EDITORIAL

I t is appropriate to begin this, the second issue of the relaunched BULLETIN, with some reference to the comments and feed-back we have received. In general, the reception has been favourable, and we have followed what is substantially the same formula for the present issue. The most serious point of criticism concerned the point-size of the main body of the text, which was felt to be on the borderline of legibility. We hope that the modification in this issue will have rectified the problem. Questions about format and content will continue to be reviewed by the editors and by the committee, and feedback from members is actively encouraged.

The last editorial outlined a number of new elements which might form part of the BULLETIN. These included biographical articles describing figures omitted from Stammerjohann's *Lexicon Grammaticorum* and similar bio-graphical sources. Fredericka van der Lubbe's item on Martin Aedler offers a welcome start to such a series. Aedler, the author of the first grammar of German to be published in English, has remained undeservedly obscure. He belongs to a period which produced a remarkable spread of work on vernacular languages, including the first Russian grammar in English (by Heinrich Wilhelm Ludolf, 1655-1710 – another rectifiable omission from Stammer-johann), and the seminal works on Germanic and Celtic comparative philology by Edward Lhuyd and George Hickes. The editors would welcome similar submissions, or suggestions of other figures who deserve biographical notices. There must surely be possible medieval subjects as well as those from the eighteenth and nineteenth centuries to add to this seventeenth-century beginning.

Another new departure in the present issue is the inclusion of two short papers on the early history of the Henry Sweet Society itself. The idea was sparked off by a reference to the contribution made to the Society by the late Paul Salmon, as described in John Flood's tribute to him published in the last BULLETIN. This prompted the reminiscences of Konrad Koerner which we print, giving an account of the origins of the Society from his own personal perspective and in his own inimitable style. Vivian Salmon's article complements this account by providing a description of the early stages in the practical establishment of the HSS, and incidentally reminds us of the vision and commitment of the founding members. Although these may be viewed essentially one-off contributions, they may suggest other areas where oral history has a valid place in our business. The last decades have seen a flowering of societies and a growth of major research programmes on the study of the history of linguistics; the BULLETIN is perhaps a forum not just for the

spreading of information about current activities but the permanent record of the aims and achievements of our colleagues.

By chance as much as design, the present issue has a particularly long review section, ably edited by Herman Bell with assistance from Michael Isermann. A special mention should be made of the appearance of two studies of the first two volumes of Jean-Antoine Caravolas's ambitious work, *La didactique des langues*. The review by Douglas Kibbee is followed by a longer review-article by Werner Hüllen, which looks in a broader context at the methodology and aims of the Caravolas project. The editors are minded to make a regular feature of a longer review-article in each issue, which might constitute a 'state of the art' survey of work covering a number of recent texts linked by a period or theme. In order to achieve a balance between periods it is likely that such reviews would be commissioned, but all suggestions are very welcome.

One possible future development on which the reaction of readers is now sought, is the possibility of making back copies of the BULLETIN available on the internet. There is no doubt that a younger generation of students is coming to take accessibility and visibility on the 'Web' for granted, and that having our BULLETIN on electronic display will be a means to gain us new younger members (or that failure to do so will risk losing them). There are indeed already journals are available exclusively in electronic form, e.g. *The Web Journal of Modern Language Linguistics*, of which our own Andrew Linn is an editor. As far as the HSS BULLETIN is concerned, a number of practical decisions would need to be made about the items to be included and excluded, if back copies were to be thus made available, and whether the last back copy should be the immediately preceding issue or those of the previous year. For members to evaluate the possibility, a trial web-site has been prepared with some items from Issue 29 (http://users.ox.ac.uk/~cram/). If this were to be made a more permanent feature, it would of course be made accessible from the Society's website, as advertised on our front cover. It should however be stressed that no final decision about this development will be taken before there has been full discussion both by the Committee and by the AGM.

David Cram, *Oxford*   Andrew Linn, *Sheffield*

MARTIN AEDLER: A BIOGRAPHICAL NOTE

Martin Aedler (1643-1724) (Edler, Eagle, Aquila; possibly also Oettler), for most of his life a teacher of oriental languages at the University of Cambridge, is slightly known amongst Germanists as a member of the Baroque German linguistic society the *Deutschgesinnte Genossenschaft* [German-minded Society]; however, his real claim to fame is as the anonymous and therefore little-recognised author of the first German grammar for the English, the *High Dutch Minerva*, published in 1680.[1] Only very brief notices appear about him in any biographical dictionaries. There are some suggestions made about him in Gottsched (1736: 369f), and there are short entries for him in Adelung (1784) and the *Index bio-bibliographicus notorum hominum* (1973); the present biographical note constitutes a substantial supplement to these.

Martin Aedler was born, according to his own testimony, on 11 November 1643,[2] and very likely in the German university town of Jena in Thuringia,[3] as indicated by records of the *Deutschgesinnte Genossenschaft* (van Ingen 1985: 417) and documents associated with the *Fruchtbringende Gesellschaft* (Bepler 1984: 124; Bircher 1996: 153f) as well as by a poem written by Aedler in Jena in 1669 (H). Aedler himself tells us he was a native of Saxony, which at that time still included Jena, a town in the state called Sachsen-Weimar.

Aedler claims to have been an academic before he was married (A), although the accounts at King's College Cambridge for 1682 (Q) refer to him as a *præsbyter*, i.e., priest or clergyman. His skills in Hebrew and other oriental languages as revealed in some of his manuscript writings are suggestive of the philological training that theology students of the seventeenth century followed in order to be able to conduct exegetical studies.

Of his education, all Aedler himself reveals is that he had striven to learn and teach the Hebrew language since he was eleven years old (D). But his actual skills in languages went well beyond Hebrew. As well as having a command of his native German and a technical appreciation of some of its

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[1]   Full bibliographical details are given in the list of references..

[2]   He signs one document with: *Scribeb. in Orientali Synagoga nostra ipso Martini seu undecimo Novembris die, quo annum ætatis meæ sexagesimum quintum bonu cum Deo incepi. Anno Æræ Messianæ 1708.* (D) (Single capital letters indicate a primary source which can be identified from the list provided at the end of this note.)

[3]   Unfortunately, Aedler does not appear in the Church registers for Jena of this period; according to Spangenberg (1819: VII), the records kept by the Lutheran Church from 1606 until the early 18th century only record burials, rather than births.

dialects, he knew English, Latin and Greek, and he claimed to be able to teach 'all seven dialects of the Hebrew language', i.e., Hebrew, Arabic, Coptic, Ethiopic, 'Chaldee', Samaritan and Syriac. Finally, he had the linguistic knowledge to be able to deal with examples from Dutch ("Belgick"), French, Italian, Anglo-Saxon, Gothic, Persian and Turkish, even if he did not have a command of these languages to any great degree (Aedler 1680: *passim*; A; B).

Aedler also possessed a Master's degree (*Magister*), judging by the initial 'M' which appears before his name in *Deutschgesinnte Genossenschaft* publications (van Ingen 1985: 417), although it is not clear where he acquired this. Formal records of his education are difficult to establish, but it is possible that he was a student in Jena, enrolling in 1661 (aged seventeen) under the name Martin Oettler,[4] at which time he was considered still too young to swear the oath (Jauernig 1961: 576), and also at the *Rutheneum*, a *Gymnasium illustre* in nearby Gera (I).

There are a few indications of Aedler's early social and intellectual connections in Germany. Firstly, Aedler was the author of an occasional poem (*Gelegenheitsgedicht*) written to celebrate the graduation of Johann Christoph Neuberger as Doctor of Medicine from the University of Jena in 1669 (H). Neuberger (1645-1676), the son of the Jena *Bürgermeister* Christoph Neuberger, had been practising in Grünberg in Silesia, but later became the Jena town doctor. It is probable that Neuberger was one of Aedler's personal friends, as they must have been close in age.

Secondly, Aedler was, as previously mentioned, a member of the *Deutschgesinnte Genossenschaft*. The *Deutschgesinnte Genossenschaft* (henceforth DG) was a linguistic society which flourished in Germany in the second half of the seventeenth century and which had the basic aims of promoting the use and expansion of the German language and the demonstration of courtesy and solidarity towards other members. However, its leader, Philipp von Zesen (1619-1689), was a passionate believer in the issue of spelling reform, and also in the notion of purging the German language of foreign words. Zesen was mocked by many for his extreme beliefs.

Aedler was admitted to the *Näglichenzunft*, or 'Carnation Guild', one of the branches of the society, as *Der Edle* (the Noble One); Otto and Clark (1996: xvi) suggest that the Hungarian Protestant pastor Daniel Klesch (1619-1697), *Nebernerzschreinhalter* of the society – a kind of 'associate Vice-President' (*ibid.*) – may have been instrumental in enlisting Aedler some time between 1676 and 1679; as Aedler was in England from Midsummer's Eve 1677 onwards, it could have occurred some time between early 1676, when Klesch himself joined, and 1677.

Significantly, Aedler wrote his grammar under the pseudonym of *Der Aedle* and there are clear signs that certain features of the grammar would have

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4   A known variant of the name *Aedler / Edler.*

had appeal for the DG, namely the orthographical system espoused by Aedler in the grammar, and his support of linguistic purism.

There are also other features linking Aedler's grammar to the DG, namely the image of Minerva on the half-title of the book, and her name in the title. Although there was an earlier Latin grammar with the name of Minerva,[5] the goddess Minerva, or Pallas Athena, was a symbol associated with the *Näglichenzunft* (van Ingen 1985: 340).

It is possible that Aedler was also admitted as a member to the *Fruchtbringende Gesellschaft* ['Fruit-bearing Society'] (henceforth FG), the foremost linguistic society in Germany, which had similar aims to the DG in terms of cultivating and promoting the German language.

Evidence of his possible membership was uncovered by Bepler (1984: 124) in the form of a document describing a suggested society name, motto and emblems for Aedler, along with an annotation in the hand of the secretary of the FG, David Elias Heidenreich (1638-1688). Bepler suggests that Philipp von Zesen may have proposed Aedler for membership of the society (*ibid.*). Klesch, again, may have been connected to Aedler's potential membership, as the above-mentioned document was found in a poem by Klesch requesting admission to the FG (*ibid.*).

It was not long after this that Aedler travelled to England, never to return to Germany as far as we know. He arrived in England on Midsummer's Eve (i.e. 23 June), 1677 (P), and published his *High Dutch Minerva* some three years after his arrival, at Michaelmas in 1680 (Arber 1903: 419). It is not clear whether he went to England with the intention of producing a German grammar there; it is most probable, however, that Aedler travelled to England as part of a period of academic peregrination (cf. Selling 1990: *passim*) from which he was unable to return. After the Restoration, England became an attractive destination for scholars of all disciplines, but scholars and students of theology and oriental languages were particularly drawn to visiting the Universities at Oxford and Cambridge, because of the outstanding holdings of libraries such as the Bodleian.

By Aedler's own admission, he wrote his German grammar at the instigation of certain friends (A), but had the work printed at his own expense in London, at Little Britain. The work was to be sold at an inn in Blackfriars, not far from the Thames, the Rabbets and Harrow (Aedler 1680: sig A1). However, it is clear that the grammar was not a success; the remaining copies were acquired by William Cooper, a bookseller, and reissued with a new title page as *Minerva. The High-Dutch Grammer* (sic) in 1685 (van der Lubbe 1996: 18).

Additionally, he had borrowed money to finance the grammar from an elderly widow, and finding himself unable to repay the debts incurred, was

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[5]   Brocensis, Franciscus Sanctius, *Minerva seu de causis linguae Latinae* (1587).

forced to marry her to realise the debt. His ensuing marriage was an unhappy one, as his new wife, so he complained, nagged him constantly (A). Shortage of money seems indeed to have been the critical issue for him, and one which subsequently ruled his life. He was never able to forget the financial misery with which the publication of the grammar afflicted him, and even as long as twenty-eight years afterwards he still blamed his poverty on the publication of the *High Dutch Minerva* (D).

The *High Dutch Minerva* itself is a compilation of grammar rules and idioms on the one hand, but with a great deal of linguistic commentary on the other, especially in the form of comparison between English and German, with many examples from other languages also used (van der Lubbe 1997b). The content has been described in articles by Carr (1937) and Hüllen (1996). The *High Dutch Minerva* became a model for at least one future grammar of German for the English, Heinrich Offelen's *A Double Grammar* [...] (1686-87)[6] (Carr 1937: 466; van der Lubbe 1997a), and, through Offelen, influenced Benedictus Beiler's *A New German Grammar* (1731) (van der Lubbe 1997a).[7]

Gottsched's claim that Aedler wrote the *High Dutch Minerva* for the merchants at Hamburg (Gottsched 1736: 370) has not been able to be substantiated, nor has Schaible's claim that the *High Dutch Minerva* was written for an academy for young nobles in London, the Musaeum Minervae (Schaible 1885: 337).

Aedler first appeared in Cambridge in 1682, where he is mentioned in College account books as having received charitable payments (L, M, O, Q, R); however, it was not until 1687 that Aedler was appointed University Teacher of Hebrew at Cambridge, having been chosen over the Jewish consultant in Hebrew, Isaac Abendana (d. 1699), for this post (D). The previous incumbent in this position was the respected William Robertson (d. ca. 1686) (P), who had published several Hebrew teaching texts, including *A Gate or Door to the Holy Tongue opened in English* (London 1653). Judging by the reputation of these other two men, Aedler must have possessed comparable skills in Hebrew, and he himself liberally commended his own talents in the area of oriental languages (D).

It was not long, however, before Aedler's financial situation began to cause him problems, and he wrote the first of his appeals to the University for money, to the Vice-Chancellor John Covel, in 1688 (A). On this occasion the

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[6] Offelen, Heinrich. *A Double Grammar for Germans to learn English; and for English-men To Learn the German Tongue: .. Composed and set forth by Henry Offelen. Doctor in Laws and Professor of Seven Languages* ... London: Printed for the Author [as two parts], 1686-87.

[7] Beiler, Benedictus. *A new German Grammar. Whereby an Englishman may easily attain to the Knowledge of the German Language. Especially useful for Merchants and Travellers. To which are added, several useful and familiar dialogues.* London, 1731.

letter was received benevolently and the University gave him a gift of ten pounds (J, K).

Apparently the original terms of Aedler's employment were that he should receive a salary of ten pounds every year; Dr John Spencer, the Master of Corpus Christi College, had promised to obtain for him an additional thirty pounds but had not been able to arrange this before he himself died in 1693 (G). From the beginning, the University never seemed to acknowledge the agreement to pay Aedler a regular salary, even though he later asserted that two of the previous Vice-Chancellors – the Master of Christ's College, Dr John Covel, and that of Emmanuel, Dr John Balderston – had been aware of the agreement (D). This was the beginning of his ongoing grievances over the neglected stipend of ten pounds per annum, and the meagre numbers of students who chose the study of Hebrew and the other Semitic languages as an adjunct to their theological studies, since he depended on the fees of his pupils for his livelihood.

The predominant theme of his correspondence is the continuing state of his poverty, in spite of the fact that he claims that he was willing to work hard on behalf of the University. The nadir of Aedler's predicament seems to have occurred in 1708 when, at a time when he was close to starving to death, two of the Fellows of Clare College, Dr Whiston and Mr Mingay, completely unsolicited, collected money door-to-door for him, to rescue him from starvation and a stint in the debtors' prison (D).

Thereafter, on the grounds of inconstancy of income from students, and the neglect of his salary, Aedler petitioned the University to officially require that Hebrew and Oriental Languages be taken as auxiliary subjects to theological studies (D). He went as far as compiling in Latin two *Programmata*, richly provided with examples, in which he put forward his ideas on the teaching of 'all the Oriental dialects arising from the sacred language of God' (B, E), and hoped to have one of them printed (G). Although the University and several of the College Heads had shown occasional individual kindness towards Aedler, the University as a whole had refused to support this type of learning (G). As a consequence, Aedler must have continued to subsist on the meagre income gained by teaching the odd interested student, and presumably continued to work hard on behalf of the University.

While it is conceivable that Aedler's problems at Cambridge may have been due to the fact that he had no means of collegiate support, or that he was married, at a time when teaching Fellows usually remained celibate because their income would be unable to support a family (Gascoigne 1989: 14), it is most likely that Aedler was not supported by the University because of dissident religious views he held; indeed, it is possible that he was actively suppressed by the University: in 1708 he was refused admission to the Vice-Chancellor by a servant who made unspecified allegations against him (which,

he protested, were untrue) (F); he had not been recommended to the University by Archbishop Sancroft at the time of his appointment, unlike his predecessor Robertson (G); nor was he particularly approved of by someone with influence at Trinity College, whom he referred to as the "Mucian" – possibly a subsequent Archbishop, Thomas Tenison – and who prevented him from obtaining a beadsman's place, i.e., a lowly position as a servant at Trinity (P, N).

Aedler had, however, hardly endeared himself to the University. In his petition to the University he directly attributed its refusal to support Oriental Studies to a fear on its part of allowing students' eyes to be opened to the truth (D). As a training ground for the clergy, the University was naturally extremely suspicious of unorthodoxy. A teacher of Hebrew and other Oriental languages who intended to teach methods for critically analysing original scriptural documents was in an extraordinarily good position to expose weaknesses in the authority of the texts upon which the Church of England based its teachings, and could thus bring the Church itself into question.

In addition to this, Aedler was in contact with two other scholars whose writings threatened to undermine the stability of the orthodox Church, Dr John Spencer and the theologian-philosopher John Toland (1670-1722), to whom Aedler identifies himself as an Ebionite (G) – that is, a Jewish Christian.

In spite of the suspicion which Aedler was under, he remained teaching at Cambridge into old age; in a letter of 1721 to Richard Allin, Fellow of Sidney Sussex College, he remonstrated with him about the College's not having sent him students for years (S).

Aedler died only three years after this, at the age of 81. He was buried on 26 November 1724, at St Botolph's Church (Cambridge) (T); as he had died intestate, his belongings passed to the Church Overseer John Whitehead by administration on 5 December 1724 (U).

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    (B)   Add MSS 22,911; ff 93
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    (D)   Add MSS 22,911; ff 104
    (E)   Add MSS 22,911; ff 109
    (F)   Add MSS 22,911; ff 337
Correspondence of John Toland
    (G)   Add MSS 4465; f 20

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        welche dem Aedlen Wohl Ehren=Vesten Gros Achtbaren und
        Hochgelahrten Johann Christoph Neuberger von Jena aus Thüringen /
        Welt Berühmten Practico *und Wol-Bestalten* Physico *der*
        Käuserlichen Stadt Grünberg in Schlesien Seinem Hoch=Geehrten
        Lands Manne und vornehmen Gönner / Als Derselbe auf der Hohen
        Welt Belobten Saal Schulen Den 7. Christ Monats des 1669sten
        Jahres mit wolverdienter Ehr und Ruhm die höchste Würde der
        Medicinischen Wißenschaft erlangete und öffentlich zum DOCTOR
        erkläret ward Glükkwünschend fürstellete **Martin Aedler.** Jena:
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WIE ES EIGENTLICH GEWESEN: OR, NOTES CONCERNING THE PRE-HISTORY OF THE HENRY SWEET SOCIETY

John L. Flood's generous and sympathetic obituary in the November 1997 *HSS Bulletin* of our beloved friend and colleague Paul Bernard Salmon (1921–1997), for many years the driving force behind this publication, notes that Vivian Salmon had "conceived the idea of founding the Society back in August 1983" as a result of "following up an idea that had surfaced in a conversation with Konrad Koerner". My role in the matter having been invoked, I hope it is not out of place for me to expand a bit on Professor Flood's remark, which I wish to do for three reasons. The first is to put it definitively on record that Vivian Salmon is indeed THE founder member of the Society and in my view its very soul for many years, something she herself will be too self-effacing to acknowledge.[1] The second is to clarify the nature of my involvement, which although quite modest in practical terms — Vivian herself has if anything tended to overcredit it — did go a bit beyond taking part in a single conversation. Lastly, I wish to record some of the details of these events, since it would be most ironic if a Society such as this one lacked a full account of its own history.[2]

Those present at the general meeting of the first International Conference on the History of the Language Sciences held in Ottawa in August 1978, which included several members of the current Executive Committee and at least three International Committee members of HSS, may recall that it had been my intention to get an International Society for the History of the Language Sciences started right there. It was not to be, for a variety of reasons, including an Air Canada strike that caused a number of participants to make alternative travel arrangements which resulted in their departure before the general meeting, unfortunately scheduled for the last day of the Conference, had ended, something which led to the majority view of those remaining that we did no longer have a quorum for a vote on this proposal. The result was that the Société d'Histoire et d'Épistémologie des Sciences du Langage (S.H.E.S.L.), launched by Sylvain Auroux, then attached as a researcher of the CNRS to the University of Lille III, in March 1978, in anticipation of ICHoLS I, remained the sole scholarly association for parties interested in the history of linguistics for many years thereafter. Nor was sufficient opportunity afforded

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[1] It is in this sense that I endorse Giulio Lepschy's recent statement that "the Henry Sweet Society for the History of Linguistic Ideas" was "founded in 1984 on the initiative of Vivian Salmon" (Lepschy 1998: xv).

[2] In "A Note on the Foundation of the Society" in Issue No.1 of the Henry Sweet Society *Newsletter* (April 1984), signed by Leslie Seiffert and Vivian Salmon, we are simply told (p. 1): "After informal contacts and meetings in Oxford, a group of scholars from various disciplines has agreed that it is appropriate to inaugurate in Britain a society to bring together persons with a professional interest in the history of linguistic ideas."

for considering the founding of an international society at the subsequent meeting held in Lille in September 1981.

