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Dear colleagues,
we are writing these few lines because we have long owed an answer to those of our readers who have repeatedly asked us if we write our editorials *when we are angry*. The answer is that, to be honest, *we get angry as we are writing*.

Why?, you ask. The answer is not difficult. Simply because we are unable to do more than we actually do, *for* and *with* our little journal.

As you know, the cost of stamps has doubled all over Europe, on the pretext of making everything 'first class'. In reality all of us now pay a first class rate for a second class service. The small plc which owns the journal, and which was founded with no other purpose, is *forced* (it is the right word!) to pay a tax of several hundred euros, irrespective of

the budget which, as you can imagine, is constantly in the red. This tax is, therefore, morally unjustified, and is perceived by us, and by many, as a real extortion, be it levied in the name of the Italian people, or in the name of the European people.

At the same time, the Ministry for Italian Heritage reduced its grant from € 2,000 to € 1,000. This is not a problem, because we are not beggars, and can dispense with the grant.

But we see what seem to us enormous sums being squandered on *cultural* foundations, as they call themselves, which, in our judgment, are rather not really cultural, but serve the purposes of politicians, of lobbies, of manipulative schemers. Better to say no more, on this subject. After all, the art of surviving is

as old as humankind, and everybody celebrates himself and makes his own idols and saints for the whole world!

Obviously, we will never knock at the door of institutions which are far from our ideals. These ideals represent a new kind of humanism, as we believe that it is our duty to work for the advancement of civilisation. This belief certainly excludes identifying the journal with any political party, because, unlike Doktor Faust, *we will never sell our soul*. Nevertheless, we have committed ourselves to swimming against the current, and we are firmly determined never to surrender, because we deeply believe in what we do.

What gives us real encouragement, is our colleagues, our distinguished colleagues, many of them personal friends,

who will never be disappointed by us: moreover, taking up the challenge of defending what we believe in, is rewarding in itself.

Certainly, we are only making small improvements to our journal, but we are quite happy to do them. For example, despite certain problems, we have updated, and are updating, the web-site, which you can consult under *european-journal.it*, and we have more improvements in mind. But, in particular, we are determined, firmly determined, to go on with our battle, because, as our master Seneca said, what really matters is 'the intensity of the game', while Immanuel Kant, on his part, recommended the ethics of the duty for its own sake.

V. M.

A 'European' Dictionary:¹ Reasons and Difficulties

Abstract

The author, an historian of political thought, makes the case for multilingual, 'European' dictionaries, which should replace the present, bi-lingual dictionaries.

He maintains that at the origin of European civilization is unity, not separation, and that separation was the product of Reformation and of Nationalism. Nowadays 'European' dictionaries, on a rigorously historical basis, are what European Union needs, to help all of us realize the unified entity of our civilization. The etymologies, in particular, which are the 'history' and the 'life' of words, help us understand how erroneous is thinking in terms of distinction and of separation.

On the reasons for the European Dictionaries

Let me start by thanking the organizers of this 6th Symposium on Eurolinguistics and, first of all, its chairman, prof. P. Sture Ureland, who invited me to speak in Mannheim, in October 2000, and in Uppsala, this 17 September 2005.

In Mannheim, at least officially, it was the first time I encountered linguistics. In fact, as you know, I am not a professional linguist, but an historian, an historian of political thought, the editor of the 'Works' of Adam Ferguson, and, while deciphering the handwriting of the man whom Marx calls 'der

alte Adam', 'der Lehrer von Adam Smith', in a difficult endeavour which lasted many years, I had necessarily to confront not only English, but also a number of modern European languages, and the classics.

Nevertheless, as an historian, since the beginning of my research work, I have always tried to read the sources in their original languages. This, in fact, seems to me the only way of apprehending the spirit of the age, along with the true meaning of what the sources actually say. To those who object to my not being a professional linguist, to my preparation in this field as being rhapsodic, non-systematical, I will answer that the great Émile Littré (1801-1881), the editor of the celebrated *Dictionnaire de la Langue Française*, was far from being a professional linguist, his cultural interests being primarily philosophical and philological. And a more recent editor of dictionaries, J. F. Niermeyer, the editor of the *Mediae Latinitatis Lexicon Minus*, in the preface to his work,² also makes it clear that he is not a professional linguist. Therefore, I conceive linguistics



Gamla Uppsala, The Royal Mounds

as a science, without doubt, but, since my cultural interests rest mainly in politics and in social matters, I obviously emphasize the role of language in the making of society and of history.

This is the meeting point, I maintain, between linguistics and social sciences, a meeting point which has led me to conceive the idea, and to jot down the project, of five 'European Dictionaries', for which I have been campaigning for years, and which as *langue de départ* or, if you prefer, as *langue véhiculaire*, have the five principal European languages.

On the philosophical and political reasons

When I first came across Littré's splendid dictionary, I was struck particularly by the following sentences:

"La conception (of the dictionary) m'en fut suggérée par mes études sur la vieille langue fran-

çaise ou langue d'oïl. Je fus frappé des liens qui unissent le français moderne au français ancien; j'aperçus tant de cas où les sens et les locutions du jour ne s'expliquent que par les sens et

les locutions d'autrefois, tant d'exemples où la forme des mots n'est pas intelligible sans les formes qui ont précédé, qu'il me sembla que la doctrine et même l'usage de la langue restent mal assis s'il ne reposent sur leur base antique".³

I have to confess that the same mental process took place in me, many years ago, when, trying to improve my knowledge of foreign languages, of English in particular, I began to realize that, to understand that language well, first of all I must understand the etymology of each word, particularly of the Latinate ones. This is obvious for a researcher whose mother tongue is Italian, and who is supposed to have no problems with either French or Spanish, but who, no less obviously, does have problems with German and, in general, with the languages of Teutonic origin.

A first conclusion to be drawn from the above is this: *It is cer-*

tainly an error to suppose that we can learn European languages as they are today, without going to the sources of European civilization and of European linguistics, as it is an error supposing that we can know the present without knowing the past.

We have to start from the concept of Europe as a 'unified entity', a concept, I admit, that is no less 'political' than historical, if considering that, after all, in Europe there are both the Latinate culture and the Germanic one: not to take into account the Slavic one, which we are getting to know better after the fall of the walls which for so long separated peoples having a common origin and tradition.

Therefore, the next point to be made is the following one: *at the beginnings of European history*

INDEX

V. Merolle

A 'European Dictionary', p. 1

T. Artemyeva

'Philosophia Naturalis', p. 3

L. Katritzki

Bonaventura's

Nightwatches, p. 5

L. B.,

Sémantique

et Lexicologie, p. 7

International Symposium
at 'La Sapienza', p. 8

we must look for unity, not separation. The elements of distinction were emphasized by Romanticism and, with a quite different aim, by Nationalism. But we are, today, in an age which can be called that of post-Enlightenment or, better, of a new, or neo-Humanism, in an age in which we do not seek any more distinctions, in which we are discovering a different concept of mankind, and are apprehending *history* no more as a limited period, from the appearance of the first written documents, as was until recently, but as having its starting point at the origin of life, from the earliest bio-chemical processes which took place in this terrestrial globe.

Russia and the European tradition

In order to understand better the unity of the European tradition and of its world of learning, we should observe, for example, that Russia, as far as concerns our subject, from the fifteenth century onwards had a cultural history absolutely similar to that of Western Europe. "1685 wurde die berühmte Moskauer Slavo-Graeco-Lateinische Akademie begründet, die 'Academia Scientiarum Imperialis Petropolitana'; Publikationsorganen waren die *Commentarii und Acta*", as Karl Vossen puts it in his brilliant book *Mutter Latein und ihre Töchter. Europas Sprachen und ihre Herkunft*.⁴

Later on, in the eighteenth century, Latin was displaced by French, and the 'Academia Petropolitana' became 'Académie Impériale des Sciences de St. Petersburg'. But the reform of the educational system at the beginning of the 19th century "gab dem klassizistischen Charakter der Ausbildung erneut Auftrieb, wobei das deutsche Gymnasium als Muster diente. So war die klassische Ausbildung zu Beginn des 20sten Jahrhunderts weit verbreitet. Tatsächlich existierte der humanistische Gymnasialunterricht bis 1917. Entsprechend gehörten Latein und Altgriechisch zur Ausstattung des gebildeten Russen".⁵

Therefore, as we see, the Russian educational system until 1917 was exactly the same as the educational systems of Western European nations at the same period. The outbreak of the revolution, with the explosion of irrationalism and nationalism which it caused, the fall of the Socialdemocratic Kerensky government, prevented Russia from joining the democratic sister nations of the west, and, in response to it, caused a further outbreak of nationalism and irrationalism, with consequences well known to all of us, in European history and civilization.

Although Russia was separated, for the rest of the century, from Western Europe and from America, which we can consider, and call, as no more than *Europe-Overseas*, yet its lan-

guage still retains a vocabulary 20% of Latin origin. In a predictable future, through the influence of English and of European languages, this percentage will certainly expand, given the relative isolation of Russian language, also owing to the difficulty of its alphabet, and to the necessity of getting understood in a larger world.

