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Developing the French academic periodical in the early 18th century: a systemic functional linguistics perspective

Abstract: This article employs systemic functional linguistics to conduct a comparative analysis of the linguistic features of two pioneering French academic periodicals: the *Journal des Sçavans* (first published in 1665) and its principal rival, the *Journal de Trévoux* (first published in 1701). Both journals were mainly devoted to book reviews. Religion is the most frequently treated subject in both periodicals, though this is much more the case in the *Journal de Trévoux* than in the *Journal des Sçavans*. An analysis of the process types of finite verbs, categories of themes, and the process types of nominalized processes in selected items dealing with religious questions shows that the *Journal de Trévoux* favours actions and events and the people involved, while the *Journal des Sçavans* prefers argumentation and communication. The *Journal des Sçavans* thus adopts a more intellectual stance than its younger rival. Moreover, these differences become increasingly pronounced over the period 1701 to 1711.

Keywords: academic periodical; eighteenth century; nominalization; process type; theme

1 Introduction

The earliest academic journal published in Europe was the *Journal des Sçavans*, which first appeared in 1665 (Banks 2015, 2017a; Morgan 1928). The *Mémoires pour l'Histoire des Sciences & des Beaux-Arts* (often known as the *Mémoires de Trévoux* or *Journal de Trévoux*, hereafter *Journal de Trévoux*) first appeared in 1701, some 36 years later, but might be considered the first serious rival to the earlier periodical (Banks In press; Rétat 1976; Turcan 2023). The *Journal de Trévoux* was established by a group of Jesuits, with the intention of countering the Gallican leanings of the *Journal des Sçavans*. These two periodicals were similar in that both were mainly made up of

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book notices. A study of the issues of these two journals for the year 1701 (Banks In press) showed that book notices made up 81 % of the items in the *Journal des Sçavans*, and 54 % in the *Journal de Trévoux*, the latter relying a little more on articles and letters than did its older rival. The most frequently treated subject was religion which accounted for 24 % of the items in the *Journal des Sçavans* and 25 % in the *Journal de Trévoux*. The second most commonly treated subject was history accounting for 16 % of the items in the *Journal des Sçavans* and 10 % in the *Journal de Trévoux*.

It is sometimes the case that the first issues of a new journal differ from those of a later date. It would seem that it takes a little time before the journal settles down and starts producing what will later be seen as typical of the publication. The object of this study then is to look at the issues of the *Journal des Sçavans* and the *Journal de Trévoux* in 1711, that is ten years after the creation of the latter, and when it might be presumed to have got over any initial problems. The two journals can be compared with each other, and the issues for 1711 can be compared with those for 1701.

Apart from my own paper, mentioned above (Banks In press), there are, to the best of my knowledge, no studies comparing the *Journal des Sçavans* and the *Journal de Trévoux*. There are a number of historical accounts of the *Journal des Sçavans*, the earliest of which is Camusat (2011 [1734]). This was followed by Cocheris (1860) in the nineteenth century, and Morgan (1928) in the twentieth. There are also a number of shorter accounts: Daremberg (1859), Paris (1903), Longnon (1965), and Birn (1965), to which might be added a series of articles by Vittu (2001, 2002a, 2002b, 2005). Studies of the *Journal de Trévoux* are rather more sparse. Turcan (2023) gives a very brief account of the creation of the periodical, while Rétat (1976) provides a more substantial account. Sgard (1976) is a simple chronology of the journal from 1699 to 1782. Froeschlé-Chopard and Froeschlé (2001) study the choice of subjects treated over the period 1701 to 1766.

This paper will consider the issues of the *Journal des Sçavans* and the *Journal de Trévoux* which appeared during the year of 1711. The two periodicals will be compared. They will also be compared with the issues which appeared in 1701 and which were analysed in Banks (In press). Since in that study the features of process type, categories of theme, and nominalization were singled out for consideration, the same features will be studied here in a sample of issues for each of the journals.

2 Theoretical framework

The theoretical framework for this study is based on the premises of systemic functional linguistics (SFL). The seminal text for this study is Halliday and Matthiessen (2014), and there are numerous introductions, including Banks (2019),

Fontaine (2013), and Thompson (2014). These all deal basically with English. Caffarel (2006) and Banks (2017b) deal with the application of the theory to French. This approach takes the clause as the basic unit of discourse. The clause is seen as operating on three different metafunctions: ideational, interpersonal, and textual. In this paper, we will be concerned mainly with the ideational and textual metafunctions. The ideational metafunction concerns the representation of the world given in the clause in terms of its transitivity. In SFL this means the relationship between a process, the participants in that process, and the attendant circumstances. Here we will be particularly concerned with the type of process involved. The textual metafunction concerns the way the clause is structured. One of the main features of this is its thematic structure, which sees the clause in terms of a theme and a rheme, where the theme is considered to be the speaker's starting point for the clause. We will be concerned with the categories of theme involved. Nominalization is a specific form of grammatical metaphor (Ravelli 1988; Taverniers 2003). Grammatical metaphor is a resource which enables speakers to manipulate their messages by encoding an item in a non-congruent form, in this case, a process expressed as a noun rather than a verb. Further details on these three features will be given at appropriate points in the following sections.

3 Methodology

3.1 Comparison of generic forms in the two journals

The *Journal de Trévoux* was originally intended to be a monthly publication, but during its first year only appeared once every two months. By 1711, however, it had settled down to its intended periodicity and came out every month: thus, there were twelve issues in the course of the year. One innovation which had been established by 1711 was the final item in each issue which was headed *Nouvelles Littéraires* ('Literary News'). This was a list of new publications from various places, with information and comments, but these comments were considerably shorter than the other items in the issue. These are grouped according to the places they come from; the issue for January has sections from *d'Alemagne, de Lipsic* ('from Leipzig, Germany'), *d'Italie, de Forli* ('from Forli, Italie'), *de Venise* ('from Venice'), *d'Angleterre* ('from England'), *d'Amsterdam* ('from Amsterdam'), and *de Paris* ('from Paris'). The generic forms of the items in the *Journal de Trévoux* are shown in Table 1.

As has been pointed out, this periodical is devoted essentially to book notices, and these do indeed constitute 75 % of the items printed during the year 1711. 16 % of the items are not book reviews, and do not bear any of the outwards signs of a letter, such as a salutation. I have called these articles, but some of these may well be

Table 1: Generic forms in *Journal de Trévoux*.

Genre	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.	Total	%
Article	2	2	–	1	2	4	2	4	4	2	2	4	29	16 %
Book notice	12	13	15	15	13	11	12	8	8	11	10	8	136	75 %
Compilation	1	1	1	1	1	1	1	1	1	1	1	1	12	7 %
Letter	–	1	1	–	–	–	–	–	–	2	–	–	4	2 %
Speech	–	–	–	–	–	–	–	–	–	1	–	–	1	1 %
Total	15	17	17	17	16	16	15	13	13	17	13	13	182	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

extracts from letters without that being specifically made clear in the publication. The compilations of bibliographical information, of which there is one per monthly issue, make up 7 % of the items. There are a small number of items (2 %) which are definitely letters, since they have a formal salutation, and there is a single speech.

