constitute a single language. From another point of view, several languages might be detected; considering the history of the Arabic language from the first revelations of the *Qur'ān* to 1978, i.e. through approximately 1367 years, it was interesting to compare Europe in the age of Petrarch (died 1374) with the recent Arab World as follows: (1) Latin, cf. Standard Arabic; (2) the Romance languages, cf. the regional colloquials; and (3) Sabir, cf. the pidginized varieties of Arabic in the Southern Sudan.

Arabic was the official language of the Sudan. There was no official Soviet language according to Isayev, but rather 130 national languages. There was to be no compulsion as represented by an earlier Tsarist policy of Russification. Lenin had declared all languages of the Soviet Union to be equal.

Prevailing views on Sudanese languages in 1978 appeared to represent the antithesis of egalitarianism. Indigenous non-Arabic languages were widely perceived as lacking the vocabulary appropriate to modern technology. Many still lacked a generally accepted orthography. It was true that the Sudanese Ministry of Education supported projects for the creation of orthographies in Arabic-based scripts and the Southern Regional Ministry of Education was developing materials for primary education through the medium of non-Arabic languages. Nevertheless, there was no major effort to develop numerous national languages as set forth in the more ambitious Soviet policy of 'language construction'.

*Ta'rib* (Arabicization) was the fundamental goal in 1978, a distinction being made between Arabization (a shift of cultural identity) and Arabicization (*ta'rib* - a shift to using the Arabic language). *Ta'rib* aimed not only at expanding the rôle of Arabic vis-à-vis English, e.g. as a medium of higher studies, but also at educating children throughout the Sudan in Arabic.

In Khartoum the overriding goal was national integration and this was understood to require a primary focus on a single language. Lenin's policy of a multiplicity of

national languages seemed incompatible with that goal. The perceived challenge was how to avoid the negative effects of compulsion and still to pursue an effective policy of *ta'riib*.

Herman Bell

*The theory of the standard languages in the conception of the Russian academician Victor V. Vinogradov*

The theory of the standard (normative) languages as a reality of the written and the literary culture exists up to date only in Russian tradition, the Soviet Linguistics and the Prague School. This theory according to the ideas of the Russian academician V. V. Vinogradov (1895-1969) is inseparable from the theory and the history of the normalisation of languages, that is from the history of the arts of speech and the sciences of language such as grammars, dictionaries and other normalisation activities of the society in all spheres of language.

In his principal works, Vinogradov describes the regularities of the formation and development of the standard languages as a cultural and historical reality having its own laws. The existence of such laws proves that the standard language as an object of science is different from the objects of general linguistics and the history of language.

The history of standard languages reflects the history of ideas of linguistic normalisation and codification, and vice versa, the history of descriptive (normative) grammars and other sciences of language reflects different epochs of the history of the standard (normative) languages. V. V. Vinogradov has created in Russia (URSS) the Vinogradov School for the Study of Standard Languages. One of the main objects of this School are the studies in the history of philology (Prof Ju Roždestvenskij), the history of grammatical traditions (Prof N. Bocadorova, V. Annuskin, N. Germanova, and others) and the history of the structures of linguistic knowledge in general (Prof N. Bocadorova).

Natalia Bocadorova

*Some reflexions on classical lexicography*

The Greek Lexicon of Liddell and Scott (8 editions, 1843-82) is rightly regarded as one of the great achievements of Victorian scholarship. It has been less well served by its continuators (9th edition, Stuart Jones, 1925-40; Supplements, Barber, 1968; Glare 1996). The principles of lexicography, largely established in the 19th century by OED, have not been applied, and the 9th edition with its supplements is a less efficient tool than the 8th. In particular, Greek lexicography represents an accumulation of information frequently derived from ancient grammarians, which has never been critically examined. Dictionaries repeat the views of commentators, who relied on earlier lexica, and so on. A radically new approach is needed, but classical

scholars seem unaware of the need. Latin is better served by the *Oxford Latin Dictionary* (Glare, 1968-82).

John Chadwick

*John Milton and the uses of etymology*

Milton's attitude to etymology was highly ambivalent. He could treat etymological thought with disdain; on the other hand, one of his great failed projects, the revision of both Stephanus thesauruses, was in large part etymological. This ambivalence towards linguistic origins and their study was of a piece with his uneasy relationship with antiquity and the study of antiquity generally, and may be compared with that of his English contemporaries and successors.

John Considine

*A phenomenologist turns realist: the development of H. J. Pos's views of language*

Among linguists, the Dutch classical-linguist and philosopher Hendrik Josephus Pos (1898-1955) is best known for his work in the philosophy of language from the 1920s and particularly the 1930s. The Husserl-inspired aspects of this work were valued highly by Prague School linguists, most notably Jakobson. After World War II however Pos moved away from phenomenology and adopted a form of realism, also with respect to language.

This paper sketches the development of Pos's views of language and its roots in developments within philosophy.

Saskia Daalder

*St Augustine and the issue of word origin*

Although several scholars have examined St Augustine's theory of signs, his conception and use of etymology have been, when not ignored, treated with superficiality. At best, his writings on the subject have been seen as little more than a means to reconstruct lost Stoic theories of etymology, while Augustine himself has been repeatedly described as a vehement critic of the search for word origins, the last in a series that started with Plato and continued with Sextus Empiricus and Quintilian.

Such descriptions have overlooked the presence in Augustine's writings of a considerable number of etymologies as well as several hints of a positive attitude towards the use of etymology sprinkled by Augustine here and there in his mature works.

It is my intention to point out such places and integrate them into a coherent conception of etymology in Augustine's later thinking. A survey of his varied practice of etymology will also serve to throw into relief the significance and originality of his contribution.

Simona Fagarasanu

*Language evaluation: a general problem and a special case*

Historiographers of linguistics speak a lot of language analysis, but only a little of language evaluation. Judgements that one language is better (more beautiful, more logical, more effective etc) than another one have, however, been very frequent in linguistic history. Moreover, they tend to create long-lasting clichés. Authors of such judgements do, as a rule, not reflect on their own evaluative categories, they just use them.

This paper is broken down into two parts. In the first one, the general problem is explained. Six arguments are given on which judgements have been based: (i) a theological argument starting from the idea that God and Adam spoke the most perfect language in paradise; (ii) a secularised argument which finds remnants of Adam's language, besides other traits, in the age and the purity of existing languages; (iii) a linguistic argument which creates new evaluative criteria in phonotactics and in lexis; (iv) a pragmatic argument for which learnability is the highest value; and (v) a cultural argument which connects the value of languages with the value of cultures; and (vi) a logical argument which derives language evaluation from the vicinity of language and thinking. In fact, the last argument may be found as a variant of the preceding five depending on what is understood to be the nature of thinking, but, historically speaking, also existed in its own right.

