1997 ANNUAL COLLOQUIUM

University of Luton

The 1997 Henry Sweet Society Colloquium will be held from Wednesday 10 September to Saturday 13 September at the University of Luton. The former Luton College of Higher Education was granted university status in 1993 and the history of linguistics has been a core component of the linguistics degree course from the outset. It is appropriate therefore that the Henry Sweet Society should be holding its 1997 colloquium here.

The sessions will be held at the university's stately Edwardian conference centre a short distance away from the town, but delegates will be accommodated in one of the new halls of residence in the town centre. Luton is situated 30 miles north of London and has first class air, rail and road links; ample parking will be available.

Papers are invited on any aspect of the history of linguistics. They will typically be of 25 minutes duration with 5 minutes for discussion and proposals should be sent to Dr Andrew Linn at the address below by the end of February 1997.

To express interest, or for further information, please contact:

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Booking forms are available from the conference organiser.

NOTES AND ARTICLES

Anton the First: founder of the new Georgian linguistic school
(To honour the 275th anniversary of his birth, 17 October, 1720)

The author of the first complete grammar book by a Georgian author in our possession is Catholicos Anton I. It was his scientific works which gave an impetus to the modern period of linguistic research in Georgia.

By the 18th century, Georgia was divided into three kingdoms and several counties. All three kingdoms were ruled by the members of the same royal family, the Bagrationis. Anton I (Teimuraz Bagrationi, to give him his secular name) was born on October 17, 1720. He was the son of the king of Kartli, Iese Bagrationi. Iese died in 1727 and Teimuraz was left as the only heir to the throne. His mother resolved to give him an appropriate education to prepare him for the throne. But the life of the future scholar and king was to be marked by tragedy early on. He was engaged to the daughter of David Amilakhvari, a Kartli feudal, but the wedding never took place. The king of Persia, Shah-Nadir, removed Teimurazi's bride for his harem. It was a hard blow for the young scholar and caused him to withdraw from secular life. In 1726, Teimuraz abdicated and took the name 'Anton' in the monastery of Gelati.

Being of noble descent and well educated, he quickly advanced to the position of the Head of the Gelati Monastery, and two years later became the Metropolitan of Kutaisi (that is, of the whole of Western Georgia). At the age of 24 in 1744, Anton occupied the position of the head of the Georgian Church under the name of Anton I. He was the first in the history of the Georgian Church to assume the position of the Catholicos at the very early age of twenty-four.

Some relevant circumstances also contributed to his great success. At that time the throne of Kartli was occupied by Anton's uncle (his mother's brother Teimuraz II); Teimuraz's son Erekle II was the king of Kartli. Erekle II was Anton's peer and Anton felt a strong bond of friendship towards him. As soon as Anton was elected the Catholicos, he busied himself with church affairs. He rapidly brought disobedient bishops into line, and put the church at the service of the king and the country, for example by beginning work on the creation of a good educational network in Georgia. In the absence of any state-run educational foundations, the church was in charge of instructing the youth of the country. Elementary schools, as well as higher educational institutions, functioned within churches.

In 1755, Anton opened a spiritual seminary in Tbilisi which received its funding from the state budget. A philosophical institution was opened the same year in Tbilisi, but Anton had no experience in managing the educational system and therefore had to call on the services of Catholic missionaries who freely pursued their activities in Tbilisi. Catholic missionaries had arrived in Georgia as early as the 13th century, establishing schools for teaching the Latin language and taking care of sick people. The local government treated the missionaries with tolerance like any other representatives of any religion. But naturally, the government

could not reconcile itself with actions taken against Orthodoxy, and when it became known that Anton had very close ties with the missionaries (according to one version he even converted to Catholicism), he was taken to court and in December 1756 he was forced to resign from the position he occupied. A year later, after repenting (i.e. having admitted that he had done wrong), Anton was forgiven and allowed to leave for Russia. Immediately on his arrival in Russia he appeared before the Synod, where he defended his Orthodox beliefs. He was then appointed archbishop of one of the largest epharchies - the Vladimir Epharchy.

Anton spent, in all, five years in Russia. In 1763 he was summoned back to Georgia to reoccupy the throne of the Catholicos where he remained till his death in 1788.

Anton started his scientific and practical work together. His first work *Mzametkveleba* (Ready-speech), written in 1752, is a polemic piece and directed against Monophysitism . The same year, a philosophic piece, *Specali*, was completed - the title means a collection of precious stones, symbolically denoting that a number of important philosophic questions are discussed in the work.

Specali contains three parts. The first deals with questions of logic, the second focuses on dialectics, and the third part on ɡ·   ᴣᴊ questions of psychology and cognition. The ideas of Plato, Aristotle, Porphiry, Nemesius of Emesia, Maximus the Confessor, and others are analysed, and Anton's own attitude towards them is set out. Generally speaking, Anton was a Platonist.

The first edition of his *Georgian Grammar* is dated 1753. By the year 1756 he had translated *Dialectics*, Aristotle's *Categories*, Porphirius' *The Five Brothers* and a couple of theological works.

The period of his creative activity in Russia turned out to be very fruitful, both theoretically and practically. He came to the realization that for a powerful and developed Georgia with well-educated and intelligent citizens, educational institutions of a European type were needed. And educational institutions needed textbooks. He himself began by translating into Georgian the textbooks which had already been published and were available in Russia: for example, textbooks written by Leibnitz's disciple and his follower Christian Wolf as well as by Christian Baumeister who popularised Wolf's works. Taking Wolf's *Theoretical Physics* and the works of some other authors as his working guidelines, Anton compiled a book entitled *Concise Theoretical Physics*. To this he also added 246 comments and remarks. Afterwards he translated Baumeister's *Logic, Metaphysics, Moral Philosophy* (or *Practical Philosophy*) and *The Boundary of Philosophy*. All these textbooks were used in the secondary schools (Gymnasiums) in Tbilisi and, after 1783, in Telavi.

Other original works by Anton include: *Category of Cognition, Theology,* in four volumes, *Variation* (which deals with the history of Georgian writing and works of theological type in almost every sphere: Exegetics, Homiletics, Metrics, Liturgy, Dogmatics, Ascetics, Canonics, Hagiographics.

But the most important and original work from amongst all of his publications is still the *Georgian Grammar*. In the foreword to the first edition in 1753, Anton indicated that he had never seen a completed grammar written in the Georgian language. It is true that there did exist some fragments of grammar, but these fragments did not give a complete and comprehensive picture of Georgian grammar. In his opinion, a Georgian grammar or grammars must have existed during the time of the Father-translators (X-XII centuries), when Georgian science and culture prospered and a high level of ability in translating was in evidence. He even names a number of grammarians: Arsen Iqaltoeli, Ephrem Mtsire and Ioane Petritsi. Anton most frequently talks about the latter, and he even indicates in his grammar that 'this rule is established by Ioane Grammatikosi, i.e. the grammarian'. Anton also mentions that he became acquainted with the science of grammar through Armenian grammar, and that Catholic missionaries also helped him with some particular questions.

On the basis of this information, some Georgian researchers have concluded that the *Georgian Grammar* was written under the influence of Armenian Grammar. Moreover, that Anton's grammar represents a Georgianized variant of one of the typical examples of normative grammar.

This kind of conclusion is, without a doubt, incorrect, both theoretically and practically. It is impossible to write a grammar of a language by adapting the grammar of a second language. This is especially so in a case like Georgian and Armenian. There is a tremendous structural difference between the two languages. Armenian belongs to the Indo-European family of languages, and Georgian to the Caucasian group. In fact, there is no evidence for either the influence of Armenian grammar or any kind of Georgianization in Anton's work. He constructed his grammar, using basic grammatical concepts and terminology. Due to the fact that these came into Armenian grammar from Greek and Latin sources, Anton stayed loyal to the latter. It was thanks to his great talent and education that his work gives a faultless description of the basic principles of the structure of the Georgian language.

In his second edition of his *Grammar* (1767), Anton indicates that during his residence in Russia he had become acquainted with German, French, Greek and Italian grammars, and therefore his range of experience of grammatical thinking had been extended. Logical and philosophical statements deriving from Christian Baumeister and viewed from a very significant linguistic angle appear in this second edition. As the credit for introducing these statements in grammar belongs to Anton, we are justified in considering them to reflect his own personal viewpoint. Thus Anton is not just the author of the first complete Georgian grammar that has come down to us, but also the founder of new school of Georgian linguistic thought.

The second issue of the Grammar contains a large number of new items, of which two only will be discussed here: the general definition and characteristics of the concepts of 'cigni' (a letter) and 'leksi' (a word). According to Anton, grammar consists of four parts : 'cigni' (phoneme), 'marcvali' (syllable), 'leksi' (word) and 'sitqva' (sentence).

'Cigni' is the minimum unit, being an expression of anything written: 'cigni ars yrami nakveti

raime mnisvneli qovlisa cerilisa', as he puts it.

The first part of this definition, i.e. 'cigni', is the minimum unit of language. An 'expression' is clear enough, though the same cannot be said about the other part. Anton uses the word 'aso' (= 'element', 'letter') on the same page in the first edition of his grammar. As a result of joining these two definitions, we achieve the following: 'cigni' is the minimum unit of the meaning of 'aso'.

In this context, 'aso' means an element which, according to the ancient Greeks, denotes the constituent elements of world-creation: fire, air, water and earth. Thus 'aso' is the minimum unit of substance correlating with the minimum language unit 'cigni'.

It is noteworthy that 'aso' is used in the sense of 'a letter', both in Old Georgian and in the modern language. Anton uses this word in this partial meaning in his chapter on punctuation. When he discusses 'cigni', the word 'aso' changes its meaning. It no longer denote 'a letter'; nor does it mean 'letter' and 'sound' together, as was often the case in the works of many, classical, grammarians. In this case 'aso' is the minimum unit of substance and denotes 'a vowel' as well. 'Cigni' corresponds to 'aso' (i.e. the minimum unit of substance) in the sphere of expression and means 'a consonant'.

In this context it is interesting to note the definition of the word 'cigni' in the second edition of Anton's grammar. He writes: 'Axali ese gansazyvreba cveni ar seicqnarebs eg perta leksta, romelic saxel-modgamta xmas dahnisvnen (= This definition of ours does not apply to homonyms)'. This new definition of 'cigni' is meant; it does not cover homonymous words because 'saxel-modgami' in Old Georgian denoted a homonym.' The question arises then: what is it that gives Anton the reason to speak of intolerance towards homonyms if he does not mean phoneme? It is common knowledge that homonyms existing in the language are the stumbling block for the definition of the phoneme as the unit possessing word-differentiating function.

If our reasoning is correct and 'cigni' possesses at least some of the elements of a phoneme - and an alternative conclusion seems impossible in this case, then Anton should be ranked among the pioneers of the founders of the theory of phoneme, as nothing of this sort had ever been mentioned in the grammars with which he was acquainted.

Another significant contribution made by Anton to general linguistics is his definition of the word 'leksi' (word).

In Anton's words :'leksi ars nisani mogonebisa nebisaebr cvenisa' - 'Leksi is a sign of any section of our thought'.

As stated above, 'leksi' is equivalent to 'concept' with Anton. In other words, 'leksi' is an arbitrary sign of concept. Further, Anton clarifies this as a philosophic definition by referring to Baumeister. In fact, in Baumeister's *Logic* we read: 'Concepts created in our minds are expressed by means of words; thus words are essence of the signs of concepts uttered by

a live voice ... A sign is something that rouses the concept of another object ... it is in our power to give objects the names we like or, as philosophers say, words are essence of arbitrary signs of concepts'.

In this context E. Babunashvili has remarked that: 'it is evident that Anton is the follower of the theory of 'Thesei' and not 'Phusei''. And yet, in our opinion, the problem here is more acute than it was in ancient philosophy with 'Theseists'.

This is what F. de Saussure had to say about this problem: 'The principle of sign arbitrariness is not questioned by anyone; but quite frequently, it is easier to discover the truth, than give it its proper place. The whole linguistics of the language obeys this principle: its consequences are numerous. Though they cannot be noticed with the same clearness at first sight; only after a long search they can be discovered and the primary importance of the principle can be stated'.

We consider it Anton's great contribution that he was the first among grammarians who recognised not only the arbitrariness of a sign, but also introduced it into his grammar. Unfortunately, we cannot deal in detail with all the problems of phonetics and grammar of the Georgian language, touched upon by Anton. We shall simply name just a few.

The sounds of the Georgian language are divided into vowels and consonants. Though Anton has the category of semi-vowels as well, they are associated with consonants because of their lack of syllable-formation power. Nominal parts are subdivided into two groups: nouns and adjectives. Nouns, in their turn, are subdivided into common and proper, and adjectives into positive, comparative and superlative.

The book also describes the process of their formation.

Anton singles out the category called 'saxe', which presupposes a simple system on the one hand, and a derived one on the other.

Following Greek and Latin grammar, he differentiates four genders in Georgian, though he remarks that gender in Georgian is defined by meaning and not by form.

'Nakveti', implying the contradiction of simple and composed stems, is also considered to be one of the nominal categories. Anton also gives a very interesting picture of noun formation. He differentiates between 18 groups and singles out all derivational affixes, without hardly any mistakes.

Declension is the main category of nouns. There are 8 declensional cases:

1. Crpelobiti (direct)
2. Natesaobiti (genitive)
3. 'Micemiti (dative)
4. Semasmenlobiti (accusative)

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5. Dacqebiti (initial)
6. Motxrobiti (ergative)
7. Mokmedebiti (instrumental)
8. Codebiti (vocative)

As to the direct case, he mentions that the term 'nominating' would have been better. As to the 'senasmenlobiti' (accusative), he is well aware that this is not a characteristic of the Georgian language; this question is comprehensively touched upon in the second edition of the *Grammar*. And yet, he leaves it in the declensional system on the grounds that the Direct case fulfilling the function of the direct object should be understood as being in the 'semasmenlobiti' and should have a special mark to indicate this.

Of the eight cases singled out by Anton, six still exist in modern Georgian: nominative, genitive, dative, ergative, instrumental and vocative. There is no 'vitarebiti' (adverbial) case nowadays, though Anton had stated its markers with absolute exactness and quite rightly attributed it to the dative case. (It existed in Old Georgian.) The only case redundant in Anton's system is the 'initial' case.

