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Adrianus Junius on the Order of his NOMENCLATOR (1577)

ABSTRACT: Junius's NOMENCLATOR is a topical dictionary in several languages. It is outstanding in that it contains Latin texts in which the author gives reasons for the arrangement of entries chosen. Topical glossaries and dictionaries are members of a long tradition. As a rule, the historiographer has to infer from their arrangement which ideas about the world and about language the respective author(s) were following. In the case of Junius we have the author's own words. The texts show that the two parts of the dictionary follow two quite distinct principles, one centred around man and another more traditional one centred around external reality.

1. The tradition

European lexicography starts with glosses, i.e. translations of words or syntactic word groups from Latin into any vernacular, which were written either between the lines or in the margin of codices. They served as translation aids but almost certainly also as teaching aids (Hüllen 1989a). Such glosses were soon made independent of those texts which they glossed, and collected in glossaries with either an alphabetical or a topical order (Stein 1985). These two types of glossaries originated the two most important traditions in European lexicography, i.e. the alphabetical and the topical dictionary. Their main linguistic difference is the one between the semasiological and the onomasiological approach. The former outdid the latter in the course of the centuries, because of its lucid organisation and clear function in translations. But the latter also established a firm tradition (Starnes/Noyes 1991, 197-211), which ran through all the centuries of European intellectual history and is still lively today (McArthur 1986). However, it never attracted as much scholarly attention as alphabetical dictionaries did (Hüllen forthcoming a).

In fact, topical lexicography goes even further beyond the beginnings of written European culture. It appears in late Roman schoolbooks, the so-called "Hermeneumata' (Dionisotti 1982, 1986), and seems to have been the earliest form of antique dictionary compilation in general (Dornseiff 1970). Moreover, we find it in Pharaonic onomastica with striking similarities to much later Coptic-Arabic productions (Sidarius 1990). Finally, there is a dictionary of the Sanskrit language following the same principles (Sinha 1808). These remarks are only meant to show the importance of ongoing research in this field (Schröpfer 1976 ff.).

The functions of the topical word-lists, glossaries and dictionaries of the Middle Ages and Renaissance are quite complex. Some were certainly meant to collect encyclopedic

knowledge of the world, many served as textbooks for teaching and learning foreign languages. Others, in particular full sized dictionaries like the one under discussion, were probably devised to be used as books of (in modern terminology) synonyms or lexical fields. All three functions may actually have been in the minds of the compilers at the same time, and also in the minds of the users. Obviously, all authors thought that the topical arrangement of vocabulary suited such purposes.

In the period before Junius, the arrangement of glossaries (e.g. Wright 1968) and dictionaries usually follows a certain order which must have been thought of as natural. As a rule we find (Hüllen forthcoming b)

- words which pertain to God, heaven, the universe, the stars, the units of time, the weather, all of them obviously words pertinent to the world as a whole;
- words which pertain to nature, very often divided into elements and everything that accompanies each of them, but just as often divided into the four kingdoms of the inorganic, the organic (i.e. plants), the animate and the human, including long lists of plants and animals;
- words which pertain to the anatomy of the human body, invariably ordered from the head downwards and in such groups as show an understanding of the human organism in its visible and invisible parts;
- words which pertain to human society, i.e. ranks of clerical and secular offices, family relations, and most of all professions and crafts;
- words which pertain to man-made objects, houses, furniture, tools, clothes.

Many entries in these word-lists can be accounted for by the sources from which they were taken. Among them are the Bible (Vulgate), classical authors, church histories, lives of the saints, Isidore of Seville's famous 'Etymologies'. Although the Middle Ages looked upon mere copying as a worthwhile intellectual activity, there seems, however, to have been an additional energy at work here to achieve more, viz. to comprehend the world as a whole. For the three reasons mentioned and perhaps more, the authors of topical word-lists, glossaries or dictionaries culled words from various sources and certainly from their own experience in order to mirror the whole world in words. This is why, analogous to the term 'speculative grammar', this lexicographical tradition can also be called 'speculative' (Hüllen forthcoming a), from "speculum" meaning 'mirror'. The general theological and philosophical ideas about the world common at the time surface in the cohesiveness of the linear arrangement of words and in its recurrent divisions. Quite often, the words move from "above" to "below". Where they do not, word-lists will start with a sub-chapter on the human body. Natural objects are located before artificial objects, often the four elements are used as a principle of division. Clerical matters rank higher than wordly ones. This does, of course, not preclude occasional individual arrangements, e.g. ALFRIC'S VOCABULARY beginning with the names for tools in agriculture (Wright 1968, 104-167). There is, however, also the possibility that glossaries like this one are mutilated and do not allow a proper interpretation.

