

EDITORIAL

There are two developments announced in this issue of the *Bulletin*, which constitute significant advances in the health of our society and of our subject.

The first of these developments concerns the society's website, and Therese Lindström reports on this on page 31. An attractive and regularly updated website is essential for the health of any institution, whether that be a company, a university or a special interest society. A good website is probably even more important for a specialised society like the HSS than it is for British Airways, for example, because people know about British Airways already, they know about its work and they know about its state of health. Many of those who arrive at the HSS website and similar websites may not know much about the history of linguistics, and they will certainly make assumptions about the health of the British society for the subject, based on the appearance of its website. Putting two and two together, the health of the history of linguistics in this country might just be judged by the quality of the HSS pages. I don't think that the onus on this site is in reality that strong, but the importance of a good website cannot of course be underestimated.

The old website was not impressive. It provided little information, much of it out of date, and it looked jaded. So many thanks to Mike McMahon and Jean Anderson at Glasgow for going through the site, tidying it up, bringing it up to date, and above all for constructing an attractive framework for the pages. Many thanks too to Therese for agreeing to act as web officer for the society. Her contact details are inside the back cover. As with the *Bulletin*, the website will only be a useful and worthwhile resource if members of the society help to make it so. This edition of the *Bulletin* is rather shorter than usual, and that is because I and the reviews editors have not received more material from members. If members don't send material to Therese or suggest things to do with the website, it won't stay up to date, it won't be attractive or useful, and the majority of those who encounter the society for the first time will deem it, and what it represents, moribund.

The second development, also thanks to Therese, who has an amazing capacity for hard work and initiative, is a forum for students of the history of linguistics (see page 46). Historians of linguistics are dispersed across traditional academic subjects, across universities (and beyond) and across the world, and, as Therese notes, working in this area can sometimes be a rather lonely and isolated business. Therefore her idea of a web-based forum to allow access to information and to discussion is an excellent innovation. I support and reiterate her call to find out which universities teach the history of linguistics, and to hear what students and researchers alike would like to see included in such a forum.

A society cannot thrive if it relies too heavily on the input of too few people. Happily the Henry Sweet is not in this position, but levels of membership are good, and there are lots of members who have never contributed to the *Bulletin*, attended the conferences or submitted ideas for the website. The start of a new calendar year is a time for resolutions.

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Vivien Law's Contribution to the Historiography of Medieval Linguistics

I very much regret never having seen Vivien on her home turf. Fortunately, she and I met a number of times elsewhere, at international scholarly meetings in Britain and on the Continent. The last time I saw her, in the year 2000, she and I spent time together poring over 15th-century grammatical manuscripts in the reading room of the Herzog August Bibliothek in Wolfenbüttel. I am sure that all of us who knew her deeply appreciate the reminiscences contributed by her husband, her colleagues, students and friends about her remarkable personal qualities for issue no. 38 of the *Bulletin*.

I hardly need to emphasize the fact that Vivien's scholarly activity was no less remarkable. Although her 1978 Cambridge dissertation has so far not appeared in print and so has probably been seen by few of her professional colleagues around the world, her first book (*The Insular Latin Grammarians*), which followed four years later, has found its way into many libraries in different countries.¹ It offers us a welcome glimpse of her early thinking on the complex topic of those poorly-appreciated Latin grammarians of the 6th, 7th and 8th centuries. She tells us herself that she was introduced to the writings of Virgilius Maro Grammaticus, perhaps the most enigmatic of these shadowy figures, as far back as 1974, by Michael Lapidge, her dissertation supervisor.² Her brilliant monograph on Virgilius's ideas, appropriately entitled *Wisdom, Authority and Grammar in the Seventh Century*, appeared a shade over two decades after that (see Law 1995). In 1993, she edited a collection of ten articles, three of them by herself, on early medieval linguistics.³ *Grammar and Grammarians in the Early Middle Ages* (1997) is a collection of her own articles on what she modestly calls 'the history of linguistic thought between roughly 600 and 1100'. Before her untimely death in February of this year, she was able to complete a long-planned history of Western linguistics (Law *in press*), which spans the period up to 1600, hence no mere monograph, and I

¹ A cursory search among on-line library catalogues reveals that ten libraries in Canada report owning copies of Law 1982, three libraries in South Africa, five in Japan, six in Germany, sixteen in the United Kingdom, and 136 in the United States.

² Michael Lapidge, now the holder of an endowed chair at the University of Notre Dame (Notre Dame, Indiana), was previously the Elrington and Bosworth Professor of Anglo-Saxon at Cambridge University. Throughout his distinguished career he has specialized in both Old English and Insular Latin literature, and has published widely on the literary culture of the British Isles between 400 and 1100, in particular on the Latin literature composed during that period and the manuscripts in which that literature is transmitted. Like Vivien he originally came from Canada.

³ Here I am passing over Vivien's editorial activity that involves periods other than the early Middle Ages, such as Law & Sluiter 1995, which contains a valuable article by her on the treatment of derivational morphology by Greek and Roman grammarians.

have been assured that it will be available in bookshops in 2003. So her entire 'floruit' embraced little more than two decades.

Her contribution to medieval linguistics was not only strikingly original but also many-faceted. What I should like to do in this informal assessment of her scholarly achievement is to enumerate some of these several facets in her intellectual biography.

First and foremost, the period she chose to devote her life's work to is one that few historians of linguistics have considered worthy of more than a glance.⁴ For this the many historiographical myths that still surround the Middle Ages have been partly responsible. One of these portrays the period from the collapse of the Western Roman Empire to the advent of Scholasticism as a cultural wasteland. Historians of linguistics and, I am sorry to say, even some historians of medieval linguistics have compounded this error by disseminating the notion that the grammarians of the second half of the first millennium did no more than mindlessly transcribe extracts from the two major Latin grammatical treatises of late Antiquity, viz. the brief *Ars grammatica* of Donatus (mid-4th century) and the massive *Institutiones grammaticae* of Priscian (ca. 500 A.D.), and that for this reason their output is unoriginal and hence valueless.

Anybody who takes the trouble to read the primary sources, however, knows that in addition the grammarians of this period wrote their own grammatical literature. Moreover, it is far from the case that Donatus and Priscian made up the entire canon of ancient grammatical literature consulted in the second half of the first millennium. While Donatus's *Ars grammatica* was certainly known and utilized by many of them, they were also familiar with the works of a number of other late ancient grammarians of Latin. As for Priscian's *Institutiones grammaticae*, it did not begin to be widely disseminated until the Carolingian period (mid-8th century on). Earlier generations of grammarians had instead consulted Priscian's briefer *Institutio de nomine et pronomine et verbo*. In fact, in the case of many early medieval grammatical works it is by no means easy to identify all the various late ancient sources on which they may have been based. Thus, as Vivien has persuasively argued, the grammarians of the period were no mere cultural drones mechanically transcribing two canonical grammars of late Antiquity, as their image in a great deal of modern linguistic historiography would seem to imply.

In particular, these grammarians, Vivien convincingly showed, took an important step, namely that of creating teaching materials specially for their

⁴ A typical case is Bursill-Hall's *Census of Medieval Latin Grammatical Manuscripts*, which in spite of its title covers nothing before 1050 (see Bursill-Hall 1981: 11-17). A refreshing contrast, I might mention, is provided by a copious anthology of extracts from medieval grammatical texts compiled almost a century and a half ago by Charles Thurot, based for the most part on manuscripts consulted in what is now called the Bibliothèque Nationale. Thurot's *Extraits de divers manuscrits latins* (1869) does not sidestep grammarians active before 1050.

students, most of whom — and this is the crucial point — were speakers of Celtic and Germanic languages. The Latin grammatical texts of late Antiquity, it may be recalled, had been written for the benefit of students who spoke some variety of colloquial Latin. In contrast, the grammarians of the early Middle Ages were perforce second-language pedagogues. One might even say that they were among the first such L2 teachers in the entire Christian world. This surely entitles them to an important place in the history of language pedagogy and hence the history of linguistics. In keeping with the varied and unprecedented sociolinguistic situations they found themselves in, the grammatical literature they turned out was varied, so much so that it is difficult to pronounce sweeping generalizations about them.

In passing, I might mention an additional dimension connected with this linguistic situation that Vivien touches on, namely religion. After the arrival of Christianity, works such as Donatus's *Ars grammatica* came to be considered insufficiently orthodox by churchmen because the examples cited in them were from pagan literature (e.g. the works of the Roman poets). The early Insular grammarians, whom Vivien especially studied, were part of a movement to Christianize the grammatical curriculum. It is highly probable, she argues, that an attempt was made early to produce a Christian analogue to Donatus's grammar (see Law 1982: 32-34). Hence, the grammarians of the early Middle Ages had an entirely different cultural background from that of the grammarians of late Antiquity and set to work to adapt the teaching materials they used to their new needs.

A further singularity of Vivien's approach is that she extended her purview beyond the Insular Latin grammarians of pre-Conquest England to the grammarians active in the Carolingian Renaissance on the European continent (see especially Law 1997: 70-90). She saw the latter as initiating a series of theoretical innovations in the areas of syntax and dialectic, and in this way laying the foundations on which subsequent linguistic theorizing in the High Middle Ages was destined to be based. Here, she defended a position that differed from that of other scholars in the field.⁵ On this issue, therefore, she was challenging much of the historiographical establishment. Part of the reason for the disparagement directed at the grammarians of the second half of the first millennium was that they failed to show any interest in linguistic theory, unlike the Speculative grammarians of the High Middle Ages, who in the past century have got the lion's share of the historiographical attention focused on medieval grammar.

Another important innovation in Vivien's approach to medieval grammar consisted in shifting the primary focus away from the texts themselves to the circumstances in which they were produced and utilized. Not that she ignored her philological responsibilities. Far from it. She was a thoroughly proficient textual critic, having edited one important Insular grammatical text,

⁵ See Holtz 1988 for the opposing viewpoint. On the other hand, Vivien's student Anneli Luhtala has ably continued the line of investigation begun by Vivien herself. See, for example, Luhtala 1993, 2000.

the Latin grammar of Bonifacius (ca. 675-754), in her doctoral dissertation. The broader view that she took of grammatical texts enabled her to ask new questions: how these texts were used in the classroom, how widely they were disseminated and in precisely which circles, what the intentions of their authors were, what sort of people these men were, what beliefs they held on topics other than the teaching of Latin, and so on.

A further characteristic component of Vivien's work was her firm emphasis on drawing clear distinctions between the various types of grammatical literature that circulated in the period she studied. Nowadays, we tend to use the term grammar loosely to refer to any of a wide variety of works, all the way from humble primers to the most scientifically exacting reference grammars. In the Middle Ages, all grammars were pedagogical grammars in some sense of that vague term, but the teacher at that time found he needed to use more than one type of grammatical literature if he was to succeed in the difficult task of training his students. Here Vivien extended a distinction made many years earlier by the philologist Karl Barwick (see Barwick 1922: 89-90), a distinction between the kind of grammar that limited itself to expounding fundamental grammatical concepts and the definitions of key terms (e.g. 'parts of speech' and their accidents), and a kind of grammar that mechanically assembled inflectional forms in lists ('paradigm' is the term we use nowadays). Many of the grammatical treatises of classical Antiquity (e.g. Donatus's *Ars minor*) were of the first type.

What Vivien discovered was that the Insular pedagogues of the seventh and eighth centuries, confronted with students whose native languages bore little or no resemblance to Latin, understood the usefulness of the second type of grammar and proceeded on that basis to create a third, hybrid, type of grammar that not only taught students the basic concepts of grammar, but also gave them a set of inflectional tools sufficiently comprehensive to enable their students to read and write a totally unfamiliar language, i.e. a combination of Barwick's two types of grammar. This novel kind of pedagogical exigency gave rise in this way to a novel type of grammatical literature. Here again Vivien the linguist steps in with her feel for the peculiar linguistic situation facing the teachers of that period and the kind of textbooks that needed to be produced for them to achieve some measure of pedagogical success. This happy insight into the classroom realities of, and the linguistic challenges faced by, early medieval grammar teachers clearly resulted from Vivien's unique combination of talents.

Finally, I would like to point out the fact that Vivien was conversant with vernacular as well as Latin medieval literature. It is not uncommon, of course, for medievalists to slight one or the other to some degree, an unfortunate consequence of our ingrained habits of academic specialization. However, it is particularly apparent in Vivien's monograph on Virgilius Maro Grammaticus (Law 1995) that she was completely at home in Irish and Old English literature as well as the voluminous literature written during the Middle Ages in Latin. In the same book, she also shows her deep familiarity with non-grammatical texts, and especially with the extensive wisdom literature of

Antiquity, both Christian and Jewish, and the early Middle Ages, a fascinating topic which as far as I know has been almost completely neglected by both philologists and historians of linguistics.