Types of declensions are also correctly presented in his system:

1. In certain cases, stem vowels preceded by a final consonant are dropped in Georgian: e.g. cqal-i (nominative case) 'water'; cql-is (genitive case) - 'a' is dropped.

2. If a stem ends in 'a' or 'e' vowels, they are dropped: e.g. 'deda' (nominative case) 'mother'; 'ded-is' (genitive case) - 'a' is dropped. 'o' and 'u' are preserved: e.g. Batu (nominative case) [personal name], Batu-si (genitive case).

Having almost adequately identified all the 16 case markers, Anton did not separate them from the markers in the plural.

All the pronouns existing in the Georgian language are subdivided into four parts. It should be stressed that he had a very good knowledge of the declensional system of pronouns.

Among numerals, only one, 'erti' (one), is declined, and, as he correctly remarks, the declensional system of this part of speech is not characterised by any specific features.

In connection with the verb, we should note that Anton brilliantly knew the verbal system and in the majority of cases reached exciting conclusions. For example, it was he who was the first to set out the full system of person and number markers.

Singular	Plural
1 v-, m-	1. v-, gwi-, -t
2. Ø-, x-, g-, n-	2. Ø-, x-, g-, h-; -t-

3. h-, hs-, u-, e-; -s, -a, -o, -n.   3. -n,-ed, -s, -en, -nen, -nes,
-qe, -wein,   -wina.

As shown by this table, Anton singled out all the markers of subjective and objective persons, though he failed to differentiate between them. But this was practically impossible, given the current level of linguistic debate in Georgia.

Of particular emphasis is his contribution to discovering the multipersonal character of the Georgian verb and separating out the causative forms.

He singled out three types of voice: active, passive and middle , denoting the affixes forming the passive voice. He was the first to introduce the term 'saxelzmna' (verbal noun), to which belong such words as 'cera' (writing), 'keteba' (doing) etc, characterised by the features of both the noun and the verb.

He gives an almost faultless definition of the participle, breaking it to several subgroups and giving word-formational affixes.

His analysis extends to adverbs, prepositions, conjunctions and interjections too. He provides definitions for each of them, and subdivides them into subgroups according to their meaning. For example, there are 22 groups of Adverb, of which 4 are major: manner, quantitative, temporal and place. Amongst conjunctions and interjections, he sets up 12 classes. He also drew attention to the frequent mutual substitution of adverbs and prepositions.

He discusses prepositional government in detail, in the first two parts of the grammar.

The first part is devoted to declension and conjugation, ie to the formal aspect of the word. The second deals with the functional aspect though not in the 20th century sense of the term. All categories and forms are given a wider coverage in this part. Besides, their functions in the language are also stated. It is particularly noteworthy that Anton determined the cases for the subject and the object. The subject can only be represented by the ergative case, though it can possibly have the nominative and the dative cases as well; the object, depending on the peculiarities of the verb, may be in either the nominative or the dative cases.

The third part of *Grammar* is devoted to syntax, though syntax is understood not as the science of the sentence, but the science of word- combinability. Anton envisages four types of relationship: 1. the relationship between the noun and the verb; 2. the relationship between the noun and the adjective; 3. the relationship of the relative pronoun to the preceding word; 4 .the relationship between question and answer. These relationships are mainly based on agreement, although syntactical relationships based on government are also noted.

Other parts of speech and the rules of their usage are also commented on.

The originality of his ideas can be gauged from his comments on other authors and their views on the subject-matter of grammar.

At the end of the book, there is an appendix in which he discusses the important problems of punctuation and orthography.

After Anton, Georgian linguistics was based mainly on the postulates set out in the Grammar. Since it was written for the most part in Old Georgian., later grammarians took it upon themselves to simplify its language as well as the structural framework Anton had employed. This is particularly noticeable in the grammar by Gaioz the Rector, written in 1787), and in that of Ioane Kartvelisvili, whose grammar textbook, compiled in 1809, was to remain in constant use for almost 30 years in Georgian educational institutions (seminaries and gymnasiums). Kartvelishvili's grammar workbook was compiled according to the grammatical model of the then active Russian language grammar (Ioane Kartvelishvili, Kartuli Gramatika. Tbilisi, 1809).

His followers were Solomon Dodashvili, Platon Ioseliani and others.

Georgian scientists at the end of the 19th century reacted to the historico-comparative method of linguistics in more or less polemical publications, though high-quality linguistic research did become evident by the beginning of the 20th century. This work increased in momentum after the opening of the Georgian University in Tbilisi in 1918.

In spite of the fact that modern Georgian linguistic research takes Anton's *Grammar* as its starting-point, and the fact that this versatile scientist made a great contribution to the theoretical and practical aspects of education in Georgia, his name and work has not been accorded the recognition it deserves - until very recently. His royal descent, which the Communists objected to, and his position as the head of the Georgian church - a church mercilessly fought against by an innumerable army of Communists - were factors preventing the proper appreciation of his contributions to earlier Georgian life and culture.

Despite this, a group of Georgian scientists attempted to commemorate his 250th birthday anniversary in 1970. Later, in 1988, we tried to honour the 200th anniversary of his death - but in vain. Communist functionaries always objected to such undertakings. Furthermore, we were not even allowed to publish articles which assessed his creative abilities in a positive manner.

The hope is that in 1995 the 275th anniversary of Anton's birthday will have been celebrated by the nation as a whole.

A Short List of Major Works by and on Anton I

1.   Anton I: *Kartuli grammatika*, Tbilisi, 1885.

2.   Anton I: *Spekali*, Tbilisi, 1991.

3. Avaliani, S: *Anton Pirveli*, Tbilisi, 1987.

4. Babunashvili, E: *Anton I da Kartuli gramatikis sakitxebi*, Tbilisi, 1970.

5. Babunashvili, B, Uturgaidze, T: *Anton Pirvelis 'Kartuli grammatika' da misi erovnul-istoriuli mnisvneloba*, Tbilisi, 1991.

6. Potskhishvili A: *P Kartuli gramatikuli azris istoriidan*, Tbilisi, 1979.

7. Potskhishvili A: *Polemika Anton Bagrationis garsemo*, Tbilisi, 1990.

8. Potskhishvili A: *Kartuli enatmecnierebis istoria*, Tbilisi, 1995.

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The Encyclopedia Comeniana (EC)

The ENCYCLOPEDIA COMENIANA (EC) is a project currently being carried out with international participation in the Czech Republic. The aim of the project is to present an encyclopedic elaboration of the knowledge, so far achieved, of the life and the diverse works of the Czech thinker Jan Amos Komenský (Johann Amos Comenius, 1592-1670), in the historical context of both the Czech and the broader European traditions.

The EC will deal with Comenius' position in his own time and the response to his works in various countries of the world, both in his time and in the following epochs until the present. It will be devoted to the many general and particular branches of knowledge and culture which he embraced in his works as, for example, philosophy, theology, pedagogy, science, linguistics, literature, history, hymns, politics, social reform, etc.

The EC will contain information on the interrelation between Comenius and important personalities of his time and of the preceding tradition. In addition, it will provide information on the beginnings of Comenius research, both by individuals and by institutions.

The items of knowledge will be classified in keynoted entries interconnected by cross-references. Their contents concern the important characteristics of the life and writings of Comenius and of the development of the ideas and concepts found in his works and in Comeniological literature as, for example, *didactica mathematica, pansophia, pantaxia, pampaedia, panglottia, panorthosia, panmuthesia*, 'nature', *ars*, 'workshop of humanity', *analysis, synthesis, syncrisis*, 'human affairs' and others. The EC will also treat the inspirations Comenius' work gave to art. On an estimated 800 pages, there will be more than 2000 entries of varying length and plenty of illustrative material.

The EC is intended for the general public with secondary school and university education and for the specialists in various other fields who want to find quick, thorough and reliable information. The project is being carried out in the years 1995, 1996 and 1997 with a plan for publication initially in Czech and then in English. Subsequently there may be translations into other languages. This specialised encyclopedia is intended to meet the future demand for literature of this kind.

The problems dealt with in the EC have their origins in the needs of our time to facilitate a rapid, reliable and scholarly knowledge of significant values of both Czech and world culture. There is no doubt that Jan Amos Comenius is one of the very important personalities of both. This fact became evident especially in the year 1992, when the 400th anniversary of Comenius' birth was celebrated in all continents of the world. It is also evident from the interest shown in the EC project, which has from its beginnings been supported by researchers from many countries, not only from Europe.

The 400th anniversary of the birth of Comenius, commemorated in that year by many international scholarly conferences on his life and works, showed a particular interest in the greatest work of Comenius, the *General Consultation on the Reform of Human Affairs*,

which was discovered as late as 1934. All seven parts of it were published for the first time in Prague in 1966 in the original Latin version and then in 1992 in the Czech version. The fourth part, *Pampaedia*, was translated from the Latin and published in various other languages; in English there appeared five parts of the *Consultation*, and a selection from the sixth part. This was prepared by the late A. M. O. Dobbie who was a classical philologist in Great Britain.

Better than other writings of his, the *General Consultation*, shows Comenius as a significant thinker, philosopher of education and of language, theologian and social reformer. This extensive and thorough project of reform concerns every individual human being and the whole of society. The profundity of its concept of men and their nature and its orientation towards social reform represents an important general trend in European thought, which is being appreciated more than ever in the second half of the 20th century and will also be relevant for the 21st.

A great deal is known about Comenius, his relation to the European tradition of thinking, his relation to his own time and the later reception of his ideas, but this knowledge is currently dispersed in a great number of works about him, some old and others recent enough to include information from his *General Consultation*. Some of these works contain contradictory information and conclusions, because their authors did not know all the texts from Comenius' pen, especially those discovered in the 20th century. At present, this makes a rapid and reliable orientation difficult not only for students and researchers in various branches of knowledge, but also for people interested in the life and works of Comenius in their historical context.

It was just after the jubilee conferences in the Czech Republic (at that time Czechoslovakia) that at some meetings of the *Unie Comenius*, i.e. the Czechoslovak Society of Comenius, the suggestion to prepare such an encyclopedia was first discussed. In cooperation with not only Czech and Slovak, but also other influential foreign researchers, the EC was planned as an internationally conceived project to be carried out in Prague, at the Institute of Education at the Rectorate of Charles University, and chaired by Dagmar Capková

It is hoped that the EC will be of importance not only for Comenius research throughout the world and for the coordination of all knowledge about Comenius in various countries, but also for other academic disciplines and for the history of science and or culture in general. The significance of the project may be not only in summarizing, digesting, classifying, adding and evaluating the items of knowledge hitherto collected by international research, but also in practical use.

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3 vols)

Comenius, 1986, *Pampaedia* (translated from the Latin by A.M.O. Dobbie) (Dover: Buckland)

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An Onomasiological Version of the OED?

The OED is the outstanding example of a dictionary with the ambition to list every word of a national language - alphabetically, of course. Its planned comprehensive revision will even increase this reputation. But the alphabetical arrangement limits its use in an unfortunate way. People can only look for words which they know *per se* in order to learn more about them - their etymology, their variants, their meanings, their first appearance, their social strata, their registers, etc. But what if these words are not known *per se* ? If a semantic idea floats around in somebody's head but does not find a fitting word?

The first answer that comes to mind is to consult Roget's *Thesaurus*, or more recent dictionaries of a similar type, for example, Longman's *Language Activator* . However, respectable and useful as these topical dictionaries certainly are, they do not contain all the valuable information which the OED attaches to every single lexeme. Would it not be better to develop an onomasiological version of the OED which would lend the wealth of its linguistic information to a topical arrangement?

Of course, this would mean much more than a comprehensive revision of the OED; it would mean making a new dictionary out of old material. But, perhaps, the idea should not be abandoned too quickly. As the revision means going through all the dictionary entries, which are nowadays stored on computer, it would be possible to mark one (or several) word(s) of each definition (or of a group of related definitions) which is (are) intuitively felt by a native speaker to be essential for the categorisation of its meaning(s). This would create a chance to rearrange by computer the entries according to these marked categorical words and, in doing so, to produce an initial arrangement by topic. In subsequent steps the list of categorical words could be refined and systematised into a subtle network of semantic categories and the arrangement of entries could be corrected accordingly. The end-product would be a topical dictionary with an overwhelming wealth of information. It would allow people to make a productive use of the English language by searching for and finding words which had previously been unknown to them but for which they had felt a semantic need. And it would do much more. It would highlight semantic structures of the language such as synonymy, word-fields, opposition, hierarchy and proximity of meanings, what is more, it would be easily accessible for a host of researchers. Entire 'special languages', which now have to be looked up in perhaps hundreds of places, would be printed close to each other. Historical patterns would appear showing in which phases the English language adopted which lexemes in which domains. Such phases, which may be wide apart from each other in time, could then be compared. The range of potential linguistic, historical and cultural insights to be gained is almost mind-boggling if you start thinking of it. The accessibility of the linguistic material would be so much easier than it is today. And the possibilities of storing this onomasiological dictionary on CD-ROM with its almost unlimited possibilities of access make this idea even more tempting.

Members of the OED team may find my suggestion somewhat facile. Maybe the tagging of entries would prove much more difficult than I have envisaged. But the promised comprehensive revision of the OED creates an unusual opportunity - to give a new, additional shape and purpose to its unique material, by more mechanical arrangements than were ever before possible. These advantages are worth considering seriously. Should an onomasiological version of the OED be developed?*

Werner Hüllen, Essen

* The entry 'onomasiology' (and hence the adjective 'onomasiological') is to be found in the supplement of the available edition of the OED. The gloss reads: "The study of the

principles of nomenclature, esp. with regard to regional, social, or occupational variation." I disagree with this definition in almost every point, because it disregards the central aspect of the lexeme and highlights matters of secondary importance. I suggest: "The study of language in which preconceived meanings are expressed by words. The reverse of semasiol ygy or semantics, i.e. the study of language in which words are analysed for their meanings. Used, for example, in woi d-geography, where the referents of onomasiological maps are expressed by various words, while the words of semasiological maps are explained by the various referents which they denote. Also used in lexicography to differentiate between topical and alphabetical dictionaries." This definition is corroborated by all the quotations mentioned in the present OED entry (which, consequently, do not corroborate the published definition). This is confirmed especially by the quotations from Stern (1931), Orr (1937), *Archivum Linguisticum* (1954), and *American Speech* (1975). The quotation from the *Archivum Linguisticum* (1973) is correct but hardly informative and coul·' be left out. I suggest a further quotation: 1964. S. Ullmann, *Semantics. An introduction to the science of meaning*, 64. "That branch of semantics which starts from the sense and seeks to identify the name, or names, is known as onomasiology."