A political manifesto for Europe

It seems pointless insisting on the criticism of these pernicious phenomena of irrationalism and nationalism which, nevertheless, are a large part of human history. Nor will we emphasize the role of the *enlightened* ideas, which so often led to aberrations

damaging to society and the progress of mankind, the last one being no more than the natural consequence of the advancement of learning. Emphasizing either of the two points, either *historical reasons* or *enlightened ideas*, could imply falling from Scylla into Charybdis, as Odysseus in the epic risked doing. So, for example, when the French Revolution emphasized the role of the *langue nationale*, "car on vit dans les idiomes locaux un obstacle à la propagande révolutionnaire",⁶ and the Abbé Grégoire, on 28 May 1794, wrote the famous *Rapport sur la nécessité de détruire le patois*.

Therefore, philosophically, 'passions are the elements of life', as Pope put it, but reason is the rudder, undoubtedly.⁷ Yet due relevance should be given to consideration of anything is individual or particular: in a word, for what we call the *history* of mankind. This is the only way of going to the roots of our tradition, of knowing ourselves, beyond the dictates of the *abstract reason*, as the historicists and liberals used to call it. After all, as Littré wrote, "*imposer à la langue des règles tirées de la raison générale et abstraite telle que chaque époque conçoit cette raison, conduit facilement à l'arbitraire. Un dictionnaire historique coupe court à cette disposition abusive*".⁸

In the history of our continent we have seen the replacement of classical Latin by the dialects, shifting to national languages. These were codified by the Protestant Reformation. Hence the century of Enlightenment, having as its highest point the French Revolution and, subsequently, the reaction to it, with Romanticism and Liberalism. All these phenomena are at the roots of linguistic changes, which were the consequence of *spontaneous* movements. The difference with the present situ-

ation of Europe is that we certainly have a *spontaneous* or *natural* movement towards unification, the consequence of the new, until now unforeseen, possibility of communication among nations, produced by the technical means. Nevertheless, we have also an educational system which embraces the totality of the individuals, and renders possible a *rational* intervention, a possibility of commanding, or



Participants in the Uppsala Symposium

directing, this immense historical change, not only of European, but, increasingly, of planetary dimensions, towards its own aims, although avoiding the excesses of the '*raison générale et abstraite*'.

The world of learning

Concerning the world of learning, in apprehending the new situation, we have unfortunately to complain of delays which are the consequence of the fact that researchers work on the



Emile Littré

story of the past, often neglecting the future. Should we recall, here, the owl of Minerva in Hegel's philosophy, the owl that only takes wing at dusk, when the events have already taken place (meaning that philosophy is the *knowledge* of the past, and not an active intervention on the present)? Certainly an association of philology with history and politics is what we need, in order to understand and to foresee what, prophetically, we can call 'the destiny of Europe'. A certain consciousness of the problem is arising, as appears from some books published in the last few years particularly in the German speaking world. So, for example, *Eurolatein*,⁹ whose contributors wish "eine Neuorientierung des Unterrichts in den klassischen, nicht *toten*, sondern höchst lebendigen Sprachen",¹⁰ or a "multilinguales, paneuropäi-

sches Lexicon, das von einem mehrsprachigen, internationalen und interdisziplinären Team/Kollektiv erarbeitet wird".¹¹ Similarly, Mario Wandruska maintains that "das Deutsche ist durch das Lateinische zu einer europäischen Kultursprache geworden".¹²

Nevertheless his book, although a brilliant literary achievement, gives no more than what we can call parallels between European languages. The *political* concept of their being a unified entity is altogether missing from it, Wandruska still being *prisoner* of the past, the product of a *Europe of Nations*, as all of us, at least of our generation, are.

Nevertheless, concerning this author we willingly admit that, in conceiving a 'europäische Sprachbund', he *leaves the door open*. The world is changing, he realizes, and along with it the languages. Therefore, let everything change.

We need now to take steps forward towards the consciousness of a European linguistic unity, abandoning, at the same time, the concept of nations and of national languages, which are old fashioned, in a world so quickly changing, and which are no more than the legacy of restricted, nationalistic groups. Our aim is cultural and, at the same time, political. It is essentially that of recovering what is possible to recover of our cultural heritage, in order to transmit it to the future generations. The philosophical premises which lead our actions, what we can call our 'mental equipment', as we have said above, is a neo-Humanism, moving from cosmopolitan ideas, with all its implications as for what concerns the life of society and the world of learning. This is our political manifesto, this is our idea of Europe, for which we have been campaigning for so long, with our little journal.¹³ These are the reasons why we have founded our own journal, and the reasons why we have conceived the idea of *European* dictionaries, whose aim is that of influencing the cultural and political life of European society, and of Western tradition.

It is now up to colleagues, to the world of learning, to the institutions, supporting our endeavour. A man, taken singularly, cannot work miracles. But we will console ourselves with the Kantian ethics of duty for its own sake, with Immanuel Kant's words, that "eine Handlung aus Pflicht hat ihren moralischen Wert nicht in der Absicht, welche dadurch erreicht werden soll, ... sondern

bloß von dem Prinzip des Wollens, nach welchem die Handlung, unangesehen aller Gegenstände des Begehrensvermögens ('ability to desire'), geschehen ist".¹⁴

On the difficulties

Therefore, as we have seen, there are both political and cultural reasons for the endeavour I am campaigning for.

The political reasons. Can we think of the European Union without this kind of dictionaries? Or shall we consider Europe simply as a federation of Nation-States, which will stay forever the same, similar to islands with their own boundaries, with linguistic barriers which prevent people from communicating?

The bi-lingual dictionaries are the product of a Europe of Nations, which will be soon superseded by a Europe of individuals, or of persons, which is in the making, as everybody can see, and in which will disappear any distinctions of nationalities. Anything that is national will be regarded more and more as a regional peculiarity, which will not interfere in the functioning of our common Nation-State. Nationalisms are the product of bygone ages, which no one will be able to revive, at least in a predictable future. Therefore, *the project I am proposing, of five-language dictionaries, is only a first step*, to be followed by more projects, in which more national cultures will take part, and which will be promoted by other teams of scholars.

The cultural reasons. Europe is less a Babel than one could think, as history and philology demonstrate. Ours is, obviously, a language of learning, and cannot conceive of following the one thousand rivulets of the dialects and of local speeches, which are in the dominion of local communities, of local magazines and newspapers (the so-called 'vulgar' element in history). The *history* of a word proves the unity of our tradition. *Etymology is the soul of a word, and of linguistics itself*.

When I first went to London, in my youth, the Oxford dictionary¹⁵ I bought had the etymologies, but they disappeared in later editions. More recently they have been rediscovered, all over in Europe, but I do not take for granted that this is owing more to the consciousness of the unity of our history than to the cultural industry, which makes a business in publishing bigger -and more expensive- books.

For example, the *Grande Dizionario della lingua italiana*,¹⁶ which was started fifty-five years ago, has the etymologies at the end of each entry, not at the beginning. This means that the etymologies were conceived as a completion, not as a premise of the work. But the more recent *Zanichelli Etimologico* seems to be very successful in replacing, particularly in the educational system, the monolingual dictionaries of the Italian language, and this is

'Philosophia Naturalis' In St. Petersburg Academy of Sciences

Giving this paper at the section "The Enlightenment in the Periphery"¹ I would like to note that the title is methodologically and politically incorrect. It would be in fact inadequate to use the Hegelian metaphor representing social processes as a ripple in the water with a center made by a stone thrown by a naughty child. These processes are easier to observe in a puddle than in society. The intellectual network of the Enlightenment was international, was based on the idea of *République des Lettres*, and did not know any national or state borders. The symbolical image represents Philosophy as 'The Queen of Sciences and Humanities' sitting on the throne with the crown on her head and two books entitled *Moralis* and *Naturalis*. Philosophy was understood as a kind of meta-epistemology, as a way to understand the world and the ability of human beings to understand. The gap between physics and metaphysics was not so dramatically huge and had not become a bottomless abyss. That is why to understand the development of *Natural Philosophy* we should refer to the development of science.