Significantly and characteristically, she prefaced her discussion of the many attempts to interpret Virgilius's works that have been made over the past century with an admonition to her contemporaries:

Perhaps [...] we are wrong to expect a single and all-encompassing "global solution". More of our habits of thought than we realise have been permeated by the materialistic exigencies of natural science. In demanding a single solution to a problem, a single etymology for a name, a single underlying structure for a sentence, we transfer Aristotle's dictum, "two bodies cannot occupy the same space", to a domain for which it was not intended. (Law 1995: 3-4)

The rest of the book offers the clearest insight into Vivien's unique approach to medieval studies that I have seen in any of her publications. She poses such questions as: how many different varieties of Latin Virgilius recognized; what his approach to etymology was; in what way he viewed the difference between *sapientia* 'wisdom' and *philosophia* 'philosophy'; what kind of moral and pedagogical issues were on his mind; what features of his writings can be traced back to the medieval wisdom tradition; in a nutshell, precisely what positive message peeps out from all the author's quizzical asides, cryptic puns and word-play, and how that curious message was prismatically conveyed in the most puzzling grammatical work in the entire European grammatical tradition. Needless to say, these are the kinds of questions that scholars dealing with medieval grammatical texts have so far seldom raised.

It is clear, therefore, that Vivien's intellectual interests far transcended the philological analysis of the Latin grammatical texts of the early Middle Ages. When her forthcoming book is on the market we shall get an opportunity to see how she faced other periods and other questions. At that point, a more thorough assessment of her contribution to the historiography of linguistics and her overall contribution to linguistics will be possible. I am sure that I am not the only person to welcome further discussion of her pioneering work in her chosen area of specialization as well as her views on the overall history of the study of language and her refreshing philosophy of life. I predict that as time goes on those of us who knew her in person and those of us who come to her through her publications will learn to appreciate how much we are indebted to her wisdom, her agility of thought, and her uncompromising intellectual honesty.

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**Bloomfield's "Quantum Leap" in Conception of Linguistic
Methodology:
An Evidence from His Assessment of Humboldt**

As a natural result of the "nationalistic" flavor at its foundation, "American Linguistics" apparently fostered a tendency toward opposition to established linguistic scholarship, which had been developed over a long period of academic experimentation in Europe, especially in the Germany of the nineteenth century.

Until the birth of the Linguistic Society of America (LSA) in 1924, especially in the latter half of the nineteenth century, Germany – or rather, German speaking regions – had been the center, amongst many other disciplines, of the study of language. A good number of linguists from all over the world studied in Germany in order to become familiar with the most advanced results of linguistic science in the historical and comparative perspective (cf. Jankowsky 1997: 42ff.). In the words of Robins, "generations of scholars, mostly from Germany or from other countries trained in Germany, built up their subject on the basis of what had been done by their predecessors or earlier contemporaries" (1997: 190) concerning various aspects of the language sciences.

Americans were by no means an exception to the phenomenon that the most comprehensive training in philology/linguistics at that time was to be obtained in Germany. William Dwight Whitney (1827–1894) enjoyed the fruitful achievements of historical-comparative philology in Germany in the middle of the nineteenth century. Leonard Bloomfield (1887–1949), one of the most unforgettable founding fathers of the LSA, was trained in Germany under the Neogrammarians to be a historical-comparative philologist (cf. Robins 1997: 236ff.) and afterwards taught Germanic philology at American universities throughout his professional career.

Initially the influence of the Neogrammarians on Bloomfield was so decisive that Waterman could rightly state that "the line from Jacob Grimm to the Neogrammarians and to Bloomfield is direct and unbroken" (1963: 88). What is more important, Bloomfield based his early linguistic theory on the psychology of Wilhelm Wundt (1832–1920) (cf. Bloomfield 1914).

These two "forefathers" of American linguistics, i.e. Whitney and Bloomfield, whose ties to European linguistic schools were strong, made some comments worthy of attention concerning the linguistic achievements of Wilhelm von Humboldt (1767–1835). Whitney says:

[...] the labours of such men as the Schlegels, Pott, and Wilhelm von Humboldt, especially of the last-named, extended its view and generalized its principles, making it no longer an investigation of the

history of a single department of human speech, but a systematic and philosophical treatment of the phenomena of universal language and their causes. (1867: 5)

Regarding this statement, I find it a special credit to the extraordinary talent of Whitney that he juxtaposes the names of the Schlegel brothers [August Wilhelm (1767–1845), Friedrich (1772–1829)], August Friedrich Pott (1802–1887) and Humboldt, because all these scholars are representatives of German Romanticism, whose ideas promoted the development of their innovative study of language. We must also pay special attention to Whitney's observation that Humboldt developed theories in the sphere of "general linguistics", not merely in the study of particular natural languages whose material was provided by his brother Alexander von Humboldt (1769–1859) on a rather casual basis.

Bloomfield, likewise, in his *Introduction to the Study of Language* (1914), his early masterpiece on general linguistics, gives a lucid and detailed explanation on Humboldt's linguistic theory, in which he mentions the name of Humboldt's most important work in the field of linguistics, namely *Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluß auf die geistige Entwicklung des Menschengeschlechts* (1836):

The new interest in linguistics did not, of course, confine itself to the Indo-European languages: it led also to the study of language in general. This study received its foundation at the hands of the Prussian statesman and scholar Wilhelm von Humboldt (1767–1835), especially in the first volume of his work on Kavi, the literary language of Java, entitled *Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluß auf die geistige Entwicklung des Menschengeschlechts* ('On the Variety of the Structure of Language and Its Influence upon the Mental Development of the Human Race'). Humboldt's work has been followed in two directions. The study of the languages of the world has resulted in a series of disciplines parallel to Indo-European linguistics, each studying a set of related idioms [...]. The other direction in which Humboldt may be said to have led the way, – although here the older grammarians have been not without influence, – is the study of conditions and laws of language: its psychic and social character and its historical development. This study was furthered by the growth of psychologic insight and of the historical point of view and method, – both of which are from the beginning related to the linguistic studies by the common origin in the romantic movement. Especially active in the psychologic interpretation of language was H. Steinthal (1823–1899); the American scholar W.D. Whitney (1827–1894) applied to the historic phase a remarkable clearness and truth of comprehension, to be appreciated in a field from which mystic vagueness and haphazard theory have been slow to recede. Both of these men have been followed by numerous investigators who have contributed to our understanding of the mental processes of speech and of its change and development in

time; the great advance of psychology in recent decades and the rise of social and ethnologic studies have been, of course, of the highest benefit to this phase of the science of language. (1914: 311-312)

Bloomfield emphasizes here, like Whitney, the significant achievement of Humboldt in terms of general linguistics. In addition, his mentioning of the name of Steinthal reminds us that Bloomfield makes much of the psychological approach to the study of the nature of language in general, not of a particular language.

As is well known in the historiography of linguistics, this attitude of Bloomfield in his language study, especially in the early stage of his career, is characterized as “mentalist”.

It is very interesting as well as suggestive to quote the following statement about Humboldt made by Bloomfield in his later stage after he changed his position from a “mentalist” into a “mechanist” one. Compared with his description quoted above, we notice that Bloomfield has had a drastic change of heart in his attitude towards Humboldt. As a matter of fact, he includes nothing but a few lines about Humboldt in his later masterpiece *Language* (1933):

The first great book on general linguistics was a treatise on the varieties of human speech by Wilhelm von Humboldt (1767–1835), which appeared in 1836 [...]. The second volume of Humboldt’s great treatise founded the comparative grammar of the Malayo-Polynesian language family. (1933: 18-19)

Although Bloomfield admits here that Humboldt’s work of 1836 is “the first great book” on general linguistics, no further reference to Humboldt or Humboldt’s works occurs in this book. For Bloomfield, Humboldt’s achievement became just the “first” one, not the “most significant” of his linguistic accomplishments. In spite of the general praise for Humboldt by Bloomfield, “neither the book nor its author were at all confined within what Bloomfield held as the canons of scientific acceptability” (Robins 1997: 244).

The interesting point of the quotation above (Bloomfield 1933: 18-19) does not lie in its stylistic simplicity, but in the way Bloomfield changes his evaluation of Humboldt’s achievements.

In this short passage Bloomfield also alludes to Humboldt’s distinguished contribution to general linguistics, but what he emphasizes is Humboldt’s study of a particular natural language in the “second” volume of his great work, not his metaphysical insight into language in general displayed in the “first” one, which, as we have seen in the previous quotation, he once mentioned as the “foundation of modern linguistics” (Bloomfield 1914: 311). This change in Bloomfield’s interpretation of Humboldt’s attitude toward linguistic research is paralleled by his methodology in linguistic survey, that is to say, by his shift from a “mentalist” into a “mechanist” (cf. Dinneen 1967: 240ff.).

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The 9th International Conference on the History of the Language Sciences

São Paulo, Brazil
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Conference Report

Universidade de São Paulo (USP) jointly with Universidade Estadual de Campinas (UNICAMP) in the state of São Paulo in Brazil hosted the ninth International Conference on the History of the Language Sciences.

The 9th ICHoLS programme offered a very comprehensive selection of around two hundred papers and six plenary sessions. The USP Rector and other members of the universities opened the conference at the Faculty of Economy and Administration (FEA) auditorium and welcomed all participants to USP and Brazil. The Presidents of the Conference, Diana Luz de Barros, (USP) and Edison Junqueira Guimarães (UNICAMP) warmly welcomed the participants.

The USP Symphony Orchestra conducted by Carlos Moreno treated the participants to a selection from Edvard Grieg, Benjamin Britten and Heitor Villa Lobos.

Perhaps it is worth saying a little about the venues where the conference took place before offering a commentary on the conference.

The first impression of USP Campus named after Armando Sales de Oliveira is that it is of huge proportions sprawling over a very large area. This is one of the six USP *campi*. It is the largest university both in teaching and research in Brazil, and the third largest in South America. Almost sixty thousand students attend USP. Indeed, this student population is proportionate to the population of the State of São Paulo - 35 million; the conurbation where the capital is located concentrates around 25 million. São Paulo is not only the capital of the state but is also the most important financial and commercial city in South America. The State generates around 30% of the national GDP.

It is Simon Schama's concepts of landscape and memory in history that brought to mind this preamble.¹ As one walked through the broad avenues and lanes of the campus lined with mulberry trees – many students pecking at them – and a variety of tropical flora coming into bloom in the southern hemisphere spring, one could see the very lavish premises of the Faculty of Economy and Administration on one side of Prof. Luciano Gualberto Avenue and the typical sixties architecture of the Faculty of Philosophy, *Belles Lettres* and Humanities

¹ Schama, S. 1995. *Landscape and Memory*. London: Fontana.

on the other. A very impressive number of students read linguistics in this Faculty. However, this new campus seems to enjoy less affection than the original sites, as the USP website suggests.

Indeed, the information about USP reminisces, demonstrating an undisguised nostalgia for the other landscape that USP had occupied and the memory of which is imbued in the intellectual history of the city. USP was set up on the basis of some of the existing schools – the earliest of which was the Law Faculty that dates back to 1824 and the Faculty of Philosophy, *Belles Lettres* and Humanities. The city and the state, which was founded by the Jesuits in 1554, began to grow after the success of the coffee plantations in the second half of the 19th century. USP was formally established by state government decree in 1934 at a time when both São Paulo and the whole country were undergoing important social, political and cultural transformations. From 1949 the Faculty of Philosophy, *Belles Lettres* and Humanities was based at the sumptuous Maria Antônia Building in Vila Buarque along with other faculties such as Mackenzie; Architecture; Economy, Sociology and Politics of the Armando Álvares Penteado Foundation nearby. A city campus was thus created and the students made a very significant contribution to the atmosphere of the residential district at an exciting time. The memory of the charm and appeal of the original landscape has been treasured. It is easier to understand this when one sees the way that the faculty buildings have been strewn on this vast campus far from the original historic centre of the city.

The last day of the conference was held at the Instituto de Estudos da Linguagem (IEL – Institute of Language Studies) at UNICAMP in the city of Campinas. UNICAMP was formally created in 1962 and began its activities in 1966. It has become one of the leading higher education institutions in the country, both in teaching and research. It has about twelve thousand five hundred students in its four *campi*. The city and the region combine a dynamic industrial and commercial sector that includes the leisure and tourism industry. It boasts excellent venues for conferences and events.

As Diana Luz de Barros and Edison Junqueira Guimarães opened the conference, they spoke about the History of Ideas in Linguistics Project that has been developed aiming at specific research of issues related to (i) the national language, linguistic theories, ethics and the language policies of Brazil and (ii) to ponder upon the history of science and (iii) to consider what is relevant for the history of a specific field of study. ICHoLS was certainly a very important event within the framework of the project development. Some of the members of the organising committee, Eni de Lourdes Puccinelli Orlandi, José Luis Fiorin and Sylvain Auroux addressed the gathering.

As the master of ceremonies, Carlos Vogt allowed himself to offer an anecdotal account of his acquaintances in linguistics. He stated that linguistics used to be a ‘celebrity’ field and attracted crowds. He recalled the time when Roman Jakobson and Tsvetan Todorov spoke at the theatre of the French Institute. It had been a major sensation, a great event in the language sciences.