The second part of the paper is devoted to Jan Amos Comenius, because he *did* reflect the yardsticks of his evaluation. In his concept of a perfect language he followed traditional views, as the ones mentioned, but also personal ideas resulting from his experience as a language teacher and his own intuitive perceptions. From his analysis of the given states of languages, he proceeded to the construction of a language model from which a universal language would finally emerge. Comenius believed that the present state of languages was not the result of differentiation after Babel. Rather, people became mute after the event and had to re-create their languages out of their memory. This led to the present secularisation, which also affects the so-called holy languages. In his *Methodus linguarum novissima* and *Panglottia* he explains the most important criteria for shaping a universal and perfect language as part of his theological idea of the *General Consultation on the Reform of Human Affairs*. This language should have a copious vocabulary sufficient to describe all objects; it should have meaningful sounds and a regular construction of the parts of speech. Its relevant attributes are expressed in the adjectives 'natural', 'reasonable', 'regular', 'harmonious', 'mystical', 'philosophical', 'accurate' as well as 'economical'. Comenius looked into the so-called holy languages as well as into the existing vernaculars. The total number of languages that were evaluated by him exceeds

several dozen. He found that none of the languages contained all the requirements of a perfect language. But identifying all the positive characteristics of existing languages is in itself a part of Comenius' general philosophy as expressed in *Panglottia*.

Werner Hüllen & Jana Přivratská

*Sign and signified in early proposals for a spelling-reform*

Among the several sources that historians have mentioned as contributing to the advent of universal languages in the seventeenth century, one has been thoroughly neglected: sixteenth-century proposals for a spelling-reform. Rather than investigate the orthographic details of the numerous suggestions, I will concentrate on its semiotic background. I should like to conclude with some remarks on the impact these proposals may have had on seventeenth-century linguistic ideas, among them the project of a universal language.

Michael Isermann

*Language modelling in Grammatica Speculativa and theology*

At its most formalised medieval *grammatica speculativa* sought to determine the 'causes' of language, that is the processes by which it came into being and operated. One of the basic notions in the theory of process was the opposition between active and passive, as in the pair, 'modus significandi activus' and 'm.s. passivus'. Although collocations like 'significatio active et passive accepta' were common in medieval theology, similar terminology does not appear in grammar until the late 1260s, and then mainly at Paris. By that time *grammatica speculativa* had adopted a recursive model of language processes in which the balance between active and passive was operative at all levels of language behaviour from the genesis of the word to the fashioning of the utterance. But, although this opposition was late in coming to language modelling, it is one of the basic notions of Aristotelian philosophy. It seems to have been academic theologians who laid the groundwork. Collocations like 'significatio (creatio) active et passive dicta' are at the heart of thirteenth-century theological argument, and discussed by Thomas Aquinas among others. The model of theology exploiting this essentially philosophical language seems to have been well developed by Peter Lombard's day, that is in the first half of the twelfth century: indeed there are strong hints of it in the Carolingian period. I shall be raising the following questions:

- Why was this model late in coming to grammar when it was normal in philosophy and theology?
- What role did dialectic play in this change of model in grammar?

- Despite the separation between the Arts and Theology faculties, did the needs of theological argument play a role in forcing this change of model in grammar?

Louis Kelly

*P. A. Florensky about term*

1. Antinomy of the language. Contradiction between natural and logical principles of language. 2. Etymology of the word 'term'. 3. Meaning of 'term' (attitude of consciousness to obstacles). 4. Separation of the 'term' from the 'word'. 5. 'Term' and 'word': expression in condensed form, multicentral word, etc. 6. The meaning of term from the point of view of the history of thought. 7. Term as a subject of meditation.

Nina Kiladze

*'Nomen' and 'Verbum' in ancient grammar and dialectic*

The grammarian's doctrine of the parts of speech arose in the context of the analysis of the logical proposition in Greek Antiquity. It is hence that the dialectical discussions in Plato's *Sophist* and Aristotle's *Peri hermeneias* are important for the history of linguistics in containing the first descriptions of a 'clause' in Greek literature. Both authors recognized as the unit of propositional analysis a minimal statement, a *logos*, which consisted of two components, *onoma* and *rhema*. The usage of these terms, which came to figure as the grammarian's noun and verb, is notoriously ambiguous with both authors. While clearly evoking the notions of name/noun and verb, the purpose for which they were introduced in these texts is the functions of subject and predicate. There is hence tension between these various aspects in these two texts of which the sketchy *Peri hermeneias* became highly influential in the dialectical tradition.

When grammars began to be written as independent treatises, they show awareness of the overlapping between the grammarian's and the dialectician's domains in that both deal with the same parts of speech, *nomen* and *verbum*. The grammarian knows that Aristotle introduced these two parts and their dialectical origin is occasionally referred to in their justification as the so called principal parts of speech: they are said to be able to constitute a minimal sentence on their own. In the dialectical tradition, it is a commonplace to claim that these are the only parts of speech because they only signify: all the other parts merely serve to unite these two significant parts. Priscian justifies the grammarian's position by asserting that all the eight parts of speech are made of the same material, namely syllables, accents and meanings.

Despite the fact that both grammarians and dialecticians wish to keep their notions distinct, some assimilation takes place between the grammatical and the dialectical parts of speech. This is the case when, for instance, Boethius defines the *verbum* in his

commentary on the *Peri hermeneias* as signifying principally action and undergoing of action which is how the grammarian describes the verb. Furthermore, Boethius says that *verbum* always expresses the accidents which again would seem to depend on the influence of grammatical tradition in which the verb is said to express the accidents of substance. The accidental predicate is only one type of the dialectician's *verbum*. Boethius's text is interesting in illustrating the conservative attitude that the commentators tended to show towards the commented text. It further reveals the respect for interdisciplinary boundaries characteristic of the practitioners of all the arts of discourse in late Antiquity.

Anneli Luhtala

### *Sweet and the Oxford philological establishment*

Sweet achieved notoriety for his outspoken criticisms of several of his academic contemporaries. There were three periods in particular when he came into conflict with them: in the years immediately preceding and following his graduation in 1873; in 1885 when he attempted to obtain the newly-established Merton Chair of English Language and Literature; and from 1894 onwards, after he had made the deliberate decision to settle in Oxford.

In this paper I shall explore, as far as seems justifiable, Sweet's motives for his criticism of the Oxford philologists, bearing in mind such other circumstances as the University of Oxford Commission of 1877, and various contemporary comments on the nature and purpose of a university education.

Mike MacMahon

### *Anthropology, Egyptology, and Linguistics: Malinowski and Gardiner on the functions of language*

1919 was the year that Alan Henderson Gardiner, the eminent Egyptologist, became a member of the Philological Society. 1919 was also the year that Gardiner published his first linguistic article for the journal *Man*. *A Monthly Record of Anthropological Science*, published under the direction of the Royal Anthropological Institute of Great Britain and Ireland. It consisted of extracts from a letter addressed to Bronislaw Malinowski, the anthropologist, working at that time in New Guinea. One year later, in 1920, Malinowski, encouraged by Gardiner, published his first linguistic article 'Classificatory Particles in the Language of Kiriwina', which was followed in 1923 by the more famous supplement to Ogden and Richards' book *The Meaning of Meaning*, entitled 'The Problem of Meaning in Primitive Languages'. In the meantime Malinowski had read another linguistic article by a less famous anthropologist, Richard Carnac Temple, entitled 'A Theory of Universal Grammar, as applied to a Group of Savage Languages', which had been published simultaneously in *The Indian Antiquary* and the *Journal of the Royal Asiatic Society* in 1899.