Philosophy as a secular discipline
The beginning of systematic studies in philosophy as a secu-

lar discipline was connected with the Academy of Sciences and the Academic University, both established in 1724 in St. Petersburg. The system of academic institutions was an important agent for internationalization of Russian research. Among Russian academicians there were many European intellectuals: Christian Wolff, Voltaire, Jean Le Rond D'Alembert, Denis Diderot, Jean Antoine Condorcet, Immanuel Kant, Dugald Stewart, Hermann Samuel Reimarus, William Robertson, John Robison, Thomas Pieter van Musschenbroek, Johann I and Johann III Bernoulli, Joseph-Louis Lagrange, Karl Friedrich Gauss, René-Antoine Réaumur, Pierre-Simon Laplace, Ferdinando Galvani, Pierre-Louis Maupertuis, Benjamin Franklin, Henri-Louis Duhamel, Nicolas-Gabriel Leclerc and others. All of them were foreign honorary members of the Academy due to their scholarly achievements. At that time more than 160 foreign scientists and scholars were members of St. Petersburg Academy and many of them, like Georg Bernhard Bülfinger, Leonhard Euler, Joseph Nicolas Delisle, Daniel and Nicolas Bernoulli,

Christian Goldbach and others worked in St. Petersburg. This fact made that city an important node in the network of intellectual communications. St. Petersburg Academy was being created at a time when it had become impossible to make science without active contacts in the international professional milieu and information exchange. Scholars changed their offices and research groups, moved from one country to another. The specific character of the New Times' sci-



Carl Linnaeus

ence, however, presupposed that every new discovery should rest upon the totality of previous experience and be approved by the professional medium of experts. Any research institute

should become a cell of the existing scholarly net, and a scientist could make his science only if being a part of it. The very construction of the scientific net was not hierarchic and can be compared with modern net models, when any scientific discovery is dependent on the researcher's incorporation into the international science, this being a prerequisite for the realization of his talent and ability. Scientific studies were a kind of "social lift", and formed representatives of a new learned community joined with the international community of scholars and scientists. Any active intellectual communication needs an *organizational leader* who becomes the center of a communication network. If the organizational leader is also the intellectual one, then he or she not only unites people but also crystallizes ideas. Due to state frontiers and political disconnections, basic intellectual centers emerged in the form of national academies of sciences. Scholars, however, did not wait for credentials from academic institutions, and established by themselves the needed links. For St. Petersburg Academy of Sciences the leaders were G. Leibniz, Christian Wolff, Leonhard Euler and others.

Christian Wolff's support in organizing Russian science was great, and many projects were accomplished, due to his professional competence and participation. He sent his books to St. Petersburg and discussed various theoretical problems, not only as a philosopher. At the meetings of the Academy, his opinions about problems of natural law, botany, cosmology, etc., were discussed. Thus Russian academics turned first of all to the universal, encyclopedic character of the thinker's knowledge. Wolff's help in collecting personnel for the Academy was invaluable. In 1725-26 he wrote about 30 letters that concerned the invitation of foreign scholars. Some of them, for example, Leonard Euler, Jacob Hermann, Georg Bernhardt Bülfinger and others, he recommended personally. We may remember, in particular, the famous Swedish scientist whose 300th anniversary was celebrated this year in Uppsala and St. Petersburg, Carl Linnaeus, who had begun to correspond with Russian scientists several years before the Swedish Royal Academy of Sciences was founded in 1739, and of which he became the president.

Linnaeus
When King Gustav III of Sweden, also a honorable member of the Academy, visited St. Petersburg (Gustav travelled under the name of "le comte de Gothland") in June 1777, the director of the Academy, Sergei Domashnev, delivered before the enlightened monarch his speech «On the correctness of calling the 18th century 'philosophical'»². He said: «C'est ainsi que le célèbre et infatigable Linné donne à l'univers entier le spectacle de la chaîne des êtres, qu'il a fait apercevoir et distinguer; il caractérise tous les chaînons qui la composent, assigne à chacun d'eux sa place, remplit les intermédiaires entre l'Hippopotame et les molécules organiques, entre la Platane et la Mousse. C'est par son secret que nous voyons sous un seul point de vue les nuances des espèces que l'Esprit le plus pénétrant et la mémoire la plus heureuse auraient été embrassés à rapprocher»³. Many of Linnaeus's works were translated into Russian. His translators had some problems not because they did not know Latin well, but because Linnaeus invented a new language of scientific description. Moreover, translators had to devise special terms to name many new species of animals. The first translator of the famous *Sistema Naturae*,

quite promising for the project I am campaigning for.¹⁷ The *Robert de la Langue Française* does not have the Greek etymologies in Greek letters. The *Shorter Oxford English Dictionary*,¹⁸ last but one edition, did have them, and the publisher stated, in a note, that "the etymologies of all words in the body of the dictionary have been revised by Dr G. W. S. Friedrichsen..... this major undertaking represents more than eight years' work by Dr Friedrichsen". Unfortunately, they have been suppressed in the subsequent edition, to be replaced by Roman type. This means cutting the links with our past, means knowing less and less who we are, and from where we come. The splendid *Diccionario de la Real Academia Española*, by contrast, does have Greek type, and this is highly gratifying for the world of learning. Last, a few words, which should be obvious, on the difficulties of compiling the proposed dictionaries. As for the technical difficulties, they certainly exist, but they are far from being insurmountable. For example, for the Littré "l'impression dura 13 ans, de 1859 à 1872".¹⁹ Today, thanks to the

computers, just a few months ago the Oxford University Press was able to publish simultaneously the sixty volumes of the new edition of the *Dictionary of National Biography*. Therefore, a little team of scholars, led by an editor who knows, at least in part, Greek and Latin and the principal European languages, could cope with this task. It is now up to the institutions supporting our endeavor. But the politicians are more concerned in giving money to so called 'foundations', which give very little to the world of learning, but which are led by friends who support them, than to sound endeavours. The usual battle of knowledge against ignorance, of science against superstition.

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¹ This paper was delivered on 16 September 2005 at the university of Uppsala, Sweden, for the 6th 'Symposium on EuroLinguistics'.
² Second edition (Brill, Leiden-Boston 2002), preface, P. XIII: "There is no reason to apologize for the fact that a historian, who

has gained some acquaintance with charters and other documents, should have ventured on this enterprise".
³ Émile Littré, *Dictionnaire de la Langue Française*, en 7 volumes, ré-imprimé en 1958 par Gallimard et Hachette, Préface au tome premier, p. 116. Italics mine.
⁴ Stern Verlag Jaunssen & Co, 14 Auflage 1999, *Moskau, das dritte Rom*, p. 207.
⁵ Vossen, *ibid.*
⁶ See W. von Wartburg-H. E. Keller-R. Geuljans, *Bibliographie des Dictionnaires Patois Galloromans* (Genève, 1969), Introd., p. 16.
⁷ Pope, *An Essay on Man*, Ep. 1, 1.170.
⁸ Littré, Préface au tome premier, p. 121. Italics mine.
⁹ H. H. Munske-A. Kirkness, Hgg., *Eurolatein. Das griechische und lateinische Erbe in den europäischen Sprachen* (Reihe Germanistische Linguistik, Max Niemeyer Verlag, Tübingen 1996).
¹⁰ J. Volmert, 'Die Rolle griechischer und lateinischer Morpheme bei der Entstehung von Internationalismen', in *Eurolatein*, p. 233.
¹¹ A. Kirkness, 'Zur lexicographischen Dokumentation eurolateinischer Wortbildungseinheiten',

in *Eurolatein*, p. 255. Nevertheless, he adds, "eine solche Polyglotte ... ist jedoch auch im neuen Europa voll noch eine Utopie".
¹² Mario Wandruska, *Die europäische Sprachen-Gemeinschaft*, 2. Auflage (A. Francke Verlag, Tübingen und Basel, 1998).
¹³ See Frits van Holthoorn, 'The European Convention: a System for negotiations', in *2000. The European Journal*, IV, no. 2, Dec. 2003, and 'Fortuna, Occasione, Virtù, and the European Convention', *ibid.*, V, no. 1, June 2004.
¹⁴ I. Kant, *Grundlegung der Metaphysik der Sitten*, in *Werke*, in sechs Bänden, hg. von Wilhelm Weischadel, Bd. IV (Darmstadt 1998), S. 26; BA 14.
¹⁵ *The Concise Oxford Dictionary*, fifth edition (Clarendon Press, Oxford 1964).
¹⁶ UTET, Torino 1961-2002.
¹⁷ The *Grande Dizionario italiano dell'uso*, in six volumes, edited by Tullio de Mauro (UTET, Torino 2000), has the etymologies at the beginning of each entry. Nevertheless, apparently there is no particular cultural or political aim in this editorial decision.
¹⁸ In two vols (Oxford UP, 1985).
¹⁹ Littré, p. 89.

Alexander Sevastianov, wrote in the preface to the Russian 1805 edition that he used three ways to make up terms: he used the external trait, describing the most important qualities, if they were new to him; he named the creatures by the country where they lived; he compared Linnaeus's works with Ariadne's thread which helped one not to lose one's way in the Labyrinth of Nature. Linnaeus's system was included in Russian schoolbooks for many years, and translations of his works helped to create natural science terminology in Russian. His system was also important for the development and perfection of natural philosophy. That is why many Russians celebrate a jubilee of the famed Linnaeus as a national holiday in the *République des Lettres*.

The development of science

In the 18th century science came into the structure of the Russian mentality. At that time there existed an important problem of correspondence between philosophy and science, to be more precise, between metaphysics and science, for philosophy was considered as universal knowledge "about everything in the world", and incorporated both *metaphysics* and *physics*.