Carlos Vogt's sentimental journey took him through the memory lanes of his linguistic pursuits and, in particular, to the period in which he wrote a book about the history of linguistics in Brazil. He spoke about the various trends and influences and authors, highlighting the sensation that each new linguistic theory and its author created among the community of linguists in Brazil. His own life journey took him to the landscape of the African languages that were brought to Brazil with the slaves. In his conclusion he reflected upon how a citizen-professor-researcher is currently faced with concerns in the context of ethical poverty that the whole of society has been undergoing. The ethical concern should drive the organisation and re-organisation of our social relations. C. Vogt argued, inspired by Spinoza's ethical principle that to be free is to succeed in changing the human condition.

The opening of the conference had two plenary sessions. The first plenary address was dedicated to the 'Notion of Structure and Structuralism in Brazil'. Eni P. Orlandi's (UNICAMP) address aimed at situating Brazilian Structuralism in the history of linguistic ideas. She paid homage to Sylvain Aurox and spoke about the project development that was made possible after his visit to Campinas. She argued that one needs to take into account a number of considerations if one is to pursue a regional or local history. General and specific elements influence the various trends in the language sciences. E.P. Orlandi argues that 'the history of ideas is created at the same time in various places, under differing conditions of production and its differing effects upon the society, politics and history' (ICHoLS Abstracts: 93). She attempted to demonstrate that ideas circulated and acquired local characteristics without breaking with the general trends of what was happening elsewhere.

E.P. Orlandi offered an overview of these processes and started by making reference to the role of Joaquim Mattoso Câmara Jr (1904-1970) in firmly establishing the discipline of linguistics in Brazil.² She added that the foundation that had been laid by the 19th-century grammarian and polymath João Ribeiro (1860-1934) and others should not be disregarded either. Mattoso Câmara combined the thoughts of many linguists who enjoyed popularity at the time as well as 19th-century linguists with a critical approach.

Structuralism was neither a method nor a theory. There are various currents and trends that were created in Brazil as a result of the appraisal of various Western linguistic approaches to the language sciences: Cultural linguistic psychology, cultural anthropology, psychology and linguistics-based psychologism, studies of the structure of Brazilian Portuguese, diachronic and synchronic studies, functionalism, American Structuralism, European Philology, functional structuralism and semasiology had their loyal followers and supporters in the linguistics circles in both Rio de Janeiro and São Paulo.

² Mattoso Câmara read architecture and law at university before choosing linguistics, studied under Roman Jakobson and never disguised the influence that R. Jakobson exerted upon him. His *History of Linguistics* was originally written during a Summer Institute of the Linguistic Society of America while he was at the University of Washington, Seattle in 1962. Posthumously, in 1975, a translation of this work was published in Portuguese (Editora Vozes: Petrópolis, 195pp).

Another influence that came to Brazil in this area was that of K.L. Pike through the study of indigenous languages by the Summer Institute.

E.P. Orlandi concluded by making remarks on research policy, on the history of ideas and its interpretations, the nationalisation of linguistics in a research context that was often influenced by political persuasions.

This session concentrated mainly on the history of the Rio de Janeiro – São Paulo centres without making reference to the rest of Brazil. More often than not, these two centres have influenced the development of linguistic tradition in most of the Brazilian states in the many faculties of philosophy, *belles lettres* and humanities of the Federal, Catholic, State and City universities. This leaves plenty of opportunity to investigate what happened at other centres.

The second address of the morning was delivered by Hans Aarsleff (Princeton University) on 'The Context and Sense of Humboldt's famous Statement that language 'ist kein Werk (*Ergon*) sondern eine Thätigkeit (*Energeia*)'. H. Aarsleff offered an account of 'the contexts of time and place within which Humboldt pursued his linguistic and philosophical studies' (ICHoLS 9 Abstracts: 23) to argue how what Humboldt developed could be termed the *Ergon - Energeia* Principle and its importance within the broad argument of the Kawi-Introduction. The Kawi-Introduction is generally regarded as the place where Humboldt puts forward his concept of nature of language and which has been interpreted, discussed and debated ever since it was published. Humboldt condenses his previous considerations on language in the 400 pages and argues that language is not a dead product (*Ergon*) but action, activity, implying creativity (*Energeia*). H. Aarsleff focussed on the evolution of Humboldt's thought from the time that he investigated truly inflected languages such as Sanskrit and Greek and compared it to Chinese to the 1790s when Humboldt was deeply depressed because he felt he lacked the fundamental notions. He noted that the 18th-century outline of comparative anthropology lacked considerations on language. The discovery of the Basque language, which he studied for four years, led Humboldt to state that it heralded 'a new epoch in my thinking' in 1799. The influence of his acquaintance with a native speaker of Basque, D. Garrat, was also discussed in detail including the debate on how language shapes a nation's mental processes.

H. Aarsleff also reminded the audience that Quintilian was a Basque speaker. This remark was also relevant to remind historians of ideas in the language sciences that rhetoricians in the 17th and 18th centuries regularly discussed the relation of language and the mental processes, as I have been arguing since the late 1980s. There are various cross-disciplinary overlaps that need to be investigated more systematically.

In addition, the influence of Humboldt's stay in Paris and the contacts with the French Academy and the manner by which the concepts of *Energeia*, thinking and speaking were entered into the *Encyclopédie* certainly help to understand Humboldt's arguments.

H. Aarsleff's arguments about the manner in which Humboldt developed and argued his concepts on the nature of language, on the basis of the

experience and in the context of the feelings of inadequacy or lack of knowledge and depression, certainly represent a positive contribution to those who pursue the investigation of Humboldt's oeuvre or the influence of his thoughts on subsequent linguists.

From the afternoon of the first day onwards participants were spoiled for choice: there were two sets of four concurrent sessions each day and about two hundred papers. I hasten to add, at this point, that a large number of participants both from Western and Eastern Europe, and the Russian Federation and elsewhere did not come. Unfortunately, Eastern Europeans and Russians were prevented from coming because of a lack of funding.

A broad spectrum of topics covering local/regional interests as well as topics that have general interest spanning a period of more than two thousand years of linguistic ideas were offered to the participants. Many of the papers carried a topic that was specifically related to Brazil: the history of grammatical thought and theories, vernacular grammars, Indian languages (there are around two hundred different Indian languages in Brazil); the African languages that the slaves brought to Brazil, along with topics related to what I prefer to refer to as sociology of language (language policy, language laws, etc.). I will briefly comment on some of the papers I chose to attend. Often I very much regretted that I did not have a clone-generating device to be able to be present in more than one place at the same time.

Jaap Maat (University of Amsterdam) gave a presentation on 'Dalgarno and Leibniz on Particles'. Dalgarno and Leibniz share a common 17th-century background and the paper 'examined the aims, methods and results of both Dalgarno's and Leibniz's work on the particles, pointing up similarities and differences and exploring the question in what sense, if any, their approach can justifiably be regarded as unique in the period.' (ICHOLS 9 Abstracts: 80-81). Locke's *Essay* (1698), rooted in the intellectual traditions of the period, noted that particles are used to signify mental operations and that was a neglected part of grammar. In Dalgarno's own view of the centrepiece of his invention is the treatment of particles (prepositions, conjunctions and adverbs) in his *Ars Signorum*, 1661. Leibniz wrote that 'nothing could be more apt to reveal the various forms of understanding' than the semantic analysis of particles. Leibniz worked on the semantic analysis of a large number of particles for many years in the context of what he referred to as philosophical or rational grammar. Indeed, his papers on this remained unpublished until the last decades of the 20th century.

In his presentation, Maat traced the history of thought on particules from Aristotle's terms, categories, propositions; the syncategorematic words in 13th-century Treatises; and to the concept of judgement found in the logic of the Port Royal, hence demonstrating that the concepts of words, integrals, radicals are not new concepts for the 17th century. He illustrated with excerpts of comments by Locke on particles, Leibniz's comment on Locke on particles, Wilkins on integrals and particles, the grammarians of Port Royal, Walker's

treatise on particles, Dalgarno on particles, and Leibniz on particles in general (*Chactracteristica verbalis*, probably 1679), on the genitive.³

The paper presented by Wilfried Kürschner (Vechta) 'Georg von der Gabelentz (Sinologist and General Linguist) and Hermann Paul (Germanist and Neogrammarian) – two positions in early professional linguistics' offered a view of the panorama of the University of Leipzig, 'a Mecca for linguists', as Kürschner argued, where both Gabelentz (1840-1893) and Paul (1846-1921) worked in what were the formative years of linguistics in Germany. These two linguists contributed to professional linguistics in both Germany and in the world. In the 1870s and 1880s Leipzig was further consolidated. Paul left Leipzig in 1874 and became a professor of German language and literature in Freiburg, von der Gabelentz came to Leipzig in 1878 as a professor of Oriental languages. Whereas von der Gabelentz followed the Humboldtian tradition, he was critical of the Neogrammarians, and accused Paul of having a narrow notion of language. Paul accused von der Gabelentz of reducing grammatical theory to the invention of the notion of psychological subject and predicate. This claim is quite interesting from the perspective of my own personal interest, as the key concept of 'psychological subject and predicate' appears in the work of the Ukrainian linguist, O.O. Potebnia (1835-1891), whom I have been researching for a long time now.⁴ Equally, it was interesting to hear Kürschner's remarks about von der Gabelentz and Saussure.

Marcos Aurélio Pereira (UNICAMP) presented a paper entitled 'Considerações sobre o Conceito de "Uso Lingüístico" em Quintiliano (Insttit. Orat.1,6). [Thoughts on the concept of 'linguistic use' in Quintilian (*Institutio oratoria* 1,6)]. This paper aimed at examining chapter IV of Book I of Quintilian's *Institutio oratoria* (ca. 30-96 AD). M.A. Pereira examines the varieties of language used by poets, orators and historians so that an educated language use can be achieved. A specific use (*consuetudo sermonis*) is established by what Quintilian describes as *consensus eruditorum*. M.A. Pereira discussed the concept of a linguistic norm in Quintilian within the ancient *Ars rhetorica*, comparing it with current debates on this topic; and, finally, made a brief reference to the research on whether the concepts in Roman Antiquity are applicable to the interpretation of the Brazilian grammatical tradition or not.

The various improper uses of language, barbarisms, errors ('vices' in language use) and other similar terms are to found even in relatively recent texts on vernacular issues in Brazil (e.g. Napoleão Almeida). They usually come within the context of linguistic norms. The normative tradition in Brazil is very strong. This discussion is relevant since Brazil has had a law – *Nomenclatura Gramatical Brasileira* - NGB (Brazilian Grammatical

³ Also see the very thorough translation, introduction and commentary by Cram, D. & Maat, J. (2001) *George Dalgarno on Universal Language 'The Art of Signs' (1661), 'The Deaf and Dumb Man's Tutor' (1680) and the Unpublished Papers*, Oxford: OUP.

⁴ I presented a paper on this linguist on the last day of the conference: 'Thought and Language & Thought and Speech – O.O. Potebnia and L.S. Vygotsky'.

Terminology) reviewed and simplified by a ruling of the Ministry for Education and Culture in 1959 that has influenced the thoughts that underpin the conceptual framework of grammars and dictionaries. It is an interesting chapter in the history of linguistic ideas in Brazil.

It is also interesting to note how the interest in Quintillian seems to be renewed at various places at different times. Humboldt became interested in the ideas of Quintillian as H. Aarsleff pointed out in his address. M.A. Pereira (2000) is the author of *Quintiliano Gramático. O papel do mestre da gramática na Insitutio oratoria* São Paulo: Humanitas, FFLCH/USP (available in the Henry Sweet Society library).

Jean-Marie Fournier (Université de la Sorbonne Nouvelle) offered an analysis of tense as a concept transfer from the Latin tradition in the first French grammars written between 1530 until the publication of the Port-Royal grammar in 1660. The title of the paper was 'Un exemple du transfert du modèle latin aux premières grammaires du Français: l'analyse du temps'.

Fournier examined the criteria that various 16th and early 17th-century grammarians used to describe tense, specifically the preterite, in their French grammars: Jean Pillot 1550, Louis Meigret 1550, Robert Estienne 1557, Henri Estienne 1569, Antoine Cauchi 1586, Jean Bousquet 1568, Jean Masset 1606, Charles Maupas 1607. This paper shed light on the manner in which the Greek and Latin grammatical thinking influenced the thinking of vernacular grammarians in the challenging task of describing vernacular forms, functions and uses.

Bernard Colombat (Université de la Sorbonne Nouvelle) offered a further and broader view of the treatment of verbs in 16th and 17th-century French grammars: 'Un exemple du transfert du modèle latin aux premières grammaires du Français: voix, mode et construction des verbes'. Colombat spoke about how testing it was to describe French with the tools inherited from the Latin tradition (namely Priscian). The criteria that were used – morphological, semantic, syntactic – in the description of tense, mood, voice and person in, e.g., future subjunctive, optative, conjunctive/subjunctive along with the accidents of speech/categories along with the examples offered a significant insight into the misunderstandings that generated the concept of verbal 'voice'. In addition, Colombat spoke about the impossibility of defining the subjunctive and difficulties in analysing the conditional that these grammarians faced along with the necessary rules for the normalisation of the language. Thought-provoking gleanings from the following grammarians were offered: *Donait françois* (ca.1409), Niccolò Perroti 1475 [1473], John Palsgrave 1530, Iacobus Sylvius 1531, Louis Meigret 1550, Jean Pillot 1550 & 1561, R. Estienne 1557, Jean Garnier 1558, Petrus Ramus 1562 & 1572, Jean Bosquet 1586, Antoine Cauchie 1586, Jo(h)annes Serreius 1598 & 1600, Charles Maupas 1618 [1607].