As we were left, ten years after the launching of *Historiographia Linguistica* and five years after ICHoLS I, with but one association for the History of the Language Sciences (henceforth: HoLS), and a French-speaking one at that which definitely could not serve all interested parties adequately, it occurred to me, in the Spring of 1983 (as my files remind me) that it would be the second-best solution to having an international society to have at least one further society launched — and in Britain, in order to serve a number of colleagues in Europe and in America who are not conversant with French. As I had known Vivian Salmon for some ten years by the time — she had published her first contribution to *HL* in the first volume of the journal and I had met her and her husband more or less by chance in Regensburg in the summer of 1974 at a reception hosted by Herbert Ernst Brekle, to whose chair I had been attached as a *habilitandus* supported by the German Research Foundation — it was natural, given that she and Paul had taken early retirement from the University of Edinburgh in 1981 in order to devote their time and efforts to scholarship, that I should correspond with Vivian on the question of founding a society for HoLS with the seat in Oxford, their new home.[3]   On   18   August 1983 a group of scholars living in or near Oxford and with an interest in the history of linguistics (broadly defined) were invited by the Salmons to a garden party at their home at 5 Rotha Field Road, Oxford. A photograph I took of all those present in Paul and Vivian's garden that day includes the two 'immediately recruited' members of the society-to-be, mentioned by Professor Flood in his fine obituary of Paul Salmon, namely the latter and the late Leslie Seiffert (1934–1990), but also, apart from Vivian Salmon herself, Ian Michael (who had come over from Bristol for this occasion), John C. Marshall from the Radcliffe Infirmary, *la regrettée* Edwina Burness, Christopher J. Wells (St Edmund Hall), Terence F. Hoad (St Peter's College), and Dominik Wujastyk from the London-based Welcome Institute for the History of Medicine.[4]

Vivian's own account of this meeting has been published, but in a book which appears not to have had wide circulation — as it happens the publisher of the little *Festschrift* (Cowan & Foster 1989) called me recently to tell me that he still had many copies of it taking up space in his basement. As a result, I take the liberty of quoting her narrative at length:

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[3]   I may add that I had been a Fellow at the Institute of Advanced Studies in the Humanities of the University of Edinburgh during the summer of 1977, and so was able to meet the Salmons again and indeed come to know them much better than from previous chance encounters.

[4]   All but Dr Marshall joined the Society when it was launched several months later and are duly identified as Founder Members in the first *HSS Newsletter* (April 1984), 5-11.

[...] For personal reasons, I was unable to attend the International Conference on the History of the Language Sciences which Konrad organized in Ottawa in 1978, or indeed any of the other conferences in this series; and so my next meeting with Konrad was only in August 1983, when he visited Oxford [...] I took the opportunity to invite several friends, interested in linguistics even if only marginally in the history of the discipline, to meet him; and on the afternoon of August 18, 1983, on a blazing hot summer day, we assembled in the garden of my house in Oxford to discuss our common interests, and, in particular ways of persuading our colleagues and pupils to take an interest in the history of their subject. From this meeting arose the suggestion of establishing a society, which would help to bring together scholars working in the history of linguistics in various locations, and often feeling very isolated. The hope was that we could set up a base somewhere which would be attractive to scholars in the UK and abroad; although Konrad himself had nothing more to do with the organization of such a society, scholars present on that occasion continued to discuss the possibility, and eventually met again, with a larger group of colleagues, in February 1984. It was then agreed that Oxford would provide a suitable location, that we should publish a *Newsletter*, and hold regular conferences. We also agreed to obtain a financial basis for the society by inviting contributions by founding members, and Konrad became one of the first of these. We also agreed to name the society in honour of the great Oxford linguist, Henry Sweet, as a small tribute to a scholar who did not meet with the appreciation which he deserved in his own lifetime. Although, therefore, the Henry Sweet Society became established in Oxford for practical reasons, it is possible that a society would never have been established at all if it had not been for the inspiration offered by Konrad's visit to Oxford in August 1983.
     [...]
     To Konrad Koerner must go, therefore, the credit for not only inaugurating *Historiographia Liguistica* and the "Amsterdam Studies in the Theory and History of Linguistic Science", but also for acting as a catalyst which led to the founding of the Henry Sweet Society, and no doubt a large amount of the credit for the establishment of its sister North American Society. It is impossible to think of anybody who can have done more to establish the History of the Language Sciences as an independent and flourishing discipline. (Salmon 1989:75-76)

I really doubt that much needs to be added to Vivian Salmon's testimony. My own perspective differs on a few details only, beginning with the credit given to my 'inspiration', which Vivian has kindly exaggerated here for a text written in my honour, as she would do in her remarks on the society's founding at the General Meeting of ICHoLS VII held at Keble College, Oxford, in September 1996.
     Another small point is that in my 'speech' to those gathered in Vivian and Paul's garden on 18 August 1983, I suggested four things, three of them mentioned in Vivian's account: the establishment of a society for HoL(S), the publication of a newsletter, the holding of meetings, and, something which was

only realized a couple of years ago in another form, the creation of a monograph series by HSS members. Indeed, I still have a thick file on the subject which tells me that Vivian Salmon, from the beginning and for many years thereafter the Honorary Secretary of HSS, and I had many exchanges on this proposal to establish a monograph series within the already operative "Studies in the History of the Language Sciences" series (published by John Benjamins since 1973) during the mid-1980s. For reasons I never quite understood, because the idea was to offer HSS members a considerable rebate on those books and possibly others in HoLS as well and quite attractive in my opinion, this proposal went nowhere, despite several moves by Vivian to get it off the ground.

While it is true that, officially, I had nothing more to do with the society's organization after this meeting, I undertook a series of visits in its immediate aftermath to spread the word about the society and encourage other scholars to take an interest. After that informal meeting I recall, in chronological order, having made an appointment with D. Ellis Evans, the Jesus Professor of Celtic, who was unable to attend and had written me a personal note of apology, and going to see Roy Harris, then the holder of the Chair of General Linguistics at Oxford in his rather spartan office at Worcester College the next morning, in an effort to get their support for a HoL society. (If I remember correctly, Anna Morpurgo Davies was still away in Italy where I understand she usually spends her summers, but since I had talked to her at some length in her office at Somerville College back in April 1975 about our mutual interests in the history of linguistics, I could be sure of her support for any such endeavour.) I also took a train to London to meet my intellectual grandfather, R. H. Robins (who was my *Doktorvater* Geoffrey L. Bursill-Hall's thesis director) and Thea and Jim Bynon at the School of Oriental and African Studies for the same reason. How much impetus, if any, these private meetings gave to the eventual formation of the Society six months later is impossible to say, but I do not wish it thought that I simply led the garden party up the garden path with my proposals and left them to fend for themselves, without my making any further efforts to ensure a successful outcome.

Finally, although my recollection is not complete on this point, I must deny having had any part in the choice of the Society's name: more likely, if an Oxford name was to be chosen at all (I'm generally against such custom unless a person has bequeathed a significant amount of money or other tangible matter in support of an institute or for an endowment) I might have thought of Oxford and Max Müller rather than Henry Sweet (who spent only a few years there and not fifty-five rather productive years like Müller), and at least some HSS members may forgive me for saying that I just cannot warm to the idea that we all are interested in "the history of linguistic *ideas*" only and not also in investigating the linguistic *practice* of past authors.

Since the late 1980s a number of other national societies have been founded that are devoted to linguistic historiography in one form or another with an international appeal and the regular participation of scholars from abroad in their meetings (in Germany, North America, The Netherlands, Italy, Spain, and probably other places that have not yet come to my attention). I now think that these associations together make up amply for our failure to establish an international society; indeed, whenever an ICHoLS meeting is held, I'm inclined to believe that we all feel very much *en famille*, something we should all be happy about.

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A NOTE ON THE ORIGINS OF THE HENRY SWEET SOCIETY

K onrad Koerner's account of the pre-history of the Henry Sweet Society
ends with his personal involvement at the meeting he describes in Oxford,
and with his further attempts to obtain support from academic colleagues; a
brief account of the remainder of the pre-history of the Society may be
appropriate here, especially for those members of the Society who have
recently joined and who have not seen the earlier brief account in *Newsletter 1*.

At the meeting in August 1983 it was agreed to explore the likelihood of
support for such a society in the English-speaking world, which was the major
target. The ad hoc secretary circulated all those linguists, and some others, who
she believed might be interested, and she was very gratified with the
responses—all were favourable, and many, indeed, enthusiastic, and several
became founder-members, helping to fund the administrative expenses with
generous loans. Another ad hoc meeting was held in January 1984 at which it
was agreed that there was sufficient support to call a formal meeting. This also
was held at 5 Rotha Field Road, and attracted linguists from far afield.

The first task of this meeting was to draw up a constitution, and the first
elections, by those present, were of Professor R.H. Robins as President and
Professor Ian Michael as Vice President; next was the election of the late Leslie
Seiffert as Chairman of the Executive Committee, of Vivian Salmon as Hon.
Secretary, John Flood as Treasurer, and David Cram as Editor of the proposed
Newsletter.

The next task was to find a name for the Society which should be as
inclusive as possible, while making clear that this was an organisation directed
at the English-speaking world, and should be concerned with theoretical as well
as practical issues. Many names were suggested, among them Müller's, but it
was generally agreed that the name of Henry Sweet would be most appropriate.
He was a British scholar, known to linguists throughout the world, concerned
with both the theoretical and the practical study of language. It was also a
minor element in his support that to name our society after him would perhaps
be a small recognition of his distinction, which was not always recognised in
Oxford in his lifetime. As it happens, Sweet's grave in Wolvercote cemetery is
less than half an hour's walk from Rotha Field Road. During conferences
members often make a pilgrimage to the grave which is regularly planted with
flowers on behalf of the Society.

With the establishment of the Society, the next task was to plan for our
first conference. There was no difficulty in obtaining offers of papers, and it
was a proud day for the Committee when the conference opened in St Peter's
College, Oxford, in September 1984 with a paper from Mike MacMahon on the

work of Sweet. It was also very gratifying that Sweet's nearest surviving relative, a great-nephew, was able to be present on that day.

Many other projects were still in the future, including the establishment of a Henry Sweet library at Keble College (where the Hon. Sec. was at that time a Lecturer) by kind permission of the Warden, Sir Christopher Bull, himself a scholar specialising in the history of the English language. Keble was also generous enough to offer accommodation at the College for members of the Society visiting Oxford to work in our library or elsewhere, and many members have taken advantage of this privilege. Other projects included the establishment of a series of monographs, the first attempts failing because the Society did not have the funds at the time to support publication.

Regular annual conferences have, of course, continued, with the proviso that in years when ICHOLS meet there is only a one-day conference in the UK. This is held in London, at Senate House—a more convenient venue for those coming from abroad for a brief visit than either Oxford or Cambridge.

The Henry Sweet Society is now only one of a number of relevant societies; several were founded after 1984 but, until the North American Society was founded, it remained the only one directed at the English-speaking world.

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Roland Bernecker
Die "idéologie" in Italien. Eine kommentierte Bibliographie zur
Sprachtheorie der Spätaufklärung.
Münster: Nodus Publikationen, 1997. [Studium Sprachwissenschaft 13]. 245
pp. ISBN 3-89323-013-0, ISSN 0721-7129.

This book resulted from a large research project, directed by Brigitte Schlieben Lange at the Johann Wolfgang Goethe University of Frankfurt/Main (1989-94), on the impact of the French 'ideologists' (*idéologues*) on theories of language and signs in Germany, Italy and Spain. It must be seen in the context of related publications, especially Bernecker's own study *Die Rezeption der "idéologie" in Italien. Sprachtheoretische und literarische Ästhetik in der europäischen Spätaufklärung* (Münster: Nodus 1996) and the four volume collection of articles on discussion of language in the Europe of 1800 (*Europäische Sprachwissenschaft um 1800. Methodologische und historiographische Beiträge zum Umkreis der 'idéologie'.* ed. by Brigittte Schlieben-Lange et al., Münster:Nodus 1989 etc).

The bibliography is divided into four parts: independent publications (304 items), articles and other dependent publications (119 items), reviews (223 items) and selected translations (32 items). It is followed by two *Appendices*, one about Bernardino Biondelli, who marks the transition from 'ideology' to historical linguistics, and another which gives an idea of the state of philosophical grammar in Italy by reproducing the items on this topic for the years 1835 and 1836 which are mentioned in the Bibliography of Giacomo Stella. The book has an *Index nominum* which is very useful for consultation.

Bernecker's book is a commented bibliography which adds information on the extremely complex movement called 'ideology' (*idéologie, ideologia*) which seems to conclude eighteenth century linguistic theories in European countries. Its first institutional centre was the Paris *Société d'Auteuil* and then the class of the *Institut National* which invited discussion of the influence of signs on the development of ideas and the sciences. The social and institutional complexity of the group grows if we add to the former nucleus of the 'ideologists' all the persons who were teachers in the normal schools created in France after the Revolution, those who wrote manuals for teaching grammar and logic, those who submitted essays to contests of the Institut National or who wrote on typical 'ideological' subjects, such as the education of the deaf, universal writing systems (*pasigraphie*), or the observation of exotic peoples and languages. The 'ideological' research programme and the social and institutional foundations of what we can call 'ideologists' become even more complex and heterogeneous if we regard the impact of 'ideology' abroad. We have to take into account indigenous theories and movements which lead to the

same results in the domain of linguistic theory and semiotics. On the other hand, it was certainly narrow-minded to limit ideology in the past to France, and it is one of the merits of the above-mentioned project to have changed this picture. This book takes up the problem for Italy, where the impact of ideology was more evident and longer lasting than in other countries. In the context of the Italian *Questione della lingua* 'ideological' problems, such as the nature of a language of sciences, empiricist methodology, the epistemological evaluation of sign systems and the significance of a specific *genio delle lingue* acquired particular relevance.

'Ideology' is classified as a late enlightenment research programme, arrived at by a group of French philosophers, physicians, ethnologists, psychologists, historians etc. who were influential in the educational system from the ruin of Robespierre until the crowning of Napoleon. Language and sign theory was a central part of their project of a general human science, based on analysis of ideas and empirical observation. While the ideologists lost their influence in France under Napoleon, and were mostly rejected in Germany, they attained much more significance in nineteenth-century Spain and Italy and were even used by national movements in these countries. But their research programme obviously changed under these conditions. This makes it difficult to decide who can still be regarded as an 'ideologist'. This is the case of some authors represented in the bibliography who certainly never followed the 'ideological' paradigm or even came in closer contact with 'ideological' writings, for example Carlo Denina who was writing on philological and cultural subjects in the general framework of the eighteenth century. On the other hand, Francesco Soave is certainly one of the Italian 'ideologists'. However, his work on Kant could be understood as separate from this paradigm and should not appear in this context without any comment.

The items are listed in chronological order in all four parts, beginning with the year 1796 for independent publications (the year the French term *idéologie* was coined) and going on to the end of the nineteenth century. The limits of the other rubrics are less evident. So, for example, Bernecker includes (p. 127) a poem on the origin of ideas dedicated to Condillac in 1778; this poem shows the high reputation of this philosopher in Italy, but it is surely not influenced by his French disciples who wrote much later. The selection of independent writings is determined by the periodicals exhaustively excerpted: the *Biblioteca italiana*, the *Antologia*, and the *Politecnico*, but also the *Mémoires de l'Académie Impériale des Sciences, Littérature et Beaux-Arts de Turin*. It is quite justified from the point of view of a general history of ideas to mention translations of Darwin, Kant and Dugald Stewart in Italy in the first half of the nineteenth century, but their inclusion needs further justification in a selected bibliography on 'ideology'. This problem of authors treating common linguistic or semiotic subjects without being influenced by 'ideology' seems to be much more difficult to resolve than the fear of incompleteness, the latter

being less important if a bibliography corresponds to a clearly defined research interest.

The intensive bibliographical research presented in this book has proved that the history of ideas in Italy in the first four decades of the nineteenth century was largely influenced by 'ideology'. But it is not intended as an exhaustive bibliographical compendium in the classical sense. It is selective in following a certain research interest, namely the impact of the ideologists. This makes it possible to read the bibliography as a coherent text, which gives insight into the multifarious but also homogeneous discourse on language, mind and society. The commentaries on the bibliographical items show a distribution by topic in the discussion of linguistic subjects as well as social and institutional demands. In the 1830s, the Enlightenment sensualist epistemology disappears or is even rejected, but the categorial framework of 'ideology' still remains valuable until the acceptance of eclecticism grows and general grammar is replaced by historical comparativism. As Bernecker himself points out in the introduction, the commentaries are very different in length and contents and are not always in relation to the theoretical impact of the works described in them. Together with Bernecker's book on the impact of 'ideology' in Italy, this bibliography is a remarkable contribution to the history of linguistic ideas as well as a stimulating bibliographical source for future research on the transition from the 'ideological' shape of the *Questione della lingua* to historical comparative linguistics in Italy.

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Jean-Antoine Caravolas
[1] *La didactique des langues. Précis d'histoire I. 1450-1700.* Montréal: Les
Presses de l'Université de Montréal / Tübingen: Gunter Narr, 1994. [Giessener
Beiträge zur Fremdsprachendidaktik]. xxvi + 432pp. ISBN 2-7606-1618-5
(PUM), 3-8233-4366-1 (NARR) DM 78.00.
[2] *La didactique des langues. Anthologie I. À l'ombre de Quintilien*
Montréal: Les Presses de l'Université de Montréal / Tübingen: Gunter Narr,
1994. [Giessener Beiträge zur Fremdsprachendidaktik]. xv + 274pp. ISBN
2-7606-1619-3 (PUM), 3-8233-4367-X (NARR). DM 58.00.

I n the preface to the *Précis d'histoire* in this two-volume set, William
Mackey recalls the old saw "Those who ignore the past are condemned to
repeat it", and comments on its particular applicability to the history of
language teaching. However, after sifting through the many variants on the
debates over the efficacy of rules in language teaching, the 'direct method', and
all the other recurring themes, one has to conclude that knowledge of the past is
no safeguard against repeating it. Perhaps the endlessly recycled debates in
language pedagogy are simply a reflection of the fact that students have
different learning styles, just as teachers have different teaching styles, and
multiple approaches are needed simply to satisfy natural human variation. To
paraphrase another great teacher, "The poor [students] will always be with us";
all the methodological tricks gathered in four millennia of language instruction
are needed to bring the maximum number of students to the level of
competence desired.

   This richly documented history of language teaching in Renaissance
Europe provides countless examples of the immense variety of instructional
styles. In Volume I Caravolas presents, after a rapid summary of language
instruction in antiquity, a more detailed exposition of language teaching in each
national setting from the dawn of printing to 1700. The beginning date is
determined by the technological advance that rapidly extended literacy and
contact with foreign languages; the justification for the endpoint is rather
vague, with the promise of clarification when future volumes are produced.

   Caravolas is more explicit about why he has chosen a nation-by-nation
approach. Inspired by Padley's history of grammatical thought in Europe from
1500-1700, the author finds that a purely chronological approach misses
important localized influences, and threatens to hide the important
contributions of smaller countries.

   The chapters devoted to individual countries include Italy, England,
Germany, France, the Low Countries, Spain and Portugal, with one chapter
covering Scandinavia and Eastern Europe. To these are added two more

specialized chapters, one on the role of the Jesuits in language teaching, and another on an influential individual, the remarkable Jan Amos Comenius.

Within each chapter concerning nations, the author offers a brief historical overview, both general and relating specifically to language education, and then a discussion of the teaching of ancient languages and modern languages. In each of these the contributions of a number of individual language teachers and grammar writers are briefly summarized.

This structure to Volume I makes it easy to situate individual authors within the national traditions, but it hides, to a certain extent, the main themes in pedagogical debates and separates rather arbitrarily the teaching of the classical languages from the teaching of the modern languages. Volume II is meant to correct the thematic problem, as it presents excerpts from teaching manuals on fifteen topics: learning a foreign language, teaching one's native language, the role of the students' native language in language teaching, memorization, what to teach, the efficacy of grammatical rules, correction of student errors, the role of the student, the role of the teacher, learning vocabulary, reading a foreign language, writing a foreign language, speaking a foreign language, pronouncing a foreign language, and a catch-all section treating such issues as the appropriate age to start learning a foreign language. The selections in Volume II are organized alphabetically, with the exception of comments by Quintilian, which are placed at the beginning of each chapter. The collection of excerpts is preceded by a section of brief biographical notices on the authors cited.

The major difficulty for such a sweeping work is clearly one of organization, and satisfying the variety of ways in which the reader might want to consult the book, and the types of connections that any scholar would want to understand. Language pedagogy is a richly interwoven tradition, between nations, between the teaching of different languages, between language theory and instructional approach, and many other possibilities. It is an area meant for hypertext, not linear presentation. Trying to represent this complexity in the linear constraints of the book requires compromises, and the compromises that Caravolas has made are generally sufficient. Still, a thematic or chronological order rather than an alphabetical one might have been preferable within each chapter of Volume II, for it would have highlighted influences, connections and conflicts between the authors on various points.