An entry like this would, however, demand some changes in the entries semasiology and semantics, which will anyhow have to be brought nearer to present-day usage. The definition of semasiology reads: "That branch of philology which deals with the meanings of words, sense-development and the like." This definition can be retained, but should be followed by a remark that the word 'semantics' is nowadays preferred. Semasiological should retain the gloss "belonging to semasiology", but followed by a second gloss: "pertaining to the study of language insofar as words express their meanings, contrary to onomasiological, i.e. pertaining to the study of preconceived meanings as expressed by words." The entry Semantic (B. sb. pl.), which gives the more frequently used word, should have, besides the reference to semasiology, a gloss and citations of its own. I suggest: "That part of linguistics which deals with the meanings of all units of language, in particular of words. 1957: Ullmann. *Principles of Semantics.* (Book title) 1977. Lyons. *Semantics* I,1. Semantics is generally defined as the study of meaning. 1980: Crystal, *A First Dict. of Linguistics and Phonetics*, 315. Semantics, A major branch of linguistics devoted to the study of meaning in language." More citations could easily be found.

Regional, social and occupational variation, which ranks so prominently in the present-day gloss of 'onomasiological' is, of course, a linguistic phenomenon in its own right. It can be brought to light by an onomasiological as well as by a semasiological analysis, but it is certainly not the main concern of either of them. The main concern is that, for the sake of defining meaning in language, there are two "parallel methods starting at opposite ends" (Ullmann, 1964: 64).

ICHOLS VII

ICHOLS VII in the Eye of a Beholder from the Henry Sweet Society

The Seventh International Conference on the History of Linguistics (ICHOLS VII) took place at Keble College, Oxford from 12 to 17 September 1996 in the glory of the late summer. Sponsors were the Henry Sweet Society, the John Benjamins Publishing Company and the Committee for Comparative Philology and General Linguistics, University of Oxford. The printed *List of Participants* included 131 individuals from 31 different countries. All continents were represented except Antarctica.

For the opening of the conference there could scarcely have been a more appropriate setting than the University Museum with its beautifully illuminated ironwork of the nineteenth century. After R. H. Robins had made the delegates welcome, Anna Morpurgo Davies delivered an opening address in which she examined the standard view that classicists and linguists in the nineteenth century were deeply hostile to each other. She concluded that initial total hostility never existed and that rapprochement came about as a result of common training and a common *forma mentis*.

Sessions on the classics attracted large numbers of participants throughout the conference. One of the other numerous Leitmotifs was missionary linguistics.

Friday, 13 September turned out to be an auspicious day. Werner Hüllen, President of the Henry Sweet Society, was the keynote speaker in a plenary session on 'Onomasiological Dictionaries (900 -1700)'. Just before the lecture Vivian Salmon had been taken by surprise when Konrad Koerner, editor of *Historiographia Linguistica*, had presented her with the new volume 23, No. 1/2 (1966) dedicated to 'Vivian Salmon, scholar extra-ordinaire ..... on the occasion of her birthday on 9 October 1996'. In fact, she received a double tribute, not only the surprise dedication of the journal, but also a newly published collection of her essays with an introduction by Koerner expressing his appreciation:

SALMON, Vivian
Language and Society in Early Modern England. Selected Essays 1981-1994. Selected and edited by Konrad Koerner. Amsterdam and Philadelphia: John Benjamins, 1996.

At the banquet on the following evening there was a harp concert by Meinir Heulyn, who played pieces ranging from traditional Welsh airs to transpositions of Bach. This was the occasion to celebrate once again the 75th birthday of R. H. Robins. The following Festschrift had already been presented to him earlier in the year:

LAW, Vivien & HÜLLEN, Werner (eds.)
Linguists and Their Diversions. A Festschrift for R. H. Robins on His 75th Birthday. Münster: Nodus, 1996. [The Henry Sweet Society Studies in the History of Linguistics. vol. 3].

Special thanks are due to David Cram, Dorothy Johnston and the Conference Committee for the pains which they took for many months to organize and coordinate the conference effectively. Thanks are also due to Marjory Szurko for her care of the Henry Sweet Collection in the Keble College Library. Finally, gratitude is expressed to the staff of Keble College for their help and hospitality.

At the business meeting on the final evening, a long-standing invitation from the Parisian delegation was accepted and la Ville Lumière will be the venue for the next ICHOLS

Conference three years hence. The Georgian delegation had also extended a generous invitation to hold the forthcoming conference in the Republic of Georgia.

Although space prohibits printing the full set of abstracts here, it was thought that readers of the *Newsletter* would welcome the opportunity of seeing, as a sample, the abstracts of papers presented by members of the Henry Sweet Society. These are reproduced below in the form in which they appeared in the conference handbook. Since the deadline for this *Newsletter* fell so soon after the conference, it was not feasible to give authors the opportunity of revising their abstracts. However, revision will be accepted for publication in the next *Newsletter.*

A volume of Proceedings from the conference will be appearing in due course, under the provisional title *History of Linguistics 1996,* to be edited by David Cram, Andrew Linn and Elke Nowak, and published by John Benjamins (Amsterdam and Philadelphia). In selecting the set of papers to be included in the volume, the editors will be relying on the assistance of the Selection Committee, which consists of representatives of the various national societies, now including the newly formed Sociedad Española de Historiografia Linguistica. *Semper sint in flore!*

Herman Bell, Oxford

SEVENTH INTERNATIONAL CONFERENCE ON THE HISTORY OF LINGUISTICS

Keble College, Oxford, 12-17th September 1996

Abstracts of papers by members of the Henry Sweet Society

Anders Ahlqvist (University College, Galway, Ireland)
On some Old Irish grammatical terms.

This paper sets out to examine some grammatical terms in Old Irish. In so doing, it will look at their etymology, meaning and history. Obviously, many such terms derive their origin from Latin and Greek terms, some as direct loans, others as loan translations. However, Old Irish grammatical terminology is remarkable in that it possesses some entirely native terms. In one case, a term was coined to fill a gap in the terminology available for Latin grammar. In others, native terms are contrasted with Latin-derived ones, so as to supply parallel terms for Irish learning, on the one hand, and Latin grammar on the other. Finally, some observations will be offered regarding the extent to which grammatical terminology coined during the Old Irish period has survived to the present day.

Mark Atherton (University of Manchester, UK)
King Alfred's approach to the study of Latin.

This paper will look at the methodology of learning Latin on the basis of an educational document from early medieval England. Rather than examining the Latin grammatical texts known in the period, I will consider more general evidence for methods of teaching and learning, and suggest ways in which these could have been applied to the study of Latin.

The educational reforms of Alfred the Great in ninth-century England have been much discussed by historians, particular focus being on Alfred's Old English rendering of Gregory's *Regula pastoralis*. In the preface to this work, Alfred outlined his programme of translating those books 'most needful for men to know', of teaching the free-born youth of the country to read in the vernacular, and of teaching Latin to those young people destined for holy orders. Despite the policy of teaching *through both languages*, it is perhaps surprising that no grammar of Latin was translated into English until the time of Aelfric more than a hundred years later. It should be noted, however, that Alfred's *Pastoral Care* is a document of educational psychology, viewed in conjunction with Asser's *Life* of Alfred, this text throws light on the methods Alfred used to acquire and study Latin.

In Alfred's *Pastoral Care*, the statement 'ars est artium regimen animarum' has become 'the craft of teaching is the craft of all craft' (ed. and tr. Sweet 1871, 25.17). This change highlights a greater emphasis on the role of the teacher in the Old English version. On the subject of teaching, Alfred's text contains the following features: (i) formulas of teaching through the spoken word; (ii) an emphasis on the restless nature of the learner's mind; (iii) methods for ensuring that the words of instruction 'travel through' to the 'hearts' of the learners; (iv) a three-stage learning process of memorisation by listening, quiet contemplation, and speaking aloud.

Essentially, all this is based on monastic psychology of learning, and Alfred would have had

access to such educational methods through the monastic and clerical advisers he employed to implement his educational reforms. The four themes listed are apparent also in Asser's accounts of how the king gained his literacy and knowledge of Latin. Alfred first learned to memorise; he then acquired the habit of having Latin texts read to him and explained by his advisers; he then learned to ponder them until he had fully absorbed mentally their words and meaning. A similar process is a apparent in his account of the composition of the *Pastoral Care*: he was told the meaning of the passage by his adviser; he pondered it and learned it; finally he translated it into English.

Such global methods, if they were employed universally, would have complemented the study methods for which we have evidence elsewhere - in the emphasis on inflexional morphology in the Latin grammars and the close attention to lexis and etymology apparent in the glosses of the Latin study texts of the period

Sylvain Auroux (Université de Paris VII, France)
Le role de l'histoire des sciences du langage dans la conception de la nature de ces sciences.

L'image positiviste de leur displine developpée par les linguistes contemporains repose bien souvent sur une exportation naive et rapide de conceptions en provenance des sciences de la nature (cf. la controverse sur le style galileen). Les nouvelles méthodes d'analyse des sciences developpées par les historiens des sciences du langage permettent une tout autre approche sur la longue durée et en relation avec des révolutions technologiques propres au domaine linguistique.

Wendy Ayres-Bennett (Queens' College, Cambridge, UK)
From Malherbe to the Academy on 'Quinte-Curce': The role of observations, translations and commentaries in French linguistic thought.

While histories of French stress the role played by Malherbe and the French Academy in the codification and standardization of the French language in the seventeenth century, paradoxically neither produced a systematic grammar of French. This paper will consider the role played by commentaries on literary usage and translations in the elaboration of French linguistic thought. Malherbe's decision to express his linguistic ideas through a commentary on the poetic usage of Desportes and to consider his translations as a kind of *grammaire appliquée*, is mirrored in the work of Vaugelas. Moreover, the Academy, despite the declaration of its Statutes, likewise did not produce a French grammar in the seventeenth century (indeed its grammar did not appear until 1932), but rather chose to publish observations on Vaugelas's *Remarques*, and commentaries on various literary works, including Vaugelas's translation of Quintus Curtius Rufus's *Life of Alexander*. Another example of the interrelation between the writing of observations and commenting on respected author's usage is furnished by Malherbe, who significantly decided to examine Malherbe's poetic usage.

As well as tracing the continuity from Malherbe through to the Academy's commentary on *Quinte-Curce*, this paper will suggest some reasons for the popularity of commentaries in the period and stress the importance of including a wide range of texts as sources of French linguistic thought.

Anna Morpurgo Davies (Somerville College, Oxford, UK)

Classics and comparative linguistics: institutional needs and intellectual development in the nineteenth century.

It is normally assumed that during most of the nineteenth century classicists and comparative linguists were in constant conflict and had a very poor opinion of each other. Problems arise. Why, if the general view is correct, linguists were so interested in classics? Why, on the other hand, it was a German historian (not a classicist) who argued that classics was an adequate basis for education and pleaded against the introduction of linguistics in the Gymnasia? In the second part of the century some of the dissensions can be attributed to a fight for institutional preeminence or survival in the universities, but how do we explain the apparent bad will of the first part of the century when linguistics had no place in academe and classicists had no reasons to fear it? Was it just a matter of minor academic jealousies? Intellectual history should not be wholly trivialized nor should it be entirely reduced to institutional history; the picture generally accepted is oversimplified. As a corrective it is worthwhile to reconsider both the starting point of the contrast - if there was a contrast - and the various links and forms of parallelism in the intellectual development of the two disciplines.

Daniel R. Davis (University of Hong Kong)
Edward Davies and paradigm shift in nineteenth century Celtic studies

Edward Davies' Celtic Researches (1804) marks the fruition of certain eighteenth-century approaches to language in general and Celtic languages in particular, but also embodies important assumptions about language which are characteristic of the nineteenth century. This paper explores the linguistic assumptions of Davies' work, and indicates Davies' intellectual sources, his impact on nineteenth century Welsh linguistic studies, and the consequences of his straddling two paradigms of linguistic thought. Davies' enterprise, of identifying the 'radical principles' of Celtic, can be shown to resemble and draw on the language philosophy of John Horne Tooke; for Davies non-arbitrariness and systematicity are two of the fundamental characteristics of language. Nevertheless, the demands of etymology and of comparison between languages push Davies to the brink of nineteenth century comparative method, and shape both his methods and conclusions. Though later considered to be part of the 'lunatic darkness' afflicting Celtic philology in the early nineteenth century, this paper argues that Davies merits attention as the indicator of a paradigm shift underway.

Klaas-Hinrich Ehlers (Freie Universität Berlin, Germany)
Systems out of balance: postsaussurean models of linguistic change in the light of a scientific metaphor

Vom gestörten Gleichgewicht: nachsaussuresche Modelle des Sprachwandels im Fokus einer Metapher.

As is well known, the Prague Linguistic Circle's stance in regard to this conceptual opposition was sharply critical and its attempts to overcome the polarity by means of a teleological model of linguistic change ranks among its most fundamental and ground-breaking theorems. A fact which, by contrast, has received little attention, is that the divergent path of early structuralism in Germany, taken only by a few, led initially in a basically similar direction. So it was that Jost Trier moved away from 'comparative statics' just a few years after first presenting his historical semantic fields theory in strictly Saussurean terms, and tried instead to grasp changes in field-articulation

('Feldgliederungswandel') as a teleological process, thus distancing himself critically from de Saussure. Both the Prague School and the semantic field theorists latched onto the Saussurean imagery of a system out of balance, in order then to unfold this metaphoric theme of upset balance in a direction contrary to its Saussurean sense. The differences between these two models of system-balance, both of them the result of teleological reformulation, allow us to gauge as it were in small-scale the immense distance separating German 'energetic structuralism' and Czech functionalist structuralism in their respective theoretical points of departure: whereas for the latter antagonisms among linguistic functions are conceived of as continually upsetting the system's balance, Jost Trier sees the constant shifting of linguistic balance as the self-articulation of spiritual history.