In this paper I want to explore the emergence of a functional and contextual theory of language in the intersection of linguistics, anthropology and Egyptology. This theory stood in direct contrast to another famous theory of language and meaning, which Wittgenstein published in 1921-22 under the title *Tractatus Logico-Philosophicus*. In the Introduction to the *Tractatus* Russell claimed quite confidently that 'the essential business of language is to assert or deny facts'. That this is not the only function of language was stressed by Temple, Malinowski and Gardiner in turn, a view later adopted by Wittgenstein himself and, it seems, by Russell, who encouraged Gardiner to write a book focusing on the analysis of a 'single act of speech' in context. The 1930s then saw the flourishing of full-blown functionalist and contextualist theories of language in the mature works of Malinowski, Gardiner, Firth and Wittgenstein. In 1952 Gardiner gave an (unpublished) paper to anthropologists on the concept of situation, in which he expressed the wish that the collaboration between linguists and anthropologists would continue. Unfortunately it would be interrupted for some time shortly after that talk.

Brigitte Nerlich

*Thomas Traherne's Commentaries of Heaven: a linguistic approach to the theology of felicity*

The Restoration poet Thomas Traherne is most noted for his religious verse and meditations which expound a doctrine of Felicity. He posits that humans were made expressly for Happiness and that the key to achieving Happiness is perceiving the Creation with a clear and penetrating eye. Like many of the linguists and philologists of the seventeenth century, Traherne believed that language reform could open a pathway for divine Truth. Words, when understood and used correctly, could actually mirror reality.

In this talk I will analyze Traherne's word definitions by focusing upon the unpublished manuscript *Commentaries of Heaven*. This work is a large encyclopedia which purports to open 'The Mysteries of Felicitie' by defining 'All Things' as 'Objects of Happiness'. The poet resists precise definitions and categories - the hallmark of language planners such as John Wilkins - and instead attempts to remove all constraints and limitations which are an inherent part of 'defining'. Traherne *extends* the meaning of words, always directing them towards his theological paradigm - man's Felicity at the center of the Creation.

Cynthia Saenz

*Sweet and Jespersen in Japan*

This is not an academic paper, but a historiographic contribution as to how Henry Sweet and Otto Jespersen, the 'two peaks' in the history of English philology, have been received in Japan. Both scholars have been duly introduced here thanks to Sanki Ichikawa (1886-1970), who was the founder of this science in Japan as Professor of

English Philology (1920-1946) at the Imperial University of Tokyo. Jespersen has found more translations than Sweet. Works by Jespersen translated into Japanese include: *Language*, now in pocket book library like Paul's *Prinzipien*; *Philosophy of Grammar*, *Growth and Structure of the English Language*, *Negation in English and Other Languages* (abridged), *Essentials of English Grammar*, *The System of Grammar*, *Analytic Syntax*, *How to Teach a Foreign Language*, *En Sprogmands Levned* (abridged to two-thirds). Works by Sweet in translation include *History of Language*, *The Practical Study of Languages* (in two different editions), Introductory part to *A New English Grammar*.

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Tadao Shimomiya

### *Standardisation of English spelling: some facts and a historical interpretation*

An analysis of the most frequently noticed spelling variants in English spelling books, dictionaries and word-lists of the late 16th and 17th centuries is compared with the spelling variants actually found in the manuscript and printed writings of the mid 17th century. The results are discussed in terms of contemporary and present-day perceptions of written language (salience in general), and placed in the context of language standardisation. The paper includes some simple but hard-hitting statistics.

Margaret Sönmez

### *Henry Sweet, OED, and the Dutch: an exploration*

The role played by Henry Sweet in getting the project launched which resulted in OED is well-known. One record of his continued interest in OED is the acknowledgements of his assistance in OED prefatory materials. I will provide some discussion of Sweet's views on 'grammar and dictionary' in (1892-1898, 1899). Via OED prefaces, I will proceed to the roles there ascribed to Dutchmen. It turns out that there are two important 'groups': editors of the Dutch counterpart to OED, WNT; and anglicists. I will provide some analysis suggesting that Dutch anglicists' contributions to OED were indeed valued more highly than those of WNT-ers; the former confirming a strong 'lexicographical' slant in contemporary Dutch anglicistics. This includes the works of H. Poutsma. I will then return to Sweet's views on 'grammar and dictionary' vis-à-vis Poutsma's work, and OED's role in it.

Frits Stuurman

*Henry Sweet on grammar*

Henry Sweet worked during a period of important grammatical change. 'Traditional Grammar' - in the narrower sense of a synthetic, dependency-orientated, word-based syntax which took the written language as its main, if not sole, criterion of excellence - had been augmented in the mid-19th century by Analysis, which took the sentence as its starting point and divided it into its chief grammatical functions. From the latter tradition Constituent Structure - and, later, Phrase Structure Grammar - were to emerge. Since the 19th century associated Analysis with a notional view of syntax which made unrestrained use of meaning, while Immediate Constituent Analysis moved ever further away from this position towards an ideal in which 'all the signals of structure are formal matters that can be described in physical terms' (Fries), the question arises of how exactly the transition was effected, and what position Sweet adopted in this phase.

An examination of how grammatical thought and practice were changing towards the end of the nineteenth century - in terms of such features as purpose, object-of-description, approach etc. - will, I hope, help to place Sweet's grammatical thinking more accurately in its historical context.

John Walmsley

## REVIEWS

Vivien Law, Ineke Sluiter (eds.). *Dionysius Thrax and the Technē Grammatikē*. The Henry Sweet Society Studies in the History of Linguistics. Münster: Nodus, 1995. 160 pp. ISBN 3-89323-451-9.

This volume presents the proceedings of a colloquium on the authenticity of the *Technē Grammatikē* of Dionysius Thrax organized by Dr Vivien Law under the auspices of the Henry Sweet Society in Sidney Sussex College, Cambridge, June 29 and 30, 1993. Dionysius Thrax, an Alexandrian philologist and grammarian, the pupil of Aristarchus, wrote a grammatical treatise around 100 BC. He was a renowned scholar, whose manual on grammar (*paraggelmata*) was mentioned by ancient authors. His grammar, according to traditional linguistic historiography, soon gained an authoritative position providing the model for the subsequent grammatical work in Latin and Greek. During the recent decades, we have become increasingly aware of the various problems associated with the *Technē* that has come down to us under the name of Dionysius and the traditional view of its authoritative position. Signs of such a position begin to emerge quite late. Moreover, the references to this work by ancient authors and scholiasts do not coincide with the actual text of the *Technē*. Scholars in late Antiquity, alarmed by observations of such inconsistencies, raised the question of the authenticity of this work. The uncertainty prevailed until the middle of the nineteenth century when the text was accepted as genuine. The question of its authenticity was raised again half a century ago by Vincenzo Di Benedetto who claimed that the technical part of this text (§ 6ff) is spurious. His scepticism arose largely from his analysis of the new papyrus fragments of Greek grammatical writings found in Hellenized Egypt.

R.H. Robins surveys the history of this question reminding us of the essentially open nature of a schooltext in Antiquity. A textbook will be subject to continuous revision without necessarily losing its connection with its original author. Approached from this viewpoint it is possible to reconcile, as he suggests, such extreme positions as that (1) the text of the *Technē* that we have is the genuine work of Dionysius Thrax, and (2) that the text is spurious and was falsely attached to Dionysius's name to lend it more authority. The question of the nature of the *Technē* as a schooltext must be constantly born in mind, as well as various other issues having to do with the cultural and educational context in which grammatical study was pursued in Antiquity. Teresa Morgan examines the educational context of the *Technē* leaning on the texts of educational theorists and evidence from schooltexts throwing light on the functions of grammar and its relation to the study of poetry. This article like most others does not deal directly with the question of authenticity. Jean Lallot analyzes the types of argument used in the modern debate on this question concluding that this case mostly can be argued in terms of probability only. Two articles deal with the survival of the *Technē*; James Clackson discusses the grammatical terminology as adapted to an Armenian translation of this work in the fifth or sixth century, and Vivian Salmon deals with the adaptation of the phonetic doctrine of the *Technē* into English in the sixteenth century. N.E. Collinge's article is an example of a text-centered approach to

this question: he scrutinizes various inconsistencies in the *Technē* concluding that the evidence is against Dionysius's authorship.

