

Noah Webster の patriotism の変容

～辞書の編纂とナショナル・アイデンティティの創造～

久 屋 孝 夫

N. Webster, *An American Dictionary of the English Language*. 1828
DICTIONARY, *n.* ... A book containing the words of a language arranged in alphabetical order, with explanation of their meanings; a lexicon. *Johnson*
LEXICOGRAPHER, *n.* ... The author of a lexicon or dictionary.
AMERICANISM: The love which American citizens have to their own country, or the preference of its interests. *Analogically*, an American idiom.

* * *

AMERICAN, *n.* A native of America; originally applied to the aboriginals, or copper-colored races, found here by the Europeans; but now applied to the descendants of Europeans born in America. The name *American* must always exalt the pride of patriotism. *Washington*
PATRIOT, *n.* A person who loves his country, zealously supports and defends it and its interests. Such tears as *patriots* shed for dying laws. *Pope*.

PATRIOTISM, *n.* Love of one's country; the passion which aims to serve one's country, either in defending it from invasion, or protecting its rights and maintaining its laws and institutions in vigor and purity. *Patriotism* is the characteristic of a good citizen, the noblest passion that animates a man in the character of a citizen.

* * *

BIBLE, *n.* **THE BOOK**, by way of eminence; the sacred volume, in which are contained the revelations of God, the principles of Christian faith, and the rules of practice. It consists of two parts, called the Old and New Testaments.

The *Bible* should be the standard of language as well as of faith. *Anon.*

* * *

N. Webster: *American Dictionary of the English Dictionary*. Preface
1828

'Language is the expression of ideas; and if the people of our country cannot preserve an identity of ideas, they cannot retain an identity of language.'

N. Webster: *Dissertations on the English Language*, p.22. 1789

'...numerous local causes, such as a new country, new associations of people, new combinations of ideas in arts and science, and some intercourse with tribes wholly unknown in Europe, will introduce new words into the American tongue. These causes will produce, in a course of time, a language in America, as different from the future language of England, as the Modern Dutch, Danish and Swedish are from the German, or from one another.'

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0 序 節

筆者はすでに、近現代 (18-20 世紀) において、規模の差はあれ、近代国家がひとつの物語を完結する際に、特定のエスノニム、自己を規定する言葉のかたちを必要としたことを例証した。一方で、ブリテン島と北アメリカ大陸に生じた、かつては小さな共同体として誕生した国が世界の覇権を争うまでに巨大化し、成長していく過程で national identity を含む物語をどのように確立しようとしていったのかを、両国を意味する特定のエスノニムの出現に絞って考察した。また他方で、その巨大国家のひとつ英国によって再「発見」された南半球の小国 NZ が「近代国家」として民族的、政治的に自立していく過程で現れたさまざまな自称的エスノニム (国家やそこに棲む人々、民族集団) を、歴史の流れに沿って検証するという試みを公にした。そこに共通するのは、国家とエスノニムが相互に密接な係わりをもつ形で歴史が創られていくという事実であった。どのようなエスノニムが国家自我像の象徴として機能したのか、その意味がどのように変容していったのか、という点に焦点を合わせ、その規模に

かかわりなく社会集団としての「国家」と国家的アイデンティティの対応関係をめぐる歴史的共通性があることを突き止めた。

次に生ずる問題として、総体としてのそのような歴史の形成にかかわりをもつに至った個人のありようを考えてみたい。それを考察するてがかりとして、アメリカ合衆国における一人の人物、新国家の建設に精神的支え、国家アイデンティティ形成というソフトウェアを提供したと見なされる Noah Webster (1758-1843) (以下 NW と略称) の業績を分析してみたい。とりわけ、当時のベストセラーに数えられる通称 *The Blue Back Speller* こと *The American Spelling Book*、彼の言語論に関する集大成である *Dissertations on the English Language*、さらには長期間を経て完成された辞書 *An American Dictionary of the English Language* に表された、あるいはそれらから伺える、彼の思想や内面を分析することで、彼が構築しようとしていたナショナル・アイデンティティをめぐる彼のバックボーンとその成長、変容を辿っていく。個人を超えた巨大な歴史の流れの中で、新国家のナショナル・アイデンティティ構築に貢献することになった NW の一連の著作、中でも辞書編集が NW にとってどのような意味をもち、役割を果たしたのかという点を考察してみたい。

NW の言動の大局の流れに愛国心を組み入れることを否定はしないが、単なる愛国心の発現が彼のすべてであると断定してしまうと、彼の著作の背景となる思想を見誤ることになるのではないか。果たして NW はどこまでその政治的主張や愛国的想いを辞書編集に取り入れたのであろうか。これは筆者にとっては十分疑いの余地のある興味深い関心事である。もし、一般に信じられ、多くの研究者たちも指摘するような政治的愛国心の単純な発露でないとすれば、それを糾していくことが必要だと思われる。その疑問は、1789 年上梓の *Dissertations on the English Language* における主張と 1828 年完成の *American Dictionary* の序文の表面的な一致にもかかわらず、辞書の内容が *Dissertations* のそれを裏切っている、あるいは、かけ離れているという印象から芽生えてくる。

そこで言語と言語教育に触れる以下の著作を通して、生涯を通じて NW がめざした思想の根底にあるものと考えてみようと思う。(NW の生涯については巻末年表を参照。) 以下に対象となる著作を執筆年代順に並べてみよう。

1783 (25 歳) : *A Grammatical Institute of the English Language...Part I.*

1784 (26 歳) : *A Grammatical Institute of the English Language...Part II.*

1785 (27 歳) : *A Grammatical Institute of the English Language...Part III.*

[The three parts, renamed later when revised & reissued, as *The American Spelling Book*.]

1789 (31 歳) : *Dissertations on the English Language*

1790 (32 歳) : *A Collection of Essays and Fugitiv Writings.*

1806 (48 歳) : *A Compendious Dictionary of the English Language.*

1828 (70 歳) : *An American Dictionary of the English Language.*

これらは NW の青年期、壮年期、老齢期を代表する著作になっており、思想の展開、変容をたどることができると考えられる。初期の三部作は 20 代に、*Dissertations* は 30 代初めに、中期の *Compendious Dictionary* は 40 代末期、そして生涯をかけた大作は 70 歳の時に完成をみている。これらを渉獵していく中で、NW の愛国魂にどのような変容があったのか、また NW の思想において他のどのような要素がより強化されていったのかについて、以下、管見ながら考察を試みることにする。

1 Noah Webster の出発点 : *The American Spelling Book*

エリザベス朝時代に分岐の源をもつ英国植民地アメリカにおいて、1620 年に始まるプリマスへの上陸、少数の集団的移住とプランテーションという小さなコミュニティの建設をもってアメリカという国家建設の創始と見なせば、その後の独立革命までの 1 世紀半はアメリカ的なものの無意識な蓄積燃焼の時間であったと想像される。

後年その名を冠した辞書群で知られ、愛国者として知られる NW は、アメリカがまずは 13 州をもって 1776 年 (当時 NW18 歳) 独立を宣言し、7 年後パリ条約締結により名実共に英国からの独立を遂げた時に、まず、教育の用に資するため、綴り字 (1783 年 25 歳)、文法 (1784 年 26 歳)、そして読本 (1785 年 27 歳) に関する書物を続けざまに著した。ちなみに NW が Yale 大学を卒業

するのは1778年であるが、その当時は教育制度そのものも貧しく、教科書も英国から持ち込まれたものしかなく、教育、思想全般に、英国の桎梏から解放され、揺籃期にあった新国家を安定させ成長させるためにも、将来の国家を担う一人一人の若者たちが備えるべき必要不可欠な文化的、教育的、宗教的素養あるいは基盤に貢献するのに足る基礎的知識を、いわばゼロから試行錯誤しながら教科書として造り上げていった。*The American Spelling Book* 以外にも、地理、歴史書、政治制度に関する著作も多いが、多くは青少年向けの教科書を念頭において既述されている。たとえば、1809年の *Elements of Useful Knowledge* や1832年の *History of the United States* など、後年になるにつれ、広範囲の、多岐にわたる領域の執筆活動が展開されていく。

なかでも *The American Spelling Book* はNWがもっとも早く手をつけた業績であり、また出版後、何度も版を重ねる中で幾度も改訂され、最終的に人々に相程度の影響を与えたとされる著作であったことはその後のNWに方向性を与えたと推察される (cf. Monaghan 1983: 221-228; Mencken 1949: 385)。その書物の目的は、英語の識字能力を子どもたちに学ばせ、それを基礎として十分な読み書き理解能力をつけさせ、その力をもって、既成の墮落した国家とは異なる、理想のアメリカ社会を建設するのに貢献させることであった。それは「表象」的にも元宗主国英国と決別し、幼い時期からアメリカ風の新たなるアイデンティティを求める道筋をつけてアメリカ式教育の成果をあげることであったと思われる。

当時の指導者の中で言語と国家アイデンティティについて想いをめぐらしていたのは、たとえば Benjamin Franklin であり John Adams であった。Adams は欧州 (フランス、スペイン、イタリア) に準じた国家アカデミーの設立を構想していた。Mencken (1949) によると：

Something of the sort [*i.e.* cultural independence] was plainly in the mind of John Adams when he wrote to the president of Congress from Amsterdam on September 5, 1780, suggesting that Congress set up an academy for “correcting, improving and ascertaining the English language.” (Mencken

1949:7)

Bragg (2003) は、John Adam が、選ばれた少数者の英語ではなく、民衆の平易な英語の上に成立するアメリカに民主的國家の理想を見ていたと考える。

Adams took the English language into the destiny of America not unlike Henry V and Elizabeth I had done in England itself. He wrote of a future in which no one would be excluded because of the way they spoke. The plain speaking of English would underpin the American democratic ideal. It was no longer the King's English, it was the people's English. (Bragg 2003: 168)

B.Franklin はすでに 1768 年にはスペリングの改善についての構想を明らかにしていた (Webster 1789:408ff.)。Franklin の構想に触れた NW は、その十数年後、紆余曲折を経てスペリング改革に着手していくことになる。

アメリカ的であることを明確に意識させる方法として、綴り字のアメリカ化というやり方は、可視化されることである種のインパクトを与えるという成果があったと考えることができるが、NW が採ったアメリカ式の統一的书記法という目標は最初からあったわけではなく、そこに至るまでに紆余曲折があったことを次の NW 自身の記述に観ることができる。*Dissertations* の序言によると、それが自らの発案ではなく、上述した Franklin のアイデアであったことが見えてくる。

I once believed that a reformation of our orthography would be unnecessary and impracticable. This opinion was hasty; being the result of a slight examination of the subject. I now believe with Dr. Franklin that such a reformation is practicable and highly necessary.

(NW: Preface to *Dissertations*, xi)

そして、それに呼応するかのようには *Dissertations* の末尾 (p.407-410) には

Franklin の綴り字変更のアイデアに素朴に反論する英国女性からの Franklin あての短い手紙と、それに対する Franklin 自身の返信が掲載されている。S で始まる女性の訴える 3 つの「不便」(i. 語源とのつながりがあいまいになる ; ii. 異義語同士と類音語同士の区別ができなくなる ; iii. 古典が読めなくなる) に反論する手紙の一部を紹介する。

... The true question then is not, whether there will be no difficulties or inconveniences; but whether the difficulties may not surmounted; and whether the conveniences will not, on the whole, be greater than the inconveniences. In this case, the difficulties are only in the beginning of the practice; when once they are once overcome, the advantages are lasting. (Franklin 1768, in *Dissertations*, 1789, p.408.)

個別の反論に加えて、一種詭弁のようにも見えなくはなく、便利が不便を結果的に上回るという長期的視点に着目して、綴り字改革の長所について熱弁を振るっている。

さて NW がわざわざこの手紙を論文集の末尾に加えることは、自分の恣意ではなく、独立宣言の起草者のひとりですがすでに 21 年も前に提唱し、みずからは果たすことのなかったアイデアであることを示し、権威付けにも利用したのだと推察される。Micklethwait (2000:98f) によると Franklin と NW のスペリング会改革に関する書簡が交わされたのは 1786 年である。Franklin の構想後 18 年を経ていた。

後年、*Compendious Dictionary* (1806: p.vi) で Franklin の提案に対して消極的である理由が詳らかにされている。体系的であっても旧来の書記法に染まっている人々の意識を改革するにはよほどの妙案か公的な議決が政府のお墨付きがない限りは実用に至らないと考えていた。

In the 1786, Dr. Franklin proposed to me to prosecute his scheme of a Reformed Alphabet, and offered me his types for the purpose. I declined

accepting his offer, on a full conviction of the utter impracticability, as well as inutility of the scheme. The orthography of our language might be rendered sufficiently regular, without a single new character, by means of a few trifling alterations of the present characters, and retrenching a few superfluous letters, the most of which are corruptions of the original words.’

一旦は否定したものの、その後時間をかけて構想した NW は新たな具体的提案¹を 1790 年に *A Collection of Essays and Fugitiv Writings* の中で行なった。改革に向けての新たな熱意を示した NW に対して、Franklin は、当然のことながら、自らの懸案だった改革を引き継ぐ意を同じくする同志であると認めた上で、この企てに同意と賛辞を呈した。

‘Our Ideas are so nearly similar, that I make no doubt of our easily agreeing upon the Plan, and you may depend on the best Support I may be able to give it as a Part of your Institute...having as yet seen only part of it: I shall then be better able to recommend it as you desire.’ (Micklethwait 2000:99)

この記述の背景については Scudder (1890) は NW 自身のことばも引用して、以下のように説明する。すなわち、NW より 50 歳以上年上ながら印刷用のユニークな文字まで鑄造するほど実験的挑戦的な Franklin が、想像以上に保守的な NW に対して、綴り字改革の必要性を説き、改革の継承を強く要望したというエピソードが発端となってようやく実現したと推測している。しかしその改革は Franklin が構想していたものとはかなり異なるものとなった。

It is very likely that Webster's first impulse to reform our spelling was given by Dr. Franklin's writings on the subject. As is well known, that philosopher went so far as to devise new characters for compound letters

¹ 稲村松雄 (1984: 107f.)

such as *th*, *sh*, *ng*, anticipating many of the later experiment in phonic writing. Webster entered with zeal into the notion, and held a correspondence with Franklin, in which the young man showed himself so /p.191] ardent a disciple of the old as to win for himself a certain place as the doctor's residuary legatee in ideas. "This indefatigable gentleman," says Webster of Franklin, "amidst all his other employments, public and private, has compiled a Dictionary on his scheme of a reform, and procured types to be cast for printing it. He thinks himself too old to pursue the plan; but has honored me with the offer of the manuscript and types, and expressed a strong desire that I should undertake the task. Whether this project, so deeply interesting to this country, will ever be effected, or whether it will be defeated by indolence and prejudice, remains for my countrymen to determine." The last clause, with all its obscurity, may be taken as a threat rather than as a self-reproach. The entire correspondence between Webster and Franklin is interesting as setting forth a certain excess of experimenting ardor in Franklin and an unlooked-for degree of conservatism in Webster. Franklin was the older man, but he was the more daring. One should credit him, however, with a certain /p.192] amount of humor in his whims. He played with the English language, somewhat as he amused himself with conferring legacies at compound interest, to take effect in two hundred years, and giving away gravely millions of money by the immediate planting of a few hundreds. (Scudder 1890: 190-192)

また、永嶋（1974）によれば、以下のように NW が消極的な態度から方向転換するのに時間を要したことがわかる。

「はじめウェブスターは綴り字改革には興味を持たず、かつて熱心な改革主義者フランクリン…から協力を求められたときにも、その必要性を認めず要請に応じなかった。Spelling Book の初期の版にも綴り字改革が試みられていない …。

しかしその後独立心に目覚めたウェブスターは、綴字問題についてフランクリンの意見に全く同調するようになり…」(Nagashima 1974:102)

そしてようやく NW は Benjamin Franklin への献辞をその書簡交換の3年後、1789年完成した *Dissertations on the English Language* の冒頭に記すことになった。

To his Excellency, Benjamin Franklin, Esq; LL.D. F.R.S. Late President of the Commonwealth of Pennsylvania, The following Dissertations Are most respectfully Inscribed, By His Excellency's Most obliged and most obedient Servant, The Author

Dedications are usually designed to flatter the Great, to acknowledge their services, or court their favor and influence. But very different motives have led me to prefix the venerable name of *Franklin* to his publication./ Respect for his Excellency's talents and exertions, as a great Philosopher and a warm *Patriot*, I feel in common with all the lovers of science and freedom; ...

---Noah Webster, 1789: *Dissertations*, p.A2

アメリカ式綴りという点においては、辞書出版以前の著作（例えば1800?頃の *The American Spelling Book*）には、後述するように（付録“a federal catechism” p.25など参照）、*candour*, *neighbour(s)*, *honour* などが一貫して使用されていることに奇異な感覚を覚えるかもしれない。しかし、すでに遡って、NWの努力あって初めての著作権法施行された1790（32歳）に出版されたエッセー集のタイトルは *Collection of Essays and Fugitiv [sic.] Writings* であった。その緒言の冒頭には以下のような綴り字に関する実験的試みの文章が見える。

The following Collection consists of Essays and **Fugitiv Peeces**, ritten at various times, and on different occasions, **az wil appeer** by their dates and

subjects. Many of them were dictated at the moment, by the impulse of impressions made by important political events, and abound with a correspondent warmth of expression. This freedom of language **wil** be excused by the **frends** of the revolution and of good **government**, who **wil** recollect the sensations they have experienced, amidst the **anarky** and distraction which succeeded the **cloze** of the war. On such occasions a **riter** **wil** naturally **giv** himself up to **hiz** feelings, and **hiz** manner of **riting** **wil** flow from **hiz** manner of *thinking*.

...The **reeder** **wil** **obzerv** that the orthography of the volume **iz** not uniform. The **reezon** **iz**, that many of the essays **hav** been published before, in the common orthography, and it would **hav** been a laborious task to copy the whole, for the sake of changing the spelling.

In the essays, ritten within the last **yeer**², a considerable changes of spelling **iz** introduced by way of experiment. This liberty **waz** taken by the writers before the age of queen Elizabeth, and to this we are **indeted** for the preference of modern spelling over that of Gower and Chaucer. The man who admits that the change of *housebonde, mynde, ygone, moneth* into *husband, mind, gone, month*, **iz** an **improovment**, must acknowledge also the **riting** of *helth, breth, rong, tung, munth*, to be an **improovment**. There **iz** no **alternativ**. Every possible **reezon** that could ever be offered for altering the spelling of **wurds**, **stil** exists in full force; and if a gradual reform should not be made in our language, it **wil** **proof** that we are less under the influence of **reezon** than our ancestors. (Webster 1790: preface) [太字と下線は解説のための久屋による変更]

² Preface の日付が June, 1790 であるので、前年は 1789 年を指す。p.249 のエッセイ (Boston, March, 1789) 以降のものには preface で試みられている実験的綴りが用いられている。それはこの著作のおよそ 2/5 を占める。

Ritten, riting, rite がある一方で *writers* も残っているのはご愛嬌であろうか。*observ, hav, proov, improov(ment)* の final '-e' は *made, were, are* では残され、*will, still* を *wil, stil* へと変更しながら、*full* はダブルでそのまま使用されており、*indeted* で黙字 'b' を省きながら *would, should* の黙字 'l' についてはそのまま残している。体系性が十分に考慮されていたとは言いがたい面も多々指摘できよう。若き NW の意気込みに反して、熱情絡みの一貫性のなさが全体的を通して感じられるのはいたしかたないであろうか。

さて、ここに見られる綴り字改革に関する提案に対する世間の否定的評価・圧力について Micklethwait (2000) はこう述べる：

It might be said, indeed, that the very title of his book reflected the tentative nature of his reform: he chopped the *e* off *Fugitiv*, but left the *W* on *Writing*. / The experimental phonetic spelling in the *Fugitiv Writings* excited almost universal ridicule, and Webster didn't persist in any wholesale attempt to convert America. (Micklethwait 2000:103)

Mencken (1949) も G. P. Krapp の指摘に関連して、NW の編集上の揺らぎについて以下のように示唆している。

But, as Dr. George Philip Krapp points out in "The English Language in America," Webster was "above all practical, not a theoretical reformer," and in consequence he was slow himself to adopt the reforms he advocated. When in 1783, he published the first part of his "Grammatical Institute"³ as the first edition of his famous "The American Spelling Book," he used the orthodox English spelling of the time, and not only gave the *-our* words their

³ *Institute は principle 原則, 規則, 慣習の意味. Webster による定義: s.v. **Institute** 3. A book of elements or principles; particularly, a work containing the principles of the Roman Laws.

English ending, but even commended it. And so late as 1806, in the preface to his first dictionary, he tried somewhat disingenuously to dissociate himself from Franklin's scheme to reform the alphabet. Indeed, in all the editions of the Spelling Book printed before 1806 he avoided noticeable novelties in spelling, though after 1798 he noted, in his preface, his conviction that "common sense and convenience" would soon or late substitute *public..for publick...* But in his *Dictionary* of 1806, despite his coolness to Franklin's alphabet, he used Franklin's saying that "those people spell best who do not know how to spell" - i.e., who spell phonetically - as a springboard for a wholesale assault upon the authority of Johnson.

...Many of his innovations, of course, failed to take root, and in the course of time he abandoned some of them himself.

...In 1838, revising the "American Dictionary," he abandoned a good many spellings that had appeared even in his 1828 edition...and they did not begin to disappear until the edition of 1854, issued by other hands and eleven years after his death. (Mencken 1949:382-84)

以上の彼の一連の著作活動を観察する限り、上述したように、予想されることではあったが、読み書きにかかわる保守性に由来する世の中の批判、思想的に敵対する側の人々からの激しい反論⁴などにより、NWの思想に生じた揺らぎ、変容に想いを致せば、自然に理解できるところである。今日そうであるよ

⁴ Cf. Monaghan (1983:119): "Yet even these attack were not as vicious as the one that appeared in the *Aurora* of Philadelphia (a violently anti-Federalist publication) in 1800, which declared of Noah Webster that "his spelling-book has done more injury in the common schools of the country than the genius of ignorance herself could have conceived a hope of, by his ridiculous attempts to alter the syllable division of words and to new model the spelling, by a capricious but utterly incompetent attempt of his own weak conception." The reasons Webster gave were preposterous, the editorial went on. "The plain truth is...that he means to *make money*" by the scheme.