Andreas Gardt (Universität Heidelberg, Germany)
The concept of the 'word' in German linguistic thought in the 17th and 18th centuries.

In metalinguistic texts in Germany in the 17th and 18th centuries the concept of the *word* has different characteristics, depending on which of the three major linguistic schools of thought use it: linguistic rationalism ('Sprachrationalismus'), linguistic patriotism ('Sprachpatriotismus'), and linguistic mysticism ('Sprachmystik').

Used within the context of linguistic rationalism (e.g. Leibniz, Wolff), the *word* is defined as the element of a language which represents a mental unit (*notio, idea, Gedanke* etc.; *Wörter sind Zeichen der Ideen, Wörter stehen für unser Denken über die Dinge,* etc.). Ideally, this mental unit in turn reflects an object of reality in such a way that the mental realization of the content of a given word allows a precise identification of the denoted object (*die Wörter mögen deutlich sein; ein Wort soll sein Ding getreulich anzeigen* etc.). As natural languages often do not have this kind of exact referential congruence between the word, its mental correlative and reality (due to 'wrong' semiotic assignation or corruption by 'bad' usage - *schlechter, übler, falscher Gebrauch* -), the need arises for artificial languages for specific purposes (precise communication about scientific subject-matter; the correct composition of complex thoughts by using well defined mental/lexical units).

Used within the context of vernacular grammar, the *word* is defined as a grammatical unit, either as the result of word formation (*Doppelung, Ableitung*), or - to a greater extent in the 18th than in the 17th century - as the constituting element of the sentence. Where vernacular grammar is influenced by patriotic interpretations of language (e.g. Schottelius, Zesen), the words of German are regarded as those elements which, due to their alleged onomatopoetic qualities, are 'rooted in nature' (*in der Natur verankert, haben das Mark und die Vernunft aus der Natur gezogen*), thus allowing immediate access to the objects of reality. Moreover, the words of German are considered to contain certain qualities which they share with their German speakers, such as honesty (*ehrlich, aufrichtig*) and purity (*rein, natürlich, unverdorben*). Accordingly, the work of the baroque language societies, particularly their rejection of foreign (French, Italian) words serves the German language as well as the nation and the moral integrity of the speakers (*auf daß teutsch teusch, Wort ein Wort, Mann ein Mann bleibe*).

Used within the context of linguistic mysticism, the *word* is defined as a linguistic element expressing - beyond its colloquial semantic meaning - metaphysical truth. The words of all vernacular languages are considered to contain traces of the 'Adamic language' (*adamische Sprache, Natursprache*). Jakob Böhme in particular analyzes the sound structure of German words in a way that displays their 'hidden metaphysical truth' (*verborgne Wahrheit Gottes*). The true function of words lies not in their communicative use but in their use as bearers of

religious revelation (*das Göttliche offenbaret sich im Hall des Wortes*).

The findings of the paper are based on a corpus of writings on linguistic philosophy, grammar, rhetorics etc., which constitutes the basis of a dictionary of linguistic thought in German Baroque and Enlightenment ('Sprachreflexion in Barock und Aufklärung. Ein enzyklopädisches Wörterbuch').

Camiel S.J.M. Hamans (Breda, The Netherlands)
How Dutch spelling reforms reflect the history of international linguistics.

The orthography of Dutch, which is a mixed system consisting of phonological, morphological and etymological rules, has already been a matter of dispute for almost two centuries. The arguments used in the debate are of a well-known character. Reformists put forward the problems children are supposed to have in acquiring the official orthography, whereas the conservatives point at the continuity with the past and the neighbouring languages. Linguistic arguments seldom play a part in the discussion. The suggestion improvements are rarely justified by linguistic facts or theories.

Nevertheless the spelling system of Dutch, the proposed changes and the implemented reforms reflect the actual linguistic situation of their time.

In this paper it will be shown how the recent history of linguistics influenced the spelling dispute. Especially the ideas of Jacob Grimm, Herman Paul, Max Müller, Wilhelm Wundt and Rudolf Hildebrandt will be shown to have been very influential. Later on, arguments were used in the spelling discussion which came in effect from structural and transformational linguistics.

Gerda Haßler (University of Potsdam, Germany)
Diversity of human languages and universals of thought: an eighteenth-century debate in the Berlin Academy.

It is the primary aim of this paper to examine the responses to prize-essay topics set by the Berlin Academy in the second half of the eighteenth century and to discuss the role of such topics and the responses to them in the Enlightenment debate on language.

Questions related to language were brought up several times in essay contests of the Berlin Academy: 1759 (Quelle est l'influence réciproque des opinions du peuple sur le langage et du langage sur les opinions?), 1771 (En supposant les hommes abandonnés à leurs facultés naturelles, sont-ils en état d'inventer le langage), 1784 (Qu'est-ce qui a fait de la langue françoise la langue universelle de l'Europe?), 1793 (Über die Vervollkommnung der deutschen Sprache), 1792/1794 (Vergleichung der Hauptsprachen Europas). The winning essays, such as Michaelis' paper on the influence of opinions on language and of language on opinions, or Herder's Essay on the origin of language have become some of the best-known and most influential works in the history of the study of language. For an understanding of the intellectual background of the eighteenth century debate on human language it seems to be important to study the competing essays and the debates inside the Academy which determined the topics as well as the selection of the winning essays. The setting of topics for contests had become an important means (or even an institution) of philosophical and scientific communication in the age of Enlightenment.

In the late eighteenth century discussion on the relations between language and thought the

philosophical and anthropological framework had become more empirical, but at the same time the crisis of empiricist methodology in the study of language had become evident. In this context the Academy suggested the comparison of the main European languages. Just before the emergence of historical-comparative linguistics the arguments of the essays submitted to this topic were less popular than their predecessors. The winning essay was written by Daniel Jenisch and published in 1796 (Philosophisch-kritische Vergleichung von vierzehn Älteren und neueren Sprachen Europens). One of the competing essays was lost, the second is available as a manuscript in the Archive of the Berlin Academy. Its argument is very near to Michaelis' ideas and seems to close a circuit of discussions on language diversity and the mental development of mankind.

It is no less important to study the European relations of the debate at the Berlin Academy. There are parallel topics in other countries, and many of the contributors are familiar with these discussions or even came from abroad. But the debate on anthropological aspects of language came to the Berlin Academy at a time of strong tensions between the French or Francophile elements in the scholarly body with those Germans whose deepest desire was the achievement of cultural autonomy. Michaelis states his opposition to any 'universal characteristic' - or the use of any existing language such as French as a substitute for an international language of science. The decline of French as a universal language at the Prussian court and inside the Academy is important to understand the topics set for 1784 and 1793.

The argument will be based on the study of manuscripts left out of account until now (prize essays and related pieces). In this context it seems to be necessary to reexamine some principles of the historiography of linguistics which should not be limited to the study of successful and influential texts.

Werner Hüllen (Universität-Gesamthochschule Essen, Germany)
Onomasiological dictionaries (900-1700) - their tradition and their linguistic status.

Onomasiological dictionaries present their entries non-alphabetically. The lemma in the left-most position is to be understood as a pre-linguistic item of meaning (onoma) which is complemented with a semantically corresponding linguistic sign. The semasiological dictionary, arranged according to the alphabet, however, starts with such signs (sema) complementing them with other signs for the sake of semantisation.

Although widely neglected in historiography, it can be shown that, just as semasiological dictionaries, onomasiological ones form an unbroken chain of tradition, beginning with early Latin glosses and ending with modern thesauri. This is the case in all European languages which have developed a lexicographic history. In particular in the 16th and 17th centuries, their number almost equals that of their semasiological counterparts.

Semasiological dictionaries were primarily conceived and used as translation aids. They made words semantically intelligible. Onomasiological dictionaries served quite different purposes. To them belonged foreign language teaching and learning, conveyance of encyclopedia knowledge, differentiation of synonyms, rhetorical language training, providing the semantic component of universal languages, and others.

It is the principle of onomasiological dictionaries to arrange lexemes in a way which mirrors the structures of reality. This is why they today betray, by the order of their entries, the ideas which their authors had of this structure. Behind this principle was the conviction that this re-creation of reality in word-lists would facilitate the processes which the dictionaries

were supposed to serve. This shows a historiographically interesting attitude towards the functions of language in various respects.

The onomasiological principle, which can also be found in structured dialogues and in terminographical indices, turns a dictionary into a text in the full semiotic meaning of the term. As a mirror of reality, onomasiological dictionaries have a global semantic topic in their macrostructure. They make a statement about the world. Their syntax is realised in the microstructure of entries which function as 'sentences' in this 'text'. Various interconnection between entries on a middle level, depending on restrictions of situation and intentions, add pragmatic qualities. Analyses of onomasiological dictionaries on these three levels, thus, are identical with semantic, syntactic and pragmatic text-interpretations.

Up to (roughly) 1700, onomasiological dictionaries were used as texts. Readers did not consult them for some local information, they understood them as textbooks whose overall structure determined all the details of information that could be extracted. Depending on philosophical changes with reference to thinking about language and reality, but also because of the enormous expansion of dictionaries following from modern printing facilities, onomasiological dictionaries changed their nature after 1700, although they did not cease to be produced.

Michael Isermann (Ruprecht-Karls-Universität, Heidelberg, Germany)
Substantial vs. relational analogy in sixteenth- and seventeenth-century linguistic thought.

An analogical or presentational view of language appears to have been attributed exclusively to the occult tradition, most notably to sixteenth-century mysticism. Starting out from what I consider to be the basic corollaries of an analogical view of the linguistic sign, I will argue that the universal language tradition of the seventeenth century, far from being grounded in the principles of arbitrariness and convention, is also based on analogy, though one of a different kind. The second part of the paper will be concerned with how these two types of analogy are related, both historically and systematically.

Éva M. Jeremiás (Eötvös Loránd University, Budapest, Hungary)
The Persian Grammar of Sir William Jones.

Among the Persian grammars that appeared before the 19th century, Jones's *Grammar* (1771) was valued highly. This paper focuses on some methodological problems of the author's grammar, particularly the mechanism of making rules and the derivational procedures of verbal and nominal forms. The question is whether we can judiciously infer from his analyses that he was conscious of the notion of 'root'. The question also arises what views he held of the history of the Persian language, of the changes in what he called 'dialects' and the possible causes of the changes. To him 'irregularities' were to be considered as a source "to trace out the history of the language". I am also trying to see to what extent he relied on native sources while basically following European models.

Lieve Jooken (Katholieke Universiteit Leuven, Belgium)
Lord Monboddo's theory of language

In many respects the linguistic-philosophical views held by James Burnett, Lord Monboddo (1714-1799) reflect the transitional nature of the period that shaped them. Ignoring the

constitutive epistemological function of language that Condillac's *Essai sur l'origine des connaissances humaines* (1746) explored, and maintaining the autonomy of intellect before material speech signs, Monboddo did share Condillac's belief in the expressive origin of language, a subsequent Romantic notion. In developing techniques to study language comparatively, Monboddo contributed to 'the first clear isolation of linguistic form as an object of study independent of the theory of mind' (Land 1974: 102). Like his correspondent William Jones, however, Monboddo's study of the cognate forms of Greek and Sanskrit (i.a. *Of the Origin and Progress of Language* vol. VI.97-102), served a humanist perspective, as a means of access to the culture that had produced the language rather than pursued for strictly formal purposes.

This paper will give a synthesis of the main tenets and historical place of Monboddo's theory of language and language development, as it can be compiled from his two published works *Of the Origin and Progress of Language* (OPL, 1773-92) and *Ancient Metaphysics* (1779-99), and from a range of his remaining manuscripts. In introducing these, we will briefly point out the relevance of using unpublished sources to extend our understanding of Monboddo's theories.

His views will be considered from two complementary linguistic perspectives: language defined as art or 'regular system' (OPL. vol. II.4), and language defined as social practice. The first theme focusses on the significance of language as technical skill, in terms of grammatical structure, typology and rhetorical composition. The second perspective elaborates the achievement, the development of language reflects the cultural development of society in general. This theme allows for a summary of ' ⁻ource material that documents his theory of the early stages of cultural develop⸱⸱ ⸱pecially missionary grammars of American Indian languages.

J. G. Herder vindicated the Scotsman's theories in his foreword to the German translation of OPL (1784). This praise points to some implications of Monboddo's role as a transitional figure, which we will briefly discuss by way of conclusion.

Louis Gerard Kelly (Darwin College, Cambridge)
Time, the verb and Albertus Magnus.

It would seem that certain speculative grammarians of the late 1260s built on the treatment of *motus, tempus* and eternity in Albertus Magnus's Physics to create a formal theory and terminc! . from Priscian's statement that the verb signifies *actio* and *passio*. A number of grammarians, among them Michael de Marbasio and Pseudo-Albertus, take *odus fluxus et fieri* to be the essential mode of signifying common to verb and participle. Matheus de Bononia, writing in the early 1260s, uses *modus fluentis*, and Boethius Dacus and Martinus Dacus *modus fieri*. The model of the verb presented by these *modistae* relates voice, tense and other aspects of verbal flexion to *fluxus et fieri* as primitives rather than to *motus*. This terminology, which opposes *fluxus* to *habitus*, is that of Albertus Magnus on *actio* and *passio* in his *Physics* and *Metaphysics*. In *Physics* 4, Albertus establishes that *actio* and *passio* are subject and terminus of *motus*. *Motus* and *tempus* are measures one of the other. As *tempus* is a quantity and a continuum, it can be divided into past, present and future. Albertus traces both *motus* and *tempus* to the primitive, *fluxus*. This word does not occur in this sense in Aquinas. The theory of grammar Albertus Magnus professes is nothing out of the ordinary for the 1250s. As he shows no inclination to develop a formal theory of grammar, it would seem that some *modistae* of the 1260s and 1270s independently developed formal models of signification and consignification taking their terminology and philosophical framework from Albertus Magnus. The example of the verb can be parallelled

in other parts of speech. The basic model developed at this time survives several refinements of terminology, until it falls before nominalism.