Topical word-lists, glossaries or dictionaries provide excellent occasions for studies in which epistemological ideas about the universe, mankind and nature, but also culture-bound ideas about society and man's activities can be detected. As a rule, the historiographer has to filter them out of the sequence of entries. It is rare that an author provides his own reasons for the arrangement of words as Adrian Junius does.

2. The book

Adrianus Junius's NOMENCLATOR, OMNIUM RERUM PROPRIA NOMINA VARIIS LINGUIS EXPLICATA INDICANS... first appeared in Antwerp in 1577 and ran into many editions (Alston II, 70-80). It is a polyglot dictionary, as a type identical with the popular Calepino dictionaries (Stein 198g). Entries always appear with a Latin lemma and Greek, "Allemannisch", i.e. German, "Belgian", i.e. Flemish, French, Gaelic, Italian, Spanish, and English translations. Not all of these languages are present in each entry. In particular, English is frequently missing in the first edition.

The main body of the dictionary comprises 432 pages in octavo containing classified entries broken down into a 'tomus prior', a 'tomus posterior' and an appendix. The first 'tomus' consists of 59 sub-chapters (according to an overview at the end; the dictionary itself has six additional sub-titles, but two given ones missing), and the second 'tomus' has 26 sub-chapters. The appendix has 12 sub-chapters with proper names in alphabetical order. In all, they number about 10,000 entries – rather more than less. Entries vary enormously in length, depending on whether and in which languages they give only translations or additional explanations. Moreover, reference to the classical sources of the Latin words take up more or less space. An alphabetical index of 65 pages, however not numbered, registers all the Latin lemmata explained. At the beginning, after the title-page and the royal privilege, the names of the authors are given from whom the words in the dictionary are taken. By far the greater number are classical, with relatively few patristic theologians.

Nineteen introductory and linking texts in Latin are inserted between the sub-chapters in the two main parts of the book. Unfortunately, this technique is discontinued after sub-chapter 10 in the second part. Instead, two texts by a censor are to be found criticising the dictionary because heathen and heretical words have been used for notions of theology and the Church. There is one more final text by the author explaining why he has given a list of peoples' and geographical names. It is the nineteen introductory and linking texts which arrest our attention. It is not claimed that the ideas which they contain are, historically speaking, new. It is, however, claimed that these texts allow an unprecendented direct insight into the ideas of a lexicographer. Occasionally, small Latin texts have been inserted within sub-chapters, but they will be disregarded.

3. Junius's texts

The author strikes a very individual note right at the beginning. The first sub-chapter is not devoted to God, the sky, the stars etc., as would be traditional, but "De re libraria libroru(m) materia". The introduction (p.1) gives the argument: Words are names for things. They are produced by the voice and received by the ear. They are prevented from being forgotten by writing and made common property by printing. If forgotten, they can be recovered from books. This is why the first sub-chapter turns to books, "mutis quasi magistris."

This small passage contains noteworthy ideas. It bases the dictionary on a minute theory of language. With its words, language attaches names to things (Waswo 1987). The dictionary contains these names, i.e. the world-in-language. It contains human knowl-

edge made transferable by language and retrievable by the great achievement of the time, printing. Thus, the dictionary does not follow any natural order to accessible observation and experience, like earlier glossaries used to do. It follows the knowledge of a "mute master". It is not a simple mirror of the world but a thesaurus of knowledge. The high appreciation of books becomes apparent. They make knowledge accessible to everybody.

This leads directly to the idea that man should be the topic of the next sub-chapter, because him alone "animi cultum è libraria supellectile haurire datum est" (p. 11). Thus, the distinction of humans is not the usual one between the angels and the animals, but their being knowledgeable with the help of books. This places them in the focus of the dictionary.

Consequently, the following sub-chapters are devoted to areas of the world in so far as they do service to humans: animals because they work for them, feed them (quadrupeds, birds, fish), give them delight (birds) or are simply useful (insects) (p. 29); the fruits of the earth and of trees, because "haec verò pabulis reparando, hominibus adiumento esse, operisque adminiculari queant" (p. 59); finally cereals, herbs and trees for the same reason (p. 82). This sequence of sub-chapters deviates from earlier traditions which followed the well known order of natural history or the four elements.