The breadth of coverage that Caravolas has undertaken leads inevitably to a certain degree of superficiality, and the final two chapters of Volume I (on the Jesuits and on Comenius) are ultimately more satisfying intellectually because here he has brought more order to the whole, and here he has been able to keep up with all the current research. Within the 'national' chapters, it is clear which works he has been able to read first hand, and which he knows only through (sometimes outdated) secondary scholarship. In the chapters on England, for example, the reliance on Watson (1908) and Lambley (1920), as

informative as those sources are, needs to be complemented with more recent work, and one is surprised by the absence of any references to the many relevant articles and books of N. Orme, W. Rothwell and T. Hunt, among others. Still, the bibliography includes a wealth of material and provides an excellent starting point for future research in the area.

These comments should not take anything away from the accomplishment of these paired volumes. Through them we can contextualize many of the language theories of the period. Although Caravolas explicitly states that he is not writing a 'history of linguistics' in the period, the (overdrawn) distinction between linguistic theory and applied linguistics in our modern period did not exist in the 16th and 17th century, and the important figures in language pedagogy include the same scholars we commonly treat in the history of linguistics, and properly extends our vision to a number of others. This is a fascinating and useful set of books, and I look forward to the appearance of subsequent volumes on the 18th and 19th centuries.

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On Foreign Language Teaching *1450-1700*:
The Contribution of Jean-Antoine Caravolas

by Werner Hüllen

J ean-Antoine Caravolas, professor at the Faculty of Education of the University of Montréal, and a well-known expert on Comenius, is ambitious (and courageous) enough to attempt writing a comprehensive treatment of the history of foreign language teaching in Europe and North America between 1450 and today, in all the major languages and countries. He presents a first volume and announces two more (18th and 19th century, 20th century). Altogether there will be three volumes of what Caravolas calls the *précis d'histoire* accompanied by three companion volumes providing an anthology for the relevant texts.

Measured against this vast undertaking, there are relatively few remarks introducing the book. The author states that a historiographical work like this is missing, although "L'apprentissage des langues étrangères est une activité aussi vieille que l'humanité" (xix). He also maintains that contemporary world-wide endeavours to conduct foreign language teaching research, vis-à-vis the general social needs of foreign language learning in the present-day world, demand the background knowledge of their own history. As a name for the academic

discipline(s) that deal(s) with foreign language teaching, he adopts the term *didactique* ('didactics') after certain 17th-century German pedagogues (like Alsted or Rathke) and after Comenius. Its meaning, however, is taken from the present-day use of the term in France. "Généralement, elle désigne cette discipline qui s'occupe de la théorie de l'enseignement et de l'apprentissage des langues, de l'éboration de programmes et d'outils didactiques pour cet enseignement et cet apprentissage ainsi que de méthodes adaptées à cette théorie et à ces outils. Elle s'appuie sur les acquisitions des disciplines scientifiques qui ont quelque rapport avec la didactique des langues, en particuliers la linguistique, la psychologie et la pédagogie." (xx, after Galisson 1988) Very much in the same way, the German term *Fremdsprachendidaktik* is used today (Christ and Hüllen 1995). This means that an academic field, as delimited by present-day concepts and functions, is projected as an ordering schema into the past with the intention of showing that what we today call X has, in the eye of the author, already existed for many centuries, whether then designated as X or not. This procedure is certainly useful for finding a cover-term applicable to all texts between 1450 and the present which are going to be presented, but it is nevertheless not without its problems. Although Caravolas does not discuss these problems, they should at least be mentioned. His procedure certainly creates the danger of levelling out the historical particularities of the past and making them appear in the anachronistic light of the present. But, as mentioned above, the author does not discuss these methodological intricacies (to which I will return below) and carries his work out with all the confidence and the responsibility of a genuine historian: "Nous avons donc jugé nécessaire de montrer la contribution des grands et des petits pays, des auteurs universellement connus et de ceux injustement oubliés. L'originalité des ideés étant une qualité extrêmement rare, nous avons pris comme critères principaux la solidité théorique ou la valeur pratique de chaque apport et son rôle dans le progrès de la discipline au niveau national ou international" (xxv).

Only one major problem of method had to be decided upon before putting the book together, *viz.* whether the chronologically ordered presentation should or should not be broken down according to countries. The author decided in favour of the first possibility because "Les mêmes causes ne produisent pas dans tous les pays les mêmes effets, au mêmes moment et avec la même force" (xxiii). He quotes G. A. Padley's book on the Western grammatical tradition as a model worthy to be followed. (I will return to this decision later, too.)

Caravolas' approach leads to the following division:
I. *Les débuts de la pédagogie des langues* (i.e. the pre-European beginnings of language didactics in various European and non-European countries), II. *L'enseignement et l'apprentissage des langues en Italie*, III -- *en Angleterre*,

IV. -- *en Allemagne*, V. -- *en France*, VI. -- *aux Pays-Bas*, VII. -- *en Espagne et au Portugal*, VIII. -- *dans les autres pays européens*.

The "other countries" of chapter VIII are: *Les pays scandinaves, La Pologne, La Russie, La Bohême, La Hongrie*. Chapters II to VIII begin each with 1. *Aperçu historique* and 2. *La situation dans le domaine de l'education*, and then go on to 3. *L'enseignement des langues anciennes* and 4. *L'enseignement des language vivantes*. There are two more chapters where the author abandons his country-oriented approach: IX. *Les jésuites et l'enseignement et l'apprentissage des langues*, and X. *Jan Amos Comenius - premier théoricien de la didactique des langues*.

For a closer inspection I choose chapter III: *L'enseignement et l'apprentissage des langues en Angleterre* (pp. 65-120). The *aperçu historique* (three pages) gives the basic facts of the late-medieval history of Tudor and Stuart Britain and the post-revolutionary period. It also mentions the main figures of Renaissance culture (Wyclif, Chaucer, Colet, Lily, Linacre, Thomas More and the visitors Vives and Erasmus, moreover Shakespeare, Hartlib, Milton and the Royal Society). Not everybody will accept this selection of names (I find that Hartlib is overestimated in this context and that Bacon is missing), but they form a general backdrop for the scene to come. So do the general remarks on education (one page), which deal with the subordinate role of the mother-tongue in linguistic training and the special kind of grammar schools on the country. There then follow deliberations on the teaching of the ancient languages – at the beginning Latin, at the end also, with only a few remarks, Greek and Hebrew (pp. 70-93). After one paragraph on the medieval tradition, the Latin part discusses (i) the teaching of grammar by rules, (ii) the teaching of grammar without rules, and (iii) the teaching of speaking (pronouncing) and writing. These three topics are dealt with mainly by information about Lily's Grammar, then by ideas from the works of Richard Mulcaster, John Brinsley and William Walker, of Roger Ascham and Sir Thomas Elyot, the members of the Hartlib circle, i.e. William Brookes, Hezekiah Woodward, John Milton, and Joseph Webbe, and finally by ideas from the works of Charles Hoole, Richard Carew, and John Locke. Some of these authors are allocated only a third of a page, some the space of up to two pages. Ascham, Brinsley, Hoole and Milton are mentioned and elaborated upon several times.

Deliberations on the teaching of modern languages (pp. 94-120) first focus on general phenomena (7.5 pages) like the English-French bilingualism in the country after 1066, the reasons for learning foreign languages in the succeeding centuries, the impact of foreign speaker immigration into Britain in the wake of the Counter-Reformation on the continent, and the so-called *grand* or *petit tour*. There then follow the sections on the teaching manuals and the teachers of French (ten pages), of Italian (2.5 pages), and of Spanish plus German (together two pages). 'Manuals' are grammars, dictionaries, integrated

textbooks with grammars and dictionaries included plus dialogues, literary texts, etc., and finally other texts, like proverbs. In the French part, the well-known Neckam, Garland and Biblesworth appear, although they lived before the time to which the book is devoted, and some of the authors mentioned earlier are picked up again (e.g. Milton and Webster). Besides John Palsgrave; Claude de Sainliens (Holyband), John Woodroephe, Claude Mauger, and Guy Miège are treated extensively for French, and John (Michelangelo) Florio for Italian. Richard Percyvall and John Minsheu are mentioned (not treated) for Spanish, Martin Aedler and Henry Offelen for German. Moreover, about twenty-five more names are listed as those of manual authors, either only with their book-titles or with one-sentence-statements.

There is a final remark on universal languages (eight lines), and a general résumé: "On devise d'habitude les methodiciens des langues en deux groupes: ceux qui enseignent par l'*usage* et ceux qui enseignent par *regles*. Bathe (1611) y ajoute un troisième groupe où il classe les partisans du *compromis*, les éclectiques" (117). John Locke is offered as a member of the first, John Palsgrave as one of the second group. Four authors represent the eclectics with an accent on 'use' (Duwes, du Ploiche, La Mothe, and Minsheu), and five authors the eclectics with an accent on 'rules' (Maupas, Woodroephe, Miège, Paravicino, and Boyer). The chapter finishes with a paragraph (one page) on William Aufeild, a *didactien inconnu*, who translated the grammar of Charles Maupas into English and developed a special approach including general information on the language which had to precede the actual learning process, and oral practice.

There are good reasons to assume that this chapter is representative of the seven chapters (II to VIII) that make the main body of the book and that the text is correct in its reasoning and its factual information, apart from a few exceptional details which will be mentioned below. How do we judge the book, then, as a contribution to the historiography of foreign language teaching history?

First of all, there is the stupendous mass of material. The bibliography counts more than 550 primary sources in all major languages of Europe. Here, a single author obviously shoulders a load of work which is otherwise laid on whole teams. And he promises to do the same for the following centuries, in which the numbers of sources to be consulted will certainly not become less. Neither does he exclude the paper of only four pages by Richard Carew which Hartlib included, together with texts by Lubinus and Montaigne, in a publication of 1654, nor does he forget the widely unknown *[...] High-Dutch Minerva* by Martin (A)Edler, the first German grammar written in English, even if he quotes the second edition of 1685 instead of the first of 1680 (Hüllen 1997). Although the printed space that can be allocated to each author is naturally very limited, the reader feels well informed. Quite often skilfully selected quotations give a direct impression of the historical work. Condensed

almost to the size of a specialised dictionary, the individual chapters together build up a panorama of information without losing the easy readability which dictionaries do not have. This is due to the fact that the information is organised according to principles which the reader recognises as of permanent and even present-day importance. To them belong such questions as how to teach grammar, the effect of rule-formation, the effect of language use, the ways of teaching speaking and writing, etc.

But this is also the locus of a methodological problem. It is interesting to see, for example, how close Charles Webbe's chunking of sentences is to modern pattern practice. It is equally interesting to find the nowadays so-called four skills (i.e. listening, speaking, reading, and writing) applied to the didactic ideas of the 17th century. But is this really anything more than a superficial similarity here and in other cases? Pattern practice had to do with psychological behaviourism, with structural linguistics, and with the instrumental means of the audio-oral method. It also had to do with the notion of 'communicative competence'. None of this pertains to Webbe. The so-called four skills are embedded in the present-day use of foreign languages and, for example, disregard translation, which however was all-important in the past. We find very much the same problem in the many dialogues of the 17th-century manuals which Caravolas, of course, mentions but which may have served a didactic purpose quite different from the one which dialogues in modern manuals are meant to serve, e.g. the learning of vocabulary and not of spontaneous speech or face-to-face communication (in modern terms).

Moreover, under the heading *Apprendre à écrir* John Withals' English-Latin dictionary according to subjects is mentioned as an example. (Unfortunately, the title of the book is misquoted in the text as well as in the list of references. Instead of *A Dictionary in English and Latin (1554)* it should read *A shorte dictionarie for yonge begynners (1553)*.) Such dictionaries were popular all over Europe at the time (Hüllen 1994) and served the purpose of vocabulary learning. There is no reason to assume that they had any connection at all with the teaching of writing. They are given no special attention in Caravolas' historiography, obviously because they have almost totally disappeared in modern language didactics and, thus, have no place in the ordering system of his book. From these old *nomenclators* we can infer that *learning*, i.e. the central process of acquiring a language, was thought of as something different from what it is thought of now. It was something like 'memorisation according to topical (i.e. semantical) principles', a category of learning which is almost totally lost today. Modern foreign language teaching has almost totally substituted paradigmatic memorisation of linguistic items by syntagmatic memorisation. This also pertains to the dialogues mentioned above whose skeleton is in many cases a collection of words ordered in semantic domains, very much in the way of a subject-oriented dictionary. It is highly

dangerous to judge such historical means of teaching with modern didactic categories.

These reservations do not pertain to the information given in Caravolas' book as such but to the way in which it is arranged and evaluated, a way which may do harm to its historical faithfulness. Admittedly, also the listing of authors and book-titles occasionally deteriorates into simple name dropping, which only confirms the knowledge of those who know anyway. This is, for example, the case in the paragraph on universal languages. On the other hand, in spite of the masses of material, one sometimes misses books and authors whose historical importance seems obvious. A case in point is William Caxton's *Dialogues in French and English* (1483), which have been given only a three-line footnote in the chapter on the Netherlands (248). This is, however, a book of seminal importance, because it picks up the *Gesprächsbüchlein* and *Livre des mestiers,* widely known in the area of the Lower Rhineland and what today is the Netherlands since about 1370 and transfers it to England, where it gained a singular importance for the many dialogue-books to come. Most of the scenes in these dialogue-books are prefigured in Caxton's translation (Hüllen 1995). However, in spite of such border-cases the information of the book is exhaustive and very useful.

The case of Caxton is also a good point to discuss Caravolas' decision on a division of his book according to countries.

The chapter on the Netherlands, for example, has the same general order as outlined above. It gives ample information on general and author-centred facts. It differentiates in the space devoted to sections according to the importance of authors (an aspect which is occasionally missing elsewhere), for example, by reserving not less than nine pages to Desiderius Erasmus of Rotterdam (235-44). In the section on the teaching of French in the Netherlands, the *Livre des mestiers* (about 1340) is mentioned together with its translation into English by Caxton (1483) in just one sentence and the footnote, already mentioned, but what we do not learn is that the *Livre* is a successful book of conversations which was extant in Low-German, Flemish, Dutch and English versions, each juxtaposed with French. The reason is presumably that it did not fit into the ordering of the book according to countries. Another example of the same problematic kind is Noel de Berlaimont's (Barlaimont's) Flemish-French vocabulary of 1530 (and presumably even earlier). Caravolas writes correctly: "Ce petit volume de dialogues pour apprentissage du français connut un immense succès dans toute l'Europe. Des générations entières apprirent avec ce manuel les principales langues européennes, l'ouvrage ayant été publié en d'innombrables éditions multilingues" (257). The author pays tribute to this fact, whose general estimation is perfectly correct, only by mentioning Berlaimont in the sections on teaching French and English in the Netherlands, on teaching Latin and Spanish in Germany, and on teaching French, Spanish and Italian in France. However, between the first known

edition in 1530 and 1700 about 100 editions with eventually eight languages printed side by side had appeared. They included Latin (as a language of communication as the Humanists wanted to teach it) and also Slavonic languages like Polish and Bohemian (Czech). They were printed mainly in the Dutch speaking area, but in fact also in almost every printing shop on the continent. This means that Caravolas should have mentioned Berlaimont in every single section of every chapter of his book devoted to the various countries. A principle like this defeats itself, and the author did right in not being so pedantic. What he was consequently bound to miss, however, is showing that in the 16th and 17th centuries whole textbook-families originated which spread all over Europe and carried the same method of teaching and even the same semantic contents of vocabulary and texts into the various linguistic areas. This shows that teaching foreign languages was not a national, but a European affair then, and that Europe was not dissected into autonomous language areas as it would be later. Another textbook-family which gives us the same insight is Adam of Rottweil's *Introito e porta* (1477), originally written in German and Italian and later to be found all over Europe in a complex filiation of editions, often anonymous, with differing titles and with (again) up to eight languages printed in parallels (Hüllen 1997). Caravolas lists the original edition in his bibliography as 'anonymous' and with the title *Vochabulista*, which however is the title of one of the many derivatives of the original. The problem of the arrangement according to countries, as it becomes apparent now, is that it identifies historical circumstances with the rather modern notion of 'country' which causes countless overlappings and even so does not do justice to the European, i.e. trans-national, character of foreign language teaching at least up to the end of the 17th century. It does not do justice to languages in every case, either. For example, in the absence of a linguistic standard variety, Germany, which anyway was not a country in any possible sense of the word, was then a region of two distinct languages, *viz.* what today would be called *Niederdeutsch* and *Oberdeutsch*, with the former reaching into the regions of the southern 'Low-Dutch' (Flemish) and the northern 'Low-Dutch' (Dutch). In the 17th century, *Dutch*, in accordance with its etymology, meant *(Nieder-) Deutsch* irrespective of political boundaries.

How Caravolas lets himself be led into these almost insoluble problems can be shown in the case of Adrianus Junius. His *Nomenclator omnium rerum [...]*, one of the most important books of the time, appeared in 1567. It had Latin lemmata and explanations with Greek, German, Dutch, French, Italian, Spanish and occasionally English equivalents. With eight editions until 1600, and many more later, the book was very successful. In 1585 there appeared a Latin-English–French version by John Higgins in London. The erudite book saw several shortened editions adapted for school teaching in German, Latin and French by Siber (1570), Schenck (1571), Golius (1579), and Chytraeus (1582). There was a Czech translation by Weleslavin (1586). The Siber-version

appeared in Leipzig and Wittenberg, the Schenck-version in Augsburg, the Golius-version appeared in Strasbourg and the Weleslavin-version in Prague (according to Claes 1977, 133). Where to put a book like this in a country-orientated presentation depended on the leading question: which foreign language was taught? Yet, Junius' encyclopedic dictionary was a manual of European importance and ought to be treated with prominence.

Naturally, the two last chapters of Caravolas *precis d'histoire* do not have to struggle with such difficulties. Teaching and learning foreign languages, i.e. in fact Latin, Greek, and French, according to the Jesuit regulations is discussed for all the countries in which this Catholic order settled. In its more general report on eccliastical politics and in the more specific sketches of the works of François Pomey and Laurent Chiflet it is a convincing picture of a manner of foreign language teaching hardly treated anywhere else. In his chapter on Jan Amos Comenius, "[le] premier théoricien de la didactique des langues", Caravolas is perhaps at his best. In a tightly knit thread of thoughts he leads the reader safely through the works of this prolific writer who has driven many a historian into despair by his method of philosophising and fusing theological, philosophical, linguistic, and didactic ideas. There are many introductions to Comenius' work, but these twenty pages or so belong to the best that have been written from the point of view of language teaching and learning.

Jean-Antoine Caravolas has certainly written a most impressive book on the history of language teaching methodology and practice. He succeeds fully in showing the reader that from 1450 on (and even earlier) and up to 1700 people have reflected on why and how to teach foreign tongues to each young generation. Although not appearing as such in the topics of the *trivium* and *quadrivium*, except under 'grammar' and 'rhetoric', it was of equal importance to the topics mentioned there. It is a great success to have shown this. My queries as to the methods of ordering and presenting the masses of material are ultimately dictated by the ever unsolved problem of how to re-construct the past with the epistemological and linguistic means of the present, a problem inherent in every historiographic work (Hüllen 1996).

The *Anthologie I. À l'ombre de Quintilien* is a very useful and illustrative companion volume to the *précis d'histoire*. It consists of 103 bio-bibliographic entries on the authors quoted. They vary in length according to the historical weight of the persons. Then follows the *Anthologie thématiques de la didactique des langues,* which is strictly ordered by topics and questions as they are discussed by present-day foreign language didactics. They are: (1) *Apprendre une languge étrangère,* (2) *Enseigner une langue maternelle,* (3) *Le rôle de la langue maternelle,* (4) *Le rôle de la memoire,* (5) *Quoi enseigner?,* (6) *Le problème de la grammaire,* (7) *La correction des fautes,* (8) *Le rôle d'élève,* (9) *Le rôle du maître,* (10) *Apprendre le vocabulaire,* (11) *Apprendre à lire la langue étrangère,* (12) *Apprendre à écrir*

la langue étrangère, (13) *Apprendre à parler la langue étrangère*, (14) *Apprendre à prononcer la langue étrangère*, (15) *Autres questions*. The quotations are of varying length, from a few lines to about half a page in dense print. The frequency with which authors appear in each of the fifteen chapters varies greatly. Comenius takes the lead, because he is to be found in all of them (fifteen), Quintilian in fourteen, Ratke in twelve, Erasmus in eleven, Locke, Marnix and *Ratio atque institutio studiorum societas Jesu* each in nine, Vives in eight, Ascham, Clinard, and Lancelot each in seven, Montaigne and Piélat each in six, Bathe, Hoole, Lancy, Lubinus, and Miège in five, and Maupas and Veneroni each in four. Thirteen authors appear in three chapters, eighteen in two, and fifty-five in only one. This is quite an uneven distribution with twenty authors appearing fifteen to four times, and eighty-six three times to once. It shows that the author does not want to present authors but indeed topics. This intention is underlined by the fact that each chapter (except one) starts with an extract out of Quintilian and then orders all quotations alphabetically by authors' names.

The reason for the position of precedence attributed to Quintilian is found in his historical importance: "La découverte du manuscript complet de l'*institution oratoire* par Poggio Bracciolini en 1416 et la publication de tout le texte pour la première fois en 1470 marquent un tournant dans l'histoire de la didactique des langues. Tous les didacticiens de la Renaissance sans exception se réfèrent à Marcus Fabius Quintilianus comme en l'autorité suprême en matière pédagogique et s'en inspirent dans leurs écrits ou dans leur travail avec les élèves" (xiii).