Given the juridical separation of the faculties of Arts and Theology and their heavily developed senses of territory, the elegance of this model and its probable debt to Albertus occasion the following questions:

    a. did those who ascribed the Pseudo-Albertus *Quaestiones* to Albertus Magnus know something about the transmission of his ideas we do not? Has the primacy accorded Aquinas in the revival of scholasticism obscured other people?

    b. what sort of debates went on in the 1260s and 1270s about grammatical models? How much has this to do with the constant insistence that grammar was a science?

    c. is the development of this very abstract stage of *grammatica speculativa* in part due to the employment of Masters of Theology as philosophy and grammar teachers in the Faculties of Arts?

E.F. Konrad Koerner (University of Ottawa, Ottawa, Canada)
The concept of 'revolution' in linguistics: Historical, methodological and philosophical considerations.

In a recent review article analyzing critically recent scholarship in 20th-century linguistic historiography, notably Harris (1993) and Murray (1994), John Joseph (1995) suggested-- against conservative historians of linguistics (e.g., Koerner 1989)--that the concept of 'revolution' may not only be seen as central to linguistic history writing but also would have to be taken as something that occurs much more frequently in the evolution of linguistic science than may be normally assumed, though perhaps on a much more modest scale. As a result, there may be a variety of small-scale revolutions to be accounted for, 'counter-revolutions' against previous revolutions, even 'serial revolutions' as witnessed in Chomsky's work over the past 35 or more years. Indeed, Joseph suggests that, in the understanding of the nature of linguistic revolutions, at least, there may well be four distinct stages in our assessment of such changes, namely, the Popperian type, the Kuhnian type, and the two exhibited to some degree in the books by Murray ('sociology of science') and Harris ('rhetoric of science'). This paper proposes to investigate these interesting suggestions not only with regard to recent historiography (e.g., Newmeyer 1986) but also with regard to the record of actual or claimed revolutions in 19th and 20th century Western linguistics, such as those associated with the work of Bopp, Schleicher, the Neogrammarians, Saussure, and Chomsky as against those associated with Friedrich Schlegel, the Saussure of the *Mémoire*, Boas or Bloomfield. As is to be expected, there are a variety of factors that determine the designation and wide-spread acceptance of a particular revolution in linguistic theory. More often than not, certain works are regarded as turning-points *post rem* (e.g., Bopp 1816; Chomsky 1957) where one is hard pressed to discover the locus of such a claim, whether by analyzing the text itself or its original reception. Extra-linguistic, including social, factors would have to be taken into account to explain the success or failure of important proposals and indeed advances made by an author and, as the record shows, rhetorical, at times even polemic, aspects have played a not insignificant role in the acceptance or rejection of a particular 'paradigm', and this not only in 'modern linguistics'.

Vivien Law (Sidney Sussex College, Cambridge)
Memory and visual representation in early modern Latin grammars.

[No abstract available]

Andrew R Linn (University of Luton, Bedfordshire, UK)
Charles Bertram's 'Royal Danish-English Grammar': the linguistic work of an eighteenth-century fraud.

Charles Bertram (1723-1765) is described in the Dictionary of National Biography as 'the cleverest and most successful literary impostor of modern times'. Hoping to achieve some fame, he wrote from his home in Copenhagen to an eminent British antiquarian, William Stukeley, announcing that he had access to a 14th century manuscript by one Richard of Westminster, providing a minute account of Roman Britain. The existence in 1350 of a monk at Westminster called Richard of Cirencester was confirmed and Bertram's forgery achieved ecstatic and universal recognition for over a century. It was finally exposed as a fake in 1867 thanks to a linguistic analysis demonstrating its Latin to be a rendering of 18th century English. It was nevertheless reprinted in English translation in 1872, and in 1885 it could still be said that 'nearly all the current works on Roman Britain show important traces of [its] misleading influence'.

This is what Charles Bertram is chiefly remembered for, but he played a significant part in the history of linguistics too. He worked as English teacher at the Royal Marine Academy in Copenhagen and published a number of works on the English language including, at his own expense, The Royal Danish-English Grammar in 1753. Despite its English title, this book is written in Danish and is in three substantial parts: 'A Complete English Grammar', 'Thorough Instructions on Reading and Speaking the English Language' and 'An Idea of the English Language and its Literature' (a reader). It is only the fourth work on English published in Denmark, and by far the most extensive, yet it has been accorded only fleeting mention in the literature.

My proposal therefore is to give a brief presentation of this extraordinary figure and of the study of English in Denmark in the 18th century prior to discussing in detail Bertram's treatment of English grammar. I shall be particularly concerned with the success of this work in the light of the ambitious and original programme Bertram sets himself in the preface.

Brigitte Nerlich (Nottingham, UK)
The pragmatic triangle: Gardiner, Bühler and Reichling on speech and language.

In 1932 the British Egyptologist and general linguist Alan Henderson Gardiner published his book *The Theory of Speech and Language*; in 1934 the German psychologist of language Karl Bühler published his *Sprachtheorie*; in 1935 the Dutch linguist Anton Reichling published *Het Woord*. These three books can be regarded as facets of one 'comprehensive linguistic theory' (Gardiner 1951 [1932]:11) built on pragmatic foundations. Gardiner envisaged writing a second volume devoted to 'the word', but it never came to that. Both books would have been, as he saw it, a step towards 'a new Logic' based semasiology (cf. pp.13-14). This project was very similar to that of Bühler, who wished to found his theory of language on 'sematology'. And again, it was more or less complementary to Reichling's work, whose work was influenced strongly by Husserl, Bühler and Gardiner. In the announcement of his book Reichling wrote in 1936: 'A complete treatise on modern linguistics will have to embrace 1) the sentence, 2) the word group, 3) speech acts and their reaction [?] on the hearer, 4) the language system. Of this remoter and more ambitious project *Het Woord* is intended to be the first part' (quoted in Daalder

1994:269, note 3). *Het Woord* can be regarded as the second volume to *Speech and Language* that Gardiner never wrote, and, as far as one can make out, never read. For Reichling speaking is a co-operative instrumental action whereby we can change the belief system of the hearer and even the situation itself, a view he stressed particularly in his 1937 article on the action-character of the word. Swiggers therefore speaks of Reichling's 'woord-pragmatische visie' and Vonk stresses the actuality of Reichling's 'semantisch-pragmatische' contributions which foreshadow speech act theory as developed by Austin and Searle. If Bühler, Gardiner and Reichling had joined forces they would have been able to establish a pragmatic theory of the word, the sentence and the speech act in the 1930s. In this article I would like to explore the European pragmatic triangle, with one corner in England, one in the Netherlands and one in Austria, and reconstruct a comprehensive pragmatic theory that never was.

Jan Noordegraaf (Vrije Universiteit, Amsterdam, The Netherlands)
Between two worlds: a Dutch linguist around the turn of the century.

Willem Bilderdijk (1756-1831) was not only a well-known Dutch poet, but also a linguist *sui generis*. He is an interesting case in the history of linguistics: his formative period being the last quarter of the eighteenth century he witnessed the rise of historical grammar in the early decades of the nineteenth century. However, until this day, no-one has ventured to write a fully-fledged monography on Bilderdijk the linguist, which is quite understandable given the vast and scattered material available to the present-day historiographer. Bilderdijk was a prolific author on things grammatical: he wrote three hundred thousand lines of poetry and published some thirty volumes on linguistics. This paper seeks to provide some better understanding of Bilderdijk's linguistic 'research program'.

First attention will be given to his attitude towards various representatives of eighteenth-century linguistics. Among other things, his low opinion on the works of Lambert ten Kate Hermansz (1674-1731), and his affinity with the views of the Dutch 'Schola Hemsterhusiana' will be discussed. Having lived in England for some time, Bilderdijk was acquainted with the works of James Harris (1709-1780) and John Horne Tooke (1736-1812). On his shelves one finds works by foreign scholars which may have influenced him to a considerable extent, such as Charles de Brosses's (1709-1777) *Traité de la formation méchanique des langues et des principes physiques de l'étymologie* (1765), and Antoine Court Gébelin's (1728-1784) *Histoire naturelle de la parole ou grammaire universelle* (1776, repr. 1816).

The second theme in this paper is the following. As it appears, in the wake of De Brosses Bilderdijk tried to find the 'general language', and in this quest Dutch should play an important role. For instance, in 1810 Bilderdijk submitted a *Mémoire* to the government of the 'Batavian Republic', in which he argued that the study of Dutch was 'du plus grand intérêt pour la science universelle des langues' because of its 'ancienneté et sa pureté'. His view on the position of the Dutch language can give a clue to his views on the relationships between the many languages he was acquainted with. This will reveal the differences in approach between Bilderdijk and the founding fathers of the nineteenth-century 'new philology'.

Finally, the question will be discussed to what extent Bilderdijk's stance in linguistics might be explained on the basis of his metaphysically-laden metatheory.

Erich Poppe (Philipps-Universität Marburg, Germany)

Latinate terminology in the medieval Irish 'Auraicept na nÉces'.

Auraicept na nÉces ('Handbook of Scholars') is the *summa* of the medieval Irish scholars' thinking on language, with a special focus on Irish and its relation to the three sacred languages, particularly Latin. It is not a systematic grammatical description in any modern sense, rather an exploration of various aspects of 'grammatica' relevant to the Irish *litterati*. It has been described as a 'baffling imbroglio of Latin grammatical theory and Irish linguistic forms' (P. Mac Cana), and in my paper I shall analyse the linguistic terms used by the *Auraicept*'s compilers formally, with regard to their origins and the processes of their formation, and culturally, with regard to their implications for the *Auraicept*'s position within the Irish textual culture. Special attention will be paid to assimilated and unassimilated Latin loan-words.

Peter Schmitter (University of Münster, Germany)
Positivismus, Interpretation und Objektivität in der Wissenschaftsgeschichtsschreibung der Linguistik.

«Le problème de l'histoire des sciences en tant que discipline est d'abord de parvenir à assurer sa validité». Insofern mit dieser - auf ICHOLS II vorgetragenen - These von A.-M. Rieu auf ein Grundanliegen jeglicher Wissenschaftsgeschichtsschreibung verwiesen wird, dürfte ihre Gültigkeit wohl von keinem Historiographen der Linguistik angezweifelt werden. Doch sobald es darum geht, präzise zu benennen, worin denn nun im einzelnen die 'Validität', die 'Wahrheit' oder 'objektive Gültigkeit' historiographischer Aussagen besteht und mit welchen methodischen Verfahren sie errungen werden kann, gehen die Meinungen beträchtlich auseinander.

Hauptursache für diese Divergenz sind fundamentale Differenzen in den epistemologischen Grundpositionen, d.h. in der Auffassung davon, welche Merkmale als konstitutiv für die Wissenschaftshistoriographie zu betrachten sind. In der gegenwärtigen Theoriediskussion wird hier gerne zwischen einem 'positivistischen' und einem 'relativistischen' Lager unterschieden. Dabei gilt, sehr vereinfacht formuliert, als Charakteristikum der positivistischen Position, daß sie die Geschichtsschreibung als *Abbild* des historischen Geschehens definiert and daher in Anlehnung an Ranke (1824) die Forderung erhebt, der Historiograph solle "bloß zeigen, wie es eigentlich gewesen". Die relativistische Position sieht man demgegenüber dadurch charakterisiert, daß sie die Geschichtsschreibung als einen *Rekonstruktionsprozeß* betrachtet und infolgedessen auch mit Canguilhem (1979) die Ansicht teilt, daß sich der Wissenschaftshistoriker - wie jeder andere Historiker auch - ganz "im Gegensatz zu Leopold Rankes Forderung *nicht* schmeicheln könne, seine Darstellung enthülle, «wie es eigentlich gewesen»" (Kursivierung P.S.).

In diesem Vortrag will ich nun versuchen, meinen eigenen, bereits in einigen anderen Arbeiten anklingenden Standpunkt weiterzuentwickeln. Und zwar werde ich auf der Basis des von mir vertretenen 'narrativen' Ansatzes ein Konzept von Objektivität vorstellen, das man als 'historiographiepragmatisches Konzept' bezeichnen kann und das das Ziel verfolgt, die Spezifika der Objektivität wissenschaftshistoriographischer Aussagen dadurch zu bestimmen, daß das historiographische Handeln in seine konstitutiven Teilakte zerlegt und jeder dieser Teilakte auf seine potentielle Objektivität hin untersucht wird.

Tadao Shimomiya (Gakushuin University, Tokyo, Japan)
European tradition in the history of linguistics in Japan.

Linguistics in Japan begins with the establishment of the Department of hakugengaku ('Sprachenkunde', so called until 1899) in 1886 at the Imperial University of Tokyo (called Tokyo University since 1945). The first teacher of linguistics there was the Englishman Basil Hall Chamberlain (1850-1935), who was lecturer of linguistics and also of Japanese language in 1886-1890.

The first professor of linguistics at the Imperial University of Tokyo was Kazutoshi Ueda (1867-1937), who had studied Indo-European linguistics and the history of linguistics in Germany, England and France (1890-1894) on a Japanese Government scholarship. He was succeeded by Katsuji Fujioka (1872-1935), who studied in Germany in 1901-1905, and taught outline of linguistics, general phonetics, Brugmann's Kurze vergleichende Grammatik der indogermanischen Sprachen, historical grammar of Germanic languages etc. Thus, the tradition of linguistics in Germany was successfully introduced in Japan.

The first professor of linguistics at Japan's second Imperial University, in Kyoto, was Izuru Shinmura (1876-1967), who was a pupil of Kazutoshi Ueda. He also studied in Leipzig with Hermann Paul, and lectured on Paul's Prinzipien. All the three linguists mentioned above worked rather in the field of Japanese and Aoltaic linguistics with German background, while their students, the second generation, worked more in Indo-European and European linguistics.

One notable example was Hideo Kobayashi (1903-1978), the world's first translator of Saussure's *Cours* (Japanese 1928, cf. German 1931, Russian 1934). He established linguistic aesthetics on the basis of Bally, Vossler and Spitzer.

This tendency continued till the middle of the 1950s, when a new turn set in with the younger scholars who studied Bloomfieldian and later Chomskyan linguistics in the United States on Garioa and Fulbright scholarships and worked back in Japan in these lines.

A remarkable feat in the history of linguistics in Japan was the hosting of the XIII International Congress of Linguists in Tokyo in August 1982 with Shiro Hattori (1908-1995) as its president. Tokyo was the first venue in Asia since the first of this congress was held in the Hague in 1928.