Sylvie Archaimbault (Université Paris 7) has been researching the Russian grammatical tradition for the past twenty-five years, much of which has involved work with manuscripts. This paper examined some of the main topics in the development of a Slavonic and Russian grammatical tradition:

grammatical terminology, metalanguage, grammatical notions, the issue of language and culture. She spoke of how different grammatical traditions were applied in the description of Church Slavonic: Greek traditions that came from Byzantium (with the Orthodox faith) and Latin traditions. Sylvie Archaibault offered examples of the Latin origins that are manifest in the treatment of the verb and the system of the parts of speech.

The 1619 Church Slavonic Grammar by Meletyj Smotryts'ky (1577-1633) came to influence the subsequent Slavonic grammars.⁵ The paper looked at some of the terms such as *речь* (speech, *énoncé*), *слово* (verb, word, *mot*) and *части речи* (parts of speech, *parties du discours*). Archaibault traced the route of these notions into the 18th-century Russian grammatical tradition from the first Russian grammar by M. V. Lomonosov (1711-1765) published in 1755 and through to 20th-century grammatical thought. It was also interesting to hear how overlapping traditions and unavoidable mutual influences impacted upon the formation of grammatical thought and thinking about grammar and the Russian language.

Maria Filomena Gonçalves's paper (Évora University) took the audience to a different landscape – that of 19th-century Portugal: *Reflexos do Positivismo na Historiografia da Língua Portuguesa no Século XIX* [Echoes of Positivism on the historiography of the Portuguese language in the 19th c.] A. Comte's (1798-1875) positivism aimed at reconciling philosophical and scientific knowledge and hence reducing philosophy to the science of certainty. It influenced all areas of human life. Experience replaced speculation in linguistics as well, Maria F. Gonçalves argues. Positivism introduced a relevant epistemological turn: it crossed the threshold of metaphysics and opened the doors to science *per se* and by the same token it represents a quantum leap. The principles of the natural sciences influenced linguistics at the beginning of the 19th century. Teófilo Braga (1843–1924) and Francisco Adolfo Coelho (1847-1919) are two of the major figures who applied the new method to language study and linguistics. Positivist linguistics was created, and changed the linguistic and philological landscape in Portugal and influenced many of their contemporaries both in Portugal and in Brazil.

T. Braga, a polymath, was the author of the 1876 *Grammatica da Lingua Portuguesa*, and was so keenly persuaded that positivism was the best

⁵ M. Smotryts'ky was a Ukrainian grammarian, theologian and churchman, and his *Grammatiki slavenskiia pravilnoe syntagma* [The Correct Syntax of Slavonic Grammar] was influenced by the Greek and Latin tradition (eight parts of speech) combining influences that came through the grammatical thoughts in the Orthodox Brotherhoods and Western European traditions including Iberian, e.g. Melancton, Alvarus in their various stages of transformation. His grammar influenced the first English Church Slavonic Grammar published at the end of the 17th century in Oxford. (See (1987) *Collected Works of Meletij Smotryc'kyj* – 3 Vols. In the Harvard Library of Early Ukrainian Literature. Harvard University Press. A brief introduction can be found in (i) STRUCK, D. (ed.) (1993) *Encyclopedia of Ukraine* Vol. IV. University of Toronto Press, (ii) in the Ukrainian language encyclopaedia: V.S. Briukhovets'kyi (ed.) (2001) *Kyievo-Mohylians'ka Akademiia v Imenakh XVII –XVII st. / Academia Kyjevo-Mohylaeana in nominibus XVII-XVIIIaeva*. KM. Kyiv: Akademiia.)

theoretical outlook for all areas of knowledge that he founded a magazine *O Positivismo* to spread the word of the new belief. This influence crossed the Atlantic Ocean to Brazil with Miguel Lemos (1854–1917) who returned to become the ‘positivistic apostle’ there. It is interesting to note that T. Braga also served as a President of the First Republic of Portugal – a grammarian and linguist-president.

Coelho puts forward a new term for the science of language – *glótica* - a very apt term to refer to a new linguistics that is comparable to the names of other sciences such as physics or botany. This change of the name of the field of knowledge would set the boundaries between the old study and the new science.

Many other issues related to the intellectual history of this period in Portugal that impacted upon grammatical thinking and thinking on language were mentioned in this paper.

The third plenary session was dedicated to Johann Jacob Reiske (1716–1774). Kurt R. Jankowsky (Georgetown University) delivered this lecture. He spoke about the very significant contribution that J.J. Reiske had made to the establishment of Oriental and Classical Scholarship in Germany. Karl G. Lessing (1740–1812) wrote a three-volume biography of J. J. Reiske in 1879.

Jankowsky spoke about the life and work of Reiske from Leipzig to his pioneering achievements in both Oriental and Classical studies as well as in history. His appreciation and deep understanding of Arabic and Islamic culture and history became crucial in the establishment of Oriental studies in Germany in the 18th century. Notwithstanding the very adverse circumstances in which Reiske worked, his achievements are most significant. Johann G. von Herder (1744–1803), Theodor Mommsen (1817–1903) and Gotthold E. Lessing (1740–1812) held Reiske in great esteem.

It was interesting to hear about the role of the spouses in assisting and fostering the academic achievements of their husbands-scholars. Reiske’s wife, Ernestine (1735–1798), had been his mainstay throughout his life and remained loyal to her husband’s passion by completing the editorial work after her husband’s death.

Jankowsky believes that Reiske’s intellectual heritage deserves to be explored further. He distributed a hand-out with bibliographical references that should whet the appetite of at least a few historians of ideas.

Otto Zwartjes (University of Oslo) spoke about the ‘Anonymous Grammar of Tupinambá (manuscript MS 69, Coimbra Municipal Library) and the Portuguese Grammatical Tradition.

Many papers were related to the topic of Indian languages in Brazil and of the grammars and lexicons that were written for them. From the first descriptions of these languages - Padre J. Anchieta (1534–1597), the Jesuits, Franciscans, Dominicans, Augustinians – Catholic and Protestant, many grammars, dictionaries and catechisms were written. Projects in missionary linguistics ensued as a result of the great interest that these grammars and materials generated in the early 1970s. Zwartjes leads the Oslo Project in

Missionary Linguistics and is convening a Conference in Norway in the spring of 2003.

Zwartjes asks the fundamental question of how to identify which Portuguese or other authors influenced this work or other similar works, or how to explain which sources were used. This as yet unpublished anonymous grammar is the third grammar of Tupi written after Anchieta in Portuguese. This grammar seems to follow the 1687 grammar by L. Figueira (ca.1574–1643) closely but has some additions and greater definition. Some examples: (i) *pronomes extravagantes* [extravagant, unusual pronouns] *aquele (a, es)* and *esse (a, es)* are curious; (ii) non-significant particles are particles but are included in the adverbs and (iii) verbal moods – classified as permissive and concessive.

Irène Rosier-Catach (Université Paris 7) presented a paper on medieval considerations on the substantial unity of languages. Rosier-Catach argues that from Dante's *De vulgari eloquentia*, in which he speaks of the capacity of a grammar as unchangeable property of language that transcends space and time, there has been awareness that there is a substantial unity among languages. The idea of unity or identity helped in the Latin translation of Aristotle's 'idem apud omnes' in *De interpretatione*. The reflections on language are tightly connected to the correction of the Bible translations. The faculty of language and mode of expression that appears in Aristotle leads to many debates. In the 13th century Roger Bacon compares Latin and Greek to their dialects but also to languages that are related to them, claiming that there is a substantive unity and an accidental diversity in languages. Not only did grammarians ponder upon this theme, but theologians did as well. This was important for the theologians in order to justify their preaching – a single universal core of faith disseminated in diverse languages. The universality of the beliefs could be compared to the unity of languages with the added challenge of how to express these universal beliefs in a post-Babel diversity of languages.

Ricardo Cavaliere (UFF, Rio de Janeiro) spoke about the theoretical sources of Brazilian Linguistics. In this paper Cavaliere sought to trace the linguistic ideas that inspired both philology and linguistics and tried to offer a classification of the periods of linguistic studies in Brazil: (i) embryonic period – 1595 (Anchieta's grammar) to 1802, (ii) rationalist period – 1802 to 1881, (iii) scientific period with two phases – founding 1881 to 1920 and legacy from 1920 to 1941; (iv) linguistic period again with two phases – structuralist 1941 to early 1980's, and diversified – the current *status quo*.

He is interested in identifying the influences that came to bear upon vernacular grammatical thought and practice and how these came to contribute to the creation of national profile. The first period belongs to the colonial rule. The influence is imported from large research centres in the world. The European schools, namely German, English and French, predominate in the last decades of the 19th century and the first half of the 20th. Indeed Henry Sweet's work came to be known in Brazil in the 19th century and inspired several generations of linguists. Later the North-American paradigm replaces the European ones, particularly from the second half of the 20th century.

In addition, Cavalieri remarked on ideological, doctrinal influences that are manifest in a twofold manner: (i) doctrine/ideology and (ii) bibliographical sources in the various periods. He also added that the above should not be confused. The use of a favoured theory may take on a feature of propaganda.

Maria Helena de Moura Neves (UNESP, Brazil) gave a lecture in the fourth Plenary Session: 'Réflexion sur l'expérience grecque du langage'. This lecture took the audience to a more distant landscape in both space and time, to Antiquity, to Greece, and reminded the audience that some concepts that have become common currency and that have occupied so many authors over the centuries had already been objects of analysis for the Greeks. Maria Helena de M. Neves spoke of the tradition of oral poetry, making special reference to the circulation of Homer's poetry. The intuitive phase of making poetry turned into theoretical considerations on language. Language could articulate everything about things – philosophy. This sets the Greek tradition apart as they establish the foundational character of language. Poetry and the word enable man to tell of the creation of things (epos). Maria Helena de M. Neves offered a very compelling tour of the development of thoughts about language in Greece – from word as poetry, *logos*, act, *nous*, truth and falsehood, the analogy/anomaly dichotomy, synchrony, value analysis, *logos/onoma*, cognitive processing and linguistic production and many others with illustrations from Homer and the Greek Philosophers. This lecture was a very apt reminder that concepts on language have been evolving through millennia and are not born with a single 'theoretical apostle'.

It was a privilege for me to chair Session 29 with two thought-provoking and inspired papers. One participant did not attend.

First, Paul Laurendeau's (York University, Toronto) paper was on 'Positivism and Neopositivism in linguistics and language philosophy'. Laurendeau elaborated on the influence of positivistic thought in the human and social sciences, affecting their conceptual framework over the past two hundred years. As a consequence a 'vulgarised version of the so called "scientific method" has been massively imported into linguistics and language philosophy via Comte and Durkheim...' (ICHoLS Abstracts: 70-71). He argued that positivism, 'the philosophical fetichisation of science, emerges out of science, but is not science'. A few of the subtitles in the handout should offer a flavour of the framework:

- Positivism: a non-epistemological scientism
- Positivism exporting itself: theory of society as a "branch of physics"
- Neo-positivism: a logicist and a linguisticist theory of knowledge
- Neo-positivism exporting itself: formalisation and mathematicisation of social sciences
- Historical development is a no-go in views of positivism: Habermas
- Historical development is a no-go in views of positivist linguistics: Saussure
-

Laurendeau chose examples from Bloomfield, Chomsky and Wittgenstein to inquire about manifestations of positivism and 'with the patient and indulgent help

of Habermas, Della Volpe and a couple of other *franc tireurs* attempted to see if linguistics and language philosophy could not have their own specific “logic”. The paper offered plenty of evidence of the arguments. This paper should be widely read by students of linguistics and philosophy of language to sharpen the perception of the incongruities, to increase a critical stance towards many ‘scientific’ theories.

Andrew R. Linn (University of Sheffield) delivered the second paper in this session: ‘Optimality Theory as a Model for the History of Linguistics’. One of the first questions that Linn asked was, ‘Why are historians of linguistics not more bothered about theory?’ In order to try to answer this question Linn advocates the use of a linguistic theory to analyse the history of grammar writing – and perhaps historiography of linguistics. He opts for the Optimality Theory (OT) – devised in the 1990’s as a constraint-based model of (first and foremost) phonological knowledge. After outlining the main concepts of the theory Linn illustrated its application with examples from grammars of Scandinavian languages. Linn remarked that he was at the initial phase of his research on the possibilities of applying OT to histories of grammar-writing. We look forward to his future work.

Arleta Adamska-Salaciak (Adam Mickiewicz University) spoke ‘On the composition of linguistic units: Jan M. Rozwadowski’s Law of Language’. In 1904 Rozwadowski published an essay in German *Wortbildung und Wortbedeutung* arguing against Wilhelm Wundt on the relationship of the structure of linguistic units and corresponding aspects of the real world. He formulated what became a language law – this argument won many supporters in Poland and reference to this law was to continue over many decades.