Dirk Schenkeveld, too, 'avoids' the actual problem of authenticity. He reconstructs the state of the art of grammar in the second century BC relating it to the actual contents of the *Technē*. In his very illuminating account he views this period as one during which the two strands of linguistic inquiry, philosophical and philological, coexisted and were being united; Dionysius is likely to have combined the two strands in his *paragelmata*. While stressing that such linguistic knowledge was available to Dionysius as to enable him to discuss technical linguistic issues, Schenkeveld concludes that the expectations as reconstructed on the basis of our knowledge of grammar at the time are not met in the text of the *Technē*. He suggests that while Dionysius wrote on linguistic issues, his doctrine did not soon become authoritative. This is actually where consensus would seem to prevail in this question. A comparison of the *Technē* with the new papyrus texts shows that grammatical doctrine was not so well established between the first century BC and the fourth or fifth centuries AD as we have long been led to believe. The diversity of detail concerns such fundamental questions as the number of the parts of speech, the names of some parts as well as the treatment of their typical features. This picture is in accordance with that given by other sources. Alfons Wouters discusses papyrological manuals focusing on a specific problem in the treatment of the correlative demonstrative pronoun. His case study permits him to conclude that no argument can be made against the early date for the *Technē*. He has come to a similar conclusion in his earlier study of papyrus texts. Vivien Law comes to a different conclusion on the basis of her case study concerning the treatment of morphological derivation in ancient grammars, specifically the notion of *eidōs* which is fully incorporated into the descriptive framework of the *Technē*. Stressing the likelihood of the continuing interaction between Greek and Roman grammar, she examines the influence of the *Technē* on both Latin and Greek grammatical texts. We are told of considerable diversity in the methods dealing with derivational morphology. Law associates the integration into grammatical description of the concept of *eidōs*, which was known from at least 100 AD, with the rise to prominence of the *Technē*. She suggests a relatively late date for the *Technē*, 'at the earliest in the second or early third century' and a rise to prominence 'not before the later third or fourth century, rather in the way that Donatus was to do in the Roman world from the end of the fourth'.

As the editors conclude, the outcome of the colloquium was not a yes or no answer to the original question of authenticity, but a reformulation of the problem in a new set of questions. We are left with a deepened understanding of the nature of the problem and with an awareness of the weakness of the traditional view as based on the unity of grammatical doctrine and the authoritative position of the grammar of Dionysius Thrax. If so many sources suggest the persistence of Stoic elements in Dionysius' work at central points of doctrine, it suggests to me significant divergencies between the *paragelmata* and our *Technē*. We desperately need to know more about the way in which Stoic grammar which arose in the context of Stoic logic came to be assimilated to the Alexandrian linguistic concerns. It is true that the state of our sources between the Stoics and Apollonius Dyscolus is deplorable, but we are forced

to take a fresh look at whatever we have. I think we are all invited by this fine collection of papers to think through the consequences of the new insights into the study of ancient grammar that we have gained through the study of new papyrological sources of which new examples are being published by Wouters. Further case studies on the details of grammatical doctrine can help to find new partial answers to the question just where the doctrine of the *Technē* should be located chronologically. The idea of organizing a colloquium on this topic has turned out to be most productive and we have in these proceedings a volume which nobody can overlook in dealing with the beginnings and the development of ancient grammar - a worthy start for a new series in the history of linguistics.

Anneli Luhtala, Helsinki

Umberto Eco, *The Search for the Perfect Language*. Oxford: Blackwell, 1995. xii + 385 pp. ISBN 0-631-17465-6.

*La ricerca della lingua perfetta nella cultura europea* was published in 1993, and its German version, a year later, was the subject of a review article by Werner Hüllen in HSS Newsletter 23 (November 1994). The English translation has now appeared, and this brief review is intended to draw the attention of English-speaking readers to the fact that this important work is now available to them in their own language, excellently translated by James Fentress.

Rather than offer a detailed critique, already provided by Professor Hüllen, it is proposed to list very briefly the contents of each chapter so that readers interested in some specific topic can assess its likely relevance to their own concerns. There are seventeen chapters, varying in length from nine to forty pages; some of them deal with general topics, such as 'The Monogenetic Hypothesis and the Mother Tongue', and others with individual scholars and linguists, such as Dalgarno, Wilkins and Lodwick. Roughly speaking, nine chapters (to p. 208) deal with the classical and mediæval periods of European linguistic history, with their emphasis on mystical aspects of language, the remaining eight with a post-Baconian era, and the beginnings of the scientific attitude to linguistic invention. This is not to say that there is a clear distinction between the mystical and the scientific: the 'Indo-European hypothesis', for example, appears in Chapter 5, while Lullism appears in Chapter 14.

Chapters 1 and 2 are concerned with similar topics: the former with the Adamic language and the Bible, the latter with the Kabbalah and the Torah. Chapter 3 discusses Dante and his *De vulgari eloquentia*. Chapters 4 and 6 re-examine Lullism, the latter in modern culture, and Chapters 7 and 8 deal with further mystical aspects of the perfect language, i.e. in Egyptian hieroglyphs and Chinese ideographs. Chapter 5, on the monogenetic hypothesis, and Chapter 9 on various types of cipher, are somewhat less occupied with mysticism and magic, though these topics are never far away when ideal languages are in question.

The second half of the volume deals with European linguistic thought since the Renaissance, and in particular, with the quest for an artificial constructed language.

Chapter 10 deals with Bacon and his near-contemporaries, Descartes and Mersenne, who set the scene for the wide-ranging quest for a new constructed language, and Comenius, who, in the wake of Wilkins's *Essay*, devised attempts at philosophical language which were not published until the twentieth century. Chapters on Dalgarno, Wilkins and Lodwick deal with these specifically British contributions to the quest for a perfect language, Dalgarno and Wilkins producing what were intended to be complete versions, while Lodwick, who was in fact the pioneer in publication, sketched the outlines of two further proposals.

The remaining chapters are concerned mainly with continental philosophers and linguists; Chapters 14 and 15 deal with Leibniz, the eighteenth-century encyclopædists and 'philosophical languages' of the nineteenth century, while Chapter 16 discusses constructed artificial languages, comparable with natural vernaculars, e.g. Volapük and Esperanto, the search for a 'philosophical' or 'scientific' language apparently having been abandoned in Britain in favour of a simplified form of vernacular. 'Apparently' is appropriate, because in the mid-nineteenth century, and even later, at least one universal language, based on Wilkins, was published in this country (though not noted by Eco), and at least one other remains in manuscript. Chapter 17 contains Eco's conclusions on universal language and translation.

Hüllen has already asked the crucial question, viz. what is the book actually about? One problem is that although the topics discussed were nearly all examined as long ago as 1972, in the edition of Lodwick's writings, they were linked with one another as sources of, and contexts for, the universal and philosophical language movement of the seventeenth century, which found its fullest expression in Wilkins's *Essay* (1668). Eco tends to discuss each topic independently, rather than as a contribution to any one peak of achievement, such as that of Wilkins's *Essay*.