Robin D. Smith (Rijksuniversiteit Leiden, The Netherlands)
Language for everyone: 18th-century female grammarians from Elstob, Fisher and beyond.

> Do we not every day meet with scholars, who, having finished an English course of instruction, can neither spell, pronounce, read, speak nor write ... the teacher of Latin is caressed beyond measure, and English is only taught as being subservient ... Hence the teaching of English becomes the province of old women, or illiterate mechanics, in desperate circumstances. 1789 James Hall, Teacher of the English Language, Cupar, Fife'.
> Source: Michael, *The Teaching of English*, p. 376.

Indeed much eighteenth-century English teaching must have been done by women in the Dame schools, and their circumstances may well have been desperate, but the work of those very few who were able to publish will bear comparison with that of their male counterparts. Elizabeth Elstob, referred to by another male scholar as 'the Saxon Nymph' wrote the first grammar of Old English ever to be written in the English language. The grammar, published in 1715, appears relatively early in the annals of grammars produced entirely in the English vernacular. Despite the fact that her work is inevitably heavily dependent on the Latin

tradition not to mention on her immediate sources Hickes, Thwaites and Ælfric, she can be shown to share the need to break with it shown by her contemporaries writing modern grammars.

In this paper I propose to deal with her approach to grammar writing and her audience in the context of other grammars of modern English written at the beginning of the eighteenth century such as those by Lane (1700), Greenwood (1711) and Brightland (1711). Likewise the New English Grammar (2nd ed 1750) by Anne Fisher about whose age, appearance and circumstances practically nothing is known will be placed in the context of those by Dilworth (1740), Kirkby (1746) and Martin (1748). Fisher's grammar became a commercial proposition and ran to some 30 editions while those of her contemporaries did not. Why is this? Other less successful women's grammars appearing later in the century such as those by Devis, Du Bois, Edwards, Lovechild and possibly Taylor will be considered in the light of Percy (1994).

Frits Stuurman (Utrecht, The Netherlands)
Scholars in schools: a case-study.

In the Netherlands, English was not fully emancipated as an academic subject before 1921. Rather, the early 20th C 'great tradition' of Dutch studies of the English language (Poutsma, Kruisinga, ...) had roots in the context of secondary school teaching. Some of the more notable history of Dutch scholarship of English has now begun to be described. In this paper, we report on an exploratory case-study into supplementing such historiography with data about scholars' simultaneous secondary school teaching. The case-study concerns information in archives of the Amsterdam municipal grammar school, in which, besides Poutsma, some other notable names also figure.

Talbot J. Taylor (College of William and Mary, Williamsburg, Virginia, USA)
Ape linguistics - science or sideshow? An historical perspective.

Inquiry into the language capacities of nonhuman primates has a long and surprisingly influential tradition in Western linguistic thought. In the present century there have been many controversial attempts to teach human language to chimpanzees and other primates. Indeed, the controversies stirred up by this research currently attract more public and media attention than any other area of linguistic research. However, speculation about the language abilities of apes, about the difference between those abilities and human language abilities, and about the cognitive consequences of those differences goes back a great deal further than the early experimental studies of Witmer (1909) and Furness (1916) in the first part of this century. Indeed, ever since Descartes' *Discours de la methode* (1637) identified language as the crucial indicator of the fundamental distinction between human and nonhuman, speculation about the language abilities of nonhuman primates has been as one of the defining issues of linguistic thought in the modern period. Following Descartes, Tyson (1699), La Mettrie (1748), and Maupertuis (1756), among many others, helped to make the topic nearly as controversial in the 17th and 18th centuries as it is today. But the controversy then, as today, was about a great deal more than whether an ape can use language.

The aim of this paper is to identify the place, and especially the rhetorical function, of ape linguistic speculation/research in the intellectual tradition of Western linguistic thought. Today, this research is easily seen as contributing to the identification of what is and what isn't uniquely human in linguistic, communicational, and cognitive abilities, and by that

means to clarify our analytical understanding of those abilities (cf. Savage-Rumbaugh, Shanker, and Taylor, forthcoming 1996). But this function can also be seen as that of ape linguistic speculation in the early part of the modern period. Often evoked in support of this interest in this topic is the maxim 'By studying "the other" we can come to know ourselves'. In the present paper, I attempt to illustrate the value of subjecting that maxim to an historiographical transformation: 'By observing how we study "the other", the historiographer can come to understand how we know ourselves'.

Frank Vonk (Velp, The Netherlands)
Gustav Gerber (1820-1901) and 'Kantian Linguistics': Presuppositions of thought and linguistic use.

In the past ten years or so the name of the Bromberg "Dirigenten des Städtischen Realgymnasiums" Gustav Gerber appears in nearly every account on the origins of linguistic meaning and language use. His name is linked to the origin and development of metaphors (cf. Hülzer-Vogt 1987; Knobloch 19⁰⁵·· his influence on Friedrich Nietzsche's seminars on rhetoric (cf. Ungeheuer 1983; Me·   87), or on topics related to the origin of language (Schmidt 1976; Knobloch 1988,   . is well-known for his research on the figures of speech. In my contribution to ICHoLs VII 1 will focus on another aspect of Gerber's thought which has been discussed, among others, by Hans Simonis (1959) and Clemens Knobloch (1988). This aspect is Gerber's conception and conceptualisation of language and philosophy of language based on pre- and post-Kantian discussions on the problematic relation between the creative moment of thought and its articulation in language. In his two main works on language - "Die Sprache als Kunst" (1871) and "Die Sprache und das Erkennen" (1884) - Gerber has tried to develop a critical account of the artistic ("künstlerisch") use of language on the one hand and of several problems concerned with the Kantian critique of pure reason on the other hand. Not abstract concepts but the empirical foundation of linguistic use is Gerber's point of departure. He therefore had to develop a critique of impure reason, i.e. of language as the empirical foundation of the Kantian objectified reason ("Vernunft"). This implicitly meant a reorientation of Kant's philosophical terminology: a scientific approach to speech as an objectification of mental acts has to deal with the function of articulated sounds in creation ("Schaffen"), communication ("Mitteilen"), and knowledge ("Erkenntnis"). This reorientation reflects earlier attempts to cope with Kant's "hidden" linguistic programme in his three Critiques (e.g. Wilhelm von Humboldt).

With the aforementioned books Gerber places himself in the tradition of language critique, i.e. he attacked "metaphysics and speculative philosophy" influenced by linguistics and psychology of language in the second half of the 19th century (cf. Cloeren 1988). This line of thought or context of Gerber's work will finally be considered in relation to Gerber's critical account of metaphysics and philosophy.

Marijke J. van der Wal (Leiden University, Leiden, The Netherlands)
Interchange or influence: Grotius' early linguistic ideas.

In the seventeenth century several European scholars and men of letters took an interest in linguistic problems in general and reflected on the value and the function of the vernaculars in particular. Linguistic issues were touched upon and dealt with in all kinds of publications, ranging from scientific treatises, political tracts and literature to grammars and dictionaries. The topics were discussed in both Latin and the vernacular. Despite the fact that the Latin publications and the non-Latin ones on the whole functioned within different circles, there

were ostensibly mutual influences and exchanges of ideas between the two 'traditions'.

In my paper I intend to focus on one of the earlier writings of Hugo Grotius (1583-1645), the famous Dutch jurist, who became well-known in Europe as an expert in international law and political theory. His historical treatise Parallelon Rerum Publicarum, written during the years 1602-1603, offers an extensive comparison of Greek, Roman and Dutch commonwealths, policies and social mores. It also comprises a chapter on language in which the attitude of the Dutch towards their mother tongue is compared with that of the Greeks and Romans towards theirs. Apart from this, Grotius discusses such topics as dialectal variation, language purity and the qualities of languages and he also takes sides in the question of whether language is a matter of nature or convention. In tracing the sources of Grotius' linguistic ideas, I will show his familiarity with previous publications and his relationship with contemporaries. His relationship with the many-sided scientist and engineer Simon Stevin (1548-1620), in particular, has proved to be of considerable importance. I want to assess to which degree Grotius adopted contemporary linguistic ideas from vernacular sources in his Latin tract, in order to shed light on the more general question of influence and exchange of ideas within the seventeenth-century Republic of Letters.

John Walmsley (University of Bielefeld, Germany)
Two approaches to writing the history of linguistics: W. Ratke and the 'harmonia linguarum'.

In the History of Linguistics (HL), as with the history of some other fields, there have been signs in recent years of uncertainty as to its relationship with other disciplines. Is this relationship purely one way, with HL looking to its neighbours for methods and ideas, or is it reciprocal? On the one hand, claims Law, HL can perfectly well confine itself to the study of subject-internal processes. On the other, claims Law, 'such a self-contained, inward-looking stance does not satisfy our sceptical colleagues ... nor, if truth be told, does it really satisfy most of us...' (Law 1990: 68). But if the relationship is reciprocal, what *has* HL to offer which may be of interest to scholars in other fields?

In outlining an answer, Law presents four different but partly complementary approaches. This paper will reconsider the question, taking the figure of W. Ratke (Ratichius, 1571-1635) as an example, from a slightly different viewpoint.

A brief inspection of recent work in HL suggests that much of it adopts one of two starting-points: one starting-point is frequently a person more or less prominent in HL; the other is a theme or question.

During the second and third decades of the seventeenth century Ratke developed a sophisticated theory of the so-called 'wahren Glaubens[-], (Natur[-] und Sprachenharmonie aus heiliger göttlicher Schrift, der Natur und Sprachen' (true harmony of faith, nature and languages...). Viewed from the perspective of the individual, this theory appears a unique monument to a forgotten genius. In the context of his time, however, the harmony of languages or harmonia linguarum is seen to be a preoccupation of a variety of scholars with differing motivations.

It will be argued that these two approaches can not simply be seen as two ways of arriving at the same goal, and that it is the thematic approach which is the more likely to turn up evidence of interest to other disciplines.

REVIEWS

Tadeo Shimomiya, *Taschenwörterbuch der germanischen Philologie.* Tokyo: Dogakusha, 1995. 243pp. ISBN 4-8102-0059-0

Tadao Shimomiya, who is professor of German at Gakushuin University, notes on the title page of the copy of this work he has presented to the Henry Sweet Society that it is "intended to be a Pocket-Paul ... for Japanese readers". The debt to Hermann Paul is acknowledged in the entry for "Philologie", which enumerates the 20 separate titles (29 volumes) of the extended edition of Paul's *Grundriß,* most of which appeared well after Paul's lifetime, and like its model, the *Taschenwörterbuch* interprets 'philology' in the most generous sense. There are sections on the literatures of the various languages, and also on such general topics as geography, culture, linguistics (*Sprachwissenschaft*), legend (*Sage*) and runes—the last especially neatly presented.

The author, then, has set himself an immense task in attempting to present a vast range of material, in an alphabetical series of topics ranging from "Altenglisch" to "Wikinger" in the compass of a pocket-book. There are separate entries for Old and Middle English, for Old and Middle High German, for Old Norse and Icelandic. While explanations are given in Japanese, and are thus inaccessible to most European students of the Germanic languages, enough appears in these languages for the European reader to appreciate the techniques employed. Each of the languages is treated in four pages or so, beginning with a sketch of striking grammatical features, typically major declensional and conjugational features, to illustrate the range of available contrastive forms by gender, number, case, etc. Attention is drawn to unusual features, such as, the "double determination" of Swedish (i.e. the use of the definite article both before and after a noun when it is qualified by an attributive adjective), or the tonal system of Norwegian and Swedish (which, although essentially similar, is given a different notation in each case). Each language is represented by a connected text, discussed sentence by sentence with glosses of difficult words or interesting grammatical features.

Thus Old High German is illustrated by the first eleven lines of the *Hildebrandslied,* which in spite of its manifest departures from anything approaching a 'standard' language, is a text of great interest, especially treated as it is here, with references to Sohrab and Rustum, the Old Norse fragment on the death of Hildebrand and the *Jüngeres Hildebrandslied*—riches indeed in such a tiny space. The other earlier and current languages are given a similar treatment, English, however, being illustrated not by a connected text, but by a series of sentences from Shakespeare and the Bible which have acquired proverbial quality.

Proverbs themselves form one of the topics given separate treatment, and are represented by examples in several languages, beginning in each case with German. Some of the English equivalents are unfamiliar, for example "One shoulder of mutton draws down another" and "The appetite is concealed under the teeth", both for "Der Appetit kommt beim Essen". Seven of the eight proverbs are illustrated, in a charming early twentieth-century manner, with line-drawings by C. Yanagida. Nor are these the only illustrations; there are many others, depicting, *inter alia* ,the horn of Gallehus, the Rök stone, Norse cosmogony, and another fanciful one, again by Yanagida, of "Der Vater Rhein und die Mutter Mosel mit Nebenflüssen als ihren Kindern".

In a work which ranges as widely as this one the occasional lapse is probably inevitable; thus the Swedish noun is illustrated by the contracted form *far* (for *fader,* 'father'), but it is highly doubtful whether the definite form (*fadern,* 'the father') is ever contracted, and one of the Dutch phrases, *Er zitt zat veel geld* is incomplete without an adverbial *in.* Some of

the book-titles in the section on German literature have excrescent articles (*Der Tannhäuser, Die Buddenbrooks*) and Tieck's *Der blonde Eckbert* has become 'golden', presumably because the next entry is Hoffman's *Der goldene Topf.*

All in all, though, this is a most useful guide, a first point of reference for a serious student of Germanic philology, one perhaps with a detailed knowledge of one branch of the field who is seeking orientation, and a skeleton bibliography in another branch. It is very elegantly produced on high-quality paper, with limp covers doubly protected with a coloured dustwrapper and a plastic outer cover, so that its claim to be a pocket-book is amply justified.

Paul Salmon, *Oxford*

Bertil Sundby. *English Word-Formation as Described by English Grammarians 1600-1800*. Oslo: Novus Forlag, 1995. [Studia Anglistica Norvegica 7]. 125 pp. ISBN 82-7099-248-8. ISSN 0333-4791. NOK 148.-

Four years before the appearance of this study, Bertil Sundby and two colleagues published their Dictionary of English Normative Grammar, 1700-1800, which, including as it does some treatment of word-formation, may be regarded as a companion volume to the work under review.