うに、あまたある語彙の中のほんのわずかな語群だけでも米国風として受け入れられれば、一つの目標を実現したことになり、それ以上の摩擦を引き受けてまで抜本改革に固執することがらではないと思われた。NW にとって、spelling の改変はあくまでアメリカ的であることを明示するひとつの選択肢にすぎないという状況は変わらなかったように思われる。

2 spelling についての持論の変容とその背景

Edwards (2012) は *The American Spelling Book* 出版の背景に関連して NW の規範主義について以下のように述べる。

Another facet of his [*i.e.* NW's] prescriptivism was driven by nationalist sentiments. Webster was a believer in the linkage between language and group identity ... It [*i.e.* his task] was, rather, to take a shared language and provide it with American clothing, and his dictionary was meant as a contribution to the linguistic independence of the country. ... His twin goals were for an American simplicity and directness (in opposition to the pedantic irregularities and corruptions found in Britain), and the establishment of indigenous linguistic foundations. (Edwards 2012:23)

これは一般に受け入れられている考えを代弁したものであって、NW のある時期の実態を指しているものではあるが、綴り字に注目すれば、1828年に編纂された辞書は、その序言の著者の（英国離脱）宣言にもかかわらず、規範主義から遠ざかり、1790年に提案した抜本的改革からはもとより、22年前自ら *Compendious* (1806) で提案した革新的綴り字 (*altho*, *determin*, *ile*, *ieland*, *fashion* など) からさえ後退させ、少なくともスペリングにおいてアメリカニズムを強調しなくなった事実を、四十年近い時間経過における記述の変化にみることができる。

もともとスペリング改良に関心をもたなかった NW は、B. Franklin の過激とも思われた、スペリングを現用発音に合わせる⁵べきだとの持論 (*Dissertations*,

pp.408-410 既述参照) に対して、否定的であった。NW のスペリング改革への態度が変容していったのは、イギリス英語とは異なるアメリカ英語のあり方がどうあるべきかを模索していく中で、ひとつの手段として徐々に彼の思考と研究の領域内に組み入れられていったのだろう。一端決意をすると、彼はより体系的に、結果として、実用に耐えるリストを作成しようとするに至った。(Dissertations I, appendix p.391ff. ; also on orthography p.70ff.)

それは Franklin が提案したような抜本的な改革ではなかったが、彼なりの改革を提案したつもりであった。NW が 1790 年に試みた綴り文改革以降に、編集することになる二つの辞書にその痕跡がどのように残っているかを確認してみよう。すなわち 1806 年の *Compendious Dictionary* と 1828 年の *American Dictionary* における見出し語をいくつか比較してみれば、以下のようである。

[見出し語比較においては、語頭のみ大文字が 1806 年の *Compendious Dictionary*; すべて大文字の見出しが 1828 年 *American Dictionary*]

1806 **Altho** or **Although**, *a verb in the imperative mode undeclined*, grant, allow, admit

1828 **ALTHOUGH**, *altho*..., obs. verb, or used only in the Imperative. [*all* and *though*; from Sax. *thah*, or *theah*; ...] Grant all this; be it so; allow all; suppose that; admit all that; ...

1806 **Tho** or **Though**, *n.* grant, admit, be it so

18028 **THO**, a contraction of *though*. [See *Though*]

1828 **THOUGH**, *v.i.* *tho*... [Sax. *theah*; ...] 1. Grant; admit; allow. ...

⁵ Mencken (1921:46) ‘...eight years before the Declaration Franklin himself had invented a new American alphabet and drawn up a characteristically American scheme of spelling reform... This new alphabet included *e*’s turned upside down and *i*’s with their dots underneath. “Di Amërikän længuïds,” he argued, “uïl dæs bi az distinct az dæ gævërnëmænt, fri from aul foliz or ænfilosofikæl fæson.” See also: <http://www.omniglot.com/writing/franklin.htm> (for Benjamin Franklin’s Phonetic Alphabet)

1806 **Determin**, *v.t.* to resolve, decide, settle, conclude

1828 **DETERMINE**, *v.t.* [...] 1. To end..

1806 **Medicin**, *n.* physic, a remedy; *v.t.* to physic. 1828 **MEDICINE**, *n.* ...

1806 **Doctrin**, *n.* a precept, principle, act of teaching 1828 **DOCTRINE**, *n.* ...

1806 **Ake**, *v.i.* to be in continued pain.

1828 **AKE**, *v.i.* less properly written *ache*. **AKE**, *n.* ...

1828 **ACHE**, *v.i.* *ake*. ... **ACHE**, *n.* *ake*. ...

1806 **Acre** or **Aker**, *n.*

1828 **ACRE**, *n.* 1828 **AKER**, *n.* The most correct orthography is *aker*.

1806 **Neighbor**, *n.* 1828 **NEIGHBOR**, **NEHBOOR**, *n.*

1806 **Feather** or **Fether** 1828 **FEATHER**, **FETHER**

1806 **Leather** or **Lether** 1828 **LEATHER**, **LEATHER**

1806 **Lettice** or **Lettuce** 1828 **LETTUCE**

1806 **Basin** or **Bason** 1828 **BASIN**

1806 **Build** 1828 **BUILD**, **BILD**

1806 **Bridegroom** 1828 **BRIDEGOOM**; **BRIDEGROOM**

1806 **Ile**, *n.* a walk or alley in a church, an ear of corn

1828 **ILE**, so written by Pope for *aile*, a walk or alley in a church or public building. [*Not in use.*]

1828 **ISLE**, **ILE**, *n.* ... [Fr. *isle* or *ile*, from It. *isola*, L. *insula*.] 1. A tract of land surrounded by water... 2. A passage in a church. [See *Aisle*.]

cf. 1828 **AISLE** or **AILE**, *n.* Pronounced *Ile*. [Fr. *aile*, a wing; L. *ala*.] The wing of a quire;

a walk in a church.

1806 **Island**, *more correctly Ieland* or **iland**, *n.* land surrounded by water, a large mass of floating ice.

1828 **ISLAND**, *n.* ... [This is an absurd compound of *isle* and *land*, that is, *land-in-water land*, or *ieland-land*. There is no such legitimate word in English, and it is found only in books. The genuine word always used in discourse is our native word, Sax. *ealand*, D.G. *eiland*] ...

1806 **Fashion**, *more correctly fashion*, *n.* form, custom, mode, taste, sort, rank

1828 **FASHION**, *n.* ... [Fr. *façon*: ...from *faire*, to make; L. *facio*, *facies*.]

1806 **Tongue**, or *more correctly tung* *n.* an organ of speech, language, point, what projects out.

1828 **TONGUE**, **TUNG** *n.*

1806 **Moveable**, *a.* capable of being, moved, changeable 1828 **MOVABLE**, *a.* ...

1806 **Tameable**, *a.* that may be tamed or brought under. 1828 **TAMABLE**, *a.* ...

altho/although のペアでは 1806 年版で第一の見出しであった前者 *altho* が 1828 年版では削除され、*although* が残り、*tho/though* のペアでは第 2 の選択肢が 1828 年版で見出し語に格上げされているが、あくまで短縮形として挙げてあるだけであり、*though* を中心とする記述に変化はない。*Ake* (1806) に *Ache* (1828) が追加された。*determin(e)* などにおける final *-e* については、黙字ゆえに省かれた改革案が 1828 年版では従来通り復活した。*island*, *fashion* については 1806 年版の見出しのあとに置かれていた選択肢が、1828 年版では削除されている。*ile* に関しては 1806 年版では単独であったものが、1828 年版では *isle*

を先に、*ile* を後に添えている。改革提案が変わらない語は *tongue*, *tung* だが、それでも改革案 *tung* は後におかれている。*fether*, *lether* は *feather*, *leather* の見出し語の後に変異形として置かれたが、*weather* に *wether* の変異形は提案されなかった。1806 年の *lettice*, *bason* は葬られ、現行の *lettuce*, *basin* が残った。

逆行する数少ない例を挙げると、まず接尾辞 *-able* を含む動詞派形容詞である。1806 年の改革案 (*moveable*, *tameable*) が 1828 年の (*movable*, *tamable*) より保守的である。1806 年にはない *bild* が 1828 年には *build* の変異形として付け加えられた。また *bridegoom* は 1806 年には提案されず 1828 年に初めて出現し、より重要な見出しとして定義などの情報が置かれている。*bridegroom* が変異形とみなされ、*bridegoom* を参照せよとある。*neighbor* (1806) に加えて新たな語形 *nehboor* (1828) の提案がある。

旧宗主国の社会体制を批判する信条からは、明らかに新国家アメリカ擁護の理念的立場をとるものの、英国スペリング派 Worcester との辞書論争⁶ という試練を経て、辞書編集においては英米の先鋭的な差異化にこだわらず、ある種の現実的でアンビバレントな態度に路線変更したことが窺われる。結果として Algeo の以下のようなコメントに帰着することになる。

'The titles of Webster's book reveal his ambivalence about the relations between the British and American languages.' (Algeo 2001:62)

いずれも現実的妥協の産物のように思われるが、実質的な改革と言うには微々たる変化でしかなかったと結論付けられよう。そこでスペリングにおける妥協の代わりに、使命のどのような方向への転換が行なわれたかを考えてみたい。

⁶ MacArthur 1992:1102 参照: 'Public criticism of the innovations eventually led to the 'dictionary wars' in which Joseph Emerson Worcester, who favoured BrE norms, led the opposition. Webster modified his stance in *An American Dictionary of the English Language* (1828, 1840) ...'

3 Webster の patriotism⁷

「綴り字教本」という観点から離れて *The American Spelling Book* (1783) を見ると、あらたな発見がある。Rollins (1980) によれば：

The blue-backed speller was not just a dry series of school lessons: it was also a revolutionary broadside. Its rhetoric reflected Webster's personal life and revolutionary ideology. All of the themes of Webster's work--youth versus age, asceticism, cultural nationalism, enlightened reason and the perfectibility of man, and antiauthoritarianism--can be found amidst spelling instructions. (Rollins 1980: 35)

「青い綴字本は単なる無味乾燥な教課を並べてあるのではない。それは革命の一斉射撃とも言える。説得力ある文体はウェブスターの個人的生活と革命イデオロギーを反映していた。ウェブスターの著作のあらゆるテーマ -- 青年対老人、禁欲主義、文化的ナショナリズム、啓蒙化された理性、人間の完全性、それに反権威主義 -- が綴り字の指導の中に見出せるのである。」(瀧田佳子訳 p.70)

以下に原文の一部を引用して、その内容について分析する。先走って述べると、そこでは、子どもたちにスペリングを、語彙を学ばせると同時に、生きるための指針を規範、道徳、聖書の教えに重ねて、わかりやすく説いていることが印象的である。

⁷ *nation, national, nationality, nationalize* は誕生しており、NW 自身もその辞書に取り上げたが、*nationalism* は登場せず、*patriotism* が普通であった。OED によると *patriotism* の初出例は 1726 である (*patriot* は 1605)。1726 Bailey (ed. 3), *Patriotism*, the acting like a Father to his Country, public Spiritedness. 一方 *nationalism* の出現は 19 世紀中葉である。(2.2 Devotion to one's nation; national aspiration; a policy of national independence. 1844 *Fraser's Mag.* XXX. 418/1 *Nationalism* is another word for egotism. 1853 J. H. Newman *Hist. Sk.* (1873) II. i. iv. 203 Mahometanism is essentially a consecration of the principle of *nationalism*. 1880 F. G. Lee *Ch. under Q. Eliz.* I. 164 It was only by persecution that the new system of *nationalism* in religion could be maintained.

TABLE XIII.

Lessons of easy Words, to teach Children
to read, and to know their Duty.

LESSON I.

No man may put off the law of God.

My joy is in his law all the day.

O may I not go in the way of sin.

Let me not go in the way of ill men.

[p. 53]

II.

A bad man is a foe to the law.

It is his joy to do ill.

All men go out of the way.

Who can say he has no sin?

III.

The way of man is ill.

My son, do as you are bid.

But if you are bid, do no ill.

See not my sin, and let me not go to the pit.

IV.

Rest in the Lord, and mind his word.

My son, hold fast the law that is good.

You must not tell a lie, nor do hurt.

We must let no man hurt us.

V.

Do as well as you can, and do no harm.

Mark the man that doth well, and do so too.

Help such as want help, and be kind.

Let your sins past, put you in mind to
mend.

VI.

I will not walk with bad men; that I may
not be cast off with them.

I will love the law and keep it.

I will walk with the just and do good.

VII.

This life is not long, but the life to come
has no end.

We must pray for them that hate us.

We must love them that love not us.

We must do as we like to be done to.

VIII.

A bad life will make a bad end.

He must live well that would die well.

He doth live ill that doth not mend.

[p. 54] In time to come we must do no ill.

IX.

No man can say that he has done no ill.

For all men have gone out of the way.

There is none that doth good: no, not one.

If I have done harm, I must do it no more.

X.

Sin will lead us to pain and woe.

Love that which is good and shun vice.

Hate no man, but love both friends and foes.

A bad man can take no rest day nor night.

XI.

He that came to save us will wash us
from all sin; I will be glad in his name.

A good boy will do all that is just; he will
flee from vice; he will do good, and walk
in the way of life.

Love not the world, nor the things that
are in the world; for they are sin.

I will not fear what flesh can do to me; for
my trust is in him who made the world.

He is nigh to them that pray to him, and
praise his name.

XII.

Be a good child: mind your book; love
your school, and strive to learn.

Tell no tales; call no ill names; you must
not lie, nor swear, nor cheat, nor steal.

Play not with bad boys; use no ill words
at play; spend your time well; live in
peace; and shun all strife.

This is the way to make good men love you,
and save your soul from pai[n] and woe.

XIII.

[p. 55] A good child will not lie, swear nor
steal. He will be good at home, and ask to
read his book, when he gets up, he will
wash his hands and face clean; he will
comb his hair, and make haste to school;
he will not play by the way, as bad boys
do.

XIV.

When good boys and girls are at school,
they will mind their books, and try to
learn to spell and read well, and not play
in time of school.

When they are at church, they will sit,
kneel or stand still; and when they are at
home, will read some good book, that God
may bless them.

XV.

As for those boys and girls that mind
not their books, and love not church and
school, but play with such as tell tales, tell
lies, curse, swear and steal they will come
to some bad end, and must be whipt till
they mend their ways.

(*The American Spelling Book*, orig.1783
[Wilmington: Bonsal & Niles, 1800?: pp.52-
55])

冒頭の(教師用)指示 ‘to teach Children to read, and to know their Duty’ をはじめとして、‘Lord, God, the law of God, sin, vice’ が頻繁に登場する内容へのこだわりはこれがただの言語教授の教科書でないことを明確に物語る。スペリングブックは綴り字を教えるだけでなく、発音、語彙、そして新出語彙を駆使したリーダー(読本)によって、Webster の想い描く教育内容をじわじわと着実に子どもたちの心に刷り込むように構成されている。それゆえに、教育の場で、アメリカ社会の礎となる次世代の若者、未だ生まれない新たな世界実現の旗振り役となる次世代の人々に、愛国的資質を育成する直接的で有効な手段となるであろうと NW が考えたことは想像に難くない。

NW の愛国心が本格的に理論的装いをして明示的に姿を現すと実感されるのは、後に改題されてそう呼ばれることになる *The American Spelling Book* 発行の6年後、1789年、NW31歳の時に公表された論文 (*Dissertations on the English Language*) においてである。綴りにおいても英国式からアメリカ式への変化を見ることができる。この辺りのことを Moss は以下のように伝えている。

‘As a young man in the 1780s, Webster was excited about the American

Revolution and the possibility that changes in politics would lead to changes in cultural affairs. He also desperately wanted to make a place for himself in the new republic as a man of authority and influence. He wrote on politics and education, seeking a voice for himself in the public debate over what America should do with her newly won freedom. He also quite naturally began to think about language and its role in revolutionary America. His schoolbooks called for an American language as free from European control as possible. Soon he began lecturing on language to groups in various American cities, propounding on fundamental principle: reject English authorities, speak and write American English.' (Moss 1984: 92f.)

20世紀後半(1961年)にNWの辞書を改訂し、その編集方針に対して未曾有の毀誉褒貶を被ることになった第三版(*Webster's Third New International Dictionary of the English Language, Unabridged.*)の編集長Goveの手になると思われるNWの生涯を簡潔にまとめたものが、この辞書の最終ページ(数字印刷なし)に載っている。Goveが立ち返り、その遺志を受け継ぐことを引き継ぐ決意をさりげなくも、決然と示しているように推測されるものこそ、NWの初心、民族文化的使命を帯びたアメリカの政治的実験の擁護者であり解釈者であるという姿勢、であると解される。

'Out of patriotism and nationalism inspired by this sweep of events came the conviction that lusty young America needed its own school books, its own uniform language, and its own intellectual life. Into the attainment of these ends Webster flung himself with insatiable curiosity and indomitable energy...His dictionaries (*Compendious* 1806; *American*, 1828) were suggested partly by his resentment against this ignorance concerning American institutions shown in contemporary British dictionaries. All his life he was a defender and interpreter of the American political "experiment", with all its cultural implications.' [下線部筆者]

NW の考え方を cultural nationalism という表現で Rollins (1980) 同様に記述しているのは Yazawa (2004) である。

Not surprisingly, especially in view of his patriotic programme of education, Webster was an ardent supporter of the proposed constitution in 1787-8. Cultural nationalism and constitutional unionism were two sides of the same coin for Webster. [...] A more perfect union bolstered by a common American language was the surest basis for national greatness [下線部筆者]

それは NW の中で、成立したばかりの憲法の趣旨に賛同するアメリカ「統一(連邦)主義」(constitutional unionism)⁸が文化的国家主義と表裏一体、不即不離なものとして意識されていたことを示していると述べ、さらに Yazawa (2004) は続けてこうも述べる：

Convinced now more than ever that the bonds of national affection were contingent upon a 'uniformity of language' (N. Webster, *Dissertations on the English Language*, 1789) , he redoubled his efforts at eliminating regional variations of spelling and pronunciation. [...] 'New circumstances, new modes of life, new laws, new ideas ... give rise to new words', Webster announced in an advance advertisement of his work; [...] By differentiating between American and English usages, including colloquial and idiomatic expressions that were peculiarly American, and incorporating lessons on morality and patriotism into its definitions, the dictionary also advanced Webster's idea of weaning Americans away from British authorities. [下線部とイタリックは筆者]

⁸ 合衆国憲法を容認する連邦派 (federalists, nationalists) の主張する「連邦主義」に対して、反連邦派 (anti-federalists) の「州立」主義を基本とする立場も当時併存していた。

国民としての一体感、言い換えれば「国家愛による結びつき」(bonds of national affection) は、(地域的変異形を捨象した) 統一的言語に負うところが大きく、それゆえに、英国の権威から米国人をいち早く乳離れさせる ('weaning Americans away') ことの重要性に鑑み、辞書編纂をめざしたと考えている。

一方 McArthur (1992:1102) のような冷めた捉え方もある。彼は NW について以下のように述べている。

Webster also wrote essays on educational reform. His *Letters to a Young Gentleman Commencing His Education* (1802) shows his desire to 'delight and allure' students by emphasizing science and reason rather than philosophy and religion...

Webster modified his stance in *An American Dictionary of the English Language* (1828, 1840), and considered its etymologies to be the most important aspect of his work. He adhered to the Biblical account of the origin of languages, claiming that all languages derived from 'Chaldee'. The inclusion of technical terms and attempt at precision in definitions distinguished this dictionary, but few Americanisms were included. [...] He was most concerned about superfluous letters and indeterminate sounds and characters.

教育に関して、科学、理性に基づくべきであると言う一方で、自らは言語の聖書起源を信じて、語のルーツを、科学的根拠のない世界共通語 Chaldee (カルデア) に求めようとし、国家のちがいを言語の皮相的な側面、すなわち綴り字など字面へのこだわりで矮小化し、象徴化している点が見える、と言う。てっとりばやく、外形的に差別化を計る手段として、綴り字に変更を加えることで、イギリス英語との違いを浮き彫りにし、それらを梃子にして、将来国家を支えることになる子どもにも国家アイデンティティ思想を注入し、その価値を内面化させようと企てたと推測する。しかし、そのように単純に結論づけることは的を射ていない。

Romaine (1998:9-10) は Webster (1789) の誇張的表現を引用して、こう記述する：

...it was not long after political separation that Noah Webster (1758-1843) declared linguistic independence (1789:20) :

‘As an independent nation our honour[sic.]⁹ requires us to have a system of our own, in language as well as government. Great Britain, whose children we are, and whose language we speak, should no longer be our standard. For the taste of her writers is already corrupted, and her language is on the decline. But if it were not so, she is at too great a distance to be our model and to instruct us in the principles of our language.’

While nothing in this text is indexical of a variety which was already on its way to becoming distinct from British English, it was Webster who did much to alter spelling and propel the American variety on a different course...

[...] Webster sought no less than to validate linguistically the creation of a new nation and national identity in his belief that ‘a national language is a band of national union’. Over time, America’s linguistic independence made itself felt on the development of the English language as a whole.

すでに腐食し (‘corrupted’) , 衰弱しつつある (‘on the decline’) 存在としての母なる英語という隠喩と誇張に、政治的独立に伴う言語的独立、あるいは政治的独立を支える言語的独立、を説く NW の特質を見ている。

愛国魂の持ち主として NW を高く評価するのはアメリカ英語の研究者でジャーナリスト・批評家の Henry Louis Mencken (1880-1956) である。彼は、自らの著作 (Mencken 1919/1949) の第 1 章の ‘The Two Streams of English’、

⁹ NW 自身もこの時期にはアメリカ式に honor と記しているにもかかわらず、Romaine がなぜか honour と誤って英国綴りを引用したものに関するコメントは、ちぐはぐである。

第2章第2節 'What Is an Americanism' において (1919: p.6ff./103)、John Witherspoon (1723-1794) と NW に度々言及している。Witherspoon は *Americanism*¹⁰ という語 (1781 に出現) を創作した 18 世紀アメリカ独立前後に

¹⁰ OED の記述に拠ってもそのことが確かめられる。3. 「アメリカ語法」の初出例 (1781 年 Witherspoon 参照) に続いて 1. 「アメリカへの愛着」2 「アメリカ的特質」の用法が広がったことに注目したい。

s.v. **Americanism** (ə'merɪkə, nɪz(ə)m) [f. **American** *a.* and *n.* + **-ism**.]