There is no clue as the use which the author intends for the anthology. The texts can be used as the points of departure for lectures and for seminars and discussion groups. For them they provide an almost unlimited wealth of historical ideas. The texts can also be read parallel to the appropriate chapters in the other volume. In this case it would be an excellent help if cross-references could be inserted in both directions and in both books. Let this be a suggestion for a second edition which these two volumes undoubtedly deserve.

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Werner Hüllen, *Essen*

Jonathan Culpeper
History of English.
London: Routledge, 1997 [Language Workbooks]. ix, 103 pp.
ISBN 0-415-14591-0

T he target group of Jonathan Culpeper's *History of English* (Language
Workbook) seems to be young undergraduate students with limited general
linguistic knowledge. For them the book is most appropriate, also because of its
excellent pedagogical structure. One may say that some of the best principles
used when teaching children – such as to make them curious and answer
questions – reappear here in a book for young adults.

If it were possible to build an obligatory, introductory first-year course
on the history of the English language into the curriculum of English studies at
our department, we would not hesitate to recommend Culpeper's book.
However, studies that included a historical angle were largely abolished at our
department many years ago, and today we primarily teach modern English
disciplines. Nevertheless, we are occasionally – indeed increasingly often –
asked to give a survey course on the history of the English language, but only
for specially interested postgraduate students. This means that however difficult
the theme may be, we cannot start from scratch but have to make our students
work with complicated original texts and advanced background material from
the very first day. For them Culpeper's book would be no challenge, nor was it
written for students at their level.

On the whole we welcome the fact that a publishing house has
considered it worthwhile to print a new, good and different primer of the
history of the English language. This may encourage a reawakening of interest
in the development of the English tongue and likewise in the history of Britain
itself, which is so closely connected with the history of its language.

Inge Kabell and Hanne Lauridsen, *Copenhagen*

Ad Foolen & Jan Noordegraaf (eds.).
De taal is kennis van de ziel. Opstellen over Jac. van Ginneken (1877-1945).
Münster: Nodus, 1996. 224 pp. Illustr. ISBN 3-89323-267-2.

On 20 October 1945 Professor Jac. van Ginneken died at the age of 68 years. Van Ginneken was since 1923 professor of Dutch language and literature, Indo-Germanic linguistics and Sanskrit at Nijmegen University, the only Catholic university in The Netherlands. His thesis on language philosophy (1907) and his *Handboek der Nederlandsche Taal* (1913-1914) had given Van Ginneken national and international esteem: Van Ginneken's personality and work set the features of linguistic science in The Netherlands during the first half of the century. Now, however, little remains of his reputation and to the young linguists he is completely unknown. On 20 October 1995 the General Linguistics and Dialectology Department of Van Ginneken's university held a one-day symposium on Jacques van Ginneken in co-operation with the Dutch Society for the History of Linguistics. It was a great success. The present publication is a fine edition of the lectures delivered that day: *De taal is kennis van de ziel* [Language is knowledge of the soul] - *Essays on Jac. van Ginneken (1877-1945)*.

In the history of linguistics the figure of this Jesuit priest is remarkable. He was a great organiser of all kinds of activities in the field of Catholic life; he was the life and soul of the periodical *Onze Taaltuin*; he was active in an enormously broad field of linguistics; also as a person he was a fascinating man. In the volume we find the lecture of the elderly dialectologist A. Weijnen, his successor at Nijmegen, titled 'Herinneringen aan Jacques'. With nostalgia and gratitude he sketches a portrait of an unforgettable master and formidable scientist, but also of a very demanding and authoritative personality.

Els Elffers gives an analysis of this linguist as a *psycho-syntheticus*. Van Ginneken's thesis *Principes de linguistique psycologique – essay synthétique* (1907) made him an internationally renowned linguist. In this impressive work Van Ginneken tried to develop a firm psychological basis for linguistics. According to Van Ginneken there are for instance links between grammatical and psychological categories. Elffers explains the theory and makes interesting historiographical remarks on its reception. Shortly after the publication of his dissertation, Van Ginneken surprisingly produced a voluminous *Handbook of the Dutch Language*, a sociological approach, in two parts. He attributed his interest in the 'social aspects' to the influence of Antoine Meillet. The work contains a description of the varieties of Dutch along three 'circles': local circles (dialects), familial circles (family, sex and age) and social circles (class, profession, political and religious groups). In a critical essay the sociolinguist Hagen comes to an overview, in which he pays attention to Van Ginneken's

comments on the language of Jews and Socialists. For an understanding of Van Ginneken's sociology of language Hagen refers to a short monograph on the causes of linguistic changes (1930).

From 1925 until his death Van Ginneken worked on the development of a theory of language biology without neglecting language psychology and sociology. In his language biology Van Ginneken coupled phonology with genetics and anthropology. Van Ginneken thought the articulation base differed from race to race. In a bewildering exploration of phonemic statistics he came to the conclusion that Mendelian numerical ratios recurred. Primitive consonant and vocal systems are to be attributed to a hybrid crossing of parents with different articulation bases. Van Ginneken felt that his insights opened grand perspectives on linguistic affinity. In a fine contribution Gerrold van der Stroom explains the theory and gives nuanced insights into the implications and reception of Van Ginneken's approach. After the Second World War language biology was seen as a rather absurd theory that could only have been developed in the pre-War climate. But Van der Stroom argues that the link between biology and linguistics has again been recognised in recent publications.

This book about Jacques van Ginneken closes with three studies: Anneke Neijt explores Van Ginneken's curious positions in the reform movement of the Dutch orthography, Hulshof writes on Van Ginneken's language didactics, and Kempen and Wagenaar literally show how wonderful a book the scholar Van Ginneken made for teaching colleges: the grammatical structure of a sentence is represented by pyramids drawn by children and by so doing he showed the language evolution of a child.

This volume, containing essays on Jac. van Ginneken, is a magnificent book. It opens with an introductory essay by Jan Noordegraaf and Ad Foolen under the significant title *Bezieling en conflict* [Inspiration and conflict]. This gives an overview of all Van Ginneken's activities, supplying the necessary background for the various detailed studies. Partly due to this the volume of lectures is extremely successful. Its composition is coherent. The essays are not only for specialists, which is rather rare in this sort of collected volume. All the essays have English summaries and extended bibliographies. This also makes the work an excellent introduction to Van Ginneken's ideas. We meet him as a source of inspiration and conflict for his colleagues, students and publishers. In his theoretical orientation, he distanced himself from the Junggrammatiker, but at the same time he was not a structuralist at heart either. He was not very impressed by De Saussure's *Cours* (1916). Van Ginneken felt affinity with the 'neo-linguists' who, in the period between the Junggrammatiker and Structuralism, tried to find a new orientation in linguistics which tended to revert to early nineteenth-century ideas like those of von Humboldt's.

L. van Driel, *Middelburg*

Gerda Haßler & Jürgen Storost
Kontinuität und Innovation. Studien zur Geschichte der romanischen
Sprachforschung vom 17. bis zum 19. Jahrhundert. Festschrift für Werner
Bahner zum 70. Geburtstag.
Münster, Nodus, 1997. 334 pp. ISBN 3-89323-269-9.

D ie Festschrift beinhaltet ein kurzes Vorwort der Herausgeber (7-8), die
Biographie des Jubilars (11-12), eine umfassende Zusammenstellung
seiner Veröffentlichungen aus den Jahren 1951-1997 (13-38), die Tabula
Gratulatoria (39-43) und 20 interessante und anregende Beiträge zu einem der
Forschungsschwerpunkte des Geehrten, der Geschichte der Sprachforschung
der romanischen Sprachen, ein Gebiet, daß in den letzten Jahren sehr in das
Interesse der Forscher getreten ist, von Werner Bahner aber schon länger
verfolgt wird. Lediglich zwei Aufsätze überschreiten den thematischen Rahmen
des Bandes, der mentalitätsgeschichtlich ausgerichtete Beitrag von Helmuth
Frisch (301-311), der die Einstellung des bedeutenden rumänischen Dichters
Mihai Eminescu zu Frankreich thematisiert und jener die Sprachgechichte des
Rumänischen betreffenden von Maria Iliescu (325-334). Beide stehen jedoch in
Beziehung zu weiteren Forschungsschwerpunkten Werner Bahners. Die
Beiträge, in deutscher, französischer, italienischer und spanischer Sprache
abgefaßt, sind chronologisch angeordnet, sie erstrecken sich auf einen Zeitraum
vom 16.-19. Jahrhundert mit Abstechern ins 15. und 20. Jahrhundert, der im
Titel angegebene Zeitraum ist also zu erweitern. Räumlich gesehen werden
Italien, Frankreich, Rumänien, der spanisch- und der portugiesischsprachige
Raum und Deutschland erfaßt. Die Geschichte der Sprachforschung der
romanischen Sprachen kann in unterschiedliche, in diesem Band vertretene
Themenbereiche untergliedert werden: die Begriffs- und Ideengeschichte
bezüglich der Sprache, die Gechichte der Methoden der Sprachforschung, in
diesem Falle insbesondere der Verbreitung der historisch-vergleichenden
Methode, und die Geschichte der Institutionalisierung der Forschung und Lehre
der romanischen Sprachen an universitären Einrichtungen.

Die Beiträge zu der bisher wenig erforschten Geschichte der spanischen
Sprachwissenschaft eröffnet Hans-Josef Niederehe (45-60), der nach den
Ursprüngen der Sprachgeschichtsschreibung des Spanischen in Spanien und
nach den wiederkehrenden Leitgedanken, den berücksichtigten Textsorten und
Methoden fragt in Traktaten des 15.-18. Jahrhunderts zur spanischen Sprache
und Literatur[1]. Er zeigt damit einen Ansatz auf, mit dem weitere Schriften

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[1]   Enrique de Villena, *Arte de trobar*, 1433?, Antonio de Nebrija, *Gramática castellana*,
     1492, Juan Valdés, *Diálogo de la lengua*, 1535, Andrés de Poza, *De la antigua lengua de*

untersucht werden können. Richard Baum (177-195) fordert eine Periodisierung und Betrachtung der spanischen Sprachgeschichte aufgrund der Kenntnis der Herausbildung einer Kultursprache, einem von ihm vertretenen Konzept[2], mit dem er an den Idealismus Karl Vosslers und Leo Spitzers anknüpft. Er exemplifiziert dieses am Beispiel der sprachpflegerischen Gestaltung und den Normierungsbestrebungen des Wörterbuchs der *Real Academia Española*, dessen Abfassungsrichtlinien abgedruckt werden[3]. Sprachtheoretische Grundlagen der puristischen Sprachpflege in Spanien im 19. Jahrhundert zeigt Jenny Brumme (197-209) in ihrem Beitrag auf. Diese beruhen auf den Konzepten der *corrupción* und der *decadencia* in Verbindung mit der Betrachtung der Sprache als einem Organismus mit unterschiedlichen Lebensphasen. Durch die puristische Sprachpflege soll der Verfall der Sprache aufgehalten werden. Um die von dem Niederländer Johannes de Laet und dem Schweden Hugo Grotius kontrovers vertretenen Positionen bezüglich des Ursprungs der Sprachen der Ureinwohner Amerikas unter Rückgriff auf die These der Polygenese von José de Acosta geht es im Beitrag von Daniel Droixhe (73-88). Guillermo L. Guitarte (89-96) weist nach, daß die Idee von Pablo Bonet, die Buchstaben ihrer Lautung gemäß auszusprechen und zu bezeichnen, z. B. *f* und nicht *efe*, ausgehend vom Erlernen des Sprechens durch Taubstumme und dargestellt in *Reduction de las letras y arte para enseñar a ablar los mudos*, Madrid, 1620, auf kryptographische Theorien zurückgeht.

Gerda Haßler (107-124) stellt die Bedeutung des *Vocabulário Portugues e Latino*, Coimbra und Lisboa, 1712-21 mit dem *Supplemento*, 1727-1728 des Mönchs Rafael Bluteau heraus. Diese besteht in der umfaßenden Beschreibung des portugiesischen Wortschatzes, der Aufnahme von Fachwörtern und Neologismen, der Synonymik und der Modernisierung der Rhetorik. Sprachtheoretisch folgt er der Tradition seiner Zeit. Damit becschäftigt sie sich mit einem bisher weniger untersuchten Wörterbuch[4] unter besonderer Berücksichtigung des Vorwortes.

Claudio Marazzini und Lia Formigari heben die in italienischen Traktaten im Rahmen der *questione della lingua* zum Ausdruck gebrachten

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las Españas, 1587, Bernardo Aldrete, *Del origen de la lengua española*, 1606, Francisco Mayáns y Siscar, *Orígenes de la lengua española*, 1737.

[2]   Vgl. Baum, Richard, *Hochsprache, Literatursprache, Schriftsprache. Materialien zur Charakterisierung von Kultursprachen*, Darmstadt, 1987.

[3]   PLANTA Y METHODO, QVE, POR DETERMINACION DE LA ACADEMIA ESPAÑOLA DEBEN OBSERVAR LOS ACADEMICOS EN LA COMPOSICION DEL NUEVO DICCIONARIO DE LA LENGUA CASTELLANA; A FIN DE CONSEGVIR SU MAYOR UNIFORMIDAD EN MADRID: en la IMPRENTA REAL, [...], Año 1713.

[4]   Vgl. Verdelho, Telmo, "Lexikographie", in: Holtus, Günter/Metzeltin, Michael/Schmitt, Christian, *Lexikon der romanistischen Linguistik*, Bd. VI, 2, *Galegisch, Portugiesisch*, Tübingen, 1994, 673-692.

sprachphilosophischen Gedanken hervor. Dieser Aspekt, der von beiden Forschern[5] in ihren wissenschaftlichen Arbeiten verfolgt wird, verspricht noch interessante Ergebnisse. Claudio Marazzini (61-72) erläutert die von Benedetto Varchi im *Ercolano*, Firenze, 1570, und die von Lodovico Castelvetro in *Ragione d'alcune cose segnate nella canzone d'Annibal Caro "Venite a l'ombra de' gran gigli d'oro"*, s.l., s.d., Modena, 1559, aufgeführten Typologien der Sprachen. Diese Schriften entstanden im Zusammenhang mit einer Polemik um ein Gedicht von Annibale Caro. Castelvetro klassifiziert die Sprachen nach möglichen Verwandschaftsbeziehungen derselben aufgrund sprachinterner Kriterien, um somit die Verwendung von Neologismen und Fremdwörtern zu rechtfertigen. Varchi hingegen versucht mit seiner Klassifikation der Sprachen mit binären Oppositionen der Eigenschaften von Sprachen die Autorität des Florentinischen zu untermauern. Lia Formigari (159-169) arbeitet die Besonderheit des Traktats *Ricerche intorno alla natura dello stile* [1809] von Cesare Beccaria heraus, die darin besteht, daß er sich nicht wie üblich zu seiner zeit in Italien mit der *questione della lingua* beschäftigt, sondern eine allgemeine Sprachtheorie bzw. Semiotik darlegt, die als Ideal die Repräsentation der Ideen durch die sprachlichen Zeichen besitzt, wie sie in der zweiten Entwicklungsphase der Sprache ereicht wird, nach einer ersten Phase der Entstehung. In der dritten, in der man sich im 18. Jahrhundert befindet, in der die Repräsentation der Ideen durch die sprachlichen Zeichen verloren gegangen ist, kann eine wünschenswerte bildliche Imagination in wissenschaftlichen und philosophischen Abhandlungen nur durch den Stil erreicht werden. Mit dem Aufsatz von Rudolf Windisch (211-235) beginnen die Beiträge zur Geschichte der Verbreitung der historisch-vergleichenden Methode. Der Autor hebt zwar den Pioniercharakter der Arbeiten von Bernardino Biondelli zu den oberitalienischen Dialekten[6] bzw. der Gaunersprache[7] hervor, stellt jedoch andererseits fest, daß Biondelli die zu seinen Lebzeiten in Deutschland entstandene historisch-vergleichende Methode nicht berücksichtigt[8].

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[5]   Vgl. Marazzini, Claudio, *Il secondo Cinquecento e Seicento*, Bologna, 1993 und ders., "Le teorie", in: Serianni, Luca/Trifone, Pietro, *Storia della lingua italiana*, Bd. I, *I luoghi della codificazione*, Torino, 1993, 231-329 , vgl. z. B. Formigari, Lia, "Les Idéologues italiens. Philosophie du langage et hégémonie bourgoise", in: Busse, Winfried/Trabant, Jürgen, *Les idéologues*, Amsterdam/Philadelphia, 1986, 219-229.

[6]   Biondelli, Bernardino, *Saggio sui dialetti gallo-italici*, Milano, ²1853.

[7]   Biondelli, Bernardino, *Studi sulle lingue furbesche*, Milano, 1846.

[8]   Implizit übt Carlo Tenca, der in der Bibliographie nicht aufgeführt wird, in seinen Rezensionen bezüglich des zweiten Werkes eine ähnliche Kritik, das erste wird hingegen sehr von ihm gelobt, vgl. Tenca, Carlo, *Scritti linguistici*, hrsg. von Angelo Stella, Milano/Napoli, 1984, 59-63, 103-134.

Pierre Swiggers (97-106) gibt Anhaltspunkte, die als Grundlage für eine eingehende Untersuchung dienen können, für die These, daß Bernard Lamy in seinem bekannten Werk *De l'Art de Parler*, Paris, 1675, ein Bindeglied darstellt im Bereich der Sprach- und Grammatiktheorie zwischen der Grammatik von Port-Royal und der *grammaire générale et philosophique* des 18. Jahrhunderts. Ebenfalls um eine Stellung als Vermittler geht es im Artikel von Brigitte Schlieben-Lange (167-176). Er enthält sehr interessante Anregungen für eine detailliertere Untersuchung der französischen Übersetzung der Grammatik von James Harris[9] durch den französischen *idéologue* Jean François Thurot[10]. Ausgehend von dem Widerspruch, daß ein *idéologue* eine platonisch inspirierte Grammatik übersetzt, zeigt sie, was Thurot an Harris Grammatik überzeugt hat. Erstens dessen Analyse und Systematik, zweitens der Hermesmythos, Hermes als der Erfinder einer exakten, prinzipiengeleiteten, die Dialekte überwindenden Sprache, und drittens die im Cratylos ausgedrückte Idee Platons, daß es eine wesensmäßige Adäquatheit zwischen der Natur der *choses*, der *idées* und der *mots* gibt, die dazu führt, daß es nur einem besonderen Legislator zustehe, Neologismen zu schaffen. Zwei Beiträge sind der Beschäftigung mit Rousseau gewidmet. Im ersten von Georgia Veldre (125-147) untersucht die Auorin, inwieweit Rousseaus Sprachursprungstheorie ein Echo gefunden hat in den Schriften, die auf die Preisfrage der Berliner Akademie zum Ursprung der Sprache 1769 eingereicht worden sind. Sie kommt zu dem Schluß, daß die Auffassungen Rousseaus vom *homme sauvage* als einem isoliert lebenden, sich selbst genügenden und nicht gesellschaftlichem Wesen in den Preisschriften kritisiert wird, da man eben in dem gesellschaftlichen Menschen die Voraussetzung für das Bedürfnis nach Kommunikation und somit für die Entstehung der Sprache sah. Ebenso wird seine Vorstellung, daß die *idées générales* erst nach der Entstehung der Sprache entstanden seien, zurückgewiesen. Der zweite Aufsatz zu Rousseau ist derjenige von Ulrich Ricken (149-158)[11]. Gemeinsamkeiten zwischen den Auffassungen der beiden Genfer Jean-Jacques Rousseau und Ferdinand de Saussure sieht der Autor in der Annahme der Sukzessivität der sprachlichen Zeichen, in der Betrachtung der Sprache (bei Rousseau der lautlichen Seite der Sprache) als einem System, dessen Elemente zueinander in Opposition stehen,

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[9] Harris, James, *Hermes: or a Philosophical Inquiry Concerning Language and Universal Grammar*, London, 1751.

[10] Thurot, François, *Hermès ou recherches philosophiques sur la grammaire universelle*, Paris, 1796.

[11] Parallelen zwischen Jean-Jacques Rousseau, Etienne Bonnot de Condillac und Ferdinand de Saussure finden sich auch in Ricken, Ulrich (mit Bach, Reinhard/Molin, Fabienne/Renneberg, Christine), "Le 'langage nouveau' de Jean-Jacques Rousseau: Langue ou parole. Ou deux citoyens de Genève à la lumière l'un de l'autre", *Présence de Saussure*, hrsg. von René Amacke/Rudolf Engler, Genève, 1990, 89-119.

die Beschäftigung mit der Problematik der Gegenüberstellung des Individuellen und des sozialen Aspekts der Sprache, auch wenn sie in diesem letzten Gebiet zu unterschiedlichen Ergebnissen kommen. Unterschiede bestehen im terminologischen Bereich. Obwohl die gleichen Wörter verwendet werden: *langue, langage, parole, discours, usage, valeur,* erfolgt dies mit unterschiedlicher terminologischer Fixierung und Stringenz. In seinem sorgfältig dokumentierten Beitrag weist Gabriel Bergounioux (237-257) anknüpfend an eine Arbeit von Werner Bahner anhand der Lehrstuhlinhaber und den Lehrveranstaltungsankündigungen an den französischen Universitäten und den *Grands Ecoles* nach, daß die historisch-vergleichende Methode in Frankreich in den Jahren 1850-1870 bis auf Ausnahmen noch nicht generell Eingang gefunden hatte.