Although the major portion of this text is occupied by an alphabetical dictionary of topics and forms, an Introduction sets Sundby's research in context with a valuable account of the differing approaches to word-formation adopted by linguists since Marchand (1969). The latter is described as adopting a 'synchronic-diachronic' method, which is contrasted with that of Bauer (1983), who is more concerned with theoretical and methodological issues. Quirk et al., writing a grammar of contemporary English, justify the inclusion of word-formation by taking care 'to link compounds explicitly to syntactic paraphrases'. Kastovsky (1977) points out that word-formation is 'at the cross-roads of morphology, syntax and the lexicon', and Sundby notes that recognition of their intersection is found even in early grammarians, who mingle formatives with inflections, syntax and zero derivation, and derivation with word-provenance. Examining other recent studies of word-formation
in early grammars, Sundby concluded that it is a hitherto neglected subject, which instead of being split between grammar and lexicon, deserves to be studied as a phenomenon in its own right (p 11).

The remainder of the Introduction explains the methods adopted in this study, introduces the sources consulted (156 titles of primary works), lists the head-words of the alphabetical entries and notes the terminology used by the early grammarians (which Sundby reduces to a code similar to that of DENG) as well as the writers from whom illustrative quotations are taken (e.g. Dryden and Swift). Finally, Sundby provides a guide to the use of the Dictionary and some of the findings which have emerged from this research.

Some ideas of the entries may be given by listing those appearing in the first three pages (21-23), i.e. -able,-ible; absolute compound; affix; -al; ambiguity; -ance; -ance (-ence): -ancy (-ency); -ant: -ate; -ant: -ent; -er; antimeria. The grammars citing these forms are normally listed in date order; for example, under 'affix' are entered Martin 1748, Priestley 1762 and Wood 1777. Quotations are given from each, and relevant information (e.g. on dating), quoted from the O.E.D. In general, the entries vary considerably in length: 'capitals' occupies 3 1/2 · ·:es, 'composition' 4 1/2, 'etymology' 5 1/2, while 'enter-:inter-' merit only a single line and one citation In toto, the dictionary runs from p. 21 to p. 113.

It is obviously not possible to comment on all these entries, so in exemplification of Sundby's methods some topics will be examined which are subjects of considerable discussion in twentieth-century studies of word-formation, i.e. compounding and derivation, stress and intonation. The former of these topics is dealt with under 'composition' and 'capitals', and the citations demonstrate that these early grammarians found it difficult to distinguish between compounds and derived words. Jones (1701), for example, describes compounds as words which 'have received an Addition of a Syllable or more... [e.g.] cleareth, clearly, safe-guard, ... ad-judge, judge-able, and ad-judge-able' (p. 32). Murray (1795) argues that compound words must be traced to the simple words of which they are composed, e.g. good-ness, grace-ful, rest-less (p. 33). While most of the grammarians similarly confuse independent words and derivative inflections, Fogg, at the end of the century (1792), seems to have thought more clearly about compounds, claiming that putting two or more 'entire words'

together... [produces] 'compound words' (p. 35); i.e. for Fogg, 'entire words' are free forms, as opposed to derived words with bound forms. (One problem which caused particular difficulty is still in question, i.e. the status of the verbal inflections for the present and past participles.) Under 'capitals' Sundby discusses usage in hyphenated compounds, as in Dancing School   v. Dancing-School, but also exemplifies compounds without capitalisation of the second element, e.g. in Title page, Servant-maid (p. 26-27). Fisher (1750) states that the 'second word' must never begin with a capital, but does not always comply with the rule herself (p. 28). Compounding with prepositions causes special difficulties, as it still does.

Also involved in the discussion of compounds is stress assignment. Compound nouns, according to Jonson (1640), have initial stress: 'In originall Nouns... the Accent is intreated to the first' (p. 101), while Gill (1619) very percipiently notes that some compounds have 'variable' stress, e.g. as in churchyard (p. 101). Double stress is noted by Manson (1762), e.g. as in above-board (p. 102). Elphinston (1765) thinks that a distinction of meaning is to be found in some compounds where the stress changes, e.g. copper-plate 'parting dhe [sic] words it combines', and copperplate, a 'dactyl by antepenultimate power' (p. 102).

Traditional Latin grammar did not give much assistance to these early grammarians when they were considering specifically English linguistic features; other topics where Lily gave little or no help included 'blends' and 'conversion' (p. 36). Wallis (1674 ed.) refers to compound-blends (p. 24); he lists what he imagines to be members of this class, e.g. prance from proud and dance, sturdy from start and hardy - examples which are imitated by grammarians to the end of the century (e.g. Fogg 1796). 'Conversion' is not discussed until Lane (1700) (p. 47), but he and later grammarians describe it under the rhetorical categories of enallage and antimeria, 'conversion' being described by Kirkby (1746) as one of the subtypes of enallage (p. 47).

In the light of Sundby's researches, we can find much to admire in these early grammarians. Although they nearly always built on, or even plagiarized, their predecessors, most of them added original material from their own observation, and showed some admirable insight into such difficult concepts as stress/accent and intonation. Sundby deserves our thanks for bringing so many of their ideas to light, but he may perhaps be criticised for the alphabetical method he has adopted. He defends this by claiming that an alphabetical order makes it possible to include a mass of significant detail, some of which might otherwise have had to be sacrificed to readability. Sundby's own views on this must be respected, as the scholar who has had the task of dealing with somewhat intractable material; however, most of his readers would probably feel more comfortable with at the very least an alphabetical order within the classes of topics and forms.

Sundby does not claim to have included every example of every form and topic, so that there is still room for monographs devoted, for example, to the development of ideas on such important topics as stress assignment and compounding, for which this study provides an admirable launching pad.

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Otto Jespersen, *A Linguist's Life. An English translation of Otto Jespersen's Autobiography with Notes, Photos and a Bibliography*, edited by Arne Juul, Hans F. Nielsen, Jorgen Erik Nielsen. Odense: Odense University Press, 1995. xx + 380 pp. DKK 300. ISBN 87-7838-132-0.

It is nearly 60 years since the publication, in Danish, in 1938, of Jespersen's autobiography, En Sprogmands Levned. The decision now to translate almost the entire text into English is to warmly welcomed. Jespersen, quite apart from his own contributions to both general and descriptive linguistics, lived through a period of great change: social, industrial, commercial, and academic. He came into contact with most, if not all, of the other leading members of the linguistics community from the last quarter of the 19th century onwards - people like Brugmann, Paul, Nyrop, Passy, Sievers, Leskien, Zupitza, Meillet, Brandl, Ellis, Sweet, Murray, and Sayce - to mention just a few of the many whose names, with brief pen-portraits, appear in the text. Jespersen, as well as being concerned with central issues in the study of English, such as phonology and grammar, and of language generally, was also active on the more peripheral linguistic fronts of spelling reforms for Danish, and international auxiliary languages. His collaborators and, occasionally, his protagonists in these areas are also referred to.

The translation is by David Stoner - although to discover this, one must really look beyond the title-page and the foreword that follows it to a second title-page some 20 pages further on. In all respects, the translation is idiomatic and accurate. Annotations, to provide information about, mainly, the people, but sometimes the places and events, mentioned in Jespersen's text, have been added by Jorgen Erik Nielsen, and appear at the foot of each page. Slips in Jespersen's original text (e.g. the wrong name or date) have been corrected. Some of the original Danish has, however, not been translated. Chapter 17 consists of a discussion of several aspects of the Danish language, and the editors took the view that the content was not easy to make intelligible in English. They also, inexplicably, omitted to include English translations of three of Jespersen's own poems, written at a low point in his emotional life (pp. 80-81), of another poem that he penned on the occasion of his marriage (p. 103), and of one of his later poems (p. 243). Readers who are unfamiliar with Danish will be left wondering what precisely these poems contain and what their literary qualities are.

Additional photographs of Jespersen, of members of his family, and of academic colleagues have been made available to the editors from the Jespersen family archives. And the most comprehensive bibliography of Jespersen's publications that has yet appeared has been appended to the work. It has been compiled by Gorm Schou-Rode, and supersedes the earlier ones by Bodelsen and Haislund.

The foreword has been written by Paul Christophersen, who knew Jespersen personally during the last few years of his life - and indeed worked as one f his research assistants for a time. This is not quite the traditional and predictably adulatory account of the master. Rather, it alerts the reader to some of the failings in Jespersen's narrative style, and warns of what to expect in the pages ahead. Jespersen was an honest and modest man, and, consequently, one prone to quote the mundane alongside the profound, on grounds of the need for intellectual integrity. Thus, the first few pages, describing his parentage and early life, do not make for lively reading. Names of relatives and of his parents' network of friends pour forth - most of them accompanied by a footnote annotation. Altogether, this is dull, almost tedious material. But once past these preliminary remarks, the narrative of the remainder of the book becomes more attractive - even if, at times, there can be just a touch of bathos in the way Jespersen expresses things. For example, 'I went ... to Harvard and spoke about logic in language... a small group of us had a meal together at a real Chinese restaurant, with genuine bird's-nest soup, etc.' (p. 171)

Jespersen takes us on a chronological journey spanning nearly 80 years - he was 78 when the work first appeared in Danish. We read about his early life as one of a large, happy family - though worries were later to intrude after the death of his parents. His achievements at school in Denmark are described, a school in which the quality of teaching varied between the indifferent and the outstanding. In particular, he tells of the hold that languages had on him at this time: whilst still at school, he was reading the standard texts by Rask, Max Müller and Whitney. Later at university in Copenhagen, howev   'i.l not study languages as his primary subject; instead, he began by aiming for a qualification in   v, then, did he switch into linguistics and languages? Jespersen himself says only that he 'felt u.̤   .̣ to go in for a scientific study of language' (p. 32). Had it something to do with abstractions? (He says much about his interest in both the theory and practice of chess.) Did the time he spent as a shorthand-reporter in the Danish Parliament play a part, in alerting him to differences of pronunciation and styles of syntax and lexis? Or was it simply the result of his childhood interests? The reader is left to judge.

From the narrative, it is possible to discern the handful of key figures and events which contributed directly to the development of many of Jespersen's ideas: Vilhelm Thomsen; Felix Franke (with whom Jespersen corresponded but whom he never met - Franke died in his mid-twenties); the publications, rather than the personality, of Sweet; the first visit to America and especially the enormously positive educational atmosphere Jespersen encountered at the Phillips Exeter Academy near Boston. (His account of this runs to several pages and is revealing of the contrast between this particular American school and what Jespersen himself had experienced as a school-boy and, later, as a part-time teacher in Denmark.)

There are descriptions, varying in length, of the work and personalities of numerous linguists and others with whom Jespersen came into contact: for example, Paul Passy, in whose company Jespersen spent what he regarded as perhaps the best two months of his life; Julius Hoffory, wryly described as 'never boring' - particularly since he sent samples of his hair away for psychological analysis (pp. 69-70); and Frederick Furnivall, with his deep-seated humanity and humorousness (not to say boisterousness). On the other hand, one has to accept that what Jespersen considered important and therefore worthy of inclusion might not strike a modern reader in quite the same way. There is, for example, a two-page section on whether Frederick Cook was the first person to reach the North Pole or not. Similarly, a topic which, to most modern readers, may well seem decidedly outside the mainstream of linguistic concerns is Jespersen's interest in, and work, for the creation of an international auxiliary language. To begin with, it was Ido; later, it was to be Novial. In any case, though, it reflects once more the wide vision that Jespersen had of what was meant by the study of language.

Towards the end of the book, Jespersen indulges in some self-analysis. He had not been, he says, a real language-learner in the sense of a polyglot; instead, he had restricted himself to a small number of languages. His interest in philosophy was never particularly profound. He was not what he called a 'hypothesis-monger' - rather, he was very much the observer of linguistic data. (At this point, he makes much of his personal filing system of thousands of slips of paper and of his methodical daily work-schedules.) In politics his views lay left-of-centre. In religious matters, he could accept the aesthetic dimension of church services, but hardly their dogmatic content.

His comments on Sweet were variable. He appreciated the outstanding quality of the *Elementarbuch des gesprochenen Englisch* (1885), describing it as 'not surpassed by any book on any major language' (p. 50), and, more generally, the pivotal role that Sweet played in the development of synchronic and diachronic studies of English. Yet he sometimes felt very ill at ease with Sweet's

tacitumity, which often made conversation between the two of them quite impossible. Later, after Sweet's death, he was to understand better the workings of Sweet's mind by being given access to the (now lost) manuscript copy of Sweet's autobiography.

In addition to his post of Professor of English Language and Literature at Copenhagen, Jespersen was also active in University administration, serving both as Dean of Arts and, for a year, as the University's Rektor (i.e. Vice-Chancellor); he was able to achieve certain changes in the way the University functioned. And during the First World War he was sent as a Scandinavian envoy, complete with a diplomatic bag, to London, at the behest of the Henry T. Ford Bureau, to try to find a way of bringing the war to an end.

One of the more engrossing sections on the book concerns the days immediately preceding the outbreak of the war, when Jespersen, with his wife and son, were almost cut off from Copenhagen as news of the impending disaster spread. What he subsequently saw and heard, from the side-lines as it were (since he continued to teach in Copenhagen during the war), certainly affected him deeply, and there is a passage towards the end of his narrative which shows how, in his opinion, the only way forward for humanity lies in 'more goodness, kindness, compassion, sympathetic understanding of other people, other nations, other races, and then (meaning the same thing) much less warmongering' (p. 279). In this respect, his views, undoubtedly moulded by his contacts with other languages and cultures, as well as by his liberal upbringing, had much in common with those of Daniel Jones.

There will be those colleagues who will want to read this work in its entirety for the background colour it provides of the linguistics scene over the past 100 or so years. Others will find individual sections in it to be of value - the Index is particularly helpful. (Spot-checks revealed no obvious omissions.) For those with an interest in either the broader issues in linguistics since the later 19th century, or more specialised topics such as child language studies, modern language teaching techniques, or auxiliary languages, then the work can be strongly recommended. The book's production, including the photographs, is first-rate, with hardly any typos.

