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, and with out 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 plcc 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 grants.

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 civilization. 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’:

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 it 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 us understand how erroneous is the concept of Europe as a ‘united entity of our civilization. The etymologies, in particular, which are the ‘history’ and the ‘life’ of words, going to the roots of our history, the ‘history’ and the ‘life’ of words, are what European Union needs, to help us understand how erroneous is the concept of Europe as a ‘unified entity of our civilization.

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 linguists. 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 slapdash, non-systematic, I will answer that the great Emile Littré (1801-1881), the editor of the celebrated Dictionnaire de la Langue Frangaise, was far from being a professional linguist, his cultural interests being primarily philological and philological. And a more recent editor of dictionaries, J. E. Niemeyer, the editor of the Medial Latinists Lexicon Minor, in the preface to his work, also makes it clear that he is not a professional linguist Therefore, I conceive linguistics as a science, without doubt, but, since my cultural interests rest mainly in politics and in social matters, I obviously stress 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 set down the project, of five ‘European Dictionaries’, for which I have been campaigning for years, and which as langue de départ, 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) men fut suggérée par mes études sur la vieille langue française ou lan-
gue d’oil. 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’ex-
pliquent que par les sens et les locations d’autrefois, tant d’exemples où la forme des mots n’est pas intelligible sans les formes qui ont précédé, qu’il me semblait que la doctrine et même l’usage de la langue reste mal assis s’il ne reposent sur leur base antique.

Gamla Uppsala, The Royal Mounds

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tion and of its world of learn-
ing, we should observe, for example, that Russia, as far as concerns our subject, from the fifteen century onwards had a cultural history absolutely similar to that of Western Europe. ... Vossen puts it in his brilliant literary achievement, from the appearance of the first written documents, as was until recent-
ly, 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 tradi-
tion  
In order to understand better the unity of the European tradi-
tion and of its world of learn-
ing, we should observe, for example, that Russia, as far as concerns our subject, from the fifteen century onwards had a cultural history absolutely similar to that of Western Europe. "1685 wurde die berühmte Moskauer Slavo-Graeco-Latina-Lexicon, die Academia Scientiarum Imperialis Petropolitana; Publikationsorgan waren die Commentarii und Acta", as Karl Vossen put it in his brilliant book "Muster Latein und ihre Tücken, Deutschen Sprachen und ihre Herkunft", as Karl Vossen put it in his brilliant book "Muster Latein und ihre Tücken, Deutschen Sprachen und ihre Herkunft". 

Later, on the eighteenth cen-
tury, Latin was displaced by French, and the "Academia Imperialis Petropolitana" became "Académie Impériale des Sciences de St. Petersburg". But the reform of the educational system at the beginning of the 17th century "gab dem klassi-

cischer Zeitung "Artz Ausbildung erneut Auftrieb, wobei das deutsche Gymnasium als Munster diene. So war die kaiserliche Ausbildung zum Beginn des 20ten Jahrhunderts weit verbreitet. Tatsächlich existi-

er die humanistische Gymna
tschaft unterricht. 17 Entsprechend gebührten Latein und Altgriechisch zur Ausstattung des gebildeten Rusen". 

Therefore, as we see, the Russian educational system until 1917 was the same exactly as the educational systems of Western European nations at the time. "The idea of a European culture and of the revolution, with the explosion of irrationalism and nationalism which it caused, the fall of the Socialdemocratic Kreisky government, prevent-

ed Russia from joining the democratic Europe, and of the sense of the" west, and, in response to it, caused a further outbreak of nationalism and irrationalism, with the etymologies was to all of us, in European history and civilization. Although Russia was separated, for example, from Western Europe and from America, which we can consid-

er, and call, as no more than a Europe-Overseas, yet its lan-
guage still retains a vocabulary 20% of Latin origin. In a pre-
dicable future, through the influence of English and of European languages, this percentage will certainly expand, given the relative isolation of Russian language, also to its difficulty of the alphabet, and to the necessity of getting to understand in a larger world. A political manifesto for Europe It seems pointless insisting on the criti-
cism of these pécuis, or on the phenomena of irrationalism and national-