1. Attachment to, or political sympathy with, the United States.

1797 **Jefferson** *Let.* 24 June in *Wks.* (1854) IV. 190 The dictates of reason and pure Americanism. **1808** — *Writ.* (1830) IV. 114, I knew your Americanism too well. **1853** M. Howitt tr. *Bremer's Homes N. World* I. 160 What constitutes noble republicanism and Americanism. **1861** H. Kingsley *Ravenshoe* xlii, The leaven of Americanism and European Radicalism.

2. Any thing peculiar to, or characteristic of, the United States.

1833 *Edin. Rev.* LVII. 451 The existence of some peculiar Americanism of character, and even language. **1870** Emerson *Soc. & Sol.* ii. 232, I hate this shallow Americanism which hopes to get rich by credit. **1893** *Nation* (N.Y.) 2 Feb. 75/1 The spread of American influence and domination abroad, known as 'Americanism'. **1926** D. H. Lawrence *Plumed Serp.* ii. 46 Americanism is the worst of the two, because Bolshevism only smashes your house or your business or your skull, but Americanism smashes your soul. **1966** *Listener* 3 Nov. 644/2 There is already a generation of Englishmen who think of tinned beer as a normal part of life, and not any longer as a hideous Americanism.

3. *esp.* A word or phrase peculiar to, or extending from, the United States; (the common, and app. earliest, use of the word in Great Britain.)

1781 Witherspoon in *Pennsylvania Jrnl.* No. 1391. 1/2 The first class I call Americanisms, by which I understand an use of phrases or terms, or a construction of sentences, even among persons of rank and education, different from the use of the same terms or phrases, or the construction of similar sentences, in Great Britain. The word Americanism, which I have coined for the purpose, is exactly similar in its formation and signification to the word Scotticism. **1826** Miss Mitford *Our Village* Ser. ii. (1863) 352 Society has been progressing (if I may borrow that expressive Americanism) at a very rapid rate. **1833** Gen. P. Thompson *Exerc.* (1842) III. 470 There are many Americanisms which in the course of time will work their way into the language of England. **1891** *Daily News* 26 June 5/2 Americanisms are modes of expression which vary from the standard of good English, and which are either peculiar to America, or chiefly prevalent there. **1936** Mencken *Amer. Lang.* (ed. 4) i. i. 12 The period from the gathering of the Revolution to the turn of the century was one

広く活躍したスコットランド出身の牧師で、独立前 1768 年に招かれアメリカに移住した教育者（後世プリンストン大学となる NJ 大学の教授および第 6 代学長職に就き、また大陸会議 NJ 代表としてアメリカ独立宣言に署名した）として知られる人物で、もうひとりが縷々論じてきた愛国的教育者 NW である。

NW が 1828 年に出版した *An American Dictionary of the English Language* の序文には、よく知られた、以下の文章が綴られている。（その一部【下線部参照】は Mencken (1919 :103) によっても引用されている。）

‘It is not only important, but, in a degree necessary, that the people of this country, should have an *American Dictionary* of the English Language; for, although the body of the language is the same as in England, and it is desirable to perpetuate that sameness, yet some differences must exist.

Language is the expression of ideas; and if the people of one country cannot preserve an identity of ideas they cannot retain an identity of language. Now, an identity of ideas depends materially upon the sameness of things or objects with which the people of the two countries are conversant. But in no two portions of the earth, remote from each other, can such identity be found. Even physical objects must be different. But the principal differences between the people of this country and of all others, arise from different forms of government, different laws, institutions and customs. [1828: *American Dictionary* 序文（下線およびイタリックスは筆者）]

of immense activity in the concoction and launching of new Americanisms, and more of them came into the language than at any time between the earliest colonial days and the rush to the West. 1955 *Times* 6 June 7/4, I suspect that ‘Mr. Mayor’ is an Americanism and as applied to females it is obviously incorrect.

¹¹ OED による初出例は 1638 年であり、personal identity という形では 1690 年に出現する。

Identity 2.a The sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality.

ここでは言語との関連で identity¹¹ という語が使用され、各民族と言語的 identity の深いかかわりがすでに認識されている。民族の独立とは言語を含む文化的自立を意味するものであると控えめながら宣言している。

NW はさらにこうも述べる。

‘…I may go farther, and affirm, with truth, that our country has produced some of the best models of composition.’

‘The United States commenced their existence under circumstances wholly novel and unexampled in the history of nation. They commenced with civilization, with learning, with science, with constitutions of free government, and with that best gift of God to man, the Christian religion.

Their population is now equal to that of England; in arts and sciences, our citizens are very little behind the most enlightened people on earth; in some respects, they have no superiors; and our language, within two centuries, will be spoken by more people in this country, than any other language on earth, except the Chinese, in Asia, and even that may not be an exception.’

[1828: *American Dictionary* 下線およびイタリックスは筆者]

personal identity (in *Psychology*), the condition or fact of remaining the same person throughout the various phases of existence; continuity of the personality.

1638 Rawley tr. *Bacon's Life & Death* §5 The Duration of Bodies is Twofold; One in *Identity*, or the self-same Substance; the other by a Renovation or Reparation. 1690 Locke *Hum. Und.* ii. xxvii. §6 The *Identity* of the same Man consists in nothing but a participation of the same continued Life, by constantly fleeting Particles of Matter, in succession vitally united to the same organized Body. *Ibid.* §9 Consciousness always accompanies thinking, in this alone consists personal *Identity*, i.e. the Sameness of a rational Being. 1739 Hume *Hum. Nat.* i. v. (1874) I. 323 Of all relations the most universal is that of *identity*, being common to every being whose existence has any duration. 1820 W. Irving *Sketch Bk.* I. 85 He doubted his own *identity*, and whether he was himself or another man. 1832 G. Downes *Lett. Cont. Countries* I. 469 The fair city almost forfeits its *identity*, when disguised in a misty and murky atmosphere. 1885 ‘E. Garrett’ *At Any Cost* v. 89 Tom had such a curious feeling of having lost his *identity*, that he wanted to reassure himself by the sight of his little belongings.

序文の前半の抑制された学術的な部分に比べて、交響曲の第4楽章のごとく昂揚した調子で語られていく後半部にはキリスト教を底流にしたNWの揺るぎない思想的バックボーンが明確に姿を表してくるようすが読み取れる。アメリカという国の成立事情にも触れて、文明、科学、政府、宗教において、アメリカ国民が英国民にひけをとらないどころか、英国民よりすでに卓越した部分さえ持ち始めており、将来的に二世紀以内には自分たちの英語こそ人口的にも中国について頂点に立つ可能性を予言あるいは宣言している。とはいえ、その表明は総論的であり、かつ希望的観測が含まれ、現実との乖離を感じずにはいられない。理念に突き動かされていることがわかる。

この伏線は、実はすでに1789年に遡って発見することができる。

‘As an independent nation, our honor requires us to have a system of our own, in language as well as in government. Great Britain, whose children we are, and whose language we speak, should no longer be our standard; for the taste of her writers is already corrupted, and her language on the decline. But if it were not so, she is at too great a distance to be our model, and to instruct us in the principles of our own tongue.’

(Webster 1789: *Dissertations*, 20-21; also partly quoted in Algeo 2001: 62 & Boulton 1971: 25; Nagashima 1974:101; Romaine1998:9-10) [下線筆者]

ここでは our own という前置形容語句によって、アメリカの言語の独自性が力説される。地理的にも遠すぎて政治的コントロールも及ばないことにも言及される。あるいは、以下の説明：

‘…there are more important reasons, why the language of this country should be reduced to such fixed principles, as may give its pronunciation and construction all the certainty and uniformity which any living tongue is capable of receiving.’

‘A sameness of pronunciation is of considerable consequence in a political

view; for provincial accents are disagreeable to strangers and sometimes have an unhappy effects upon the social affections.’

‘Our political harmony is therefore concerned in a uniformity of language.’

(Webster 1789: *Dissertations*, 18, 19, 20)

では、英国とちがって方言のちがいなき統一性がアメリカらしさの背骨を成すとまで言わせしめる。この見解が表明される2年前の1787年までにはNWその人が愛国的運動 (nationalistic movement) に引き込まれていた¹²と考えられている。しかしNWがモデルとした発音は彼の故郷 New Englandのものであったことも知られている。

‘Webster was here defending New England pronunciation against what he perceived as the more peremptory intonation of the Virginia elite. The Virginia elite were, however, British aristocracy, often educated in England, who preserved the intonation patterns of RP.’ (Algeo 2001:75)

それは、より英国的なものに近い。英国的なものに対して不快感や反感、反発を感じるNWではあるが、自らがすでに身につけてしまったことがらについては、無意識に正当化してしまっている点が興味深く思われる¹³。

4 Noah Webster の自己矛盾：個と国の狭間で

辞書編纂において、新国家建設に際しての愛国的な高揚、熱烈な愛国精神の底流が、若き日々のNWの強力な原動力として作用していることは間違いなくとも、人生後半のNWの労作、膨大な語彙の定義において辞書全体に占める愛国的要素を過大に見積もると、逆にNWの人生における、偉業であるこの大辞書の意義、本質を見誤ることになるかもしれない。

¹² Algeo (2001:62)

¹³ Nagashima 1974:108 参照「彼の愛国心は愛郷心にまでせばめられている」

NW が賛美するアメリカ大陸独自の英語が、起源的にアングロサクソンのルーツを有することを強調し、Old English からの継続に正当性を見出そうとするのと裏腹に、Samuel Johnson の英語辞書に象徴される文学的「英国的精神」から決別しなければならないという目標とのギャップに、NW の思想と辞書編集上の妥協的態度の矛盾を見出すことができる。

'The Saxon was competent to most of the purposes of an agricultural people, and the class of men who have not advanced beyond that state, which in fact makes the body of the nation, at least in America, seldom use any words except those of Saxon original.'

(NW *Dissertationss* 58)

'It has been remarked that the common people, descendants of the Saxons, use principally words derived from the native language of their ancestors, with few derivatives from the foreign tongues, for which they have no occasion. This fact suggests the impropriety of writing sermons, or other discourses designed for general use, in the elevated English stile. To adopt a stile to common capacities, the language should consist, as much as possible, of Saxon words, or of Latin and French derivatives which are introduced into familiar discourse. The modern taste for introducing uncommon words into writings, for rounding periods, and rising into what is falsely called the elegant and sublime stile, has had an unhappy effect in rendering language obscure or unintelligible.' (NW *Dissertationss* 62)

アングロサクソン語に由来する本来語を使えば日常生活の大部分において適切な意思疎通が可能であるのだから、殊更、優雅で崇高な文体 (the elegant and sublime stile) に固執して文意不透明な文章にしてしまうことは愚の骨頂であると述べる。あたかも英国において最悪の事態が進行していることを念頭に置いた (ような) 書きぶりである。そのやり方は、英国の知性、文学者を槍玉に挙げて、一方的に批判しているだけであり、アメリカ側の作品や人物の分析と比較して客観的に証拠立ててはいず、不公平の誹りを免れない。

また、他のヨーロッパ言語に対する種々の長所をもつことに触れているのは英語の優越性（その他の言語の劣等性）を誇示するためであり、それがアメリカ英語への謂われなき偏愛につながる伏線を形成している。ここで用いられている表現 *harsh(ness)*, *feebleness* は中立性、客観性を欠く、偏見に満ちた表現である。

‘…The spoken language is also softened, by an omission of the harsh and guttural sounds which originally belonged to the language, and which are still retained by the Germans, Scotch and Dutch. At the same time, it is not, like the French, enervated by a loss of consonants. It holds a mean between the harshness of the German, and the feebleness of the French. It has more smoothness and fluency than the northern languages, and less music in its vocal sounds, than Spanish and Italian.’ (NW 1789 *Dissertations* 60)

Crystal (2006) は、NW の発言の一部を引用してこう述べるが、それは単純過ぎると言わざるをえない。その後の NW の変容を考えると、綴り字改革が決して ‘heart of the matter’ であったとは言えないからである。

Spelling, he [i.e. NW] felt, was the heart of the matter. He observes: ‘a difference between the English orthography and the American…is an object of vast political consequence.’ (Crystal 2006:164)

アメリカ英語の独自性の一部としてスペリングの英米差にもこだわろうと考えを改めた理由とアメリカ生れアメリカ育ちの新たな概念、固有の語彙（政治、社会制度にかかわる語と語義用法）に固執したわけも同時にその辺りに求めることができるだろうが、前者は一応の構想を描き、公表もしたが、一部を除いて世人の受け入れることとならず、結局志半ばで挫折することになる。

5 辞書編集と Noah Webster : Americanism

Mencken は、NW 以来の伝統に倣い、アメリカの国家 identity を擁護し、アメリカニズムをイギリス英語からの野蛮すれすれの逸脱、誤用と看做す保守的な批評家と一線を画して、その創造性、色彩のゆたかさ、新鮮さに充ちたアメリカニズムを賞賛している。たしかに、すべてではないが、それは NW の目的とするものと合致していた。

‘American English was more colorful, vivid, and creative than its British counterpart.’ … “In the tradition of Noah Webster, who wrote the first American dictionary, Mencken wanted to defend "Americanisms" against a steady stream of English critics, who usually isolated Americanisms as borderline barbarous perversions of the mother tongue.’ (wikiquotes:http://en.wikipedia.org/wiki/The_American_Language)

Mencken の先人で NW の初めての伝記を現した Scudder (1890:262-265) も同様の指摘をしている。S. Johnson の大辞典をその語数において倍加したと豪語する NW のアメリカ語法の意味するものは、辞書の解説部分において NW 自身によるいくつかの項目分けに見ることができる。

‘Webster claimed to have nearly doubled /[\[p.263\]](#) the number of words given in Johnson, even after he had excluded a number which found their place in Johnson. He swelled the list, it is true, by the use of compounds under *un* and similar prefixes, but the noticeable fact remains that he incorporated in the Dictionary a vast number of words which previously had led a private and secluded life in special word-books. His object being to make a dictionary for the American people, his ambition was to produce a book which should render all other books of its class unnecessary. Webster himself enumerates the words added in his *Dictionary* under five heads:—

1. Words of common use, among which he notes: *grand-jury, grand-juror, eulogist, consignee, consignor, mammoth, maltreatment, iceberg, parachute, malpractice, fracas, entailment, perfectibility, glacier, fire-warden, safety-valve, savings-bank, gaseous, lithographic, peninsular, repealable, retaliatory, dyspeptic, missionary, nervine, meteoric, mineralogical, reimbursable; to quarantine, revolutionize, retort, patent, explode, electioneer, reorganize, magnetize.*
2. Participles of verbs, previously omitted, and often having an adjective value. / [p. 264]
3. Terms of frequent occurrence in historical works, especially those derived from proper names, such as *Shemitic, Augustan, Gregorian.*
4. Legal terms.
5. Terms in the arts and sciences. This was then the largest storehouse, as it has since been, and the reader may be reminded that this great start in lexicography was coincident with the beginning of modern scientific research.

The greatest interest, however, which Webster's vocabulary has for us is in its justification of the title to his *Dictionary*. It was an *American Dictionary*, and no one who examines it attentively can fail to perceive how unmistakably it grounds itself on American use. Webster had had an American education; he made his dictionary for the American people, and as in orthography and pronunciation he followed a usage which was mainly American, in his words and definitions he knew no authority beyond the usage of his own country. *Webster's Dictionary* of 1807 had already furnished Pickering with a large number of words for his vocabulary of supposed Americanisms, / [p.265] and Webster had replied, defending the words against the charge of corruption; the Dictionary of 1828 would have supplied many more of the same class. The Americanism, as an English scholar of that day would have judged it, was either in the word itself or in some special

application of it. Webster, like many later writers, pointed out that words which had their origin in English local use had here simply become of general service, owing to the freedom of movement amongst the people and the constant tendency toward uniformity of speech. The subject has been carefully treated, and it is unnecessary to consider it here. Enough for us to remember that Webster was not singling out words as Americanisms, but incorporating in the general language all these terms, and calling the record of entire product an *American Dictionary of the English Language.*'

この論説の後半部分で Scudder は、英語がアメリカという歴史風土の中でどのように用いられて来たのかを、アメリカ人の英語の用い方そのものを記録することによって示そうとした NW の思想とその方法論に共鳴し、その点を強調している。そこで 1828 年の *American Dictionary*, Preface に現れる NW の編集方針、ないし信念について NW 自身の解説の言葉を通して確認しておこう。

'It is not only important, but, in a degree necessary, that the people of this country, should have an *American Dictionary* of the English Language; for, although the body of the language is the same as in England, and it is desirable to perpetuate that sameness, yet some differences must exist. Language is the expression of ideas; and if the people of our country cannot preserve an identity of ideas, they cannot retain an identity of language. Now an identity of ideas depends materially upon a sameness of things or objects with which the people of the two countries are conversant. But in no two portions of the earth, remote from each other, can such identity found. Even physical objects must be different. But the principal differences between the people of this country and of all others, arise from different forms of government, different laws, institutions and customs.' (共通点と差異の両方の記述を巧みにバランスよく交えて、かなり控え目なものの言いようがここにはある)

‘On the other hand, the institution in this country which are new and peculiar, give rise to new term or to new applications of old terms, unknown to the people of England; which cannot be explained by them and which will not be inserted in their dictionaries, unless copied from ours.’

(自分たちの作り出したものを自分たちが説明してやらなければならないと豪語するまでの自負が見える。)

‘A life devoted to reading and to an investigation of the origin and principles of our vernacular language, and especially a particular examination of the best English writers, and with a view to a comparison of their style and phraseology, with those of the best American writers, and with our colloquial usage, enables me to affirm with confidence, that the genuine English idiom is as well preserved by the unmixed English of this country, as it is by the best *English* writers.’ (アメリカにれっきとした純粋なこの国独自の英語が育ち、維持されていることを高らかに謳う)

‘But I may go further, and affirm, with truth, that our country has produced some of the best models of composition. The style of President Smith; of the authors of the Federalist; of…; and many other writings; in purity, in elegance and in technical precision, is equaled only by that of the best British authors, and surpassed by that of no English composition of a similar kind.’ (勝るといえども遜色ないアメリカ人の表現力について力説する)

‘The United States commenced their existence under circumstances wholly novel and unexampled in the history of nations. They commenced with civilization, with learning, with science, with constitutions of free government, and with that gift of God to man, the Christian religion.’ (国家の基盤がキリスト教も含んで、いくつかの価値、文明、学問、科学、自由政府憲法にあることに改めて注意を喚起する一節である。)

‘Their population is now equal to that of England; in arts and sciences, our citizens are very little behind the most enlightened people on earth; in some respects, they have no superiors; and our language, within two centuries, will

be spoken by more people in this country, than any other language on earth, except the Chinese, in Asia, and even that may not be an exception.’ (英国と同等であるどころか、英国を凌駕していると豪語している。)

ここには NW の国粹的な響きを伴う朗々とした文章があるように思われる。しかし、その具体的な中味を検証すると、自ずとそれとは異なる声が聞こえてくるように思われる。それについては、これから説明していくことにする。

それに関連して、Carol & Davidson (2012:23) は 18, 19 世紀辞書編集者— S. Johnson と NW— が共有する規範主義的傾向について言及し、NW については以下のように述べている：

‘Another facet of his [*i.e.* NW’s] prescriptivism was driven by nationalist sentiments. Webster was a believer in the linkage between language and group identity – ‘a national language is bond of national union’, he said... – but his task was not to standardize or ‘improve’ a medium unique to his New World speech community. It was, rather, to take a shared language and provide it with American clothing, and his dictionary was meant as a contribution to the linguistic independence of the country. His twin goals were for an American simplicity and directness...and the establishment of indigenous linguistic foundations.’ [下線部筆者]

ここで著者は、統一化よりは国家の言語的独立達成に主眼があると推測している。とはいえ、元宗主国イギリスとの決別をめざすという視点から、アメリカが結束すべき現実的な条件、あるいは前提があり、それが画一化をもたらす方向に動く可能性はあった。しかし愛国心をめぐる NW の若き日の情熱を反映した序言での、いわば「愛国宣言」は、さまざまな試練により、すでに相当の変容を遂げていたと推測することができる。

6 政治と Noah Webster--- その国家観

米国において歴史的に試みられた諸制度は英国のそれとは明らかに異なっており、それらが新しい言葉を生み出してきた。NW 自身も *American Dictionary* 序文で言及しているように、新しい社会の下部構造を固める重要な概念ゆえにそれらを積極的に記録にとどめようとしたのは当然であった。

1800 年頃に出版された *The American Spelling Book* の巻末に付録として追加された要理集 (catechism) - アメリカの統治機構、民主主義、政府や議会に関する一問一答集 - がある (以下参照)。

A FEDERAL CATECHISM
Containing a short EXPLANATION of
the CONSTITUTION of the
UNITED STATES of AMERICA, and
the Principles of Government.

For the Use Schools. [sic]

Q. WHAT is a constitution of Government?

A. A constitution of government, or a political constitution, consists in certain standing rules or ordinances, agreed upon by a nation or state, determining the manner in which the supreme powers shall be exercised over that nation or state, or rather how the legislative power shall be formed.

Q. How many kinds of constitutions are there; or in how many ways may the sovereign power be exercised over a people?

A. Constitutions are commonly divided into three kinds; monarchy, aristocracy, and democracy.

Q. Explain these sorts of governments?

A. When the sovereign power is exercised by one person, the constitution is a

monarchy. When a few rich men or nobles, have the whole supreme power in their hands, the constitution is an aristocracy. When the supreme power is exercised by all the citizens in a general meeting or assembly, the constitution is a democracy.