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Schmitter, Peter (ed.), *Geschichte der Sprachtheorie 5: Sprachtheorien der Neuzeit II. Von der Grammaire de Port-Royal (1660) zur Konstitution moderner linguistischer Disziplinen.* Tübingen: Narr, 1996. xi + 487.

With this book, which covers linguistic theories of the modern period from the Port-Royal grammar of 1660 up to the development of the modern linguistic sub-disciplines, the publication of the nine-volume *Geschichte der Sprachtheorie* (GdS) has now reached - at volume 5 - a half-way point. Under the general editorship of Peter Schmitter, this wide-ranging historical survey of the study of language aims to provide a synthesis of the history of the diverse forms of linguistic study and reflection on language from antiquity up to the beginnings of structuralism in the twentieth century.

While in GdS 1 (Schmitter 1987), contributors addressed questions of the theory and method of linguistic historiography, GdS2 and GdS3 forcefully tackled the ancient and medieval worlds, treating respectively the linguistic theories of Western antiquity (Schmitter 1991/1996) and those of late antiquity and the middle ages (Ebbesen 1995). In the latter two books a thematic category-based structure has been implemented, which the general editor promises will form a guiding principle for the remaining volumes. The categories selected are (1) religious views of language (2) philosophical and logical approaches to language (3) the description and teaching of languages, and (4) language in use. For the volumes dealing with the history of the modern period, the first two of these categories have been combined into the more general area of 'linguistic and grammatical theory' and are treated in GdS 4 (now at press) and in the present book (GdS 5). In GdS 4, the emphasis is on the epistemological background of linguistic and grammatical theory, considering, for instance, such movements as Rationalism, Sensualism, Empiricism, Idealism and Materialism. GdS 5, on the other hand, focuses selectively on the chronological development, in part I on the traditions of philosophical, comparative, and historical grammar, and in part II on the rise of phonology, syntax, etymology, lexicology, semantics, dialectology and language typology. Like many surveys, this review will fail to do full justice to the arguments of all the many contributors; nevertheless, to give a general idea of the book I will briefly outline its structure and contents, lingering at selected passages which, if only for subjective reasons, I find particularly representative.

Avoiding the tendency to neatly parcel up the seventeenth, eighteenth and nineteenth centuries as separate unconnected entities, the first part of the book selects three concepts, which, from the late seventeenth century to the present day, have proved · importance for linguistic theory; these are 'general/philosophical grammar', 'comparative grammar', and 'historical grammar'.

M. Dominicy opens the discussion of philosophical grammar in part I, 1.1: 'La grammaire générale et sa survie dans les traditions de langues romanes' (pp. 3-23) uncovering the survival of general grammar in the linguistic traditions of the Romance languages and focussing on the work of the Belgian grammarians Pierre Burggraff (1803-1881) and Joseph Delboeuf (1831-1896). The scene shifts to Germany in 1.2 for B. Naumann's survey of 'Die Tradition der Philosophischen Grammatik in Deutschland' (pp. 24-43), which, given the limitations of space, takes various representative figures to illustrate the development: from Gottfried Wilhelm Leibniz (1646-1716) to three figures of importance around 1800, namely Johann Werner Meiner (1723-1789), Johann Severin Vater (1771-1826), and Karl Ferdinand Becker (1775-1849), whose ideas on the opposition of 'Thätigkeit' and 'Sein' formed the essential background to his system of syntax, still practised as traditional grammar today; finally, Naumann considers among others the interesting nineteenth-century philosophical grammarian, Heymann Steinthal (1823-1899), whose work in many ways marks the end of this particular tradition of general grammar. Beyond the scope of his brief, Naumann raises further

questions at the end of his chapter which are worth pondering, for instance why, only a generation after Steinthal, Hermann Paul should have gained so much more attention for what was essentially a similar undertaking, namely to provide an explanation from the field of psychology for the human faculty of speech and language. A third chapter (1.3), by R. Schreyer, takes a similarly selective, though slightly more detailed, look at the tradition of philosophical grammar in England (pp. 44-93). Finally, in 1.4, J. Noordegraaf takes the reader on a closely-argued tour through the field of 'General Grammar in the Netherlands 1670-1900' (pp. 94-121), finishing with the remarks of the Dutch philologist Hendrik J. Pos, who, in his unpublished *Lectures on General Linguistics* (1924-1932), emphasised the continuation of general grammar in the nineteenth century, despite the insistence of Theodor Benfey (1809-1881) and many others that linguistic philosophy had given way to the empirical study of language, for, according to Pos, 'the nineteenth century is surely more complicated than that it can be characterized by only one feature'.

A similar note of caution towards received views on the nineteenth century is heard in the approach to the tradition of comparative grammar in 'L'élaboration de la linguistique comparative: Comparaison et typologie des langues jusqu'au début du XIXe siècle' by P. Swiggers and P. Desmet (ch. 2.1; pp. 122-177). The concern of these authors is that nineteenth-century comparative grammar developed through a complex interplay of continuities and discontinuities, and they illustrate this with some brief examples from the theories of Bopp and Grimm, emphasising also Grimm's debt to Johann Georg Wachter (1673-1757) and expressly avoiding the attribution of a comparative grammar 'revolution' to the work of William Jones or Friedrich Schlegel. At the beginning of the nineteenth century, they conclude, the notion of 'comparative grammar' or 'comparative linguistics' was still vague and ambiguous. Moreover, there are clear continuities with the pre-comparativism of seventeenth- and eighteenth-century scholars with their accumulation of material and their interest in language typology and morphological analysis. Finally (and I cannot do full justice to their argument here), the authors show that 'la grammaire comparée repose essentiellement sur la mise en corrélation de séries de correspondances phoniques projetées sur des segments morphologiques' (p. 164), which means in practice that some groupings of languages were more quickly recognised and studied than were others (for instance, Bopp and Schleicher did not include all the Indo-European languages known at the time, such as Armenian). Nevertheless, as K. Jankowsky argues in the next chapter 'The Description of Grammar in the Tradition of Comparative Linguistics' (2.2; pp. 178-192), 'Linguistic science in the 19th century was an emerging discipline, but one almost instantly full of vigor and exuberantly optimistic...' (p. 178). Here the continuation of the development is outlined: from Bopp and his contemporaries through Scherer, Sievers, Paul, von Gabelentz and many others up to the probably less well known attempts by Karl Vossler (1872-1949) to highlight the creative aspects of language.

Continuing the story under the rubric and aspect of historical grammar, Jankowsky's 'Development of Historical Linguistics from Rask and Grimm to the Neogrammarians' (3.1; pp. 193-215) discusses, among other topics, the 'sound law hypothesis' and the 'family tree' concept, and argues that many of the controversies initiated by the Neogrammarians were based on clashes of personality rather than 'hard-core factual issues'. In E. Einhauser's chapter (3.2; pp. 216-243), by contrast, the perspective is forward-looking; beginning with the situation of linguistics and the writing of grammars at the end of the nineteenth century, she looks at the neogrammarian tradition in twentieth-century linguistics and goes on to trace the reception of Hermann Paul's *Mittelhochdeutsche Grammatik* in the twentieth century and the changes this work has undergone throughout its publication history up to Siegfried Grosse's recent reworking of the syntax section in the latest edition (Paul, Wiehl, Grosse 1989). In her view, despite some modifications from structuralism, Paul's book - 'dieses im Ansatz immer noch junggrammatische Werk' - is assured a future without major competitors.

Part II of the book, a series of seven chapters, discusses the foundation of the 'modern' linguistic disciplines. Two chapters focus on particularly fruitful periods in the development of semantics and language typology respectfully. 'Semantics in the 19th Century' by B. Nerlich (pp. 395-426) tells the interesting story of semantics from the publication of the lectures given in the 1820's on semasiology or Bedeutungslehre by Christian Karl Reisig (1792-1829) to the appearance of the English translation of Michel Bréal's *Essai de sémantique* as *Semantics: Studies in the Science of Meaning* in 1900. The late G.F. Meier's 'Sprachtypologie vor W.v. Humboldt' (pp. 459-47) surveys the study of typology, covering the *Grammaire générale et raisonnée* (1660) of Claude Lancelot and Antoine Arnauld, the classificatory system by word-order of Gabriel Girard (1677?-1748) developed further by Nicolas Beauzée (1717-1789), the 'Dissertation on the Origin of Languages' of Adam Smith (1723-1790), and the work of the Schlegel brothers. The sequel to this chapter, L. Dezsö's 'Language Typology: From Humboldt to Gabelentz', will appear in GdS 7.

In general in part II, many of the linguistic sub-disciplines are seen to have to have their roots and development in the seventeenth century or even earlier. This is particularly true of the beginnings of syntax in European linguistics as outlined by Barbara Kaltz in her 'Syntaxtheoretische Ansätze in französischen und deutschen Grammatiken des 16. bis 19. Jahrhunderts' with particular emphasis (again due to lack of space) on French and German grammars (pp. 319-351). Similarly Pierre Swiggers relates the transformations which etymology underwent in its development from the Renaissance interest in the diversity of languages into the subsidiary science of historical and comparative grammar, as it became in the 1840's and 1850's (pp. 352-385). I. Werlen's account of dialectology and linguistic geography (pp. 427-458) begins even earlier, locating the roots of these studies in the thirteenth century, for instance in France in the *Donatz Proensals* (c. 1240) of Uc Faidit, while F.J. Hausmann in the opening to his succint sketch of major themes in the development of lexicology (pp. 386-394) points out that the collecting of words is one of the oldest of intellectual pursuits. From the very beginning two systems of classification came into conflict, the 'systematic' or 'lexicological' principle and the 'alphabetical' or 'lexicographical' principle, both of which led to the amassing of an 'immense corpus' of dictionary material of all kinds from the sixteenth century onwards. Such material can act as a corrective to received notions of the achievements of the nineteenth and twentieth centuries (p. 389).

The attitude adopted here is even partly applicable to that most modern of linguistic sub-disciplines, phonology, according to J. Muṣ.ᵢ ɯ in his chapter 'Die Anfänge der Phonologie' (pp. 247-318). This traces the line of development that led to the combining of the term *phoneme* with the concept 'distinctive unit'; such a combination was crucial to the establishment of phonology proper in the twentieth century. Mugdan, however, is wary of finding 'genial precursors' of structuralist phonological theory in certain linguists of the nineteenth century, such as Jost Winteler or Jan Baudouin de Courtenay. Winteler, for instance, is seen to have analysed in the same way oppositions which in one Swiss dialect (Kerenzen) are phonemic but in the other (Toggenburg) are allophonic (p. 274). Against Roman Jacobson, Mugdan finds that Winteler's book makes use only of some minimal pairs (e.g. 3 out of 29 pairs for vowel qualities) and it does not contain any explicit discussion of distinctive units as in later phoneme theory. Against other scholars, Mugdan shows that the term *phoneme* employed to denote a 'phonetic unit' goes back to Kruszewski (who adapted it from Saussure's work on Indo-European) and not primarily to Baudouin de Courtenay as some have stated (p. 290). In the area of phonetic transcription, to take another example, Mugdan argues that phoneticians were able to tackle the problem of how a continuum of sound could be analysed into discrete segments by the practical solution of referring to auditive or mental types. But the author is keen also to show the important achievements which earlier scholars made to the general development of phonology. Henry Sweet's practical, 'broad' transcription based on the principle that

'we must distinguish those differences which are distinctive, that is, to which differences of meaning correspond, and those which are not' (Sweet 1877: 182) is cited as the first instance of the viewpoint 'auf den die spätere (autonome) Phonologie die Definition des Phonems stützt' (p. 280). The unresolved question is then raised as to how Sweet came to this insight. Also unclear, Mugdan continues, is the extent to which Sweet's *Handbook of Phonetics* was responsible for the acceptance of the principle of distinctiveness in broad transcriptions used by Vietor, Jespersen, and Passy in the debates of the 1880's on the reform of language teaching in schools. Mugdan qualifies this by pointing out that Sweet and Passy used 'broad' transcriptions for practical reasons - to limit the number of symbols used and to encourage the reform of English and French orthography. To further qualify Mugdan's argument, it should also be noted that Sweet - especially in his remarks on the practical study of language - urged the need for general phonetic awareness in learners so that they could 'observe', recognize and learn to distinguish fine [i.e. allophonic] shades of sound both in their own mother tongue and in the foreign language to be learned (Sweet 1879: 72; Wyld 1913: 2, 86, 91).

As a whole, GdS 5 is well presented and user-friendly. Bibliographies and references are placed conveniently after each chapter, and an index of names at the end of the book assists orientation and reference. I have one complaint: in some of the contributions written in English by non-native speakers of English there are occasional printing errors (e.g. p. 193 'peole' for 'people'; p. 413 'at bit' for 'a bit'); stylistic infelicities also occur (e.g. 'it is not astonishing' instead of the neutral, less ironic 'it is not surprising') and, more seriously, errors of syntax and expression (e.g. the incorrect 'Although Jones did hardly provide...' for 'Although Jones hardly provided...'; and 'last not least, mentioning must be made of...' for 'Finally, mention should be made...'). Such irritations, however, are minor.

As I have suggested, one recurrent theme in GdS 5 is the repeatability of ideas in different contexts and their continuity, even in periods where particular approaches had gone out of fashion. Another motif of the book is the increasing sophistication of historiographical knowledge and the consequent need to question received ideas about the development of modern linguistics. While some chapters give useful surveys, others are closely argued re-explorations which explode some myths and take the issues further. In this respect Mugdan's 'Die Anfänge der Phonologie' is representative: informative, provocative, questioning and wide-ranging. In brief, Gds 5 lives up to its promise; we can look forward with anticipation to the publication of further volumes.

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The Samuel Johnson Club of Japan. *Newsletter.* 9 (June 1996)

NEWS AND ANNOUNCEMENTS

New Members

Professor M.O. Bundy, Princeton, USA

Elizabeth Coughlin, Luton, UK

Dr Daniel R. Davis, Department of English, The University of Hong, Pokfulam Road, Hong Kong

Professor Leslie French, Princeton, USA

Lieve Jooken, Katholieke Univeriteit Leiden, Department of Linguistics, Faculty of Arts, Blijde-Inkomstraat 21, B-3000 Leuven, Belgium

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Edwina Burness

As we went to press, we were saddened and shocked to learn of the death of Edwina Burness, member and ex-secretary of the society. A fuller notice will appear in the next issue.