Eliana Mara Silveira (UNICAMP) offered a paper on the work she has been pursuing on some of Saussure’s manuscripts. The title of her paper was ‘Leitura de um manuscrito de Ferdinand de Saussure: Examinando o Conceito de Língua’ [Reading a manuscript by Ferdinand de Saussure: examination of the concept of language]. Silveira decided to read the manuscripts on the basis of the re-writing, corrections, slips, lapses, blotches, parts that had been crossed out, etc. in order to try and identify why Saussure remained silent for such a long time. She tried to capture the working of his unconscious. From the transparencies, one could see that his writing was neither organised nor neat and clean. The work on his manuscripts that are accessible should offer plenty of scope for attempts to explain why Saussure himself failed to publish the *Cours* - his *Cours* is a compilation by his students and because he never published it is difficult to determine how much of the *Cours* is his own.

The two last plenary sessions aimed at closing the conference. First, Anders Ahlqvist (National University of Ireland) gave a lecture ‘L’histoire du “Lingualisme”, selon l’oeuvre de Börje Colliander’.

B. Colliander (1909-1994) was a Finish scholar who made a significant contribution in the area of multilingual societies and states that have more than a single language. The status of language, the issue of native language and language policy – his heritage seems to be relevant in the current context of the developments of the European Union along with the challenges and paradoxes that it contains.

The last plenary session was dedicated to 'Méthodes et progrès en histoire des théories linguistiques'. Sylvain Auroux (ENS-LSH, France) spoke about the methodological developments and the theoretical outlook in the history of ideas in linguistics over the past twenty years. Auroux offered a critical review of the highlights and of the main trends and achievements of the past years illustrating what was happening in most parts of the world in a broad-brush representation of the various landscapes filtered through the memory of a passionate practitioner.

At the closing session of the conference, expressions of thanks were given to the organisers and hosts. The participants greatly appreciated the Brazilian hospitality and efforts of the teams. The official dinner, in one of the most exciting venues – the 40th floor of Edifício Itália – the Italian Cultural Centre in the heart of the capital City, was one of the most memorable of the events.

Pontes Editores (publishers) have undertaken to publish the proceedings of the conference. Pontes also offered the luncheon to the participants on the first day of the conference.

I should also like to mention the various book exhibits that both USP and UNICAMP organised. There is a surprisingly large amount of publications on language and linguistics in Brazil. On the various stands, one could also find translations of most of the classics in linguistics and many other relevant works. The Project on the History of Ideas that the organisers referred to also has a publications series that should establish a sound foundation for future research.

A rectification was necessary as there was no reference to the untimely passing of Dr Vivien Law either in the programme or in the abstracts booklet. Vivien was a member of the scientific committee of the 9th ICHoLS, and she had often spoken of how much she wanted to be at this conference. It was agreed with the organisers that the writer of this report would pay a brief homage at the final session. Equally the loss of Prof. R.H. Robins was duly mentioned.

At the 8th ICHoLS there was a special homage to Prof Robins. The loss of two scholars in Britain, two key members of the Henry Sweet Society, and of the community of historians of linguistic ideas represents a very serious loss to that community. A brief outline of the life of Vivien Law, a very dear friend and a very talented scholar, a gifted person, was given in Portuguese. Her accomplishments in the history of linguistics deserve comprehensive research, and the participants were invited to consider writing the history of the scholar that nobody expected to lose so prematurely. There was reference to Law's forthcoming book and also to the memorial service at Trinity College, Cambridge. The May 2002 issue of the HSS Bulletin, containing tributes to Vivien Law, was made available at both venues of the conference. A summary in English followed. The speaker also remarked that she has no feminist leanings – that Vivien Law's *oeuvre* deserves the attention of all historians of linguistics because of its quality and merit. She invited all men and women scholars to engage in this venture.

Prof. Alexander Potskhishvili (Georgian Akhvlediani Society for the History of Linguistics) spoke in Georgian (translated into English) to pay homage to the two great friends – Prof. Robins and Dr Law. The Brazilian participants, indeed, I suspect many others, had the opportunity of listening for the first time to the melodiousness of the Georgian language in this Post-Soviet era.

Speaking of languages, it is worth mentioning the fact that many papers were presented in Portuguese, but also there was a rather strong predominance of French in many sessions.

The Georgian delegation also announced that they would be unable to host the forthcoming ICHoLS. Two proposals were put forward for the 10th ICHoLS: Douglas A. Kibbee and Gerda Haßler presented their proposals – both of which contained many appealing elements. Haßler's proposal reminded those who attended the excellent conference in Potsdam in November 2001 of those landscapes. In the event, Kibbee's proposal to hold the 2005 conference at the University of Illinois (Urbana-Champaign) won more votes.

Last but not least, it is important to mention that the informal contacts and acquaintances that one makes at such gatherings sometimes have as much value as the formal sessions.

REFERENCE

9th International Conference on the History of the Language Sciences – Programme and Abstracts. Campinas: UNICAMP & FFLCH USP.

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The Henry Sweet Society Library

After the foundation of the Henry Sweet Society in 1984 the immediate concern of the Hon. General Secretary was to build up a healthy membership - not an easy task at a time when very few linguists in our target area, the English-speaking world, were actively pursuing research into the history of linguistics. Circulation of our details to the majority of relevant departments in the UK produced some encouraging results, but it seemed that something more than an annual conference was required to persuade potential applicants of the benefits of joining the society. The first of these benefits would be access to a specialised library where foreign acquisitions, unobtainable in the UK, might be found and made accessible to members.

The Hon. Gen. Secretary had already begun to receive from our members many generous gifts of publications, which had to be kept at her private address. With the collection growing, it was necessary to find somewhere more easily accessible. Fortunately, the Secretary received some sympathetic encouragement from the then Warden of Keble College Oxford, where she was a Lecturer in English Language, and we were allowed to deposit our collection in such space as was still available in the College library. Further help was also offered. The Librarian volunteered to supervise the collection, and two Keble undergraduates prepared a simple catalogue. It soon became necessary to compile a more detailed catalogue, and this was produced by a founder member, Paul Salmon, who, single-handedly, compiled and key-boarded a new and detailed catalogue.

For members outside Oxford there was still a problem of finding reasonably-priced accommodation when they were working in Bodley or in the Henry Sweet library. This difficulty was resolved when the Bursar kindly agreed to allow members of the Society to stay at Keble when working in Oxford. Then the collection grew to such an extent that Keble had eventually to acknowledge that they no longer had shelf-space for the Society. At that point we were very grateful to be offered a home in the University of York although remaining grateful for all that Keble had done for us.

The circumstances in which the library was established had led to the acquisition of many items not strictly relevant to the concerns of the Henry Sweet Society; they were accepted because it seemed churlish to refuse gifts which were often very valuable or unobtainable in the UK. Another source by which the library was enriched was the gift of books sent to members for review which they then returned to the collection. In this way we have been able to address the problem of funding for the library which is based entirely on voluntary giving.

It is now possible that, with its change of home, the Society may wish to prune some of the least relevant publications.

Vivian Salmon, *London*

The University of York is extremely pleased to be offered the Henry Sweet Society library on permanent loan. The University has considerable strengths in humanities research and in support of these is currently building the Raymond Burton Humanities Research Library, alongside the existing J.B. Morrell Library. The new building has been made possible by a very generous benefaction from the Raymond Burton Trust and will provide state-of-the-art facilities both for the storage of rare books and for researchers to work in. This building is expected to be open after Easter in 2003, but further work will continue after that date (thanks to a successful bid to the Heritage Lottery Fund). The addition to the new building will house the University's archive collection, the Borthwick Institute for Historical Research, which will move there in 2004/5.

The Henry Sweet Society Library will be made available in the new building from next year, where it will join the late Professor David Abercrombie's collection of books, which was bequeathed to the University Library. Other collections purchased recently which may be of interest to members of the Society are the Eighteenth Century Corpus on microfilm and Early English Books Online. Other special collections held include the library of the Community of the Resurrection, Mirfield, and some Yorkshire parish libraries.

We look forward to welcoming members of the Society to York when the Raymond Burton Library is open and the Society's Library can be made properly accessible. If anyone wishes to consult items before that date, it would be helpful if contact could be made with the Library in advance, either with me or with the Special Collections Librarian, Dr David Griffiths (dg7@york.ac.uk, 01904 433862)

Elizabeth Harbord, *Head of Collection Management*
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Our Wonderful New Website

Over the summer the Henry Sweet Society webpages acquired a new look. The site should now be more user-friendly, and we are continuously working on improving it to make it even more useful to all our members. If you have not already visited the new site – <http://www.henrysweet.org> - take the chance to do so soon. You will see that the colour scheme has changed, as has the layout and the information on the pages. We are still working on providing online versions of back issues of the *Bulletin*, and we hope to have this up and running soon. Already there is information about the society itself, how to join, the executive committee members and their responsibilities, the next colloquium, related organisations (including links) as well as links to the *Bulletin* and to Nodus Publikationen from where the HSS *Studies in the History of Linguistics* Series can be ordered at a reduced price by all members of the society.

As part of the ‘face lift’ the committee also decided that it needed a web officer who can look after the pages, try to keep them up-to-date and continuously work on improving the website. Therese Lindström was elected to this post and she is always happy to hear of suggestions for improvements and hear what you wish to see on our website. If you have any suggestions, do not hesitate to send them to Therese. In charge of the maintenance of the web pages, and also responsible for nearly all of the work involved in making the new pages come true, are Mike MacMahon and Jean Anderson.

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**Memorial Service for Vivien Law
Trinity College, Chapel, Cambridge
Saturday 19 October 2002**

The respect and affection people felt for Vivien Law are evident in the tributes that have been paid to her since her death in February this year. The Society of which she was president paid its own personal tributes in Issue 38 of the *Bulletin*, and Keith Percival's tribute to Vivien's work appears in this issue. On Saturday 19 October it was the turn of Vivien's last academic home – Trinity College, Cambridge – to pay its respects.

The college chapel is a large and impressive building, and it was filled by family and friends, as well as former colleagues and students. Given Vivien's love of music, it was appropriate that music played a prominent part in the service. Happily for Vivien, and for the musical members of the congregation, Trinity chapel choir is one of the finest choirs in the country, and they led the music impeccably. At the beginning of the service they sang Psalm 23 to unaccompanied anglican chant, and later they sang Sir William Harris's stirring anthem for double choir, *Faire is the Heaven*. The text, by Edmund Spenser, tells of all the hosts of heaven. Vivien's musical talent was as an instrumentalist, and there were three instrumental contributions to the service, two scheduled and one unscheduled. A group of friends formed a wind quintet to play a movement from Dvorák's Quartet op. 96 ('The American'). Towards the end of her life Vivien was learning to play the viol, when it had become uncomfortable to hold the flute, and this instrument also made an appearance in Thomas Lupo's *Fantasia for Three Bases*. The unscheduled music was a piece for unaccompanied clarinet, played by Vivien's husband, Nick.

The congregation was allowed to take part in one hymn, and it was quite right in such a feast of musical professionalism to keep the amateurs in their place! The hymn chosen was *Come Down, O Love Divine*, the words from the early fifteenth century, and the music by the 20th-century British composer, Ralph Vaughan Williams, who was a student at the College. The fifteenth century is a bit late for Vivien, but her love of the earlier Middle Ages was reflected in fellow medievalist John Marenbon's reading of an anonymous late 9th/ early 10th-century poem, *The Swan Sequence*. The address by Peter Matthews was warm and informative, and the reading, from the beginning of St John's Gospel, opening with 'In the beginning was the Word', was read by another Linguistics Department colleague, Sarah Hawkins.

As I sat on the north side of that beautiful building, watching the sunlight streaming through the stained glass opposite, pondering the lectures on medieval linguistics I was to give the following week, I realised that the two figures illuminated in the glass were Alcuin and Bede. We were in good company.

ARL

Frances Austin and Bernard Jones.

The Language and Craft of William Barnes, English Poet and Philologist (1801-1886)

Lewiston, New York and Lampeter: The Edwin Mellen Press, 2002.

xviii, 267 pp. ISBN 0773472401.

William Barnes is known (if at all) to historians of linguistic ideas as the creator of an idiosyncratic vocabulary derived from Old English roots and producing such curious forms as *folk-wain*, 'omnibus'. Barnes hoped to substitute such terms for existing English words derived from classical sources, his purpose being to make English 'pure' and uncontaminated by words of foreign origin. Barnes was a latter-day John Cheke (1514-1557) who, in the context of linguistic nationalism, hoped to simplify the language of the gospels so that unlettered men and women could fulfil their obligations as Protestants by studying the sacred text for themselves in easily comprehensible English. With this in mind, he translated the gospel of St Matthew, without, however, realising that many of the terms he used were in fact Latinate in origin. Cheke also hoped to rescue unlettered men and women from the contempt with which they were treated when they failed to understand a word correctly. There are many examples in Shakespearean drama of figures of fun who are ridiculed because of their malapropisms.