The *Journal des Sçavans* was a weekly publication and was produced regularly each week with, in 1711, a break from 14 September to 16 November. There were thus 43 issues in the course of the year. The *Journal des Sçavans* also had a final section in most issues headed *Nouvelles de Littérature* ('News of Literature'), and like its rival these were divided into subsections according to place of origin (perhaps the Jesuits copied this feature from the *Journal des Sçavans*). The subsections in the January 1711 issue were *de Ligourne* ('from Livorno'), *de Leipsic* ('from Leipzig'), *de Giessen* ('from Giessen'), *de Francfort* ('from Frankfurt'), *de Hall* ('from Halle'), *de Copenhague* ('from Copenhagen'), *d'Eysenach* ('from Eisenach'), *d'Amsterdam* ('from Amsterdam'), *de Franequere* ('from Franeker'), and *d'Oxford* ('from Oxford'). The generic forms found in the *Journal des Sçavans* are shown in Table 2. The issues for each month have been grouped together.

Book notices constitute 81 % of the items printed in the *Journal des Sçavans* in 1711. The compilations of bibliographical information appear in most of the weekly issues, but not systematically, until the month of August. However, there are none in the month of September or after the autumn break. In total, they make up 18 % of the items in the *Journal des Sçavans.* There is a very small number of articles accounting for only 1 % of the items.

The results for the two journals are compared in Table 3. It can be seen that while both journals are largely devoted to book notices, this is even more strongly in evidence in the case of the *Journal des Sçavans* than that of the *Journal de Trévoux*. It might, however, be thought that the figures for the compilations of bibliographical information could have biased the results; since the *Journal de Trévoux* is a monthly publication, there are 12 such items accounting for 7 %, whereas since the *Journal des Sçavans* is a weekly publication (even though such an item was not printed in every single issue) they are considerably more numerous, and make up 18 % of the items. Had the *Journal des Sçavans* been a monthly, this figure would presumably have been much lower. If, however, the figures for bibliographic compilations are excluded from the calculation, book notices account for 80 % of the items in the *Journal de Trévoux*, but virtually all of the items (99 %) in the *Journal des Sçavans*.

Table 4 compares the figures for 1701 (Banks In press) and 1711. Over this ten-year period, the percentage of book notices appearing in the *Journal de Trévoux* has increased considerably, from 54 % to 75 %. This is at the expense of letters, which have almost disappeared, and, to a lesser extent, articles, which have fallen from 22 % to 16 %. In the case of the *Journal des Sçavans*, the percentage of book notices is the same for the two dates. At the same time, articles and letters have all but

Table 2: Generic forms in the *Journal des Sçavans*.

Genre	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Nov.	Dec.	Total	%
Article	–	–	1	–	–	–	1	–	–	–	–	2	1 %
Book notice	13	12	20	14	9	16	13	15	7	14	10	143	81 %
Compilation	2	4	5	3	3	5	4	5	–	–	–	31	18 %
Total	15	16	26	17	12	21	18	20	7	14	10	176	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

Table 3: Comparison of generic forms in the two journals.

Genre	Journal de Trévoux		Journal des Sçavans	
Article	29	16 %	2	1 %
Book notice	136	75 %	143	81 %
Compilation	12	7 %	31	18 %
Letter	4	2 %	–	–
Speech	1	1 %	–	–
Total	182	100 %	176	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

disappeared. To the extent that the compilations of bibliographical information deal with recent book publications, one could say that in 1711, 99 % of the items in the *Journal des Sçavans* deal with new books, so that it has become a publication devoted almost exclusively to newly published books. On the same basis, one could say that 82 % of the items in the *Journal de Trévoux* deal with new books, so it too seems to be on the way to becoming a journal devoted principally, if not exclusively, to new publications.

3.2 Comparison of contents in the two journals

The subjects covered by the items in the *Journal de Trévoux* are shown in Table 5. To avoid possible bias, the bibliographical compilations have been excluded. It can be seen that the subject which attracts the greatest amount of attention by far is Religion, which accounts for 36 % of the items, and even this figure may be underrepresented since History includes some items which are questions related to church

Table 4: Comparison of generic forms in the two journals (1701–1711).

Genre	Journal de Trévoux		Journal de Sçavans	
	1701	1711	1701	1711
Article	22 %	16 %	10 %	1 %
Article review	1 %	–	–	–
Book notice	54 %	75 %	81 %	81 %
Compilation	–	7 %	–	18 %
Document	1 %	–	–	–
Epitaph	–	–	1 %	–
Letter	20 %	2 %	8 %	–
Ms review	1 %	1 %	–	–
Speech	1 %	–	–	–

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

history, and Law may sometimes be canon law. The second most frequent item is History, but, at 15 % of the items, much less frequent than Religion. These are the only two subjects which account for more than 10 % of the items. The third most frequent is Medicine, accounting for 7 % of the items.

The subjects dealt with in the *Journal des Sçavans* (excluding the bibliographical compilations) are shown in Table 6. Religion is again the most common subject, but in this case accounting for only 19 % of the items. Moreover, it is followed fairly closely by Law, Medicine and History, all in the narrow range of 15–17 % (Law 17 %, Medicine 16 % and History 15 %).

The results for the two journals are compared in Table 7. Religion is the most commonly treated subject in both journals, but whereas this subject accounts for 36 % of the items in the *Journal de Trévoux*, the equivalent figure for the *Journal des Sçavans* is only 19 %, so this subject is much more important in the Jesuit publication. History accounts for 15 % of the items in both journals, but whereas this is the second commonest subject in the *Journal de Trévoux*, it is only fourth commonest in the *Journal des Sçavans*, coming just behind Law (17 %) and Medicine (16 %). In the *Journal de Trévoux*, Medicine accounts for only 7 % of the items, and Law 4 %. So, Law and Medicine are considered much more important subjects in the *Journal des Sçavans* than in its rival publication.

In Table 8, the distributions of the subjects treated in the two journals for 1701 and 1711 are compared. In 1701, Religion was the most commonly treated subject in both journals, accounting for roughly the same percentage (25 %/24 %) of items in both. By 1711, this percentage has risen to 36 % in the *Journal de Trévoux*, but fallen to 19 % in the *Journal des Sçavans*. The only other subject accounting for at least 10 % of the items in 1701 was History, accounting for 10 % of the items in the *Journal de Trévoux*, and 16 % in the *Journal des Sçavans*. By 1711, this percentage has risen to 15 % in the *Journal de Trévoux*, but remained fairly stable at 15 % in the *Journal des Sçavans*. In the latter, however, two other subjects have caught up with History, and almost with Religion; these are Law and Medicine. In 1701, Law accounted for 5 % of the items in both journals. By 1711, this has risen to 17 % in the *Journal des Sçavans*, while remaining stable at 4 % in the *Journal de Trévoux*. Similarly, the percentage of items concerning Medicine, was virtually the same in 1701, 6 % in the Jesuit publication, and 5 % in the *Journal des Sçavans*. By 1711, this has risen to 16 % in the *Journal des Sçavans*, while remaining stable at 7 % in the *Journal de Trévoux*. Thus, the *Journal de Trévoux* has become even more focalized on religious questions, with over a third of the items published being about that subject. Of other subjects, only History can be said to be of any importance, but with less than half that accorded to Religion. The *Journal des Sçavans* on the other hand has reduced its interest in Religion, and by 1711 is producing a more balanced mix, with four subjects, Religion, Law, Medicine and History each accounting for between 15 % and 19 % of the subjects treated.

Table 5: Contents in the *Journal de Trévoux*.