Q. What are the faults of despotic governments?

A. In a despotic government, a whole nation is at the disposal of one person. If this person the prince, is of a cruel or tyrannical disposition, he may abuse his subjects, take away their lives, their property or their liberty.

Q. What objections are there to aristocracy?

A. In an aristocracy, where a few rich men govern, the poor may be oppressed, the nobles may make laws to suit themselves and ruin the common people. Besides, the nobles having equal power one with another, may quarrel and throw the state into confusion; in this case there is no person of superior power to settle the dispute.

Q. What are the defects of democracy?

A. In a democracy, where the people meet for the purpose of making laws, there are commonly tumults and disorders. A small city may sometimes be governed in this manner; but if the citizens are numerous, their assemblies make a crowd or mob, where the debates cannot be carried on with coolness or candour, nor can arguments be heard: Therefore a pure democracy is generally a very bad government. It is often the most tyrannical government on earth; for a multitude is often rash, and will not hear reason.

Q. Is there another and better form of government than any of these?

A. There is. A REPRESENTATIVE REPUBLIC[,] in which the people freely choose deputies to make laws for them, is much the best form of government hitherto invented.

Q. What are the peculiar advantages of representative governments?

A. When deputies or representatives are chosen to make laws, they will commonly consult the interest of the people who choose them; and if they do not, the people can choose others in their stead. [sic] Besides, the deputies coming from all parts of a state, bring together all the knowledge and information necessary to show the true interest of the whole state; at the same time, being few in number, they can hear arguments and debate peaceably on a subject. But the great security of such governments is, that the men who make laws are to be

governed by them; so that they are not apt to do wrong wilfully. When men make laws for themselves, as well as for their neighbours, they are led by their own interest to make GOOD laws.

Q. Which of the former kinds of government is adopted by the American States?

A. The states are all governed by constitutions that fall under the name of representative republics. The people choose deputies to act for them in making laws; and in general, the deputies, when assembled, have as full power to make and repeal laws, as the whole body of freemen would have, if they were collected for the purpose.

Q. By what name may we call the United States in their political capacity?

A. A federal representative republic.

Q. How are the powers of government divided?

A. Into the legislative, judicial, and executive.

Q. What is meant by a legislative power?

A. By legislative is understood that body or assembly of men who have the power of making laws and regulations for governing state. [sic]

Q. Where does the power of making laws for the United States reside?

A. By the constitution of the United States, the power of making laws is given to the representatives of the people chosen by the people or their legislatures,

and assembled in two distinct houses. This body of representatives so assembled, is called "the Congress of the United States."

Q. What are the two separate houses called?

A. One is called the Senate, the other the house of Representatives.

Q. How i[s] the senate formed?

A. By two delegates from each state, chosen by the legislature of the state, for six years.

Q. Why are not senators chosen every year?

A. Because one branch of Congress is designed to be distinguished for firmness and knowledge of business.

Q. How is the house of representatives formed?

A. This branch of the national legislature is composed of delegates from the several states, chosen by the people, every second year.

Q. Can every an in the states vote for delegates to Congress?

A. By no mans. In almost every state some property is necessary to give a man a right to vote. In general, men who have no estate, pay no taxes, and who have no settled habitation, are not permitted to vote for rulers, because they have no interest to secure, they may be vagabonds or dishonest men, and may be bribed by the rich.

Q. Why is congress divided into two houses?

A. When the power of making laws is vested in a single assembly, bills may often pass without due deliberation. Whole assemblies of men may be rash, hasty, passionate, tumultuous, and whenever this happens it is safe to have some check to their proceedings, that they may not inure the public. One house therefore may be a check upon the other.

Q. Why may Congress regulate the election of its own members or why is not this power left entirely to the states?

A. For this good reason; a few states might by neglect, delay or wilfulness, prevent the meeting of a Congress, and destroy the federal government. It is necessary that Congress should have power to oblige the State to choose delegates, so that they may preserve their own existence.

Q. It is not unjust that all should be bound to obey a law, when all do not consent to it?

A. Every thing is JUST in government which is NECESSARY to the PUBLIC GOOD. It is impossible to bring all men to think alike on all subjects, so that if we wait for all opinions to be alike respecting laws, we shall have no laws at all.

Q. How are the members of Congress paid?

A. Out of the treasury of the United States, according to a law of Congress.

Q. Would it not be politic to refuse

them a reward, and let them serve their country for the honour of it?

A. In such a case none but rich men could afford to serve as delegates; the government would then be wholly in the hands of the wealthy; whereas there are many men of little property, who are among the most able, wise and honest persons in a state.

Q. How far do the powers of Congress extend?

A. The powers of Congress extend to the regulation of all matters of a GENERAL NATURE, or such as concern ALL the United States.

Q. Will not this national government in time destroy the state governments?

A. It is not probable this will be the case; indeed the national government is the best security of the state governments; for each state has pledged itself to support every state government. If it were not for our union a powerful state might conquer its weaker neighbour, and with this addition of power, conquer the next state, and so on, till the whole would be subject to one ambitious state.

(*The American Spelling Book*, orig.1783 [Wilmington: Bonsal & Niles, 1800?: pp. 148-151])

すでに指摘したように、この中に保持される英国式スペリング (*candour, honour, neighbour*) の一方で、かなり詳しく明晰丁寧に述べられているのは内容に関するアメリカ的要素である。それは後世、別の形で NW の著作となっていく (例えば、1832 年出版の *History of the United States*, 16 章 'Constitution of the United States' など)。そこで、そのように熱をこめて説いた、アメリカ合衆国固有の法・政治・議会制度に関する語彙が、NW によってどのように定義づけられ、またどのような引用で傍証されているのかを、選択的に考察してみよう。

7 NW の語彙選択と定義：アメリカニズムに焦点化して

'Define' という語については、先人である Samuel Johnson の定義 'to give the definition; to explain a thing by its qualities and circumstances' に対して、NW は、よりの確で洗練された以下のような定義を加えた。

DEFINE, *v. t.* 4. To determine or ascertain the extent of the meaning of a word; to ascertain the significance of a term; to explain what a word is understood to express; as¹⁴, to *define* the words, *virtue, courage, belief, or charity*.

NW の、とりわけ、アメリカニズム、米語用法への感覚は定義の上でどのように反映されているのだろうか。アメリカの風物、地理・地勢、そして社会・政治制度に関する語彙を取り出して検証してみる。

7.1 気候・地理・風土などをめぐる語彙

Mencken には NW の辞書に掲載されているアメリカニズムの少なさを述べているところがある。Mencken (1919/21:56-57) に挙げられている地形に関する語群（以下参照）のうち NW が扱っているもの（アスタリスク * 付きの語）が少ないことに気付く。

*bluff** (幅広の絶壁), *foothill* (前衛の山), *creek**, *run** (小川), *rapids* (激流), *notch** (V字谷), *water(-)gap* (峡谷), *divide* (分水嶺), *watershed* (分水界), *clearing** (木を払って作った開拓地), *underbush* (下生え)。

19世紀初頭 Thomas Jefferson 大統領命令によって Louise & Clark Expedition (1804-1806) が組織され、ミシシッピ川からロッキー山脈を越え太平洋岸に達する地域の探検によって発見され命名された地形、種々の動植物、土地の使用状況、先住民の生活文化、交通の利便性などについての膨大な記録が日誌として残されることになったが、ちょうどその時期に NW は予備的な *Compendious Dictionary* を完成させた。しかし、その 22 年後になっても、語彙の増加が *American Dictionary* には反映されていないことが見えてくる。いみじくも NW 自身が述べるように、この領域に関してのアメリカニズムそのものを十分に扱わなかったことが意外に思われるかもしれない。彼の意図はハードウェアよりソフトウェアとしての新社会の制度や思想や生き方の根底にある信条を記述することであったかもしれないとの想像が浮かんでくる。

¹⁴ 定義の直後に 'as' や 'thus' という枕詞によって導かれるのは（古今の引用文とは異なる）NW 自身の創作例文である。

BLUFF, *n.* A high bank, almost perpendicular, projecting into the sea; a high bank presenting a steep front. *Belknap. Mar. Dict.* (専門用語事典からの引用) cf. **bluff**, *n.* a steep bank or high bold shore [1687 quoted in OED as Americanism] [*Compendious*]

CREEK, *n.* 4. In some of the *American States*, a small river. This sense is not justified by etymology, but as streams often enter into creeks and small bays or form them, the name has been extended to small streams in general. (国内における地位的偏差に言及)

RUN, *n.* 14. In the middle and southern states of America, a small stream; a brook.

Cf. **BROOK**, *n.* A small natural stream of water, or a current flowing from a spring or fountain less than a river. In some parts of America, *run* is used in a like sense; but *run* is also applied to large streams than *brooks*. (国内における地域的偏差に言及している)

NOTCH, *n.* 2. An opening or narrow passage through a mountain or hill. We say, the notch of a mountain. *U.States.*

CLEARING, *n.* 2. A place or tract of land cleared of wood for cultivation; *a common use of the word in America.*

AUTUMN, *n.* ...The third season of the year, or the season between summer and winter. Astronomically, it begins at the equinox, when the sun enters libra, and ends at the winter solstice; but in popular language, autumn comprises September, October and November.

The golden pomp of *autumn*. Irving cf. **autumn**, *n.* the third season of the year, fall [1806 *Compendious*]

FALL, *n.* 13. The fall of the leaf; the season when leaves *fall* from trees; autumn.

(autumn には fall より詳しい情報が挙げられていることから、当初はまだ十分に Americanism と認知されていなかったことが推察される。) cf. **fall**, *n.* the

act of falling, descent, disgrace, ruin [1806 *Compendious*: 秋の意味記載なし;
OED Fall *n.* 2 初出例 1545 年]

FOLK, *n.* ...Originally and properly it had no plural, being a collective noun; but in modern use, in America, it has lost its singular number, and we hear it only in the plural.

GENTLEMAN, *n.* In the United States, where titles and distinction of rank do not exist, the term is applied to men of education and of good breeding, of everything. ...

CHORE, *n.* In America, this word denotes small work of a domestic kind, as distinguished from the principal work of the day. It is generally used in the plural, chores, which includes the daily or occasional business of feeding, cattle and other animals, preparing fuel, sweeping the house, cleaning furniture, &c. (米語用法としての意味を与える。OED では 1746 年を初例とする定義を、同様にアメリカ語法と記述している。)

BUTTER-MILK, *n.* The milk that remains after the butter is separated from it. Johnson calls this *whey*; but *whey* is the thin part of the milk after the curd or cheese is separated. *Butter-milk* in America is not called *whey*. (Johnson の *whey* (乳漿) の定義の修正と米国用法追加)

7.2 先住民の文化と自然をめぐる語彙

Mencken (1919/21: 51-52) が列挙する early Americanisms とされている以下の語彙のうち NW によって定義されているのはアステリスク (*) のものである。

*moose** (ヘラ鹿), *raccoon**, *skunk**, *opossum**, *terrapin** (沼カメ), *hominy** (挽き割りトウモロコシ), *squash** (キューリ、ズッキーニを含むカボチャ類), *wigwam** (半球形のテント風小屋), *squaw*¹⁵ (先住民女性), *totem*¹⁶ (祖先とのつながりを象徴する崇拝物), *papoose*¹⁷ (幼児、赤ちゃん), *moccasin** (鹿皮靴), *tomahawk** (戦闘用軽量斧)

totem が見出し語として記載されなかったことは、先住アメリカ人の暮らし、文化への理解が不十分であることの証左であると思われる。他の項目も他の辞書類を丸写ししている風情のものが目立つし、他方それ以外のものに関しては簡単なパラフレーズで済ませているものが多い。この方面の知識がNWにとっては得意分野ではなかったことが偲ばれる。

Cf. **Indian**, *n.* a native of the Indies, an aboriginal of America.

MOOSE, *n.* [a native Indian name.] …It is the elk of the Europe. *Encyc.*

RACoon, *n.* An American quadruple of the genus Ursus. It is somewhat larger than a fox, and its fur is deemed valuable, next to that of the beaver. This animal lodges in a hollow tree, feeds on vegetables, and its flesh is palatable food. It inhabits North America from Canada to the tropics. *Belknap. Dict. Nat. Hist.*

SKUNK, *n.* In America, the popular name of a fetid animal of the weaselkind; the *Viverra Mephitis* of Linne.

OPOSUM, *n.* A quadruple of the genus *Didelphis*. It has a prehensile tail, like some of the monkeys, and is distinguished by a pouch or false belly, in which it protects and carries its young. The name is also given to other species of the genus, some of which want the pouch. *Encyc. Cuvier*.

TERRAPIN, *n.* A name given to a species of tide-water tortoise. (Americanism への言及なし)

HOMMONY, *n.* [Indian.] In *America*, maiz [sic.] hulled and broken, but coarse prepared for food by being mixed with water and boiled. *Adair*.

SQUASH, *n.* 2. …a plant of the genus *Cucurbita*, and its fruit; a culinary vegetable. (先住民への言及なし)

¹⁵ OED s.v. **squaw** (“A North American Indian woman or wife”) の初例は 1634 年である。

¹⁶ OED s.v. **totem** の初出例は 1760 年である。

¹⁷ OED s.v. **papoose** (“A North American Indian young child”) の初出例は 1634 年である。

WIGWAM, *n.* An Indian cabin or hut, so called in America. It is sometimes written *weekwam*.

MOCCASON, *n.* A shoe or cover for the feet, made of deer-skin or other soft leather[sic.], without a sole, and ornamented on the upper side; the customary shoe worn by the native Indians.

TOMAHAWK, *n.* An Indian hatchet.

TOMAHAWK, *v.t.* To cut or kill with a hatchet called a tomahawk.

To bury the hatchet*, in the striking metaphorical language of American Indians, is to lay aside the instruments of war, forget injuries, and make peace. (*慣用句をイタリクスで独立見出しとするのはNW独自の編集方針—太字は久屋による変更)

7.3 具象化された愛国魂：郷土愛と provincialism

NW が生れ育ち、その後の人生の主要な活動の場となる New England とつながりの深い語彙には NW のこだわりを推察できる。Provincialism と批判される側面であるが、ほとんど独力で行った編集作業の中でも、百科事典からの孫引き情報を記載していることが多いのに対して、直接見聞したことに基づくものであるゆえに、格別丁重で精密な定義がなされている。そこに愛国心の原点として愛郷心を見ることができよう。

CHOWDER, *n.* In *New England*, a dish of fish boiled with biscuit, &c. In Spanish, *chode* is a paste made of milk, eggs, sugar and flour. In the west of England, *chowder-beer* is a liquor made by boiling black spruce in water and mixing with it melasses [molasses?].

QUAHAUG, *n.* In *New England*, the popular name of a large species of clams or bivalvular shells. [This name is probably derived from the natives.] (New England のご当地名産への言及。) (OED 初出例 1753 “The common round clam of the Atlantic Coast of North America”)

SAUCE, *n.* 2. In New England, culinary vegetables and roots eaten with flesh.

This application of the word falls in nearly with the definition. Roots, herbs, vine-fruits, and salad-flowers---they dish up various ways, and find them very delicious sauce to their meats, both roasted and boiled, fresh and salt. *Beverly, Hist. Virginia.* (他の著作を借用した New England の産物紹介。)
(OED 初出例 1629 Chiefly U.S.)

SLEEPER, *n.* **5.** In New England, a floor timber. 床材の北東部 NE 地域名称)

SNARL, *v.t.* **1.** To entangle; to complicate; to involve in knots; as, to *snarl* the hair; to *snarl* a skain of thread. [*This word is in universal popular use in New England.*] **2.** Embarrass. (OED 初出例 c.1440; Now chiefly *dial.* and U.S.)

SNICKER, SNIGGER, *v.i.* To laugh silyly; or to laugh in one's sleeve. [*It is a word in common use in New England, not easily defined. It signifies to laugh with small audible catches of voice, as when persons attempt to suppress loud laughter.*] (OED 初出例 **snicker** 1694; **snigger** 1706)

SPANK, *v.t.* To strike with the open hand; to slap. [*A word common in New England.*]

SPELL, *n.* **4.** In New England, a short time; a little time. [*Not elegant.*]

5. A turn of gratuitous labor, sometimes accompanied with presents. People give their neighbors a spell. N. England.

UNSEASONABLE, *a.* Not agreeable to the time of the year; as an *unseasonable* frost. The frost of 1816, in June, July and August, in New England, were considered *unseasonable*, as they were unusual. (1816年の異常気象の記録に言及。)

COMMEMORATION, *n.* The act of calling to remembrance, by some solemnity; the act of honoring the memory of some person or event, by solemn celebration. The feast of shells at Plymouth in Massachusetts is an annual commemoration of the first landing of our ancestors in 1620. (創作用例はプリマスへの上陸入植を記念する催しについて言及する。)

GREEN, *n.* ... **4.** The leaves and stems of young plants used in cookery or dressed for food in the spring; *in the plural.* New England.

PLANTATION, *n.* 3. In the United States and the West Indies, a cultivated estate; a farm. In the United States, this word is applied to an estate, a tract of land occupied and cultivated, in those states only where the labor is performed by slaves, and where the land is more or less appropriated to the culture of tobacco, rice, indigo and cotton, that is, from Maryland to Georgia inclusive, on the Atlantic, and in the western states where the land is appropriated to the same articles or to the culture of the sugar cane. From Maryland, northward and eastward, estates in land are called farms, cf. **plantation**, *n.* a place that is planted, a colony, a cultivated estate or farm ; [1806 *Compendious*] (百科事典的に情報が記述されている。特に地域によって異なる表現 [farm] にも言及されている)

7.4 米国固有の法・政治・議会制度をめぐる語彙

政治理念やそれを実行する筋道、方法論、党派、政策に関する項目は、弁護士資格も得た政治に関する著作もある NW にとって興味関心の高い領域で、定義はしばしば百科辞典に匹敵する記述風であることが察知されよう。

JACOBIN, *n.* The *Jacobins*, in France, during the late revolution, were a society of violent revolutionists, who held secret meetings in which measures were concerted to direct the proceedings of the National Assembly. Hence, a Jacobin is the member of a club, or other person, who opposes government in a secret and unlawful manner or by violent means; a turbulent demagogue. (フランス革命にふれながら、その暴力に訴えるやりかたに嫌悪感を覚えることは、アメリカの現状に暗い影を落とすことになり、NW が政治の世界に幻滅し、期待を抱けないことを暗示している。)

DEMOCRAT, *n.* One who adheres to a government by the people, or favors the extension of the right of suffrage to all classes of men. (普通選挙権を万人が獲得する条件で公平な選挙、公平な社会が実現できるという説が展開され

る。)

FEDERAL, FEDERALIST, *n.* An appellation in America, given to the friends of the constitution of the United States, at its formation and adoption, and to the political party which favored the administration of President Washington. (アメリカの政治体制の名称であることを示し, G.Washingtonへの具体的言及が連邦制支持のNWの立場を明確に示す。)

FEDERAL, *a.* **2.** Consisting in a compact between parties, particularly and chiefly between states or nations; founded on alliance by contract or mutual agreement; as a *federal* government, such as that of the United States. (自らが支持する政治形態に言及している。)

FEDERATE, *a.* ...Leagued; united by compact, as sovereignties, states or nations; joined in confederacy; as *federate* nations or powers. (federal governmentを念頭においた用例である。)

REPUBLICAN, *a.* [1.]*¹⁸ Pertaining to a republic; consisting of a commonwealth; as a *republican* constitution or government. **2.** Consonant to the principles of a republic; as *republican* sentiments or opinions; *republican* manners.

REPUBLICAN, *n.* One who favors or prefers a republican form of government.

REPUBLIC, *n.* **1.** A commonwealth; a state in which the exercise of the sovereign power is lodged in representatives elected by the people. In modern usage, it differs from a democracy or democratic state, in which the people exercise the powers of sovereignty in person. Yet the democracies of Greece are often called *republics*. **2.** Common interest; the public. [Not in use]

B. Jonson. (代表民主制ではない、近代の個人をベースにした democracyとの対比を明示している。)

¹⁸ *The first number is often not shown in the dictionary.

COMPACT, *n.* ...An agreement; a contract between parties; a word that may be applied, in a general sense, to any covenant or contract between individuals; but it is more generally applied to agreements between nations and states, as treaties and confederacies. So the constitution of the United States is a political *contract* between the States; a national *compact*. Or the word is applied to the agreement of the individuals of a community.

The law of nations depends on mutual *compacts*, treaties, leagues, &c.
Blackstone

In the beginnings of speech there was an implicit *compact*, founded on common consent. *South*. (契約思想は国家、団体、個人を問わず、アメリカ国家の公的関係の根底にあり、アメリカ社会を象徴する基本概念であり、憲法もこの契約思想の一形態であることを説明している。)

憲法については、*Constitution* (*n.* 6 用法), *constitutional* (*a.* 3 用法), *constitutionalist* (*n.* 2), *Constitutionality* (*n.* 2), *constitutionally*, *constitutionist* など多様な派生形の記載が NW がこれに抱く理想の強さを含蓄しているようである。

CONSTITUTION, *n.*

4. The established form of government in a state, kingdom or country; a system of fundamental rules, principles and ordinances for the government of a state or nation. In free states, the constitution is paramount to the statutes or laws enacted by the legislature, limiting and controlling its power; and in the United States, the legislature is created, and its powers designated, by the constitution. (憲法を基礎として建設されたアメリカを印象づける。)

6. A system of fundamental principles for the government of rational and social beings.

The New Testament is the moral *constitution* of modern society. *Grimke*¹⁹.

¹⁹ John Faucheraud Grimké (1752 - 1819) an American jurist と推測される。

(Grimke の引用を通して NW の宗教的信念を推測させる用例。新約聖書の重要性を隠喩的に用い、心の憲法になぞらえている。政教分離ならぬ政教一体化志向を暗示するようにも思われる。)

Cf. **constitution**, *n.* the frame of body or mind, a law, decree, form of government; [1806 *Compendious*]

CONSTITUTIONAL, *a.*

2. consistent with the constitution or fundamental rules of a government; legal.