Metaphysics was the central part of theoretical philosophy, which also included physics and logic, and consisted in understanding mental (i.e. approached by mind only) objects; these objects could not be described 'mathematically' but existed in real practices of reflection and thinking. The value of metaphysics was believed to result from its ability to study any object, even a hypothetical one. It both widened human capabilities (for by 'doing metaphysics' one did not depend on senses, experience, missed facts), and was, at the same time, corrective of mistakes and blunders. The subject of physics was "knowledge about natural bodies". In a broad sense, physics was the same as natural science (natural philosophy). Philosophy was treated as a more general world view than metaphysics or natural sciences, and 'stood over' them, for it possibly created causal links between the world of metaphysical propositions and natural science's evidences. Philosophical arguments were often used in natural sciences, e.g. in physics, together with experimental results to solve philosophical problems. The method seemed to be the same in all branches of human cognition; every new discovery opened up part of the Universal Truth.

Eighteenth-century thinkers, especially scientists, often tried to ponder over the situation in order to understand the links between philosophy and science. Leonhard Euler – another

scientist whose 300th anniversary (1707-1783) was celebrated this year in St. Petersburg, and who worked at the Petersburg Academy of Sciences for a long time (1726-1740 and 1766-1783), was one of them. Euler refused to distinguish physics from metaphysics, considering that "metaphysics are to be based on physics, i.e. to be derived by abstraction from compound substances' phenomena, thus no matter how much we would distinguish



Christian Wolff

metaphysical abstractions from physical ones, but still they could not contradict to each other directly". He insisted upon the idea that theory went before experience and hypotheses. Metaphysical reasoning and scientific researches are very closely connected in his works. In developing his mechanical theory of bodies' movement and before coming to counting and formulas, Euler mused upon notions of "space", "place", "movement". His physical and philosophical categories 'flow' into each other. The notion of "force" is a good example: it is treated as a "cause" for bodies to change their places. Euler put up a question, later studied thoroughly by Kant: "are we able to conceive what is space and place by our senses?", and concluded that they are abstract ideas and results of reasoning.

Between physics and metaphysics

We can mention several academicians who were in the 18th century 'between physics and metaphysics'. They are G. W. Krafft (physicist and metaphysician), Ch. Martini (physicist, mathematician and metaphysician), G. B. Bülfinger (physicist and metaphysician), I. A. Braun (metaphysician and meteorologist), and others. It is important to note that I. A. Braun delivered lectures on logic and metaphysics at the Academic University.

The very notion of "natural philosophy" denoted in the 18th century a group of natural sciences, classified according to a 'principle'. There were such 'principles' as 'four elements', or "four primary things": earth, water, air, and fire. They could also be "three realms of nature" studied by "natural history": "mineral", "vegetable", and "animal" one.

Real classifications actually did not completely correspond with

the goals, for they were oriented to external, not internal characteristics. In *The Mineralogical Dictionary* (St. Petersburg, 1790) one could find such "minerals" as bricks, stone "bosses from trees", "roots", "bones, nails, nests of birds", "painted stones", "stones representing town ruins", etc. Such a 'liberal' approach to the classification could be explained by the closeness of the notions "sciences" and "arts". Both were included into a sort of "the artificial", i.e. created by the human being, contrary to "the natural", created by God. "Sciences and arts" were believed to be synonyms of "civilization" and "culture", to be the criterion of the social development and enlightenment.

Every clear scheme of "sciences and arts" failed because of constant changes in the object and method of scientific understanding and due to the divergence of "proper science" and "metaphysical" reasoning. One persistently tried to treat philosophy as a kind of "meta-science" that was to generally explain all processes and phenomena under research.

Christian Wolff

Some 'substantial' explanations for physical phenomena were reconsidered as early as in the middle of the 18th century. It signifies the break of natural philosophy into philosophy and science. Christian Wolff proclaimed this break in Europe by his theory that strictly divided different spheres of cognition; his pupil M. Lomonosov in Russia had quite the same general world-view.

The most important thing for Russia was a Wolffian combination of scientific thinking with teleology and a strong Wolffian belief that scientific cognition did not contradict the truths of the Holy Scripture, but supported them, serving God by making science. This conviction let Lomonosov become an outstanding scientist, at the same time making many interesting theological propositions in his spiritual odes.

Wolff's example inspired many Russian thinkers to create philosophical terminology in their native language. His works were very well-known in Russia. Translations into Russian and a great number of copies of his books in Russian libraries to this. It is interesting to note, that works were mostly translated that were not at all "philosophical". The only philosophical work translated was Wolff's *Deutsche Metaphysik* (St. Petersburg, 1753). Other editions were about fortification, mathematics and physics. Philosophical ideas were found in scientific texts not in Wolff's works, but rather in those of his popularizer Friedrich Christian

Baumeister, whose works *Logic*, *Metaphysics* and *Moral Philosophy* were many times translated and printed in Russia. But the system of "occasional causes" and "pre-established harmony" was not accepted by Russian thinkers. It was rejected for moral reasons. The main shortcoming of all these systems was a peculiar justification of evil that became objective and inevitable. Mechanism, a consequence of the Cartesian-Leibnizian pneumatological scheme, took away free moral choice, and Russian philosophy refused to go there. Founding itself between logic and morals, Russian metaphysics chose the last, contrasting a kind of dualism with monistic mechanism and deism. So the most relevant way to explain the mind-body problem was that rejected in Europe, the peripatetic theory of "physical influx", which did not separate, but joined them together. The Leibnizian-Wolffian doctrine of theodicy and freedom of will, very actively discussed in Russia after the famous earthquake in Lisbon in 1755, was declined. The monadology was not accepted in Russia. It became the object of special critic in Leonhard Euler's *Lettres a une princesse d'Allemagne sur divers sujets de physique et de philosophie*.

Wolff's system was also approved by the officials because it never linked its method with any possibility of rearranging society, but only with its understanding. Social



Michail Lomonosov

problems were treated from the point of view of ethics (the science of will, as logic was the science of reason), and Wolffian ethics had "natural" rules that had, in turn, the status of general principles. Thus social problems were treated as secondary, of minor importance, in contrast with the doctrines of the 18th-century French enlighteners, who always pushed to the foreground social problems and their attitude to the church.

Hence, Wolffianism was being interpreted, modified, distorted, to fit the requirements of various figures of the Russian Enlightenment. Wolff became an official philosopher in Russia. At the same time, his entire legacy was not being used, but only those parts that corresponded with the logic of Russian enlightening processes.

Wolff's method proved to be the most valuable for natural sciences, because it allowed the objects of physical, chemical, mathematical and other researches to be independent of the socio-political and ideological problems. Thus it helped to break apart philosophy and science. This secularization promoted natural sciences and answered the purposes of newly founded scientific institutions, first of all the Academy of Sciences and Moscow University.

It is evident that the didactic potential of Wolff's system, his rigid methodology and strictness of his deductive reasoning, made his doctrine attractive for Russians.

It is unlikely that the attempt to classify, to order, to systematize, to complete, to scrupulously calculate phenomenological and speculative entities, was accidental or senseless. The "encyclopedic look at the world" was an outcome of the new epistemological principles, and the separation of science into a specific sphere of knowledge was attractive to Russian scholars, who considered Wolff as their instructor. The metaphysical content of Wolff's doctrine was rejected, but his philosophical method was adequately grasped by Russian thinkers and used by them in the process of making and assimilating new knowledge.

The idea of creating a universal system of scientific knowledge, *scientia generalis*, based upon strict logical laws, was expressed by Descartes and Leibniz. Wolff brought it to life, as fully as it was possible, and opened new possibilities for getting and organizing knowledge.

This method formed a whole generation of Russian thinkers. It may be said that it influenced the forming of scientific thinking in Russia and created the system of encyclopedic principles developed later into a new type of rationality, that gradually seized science, philosophy, history, philology, political and economic theories. The main feature of the 'encyclopedic look at the world' was not the plenitude of knowledge, but rather the universality of method that permitted to work out new knowledge, when required, and to bring it into correlation with other branches of knowledge. Wolff called this method mathematical, as distinct from historical and philosophical. Now we would call it scientific. It was much later, in the twentieth century, when scientism was criticized, that its universality was called into question, and the groundlessness of its claims to be universal was proved. In the epoch of Enlightenment it was an epistemological breakthrough that allowed the human being to become confident in human reason.

In various epochs the idea of entire and final knowledge was

based upon the belief in the boundless abilities of reason (divine or human) using the universal cognitive method equally applicable in various spheres of being. Thus a phenomenon of encyclopedism was born as an epistemological ideal or a form of universal knowledge in the epoch of Enlightenment. Thus a type of encyclopedic thinker emerged, and Christian Wolff undoubtedly belonged to it.

Michail Lomonosov

One of the greatest Russian scientists, Michail Lomonosov, was a pupil of Christian Wolff. At the time of M. Lomonosov's sojourn in Marburg, Wolff taught him sixteen subjects: logic, philosophy, natural and national law, politics, geography, chronology, astronomy, mathematics, theoretical physics, mechanics, optics, hydraulics, military and civil architecture, pyrotechnics. Thus, the Russian student could feed himself on the eminent scholar's erudition and get a lesson in the encyclopedic look at the world. It is Wolffian training that, in my view, formed the genius of Lomonosov who felt himself equally confident in physics, chemistry, philology, history.