Contents	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.	Total	%
Antiquities	2	1	1	–	–	–	1	1	3	–	–	–	9	5 %
Astronomy	–	–	1	1	1	–	1	–	1	–	1	1	7	4 %
Biography	–	1	1	–	–	–	–	1	–	1	–	–	3	2 %
Botany	–	–	–	1	–	–	1	–	–	1	–	–	3	2 %
Classics	–	–	–	1	1	–	–	1	–	–	–	–	3	2 %
Eulogy	–	–	–	–	–	–	–	–	–	2	–	–	2	1 %
Geography	–	2	–	–	–	1	–	1	–	–	–	1	5	3 %
History	3	–	3	2	4	1	4	2	1	2	2	1	25	15 %
Language	–	–	–	–	–	–	1	–	1	2	1	1	6	4 %
Law	–	1	1	–	1	1	–	–	–	–	1	1	6	4 %
Literary criticism	–	–	–	–	–	–	–	–	–	2	–	–	2	1 %
Literature	–	2	–	–	1	–	–	–	–	2	–	2	7	4 %
Mathematics	–	1	–	–	–	–	–	–	–	–	–	–	1	1 %
Medicine	1	1	1	2	2	1	1	1	1	1	–	–	12	7 %
Numismatics	–	–	1	–	1	–	1	–	–	1	–	–	4	2 %
Obituary	–	–	–	–	–	–	–	–	–	1	1	–	2	1 %
Philosophy	–	1	1	–	–	–	–	–	–	–	–	–	2	1 %
Physics	–	–	–	–	–	1	–	1	–	–	1	1	4	2 %
Religion	6	6	6	8	4	8	4	4	5	2	5	4	62	36 %
Rhetoric	–	–	–	1	–	–	–	–	–	–	–	–	1	1 %
Technology	2	–	–	–	–	1	–	–	–	–	–	–	3	2 %
Voyage	–	–	–	–	–	1	–	–	–	–	–	–	1	1 %
Total	14	16	15	16	15	15	14	12	12	16	12	13	170	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

Table 6: Contents in the *Journal des Sçavans*.

Contents	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Nov.	Dec.	Total	%
Antiquities	–	–	1	–	1	–	–	2	–	–	–	4	3 %
Bibliography	–	–	–	–	–	–	1	–	–	–	–	1	1 %
Biography	1	–	1	–	–	1	–	–	–	1	–	4	3 %
Biology	1	–	1	–	–	–	2	1	–	1	–	6	4 %
Botany	–	–	–	–	–	–	–	–	–	1	–	1	1 %
Classics	–	–	–	1	3	1	–	1	–	–	–	6	4 %
Geography	1	–	–	–	–	–	–	–	–	–	–	1	1 %
History	1	4	5	3	2	2	1	1	1	1	1	22	15 %
Language	–	–	1	1	–	–	–	–	–	–	–	2	1 %
Law	1	1	4	1	–	2	3	3	2	4	3	24	17 %
Literary criticism	–	–	–	–	–	–	–	–	–	–	1	1	1 %
Literature	1	–	–	–	1	1	–	1	–	–	–	4	3 %
Mathematics	–	–	1	–	–	1	–	–	–	–	–	2	1 %
Medicine	2	2	4	4	2	3	3	2	1	–	–	23	16 %
Music	–	–	–	1	–	–	–	–	–	1	1	3	2 %
Numismatics	–	–	–	–	–	–	–	–	–	1	–	1	1 %
Philosophy	–	–	1	1	–	2	–	–	–	1	–	5	3 %
Physics	–	1	–	–	–	1	–	–	–	–	–	2	1 %
Religion	4	4	2	2	–	2	3	3	3	1	4	28	19 %
Rhetoric	1	–	–	–	–	–	–	–	–	1	–	2	1 %
Voyage	–	–	–	–	–	–	1	1	–	1	–	3	2 %
Total	13	12	21	14	9	16	14	15	7	14	10	145	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

Table 7: Contents in the two journals.

Contents	*Journal de Trévoux*		*Journal des Sçavans*	
Antiquities	9	5 %	4	3 %
Astronomy	7	4 %	–	–
Bibliography	–	–	1	1 %
Biography	3	2 %	4	3 %
Biology	–	–	6	4 %
Botany	3	2 %	1	1 %
Classics	3	2 %	6	4 %
Eulogy	2	1 %	–	–
Geography	5	3 %	1	1 %
History	25	15 %	22	15 %
Language	6	4 %	2	1 %
Law	6	4 %	24	17 %
Literary criticism	2	1 %	1	1 %
Literature	7	4 %	4	3 %
Mathematics	1	1 %	2	1 %
Medicine	12	7 %	23	16 %
Music	–	–	3	2 %
Numismatics	4	2 %	1	1 %
Obituary	2	1 %	–	–
Philosophy	2	1 %	5	3 %
Physics	4	2 %	2	1 %
Religion	62	36 %	28	19 %
Rhetoric	1	1 %	2	1 %
Technology	3	2 %	–	–
Voyage	1	1 %	3	2 %
Total	170	100 %	145	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

3.3 Selected sample

In order to look at some linguistic features in more detail, Banks (In press) took a sample of five articles from the *Journal de Trévoux* for 1701, all of which were categorized as being Religion, since this was the subject area most commonly dealt with. These texts yielded 674 finite clauses. The same has been done for the year 1711, taking the first five items labeled Religion, and this yielded 1,075 finite clauses. As in 1701, all were book notices. It will be noted that the items for 1711 are, on average, longer than those for 1701.

For 1701, in order to have a comparable number of finite clauses from the *Journal des Sçavans*, it was necessary to take the first 12 items dealing with Religion. This yielded 685 finite clauses. For 1711, the first 6 items dealing with Religion yielded 1,029

Table 8: A comparison of contents in the two journals (1701–1711).

Contents	Journal de Trévoux		Journal des Sçavans	
	1701	**1711**	**1701**	**1711**
Antiquities	5 %	5 %	2 %	3 %
Art	1 %	–	1 %	–
Astronomy	3 %	4 %	2 %	–
Bibliography	4 %	–	2 %	1 %
Biography	3 %	2 %	4 %	3 %
Biology	1 %	–	–	4 %
Botany	1 %	2 %	–	1 %
Calendar	–	–	1 %	–
Classics	1 %	2 %	–	4 %
Dictionary	3 %	–	1 %	–
Eulogy	–	1 %	–	–
Geography	3 %	3 %	5 %	1 %
Hagiography	1 %	–	9 %	–
History	10 %	15 %	16 %	15 %
Language	–	4 %	–	1 %
Law	5 %	4 %	5 %	17 %
Literary criticism	4 %	1 %	1 %	1 %
Literature	1 %	4 %	2 %	3 %
Mathematics	1 %	1 %	2 %	1 %
Medicine	6 %	7 %	5 %	16 %
Music	–	–	–	2 %
Numismatics	6 %	2 %	3 %	1 %
Obituary	3 %	1 %	4 %	–
Philosophy	5 %	1 %	2 %	3 %
Physics	5 %	2 %	3 %	1 %
Religion	25 %	36 %	24 %	19 %
Rhetoric	2 %	1 %	–	1 %
Technology	2 %	2 %	6 %	–
Voyage	2 %	1 %	–	2 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

finite clauses. Again, all were book notices. It will again be noticed that the items selected for 1711 are longer than those for 1701, and this is much more the case for the *Journal des Sçavans* than the *Journal de Trévoux*.