Barnes also advocated a simplified vocabulary, perhaps in the first place because of his experiences as a schoolmaster, which led him to publish, in a very early work, the explanation of many technical terms in mathematical and business use. He argued that what was required was plain English for the pulpit, the book and the platform; he wanted a pure, homely Saxon-English of English stems, so that it would be preferable to say 'we cannot stand upright' rather than 'we cannot always maintain an erect position'.

Barnes's ideas on purism are set out more especially in two prose works, *Early England* (1869) and *English Speech-Craft* (1878), for the latter of which he coined many linguistic neologisms, e.g. *Speech-token* 'letter', *Word-strain* 'stress', and *Mark-words of suchness* adjectives.

His interests were not limited to vocabulary; he was also concerned with grammar. In 1854 he published *A Philological Grammar* in which he claims that to make grammar truly worthy of its two fellow-sciences, logic and rhetoric, we must try to make it conform to the universals or to such common laws of speech so as to make it the science of the language of mankind, rather than the grammar of one tongue. Another interesting theoretical treatise was his *A System of Universal Grammar* (1840) which emphasized the need for recognizing three classes of nouns – which he named *one-thing*, *two-thing*, and *three-thing words*. His standing as a linguist was confirmed by the publication

of an article in *The Transactions of the Philological Society* for 1840. The Society's recognition of Barnes may have been partly due to the fact that his *Universal Grammar* was based on his knowledge of more than 60 foreign languages, including such exotica as Cree, Basque and Hindustani.

Barnes published more than 95 books and articles, both linguistic and poetic; Thomas Hardy remarked that Barnes's love was poetry but philology was his passion. For the authors of this volume, it is Barnes's poetry which is their passion, and they analyse its attraction for the modern reader by showing how Barnes makes use of his linguistic resources, whether dialect or standard English, whether figurative or plain, whether or not dependant on intricate metrical patterns. For those interested solely in the history of linguistic ideas Barnes is important as a major figure in Victorian language studies. For those more interested in Barnes's creative writing, these poems – especially those in dialect – 'are a source of delight and pleasure'.

It should be noted that no one could be more suitable to write on Barnes than the two authors, one of whom (Bernard Jones) published a complete edition of Barnes's poetry in 1962, and has contributed to the *Henry Sweet Bulletin* on Barnes and the *Oxford English Dictionary*. Austin has written a number of studies of the style of several English poets and is able to use comparable techniques in her detailed analysis of Barnes's poetry. Both authors contribute in equal measure to a work which offers illuminating insights into some unusual features of later Victorian literary and linguistic interests.

Vivian Salmon, London

Juul, Arne

Den levende fonograf: Nordmændenes Professor Higgins

Odense: Syddansk Universitetsforlag, 2002 [RASK Supplement Vol. 13]

170 pp. ISBN 87-7838-671-3; ISSN 1395-7236

The 'Scandinavian Professor Higgins' of this book's title is Johan Storm (1836-1920), the *Renaissance man* of late-19th-century Norwegian linguistics. In his study Arne Juul quotes an obituary of Storm, written by Storm's former pupil and disciple, August Western (1850-1940): 'when the history of modern linguistics comes to be written', wrote Western, 'Johan Storm will stand as one of the central figures'. Of course the history of modern linguistics has been written and its central figures appointed, but Johan Storm has not been amongst the elect. No history of linguistics doubts Storm's ability as a linguist or his position in the network of late 19th-century linguists, but that is as close to the centre of the story as historians of the subject have allowed Storm to go. If there were an Oscar for the best supporting role in the history of linguistics, Storm would have been awarded it. There is an extraordinary gulf between the praise lavished on Storm by his contemporaries and the comparative neglect shown him, until the past few years, by historians. Western was Storm's spiritual successor, working on the English language and promoting a rather conservative variety of Norwegian. But the voices of Sweet and Jespersen and Passy can also be heard amongst those of his contemporaries who admired and respected Storm, so why has posterity been so unkind to his reputation?

Until four years ago the only substantial, scholarly studies of Storm's work were an internally produced publication by the University of Bergen (Nes 1975) on Storm's dialect alphabet and a postgraduate dissertation (hovedfagsavhandling) from the University of Oslo on Storm's Norwegian language politics (Holter 1986). Then in 1998 the first volume of Arthur Sandved's history of English as a university subject in Norway appeared (Sandved 1998). Storm, as the first professor of English and Romance languages in Oslo, plays a starring role here, and we begin to get a sense of what Storm did for the development of the study of modern languages both at home and on a European front. The following year Arne Juul wrote a brief piece (Juul 1999) (25 pages), which went beyond Storm's work on English by concentrating on his relationship with leading contemporary linguists, and which constituted a pilot study for the book under review here. I have written a number of shorter pieces about Storm myself (e.g. Linn 2001; 2002) and my book providing a complete study of Storm and his work is in press.

Reasons for the lack of a full-scale study of Storm and his work are not hard to find. First of all, he was a prolific writer and his output covered

English, the Romance languages, and the Norwegian language, both contemporary and historical varieties, standard forms and regional and social varieties. His interests went beyond the formally linguistic to embrace the study of Norwegian literature and Bible language as well as pedagogical method. He wrote in Norwegian, in German, in French, English and Italian, and his thoughts were not bound by conventional academic publications. In fact most of his writings about Norwegian language reform appeared in newspapers, even if they later appeared in book form too. Storm is therefore a somewhat daunting research topic. Another reason is the fact that Storm has not had a real *following*. It is quite clear that generations of Norwegian language teachers and dialect researchers have been heirs to Storm's ideas and methods, but he didn't establish a School. With the advent of Structuralism his strongly data-oriented linguistics became unfashionable and his conservative views on the development of standard Norwegian, although in many respects proved right by history, were unfashionable as well. So why now? Why is Storm now getting the treatment Western 80 years ago so unambiguously thought he deserved?

There is an appropriate historical frame of reference in place at the moment. Sandved's excellent 1998 book and its 2002 successor have been published by the *Forum for University History*. In 2000 the textual underpinnings for the history of linguistics in Scandinavia were put in place in the shape of *The History of Linguistics in the Nordic Countries* (Hovdhaugen et al. 2000). Less satisfyingly as an explanation, but more honestly, various people happen to have been led to Storm as a research topic by personal circumstance. Arne Juul is a long-standing member of the Henry Sweet Society, who, as he explains in the preface to his new book, has been interested in the person and the teachings of Storm ever since he first came across them as a student over 40 years ago. A throwaway comment by Juul's university teacher, Knud Schibbye, unleashed an awareness of and a fascination for Storm.

And *Den levende fonograf* is truly a labour of love. It is quite one of the most personal contributions to the history of linguistics I have had the pleasure of reading. The sides of Storm with which Juul deals are selected because they are of personal relevance to Juul himself. Juul the Dane is fascinated by Storm's relationship with Jespersen and Vilhelm Thomsen. Juul the English teacher is curious about Storm the university teacher and Storm the teaching reformer as well as about Storm the brilliant practitioner of the English language. Juul the phonetician wonders aloud about what Storm's voice was like, his relationship with Sweet and his work on intonation. And Juul's personal involvement means that this is never a dry monograph. In fact it is frustratingly brief. The reader is drawn along on Juul's personal odyssey through the world of Johan Storm and suddenly, after 122 pages, Juul wonders aloud for the last time:

Who knows what things about Norway's great linguist might still be hidden away in far-eastern attics?

This final question, which, taken out of context, seems a very fanciful way to conclude a book about a Scandinavian linguist, concerns a question raised by Mark Atherton in a review published in the *Henry Sweet Society Bulletin* issue 31 (Atherton 1998). The question was whether the 'J.S.' in the annotations to Henry Sweet's own copy of his *Handbook of Phonetics*, now owned by the Imperial University of Tokyo, could refer to Storm. Atherton felt 'convinced' (p. 41) that it did, and Juul is able to confirm, in the light of a neat piece of detective work, that Storm had indeed written his own marginalia in Sweet's copy of the *Handbook*. While we are answering questions, I am able to answer one question posed by Juul. He asks on p. 109:

In the case of Storm one immediately wonders about his relationship to music. Did he maybe play an instrument or – like Jones – sing?

I can confirm that he was indeed a keen singer. He mentions in his unpublished lecture notes for the *Short Course in Phonetics for Teachers* (Storm 1890: 9) that he had been a singer for many years. I do not know which choir, if any, Storm belonged to, but by the later nineteenth century, choirs were a well-established part of the cultural landscape of Norway's capital city.

Juul's book is personal in another way too. It revolves around the person of Storm. The photograph of Storm on the front cover oozes austerity, and, apart from in his letters to Thomsen, Storm erected a wall of formality around himself. To judge from their recollections, neither students nor colleagues knew him well. He was a true Victorian. But Juul goes straight beneath the surface, seeking the man out in his letters, in his relationships, in his unguarded comments. Juul succeeds in revealing as much about Storm as we can possibly hope to see 80 years after his death, and he manages this quite literally via a liberal number of photographs of Storm and of his friends and contemporaries, and samples of Storm's handwriting from different stages of his life. The rich array of photographs and illustrations also has a personal explanation. Juul is himself a very able photographer, and his own picture of Paul Christophersen (1911-1999) appears on page 55.

The range of this book is, as noted, limited by Juul's own interests, and why not? This is clearly a personal journey Juul has been waiting 40 years to complete. Consequently, there is plenty Juul does not have a chance to deal with. Storm's work on Romance languages gets only scant comment, and his work on and with Norwegian, the language in pursuit of which he was most prolific, is barely mentioned. I hope that my own book, when it appears, will fill these gaps.

The chapter headings, to indicate the coverage, are (translated from Danish) as follows:

1. Declaration of love
2. Linguist ('Sprogmand') and university teacher
3. Sources for the illumination of Storm

4. Correspondence with Otto Jespersen, Vilhelm Thomsen and Henry Sweet
5. Storm as inspirer of Jespersen
6. Storm's major work on English
7. Storm's thoughts on university teaching
8. Storm as forerunner of the reform movement
9. Storm's own linguistic ability
10. Storm's pupils
11. Storm and the phonograph
12. Storm and the systematiser Jespersen
13. Summary
14. A curious exotic epilogue

Is there anything for a reviewer to complain about in *Den levende fonograf*? Not much. It was produced in a completely Danish context, something which dictated its structural lines, but Juul writes extremely attractive English and I regret that this fine book isn't available to a wider readership. I share Juul's passion for Storm. Nobody can read much of Storm's writings without being full of admiration and respect for the man and for the linguist, so I'm glad to find a fellow admirer, but I'd also like Storm to find the wider circle of admirers he deserves.

Storm's own style can only be described as *paratactic* or indeed *stream-of-consciousness*. Storm's *Engelsk Filologi / Englische Philologie* would be a nightmare to use as a textbook, since Storm lurches from one idea to the next, linking them in some cases only by an association in the mind of J. Storm. Juul's book rather reflects the shape of Storm's publications, the direction dictated by the interests of the writer rather than by the needs of a possible reader. And that is rather nice.

Reviewers are supposed to point to weaknesses in new publications. In fact reviewers too often feel they have to justify their task by making a clever point, especially when the book under review is in *their* area. It's just as well I made my clever point about Storm's singing, because I couldn't find anything uncharitable to say about this book, even if I wanted to. Oh yes, there is one thing: the endnotes. It might just be me, but I hate endnotes! There are 122 beautifully lean and streamlined pages here, which leave you hungry for more. And there is more, a lot more, in the 386 endnotes. It takes a supreme effort of will for me to read footnotes, and I'm afraid in any other book the endnotes would have received no more than a cursory glance, and what a lot would have been missed. Surely all those interesting points and useful bibliographical details belong where the reader is sure to read them?

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Miyawaki, Masataka

James Harris's Theory of Universal Grammar: A Synthesis of the Aristotelian and Platonic Conceptions of Language

Münster: Nodus Publikationen, 2002.

271 pp. ISBN 3-89323-312-1.

James Harris's *Hermes, or a philosophical inquiry concerning language and universal grammar* was first published in 1751, and its popularity is testified to by the fact that it had gone through four editions by 1784 (despite its author's death in 1780). Masataka Miyawaki's study of Harris's universal grammar is at root a contextualised close reading of *Hermes* (or at least the 1771 third, and definitive, edition thereof), locating it firmly within a tradition of language universals that had its genesis – as his subtitle would suggest – in the works of Aristotle and Plato. As such, this work in no sense attempts to supplant Clive Probyn's 1991 study of Harris's life and work (*The Social Humanist*), on which Miyawaki draws extensively to sketch Harris's somewhat astounding list of other activities as parliamentarian and man of letters. However, taken on its own – at once broader and more narrowly defined – terms, and in addition to the fact that Miyawaki writes with praiseworthy limpid prose, *James Harris's Theory of Universal Grammar* is an exercise as successful as it is rewarding.