An act of congress prohibiting the importation of slaves into the United States is *constitutional*. (奴隷制度への異議は創作用例にしばしば現れる。)

Cf. **constitutional**, *a.* legal, according to the original established government, established, fixed. [1806 *Compendious*]

Cf. **constitutionality**, *n.* the state of being agreeable to the constitution, or affecting the constitution. [1806 *Compendious*]

UNCONSTITUTIONAL, *a.* Not agreeable to the constitution; not authorized by the constitution; contrary to the principles of the constitution. It is not unconstitutional for the king of Great Britain to declare war without the consent of parliament; but for the president of the United States to declare war, without an act of congress authorizing it, would be unconstitutional. (宣戦布告の手続きをめぐる英米の法制上の違いについて言及がある。アメリカでは憲法上の正式な手続きによらなければ不法となる故に民主的であるとの記述に自負が感じられる。)

PRESIDENT, *n.* **2.** An officer appointed or elected to govern a province or territory, or to administer the government of a nation. The president of the United States is the chief executive magistrate. **3.** The chief officer of a college or university. *U. States.*

PRESIDENCY, n. 2. The office of president. Washington was elected to the presidency of the United States by a unanimous vote of the electors. 3. The term during which a president holds his office. President J. Adams died during the presidency of his son.

STATE, n.

5. A political body, or body politic; the whole body of people united under one government, what ever may be the form of the government.

Municipal law is a rule of conduct prescribed by the supreme power in a state. *Blackstone.*

More usually the word signifies a political body government by representatives; a commonwealth; as the *States* of Greece; the States of America.

In this sense, *state* has sometimes more immediate reference to the government, sometimes to the people or community. Thus when we say, the *state* has made provision for the paupers, the word has reference to the government or legislature; but when we say, the *state* is taxed to support paupers, the word refers to the whole people or community. (政治の単位、国民全体の、また政府の意の state について定義を超えて、百科事典的な解説におよんでいる。)

CONGRESS, n.

2. The assembly of delegates of the several British Colonies in America, which united to resist the claims of Great Britain in 1774, and which declared the colonies independent.

3. The assembly of the delegates of several United States, after the declaration of Independence, and until the adoption of the present constitution, and the organization of the government in 1789. During these periods, the congress consisted of one house only.

4. The assembly of senators and representatives of several states of North America, according to the present constitution, or political compact, by which they are united in a federal republic; the legislature of the United States, consisting of two houses, a senate and a house of representatives. Members of the senate are elected for six years, but the members of the house of representative are chosen for two years only.

(英国の圧政に対して闘い自由を勝ち取った米国の正義獲得の正当性を示し、2,3,4の時系列順に、一院制から二院制への意味用法の歴史の変容を辿るなど百科事典的な情報提供にまで及んでいる。)

HOUSE, *n.* 7. One of the estates of a kingdom assembled in parliament or legislature ... In most of the United States, the legislature consists of two houses, the senate, and the house of representatives or delegates. (congress 4. の記述と重複する表現が見られる。)

CITIZEN, *n.* *In the United States*, a person, native or naturalized, who has the privilege of exercising the elective franchise, or the qualifications which enables him to vote for rulers, and to purchase and hold real estate. If the citizens of the U. States should not be free and happy, the fault will be entirely their own. Washington. (一定の財をなしたものでなければ選挙権が行使できない当時の米国にあって、努力せずして幸せなしという個人の自己責任論を説く Washington の言説を援用した。Citizen は *The American Spelling Book* にも、この辞書自体にも頻繁に登場する民主的社会の善良な担い手として NW は認識していることが伺える。後述する PEOPLE の定義 2 と極めて対照的であり、CITIZEN と PEOPLE が相容れない対立概念であることが暗示される。)

こうして、アメリカ社会の基盤を形成する思想的フレームワークを、英国とは異なる社会体制の構築にあると NW が考えたぬいた結果ゆえに、これら概念の定義に心を砕いたあとが伺える。これは Bailey (1991) の指摘通り、政治的独立志向が言語的独立志向「文化的国家主義」(cultural nationalism) に先行し

た結果であることを証拠立てるものであると言えよう。

8 ナショナリズムをめぐる語彙と定義

NW の愛国的心意気はどのように具現化されたのであろうか。それを探るでがかりとして、以下のようなエスノニム、新社会の基本理念を中心とする見出し語およびその定義に観察してみよう。

8.1 米国と英国をめぐるエスノニム群²⁰

大西洋を挿んで対峙する此岸 America と彼岸 England/Britain に分けてまとめる。

AMERICAN, *n.* A native of America; originally applied to the aboriginals, or copper-colored races, found here by the Europeans; but now applied to the descendants of Europeans born in America.

The name *American* must always exalt the pride of patriotism. *Washington* (高らかな調子で Washington が引用され、America と patriotism の強い結び付きが示唆される。)

AMERICANISM: The love which American citizens have to their own country, or the preference of its interests. *Analogically*, an American idiom.

AMERICANIZE: *v. t.* to render American; to naturalize in America.

American (名詞) における引用文 [出典 Washington] は、*patriotism* と *pride* を含む Washington の言葉であり、端的に直接的で強い印象を与える文である。

翻って Briton, British, English について通例の定義以外の特段の言及がないのと比べて対照的である。

Britain, *n.* England and Scotland united [1806: *Compendious*]

²⁰ 英米をめぐる呼称の歴史的考察は Kuya(2011) を参照。

BRITANNIC, *a.* Pertaining to Britain; or in its present use, to Great Britain. It is applied almost exclusively to the title of the king; as his *Britannic* Majesty. In the Encyclopedia, article *Argo Navis*, it is applied to *catalogue*, the *Britannic* catalogue.

BRITON, *n.* A native of Britain. *a.* British.

BRITISH, *a.* Pertaining to Great Britain or its inhabitants. It is sometimes applied to the language of the Welsh.

ENGLISH, *a.* [...] Belonging to England, or to its inhabitants. *n.* The people of England. **2.** The language of England or of the English nation, and of their descendants in India, America and other countries. *v.t.* To translate into the English language.

Cf. **English**, *n.* the people or language of England. [1806: *Compendious*]

Cf. **English**, *v.t.* to translate or turn into English. [1806: *Compendious*]

ENGLISHED, *pp.* rendered into English.

ENGLISHRY, *n.* The state or privilege of being an Englishman. [*Not used.*] *Cowel.*

8.2 Colony, colonize

次に、民族独立と植民地支配をめぐる言説をめぐって、まず「独立」に関する語彙を見てみよう。*independence* の中の下位見出しとして慣用句扱いされているのが「独立記念日」である。大方の予想に反して、全般的に、一見淡々と穏やかな記述になっている。

Declaration of Independence, the solemn declaration of the Congress of the United States of America, on the 4th of July 1776, by which they formally renounce their subjection to the government of Great Britain. (米国側の立場を明確に述べている。)

次に「植民」をめぐる言説を論じる。

COLONY, *n.* 1. A company or body of people transplanted from their mother country to a remote province or country to cultivate and inhabit it, and subject to the jurisdiction of the parent state; as the British *colonies* in America... When such settlements cease to be subject to the parent state, they are no longer denominated colonies. The first settlers of New England were the best of Englishmen, well educated, devout, christians, and zealous lovers of liberty. There was never a *colony* formed of better materials. *Ames.* (この引用文には New England のプライド、賛辞だけでなく、NW 自身のプライドも込められてる。)

Cf. **Colony**, *n.* a plantation from the mother country. [1806 *Compendious*]

COLONIZE, *v.t.* [1.] to plant or establish a colony in; to plant or settle a number of the subjects of a kingdom or a state in a remote country, for the purpose of cultivation, commerce or defense, and for permanent residence. *Bacon.* The Greeks *colonized* the south of Italy and of France. 2. To migrate and settle in, as inhabitants. English Puritans colonized New England. (2つの用法を取って区別し, 国家による植民化と、自分の意志による人々の New England への自主的移住が異なる行為であることを強調している。)

Cf. **Colonize**, *v.t.* to plant or settle with inhabitants. [1806 *Compendious*]

Colonial, *a.* belonging to, or living in, a colony. [1806 *Compendious*]

Colonization, *n.* the act of settling a new colony. [1806 *Compendious*]

「植民(地)化」にかかわる主体のありようの認識の違いが二様の他動詞の定義に表れている。後者の例文の主語 English Puritans に対する目的語が New England であるというのが関心を惹く。1の引用と統語構造は全く同一と言えるにもかかわらず、ギリシャ人とピューリタンの「植民(地)化」という行為の質が意味論的にあえて異なるように認識されている。その理由は、ギリシャ人という主語が国家の比喩であるのに対して、ピューリタンという主語は国家という背景をもたない小集団であるという認識のちがいがあからである。

8.3 Patriotism

次に patriot (ism) 群の考察に入ろう。

PATRIOT, *n.* ... A person who loves his country, and zealously supports and defends it and its interests. Such tears as *patriots* shed for dying laws. *Pope.*

Cf. **Patriot**, *n.* a lover of his country, a benefactor [1806 *Compendious*]

PATRIOT, *a.* patriotic; devoted to the welfare of one's country; as *patriot* zeal.

Cf. **Patriot**, *Patriotic*, *a.* having patriotism, noble [1806 *Compendious*]

PATRIOTIC, *a.* [1.] Full of one's country; as a *patriotic* hero or statesman.

2. Inspired by the love of one's country; directed to the public safety and welfare; as *patriotic* zeal.

PATRIOTISM, *n.* Love of one's country; the passion which aims to serve one's country, either in defending it from invasion, or protecting its rights and maintaining its laws and institutions in vigor and purity. *Patriotism* is the characteristic of a good citizen, the noblest passion that animates a man in the character of a citizen. Cf. **Patriotism**, *n.* a love or zeal for one's country.

[1806 *Compendious*] (1806 *Compendious* に比べてかなり詳細な記述となっている。後半は、徳目としての価値の高さ、それを有する市民の品格の高さを強調する。)

この語については Samuel Johnson への言及を欠かすことができない。NW にとってあらゆる意味で影響を与えられた偉大なる先人であり、辞書編集者である Johnson の *A Dictionary of the English Language* (1755) によると：

'PATRIOT. *n.s.* One whose ruling passion is the love of his country.

Patriots who for sacred freedom stood. *Tickel.*

The firm *patriot* there, Who made the welfare of mankind his care,

Shall know he conquer'd. *Addison's Gate*.

Here tears shall flow from a more gen'rous cause,

Such tears as *patriots* shed for dying laws. *Pope*.

'PATRIOTISM. *n.s.* Love of one's country; zeal for one's country.

愛国心についての S. Johnson の意表をつく、以下の定義めいた文句は、Johnson の手によらず、彼に私淑した若き伝記作者の記録の中に留められている：

'*Patriotism* is the last refuge of scoundrel.'

(in Boswell: *The Life of Samuel Johnson LL.D.* 1791 (7 April))

NW は Johnson の辞典を参照し、それよりましな定義を与えようとしたにちがいなく、Johnson の痕跡を消すべく、新定義を創作したものと推察される。NW にとっては Americanism と同等の重要な概念であるので、'patriotism' に長い定義を加えるだけでなく、'patriot' を名詞用法と形容詞用法に分け、Johnson が記載しなかった形容詞 1 語 ('patriotic') を追加した。引用を除けば、これにより量的には Johnson を凌駕することになった。ちなみにこの辞書の予備版ともいべき 1808 年の *Compendious* において 'patriotism' は Johnson を完全に踏襲していることは比較すればわかる。

8.4 Equality, Freedom: 新国家の基本理念をめぐる語彙

新国家のアイデンティティ形成の基本的構成要素として「自由」と「平等」がどのように不可欠のものと考えられていたかを探索してみよう。まず *equal(ity)* について検討する。

EQUAL, v.t. [1.] To make equal; to make one thing of the same quantity, dimensions or quality as another. 2. To rise to the same state, rank or estimation with another; to become equal to.

Few officers can expect to equal Washington in fame. 3. To be equal to. One whose all not equals Edward's moiety. *Shak.* 4. To make equivalent to; to recompense fully; to answer in full proportion. He answer'd all her cares, and *equal'd* all her love. *Dryden* 5. To be of like excellence or beauty. The gold and the crystal cannot *equal* it. *Job* xxviii.

ここでは、定義2の用例にある Washington への言及が nationalist 的態度を表明する唯一の顕著な例であり、それ以外は英国や聖書からの出典である。

EQUALITY, n. [L. *oequalitas*]

[1.] An agreement of things in dimensions, quantity or quality; likeness; similarity in regard to two things compared. We speak of the *equality* of two or more tracts of land, of two bodies in length, breadth or thickness, of virtues or vices. 2. The same degree of dignity or claims; as the equality of men in the scale of being; the *equality* of nobles of the same rank; an equality of rights. 3. Evenness; uniformity; sameness in state or continued course; as an *equality* of temper or constitution. 4. Evenness; plainness; uniformity; as an *equality* of surface.

(定義2の人間平等思想につながる権利の平等という概念は新しい概念である。)

Honma (1983:11) では「たとえば彼の辞書では、「平等」、「平等である」という2つの語に、19の定義が列挙されているが、もはやウェブスターは人間の平等を賞めたたえてはいない」とされているが、上記の引用からはそこまで言い切ることはできない。ちなみに、この辞書には *equal* (形容詞) に11の用法、*equal* (名詞) に1つ、*equal* (他動詞) に5つ、*equality* (名詞) に4つの、意味が記載されている。どれを足しても Honma の合計19と符合しないし、その記述からは断言に見合う確証はえられない。

次に「自由」をめぐる freedom と liberty についての言説を考察する。

FREEDOM, *n.* [1.] A state of exemption from the power or control of another; liberty; exemption from slavery, servitude or confinement. Freedom is personal, civil, political, and religious. See. Liberty] (Holder 2004:70 参照) (この原義では liberty とは区別されず同義語と見なされている。この記述は liberty への導入部となり、より主要な概念として liberty を参照するように促されている。)

LIBERTY, *n.* **2. Natural liberty**, consists in the power of acting as one thinks fit, without any restraint or control, except from the laws of nature. It is a state of exemption from the control of others, and from positive laws and the institutions of social life. This liberty is abridged by the establishment of government.

3. Civil liberty, is the liberty of men in a state of society, or natural liberty, so far only abridged and restrained, as is necessary and expedient for the safety and interest of the society, state or nation. A restraint of natural liberty, not necessary or expedient for the public, is tyranny or oppression. Civil liberty is an exemption from the arbitrary will of others, which exemption is secured by established laws, which restrain every man from injuring or controlling another. Hence the restraints of law are essential to *civil liberty*.

The *liberty* of one depends not so much on the removal of all restraint from him, as on the due restraint upon the *liberty** of others. *Ames*.

In this sentence, the latter* word liberty denotes *natural liberty*.

4. Political liberty, is sometimes used as synonymous with *civil liberty*. But it more properly designates the *liberty of a nation*, the freedom of a nation or state from all unjust abridgment on its rights and independence by another nation. Hence we often speak of the *political liberty* of Europe, or the nations

of Europe.

5. *Religious liberty*, is the free right of adopting and enjoying opinions on religious subjects, and of worshipping the Supreme Being according to the dictates of conscience, without external control.

(自由の差別化についての辞典の範疇を超えての事典的情報の提供は、NW にとって国家に対峙する個人にとっての自由でありつづけることがいかに大きな懸案事項であったかを伺わせる。)

9 聖書に関する語彙

信仰心の篤かった NW を宗教教育者と定義する見方がある。確かに特に後年に至ってはその側面が大きな役割を果たしているように見える。Rollins (1980) は独立以後の政治への幻滅、社会の混沌という中で、若き NW が指向した社会の実現が叶わないという現実、政治教育よりは聖書に基づくキリスト教教育を基盤にした、次世代育成の必要をますます痛感し、NW の自己実現を阻む現世への失望が、宗教への帰依、聖書への回帰、信仰への依存へと傾くようすを見て取ろうとしている。このような Rollins を Micklethwait (2000:4) は青年期の挫折の連鎖と重ねた NW の生き方の変容を軸にして心理学的アプローチに遍した NW 像を描きすぎるとして批判しているが、*American Dictionary* において、当時の政治情勢や政治体制への NW の個人的見方や偏見が反映され、記述のある種の傾き、偏りが、信仰に関する定義や引用の形で、全体の底流のように明確に感じ取れる事実からすれば、Rollins の論旨はかなりの説得力があると考えてよい。もとより NW には教育における聖書の一定の役割について意見を公にしている (Webster 1790)。

Objects that affect the mind strongly, whether the sensations they excite are painful or pleasurable, always lose their effect by a frequent repetition of their impressions. Those parts of the scripture, therefore, which are calculated to strike terror to the mind, lose their influence by being too frequently brought into view. The same objection will not apply to the

history and morality of the Bible; select passages of which may be read in schools to great advantage. [...] My wish is not see the Bible excluded from schools, but to see it used as a system of religion and morality. (Webster 1790:8-9)

学校で聖書を使う際に、罪と罰に関して、いたずらに恐怖心を煽ったり抱かせるようなことにならないように配慮しながら教育に臨むという点だけが NW の懸念であった。聖書に基づく教育は基本的にとっても望ましいものであった。

Schulman (Lepore & Schulman 2008:45ff.) は時代の進展とともに増えていく科学技術、社会制度、新発見など多領域の語彙の収集と意味の微細な分析を行なった NW を評して、定義者 (definer)、説教師・聖職者 (Webster at the pulpit)、批評家 (critic)、愛国者 (patriot)、言語改革者 (crusader)、地理学者 (geographer)、科学者 (scientist) などの命名をした。中でも最も詳述されているのは patriot の側面であった。しかし詳細に観察していくと、祭壇に姿を現さない、いわば、影の、説教師の側面が patriot 的側面を被うように目立って、見えてくる。

Snyder (2002) の論も同一線上にある。1808 年に NW の精神世界に起きたできごとを「改宗」(‘Conversion’) と捉え、それらが、その後の NW の著作に反映していると主張する。Snyder (2002) による NW の改宗についての記述を以下に抜粋引用すると：

Webster’s religious views developed gradually. In his early years, he was at best nominal Christian. His disdain for certain religious rites and rituals shows in his diary from time to time. [...] In 1786, when he prepared a new edition of The New England Primer, he substituted certain innocuous rhymes for some of the traditional Calvinist maxims. For instance, “A. In Adam’s Fall, We sinned all” was amended to read “A. Was an Apple-pie made by the cook.” (Snyder 2002: 168)

The horrors of French political developments and their prefigurations in

America, the ascension of Jefferson to the presidency, the personal abuse Webster sustained from both Republicans and Federalists, and the financial distress he suffered, surely helped prepare him for his subsequent conversion. It already has been noted that the public pronouncements he made after 1800 had a more Christian emphasis. His earlier optimism shaken, he needed a cohesive worldview to make sense of his many disappointments and setbacks, to know that he, as individual, did have value. (Snyder 2002: 169)

Webster was convinced he had experienced a direct operation of God on his own heart while still in possession of his rational faculties. This alteration would have an immediate impact on his views of education, morality, and government, and, within a short time, of language, too. (Snyder 2002: 176)

Noah Webster, from 1808 onwards, was a Christian in the deepest sense. His faith permeated all of his life, leaving no corner untouched. The profound spiritual experience he underwent had ramifications for every sphere of his thought and endeavors. Morality, government, education, and linguistic study -- all now had to pass the inspection of a deep Christian faith informed by Biblical standards. In some ways, the Biblical standard confirmed what Webster had believed all along. In others, a thorough reorientation was necessary. (Snyder 2002: 184)

政治に隣接するあらゆる領域を舞台とする思想的活動の視点をもつナショナリズムを cultural nationalism と総称し、その中に NW を帰属させる考えを表明する研究者がいるのに対して、NW の活動の軌跡は、より限定的に religious nationalism と呼ぶことがより適当ではないかと論者は考える。そのためには以下の宗教や信仰に属する語彙が辞書でどのように扱われているのかを観察し、その思想的傾向を辿ってみる必要があるだろう。なかでももっとも重要と思わ

れるのは God である。特に興味を引くのは語源的な解釈である。

9.1 God, good, love

GOD, *n.* [As this word and *good* are written exactly alike in Saxon, it has been inferred that God was named from his *goodness*. But the corresponding words in most of the other languages, are not the same, and I believe no instance can be found of a name given to the Supreme Being from the attributes of goodness. It is probably an idea too remote from the rude conceptions of men in early ages. Except the word *Jehovah*, I have found the name of the Supreme Being to be usually taken from his supremacy or power, and to be equivalent to lord or ruler, from some root signifying to press or exert force. Now in the present case, we have evidence that this is the sense of this word, for in Persic *goda* is rendered *dominus possessor, princeps*, as a derivative of the same word.]

1. The Supreme Being; Jehovah; the eternal and infinite spirit, the creator, and the sovereign of the universe.

God is a spirit; and they that worship him, must worship him in spirit and in truth. John iv.

驚くべきことに、NW は語源欄に異例のスペースを割いて、神と善の同一語源説を唱えている。文脈の支えとして、聖書からの引用を添えている。

God の語源については定説がないが good²¹ と同語源ではないことは確かであるゆえに両者を関連づけるのは強引である。ちなみに good の語源欄には God との関連に言及してはいない。代わりに意味を 40 項目以上に細分化し、以下に抜粋した定義番号のものについては、聖書からの引用によって用法を示している。

²¹ OED によると、good は OE で 'be pleasing, suitable' の意味を持ち、それは究極的には OTeut. を経て Proto-IE の意味 'to bring together, to unite' まで辿ることができる。しかし God はそこまで遡れない。

GOOD, *adj.* 3. Complete or sufficiently perfect in its kind; having the physical qualities best adapted to its design and use; opposed to *bad*, *imperfect*, *corrupted*, *impaired*. We say, *good* timber, *good* cloth, a *good* soil, a *good* color. And God saw every thing that he had made. And behold, it was very *good*. Gen. i.

4. Having moral qualities best adapted to its designated use, or the qualities which God's law requires; virtuous; pious; religious; applied to persons, and opposed to *bad*, *vitious* [sic.] , *wicked*, *evil*. Yet peradventure for a *good* man some would even dare to die. Rom. v.