ism, nevertheless, are a large part of our history. Nor will we emphasize the role of the enligh
tened ideas, which so often fallen a
terptions to democracy and society to the progress of mankind, the last one being 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. "The Odyssey in the epic risk doing. So, for ex-

ample, when the French Revolution emphasized the role of the langue nationale, "car on vit dans les idees locaux un obstacle à la propagation révolu
tionnaire", and the Abbé Grégoire, on 28 May 1794, wrote the famous Rappport sur la nécessité de détruire le patrie. Therefore, philosophically, pas-
tions are the elements of life, as Pope put it, but reason is the rudder, undoubtedly. Yet due relevance would be given to consideration of anything is individual or particular: in a word, for what concerns 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 histo-

ricists and liberals used to call it. After all, as Littré wrote, "impap-
ser à la langue des règles tirées de la raison générale et abstraite telle que chaque époque conçoit cette raison, conduisant facilement à l’Et
taxe. Un dictionnaire histori-

que couvre peut à cette disposition abusive". 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, subse-

quently, 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. In the difference with the present situ-

directing, this immense histori-

cal change, not only of Europe, but of the entire planetary dimensions, towards its own aims, although avoiding the excesses of the ‘raison générale et abstraite’.

The world of learning Concerning the world of learn-
ing, in apprehending the new situation, we have unfortunately to complain of delays which are the consequence of the fact that researchers work on the same period. The outbreak of the Socialdemocratic crisis, which will be soon leaving from Scylla into Charybdis, "car on vit dans les idees locaux un obstacle à la propagation révolu
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story of the past, often neglect-

ing 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 asso-
ciation of philology with histo-

ry 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, Eurodiction, whose contributors with ‘Eine Neuauflage einer europäischen Sprachdokumentation’ (1991). The work 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 same period. The outbreak of the Socialdemocratic crisis, which will be soon leaving from Scylla into Charybdis, "car on vit dans les idees locaux un obstacle à la propagation révolu
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ry 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, Eurodiction, whose contributors with ‘Eine Neuauflage einer europäischen Sprachdokumentation’ (1991).
Giving this paper at the section “The Enlightenment in the Periphery” 1, I would like to note that the history of science is clearly historically and politically incorrect. It would be in fact inadequate to use the Hegelian metaphor representation of science as a river in the water 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 symphonic image represents Philosophy as ‘The Queen of Sciences and Humanities’ sitting on the throne with the crown on her head and two books entitled Morals 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 secular discipline quite promising for the project I am about to carry out. The Robert de la Langue Française does not have the Greek etymologies in Greek letters. The Shorter Oxford English Dictionary 14 lists 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 Dizionario di 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 Littre ‘Im- pression dura 13 ans, de 1859 à 1872’. 15 Today, thanks to the

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 characteristic of the New Times’ sci- ence, however, presupposed that every new discovery should rest upon the totality of previous experience and be approved by the professional community. Any active intellectual communication needs an organizational leader who becomes the center of a communication network. If the organizational leader is also the principal European language, then he or she not only unites people but also crystallizes ideas. Due to state frontiers and political disconnections, basic intellec- tual centers emerged in the form of national academies of sciences. Scholars, how- ever, did not wait for cre- dentials 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. In Eurolinguistics, p. 255. Nevertheless, add: "solch die Polyglotte ... ist jedoch auch im neuen Europa voll noch eine Utopie".

19 Littré, p. 89.


21 Littre, Préface au tome premiere, p. 121. Italics mine.


19 Vossen, ibid.


17 Vincenzo Merolle, Grande Dizionario ital- laino dell’uso, in six volumes, edited by Tullio de Mauro (UTET, Torino 2000), has the etymologies at the beginning of each entry. Nevertheless, appar- ently there is no particular cul- tural or political aim in this edi- torial decision.

15 Corinna Fischer, ‘Philosophia Naturalis’, In St. Petersburg Academy of Sciences, p. 3.


12 ‘La Grande Dizionario ital- iano 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.