Lomonosov tries to build a physical picture of the world based upon the "corpuscular philosophy", a science of minimal particles, "which give rise to individual qualities of perceptible bodies" — the last limit at which the physical qualities of matter still exist. Immutability of the smallest particles, which are joined into natural bodies, shows that God put into the world's foundation His ideas of proportionality, homogeneity and harmony. 'Corpuscularity' of the world proves, in its turn, the necessity of "the Prime Mover", that moves the complex world mechanism; thus Lomonosov's atomism does not push God out of the well-organized world-mechanism, but gives Him the best place there. That is why "testing nature" is for Lomonosov not only "pleasant and useful", but also "sacred". Natural-philosophical discourse presupposes the necessity to include a world-view component into physical theory, thus natural sciences, according to Lomonosov, study "consequences", "the prime causes" being in another plane. The problem of scientific objectives was raised more and more often together with the development of science. In the era of Peter I the answer was absolutely clear: the development of science had to result in strengthening and 'flourishing' of the country, that was why technological and connected general scientific subjects were particularly supported by the government at the Petersburg Academy of Sciences. In the middle of the century it was mainly understood that for society, the state and the person, knowledge was not a goal, but a way to reach something impor-

Bonaventura's *Nightwatches*: Satire as Touchstone of Eighteenth-Century Values.

The range and complexity of eighteenth-century satiric literature shows clearly how far the age of enlightenment was from any narrow and naive belief in perfectibility and inevitable progress. "The best examples of the genre"—*Gulliver's Travels*, *The Praise of Folly* and *The Dunciad*—"do not work by reaffirming traditional moral certainties."ⁱ They arouse unease and doubts; they target problems underlying accepted value systems. They deny absolute certainties and offer neither solutions nor conclusions. Satirists standing in this tradition "keep their work open, ambiguous, unresolved, even when declaring that they have finished." What they present as "essentially topical, becomes general and permanent," and must "be judged in terms of universals rather than in terms of a particular situation,"ⁱⁱ for this menippean sub-genre of satire deals with general, rather than individual values and conditions.

The Nightwatches

When interpreted as such, an anonymous text, *Nachtwachen*.

tant. "Arts" brought conveniences and comfort into life, general scientific subjects played their world-view role. To perceive the world meant to perceive God's plan, to understand the meaning of the human life and human tasks, to fulfill them and get the prize. A. Bolotov writes: "You may have any ideas of God, His qualities and perfection, but you can never have the perfect and well-proving idea of His wisdom, kindness and love and other perfect qualities unless you know physics". By 'physics' Bolotov, just like his other contemporaries, meant the science to understand "the world we inhabit" in the contrast with "the other one". In that sense "this science is closely connected with natural theology... to be its continuation". Thus revelational knowledge is linked directly with the development of sciences and enlightenment.

Russian thinkers tried to prove the absence of principal contradictions between knowledge and faith, answering positively to the question "Do scientists believe in God?", and explaining how they managed to put together religious and scientific pictures of the world. In Western philosophy the work

Von Bonaventura (Nightwatches off by Bonaventura), fits remarkably well into this English eighteenth-century context. Published in 1804 and usually regarded as a Romantic novel, it



Georg Christoph Lichtenberg

has baffled critics, but it follows and extends the satiric tradition commenced by Swift's intricate and biting *Tale of a Tub* (1704). The mouthpiece, a night-watchman, as elusive and indefinable, as Swift's abstruse Hack. Both conduct an inner, predominantly reflective monologue and range over a wide field of human experience. Both

had been done earlier and before or together with classical science's coming into being. In Russia, where science was purposely controlled, these stages exchanged their turns. Scientific knowledge was included into the system of social values only after the foundation of such major scientific centers as the Petersburg Academy of Sciences and the Moscow University. Thus the natural philosophy's discourse was quite actual both in the 18th and 19th centuries.

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¹ This paper was delivered for the twelfth Congress on the Enlightenment, held in Montpellier, France, on 8-15 July 2007.

² Discours prononcé par Mr. de Domaschneff, directeur de l'Académie Impériale des sciences de St. Pétersbourg, gentilhomme de la Chambre de S.M.I. dans l'assemblée de cette Académie le 23 juin, 1777. Que monsieur le comte de Gothland etc. honora de sa présence. Imprimé à St. Pétersbourg [St.-Peterburg: De l'Imprimerie Impériale de l'Académie des sciences], 1777. P. 10-11.

operate in an indistinct nowhere and everywhere, their activities are largely bizarre, and the people encountered are mainly fools and misfits. As they are presented by "an irrational and untrustworthy narrator", their credibility and their opinions are constantly challenged in the Lucianic tradition.ⁱⁱⁱ

From the start the night-watchman takes on the role of super-charged satirist, "a satirical Stentor"^{iv} (I, 31), who later explains that "a satire is like a touchstone, and every metal that brushes against it leaves behind the token of its worth or worthlessness." (VII, 117). Paraphrasing Shaftesbury's "test of ridicule," the touchstone-metaphor "commends satire as universal tool to assess the truth or falsehood behind the many masks of humanity."^v

Bonaventura's satire is "the art of telling truth through laughter," but his laughter is not "a cleanser of public acrimony of defilement," nor "a safe sublimation of rages," able "to reform the individual and to restore probity to the era." Rather, as Patricia Meyer Spacks expects of the best of the genre, it creates "level upon level of uneasiness," which plays constantly against complacency and maneuvers reader-discomfiture with dexterity, "exploiting various degrees of awareness."^{vi} In *Nachtwachen* laughter is defiance, a "satirical mask," which the devil slipped spitefully "and imperceptibly into the mask of joy," to cause chaos, deception and disorientation (XV, 221).

The enigma of human nature
Nachtwachen deals with the enigma of human nature, its contradictions and mishandling of opportunities, the inexplicable failure to learn from experience, the apparent nothingness and insignificance of life, and the incomprehensible challenge of death. "To be or not to be!" will the end be final or the transition into a superior state? The text is spiced with literary association, acerbic asides on politics, the law, organized religion and unscrupulous publicists, those shapers of misguided public opinion. The enigmas of existence, death and eternity are probed in the context of contemporary philosophy and erudition; famous names from different epochs and branches of learning associate the text within its limited scope with a wealth of wisdom, and combine the testimony of weighty wit-

nesses from past and present. The anonymous author sums up with Kant that ultimate, transcendent sense and truth must exist and that, therefore, the quest for them should never be abandoned, and he also agrees with Kant that final answers elude us, because our understanding cannot reach beyond the range of actual experience. Kant's complicated reasoning is exemplified through the simple, extended simile of the echo for which Bonaventura significantly prefers the German synonym *Widerhall*: reflected, returned sound. Depending on varying anguished cries for guidance from the beyond the echo merely calls back the last word "God" (XVI, 233), or the despondent "NOTHING!" (XVI, 247), which ends the text. A previous statement calls the finality of this response into question: "The devil has created the echo! . . . One really can't tell if it is simply mocking or if someone is actually speaking!" (XVI, 233).

The watchman's reflections intermingle time-zones and generalize episodic experiences.^{vii} Most of these are related mockingly, and are presented in an often disturbing interplay of tragedy and the ridiculous. A first, linear reading may not yield much significant information, but richer and deeper layers of meaning become apparent, when the numerous signposts to extra-textual sources are recognized and their message is analyzed and integrated. Frequent references to Shakespeare, and in a lesser degree to Hogarth and Mozart serve this purpose. These are neither borrowings, name-dropping nor isolated quotations. Inserted to draw attention to masters of tragic-comedy, they demonstrated how the fabric of life is woven of sorrow and comic absurdity, and pair with Horace Walpole's view of life as "a comedy to those that think, a tragedy to those that feel."^{viii} The eternal love triangle in the Fourth Night Watch serves as illustration. It is presented as a marionette play in the manner of the *Commedia dell'arte*, where stereotyped characters delight spectators by repeating the same plot again and again with but few variations. The satiric potential of an art form with "set routines" and a repertory of "stock prologues, soliloquies, repartee" and predetermined sequences is cleverly combined with puppet imagery, used since antiquity to express humanity's

tragicomic limitations and dependence on forces beyond personal control. Here the puppets demonstrate aspects of philosophic debates on free will. When the clown declares how “silly it is whenever it occurs to a marionette to reflect about himself, since it simply must comport itself in accordance with the whim of the director,” the watchman remarks that the “clown plays the only rational role in the entire farce,” precisely because he does not take himself or anything else seriously (IV, 81), but in Menippean satire no verdict is final. In the next chapter the same events are played out by human partners. Pain and despair are now real, and misguided passions result in tragedy instead of mirth. Menippean satire does not portray human suffering as ridiculous, but those of its causes which would seem avoidable, notably the inability or disinclination to learn from experience, as personified by a false lover, who “forsook his soul . . . in the manner of *Don Juan*, which he had attended that evening” and forthwith seduces an easily fooled woman (III, 49). The watchman gives a commentary, and thereby indicates that neither Mozart, nor satire will halt the monotonous recurrence of such offenses. An extended, thrice repeated simile equates life with “a Mozart symphony executed by bad village musicians” (IV, 75). The comparison recognizes the cacophony, but excuses the poor performance; village musicians are not to blame for their lack of expertise. In other words: ideals exist and can be envisaged, but they may forever remain out of reach. The very spirit of satire, which feeds on the glaring gap between the theoretically achievable and a woe-filled reality, is brilliantly captured in the brief evocation of Mozart played by inadequate amateurs.