As after food there is nothing more important for humans than clothes, they are the candidate for the next sub-chapter (p. 119). An undertone of moral criticism intrudes here because of people's vanity "seculorum vitio, luxus cònturbatione" (p. 119). However, this provides a chance to add a sub-chapter on colours (p.134).

After food and clothes, accomodation is the next necessity (p. 138), somewhat artificially combined with a sub-chapter on ships, because the Greeks called them moveable houses (163). The whole is completed by "instrumentorum omnis generis classibus" (p. 169) because, metaphorically speaking and interestingly enough, the cope-stone ("colophon") of a house is what you can do in it. Somewhat artificially, a sub-chapter on warfare is introduced (p.205) via the idea of danger (property, life, etc.) and, after that, a chapter on sacred buildings "tamquam coronide" (p. 220). The very last sub-chapter of this first part of the dictionary is devoted to money, weights, and measures because they are needed for providing, improving and decorating all the objects used in a house (p. 225).

Thus, in the first 'tomus' of the dictionary we have a fairly tightly joined chain of thought allowing the author to assemble many groups of words which, traditionally, belong to topical lexicography, like parts of the human body, names of plants and animals, of dishes and clothes as well as of colours, parts of houses, tools and other equipment. But they are in a sequence different from the traditional one and the reason for their being in the dictionary is different from what one would infer from older word-lists and glossaries.

After that the author declares that he wishes "pausam facere" (p. 252). For his new start he begins "à primis mundi elementis " (p. 252), i.e. fire, air, earth, and water, but only in general and mostly with reference to the celestial universe. He then goes on to the units of time because time started with the creation of the world (p. 257). Another subchapter deals with the elements as they are revealed in the world, mainly with earth and water (p. 263). "Telluris intimae officina" is the topic of the next, i.e. metals, because they belong to the earth. Interestingly enough, the author explains that he is not going to discuss whether they do humans good or not, he only plans to give the names (p. 283).

The following sub-chapter is devoted to diseases because they arise from "modo aut immoderatione" (p. 294) of elements. Finally and consequently, names of medicines are collected.

Here, the technique of inserting arguments for the following sub-chapter unfortunately terminates. But the ones we have suffice to show that in this second 'tomus' of the dictionary another principle of selection is at work. It is the more traditional idea of scanning the universe from"above" to "below" with the four elements as guidelines. Even diseases and, indirectly, their remedies are determined by them.

The sub-chapters, no longer introduced by comments, are devoted to God and spirits, clerical and profane offices, arts, crafts and professions, crimes, and family relationships. Unusual is the placement of "De Deo & spiritibus" after instead of before the elaborate treatment of the elements, and the words of the censor may have to do with this. But the following sub-chapters all pertain to human society and are traditionally placed after sub-chapters pertaining to the universe and nature.

4. The words, some examples

So far, the result of the foregoing analysis is that Junius's NOMENCLATOR was compiled following two quite different principles, for whatever reasons. At the time of the origin of the dictionary, the first principle would have been the modern one, taking into account a new approach to human knowledge. The second principle would have been rather traditional.

The question arises of whether the entries corroborate this result. The question is unanswerable as long as we do not have a thorough study of the vocabulary of the dictionary, possibly in comparison to the vocabulary of older or contemporary lexicographic productions. However, some tentative ideas can be unfolded.

As mentioned, a central sub-chapter is the one 'De homine, & partibus humani corporis'. It has about 400 entries with the following rough divisions: general words (homo, etc.) (8); birth (18); ages of human beings (9); words pertaining to womanhood, gravidity, children (17); general words for body (corpus, etc.) (9); materials of the body (os, ligamentum, succus, etc.) (35); head and throat (110); trunk from clavicle to anus (80); shoulder blades, arms, and legs (120). New and original in this sub-chapter is the number of general words, before the naming of concrete parts of the anatomy starts. New is also the number of words signifying the materials of the body like bone, muscle, liquids, etc. and their position before anatomy in the narrow sense. One hundred and ten words for details of the head (including, as always, hair and beard) signal extraordinary exactness. Though it is a common technique for glossaries that the names move downwards from the head, giving the parts and especially the organs of the trunk, it is most astonishing, even singular, that in this case the list, after 'spina dorsi' moves up again (though with only nine entries) over the back arriving at the shoulder blades. The last group of words belongs to the parts of arm and hand, leg and foot.