11 A. Kirkness, Zur lexicographi- schen Dokumentation eurolatei- nischer ‘Wortbildungseinheiten’,

Carl Linnaeus

When King Gustav III of Sweden, also a honorable mem- ber of the Academy, visited St. Petersburg (Gustav traveled under the name of “le comte de Gothland”) in June 1777, the director of the Academy, Sergei Duhamel, delivered a speech in which the enlightened monarch’s speech ‘On the correctness of calling the 18th century ‘philoso- phical’’. He said: ‘C’est ainsi que le célibe et infatigable Linne donné à l’Universenter le spectacle de la chaîne des étoiles, qu’il a fait apercevoir et dis- tringuer; il caractérise tous les cœurs qui la composent, assigne à chacun d’eux sa place, remplit les intermédiaires entre l’Hippopotame et les organismes d’un etre’... ‘La Mousse. C’est par son secret’... ‘Le cœur qui nous voyons sous un seul point de vue les nuances des espèces que l’Esprit le plus pénétrant et la mémoire la plus pré- ceédante auraient été embrassé’...

Many of Linnaeus’s works were translated into Russian. His translators had some problems as they were unfamiliar with Latin well, but because Linnaeus invented a new lan- guage of scientific description. However, translators decided to devise special terms to name many new species of animals. The first translator of the famous Sistema Naturae,
Alexander Sevastianov, wrote in the preface to the Russian 1805 edition that he used three ways to make up terms: he used the extended metaphysics of the most important qualities, if they were new to him; he named the country where they lived; he compared Linnaeus’s works with Aristotle’s thread which helped him to avoid involvement in the Labyrinth of Nature. Linnaeus’s system was included in the curriculum of Russian schools for many years, and translations of his works helped to create natural scientific terminology in Russia.

The system was also important for the development and perfection of natural science in Russia. It is why many Russians celebrated a Jubilee of the same nation a hundred years later on national holiday in the République des Lettres.

The development of science

In the 18th century science entered the sphere of the Russian mentality. At that time there existed an important problem of correspondence between metaphysics 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 science. Metaphysics was the central part of theoretical philosophy, which also included physics and logic, and was considered 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 very idea of metaphor was believed to result from its ability to study any object, even a hypothetical one. It both widened Russian capabilities for (by doing metaphysics) one did not depend on senses, experiences (sensible experience), 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 view than metaphysics or natural, and “stood” over them for the possible creation of 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 methods to solve philosophical problems. The method seemed to be the same in all branches of human cognition. It was the first of all openings up 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. Leibniz put forth that 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 1770–1783), was one of them. Euler refused to develop the distinguishing physics from metaphysics, considering that “metaphysics are to be used on physics, i.e. to be derived by the abstraction from compound substances’ phenomena, thus no matter how much we would distinguish the goals, for they were oriented to external, not internal characteristics. In The Mineralogical Dictionary (St. Petersburg, 1796), Euler divided the earth into “minerals” as bricks, stone “basses 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 the realm of the artificial, i.e. created by the human being, contrary to the ‘natural’, created by God. The ‘natural’ was believed to be synonomies of ‘civilization’ and ‘culture’, to be the criteria of the scientific developmental and enlightenement. Even twenty scheme of ‘sciences and arts’ failed because of constant changes in the object and misunderstanding of the process and art of scientific cognition did not exist. It became the object of special interest in the development and enlightenement.

Euler’s system of ‘metaphysics’ was the break of natural philosophy into physics and metaphysics. Leonhard Euler’s influence was decisive. The only philosophical system that works were mostly 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 juxta- position of evil that became acceptable in Russia. It became the object of special interest in the development and enlightenement. Thus it helped to complete, to scrupulously calculate, philosophical and speculative entities, was accociate or senseless. The ‘encyclopedic look at the world’ was an example of the metaphysical-scientific principles, and the separation of science into a specific realm was not attractive to Russian scholars, who considered Wolff as their instructor. The metaphysical construction of universal scientific system 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 practical and organizing knowledge. This method formed a whole range of new systems of Russian thinkers. It may be said that it influenced the formation of scientific thinking in Russia, to a great extent. Wolff had created the system of encyclopedic principles developed later into science of reality, a new concept of science, that gradually rediscovered, science, philosophy, history, philosophy, political and economic theories.