The headings of the items selected from the *Journal de Trévoux* are given in Appendix A, those from the *Journal des Sçavans* in Appendix B.

4 Results

4.1 The evolution of transitivity process types

Finite verbs are particularly important in that they constitute the node of the clause. I shall therefore look more closely at the process types encoded by the finite verbs in these texts. I identify five types of process: material, mental, relational, verbal, and existential (Banks 2019; Halliday and Matthiessen 2014). My interpretation of process types is semantic rather than grammatical (O'Donnell et al. 2008). Material processes are actions or events of a physical nature, involving concrete acts typically carried out by an Actor and affecting an Affected (or Goal), as illustrated in Example (1), where the process *attaque* ('attack') construes a physical action directed at a specific location.

(1)   Gallerius **attaque** inutilement Rome, où Maxence **s'étoit enfermé**. [Gallerius uselessly **attacks** Rome, where Maxentius had **shut** himself in.] (*Journal de Trévoux*, Lucii Coecillii)[1]

Mental processes are cerebral events and may be cognitive, perceptive, or affective. Example (2) includes several cognitive mental processes in a series of verbs (*a lû* 'read', *a examiné* 'examine', *a jugé* 'judge') which construe acts of understanding and evaluation attributed to the Church.

(2)   Non sans doute , mais on **veut** que vous **adheriez** au jugement de l'Eglise, qui l'**a lû**, qui l'**a examiné**, qui l'**a jugé**: [Surely not, but we **want** you to **adhere** to the judgment of the Church, which has **read** it, **examined** it, and **judged** it.] (*Journal des Sçavans*, Receuil)

Relational processes link two items, or one item with one of its characteristics. In Example (3), the relational configuration establishes the gallery as the object of discussion, while the clause *qui étoit la premiere* ('which was the first') assigns an attributive property to that location.

(3)   Le P. Chérubin le soutient & place la galerie dont il **est** question, dans cette cour qui **étoit** la premiere en entrant dans le Temple. [Father Chérubin agrees with him and places the gallery in question in this courtyard, which **was** the first on entering the Temple.] (*Journal de Trévoux*, Suite)

Verbal processes are processes of communication. Example (4) illustrates this category through the verbal process *parlons* ('speak'), further extended by *observe* ('notes'), both of which construe acts of scholarly discourse and reporting.

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1 Relevant parts of examples are highlighted in **bold**.

(4)   Nous **parlons** principalement de l'Edition de Cologne de 1596, car ainsi que le P. Massuet l'**observe**, celle qu'on avoit vû sortir de l'Imprimerie de Nivelle dés 1575 & 1576, n'étoit pas encore tout à fait exempte des défauts des précedentes. [We **speak** mainly of the 1596 Cologne edition, for as Father Massuet **notes**, the one that we saw produced by the Nivelles printing-house from 1575 and 1576 was not yet entirely free of the faults of its predecessors.] (*Journal des Sçavans*, TOY)

Existential processes are statements of existence. In Example (5), the existential marker *il y en avoit* ('there were') introduces the existence of a group of persons, whose quantity is then specified.

(5)   Il s'associa un grand nombre de personnes habiles: il y en **avoit** au moins douze qui s'assembloient chaque jour; [He brought together a large number of able persons: there **were** at least twelve who met each day.] (*Journal de Trévoux*, Biblia)

Those familiar with SFL will note that I do not use the category of behavioural process, which I find to be an incoherent category. The reasons for this are explained in Banks (2016).

The distributions of the various process types for the two journals are given in Table 9. Relational process is the commonest process type and accounts for about a third of the finite verbs in both (33 %/35 %). Verbal process is the fourth most common type with similar rates in both (18 %/15 %). Material process and mental process each account for about a quarter (24 %/23 %) in the *Journal de Trévoux*. In the *Journal des Sçavans*, however, the incidence of material processes is rather less (19 %), and that of mental processes rather more (30 %). This reverses the situation found in 1701, where the *Journal des Sçavans* had more material processes and less mental processes than its rival. Hence one can say that in this sample, the items in the *Journal des Sçavans* are more interested in intellectual matters and less interested in physical actions and events than its rival publication. It should be noted that the figures in Table 9 are those for the sample as a whole. This masks the fact that those for individual items may vary considerably. This is particularly the case for material process, which varies from 13 % to 35 % in the *Journal de Trévoux* and from 13 % to 30 % in the *Journal des Sçavans*.

The evolution of process types over the period 1701 to 1711 is shown in Table 10. It can be seen that for both publications the rate of relational processes has remained stable at around a third. In the case of the *Journal de Trévoux*, the rate of material processes has increased at the expense of verbal processes, with the rate of mental processes remaining stable. In the case of the *Journal des Sçavans*, it is the rate of mental processes which has increased, again at the expense of verbal processes, with

Table 9: Process types.

Process types	Journal de Trévoux		Journal des Sçavans	
Material process	258	24 %	192	19 %
Mental process	244	23 %	308	30 %
Relational process	359	33 %	361	35 %
Verbal process	190	18 %	158	15 %
Existential process	24	2 %	10	1 %
Total	1,075	100 %	1,029	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

the rate of material processes remaining stable. Thus, while over this ten-year period the development is not great, of the order of 6–10 % points, it does indicate a movement, in the case of the Jesuit journal towards a more factual stance, expressing physical actions and events, while the *Journal des Sçavans* has become more intellectual, with a higher rate of mental processes.

The Jesuit journal has thus maintained the process profile that it adopted at its creation, while the older publication, the *Journal des Sçavans* has evolved over this period, increasing its use of mental processes at the expense of material processes, thus concentrating more on intellectual matters. It is not impossible that this was in reaction to the creation of the *Journal de Trévoux*, but, while this is an intriguing possibility, the extent to which it was the case, if at all, must remain pure speculation.

4.2 Changes in thematic choice

The next linguistic feature I would like to look at is theme (or more strictly speaking topical theme). In SFL, theme is described as the speaker's starting point, and in French, as in English, this is realized by the first major component of the clause

Table 10: The evolution of process types (1701–1711).

Process types	Journal de Trévoux		Journal des Sçavans	
	1701	1711	1701	1711
Material process	16 %	24 %	20 %	19 %
Mental process	23 %	23 %	20 %	30 %
Relational process	34 %	33 %	33 %	35 %
Verbal process	24 %	18 %	22 %	15 %
Existential process	4 %	2 %	6 %	1 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

(subject, circumstantial adjunct complement, or predicator) (Banks 2017b, 2019, 2025; Halliday and Matthiessen 2014). The clause is here construed as a main or coordinate clause with any associated subordinate or rankshifted clauses. This is strictly speaking a ranking clause, and for written discourse, some prefer the term T-unit (Fries 2001, 2002). I have classified the themes identified in the selection of articles according to the *ad hoc* categories used in Banks (In press). These categories are as follows. The author of the item in the journal itself or a group to which he belongs, including, where appropriate, the generic pronoun *on* (encoded Auth). In Example (6), where *nous* ('we') and the generic *on* ('one') both refer to the authorial voice of the journal item rather than to specific, identifiable individuals.

(6)   **Nous** omettrons bien des choses curieuses: **on** ne peut faire autrement quand on travaille sur les ouvrages du Père Nourry; [**We** will omit some odd items: **one** cannot do otherwise when studying the works of Father Nourry;] (*Journal de Trévoux*, Luccii)

Example (7) designates author of a book under review, or in some cases the editor of older texts (encoded Auth/bk). In Example (7), the reference to *M. de Meaux* ('Mr. De Meaux') identifies the authorial agent.