7. Convenient; useful; expedient; conducive to happiness. It is not *good* that the man should be alone. Gen. ii.

9. Suitable to the taste or to health; wholesome; salubrious; palatable not disagreeable or noxious; as fruit *good* to eat; a tree *good* for food. Gen. ii.

12. Pleasant to the taste; as a *good* apple. Mt son, eat thou honey, because it is *good*, and the honeycomb, which is sweet to thy taste. Prov. XXiv.

22. Promotive of happiness; pleasant; agreeable; cheering; gratifying.

Behold, how *good* and how pleasant it is for brethren to dwell together in unity. Ps. cxxxiii.

30. Benevolent; merciful; gracious. Truly God is *good* to Israel, even to such as are of clean heart. Ps. lxxiii.

31. Seasonable; commendable; proper. Why trouble, ye the woman, for she hath wrought a *good* work on me. Matt. xxvi.

32. Pleasant; cheerful; festive. We come in a *good* day. I Sam. xxv.

適当な創作用例で済まさないで、その多くを聖書から引用した点に NW の聖書へのこだわりを示唆し、人にとっての善なるものを神とのかかわりで強く想起させる役割を果たしている。God の名詞用法も同様である。

GOOD, *n.* [1.] That which contributes to diminish or remove pain, or to

increase happiness or prosperity; benefit; advantage; opposed to evil or misery. The medicine will do neither good nor harm. It does my heart good to see you so happy. There are many that say, who will show us any *good*?
Ps. iv.

5. Moral works; actions which are just and in conformity to the moral law or divine precepts. Depart from evil, and do *good*. Ps. xxxiv.

6. Moral qualities; virtue; righteousness. I find no *good* in this man.

7. The best fruits; richness; abundance. I will give you the *good* of the land.
Gen. xlv.

次に love の用法を名詞用法と動詞用法に分けて提示し、まずは名詞用法から分析していく。

LOVE, n. [1.] An affection of the mind excited by beauty and worth of any kind, or by the qualities of an object which communicate pleasure, sensual or intellectual. I is opposed to hatred...

We speak of the *love* of amusements, the love of books, the *love* of money, and the *love* of whatever contributes to our pleasure or supposed profit.

The *love* of God is the first duty of man, and this springs from just views of his attributes or excellencies of character, which afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and fear of offending him is its inseparable effect.

love を含む用例の中では最後の例 ('the love of God') が解説付きの長い創作用例となっていることは、NW の、この語への思い入れの深さを伺わせる。

続いて、Love の動詞用法は以下のようなものである。

LOVE, *v. t.* 1. In a general sense to be pleased with; to regard with affection, on account of some qualities which excite pleasing sensations or desire of

gratification. 1)* We *love* a friend... 2) We *love* a man who has done us a favor... 3) We *love* our parents and our children, on account of their connection of our affection 4) We *love* to retire ... 5) We *love* a warm room in winter. 6) We *love* to hear an eloquent advocate. 7) The Christian *loves* his Bible. In short, we *love* whatever gives us pleasure and delight, whether animal or intellectual; and if our hearts are right, we *love* God above all things, as the sum of all excellence and all the attributes which can communicate happiness to intelligent beings. In other words, the Christian *loves* God with the love of complacency in his attributes, the love of benevolence towards the interests of his kingdom, and the love of gratitude for favors received. (*原文にはないが、比較参照を容易にするためあえて用例に番号を付す。)

10の引用例中最後の4例がキリスト教をめぐる同一文脈内の一連の談話となっている。第7例の冒頭 'The Christian *loves* his Bible' の内容を具体的に説明するために、'In short' と述べたあと、少しも簡潔でない、それどころか、冗長な説明を続けつつ、さらに 'In other words' と続けて劣らず長い説明するくぐりを含む用例の語数の合計は全体の半数を超えている。

Monaghan (1983) は同じ個所に言及しながら、NWの fundamentalist Christianity への改宗が辞書の定義に影響を及ぼし、それを例証するための例文の創作にまで及び、その評価を貶めたと、次のように語る。

'Webster's conversion to a fundamentalist Christianity affected his work to its detriment. As Rollins (1980:131-38) has demonstrated, it influenced the wording of some of his definitions and is most evident in the sentences that Webster used to illustrate the words he had defined. For the verb *love*, for instance, Webster wrote, "The Christian *loves* his Bible"; the noun *love* is illustrated by "the *love* of God is the first duty of man". Moreover, because Webster now took the Bible literally, he accepted the biblical version of man'

s origins, and believed that, just as all mankind had descended from Adam and Eve, so had all languages descended from one single language. Adam's language itself was, he thought, probably the "immediate gift of God." (Monaghan 1983 :109)

Snyder (2002:258) は 見出し語 'love' に見られる聖書への回帰に傾斜した根本主義的特徴を 'rhapsodize' という誇張的表現を使い、以下のように記している：

Love had many applications in Webster's perspective, but in his explanation of the verb form of the word, he rhapsodized over the Biblical application [...] The noun form also offered an opportunity to spread his message [...] (Snyder 2002:258)

この傾向は、それにとどまらず、以下の例証に見るように、辞書全体を通して頻繁に現れる傾向であると言えよう。この辞書はそれだけ聖書への依存度が高い証左である。

9.2 Heart, house

聖書への依存がよりはっきりと姿を現すのは見出し語 'heart' と 'house' であろう。

HEART, *n.* 4. The seat of the affections and passions, as of love, joy, grief, enmity, courage, pleasure, &c. The *heart* is deceitful above all things. Every imagination of the thoughts of the heart is evil continually. We read of an honest and good heart, and an evil heart of unbelief, a willing heart, a heavy heart, sorrow of heart, a hard heart, a proud heart, pure heart. The heart faints in adversity, or under discouragement, that is, courage fails; the heart is deceived, enlarged, reprov'd, lifted up, fixed, established, moved &c.

Scripture.

5. By metonymy, *heart* is used for an affection or passion, and particularly for love. The king's heart was towards Absalom. 2 Sam. xiv.

6. The seat of understanding; as an understanding *heart*. We read of men wise in heart, and slow of heart. *Scripture.*

7. The seat of the will; hence, secret purposes, intentions or designs. There are many devices in a man's heart. The heart of kings is unsearchable. The Lord tries and searches the heart. David had it in his heart to build a house of rest for the ark. *Scripture.*

(4.6.7.については聖書の教えを NW の言葉で簡潔に言い直した創作例文になっている。)

HOUSE, n. 2. An edifice or building appropriated to the worship of God; a temple; a church; as the house of God.

3. A monastery; a college; as a religious house.

6. A family of ancestors; descendants and kindred; a race of persons from the same stock; a tribe. It particularly denotes a noble family or an illustrious race; as the *house of Austria*; the *house of Hanover*. So in Scripture, the house of Israel, or of Judah.

9. In *Scripture*. Those who dwell in a house and compose a family; a household. Cornelius was a devout man, and feared God with all his house. Acts x.

10. Wealth; estate. Ye devour widows' houses. Matt.xxiii.

11. The grave; as the house appointed for all living. Job.xxx.

12. Household affairs; domestic concerns. Set thy house in order. 2 Kings xx.

13. The body; the residence of the soul in this world; as our earthly house. 2 Cor.v.

14. The church among the Jews. Moses was faithful in all his house. Heb.iii.

15. A place of residence. Egypt is called the house of bondage. Ex.xiii.

'house' の聖書的文脈の中でのさまざまなニュアンス、用法の微細な区別に寄り添うように定義がなされ、またその数の多さが NW の関心事をよく現していることが伺える。この辞書は、聖書の注釈書のように、文脈を正しく解釈するために定義の微細な区別にこだわったのではないかとさえ思えてくる。

9.3 Religion, Christianity

さらに *religion* を分析する。*Religion* (5 用法) に加えて派生形容詞と副詞 *religious* (a. 7 用法), *religiously* (4 用法) も含めると多くのスペースが割かれていることがわかる。

RELIGION, n. 3. *Religion*, as distinct from *virtue*, or *morality*, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will. Hence we often speak of *religion* and *virtue*, as different branches of one system, or the duties of the first and second tables of the law.

Let us with caution indulge the supposition, that morality can be maintained without *religion*. Washington.

宗教と離れて道徳の涵養が可能かどうかについて疑問を投げかける Washington の言説を敢えて引用することにより、宗教の重要性に気付かせようとしている。(cf. Snyder 2002:256)

次に *Christian(ity)* をめぐる語彙を挙げる。

CHRISTIANITY, n. The religion of christians; or the system of doctrines and precepts taught by Christ, and recorded by the evangelists and apostles. Whilst politicians are disputing about monarchies, aristocracies, and republics, Christianity is alike applicable, useful and friendly to them all. *Paley*. (政治体制をめぐる政治家の思惑のちがいをキリスト教の普遍性と対比することによっ

て明示している。)

CHRISTIAN, *n.* **1.** A believer in the religion of Christ. **2.** A professor of his belief in the religion Christ. **3.** A real disciple of Christ; one who believes in the truth of the Christian religion, and studies to follow the example, and obey the precepts, of Christ; a believer in Christ who is characterized by real piety. **4.** In a general sense, the word *christians* includes all who are born in a *christian* country or of *Christian* (キリスト者を信仰の深さにより2大別しており、2を真のクリスチャンと見なすNWの立場が伺える。1の定義のそっけなさに比べて、2の定義の長さはそれを証明している。)

Snyder (2002) は、上記の定義3を受けて、以下のように述べている：

“This was to distinguish the true Christian from the one who merely professed to believe, or the one who happened to be born in a “Christian country or of christian parents.”” (Snyder 2002: 256)

NWのこの考察はクリスチャンに対する信仰の姿勢を厳しく問うている。クリスチャンをめぐってはさらに他に関連語、派生語がいくつも存在する。以下に見出し語を列挙しておこう：*Christ*, *christen* (2用法；Burnet), *Christendom* (3用法；Hooker, Milner), *christened*, *christening*, *Christian* (adj.) (4用法；引用 Blackstone), *Christian* (*v.t.* Fulke), *christianism* (2用法；Johnson), *Christianize*, *christianlike* (Shak.), *Christianly*.

Christian の対極にあるのは *Anti-Christ(ian)* である。

ANTI-CHRIST, *n.* ...A great adversary of Christ; the man of sin; described 1 *John*, ii.18. 2 *Thess.* ii. *Rev.* ix. Protestants generally suppose this adversary to be the Papal power; and some divines believe that, in a more general sense, the word extends to any persons who deny Christ or oppose the fundamental

doctrines of Christianity. *Encyc. Brown. Buck.*

Cf. PAGAN, *n.* A heathen; a Gentile; an idolater; one who worships false gods.

引用文により、プロテスタントの立場からはローマカトリックこそ反キリストであるとの痛烈な批判を見ることができる。関連する見出し語に *Antichristian*, *Antichristianism*, *Antichristianity* がある。

次にプロテスタントの宗派をめぐる言説を考察する。

CALVINISM, *n.* The theological tenets or doctrines of Calvin, who was born in Picardy in France, and in 1536, chosen professor of divinity, and minister of a church in Geneva. The distinguishing doctrines of this system are, original sin, particular election and reprobation, particular redemption, effectual grace in regeneration, or a change of heart by the spirit of God, justification by free grace, perseverance of the saints, and the trinity.

CALVINIST, *n.* A follower of Calvin; one who embraces the theological doctrines of Calvin.

カルバン主義は Protestant, Christian 3, Puritan に連なり、教義に関する NW の筆致も鋭く詳細になる。それは、彼が生を受けた家族の宗派でもあった²²。

PROTESTANT, *n.* One of the party who adhered to Luther at the reformation in 1529, and protested, or made a solemn declaration of dissent from a decree of the emperor Charles V and the diet of Spires, and appealed to a general council. This name was afterwards extended to the followers of

²² Leavitt (1947:8) His [*i.e.* NW] mind and character were shaped and tempered by two diverse groups of influences, each immensely strong: the New England Calvinism in which he was brought up, and the spirit of national independence which pervaded the entire time of his youth and manhood.

Calvin, and *Protestants* is the denomination now given to all who belong to the reformed churches. The king of Prussia has, however, interdicted the use of this name in his dominions.

プロテスタントを定義するのに、カルバン派との関連に言及するのは必然である。

PURITAN, *n.* A dissenter from the church of England. The *puritans* were so called in derision, on account of their professing to follow the pure word of God, in opposition to all traditions and human constitutions. *Encyc.*

Hume gives this name to three parties; the *political puritans*, who maintained the highest principles of civil liberty; the *puritans in discipline*, who were averse to the ceremonies and government of the Episcopal church; and the *doctrinal puritans*, who rigidly defended the speculative system of the first reformers.

他の論拠を借りて puritan の命名の由来が他者呼称であった歴史的背景に言及している。また Hume の説を援用して puritan の種類を解説する。

QUAKER, *n.* One that quakes; but usually, one of the religious sect called *friends*. This name, *quakers*, is said to have been given to the sect in reproach, on account of some agitations which distinguished them; but it is no longer appropriated to them by way of reproach.

擁護する立場から、Puritan に対する命名と同じように他者からの蔑視的命名であったことに言及している。さらに宗派名としての *evangelist*, *episcopal*, *baptism*, *baptism*, *baptize* についても詳しい。

REFORMER, *n.* 2. One of those who commenced the reformation of religion

from popish corruption; as Luther, Melancthon, Zuinglius and Calvin.

ヴァチカンの腐敗 ('popish corruption') という表現を用いており、ローマ教皇に対して批判的な視線を浴びせている。

プロテスタントにとって「反キリスト教者」とは教皇派を意味するとの批判的言及には相当の皮肉がある。

VATICAN, *n.* In Rome, the celebrated church of St. Peter; and also, a magnificent palace of the pope; situated at the foot of one of the seven hills on which Rome was built. Hence the phrase, *the thunders of the Vatican*, meaning the anathemas or denunciations of the pope.

'Hence' 以下の慣用句「ヴァチカンによる破門」の説明は客観を装いながら相当の皮肉を帯びている。最後にカトリックについては以下の定義がある。

CATHOLIC, *a.* [1.] Universal or general; as the Catholic church. Originally this epithet was given to the Christian church in general, but is now appropriated to the Romish church, and in strictness there is no Catholic church, or universal Christian communion. The epithet is sometimes set in opposition to heretic, sectary or schismatic. **2.** Liberal; not narrow minded, partial or bigoted; as a *catholic* man. **3.** Liberal; as catholic principles.

CATHOLICISM, *n.* [1.] Adherence to the Catholic church. **2.** Universality, or the orthodox faith of the whole church. *Peason*. **3.** More generally, liberality of sentiments. This is the renowned seat of Catholicism. *E.D.Griffin*.

ここには上記に散見される皮肉な感情は示されていない。むしろ好意的である。批判の対象となるのはカトリックの教義ではなく、プロテスタントが離反するに至った、宗教界に君臨する世俗的な既成勢力、ヴァチカンに代表される世俗的支配であろう。

9.4 Bible, Scripture

Bible は NW の信仰の基礎であり、人生の指針であり、この辞書の編集にあたっての引用の最も重要な源泉のひとつである。*Bible* の定義を補強する引用例の出典は無名とされているが、聖書が信念と言語の両方の基準であるとする隠喩はおそらく NW 自身の篤い信仰に由来すると推察してよいであろう。

BIBLE, *n.* **THE BOOK**, by way of eminence; the sacred volume, in which are contained the revelations of God, the principles of Christian faith, and the rules of practice. It consists of two parts, called the Old and New Testaments.

The Bible should be the standard of language as well as of faith. *Anon.*

SCRIPTURE, *n.* **2.** *Appropriately, and by way of distinction*, the books of the Old and New Testament; the Bible. The word is used either in the singular or plural number, to denote the sacred writings or divine oracles, called *sacred* or *holy*, as proceeding from God and containing sacred doctrines and precepts. There is not any action that a man ought to do or forbear, but the Scripture will give him a clear precept or prohibition for it. *South.* (人生の指針としての聖書の役割を明示している創作用例。)

GOSPEL, *n.* [1.] The history of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ; or a revelation of the grace of God to fallen man through a mediator, including the character, actions, and doctrines of Christ, with the whole scheme of salvation, as revealed by Christ and his apostles. This *gospel* is said to have been preached to Abraham, by the promise, "in thee shall all nations be blessed" Gal. iii.8. It is called the *gospel* of God. Rom. i.1. It is called the *gospel* of Christ. Rom. i.16. It is called the *gospel* of salvation. Eph. i.13.

Adam, Eve については、両者を人類の始祖であると定義している。

ADAM, *n.* In Heb. Ch. Syr. Eth. Ar., *Man*; primarily, the name of the human species, mankind; appropriately, the first Man, the progenitor of the human race. The word signifies form, shape, or suitable form; hence, species.

EVE, *n.* The consort of Adam, and mother of the human race; so called by Adam, because she was the mother of all living.

次に「予言者」について考察する。

PROPHET, *n.* 2. In *Scripture*, a person illuminated, inspired or instructed by God to announce future events; as Moses, Elijah, David, Isaiah, &c.

MYSTERIOUS, *a.* 2. In religion, obscure; secret; not revealed or explained; hidden from human understanding, or unintelligible; beyond human comprehension. Applied to the divine counsels and government, the word often implies something awfully obscure; as, the ways of God are often mysterious.

神に言及することで、摂理・神意は人智を超えているという真理を提示している。

PROPHECY, *n.* 1. A foretelling; prediction; a declaration of something to come. As God only knows future events with certainty, no being but God or some person informed by him, can utter a real prophecy. The prophecies recorded in Scripture, when fulfilled, afford most convincing evidence of the divine original of the Scriptures, as those who uttered the prophecies could not have foreknown the events predicted without supernatural instruction.

定義は簡潔に済ませて、天啓、啓示についての聖書の解釈を展開する。

9.5 Profanity

「神への冒瀆」をめぐる言説を分析する。特に創作用例には冒瀆をめぐる NW の個人的見解や想いが多く述べられている。まず、*profanation* (名詞用法)、*profane* の形容詞用法と動詞用法を分析する。

PROFANATION, n. 1. The act of violating sacred things, or of treating them with contempt or irreverence; as the *profanation* of the Sabbath by sports, amusements or unnecessary labor; the *profanation* of a sanctuary; the *profanation* of the name of God by swearing, jesting, &c.

PROFANE a. [1.] Irreverent to any thing sacred; *applied to persons*. A man is *profane* when he takes the name of God in vain, or treats sacred things with abuse and irreverence. **2.** Irreverent; proceeding from a contempt of sacred things, or implying it; as *profane* words or language; profane swearing.

PROFANE, v.t. To violate any thing sacred, or treat it with abuse, irreverence, obloquy or contempt; as, to *profane* the name of God; to profane the Sabbath; to *profane* the Scripture or the ordinances of God. *Dwight.*

(これらの創作用例には、冒瀆の中味について NW が考えていることが明示化されている。)

この派生語群として *profanely*(adv.), *profaned*(pp.), *profanely*(adv.), *profaneness* (n.), *profaner* (n.), *profaning*(ppr.), *profanity* (n.) など多数が見出し語として認定されている。

次に、*impiety*, *swear(ing)*, *blaspheme*, *blasphemy* をめぐる定義、用例を考察する。

IMPIETY, n. [1.] Ungodliness; irreverence towards the Supreme Being; contempt of the divine character and authority; neglect of the divine precepts. These constitute different degrees of *impiety*. **2.** Any act of

wickedness, as blasphemy and scoffing at the Supreme Being, or at his authority; profaneness. Any expression of contempt for God or his laws, constitutes as impiety of the highest degree of criminality. Disobedience to the divine commands or neglect of duty implies contempt for his authority, and is therefore impiety. *Impiety*, when it expresses the temper or disposition, has no plural; but it is otherwise when it expresses an act of wickedness, for all such acts are *impieties*. (impiety が指し示すものが NW 自身の創作用例によって具体化されている。)

SWEARING, n. 2. Profaneness, All *swearing* not required by some law, or in conformity with law, is criminal. False swearing or perjury is a crime of a deep dye.

(NW による創作用例は、神の冒瀆を極悪犯罪扱いしている。)

SWEAR, v. i. 4. To be profane; to practice profaneness. Certain classes of men are accustomed to *swear*. For men to swear is sinful, disreputable and odious; but for females or ladies to swear, appears more abominable and scandalous. (冒瀆に対するダブルスタンダードに基づく性差別的評価を披露している。)

BLASPHEMY, n. An indignity offered to God by words or writing; reproachful, contemptuous or irreverent words uttered impiously against Jehovah. *Blasphemy* is an injury offered to God, by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature. *Linwood*. In the middle ages, *blasphemy* was used to denote simply the blaming or condemning of a person or thing. Among the Greeks, to *blaspheme* was to use words of ill omen, which they were careful to avoid. *Encyc.*

BLASPHEME, v. t. 1. To speak of the Supreme Being in terms of impious irreverence; to revile or speak reproachfully of God, or the Holy Spirit. 1 Kings xxi. Mark iii.

BLASPHEME, *v.i.* [1.] To utter blasphemy. He that shall *blaspheme* against the Holy Spirit shall not be forgiven. Mark iii. (許しがたい罪として定義される。)

この派生形も多用である (*blasphemer, blaspheming, blasphemous, blasphemously*)。

9.6 Ordinary words

次に、神への言及のある引用例を含む言説について、管見ながらいくつかの語彙、その定義と引用例に見られる、ある種の特徴的傾向を分析する。以下の語彙に関しては NW による用例の創作が顕著に見られ、かつ語自体が宗教に直接かかわらなくとも、用例が聖書の教えや家庭教育の徳目への言及が頻出する。NW は定義の厳密化ということに固執せず、むしろ可能な限り、機会を捉えて、創作というさりげない形で用例として示し、自らの思想を入れ込もうとしたことが一大特徴であると推察される。

FAMILY, *n.* 2. Those who descend from one common progenitor; a tribe or race; kindred; lineage. Thus the Israelites were a branch of the *family* of Abraham; and the descendants of Reuben, of Manasseh, &c., were called their *families*. The whole human race are the *family* of Adam, the human *family*.