The main feature of the ‘encyclopedic look at the world’ was not the plentitude of knowledge, but rather the universality of method that permitted to work out new knowledge, when questioned, instead of personal systems of general principles. Thus social problems were treated as secondary, of minor importance, in contrast to 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. It is the feature of Wolff’s various figures of the Russian Enlightenment. Wolff became an official philosopher in Russia. At first he was rejected for moral reasons, but later, his entire legacy was not being used, but only those parts that corresponded with the logic of Russian enlightening pre- seve. Christian Wolff

Some ‘substantive’ explanations for physical phenomena were reconsidered as early as in the middle of the 18th century. It signifies the break of natural philosophy into physics and science. Christian Wolff pro- claimed that the break was 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 ‘break’ for Russia was a Wolffian combination of scientific thinking with theology and art. Wolff’s philosophical cognition did not contradict the truths of the Holy Bible. Christians supported them, serving God by making science. This conviction let Lomonosov become the first outstanding scientist, at the same time making many interesting theological propositions in his spiritual odes.

Wolff’s example inspired many Russian scientists to work out their own philosophical principles in their native language. His works were very well-known in Russia. Translations into Russian and great number of copies of his books in Russian libraries to this day. It is interesting to note, that works were mostly translated that were not at all “philosophical”. The only philosophical work among his books was “Deutsche Metaphysik” (St. Petersburg, 1753). Other edition were about fortification, mathematics, metaphysics, etc. Wolffian ideas were found in scientific texts not in Wolff’s works, but rather in one of his popularties on Christian 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, turn, their roots in the Wolffian philosophical principles, and the separation of science into a specific realm was not attractive to Russian scholars, who considered Wolff as their instructor. The metaphysical construction of universal scientific system 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. 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 and political scientist was about fortification, mathematics, metaphysics, etc. Wolffian ideas were found in scientific texts not in Wolff’s works, but rather in one of his popularties on Christian
Bonaventura’s Nightwatches: Satire as Touchstone of Eighteenth-Century Values.

Van Bonaventura (Nightwatches of Bonaventura), its remarkable capabilities well into this English eighteenth-century context. Published in 1804 and usually regarded as a Romantic novel, it 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.

From the start the night-watcher’s test of ridicule,’ the ‘touchstone-metaphor’ ‘commends satire as universal tool to assess the truth or falsehood behind the many masks of humanity.’ Bonaventura’s satire is “the act of telling truth through laughter,” but his laughter is not “a clear expression of public disendorment,” nor “a safe sublimation of rage,” 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 unawares readers relate to their predicaments with dexterity, “exploiting various degrees of awareness.”vi In Nachtwachten laughter is defined, a “satirical catch,” which leaves the devil slipped spitefully “and imperceptibly into the mask of joy,” to cause chaos, deception and disorientation (XV, 221).

The enigma of human nature Nachtwachten 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 name-dropping and association, acerbic asides on politics, the law, organized religion and unspeakable publicists, such shapers of misguided public opinion. The enigmas of existence, death and eternity are explored in the best of contemporary philosophy and erudition; famous names from different epochs and branches of learning are assessed in the text within its limited scope with a wealth of wisdom, and combine the testimony of weighty nesses from past and present. The anonymous author speaks up with Kant that ultimate, transcendent sense and truth must exist and that, therefore, the quest for them should not 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, which is played through the simple, extended simile of the echo for which Bonaventura significantly professed his fondness.