(7)   **M. de Meaux** pouvoit se contenter d'ordonner, or de défendre; mais **il** a crû qu'il devoit joindre l'Instruction au Mandement, & conduire à l'obeïssance par la voie de la conviction. [**Mr. De Meaux** could have satisfied himself by ordering or forbidding, but **he** thought he ought to add the Mandement to the Instruction, and lead people to obedience by the path of conviction.] (*Journal des Sçavans*, Mandement).

Other humans or conscious creatures, including Jesus Christ and God (encoded Oth). Example (8) illustrates this category through references to *Mr Faydit,* who functions as third-party theme in the discourse.

(8)   **Ce Mr Faydit** s'étoit mis en tête qu'Homer & Virgile, chez qui les divinitez font tout, étoient en cela d'excellens Théologiens sur la grace efficace par elle-même; &**il** ne scavoit pas que ces Divinitez employés par les Poëtes, ne sont que les passions des hommes personifiées. [**This Mr Faydit** got it into his head that Homer and Virgil, for whom the gods do everything, were thus excellent theologians by grace, efficient in itself, **and he** did not know that these gods used by the poets were no more than human passions personified.] (*Journal de Trévoux*, Bibliothèque)

Example (9) concerns Institutions (encoded Inst). In Example (9), *l'Eglise* ('the Church') is construed as an institution endowed with interpretive authority and moral responsibility.

(9) Or **l'Eglise** peut-elle tomber dans cette erreur? **Elle qui est l'interpret & la depositaire de la Loy de Dieu**, peut-elle vous proposer de la violer? [But can **the Church** fall into this error? Can **she, who is the depositary and interpreter of the Law of God**, suggest that you break it?] (*Journal des Sçavans*, Receuil)

Example (10) denotes the book which is under discussion, or part of it (encoded Bk). It illustrates this category through an explicit reference a chapter of the book which serves as the object of evaluation in the review.

(10) **Aux chapitre sixiéme** il loüe un excellent ouvrage de Pocock, dont le titre est, *Specimen Historiæ Arabum*, «Essai d'Histoire des Arabes». [**In the sixth chapter** he praises an excellent book by Pocock, entitled, *Specimen Historiæ Arabum*, "Essay on the History of the Arabs".] (*Journal de Trévoux*, Bibliothèque)

Example (11) covers references to texts and documents other than the book under discussion (encoded Txt). In Example (11), *ces manuscrits* ('these manuscripts') refers to a set of documents and their condition.

(11) **ces manuscrits** ne sont point ensevelis dans la poussiere; [**these manuscripts** are not buried under dust;] (*Journal de Trévoux*, Biblia)

Ment is used for references to mental processes, concepts, and argumentation. Example (12) exemplifies this category through a reference to the process of choosing (*choisissant*).

(12) mais **choisissant ce que l'une et l'autre secte luy offroient de plus raisonnable**, il s'étoit appliqué à tracer un nouveau plan de Philosophie qui ne contenoit que des veritez certaines, telles que la Providence de Dieu, & l'immortalité de l'ame, sur lesquelles il faisoit voir ces deux Philosophes étoient entierement d'accord. [but **choosing the most reasonable that each sect offered**, he set himself to lay out a new area of philosophy that contained only absolute truths, such as God's providence and the immortality of the soul, with which he showed these two philosophers were in entire agreement.) (*Journal des Sçavans*, Defense)

Example (13) concerns temporal references (encoded Temp). The prepositional phrase *Au moment de* ('At the time of') situates the proposition in time.

(13) **Au moment de la separation de Filles de Port-Royal des Champs**, leur Communauté était de vingt-deux Religieuses. [**At the time of the separation of the Filles de Port-Royal des Champs**, their community counted twenty-two nuns.] (*Journal des Sçavans*, Receuil)

Example (14) designates Events (encoded Event). It presents a generalized event sequence framed as a causal or moral regularity.

(14)   **Le châtiment** suit de près le crime; [**The punishment** follows closely on the crime.] (*Journal de Trévoux*, Lucii)

Example (15) concerns Existential markers (encoded Exist). The pronoun *il* of the phrase *il n'y a* ('there isn't') introduces the existence and quantity of an entity.

(15)   & **il n'y** a qu'un tres-petit nombre qui soit de quelque importance. [and **there is** only a very small number of any importance.] (*Journal des Sçavans*, Novum)

To these it has been necessary to add two extra categories to cater for a few items that could not be accommodated in the above. Example (16) concerns spatial locations or situations (encoded Sit).

(16)   **Devant le Temple** étoit le vestibule avec l'autel des Holocaustes. [**In front of the Temple** was the hall with the altar for burnt offerings.] (*Journal de Trévoux*, Suite)

Example (17) concerns physical objects (encoded Obj), a category occurring only in some *Journal de Trévoux* items.

(17)   **La belle porte dont il est fait mention aux Actes ch.3 v.2** étoit-elle à la premiere entrée du Temple, & avant la cours pour les étrangers, [Was **the fine door, mentioned in Actes 3:2,** the first entrance to the Temple and before the courtyard for foreigners?] (*Journal de Trévoux*, Suite)

In the selected items from the *Journal de Trévoux*, 495 themes were identified, and 370 in those from the *Journal des Sçavans*. The distributions of these categories for the two journals are shown in Table 11. It can be seen that in the *Journal de Trévoux* sample the three most commonly used themes are other humans, accounting for about a quarter (26 %), and the author of the book under review, and themes of a mental nature, both accounting for 18 %. In the *Journal des Sçavans* sample, we find the same three most common themes, but in this case the most frequent is themes of a mental nature, accounting for about a third (32 %), while other humans accounts for 21 % and the author of the book under review for 14 %. Hence the thematic highlighting (the author's starting point for the clause) of mental themes is much greater in the *Journal des Sçavans* (32 %) than in the *Journal de Trévoux* (18 %). In contrast the *Journal de Trévoux* publication seems to have a greater thematic interest in people. Both other humans and the author of the work under review have a higher rate in the Jesuit journal. In the case of other humans, 26 %, compared with 21 % in

the *Journal des Sçavans*, and in the case of the author of the book under review, 18 % compared with 14 % in the *Journal des Sçavans*. Moreover, if we take all categories relating to humans (Auth + Auth/bk + Oth), these total 52 % in the *Journal de Trévoux*, but only 42 % in the *Journal des Sçavans*. This gives a more intellectual feel to the *Journal des Sçavans*, with a particular interest in argumentation, while the *Journal de Trévoux* seems more down-to-earth with a greater interest in people.

In the following extract (Examples 18 and 19) from an item in the *Journal de Trévoux*, the thematic interest in humans is evident.

(18)   **Galerius leur ennemi declare, maître absolu**, s'étoit associé des barbares aussi féroces que lui, Maximin & Licine. **Le vieux Maximien qui songeoit à remonter sur le trône** les haîssoit; & **Maxence son fils qui avoit pris le poupre, & qui s'étoit emparé de Rome**, ne cedoit en cruauté à aucun de leurs persecuteurs: [**Galerius, their declared enemy and absolute ruler,** had allied himself with Maximinus and Licinius, barbarians just as ferocious as himself. **The elderly Maximian, who dreamed of again ascending to the throne**, hated them; **and Maxentius, his son, who had taken on the purple and captured Rome**, owed nothing in the cruelty of their persecutors:] (*Journal de Trévoux*, Lucii)

Each of the three themes in this short passage refer to historical characters who thus form the thematic centre of interest of the discourse at this point. The writer is interested in the history of Roman persecutions, and concentrates on the individuals

Table 11: Categories of theme.