Als ein Beispiel für die frühe Rezeption der Diezschen *Grammatik der romanischen Sprachen*[12] und somit der historisch-vergleichenden Methode kann der leider zu früh verstorbene August Fuchs angesehen werden, wie Jürgen Storost (259-274), der sich an anderen Stellen ausführlich mit diesem Gelehrten beschäftigt hat, darlegt anhand der Auswertung von drei neu aufgefundenen Briefen von Fuchs an Diez (1844-1847), die im Artikel veröffentlicht werden. Im Beitrag von Hans-Manfred Militz (291-299) geht es ebenfalls um das Diezsche Erbe. Der Autor untersucht Meyer-Lübkes *Grammatik der romanischen Sprachen,* Leipzig, 1890-1902 unter dem Gesichtspunkt der Gemeinsamkeiten und Unterschiede mit der Diezschen Grammatik. Neu ist die Betrachtung der lautlichen Veränderungen als Lautgesetze und die Berücksichtigung späterer sprachgeschichtlicher Etappen über das Mittelalter hinaus. Als Fortsetzung kann die Tatsache angesehen werden, daß Meyer-Lübke neben der Lautlehre auch die Formenlehre, die Syntax und den Wortschatz berücksichtigt. Klaus Bochmann (275-289) gibt mit der Darstellung der wissenschaftlichen Leistungen, den Interessen und der Lehre von Adolf Ebert in Leipzig- erste lagen mehr im literaturwissenschaftlichen Bereich, in der letzteren widmete er sich auch der Sprachwissenschaft unter Einbeziehung der historisch-vergleichenden Methode-, gleichzeitig einen Einblick in die Schaffung der ersten romanistischen Lehrstühle in Deutschland. Helmuth Frisch (301-311) arbeitet anhand der journalistischen Schriften des bedeutenden rumänischen Dichters Mihai Eminescu dessen Einstellung zu Frankreich heraus. Einerseits erkennt er die kulturellen und politischen Leistungen Frankreichs an. Andererseits übt er punktuell und provokatorisch Kritk, um seine Landsleute wachzurütteln und sie vor einer sklavischen Imitation alles aus Frankreich kommenden, ohne Berücksichtigung der eigenen Tradition, zu warnen. Bärbel Techtmeier (311-323) zeigt überzeugend auf, daß die Position Titu Maiorescus in der Orthographiereform, in der Neologismendebatte und seine stilistisch-

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[12]   Bonn, [1]1836-1844, [2]1856-1860, [3]1870-1872.

rhetorischen Ansichten zum politischen Diskurs aus seiner bisher nicht als homogen erkannten sprachtheoretischen Grundlage resultieren, die auf der zeichentheoretischen Einteilung in Zeichen-Vorstellung-Begriff beruht. Im letzten Beitrag des Buches kommt Maria Iliescu (325-334) zu dem interessanten Ergebnis, daß die Anzahl der Wörter griechischen Ursprungs aus der Phanariotenzeit (1711-1821) in der rumänischen Umgangssprache bisher unterschätzt worden ist und daß aufgrund einer außersprachlich bedingten Ablehnung alles Balkanischen diese Wörter prädestiniert sind, eine negativ-ironische Konnotation zu erlangen.

Abschließend kann festgehalten werden, daß es sich bei dieser Festschrift um eine sehr gelungene, thematisch geschlossene Sammlung interessanter und anregender Beiträge zur Geschichte der Sprachforschung romanischer Sprachen handelt, die zu neuen Erkenntnissen gelangen und die weitere Forschungsmöglichkeiten aufzeigen.

Waltraud Weidenbusch, *Heidelberg*

Johan Huizinga
Inleiding en Opzet voor Studie over Licht en Geluid.
Amsterdam: Stichting Neerlandistiek VU; Münster: Nodus, 1996
[Edited by and with an introduction of Jan Noordegraaf and Esther Tros with a
summary in English]. 96 pp. ISBN 90-72365-30-5 (Stichting Neerlandistiek).
ISBN 3-89323-515-9

The Dutch historian Johan Huizinga (1872-1945), famous for his *The
Waning of the Middle Ages*, began his academic "career" as a linguist – he
studied Dutch language and literature in Groningen from 1891 until 1897 when
he wrote his doctoral dissertation under the supervision of the classical scholar
J.S. Speyer (1849-1913) on the *Vidûsaka in Indian theatre*. Although he was not
quite successful as a linguist – an article on "die Vernachlässigung der
Wortbedeutung in der vergleichenden Sprachwissenschaft" (1898) was rejected
by Karl Brugmann for publication in the journal *Indogermanische Forschungen*
– Huizinga all his life stressed the fact that he knew something about language.
Language, he still maintained in 1929, was an essential component of cultural
sciences. In his historical work Huizinga has contributed enormously to the
description of European culture.

Although Huizinga considered himself to be a linguist, his way to do
linguistics was more or less untimely (15). He was mainly interested in the
psychological and more speculative dimension of language. This dimension he
did not find in 19th-century mainstream Neo-grammarian linguistic thought like
Karl Brugmann's (1849-1919), although Brugmann himself was very much
interested in psychological problems concerning the meaning of words as
Noordegraaf and Tros maintain. It is a pity that the editors just state this fact
and do not explain Brugmann's rather blunt rejection of Huizinga's
'psychological' insights regarding Brugmann's 'psychological' work. It,
nevertheless, was mainly Huizinga's dislike of any formal analysis of language
which raised his interest in a comparative description of cultural aspects of
languages.

Huizinga wanted to analyze the expression of vision and sound in
Indo-Germanic languages. More specifically he asked himself: how can it be
explained that our concepts for sensory perceptions are not exclusively linked to
just one way of perceiving the world (e.g. visual or audible) but can also be
used to denote other ways of perceiving the world of sensory objects? Sharp, for
instance, can be said of things smelled, tasted, felt, etc. (95). This topic,
Huizinga writes in his introduction, was already discussed by Jacob Grimm
(1785-1863). Huizinga's supervisor, Barend Sijmons (1853-1935), shared
Grimm's view that the study of Dutch or other Germanic languages should be
done on a historical-comparative basis. Huizinga took over Grimm's view that

linguistic phenomena historically led to moods (*Stimmungen*) which are expressed differently in a language family. Therefore, one must conclude that Huizinga, in the line of thought of Grimm, was mainly interested in the life of words, not their formal linguistic status. He therefore rejected for instance Max Müller's (1823-1900) etymological work which led Müller to reconstruct Indo-Germanic roots and their meanings. These meanings, however, precede linguistic entities and cannot be understood on their basis (19). In the published manuscript Huizinga, after having rejected the opinions of many contemporary linguists, continues with a classification of words in different Indo-Germanic languages and their underlying mood. What he aims at is an understanding of the principles of the use of words (*principia van woordgebruik*). He does not suggest, however, that there is an original meaning which constitutes different words in different Indo-Germanic languages having the same mood (e.g. those which show the affinity between 'light' (*licht*) and 'pleasure' (*welbehagen*).

This carefully edited and annotated edition of Huizinga's unpublished doctoral dissertation contributes to a better understanding of the international place of Dutch linguistic research and interests around 1900. The editors have succeeded in giving a detailed and highly informative account of the context of Huizinga's linguistic work. The summary in English (pp. 93-96) is very useful for those who want to have a short overview of the original Dutch introduction.

Frank Vonk, *Doetinchem*

Vivien Law & Werner Hüllen (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 3]. 425 pp. ISBN 3-89323-453-5

There will be no-one in the Society who does not know Professor R.H. Robins, and very few who have not learnt a great deal from him. Vivien Law's account of his career with which this Festschrift opens is somewhat more than a résumé of his professional development and of his contribution to the history of linguistics; it traces the changes in the discipline of intellectual history over the last fifty years, and from Professor Robins's career it derives a historiography of linguistics which lays particular emphasis on relating language theory in its historical contexts. This *vita* is followed by a list of Professor Robins's publications. The articles then follow in chronological order, beginning in the early Middle Ages and finishing in the twentieth century. The book finishes with an *Index Nominum*.

The first three articles highlight how Donatus and Priscian were received at different key points of the Middle Ages. Anders Ahlquist's exploration of early treatments of grammatical gender begins with Dionysius Thrax, passes to Donatus and his contemporaries, and finishes with Irish writers on both Latin and Irish. Anneli Luhtala examines how Carolingian logicians and grammarians, in particular Alcuin and Eriugena, resolved their difficulties with Priscian's analysis of the parts of speech, and in so doing began preparing the ground for the *grammatica speculativa* of the thirteenth century. Probably the most important of the early speculative grammarians was Boethius of Dacia, whose theories on the parts of speech are analysed by G.L. Bursill-Hall. Though these articles are concerned primarily with the development of theory, they give a good idea of how the intellectual climate of a period shapes the legacy of the past, and of how originality and progress can come from biassed interpretation of revered authors.

The sixteenth-century and seventeenth-century articles are concerned with both linguistic theory and applications of linguistics. Vivian Salmon introduces us to an English follower of Petrus Ramus, Charles Butler (1561?-1647), a polymath who should be better known for his innovative textbooks of rhetoric and grammar. He helped lay the foundation for the more formalised world of philosophical models of language and education we see in Joseph Subbiondo's article on the contribution of Francis Bacon and John Wilkins to educational reform and the philosophical language movement in England. Given that Comenius's ideas on language were of considerable importance in English classrooms at the time, it is right that this should be followed by Jana

Přivatská's description of the pedagogical aspects of Comenius's views on language and education. The rather uncertain fortunes of Leibniz at the hands of eighteenth-century editors and linguists as described in Klaus Dutz's article are a warning on what posterity with its changed intellectual climate can read into an influential figure, even of the relatively recent past.

The rest of the book bears witness to the variety of language study after the seventeenth century. The eighteenth century was a time of increasing interest in national and minority languages. John Flood's discussion of eighteenth-century style-manuals for German printers shows how in a time of shifting language standards attempts to establish linguistic norms are often balanced against the more mundane considerations of convenience and cost. Though the influence of English theorists of language on Dutch philologists is Jan Noordegraaf's major concern, he shows how fruitful and rich the eighteenth-century philological movement was in Holland. There are similar themes in Werner Hüllen's account of how classical scholarship was made to serve the increasing respect for the mother tongue in Germany and England between 1600 and 1800. In his article on the unfortunate William Shaw and his grammar of Scottish Gaelic, *Analysis of the Gaelic Language* (1778), David Cram sets out the academic and social problems faced by a tactless man doing linguistics in a hostile climate. Except for E.M. Uhlenbeck's analysis of the place category, process and productivity hold in twentieth-century theories of morphology, the nineteenth and twentieth-century articles all deal with figures who have in some way shaped modern linguistics. Andrew Linn avoids the better known work of Rasmus Rask on historical linguistics in favour of his English textbooks for Danish learners; the late Paul Salmon sets the Müller-Whitney quarrel against the intellectual movements of the nineteenth century; and Brigitte Nerlich gives solid account of the anthropological linguistics of Malinowski and Gardiner, its postulates and its background.

The wide range of this book – from language analysis to applied linguistics and language policy and standardisation – makes its own point about Professor Robin's influence on the historiography of linguistics. Like him the authors are careful to place language study in a context, intellectual and at times social; for history is not only what but also why. The attention paid the formative and teaching function of the past is worthy of Erich Auerbach. In short, this is a Festschrift written with a good eye to the diversity of the man it honours.

L.G. Kelly, *Cambridge*

Winfred P. Lehmann
Theoretical Bases of Indo-European Linguistics.
London and New York: Routledge, 1996. xii, 324 pp. ISBN 0–415–13850–7
(paperback).

B ooks on linguistic theory always instruct, often enlighten, but all too rarely afford real pleasure. I know of only two books on Indo-European that possess that elusive quality of un-put-downability: one is Paul Friedrich's Proto-Indo-European Trees: The Arboreal System of a Prehistoric People (Chicago 1970), the other is this one by Winfred P. Lehmann, the paperback edition of a book first published in 1993. When it first came out it was hailed by a reviewer in The Times Literary Supplement as a 'masterpiece' – and with some justice, for Lehmann has (once again) produced a book which – notwithstanding its somewhat stodgy 'Teutonic' title – is remarkable for its lucidity and the sheer readability of the enthralling story of how the present state of our knowledge of Indo-European was reached – through the pioneering endeavours of William Jones, Franz Bopp, Friedrich Schlegel, Jacob Grimm, the Neo-grammarians, Ferdinand de Saussure and others down to the recent publications of such scholars as Oswald Szemerényi, Theo Vennemann, Thomas V. Gamkrelidze and Vyacheslav V. Ivanov, to name but a few.

The book opens with an account of the evolving aims and methods of the founders of the subject and the progress made by their successors, and then discusses the merits and shortcomings of acknowledged standard handbooks (such as Karl Brugmann's *Grundriß der vergleichenden Grammatik der indogermanischen Sprachen* (Strasbourg 1897-1916), Hermann Hirt's *Indogermanische Grammatik* (Heidelberg 1921-37) and Jerzy Kurylowicz's *Indogermanische Grammatik* (Heidelberg 1968)), before outlining the advances made on the basis of new data (notably the evidence from Hittite) and new principles (Joseph Greenberg's work on syntax, for instance). What is impressive here is the fairness and justice with which Lehmann assesses the theories of scholars whose work, though now outdated and often enough long since discredited, once represented the cutting-edge of the subject: examples include his discussion of Brugmann's over-strict reliance on the comparative method in his treatment of phonology which was eventually remedied by Antoine Meillet, Hermann Hirt and especially Jerzy Kurylowicz; Morris Swadesh's glottochronology; Hermann Hirt's embarrassing belief that all Indo-European languages exhibit initial position of the verb; not to mention various misguided theories concerning the Urheimat of the Indo-European peoples. Given the bewildering range of publications by august names, Lehmann's firm guidance on 'handbooks that may be considered fundamental in current study' (pp. 68-9) will be particularly appreciated.

In the remaining eight chapters Lehmann presents a more detailed discussion of specific issues in Proto-Indo-European and Pre-Indo-European phonology, the nominal elements (where he too modestly mentions the seminal importance of his own work on nominal inflection) and verbal system, the syntax of Proto- and Pre-Indo-European, the lexicon, and the community of Indo-European speakers.

All told, the book clearly shows how a more rigorous structural approach has over the years led to an improved understanding of the surviving linguistic data, how discoveries in Anatolia especially have shed important new light on earlier stages of the Indo-European family, and how the general study of language has enabled us to identify characteristic patterns and interrelationships which have clarified issues which defeated the pioneers of Indo-European comparative linguistics.

Yet, valuable though it undeniably is as a handbook on current major issues in Indo-European linguistics, this volume is above all a book about the history of linguistics, about the contribution of individuals to the advancement of the subject – whether Karl Verner's classic paper on Indo-European accent (1875) or Helmut Scharfe's important demonstration in 1985 that the assumed IE word for 'king' by which Meillet and others set so much store was in fact a linguistic ghost. As such, therefore, Lehmann's book richly deserves a place in the library of everyone concerned with the history of linguistic ideas.

John L Flood, *London*

Andrew Robert Linn
Constructing the Grammars of a Language: Ivar Aasen and Nineteenth Century Norwegian Linguistics.
Münster: Nodus, 1997. [The Henry Sweet Society Studies in the History of Linguistics, 4]. 224 pp. ISBN 3-89323-454-3

I n the recently published *Lexicon Grammaticorum* (Stammerjohann 1996), the very first place is occupied by the Norwegian linguistic scholar and language planner Ivar Aasen (1813-96). This survey of all significant linguists of the world is lexicographically arranged, so his place of prominence says nothing about possible scholarly eminence. It was the result of alphabetical necessity, the first two characters of his surname being Aa. All the same, in his native country Norway some persons, such as the present writer, might see something significant or symbolic in the fact that Ivar Aasen received first place among linguists in the very year they were engaged in commemorating the centenary of his death. A proof of Aasen's place in Norway is that the proposal to give 1996 the official name 'Ivar Aasen Year' was readily accepted by the Ministry of Culture on behalf of the government even if it meant that some financial grants had to be made. During all the year, and all over the country, there were more or less official arrangements celebrating Aasen's life and work. Many books were published on this occasion, among them no less than three voluminous biographies.

As a matter of fact, Aasen was not just a linguist and language planner. He was also a poet who wrote rhymed verse that was set to music and became beautiful songs which for more than a century have touched the hearts of nearly all Norwegians. Suffice it to mention Aasen the poet, as he is not mentioned by Linn in the book under review, the subject of which is Scandinavian linguistic historiography and Aasen's two grammars on Norwegian. Just to add one more ability of this gifted man Ivar Aasen: he was even a composer.

Andrew Linn's book on Aasen the grammarian was published in 1997, but was not just one more book written for the Ivar Aasen Year and only appearing one year after the event. Already in 1994, as a doctoral dissertation, it was presented to the rather restricted forum of the examiners at the University of Cambridge. After that, the author reworked it to make it more readable to a broader audience of historians of linguistics. In the preface to the printed work, the author states that in preparing the book he has added much background information on the history and language of Norway and on Aasen himself. Not knowing the original form of the dissertation, readers of the book are not in the position to judge how much has been done to give the work a new shape. In the preface, however, the author uses the characterizing word "reader-friendly" to indicate what he wanted to achieve by rewriting it.

What the reader can do is to assess the book as it actually is according to the author's declared intentions of making it reader-friendly. In the opinion of the present reviewer is that the author has indeed succeeded. English-speaking readers who are not well acquainted either with Aasen himself or with the Norwegian language situation have in this book an excellent opportunity to remedy that deficiency. They get to know Aasen, his background and scene of action little by little, having the new knowledge served out to them in suitable proportions. In the first chapter, they have the first glimpse of the young Aasen as part of a wider context, which includes a presentation of the book itself and an outline of the historiography of Scandinavian linguistics.

Chapter 2 deals with the history of vernacular grammar writing in Denmark/Norway, provided as a necessary background for Aasen's activity in that field. After that, the readers meet Aasen again in chapter 3, and from there on, he is the main character in the rest of the book, most decisively in chapters 6 and 7, which are devoted to analysing and comparing the two grammars Aasen wrote.

That brings us to the title of the book, which is *Constructing the Grammars of a Language*. Ivar Aasen was both a grammarian and a lexicographer. However, this second field of interest is not treated by Linn. Aasen published two grammars and two dictionaries on the varieties of Norwegian that were orally transmitted from Old Norse. In addition, he treated his own Sunnmøre dialect grammatically, but this third grammar falls outside the scope of Linn's interest, and accordingly, it will not be our concern either. The country-wide books were published in two pairs corresponding to each other, in 1848 the grammar and in 1850 the dictionary of the vernacular language (in Aasen's word the *Folkesprog*), in 1864 the grammar and in 1873 the dictionary of his new-shaped standard language (in book titles called *Norsk* 'Norwegian'). Aasen's main works, both pairs of grammar and dictionary, were also essential to the standardisation process, notably the last pair.

The exact wording of the title of Linn's book deserves some comment. The words "the Grammars" might refer to the grammatical system of a certain corpus, such as a language, or to the embodiment of the grammatical system in a book (and even to the book itself as a physical object). The last sense must apply in this case, noting that "grammar" is used in the plural. One must ask if Aasen's two grammars of Norwegian were really *the* grammars of the language as the title says. If that were not meant, the implication might be that Aasen wrote one grammar for each of two corpora: first the dialects, then the standard; but "language" in the title does not match that interpretation, as "language" must needs refer to the Norwegian that Aasen collected and standardized. Other grammars might also have been written for the Norwegian language, so the meaning might have been more adequately expressed by leaving out the article "the", and using the indefinite form of the noun: *Constructing Grammars of a Language*.

The headings of the first and the last chapter of Linn's book are somewhat peculiar and they are therefore explained in the text. They also cry out for a comment on the part of the reviewer, as I think they say something important both about Aasen the man and scholar as also about the author who has chosen the headings. His intention must have been that they should illustrate something that he considers essential to his own project.

Chapter 1 is headed by a rhymed statement that looks rather cryptic: "The world possesses its ancient devices: as one descends so another rises". This is a quotation, the translation of a Norwegian proverb, taken from a collection published twice by Aasen, in 1856 and 1881. By quoting the proverb, Linn clearly wants to shed some light on the scholarly activity like grammar writing in general and on Aasen's two grammars and the historiography of linguistics in Scandinavia in particular, and also on Linn's own concern writing this book. The truth encapsulated in it is used as an introduction to the book. The proverb heading the last chapter is perhaps less cryptic, as it just runs "Let him who has enough be satisfied". By this Linn is thinking of an author's need to put an end to a process of study, writing and rewriting that might otherwise have been endless, saying to himself that I must stop this work somewhere and at some time, and that must be here and now. Both the quoted proverbs function as meta-comments, as they serve to characterize Linn's work, and generally the scholarly activity of writing.

Chapter 2 presents the history of vernacular grammar-writing in Denmark/Norway before Aasen. One section treats pedagogical grammars; another – the longest one – is concerned with the codification of Danish grammar, Peder Syv and Jens Høysgaard being the main figures in that process. In both sections Linn has drawn on writings by other authors, but he has also himself gone *ad fontes* and has been able to integrate what he found there in his own account. One definite remark at the end of the rather lengthy presentation of Høysgaard's work shows that Linn has been anxious about the relevance of all this to the nineteenth-century Norwegian grammarian Ivar Aasen whose name is mentioned in the subtitle. An anxiety of going astray is understandable for a scholar writing a doctoral thesis on a definite subject, but is less motivated for a book like the present one. The author composes himself in two ways: 1) by stating that Høysgaard and his contemporaries were engaged in creating a standard just as Aasen did, and 2) by saying that it should not be necessary to apologize for including such an important person in the history of linguistics as Høysgaard. I think his excuse and apology are good enough.