(世俗的な家族ではなく、聖書への言及によって人類のルーツとつながる家族として語られる。)

RACE, *n.* 1. The lineage of a family, or continued series of descendants from a parent who is called the stock. A *race* is the series of descendants indefinitely. Thus all mankind are called the *race* of Adam; the Israelites are of the *race* of Abraham and Jacob. Thus we speak of a *race* of kings, the *race* of Clovis or Charlemagne; a *race* of nobles, &c. (Adam を始祖とする聖書由来の創作用例が最初に取り上げられている。)

PARENT, *n.* 1. When *parents* are wanting in authority, children are wanting in *duty*. Ames. (権威を行使する親たちがいて子たちが成長するという家族像が

提示される。)

IMPRINT, *v.t.* **3.** To fix on the mind or memory; to impress. Let your father's admonitions and instructions be *imprinted* on your mind. (教育者としての父親の子へ及ぼす影響が、子に対する助言として語られる。)

CARELESS, *a.* Having no care; heedless; negligent; unthinking; inattentive; regardless; unmindful; followed by of or about; as a *careless* mother, a mother careless of or about her children, is an unnatural parent. (母親の教育力を批判的に焦点化している。)

FORBID, *v.t.* Literally, to bid or command against. Hence, **1.** To prohibit; to interdict; to command to forbear or not to do. The laws of God *forbid* us to swear. Good manners also *forbid* us to use profane language. All servile labor and idle amusements on the Sabbath are *forbidden*.

(みだりに神の名を口にしてはならぬという NW の信念はすでに 9.5Profanity でも考察した。)

ETERNITY, *n.* We speak of eternal duration preceding the present time. God has existed from *eternity*. ...

GRATITUDE, *n.* ...Gratitude is a virtue of the highest excellence, as it implies a feeling and generous heart, and a proper sense of duty. The love of God is the sublimest *gratitude*. Paley.*²³

IMITABLE, *a.* That may be imitated or copied. Let us follow our Savior in all his *imitable* conduct and traits of character. ...

INHERIT, *v.t.* **2.** To receive by nature from a progenitor. The son *inherits* the virtues of his father; the daughter *inherits* the temper of her mother, and children often *inherit* the constitutional infirmities of their parents. (遺伝的形質の親から子への継承に関する家庭内性別役割分担を謳う。)

INDEBTED, *a.* **2.** Obligated by something received, for which restriction or gratitude is due. We are *indebted* to our parents for their care of us in

²³ *William P. 1743-1805 theologian, philosopher.

infancy and youth. We are indebted to God for life. We are indebted to the Christian religion for many of the advantages, and much of the refinement of modern times. (1 番目の例は家庭での教育、2 番目以下はキリスト教の教えについて述べる。)

INSTRUMENT, n. 2. That which is subservient to the execution of a plan or purpose, or to the production of any effect; means used or contributing to an effect; *applicable to persons or things*. Bad men are often *instruments* of ruin to others. The distribution of the Scriptures may be the instrument of a vastly extensive reformation in morals and religion. (聖書の役割についての NW の認識が明確に反映されている。)

JUSTIFY, v.t. To prove or show to be just, or conformable to law, right, justice, propriety or duty; to defend or maintain; to vindicate as right. We cannot justify disobedience or ingratitude to our Maker. We cannot justify insult or incivility to our fellow men. Intemperance, lewdness, profaneness and dueling are in no case to be justified. (神 Maker への服従、恩寵についての言及がある。)

KNOWLEDGE, n. 1. A clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas. We can have no knowledge is very limited, and is mostly gained by observation and experience. God has a perfect knowledge of all his works. Human knowledge is very limited, and is mostly gained by observation and experience. (神に比べて人智の非力を思い知らせる記述。)

MARRIAGE, n. The act of uniting a man and a woman for life; wedlock; the legal union of a man and woman for life. *Marriage* is a contract both civil and religious, by which the parties engage to live together in mutual affection and fidelity, till death shall separate them. Marriage was instituted by God himself for the purpose of preventing the promiscuous intercourse of the sexes, for promoting domestic felicity, and for securing the maintenance and

education of children. (神の摂理による世俗的な制度を超えた精神の終生の結合であり、次世代の教育を含めた世代間の継承を象徴するものであることに言及する。)

MELIORATE, *v.t.* To make better; to improve; as to meliorate fruit by grafting, or soil by cultivation. Civilization has done much, but Christianity more, to meliorate the condition of men in society. (人間の良化の手段としてのキリスト教の文明に対する優位性を宣言している。)

MERITORIOUS, *a.* Deserving of reward or of notice, regard, fame or happiness, or of that which shall be a suitable return for services or excellence of any kind. We applaud of *meritorious* services of the laborer, the soldier and the seaman. We admire the *meritorious* labors of a Watts, a Doddridge, a Carey and a Martyn. We rely for salvation on the meritorious obedience and sufferings of Christ. (現世のさまざまな勲功について説明したあと、衆生の救いがキリストの奇特な服従と受難の賜物^{たまもの}であることへの感謝がある。)

NOTHING, *n.* Not any thing; not any being or existence; a word that denies the existence of any thing; non-entity; opposed to *something*. The world was created from nothing. (明らかに聖書への言及が暗示されている創作用例。)

OFFENSIVE, *a.* 1. Causing displeasure or some degree of anger; displeasing. All sin is offensive to God. Rude behavior is *offensive* to men. Good breeding forbids us to use *offensive* word. (神の怒りに言及した引用例。)

PUNISHMENT, *n.* ...Divine *punishments* are doubtless designed to secure obedience to divine laws, and uphold the moral order of created intelligent beings. (神の審判による天罰について下位見出しを設けて言及。)

SPEECH, *n.* The faculty of uttering articulate sounds or words, as in human beings; the faculty of expressing thoughts by words or articulate sounds. Speech was given to man by his Creator for the noblest purposes. (言語の起源についての神の摂理説はNWの言語観の根底をなす考えであり、信念である。)

TRADITION, *n.* 3. That which is handed down from age to age by oral

communication. The Jews pay great regard to *tradition* in matters of religion, as do the Romanists. Protestants reject the authority of *tradition* in sacred things, and rely only on the written word. *Traditions* may be good or bad, true or false. (他宗派、特にカトリックの伝統に対するプロテスタントの批判的態度を表明し、伝統について是々非々の立場を取ると主張する。)

VENGEANCE, *n.* The infliction of pain on another, in return for an injury or offense. ... When such infliction proceeds from a mere love of justice, and the necessity of punishing offenders for the support of the laws, it is *vengeance*, and is warrantable and just. In this case, *vengeance* is a just retribution, recompense or punishment. In this latter sense the word is used in *Scripture*, and frequently applied to the punishments inflicted by God on sinners. (私的復讐としての *revenge* に対して、法によって保障される社会的正義としての復讐 *vengeance* が聖書の世界では神による復讐を意味することを付け加える。)

CASUAL, *a.* 3. Taking place, or beginning to exist without an efficient intelligent cause, and without design. Atheists assert that the existence of things is *casual*. Dwight.

(無神論者への批判的・否定的な目 *assert* [言い張る] という動詞により暗示されている。)

CREATE, *v.t.* 5. To make or produce, by new combinations of matter already created, and by investigating these combinations with new forms, constitutions and qualities; to shape and organize. God *created* man in his own image. *Gen.i.*

(聖書からの引用。)

CREATURE, *n.* That which is created; every being besides the *Creator*, or every thing not self-existent. The sun, moon, and stars; the earth, animals, plants, light, darkness, air, water, &c., are the *creatures* of God. (create, creature 両者共通の聖書エピソード、天地創造にかかわる「創り主」たる神の業に言及している。)

DAY, *n.* 1. That part of the time of the earth's revolution on its axis, in which

its surface is presented to the sun; the part of the twenty four hours when it is light; or the space of time between the rising and setting of the sun; called the *artificial day*.

And God called the light *day*. Gen. i.

2. The whole time or period of one revolution of the earth on its axis, or twenty four hours; called the *natural day*. And the evening and the morning were the first *day*. Gen. i.

(聖書からの引用。)

DISPLAY, *v.t.* 2. To spread before the view; to show; to exhibit to the eyes, or to the mind; to make manifest. The works of nature display the power and wisdom of the Supreme Being.

Christian charity displays the effect of true piety. A dress, simple and elegant, *displays* female taste and beauty to advantage. (最後の世俗的な例と対照的なキリスト教についての創作例文。)

DISPUTE, *v.i.* 1. To contend in argument; to reason or argue in opposition; to debate; to altercate; and to *dispute violently* is to wrangle. Paul *disputed* with the Jews in the synagogue. The disciples of Christ disputed among themselves who should be the greatest. Men often *dispute* about trifles. (創作例文)

DISTRUST, *v.t.* 2. To doubt; to suspect not to be real, true, sincere or firm. We *distrust* a man's courage, friendship, veracity, declarations, intentions or promises, when we question their reality or sincerity. We cannot distrust the declaration of God. We often have reason to *distrust* our own resolutions. (創作例文)

DREAM, *n.* 2. In scripture, dreams were sometimes impressions on the minds of sleeping persons, made by divine agency. God came to Abimelech in a dream. Joseph was warned by God in a *dream*. Gen. xx, Math.ii. (聖書的文脈に現れる予言としての夢を含む聖書からの引用。)

SUN, *n.* 1. The splendid orb or luminary which, being in or near the center of

our system of worlds, gives light and heat to all the planets. The light of the sun constitutes the day, and the darkness which proceeds from its absence, or the shade of the earth, constitutes the night. Ps. cxxxvi.

4. In *Scripture*, Christ is called the *sun* of righteousness, as the source of light, animation and comfort to his disciples. (キリストの隠喩である太陽の例を創作している。)

Under the sun, in the world; on earth; a proverbial expression. There is no new thing under the *sun*. Eccles. i.

DINNER, n. 2. An entertainment; a feast. Behold, I have prepared my *dinner*. Matt.xxii.

SINK, *v.i.* 1. To fall by the force of greater gravity, in a medium or substance of less specific gravity; to subdue; opposed to *swim* or *float*. Some species of wood or timber will *sink* in water. Oil will not *sink* in water and many other liquids, for it is specifically lighter. I *sink* in deep mire. Ps. lxix.

2. To fall gradually. He *sunk* down in his chariot. 2 Kings ix.

6. To enter deeply; to be impressed. Let these sayings *sink* down into your ears. Luke ix.

SWIM, *v.i.* 2. To move progressively in water by means of the motion of the hands and feet, or of fins. [...] Is. xxv*. Leap in with me into this angry flood, And *swim* to yonder point. *Shak*.

[*Isa.25.11 'And hee shall spread fourth his hands in the midst of them, as hee that *swimmeth* spreadeth fourth his hands to swimme.' *Authorized Version* (1611).]

6. To be floated; to be overflowed or drenched; as, the earth swims in rain. *Spectator*. Sudden the ditches swell, the meadows *swim*. *Thomson*. All the night I make my bed to *swim*; I water my couch with my tears. Ps. vi.

FOOLISH, *a.* 3. Proceeding from folly, or marked with folly; silly; vain; trifling. But *foolish* questions a void. 2 Tim ii.

5. In *scripture*, wicked; *sinful* acting without regard to the divine law and

glory, or to one's own eternal happiness. O foolish Galatians --- Gal.iii.

(聖書の文脈で用いられており、後者では、愚行について聖書の解釈がなされている。)

LONG, v.i. 1. To desire earnestly or eagerly. I long to see you. Rom. i. I have longed after thy precepts. Ps. cxix. I have longed for thy salvation. Ps. cxix.

次に機能語に準ずる副詞 long、形容詞 short の用例を吟味する。

LONG, adv. 2. To a great extent in time; as, they that tarry long at the wine. Prov.xxiii.

When the trumpet soundeth long. Ex.xix. So in composition we say, *long-expected, long-forgot.* **4.** Through the whole extent or duration of. The God who fed me all my life long to this day. Gen. xlviii.

SHORT, a. 1. Not long; not having great length or extension; as a *short* distance; a *short* ferry; a *short* flight; a *short* piece of timber. The bed is shorter than that a man can stretch himself on it. Is. xxviii.

2. Not extended in time; not of long duration. The triumphing of the wicked is short. Job xx. 1 Thess. ii.

To come short, [1.] to fail: We all come short of perfect obedience to God's will.

2. Not reach or obtain. Rom. iii.

To cut short, to abridge; to contract; to make too small or defective; also to destroy or consume. 2 Kings x.

内容語は言うに及ばず、機能語群に見られる定義を具体化する用例が聖書からの引用に溢れている事実は、NW の思想のもっとも根幹に、キリスト教の教えがあることを知らしめる。これに関連して Snyder (2002) の指摘は適切であると考えられる。

'But, most importantly, it [i.e. 1828 American Dictionary] could serve as a force for educating Americans in the principles of the Christian faith, principles that could remake government, schools, and other pertinent social institutions into Webster's Christian ideal.' (Snyder 2002:252)

さらにいくつかの機能語における引用例や創作用例によってNWの編集意図や創作意図を辿ってみよう。

AFTER, prep. **2.** Later in time; as, *after* another. This word often precedes a sentence, as a governing preposition. After I have risen, I will go before you into Galilee. Math. xxvi.

3. In pursuit of that is, moving *behind*, following; in search of. After whom is the king of Israel come out? 1 Sam. xxiv. Ye shall not go after other Gods. Deut. vi.

6. According to the direction and influence of. To walk after the flesh; to live after the flesh. Rom. viii. To judge after the sight of the eye. Is. xi.

BEFORE, prep. **2.** In presence of, with the idea of power, authority, respect. Abraham bowed before the people of the land. Gen. xxiii.

4. In the presence of, noting cognizance or jurisdiction. Both parties shall come before the judge. Ex.xxii.

5. In the power of, noting the right or ability to choose or possess; free to the choice. The world was all *before* them. *Milton.* My land is before thee. Gen. xx.

7. Preceding in time. Before I was afflicted, I went astray. Ps. cxix. Before* Abraham was, I am. John viii. *Here the preposition has a sentence following for an object.

8. In preference to. And he set Ephraim before Manasseh. Gen. xlvi. Poverty is desirable before torments. *Taylor.*

9. Superior; preceding in dignity. He that cometh after me is preferred before

me, for he was before me. John i. (前置詞 *before* の 12 の定義の半数に聖書が引用されている。)

AGAIN, *adv.* 1. A second time; once more. I will not *again* curse the ground. Gen. viii.

2. It notes something further, or additional to one or more particulars.

For to which of the angles said he at any time, thou art my son, this day have I begotten thee? and *again*, I will be to him, a father, and he shall be to me a son? and *again*, let all the angels of God worship him. Heb. i.

AGAINST, *prep.* 1. In opposition; noting enmity or disapprobation.

His hand will be *against* every man. Gen. xvi. I am *against* your pillows. Ez. xiii.

5. Opposite in place; abreast; as, a ship is against the mouth of a river. In this sense it is often preceded by *over*. Aaron lighted the lamps *over against* the candlesticks. Num. viii.

8. In provision for; in preparation for. Urijah made it *against* king Ahaz came from Damascus. 2 Kings, xvi. In this sense *against* is a preposition, with the following part of the sentence for an object. See **After**, *prep.* def.2.

BECOME, *v.i.* 1. To pass from one state to another...as, a coin *becomes* a tree.

The Lord God breathed into his nostrils the breath of life and man *became* a living soul.

To the Jew, I became a Jew.

(人類の誕生を聖書の創世記に依拠して語らせている創作例文である。)

COME, *v.i.* 2. To draw nigh; to approach; to arrive; to be present. *Come* thou and all thy house into the ark. Gen. vii. All my time will I wait, till my change *come*. Job xiv. When shall I *come* and appear before God? Ps. xlii. Then shall the end *come*. Math. xxiv. Thy kingdom *come*; thy will be done. Math. vi.

3. To advance and arrive at some state or condition; as, the ships *came* to action; the players *came* to blows; is it come to this? His sons *come* to honor and he knoweth it not. Job xiv.

4. To happen or fall out; as, how *comes* that? let *come* what will. Hence when followed by an object or person, with *to* or *on*, to befall; to light on. After all that has *come* on us for our evil deeds. Ezra ix. All things *come* alike to all. Eccles. ix.

6. To sprout, as plants; to spring. The corn *comes* or *comes up*. “In the *coming* or sprouting of malt, as it must not come too little, so it must not *come* too much.” *Mortimer*. So Bacon uses the word; and this use of it coincides nearly with the sense [...], quom, 2 Kings xix.26. and in the same chapter inserted in Isaiah xxxvii.

To come again, to return. Gen. xxviii. Lev. Xiv.

To come after, to follow. Math. xvi. Also, to come to obtain; as, to *come after* a book.

To come down, to descend. The Lord will *come down* on mount Sinai. Ex. xix. Also, to be humbled or abased. Your principalities shall *come down*. Jer. xiii. *Come down from the glory.* Jer. xlvi.

To come forth, to issue or proceed from. Gen. xv. Is. xi. Micah v. Also, to depart from; to leave. Mark ix. Also, to come abroad. Jer. iv.

To come in, ... Also, to lie carnally with. Gen. xxxviii.

To come on, ... Also, to fall on; to happen to. Lest that *come on* you, which is spoken of in the prophets. Acts xiii.

To come out, to depart or proceed from. They shall *come out* with great substance. Gen. xv.

To come out of, to issue forth, as from confinement, or a close place; to proceed or depart from. Also, to issue from, as descendants. King shall *come out of* thee. Gen. xvii.

To come short, to fail; not to accomplish. All have sinned and *come short of*

the glory of God. Rom. iii.

To come to pass, to be; to happen; to fall out; to be effected. The phrase is much used in the common version of the scriptures, but is seldom found in modern English writings.

これらを総合すると、political nationalism という範疇で NW の思想を捉えることが妥当かどうかについて疑問視せざるをえない。1828 年版のこの辞書の序文最終段落（‘To that great and benevolent Being’で始まる）に記された神への感謝には偽らざる心境が素直に吐露されていると考えれば、その核心は NW の精神世界に踏み込んで religious nationalism と見なすことができよう。さらに言えば religious nationalism を超えて、自らの信仰する聖書に根ざす実践を社会の根底におく、世俗的社会の変動、有為転変はどうあれ、ある種の揺るぎない個としての生き方を模索し、提示しようとしたという結論を導き出してよいのではないか。この点について筆者は Rollins (1976) と考え方をかなり共有している。

‘Nationalism is too simple an explanation. When the work is considered within the context of Noah Webster’s life, it becomes apparent that it was stimulated by much more than patriotism. That was undoubtedly an important factor in his early conceptions, but *the American Dictionary* was the product of a lifetime. It reflected the events and inheritances of that human life and contained all the biases, concerns, and ideals of a specific individual. Indeed, it was an extension of his whole personality, and one must read it carefully to understand the tale it tells. Webster’s main motivation for writing and publishing it was not to celebrate American life or to expand independence. Instead, he sought to counteract social disruption and reestablish the deferential world order that he believed was disintegrating.’ (Rollins 1976:416)

10 NWの個性的定義・創作用例 -- 独善、毒舌、ユーモア

NWの定義および用例には、S. Johnsonとは異なるやり方で、ときに厳しい辛辣さ、偏見、あるいは日常の暮らしへの批判的なまなざし、あるいはウィットやユーモアを読み取ることができる (cf. Lepore & Schulman 2008:46)。辞書を編集するに当たり、編集者以前に時おり為人の世俗的な側面が反映するのは避けられない。そこに公的自己を離れた私的なNWの人間性を見るのは論者だけではないだろう。

日常における美についての考察が興味深い例である。

BEAUTIFUL, *a.* ... 1. Elegant in form; fair; having the form that pleases the eye. It expresses more than *handsome*. A beautiful woman is one of the most attractive objects in all nature's works. *Anon.* A circle is more beautiful than a square; a square is more beautiful than a parallelogram. *Lord Kames.* (女性の美と数学的な美の両例を挙げて美を論じる姿勢がユーモラスである。)

HANDSOME, *a.* ... 2. Moderately beautiful, as the person or other thing; well made; having symmetry of parts; well formed. It expresses less than beautiful or elegant; as a *handsome* woman or man; she has a *handsome* person or face. So we say, a *handsome* house; a *handsome* type. (beautifulの記述との整合性を保っている部分。同義語の意味の峻別を、忘れることなく行なっている。)

COMELY, *a.* [1.] Properly, becoming; suitable: whence, handsome; graceful. *Applied to person or form*, it denotes symmetry or due proportion, but it expresses less than *beautiful* or *elegant*. I have seen a son of Jesse – a comely person. 1 Sam. xvi. I will not conceal his comely proportion. Job xli. 2. Decent; suitable; proper; becoming; suited to time, place, circumstances or persons. Praise is comely for the upright. Ps. xxxiii. Is it comely that a woman pray to God uncovered? 1 Cor. xi. O what a world is this, when what

is *comely* Envenoms him that bears it. Shaks. (しばしば世俗的外面的な美と触れあうところのある聖書からの引用で示すところに NW の機智がある。)

自己の利害関係に敏感な NW のようすが伺える例を挙げる。

DISTURB, *v.t.* 4. To interrupt; to hinder; to incommode. Care *disturbs* study. Let no person *disturb* my franchise. (自己の著作物の著作権保護のための法案化をめざしてロビー活動をした NW ならではの創作用例である。)

辛辣な考察、あるいは毒舌を伺わせる用例は以下のものであろう。

PEOPLE, *n.* 2. The vulgar; the mass of illiterate persons. (一般大衆に対する NW の人間観が明確に姿を表す定義のひとつである。前条の CITIZEN の定義と極めて対照的であり、PEOPLE と CITIZEN が相容れない概念同士であることを仄めかす。)

PEST, *n.* 2. Any thing very noxious, mischievous or destructive. The tale-bearer, the gambler, the libertine, the drunkard, are *pests* to society. (pest の中には libertine 放蕩者、(宗教上の) 自由主義思想家【無神論者?】までも含むとは相当の毒舌である。)

PREJUDICE, *n.* 1. Prejudgment; an opinion or decision of mind, formed without due examination of the facts or arguments which are necessary to a just and impartial determination. It is used in a good or bad sense. Innumerable are the *prejudices* of education; we are accustomed to believe what we are taught, and to receive opinions from others without examining the grounds by which they can be supported. A man has strong *prejudices* in favor of his country or his party, or the church in which he has been educated; and often our prejudices are unreasonable. A judge should disabuse himself of *prejudice* in favor of either party in a suit.