Theme	*Journal de Trévoux*	*Journal des Sçavans*
Auth	8 %	7 %
Auth/bk	18 %	14 %
Oth	26 %	21 %
Inst	1 %	2 %
Bk	11 %	13 %
Txt	5 %	6 %
Ment	18 %	32 %
Temp	2 %	2 %
Event	4 %	1 %
Exist	3 %	1 %
Sit	1 %	*
Obj	3 %	–

Note: (1) Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding. (2) The asterisk in the table means that there were some examples (at least one), but that these accounted for less than 0.5 %.

involved. On the other hand, in the following extract, from the *Journal des Sçavans*, one can see that the themes are related to the construction of an argument.

(19)   **Voyons** ce que porte le serment qu'on vous demande. **Veut-on** que vous juriez que vous savez par votre propre lumiere, que les propositions condamnées sont dans le livre de Jansenius, que vous n'avez point lû, que vous n'entendriez point quand d'auriez lû & que vous ne devez point lire? **Non sans doute**, mais on veut que vous adheriez au jugement de l'Eglise, qui l'a lû, qui l'a examiné, qui l'a jugé: [**Let us see** what the oath that you are asked to take contains. **Do we want** you the swear that you know, by your own lights, that the condemned propositions are in Jansen's book, which you haven't read, which you wouldn't understand if you had read it, and which you should not read? **Surely not**, but we want you to adhere to the judgment of the Church, which has read it, examined it and judged it:] (*Journal des Sçavans*, Receuil)

It is now possible to consider the changes that have taken place in the choice of theme over the ten-year period 1701 to 1711. This is done in Table 12. In the case of the *Journal de Trévoux*, the two major changes seem to be the mental category and other humans. The use of the first of these has fallen from 35 % to 18 %, while the second has risen from 16 % to 26 %. In the *Journal des Sçavans*, use of the mental category has also fallen, and the use of other humans as theme has also risen, but the degree of change is much less than in the *Journal de Trévoux*. Use of the mental category has fallen from 38 % to 32 %, a fall of 6 percentage points, whereas the fall in the *Journal de Trévoux* is 17 percentage points. Similarly, the rise in the use of the other humans category is 3 percentage points, whereas in the *Journal de Trévoux*, it is 10 percentage points. Hence, over this ten-year period, the *Journal de Trévoux* seems to have moved away from a thematic interest in mental features towards an interest in people, while a basic interest in mental features has been maintained in the *Journal des Sçavans*.

There is a certain coherence in the fact that the *Journal de Trévoux* has moved to a position which favours material processes and the choice of humans as theme. Since theme frequently functions as subject, this means that they are frequently concerned with people doing things. In the case of the *Journal des Sçavans*, the move to a position using mental process verbs with mental features functioning as theme, reinforces the image of a periodical with an intellectual stance.

4.3 The alteration in the use of nominalization

Processes can not only be encoded as finite verbs; they can also occur as non-finite verb forms and as nominalized processes. Nominalized processes are a type of

Table 12: Changes in theme choice (1701–1711).

Theme	Journal de Trévoux		Journal des Sçavans	
	1701	**1711**	**1701**	**1711**
Auth	7 %	8 %	10 %	7 %
Auth/bk	20 %	18 %	23 %	14 %
Oth	16 %	26 %	18 %	21 %
Inst	2 %	1 %	–	2 %
Bk	10 %	11 %	6 %	13 %
Txt	2 %	5 %	1 %	6 %
Ment	35 %	18 %	38 %	32 %
Temp	4 %	2 %	2 %	2 %
Event	4 %	4 %	–	1 %
Exist	3 %	3 %	1 %	1 %
Sit	–	1 %	–	*
Obj	–	3 %	–	–

Note: (1) Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding. (2) The asterisk in the table means that there were some examples (at least one), but that these accounted for less than 0.5 %.

grammatical metaphor (Ravelli 1988; Taverniers 2003), and have been identified by Halliday (1988, 1998) as being particularly important in the construction of academic discourse. Nominalized processes can be categorized according to the process types they encode. Thus we may find nominalized material processes, as illustrated in Example (20).

(20)   La **dispersion** du troupeau, **l'éloignement** des brebis, leur **resistence** même, ont paru redoubler l'attention & la charité du Pasteur. [The **dispersion** of the flock, the **distancing** of the ewes, even their **resistance**, seem to have redoubled the attention and charity of the pastor.] (*Journal des Sçavans*, Recueil)

Nominalized mental processes are exemplified in Example (21), where a cognitive activity is re-construed as a nominal entity rather than being realized through a finite mental process.

(21)   La Dissertation du sçavant Auteur commence par **l'analyse** du livre. [The academic author's dissertation begins with the **analysis** of the book.] (*Journal de Trévoux*, Lucii)

Nominalized relational processes are illustrated in Example (22). Here, the relational meaning of connection or association is realized through the noun *la liaison* ('the link'), which nominalizes the relational process of "being linked" and allows the relation itself to be treated as an entity.

(22)   ils estiment que la **liaison** de ces dogmes avec quelque-unes des veritez essentielles sur quoy la Philosophie Payenne débitoit mille erreurs, pouvoit rendre ces mêmes dogmes de dangereuse consequence. [they think that the **link** between these dogmas and some of the fundamental truths, on which the pagan philosophies spouted a thousand errors, could make these same errors capable of dangerous effects.] (*Journal des Sçavans*, Défense)

Nominalized verbal processes are illustrated in Example (23), where the act of saying or reporting is not encoded by a verbal process clause but is instead condensed into the noun *la description* ('description'). This nominalization abstracts the act of verbalization and presents it as a textual product subject to evaluation.

(23)   L'Historien Juif semble en dire trop pour n'être pas soupçonné **d'exaggeration** ou même de faux, en la **description** qu'il en fait: [The Jewish historian seems to say too much not to be suspected of **exaggeration** or even falsehood in the **description** that he makes of it.] (*Journal de Trévoux*, Suite)

Nominalized existential processes are possible, but none occur in the present sample. An example from the 1701 corpus used in Banks (In press) is given in Example (24). It illustrates how existence itself may be construed as a nominal entity through the noun *l'existence.*

(24)   Car les athées ne nie point qu'un Etre qui a reellement toutes les perfections possibles ait l'**existence**; [For the atheists do not deny that a being who really has all the perfections possible has **existence.**] (*Journal des Sçavans*, Jugement, 1701)

The distributions of the process types of nominalized processes are given in Table 13. In the *Journal de Trévoux*, 318 cases of nominalization of processes were identified, and 260 in the *Journal des Sçavans*. This means that, on average, nominalized processes occur at a rate of one per 3.38 finite verbs in the *Journal de Trévoux*, and one per 3.96 finite verbs in the *Journal des Sçavans*, so the Jesuit publication uses this resource rather more readily than its older rival. The incidence of mental process and of relational process is virtually the same in the two publications. In the case of mental process this is a little over a third (36 %/37 %), and less than 10 % for relational process (6 %/7 %). On the other hand, the *Journal de Trévoux* uses nominalized material processes more frequently than the *Journal des Sçavans*, an incidence of 33 %, as opposed to 25 %, and verbal processes less frequently, an incidence of 26 % as opposed to 32 %. Hence, the use of nominalization in the *Journal de Trévoux* suggests that this journal is rather more interested in physical actions and events, while the *Journal des Sçavans* is more interested in what is said.