Another problem is that Eco fails to make explicit the different types of 'perfect language'. At its simplest, there was the written *character* which was 'universal' (like Arabic numerals) because speakers of different vernaculars could read off the symbols in their own language; such were the universal codes and ciphers of mystics like Trithemius and Kircher, and of the more prosaic Cave Beck. Secondly, there were universal *languages*, where a new spoken and written form of communication, such as Esperanto, was created, but which made no claim to being a perfect mirror of the contents of the universe, but merely to be a more efficient form of vernacular. Thirdly, there was the universal, philosophical language ('philosophical' = scientific in the seventeenth century). Such a language aimed at perfection by providing spoken and written iconic characters, which displayed their meaning in the elements of their forms. Chief of these were the works of Wilkins and Dalgarno; but even at the time it was realised that they could never represent reality 'perfectly', because they had to keep pace with the continual extension of knowledge.

In spite of this shortcoming, Eco has written a fascinating volume, to some extent a synthesis of previously published work, but always presented in a lively and stimulating manner, and often accompanied by the kind of detailed exposition (such as his account of how Lullism was actually supposed to work) which is extremely helpful to the student of this rather exotic subject.

If one seeks for the source of inspiration of a somewhat unlikely topic for a contemporary novelist to handle, it may be found in the author's introduction (p. 5), where he explains that his interest was first aroused by the writings of Paolo Rossi (*Clavis Universalis*, 1960), and later by those of Alessandro Bausani (1970), of Lia Formigari (from 1970), and Roberto Pellerey (1987). He also records the serendipitous discovery of a copy of Wilkins's *Essay* before he became so interested in the subject; and this, Eco explains, was the beginning of his passion for collecting old books on imaginary, artificial, mad and occult languages.

The volume makes a splendid contribution to the series in which it appears, *The Making of Europe*, and is strongly recommended to all historians of linguistic ideas and, indeed, to all historians of European culture.

Vivian Salmon, Oxford

Lucia Binotti. *La teoría del "Castellano Primitivo". Nacionalismo y reflexión lingüística en el Renacimiento español*. Münster: Nodus, 1995. Pp. 135 with bibliography + Appendix, Index Nominum. ISBN 3-89323-258-3.

The doctrine of Primitive Castilian is one which, amazingly, had some currency in seventeenth century Spain, and which is undoubtedly connected with nationalist, purist and dogmatic religious sentiments of the time. It held that Castilian was the original language of Spain, persisting from before the Roman occupation.

Some Italian sixteenth century theorists had maintained that Italian was always the spoken language that was reflected in the written form of Latin, under the assumption that language does not fundamentally change (although it may be corrupted by misuse). This idea had some geographical plausibility, supposing that Italian had remained the language of the Roman populace from the earliest times, even though it was not represented in writing until more modern times. The idea that Castilian had likewise persisted fundamentally unchanged is less easy to swallow. But the alternative hypothesis that it resulted from a mixture of spoken Latin with other linguistic elements was unacceptable to those who strenuously and violently obliterated Jews and Moors from reconquered Christian Spain, on racial as well as religious grounds.

This study of a work by Gregorio Lopez Madera, in its definitive edition of 1609, explores the linguistic argumentation advanced in favour of the bizarre doctrine. The author was a royal legal official who was himself responsible for expulsion of Moriscos. He uses the experience to 'prove' that the original inhabitants of the Iberian peninsula would not have shifted from their mother-tongue to Latin - as the Moriscos preferred death or deportation to forced adoption of Castilian. Similar experiences are cited from the Spanish American colonies. Language death, Lopez claims, can result only from the physical death of its speakers. (What would he think about the modern evidence of extinction of minority languages, so deplored by the 'Greenspeak' ecological linguists?).



Castilian's resemblances to Latin are explained not by postulating descentance from Latin, but by assuming an original similarity between Italian and Castilian. The argument is predicated too on the assumption that languages do not change: here we appeal to the belief that the spirit of a language is not necessarily that of its surface manifestation: we are reminded of Humboldt's 'Forms change but not Form'. Pronunciation changes and words especially come and go, but the framework of the language remains unaltered over time. Needless to say, though, Lopez gives specific examples only from vocabulary items. He relies principally on the authority of earlier writers (especially the apocryphal documentation of the fifteenth century Dominican Annio da Viterbo) to show that Castilian was one of the seventy-two languages that stemmed from the grandsons of Noah. The myth that Tubal, son of Japhet, founded Spain was a long-standing favourite, repeated here.

The trigger for Lopez's curious work was the 'discovery' in Granada in 1588 of a coffer containing some human bones, a cloth and a parchment with a text, in Latin, Arabic and Castilian, of St. John's prophecy of the Apocalypse, allegedly brought by St. Caecilius from Jerusalem to Spain. This find was followed, a decade later, by the excavation of some lead disks inscribed with texts on Catholic doctrine and its relationship to Islamic beliefs. These finds were declared fakes in 1682 by the Holy See, and were probably linked to cabalistic and black magic practices. But for a hundred years they were used to buttress claims of Castilian antiquity, and hence supremacy. Quevedo's 1609 'Defense of Spain' owes much to Lopez's thesis.

Binotti interestingly and eruditely relates the doctrine to Aristotelian logic and rhetoric and to the dogmatic sociocultural environment of the Counter-Reformation era, as well as to the authoritarian political atmosphere of the time. She also provides us, in an Appendix, with a facsimile of the most relevant two chapters of the 1609 edition of Lopez's work, from a copy in the Biblioteca Nacional in Madrid. Unfortunately the ink of the original has over time soaked through some of the pages, so that it is not always easy on the eye, but it remains legible.

We must be grateful once again to the Münster publisher Nodus, and to Professor Niederehe, who supported publication of this work, for providing us with a fascinating study of the interaction between linguistic and cultural historiography.

Rebecca Posner, Oxford

Irène Rosier. *La parole comme acte. Sur la grammaire et la sémantique au XIIIe siècle*. Paris: J. Vrin, 1994. 369pp. ISBN 2-7116-1202-3.

When I first came to Paris in the early 1980s to work on the history of French pragmatics I met Irène Rosier who was just finishing her 1983 book on the speculative grammar of the Modists. Now, almost fifteen years later, I am still working on the archaeology of pragmatics whereas I. R. was drawn more and more into the history of early pragmatic ideas by the network of texts she was studying around Roger Bacon and Roger Kilwardby. During these fifteen years I came to admire her work - but from a distance of almost six centuries. However, reading this book, I felt this

distance shrink rapidly. At some points in the book I had the feeling that I was reading a more detailed, more elaborate version of the semantic and pragmatic views of language as they were developed by Gardiner (his distinction between meaning and the thing-meant in particular)<sup>1</sup> and Malinowski (his interest in the power of words and the words of power). Whether this was just due to an optical illusion brought about by the fact that I am at present wearing Gardiner's glasses has to be investigated further. And be this as it may, I would recommend this book to anybody who is seriously interested in the history of pragmatics and pragmatics *tout court*. Needless to say that the book will be even more stimulating to read for those interested in the linguistic theories developed during the middle ages. It will supplement their knowledge about the rather well-known modistic theories of language and dispel the view that all other theories were just 'pre-modistic'. In analysing what she calls the 'intentional' theories of language developed at the that time I.R. demonstrates that they have an importance in their own right. The book can therefore be read by specialists who will be able to savour the detailed notes and the appendix consisting in nine texts accompanied by introductions and comments. Non-specialists will find a lucid exposition and a clear synthesis of material that might be new to them.<sup>2</sup>