(不合理な偏見の陥穽について常識的な分析をしたのち、愛国心や党利党略に

加担したり、受けた教会の教えに盲目的に従うゆえの偏見について記述しているが、しかしそれは他者以上に自らにも跳ね帰るべき筋合いのものでもある。上述の tradition 観と同様、偏見にもよいものと悪いものがあると述べる時には少なからず驚かされる。)

家族関係や身近な人間関係におけるモラルについて考察している用例を以下に挙げる。

QUARREL, *v.i.* 1. To dispute violently or with loud and angry words; to wrangle; to scold. How odious to see husband and wife quarrel!

2. To fight; to scuffle; to contend; to squabble; used of two persons or of a small number. It is never used of armies and navies in combat. Children and servants often quarrel about trifles. Tavern-haunters sometimes quarrel over their cups. (NW の批判的創作用例は当時の家庭内外の日常的風景を彷彿とさせてくれる。)

SCOLD, *v.i.* To find fault or rail with rude clamor; to brawl; to utter railing or harsh, rude, boisterous rebuke; with *at*; as, to scold at a servant. A scolding tongue, a scolding wife, a scolding husband, a scolding master, who can endure? (卑近な日常的風景を彷彿とさせる創作例文である。)

WIFE, *n.* 1. The lawful consort of a man; a woman who is united to a man in the lawful bonds of wedlock; the correlative of husband. The husband of one wife. 1 Tim. iii. Let every one of you in particular, so love his wife even as himself, and let the wife see that she reverence her husband. Eph. v. (敬愛されるためには、互いに同等の功德を以て接するべきであることを聖書に託して伝えるのは、現実とのギャップを暗示している。)

TEASE, *v.t.* 3. To vex with importunity or impertinence; to harass, annoy, disturb or irritate by petty requests, or by jests and raillery. Parents are often teased by their children into unreasonable compliances. (家庭での親子関係の甘い現実を苦々しく思う NW の姿を彷彿とさせる。)

日常風景の中の人々の何気ない行動を見る鋭い目が伺える例と言える。

LIP-DEVOTION²⁴, *n.* Prayers uttered by the lips without the desires of the heart.

(不敬虔なクリスチャンの象徴的行為として、あえて、複合語独立見出しとしている。)

RUSH, *v.i.* 1. To move or drive forward with impetuosity, violence and tumultuous rapidity; as, armies rush to battle; waters *rush* down a precipice; winds *rush* through the forest. We ought never to *rush* into company, much less into a religious assembly. (時間的ゆとりをもって宗教的催しに加わるべしという NW の批判的視線 (当時の会衆に対する) が垣間見える。)

SWEAR, *v.i.* 4. To be profane; to practice profaneness. Certain classes of men are accustomed to *swear*. For men to *swear* is sinful, disreputable and odious; but for females or ladies to *swear*, appears more abominable and scandalous. (冒瀆に対する性別ダブルスタンダードに基づく評価を堂々と披露している。)

SUPPER, *n.* The evening meal. People who dine late, eat no *supper*. The dinner of fashionable people would be the *supper* of rustics. (貧富の格差が夕食の質の差に呼応すると率直に述べる。)

以下の例では、社会正義、公平さ、国家建設の原理についての率直な考えが明確に姿を現している。

SLAVE-TRADE, *n.* The barbarous and wicked business of purchasing men and women, transporting them to a distant country and selling them for slaves. (人身売買を最も野蛮邪悪なビジネスと断罪する NW の姿を見る。)

FOOT, *n.* 5. Foundation; condition; state. We are not on the same *foot* with our fellow citizens. In this sense, it is more common, in America, to use

²⁴ OED 唯一例 1607: *There may be somewhat like prayer, which yet is not prayer, but lip-devotion.*

footing... 6. Plan of establishment; fundamental principles. Our constitution may hereafter be placed on a better *foot*. ...

(新国家アメリカのあるべき姿を模索中の NW の姿がここに重なる。)

以下の引用における政治家の発言ないし描写には NW の個人的な嗜好が如実に反映している。

POOR, *a.* 17. The poor, collectively, used as a noun; those who are destitute of property; the indigent; the needy; in a legal sense, those who depend on charity or maintenance by the public. I have observed the more public provisions are made for *the poor*, the less they provide for themselves. *Franklin.* (フランクリンの論評の引用によって、格差社会アメリカの未来のために貧者への眼差しの重要性に想いをいたしている。)

TO-MORROW, *n.* The day after the present. One to-day is worth two to-morrow. *Franklin.* (フランクリンの格言的言い回しの借用。今日手を打たなければ手遅れになることもある。)

UNPARALLELED, *a.* Having no parallel or equal; unequalled; unmatched. *Addison.*

The *unparalleled* perseverance of the armies of the U. States, under every suffering and discouragement, was little short of a miracle. *Washington.*

(米国軍隊が無敵であることに言及する George Washington の言説を引用。)

EXPLOIT: *n.* 1. A deed or act; more specially, a heroic act; a deed of renown; a great or noble achievement; as the *exploits* of Alexander, of Caesar, of Washington. (George Washington の偉業が歴史上の人物のそれに匹敵すると見なされている。)

CELEBRATE, *v. t.* 3. To honor or distinguish by ceremonies and marks of joy and respect; as, to *celebrate* the birthday of Washington; to *celebrate* a marriage. (ワシントンへの支持賛辞をさりげなく創作用例に盛り込んでいる。)

S. Johnson の定義がしばしば個人的な色彩を帯びるとしばしば言われてきたが、NW もそれに匹敵するか、それ以上の個性的な偏向があると見るのは穿ち過ぎであろうか？

11 まとめ --- 終章にかえて

NW が言語および言語教育に関して成し遂げた著作活動を時間軸に沿って検討すれば、以下のことが判明する。

- 1) Ungar (1998) のタイトル (*The Life and Times of Webster, an American Patriot*) に見られるように、一般的に patriot として知られる Webster であるが、他方では、Snyder (2002) のタイトル (*Defining Noah Webster, a Spiritual Biography*) のように聖書の教えをアメリカという新たな社会の核とすることを理想と考えたもうひとりの人物、あるいは「説教師」(Lapore & Schulman 2008) と見なす立場もある。
- 2) ひとつの側面だけで説明しきれない NW であるが、言語に関する著作（の変容）を辿ると、後期には、聖書とキリスト教精神に深く支えられた NW 自身が明確に姿を現し、それが彼の著作の原動力となり *An American Dictionary* が総体として伝えるメッセージの背骨の大きなひとつになっている。
- 3) 辞書編集者として「愛国的」視点を独自の「定義」に、露骨に反映させることは予想に反して少なかった可能性がある。ある意味で客観的かつ平易な定義が目立つ。他方、定義の客観性に比して、例示文の特異さに注目する必要がある。例示文は二つに分けることができる。ひとつは他者の引用であり、もうひとつは自らの創作例文である。
- 4) 他者の引用については、辞書編集の先人 S. Johnson の辞書をはじめとして、さまざまな新たな学問分野については百科事典や、専門領域ごとに特化された事典類をその当時の科学的な情報として客観的に示すとともに、米国独立

精神とそれが依拠するアイデンティティを公にした（NWの基準に適う、NWが信頼する）人々の政治的・思想的ディスコースを多用した点には、Webster自らの政治的な意味での patriot の側面を垣間見ることができる。（例えば Franklin, Washington が特に好まれ、Jefferson、Thomas Paine は排除された例外的な人物であった。）

- 5) 中でも聖書からの引用はNWにとってはもっとも多用され、彼の信念に深いかわりをもつ精神的支え、あるいは源泉であった。それを強化するのが、自ら聖書の教えにかかわって創作した文である。
- 6) 創作例文について言えば、Rollins (1980) や Snyder (2002) が言及する以上に、NWの思想や信念が反映していることを読み取ることができる。神、聖書、キリスト教に関する概念に直接かかわる語彙のみならず、それ以外の日常的な語彙の数々にも、NWの思想や信念や哲学を伺うことができる。むしろ、後者に、NWの教条的でない、真の姿を見ることができる。
- 7) その萌芽は、形を変えて、初期の頃の著作に横溢している。満足のいく教育制度がまだ確立していない時代、若き日に最初に手を付け完成させた若者向けの「教科書」*The American Spelling Book* (1789) は、かつて「社会はかくあるべき」との明確なビジョンを有する、政治志向の教育者としての姿を現していた。教育全般にわたって国家の礎となるべき人たるべきこと、かつクリスチャンとして敬虔な信仰生活を送る人々たるべきことを、若者に、辞書ではない書物を通じて解き続けた原点があり、NWが自分流に patriot であろうとしていた強く持続的な意思を明確に見ることができる。教育を通じての patriot 的ディスコースによって、青少年に直接的に影響を与えようとしていた。タイトルに含まれる動詞 spell の比喩的意味“to read; to discover by characters or marks”をさらに隠喩的に解釈するのはうがち過ぎであるかもしれないが、結果的に、文字を読むことがものごとの真のすがたをとらえることであり、それこそが社会の成員であるひとりひとりにとって大切な資質

であるがゆえに、幼年期からの教育によって体系的に注入すべき要素であるという NW の信念に合致するもの、ある意味で NW の教育への熱情を凝縮するものであったと思われる。

8) Webster の 85 年の生涯 (1758-1843) のうち *The American Spelling Book* (1783-85) や *Dissertations* (1789) には青年時代の直情的な愛国的思想がしばしば見られるものの、*A Compendious Dictionary* から *An American Dictionary* に続く後半生の主要な期間、1806 年から 1828 年の 20 年以上の辞書編集の過程を見ると、徐々に影を潜め、逆に宗教的信念を裏打ちするような色合いが濃くなっていくことが認められる。そういう意味では Rollins (1980) や Snyder (2002) の指摘はかなり当てているのではないか。聖書の教えとそれを基盤とする家庭教育の重要性を示すメッセージを NW の手になる創作用例の中に数多く見ることができる。

9) 中期以降は、政治的現実の争いの不毛、あるいは革命後の社会情勢に対する幻滅に半ば絶望し、所詮人々が恣意的に創り壊す砂上の楼閣としての社会制度と改革に見切りをつけるかのごとく、宗教的信念が彼の著作に基調低音として一定の、あるいは相当の影響を及ぼすようになったと推察される。

10) 85 年の生涯を通して -- 長い生涯のうちに誰にも起こりうることだが -- 思考と行動の両面において、毀誉褒貶に充ち、かなりの紆余曲折 -- 激動と呼んでもよいものかもしれない -- を経た人生の軌跡を辿ることができる。ある時は熱狂的なナショナリスト、愛国者、ある時は情熱的な教育者、そして後半生は、静かなる、しかし内なる闘いを続けるキリスト者の視点で精力的に働いた辞書の編集執筆者、一人の人間として悩み続け生きた生身の姿を垣間みることができる。

最後に、1785 年 George Washington が NW を個人秘書にと要請した手紙への NW の返書 (12 月 8 日付) に見られる NW の想いに立ち戻ろう。これが 27

歳の NW であるとするれば彼のその後の人生にはなんらの変化も生じなかったのであろうか。というのも確かに彼は終生に亘り教育分野に関わる多くの教科書的著作を継続的に著し多くの時間を費やしたからである。

I wish to be settled in life—I wish not for solitude, but to have it in my power to be retired. I wish to enjoy life, but books and business will ever be my principal pleasure. I must write—it is a happiness I cannot sacrifice; and were I upon the throne of Grand Seignior, I feel as tho' I could pleasure in the education of youth.' (Webster to George Washington, 18 December 1785(copy), Webster Papers, NYPL, BOX 1., quoted in Snyder 2002:73)

例えば、イエール大学卒業直後、大学を含め、未だ教育制度整わない時代に、小学校の教師をしながら司法試験に挑戦し、弁護士資格を得つつも、仕事がないゆえに自立できず、暗中模索で自分の想定する理想的な初等中等教育をしようとして、教育者と経営者とを兼ねて自ら学校を創設し、教えようと試み、後半生は辞書を編纂しながら、多方面の教育的著作をものした点に注目する限りでは、教育一辺倒のように見える。

しかし丁寧に見て行くと、学校開設運営の試みは二度にわたり短期間で終わったり、失敗したりした。再度雇われ教師をしつつ、生き方を模索する中で *The American Spelling Book* を書き、国のかたちを描く政治エッセー *Sketches of American Policy*、評論を行なうなど、教育を含んださまざまな分野の著作をものし、各地で講演し、また新聞の編集にも携わるなど、社会的政治的啓発活動にも従事した経歴もあり、その過程で、彼の特異な個性と独自の見解、率直な物言い故の反発や誤解などにより、さまざまな誹謗中傷を受けるという辛酸も舐めた。

アメリカ独立に至る過程に生じた独立派内部の主導権争いが最終的にワシントンにトップを抱く国家建設へと収斂していったのちにワシントンから私設秘書としての政権参加を乞われたのに対して辞退を申し出た背景には何があったのだろうか。おそらく NW にはアメリカの政治に関する別の想いが存在し、大

統領秘書という栄誉に留まらず、別の選択をさせることになったと考えられる。その想いは、30代に入り、フェデラリストの立場を擁護する日刊紙や *American Minerva* の編集長になり自称プロンプターとして位置づけられる役割を果たし、さらに広く、教育から政治制度までの評論活動を展開する形で新国家へ提言していくやり方によって実現されていくことになった。

すでに述べたように若き日の NW の関心の領域は教育に限ることなく、政治体制を含む広い視野での活動があり、国政への関心の傾斜には一時期かなりのものがあったことが知られている。しかし40代を前にして、独立後の国内における政治の混乱や腐敗、欧州に広がる革命後の理想とはほど遠い政治状況などに愕然とした NW は、政治の闇や交錯する利害や野望、裏切りに失望し、それに背を向けて、次世代に向けて広い意味での啓発活動へと戻っていったこと、そしてキリスト教の教えを精神的支えとして国のかたちを求めていこうとしていったこと、すなわち決して教育一辺倒ではなかったことがその長い足跡から伺える。

【年表: Noah Webster の nationalism をめぐる記述を含む著作活動の軌跡】

- 1758 (0歳): 誕生.
- 1774 (16歳): Yale College 入学.
- 1776 (18歳): The "American Revolution" 始まる.
- 1778 (20歳): Yale College 学士号取得、卒業.
- 1783/85 (25-27歳): *A Grammatical Institute of the English Language*
第一部 Spelling (1783): 第二部 Grammar (1784) 上梓; 第三部 (1785) Reader 上梓.
[*The First Part of the Grammatical Institute of the English Language* は後 (1804) に
The American Spelling Book に変更.]
- 1785 (27歳): *Sketches of American Policy* 上梓.
- 1787-88 (29-30歳): *An American Selection of Lessons in Reading and Speaking* 上梓.
American Magazine 創刊.
- 1789 (31歳): *Dissertations on the English Language* 上梓.
- 1790 (32歳): NW の努力あって初めての著作権法施行 (出版後 14 年間有効).
Collection of Essays and Fugitiv [sic.] *Writings* 上梓.
- 1793 (35歳): 編集長として *American Minerva* 創刊.
- 1804 (46歳): 著作権保護消滅、改訂版を *The American Spelling Book* と改題上梓.
- 1806 (48歳): *A Compendious Dictionary* 上梓.

- 1828 (70 歳) : *An American Dictionary of the English Language* 上梓 .
1829 (71 歳) : *The Elementary Spelling Book* 上梓 (前年に著作権消滅) .
(1804 *The American Spelling Book* からさらに改題.)
[Ungar p.303 に依拠; cf. 異説 1827 Rollins p.xvi に依拠]
1832 (74 歳) : *History of the United States* 上梓 .
1833 (75 歳) : *Holy Bible* 上梓 .
1839 (81 歳) : *A Manual of Useful Studies* 上梓 .
1841 (83 歳) : *An American Dictionary of the English Language* 増補改訂版 .
1843 (85 歳) : 死去 .

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[abstract]

**The Transformation of Noah Webster's Patriotism in his Attempt
to Compile *An American Dictionary* and Create a National Identity**

Takao KUYA

What has been pursued in the paper about the transformation of Noah
Webster's idea of patriotism can be summarized as follows.

1. While, as the title of Ungar's writing (*The Life and Times of Webster, an American Patriot*, 1998) shows, many believe that Webster has long been regarded as a patriot in the popular and literal sense of the word, there are some that thinks him to be a religious person 'at the pulpit' (as in Schulman & Lepore's *Websterisms*, 2008 & Snyder's *Defining Noah Webster: A Spiritual Biography*, 2002) , who, wanting to establish a new society, tried his best to make the teaching of the Bible take firm hold on the new soil as the mental foundation stone of the United States.
2. Despite his multifacetedness, perusal of Webster's linguistic writings, the most important of which is his magnificent *An American Dictionary of the English Language*, indicates that, in the latter part of his life, Webster accomplished a miraculous achievement by being supported and driven by his firm belief in the Scripture and Christianity, and that his religious background gave him an influential power in completing the masterpiece.
3. Webster selected and collected only the words and phrases he believes worth defining. He seems more reserved than expected, as a lexicographer, in defining things. Apparently he didn't bring in too much patriotic zeal in describing things. He often seems very objective, simple and plain even when he explains words related to such concepts as 'nationalism' and 'patriotism'. Noah gave a contextual support to his definitions by quoting what sentences and discourses he thinks best to trace their accurate meanings. What seems interesting then is his way of quoting discourses uttered and recorded by other politicians and scholars, and more importantly, his way of creating examples of his own making.
4. Webster owes much to many previously published writings, both political and academic, encyclopedias and other reference books. A majority of them are found to be made best use of in his *Dictionary*. One might discern his

inclination towards patriotism more often, particularly, when he quotes examples from speeches of his favorite authors and politicians, like Benjamin Franklin and George Washington, who were very active founding members of the newly born nation he admired very much.

5. What is discernible at first impression is that the dictionary abounds with very many instances from the Holy Book he kept at his elbow and read. Moreover, he reinforced what the quotations imply with additional instances of his own creation that express, or suggest, his strong religious belief.
6. What is significant is that, for the matter of creative examples of his, Noah Webster's beliefs and credos are more straightforwardly reflected in the dictionary than has been discussed in Rollins (*The Long Journey of Noah Webster*, 1980) and Snyder (*Defining Noah Webster*, 2002). Remarkably noticeable are ordinary words with no religious connotations and implications, such as, *family, house, heart, knowledge, speech, sun, day, dream, sink, swim* (for content words) and *before, after, again, against, become, come, nothing,* (for function words) as well as religious-specific terms, such as *religion, Calvinism, protestant, puritan, God, Bible, Christianity, profanity, swearing, blasphemy, creature*. From the former group of words, one may discover his true private self, his philosophy and faith from the bottom of his heart, something that is often hidden under his public voice expressed in his writings, essays and many of his other publications, including *The American Spelling Book*, conceived in his early days not long after graduating from Yale University.
7. *The American Spelling Book*, one of his earliest publications in the form of a school textbook, is permeated with lofty aspirations as a promising young person with multifarious inclinations -- with intellectual, educational,

political, legislative and, last but not least, religious orientations. The book is, therefore, concerned not merely with how to spell and pronounce words, but it also focuses on what young people should know about national ethos, morals and religious faith, politics, social and political system in which the new nation should be organized and established. Webster showed the youth, in his own way, how to be a good citizen, how to be a good Christian. He was earnest enough to inoculate the young with his ideas of patriotism by showing what it means to be a patriot in the United States. It might not, therefore, be a shrewd observation that, for Webster, the verb *to spell* was metaphorically understood as 'to discover or find out, to guess or suspect, by close observation,' or 'to make out, understood, decipher, or comprehend, by study (according to *the Oxford English Dictionary*) or 'to read between the lines.'

8. While one can perceive simple-hearted patriotic aspirations characteristic of the young in his early writings like *American Spelling Book* (1783-85) and *Dissertations* (1789), getting politically oriented, Webster became more religiously oriented in the laborious process of compiling materials and editing manuscripts for his later works like *A Compendious Dictionary* (1806) and *An American Dictionary of the English Language* (1828). I agree with Rollins (1980) and Snyder (2002) when they make similar observations on Webster's transfiguration through religious conversion. Transformation of his patriotism due to religious conversion may give ample proof of the fact that there are so many quotations found in the Dictionary from the Bible and that Webster himself freely created examples mostly related to Christian faith and episodes written in the Bible in order to illustrate the importance of domestic education or parental commitment in rearing children as well school education.

9. Webster's later life in the first half of the 19th century witnessed barren

disputes between conflicting political ideas and parties, disappointments caused by confusions after the Revolution in the United States as well as in France. He then turned his face away from grim and harsh realities in an insidious political context, away from his former belief in arbitrary and unstable social institutions or short-lasting organizations that looked like sand castles at the water's edge. Instead, he had become involved in creating national identity and compiling a dictionary, the basis of which activities lied in the profound religious faith he had deepened and defended since he was born despite his conversion in his midlife. It is not too much to say that echoes of religious undertone dominate his *American Dictionary*. Again he was a patriot in its broadest sense. In an attempt to complete his *American Dictionary* and to create a national identity of America, he was more Christianity-driven or Bible-oriented than politics-driven.

10. As so often happens to any living being, one perceives that Webster led a life of multifarious colors. In his life one may see many twists and turns, ups and downs. Due to the long turbulent years of struggle, his patriotism might have been transformed into something different --- an obsessive pre-occupation with solid faith in Christianity as the last authority in matters of his emotional self or soul. Webster was born in a Christian family, and later, he became a born-again Christian 'in its deepest sense', according to Snyder (2002: 184) , after undergoing 'the profound spiritual experience.' In one sense he was an ordinary person who struggled all his life with a variety of sorrows, difficulties, philosophical questions unanswered and other hardships to be conquered, but found some spiritual relief in giving often witty and humorous remarks on, and sometimes venomous definitions of, various words in his own way in the dictionary.

Noah Webster was a patriot, yes, but not in a purely political sense, rather in a uniquely religious and cultural sense.