The *Weltschmerz* of a despairing artist

Being human and therefore part of flawed humanity, the watchman imagines himself conceived by “the very devil himself, in order to play a trick on heaven” during a dark night in “the bed of a just canonized saint.” When he stares into a mirror, his face appears to him as in a puzzle picture, like “one of the Graces, a monkey, and *en face* the devil.” (VII, 111).^{ix} Romantic interpretations explained his tortured self-interpretation as the *Weltschmerz* of a despairing artist. Such a figure is the idealistic poet, who commits suicide in the Eighth Night Watch; “the conventional pose” of the Menippean protagonist is, however, that of the “satirist: the self-appointed censor,” who draws attention through his own insecurities to human imperfections and defects. Robert C. Elliott saw this pose as that “of the greatest satirists” and men, for in contrast to deluded humanity “they recognize their own involvement in the folly of human life” and acknowledge the general

imperfection of human nature.^x The watchman is not boasting of a unique family situation when claiming an alchemist as his father and an earthy gypsy as his mother (XVI), but affirms in satiric terms the uneasy co-existence of incompatible, paradoxical human traits. The extremes of mankind’s spiritual and practical potential are further emphasized when the devil “volunteered to fill the role of godfather,” and the adoptive father is a religious mystic like Jacob Böhme (mentioned in the *Nachtwachen* several times): a pious shoemaker, industrious, morally upright and of independent mind, who found a little boy in a chest which he had dreamt contained priceless riches. The treasure is the child, the age-old symbol of renewal and hope. The weird family history condenses a satiric convention as demonstrated, for instance, in the first chapter-heading of *Martinus Scriblerius*, which announces “the Parentage and Family of *Scriblerus*, how he was begot, what Care was taken of him before he was born, and what Prodiges attended his Birth.”^{xi} With its satiric symbolism the watchman’s lineage represents humanity in all its contradictory diversity. It personifies the maxim of Terence (Publius Terentius Afer, c.185-159 B.C.): “Homo sum: humani nihil a me alienum puto—I am human: nothing human is alien to me,” and indirectly indicates that the enlightenment-pursuit of self-knowledge can never result in clear answers. Accordingly, in the “Run through the Scale”—one of the short digressions punctuating the text—David Hume’s view of the impossibility of defining personal identity is illustrated through imagery of masks, of hiding and disguising, so that identity is lost; merely fleeting impressions can be glimpsed (X, 167-69), and only an unappeasable inner force yearning for permanence and a better world remains. Hints of interplay with such a world are liberally encoded in the text from the very beginning, when storm and thunder reign on earth, and lightning illuminates the somber scene briefly and intermittently. But these suggestions of a “second world” are always cast in doubt, for the watchman delights in declaring light from above as nothing more than a “dull deceptive luster,” comparable to “the expired rotting tree,” which “seems to gleam at night for a time yet, until it crumbles wholly into dust . . .” (XVI, 231). Yet religious imagery abounds. “In the final hour of the century he “announced a mock-Last Judgment, crying out eternity instead of time” (VI, 97). The ensuing terror and consternation ridicule the hypocrisy and futility of worldly ways, and as soon as the deception is detected, cringing repentance yield to the old, dishonest routine. “One person in the assembly had already put his crown on again and the high council, which had

denounced itself before, opined angrily that it merited severe requital to play comedy with an entire . . . city” (VI, 107).

The chaotic and sobering scene Eighteenth-century philosophy infuses the chaotic and sobering scene. Shaftesbury’s belief that nobody is good enough to deserve eternal bliss, nor anybody so irretrievably corrupt that permanent torture would be a befitting punishment, reverberates in the mocking query: “Can you all lawfully really make a claim to heaven or hell? For the former you are too bad; for the latter too boring! . . .” (VI, 105). Kant’s theory that “time and space are merely forms of sensual perception,” prompts the question: “You, who live and move in sensualism alone, how do you expect to find space . . . where there no longer is any space?” (VI, 107. Bonaventura approaches the study of mankind and the perennial ultimate questions with the encyclopedic wisdom of the enlightenment. His method is mainly one of overlay and of shifting perspectives; his fleeting allusions allow him to associate key-issues with extra-textual information gathered in different fields and from many nations. His theme is the apparent insignificance of life and its achievements, but by combining the accumulated knowledge of his era and of seemingly unconnected insights, he indicates that there must be more to life than its mere duration, and that truth and moral integrity are real values.

Many and the most diverse writers have been proposed as the author, who compressed the enlightenment-ideals of progress and perfection into the short word “Bonaventura,” and his despair about an imperfect and inadequate humanity into the name of his watchman-mouthpiece, “Kreuzgang”, which denotes cloister, a place of prayer, study and reflection, but also a path of pain, suffering and redemption, as well as a crossing of roads, a place for decision. This challenging author-profile fits no one better than the most prominent German eighteenth-century aphorist and satirist, the astronomer and professor of natural philosophy in Göttingen, leading anglophile, and Fellow of the Royal Society of London, Georg Christoph Lichtenberg (1742-99). He coined his sharp, satiric observations into short, memorable, thought-provoking and still topical phrases and knew how to express complex ideas in memorable, extended similes, as when he combined so many of the aspirations, successes and disappointments of the enlightenment in his tragicomic, somewhat despairing and yet not hope-deprived remarks: “What good does sunrise, when we refuse to get up” (UB 44) or: “What use is all that light, when people either have no eyes or close those they have on purpose?” (L 472).^{xii}

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ⁱ Dustin Griffin, *Satire. A Critical Reintroduction* (Lexington: U. P. of Kentucky, 1994), 36.

ⁱⁱ Griffin, 111; Gilbert Highet, *The Anatomy of Satire* (Princeton: Princeton U. P., 1962), 18; W.O.S. Sutherland, Jr., *The Art of the Satirist* (Austin: U. of Texas, 1965), 51.

ⁱⁱⁱ David Marsh, *Lucian and the Latins. Humor and Humanism in the Early Renaissance* (Ann Arbor: U. of Michigan P., 1998), 171. Marsh is discussing the role of Erasmus in *Praise of Folly*, and refers to the classic, unsolvable paradox of the Cretan who declared all Cretans liars, and by professing himself a Cretan of necessity proved the unresolvable nature of satiric problems.

^{iv} Stentor, one of Homer’s heroes, whose voice equaled that of fifty men.

^v *The Nightwatches of Bonaventura*, ed. and tr. Gerald Gillespie, Edinburgh Bilingual Library (6), (Edinburgh: U. P., 1972). Roman numbers in the text are chapters, Arabic ones pages, and follow this edition). Linde Katritzki, *A Guide to Bonaventura’s Nightwatches* (New York: Peter Lang, 1999), 243.

^{vi} Mary Ellen Snodgrass, *Encyclopedia of Satirical Literature* (Oxford: ABC-CLIO, 1996), 405-06; Patricia Meyer Spacks, “Some Reflection on Satire,” in: *Satire: Modern Essays in Criticism*, ed. Ronald Paulson (Englewood Cliffs, N.J.: Prentice Hall, 1971), 364-65.

^{vii} See Linde Katritzki, “Ort und Zeit in den *Nachtwachen* von Bonaventura,” *E.T.A. Hoffmann Jahrbuch*, 5, 1997, 54-66.

^{viii} Horace Walpole,

Correspondence, ed. W.S. Lewis et. al., 48 vols., XXXII (New Haven: Yale U. P., 1965). Letter to the Countess of Upper Ossory, 15 August 1776, 315, and n. 23: “This aphorism was such a favorite with H.W. that he included it among his “Detached Thoughts.”

^{ix} This terse and potent satiric explanation of human contradictions and lack of self-knowledge lost much of its impact when such “Vexierbilder” went out of fashion. Often of religious nature and showing the face of Jesus, they had fastened onto that, much in the manner of advertising fold-over boards, pictures of Mary and Joseph glued back to back and cut into thin stripes, thus presenting confusingly mingled images from every viewpoint but the precise angle, which revealed a clear image

^x Robert C. Elliott, *The Power of Satire: Magic, Ritual, Art* (Princeton: Princeton U. P., 1966), 1972), 222.

^{xi} *Memoirs of the Extraordinary Life, Works, and Discoveries of Martinus Scriblerus*, written in collaboration by the members of the Scriblerus Club, John Arbuthnot, Alexander Pope, Jonathan Swift, John Gay, Thomas Parnell and Robert Harley, Earl of Oxford, ed. Charles Kerby-Miller (New York: Oxford U.P., 1988), 95.

^{xii} Georg Christoph Lichtenberg, *Schriften und Briefe*, ed. Wolfgang Promies (München: Carl Hanser, I, 1968, II, 1971). Letters in alphabetical order indicate Lichtenberg’s notebooks, his editors numbered the entries consecutively.