Rather than hunting for predecessors of modern pragmatics, the medieval texts studied by I.R. evoked almost *malgré elle* modern pragmatic ideas. In the first part of the book (chapters 1-4), which focuses on the relation between linguistic form and function as well on the relation between the intention of the speaker and the interpretation by the hearer, the ideas evoked are those developed by the French theoreticians of enunciation, such as Charles Bally, Emile Benveniste, Oswald Ducrot and André Culioli. In the second part of the book (chapters 5 and 6), which focuses more on the *actus exercitus* and the power of words, we are directly reminded of the Anglo-Saxon speech-act theory as developed by Austin and Searle. I.R. discovered these early insights into the intentional and active character of language when looking beyond the work of the Modists at that of Robert Kilwardby, Roger Bacon and a host of anonymous authors, mainly clerks and grammarians gravitating around those two Englishmen in Paris. She looked for the most part at grammatical texts of the 13th century but also at others reaching out to psychology, biology, astrology and cosmology.

All those texts were strongly influenced by rhetorical discussions, by Aristotle's philosophy, and, mainly through Kilwardby, by Augustine. Their main efforts were directed at discovering how we understand superficially defective non-canonical utterances, that is, at how we can achieve or reconstruct complete understanding. This understanding could be achieved on two levels; that of the *perfectio ad sensum*, that is on the level of the grammatical arrangement of the utterance, and the *perfectio ad intellectum* which was based on the intention of the speaker and the interpretation by the hearer. In going beyond the theory of *sub-auditio* and ellipsis these authors arrived at an instrumentalist and intentionalist theory of language as the expression of thought and as action itself, at clear distinctions between form and function and between description and implication. The acceptability of an utterance was regarded as no longer strictly dependant on grammatical correction but on the underlying intention of the speaker and the effort of understanding on the part of the hearer, both taking into account the context of the situation in which the utterance was made. The

*sens visé* thus gives formally defective utterances such as *ite missa est* (to take a random example) a surplus in semantic value and increases their expressivity over and above the *sens exprimé* (see chapter 1). Going even beyond the theory of sub-audition goes the distinction between the *actus significatus* and the *actus exercitus*. Using this distinction 13th-century authors analysed for example such utterances as *bene bene*, cheering on a teacher who is hitting his student. These types of speech acts are analysed in detail in chapter 5. Another familiar distinction is introduced in chapter 2, devoted to the analysis of interjections: that between affect and concept. The study of interjections in the middle ages was influenced by theology and philosophy and was based on a philosophy of action derived from a dialectic between passions, reason and the will. Chapter 3 carries on this debate with an analysis of the distinction between natural and conventional signs in the framework of a Baconian semiology. Chapter 6 finally examines the magical power of words not only in Bacon's philosophy of language but also in that of Avicenna and Al-Kindi.

These few pointers cannot do justice to the richness of the book itself. In my view it has achieved what texts should achieve according to the medieval authors studied, a *perfectio ad sensum* and a *perfectio ad intellectum*. We can only hope that it will soon be followed by a book on a medieval theory of speech acts proper, such as oaths, vows, pledges, promises and lies, to which theological treatises devoted specific chapters. I.R. herself mentions a forthcoming article by Ashworth and also one, just published, by Marmco.

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### Notes

1 I was reminded of a comment by Catherine Douay who has pointed out that 'Gardiner est ainsi amené à établir l'existence de deux espèces de référents ou, pour employer sa terminologie, deux espèces de choses-signifiées momentanément par renvoi à la réalité extralinguistique. Cette distinction, on le sait, n'est pas nouvelle. Ainsi Pierre d'Espagne, au Moyen Age, distinguait la signification finale du mot, "visant la réalité", et la signification non finale, "visant le langage"' (Douay 1989: XIII-XIV). We shall see how important this distinction is for the whole of Rosier's book.

2 The organisation of the book is the following. A foreword and introduction are followed by six chapters and a conclusion (pp. 7-246). There follow nine texts from Magister Johannes, an anonymous author, Albert the Great, Robert Kilwardby, and Roger Bacon (pp. 247-342). The remainder of the book is taken up by a bibliography

of primary and secondary sources, an index nominum, and index rerum, a list of the cited manuscripts, and a table of contents.

Brigitte Nerlich, Nottingham

Ignaz Goldziher. *On the History of Grammar among the Arabs. An Essay in Literary History*. Trans. and ed. by Kinga Dévényi and Tamás Iványi. Amsterdam and Philadelphia: John Benjamins, 1994. [Amsterdam Studies in the Theory and History of Linguistic Science. Series III, Studies in the History of the Language Sciences, 73]. xx + 153 pp. ISBN 90 272 4560 6.

It says a lot for Goldziher's brilliance and discernment that the lectures reproduced in this volume are still enlightening even though they were first delivered in 1877. The work may thus claim a place in the history of linguistics on three different levels: it represents firstly the Hungarian contribution to 19th century Arabic studies and secondly the continuing dependence of 20th century Arabic linguistic history on the insights of earlier scholarship. Finally it has a metahistorical status as an example of the way the interpretation of foreign linguistic systems depends on the theories current at the moment of observation.

For the user of this book, then, there is an experience of genuine intellectual parallax. As a 19th century scholar Goldziher saw the world through largely German secondary sources and typically for the time his Arabic primary sources were almost all from what would now be regarded as a late period. That we are still discussing the issues he raised is sufficient evidence of the debt we owe him in the 20th century, especially for his attention to the cultural background of the language sciences, a theme which is somewhat ignored by the contemporary preference for a context-free history of linguistic ideas *per se*. As for the theoretical basis of Goldziher's linguistics, it appears to remain firmly within the classical Greek and Latin tradition; for general linguistics only Müller, *Vorlesungen* 1863 and the Sanskritist (!) Benfey, *Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland...* 1869, seem to have been consulted, the latter for his interest in Arabic grammar. Given Goldziher's omnivorous reading habits, both in printed and manuscript sources, the historian of linguistics may be slightly disappointed (or perhaps not) that so little of the developments in linguistics over the preceding hundred years filtered through.

The publication itself is exemplary. Goldziher's footnotes have been retained with the sources updated, and much additional information is provided by the translators. This includes the originals of all quotations (Arabic, German, Hebrew etc.), supplementary annotations, a bibliography of all works referred to by Goldziher and the translators, and several indices which thoughtfully cover both Goldziher's text and the ancillary material. The topics of the lectures are the origins of Arabic grammar, dialects and vernacular versus Classical (literary) Arabic, rivalries between (broadly) the 'analogue' and 'anomalist' approaches, relations between grammar, theology, philosophy and law, and lastly etymology. While the present reviewer can only try to empathize with the non-Arabist user, it is clear that the translators have done their

best, through transliteration and glosses, to make the text accessible to all readers, and have thereby opened a window on an important phase in the history of linguistics.

M. G. Carter, New York

Gerrold van der Stroom. *The Reception of Jac. van Ginnekin's Language Biology*. Amsterdam: Stichting Neerlandistiek VU & Münster: Nodus, 1995. [Cahiers voor Taalkunde, 13]. 43 pp. ISBN 3-89323-513-2.