In order to find a measure for comparison, a rough parallel can be drawn with the relevant part of John Withals's A SHORTE DICTIONARIE FOR YONGE BEGYNNERS (1553), which is contemporary with it. It lists about half of the lemmata in the following grouping: general words for the body (body) (1); head and throat/neck (78); shoulder,

arm, hand (34); trunk from breast to anus (50); leg and foot (12); materials of the body (20).

In the 16th century, any word-list pertaining to the human body would be scientific as well as folkloristic. This may account for the fact that in both lists the number of lexemes for the head and adjacent parts (throat, neck) is highest. It is the part of the body on which the attention of everybody, and this means also of doctors, is focussed more than on any other. But otherwise Junius's list is obviously much more scientific than the one by Withals. He places a large number of general words before the names of particular parts of the body. This shows a certain command of explanatory notions, as they prevail in a scientific understanding of the organism. He separates the trunk with its organs from the limbs, betraying the concept of similar functional parts of a whole. His holistic interest in the organism consisting of parts is obviously as great as his eagerness to enumerate every single bone, orifice and member. Perhaps there is too much imagination in thinking of a doctor examining a patient when the words move down from the head (which is common) and then up again to the shoulders (which is quite uncommon). Withals, by comparison, seems more interested in what you see when you look at a body, which makes his eyes wander from top to bottom with little regard for the organic function of certain parts or members. This is why he does not, for example, group arms and legs together and only gives very few general terms in the end. It is certainly significant that Junius calls the sub-chapter under discussion 'De homine, & partibus humani corporis', Withals however simply 'The partes of the body. Partes corporis'.

It would, of course, be necessary to analyse many more sub-chapters of the dictionary in this way in order to find out whether its substance in words actually confirms the ideas that Adrianus Junius puts forth in his introductory and linking texts. Moreover, it would be necessary to juxtapose the choice and arrangement of words in the second with those in the first part in order to find out whether there are any differences. Looking, for example, at 'Dignitatum & muniorum sacrorum vocabula' and at 'Dignitatum & muniorum profanorum vocabula', it is easy to see that they indeed consist of quite traditional name-lists ordered hierarchically from 'Pontifex' to 'Victimarius' and from 'Imperator' to 'Nouus homo'. The topic, actually, does not seem to give any opportunity for any other arrangement – but this may be the very reason why it was located in the second 'tomus'. A close reading of the whole dictionary is an enormous task, but it might yield very interesting results.

5. Purpose of paper

The productions of topical lexicography constitute a tradition in a twofold sense. First, it is the tradition of a certain technique, viz. the writing down of words as the names of things or notions in (more or less) long lists in order to make them available for various purposes. Secondly, it is a tradition of ideas which express themselves in the choice and arrangement of these words. We research the tradition of technique by philologically editing and describing texts and by tracing back from which sources their entries were taken. We must also research the tradition of ideas. It is less characterized by continuation than by breaks (Hüllen 1989b). They occur because the technique of topographical productions, in the course of time, comes under the influence of period-bound ideas which

originate outside lexicography and even outside linguistics, even if we use the word in a very broad sense. Word-lists, glossaries and topical dictionaries are periodically reshaped by such new ideas about God, the world, human beings, knowledge, the sciences, society and others. They come into existence with the movements of 'Zeitgeist' which, by the mutual influences of texts on each other, establish an episteme. Occasionally, they are transported by innovations with far reaching effects like printing or the discovery of a continent.

A prerequisite for researching the productions of topical lexicography along these two lines of tradition is that we think of them not as accidental assemblies of words but as a linear inventory of the vocabulary of one or several languages which makes sense in itself. Generally speaking, this sense is determined by those general epistemological principles which guide people in which way they can "speculatively" mirror reality in the language. More concretely, it is determined by the functions which the word-list, glossary or dictionary is to fulfill. Of course, the older the lexicographic productions are, the more difficult it is to find what we want to know and to evaluate our assumptions. But this can also become an incentive for our historiographic interests.

It is the purpose of the present paper to give a case study for this kind of historiographic analysis and to show the need for further research.

Appendix

Translation of Latin quotations:

... (to) quasi mute masters...
... to him (i.e. man) alone it is given to derive culture out of the store of books...
... by restoring man through food/nourishment they can indeed be of help to him and support his work...
... because of the vice of centuries, the perturbations of luxury...
... classes of all sorts of instruments...
... like a curved line (which writers make at the end of a book)...
... make a pause...
... from the first elements of the world...
... (the) workshop of the interior earth...
... measure or rather excess...

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