Table 13: Nominalized process types.

Process types	Journal de Trévoux	Journal des Sçavans
Material process	33 %	25 %
Mental process	36 %	37 %
Relational process	6 %	7 %
Verbal process	26 %	32 %
Existential process	–	–
Process	100 %	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

In considering the ways in which use of nominalization has altered over the ten-year period 1701–1711, it may first be noted that use of nominalization has reduced in both periodicals. In the *Journal de Trévoux*, the use of nominalization was one per 2.21 finite verbs, and this has reduced to one per 3.38 finite verbs in 1711. In the *Journal des Sçavans*, the rate was one per 1.93 finite verbs, and this has reduced to one per 3.96 finite verbs in 1711. So, use of nominalization is less in 1711 than it had been in 1701. The distributions of the process types of nominalized processes for the two dates are compared in Table 14. In the Jesuit periodical the distribution of the process types of nominalized processes has changed very little over this ten-year period. It is in the more established journal, the *Journal des Sçavans*, that changes have taken place. Nominalizations of actions and events are considerably lower, 25 % down from 35 %, while the rates of both nominalized mental processes and nominalized verbal processes have both increased, the former from 27 % to 37 %, and the latter from 26 % to 32 %. So in this periodical, what is done and what happens are nominalized less, while argument and what is said are nominalized more.

This is similar to the situation that was found for process types of finite verbs, with the *Journal de Trévoux* changing little, and the older journal changing much

Table 14: Nominalized process types (1701–1711).

Process types	Journal de Trévoux		Journal des Sçavans	
	1701	**1711**	**1701**	**1711**
Material process	31 %	33 %	35 %	25 %
Mental process	39 %	36 %	27 %	37 %
Relational process	2 %	6 %	6 %	7 %
Verbal process	28 %	26 %	26 %	32 %
Existential process	–	–	6 %	–
Total	100 %	100 %	100 %	100 %

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

more, which is consistent with the conjecture that the changes were in response to the appearance of the new publication. Moreover, the position to which the *Journal des Sçavans* has moved shows a decrease in interest in actions and events, but increasing interest in mental and verbal processes. It may be remembered that in the early days of the development of SFL, verbal process was considered a subtype of mental process (Berry 1975).

4.4 A comparison of the distributions of finite verbs and nominalization

It may be of interest to compare the distributions of finite verbs and nominalized processes in these two journals. This is done in Table 15. Relational processes do not nominalize readily, so it is no surprise that the rate of nominalized relational processes is considerably less than that of finite verbs. Consequently all of the other process types have a higher rate of nominalized processes than of finite verbs. It may be noted however that the difference between the rate of finite verbs and nominalizations is slightly lower in the *Journal des Sçavans* for material and for mental processes, but considerably higher in the case of verbal processes. This confirms the penchant of the *Journal des Sçavans* for nominalizing verbal processes.

5 Discussion and conclusion

The *Journal de Trévoux* and the *Journal des Sçavans* were both periodicals devoted mainly to book reviews. Religion was the most commonly treated subject, but much more so in the *Journal de Trévoux*, where it accounted for 36 % of the items published, than in the *Journal des Sçavans*, where it accounted for 19 %. Over the period 1701–

Table 15: The distribution of finite verbs and nominalizations.

Process types	Journal de Trévoux		Journal des Sçavans	
	Finite verbs	**Nominalizations**	**Finite verbs**	**Nominalizations**
Material process	24 %	33 %	19 %	25 %
Mental process	23 %	36 %	30 %	37 %
Relational process	33 %	6 %	35 %	7 %
Verbal process	18 %	26 %	15 %	32 %
Existential process	2 %	–	1 %	–

Note: Percentages in the table are rounded to the nearest integer. Any discrepancies are due to rounding.

1711, the percentage of items of a religious nature had increased from 25 % to 36 % in the *Journal de Trévoux*, but fallen from 24 % to 19 % in the *Journal des Sçavans*. Perhaps the explanation of these changes lies in the fact that the creation of the *Journal de Trévoux* was prompted by a desire to counter the Gallican religious tendencies of the *Journal des Sçavans*. Religious questions therefore lie at the heart of the motivation of the Jesuit periodical, while the *Journal des Sçavans* was always intended to cover the whole range of academic subjects.

Analysis of a selected sample of religious items published in the two journals in 1711 shows that the *Journal des Sçavans* used a lower percentage of material processes and a higher percentage of mental processes than its younger rival. Over the period 1701 to 1711, the major change in the Jesuit publication was a rise in the proportion of material processes, whereas in the *Journal des Sçavans* it was the percentage of mental processes which had risen.

In the *Journal de Trévoux*, the most frequently chosen type of theme was humans other than the author of the review or the author of the book under review, followed by themes of a mental nature. In the *Journal des Sçavans* this order is reversed, themes of a mental nature being the most common followed by other humans. Over the period 1701 to 1711, the percentage of mental processes used in the *Journal de Trévoux* has fallen, while that of other humans has risen. While this is also true of the *Journal des Sçavans*, the degree of change is much greater in the Jesuit publication than in the *Journal des Sçavans*.

The *Journal de Trévoux* uses nominalized processes rather more than the *Journal des Sçavans*. The commonest process type which is nominalized in the *Journal de Trévoux* is material process, while that in the *Journal des Sçavans* is mental process. Over the period 1701 to 1711, the use of nominalized processes has diminished, but where they are used, the distribution of the process types has changed little in the *Journal de Trévoux* while in the *Journal des Sçavans* the proportion of nominalized material processes has fallen and those of mental and verbal processes have risen.

Consequently, the *Journal de Trévoux* highlights material processes both encoded as finite verbs, and as nominalized processes, and favours themes relating to human beings. The *Journal des Sçavans* emphasizes mental processes both as finite verbs, and in the choice of themes, and highlights verbal processes when using nominalized processes. In some ways, as mentioned above, mental and verbal processes are similar: in the early days of SFL, verbal process was considered to be a subtype of mental process (Berry 1975). This gives a fairly down-to-earth feel to the *Journal de Trévoux*, concentrating on physical actions and events, and the humans involved in them. The *Journal des Sçavans*, on the other hand, has a more intellectual feel, dealing with argumentation, and the way it is expressed. Moreover, these differences between the two publications seem to have been enhanced over the ten-year period studied. Since the *Journal de Trévoux* has changed little over this ten-year

period, this might be thought of as maintaining its initial stance as a riposte to the *Journal des Sçavans*' Gallican tendencies. The latter publication has changed rather more, and this might be seen as an attempt to adapt and adjust to the presence of a new rival publication.

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Data availability: The authors confirm that the data supporting the findings of this study are available within the article. The journals are available in facsimile on the website of the National Library of France: https://gallica.bnf.fr.