Widerhall: reflected, returned sound. Depending on varying nuanced contexts for guidance from the echos to mere calls back the word “God” (XVI, 253), or the despondent “NOTHING” (XVI, 247), which ends the text. A previous statement calls thefinality 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, 257). 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 matters of tragi-comedy, they demonstrated how the falsity 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 Watch is seen as an expression of that opposition. 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 routines again and again with new twists. The properties of the potential of an art form with “set routines” and a repertoire of “stock roles, soliloquies, reflections, parodies” have their sequenced 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 philosophical debate on fate and free will. When the clown declares how "silly it is whenever it occurs to a man to try to control himself, since it simply must comport itself according to the whim of the director," the act comments on the notion that "clown plays the only rational part in the entire farce," precisely by being the clown who does not himself or anything else seriously (IV, 81), but in Menippenean satire no verdict is final. In the next scene the watchman himself is played out by human partners. Pain and despair are now real, and misguided passions result in the death of a young man. In Menippenean satire does not portray human suffering as ridiculous, but those in its causes which would seem avoidable, notably the inability or disinclination to learn from experience, as demonstrated, for instance, when the diver "forsores his soul . . . in the manner of Don Juan, who had the devil that evening" and forthwith seduces and overall fools woman (III, 49). The watchman gives a commentary, and comments, too, on every name of his watchman-mouthpiece; this is a religious mystic like Jacob Boehme, a religious imagery abounds. "In the final hour of the century he deprecates the deceptive luster," comparable to declaring light from above as "dull and still topical phrases and similes, as when he combined so brief and intermittently. But his fleeting allusions fits no one better than the most inadequate humanity into the cloak of mystery. His name of his watchman-mouthpiece, "Bonaventura," and his word "Bonaventura," and his designation cloister, a place of inwardness and self-knowledge, can no result in clear answers. Accordingly, in the "Run through the Scale" — one of the short digressions punctuating the text — David Marsh, Jr., (Austin: U. of Texas, 1965), 51. vi Robert C. Elliott, The Power of Satire: Magic, Ritual, Art, (Princeton: Princeton U. P. (1966), 1972), 222. xii Georg Christoph Lichtenberg, Schriften und Briefe, ed. Wolfgang Prohmies (Münche n: Carl Hanser, I, 1968, II, 1971), Letters in alphabetical order indicate Lichtenberg's notebooks, his editors numbered the entries consecutively.

The Correspondence of Adam Ferguson
Edited by Vincent Morillo
with an introduction by Ioan Bog

"Scholars maintaining the view of irony in the Enlightenment and, in particular, the work of most philosophers, even Adam Ferguson, will welcome this well-written, warmly human and diverse account of this remarkable philosopher from various libraries in Britain and the United States. This work is very welcome, and will be a prominent addition to any collection in Scottish Enlightenment studies, as well as in British and European intellectual history. — Seth
the Fidler Hall 5, 1997, 54-66.


Horace Walpole, Correspondence, ed. W.S. Lewis et. al., 48 vols., XXXII (New Haven: Yale U. P., 1965), Letter to the Countess of Upper Ox ey, 15 August 1776, 355, and n. 23: "This aphorism was such a favorite with H.W. that he included it among his "Detached Thoughts."

The tense and potent satirical explanation of human conundrums and lack of self-knowledge lost much of its impact when such "Vesicabilder" 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 folding-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.


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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 (Sémantique, L’O électrique et ENonciation) de l’Université Charles-de-Gaulle – Lille 3 en collaboration avec le Département d’histoire pour le politique publique de la Faculté des Sciences Politiques de l’Université Roma – La Sapienza et l’Association EUROLINGUISTICA – SUD. Il s’agit de faire le cadre des activités du réseau thématique EUROLANGUES, coordonné par le laboratoire SELOEN et comptant déjà entre autres les universités européennes suivantes : Aix-en-Provence, Lille, Paris 3 – La Sorbonne Nouvelle, Roma – La Sapienza, Lecce, Urbino, La Murcia, Leuven, Cologne, Copenhagen, Mannheim, Saint-Pétersbourg, Varsovie. La thématique de ce réseau est centrée sur la typologie des langues d’Europe.

Objectifs scientifiques :

Sur le plan scientifique, ce colloque a les objectifs suivants :

- de développer le cadre des recherches du laboratoire SELOEN, c’est-à-dire la typologie des langues et la dimension contrastive en linguistique. La collaboration avec le Département pour le Politique Publique 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 spécialisés en sémantique et lexicologie, professeurs confirmés qui ont 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 migration des unités lexicales.