This little brochure opens up a strange and intriguing story about a highly reputable Nijmegen professor whose doctoral dissertation on psycholinguistics published in French in Louvain in 1904/6 brought him an international reputation. But his works published after 1927 have more recently been seen as not only politically incorrect, but even, though naively, racist. Van Ginnekin (1877-1945) (henceforth van G) stubbornly maintained that not only are sociological and psychological factors needed to explain variation in language and dialect, but the newish Mendelian genetics too. His *Ras en Taal* of 1935 has been vigorously disputed by linguists since its first publication. This includes a lordly put-down by Troubetskoy; there is even a rather fine photograph of him standing next to van G at the International Phonetics Congress in Amsterdam in 1932. J. Vendryes as early as 1931 could accept the possibility of an individual inheriting a certain articulation base but not a general tendency in a language community. He was however firmly supported in his attempt to use genetics by the Groningen geneticist M. J. Sirks in 1941. This seems to me a perfectly legitimate way of doing literary history, even though it does smack of M. Iser's style of linguistic criticism.

Van der Stroom keeps his own gut feeling to himself and restricts himself to charting rather dispassionately what critics have said about van G's work and why they probably held the views they did. He points out that 'It is not unthinkable that the majority of linguists were not acquainted with the conceptual apparatus of genetics nor with the various exotic languages and countless dialects that were adduced to prove the validity of the theory'. There is probably a good deal of truth in this, however strange van G's theory may look.

The theory is very briefly and selectively explained before going into the various reactions to it. He explains that van G began in 1932 with Lak, a language apparently spoken in the Caucasus mountains where only three vowels are used: u, a, and i. Van der Stroom tells us van G,

assumed that this vowel system resulted from mixed marriages between the original tribes of the region. One tribe pronounced from the front part of the mouth (i) and the other from the rear (u). Children born of these mixed marriages came to articulate from the middle of the mouth (a). Over the following generations the ratio of u, a, and i speakers was 1:2:1 and if these patterns of marriages so continued then the frequency of this ratio remained constant.... In course of time a new series of words came into use among this miscegenous tribe whose vowel system was for a quarter part u, for a quarter

part i and for the remaining half a. In order to prove his idea van G counted the vowels in three Lak texts and found the following ratio: 187 u: 415 a: 219 i.... These ratios are, to a great degree, in agreement with the .... Mendelian numerical ratio of 1:2:1. Van G also conducted research into consonant systems and into languages with more complex vocalic structures where again he found Mendelian ratios.... These discoveries convinced van G that he had found evidence to support his theory of language biology....

My instinct at this point would be to check the language data and look for any similar applications of genetics. It would seem no one did. Van G was looking for an underlying cause for linguistic change and his theory does seem to have opened up an interesting debate which no one has chosen to take up, so the theory died with him. Van der Stroom tells us van G replied to his critics (1933/4) by taking an example nearer home where similarities may have occurred depending 'on physiological factors inherent in race.... This is the reason we find at the border of the Dutch language linguistic characteristics not only similar to related Low German dialects but also to a number of Romance dialects of Northern France and Wallonia'. Van G tells us 'It is likely that one articulation base presents itself on both sides of the language border and results in similarities of language phenomena'. Again the critics said van G's data was not reliable enough to base his generalisations. I begin to be sympathetic to van G, though I can see why his critics thought he was a little cavalier with his data.

Thus far all seems quite interesting academic debate, harmless enough. Unfortunately for van G's later reputation, Thijs Pollmann (1979) quotes him retelling an anecdote where the Viennese physicist Ernst Mach reported a Jewish colleague who claimed he could recognise a fellow Jew after hearing only one word and without seeing him. Pollmann goes on to say van G's theory leaned towards fascism by claiming that differences in articulation could isolate a minority group which could then be seen as deviant with all the consequences that could have followed in the 30's. Apparently the Dutch National Socialist Union attempted to manipulate the theory without success, but it is easy enough to see why they tried. Van G was potentially a more respectable ally than the vile Alfred Rosenberg, ideologist behind Hitler's NSDAP.

I read this little book with considerable interest on a longish train journey, and there are not many books on linguistics about which I could say the same. When I checked on other books in the series I noted several others in English that would interest me, particularly one on 500 years of language teaching in Holland, and one in German on the reception of Karl Buehler in the Netherlands. On the basis of this book I will certainly look out for them. And for van G on Lak.

Ramsey Rutherford, Bielefeld

Elisabeth von Erdmann-Pandžić. *Drei anonyme Wörterbücher der kroatischen Sprache aus Dubrovnik, Perugia und Oxford*. Bamberg: Bayerische Verlagsanstalt, 1990. [Quellen und Beiträge zur kroatischen Kulturgeschichte, 3]. 86 pp. ISBN 3-87052-622-X

The three anonymous dictionaries referred to in the title of this work are three manuscript dictionaries to be found respectively in the Biblioteca Augusta in Perugia, the Bodleian Library in Oxford and the Mala braća library in Dubrovnik. The hypothesis put forward by the author is that all three dictionaries are the work of Bartol Kašić (Bartholomaeus Cassius), 1575-1650.

Kašić has justifiably been called the father of Croatian grammar. In 1599 while undergoing his novitiate and at the same time teaching grammar at the Jesuit seminary in Rome he was commissioned to write a grammar of the Illyrian language and this duly appeared in 1604 under the title *Institutiones Linguae Illyricae*. The stimulus behind the grammar was of course the Counter Reformation in the South Slavonic area and his native missionary work took him from the Dalmatian coast to Dubrovnik and from Bosnia to Belgrade. His active work on behalf of his order is well attested in the autobiography which he began in the later years of his life and in the many other works he left in both printed and manuscript form written in either Latin or Croatian. His missionary work took him for long periods to many dialectally different areas and he came to favour a national vernacular form, which he called 'Lingua Illyrica' or 'Bosnian' and which was based in reality on the štokavic dialect in its ikavic variant. Kašić's choice of štokavic showed great foresight for he himself was a native čakavic-ikavic speaker, having been born on the island of Pag.

The author in this book suggests that all three anonymous manuscripts are in fact also the work of Kašić. The proof is based on a graphological and linguistic comparison made between the dictionaries themselves and other sources, which have been authenticated as works of Kašić. The author adduces that the Dubrovnik manuscript dictionary was conceived as an integral part of Kašić's *Institutiones* and considers that the sporadic ijekavisation of the vocabulary done at a later date represents the initial stages in the standardisation of the modern Croatian language whose basis is the štokavic-ijekavic variant. This dictionary is seen as Kašić's own work, based on his earlier Perugia and Oxford manuscripts. The author also shows that some one hundred items of vocabulary, thought until now to have first appeared in Jakov Mikalja's dictionary *Blago jezika slovinskoga* (1649), can in fact be traced to the Dubrovnik manuscript written forty years earlier. There is furthermore the suggestion that Kašić might indirectly have been an initiator of Mikalja's dictionary. The Perugia manuscript is shown to have close links with Faust Vrančić's *Dictionarium quinque nobilissimarum Europae linguarum* (1596). It is suggested that Mikalja did not take material direct from Vrančić's dictionary, but derived this wordstock from Kašić's own original attempt at lexicography.

As the author of these three manuscript dictionaries Kašić would be not only the father of Croatian grammar, but also the source for later lexicographers. This would

significantly change hitherto held assumptions about Croatian lexicography, which affirm that Vrančić was the source used by later lexicographers.