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Sémantique et lexicologie des langues d'Europe: des aspects théoriques aux applications

Lille, 22 – 23 Octobre 2007

Ce colloque international a été organisé par le laboratoire de recherche en linguistique générale SELOEN (SEmantique, LOgique et ENonciation) de l'Université Charles de Gaulle – Lille 3 en collaboration avec le *Dipartimento di lingue per le politiche pubbliche* de la Faculté des Sciences Politiques de l'Université Roma – La Sapienza et l'Association EUROLINGUISTICA – SUD. Il s'est inséré dans le cadre des activités du réseau thématique EUROLANGUES, coordonné par le laboratoire SELOEN et comprenant entre autres les universités européennes suivante : Aix-en-Provence, Lille, Paris 3 – La Sorbonne Nouvelle, Roma – La Sapienza, Lecce, Urbino, La Murcia, Leuven, Cologne, Copenhague, Mannheim, Saint-Petersbourg, Varsovie. La thématique de ce réseau est centrée sur la typologie des langues d'Europe.

Objectifs scientifiques :

Sur le plan scientifique, ce colloque entre dans l'un des principaux axes de recherche du laboratoire SELOEN, c'est-à-dire la typologie des langues et la dimension contrastive en linguistique. La collaboration avec le *Dipartimento per le Politiche Pubbliche* de la Faculté des Sciences Politiques de l'Université Roma – La Sapienza et l'Association EUROLINGUISTICA – SUD a permis d'élargir la réflexion en particulier dans le domaine de « la migration » des mots dans les langues d'Europe.

L'objectif principal a été de faire le point sur des aspects théoriques de la sémantique et de la lexicologie, de présenter des applications aux domaines spécialisés et d'apporter la réflexion de « l'eurolinguistique ».

Les intervenants :

Enseignants-chercheurs d'universités européennes spécialistes de sémantique et de lexicologie, professeurs confirmés qui font autorité dans ces domaines: Michael Herslund, Henri Portine, André Rousseau, Peter Blumenthal, Alvaro Rocchetti, Giuseppe Castorina mais aussi de jeunes chercheurs appartenant à des laboratoires et à des universités de toute l'Europe.

Le programme :

Il a été conçu en trois grandes sections:
- les nombreuses références théoriques : la typologie lexicale, la sémantique de Frege, la

psychomécanique de Gustave Guillaume et ses applications sémantiques, le cognitivisme, la lexicologie statistique,
- les applications aux domaines spécialisés: droit, sciences, université, etc.,
- les points de contact entre sémantique, lexicologie et autres parties de la linguistique (morphosyntaxe, dialectologie, etc.),
- l'apport de « l'eurolinguistique » en particulier dans le domaine de la « migrations » des unités lexicales.

Réseau thématique Eurolangues

Laboratoire SELOEN JE
2498

Séminaire international
Journées d'études
*Sémantique et lexicologie des
langues d'Europe :*
*des aspects théoriques aux
applications*

Université Charles-de-
Gaulle – Lille 3
Salle des colloques
lundi 22 et mardi 23 octo-
bre 2007

LUNDI 22 OCTOBRE
2007 Salle des colloques

9h00 Accueil des partici-
pants
9h15 – 9h30 Ouverture :
Jean-Claude Dupas (Président
de l'Université Charles-de-
Gaulle – Lille 3) Introduction :
Louis Begioni (Lille)
9h30 – 10h00
Michael Herslund
(Copenhague), *Typologie lexicale*
Sessions parallèles Salle des
colloques (session 1)

Président de séance :
Louis Begioni (Lille)
10h00 – 10h30
Jacques François (Caen), *De la
fraternité à la solidarité : étude
de corpus juridique, académique
et pamphlétaire entre 1750 et
2000*
10h30 – 11h00
Chiara Preite (Modena),
*Terminologie juridique et voca-
bulaires d'usage : l'enregistrement
du vocabulaire spécialisé dans le
Petit Robert et le Petit Larousse*
11h00 – 11h15 Pause
11h15 – 11h45
Luca Nobile (Paris), *Sémantique
et phonologie du système des per-
sonnes en italien : un cas d'iconi-
cité diagrammatique?*
11h45 – 12h15
Giovanni Belluscio (Cosenza),
*Un data base elettronico per la
raccolta del lessico dell'albanese
d'Italia : alcuni modelli applica-
tivi*

12h15 – 12h45
Denis Le Pesant (Paris),
*Anaphores associatives et rela-
tions lexicales en français*
12h45 – 13h00 Discussion
Salle 019 (session 2)
Président de séance :
Alvaro Rocchetti (Paris)
10h00 – 10h30
Catherine Camugli (Paris), *Une
comparaison interlangue à partir
des tables des dictionnaires élec-*



*troniques du Lexique
Grammaire. Comment et
jusqu'où?*
10h30 – 11h00 **Claudia
Monacelli** (Rome), *A contrastive
analysis of descriptors in a
multilingual thesaurus for educa-
tion systems in Europe (TESE)*
11h00 – 11h15 Pause
11h15 – 11h45
Lorenzo Altieri (Naples), *Si
l'amour est un voyage. Le rôle de
la métaphore dans la
Linguistique Cognitive*
11h45 – 12h15
**Domenico Sturino, Serafina
Lina Filice** (Cosenza),
With Flying colours!
12h15 – 12h45 Discussion
13h00 – 14h00 Buffet
Sessions parallèles
Salle des colloques (session 1)

Président de séance :
André Rousseau (Lille)
14h00 – 14h30
Maria Sheveleva-Chopin
(Paris), *Instrument ou Agent
sémantique du substantif comme
facteur à l'origine des transfor-
mations de la structure de l'énoncé*
14h30 – 15h00
Giovanni Agresti, (Teramo),
*Dominance sémique, latence du
schème et motivation dans les
langues régionales : le lexique des*

*outils traditionnels (de travail,
de la vie quotidienne) dans le
parler de Gussola (Crémone,
Italie)*
15h00 – 15h30
Philippe Loubière (Paris),
*Principaux domaines sémanti-
ques des éléments lexicaux rou-
mains venus de l'arabe par l'in-
termédiaire du turc*
15h30 – 16h00
Mélisandre Caure (Reims),
*Extension de l'interlexique
européen par ajustements for-
mels et sémantiques*
16h00 – 16h15 Pause
16h15 – 16h45
Juana Castaño Ruiz (La
Murcia), *Procesos migratorios
: nuevos ciudadanos / novedades
léxicas*
16h45 – 17h15 **Francesca
Rosati** (Teramo), **Francesca
Vaccarelli** (Rome), *Migration
of Words : English Loanwords
in Europe*
17h15 – 17h45 **Laura
Ferrarotti** (Rome), *The
English Language and Italian
Advertising : A Growing
Connection*
17h45 – 18h15
Didier Bottineau (Paris), *Les
classificateurs submorphologi-
ques du lexique anglais : vers
une modélisation cognitive et
interactionnelle*
18h15 – 18h30 Discussion

Salle 019 (session 2)
Présidents de séance :
Ludger Kremer (Anvers), **Sture
Ureland** (Mannheim)
14h00 – 15h00
Ludger Kremer (Anvers), **Sture
Ureland** (Mannheim),
*Introduction and presentation of
the statutes of the EuroLinguistic
Association (ELA)*
15h00 – 15h30
Peter Colliander (Jyväskylä,
Finland), *Die Aussprache von
Fremdwörtern unter besonderer
Berücksichtigung der
Anglizismen im Deutschen*
15h30 – 16h00
Gabriele Birken-Silverman
(Mannheim),
*Migrating words in the culinary
vocabularies of European lan-
guages*

16h15 – 16h45
Paul Vandepitte (Leuven), *A
comparison between the Uppsala
Logo of the fusion of European
languages and Europe's Cultural
Circles (an interpretation after
M. Shennan)*
16h45 – 17h15
Olga Voronkova
(Heidelberg/Mannheim),
*Migrierende türkisch-mongoli-
sche und arabische Wörter und
Sachen in Ost-und Nordeuropa*

17h15 – 17h45
Lelija Sočanac (Zagreb),
*Anglicisms in Croatian and
other European languages – a
research report*
17h45 – 18h15 Discussion

MARDI 23 OCTOBRE 2007

Salle des colloques

Président de séance :
Michael Herslund
(Copenhague)

9h00 – 9h30
André Rousseau (Lille), *La
théorie sémantique de Frege et
son application à l'évolution du
signifié*
9h30 – 10h00
Alvaro Rocchetti (Paris), *Quelle
sémantique en psychosystéma-
tique du langage ?*
10h00 – 10h30
Louis Begioni (Lille),
*Interactions entre sémantique et
morphosyntaxe dans le cadre
d'une systématique diachronique
des langues : exemples en français
et en italien*
10h30 – 11h00
Peter Blumenthal (Cologne),
*Méthodes statistiques en lexicol-
ogie contrastive*
11h00 – 11h15 Pause 11h15 –
11h30
Agnès Bracke, Henri Portine
(Bordeaux),
*Décrire les zones frontières des
lexèmes scientifiques : quand une
approche prototypique croise une
approche sémique*
11h30 – 12h00
Giuseppe Castorina (Rome),
*Trends and Truths in the
Migration of Morphs and Roots*
12h00 – 12h30
José Maria Cano (La Murcia),
*La lexicografía de la duda idio-
mática*
12h30 – 12h45 Discussion
12h45 – 14h00 Buffet

Salle des colloques

Président de séance :
Peter Blumenthal (Cologne)
14h00 – 14h30
Annette Vassant (Paris),
*Lexique, sémantique et gram-
maire dans l'expression de
l'aspect verbal discursif en fran-
çais avec application à certains
emplois du passé simple et du
passé composé*
14h30 – 15h00
Carl Vettors (Littoral), *Quand
une périphrase devient temps
grammatical : le cas de venir de
+ infinitif*
15h00 – 15h30
Romana Bardy
(Aix-en-Provence), *Sémantique
des formes exprimant le futur en
roumain*
15h30 – 16h00
Christine Bracquenier-Meunier

International Conference on “Simplification, Internationalization and Innovation in the Teaching of European Languages” - Rome, 18-19 April 2008

The Conference organized by G. Castorina, Director of the Department of Languages, Faculty of Political Science of “La Sapienza” University, Rome, focused on the challenges of multilingualism and multiculturalism in Europe.