LUNDI 22 OCTOBRE 2007 Salle des colloques 9h00 Accueil des participants 9h15 – 9h30 Ouverture : Jean-Claude Dupas (Président de l’Université Charles-de-Gaulle – Lille 3) Introduction : Louis Begioni (Lille) 9h30 – 10h00 Michael Herslund (Copenhagen), Typologie lexicale Sessions parallèles : Salle des colloques (session 1) Président de séance : Louis Begioni (Lille) 10h00 – 10h30 Jacques François (Caen), De la fréquentarité à la solidarité : étude de corpus juridique, académique et pampéplétaire entre 1750 et 2000 10h30 – 11h00 Chiara Pretez (Modena), Terminologie juridique et vocabulaire d’usage : l’enregistrement du vocabulaire spécialisé dans le Petit Robert et le Petit Larousse 11h00 – 11h15 Pause 11h15 – 11h45 Lucas Noble (Paris), Sémantique et phonologie du système des pers- unis en italien : un cas d’idioms graphique ? 11h45 – 12h15 Giovanni Belluscio (Cosenza), Una base data elettronico per la raccolta del lessico dell’abbazia d’Italia : alcuni modelli applica- tivi 12h15 – 12h45 Denis Le Pesant (Paris), Anaphorique association et relations 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 du dictionnaire électrique du Lexique Grammaticain. Comment et jusqu’où ? 10h30 – 11h00 Claudia Mantuelli (Rome), A contrastive analysis of d’expressions in a multilingual thesaurus for education systems in Europe (TESE) 11h00 – 11h15 Pause 11h15 – 11h30 Lorenzo Altiere (Naples), Si l’amour et un voyage. Le rôle de la métaphore dans la Linguistique Cognitive 11h45 – 12h15 Domenico Sturino (Naples), Analisi delle figure figurative della semanticà del substantivo come fattore a l’origine delle formazioni di struttura di le straniere italiane (Littoral) 12h15 – 12h45 Discussion 13h00 – 14h00 Buffer Sessions parallèles : Salle des colloques (session 1) Président de séance : André Rousseau (Lille) 14h00 – 14h30 Maria Shevchenko-Chopin (Paris), Instrument au Agent sémantique du substantif comme facteur à l’origine des transfor- mations de la structure de l’innon- ci 14h30 – 15h00 Giacomo Agresti (Teramo), Dominance sémique, latence du schème et motivation dans les langues régionales : le lexique des ouïs traditionnels (de travail, de la vie quotidienne) dans le parler de Gussola (Côrse, Italie) 15h00 – 15h30 Philippe Louhière (Paris), Principaux domaines sémanti- ques des lexèmes locaux venus d’ardeur de l’univers du tour 15h30 – 16h00 Mélisandre Caure (Reims), Extension de l’interlexical expression in bilingual form and semantic 16h00 – 16h15 Pause 16h15 – 16h45 Juanma Castañé Ruiz (La Murcia), Proceso migratorio : nuevos ciudadanos / novedades 16h45 – 17h15 Francesca Rosati (Teramo), Francesca Vezzalini (Rome), Migration of Word. English Loanwords in Europe 17h15 – 17h45 Laura Ferrarotto (Rome), The English Language and Italian Advertising : A Growing Connection 17h45 – 18h15 Didier Battoune (Paris), Les classificatrices sémantiques du français anglais : vers une modélisation cognitive et interactionnelle 18h15 – 18h30 Discussion Salle 019 (session 2) Présidents de séance : Ludger Kerrem (Arvers), Sture Urvland (Mannheim) 14h00 – 15h00 Ludger Kerrem (Arvers), Sture Urvland (Mannheim), Introduction et présentation des statut de l’Eurilingual Association (ELA) 15h00 – 15h30 Peter Colliard (Jyväskylä, Finland), LeAssocia of Fremdsprachen und interdisziplinären Berücksichtigung der Asylinszenierungen in Deutschland 15h30 – 16h00 Gábor Abarbanell-Silverman (Mannheim), Migration words in the language of the European Union 16h15 – 16h45 Pau La Ðege (Leuven), A comparison between the Lusitano languages of the fusion of European languages for Europe (Lusitano Cultural Circle : an interpretation after M. Shevchenko) 16h45 – 17h15 Olga Vokounkova (Heidelberg/Mannheim), Migrationerende turkisch-mongolie- sche und arabische Wörter in Sachen in Nord-und Osteuropa 17h15 – 17h45 Lelia Saléen (Zagreb), Anglicism in Croatian and other European languages – a research report 17h45 – 18h15 Discussion MARDI 23 OCTOBRE 2007 Salle des colloques Président de séance : Michael Herslund (Copenhagen) 09h00 – 09h30 André Rousseau (Lille), La théorie sémantique de Frege et son application à l’évolution du signifié 09h30 – 10h00 Alvaro Rocchetti (Paris), Quelle sémantique des psychologismes du langage ? 10h00 – 10h30 Louis Begioni (Lille), Interactivité entre sémantique et morphophrase au cadre d’une systémique diachronique des langues : exemples en français et en italien 10h30 – 11h00 Peter Blumenthal (Cologne), Méthodes statistiques en lexicologie comparative 11h00 – 11h15 Pause 11h15 – 11h30 Agnese Tronche, Henri Portine (Bordeaux), Décrire les zones frontières des lexèmes scientifiques : quand une approche prosoposystème croise une approche sémique 11h30 – 12h00 Giuseppe Castorina (Rome), Trends and Truths in the Migration of Morphs and Roots 12h00 – 12h30 José Maria Cana (La Murcia), La lexicographie de la duda idiomática 12h30 – 12h45 Discussion 12h45 – 14h00 Buffet Salle des colloques Président de séance : Peter Blumenthal (Cologne) 14h00 – 14h30 Annette Vaissant (Paris), Lexique, sémantique et grammaticaire dans l’expression de l’aspect verbal discours en français avec application à certains emplois du passé simple et du passé composé 14h30 – 15h30 Carol Vitters (Lettoral), Quand une périphrase devient temps grammatical : le cas de venir de + infinitif 15h00 – 15h30 Romana Boldy (An en Provence), Sémantiques des formes exprimant le futur en roumain 15h30 – 16h00 Christine Broquenier-Meurin (7)
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 Sciences, speaking, prof. Giuseppe G. Castorina, prof. Linda Lombardo.