The work is divided into three sections: the first details 'The origin and development of universal grammar'; the second is entitled 'An interpretative reading of *Hermes*'; and the third examines 'The two dimensions of Harris's theory of universal grammar'. These headings require no epexegetis. Section 1 begins with a delineation of what exactly is meant by the use of the terms Aristotelian and Platonic in this discussion. Put shortly, the Aristotelian view is based on the trinity of language, mind and reality and is characterised by the principle of analysis, while the Platonic view is concerned with 'the perfect and ideal archetype of grammar of which the various grammars of particular languages are imperfect manifestations', and is characterised by the principle of analogy. Miyawaki proceeds to sketch the histories of these two approaches in the medieval period, devoting particular attention to the Aristotelianism of the Modistae and their speculative grammars, but his narrative gathers its fullest momentum as it reaches the Renaissance and seventeenth century. Having examined the "philosophical" grammars of Scaliger and Sanctius, Bacon's separation of philosophical (universal) and literary (particular, and instituted) grammar is introduced as the principal idiom in which the subject would be discussed throughout the seventeenth century and beyond. Other than the obvious interest in universal grammar held by artificial language planners like Lodwick, Dalgarno and Wilkins, this work is also strong on its applications in other areas – such as the teaching of Latin through vernacular languages as advocated by Comenius. Notwithstanding the examples of Comenius and

others, the almost exclusively Aristotelian nature of these exercises in universal grammar is made plain. However, Miyawaki also draws an important distinction – within the ternary structure of linguistic Aristotelianism – between those grammarians who held that reality and mind were more or less of equivalent importance (e.g. Wilkins), and those who elevated mind to the exclusion of reality (e.g. the Port-Royalists).

The survey of eighteenth-century linguistic theorising is equally sure-footed, and covers all the relevant stretches of ground. The work of Dumarsais and Beauzée, most notable in their entries to the *Encyclopédie*, appears as the most interesting of Harris's immediate precursors, but given the original nature of Harris's work, then most of the important work on universal grammar in English necessarily appeared after 1751. Although it is possible to see Horne Tooke, Priestly and William Ward in dialogue of one sort or another with *Hermes*, perhaps the most revealing – certainly the most central to Miyawaki's thesis – of those at work in the immediate aftermath of Harris was Lord Monboddo, whose colossal *Of the Origin and Progress of Language* was conceived of by its author as a continuation of Harris's work. This highlights a perhaps unexpected preoccupation of eighteenth-century universal grammarians: the problem of the origin of languages, and of the order in which the grammatical categories underlying all languages came into existence. As Miyawaki goes on to demonstrate, this was a problem which also preoccupied Harris, and caused him to modify the Aristotelian precepts on which his theory of universal grammar was based.

After outlining Harris's life with some broad brush strokes, section two of this work is a detailed unpacking of *Hermes* in relation to universal grammar, and can be divided into two complementary parts: the first concerns itself with Harris's analysis of language into its constituent parts, the second with Harris's analysis of language into matter and form. In both cases, Miyawaki shows that in the attempt to uncover the basis of universal grammar, Harris saw analysis rather than synthesis (which leads to logic and rhetoric) as his principal intellectual tool. Miyawaki's close reading is comprehensive, clear and concise, and as such does not lend itself to the sort of précis readers of this review might like to see at this point. This is, however, perhaps the only criticism that can be levelled at such a methodical and informed explication of *Hermes*. Given the two parts of Harris's linguistic analysis as presented by Miyawaki though, it is possible to draw out some wider themes. Firstly, in the analysis of language into its constituent parts in books 1 and 2 of *Hermes*, Harris was concerned to achieve a direct correlation between the structure of the human mind as it perceives reality and the structure of language. Secondly, in the analysis of language into matter and form in book 3 of *Hermes*, it is possible to discern that although Harris began with the conventional sort of Aristotelian hylomorphism found in the works of, say, Scaliger, his discussion is Platonic in as much as it moves towards the examination of the diversity of languages and the origin of general ideas.

Miyawaki's third, and concluding, section takes off from this point and examines the twin dimensions of Harris's work in attempting to reconcile the

notion of universal grammar with the reality of linguistic diversity. In short, Harris is argued to have been Aristotelian with regard to the categoric frame within which language should be considered (Miyawaki is particularly impressive in his analysis of Harris's classification of words into "principles" and "accessories" corresponding to the *categoremata* and *syncategoremata* of the logicians), but Platonic with regard to the origins of language. Although I came to this work rather assuming that some variant of Thomistic scholastic divinity would have been adequate to explain Harris's reconciliation of these (as it had been for the likes of Wilkins and Seth Ward a century earlier) and that the invocation of Platonic influences would thus be unnecessary, it seems to me now that Miyawaki's reading is most persuasive: the origins of language as set out by Aristotle and his mediators are not sufficient to explain the position Harris reached in his *Hermes*. Instead, Harris made use of what might be called a notion of universal grammar (or a "faculty of language") divinely implanted in each human mind, which ideal form (universal to all humans, but manifesting itself differently according to the different contexts in which human beings exist) also accounts for the diversity of languages in a satisfactory way. Miyawaki, however, is sensitive to the fact that – while capable of the sort of fusion pulled off by Harris – the Platonic and Aristotelian concepts of language are generally seen as antithetical, with linguistic scholars being so dazzled by the complexity of the latter that the former has been ignored. While acknowledging that the principal claim of *Hermes* – never more powerfully made than here – lies in its Aristotelian analysis of language, *James Harris's theory of universal grammar* rescues the reader (well, rescued this reader) from an unduly limited understanding of Harris's work.

Rhodri Lewis, *Oxford*
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PUBLICATIONS RECEIVED

(to 29 October 2002)

Members of the Society have been kind enough to donate the following publications to the HSS Library. Further contributions, which are very welcome, should be sent to:

Dr Richard Steadman-Jones
Dept of English Language & Linguistics
University of Sheffield
Sheffield S10 2TN

Monographs by individual authors will be reviewed wherever possible; articles in collected volumes will be listed separately below, but, like offprints and articles in journals, will not normally be reviewed. It would be appreciated if the source of articles could be noted where not already stated on the offprints.

The Society is also very grateful to those publishers who have been good enough to send books for review.

BOOKS AND PAMPHLETS

GLINZ, Hans

Languages and Their Use in Our Life as Human Beings. A Theory of Speech and Language on a Saussurean Basis.

Münster: Nodus Publikationen, 2002. 8 Ill., 284 pp. ISBN 3-89323-313-X. €43,00.

KLEMPERER, Victor

The Language of the Third Reich: A Philologist's Notebook; translated by Martin Brady.

London & New York: Continuum, 2000, 296 pp. ISBN 0-485-11526-3 (hb), 0-8264-5777-0 (pb).

KOERNER, E.F.K. and SZWEDEK, Aleksander, eds

Towards a History of Linguistics in Poland: From the Early Beginnings to the End of the 20th Century.

Amsterdam & Philadelphia: John Benjamins Publishing Company, 2001. xxii, 335 pp. ISBN 90-272-4591-6. €135,00.

MASS, Christiane

La lingua nostra patria. Die Rolle der florentinischen Sprache für die

Konstitution einer florentinischen WIR-Gemeinschaft im Kreis um Lorenzo de' Medici.

Münster: Nodus Publikationen, 2002. 312 pp. ISBN 3-89323-313-X. €61,50.

MIYAWAKI, Masataka

James Harris's Theory of Universal Grammar. A Synthesis of the Aristotelian and Platonic Conceptions of Language.

Münster: Nodus Publikationen, 2002. 271 pp. ISBN • 3-89323-312-1. €43,00

PERIODICALS

Voortgang. Jaarboek voor de Neerlandistiek. XX/2001

ISSN • 0922-7865; ISBN 3-89323-446-2

ARTICLES AND REVIEWS

CRAM, David and MAAT, Jaap

"The search for the perfect language: *lingua adamica* in the context of seventeenth-century universal language schemes." In: Franco Musarra, Bart Van den Bossche, et al. (eds) *Eco in Fabula: Umberto Eco in the Humanities; Proceedings of the International Conference, Leuven, 24-27 February 1999*. (Leuven: Leuven University Press / Florence: Franco Cesati Editore, 2002), 137-148. ISBN 90 5867 223 9

LEWIS, Rhodri

"The efforts of the Aubrey correspondence group to revise John Wilkins' *Essay* (1668) and their context". *Historiographia Linguistica* 28 (2001), 331-364.

LEWIS, Rhodri

"The publication of John Wilkins's *Essay* (1668): Some contextual considerations." *Notes and Records of the Royal Society*, 56 (2002), 133-146.

NOORDEGRAAF, Jan

"Tekenen des onderschieds."
In de marge, 11, no. 3, 18-25.

SCHMITTER, Peter

"Sprache- und Literaturwissenschaft: zwei getrennte Welten." Sonderdruck aus: *Eoneowa eoneohak / Language and Linguistics* (Language Research Institute, Hankuk University of Foreign Studies, Seoul) 27 (2001), 77-99.

SWIGGERS, Pierre

"Unité et pluralité des langues: perfection et imperfection d'un projet sémiotique". In Franco Musarra, Bart Van den Bossche, et al. (eds) *Eco in*

Fabula: Umberto Eco in the Humanities: Proceedings of the International Conference, Leuven, 24-27 February 1999. (Leuven: Leuven University Press / Florence: Franco Cesati Editore, 2002), 159-1979. ISBN 90 5867 223 9

The Vivien Law Prize in the History of Linguistic Ideas

In memory of Dr Vivien Law (1954-2002), and thanks to her generosity, a prize is to be established by the Henry Sweet Society for an essay on any topic within the history of linguistics.

The competition will be open to scholars under the age of 35 and to all currently registered students, provided they are members of the Society at the time of submission of the article and not members of the executive committee. The essay should not have been previously published.

The prize consists of £100 and publication of the essay in the *Henry Sweet Society Bulletin*. Others of the essays submitted may also be published where appropriate, and the prize will not be awarded if none of the submitted essays is deemed to be worthy of publication.

The prize will be awarded by the executive committee on the recommendation of a prize committee drawn from its members. The committee will be looking for a striking and original approach to the history of linguistics, either in the choice of topic or in the way it is treated.

The closing date for submissions will be announced in the next issue of the *Bulletin* and on the Society's website (www.henrysweet.org). Entries may be written in English, French or German, and should follow the style conventions used in the *Henry Sweet Society Bulletin*. They should not exceed 8000 words, including references, footnotes, tables, appendices, etc. Four hard copies of the essay, and one in electronic form, should be sent to the chairman of the executive committee (Dr David Cram, Jesus College, Oxford OX1 3DW), by the closing date. The committee's decision will be final.

Forum for students of the history of linguistics

Being a student can sometimes be a bit lonely – fun and interesting too, but a lot of the time you may be stuck to your desk or in the library, reading, thinking and writing. A student of the history of linguistics may experience this even more than many others. After all, there are not that many students of the history of linguistics. Where courses are offered in the subject, it still does not attract great numbers of students. This means that as a student you may have problems finding someone to discuss your work with, someone to try out your ideas on, someone to ask for advice – apart from your tutor and lecturer, but students do not want to run to their lecturer as soon as they have a question.

There are also many students who enter this area only at postgraduate level, where the groups tend to be smaller than at undergraduate level. And many PhD students in linguistics find themselves needing some history of linguistics in order to make progress with their topic. However, many of them have never taken courses in this and have to try to grasp the whole history of linguistics from books on the subject, with no one to discuss this with.

But ideas are often sharpened from talking them over with others, and as I said before, students need other students to turn to with questions, others that they can discuss their ideas with. An easy way of achieving this and making the students feel part of a big group of students would be through the amazing virtual world of email! I am currently trying to put together a webpage for students that I hope that the Henry Sweet Society will want to make part of their website. The page will include links to universities that offer courses on the history of linguistics, recommended reading for those that are approaching this field for the first time and it will also include an e-mail address to which you can send questions, or topics for discussion, which will then be forwarded to other people interested in the history of linguistics. This is meant as an informal mailing list where no one should be afraid of posting a query.

In order to make this page come true, I need to know which universities teach the history of linguistics (and their web addresses) – that is all! But I would also be interested in knowing what students and researchers would like to see on this page – I doubt I have thought of everything. So, please let me know what your ideas are, where you took history of linguistics, or where you are teaching it now.

Therese Lindström, *Sheffield*
t.lindstrom@sheffield.ac.uk

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

MINUTES OF THE 2002 AGM

The Annual General Meeting of the Henry Sweet Society was held during the one-day HSS Colloquium at Jesus College, Oxford, on 13 April 2002.

The AGM was chaired by the President, Prof. Werner Hüllen; minutes were taken by the Secretary, Dr Mark Atherton.

1 Apologies for absence were received from Anders Ahlqvist, Michael Isermann, Rhodri Lewis, Mike MacMahon, Jan Noordegraaf and Chris Stray.