The first speaker, Franco Ferrarotti, set the tone for the conference by emphasizing the privileges and potential of living in a multilingual European community. Angeliki Petrits, EU Coordinator of University Relations, presented the European Master in Translation (EMT) initiative for translator training in Europe. Alessandra Centis, Italian Member of the EU Monitoring Group for Multilingualism, spoke about the important role of the European Commission in pro-

moting best language teaching practices. Louis Begioni (University of Lille 3) closed the first section speaking about the evolution of the verbal systems in Romance languages (French and Italian).

A particularly entertaining moment in the Conference was the performance by pupils in multilingual, multicultural third, fourth and fifth grade classes at the “Nando Martillini” elementary school in Rome. Manuela Cipri, who contributed to the organization of the Conference, coordinated this special event with the school’s Director and teachers. The second group of

pupils, performed a play based on stories from Greek mythology, followed by a group rendition of the Greek folk dance, the sirtaki, much appreciated by the audience.

The morning session continued with a talk by Rita Salvi (“Sapienza” University, Rome) about the role of language training for non-language majors at university level. Ilias Spyridonidis (University Aristotele of Salonico) presented a specific case of the spread of Italian language and culture in Northern Greece. Massimo Palumbo, from the Italian Office of the European Parliament, described the crucial function of European multilingualism as a “carrier of democracy”.

In the afternoon session, José M.J. Cano (University of Murcia) talked about political

implications of the teaching of Spanish in a context of supremacy of the English language. Linda Lombardo (LUISS Guido Carli University, Rome) illustrated a comparative analysis of the language of TV news reporting of the 2003 Iraq war in Italy, the



Clockwise, prof. Fulco Lanchester, Dean of the Faculty of Political Sciences, speaking, prof. Giuseppe G. Castorina, prof. Linda Lombardo.

UK and the US. Juan Antonio Cutillas Espinosa (University of Murcia) focused on changing models of English pronunciation and the case for teaching a Lingua Franca Core, concluding that the choice of a model for language teaching should be based on a careful consideration of geographic, demographic and mobility factors. Stefano Arduini (“Carlo Bo” University, Urbino) spoke about the importance of translation in establishing and maintaining intercultural dialogue, while Marinella Rocca Longo (University of Rome 3) discussed features of New Zealand English, comparing Pākehā English and Maori English. André Rousseau (University of Lille 3) examined recurrent models of nominal composition across languages in a comparative historical perspec-

tive. Filippo Bettini (“Sapienza” University, Rome) focused on plurilingualism as the central experience and driving force behind the literary event known as “Festival Mediterranea”. Poet and publisher Vincenzo Luciani spoke about the revival of Italian

dialects and expressed an optimistic view of their future development. Elio Miracco’s (“Sapienza” University, Rome) contribution explored historical and contemporary contacts with the Albanian language in a prospective of European convergence.

Then Paolo Donadio (University of Naples, “Federico II”) talked the tension between local and global during

the European constitutional process; Massimo Bartoletti, on behalf of Fabrizio Locurcio (Editor of the journal *AtlasOrbis*), spoke about the practice of multilingualism in newspapers and journals; Laura Ferrarotti (“Sapienza” University, Rome) dealt with the

challenges posed by adapting advertisements to different languages. On the second day, the conference was opened by the Dean of the Faculty of Political Science, Fulco Lanchester. Then Giuseppe Castorina described the features of the Test of English for Special Purposes (TOESP). Angelo Avella (“Tor

Vergata” University, Rome) illustrated what he called “the Italian roots” of South America through an account of the life and influence of Teresa Cristina di Borbone in Brazil and the spread of the Italian language and culture in that part of the world. Antonio Castorina (University of Rome 3) spoke about a variety of Spanish which has developed in equatorial Guinea on the West African coast. Francesco Zannini (“Sapienza” University, Rome) talked about the presence of the Arabic language in European history and its importance in Europe today. Domenico Sturino (University of Calabria) presented a study of the linguistic barriers in health care in Italy. Anna Maria Curci and Carmen Dell’Ascenza (Lend, *Lingua e nuova didattica*) described the principles of the “Poseidon” programme.

The Conference ended with Sture Ureland’s (University of Mannheim) comments on the teaching and acquisition of foreign lexemes in European. The varied but interrelated approaches to languages, their interactions and evolutions presented during the conference will hopefully provide an impetus for the further promotion and development of multiculturalism and multilingualism in a world much in need of dialogue.

L. F.

(Lille),

L’expression de la cause au moyen de syntagmes prépositionnels en russe contemporain

16h00 – 16h15 Pause 16h15 – 16h45

Alberto Sobrero,

Annarita Miglietta (Lecce),

Competenze lessicali e semantiche di studenti universitari: realtà e problemi

16h45 – 17h15

Elżbieta Jamrozik (Varsovie),

De la ‘tête de clou’ au ‘pied-de-biche’ – la vision du monde dans le lexique spécialisé

17h15 – 17h45

Elisabeth Piirainen (Steinfurt),

Idioms in a European framework: new tasks for EuroLinguistics

17h45 – 18h15 Discussion et

conclusions.

Publication des actes:

Les actes de ce colloque international qui a vu la participation de nombreux chercheurs seront publiés par le laboratoire SELOEN de l’Université Charles de Gaulle – Lille 3 au second semestre de l’année 2008 par les Presses Universitaires de Rennes (PUR).

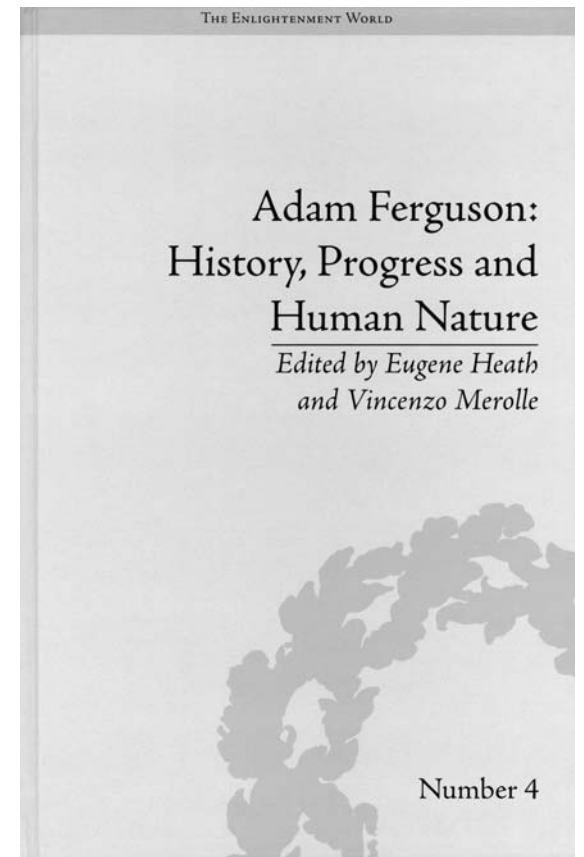
Retombées et projets futurs:

Ce colloque a permis aux uni-

versités partenaires du réseau thématique EURALANGUES de faire le point sur les recherches en cours et de proposer de nouveaux axes scientifiques pour les prochaines années. Les thèmes de recherche vont surtout être centrés sur des aspects contrastifs entre les différents groupes de langues indoeuropéennes et déboucher sur de

nouvelles approches dans le domaine de l’enseignement/apprentissage des langues européennes. Les partenaires auront la possibilité de déposer des projets spécifiques dans le cadre des programmes européens (Leonardo, Grundtvig, etc.).

L. B.



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To contributors: essays should not exceed 3000 words, reviews should not exceed 700 words. They can be sent via e-mail to the editor, in Viale Grande Muraglia 301, 00144 ROMA, E-mail 065291553@iol.it.

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