Appendices

Appendix A: The headings of the items selected from the *Journal de Trévoux*

LUCII COECILII LIBER ad Donatum confessorum, de mortibus Persecutorum. C'est-à-dire, *Histoire de la mort des Persecuteurs écrite par Lucius Cecilius à Donat Confesseur de Jesus-Christ, livre attribué jusques ici à Lucius Cœlius Firmien Lactance, revû sur le manuscrit de la Bibliotheque de Messieurs Colbert, avec une dissertation du R. P. Nicolas Nourry Prêtre Religieux Benedictin de la Congregation de St. Maur, où en examinant qui est le veritable Auteur de cet Ouvrage, ilexamine aussi les opinions particulieres de l'Auteur, & donne un grand jour aux difficultés de l'Ouvrage*, 1710. A Paris chez Jean Baptiste de l'Epine ruë S. Jacques: in 8°, pp. 403. sans la préface & les tables.

SUITE DE L'EXTRAIT DONNÉ au mois précédent de la Bibliotheque de la Critique sacrée. [Hebrew texte] BIBLIA Hebraïca ex optimis impressis & manuscriptis codd. itemque Massforâ, aliisque principiis critis accuratissamè emendata, caractere illustri, notis Henraïcis ac lemmatibus Latinis instructa. A.DS. Henrico Opitio S.TH. P.P. & Consist. Impr. Consil. Kilomi Typis & sumptibus Autoris, ex Typographiâ Bartoldi Reuteri Acad. Typogr. Anno M.DCCIX. C'est-à-dire, *La Loi, les prophetes & les Hagiographes. Bible Hebraïque très-exactement corrigée sur les meileurs éditions & les meilleurs manuscrits, sur la Massore, & sur les autres principes de Critique, imprimée en beaux caractéres, enrichie de notes Hebraîques & de sommaires Latins. Par Mr. Henri Opitius Professeur de Théologie, & Conseiller de son Altesse le Duc de Sleswich & de Holstein dans son souverain conseil Ecclesiastique.* A Kiel dans le Holstein avec les caractéres & aux frais de l'Auteur, de l'imprimerie de Barthold Reuther Imprimeur

de l'Université. 1709. pp. 1476. sans l'épitre dédicatoire, les préfaces & la table des Haptarots.

BIBLIOTHÈQUE CRITIQUE, ou Recueïl de diverses pièces critiques, dont la plûpart ne sont point imprimées, ou ne se trouvent que très-difficilement, publiées par Mr. De Sainjore qui y a ajouté quelques notes. Tome troisiéme & quatriéme. A Amsterdam, chez Jean-Louïs Delormes, 1708. in 12°, le troisiéme tome de 556 pages; le quatriéme de 554.

JOANNIS BUXTORFII Profess. Basileensis Catalecta Philologico-Theologica. C'est-à-dire, *Endroits choisis d'érudition théologique, par Jean Buxtorf Professeur à Bâle, qui a ajouté quelques lettres de Casaubon, de Heinsius, d'Usser, de Valton, de Schickard & d'autres sçavans aux deux celebres Buxtorfs.* A Bâle aux frais de Jean-Louïs Ronic & de l'Imprimerie de Jean Conrard de Mehel, 1707. in 12°, pp. 490.

Appendix B: The headings of the items selected from the *Journal des Sçavans*

RECUEIL DE PIECES CONCERNANT LES *Religieuses de Port-Royal des champs, qui se sont soumises à l'Eglise.* A Paris, de l'Imprimerie Royale. 1710. in 4°, pp. 91. in 12°, pp. 214.

LETTRE DE SON EMINENCE MONSEIGNEUR *le Cardinal de Noailles, Archevêque de Paris, aux Religieuses de Port-Royal des Champs, qui ne sont point encore soumises; avec divers Actes & Lettres de celles qui sont rentrées dans l'obeïssance de l'Eglise.* A Pairs, chez Loüis Josse, Imprimeur de Son Eminence Monseigneur l'Archevêque, ruë saint-Jacques. 1710. in 4°, Lettre, pp. 16; Pieces, pp. 79.

NOVUM TESTAMENTUM GRÆCUM, CUM lectionibus variantibus Mss. Exemplarium, versionum, editionum, SS. Patrum & scriptorium Ecclasiasticorum; & in easdem noris. Accedunt loca Scripturæ parallela, aliaque exegetica. Præmittitur Dissertatio de Libris N.T. & Canonis constitutione, & S. Textus N. Fœderis ad nostra usque tempora Historia. Studio & labore Joannis Millii, S dispouit, novisque accessionibus, locupletavit Ludolphus Kusterus. Excusum Amstelodami, & prostat Lipsiæ, apud Joh. Fridericum Gleditsch & fil. 1710. C'est à dire: *Le nouveau Testament Grec, avec les diverses Leçons tirées des Manuscits, des Versions, des Editions, des SS. Peres, & des Ecrivains Ecclesiastiques: & des Notes sur ces diverses Leçons. On y a joint les endroits paralleles de l'Ecriture; d'autres choses qui peuvent servir à l'explication du Texte; & une Dissertation préliminaire destinée à faire connoître les Livres qui composent le Canon du N.Y. & la constitution de ce Canon, & à conduire l'Histoire du Texte Sacré jusqu'à notre temps. Par Jean Mill, professeir en Theologie. Nouvelle Edition, revûe, mise en meilleur ordre, & enrichie de plusieurs additions par ludolphe Kuster.*

Imprimé à Amsterdam, & se vend à Lipsic, chez Jean-Frideric Gleditsch & son fils. 1710. in fol, pp 632 pour le Nouveau Testament; pp. 168 pour les Prolégoménes de M. Mill.

ΤΟΥ ΕΝ ΑΓΙΟΣ ΠΑΤΡΟΣ ΗΜΩΝ ΕΙΡΗΝΑΙΟΥ, &c. Sancti Irenæi Episcopi Lugdunensis, & Martyris, detectionis & eversionis falso cognominatæ agnitionis, feu contra Hæreses Libri quinque. Post Francisci Feuardentii, & Joannisz Ernesti Grabe recensionem, castigati denuo ad Mss. Codices Romanos, Gallicanos, & Anglicanos, necnon ad antiquiores Editiones, & à multis quibus adhuc scatedant, mendis expugati: aucti novis fragmentis Græcis, observationibus ac notis, copiosissimisque Glassariis & indicibus illustrati & locupletati; quibus omnibus præmittuntur tres Dissertationes, in quibus Hæreses ab Iranæo memoratæ, & loci difficiles explicantur, ejusque vitæ ac gestorum Historia discutitur. C'est-à-dire: *Les cinq Livres de S Irenée contre les Heresies*. A Paris, chez Jean-Baptiste Coignard, à la Bible d'Or. 1710. in fol, pp. 838.

LES ŒUVRES SPIRITUELLES DE M. HELIOT, *Conseiller du Roy en la Cour des Aydes de Paris, avec un abregé de sa vie.* A Paris, chez Jean-Baptiste Coignard, ruë saint Jacques. 1710. vol. in 8°, pp. 392.

MANDEMENT ET INSTRUCTION PASTORALE *de Monseigneur l'Evêque de Meaux sur le Jansenisme, portant condamnation des Institutions Theologiques du Père Juenin.* A Paris, chez J.B. Christophe Ballard, Imprimeur de M. l'Evêque du Meaux & reçü en survivance à la Charge du seul Imprimeur du Roy pour la Musique, prés le Puits-Certain. 1710. in 4°, pp. 636.

DÉFENSE DES SS PERES ACCUSEZ DE PLATONISME. A Paris, Chez Le Conte & Montalant, Quay des Augustins, prés la ruë Pavée, à la Ville de Montpellier. 1711. in 4°, pp. 640. sans y comprendre l'Epître dédicatoire, la Préface & la Table.

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