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

L. B.

UK and the US. Juan Antonio Cortillas 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 Ardiani (“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 III) 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 behind the 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) presentation explored historical and contemporary contacts with the Albanian lan-
guage in a prospective of European conver-
gen. Then Paolo Donadio (University of Naples, “Federico II”) talked about the tension between local and global during the European constitutional process; Massimo Bartolotti, on behalf of Piazzesi Lucio (Editorial L’Orbit, the journal AtlasOrbit), spoke about the practice of plurilingualism in newspapers and journals; Laura Ferrariotti ("Sapienza" University, Rome) dealt with the challenges posed by a d a p t i n g a d v e r t i s e-
ments to different lan-
guages. On the second day, the con-
ference was opened by the Dean of the Faculty of Political Science, F u l c o L a n c h e s t e r. T h e n G i u s e p p e C a s t o r i n a ("Sapienza" University, Rome) contribution described the features of the Test of English for S p e c i a l P u r p o s e s (TOEISP). A n g e l o Avella (“Tor Vergata” University, Rome) illus-
trated 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 Zanetti (“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 linguis-
tic barriers in health care in Italy. Anna Maria Curci and Carmen Dell’Assenza (Lend, Língua e nuova didattica) described the principles of the “Poesidion” programme.

The Conference ended with State Ureland’s (University of Mannheim) remarks on the teaching and acquisition of for-
eign lexemes in Europese. The varied but interrelated approach-
es to languages, their interactions and evolutions presented during the conference will hopefully provide an impetus for the fur-
ther promotion and development of multiculturality and multimodalism in a world much in need of dialogue.

L. F

Number 4

Adam Ferguson:
History, Progress and Human Nature
Edited by Eugene Hazlett and Vincenzo Merello

The conference was

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