The question of Høysgaard's possible influence on Aasen might be examined by searching for Høysgaard's name in Aasen's writings. I have looked for it in the indices of the three-volume edition of Aasen's diaries and letters and I have not found it there. In Aasen's grammars and dictionaries Høysgaard is certainly not mentioned. But as his work was extremely important to a long row of authors of school grammars, and such grammars were studied

by Aasen, the inclusion by Linn of Høysgaard and his intellectual environment
is undoubtedly justified.

The headings of chapters 3 and 4 are "Aasen and nineteenth-century
Norway" and "Aasen and nineteenth-century Norwegian". The first deals with
the reception of Ivar Aasen, the historical context, Nationalism and
Romanticism. Another section, headed "The real Ivar Aasen?", is biographical,
concentrating on his intellectual and professional development and also
addressing a question which has been asked by many writers on Aasen: Was
he, at the bottom of his heart, a peasant or a bourgeois? We know that he came
from the countryside and was a peasant by birth and upbringing, but that his
intellectual mind-set and pursuits made him a town dweller, so the question is
real enough. After having quoted statements by strong spokesmen of both
persuasions, Linn gives his own viewpoint, which in my opinion is a wise one:
Aasen was more complex than some biographers have allowed, having differing
sides to his character. His veneration of country and peasant life was genuine,
although with a romantic flavour in it, but as time passed he was still more a
product of the life he led, in which books and intellectual pursuits, streets and
town activities were indispensable ingredients. Linn has overlooked this
complexity when in one connection, reminding his readers of a certain remark
of Aasen, he states as a fact that "Aasen despised the lives, habits and attitudes
of many of his informants" (p. 134). Statements by Aasen to this effect are
surely to be found, but they should not be used as the basis for generalizations
of Aasen's character or point of view.

In the chapter about Aasen and the Norwegian of his day (ch. 4) Linn
introduces a comparison between the two grammars that he will develop further
in chapters 6 and 7. He does so by emphasizing Aasen's quite dissimilar
situation and standing when working on the two grammars. The first was
written in a hurry when Aasen was just an apprentice in the trade of grammar;
the second was the object of intense preoccupation for many years by an
established and highly respected scholar, this in spite of the fact that it was
built on the first one and in some places simply repeats the wording of the
earlier book.

Chapter 5 deals with Aasen and contemporary grammatical work of
different kinds, such as pedagogical grammars, grammars of Icelandic and the
ancient languages of Scandinavia, German/Germanic grammars and grammars
of other languages. One very interesting section discusses Aasen's references,
both in the grammars and in records of literature made to help the memory.
Linn is able to point out one clear difference between the two grammars: there
are many more references to grammarians and other sources in the first
grammar than in the second one. He looks upon this differing practice as an
expression of Aasen's different attitude towards the two kinds of language that
the grammars represent. The examples and paradigms of the vernacular
grammar of 1848 consisted of series of parallel dialect forms, whereas in the

grammar of 1864 the pattern forms were compulsory, the grammar appearing as an embodiment of *the* Norwegian language. It had no need of getting strength by being placed in any relationship to Aasen or other time-bound beings of this perishable world. It simply existed as a fact outside of time and place. – It is possible that Linn himself would not accept this rendering of his thoughts on the point of comparison.

Chapters 6 and 7 present a final analysis of the grammars and a comparison between them. They account for two modes of action in the process of constructing Norwegian grammar: one through books (ch. 6), the other through the language (ch. 7). In chapter 6 the study of titles, chapter headings and scene settings (introductions, opening sentences) in the two grammars are given one section each. The philosophy underlying this approach is that the grammatical framework involves not only the content structure of grammar, but also such more or less rhetorical devices as those just mentioned, because they are all utilized in some way in the presentation of the material.

Three selected but far-reaching and important elements of the language dealt with in the grammars are the objects of the analysis of chapter 7. They are Norwegian phonetics, inflectional morphology and syntax. In the section on phonetics Linn renders Aasen's descriptions of vowel articulation rather closely, *i.e.* his distinction between hard and soft vowels, between three points of articulation and three degrees of closure. One observation seems appropriate on Linn's interpretation of the three points of articulation. Aasen says that the vowels /æ, e, i/ are "deepest or least advanced", /a, ø, y/ "more advanced" and /aa, o, u/ "most advanced". According to Linn, Aasen is hereby referring to "degrees of lip-rounding". This seems to imply that Linn was not aware how much this particular analysis of Aasen has been discussed. A number of phoneticians have exerted themselves in grasping his meaning, and opinions have differed more than usual among linguistic scholars. In my opinion, the problem was solved by another scholar originally coming from Aasen's home district, the Bergen Germanist Ulvestad (1966), who made a forceful argument in favour of taking Aasen at his word: Aasen really was of the opinion that /æ, e, i/ was least, /a, ø, y/ more and /aa, o, u/ most advanced, an idea stemming from his sense of kinaesthetics.

The real aim of the chapters 6 and 7 was to compare the two grammars in order to find possible differences and explain the reasons for those differences. By close reading, Linn is able to show that the differences reside in the very purpose of the grammars. That of 1848 had as its object to present dialect material, that of 1864 was designed to be the backbone of the standard language.

Linn has not seen it as his task to assess Aasen's choice of forms for the standard, but to ascertain the means which Aasen employed to make the chosen forms into a standard. In my opinion he has been able to do that. Occasionally, he may step beyond the limits he has set himself and make what seems to be

comments on the choice of forms or at least suggestions as to Aasen's reason
for choosing some form. In my opinion, Linn is too prone to use Aasen's
predilection for Old Norse as an explanation of his choice of forms, and is
correspondingly liable to underrate the need Aasen felt to create connections
within paradigms and between roots and derived words. This applies for
instance to the etymologizing tendency and the non-linguistic concern Linn
finds in Aasen's choice of plural forms in feminines (p. 179f.). Some times his
explanation of this or that may be too subtle or too far-fetched. Two examples
of can be taken from the comparison of Aasen's different choice of word
examples illustrating something (p. 184f.). In 1864 Aasen left out the noun
skrivar 'writer' from his 1848 examples, which Linn explains as an ideological
reaction based on the fact that a writer at that time would have been a Dane. I
think, however, that by *skrivar* Aasen did not mean 'writer' but a special kind
of judge, the chief magistrate of a rural district. Another example: I don't think
that the verbal forms *fæstede, væltede* and *hærdede* were chosen because of the
emotive content of the verbs; they were all well known and frequently used.

That having been said, I should add that Linn generally makes sound
judgements and displays sound familiarity with Norway, Norwegian and the
Norwegian background both in the present and the past. The wealth of
information he has collected from the history of Scandinavian linguistics is no
less impressive. Some instances displaying lack of factual or professional
knowledge are of course to be found. He is not familiar with Jan Prahl (1858),
calling his treatise *Ny Hungrvekja* "a novel" (p. 96). He makes a mistake in
saying that Christen Jensøn wrote his dictionary for the benefit of Danish
officials. Jensøn's aim was the opposite: he wrote it for his compatriots and did
not look to Danish officials at all (p. 56). If Linn had studied Indrebø (1951), he
would have known that. Also his study of the development of Aasen's standard
would have profited by adding Indrebø to his references and by drawing more
on Haugen (1933). We generally say that Aasen's first land roving lasted for
four years, so it is startling to read here of three years (p. 86). Linn's comments
make it clear, however, that he knows the facts. Even so, in one place he
confounds the two places Lærdal and Sogndal (p. 134), which is
understandable from Aasen's text, and at least twice he mixes up two persons
of the name Bugge, writing "S.B. Bugge" instead of "F.M. Bugge" (pp. 109,
142).

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Landmarks in English Grammar The Eighteenth Century: Fully indexed
electronic editions of five eighteenth-century English grammars.
Survey of English Usage, University College London, 1998.

T o the best of my knowledge, this collection is the first attempt to provide
grammatical treatises published before 1800 in the form of a CD-ROM. It
contains five eighteenth-century English grammars:

>   1. Charles Gildon and John Brightland, *A Grammar of the English*
>   *Tongue*, 1711.
>   2. Joseph Priestley, *The Rudiments of English Grammar*, 1761.
>   3. Robert Lowth, *A Short Introduction to English Grammar*, 1762.
>   4. John Ash, *Grammatical Institutes*, 4th edition, 1763.
>   5. Lindley Murray, *English Grammar*, 1795.

Besides these grammars, the CD-ROM comprises an introduction, contents lists
and indices to all five treatises, and a select bibliography. It also includes
Acrobat Reader and Search software, by which the reader views the texts.
        According to the 'Introduction', the above texts 'have been selected for
their importance in the history of English grammar, for their contemporary
influence, and for their influence on later writers'. Lowth and two of his
followers, Ash and Murray, represent the prescriptivist tradition. By way of
contrast, Priestley is selected for his emphasis on custom and usage. Gildon-
Brightland is included 'as an example of the continuing influence of the Port-
Royal *Grammaire Générale et Raisonnée* (1660)'.
        Considering that more than 230 grammatical treatises dealing with
English were written in the course of the eighteenth century (cf. Michael
1970:588-594), any selection of five representative grammars of English from
that century would naturally be open to criticism of some sort or other. I shall
therefore refrain from commenting on the selection itself and confine myself to
questioning the way these five grammars are presented on the CD-ROM. As the
editor explicitly remarks in the introduction, '[t]he editions presented here have
been electronically scanned from facsimile editions produced by R. C. Alston
in the series *English Linguistics 1500-1800*, published by the Scolar Press'.
That is to say, what the CD-ROM has to offer are reprints of reprints, and that
in the form of scanned images, not as digitized texts. It is therefore impossible
to search for a specific word or string of words the user happens to be
interested in unless it is one listed in the indices. In other words, searches are
limited to the range of grammatical terms and cited authors listed as index
entries. Although searches are conducted across all five grammars, the accuracy

of the results entirely depends on that of the indices themselves. This is little better than a cumulative index of a multi-volume work in book form; the advantage of a CD-ROM could have been more profitably utilized if the trouble to digitize the whole texts had not been spared. I doubt whether the mere images scanned from the already existing reprints deserve the name of 'electronic editions', as they are called in the subtitle, at all.

Reprints are in no way inferior media in themselves; they frequently serve as reliable substitutes for scarce and fragile originals. One cannot emphasize too strongly the benefit many historiographers of linguistics have received from Alston's series of facsimile reprints. But if the editor has decided to base the CD-ROM on Alston's reprints, he ought to have incorporated at least all the information contained in Alston's brief and suggestive notes to his facsimile editions. The 'Introduction' of the CD-ROM does not even mention the provenances of the copies that have been used for reproduction. To take Lowth's grammar for example, the copy reprinted by Alston was the author's own and contains important additions and corrections in manuscript. Alston has also reprinted as an appendix a selected number of pages from another copy in which there are additions in a different hand that has not been identified. Both copies are in the possession of Winchester College (cf. Alston 1967). Surprisingly enough, the 'Introduction' says nothing about these bibliographical facts. Moreover, the CD-ROM omits including the manuscript annotations and the appendix. Thus Lowth's grammar as it is presented in the CD-ROM is not even a faithful reproduction of Alston's reprint.

The 'Select Bibliography' also leaves something to be desired. In a sense it is a more demanding task to compile a 'select bibliography' than an all-inclusive one, because it should aim at listing such works as can be consulted for further reading. For instance, among the items listed in the 'Bibliography' Jones (1983) is the only one devoted solely to Lindley Murray. If a single title had had to be selected for Murray, Tieken-Boon van Ostade (1996) should surely have been listed, which provides an up-to-date comprehensive survey of Murray studies including Jones (1983).

This collection is important to the extent that it has drawn attention to the possibility of using a CD-ROM as a medium for providing literature in the field of the history of linguistics. But it should not set a model for future attempts. If one aims at producing an 'electronic edition' of a grammatical treatise, one should at very least provide the text in digitized form. And the critical apparatus such as introduction and bibliography should come up to the same standard as is normally expected of critical editions in book form.

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Masataka Miyawaki, *Yokohama / Oxford*

Wallis Reid
Verb and Noun Number in English: A Functional Explanation
Longman Linguistics Library, London & New York: Longman 1991.
388 p., ISBN 0-582-08616-7, ISBN 0-582-29158-5 (pbk)

W allis Reid's *Verb and Noun Number in English* is the first comprehensive study of its kind, based on a quantitative methodology. The author develops a pragmatically-oriented treatment of subject-verb agreement for 3rd-person subjects. His analysis intends to disprove the value of the distinction between so-called 'determined' elements of a language – such as the -*s* ending of the English verb – and 'freely-chosen', lexical elements. By turning to a sign-based explanatory framework rather than an explanation which has the sentence for a starting-point, his account seeks to show that the principles that govern morphological form are identical to those that govern lexical choice; that is, the communicative goals of the speaker. In other words, in Reid's view the syntagmatic structure of a language is essentially determined by its function as a communicative tool. So-called grammatical 'irregularities' are therefore germane to his theory rather than peripheral.

Reid's argument proceeds from the basic opposition between a sign-based theory and a sentence-based theory. He adopts the first, drawing on the framework developed by William Diver at Columbia University, a framework also known as Form-Content Analysis. This framework, he says, implies a return to the Saussurean conception of a language as an inventory of signs. Such a conception explains the co-occurrence of signs – lexical and grammatical – not in terms of syntactic rules, but as "*mutual* contribution to a common communicative goal" (preface, x). In terms of subject-verb agreement Reid claims that neither the grammatical number of the verb nor that of its subject determines the other; each is chosen for its semantic value and contributes *independently* to the communication of the message.

In both spoken and written language use, the verb frequently fails to 'agree' with the number of its grammatical subject, e.g.

(1)   This afternoon our panel *are* three male singers. (Edward
        Downes, Texaco Metropolitan Opera broadcast) (p.193)

Formal rules can never, according to Reid, successfully describe what count as singular and plural subjects for the purposes of verb agreement, nor can they offer any explanation why there should be agreement. Reid's sign-based theory tackles these shortcomings by abandoning the conception of language as a representational system and adopting instead the "*radical functionalism*" of Diver's Columbia School. This implies that no formal mapping is posited between linguistic signs and 'the message' communicated. Language users are

assumed to operate in the same 'goal-directed' communicative way on the micro-level of grammatical and lexical signs as on the discourse level.

Reid concurs with the remark of generative criticism that functional explanations of linguistic form often amount to little more than loose correlations of forms with some discourse function. He admits that, indeed, "you cannot get from syntactic description to functional explanation" (p.39). Yet to resolve such dichotomy, he says, a functional perspective should be adopted from the outset of description, instead of being added to an initial formal structure, set down independently. By taking the linguistic sign as the basic structural unit of language, the conception of linguistic structure as having a purely formal side is implicitly rejected: the linguistic sign unites 'form' and 'content' in a way that makes an independent analysis of linguistic 'form' impossible. Functionally-motivated connections do not obtain, therefore, between form and concept – their link is considered arbitrary –, but between "the inherent conceptual substance of linguistic signs and people's larger communicative goals" (p.34).

Having developed his framework of analysis in chapter 1, Reid's presentation starts with three chapters (2-4) on the principles of the number system of English nouns, before treating his main topic, 3rd person verb number, in chapters 5-7. Chapter 8 develops a broader conception of functional explanation that shows affinity with the functional theory of Halliday and Hassan (*Cohesion in English*, 1976), chapter 9 addresses the reasons why the book's functional account of verb number cannot be synthesized with a syntactic account, and, finally, in chapter 10 Reid examines the ultimate phenomena which sign-based linguistic theory attempts to explain.

The analysis in chapters 2-4 puts the plural -*s* suffix on a par with a lexical stem, i.e. "a *signal* paired with a *meaning*" (p.45). The plural 'noun' – a category which Reid refrains from using – is hence analysed and interpreted as a semantic synthesis of two meaning-bearing units. The unit indicating number is called the *Entity Number Ø/-s* opposition and its meaning is defined as the relational opposition ONE vs MORE THAN ONE. Since such different semantic values do not reflect the objective structure of reality in Reid's framework, but rather the exigencies of communication, those different values must find confirmation in the ways people employ words. Methodologically, this can only be examined by a careful examination of actual language use in spoken and written texts, not via introspective examination.

Interpretations that lead a speaker to use singular or plural verb number in combination with collective nouns like *people* or *family* are characteristics of the *message* or "the intended and understood import of a communication" (p.95), not of the *meaning* or semantic category of a lexical item. *Meaning* is a theoretical construct and notionally constant. Reid thus argues in favour of lexical monosemy: rather than explain the dual usage of some nouns as inherent lexical polysemy, e.g. the meanings 'common domestic fowl' for *chicken* in *I*

saw a chicken and 'meat from a common domestic fowl' in *I ordered chicken*, Reid argues that the information supplied by the associated grammatical morphology realises the different construal of the lexical stem *chicken* and its interpretation. In other words, everything happens at the level of the message communicated, not at a prior stage of conceptualisation.

In one instance Reid's communicative and therefore hearer-oriented perspective lapses into an *ad hoc* motivation of number choice, in my view, which weakens his argument. In a sentence like

(2)   The acoustics influence design considerations.

the stem *acoustic* is construed as MORE THAN ONE, according to Reid, "not because of the greater semantic suitability of the meaning ..., but because of the greater perceptual salience of its signal" (p.81-82), viz. to solve the problem the hearer may have in determining whether *acoustic* is applied in an adjectival or nominal capacity. Not only is this explanation invalid for nouns without corresponding s-less adjectives like *politics* and *physics*, it also overlooks the role of the conceptualisation that the speaker has formed of this entity through experience. Reid's approach seems to return to a communicative situation *ex nihilo*, in which signs are moulded into suitable communicative signals, yet carry no representational meaning besides the sum of particular contexts of usage. Yet, hearers are also speakers, and hence a theory cannot ignore the lexical knowledge that results from those particular contexts, which is shared by speaker and hearer.

Reid's discussion of noun number yields two principles, crucial to his treatment of verb number (p.118):

1.   the relation between a linguistic meaning and a message is one
       of communicative efficacy
2.   the meanings in a grammatical system are exploited in terms of
       their relational oppositions

These two principles are clarified in a case-study of animal reference. Reid's analysis in this chapter offers a fine illustration of the quantitative method pursued. To test the distribution of plural forms in animal referents that take both -s and Ø for group reference (e.g. *buffalo, antelope*), a questionnaire was administered to five hundred high school students, which contained contrasting sentence types that involved different degrees of referential plurality. On the basis of context judgements respondents had to fill in singular or plural forms for thirteen animals. The test showed in a statistically significant way that a group of individual animals prompts the reading ONE (Ø) when seen as constituting a larger whole, while the same group prompts the reading MORE THAN ONE (-s) when the individual animals are seen as separate entities. For example,

(3)   Returning to the woody undergrowth, Jake found his traps had
        caught half a dozen *rabbits*, enough for his hungry companions
        back at the house.
        The settlers often trapped *rabbit* that year, which were their
        only source of fresh meat.

The factor 'degree of interest in the individual' examined for animal reference
returns in Reid's theory of verb number, developed from chapter 5 onwards. He
calls the number system of English verbs the *Focus Number System*, consisting
of -*s* and *Ø* attached to the lexical stem of the 'verb', which – as in the case of
the *Entity Number System* – stand for semantic substances, viz. ONE (-*s*) and
MORE THAN ONE (*Ø*) '*entity in focus*'. The *Focus Number System*
categorises the subject or 'participant' of an utterance in terms of the 'amount
of attention' concentrated upon it with respect to the 'occurrence', i.e. Reid's
term for the action of the verb. This amount of attention – and hence the reason
for number discord and concord – is motivated by contextual features of the
predicate. For example,

(4)   Those who study dust estimate that 43 million *tons* of it *settle*
        over the U.S. every year. About 31 million *tons* of this *is*
        natural and the other twelve million man-made. (Penny Ward
        Moser, *Discover*).

Reid points out that in (3) the first "communicative point" (p.224) is the large
amount of dust that settles over the US yearly, and the meaning MORE THAN
ONE of *settleø* "reflects the quantification of the dust" (p.224) into a plurality
of tons by the phrase *43 million tons*. In the second part of the sentence the
point shifts to the origin of the dust, which requires dividing the initial quality
according to its source. The counting category shifts from 'tons' to 'natural'
(and 'man-made'), and the meaning ONE of *is* reflects this new grouping.
        Deviations from grammatical agreement between 'occurrence' and
'participant in focus' cannot – in a statistically significant way – be assigned to
speaker errors. Hence, Reid puts forward the hypothesis that *Entity* and *Focus
number* are independently chosen, in correlation with various contextual
features of the predicate supporting the relational contrast between the
meanings ONE and MORE THAN ONE. The corpus analysis to test the *Focus
Number* oppositions draws on naturalistic data from a variety of spoken and
written sources (radio and TV shows, magazines, newspapers...). Six example
types are examined, viz. the occurrence of concord and discord with three types
of subjects: *type 1* morphologically singular subject, *type 2* morphologically
plural subject, *type 3* singular conjoined nouns as subject. The statistical results
of the analysis show that speakers exploit the relational opposition of Focus
Number 100 per cent of the time. This means that choices of concord or discord

are motivated each time by the attention focussed on the 'participant' or subject in relation with the contextual elements in an utterance. For example,

(5)   With only two hundred bears roaming the park lands, ten bears is a significant number.