2. There were no **matters arising** from the minutes of the previous AGM held at Munich in September 2001.

3. Tributes to Vivien Law The President paid a moving tribute to the late Vivien Law, and read out to the Society a message from **Jana Privratska** in appreciation of Vivien as a scholar who in a very positive sense was unconventional in her approaches. In particular she mentioned her valuable contributions in a paper on memory and grammar at the conference in Wolfenbüttel. Next, **Anneli Luhtala** spoke of Vivien's scholarship, most of which was in the field of early middle ages. Here her first book, *The Insular Latin Grammarians* (1982) is characteristic of her work. A slim volume, and perhaps - Dr Luhtala said - even dry-looking at first sight, but rich and full of information on the manuscripts, particularly those of Donatus, all of which she knew and used. Dr Luhtala's own work on Priscian would not have been possible without Vivien Law's groundwork, and she was an endless source of inspiration. Vivien Law's second monograph, on Virgilius Maro the grammarian, showed that Virgilius Maro's work was not a parody, as was traditionally thought, and traced the sources of his religious ideas. In this field, her contribution was enormous. **Louis Kelly** then spoke, and emphasised first of all the impressive range of her scholarship: Vivien Law also had much to say on medieval linguistic thought three hundred years later than her own period, and in addition made useful contributions to the study of socio- and psycholinguistics in the nineteenth and twentieth centuries. Another very different side to Vivien was her music, particularly her playing of the piccolo, which was just as well done and likewise unconventional. A third side to Vivien Law was her work as President and Chair of the Cambridge Society of Linguists, and

under her guidance the society became a powerful voice for translation studies in the area. Vivien was an enthusiast for language in action, and a meticulous and inspired organiser.

4. Treasurer's Report The new Honorary Treasurer, Dr Nicola McLelland, gave an interim report on the Society's finances, interim because at this early time of the year it is not yet possible to give a full picture. To date, subscriptions are coming in as normal, and the only major expenditure is for the *Bulletin*. Overall the finances of the HSS are quite healthy, and there is a bequest of £5000. The Society's gross assets at 31 March 2002 amount to £39510 in its Sterling accounts (of which £2300 is credited to the Salmon-Verburg fund), 7797 Euros in the Dutch Postbank account (of which 3630 is credited to the Salmon-Verburg fund) and US\$634 in the US account. This represents a total of approx. 24045 Euros. The Treasurer told the Society that she will have to improve interest on funds. One question that then arises will be how to use this money. Dr McLelland ended her report firstly with a reminder that the Society's main accounts are in Britain and the Netherlands and secondly with a plea not to send cash, and - because she lives in the Republic of Ireland - not to send Eurocheques.

5 Library report Mark Atherton reported that the two collections of books owned by the Society are to be housed in the library at the University of York. Replying to questions from Joan Leopold and Vivian Salmon, he said that the books in the collection will eventually appear on the library catalogue of the University of York. The question of who to send reviewed books to still needs to be clarified. Rosemary Combridge offered a final comment, suggesting that - given the present climate - the HSS should be congratulated for finding a place for its library collection at the University of York.

6 Conference planning The Secretary reported that the next Colloquium of the HSS is likely to take place at Trinity College Dublin. He called on HSS members to come forward with suggestions for future conferences. It may well be useful for younger members of the Society, for instance, to organise future colloquia to increase their own standing and that of the HSS in their university departments. In support of this, the President also underlined the need for planning ahead.

7 Publications report Prof. John Flood reported that **volume 8** in the HSS series, the *Proceedings of the Cambridge Symposium on Etymology in the Ancient world* (edited by Christos Nifadopoulos) was 'ready for press'. CN had received £970 from the Faculty of Classics, University of Cambridge. The **next volume** in the HSS series is a collection of papers by Werner Hüllen, due to be published at the end of 2002; the manuscript is currently being processed. There is a plan to publish a **memorial volume for Vivien Law**. As there is already a volume of collected essays by Vivien Law; it is suggested that a

volume of essays in appropriate fields should be compiled by colleagues and friends.

8 *The Bulletin* The editor Andrew Linn reported a possible delay while he collected all the tributes to Vivien Law. He emphasised that he was still keen to receive further contributions on other matters, particularly short articles and reviews (on this matter, please write to David Cram the current reviews editor). The President supported his plea.

9 Elections Prof. Hüllen reported that David Cram had been elected by the Committee members as the new Chairman of the Committee. It was then proposed that Michael Isermann, Louis Kelly and Richard Steadman-Jones should be re-elected onto the HSS Committee. This proposal was seconded and then passed by the meeting. There are still places vacant on the Committee and written proposals could be sent to the Secretary for elections at next year's AGM.

10 The lectureship in history of linguistics at Cambridge With this position now vacant, its very existence is in question, and other subject areas are eager to take it over. The President informed the meeting that he intended to send a letter to Cambridge pointing out the need to retain this post as it is.

11 The Presidency Prof. Werner Hüllen ended the AGM on a personal note. He reminded members that he had now served ten years as President of the Henry Sweet Society and pointed out that the original letter inviting him to become President had stated 'that there is no need for you to continue for six years [the initial term of office] if you don't want to'. This was now the time, the President said, when members should be considering the name of a possible successor. Vivian Salmon proposed a vote of thanks to the President for his dedication and hard work. This was warmly received by the meeting.

The Henry Sweet Society for the History of Linguistic Ideas

Annual Colloquium

Dublin, Ireland, 28-31 August, 2003

The 2003 Colloquium of the Henry Sweet Society for the History of Linguistic Ideas will be held August 28-31, 2003, at Trinity College, Dublin, Ireland.

For more information on the society and the colloquium, please bookmark the Society's web-page: www.henrysweet.org.

Trinity College was founded in 1592. It is home to the famous Book of Kells, and to the Dublin Philosophical Society, which was founded by Molyneux in 1684 and still thrives here today. Trinity College is located in the heart of the Dublin city centre, Ireland, where the Guinness really does taste different.

A feast of libraries

Dublin's attractions include the historic Old Library in Trinity College itself, and the nearby Marsh's library; tours of both will be offered as part of the conference package. The Chester Beatty library, located in the grounds of Dublin Castle, is also well worth a visit. It houses an outstanding collection of Islamic manuscripts, Chinese, Japanese, Indian and other Oriental art. Early papyri, including some of the earliest texts of the Bible and other early Christian manuscripts, western prints and printed books complete what is one of the richest collections of its kind in the world.

Accommodation

Accommodation will be provided on-site.

Call for Papers

Papers (30 minutes, including discussion) are invited on any aspect of the history of linguistic ideas. Proposals for panel discussions are also warmly invited, which will be accommodated if and where the programme allows.

Please send abstracts (max. 250 words) and panel proposals by 31 January 2003 to the address below.

Notification of acceptance of proposals will be made by 15 March 2003.

Programme and registration

Members of the Henry Sweet Society will be circulated with a provisional programme by email by 15 March 2003. If you are not a member, but wish to receive a programme, please contact Dr Nicola McLelland (nicolamc@tcd.ie) with your email address.

Registration information will be placed on the website in March 2003 and will also be circulated with the provisional programme.

Dr Nicola McLelland (nicolamc@tcd.ie)
Department of Germanic Studies
Trinity College
Dublin 2
Ireland

NAAHoLS at LSA
Atlanta, GA, 2-5 January 2003

The 2003 NAAHoLS meeting will again be held in conjunction with the Linguistic Society of America, the American Dialect Society, the Society for the Study of the Indigenous Languages of the Americas, and the Society for Pidgin and Creole Linguistics.

The meeting will take place at the Hilton Atlanta and Towers, 255 Courtland St., NE Atlanta, GA 30303. Rooms are available at special rates for scholars attending the meeting (\$69/79 single/double, \$89 triple, and \$99 quadruple). To make reservations call (404) 659-2000 or (800) 445-8667. Rooms may also be reserved online at <http://www.hilton.com>.

NAAHoLS membership is \$10; NAAHoLS members are also requested to register with LSA. Only LSA members may preregister with LSA for the meeting. The preregistration fees for LSA are \$70 for LSA members, \$60 for Emeritus members, and \$30 for students/ unemployed members. A preregistration form and fees and rules for on-site registration are available at <http://www.lsadc.org/web2/2003annmeet/regform.html>

Further information on the LSA meeting can be obtained at <http://www.lsadc.org/web2/2003annmeet/index.html>.

2003 Meeting Program

Saturday 4 January 2003

Session 1. Chair: Maria Tsiapera (*University of North Carolina, Chapel Hill*)

10:00 Marc Pierce (*University of Michigan*): "Recent trends in the analysis of Sievers' Law in Gothic"

10:30 Gijsbert J. Rutten (*University of Nijmegen*): "The concept of the *nature* of a language in seventeenth and eighteenth century linguistics"

11:00 Margaret Thomas (*Boston College*): "What do we talk about, when we talk about 'universal grammar,' and how have we talked about it?"

11:30 Mark Amsler (*University of Wisconsin-Milwaukee*): "A brief history of the letter"

12:00 - 2:00 Lunch Break

Session 2. Chair: Margaret Thomas (*Boston College*)

2:00 David Boe (*Northern Michigan University*): “Bloomfield, Carnap, and the development of linguistic empiricism”

2:30 Malcom D. Hyman (*Harvard University*): “Greek and Roman grammarians on motion verbs and place adverbials”

3:00 Stuart Davis (*Indiana University*): “Francis Lieber and the term ‘holophrastic’ as applied to the Indian languages of America”

3:30 Ana Flávia Gerhardt (*Federal University of Rio de Janeiro, Brazil*): “Theories and concepts in cognitive linguistics - (mis)understandings”

4:00 Business Meeting, NAAHoLS. Chair: Mark Amsler (*University of Wisconsin-Milwaukee*)

Bibliographie Linguistique online

The BL online database provides bibliographical references to scholarly publications on all branches of linguistics and all the languages of the world, irrespective of language or place of publication. The database contains all entries of the printed volumes of *Bibliographie Linguistique/Linguistic Bibliography* for the years 1993-1997 and in addition an increasing number of more recent references.

<http://www.kb.nl/kb/blonline/>

News of Members

John Flood has been awarded the Officer's Cross of the Order of Merit of the Federal Republic of Germany by the President of the Federal Republic of Germany in recognition of his contribution to British-German relations.

Hedwig Gwosdek received a Major Grant for 2002 from the Bibliographical Society, London, for work on 'The Beginnings of Grammar Writing in English'.

Werner Hüllen's *Collected Papers on the History of Linguistic Ideas*, edited by Michael Isermann, have been published by Nodus Publikationen as Volume 8 in the *Henry Sweet Society Studies in the History of Linguistics*.

Louis Kelly's latest book, *The Mirror of Grammar: Theology, Philosophy and the Modistæ*, has been published by Benjamins.

Rhodri Lewis has represented Jesus College, Oxford in BBC Television's student quiz, *University Challenge*.

In Memoriam Eugenio Coseriu (1921-2002)

Eugenio Coseriu died on Saturday 7 September at the age of 81 at Tübingen, Germany.¹

Coseriu was one of the most important linguists of the 20th century. Many of his works are classics; and his basic linguistic concepts belong to the fundamental knowledge of linguistics and language philosophy, and have had influence far beyond these disciplines. His best known publications of the 1950s such as *Sistema, norma y habla* (1952), *Determinación y entorno* (1957) or *Sincronía, diacronía e historia* (1958), published all of them firstly in Spanish at Montevideo, Uruguay, offer a critical reception of Saussure's thought and the structuralist method, which he applies consistently to all the linguistic fields while always searching to demonstrate not only its validity, but also its limits. He postulates what he calls *Integral Linguistics*, a complete linguistic theory that integrates Structuralism but limits the relevance of structures to some particular aspects of language.

His basic conceptions go back to Aristotle, Hegel, and above all to Humboldt's consideration of language as *Enérgeia*, as the speaker's creative activity. His theoretical linguistic framework allowed Coseriu to contribute important work to a wide range of subjects: semantics, syntax, translation theory, variational linguistics, text linguistics, historical linguistics, the history of linguistics as a discipline, etc. An immense theoretical and an impressive, in many cases native-like, knowledge of all the Romance languages, Latin and Greek, the Slavic languages, the Germanic languages, and several other languages such as Japanese, allowed him to offer new insights into functional aspects of these languages – above all the Romance languages – and to discover and demonstrate by strong empirical evidence many structural and typological characteristics.

His work has been distinguished with more than 40 titles of *Doctor honoris causa* and honorary titles of many academies and institutions, amongst others of the Linguistic Society of America, the Linguistic Circle of New York, the Société de Linguistique Romane, etc.

Coseriu was born in 1921 in Romania and studied linguistics and philosophy in Romania and in Rome. After leaving Romania in 1940, where his poems and short stories were considered as testimony of a new and promising literary talent, he worked, in Italy, as translator and art critic and wrote a thesis in Romance and Slavic philology and another one in philosophy. In 1951 he went to Montevideo, Uruguay, where during several years of very intense creative work some of his most important works were published (some of his works from these days, such as a large monograph on the theory of proper names, are still unpublished).

¹ Reprinted from the *Linguist List* by kind permission of the author.

In 1963, after several stages at different European universities, he accepted the chair of Romance linguistics at the University of Tübingen, where he lived and worked until his death. The Tübingen School of Linguistics has had and continues to have a strong influence above all in European Romance linguistics, but also overseas, especially in Latin America and Japan.

For further information see www.coseriu.de.

For detailed information on his life and work see: Kabatek, Johannes & Adolfo Murguía 1997, *“Die Sachen sagen, wie sie sind...”*. *Eugenio Coseriu im Gespräch*. Tübingen: Narr.

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