The layout of this book is as follows. There is an introduction and three major chapters. The first chapter deals with what might be termed the circumstantial proof of the relationship between the three manuscripts, the second is a linguistic analysis and comparison of the manuscripts divided into nine sections and the third chapter analyses the evidence and draws conclusions. An appendix contains an anonymous poem found in the Bodleian manuscript and a very brief analysis of its orthography and language is given. The author concludes that Kašić also wrote this poem. The book also contains eleven pages (pp. 24-34) of examples of handwriting from the manuscripts and a bibliography of primary and secondary sources. Overall this work must be seen as a valuable contribution to the study of the history of the Croatian language.

Peter Herrity, Nottingham

Giulio C. Lepschy (ed.). *Storia della linguistica*. vol. 3. Bologna: Il Mulino, 1994. 753 pp. ISBN 88-15-03452-8

After some delay, *per motivi di forza maggiore*, but perhaps also to emphasize the momentous turn in the history of linguistic thought in the nineteenth century, here at last is the third volume of the *Storia della linguistica* (cf. HSS Newsletter 16, May 1991, p. 21).

In the first section Anna Morpurgo Davies follows meticulously the development of linguistic thought and studies in the nineteenth century, paying particular attention to the institutional framework in which such developments took place.

The ground covered in the second section, by the editor, will be familiar to anyone who has read *Linguistica del Novecento*, of which it is a compressed version.

The third and final section, by Paola Beninka, provides an overview of the study of Italian dialects from Dante's *De vulgari eloquentia* and of its inevitable relevance to the *questione della lingua*. It has appeared by itself in an earlier version as *Piccola storia ragionata della dialettologia italiana* (Padova: Unipress, 1988) but will not appear in the English edition of *Storia della linguistica* which is being published by Longman.

The English edition, when complete, will no doubt offer the opportunity for a more detailed discussion of the work in the *Newsletter*.

Paolo Vaciago, Oxford



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#### NEWS AND ANNOUNCEMENTS

The OED is in the process of being revised and new material is being sought. Any members of the HSS wishing to send contributions should write to:

Dr John Considine  
Oxford English Dictionary  
Oxford University Press  
Oxford

e-mail: OED3@oup.co.uk

*1995 SGdS Colloquium in Trier* - The ninth International Colloquium of the Studienkreis 'Geschichte der Sprachwissenschaft' took place in Trier, September 20th-22nd, 1995. The programme, organised by Klaus Dutz and Prof. Hans-J. Niederehe, included a variety of topics ranging from medieval Irish linguistic thought, the history of historical linguistics and traditional grammar in Spain, a little known opponent of Comenius, several papers on the nineteenth-century, and a report of work in progress at Heidelberg University on a new dictionary of 'Sprachreflexion in Barock und Aufklärung'. The relaxed atmosphere of the Colloquium encouraged a good deal of discussion, for instance on such topics as the 'Organismusmodel' in the history of linguistics, and on questions such as 'when does applied linguistics begin?' Trips to some excellent restaurants and an opportunity to sample some of the local Mosel wines rounded off a most enjoyable conference. (Mark Atherton)

## THE HENRY SWEET SOCIETY FOR THE HISTORY OF LINGUISTIC IDEAS

### *Minutes of the AGM*

The Annual General Meeting of the Henry Sweet Society was held at St Peter's College, Oxford, on Saturday, 16th September, 1995, during the Celebratory Colloquium to mark the one hundred and fiftieth anniversary of the birth of Henry Sweet.

#### 1. President's Report

Professor Hüllen thanked Dr MacMahon for his hard work and energy in organising a very successful conference. He then reported on the HSS publication series and the HSS library.

After long negotiations the HSS book series has now been launched - to be published by Klaus Dutz of Nodus Publications in Munster. This is not a large publishing house in economic terms, but it has an excellent record and an appropriate specialisation in the historiography of linguistics. The first volume in the new series, edited by Vivien Law (the proceedings of the Cambridge conference on Dionysius Thrax two years ago) is reported by Dutz to be selling very well. The second volume, a collection of papers on Lindley Murray, is in preparation and will appear soon. Three further volumes are in the pipeline. Andrew Linn will contribute a book on Ivar Aasen, the Norwegian grammarian. The other two books will be concerned with the work of Henry Sweet.

Asked by the President to elaborate, Dr MacMahon reported that the *Collected Papers of Henry Sweet*, edited by H. C. Wyld in 1913, have long been out of print; the work was reissued in Japan last year at the price of £112. The Society is therefore keen to publish a new and enlarged edition of Sweet's papers. There will be copyright problems, but these may be solved by discussion with the original publishers (OUP). The Wyld volume contains the 1876 paper 'Words, Logic, and Grammar', a work mentioned many times in the course of the Colloquium and deserving of wider circulation.

The second volume planned is a collection of papers and articles on Sweet. The four speakers on Sweet at the Celebratory Colloquium will be asked to submit expanded versions of their papers to the editorial board for publication, and others are invited to contribute articles on Sweet for the volume. Articles should be submitted within the next twelve months.

The President emphasized that the book series is not limited by subject matter or by membership of the HSS, and called on potential authors to send in their proposals.

The President reported on the HSS library, which is a collection of books on the history of linguistics. He thanked the Keble College librarian, Mrs Szurko, for her help, and welcomed Professor Bell as HSS Reviews Editor, responsible for ensuring that books sent by publishers are reviewed promptly in the Newsletter. HSS

reviewers are reminded that it is customary to return review copies to the HSS library at Keble.

Professor Bell reported that he would like to see implemented an online catalogue, compatible with packages used in other libraries. He suggested employing an assistant, as the Society has employed two library assistants in the past. He asked members to write reviews for the Newsletter, which need not be long.

Mrs Salmon reminded the Society that publishers should be requested to send appropriate copies to the HSS library, and all members are requested to send offprints of their articles and books to: Prof H. Bell, 18 Observatory St, Oxford OX2 6EW.

Dr Cambridge proposed that the editor of the articles on Sweet should ask contributors of relevant papers from previous colloquia to submit articles for inclusion in the volume.

Professor Hüllen mentioned the links that now exist between the HSS and sister societies in other countries. The latest contact to be established is with the new society for the history of linguistics in the Republic of Georgia. Professor Hüllen extended a warm welcome to their representative at the Colloquium, Dr Anna Meskhi.

2. The Treasurer's Financial Report was approved.

3. Dr Cram reported that the deadline for abstracts for ICHOLS 1996 is December 15th 1995. He appealed to members outside North America and Western Europe to publicise the event. ICHOLS 1996 will take place on 12-17 September, 1996, at Keble College, Oxford. The Oxford venue is due to an original invitation issued by Dr Leslie Sieffert for Oxford University and the Society to jointly host the conference. The Bodleian Library will be open in September.

4. The nomination of Jan Noordegraaf to the HSS Executive Committee was approved, as were the re-election of Professor Robins for another two years as Committee Chairman and the co-option of Professor Bell as Reviews Editor.

5. The next HSS Colloquium was announced and will take place on Monday 18th March 1996 at the Centre for English Studies, Senate House, London WC1.

6. The Secretary asked members if they approved of printing a list of HSS members' names, addresses and academic interests. All present agreed to the suggestion.

7. AOB. Dr MacMahon suggested that members be encouraged to send in their news for the News of Members section in the Newsletter. A discussion ensued about publicity.

The meeting closed at 12.20pm. On behalf of the HSS members present, Mrs Salmon thanked the President for his hard work.