In this case, numerical quantification of *bears* has an effect comparable to that of a lexical collective: it can be categorized as either singular or plural.

Still, the analysis of possible combinations and their communicative motivation does not yet explain which communicative strategies speakers favour and why – in particular, why the one strategy of choosing noun and verb concord occurs most frequently. To motivate this, Reid invokes psycho-linguistic factors. In chapter 8 he introduces the term *textual resonance*: textual resonance is created when the meanings of various signals jointly contribute to the communication of the same feature of the message. In other words, the idea of linguistic elements being in harmony – echoing the concept of cohesion introduced by Halliday and Hasan (supra) – is extended from discourse to sentence level and supplants the traditional formal treatment of syntax. Reid argues that textual resonance is explained by inherent characteristics of the communicative process: by building in a high degree of resonance or harmony between elements of the message the speaker mitigates the problems of perceptual indeterminacy of linguistic signals and meanings. What cannot be explained at this point is how much textual resonance a language requires and how this functional factor may have motivated linguistic change.

Reid's final theoretical position is that sign-based theory is "empirically *grounded*" in a way that sentence-based theory is not; in other words, opting for sign-based theory is not a choice motivated by an a-priori commitment to functional explanation, but rather relies on more general principles of scientific inquiry. Sign-based theory sees language as a facilitating communicative instrument rather than as an all-encompassing cognitive system. It does not assume a perfect match between categories of language and categories of thought. According to Reid, therefore, sign-based theory may establish a linguistics that "finds human language of interest in its own right, not just for what it can tell us about the nature of thought, cognition, or the mind" (370).

One of the great merits of Reid's study is its successful application of quantitative data to analyse and interpret phenomena at the centre of grammatical theory. The work shows that an account of actual language use rather than an idealised body of grammatical facts based on intuition and introspection need not run the risk of falling short of consistency or linguistic relevance. Reid states, rather, that within a sign-based conception of linguistic structure the principles responsible for observational diversity are intrinsic to the functioning of the system itself. So, although all speakers share the same grammatical system, the very nature of this system implies that different speakers will exploit the principles differently.

Nevertheless, it remains difficult to agree with Reid's fundamental statement that the supposed difference between a speaker making a lexical choice and the same speaker making a grammatical choice "is simply an artefact of the analyst's perspective" (p.65), that neither is prior to the other, but that they are interrelated in serving a common communicative goal. In the assumed absence of a mapping between concept and formal structure, it becomes difficult to examine syntactic issues, viz. direct links of pragmatic function and syntactic form.

Reid's claim that functional linguistic theory is empirically grounded may basically be right, but for the sake of linguistic analysis, a theoretical framework that is based on communicative goals also has to make a hierarchical distinction between the communicative goals that linguistic elements serve, viz. a distinction between the relative weight of 'lexical' and 'grammatical' elements – in other words, an analysis that seeks to improve our understanding of the workings of language has to rely on analytical categorisation of a certain type. Otherwise it may be difficult to account for historical phenomena like grammaticalisation from a functional perspective.

Lieve Jooken, *Leuven*

Daniel J. Taylor (ed.)
Varro - De lingua latina X
Amsterdam, Philadelphia: John Benjamins Publishing Company, 1996
[Studies in the History of the Language Sciences, Volume 85]. ix + 205pp.
ISBN 90 272 4573 8 (Eur.)

The scholarship of Marcus Terentius Varro (116 BC – 27 BC) was so wide-ranging that the Romans would certainly be somewhat surprised that the twentieth century thinks of him primarily as a grammarian. I would also expect that they would be shocked that in spite of this only six books of his great grammar, *De lingua latina*, survive and that their textual tradition is so chancy.

Book X sets out in Professor Taylor's words, to demonstrate that while the nature of language is indeed characterized by regularity, it is also characterized by irregularity, and also to show where each obtains in language. Taylor opens his edition with a long introduction on Varro himself and on the Varronian Revolution in linguistics. It includes a good account of the manuscript tradition and printed editions of *De lingua latina*, before passing to a discussion of why and how yet another edition is needed to correct a tradition. This is followed by Taylor's edition of Book X with his own translation on facing pages. He furnishes a minimal but adequate *apparatus criticus*, a daunting task given the complexity of the tradition, and, one might add, the bumbling of previous editors. An extensive commentary on both text and translation follows with a word-index and bibliography.

Like Varro himself, Professor Taylor is both classical scholar and linguist and sets out to do justice to both aspects of the task. The first pages of his account of Varro are an exercise in casual and salutary name-dropping, which brings home to the reader the reputation Varro had earned in his Rome. His reputation as a voluminous and interesting writer had earned for him the respect and friendship of the orator, Cicero, and a commission from Caesar to acquire books for the library he was planning for the city of Rome but never built. Varro is quoted from the first century until the Renaissance. He appears in the *Attic Nights* of the second-century literary gossip, Aulus Gellius, and in the works of the Latin Fathers, Augustine being particularly indebted to him. Later authors who cite him include the great twelfth-century educator, John of Salisbury, and the Italian humanist poet, Petrarch. Taylor emphasises Varro was a man in public life; a polymath whose writings range from literature to agriculture; a grammarian whose analysis of language drew from a general interest in culture and scholarship. There follows a short account of *De lingua latina*, which originally consisted of twenty-five books. Of these only book 5-10 have survived and those in one eleventh-century manuscript now in the

Laurentian Library in Florence. Books 5-7 are the completion of the discussion
of etymology begun in the lost Books 1-4; Books 8-9 detail the Roman
controversy the differing roles of analogy and anomaly in language, and Book
10 lays out Varro's own position on these questions.

Varro's reputation slipped after the sixteenth century, and it is only
during the twentieth century that he was again taken seriously. Taylor begins
discussing Varro's "revolution" in linguistics with a pithy review of recent
literature and a very short account of pre-Varronian developments. Short as
they are, both of these accounts adequately situate Varro as a linguist. Taylor
then embarks on a very dense discussion of Varro's thought on language as we
see it in Book X, contrasting him with the received doctrine that had come
through from the Stoics and the Alexandrian philologists. This discussion is
notable for its demonstration that Varro clearly understood the nature of
language processes and linguistic regularity and irregularity. This section
concludes with the claim that Varro made an autonomous intellectual activity
of linguistics. This I would not dispute, although the direction of Low Latin
grammar would indicate that the lesson was only partially learnt by the Romans
who admired him.

The next chapter of the *Prolegomena* is an account, both sobering and
entertaining of the textual and editorial tradition which is notably corrupt. It
should be said at the outset that we do not have many classical manuscripts
older than the eight century, and that Varro, with one major work, the *De re
rustica*, surviving complete, and the *De lingua latina* being transmitted by one
partial manuscript and several fragments has not suffered any worse than the
majority of classical authors. *Florentinus* (F), the single manuscript of *De
lingua latina* V-X, was copied at the monastery of Monte Cassino during the
eleventh century. It passed through many adventures until it finally came to rest
in the Biblioteca Medicea-Laurentiana in Florence. Taylor's account of F and
the sins of the scribe is a competent piece of codicological writing. In that few
of his readers would ever have seen an ancient manuscript or done an edition
themselves, it would have been useful to have reproduced a page of the
manuscript, as many critical editions do. This is followed by a valuable account
of the printed editions, beginning with the *editio princeps* (1471) by Pomponius
Laetus up to the Kent edition of 1938 published in the Loeb Classical series.

Taylor's hard-edged assessment of his predecessors makes it clear why a
new edition of Book 10 is necessary. Text-editing is a difficult business that
boils down to a balance between contemporary scholarship, what is written on
the pages of manuscripts and editions, the editor's sense of language and his
knowledge of the matter of the text. Nobody who has dealt with students should
ever be surprised at the errors scribes will commit – and F is a rather bad
manuscript, and the fragments are of mixed quality – and our experience of our
colleagues should make us understanding of both the triumphs and pitfalls of
editors. Varro has not been consistently well served by his scribes and editors. I

would recommend that this section be carefully read before one tackles
Taylor's text. It is a fine account of how one deals with what is in essence a
sole manuscript (although Taylor has taken notice of fragmentary manuscripts
which do seem to depend on other traditions) and with the conjectures of
editors which can at times be right on target, and at others, woefully off.

By all the normal tests one makes in the absence of manuscripts, the
Latin is a competent editing job. One is not brought up short by errors in
grammar or slowed by oddities in vocabulary, of which Taylor records many in
the apparatus. As promised, the textual apparatus is exiguous by the standards
of other editions of Varro, but it is adequate for its purpose of demonstrating
why Taylor made the choices he did in establishing the text. The text is
accompanied by Taylor's own translation on facing pages. He recommends that
the text be read in conjunction with the immense commentary that concludes
the book, a wise counsel even if it does mean that the reader is continually
flipping from one part of the book to the other. My own feeling is that this is
preferable to dealing with an edition that crowds the text off the page by
placing all the commentary in footnotes, as many of the great
nineteenth-century editions of classical authors do.

It is germane to Taylor's approach to translation that Latin grammar was
still a young science in Varro's time. Varro is only a couple of generations later
than Crates of Mallos, from whom stems the systematisation of Roman rhetoric
and grammar. In 168 BC he had come to Rome as the envoy of Attalus of
Pergamum and had broken his leg in the *Cloaca maxima* the main sewer. He
whiled away his convalescence by lecturing on grammar and by applying Stoic
grammar to the analysis of Latin. In Varro's time, Latin grammatical
terminology was far from fixed, and in any case Varro was an innovator and
experimenter, but his use of terms is consistent and consonant with his theories.
Under these circumstances Taylor seeks a translation that is an "exegesis" of
the text. Consequently while his version avoids the two extremes of literality
and paraphrase, it is a "modernising" translation, using twentieth-century
linguistic metalanguage. It seems to me that this is the only appropriate course
of action.

The commentary exemplifies the close relationship that there should be
between text-editing and the matter and style of the text. On one level, the
commentary elucidates Varro's thought and Taylor's reading of it as we find
them in text and translation; on the other it demonstrates the completely
reciprocal relationship between establishing a sound text and interpreting the
author. There is a lot of thinking aloud in this commentary on Varro's
relationship with contemporary and modern linguistic thought, the peculiarities
of his Latin, previous editions and their success or failure in the face of
individual problems in the original manuscript.

It has often been said that one who shares the profession of an ancient or
medieval technical author has a better chance of producing a satisfactory

edition than one who is a specialist editor. This is an excellent publication with far more than a sound text and competent translation of a great Latin grammarian. Varro is presented to the reader as an original thinker on language with a wide humanist culture, an Alexandrian, if you will, with rather heterodox opinions. He comes across as a formidable scholar whose lines of argumentation were clear and cogent. This edition gives one of the clearest accounts of the anomaly-analogy issue I have come across, while situating it in what we know of Varro's ideas on language. I like the way in which Taylor exploits the instincts of a good classical editor to validate his concerns as a professional linguist. In all, an excellent piece of work.

L.G. Kelly, *Cambridge*

Ingrid Tieken-Boon van Ostade (ed.)
Two Hundred Years of Lindley Murray.
Münster: Nodus, 1996 [The Henry Sweet Society Studies in the History of
Linguistics, vol. 2] 240 pp. ISBN 3-89323-452-7

The year 1995 saw the celebration of the 200th anniversary of the
publication of Lindley Murray's *English Grammar*, a book that "was
without doubt the most popular and frequently reprinted grammar of English
during the nineteenth century"[1], and yet among modern linguists there is
widespread ignorance, or at least a lack of interest in such a kind of
'prescriptive' grammar.

However, with their homage to Lindley Murray's work the editor and
the contributors to this volume have not only acknowledged one of the most
outstanding scholars of 19th century grammar writing[2], but also revealed a field
of investigation that is really worth paying more attention to.

The present volume contains 13 articles with a variety of topics:
Beginning with some aspects of Murray's biography (Charles Monaghan, pp.
27-43) and the presentation of his textbooks (Frances Austin, pp. 45-61)[3], it
continues with the reception of his work in Britain (Bernhard Jones, pp. 63-80),
Germany (Friederike Klippel, pp. 97-106), the Netherlands (Jan Noordegraaf,
pp. 107-123) and Japan (Kayoko Fuami, pp. 125-134), including a discussion
of the concept of 'plagiarism' (Ingrid Tieken-Boon van Ostade, pp. 81-96). The
prescriptive nature of his *Grammar* is also discussed (Emma Vorlat, pp. 163-
182). A number of contributions are concerned with Murray's treatment of
specific linguistic phenomena, such as pronunciation (Linda C. Mugglestone,
pp. 145-161), spelling (N.E. Osselton, pp. 135-144), the category of gender
(Trinidad Guzmán, pp. 183-192), and number-concord (Xavier Dekeyser, pp.
193-205). Finally there is one article dealing with the rules for good
composition in the Appendix of Murray's *Grammar* (Katie Wales, pp. 207-
216).

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[1]   Murray, Lindley. [1795] (1968). Note by the publishers.

[2]   John A. Nietz (1961: 110) calls him the "father of English grammar", and this although
     Murray's *Grammar* was strongly criticised some 80 years after its appearance in the light
     of Modern Linguistics because of its 'ungrammaticality'.

[3]   Apart from his *English Grammar*, which ran to at least 65 numbered British and to
     numerous American editions and reprints, he published an *Abridgment* of the *Grammar*,
     which appeared in 1797 and which ran to twice that number of editions. And also his
     subsequent publications became popular all over the world and were widely used as school-
     books: his *Exercises*, the *Key to the Exercises* (1797), the *English Reader* (1799), its
     Sequel (1800), the *Introduction to the English Reader* (1801), an *English Spelling Book*
     (1804).

Lindley Murray (1745-1826), an American-born Quaker, retired around 1784, after a successful career as a lawyer and businessman in New York, to Holgate, near York in England for reasons of ill-health. There he wrote his famous *English Grammar* and all the subsequent school-books.

In his works Murray avoided committing himself to current discussions about controversial linguistic issues. He clearly pointed out to the reader that he was writing for the use of the learner. He therefore tried to write an easier school-grammar than those existing up till then. In the Introduction to his *English Grammar* he states:

> When the number and variety of English Grammars already published, and the ability with which some of them are written, are considered, little can be expected from a new compilation, besides a careful selection of the most useful matter, and some degree of improvement in the mode of adapting it to the understanding, and the gradual process of learners.[4]

This adaptation to the needs of learners must have been extremely successful, as is reflected in reviews and notices in contemporary English newspapers:

> The number of editions through which a book runs is no absolute proof of its intrinsic merit; but, in the case of Mr Murray, it must be considered a general acknowledgement of the ability and judgement with which his Grammar is composed, and of its consequent utility.[5]

It finally ran into many editions and was not only used as a school-book in Britain[6], but was also translated into many different languages. In this respect Murray made a considerable contribution to the development of English as a world language (Tieken-Boon van Ostade, p. 17).

In his prescriptivism Murray follows his predecessors, such as Robert Lowth (1710-87) and Thomas Sheridan (1719-88), on whom he basically draws[7]. It is not the language of the masses or general usage, but the practice of the 'best writers' which is taken as the 'standard' of the language (Frances Austin, p. 49; Emma Vorlat, p. 163ff.). His norms for good English are based on appeals to logic, on arguments concerning the 'nature' of the English language, on an analysis of the communicative function of language, on aesthetic criteria and on register requirements.

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[4]   Murray, Lindley. [1795]. 1968: III.

[5]   Bernhard Jones, p. 69, quotes from the *Anti-Jacobin*, January 1804: 103.

[6]   Interestingly enough Murray was more popular in the United States than in Britain. According to Charles Monaghan (p. 27) he was the second largest selling author in the English speaking world in the first half of the 19th century after Noah Webster.

[7]   The 18th century is commonly considered the heyday of prescriptive grammars in England.

Murray also followed in the steps of his predecessors by including orthography in his grammar. The rules he established were traditional ones and often outdated, so that "they appear to relate only poorly to the real spelling problems of the time. [...] It is clear that many of the orthographical features taught in this hugely successful school manual bore little relevance to the needs of learners in his day, and also that many spellings favoured by Murray have not stood the test of time." (N.E. Osselton, p. 142).

Murray's prescriptivism throughout his works reveals a clear and consistent responsiveness to the idea that the 'educated' speaker could be identified by the application of norms and that elementary education could play an important role in encoding norms. In this respect 'accuracy' in pronunciation is an educational imperative in Murray's works. The rules he gives for 'correct' pronunciation not only reflect his attitude towards implementing norms of 'good usage', but also "serve as a concise guide to changing patterns of sensitization with reference to a range of linguistic phenomena such as the 'dropped *h*' in words such as *hand* or the 'dropped *g*' in words such as *walking*" (L.C. Mugglestone, p. 154).

The volume ends with an extensive bibliography of Lindley Murray, compiled by Bernhard Barr. It contains not only the primary sources, such as Murray's works on the English language and his other works, most of which deal with religious themes (both regular and irregular editions), but also secondary sources, i.e. publications relating to Lindley Murray. Also of considerable help is the index nominum at the end of the book.

Both as a homage to Lindley Murray's work, as the 'father of English grammar', and as a fascinating view of 18th/19th century grammar writing, this well-composed collection of articles should be of interest to anybody concerned with the field of Linguistic Historiography and English (Historical) Linguistics.

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Ilse Wischer, *Potsdam*

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Historical Thesaurus of English: Progress Report

Resources available to historians of the English Language have increased considerably since the use of computers became widespread in the humanities, most notably with the publication of the Helsinki Corpus and of the *New Oxford English Dictionary (NOED)* on CD-ROM. The second of these gives the scholar access to information which cannot easily be retrieved from the paper version, but, for a variety of reasons, such as the broad scope of the style and status labels, the size of the defining metalanguage, and the ways in which senses of polysemous words are identified, a good deal of semantic information can be retrieved only with difficulty, if at all. For example, someone interested in the lexical development of the concept of *Love* in the history of English might well want to examine at least some of the 2806 lexical items which have been used in this or related meanings since the Anglo-Saxon period. However, unless s/he already knew what these lexical items were, this task could be pursued only in a hit or miss manner.

We hope that this unhappy state of affairs will not persist much longer. The figure of 2806 items in the lexical field of *Love* comes from the *Historical Thesaurus of English*, a research project in progress in the English Language Department of Glasgow University. The project aims to fill the gap identified above by offering scholars what is effectively a semantic index to the contents of the OED. Thus, instead of being listed alphabetically, meanings are classified conceptually and can be retrieved at whatever level of generality or specificity the user requires. This may be the broad level of a concept such as *Drink* (4367 entries) or the intermediate level of *Alcoholic Drinks* or the specific level of synonyms for particular drinks, such as *Beer* or *Gin*. Samples from this field, and from those of *War* and *Anger*, as well as general information on the project, can be found on the *Historical Thesaurus* Web site, http://www.arts.gla.ac.uk/EngLang/thesaur/homepage.htm

The *Historical Thesaurus* project was founded in 1965 by Michael Samuels, now Professor Emeritus of English Language at Glasgow. Over the years it has drawn on the expertise of academic staff at Glasgow and elsewhere, postgraduate students, and research assistants funded by bodies such as the British Academy, the Leverhulme Trust and the University of Glasgow. Initial work involved the manual compilation of data from *(N)OED*: meanings rather than words were collected, so that a polysemous form may be classified at more than one place in the system of categories. The policy was to collect all meanings with the exception of transparent compounds of rare occurrence, late dialect words testified only in dictionaries, and very specialised technical words, largely those of twentieth century origin. Because *NOED* omits Old English words which did not survive into the medieval period, this part of the

archive was supplemented by material compiled by Professor Jane Roberts of King's College London from the Anglo-Saxon dictionaries of Clark Hall and Bosworth Toller.   Reference has been made where possible to the *Middle English Dictionary* and the Toronto *Dictionary of Old English*, but, because these are incomplete, materials from them have not been systematically included.   Since we wished the data to be verifiable, and to be used in conjunction with *NOED* definitions and citations, we have resisted the temptation to collect other data on an *ad hoc* basis.

Particular attention has been paid to the dates of use of each entry, since these are essential to the project's purpose of displaying semantic development within a chronological framework. Up to four dates in addition to Old English are included for each meaning, depending on whether its currency is limited, interrupted, or continuous up to the modern period. We are, of course, well aware that *NOED* can offer only an approximate guide to currency, and that ante- or post-datings of its materials have been found, but have preferred not to alter dates for the reasons outlined above.

The archive of data now comprises some 650,000 meanings; new words collected by our publisher, Oxford University Press, are still being added. A large part of the material has been organised into our system of classification, and over 60% of it, comprising 488, 212 records consisting of 375,537 words and 112,675 explanatory headings at the last count, is available as a database in Ingres.   In 1996-7 *Authority* (including Obedience, Freedom, Politics, and Punishment), *Possession, Ships* and *Aviation* were entered in the database, and work is in progress on the remainder of the large *Movement Travel* section, *Mental Activity*, the *Animal Kingdom* (which has already reached 23,695 entries) and the *Supernatural*.   Preliminary classifying has concentrated on *Endeavour*, one of the last major sections, along with *Plants*, *Existence*, and parts of *Properties of Matter*, to await its final form.   Much of this work is either done or supervised by our Senior Research Assistant, Irené Wotherspoon.

The structure of the classification derived from a data sampling exercise which involved identifying and grouping the main semantic features of a set of key meanings, leading to three megacategories representing the material, mental and social worlds. The main heads of this system are given as Example 3 at the end of this report. Its style can best be seen by consulting *A Thesaurus of Old English* by Jane Roberts and Christian Kay with Lynne Grundy (King's College, London, 1995), which formed an invaluable pilot for the *Historical Thesaurus*.   The genesis of the classification is thus linguistic, in that the classifier scans the definitions for key words which point in the direction of appropriate classes, but the end product is onomasiological (as defined by Professor Werner Hüllen in *HSS Newsletter 27*) in putting names on the map of the experience of English speakers.

Within the major semantic categories, each word has its place in a taxonomy of meaning. Our interest in the details of semantic innovation and change means that the classification must be refined enough to allow areas of expansion and contraction in the vocabulary to be clearly visible. Within each category or subcategory, words are related in two directions: horizontally in the relationship of synonymy, to the extent that they share denotative meaning, and vertically in the relationship of hyponymy. Each category is also in a hyponymic relationship to the categories above it in the hierarchy, which thus form its superordinates. The third basic semantic relationship, antonymy, which is a crucial organising principle in thesauri based on Roget's *Thesaurus of English Words and Phrases*, has proved to be of lesser importance.

The taxonomy of meanings descends in numbered stages from the very general to the particular, as in Example 1 below, where the headings are displayed in various degrees of subordination to the superordinate *Food and Drink*, within Section 2 *Life*. The degree of delicacy of the taxonomy varies from section to section, usually reflecting whether the lexis involves reference to objects in the material universe or the broader semantic range of abstract concepts. The relationship of synonymy implied by the horizontal grouping is a loose one: a cluster of semantically similar items sharing properties of the prototypical item or descriptive phrase which forms the heading.

Example 1: A Taxonomy of Headings

01	The External World
01.02	Life
01.02.08	Food and Drink
01.02.08.02	Beverage
01.02.08.02.02	Intoxicating liquor
01.02.08.02.02.02	Wine
01.02.08.02.02.03	Ale/beer
01.02.08.02.02.03.01 Beer	
01.02.08.02.02.03.01/05	(.weak/inferior beer)

This example shows a considerably shortened pathway from *Life* to *weak beer*, with missing numbers indicating intervening categories. Coordination and subordination are represented both by the numbers and by the intervening dots, which indicate levels in the taxonomy of up to twelve places. These numbers are essential to the functioning of the database, but many may be hidden in the finished work.

Within each stage of the hierarchy, word meanings are arranged in chronological order and by part of speech, thus allowing access to the terms used for particular concepts in particular periods, as in example 2 below. Since access to *NOED* is assumed, we do not include definitions or citations.

Example 2: A Sample of Entries

(.weak/inferior beer)
æfterealo OE
small beer 1568 --
grout 1674 dl --
belch 1706 - 1858 sl
whip-belly(-vengeance) 1731/8 - 1847 sl
penny-wheep/penny-whip 1785 - 1821 sc
swipes 1796 - 1895 sl & cq
strike-me-dead 1824 na sl
inky-pinky 1835 - 1842 sc
swank(e)y 1841 dl --
suds 1907 us sl --
near-beer 1909 og us --

The bracketed heading shows a minor category, the dot indicating one degree
of subordination to the superior level. Each word is followed by its first date
of use as recorded in *NOED*, and, as appropriate, its last date, or a dash to
indicate currency up to the present, and any restrictive labels such as *colloquial
(cq), dialectal (dl), nautical (na), originally (og), Scots (sc), slang (sl), United
States (us)*. All Old English words are designated simply 'OE' without further
attempts at precise dating. The sample may well be incomplete; we are saving
until the last editorial stages any new words, or words which have been
redirected from other categories since this section was keyed in.

Like many large projects, the *Historical Thesaurus* has taken much
longer to complete than was originally envisaged. The work is labour-
intensive, with classification requiring many hours of skilled academic time,
and fund-raising is a perpetual problem. Creation of the database will
undoubtedly make the completed project more effective, but is far more time-
consuming than producing a typescript. We are lucky in that data entry is
carried out by trainees on a University Employment Training Programme, but
there is a need to increase the rate of input.

All other things being equal, we hope to complete most of the editing in
time for the Millennium; Michael Samuels has already started the gargantuan
task of proofreading the typed material. A paper publication, with an extensive
alphabetical index, is still planned, but there will also be an electronic version
in due course, either on CD or over the Internet, ideally in conjunction with
NOED. Irené Wotherspoon and Flora Edmonds, our Computing Officer, are
currently working on a front end for this. In the meantime, edited sections can
be made available to accredited scholars.

We have every incentive to finish the project as quickly as possible. Its
primary purpose is to provide a research tool for work on the history of the

English Language but it is also relevant to work in other fields, such as social history, the history of ideas and the study of literature, as well as to semantic theory, both synchronic and diachronic. This apart, it has a key role to play in two other major projects. Data from completed sections are currently being supplied to Professor Jane Roberts and Dr Louise Sylvester of King's College London, who are doing preliminary work for a thesaurus of Middle English. Dr Jeremy Smith of Glasgow University has recently been awarded funds for a Middle English Grammar Project, phase 2 of which will involve a survey of Middle English word geography, drawing on the Atlas of Early Middle English currently being compiled at the Institute for Historical Dialectology in Edinburgh as well as on the *Historical Thesaurus.*

Colleagues may be interested to know that the project will be represented at the Tenth International Conference on English Historical Linguistics, to be held at the University of Manchester, England, from August 21-26, 1998. One day of the conference will be devoted to a Brook Symposium on the OED and English Historical Lexicography; the main focus will be on the current revision of the OED, but there will also be papers on and demonstrations of other projects.

Christian J. Kay, *Glasgow*
Director, *Historical Thesaurus of English*

Example 3: Structure of the Classification

SECTION I: THE EXTERNAL WORLD

    1. The Earth
    2. Life
    3. Sensation and Perception
    4. Matter
    5. Existence
    6. Relative Properties
    7. The Supernatural

SECTION II: THE MIND

    8. Mental Processes
    9. Emotions
   10. Judgement, Opinion.
   11. Aesthetics
   12. Volition
   13. Language
   14. Endeavour
   15. Possession

SECTION III: SOCIETY

   16. Social Groups
   17. Social Relationships
   18. War and Peace
   19. Government and Politics
   20. The Law
   21. Education
   22. Institutional Religion
   23. Communication, the Media
   24. Travel and Transport
   25. Work
   26. Leisure

THE EUROPEAN HISTORY OF ENGLISH STUDIES

(EHES)

P rofessor Balz Engler (University of Basel) and Professor Renate Haas
(University of Kiel) are running a project to document the European
history of English Studies, and this is certainly something that many members
of the Henry Sweet Society will be interested in. The project entails, firstly,
setting up a European network of scholars with an interest in the development
of the discipline of English. Secondly, they are collecting contributions to an
initial collection of essays on aspects of the history of English Studies in
Europe.

     If you would like to know more about this project and make your
interests known to the co-ordinators, they can be contacted as follows:

Prof. Balz Engler   Prof. Renate Haas
Englisches Seminar   Erziehungswissenschaftliche Fakultät
Universität Basel   Universität Kiel
Nadelberg 6   Olshausenstr. 75
CH-4051 Basel   D-24118 Kiel
Switzerland   Germany
engler@ubaclu.unibas.ch   *haas@ewf.uni-kiel.de*

VIIITH INTERNATIONAL CONFERENCE ON THE
HISTORY OF LANGUAGE SCIENCES

17 - 19 September, 1999

THE VIIITH INTERNATIONAL CONFERENCE ON THE HISTORY OF LANGUAGE SCIENCES (ICHOLS VIII) will be held at the École Normale Supérieure de Fontenay-Saint-Cloud, from Tuesday, September 17th to Sunday, September 19th, in partnership with the Société d'Histoire et d'Epistémologie des Sciences du Langage et le Laboratoire d'Histoire des Théories Linguistiques, (URA 381 du CNRS-Université de Paris VII).

The work sessions will take place on the premises of the E.N.S. (20 minutes from Paris by metro) and the participants can be given accommodation on the premises.

All aspects of the history of language sciences may be dealt with. The programme will include plenary sessions and parallel sessions. Abstracts of the communications must reach the committee no later than April 30th 1998. They must be half a page long and anonymous; the name, the complete address of the author and the title of the communication will be sent along on a separate sheet. The acceptation of the scientific committee will be notified before November 30 1998. A second mailing will propose a temporary programme, a registration form and practical details.

The organizing committee includes: Sylvain Auroux, director, Sylvie Archaimbault, Jocelyne Arpin, Henri Besse, Jean-Luc Chevillard, Jean-Louis Chiss, Arlette Courdavault, Elisabeth Lazcano, Jacqueline Léon, Francine Mazière, Sylvia Moreno, Irène Rosier, Claudette Soum.

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MINUTES OF THE ANNUAL GENERAL MEETING
12 September 1997, University of Luton

The Annual General Meeting of the Henry Sweet Society was held on September 12th, 1997 at the University of Luton, during a session of the Colloquium.

Professor Flood opened the meeting with a tribute to the late Professor Paul Salmon, giving a warmly appreciative account of his life, work and scholarship, as well as of his friendliness and helpfulness, both to colleagues and to scholars just beginning their careers. (For full text of his speech see *Bulletin*, December 1997.)

Consideration of matters arising from the minutes of the previous AGM prompted the suggestion that e-mail addresses should be included with a list of addresses of members in a future issue of the HSS Bulletin. On the question of the planned publication of a collection of essays on Sweet, it was reported that the project might have to be abandoned, as there were still only four essays available, despite the strenuous efforts by Dr Mike MacMahon to procure further contributions.

The Treasurer reported that the financial situation of the Society was stable. Efforts were needed to ensure that outstanding subscription arrears were paid. Concerning the Publications Fund, he noted that subventions were a necessary feature of the volumes printed by Nodus for the Henry Sweet Society Series. Four volumes had now appeared, and a fifth was at press, but financial support would be needed to ensure that the Series continued. A splendid anonymous donation had supported the publication of earlier volumes, and once the Series was firmly established it should be possible to use the profits to fund future publications.

The President thanked the Treasurer for all his work for the Society.

The meeting discussed the possibility of ESRC funding, following a suggestion made by HSS member Professor J. Walmsley. The difficulty of identifying eligible projects was explored, as funding is given only for concrete research proposals, which rules out, for example, any application to fund a volume in the HSS Series. Discussion focussed on the desirability of HSS participation in any consultation process concerning ESRC grant awards. The meeting was reminded that various other learned bodies, such as the British Association for Applied Linguistics and the Philological Society, are consulted on funding

matters. Dr D. Cram agreed to investigate with the LAGB whether a means of HSS participation could be found.

The President reported on HSS Publications, reminding the meeting that four volumes had now appeared, available also directly from the publishers, Nodus, at a 30% reduction for all HSS members. He urged members to take advantage of this offer, which included the *Beiträge* as well as all other books published by Nodus. On forthcoming publications, it was reported that the volume of essays by Professor Robins was at press. The Treasurer mentioned two further proposals, adding that the Society was naturally very sympathetic towards proposals from scholars who are also able to guarantee funding.

The President opened the report on the Henry Sweet Society Newsletter with a grateful acknowledgement of the work of Jonathan Hope, the retiring editor. He recorded the Society's thanks to Dr Hope for his commitment to the compilation, printing and distribution of the Newsletter over recent years. The President argued that the time was right for a new look and an upgrading of the bi-annual publication. He proposed that Dr D. Cram and Dr A. Linn should serve as joint editors over the next four years, with Dr Cram taking the first stint as overall general editor, and Dr Linn succeeding him for the latter period. All present agreed to this proposal.

Dr Cram introduced the committee's proposals for a re-launch of the Newsletter. The proposed new name would be the 'Bulletin of the Henry Sweet Society for the History of Linguistic Ideas'. The updated Bulletin would be expanded to include various new types of article, with a 'team' of officers coordinating the new contributions: Dr H. Bell would continue his work of soliciting reviews for books sent to the HSS library, ably assisted by Dr M. Isermann in Germany. Other proposed regular features would be 'Research in Progress', 'Ideas and Concepts', and possibly also a 'Notes and Queries' section. The intended timetable for production would be May (deadline for articles 10th April) and November (deadline for articles 10th October). Dr Cram urged members to contact him with ideas and contributions for the next issue; Professor Hüllen would receive reports on research projects; and Dr M. Atherton would coordinate any contributions on 'Ideas and Concepts' from the history of linguistic ideas. Biographies of linguists, particularly of any neglected figures, would also be welcomed and should be sent to Dr Cram. The President thanked the new Editors warmly.

The meeting considered the election of members of the Executive Committee. It was proposed that Dr Ildi Halstead of the University of Luton and Professor John Joseph of the University of Edinburgh should be elected to serve on the Committee. All present agreed to this proposal.

The Reviews Editor reported on the HSS Library at Keble, focussing on three issues:
(1) space; the problem was likely to be resolved, since there were plans by Keble to expand their library;
(2) cataloguing; an assistant would be employed, to enable the gradual creation of an online catalogue of the HSS Library's holdings; the HSS should pay a token fee for this work done on the Society's behalf;
(3) security; there was considerable discussion as to whether non-members (including members of Oxford University who would access the computer catalogue through OLIS) should be required to join the HSS in order to have the right to use the HSS Library.

The meeting concluded on the question of the venue for the HSS Colloquium in September 1998. It was decided to hold the Colloquium for the first time outside the United Kingdom, and the meeting grateful accepted the invitation from Netherlands delegates who offered to host the meeting in their country.

Mark Atherton, *Oxford*
Secretary, HSS

THE MILLENNIAL COLLOQUIUM

S ince the inception of the Henry Sweet Society, the organisation of an annual colloquium has been central to our aims. For the benefit of those members who might not be familiar with the colloquia, in two out of every three years the Society holds a residential meeting, usually in early September. This has traditionally run from Wednesday to Saturday, embracing two full days of papers. In recent years the home of the colloquium has moved away from the traditional Oxbridge to the Universities of Sussex (1994) and Luton (1997). 1998 sees the annual colloquium moving outside the boundaries of Britain for the first time, to Amsterdam. Every third year, the year in which the international conference (ICHOLS) is held, it has been normal practice to hold a one-day colloquium in April instead.

1999 is an ICHOLS year, so the next Autumn colloquium will be held in the millennium year 2000. We hope that we will be able to visit more places in the future, since the colloquium has discovered the joys of travel, and would like to invite members to express their interest in hosting the millennial meeting. If you and your institution are interested in so doing, then we should be very glad to hear from you. Please feel free to signal your interest informally to any member of the executive committee.

HENRY SWEET SOCIETY COLLOQUIUM 1998

AMSTERDAM, 16TH 19TH SEPTEMBER

SECOND CIRCULAR

Date and venue

The colloquium is scheduled to begin with registration at 1 p.m. on Wednesday 16 September, and to finish with breakfast on Saturday 19 September. There will be associated events on Wednesday and Thursday evenings. Registration and papers will take place in Amsterdam University's Doelenzaal and its Oudemanhuispoort facility. Both locations are in the centre of Amsterdam and can be easily reached by public transport. There will be a special bus on Thursday and Fridays for participants from Hotel Casa 400.

Amsterdam, the capital of the Netherlands, has the largest historical inner city in Europe and the beautiful canals, monumental buildings, museums, world famous art galleries, open air markets and shopping streets can easily be explored on foot, should you have time before or after the colloquium.

Accommodation and travel

A number of rooms have been booked for colloquium participants at Hotel Casa 400. A list of low budget or more expensive hotels will be provided on request. Amsterdam is easily accessible by air, rail and road. There is a direct rail connection to Amsterdam from Schiphol International Airport located about 10 miles from the city centre. The city of Amsterdam discourages its citizens from using cars, which means that there is no free parking either at the hotel or in the vicinity. Detailed travel arrangements will be sent to those who have made bookings.

Keynote speaker

We are delighted to announce that Reinier Salverda, Professor of Dutch at University College London, has agreed to be our keynote speaker. His topic will be "Dutch linguists around 1900: a critical reappraisal". A book of abstracts will be made available to participants at the beginning of the Colloquium.

PROVISIONAL LECTURE PROGRAMME

Wednesday 16 September

13 00	Arrival and registration
14 30	R. Schreyer (Aachen), *John Wilkins, the man in the moone and everything: on links and hyperlinks in the history of ideas.*
15 00	M.M. Isermann (Heidelberg), *Sounds and their signs in John Wilkins' Essay.*
15 30	N. Wilding (Florence), *Galilean linguistics.*
16 00	Tea
16 30	I. Zwiep (Amsterdam), *Hebrew studies at the time of the Counter-Reformation: the reception of Bellarmine's Institutiones.*
17 00	A.J. Klijnsmit (Amsterdam), *Vossius, Spinoza and Schultens: the application of Analogia in Hebrew grammar.*
18 00	Dinner
20 00	R. Salverda (London), *Dutch linguistics around 1900: a critical reappraisal.*

Thursday 17 September

09 30	S.A. Romaschko (Moscow), *Transferring grammars: how German grammar by Jacob Grimm was converted into Russian historical grammar by Fedor Buslaev.*
10 00	T. Becker (Munich), *Hermann Paul, the post-generative morphologist.*
10 30	N. Helsloot (Amsterdam), *Nietsche's tone.*
11 00	Coffee
11 30	L. Kelly (Cambridge), *Michel Foucault, Richard McKeon and Grammatica Speculativa.*
12 00	J. Murphy (Davis, CA), *Early Modern grammarians who write about rhetoric.*
13 15	Lunch
14 30	W.E. McMahon (Akron), *Revisiting the concept of logical form.*
15 00	C.Altman (Sao Paulo), *Rule and Use in sixteenth and seventeenth-century grammars of South American languages.*
15 30	L. Shi-Xu (Singapore), *The poetics of Formalism and Functionalisn: understanding linguistic science as discourse.*
16 00	Tea
16 30	M.J. van der Wal (Leiden), *Feral children in The Netherlands: an eighteenth- century case within its European context.*
17 00	L Jooken (Louvain), *James Hutton's synthesis of epistemolinguistic issues at the end of the Scottish Enlightenment.*

17 30   R. Steadman-Jones (Cambridge), *Face and race in the early nineteenth century: European grammars of Wolof and Urdu.*

Friday 18 September

09 30   J.Přivratská (Prague), *The reflections of Comenius language endeavours in the Encyclopaedia Comeniana.*
10 00   J. Mills (Luton), *Twentieth-century Cornish lexicography and language revival.*
10 30   P.J. Lucas (Dublin), *John Minshew, polymath and poseur: Old English in an early seventeenth-century dictionary.*
11 00   Coffee
11 30   H.Gwosdek (Heidelberg), *The English grammars for St Paul's School, London.*
12 00   P. Loonen (Groningen), *The production of French grammars by Hugenot refugees in the Dutch Republic.*
12 30   I. Tieken-Boon van Ostade (Leiden), *Towards an edition of Lowth's correspondence.*
13 15   Lunch
14 30   E. H. Jahr (Tromso), *Clara Holst (1868-1935): Norwegian historical linguist and woman pioneer.*
15 00   A. Linn (Sheffield), *Towards a stylistics of standardisation: the case of Norwegian and Faroese.*
15 30   J. M. Morris (London), *Linguistic ideas for literacy in English.*
16 00   Tea
16 30   B. Collins (Leiden) & I.M. Mees (Copenhagen), *Daniel Jones' role in the development of a prestige variety of British English pronunciation.*
17 00   M.K.C. MacMahon (Glasgow), *The beginnings of phonetics in the British university system.*
17 30   Annual General Meeting
-- --   Conference Dinner

We hope that you find this as interesting as we do and look forward to greeting you in Amsterdam. On behalf of the organisers: Els Elffers, Jaap Maat, Jan Noordegraaf, Els Ruijsendaal, Robin Smith

Booking forms are included with this Bulletin. For further copies, contact:

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        Tel. .. 31 71 5272151.

HSS NEWSLETTER/BULLETIN: BACK NUMBERS

S ome members have written to enquire about the availability of previous issues of the Henry Sweet Society Newsletter. Unfortunately several of them are now out of print and of various other issues only a very few copies are still available. The following is a list of what is still available:

No.	Date	Copies available
(1 - 8	out of stock)	
9	November 1987	(12 copies)
10	May 1988	(4 copies)
11	November 1988	(9 copies)
12	May 1989	(21 copies)
13	November 1989	(5 copies)
14	May/June 1990	(2 copies)
15	November 1990	(none)
16	May 1991	(none)
17	November 1991	(4 copies)
18	May 1992	(6 copies)
19	November 1992	(2 copies)
20	May 1993	(2 copies)
21	November 1993	(3 copies)
22	May 1994	(3 copies)
23	November 1995	(none)
24	May 1995	(none)
25	November 1995	(3 copies)
26	May 1996	(2 copies)
27	November 1996	(15 copies)
28	May 1997	(7 copies)
29	November 1997	(14 copies)

Any member wishing to obtain any of these back-issues is asked to contact the Honorary Treasurer (Prof J L Flood, University of London, Institute of Germanic Studies, 29 Russell Square, London WC1B 5DP). Copies are available, as long as stocks last, free of charge, but in order to help defray postal expenses members are asked to send a stamp (UK members 1 first-class stamp; overseas members 1 International Reply Coupon) for EACH issue requested.